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### Research Article

## The Influence of Notables in Building Civilization National and Religious Loyalty as a Model

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**Abstract.** The manifestations of notables in the contemporary political field have become more established, especially the notables of tribes who were more closely connected to the people, so some of them exploited their relationship with the people in an outrageous manner to reach political positions and win the electoral bet. We also record the migration of notables to political positions at the expense of social functions and their societal reform and cultural tasks, perhaps in response to the brilliance of politics or of course in achieving their economic goals or managing their enterprises by gaining the

relationships of officials and their companionship in preparation for tax evasion. We also record that the orientalists were confused and did not agree on the meaning of notables and their tasks throughout history according to the degree of bias they had and the intended purpose behind the study.

**Keywords:** notables, regime, orientalism, civilization.

## INTRODUCTION

Since ancient times, notables have been an essential part of the political system; and a solid pillar; in managing the affairs of the state and controlling and controlling the system of government, and giving it political and religious legitimacy. They are usually from the elite, notables and experts of the people, and are appointed for a political, religious or civil mission entrusted to them. Notables are usually formed based on loyalty and lineage, or loyalty and fanaticism (tribe, or race; or religion..) or loyalty and skill or experience; or other; provided that there is complete loyalty to the political system of the state. This introduction seeks to define the concept of notables since its inception and development in political systems throughout history, and its significance in contemporary political thought; and in Western and Orientalist thought, and to highlight the most important political functions of this category. Throughout history, this class has been the source of the state's strength or weakness, according to its subjective and objective descriptions. The more it is characterized by loyalty and devotion to the values of national identity, skill in politics and management, and wisdom in actions and administration, the stronger, more feared, and more pioneering the state will be. What is reflected in this is reflected in the state's strength, feared, and pioneering; the notables are a safety valve or a factor of destruction.

The problem behind this research is to highlight the hidden factors of the state's strength and leadership and the source of its ruin and downfall, meaning what are the motives that build the state's strength and build its glories in terms of human resources? What is the impact of religious and national loyalty on the prosperity or fall of states? What is the role of identity and culture in building the builders of the nation?

From here, the objectives that the article seeks to achieve appear, including the following: highlighting the historical role of notables, and clarifying the close connection between the concept of notables and the prosperity or fall of the state. The article also aims to encompass the development of this concept throughout history and highlight its manifestations, especially in the political field.

What confirmed its hypothesis from this topic is that notables have a great impact and pioneering roles in building the state and its continuity, and they are the first reason for its ruin. They are a factor of construction and destruction at the same time, according to the depth of their religious and political loyalty to whom? Is it to the general public and the nation to which they belong, to their homeland and the leadership of their state, or is their loyalty to the enemies of the homeland, religion and identity? Are they loyal and intelligent or wealthy traitors?

This research contributes to clarifying the concept of notables and its origins

and mentioning examples of their political tasks in particular, in five axes. The first deals with defining the term notables and its manifestations in revelation. The second: the origin of notables in ancient civilization. The third: notables in pre-Islamic and Islamic times. The fourth: notables in contemporary civilization. The fifth: deals with the political functions of notables. The conclusion records the most important conclusions.

First: The meaning of entities and its manifestations Perhaps the expression in this regard with (definition of such-and- such; or meaning of such-and-such) instead of (concept of such- and-such) is more accurate and indicative of what is intended to verify the nature of the thing closely, so I will discuss this term in language and terminology; and highlight its manifestations in revelation, while pointing out some of its partners in meaning.

#### 1: Notables in the language 1-2: Notables in terminology

The term notables is associated in popular memory with the term private - as opposed to the common people, the common people, the market, or the rabble - and they are the nobles, the righteous, and the pious who volunteer to reconcile between people and interact with their public affairs; they are the ones with the sound opinion, the right decision, and the listened word, they are usually wise in their positions and mediators in their decisions. As for the political terminology: they have political, religious, or social tasks; they are often entrusted with a lofty task of the state directly or indirectly, whether related to managing the internal affairs of citizens or external tasks to maintain the security of the state or achieve its stability. Among their tasks in some cultures is that they are intercessors between people and mediators of goodness and righteousness; this is regardless of the meaning of notables in some cultures or countries and what is associated with it in terms of negative or positive use. However, the prevailing characteristic is that notables are usually close to the ruling court, beloved and trusted by it, and their complete loyalty to the ruler is known; And their complete agreement with his policy, as Ibn Khaldun said: "The notables of Egypt are mostly associated with the state, regardless of their classes and the diversity of their categories.

Rather, most of them are raised in the state, so they are its followers. Even if they are not through thorns and fanaticism, they are through inclination, love and belief." They are among the intelligent, rational people characterized by wisdom, cunning and

experience in benefiting the state, establishing its rule and continuing its existence. There is no doubt that they are among the elite of the elite in distinction, knowledge, tact and management of the issues entrusted to them in service of the state. This category can be diversified into the notables of the state, who are the most closely attached to the sultan, the wheels of government and the ruler's court, as they are the shrewd politicians, and the notables of the tribes, who are the nobles, dignitaries and righteous people who are the most closely attached to the people, as they are a role model and a source of admiration.

The term "notables" refers to: dignitaries, peers, notables, or elites, in traditional terminology. It may also refer to competent people, the elite, or those charged with a mission in political terminology. Sometimes they are called captains or nobles in popular terminology, or nobles in Western terminology. The differences between these

terms in terms of linguistic precision, or differences in customs, traditions, or cultures are not hidden.

### **3-Manifestations of the entities in revelation**

A quick glance at the Book of Allah and the Sunnah of His Chosen Prophet, we find examples of notables with their descriptions and characteristics; and what they were distinguished by; of wisdom, advice or skill; in preserving the interests of the nation or managing its affairs or looking after its security, or a story about previous nations to take a lesson, except that the term notables was not mentioned in the Qur'an in this form, but we find mention of some of its synonyms such as the term "elders" which expresses the existence of people of special status; who have specific tasks in managing the affairs of the subjects; the ruler takes them for advice or to carry out tasks entrusted to them, and the meaning of "elders" is what fills the eye and delights the soul from companions and advisors. As in His saying, the Most High: (O eminent ones, give me your opinion concerning my vision, if you should interpret visions) [Yusuf: 43]; "and the eminent ones are the nobles of the people who take the place of everyone"<sup>1</sup>

The king asked his advisors to explain a matter that had puzzled him and made his eyes water. The evidence is that the notables are the most prominent people, the best and most honorable of them. This is evident in the Almighty's saying: "She said, 'O eminent ones, advise me in my affair. I would not decide on a matter until you witness it.'" [An-Naml: 32], and many other verses indicating that there is a group of honorable people who have a prestigious position in politics and consultation, and they are the notables. As for the Prophetic Sunnah and the fragrant biography, we find some evidence that there were notables in society. Of men and women, but according to the standards of Islamic values that came with equality between people and the recognition of the differences in their abilities and life skills, Islam tried to employ each in what he is skilled at and to recognize each one's rights and dignity. From here we find a special type of notables, which is what Al-Hakim Al-Nishaburi mentioned in his Mustadrak in his biography of a woman, where he said: "Fatima bint Asad bin Hashim was the first Hashemite woman to be born to a Hashemite, and she was in a great position among the notables during the era of the Messenger of God, may God bless him and grant him peace, and she died during the life of the Messenger of God, may God bless him and grant him peace."<sup>2</sup> And from it is the explicit translation of one of the companions as well, and it was said about him, "He - may God be pleased with him - and satisfy him, was one of the most prominent companions."<sup>3</sup> Which indicates that there is an acknowledgement of the existence of a class of pure and pious notables, without harming the other classes or diminishing their dignity, but "each is facilitated

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<sup>1</sup> - The Concise Editor, by Ibn Atiyah: 4/258.

<sup>2</sup> - Al-Mustadrak ala al-Sahihain: Book: Knowing the Companions; Chapter: And from the virtues of the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that they did not include.

<sup>3</sup> - Al-Tabari's Middle Dictionary: 1/487.

for what he was created for.”<sup>4</sup> **People are servants to each other.**

Second: The emergence of notables in ancient **civilization**: The researcher into the historical roots of the term notables finds it deeply rooted in the first civilizations of man; it is difficult to determine the beginning of its birth with precision, but it is sufficient for us to represent its antiquity and antiquity with the antiquity of human civilization.

The ancient civilization knew a group of types of notables; who had political functions, and it is worth noting that the term notables varies in terms of its applications; sometimes we find it by name as in the phrase Council of Notables in ancient Greek civilization, and sometimes we infer that from what is usually entrusted to notables of political or other tasks, as in ancient Egyptian civilization, and the witness for us is the evidence that

Almighty: {And We have certainly made the Qur'an easy for remembrance}, and by Muslim also in his Sahih: Book of Fate, Chapter: How man is created in his mother's womb and how his sustenance, life span, deeds, misery and happiness are written. the emergence of this term is ancient, and in this axis we limit ourselves to examples of manifestations of notables as follows.

**1. 1- 1: The emergence of notables in Greek civilization:**

The dawn of this term, as far as we know, emerged in ancient Greek civilization as the cradle of civilization and urbanization; It was "the first system known to the Greek city-state, based on the authority of the king assisted by a council of notables, and this system continued until it was replaced by the aristocratic system."<sup>5</sup>

If the royal system of government relied on the council of notables, then with the transition to the aristocratic system, the nucleus of notables was formed; and sometimes they ruled alone; due to the geographical nature of Greece consisting of mountains, plains and islands, each of the people of the region was forced to appoint a political negotiator for them; to secure their strength and security and achieve their well-being, and "the most important factor was undoubtedly the emergence of the unique Greek state"<sup>6</sup>, which is an advanced view in building the state and deepening positive political management.

"The transition from the royal system to the aristocratic system represented a transition from a situation in which power was concentrated in the hands of one person; to a system in which power became in the hands of a group of people who were the owners of the land."<sup>7</sup>

The concept of notables was manifested in the class system of the new Greek society; which was able to abandon the individual, despotic system; aided by a sample of notables; To an aristocratic system in which the representation of the notables is no less than its predecessor, and after the decline of the aristocratic system, where "the rising commercial class began to try to participate in political rule; so that it could look

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<sup>4</sup>- It was narrated by Al-Bukhari in his Sahih, Book of Monotheism, Chapter: The statement of God

<sup>5</sup> [https://uomustansiriyah.edu.iq/media/lectures/11/11\\_2018\\_05\\_16!05\\_09\\_07\\_PM.doc](https://uomustansiriyah.edu.iq/media/lectures/11/11_2018_05_16!05_09_07_PM.doc)

<sup>6</sup> Citizens and Gentlemen; by Ellen Meiksins Wood: 34

<sup>7</sup> - Studies in the History of Ancient Civilizations: Greece, by Dr. Hussein Al-Sheikh: 27.

after its interests; which were obstructed by the aristocratic class, and at the same time it finds that the merchant class has begun to depend on another class; the common class; who were working as laborers on the lands of the aristocratic<sup>8</sup> class”, so the merchant notables pressured by using the weak against the injustice of the aristocratic class, so that the rule would be overturned and its pattern would change by the force of the action of the notables of the social classes. Perhaps the term notables in this civilization found its way and its defense; in what Plato established for it of criticism of democracy and an attempt to overturn its rule, democracy that in his view establishes absolute equality; so it deprives the notables of the opportunity to expand in political management; or to gain a certain favor; if the rule in his view is for the fittest and most competent, not for those who were able to convince the mob with their cunning or empty temptation, or tickled their emotions with what is not reasonable; democracy may bring what is not deserved; He stressed that these calamities will not stop as long as this democratic system, which is based on ignorance, selfishness, sedition, unrest, incompetence, negativity, bribery, contempt for principles, and equality between unequals<sup>9</sup>, continues in its competence and **realistic political acumen**. Plato has no choice in the face of this sharp criticism of democracy except to expand the circle of competent notables, who are most capable of managing people’s affairs and policing their conditions, considering that notables are usually an elite of competencies and the most distinguished and honorable people; they are appointed if the people do not elect them to reform their conditions. We are not in the process of criticizing the correctness of the opinion or not; as much as we highlight the manifestations of the emergence of notables in ancient political thought.

## **2. 2-2: The emergence of notables in ancient Egyptian civilization:**

Historians of ancient Egyptian political thought have been interested in the emergence of the positions assigned to the notables and nobles of the people since the emergence of civilization in these regions. What we can infer from the manifestations of political positions is that there were notables charged with political tasks, “Their chief was the head of the royal court;<sup>10</sup> who had to have a noble lineage and lineage, and was chosen for his majesty, his strength of character and his strong discipline, and his unique talents in leadership, direction, and ensuring the establishment of security and maintaining order. The men of the entourage were numerous after that; some of them were his secret intelligence, some were private teachers, some were special envoys, some were followers who accompanied him on his trips, some were his seal bearer and his special messenger, and the supervisor of the affairs of the royal court,” and other positions that were usually only assigned to prominent figures; They have special characteristics and certain abilities, in addition to being of noble lineage and honor, and a skill that suits the tasks for which they are appointed. If we want to find the term “notables” explicitly in the wheels of these political tasks, we find it in “the administrations of rural section affairs, which were entrusted to some of the notables of those regions and they were called Saro, meaning the chiefs.”<sup>11</sup> The witness is that

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<sup>8</sup> - Studies in the History of Ancient Civilizations: Greece, by Dr. Hussein Al-Sheikh: 30

<sup>9</sup> - The problem of subject citizenship in the Islamic political heritage: 4.

<sup>10</sup>- Political Discourse in Ancient Egypt by Dr. Mustafa Al-Nashar: 23.

<sup>11</sup> - Political Discourse in Ancient Egypt by Dr. Mustafa Al-Nashar: 24.

the category of notables originated in ancient times, then this term grew and flourished, varying according to the type of civilization, culture, and political style followed.

### 3. *Third: Notables in pre-Islamic and Islamic times.*

Certainly, there is no era without notables. The pre-Islamic era knew the strength of the presence of the notables class, the expansion of their powers, and their control over the reins of government, the joints of politics, and the direct management of tribal affairs. When Islam came with the values of equality, justice, and dignity, the concept of notables was renewed with the renewal of Islamic values, and the tasks of notables became subordinate to the values and teachings of Islam; especially in the early stages. In this axis, I will try to show examples of the manifestations of notables in political reality as follows:

#### 4. *1-3: Notables in pre-Islamic times.*

Anyone who looks at the pre-Islamic reality will notice the social development of the concept of notables and their control over the political pattern in a complete or almost complete way; since it was customary for the pre-Islamic Arabs to consider favor, tribe, and lineage; or based on the standard of honor, prestige, supremacy, and fanaticism. What helps in determining the strength of the presence of notables is what this society knew with the class system that can be divided into three classes: the honorable, the clients, and the slaves. The class of honorable people dominated because the notables were from it alone, without others, "they were the origin of society in Mecca, and those other than them from the rest of the population were either clients or slaves."<sup>12</sup>

They have their own councils and distinguished clubs. And because of their pride in their honor and their exaggeration in it, during the throes of the prophetic reform, "some of them said to the Prophet, peace and blessings be upon him: 'Because of our honor and status, we cannot mix with these people. If you expel them, we will follow you and sit with you.'"<sup>13</sup>

This class monopolized the leadership of society and took control of its political, economic, social and religious affairs, as they were the nobles and dignitaries of the people, and those with opinions among them. So, "they accepted a type of government; we can call it the government of peers, which is the government of the assembly composed of tribal leaders. Accordingly, the Quraysh were spared internal disintegration; it never happened

that a clan or tribe of its tribes rebelled against it or from its circle to the circle of another tribe."<sup>14</sup>

Peers, notables, and leaders all mean notables in political thought. This, in brief, indicates that the antiquity of notables and their presence throughout the long eras of human history has not left him, and that in the pre-Islamic era there was an obscene

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<sup>12</sup> - Mecca and Medina in the pre-Islamic era and the era of the Messenger, may God bless him and grant him peace; by Ahmed Ibrahim Al-Sharif: 189.

<sup>13</sup> - The Concise Editor: 2/294.

<sup>14</sup> - Mecca and Medina in the pre-Islamic era and the era of the Messenger, may God bless him and grant him peace; by Ahmed Ibrahim Al-Sharif: 190.

penetration and extremism, which almost suffocated the rest of the classes of society, had it not been for God's kindness in the prophetic mission.

#### **5. 2-3: Notables in the Prophetic Era**

Because nudity in pre-Islamic times was linked to prestige and lineage, and regardless of the values of justice and equality, Islam is alive in the meaning of nudity and its return to people's needs; it was linked to the values of wisdom, knowledge and skill, so the Prophet, may God bless him and grant him peace, appointed and gathered this basic rule, each in the place that suits him, and the position that he is skilled in, so we find the commander of the army from the most prominent and bravest of people, and the jurist from the most knowledgeable and learned of people, and the writer from the most skilled and most knowledgeable of people in writing and reading, and the envoy to kings from the most intelligent and clever, wisest and calmest of people.. And so in every freedom in life, people do not know their value without belittling anyone or diminishing his dignity. As for the level of work, the Prophet, may God bless him and grant him peace, recorded notables committed to extremely precise tasks, such as those whose books completed the revelation, and some of them were ambassadors and advisors in the system of managing the affairs of subjects; Some of them were driven to seek knowledge or were prevented from training people, and some were experts in different fields according to their experience, mastery of work and skills. It is worth noting that the rule of the naked - in the era of the Prophet - was based on piety, knowledge or experience; and the nakedness was not a lesson by cancellation, relativity or awe; except what drove him to faith, justice and piety; in the conquest of Mecca, Abu Sufyan honored his writings and said whoever enters the house of Abu Sufyan is safe, and as in the hadith: "The best of them in their ignorance are the best of them in Islam if they understand."<sup>15</sup> The best of you and the most honorable of you in lineage and character in the pre-Islamic era are also like that after their faith. "And its meaning is that the people of chivalry and noble morals in the pre-Islamic era, if they convert to Islam and gain knowledge, they are the best of people."<sup>16</sup>

No attention is paid to lineage that is not mixed with faith and goodness, as Ibn Hajar said: "As for his statement, 'if they understand', it indicates that Islamic honor is not complete except by understanding the religion. Based on this, people are divided into four groups (..) The highest group is the one who was honorable in the pre-Islamic era, then converted to Islam and learned the religion. Next to him is the one who was honorable, then converted to Islam and learned the religion. Next to him is the one who was honorable in the pre-Islamic era, then converted to Islam but did not learn the religion. Next to him is the one who was honorable, then converted to Islam but did not learn the religion. As for the one who did not convert to Islam, he is not to be considered, whether he was honorable or honorable, whether he learned the religion or not."<sup>17</sup>

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<sup>15</sup>- It was narrated by Al-Bukhari in his Sahih, Book of the Prophets, Chapter: The words of God Almighty: {And God took Abraham as a friend}, and by Muslim also in his Sahih: Book of Virtues, Chapter: The virtues of Joseph, peace be upon him.

<sup>16</sup>-Al-Nawawi's explanation of Muslim: 15/135.

<sup>17</sup>-Fath Al-Bari: 6/529-530.



Islam reformulated the concept of notables based on the criteria of piety and charity, and encouraged moral privileges as in the hadith: "Forgive the mistakes of those of high standing, except for the prescribed punishments."<sup>18</sup>

Any of their lapses, slips, and mistakes that do not relate to any of the limits of Allah, nor to any of the rights of people; since sin is not dropped except by returning the injustices to their owners, or by pardoning their owners. The era of the Rightly-Guided Caliphs is full of practical examples that indicate the existence of notables close to the Caliph and his assistants who had political, military, social, and cultural roles assigned to them; and they did not have privileges simply because they were notables, unlike the era of ignorance. And the follower of the history of rule in Islam and the policy of the rulers finds that this group knew a flourishing in harmony with the teachings of Islam at times; and deviation from it at other times, especially after the preferred centuries; either by deviation or by extremism and injustice, in the circumstances of Islam, it is innocent of them.

#### **6. *Fourth: Notables in contemporary civilization and their characteristics***

The concept of notables has developed in contemporary civilization with the development of the concept of the state, and has grown stronger with its strength, and has been strengthened by its strength; and the weakness of one affects the other; so a group of thinkers, orientalist and others, have taken care to document this era through the political activity of the notables class, and in this axis we will address examples of it as follows:

##### **4-1 : *Notables in Orientalist thought:***

Orientalist thought was interested in the historical period during the weakness and fall of the Ottoman Caliphate to the period after the military colonization of the Islamic world, in an apparent pragmatic manner. "It is no secret to anyone that Orientalism has continued in line with the growth of the colonial phenomenon coming from the West to the East. Indeed, many Orientalists were moving according to political goals and national aims that they left their countries to achieve certain goals and drawn-up results."<sup>19</sup>

» During this period, the notables had a great impact on political decision-making, whether on the part of the colonizer or on the part of the notables themselves: either resistance to colonialism and reform of society; or submission and surrender to the invaders' policy;

Therefore, orientalist were interested in studying the phenomenon of notables in preparation for invasion and studying the social, political and cultural map of the societies to be invaded.

A group of orientalist recorded a perception of notables; sometimes objective and sometimes very biased. I mention as an example the position of the German

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<sup>18</sup>-Sunan Abi Dawood, Book: Punishments, Chapter: In the case of a punishment in which intercession is made.

<sup>19</sup>- An article in Al Arabiya magazine entitled: Orientalism... the Western vision of the East, by Mustafa Al- Faqih, published on: Monday, March 4, 2019 11:58.

orientalist Sigrid Hunke, where she recorded the presence of state notables in many situations, including:

The presence of notables to inaugurate a huge project, which was an astronomical observatory, and Hulagu Khan attended it. The inventor, Nasir al-Din al-Tusi, asked "to be allowed to make a large copper basin and place this basin on the roof of the palace. In the evening, when all the notables and dignitaries gathered around the khan; Nasir al-Din secretly ordered the rolling of this basin, which made a frightening sound (..) Nasir al-Din said to Hulagu, "Consider that the one who knows things does not fear their occurrence, and this is one of the benefits of astronomy."

He explained the importance of the project in this way, and this orientalist recorded the presence of notables in making political and sovereign decisions, as is clear, and infer from that the positive positions that she mentioned in her enjoyable book. However, some orientalists divided people into two categories: masters and slaves, or those who monopolize the center of power and marginalized, so "the slave is always the outcast, whether he is within a vertical hierarchical system consisting of upper and lower classes, or a horizontal hierarchical system consisting of the center and the margins"<sup>20</sup>

Perhaps this view is somewhat extreme, and does not help in clarifying the truth of the notables. It is worth mentioning that "if we look closely at the writings of Orientalists, we will find that they have varied, and even changed according to the country that the Orientalist visited and lived among its people for a period, so his writings are a natural reflection of what he saw and what he knew about its people, its land, and the culture of its people. The Orientalist may be dazzled by what he sees, or he may also reject everything that surrounds him."<sup>21</sup>

This view was confirmed in a polite manner by the Orientalist, who said: "Every civilization characterized by complexity and has an organized governmental leadership inevitably produces ideas about the relations between leaders and followers, between rulers and ruled, between authority and the public."<sup>22</sup>

It is as if we are facing a theory of the spontaneity of the notables in the state, or the inevitability of the notables for the state, and it is so, except that it is difficult to accept the binary division of society, whatever it may be, at least realistically.

As for the orientalist Remy Leveau, he devoted a comprehensive study to the notables in Morocco, which he called the Moroccan peasant, defender of the throne.

Anyone who reads this book will realize the strong presence of the notables in orientalist thought; they are agents in the hands of the colonizer, as Remy Leveau says: "Because without the support of those notables, and without the consent of the population, the administrative apparatus would only be able to continue to revolve in vain in the void. Moreover, these agents were distinguished by the fact that they did not cost the authorities anything worth mentioning."<sup>23</sup>

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<sup>20</sup> - Islam and Slavery: 117.

<sup>21</sup> - An article in Al Arabiya magazine entitled: Orientalism... the Western vision of the East, by Mustafa Al- Faqih, published on: Monday, March 4, 2019 11:58.

<sup>22</sup> - Citizens and Gentlemen; by Ellen Meiksins Wood: 11.

<sup>23</sup> - Moroccan peasant defending the throne: 8.

This is a statement of the humiliation that some of the notables were subjected to in the service of the colonizer. Indeed, "the state does not only pay them any wages; it also does not have to concern itself with the affairs of building and maintaining administrative headquarters, as long as the residences of those agents serve, at the same time, as administrative headquarters."<sup>24</sup> This is humiliation and contempt beyond humiliation, and this shows the betrayal of some notables to the homeland by siding with the invaders, so their description changed from notables to spies and traitors.

#### **4-2 : Characteristics of the notables:**

The occasion to talk about the characteristics and features of notables is to clarify the strength of their presence in contemporary political management; and the extent of the impact of defining their tasks and mastering their work as they are at the forefront, and from here it is without a doubt that notables have characteristics that distinguish them from others, some of which are innate and not acquired, and some of which are acquired: Among the unacquired characteristics such as the consideration of the honor of lineage and prestige; and the pride of the tribe, in most cases these matters are required of notables; so he is not advanced except by their availability, but sometimes some of them claim them or they are claimed for him; to gain favor or establish a rank, "So if the people of the clan make use of people who are not of their lineage, or enslave slaves and clients; and they merge with him (..) those clients and those made use of by their lineage strike with them in that clan, and wear its skin as if it were their clan, and they obtain from the organization in the clan a contribution to its lineage, (..) so he becomes one of these and is included among them, so if his fathers in this clan are multiple; He had honor among them and a house according to his lineage in their loyalty and friendship, and he did not exceed their honor; rather, he was lower than them in every case."<sup>25</sup>

Thus, challenging lineage and honor is challenging the right to a certain position, status, or favor, and the authenticity of the noble lineage is proof of entitlement to social favor or a prestigious position in society. "For claiming this noble lineage is a broad claim of honor for nations and generations of people from all over the world."<sup>26</sup>

The gist of the matter is that noble lineage is a necessary condition in some Arab and Islamic cultures, especially in the great tasks or the most noble jobs, and if a commoner of lineage is appointed, it is because of a characteristic in him that does not exist in others.

An example of acquisition is what is required for assuming positions and being favored with tasks from the acquired conditions of sciences, knowledge, skills and others on which the accomplishment of a task depends, and what the tasks of notables also lack in terms of moral values that are related to the pragmatism of the state, especially loyalty and complete devotion to the policy of the Sultan.

Perhaps the general character of notables is the political character or what serves it and revolves around it directly or indirectly, meaning that the function of

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<sup>24</sup> - Moroccan peasant defending the throne: 8

<sup>25</sup> - Introduction by Ibn Khaldun: 1/169

<sup>26</sup> - Introduction by Ibn Khaldun: 1/40.

notables is only political or leads to what is political, and they are of two types, the first: the notables of the Sultan, who are more closely connected to the Sultan or ruler; they are appointed to Sultanic tasks; They are usually the courtiers, advisors to the ruler, and his direct assistants, or the state's assistants who are appointed based on prestige.

The second: the notables of the tribes, who are the dignitaries: either based on lineage and honor, or based on financial influence; or based on religious influence. The difference between the two types is that the first is more closely linked to the sultan and closer to him, and the second is closely linked to the people and closer to them, and both are in the service of the state's policy and complete loyalty to the sultan.

**7. *Fifth: The political dimension of notables:***

Anyone who studies the history of notables will clearly notice the prominent political dimension of this class, and its great influence on political decisions, and even its control over the joints of the state. What are the most important characteristics of this class and what are the most important functions assigned to it? And how does it influence political decisions?

**5-1 : *Contemporary political functions of the state's***

notables There are functions shared by all notables, ancient and modern, and it is difficult to encompass these tasks in isolation. Even if some of them have undergone innovation in the means or form, the goal is the same. I will mention some as an example, such as pledging allegiance to the ruler (caliph, sultan, king, president) and supporting and advocating for him, as mentioned in the pledge of allegiance to Moulay Ismail, "So he was pledged allegiance to, may God have mercy on him, and the notables and righteous people of Morocco attended his pledge of allegiance, such that no one of those referred to was more deserving of it and worthy of it. He increased in the shady shade, and the people of authority and contract from among the scholars and nobles agreed to his pledge of allegiance."<sup>27</sup>

Attending the pledge of allegiance to the sultan and taking the initiative to pledge allegiance to him is one of the first tasks performed by the great notables in the political heritage of Muslims. If we try to highlight the most important functions of the notables category in its two types; The tasks of the Sultan's dignitaries can be summarized as follows:

The tasks of the Sultan's dignitaries: These are tasks related to the diplomatic tasks that the dignitaries undertake and are appointed to, such as ambassadors, heads of missions, and assignment to a mission in the royal or presidential court, ensuring the security of the ruler and his family circle, and appointment to sensitive religious tasks, and what is related to the army and maintaining the internal and external security of the state. All of these tasks are assigned to competent dignitaries to perform them in the best possible way, and they are appointed by the ruler by royal decree or what replaces it from organizational decisions or others, without election or competition, except that it may be by a proposal from the highest hierarchy in the

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<sup>27</sup> - Investigation of the news of the countries of the far Maghreb: 7/45.

government to the head of state, in tasks other than the most sensitive, as these are entrusted to the highest hierarchy in the state. These are some examples of the tasks of the Sultan's dignitaries. It is worth noting that some of these dignitaries may abandon their tasks or be dispensed with, so they turn into dignitaries of the people, and assume tasks that suit them automatically, or they are pushed to perform appropriate tasks to serve the state, such as establishing a political party, for example, that is administrative, through which the state exerts pressure. In political decision-making; hence, "the dominance of notables over the state apparatus remains essentially a political process; through which the activity of the politician supporting the state is professionalized, as notables move from a position of voluntary service to a position of serving it professionally and permanently, a position that ultimately leads to their alignment within permanent alliances to serve the state, even if their colors and literary and ideological"<sup>28</sup>

Justifications change." Notables have no role in serving the state directly or indirectly, as a natural result of the state's service to notables, as service is clearly reciprocal, "thus the state becomes in a position of implicit contract between it and its notables, by virtue of which it guarantees for them, their families and their clients, not only high positions in its apparatus, but also enables them legally, economically and taxably to invest and circulate their capital in exchange for their political services, not to mention providing them with legal and security protection, which makes them immune to popular questioning and legal accountability."<sup>29</sup> Thus, the prominent political role of notables appears.

## **5-2 : Contemporary functions of tribal notables**

They usually have moral tasks in establishing security and maintaining social balance, so they are mediators between the classes of society to achieve solidarity sometimes, and most of them are the notables of money and business, or in managing the pattern of religiosity that satisfies the state and raising it, and perhaps this is one of the functions of the notables of Sufi corners and some religious groups, or practicing mediation of social reconciliation between people, and perhaps this is undertaken by the notables of the honorable, preachers and religious people, and other moral tasks that help in political stability; and reform from within; and notables are rarely revolutionaries, as loyalty to the ruling regime is a characteristic inherent in notables, as for the political and material functions of tribal notables, they differ according to the countries and the different patterns of government in them, and the difference in the level of democracy or tyranny and the cultural and economic level in them, and the prevailing character of civilization or nomadism, and the establishment of security or the spread of crime, all of which control the nature of the political contribution of tribal notables. I will give an example according to the character of a country, to highlight through it the role of tribal notables, i.e. those who are more closely connected to the people; For example, in election campaigns, there is a strong demand for these notables and there is a race to nominate them, so that the parties

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<sup>28</sup>- Article by Abdel Hamid Benkhatab entitled: The Notables of the State or the State of Notables; published on the website: (Lakum) on Wednesday, September 16, 2015; 15:30.

<sup>29</sup>- Article by Abdel Hamid Benkhatab entitled: The Notables of the State or the State of Notables; published on the website: (Lakum) on Wednesday, September 16, 2015; 15:30.

can gain the most representative seats in parliament through them. This embodies the fact that “notables are the authorities’ allies in stabilizing the existing political balance of power, and their tool in stabilizing their electoral policy in the rural and semi-urban areas.”<sup>30</sup>

Given the respect and reverence accorded to notables, their word is heard and their opinion is followed, especially in the rural sphere, family centers, and tribal clans. “Perhaps the rise of these notables to the forefront in the political decision-making process comes from the extension of the network of alliances and alignments that they are able to build, and not from the biased nature of the state toward them.”<sup>31</sup>

These are some of the roles played by the notables during the era of the modern state, not to mention their political role during the colonial era and shortly before it. Indeed, some sensitive positions still echo traditional conditions; they were monopolized by the sons of notables, not just the judiciary level, as Battuta said, “As for the ministry and writing, they are not my job, but as for the judiciary and sheikhdom, they are my job and the job of my fathers.”<sup>32</sup> He apologized for the ministry and writing, and accepted the judiciary.

Ibn Khaldun stated something similar to this when he said: “Ibn Abi Amir and Ibn Abbad were from the Arab tribes that were in charge of the Umayyad state in Andalusia; and the people of its clan, and their place in it was known; and they did not attain what they attained of leadership and kingship through the plan of the judiciary, as it is in this era, but rather the judiciary in the old matter was for the people of clan from the state and its loyalists as is the ministry in our era in Morocco.”<sup>33</sup> There is rarely an alternative.

## CONCLUSION

In conclusion, we can say that notables have a strong presence in formulating and implementing political decisions, as they constitute a strong pillar in state policy and achieving its stability. They have played pioneering roles in shaping the state since ancient times. Researchers' views on this category have varied, between those who see it as one of the components of politics, or rather the most important component, and those who see it as a burden and a disruptive element in achieving justice and equality.

Because of this category, favoritism, nepotism, political and economic rents, and the corruption of the rational democratic transition are widespread, as they compete with their interests and restrict their influence. However, with a realistic view, we realize that notables have undergone a major development in their concept, structure, and expected purposes. Like any social phenomenon, they have positives and negatives and need to be updated and codified on an ongoing basis. From here, we record the following conclusions: The concept of notables is intertwined with a group of concepts that are only distinguished by the context of the article, situation, or position. It is an ancient term in terms of its functional connotation. The political

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<sup>30</sup>- An article published on the website: Al-Araby Al-Jadeed.

<sup>31</sup>- Article by Abdel Hamid Benkhattab entitled: The Notables of the State or the State of Notables; published on the website: (Lakum) on Wednesday, September 16, 2015; 15:30.

<sup>32</sup>- Introduction by Ibn Khaldun: 1/40.

<sup>33</sup> - Introduction by Ibn Khaldun: 1/40.

systems presented to man, and were subject to development and renewal with the development and progress of human society.

The manifestations of notables in the contemporary political field have become more established, especially the notables of tribes who were more closely connected to the people, so some of them exploited their relationship with the people in an outrageous manner to reach political positions and win the electoral bet.

We also record the migration of notables to political positions at the expense of social functions and their societal reform and cultural tasks, perhaps in response to the brilliance of politics or of course in achieving their economic goals or managing their enterprises by gaining the relationships of officials and their companionship in preparation for tax evasion.

We also record that the orientalist were confused and did not agree on the meaning of notables and their tasks throughout history according to the degree of bias they had and the intended purpose behind the study.

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