

**The Mountain Field and Identities in the Arab Maghreb,
between the past and the present**

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<p>Abstract:</p>	<p>The mountains are an indispensable part of nature, and Allah says in the Holy Quran in Surah An-nahl, “And Allah has made for you, from that which He has created, shadows and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him]”. Means that the mountains are part of the Earth balance. The mountain has occupied a central place in Maghreb architecture. It means the total that drafted the identity and unity of the country. It has been a bastion of demographic, cultural , economic resurgence and political issues. Human relationship with the mountains varies into different forms such as, expressing identity, stability, and reclamation. All which distinguishes the mountains in the country. Therefore, what is the role of mountain area in shaping identities in Arab Maghreb between past and present?</p>
<p>Keywords:</p>	<p>The mountain; Maghreb identities; ethnicity; religious dimension; housing.</p>

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1. INTRODUCTION

The mountain is of great importance in the history and environment of the Maghreb; It was a prominent feature in his societies for his immunity and provided stability. The isolation of some of its areas contributed to preserving the language, identity and culture of its inhabitants. What distinguishes the mountains in the countries of the Maghreb are the slopes more than the heights, and those slopes may or may not have been reclaimed by local communities; As they plant trees and establish agricultural terraces on them, preferring agriculture or livestock breeding. They also build their residences there and organize them in the form of small and large villages or scattered residences here and there, according to the privacy of the field.

The mountains were, for a short time, an attractive area for the population, due to the suitability of their climate and their availability of water, and thus they provide food despite the scarcity of flat lands in them. The mountains of the Maghreb, such as the mountains of the Aures and Kabyle in Algeria, the Rif mountains in Morocco, and the Nafusa mountains in Libya, remain favorite places for the settlement of the population throughout history and a desirable place, especially since these mountainous areas were associated with the religious dimension due to the emergence of many Zawias in the folds of its heights. The mountains of the Maghreb also constituted a place for preserving ethnic identities due to the difficulty of its terrain.

Hence, we raise the following main problematic: What is the role of the mountainous field in shaping identities in the Arab Maghreb between the past and the present? In our academic study, we will follow the inductive approach, focusing on the northern mountains of the Arab Maghreb - the Tellian and Saharan Atlas - in their

historical dimension. In addition to the analytical approach in order to analyze the role of these mountains in shaping the identity and social imagination of the inhabitants of these areas over time - past and present .

2. Mountain and a mountain environment :

A mountain is part of the earth's crust. It has sloping and low sides that rise above it from the earth's surface, thus becoming a prominent barrier. It has a single, sharp or rounded top, and is cut off from its sides by deep valleys. It is a terrain phenomenon formed with the plains, upholstery, hillocks and hills¹.

The mountain was mentioned in the singular form in the Holy Qur'an about 6 times, and in the plural form about 33 times, and it bears multiple meanings and connotations. The commentators mentioned that the mountain in the Qur'an was mentioned in twenty 20 aspects. Some of them are the pegs of the earth, strength and loftiness, and they are the fixed anchors, for hypocrisy and arrogance, and for the influence of cunning and subterfuge². As God Almighty says : << ... Have We not made the earth a resting place?, And the mountains as stakes ... >>³ also quoted as saying : << ... “And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves.” .. >>⁴.

And the mountain has a self-contained science called Orographie or Orology, which is the science of describing mountains derived from the Greek term Oros or Eos meaning mountain and graphie meaning description. This science includes the study of mountains through their description, origin, and formation theories⁵.

The United Nations General Assembly designated December 11 as International Mountain Day. Since 2003, this day has been celebrated every year to raise awareness about the

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importance of mountains in life and highlight the opportunities and obstacles facing mountain development. As well as creating alliances that will bring about positive change for the benefit of mountain peoples and mountain environments around the world.

The mountain environment covers about 27 percent of the world's land area and directly supports the 22 percent of the world's population that lives in mountain regions and lands directly adjacent to them. Mountain biodiversity provides essential ecosystem services such as mineral waters, timber, medicinal plants and landscaping.

The mountains also house some of the most complex agricultural gene pools in the world. In these areas traditional management is practiced. It also includes distinct ethnic groups and different remnants of ancient traditions and customs that differ from the surrounding areas⁶.

3. The physical field of the Maghreb mountains :

By the mountainous field, we mean the regions in which the slope rate is determined by more than 12 percent, as it represents 43 percent of the area of the Tell Atlas, with a total area estimated at 7,556,000 hectares. While slopes of less than 12 percent represent 8 percent of the area, and slopes ranging from 12.5 to 25 percent represent 67 percent. As for slopes that are greater than 25 percent, they represent 25 percent of the area of the Tell Atlas and include the following mountains:

In the east, we find the mountains (Babur, Setif Mountains, Idog, the Greater and Lesser Kabylie Mountains) with an estimated population of 3,278,900 people, or 41 percent of the population of the mountainous regions. For example, the northern regions of the wilaya of Setif are relatively densely populated, with an estimated population density of about 199 n/km².

In the middle, we find the mountains of (Al-Wonchris, Zakar, Al-Titri, Al-Biban, Djurdjura), which contain 154,500 people, which represents 40 percent of the population of the mountainous regions. In the west, we find (Taras Mountains, Tlemcen Tasla Sheikhs, Beni Shaqran, Al Dhahra) with an estimated population of 1,476,800 people, which is equivalent to 19 percent of the population of the mountainous regions in Algeria⁷.

The mountainous areas of the Maghreb express a strong relationship to man's attachment to natural inevitability, which represents a diverse natural environment with its natural, cultural, human and historical heritage. The mountains are also distinguished by their essential role in the great diversity that the Maghreb region abounds in at the rocky, bioclimatic and cultural level⁸.

The most important thing that distinguishes the mountains in the Maghreb from other mountains is that they are inhabited. Where the population density ranges from 100 to 400 km² in some areas. This is what we call the inverse density; That is, the mountains took more population density than the neighboring plains. For example, mountains in the tropics; For climatic and health reasons; The population lives in the mountainous areas more than the low-lying plains, which are characterized by humidity. The same thing we find in some regions of the Arab Maghreb⁹.

The Maghreb Atlas Mountains are quite different from the Telli Rif mountain system. First of all, it has a wide scope, especially from the West. In Morocco we find the Middle Atlas, the Central Plateau, the High Atlas and the Small Atlas. In Algeria we find the Saharan Atlas; Al-Qusour Mountains, Al-Amor Mountain, Awlad Nayel Mountains, Al-Aures Mountains, in

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addition to the adjacent heights of Balzma, Al-Houdhna, and Al-Namamsheh Mountains; It extends as far as the boundary with the heights of the central blocks of the Dorsal middle Tunisian part. These mountainous circles and fields have an impact on the areas close to them, and the highest of these mountain peaks are found in Al-Aqsa Morocco, with heights ranging from 3000 to 4000 m and 2000 m. As for the mountains of Ksour and Aures, we find a height of about *1600* m at the back of the Tunisian, These mountains have two slopes, one of which is on the desert front, where it is characterized by a very contrasting climate, which is characterized by the long dry season, the harshness of the temperature, and the presence of the steppe vegetation. While we find in the Atlas Mountains and the Aures a gradient of bioclimatic diversity; Where agriculture and livestock are practiced thanks to the availability of water. There is also a wealth of forests and bushes. On the northern side, adjacent to the upper plains, it is characterized by a semi-humid climate, where dry agriculture that depends on rainwater is practiced, with the exception of the banks of the valleys, where the crops are irrigated¹⁰.

One of the peculiarities of the originality of the Atlas Mountains is also the human system that distinguishes them. It is three times less populated than the rural and Tell mountains (4.4 million residents compared to 11.5 million). The proportion of the rural population is estimated at 90 percent, and the density is considered very weak, with the exception of the High Atlas, which ranges between 20 and 60 n / km². As for the population, they exceed one million inhabitants. These circles are adjacent to the ancient settled societies, whether they were villagers or nomads who recently arrived from the desert through successive human

waves.

This long history is the origin of the complex human mosaic that characterizes Amazigh, Arab and Negro society. Until independence, we also find the Jews. Human societies at the present time have become characterized by a life of stability, where the (pastoral-agricultural) pattern coexists, which is the nomadic or semi-nomadic life, and they practice nomadism according to the seasons with their animals ¹¹.

4. The Spatial and socio-cultural transformations of mountain societies:

Mountain societies at the Maghreb level have witnessed radical and rapid transformations over the past forty years, after the availability of a number of factors, which we can summarize as follows:

- The openness of mountain societies to the outside world through various equipments; Road construction and public services.
- The demographic growth of mountain communities ranges from 0.5 to 1.5 percent per year. This low percentage, with the exception of the Kabylie region, is due to rural migration due to limited natural resources and lack of job opportunities. In general, we notice three manifestations of this transformation:
 - Decreased pastoral movements and, on the other hand, increased stability. Limited practice of agriculture due to limited space.
 - It is practiced on the banks of valleys or in the form of terraces.

Pastoralism and forests are complementary resources to mountain agriculture ¹².

On the map of the social Maghreb, we note the decline of nomads

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in Algeria, For example in Algeria, if we take a micro Spatial approach to Algeria to devise their numbers decline from one year to another and we can summarize that factors in :

- The multiplicity of forbidden areas and the policy of forced gathering - camps - that were applied in the Algerian revolution by the French occupation authorities, which led to the disappearance of the movement of some nomads with their flocks in particular; it is also the end of camel breeding.
- Drought of years (1985-1977) and the famine that caused nomadic residents to settle with their livestock near fertile lands¹³ find work and to have pastures for their livestock¹⁴ Or near the administrative centers, where barley and food are distributed periodically for livestock.
- The closure of the Tell region in the face of the shepherds (Al-Ashaba) due to the unjust laws against the Algerian people, such as the Forest Law of 1857, which prohibits grazing. Senate Act of 1863, which greatly contributed to the dissolution of tribal ties. The latter, which was moving in the form of a group on the one hand, and the expansion of French settlement after settlement villages appeared and the formation of individual ownerships, as well as the expansion of agricultural areas in the hill regions on the other hand. Colonialism thus created a new economy and weaved very different relationships to what prevailed before.

doubling the number of markets; Therefore, the tribes are no longer obliged to travel in order to exchange their wool and livestock for the necessary grains for their livelihood¹⁵.

- In addition, the policy of the Algerian state after

independence and working to stabilize the nomadic population through the distribution of agricultural land and the construction of socialist villages as a strategy to monitor the desert field. And the establishment of cooperatives in the seventies such as CEPRA and ADEP in the steppe areas. Carrying out afforestation operations, such as the Green Dam operation; This led to the reduction of the pastoral field of the Ashaba and the limitation of their movements, and many of them turned to settlement and the practice of intensive agriculture.

Stability in mountainous areas has its territorial justification. For example, Clans of Al-Amur Mountains have become inclined towards stability and settlement. And their movement in the mountainous field is only for short distances (10-40 km). This short movement of nomads contributed to the decline in the number of livestock¹⁶.

5. The place of the mountains in the history of ancient and Islamic Maghreb:

The Berbers retreat from the plains to the mountains in critical periods - for example during the occupation and until the Islamic conquest or the Bedouin invasion in the 11th century. The mountainous regions witnessed fierce resistance rejecting the occupation; Such as the revolt of the Musamii tribes in the Auras region, led by their leader, Takfarinas, in the Roman period (44-41 BC), and the resistance of King Yabadas against the Byzantines in 540. We also find the resistance of the Al-Kahina against the Islamic conquest, which took the Aures mountains as a fortress. This proposition of the immunity of the mountains is renewed once again in the glorious Algerian revolution against France; Where the Aures region had a strong start to the revolution due to the immunity of its mountains and the difficulty of its terrain.

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Likewise, the resistance of Abd al-Karim al-Khattabi; Which had taken the Rif Mountains as a springboard for resistance in the Far Maghreb¹⁷.

The mountains in the Islamic Maghreb had an important historical status through the formation of political units and entities, due to their impregnable nature and fortified cities. In addition to the role of these areas in the establishment of castles and forts. Morocco still retains some examples of the presence of military architecture. The historical sources of the Islamic Maghreb state that many states were founded on secrecy, which was provided by those mountainous sites. The historian of Al-Shamakhi confirms the role of the Sufjj area or the foot of Mount Sufjj in the spread of the Ibadi Kharijites; It is the area where Abd al-Rahman bin Rustam sought refuge after he left Kairouan in the year 144 AH / 761 AD and escaped from the grip of Abd al-Rahman bin Habib. Mount Soufjj is distinguished as the most impenetrable mountain of the Middle Maghreb, as it is the fourth mountain of the mountain range that extends from the city of Sofer; around which tribes with a strong connection to the Ibadi sect, such as Lamaya, Luwata and Hawara, lived around. They sought him from everywhere, and sixty of the greatest scholars and people of virtue and opinion gathered with him from Tripoli and the Nafusa Mountains. Then the Ibadi remnants began to gather and multiply in Mount Soufjj, and they took it as a place to manage the affairs of the fight, the call, and repel the siege of Muhammad ibn al-Ashath, who was forced to return to Kairouan, saying: "Because Soufjj could not be entered only by an armored or heavily armed"¹⁸.

And in another place, we find that the preacher Abu Abdullah Al-Shi'i, when he arrived in the country of Kutama in

the year 280 AH / 893 AD, he came down in Mount Ekjan. Beni Suktan location. And he built a city he called Dar Al-Hijrah. Where people come to him from everywhere. This was the first precursor to the launch of the Shiite call and the establishment of the Fatimid Ubaidi state¹⁹.

As the news came on the authority of Ibn Khaldun when he mentioned the state of Al Hammad; Sanhaja kings at the Citadel in central Maghreb. As the Hammad bin Belkin's construction of the castle of Bani Hammad in 398 AH / 1007 AD and their settlement in it had a prominent impact on what they own of the throne and authority as well as their independence from the Zirids and their refusal of the Shiite call ²⁰, The castle of Bani Hammad or Bani Tawil was built on a rugged slope on Ajisah Al-Barnisiyah from the Kiana Mountains. It is surrounded from the north by the fortified peak of Taqarbost, and from the west by Mount al-Ghuriyyin. This gave the castle more strategic advantages than the capital of the Zirids, and prompted Hammad to populate it with the inhabitants of M'sila and Awlad Hamza, and to adopt it as the capital of his state. Historians believe that the survival of the king and sultan of Hammad and his heirs is due to the castle's immunity and its security²¹.

The Hammadins continued in the same way when they moved to Bejaia during the era of Al-Nasir bin Alnas 460 AH / 1067 AD. The rulers of Bani Hammad took advantage of the mountainous character of the city and built forts, castles, towers and other cities near it. We mention the fortress of Sidi Abdul Qadir; known as the sea fortress, which was built on a rocky plateau to monitor the coast, on the beach of Sidi Yahya. Also the fortress of the Kasbah, the Musa tower and the Bolila tower. In addition to some villages that were built on the tops of the mountains, including the village of Trouna, Asrafil, and Jabiya

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Bani Khiair²². There were also many fortresses and castles in the Atlas Mountains, in which the Almohad state was established by Ibn Tumart. Al-Idrisi mentioned that Mount Darn was on the road between Taroudant Al-Sous and Aghmat and Rika, and it is a great mountain that has no equal except for a few in height and length of distance. It starts from the surrounding sea at the far end of the Souss and passes with the east straight until it reaches the Nafusa Mountains, and on its top there are groups of castles and fortresses of up to seventy. including the impenetrable fortress; Which was for Mayor Muhammad bin Tumart when he appeared in Morocco²³.

6. Ethnic Identities in the mountains of the Maghreb:

The mountainous dimension of the Maghreb is made up of multiple identities and multiple ethnic societies .In general,the dominant race in the mountains is the Amazigh race from which several branches emerge namely the Kabylie group in Algeria: the Greater and Lesser Kabylie. The Chaoui tribes of the Aures and the Mozabites, the Oases of Touat, and Qarara. The Touareg of Hoggar (Cal Grice ,Kal Dink , Oolymidhen) The Two groups of Ait Zayan Bani Meguid and Ait Sgroshen in the Middle Atlas. The Shilha in the Small Atlas, the Riffians in northern Morocco, the Berbers of Matmata in Southern Tunisia, Djerba and Jebel Salat and Abdoun Heights²⁴.

Although we find Tunisia as the most Arabized country in North Africa as a whole, because the strong Berber groups from the Hawara nomads in central and northern Tunisia were finally Arabized in the fifteenth century and joined by the Salim clan. Bedouin Al-Ruqibat in the Western Desert who are a mixture of Berbers and Arabs of Maqil²⁵.

Maghreb society is historically characterized by the

strength of the group - the tribe or Al Arsh- where the family inevitably plays an important role in this social cohesion. The tribe, in another sense, is the group ;which represents a social, political and economic unit. We find this consistency and intermingling between these groups more in the mountainous areas that were not covered by the authority of local groups and the state, even in a relative way. So that the mountains represent an impregnable barrier difficult to penetrate. In other words, the complexities of the topographical interstitial of mountains allow groups to escape state control.

The ethnic presence in the mountainous areas appears strongly in the toponymy of the villages, Mashatas and Douares. Place names represent people's memory, including ethnic identity. If we were to conduct a micro-level search - geographically - of the names of villages, centers and machtas in the Moroccan mountains, we would find the names of clans and ethnic groups strongly present; Amazigh or Arabic; But we specifically mention Tamazight. We will give examples of this in order to strengthen this academic proposition. For example, in the region of the Great Kabyles: Tizi-Ouzou, Bouira, Boumerdes, we would find villages bearing Berber names such as Ait Boumehdi, Ait Toudret, Ait Khalili in Tizi-Ouzou, Ait Mansour, Ait Laziz in the province of Bouira. The same applies to the Smaller Kabyles : Bejaia, North Setif, and North Bordj Bou Arreridj. As for the Aures and Nannasheh region, we find the names of some municipalities and urban centers derived from the names of the tribes and their branches such as: Awlad Idris, Awlad Moamen, Al Hanansheh in Souk Ahras, Awlad Salam, Awlad Si Suleiman, Awlad Ammar in Batna...²⁶.

With regard to integration in the exploitation of the mountainous domain, the logic of occupying and exploiting the

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land in the mountainous domains differs from one region to another. Where the distribution of the population raised a lot of questions for those charged with preparation and planning. The heart of the problem lies in the relationship between the mountains and the plains. Because the countries of the Maghreb are mountainous countries above all. This is radically different from the Chinese style. There the population is crowded into the tightly cultivated plains, while the mountains are left to plant forests. People have made the mountain a favorite place and it is easy to attach to it only. The mountains of Algeria, for example, are not very high (2300 meters at most, in the mountains of Djerjura and the Aures), but they are numerous and overlapping with the plains to draw a mass that resembles a large cake on the coastal seafont. Isolated masses lie in the central part of the upper plateaus, and are repeated in the mountain range of the Saharan Atlas, mountain communities that live for a short time in the mountainous masses and descend only on occasions to the plains.

Algeria's first census was that of 1896, at a time when mountain regions had made a move towards the plains. when we find the features of the pre-colonial phase. The largest density is found in the Great and Small kabyles, ranging from 80 to 100 inhabitants/km², equal to 150 locally, to 30 in the inner basins and 18 in the upper eastern highlands. However, The Ouarsenis , Dhohra and the Aures were more densely populated than the surrounding plains²⁷.

Mountain societies found in the mountains a starting point in serving the land well, using integration. That is, diversification between planting fruit trees, seasonal farming, raising livestock, including traditional crafts. The group's organizational capability allows for the consolidation of productive capacity and thus

allows for intensive farming. The pattern also acts as an integrated unit, as the basins and depths of the plains merge into it as lands that are subject to expansion and livestock breeding. Of course, always keep housing in the heights. The mountain societies are pastoral and peasant, in which the population lives, moving from raising livestock supported by some cultivations to intensive reclamation or preparing the lands that are owned collectively - Tribal lands - and it is based on a connection to the land more than to the farm and on blood relations more than the relationship to the land.

It should be noted that not all mountains are agricultural: the heights of Oran and the mountains of Annaba are occupied by people who practice grazing and farming. Thus, it resulted in a significant population density. This matter is not the result of the physical environment as much as it is the result of the structure of society itself. It is the latter that imposes the lifestyle on any terrain. The duality of a peasant society and a peasant-pastoral society goes deep into history. The Berbers in the pre-Roman era included urban tribes and nomadic tribes-Baranes & Butr-²⁸.

One of the most prominent manifestations of mountain identity is the traditional mountain dwelling; Which is distinguished by its architecture and building materials that separate it from others. The Auresian dwelling, for example, is built with stones and is not open to the outside. There are openings for ventilation in the form of triangles, squares, or stars decorating the facades of the house. The courtyard is also narrow and does not represent more than a quarter of the residential area since the house here was built vertically on two levels. On the upper floor the rooms are arranged around an open and sunny area. The roof is occupied by women according to the seasons and according to the activities they undertake. It is allowed to dry the

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grain, to discuss with the neighbors, and to sleep during the hot summer nights²⁹.

The most prominent reason for human settlement in the mountainous regions of the Maghreb is the search for safety. Which was given several interpretations by specialists. And it existed strongly in some periods of time to take refuge in the rugged terrain from the neighboring tribes and nomadic warriors. In the Western Saharan Atlas or in the country of al-Namamsha, nomads build for weeks or months a space of tangled branches of Sidr, to protect their livestock every night. And when they decide to extend their stay, they replace the Sidr with rectangular or square bricks. There are two patterns in the mountainous domains: the "Dispersed= Al Machta" and the "Village". Al Machta is a nebula group of a small number of houses that are spaced apart and are embedded in the mountains according to topography and resources, or randomly located in flat places in the plains. Because Al Machta always responds to a specific procedure and arrangement, and it contains intermediate areas between the public and private spheres that are protected from The outside like a cemetery or collective elements (wells...).

Al-Mashta is a small group of people that includes families with strong kinship ties, all bearing the same family name and being distinguished by it. It is a collective social organization. But the question that arises is; Why this sparse distribution of Mashtas across the field? The answer is that the inhabitants of these Mashtas in some mountains are ancient shepherds. In principle, the mashta means the residence of the winter. It represents the familial stability in the winter months when there are some agricultural activities. And in the summer everyone moves to other domains. The traditional freedom of the nomads, with giving

priority to the herd, led them to grant complete independence to their homes and to maintain a space for moving the herd around it during the whole day. It is a pattern of primitive assembly that characterizes the Algerian countryside.

The Shawian Dashra ;for example; repose its stone or mud houses on rocky walls in the middle of the mountain slopes. It fits perfectly with the topography of the area. As for the Kabylia villages, they have circular brick-roofed houses located along the high mountains of the Kabylie region. It is characterized by turning its back to the outside, where the houses form a closed wall and open narrow and rugged streets. At the entrance of the inhabitants, there are threshing floors, haystacks, millstones, and olive mills. The paths multiply and widen so that strangers pass without entering the interior, and thus the village emphasizes its sanctity and secrets at the same time its distinctive unity³⁰.

There is another logic for the mountainous Berber villages; We can classify its architecture into three categories: the vertical caves, which include ancient Matmata, Chen, Tegma, and Chemlali. The hanging stone villages, which include the villages of Tamzret, Tawjut, Zaruah and Bani Zaltan. In addition to Ghayran and Ksour: Collective towns of Tataouine, the most famous of which are Chenini, Douerat, Guermasa, Bani Barka, Blida Mokadamin, Qalaat Awlad Shahida and Ksour Bani Khaddash. There is also a pattern of vertical caves perpendiculary dug to the surface of the earth, which are underground homes, with excavated passages connecting the dwellings to each other to secure communication between the residents. This type of urbanization is characterized by its disappearance from the eyes. Where it provides protection for the Berber population living in it³¹.

In another domain , we find the agricultural identity in the

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mountainous areas. The mountainous environment forced farmers to adopt terrace technology to exploit the scarce agricultural areas in these areas. It should be noted that this technique is suitable for light, fast-drying soils. These lands have been prepared by building a network of small walls supporting the soil that prevent soil erosion and facilitate the process of transforming the land into a suitable slope, allowing its exploitation and preventing the runoff of torrential waters. Thus facilitating the process of water permeation into the soil, especially in dry areas with little precipitation³².

It should be noted that mountain agriculture in the mountains of the Maghreb is family. It relies on traditional subsistence farming due to the narrow scope and limited land (the banks of the valley or on the terraces). All family members contribute to collecting the grain, especially the women, as they are strongly present in the orchards by carrying out the periodic work required by agriculture. The best example of this is the villages and centers of Wadi Abdi in the Aures..³³.

7. Conclusion:

Through our study of this topic, we reached a number of important results:

- The mountain occupied a central position in the Maghreb pattern, by which we mean the sum of the processes that shaped the country's identity, as it was a stronghold of a demographic, economic and political renaissance.
- The mountainous areas of the Maghreb have their own distinctive character. Throughout history, the mountains were a place for the settlement of the Amazigh identity, which interacted with this field in particular; As it resembled arefuge during war in these areas, which are

characterized by the difficulty of their terrain.

- Mountain societies were able to weave relationships with this area that allow them to last. And this is through the strength of the group, which was translated into the type of economic activity practiced based on integrations in the use of land (agriculture - grazing) to compensate for the lack of production.
- The privacy of the mountain dwelling also reflects the extent of human respect for its environment.
- The mountains are currently suffering from marginalization, despite all the efforts made by the governments of the Maghreb countries.

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