

quired a concrete experience of the work, which his illustrious contemporary, Ibn Mammātī [q.v.] did not possess. Although the two works have similar documentary sources for some points and present almost the same form of administration (that of the later Fātimids prolonged under Saladin), they differ profoundly: the *Kawānīn al-dawāwīn* presents a clear, methodical account, without technical details which would be difficult for the senior civil servant to understand, of the fiscal régime of Egypt; the *Minhādī* is concerned, with the concrete activities performed by the employees of the tax office. For us, its remarkable originality lies in the minute description it gives of the customs and commercial administration of the Mediterranean ports frequented by Italian merchants; it provides despite the lacunas of the manuscript and the mediocrity of the style, something which no other work gives us in any corresponding measure. There is also an important chapter on the army, a very short one on the currency, the *tirāz*, etc. The author of the present article has devoted to the contents of the *Minhādī*, especially in *JESHO* for 1962, 1963, 1965 and 1972, a series of articles now gathered together in his *Makhzūmiyyāt* (Leiden 1978) and hopes to produce in the near future the complete Arabic text. The manuscript, however, comprises in its first part some historical developments and traditions which will be left aside, owing to the very poor state of these pages, of which al-Maḳrīzī reproduces all the main points. The *Minhādī* has been used to advantage by some young contemporary scholars, such as H. Rabié, in his *Financial system of Egypt*; R. Cooper, most recently in *JAOS* (1976); Gladys Frantz-Murphy (unpublished thesis); etc. (CL. CAHEN)

AL-MA'KĪL, Arab tribe, probably of Yemeni origin, who, having come from Arabia at the same time as the Banū Hilāl [q.v.], crossed Egypt and Libya, entered the Maghrib towards the middle of the 5th/11th century, led a nomadic life for a short time to the west of Gabès (Ibn Khaldūn, *Berbères*, i, 36), but left only a small number of their members in the south of Ifrīkiya (*Berbères*, i, 116; cf. R. Brunschvig, *Haf-sides*, ii, 170); in fact, they proceeded towards the west (*taghriba*), following the northern border of the Sahara (cf. al-Zayyānī, *Turđjumāna*, Fr. tr. Confourier, in *AM*, vi [1906], 448, who notes their route). However, it happened that they strayed from their route on occasion and also that, in 496/1103, the Ḥammādiid al-Manṣūr (481-98/1088-1104 [q.v.]) was able to march on Tlemcen after having gathered together some Arab contingents including some Ma'kīl (*Berbères*, i, 54-5, 295). Similarly, at the beginning of the 6th/12th century, a clan of the tribe, the Tha'ālība, occupied the region stretching from Titteri to Médéa and supplied the local rulers with auxiliary troops (*Berbères*, i, 92, 123, 253); Leo Africanus (ii, 349) mentions that in 915/1510 a member of this clan had become ruler of Algiers and held on to power for several years before being strangled in a *ḥammām* and replaced by Barbarossa [see KHAYR AL-DĪN], who dealt harshly, moreover, with the Tha'ālība.

But it is principally in the oasis of Touat and Gourara (southern Algeria), and then in Morocco (where they began to infiltrate in the first decades of the 7th/13th century, so as to constitute an important collection of groups who were authentically Arab, at least in origin), that the majority of the Ma'kīl settled. They approached this land from the south-east and expanded rapidly in the eastern and southern regions of what constituted at that time al-Maghrib al-Akṣā, on the one hand between the west of the Oran region and the valley of the Moulouya (Malwiyya) as far as

the Mediterranean coast and, on the other hand, in the south-east of present-day Morocco, in Tafilalt, Dar'a and Sous, as far as the Atlantic coast to the south of the High Atlas. The clans known as Dhawī Hassān and Shabbānāt, established further to the north, were to be summoned to Sous by 'Alī b. Yedder (Idder = Yahyā or Ya'īsh), who had rebelled against the Almohad al-Murtaḍā (646-65/1248-66) in 652/1254-5 (*Berbères*, i, 131, ii, 276-7), but it is quite possible that these clans may already have been in the area. Whatever may be the case, the Ma'kīl were not slow to impose their domination on the sedentary Berbers of the ḳṣūr and the oases, to levy tolls on the caravans that they were supposed to protect and to sow disorder in these lands which were already fairly turbulent; in fact, even if, according to Ibn Khaldūn (*Berbères*, i, 117), they did not always devote themselves to brigandage, they upset the economic situation and political structures quite considerably. Some of them remained nomads (camel breeders), especially in the steppes of eastern Morocco, but the majority settled, not without allying themselves at times with the local Berber groups in order to resist more effectively the sultan and his agents, should the occasion arise.

Even though on their arrival in Ifrīkiya the Ma'kīl were, we are told, fewer than 200 (*Berbères*, i, 116), they increased considerably and added to their number allogenous elements, after having attained the goal of their principal migration. They formed, according to Ibn Khaldūn (*Berbères*, i, 115-34), three large groups called Dhawī (Dwi) 'Ubayd Allāh (between Tlemcen, Taourirt and the mouth of the Moulouya, in the plain of the Angād), Dhawī Manṣūr (who constituted the majority and occupied the region stretching from Taourirt to Dar'a, as well as the countryside around Taza, Fez, Meknès, and even Tadla) and Dhawī Hassān (between Dar'a and the Atlantic Ocean). The author of the *Kitāb al-'Ibar* enumerates in great detail the families grouped within these three branches. He rejects the claim of the Ma'kīl to be descended from Dja'far b. Abī Tālib [q.v.] and, while being quite convinced that their origin is unknown, he is compelled by his intellectual honesty to consult Ibn al-Kalbī's *Djamhara*, retains two possible genealogies, and finally inclines in favour of that which links them with the Banū Madhhidj [q.v.]: in fact, the eponymous ancestor of the tribe is sometimes called Rabi'a, and the Ma'kīl of the Madhhidj in fact bears the personal name of Rabi'a b. Ka'b (= al-Aratt) b. Rabi'a (see Ibn al-Kalbī-Caskel, *Ġamharat an-nasab*, Tab. 258). Moreover, G. Kampffmeyer (in *MSOS* [1899], 176) considers that the use of Dhawī pleads in favour of the Yemeni origin of the Ma'kīl. For his part, Leo Africanus does not indulge in the same speculations as Ibn Khaldūn, but he also divides the Ma'kīl into three branches (i, 27, 30-2) called Mukhtār, 'Uthmān and Hassān (cf. *Berbères*, i, 119, where the two first names only designate subdivisions). In both authors, the large groups contain an important number of families whose territory is mentioned with relative precision; however, they are far too numerous, and the nomenclature is much too variable, to be able to contemplate enumerating them here with any degree of reliability. It is even impossible, within the restricted limits of the present article, to relate the history of the most notable clans, even supposing that it were known sufficiently. We will therefore confine ourselves to the facts which appear the most remarkable.

It is probably in the last years of the Almohad dynasty (515-668/1121-1269) [see AL-MUWAHHIDŪN]

Makil ✓

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-Sudan
-Cezayir
-Misir
-Libya
-Fas

islamic Makhzumi activities there and the Makhzumi sultanate of Shoa, which ruled from the last decade for the ninth century A.D. until 1285.

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U.B. BHOITE

Al-Makil

Tribe of Algeria, Egypt, Libya, Morocco and Sudan

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