外 国 語 要 旨

学位論文題目：The Mechanism of Almoravid Rule: An Analysis of the Relationship between Soldiers, the Ulama, and Saints in the Maghrib
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This study aims to elucidate the mechanism of Almoravid rule (c.a. 1061–1147) and local reaction to it through an analysis of the relationship between the Berber soldiers, the ulama, and saints, focusing on the Maghrib during the eleventh and twelfth centuries.

The Almoravid dynasty was founded by the Ṣanhāja Berber tribes of the Western Sahara Desert, who were members of a religious movement founded by a jurist of the Maliki School of Law, Ibn Yāsīn. They conquered a vast territory, stretching from northwestern Africa to the Ebro Valley of the Iberian Peninsula. The military elite in the dynasty was composed of Ṣanhāja Berber soldiers, and therefore they were alien to the local people in the Maghrib (northern Africa) as well as in al-Andalus (Muslim territory in the Iberian Peninsula). Consequently, the issue of the legitimacy of the Almoravids' rule over these territories was significant. This issue has also come into question historically concerning the Islamic dynasties during which the subjects recognized a ruler so long as that ruler governed in accordance with the law of Islam.

Most previous studies of the Almoravids have so far dealt with the conflicts and political affairs affecting al-Andalus, or the Christian-Muslim relations in the area. Additionally, a number of such studies have focused on the role of the ulama in al-Andalus as specialists of the law, because they were considered to have helped the Almoravids' conquest of the Peninsula and legitimated their policies because of their posts in the regime. Therefore, previous research has focused on the collaborative relationship between the Berber soldiers and the ulama of al-Andalus, but neglected how the Almoravids governed local societies, especially that of the Maghrib. This study examines how the Almoravids governed and legitimized their rule by focusing on the relationship between rulers and subjects in the Maghrib. To solve this question, the policies of the dynasty, as well as the activity and role of the ulama and saints, are clarified through an analysis of Arabic chronicles, biographical dictionaries, and correspondence.

In the first half of this study, I examine the Almoravids' policies to legitimate their rule, such as the procedure of the *bay'a*, i.e., the oath of allegiance, the execution of jihad to the Christian kingdoms in the Peninsula, and the abolition of illegal taxes. The *bay'a* was a very important ceremony at the time, because it recognized the ruler in the Muslim dynasties, so the Almoravids

took advantage of it as a substantial opportunity to confirm the obedience of the subject people. According to the expansion of territory, the Almoravids adopted a "written missive form" of the *bay'a* in addition to the original "in-person" *bay'a* ceremony, to gain support from all over the realm.

Because the Almoravids were strongly considered as "alien" to the people in al-Andalus, the execution of jihad and abolition of the illegal taxes were implemented to respond to the issue of the legitimacy and to show that they were "righteous" Muslim rulers. However, they lost support of local societies and legitimacy easily when they could not fulfill these policies. In fact, the failure of these two policies evoked a sense of disappointment among their subjects over the rule. Furthermore, the Almohads (1130–1269), led by Ibn Tūmart, criticized the illegal taxes exacted by the Almoravids, and declared jihad against them by censuring them for non-believers. Both policies proved to be double-edged swords for the Almoravids: Although they were the pillars of the dynasty's legitimacy, they also opened the rulers to criticism at the same time. Therefore, this study concludes that the Almoravids gained the legitimacy of their rule based on the *bay'a* and carried out the policies.

Under Almoravid rule, local Maghrib societies fell behind those of al-Andalus in terms of Islamization and urbanization. There were also far fewer ulama there than in al-Andalus, and so it is not subjected to study the ulama of the Maghrib. What is known of the activities of the Maghribi ulama during this period, however, indicates that the Almoravid dynasty originated in the religious movement led by Ibn Yāsīn, and after his death there was the transfer of hegemony to the Ṣanhāja Berber chief as political and military leader. And the Maghribi ulama supported them after that. Thus, this study examines the cooperative relationship between the political power of the Berbers and the ulama in the Maghrib, and demonstrates that it preceded ulama's influence in al-Andalus.

During the first half of the twelfth century, the activities and social influence of the Sufis and saints increased in the Maghrib. Though their relationship with the dynasty was less collaborative than that of the ulama, the Almoravids tried to establish a connection with the Sufis and saints by approaching and supporting them. This approach can be considered as a cooptation of them into the dynasty's rule. As this phenomenon occurred only in the Maghrib, not in al-Andalus, the differences in how the dynasty ruled corresponded to the differences in social structure between the communities of the Maghrib and al-Andalus. The Almoravid governing system was created and tailored to these differences. The mechanism of this rule became a model followed by the later dynasties in the Maghrib and al-Andalus.