

## Women's Volunteer Work in the Mozabite Community

Faiza Rai, <sup>1</sup> Mustapha Rabahi <sup>2</sup>

<sup>1</sup>The University of Ghardaia, Faculty of Humanities and Social Sciences,  
Southern Algerian Laboratory for Research in Islamic History and  
Civilization, [rai.faiza@univ-ghardaid.edu.dz](mailto:rai.faiza@univ-ghardaid.edu.dz)

<sup>2</sup>Professor, the University of Ghardaia, Faculty of Humanities and Social  
Sciences, [rabahi.mustapha@univ-ghardaia.edu.dz](mailto:rabahi.mustapha@univ-ghardaia.edu.dz)

Received: 18-10-2025

Accepted: 13-11-2025

Published: 01-12-2025

---

### Abstract:

This study examines women's voluntary work in the Mozabite community, exploring whether it is an individual initiative or a cultural and religious tradition. Field research was conducted through interviews with women volunteers from the "Tamsiridin" organization, chosen as a model for this study. The findings reveal that this organisation forms the core of women's voluntary work in the community. It transformed women's voluntary work from isolated individual acts into an institutional and social practice that was once exclusively for men. Thanks to the "Tamsiridin" organization, women have gained the opportunity to assert their presence as active and productive members of society. Women now contribute to the construction, stability, and continuity of the social system alongside men.

**Keywords:** Mozabite community, Mozabite women, Tamsiridin organization, voluntary work,

### 1. Introduction

Voluntary work is considered a crucial foundation for building society due to its great human value, manifested in giving and offering in all its forms. It is a civilizational behavior aimed at fostering social cohesion and solidarity among the society's members, groups, and institutions. Voluntary work is a human practice closely linked to all meanings of goodness and righteous deeds across all human groups

since ancient times, though its scale, form, orientations, and motives vary from one society and time to another.

The Mozabite community features numerous systems and institutions where voluntary work holds great importance and contributes to its development. This was confirmed by the thinker Malek Ben nabi during his visit to M'zab Valley: "This society, whose characteristic is that every individual is for the sake of the collective, and the entire collective is for the sake of the individual, is the magical rule that organizes life and relationships in the Mozabite community." (Malek Ben nabi, 1968).

One manifestation of voluntary work in the Mozabite community is the efforts carried out by the members of the **Azaba organization**, which is considered one of the most prominent pillars upon which the society relies in managing its social, religious, and cultural affairs. This system has paid attention to women, considering them the fundamental cell and axis of the Mozabite community, enacting laws to care for them, preserve their rights and dignity, and issuing decisions that serve their interest and the community's. To this end, a special council for women, responsible for women and family affairs, was established: the "**Tamsiridin**" organization. This body is considered one of the supporting bodies for the "Azaba" system, through which Mozabite women have been able to contribute to voluntary work, embodied in their duties and functions.

Based on the above, this study seeks to answer the following question: **Is women's voluntary work within the "Tamsiridin" organization an extension of the Mozabite community's culture or an exceptional individual endeavor?**

## **2. The Concept of Voluntary Work in the Sociological Field**

When asking about the meaning of "Voluntary Work," most people refer to concepts like will, goodness, generosity, and donation. However, voluntary work is, in addition, a free act performed without compensation and directed towards the community. In the lexicon of sociologists, it is associated with the word gift (don). It also falls under the non-profit sector and social economy. Nevertheless, the

researcher, Dan Ferrand-Beckmann, suggests that one should question the free bond linking the volunteer and the recipient to define volunteering. The relationship between the giver and the taker within an association is volunteering, and when individuals share the same problems or needs, the exchange becomes volunteering; in this case, everyone gives and takes, but freely (Fawzi Boukhriss, 2013, p: 102).

A volunteer is someone who willingly and wholeheartedly undertakes an action. The social nature of the actions performed by the volunteer receives no compensation, and they act individually or collectively outside the scope of their usual activities.

Voluntary work has numerous linguistic synonyms, including: donation, altruism, generosity, giving, assistance, cooperation, charity, and solidarity. Each synonym has a different meaning and connotative significance that varies with different groups, associative, and professional cultures. It is a symbolic-value activity through which values such as freedom, equality, fraternity, and solidarity are embodied. (Fawzi Boukhriss, 2013, pp: 105-106).

There are multiple and diverse definitions for the concept of voluntary work. We will mention a few:

- Defined as: "The contribution of an individual or group to the completion of work outside the scope of their paid employment, which benefits their community and brings them satisfaction, done out of their **spontaneous desire and willingness**, without deriving any kind of profit from their achievement." (Mohamed Arafa, 2001, p: 333). This definition focused on subjective motivations and referred to contribution, whereas volunteering may go beyond contribution to organized effort.
- Voluntary work is also defined as: "A social activity undertaken by individuals, either individually or collectively, through an association or institution, **without expecting a return**, with the aim of satisfying needs, solving community problems, and contributing to the support of the development process." (Medhat Aboul Nasr, 2004, p: 65). Despite this definition having the elements of volunteering, it does not refer to assuming social responsibility and providing services to the community.

- Some define it as: "The employment and utilization of unpaid individuals and groups in providing humanitarian services **outside the framework of governmental institutions.**" (Ahmed Shafiq Al-Sukkari, 2000, p: 98). This definition clearly uses the term exploitation, which is closer to material resources, and did not address the subjective motivations that express the volunteer's free will.
- Others define voluntary work as: "Organized efforts performed by individuals or groups who engage in the activities and tasks of civil and community organizations, primarily to undertake **developmental efforts.**" (Khaled Abdelfattah Abdullah, 2006, p: 29). This definition does not mention subjective motivations or the absence of financial compensation, while focusing on organized effort.

From the preceding definitions, we can deduce that the concept of volunteering includes organized voluntary work, which differs from simple forms of spontaneous volunteering (more common in spontaneous individual acts) and leans more towards organized and collective volunteering. Therefore, we can deduce that voluntary work encompasses the following essential elements:

- Organized human effort;
- Subjective motivation and desire;
- Absence of financial compensation ;
- Goal of Assuming Social Responsibility and Providing Service to the Community.

Based on our topic, we can define voluntary work as the organized and directed effort, based on subjective motivations and without expecting financial compensation, with the goal of assuming social responsibility and providing a service to the community within an association framework.

This definition points to the following:

- Voluntary work is a human effort exerted individually or collectively among people with shared interests. This effort may be intellectual, physical, or both, and involves a sacrifice of time, money, or expertise. This effort is organized and directed because the degree of organization and planning in voluntary work adds social value, making the social outcomes of volunteering clearer.

- Voluntary work is based on subjective motivation because it relates to satisfying specific needs for the individual and the social value it represents for the group. The level of conviction and enthusiasm for voluntary work depends on this motivation.

Volunteering dates back to the beginnings of humanity. People's need for one another required humans to provide certain services and tasks for the group they lived with, in exchange for others performing tasks according to their abilities and capacities. The individual viewed it as a duty that supported their bond with the group. The beginnings of humanity witnessed actions that can all be classified under the concept of unpaid voluntary work (Ghabari Mohamed Salama et al., 1998, p: 41).

Looking at human history, there is a prevailing feeling in humans since the dawn of history, driven by the acute need for cooperation to survive harsh conditions. Voluntary work stems from an innate feeling within the human being that drives them to participate in community service. It is not new to human societies; it existed in primitive societies and took different forms, starting with individual efforts, then family efforts, then the tribe, relying on simplicity in activity, systems, and relationships among community members.

Various human cultures have discussed volunteering for the service of others, describing it as part of the system of absolute values with which these cultures coexisted in the domain of goodness. Voluntary work here, whether through effort or money, aimed at providing assistance to the poor and needy. These cultures rewarded those who volunteered their effort and money, prioritizing them in social standing. This suggests that there are many cultural considerations that prioritize the volunteer, linking this to the concept of giving that is the most prominent concept of goodness.

Volunteering, throughout Arab culture, has been part of an individual's behavior towards their local community and the group they live with, either as unpaid voluntary work or as a material contribution. This is the case, for example, during a village wedding, where individuals express their participation by providing social

obligations related to the marriage. Gifts related to the feasts held by the groom's family during the wedding ceremony are an expression of assistance that amounts to a duty. This is considered a type of social behavior aimed at social solidarity, and the same applies during a death or a disaster in the village.

Talk of assistance is not limited to the material aspect but clearly extends to providing effort and labor on all occasions experienced by the Arab community. It has been observed that this continues in the countryside in many Arab countries, where individuals in local communities provide assistance to those needing help in construction or harvesting agricultural crops. It is noted that they perform this voluntary work while singing, expressing their joy and satisfaction with what they are doing. (Abdullah Abdel Hamid Al-Khatib, 2010, pp: 8-9).

Voluntary work originated with the creation of man and emerged in every human society, and wherever a civilization arose. It has evolved with the development of human societies.

However, the voluntary work we encountered in our research is not based solely on subjective motivations; it carries a religious metaphysical dimension. The male or female volunteer in the Mozabite community does not perform voluntary work without compensation; rather, they expect the deferred reward to attain the pleasure of Allah Almighty, win Paradise, and escape Hellfire. Therefore, the volunteer who lives within a social framework performs their duties with an uninterrupted religious incentive, and it becomes a social culture inherited across generations.

### **3 .The Historicity of Voluntary Work in the Mozabite Community**

The Mozabite community has known voluntary work since ancient times within its social systems. Among these is the Azaba system, which is considered a link between the past and the present, a unique model of volunteering that distinguishes this community from others. It constitutes the depth of Mozabite history and civilization. Voluntary work emerged and became more prominent with the establishment of this system, which dates back to 409 AH / 1018 AD, by Sheikh Abi Abdullah Muhammad ibn Bakr Al-Farsita'i Al-Nafusi. Initially, it was

a purely religious and educational system, but it evolved over time to become a comprehensive and precise system built on solid foundations, which helped it survive, stabilize, and become deeply rooted, specializing in all areas of social life.

The Azaba is a voluntary religious body that emerged to replace the community's leadership after the collapse of the Rostomid state in Tahert and the exodus of the Ibadiya to the Algerian South, where they settled in Ouargla and M'zab Valley. Since the Azaba circle arose in an era without righteous governance, it led the Ibadi communities in North Africa for many centuries, especially during the colonial period.

Throughout this historical journey, it became a role model and the fundamental pillar in the Mozabite community, overseeing, supporting, and preserving Mozabite civilization. This system continues to fulfill its religious, social, and educational role to this day (Saleh Ben Omar Asmaoui, 2005, p: 1162). This role was certainly not a paid assignment for the members of the leadership body but was voluntary work driven by a religious and existential incentive, as voluntary work was linked to religious texts and to repelling aggression and attacks that the Ibadi community faced during its historical formation.

The actions carried out by the Azaba organization are considered a model of voluntary work. Its roots go deep in the history of this society, which was founded and built on a network of solid social relationships that govern the lives of its individuals and unite them to live in it, following the principles of Islam that call for social solidarity, mutual support, and cooperation in righteousness and piety. The creation, organization, and structuring of this social network took several centuries. This system gradually began to participate in managing the region's affairs. It managed to attract all social organizations and instill in them the correct religious and cultural character with the aim of being a unified society with bodies overseeing the management of its various affairs under a comprehensive and organized voluntary effort. Effectively, a homogeneous unit governed by a set of customs, traditions, and

norms, inherited by generations from their first predecessors in this community, has been formed. These differ from other societies by their religious nature, such as festivals, holidays, the Prophet's birthday, weddings, and individual and collective celebrations, which are held under the supervision of the mosques, coordinated with artistic splendor, environmental purity, and the spirit of religion.

Among these social organizations is the "Tamsiridin" organization, which appeared after the founding of the M'zab cities. According to the documents of the M'zab Council Agreements, its establishment was a practical and rational reaction from the "Azaba" system due to the ethical disturbances. The Mozabite community witnessed, at a certain point in time, marriage problems, divorced women, and immorality spread in the community during the first half of the 9th century AH (Khawaja Abdelaziz, 2017, p: 147). This led to the founding and organization of an active, influential, and advising women's body (Issa Baamara, 1983; p. 35), whose work is based on volunteering with a religious incentive to solve such social and family problems, especially since this body has been known throughout its history for its strong influence on Mozabite women. In fact, it is still operational today.

The anthropologist "Émilie Marie Goichon" also considers it a unique body historically and socially in the Islamic world because its decisions carry the force of social laws (Khawaja Abdelaziz, 2017, pp: 148-149). A body of this form and type exists only in the seven ksours (cities) of the Mozabite community. It is considered a local voluntary innovation whose roots extend historically to the Prophet Muhammad's message of enjoining good and forbidding evil and guidance.

#### **4 . The Centrality of Voluntary Work in the Mozabite Community**

Voluntary work is one of the most prominent characteristics of the Mozabite community, and its most important manifestation is the Azaba system, which is the greatest model of volunteering in this society; indeed, it is spontaneous voluntary work in itself. It is one of

the highest religious and social systems and bodies, comprising a group of the best scholars, thinkers, people of opinion, and specialists. Among the tasks entrusted to this system is the complete supervision of the various affairs of the Mozabite community—religious, social, economic, and political (Saleh Ben Omar Asmawi, 1886/1987, p: 13). The Azaba circle is one of the most prominent pillars upon which the Mozabite community relies. In turn, it is a structured and organized society in form of institutions and social organizations. They are subordinate to and supportive of the Azaba system, including ‘The Tribe Council’, ‘Ammi Said Council’, ‘Abdurrahman Al-Karthi Council’, ‘Irouane Council’, ‘Imssourdane Organization’, ‘Al-Awam Council’, ‘Laouemna Foundation’, ‘Council of Notables’, and ‘Tamsiridin organization’, in which voluntary work is embodied in different ways and forms according to the area of work of each one.

These institutions have got different adequate tasks and services. For example, the Irouane organization is a supporting force immediately following the Azaba organization, which plays a major role in preserving and memorizing the Holy Quran and acting upon its principles among the youth, with the aim of educating and urging them to adhere to the teachings of Islam. The Tribe Council also undertakes the care of needy groups, such as widows, the poor, and orphans, to combat poverty, begging, homelessness, and class division within the community. (Youssef Ben Bekir Al-Haj Said, 2011, p: 22).

The Imssourdane organization also works on giving and volunteering in public affairs. They are the backbone of any voluntary work, as they perform public services, organize voluntary campaigns and special events, maintain the mosques during the five prayer times, and distribute charity and endowments (Al-Haj Ayoub Ibrahim Ben Yahia, 2015, p: 67), which are considered among the greatest forms of giving and volunteering in the Mozabite community. Guarding the village and the oasis day and night is the main and permanent work of this body.

Alongside the Azaba system, which is for men, there is a special organization for women, called "Tamsiridin," which includes devout women of wisdom and management skills in family affairs,

appointed by the Azaba circle. Their work is spontaneous and voluntary. Through them, the Azaba monitor the women's community during weddings, parties, feasts, and funerals to combat extravagance, wastefulness, mixing, and all harmful introduced customs, in addition to their role in enjoining good and forbidding evil, guidance, and reconciliation. (Saleh Omar Asmawi, 1986/1987, p: 147).

All the work, guidance, and counseling performed by the Azaba organization, its sheikhs, and all its subordinate bodies, are intended for the sake of Allah Almighty and without compensation. Thus, the fruits of this voluntary work are manifested in all aspects of social solidarity and cooperation, the continuity of the communal spirit and collective work, and volunteering to serve the community—all of which contribute to human care, the development of the mind, spirit, soul, and body, and protection from deviation and corruption. This is where the centrality of voluntary work in the Mozabite community lies.

## **5 . Women's Voluntary Work in the Mozabite Community... The "Tamsiridin" Organization as a Model**

To confirm the centrality of women's voluntary work and its extension as an inherited culture in the Mozabite community, we focused in this section on voluntary work in the "Tamsiridin" organization, selecting it as a model for our field study at the local level in Ghardaia Wilaya. This study was conducted on a group of women guides and volunteers in this organization through an interview questionnaire containing several questions aimed at reaching answers that serve the subject of our study.

Before discussing the results of the field study, we find it necessary to address the nature of the organization and its role in activating women's voluntary work.

### **5.1. The Nature of the "Tamsiridin" Organization**

The success of the Mozabites in ensuring the continuity of their society to this day is due to the element of stability provided by women, who have always remained faithful to their ideals in a conservative society (Émilie Marie Goichon, 2019, p: 13). This encouraged and prompted the Azaba system to establish a special

council for women to guide and organize their social relations in the Mozabite community, called the "Tamsiridin Organization." It was named after one of its most prominent tasks, which is the washing of deceased women and children (Muhammad Nasser, 1989, p: 44), noting that the word "Tamsiridin" is of Berber origin meaning "The Washers."

It is a special women's body that handles the affairs of the women's community, its care, organization, and preservation of its dignity and rights, within laws and decisions derived from and based on the Book of Allah Almighty and the Sunnah of His noble Messenger ﷺ. It focuses on all areas of education, raising the youth, and household affairs, with the aim of preparing the Muslim daughter, the ideal wife, and the mother of the future, and combating innovations and everything that leads to deviation and disintegration (Saleh Ben Omar Asmawi, 1986/1987, p: 483).

This body consists of 12 women who are righteous believing mothers, referred to by several names, including "Al-Azzabiyat, Al-Azzabat, The Washers, The Guides." They are chosen for their intellect and ability to speak the truth. They are not required to have memorized the entire Quran, but they must have memorized a portion of the Holy Quran by listening, and they must frequent the mosque and attend sermons and guidance lessons (Al-Haj Ayoub Ibrahim Ben Yahia, 2015, p: 69). They must also possess piety, fear of God, and knowledge of God's rulings, based on the verse: )...Indeed, the most noble of you in the sight of Allah is the most righteous of you... (Surah Al-Hujurat: Verse 13). A head of the organization is also appointed, called "Mama Shaykha" in some villages and "Kabeerat Al-Ghasilat" (Head of the Washers) in others.

A "special wing for women" is dedicated in the mosques of the Mozabite community, like other mosques of Muslims around the world. This wing, specially built for them, is connected to the mosque's recitation council area (where the recitation circle is held). They can hear everything that happens in the mosque, including prayers, remembrance of God (Dhikr), Quran recitation, and guidance lessons, and men are strictly forbidden from entering this wing (Saleh Ben Omar Asmawi, 1986/1987, p: 490). It is here that the Holy Quran is memorized by hearing, and sermons are listened to to be repeated in women's gatherings.

"The Guides" meetings are sometimes held in a large house designated for them called "Dar Al-Ilm" (House of Knowledge), built in many villages. These meetings are held at least twice a week to

collectively read a portion of the Holy Quran, followed by a sermon or advice from one of them. Sometimes, a lesson is delivered to them by one of the sheikhs once a week, where he is heard but not seen.

## **5.2. Voluntary Work in the Organization... Connection with Religion and Heritage**

The organization plays an active role in monitoring the Mozabite women's community. One of the most important matters it still maintains is the convention of the "La Ilaha Illa Allah" conference (There is no god but Allah), named so because women repeat the monotheistic phrase "La Ilaha Illa Allah" a thousand times before opening the agenda and discussing their issues and developments. (Tawfiq Al-Madani, 1984, p: 114).

This is an annual gathering for Mozabite women in the M'zab villages under the administration and supervision of the organization. It begins with a general assembly in the mosque of Sheikh "Abi Abdurrahman Al-Karthi." This gathering is a preliminary meeting where the organizational schedule for the upcoming meeting days is discussed. It opens with the supplication of initiation (Du'a al-Istiftah), the recitation of Surah "Al-Fatiha" and some other Surahs of the Holy Quran. This meeting lasts for a full organized day for the recitation of the Holy Dhikr, guidance, reminder, and the distribution of charity, interspersed with a break for prayer.

A week after this preliminary meeting, the series of gatherings begins on Mondays and Thursdays, starting from Ghardaia and concluding in Al-Atteuf, usually at the end of spring before moving to the oases (Al-Haj Ayoub Ibrahim Ben Yahia, 2015, p: 70). The gatherings open with the recitation of Surahs from the Quran, a series of remembrances, and the repetition of "La Ilaha Illa Allah" a thousand times with glorification (Tasbih) and frequent remembrance (Dhikr), followed by guidance speeches in preaching and counseling, especially concerning newly introduced innovations (Bida'a). After lunch, the women leave for their homes to pray and return after the Asr prayer to hear the decisions regarding the customs of weddings and funerals, then they depart with supplication and exaltation (Tahleel). These decisions focus on combating extravagance, wastefulness, harmful customs, and innovations detrimental to the

family and community. They remind women to strive for obedience to Allah and His noble Messenger ﷺ, adherence to religion, obedience to the husband, caring for and raising their children, especially daughters, preparing them to be ideal believing wives and righteous mothers, observing modesty and lawful dress, avoiding revealing clothing, and warning against following innovations and fashions. (Saleh Ben Omar Asmawi, 1986/1987, p: 497).

The organization has contributed to the protection, preservation of dignity, guidance, and education of women, providing them with necessary religious knowledge and matters related to worship. It has preserved portions of the Holy Quran and authentic supplications, thanks to the organizational role played by the guides daily or weekly at their headquarters to maintain acts of righteousness, in accordance with the saying of the Prophet ﷺ: "The most beloved of deeds to Allah are those that are most constant, even if they are few."

Among its works, it is concerned with the review of women's specific religious affairs. This is to include the washing of deceased women and pre-pubescent boys, verifying signs of puberty for girls, clarifying religious issues specific to women concerning worship, purity, menstruation, pregnancy, childbirth, and postnatal bleeding (Nifas), and training prospective brides —i.e. teaching women the rules of jurisprudence (Fiqh), creed ('Aqidah), and Hadith. This is driven by religious motivation, so they may grow up in purity, uprightness, and piety towards Allah the Almighty, be insightful in matters of their husbands concerning treatment and service, their rights and their duties, and grow up to be religious, committed, and callers to Allah Almighty. It is stated in Quran: {This is my way; I invite to Allah with insight, me and those who follow me. And exalted is Allah ; and I am not of the polytheists} (Surah Yusuf: Verse 108). This was also concluded empirically through the interviews. (*During these interviews conducted with a group of volunteers, we found that the majority of answers to questions concerning religious matters pointed to the same idea mentioned above*).

The organization's social tasks within the women's community are numerous, including monitoring customs and traditions,

implementing the orders of the "Azaba" system, carrying out social awareness, combating social scourges and innovations, and monitoring weddings, regarding dowries, the bride's affairs, her rights, and expenses, according to mosque instructions and customs (Boudaoud Boumedine, 2006; p. 76). Its purpose is to avoid extravagance and wastefulness, especially during seasons, celebrations, and funerals. During weddings, they supervise the feast, the bride's dressing, the recitation of the Book of Allah, and the delivery of lessons, some verses, chants, and praises of the Messenger ﷺ. Additionally, they engage in conciliating between women and families, resolving any tensions and disputes, and contributing to solving family and marital problems, teaching religious and social duty. This is considered one of the best deeds. The Prophet ﷺ said: "Shall I not inform you of what is better than the degree of fasting, prayer, and charity? They said, "Yes." He said, "Reconciliation between people, for grudges (or corruption) between people is the razor (that shaves away good deeds)." The organization plays a fundamental role in all family affairs (Nana Ahmed Baammar Al-Sheikh, 2009/2010, p: 27).

We find that the organization also helped with household economics. The rising generation benefits from modern education in free schools, where various modern household arts and crafts are taught (Saleh Ben Omar Asmaoui, 1986/1987; p. 494). The organization also encourages the teaching of traditional crafts (weaving, spinning industry, etc.) that they consider an important ancient heritage that must be preserved. This is a source of income for the Mozabite woman so that she is not a burden on her family and community, and a good investment of time instead of wasting it on useless things, especially for those without a diplomat to earn a living with.

The organization is concerned with religious, scientific, and educational reform, and keen on preserving and maintaining the heritage, by intervening in all areas that ensure the community's cohesion and solidarity, strengthening and deepening its communal spirit, and embodying it by encouraging collective voluntary work. It

opens the door for women to participate in charitable, scientific, artistic, and cultural associations, and prepares and schedules them for occasions, such as holidays, weddings, and celebrations. It has offered, and continues to offer, continuous and ongoing voluntary work.

This was confirmed during interviews with some of the guides. Through their answers, the idea of their commitment to voluntary work and considering it a social duty became apparent, and that all that the organization and its guides offer is volunteering for the sake of Allah Almighty. According to the volunteers' statements when inquiring about the nature of the organization and its work, a blessed voluntary organization, seeking no reward except from Allah the Almighty. In turn, this reflects the centrality of voluntary work in the community.

Abdel Latif Bola says that "People who respect their heritage and work to immortalize it and disseminate it among the youth and rising generations are more authentic, more unified, and of higher morals than those who have no heritage or traditions to gather their members. Through this, they remember their past and their ancestors who inherited that heritage, which is an important part of the history and culture of the indigenous peoples." (Abdel Latif Bola, 1992; p. 154).

The Mozabite community is a model of adherence to its religion, authenticity, and heritage thanks to its continuous efforts to maintain this by forming a social base that includes the idea of caring for heritage and working to instill its value in the minds of boys, girls, and social classes.

The Mozabite woman, as a building block within the Mozabite social structure, plays an essential and important role in ensuring the stability and continuity of the family system and the cultural inheritance and its preservation. Evidently, she is the reservoir and transmitter of social and cultural heritage by raising generations with purposeful education, instilling the idea that national identity is represented in preserving the heritage. In turn, this reinforces identity because identity is what unites the members of society as long as the

nation has a deep history and a culture expressed by its symbols. She makes them aware that the importance of knowing the heritage is primarily linked to preserving its deeply rooted origins in the Mozabite community's history, both materially and spiritually.

Thus, the Mozabite woman has been able to work within the pattern of feeling existence and preserving her identity through volunteering and sacrifice for the stability and continuity of her community's identity, transforming the voluntary work she practices from an individual behavior to a social phenomenon, and from an isolated incident to a continuous and inherited culture. The work offered by the organization is nothing but a historical extension, a link to religion, and a connection to heritage, and the continuity of the Mozabite community's culture.

Based on the above and through our field study, we find that the centrality and core of the organization's voluntary work are embodied in women specifically and the Mozabite community generally, resulting from the important role the organization plays through its various and numerous tasks, and its accurately and meticulously programmed and organized meetings and gatherings. Thus, the organization has a prominent impact and great credit in the community, as it gave women the opportunity to assert their presence as active and productive members of society. It has become the social mechanism, or apparatus, that ensures the continuity of women's voluntary work and its transformation from individual work into a social culture. Voluntary efforts in the Mozabite community have, thus, expanded and become centralized, continuing thanks to the contributions the organization still offers today, making voluntary work a social culture inherited by the generations of this community. From this, we can conclude that women's voluntary work in the "Tamsiridin" organization is not an exceptional individual endeavor, but an extension of the Mozabite community's culture.

## **5. Conclusion**

In light of what has been presented, we can say that the Mozabite community, based on the centrality of voluntary work, has been able

to preserve its religious and social values. Since the process of its historical formation in the community, it has managed to sow the seeds of the culture of volunteering, allowing it to become an extension of the ancestors and a continuation for the descendants.

Over time, the Mozabite community divided voluntary work between men and women, entrusting women with performing educational and social voluntary tasks directed towards women, embodied in the "Tamsiridin" women's organization. This organization played a major role in framing the Mozabite woman and opened the field for them to compete with men in voluntary service for the Mozabite community with a religious incentive, through its numerous and diverse voluntary tasks. Thanks to this, the Mozabite community has preserved its culture, which continues to this day, making this voluntary work a social phenomenon and a continuous, inherited culture, evidenced by its historical extension and its link to religion and heritage across time.

## References

- 1- Al-Qur'an Al-Kareem and the Hadiths.
- 2- Abdel Latif Bola: Approaches to Heritage and Oral History among Arabs (in Arabic), Al-Arabiya Al-Muttahida Magazine, Abu Dhabi, 1992.
- 3- Abdullah Abdel Hamid Al-Khatib: Collective Voluntary Work (in Arabic), Al-Arabiya Al-Muttahida Company for Marketing, Cairo, 2010.
- 4- Ahmed Shafiq Al-Sukkari: Dictionary of Social Service (in Arabic), Dar Al-Ma'rifa Al-Jami'iyah, Cairo, 2000, p. 98.
- 5- Al-Haj Ayoub Ibrahim Ben Yahia: A Treatise on Some Customs and Traditions of M'zab Valley (in Arabic), Dar Masahat Al-Ma'rifa, Algeria, 2015.
- 6- Boudaoud Boumediene: The Trade of Bani M'zab (in Arabic), Riyadh Al-Ulum for Publishing and Distribution, Algeria, 2006.
- 7- Émilie Marie Guichon: La Vie Feminine au M'zab (Women's Life in M'zab) - Translated by Samia Nour El Din Chellat (in Arabic), Dar Nuzhat Al-Albab, Algiers, 2019.
- 8- Fawzi Boukhriss: Introduction to the Sociology of Associations (in Arabic), Africa Al-Sharq Presses, Morocco, 2013.

- 9- Ghabari Mohamed Salama et al.: Introduction to Social Welfare and Social Service (in Arabic), Al-Maktab Al-Tijari Al-Hadith, Alexandria, 1988.
- 10- Ibrahim Behaz: Quranic Values in the Mozabite Community - Al-Azaba as a Model - (in Arabic), available at: <https://atmzab.net>.
- 11- Issa Baamara: Agreements of the General Councils of M'zab 1405-1928 (in Arabic), Dar Al-Shihab, Batna.
- 12- Khaouaja Abdelaziz: Social Control and its Impediments in Traditional Societies - The Azaba System in M'zab Valley "Algeria" as a Model (A Socio-Anthropological Study) (in Arabic), The Arabic Press, Algeria, 2017.
- 13- Khaled Abdel Fattah Abdullah: Values of Civil Work in Egypt (in Arabic), Research and Studies Center, Faculty of Arts, Cairo University, 1st Ed., 2006.
- 14- Malek Ben nabi: Reflections from the Visit of the Thinker Malek Bennabi to M'zab Valley in 1968 (in Arabic), Excerpt from Al-Thawra Al-Ifriqiyya newspaper, published in Algeria on May 20, 1968.
- 15- Medhat Aboul Nasr: Management of Non-Governmental Organizations in the Field of Care and Rehabilitation for People with Special Needs (in Arabic), Al-Nil Al-Arabiya Group, Cairo, 2004.
- 16- Mohamed Arafa: Voluntary Work and Security in the Arab World (in Arabic), in Al-Ta'awun Periodical, Vol. 16, Issue 53, GCC States, 2001.
- 17- Muhammad Nasser: Al-Azaba Circle and Its Role in Building the Mosque Community (in Arabic), Al-Dhamiri Library, 1989.
- 18- Nana Ahmed Baammar Al-Sheikh: The Mozabite Woman and Jurisprudence Rulings Between Knowledge and Commitment (in Arabic), Graduation Thesis in the Department of Islamic Sciences Specialization, Sheikh Ammi Said Institute, Ghardaia, 2009/2010.
- 19- Saleh Ben Omar Asmaoui: Al-Azaba and Their Role in the Ibadi Community in M'zab (in Arabic), 1st Ed., Al-Turath Association, Ghardaia, Algeria, 2005.
- 20- Saleh Ben Omar Asmaoui: The Azaba System and Their Role in the Social and Cultural Life in M'zab Valley (in Arabic), Thesis for the Diploma of Advanced Studies in Islamic History, Institute of History, University of Algiers, 1986/1987.
- 21- Taoufik Al-Madani: The Book of Algeria (in Arabic), The National Book Institution, Algeria, 1984.
- 22- Youssef Ben Bakir Al-Haj Said: The Mozabite Identity (in Arabic), The Arabic Press, Ghardaia, 2011.