

Dirassat & Abhath
The Arabic Journal of Human
and Social Sciences



مجلة دراسات وابحاث
المجلة العربية في العلوم الإنسانية
والاجتماعية

EISSN: 2253-0363
ISSN : 1112-9751

**The beginnings of the Islamic conquest
of the Islamic Maghreb 23 AH - 50 AH**

بدايات الفتح الإسلامي لبلاد المغرب الإسلامي 23 هـ - 50 هـ

Dr. Abdallah Touileb

Dr. Moulay Tahar University. Saida (Algeria)

د. عبد الله طويلب

جامعة سعيدة الدكتور مولاي الطاهر.

touileb.abdallah@gmail.com

Abstract:

The Islamic Maghreb is considered one of the provinces of the Islamic state, located at the far west from the capital of the Islamic Caliphate in Medina. Muslim conquerors attempted to spread Islam in the region, especially after the conquest of Egypt. Amr ibn al-As (may Allah be pleased with him) was the first to consider the conquest of the Maghreb. Islamic campaigns continued thereafter under the leadership of Abdullah ibn Abi Sarh and Muawiya ibn Hudayj until the year 50 AH. This period marks the beginning of the governance under Uqba ibn Nafi al-Fihri, who established the city of Kairouan in Ifriqiya as a significant Islamic cultural and intellectual center.

Keywords: Islamic conquest, Maghreb, Amr ibn al-As, Abdullah ibn Abi Sarh, Muawiya ibn Hudayj

المخلص:

يعتبر المغرب الإسلامي أحد أقاليم الدولة الإسلامية، وهو يقع في أقصى الغرب من عاصمة الخلافة الإسلامية في المدينة المنورة، وقد حاول المسلمون الفاتحون نشر الإسلام في المنطقة خاصة بعد فتح مصر، فكان عمرو بن العاص رضي الله عنه أول من فكر في فتح بلاد المغرب، ثم تواصلت الحملات الإسلامية بعد ذلك لفتحها في ولاية عبد الله بن أبي سرح و معاوية بن حديج حتى سنة 50 هـ، وهي بداية ولاية عقبة بن نافع الفهري الذي جعل من مدينة القيروان التي بناها في إفريقية مركزا حضاريا فكريا إسلاميا .

الكلمات المفتاحية: الفتح الإسلامي، المغرب، عمرو بن العاص، عبد الله بن أبي سرح، معاوية بن حديج.

1. INTRODUCTION

Islam emerged in the Islamic East in Mecca after the mission of the Prophet Muhammad, peace be upon him, and began to spread both eastward and westward. The territory of the Islamic Arab state expanded from Medina, which the Prophet, peace be upon him, designated as the capital of the new state. Islamic conquest campaigns were launched towards neighboring countries, resulting in the conquest of Iraq after the Battle of Qadisiyyah in 15 AH, Syria in 13 AH after a prolonged siege of Damascus, and Egypt in 21 AH following the fall of Alexandria to the Muslims. Subsequently, the Muslims' next destination for conquest was the Maghreb, which was delayed due to the distance between the Maghreb and the capital of the Islamic Caliphate, as well as the Arabs' unfamiliarity with the region, which had no prior connection with them before the advent of the Mohammed Call.

The first attempt to conquer the Maghreb was made by Amr ibn al-As, may Allah be pleased with him, the governor of Egypt. He conquered the city of Barqa in the year 23 AH, which is the first city in the far east of the Maghreb. After that, other campaigns followed, marking the beginnings of the Islamic conquest in the region. This started with the campaign of Abdullah ibn Sa'ad, the governor of Egypt, in the year 27 AH during the Battle of Subetula, in which the Byzantine Romans were defeated. Then, Muawiya ibn Hudayj, who was appointed as the governor of Egypt by the Caliph Muawiya ibn Abi Sufyan, may Allah be pleased with him, in the year 45 AH, led his army towards Ifriqiya and captured several cities there.

The initial stages of the Islamic conquest of the Maghreb concluded with the appointment of Uqba ibn Nafia al-Fihri as the governor of the Maghreb in the year 50 AH. This marked the beginning of the actual conquests and the permanent settlement of Muslims in the region. The first phase consisted of temporary campaigns, as the Muslim armies did not remain in the conquered cities but returned directly to Egypt after their victories. However, Uqba ibn Nafi's strategy aimed at the permanent settlement of Muslims in the Maghreb. Therefore, he built the city of Kairouan and made it the headquarters of the Maghreb province.

The main problematic is: What distinguished the early stages of the Islamic conquest of the Maghreb? This issue branches into several key questions, the most important of which are: What were the conditions in the Maghreb before the Islamic conquest? What were the strategies of the early conquering leaders? What characterized the outcomes of the initial campaigns of the Islamic conquest of the Maghreb?

To answer these questions, I followed the historical method due to the nature of the topic. The objectives of the study are to highlight the role played by the early conquerors in paving the way for subsequent Muslim conquerors to establish Islam in the Maghreb, as well as to understand the political, social, economic, and religious conditions in the Maghreb prior to the Islamic conquest.

Chapter One: The Conditions of the Maghreb Before the Conquest

1. Political Conditions

In the later years of Byzantine rule in the Maghreb, there was relative calm as Emperor Heraclius the Great became less focused on African affairs after his son ascended to the throne¹, diverting his attention to imperial matters. This reduced pressure on the local population, allowing them to experience a sense of freedom and tranquility. During this period of calm, Christianity began to spread among the Berber tribes, and people, burdened by the Byzantine administration and its inherent dysfunction, turned to the Church for some protection. The Church gradually assumed administrative authority, replacing the centralized administrative power².

Under these circumstances, Heraclius the Great died in Constantinople in the year 641 CE. Heraclius the son then established his rule over Africa under the guidance of his uncle, the Patrician Gregory³, who had long been assisting his brother in the administration of the region.

People rallied around the Patrician Gregory, who governed Ifriqia and enjoyed great popularity. During Gregory's rule, Africa experienced some prosperity due to the brief calm it had enjoyed under his father and grandfather. Therefore, most historians of North Africa agree that the Arab conquerors found the land flourishing with abundant crops and fruitful.

Gregory attempted to break away from the Byzantine Empire, and the first supporters of this idea were the residents of Barqa and Tripoli, which had been officially under the administration of Egypt since 582

CE⁴.

In the year 25 AH (646 CE), Governor Gregory succeeded in achieving his goal and declared independence from the Byzantine Empire, assuming the title of emperor. With the arrival of the Arab conquerors in the Maghreb, Gregory relocated his capital from Carthage⁵ to Sbeitla in interior Ifriqiya, among the Berber tribes, seeking their protection. This was the political situation in the Maghreb when the Muslim conquerors arrived in the year 26 AH (647 CE)⁶.

2. Social Conditions:

The Arab inhabitants of Maghreb were known as Berbers⁷, a name given by the Romans because they considered them foreigners to their civilization, hence naming them "Barbarians". Arabs interpreted this designation linguistically, noting that Berber dialect is a foreign one and includes mixed sounds. Some Arabs explained the name based on their customs of dividing peoples, stating that Berbers trace their ancestry back to their distant grandfather "Bur", similar to how Arabs trace their lineage to their grandfather "Ya'rub ibn Qahtan". The Berbers settled in Palestine around 670 BCE after the flood, and Prophet David (peace be upon him) expelled them in the 10th century BCE after killing their king Goliath, they then headed towards the Maghreb, where they settled in the mountains and deserts, living as pastoralists with tents⁸.

In the fourth Hijri century, Berber lineages were documented in Arabic, and several Berber genealogists became renowned⁹ for adopting the Arab genealogical tree as a model. They divided Berber tribes into "Branis" and "Batar". The Branis trace their lineage to Branis ibn Bar, consisting of seven major tribes: Awraba,

Sanhaja¹⁰, Kutama¹¹, Zuwawa, Masmuda¹², Aurigha, and Azdaj. Some accounts add Lmulta, Hexurah and Jazula to these seven, making them ten in total.

The Sanhaja tribe is considered one of the largest Berber tribes. Among them were the Banu Ziri ben of Manad, who settled in Ifriqia after the Fatimids established themselves in Egypt. The Kutama tribe, also part of the Berber tribes, played a significant role in Moroccan history. It was on their ruins that the Fatimid state in Maghreb and Egypt was established. Similarly, the Masmuda tribe, another tribe of the Berber tribes, branched out into several tribes including¹³ the Ghomara and Barghawata. All these tribes contributed to a stable urban life and are spread across the Maghreb countries. However, some of their tribes penetrate deeper into Africa, reaching the bend of the Niger river and the mouth of the Senegal River, and most of them fall into civilized agricultural places.

The Batar are divided into four tribes: Driassa¹⁴, Nefusa, Adasa, and Lawata¹⁵. Driassa further divides into two branches: Meknassa and Zenata¹⁶. Furthermore, Ibn Khaldun considers the Zenata tribe as a distinct branch of the Berbers, standing on its own. From the Zenata tribe come the Grawa, Magrawa, Banu Ifran, Banu Zayan, and Banu Marin, these tribes were settled in the high plains and plateaus extending from Tripoli to Taza. They also spread across the palm grove regions stretching from Ghadames to Sus, and some of them are found on the slopes of the Aures Mountains¹⁷, The Nefusa tribe resides in the Nefusa Mountains south of Tripoli, while the Zenata tribe settles in central Maghreb on the slopes of the Aurès Mountains. Regarding the longstanding hostility

between the Batar and the Branis tribes, it originated from social differences and raids by Zenata nomads on Sanhaja farmlands. Sanhaja had to seek Roman assistance, which exacerbated the rift between the two groups. The Romans exploited this conflict for their own gains, escalating tensions and weakening the tribes, thereby facilitating their control over the lands of Maghreb¹⁸.

With the advent of Islam in the Maghreb, the enmity between the two tribes increased, especially when the Zanata tribe of the Batr allied with the Arab conquerors, while the Berbers took on the burden of resistance, supported by the Romans. The alliance of the Batr with the Arabs may be due to their similarity in nomadic lifestyle, whereas the Berbers differed from the Arabs as they were civilized through Latin culture. In addition to these inhabitants, there were also communities of Romans and Africans who populated the Maghreb during the time of the conquest¹⁹.

As for the Africans, they were a peaceful group who practiced agriculture and trade. They did not hold power or authority. They were a mix of Latin colonists, remnants of the ancient Carthaginian people, Byzantine farmers and craftsmen, and some Berbers who had settled and submitted to Byzantine rule²⁰.

As for the Romans, they refer to the Byzantines, whom the Arab conquerors united in the country at that time. Arab genealogists say that the Romans were subjects of the Christian Empire, distinct from the Christians of Western Europe. Ibn Khaldun differentiates between the Franks and the Romans²¹.

3. Religious Conditions

Before the advent of Islam, there were three main religions in the Maghreb: Christianity, Judaism, and magianism. Sources indicate that the majority of the Berbers were atheists or magians, meaning they had no specific ideas about God or the fate of humans after death. Their religious beliefs were summarized in the worship of the sun, moon, and idols, as Ibn Khaldun mentions, or in beliefs related to magic and witchcraft²².

Regarding magianism, Ibn Abi Zar mentions in his book "Rawd al-Qirtas" that some tribes in the Fes region had a fire temple. In terms of paganism, Al-Bakri notes that the tribes of Waddan²³ had an idol made of stone built on a hill, called "Karza," to which they offered sacrifices and sought cures for their illnesses. In unspecified mountain between Aghmat and Souss, there was a Berber tribe whose members worshipped a ram. It is said that the Ketama tribes in northern Constantine would give their children to visiting guests. The Ghomara tribes in the Rif Mountains were reported to practice a custom called "mu'araba," where young men of the tribe would take the bride before her husband could consummate the marriage, keeping her for a period that varied depending on her beauty, before returning her to her husband²⁴.

It is clear that the worship practices were regional and local. Regarding the practice of magic, it manifested in what the Queen of Mount Aures, known as the priestess, used to do with her ability for intuition and prophecy, where she would spread her hair and beat her chest while uttering news about events²⁵.

Some customs and traditions spread in the Maghreb, including the practice of

"muakhat", which involves symbolic breastfeeding. This is done by rubbing flour with oil and placing it on a woman's breast, after which a man would come and eat from her breast alongside her children, thereby becoming considered her son²⁶.

Regarding the two heavenly religions, Judaism and Christianity, it is said that Jewish ideas entered with the Phoenicians and later with Jewish immigrants during the Roman persecution. Apparently, these ideas spread among some tribes alongside local beliefs. As for Christianity, it entered the Maghreb through Egypt and possibly also through Rome. The organization of the African Church began in the mid-3rd century AD, initiated by Saint Cyprian, and it spread due to its principles advocating love and peace among many of the country's inhabitants, who in turn aspired to principles that realized a policy of justice and fairness for them. However, this church was affected by a crisis that deeply shook it, as the Sergius's doctrine, Patriarch of Constantinople emerged in Constantinople, advocating the single divine nature²⁷ and humanity together (Monothelite doctrine)²⁸.

The Emperor Heraclius endorsed this doctrine by issuing a statement in 17 AH / 638 CE. This statement stirred a storm of opposition in the Christian world, leading to a significant rift among the bishops regarding the state doctrine. This culminated in a major conflict among them, as well as a popular uprising against the empire. They rejected the Monothelite doctrine and refused to deviate from the Papal doctrine.

Consequently, this situation became more complex with the Islamic Arab conquest of Egypt, as some Monophysite priests from Egypt traveled to Africa to spread their doctrine. Their zeal in

proselytizing had a significant impact, leading Emperor Constantine III, son of Heraclius, to allow them to practice their rituals.

The spread of their doctrine in the Maghreb led the Catholic bishops to oppose the Emperor, gradually leading to their separation from the empire. When Constantine IV ascended the throne of Constantinople in 25 AH / 645 CE, being a supporter of Monothelism, his opponents, led by Maximus, did not face any challenges in their revolt, as Gregory, the governor of Ifriqiy, declared²⁹.

These were the religious conditions that characterized the Maghreb before its Islamic conquest: diverse idols, naive customs and traditions, fragmented doctrines, revolutions, and assassinations. However, with the advent of Islam, these beliefs and religions were replaced, and the people of the Maghreb embraced the Islamic faith³⁰.

Chapter Two: The Early Signs of Islamic Conquests in the Maghreb

1. The Campaign of Amr ibn al-As (23-29 AH / 643-650 AD)

After establishing Islamic influence in Egypt, the expansion began to reach beyond the western borders, looking toward the Maghreb. Following the conquest of Alexandria in 21 AH/642 AD, Amr ibn al-As³¹ prepared to conquer Barqa³² and Tripoli³³. This was to secure Egypt's western borders from the threat of the Byzantines and to spread the Islamic call³⁴. He led his army to Barqa, laid siege to it, and offered its inhabitants three choices: Islam, the jizya (tribute), or battle. They chose to pay the jizya, which Ibn Adhari estimated at thirteen

thousand dinars³⁵.

Following the conquest of Barqa, came the campaign of Uqba ibn Nafi in the southern deserts. According to the account of Ibn Abd al-Hakam, Amr directed him until he reached Zawila, thus the region between Barqa and Zawila came under Muslim control. In these reassuring circumstances, Amr ibn al-As moved towards Tripoli, which was surrounded by a series of walls except for the seaside, open to the port and ships. Amr approached with his forces from the east and positioned himself on an elevated site overlooking the city, laying siege to it for a month.

Ibn Abd al-Hakam speaks about this, saying: "Amr camped on the dome overlooking the eastern side and besieged it for a month without gaining any advantage". After a prolonged siege, a group went out from Amr's forces for hunting and exploring the area. Among them was Al-Mudlijy, who noticed that the sea had receded from one of the city's walls³⁶, leaving a path that could be entered. This group passed through this path towards the city's church, where they called out to the Byzantines with cries of "Allahu Akbar." The surprise had a significant impact on the Byzantines, who abandoned the city and fled towards their ships, Amr quickly realized that his men were inside the city, so he hastened with his forces and joined them. The Byzantines could only escape on their ships with whatever light goods they could carry, while the conquering Arabs seized everything in the city³⁷. This method led to the easy conquest of Tripoli. Following this, Amr ibn al-As continued his campaign by capturing another important coastal city near the borders of Ifriqiya, the ancient city of Sabratha, also known as Sabra. The strategy

and ease of its conquest were similar to those used in Tripoli. According to Ibn Abd al-Hakam, this conquest occurred in the year 22 AH/643 AD³⁸.

After conquering these regions, Amr ibn al-As began organizing raids to subdue the remaining desert tribes and bring them into Islam. Additionally, Amr started considering the conquest of Ifriqiya (North Africa) and wrote to the Caliph seeking permission. However, Caliph Umar ibn al-Khattab did not approve of this plan. Ibn Adhari al-Marrakushi summarizes this by saying: "Amr wrote to Umar ibn al-Khattab, informing him that God had granted them the conquest of Tripoli and that only nine days separated them from Ifriqiya. He asked if the Commander of the Faithful wished to launch an expedition to conquer it by God's will. Umar replied, saying that it was not Ifriqiya but rather a divided, treacherous land, and that no one should invade it as long as I am alive."

In addition to this warning, circumstances did not allow Amr to pursue his idea, as Caliph Umar was assassinated in 23 AH/644 AD.

During the caliphate of Uthman ibn Affan (may Allah be pleased with him), Amr ibn al-As was removed from the governorship of Egypt. Abdullah ibn Abi Sarj was appointed as the new governor in 25 AH/645-646 AD³⁹.

2. The Campaign of Abdullah ibn Abi Sarh (25-35 AH / 646-655 AD):

The next step in the conquest of the Maghreb occurred four years later and was carried out by the governor of Egypt, Abdullah ibn Sa'd ibn Abi Sarj⁴⁰, who was appointed by Uthman ibn Affan after the

removal of Amr ibn al-As⁴¹.

Abdullah ibn Sa'd began his activities from al-Fustat with a series of reconnaissance operations to closely study the situation and prepare for the resumption of the expansion policy initiated by the previous governor. He corresponded with Caliph Uthman, who granted him permission after consulting with the companions, most of whom supported the idea. Consequently, Abdullah ibn Sa'd prepared an army with the participation of all the tribes in the region. They were equipped with weapons and supplied with a thousand camels. The leadership of the army during its march from Madinah to Egypt was entrusted to his relative, Harith ibn al-Hakam. This army became known as the "Army of al-Abadila"⁴², and upon its arrival at the outskirts of al-Fustat, forces from the region joined them, increasing their number to around twenty thousand soldiers.

Afterwards, Abdullah ibn Sa'd proceeded along the coastal route towards Lower Maghreb. It's worth noting that Tripoli and Gabès had previously rebelled against Muslim authority, so Ibn Abi Sarh chose not to divert his forces to subjugate Tripoli and Gabès. Instead, he left them unattended and headed towards the more prosperous regions of Ifriqiya. He camped at a location known as Qamunia, from where he dispatched scouting parties to explore the lands in all directions⁴³.

Before the battle began with the Byzantines, negotiations took place between Abdullah ibn Sa'd and the governor of Ifriqiya, Gregory, during which Abdullah offered Gregory the choice of Islam or paying tribute (jizya). However, Gregory refused these terms, leading to a battle

between the two sides at a location known as Sbeitla⁴⁴. It's noteworthy that Gregory's army consisted of approximately 120,000 fighters. The battle ended with the killing of Gregory by Abdullah ibn Zubayr⁴⁵.

After this successful battle, Abdullah ibn Saad sent his armies into the country, reaching Gafsa⁴⁶. They plundered and looted, just as they advanced towards the fortress of al-Ajam⁴⁷, where they managed to open it through a peace treaty with its inhabitants, paying one million and five hundred thousand dinars. After that, Ibn Saad returned to Egypt after spending a year and three months in Ifriqiya.

In the year 33 AH / 654 CE, Abdullah ibn Saad launched another campaign into Ifriqiya when its people violated their treaty. He defeated them and restored order to the region, affirming Islam and the payment of jizya. It can be said that the conquest of Ifriqiya was sustained and not just a raid among raids⁴⁸.

3. Campaign of Muawiya ibn Hudayj (45-50 AH / 655-669 CE):

The Arabs' attention was diverted from Ifriqia and conquests in general due to the Fitna (civil strife) involving Othman ibn Affan (may Allah be pleased with him), followed by the war between Ali and Muawiya (may Allah be pleased with them both). The activity of conquests did not resume until Muawiya stabilized his rule in the year 41 AH / 661 CE⁴⁹.

This latter appointed Muawiya ibn Hudayj⁵⁰ as the governor of Egypt in the year 45 AH / 665 CE. He was instructed to resume conquests in the Maghreb. Leaving Alexandria with an army of ten thousand men, he took the coastal route to Barqah,

then Tripoli, encountering no obstacles or surprises in these regions where Arab rule had become stable and entrenched. Upon reaching Qamunia south of Carthage, the army halted to rest.

Meanwhile, rumors spread among the Byzantines in Carthage, governed by Nikuforos, about Arab movements in the region. After minor skirmishes, the Umayyad army advanced and established their camp in Mount Qarn. Simultaneously, a campaign led by Abdullah ibn al-Zubayr was sent to attack Byzantine positions near Sousse⁵¹, causing panic among the Byzantines.

Following this, Ibn Hudayj directed Abdullah ibn Marwan with a force of one thousand horsemen to besiege and forcefully capture the city of Jalula⁵², where many of its inhabitants were killed until its conquest was achieved⁵³.

After these victories, the campaign leader Muawiya ibn Hudayj conducted further military operations against several cities on the northern coast, where he succeeded in capturing Bizerte⁵⁴ and others⁵⁵. Following this, he established a settlement at Qarn district, which he named Qayrawan, and dug wells that were named after him. This enabled Muawiya ibn Hudayj to advance the Arab conquest strategy significantly forward. The defeat of the Byzantines and their loss of important military positions marked the beginning of a clear imbalance of power between the Arabs and the Byzantines in Ifriqiah⁵⁶.

Muawiya ibn Hudayj did not remain in his position for long. In the year 50 AH / 670 CE, the caliph Muawiya ibn Abi Sufyan issued a decree to remove him from office. Uqba ibn Nafi al-Fihri was appointed as the

governor of the Maghreb instead. The Umayyad caliphate recognized the strategic importance of the Maghreb following these events and saw the necessity to continue conquests in the region. It was perceived as an open field where the Arabs could advance without significant opposition⁵⁷.

encompassed Germanic and Mongolian peoples who invaded the Roman Empire during the third, fourth, and fifth centuries AD. As for the inhabitants of North African regions in The Islamic Maghreb, they are originally of white ethnicity, and their origins are not definitively known. They live today in the Atlas Mountains, having intermingled with the Phoenicians during the Carthaginian era, followed by the Romans, and later with tribal communities and Arab armies after the Islamic conquest, Ibn Abd al-Hakam, *The Conquest of Africa and Andalusia*, edited by Abdullah Anis Al-Tabaa, Dar Al-Kutub Al-Lubnani, 1964, p. 27.

⁸ Ibn Khordadbeh, Abu al-Qasim Ubaydullah, *Al-Masalik wal-Mamalik*, Al-Muthanna Printing Press, Baghdad, n.d., p. 91.

⁹ The most famous genealogists among the Berbers are Salim Salim al-Matmati, Hani ibn Masdour al-Kumi, and Ayoub ibn Yazid al-Kuhlani, Ibn Khaldun, *Book of Lessons*, Vol. 6, 2nd edition, Al-Maktaba Al-Asriyya, Beirut, 1995, p. 89.

¹⁰ Sanhaja: They are a branch of the Berber princes, residing in the lands of The Islamic Maghreb. They are said to be the descendants of Sanhaja, son of Berber, son of Berber. It is also said they are from the Himyarite Arabs of Yemen, not Berbers. Ibn Hazm stated that Sanhaja was the son of a woman named Bseley and did not have a known father. She married Origh, and while he was with her, she bore him Hozaan. Thus, Sanhaja became Hozaan's brother through their mother, Al-Qalqashandi Ahmed Ibn Abdullah, *The Conclusion of the Lineage in Knowledge of Arab Genealogies*, Dar al-Kutub al-Ilmiyya, Beirut, n.d., p. 290.

¹¹ Katama: They are the descendants of Katama, ben Branis, ben of Berber. Al-Tabari said they are Himyarites and not from the Berber tribes. They followed them to Ifriqiya, to whom Ifriqiya is attributed, and then they are counted

If Muawiya ibn Hudayj returned to Fustat after his campaign in Ifriqiya, it was not because he had completed his duty on that western front. Rather, it was customary for him to conduct campaigns and then return to his base in Fustat.

¹ Heraclius: He originated from Armenia and ruled the Byzantine Empire from 610 AD to 641 AD. He fathered his son Constantine with his first wife, Eudokia, who later ruled the empire after him. Al-Areeni Al-Baz, "The Byzantine State (323-1701 AD)", Dar Al-Nahda Al-Arabiyya, Beirut, 1982, pp. 115-116.

² Mounis Hussein, *Arab Conquest of The Islamic Maghreb*, Library of Religious Culture, Cairo, n.d., pp. 36-38.

³ The Patriarch: An honorary rank established by Constantine, whose holder was titled the Emperor's Special Advisor for the Roman State. Wassif Bek Amin, *Historical Atlas of Islamic Kingdoms*, Dar Al-Masri for Printing, Egypt, 1916, p. 65.

⁴ Mahmoud Chit's Discourse, *Leaders of the Islamic Conquest in the The Islamic Maghreb*, 1st edition, Dar Al-Fikr Al-Arabi, Beirut, 1966, p. 44.

⁵ Carthage: It is an ancient city in North Africa. Ptolemy described it in his work as follows: "Its length is thirty-four degrees and its width thirty-five degrees. It is a city with majestic architecture, its walls made of white marble. It is located on the coast, twelve miles away from Tunis. To the west of Carthage lies the region of Suttur, which includes three cities acknowledged to Tunis: Ashluna, Tinga, and Bizerte. Al-Idrisi, *The Arab The Islamic Maghreb* from the book *The Excursion of the Longing One*, University Publications Diwan, Algeria, 1983, p. 151; Arabi Ismail, *Moroccan Cities*, National Book Foundation, Algeria, 1984, p. 24.

⁶ Nasrallah Saadoun, *Political History of the Arabs in The Islamic Maghreb* from the Arab Conquest to the Fall of Granada (20-798 AH / 640-1492 CE), Dar Al-Nahda Al-Arabiyya, Beirut, n.d., p. 24.

⁷ The term "Barbarians" was originally used by the Greeks and then by the Romans to refer to foreigners from various nations. It also

Beginning of the Independence Era (Libya, Tunisia, Algeria, The Islamic Maghreb)," Vol. 1, Faculty of Al-Ma'arif, Alexandria, 1995, p. 113.

²³ Wadan: with fatha (a diacritical mark indicating a short vowel) then shadda (gemination mark, doubling the consonant sound) three times. The relevant place is a city in Africa that was opened by Uqba ibn Nafi' in 46 AH. Al-Bakri said Wadan is a city in southern Africa, ten days' journey from Zuwila, Ibn Abd al-Hakam, the previous source, p. 50.

²⁴ These accounts are believed to be intended for ridiculing the Shiites and mocking the Kharijites, as stated by Abd al-Hamid Saad Zaghloul in the same reference, Vol. 1, p. 115.

²⁵ Some say they used to throw stones, similar to what popular fortune-tellers do in our days. Abd al-Hamid Saad Zaghloul, same reference, Vol. 1, p. 115.

²⁶ Al-Raqiq al-Qayrawani Abu Ishaq Ibrahim ibn al-Qasim, History of Ifriqiya and The Islamic Maghreb, edited by Abdullah Ali al-Zaidan and Az-Zaydin Omar Musa, 1st edition, Dar al-Maghrib al-Islami, Beirut, p. 7.

²⁷ The concept of the single nature was established in the Council of Ephesus against Nestorius, but in the Council of Chalcedon in the year 451 AD, a new formulation of nature was established, distinguishing divine and human natures in Christ, Abdul Hamid Saad Zaghloul, previous reference, vol. 1, p. 123.

²⁸ Monothelism: a doctrine asserting a single will, advocated by Sergius through Constantinople, Abdul Hamid Saad Zaghloul, same reference, vol. 1, p. 123.

²⁹ Gergir: Governor of Africa whom Heraclius used, then betrayed and deposed, replacing him and minting coins in his name, ruling between Tripoli and Tangier. His capital was Carthage, Ibn 'Ayd al-Hakam, previous source, p. 35.

³⁰ Mounes Hussein, The Arab Conquest of The Islamic Maghreb, p. 6.

³¹ He is Amr ibn al-As ibn Wa'il ibn Hashim ibn Sa'id ibn Sa'd ibn Sahl ibn Amro ibn Hasis ibn Ka'b ibn Lu'ayy al-Qurashi al-Sahmi, known as Abu Abdullah or alternatively Abu Muhammad. He was one of the companions [of the Prophet Muhammad], embraced Islam in the eighth year after Hijrah before the conquest of Mecca. It is also said he embraced Islam between al-Hudaybiyah and Khaybar. His mother was al-Nabigha bint Harmelah. He was one of the

among the Arab tribes, Al-Qalqashandi Ahmed Ibn Abdullah, same source, p. 363.

¹² Masmuda: They are a branch of the Berbers, descendants of Masmuda, ben Branis, ben Berber. It is mentioned in "Lessons" that they are among the largest and most populous Arab tribes, and the most widespread in terms of their people, Al-Qalqashandi Ahmed Ibn Abdullah, same source, p. 77.

¹³ Nasrullah Saadoun, the previous reference, p. 19.

¹⁴ Dharisa: They are a branch of the Berbers, with their residences in the lands of The Islamic Maghreb. They are descendants of Dharis bin Rahil bin Madghash al-Aptar bin Berber, Al-Qalqashandi Ahmed Abdullah, same source, p. 292.

¹⁵ Luata: They are also known as Luata, named after their father. They are a branch of the Berbers, specifically the Botr, and they are descendants of Luata al-Asghar bin Luata al-Akbar bin Rahil bin Madghash bin Berber. Al-Hamdani mentioned that they claim descent from Qays Aylan, while others say they are descendants of Bur bin Qaidar bin Isma'il, and they are numerous branches, Al-Qalqashandi Ahmed Abdullah, same source, p. 367.

¹⁶ Zenata: They are called by their father's name and are a branch of the Berbers, specifically the Aptar, in the lands of The Islamic Maghreb. Their genealogy, Zenata, claims descent from the Himyar of the Tabataba'a, while some say they are from the Amazigh, Al-Qalqashandi, Ahmed Abdullah, same source, p. 278.

¹⁷ Aurās: the abandoned Yalsin, it is a mountain located in North Africa, inhabited by several Berber tribes, Yāqūt al-Ḥamawī, Dictionary of Countries, vol. 1, Dār Ṣādir, Beirut, 1986, p. 278.

¹⁸ Nasrullah Saadoun, the previous reference, p. 29.

¹⁹ Mounes Hussein, The Arab Conquest of The Islamic Maghreb, p. 5

²⁰ Ibn Abd al-Hakam states that the Africans were servants of the Romans and subject to them, specializing primarily in agriculture and industry, Ibn Abd al-Hakam, the previous source, p. 29.

²¹ Monsef Hussein, The Arab Conquest of The Islamic Maghreb, p. 5.

²² Abdelhamid Saad Zaghloul, "History of The Islamic Maghreb from Conquest to the

al-Karim ibn Abi Bakr Ahmad, *Al-Milal wa al-Nihal*, edited by Amir Ali Mahna, vol. 1, al-Ma'arif printing house, Beirut, Lebanon, 1997.

- Al-Attabi, Jamal al-Din Abu al-Mahasen Yusuf Thaghri Bardi, *The Radiant Stars in the Kings of Egypt and Cairo*, vol. 1, edited by Ibrahim Ali Tarakhan, Egyptian General Organization, Cairo, 1963, p. 79, Al-Kindi, Muhammad ibn Yusuf, *Governors of Egypt*, edited by Hassan Nassar, Sadir printinghouse, Beirut, n.d, p. 35.

⁴¹ Mounes Hussein, *Landmarks of the History of The Islamic Maghreb and Andalusia*, al-Rashad printing house, Cairo, 2004, p. 35.

⁴² Among the participants were: Ma'bad ibn Abbas ibn Abd al-Muttalib, Marwan ibn al-Hakam, al-Mus'ab ibn Mahzumah, Abdul Rahman ibn Zaid, Abdul Rahman ibn Amr, Abdullah ibn Umar, Abdullah ibn Zubayr, Abdullah ibn Abbas, Mounes Hussein, *The Arab Conquest of The Islamic Maghreb*, p. 55.

⁴³ Baidoun Ibrahim, *The Arab State in Spain from the Conquest to the Fall of the Caliphate (92-422 AH) / (711-1031 CE)*, al-Nahda al-Arabiyya printing house, Beirut, 1980, p. 25.

⁴⁴ Sobitila, pronounced with a short vowel on the first letter and a fatha on the second, followed by a damma on the second letter and a kasra on the second letter, and a damma on the second letter, is a city in Africa, which is said to be the city of Jarhir al-Rumi. Al-Idrisi, the previous reference, p. 145, Al-Arabi Ismail, the previous reference, p. 187

⁴⁵ Ibn Idhari al-Marrakeshi, the previous source, vol. 1, pp. 9-10.

⁴⁶ Gafsa, a small town on the edge of Africa towards the west, three days' journey between it and Kairouan. Al-Hamawi, Yaqut, the previous reference, vol. 4, p. 138.

⁴⁷ Hisn al-Ajam, a location gifted from the lands of Africa. When Mahdia was built, it dominated this name, sixty miles between it and Kairouan, surrounded by the sea on all sides except the west. Al-Hamiri, Abdul Manam, the previous reference, p. 172

⁴⁸ Khattab Mahmoud Shet, *Leaders of the Islamic Conquest*, p. 59.

⁴⁹ Mounes Hussein, *Landmarks of the History of The Islamic Maghreb and Andalusia*, p. 37

⁵⁰ Mu'awiya ibn Hudeij ibn Hafna from Qutayrah al-Kindi al-Sukuni, known as Abu Nu'aim or Abu Abd al-Rahman. His mother was Kubsha bint Madi Karb al-Sha'ira, the poetess.

most famous commanders in Islam and a prominent figure in the art of war in history. He passed away in the year 44 AH / 664 CE, Ibn Khallikan, Abu Abbas Shams al-Din Ahmad ibn Muhammad ibn Abi Bakr, *Wafayat al-A'yan wa Anba' Abna' al-Zaman*, edited by Ihsan Abbas, vol. 7, Dar Sadir, Beirut, 1994, pp. 214-215, Al-Dhahabi, Shams al-Din Muhammad ibn Ahmad ibn 'Uthman, *Siyar A'lam al-Nubala'*, vol. 3, 1st edition, Maktabat al-Safa, Damascus, n.p 2003, p. 354.

³² Barka: An ancient large city between Alexandria and Africa, six miles inland from the sea, Al-Hamidi, Muhammad Abd al-Na'im, *The Perfumed Garden in the Best of Lands: A Geographic Dictionary*, 2nd edition, Library of Lebanon, Beirut, 1984, p. 100.

³³ Tripoli: A large city on the sea, fortified with walls, having gates named Bab al-Bahr (Sea Gate), Bab al-Sharq (East Gate), Bab al-Jawf (Center Gate), and Bab al-Gharb (West Gate), Al-Maqdisi Shams al-Din, *Best Divisions in the Knowledge of Regions*, vol. 2, Dar Sadir, Beirut, 1909, p. 224.

³⁴ Muzini Saleh Mustafa Miftah, *Libya from the Arab Conquest to the Transfer of the Fatimid Caliphate to Egypt*, Dar al-Arabiya, Tobruk, 2002, p. 26.

³⁵ Mounes Hussein, *The Arab Conquest of the Islamic The Islamic Maghreb*, p. 54.

³⁶ Abdul Hamid Saad Zaghoul, the previous reference, vol. 1, p. 137.

³⁷ Ibn 'Abd al-Hakam, the previous source, pp. 30-31

³⁸ Abdul Hamid Saad Zaghoul, the previous reference, vol. 1, p. 141.

³⁹ Ibn Idhari al-Marrakeshi, *Al-Bayan al-Moghrib fi Akhbar al-Andalus wa'l-Maghrib*, edited by J.S. Collin and Levini Provençal, vol. 1, 2nd edition, al-Thaqafah printing house, Beirut, 1980, p. 8.

⁴⁰ He is Abdullah ibn Sa'd ibn Abi Sarh al-Harithi ibn Habib ibn Jadhima ibn Nasr ibn Malik ibn Hassan ibn Amir ibn Lu'ayy ibn Ghalib. His mother, Mahana bint Jabir, was from the Ash'arites. He was appointed as a governor, by Caliph Uthman ibn Affan in the year 25 AH / 645 CE, he was a scribe for revelation. He was a foster brother of Uthman ibn Affan. He died suddenly in Asqalan while praying in the year 37 AH / 657 CE, Al-Shahrastani, Abu al-Fath Muhammad ibn Abd

He was a companion of the Prophet, peace be upon him, and narrated from him. He visited the Prophet, peace be upon him, and emigrated to Abu Bakr al-Siddiq, may Allah be pleased with them. He did not participate in the Prophet's expeditions, so he received the honor of being a companion but did not attain the honor of jihad under the leadership of the Prophet, peace be upon him. Al-Dhahabi, Shams al-Din, the previous reference, vol. 3, p. 335, Khattab Mahmoud Shet, Leaders of the Islamic Conquest in The islamic Maghreb, pp. 75-76.

⁵¹ Sousse: A coastal city fortified with walls and towers, its wealth comes from wells and gardens, Al-Maqdisi, Shams al-Din, the previous reference, p. 226.

⁵² Jallula: A famous city in Africa, located twenty-four miles between it and Kairouan. It is an ancient and eternal city built with rocks. Al-Hamawi, Yaqut, the previous reference, vol. 2, p. 156.

⁵³ Ibn Idhari al-Marrakeshi, the previous source, vol. 1, p. 18.

⁵⁴ Bizerte: Fortified with stone buildings, its central mosque is in the middle of the city. There is also a salty river that flows from the hinterland to the sea and then returns. Al-Maqdisi, Shams al-Din, the previous reference, p. 226.

⁵⁵ Baidoun Ibrahim, the previous reference, p. 31.

⁵⁶ Abdul Hamid Saad Zaghoul, the previous reference, vol. 1, p. 31.

⁵⁷ Mounes Husseini, Landmarks of the History of The islamic Maghreb and Andalusia, pp. 37-38.