

PalArch's Journal of Archaeology  
of Egypt / Egyptology

**MILITARY AND POLITICAL MEASURES TO THE LEADERS OF THE  
CONQUEST AND THE GOVERNORS IN ANDALUSIA (92-138 AH / 710-  
755 AD)**

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**Abstract**

It is the era of conquest (92-138 AH / 710-755 AD), in which the role of the leaders Tariq bin Ziyad and Musa bin Nusair emerged in light of the entry of Arab Muslims to the Iberian Peninsula, at whose hands most of the Andalusian cities were conquered, and then the era of governors (95-138 AH / 713- 755 AD), in which the rule of governors who are appointed by an African governor in Morocco began by order of the Umayyad Caliph in Damascus. From the leaders in the era of conquest and the governors in the era of governors, and what they used of arbitrariness, persecution and injustice in light of the conquests and rule of Andalusia in this period, which included the military and political aspects.

The topic of my research came (the military and political arbitrary measures of the conquest leaders and governors in Andalusia), which included several points represented by the arbitrary methods that were represented in the beginnings of the crossing to the Iberian island and the first reconnaissance companies that had a great impact on the development of the conquest plan, and the methods of Tariq bin Ziyad and his killing captives The Goths and the introduction of terror among their ranks, killing them, mutilating their corpses, and the arbitrary punishments inflicted on the Christian army in light of their siege of some cities and the extermination of soldiers and burning them inside churches, And what followed this policy of looting and looting money at the conquest, seizing ammunition and collecting spoils arbitrarily at the conquest of cities, especially when the conquest of Toledo and the seizure of the spoils of the city of Al-Ma'idah, and the consequent injustice that the leaders and rulers inflicted on the people by their arbitrary behavior

and terror in their hearts and the destruction of their cities and lands and the looting Their rights, as well as the political abuses taken by the Umayyad caliphs against the leaders of the conquest and the rulers, as well as the Arabs' abuse of the Berbers, their persecution and the robbery of their rights, and the resulting revolutions and conflicts.

## **The first topic**

### **Military arbitrary measures**

#### **First: The arbitrary methods of Tariq bin Ziyad by killing the prisoners and mutilating their corpses**

In the year (92 AH / 710 AD), the Berber commander Tariq bin Ziyad Mawla Musa bin Nasir marched to Andalusia with seven thousand horsemen after "Musa bin Nasir prepared an army of seven thousand, the Berbers, except for the army of them, from the Arabs, he recruited a soldier from them. Seven hundred fighters from Sudan... the volunteers who converted to Islam, and "his first conquest was Jabal Al-Fath called Gibraltar, and that was when the Muslims were neighbors and landed in the marina, and they were Arabs and Berbers. They built a wall on themselves called the Arab Wall, and it was said that they conquered Since then, the fortress of Cartagena" <sup>(1)</sup>, When this reached the kings of Andalusia, they prepared their armies to meet Tariq's army. Musa bin Nusair sent an army of five thousand knights to support Tariq bin Ziyad in his war. Tariq invaded Andalusia "in twelve thousand" <sup>(2)</sup>. When the barbarian leader Tariq bin Ziyad crossed the sea coast to Andalusia, the battle took place in the city of Shaduna in the Lakh Valley. The Muslim army defeated the King of the Goths and his army after fierce battles that lasted for several days. And Al-Andalus was conquered for the Muslims." And Al-Andalus was conquered after a fierce battle.

So Tariq bin Ziyad killed their king and whoever captured them, "and in it the face of Musa bin Nasir was his master, Tariq, so he came to Tangier, which is on the coast of the sea, crossed to Andalusia, and met him, and he killed his king."

After the battle of Wadi Lakh and the killing of Redrick (Lazrik), the last king of the Goths, Tariq bin Ziyad beheaded him and sent him to Musa bin Nusayr, and this narration was unique to Ibn Qutayba by saying: With it to Musa bin Naseer, Musa sent him with his son and equipped with him men from the people of Africa, so he presented it to Al-Waleed bin Abdul Malik.

And from the arbitrariness of Tariq bin Ziyad and his brutality against the prisoners, what he did of cutting up the dead and cooking them in front of the prisoners, which was mentioned by Ibn Al-Qoutiah <sup>(3)</sup> by saying: "When Tariq crossed and became the enemy of Andalusia, the first thing he conquered was the city of Cartagena in the region of the island, so he ordered his companions to cut up those who killed him from the prisoners He cooked their meat in pots, and entrusted the release of the remaining captives, so those who set out told that to everyone who met him, God filled their hearts with terror.

And he mentioned that he had slaughtered a captive of the Goths and fed his meat to the rest of the captives and released them to convey what happened to the Goths to frighten them in another narration reported by Ibn Abd al-Hakam <sup>(4)</sup> in order to show the brutality of Tariq bin Ziyad and his ability to resourcefulness and planning and to cast terror into the hearts of the Goths forces and to show Muslims that they are monsters that eat meat Humans stated in it: "And the

Muslims, when they went to the island, found the husbandmen [the Jews] on it, and there was no one else on it, so they took them, then deliberately to a man of the husbandmen, so they slaughtered him, then they bit him and cooked him, and the rest of his friends were watching, and they were cooking meat in other pots.

When I realized that they threw away what they had cooked of the meat of that man, and he did not know that they had thrown him, and they ate the meat that they had cooked, and those who remained of the vinedressers looked at them, so they did not suspect that they had eaten the meat of their companion, then they sent those who remained of them, so they told the people of Andalusia that they were eating people's meat. And tell them what was done to the honorable." He mentioned that the Sudanese army, who were part of Tariq's army, were the ones who carried out the slaughter to inflict greater terror in the hearts of the Gothic army <sup>(5)</sup>.

Al-Maqri stated <sup>(6)</sup>: "One of Tariq's terror against the Christians of Andalusia and his tricks was to present to his companions detailing the meat of the dead in the presence of their captives and cooking it in pots, so they saw that they were eating it.

When the Sudanese army came before Tariq to go to war with him, when the Goths saw that they were taking Christian prisoners, slaughtering them, cooking them and pretending to eat this terrible image, this frightened them. They paid the tribute.

The conquerors mastered their arbitrariness when they cut off the heads of the dead, which was confirmed by al-Dhahabi <sup>(7)</sup> saying: "The Muslims gathered a large pile of the heads of the Franks, made the call to prayer, and then burned them when they dried up."

#### Second: Arbitrary Sanctions on the Christian Army

Tariq bin Ziyad was keen to advance to conquer the city of Cordoba, and he appointed Mughith al-Rumi and his men. The king's palace, after that, the garrison of the Gothic king woke up, so he rushed to flee with his garrison, and the Arabs did not give him the opportunity, as they surprised him, so he fled with his soldier to a nearby church called the Church of Jelah.

He fortified in it, and the Muslims settled around it, besieging it, and they continued their siege for about three months. Under the ground from a spring at the foot of a mountain", and the Muslims besieged it for three months, until they were able to discover the source of the water "The Muslims did not notice it first, until a black man who was with the Muslims discovered it" <sup>(8)</sup>.

The water was cut off from the church, and it was one of the factors of the Muslims' victory over the Goths, and the supporters became certain that they were doomed. "He infiltrated the church, the king was on the run alone, and he intended to fortify on Mount Cordoba, so that his companions would catch up with him, or out of fear for himself when he was certain of doom... So Mughith followed him alone. Without one of his companions, when he appeared to him and saw him on the run, and under him was a horse... and he followed him,... So the horse jumped with him, and fell... So Mughith came... So he captured him, and none of the kings of Andalusia was captured but him, because among them there were knots security for himself, and some of them fled to the ends of the country" <sup>(9)</sup>.

After Mughith al-Rumi captured their king, he called them to convert to Islam or pay the tribute, but they refused, so he killed them all. So he burned them, so it was called the Church of Al-Harqi <sup>(10)</sup> “And those trapped in the church were certain of doom at that time, so Mughith called them to Islam or the tribute.

So Mughith was able to conquer the city of Cordoba and capture its Gothic ruler and keep it for himself to be proud of with the Caliph Al-Walid bin Abdul Malik (86-96 AH / 705-715 AD). The dispute between them intensified over him. Mughith took out his sword and killed him <sup>(11)</sup>.

Third: Looting and looting at the time of conquest

After the battle of Wadi Laka and the end of the war, Tariq bin Ziyad ordered that he carry what had been looted and plundered of prisoners and money, as is the case after every battle, so they carried all that had been taken of weapons, equipment, ammunition, jewels, antiques, crosses and rings. Silver with rings, but slaves and their likes with zero rings. And the captives among them were those who were bound, and among them were the wounded and the healthy, so he gathered them from all of that a great deal until what he had gathered and taken by force became a heap in front of his tent.

When Musa bin Nassir directed Tariq to walk to Toledo, one of the greatest cities of Andalusia and the home of the King of the Goths, "Moses bin Nassir was angry with Tariq in the year ninety-three,... and Musa crossed to Tariq in ten thousand, so he received him, accepted him, and accepted him, and he accepted from him. He excused himself, and directed him to the city of Toledo, which is one of the great cities of Andalusia, and it is from Cordoba for twenty days, so he conquered it.

Tariq marched with most of his army to Toledo to reach it and conquer it before they could fortify it and the provisions of its defense and take something in the interest of Muslims, and "Tariq's goal in conquest of Cordoba was secondary to his goal in conquest of Toledo, the capital of the country and the center of its resistance" <sup>(12)</sup>.

So he entered it without resistance, then walked on the road to Wadi Al-Hajar, and reached a city called the city of Al-Ma'idah, and did not advance further due to the onset of winter. Tariq, after he annexed the Jews, and left some of his men and his companions with them in Toledo, so he walked to the Valley of the Stones, then met the mountain, and cut it from a ravine called it to this day, so he reached a city behind the mountain, called the city of Maida, then opened the city of Maida, ... then he left To Toledo in the year ninety-three" <sup>(13)</sup>.

And in another narration that Tariq took from Andalusia many spoils, including the table of Solomon, “It is called the table of Suleiman, and in it he found the table of Suleiman bin Dawood. She had three hundred and sixty men.

Likewise, one of the things that Tariq bin Ziyad stole is the Goths' money house. “He opened the house of money and found in it twenty-four crowns, not knowing what the value of the crown was, and on each crown the name of its owner, the amount of his age, and how many years he owned” <sup>(14)</sup>, and it was said He found treasures and money in Andalusia that cannot be described, including: “One hundred and seventy crowns of gold inlaid with pearls and types of precious stones, and in them he found a thousand swords, royal jewels, and he found in them of pearls and

rubies, heaps and utensils, and he found in them types of vessels of gold and silver that are not surrounded by collection”<sup>(15)</sup>.

Musa bin Naseer went to Andalusia in the year (93 AH / 711 AD) with his army of Arabs, loyalists and Berbers until he entered Andalusia, and came out angry at Tariq. As he was, Tariq gave all that was sheep to him”<sup>(16)</sup>, and a man came to Musa bin Nusair and said to him: “Send with me, I will guide you to a treasure.” So he sent with him. They had never seen anything like him, but when they saw that they feared him and said: Musa bin Nasir does not believe us, they sent for him until he came and looked at him.

And [Musa] wrote to Abd al-Malik that it was not a conquest, but a gathering... A man would take a cat, slaughter it, throw what was in its belly, then stuff it with what was boiled, then sew it up and throw it on the road to make those who saw it think that it was dead. The eyelid is darkened, and the sword-post is placed on the eyelid”<sup>(17)</sup>.

Likewise, Musa bin Nusair took the spoils and plundered them from his leaders, which they considered as their right, which had the worst effect on their souls, especially in the souls of Mughith Al-Rumi and Tariq bin Ziyad.

Fourth: The abusive behavior of leaders and governors

The policy that Musa bin Nasir followed when the cities were opened under the leadership of Tariq was to sabotage, destroy, loot and burn the cities and spread terror in the hearts of their inhabitants, and Moses penetrated the country and took huge spoils “and Moses resided in Andalusia... a collector of money”<sup>(18)</sup>.

And when Musa bin Nusair marched in the year (93 AH / 711 AD) to conquer Mareda, led by an army, most of them from the Arabs, “and his entry to Andalusia was in the month of Ramadan in the year ninety-three”, so her garrison went out to him and met the two groups, and it was a fierce fight<sup>(19)</sup>, “so its people went out to his war towards Then he fought against them until he sent them back to Medina. When the war ended and he stopped fighting, Moses went around the city and saw a digger that was for sections of the rock. The men lay in it at night. So they rode them, and they were killed, and the rest of them took refuge in Medina.”

Musa bin Naseer imposed a siege on the city for several months to no avail, due to the immunity of its wall, which is the longest period of siege known to Muslims in Andalusia, until he sent its people to him asking for reconciliation. In Galicia and church money, all of this belongs to the Muslims, in the year 94 of the Hijrah”<sup>(20)</sup>.

Among the forms of injustice practiced by the rulers is what Al-Hurr bin Abd al-Rahman al-Thaqafi, who took over Andalusia (97-100 AH / 715-718 AD), imposed arbitrary punishments on the Berbers who hid the money and ordered investigations, torture and throwing them into the darkness of the prisons while they were shackled, and these prisons were full. With snakes and lice, and because of his extreme cruelty and arbitrariness when discharging the affairs of his state, it was the reason for his dismissal from the state by Caliph Omar bin Abdul Aziz<sup>(21)</sup>.

Anbasa bin Suhaim al-Kalbi took over al-Andalus in the year (103 AH/720 AD) “her guardian... Anbasa bin Suhaim al-Kalbi in the year three hundred”, and when he advanced with his army to the city of Nima, he conquered it without resistance and to ensure that its people did not revolt,

he took from its people and leaders as hostages to ensure that there was no resistance. They revolted and moved them to Barcelona, which the Muslims took as a military base for them and a center for conquest, then seized all of Gaul and continued his march north in the Rhone Valley until he captured Autun, looted and burned it <sup>(22)</sup>.

It was the princes of Andalusia to preserve their authority and their chairs, even if they offered the necks of their people and their lands as a price for that. This is why the injustice of the rulers, who took over the affairs of Muslims in Andalusia, appeared. / 732-734 AD) and his second term in the year (123-124 AH / 741-742 AD), this governor filled the land with injustice and oppression, and used an arbitrary policy of dividing people according to tribalism and racism <sup>(23)</sup>.

The reign of Abd al-Malik Ibn Qatn did not last long, as he was strict, severe and oppressive, until the leaders became angry with him and took the opinion and disputes erupted between the tribes, and signs of sedition appeared to appear that he was not successful in suppressing the revolution in the northern states and unifying the authority of Islam in them, so he was dismissed in (116 AH / 734 AD). For two years of his tenure, and in his first term, he had a bad conduct and oppressed Muslims and Christians together. As for the Yemenis who were with him, they wreaked havoc in the country and increased riots and revolutions against him and provoked souls and angered them, so his term ended, in addition to that he tasted people colors of torment, which It led to many refractions, revolutions and disintegrations within the country of Andalusia <sup>(24)</sup>.

As for Uqbah ibn al-Hajjaj al-Sululi, the governor of Andalusia (116-123 AH / 734-740 AD), he was firm, hateful, oppressive, and oppressive. He conquers every village... but he could not control the rock in which Blay refused with the survivors of his supporters, and the number of these were about three hundred men, and the Muslims besieged these until many of them perished from starvation, and about thirty men and ten women remained alive.. After the Muslims became weary of their affairs and the difficulty of reaching them, they left them and said: Thirty cures what their matter might be, and they despised them” <sup>(25)</sup>.

## **The second topic**

### **political arbitrary measures**

#### **First: Punishment of the Umayyad Caliphs for the conquest leaders and rulers**

The killing and mutilation of corpses are many and have different motives and reasons, especially the operations of political abuse, despite the different circumstances, times and personalities that surrounded each operation and the motives of the parties that carried it out.

Tariq bin Ziyad spent the rest of his life idle. Suleiman bin Abd al-Malik did not give him anything of what he had given to the Umayyad caliphate from the glorious conquest, great honor and abundant spoils.

Because of the death of the Caliph Al-Walid bin Abdul-Malik (86-96 AH / 705-715 AD) and the mandate of Suleiman bin Abdul-Malik (96-97 AH / 714-715 AD) of the caliphate, who vowed Tariq bin Ziyad revenge, the commander Tariq suffered from neglect, injustice, humiliation, imprisonment and beatings by Moses. Bin Naseer, and he remained without a concern for the rest of his life, and he died alone in the year (102 AH / 720 AD), possessing nothing of the

wreckage of the world, and it was said that he was seen in his last days begging in front of the mosque!! Yes, he died destitute.

And when Suleiman bin Abdul-Malik assumed the caliphate, he killed Abdul Aziz bin Musa, who participated in the conquest of Andalusia, and there were many accounts of the reason for his death, and it was said that he converted from the Islamic religion and followed the religion of his Christian wife (formerly a wife of Ludhik). The Caliphate “dismissed the invitation of Banu Marwan and took tyranny at his command when he heard what had happened to his father, his brother and his family, and the books came... from Suleiman bin Abd al-Malik, ordering them to kill him, so they killed him” <sup>(26)</sup>.

The difference in the narration about the reason for his killing is between his victory and then his abdication of the authority of the Umayyad Caliphate and his tyranny with the matter, but most of the sayings prefer the political factor. Damascus, so they took it as a pretext with evidence, “When Suleiman reached the death of Abd al-Aziz bin Musa, he made it difficult for him.” It is known about the rulers of the Islamic state in general that their loyalty was to the state, whoever its ruler was. Governors, which was characterized by political instability, as well as the tribal conflicts that resulted and the desire of each tribe to control the new country.

In the year (97 AH/716 AD) Suleiman ibn Abd al-Malik summoned Musa ibn Nusayr from Andalusia and imprisoned him, and sent to the governor of Ifriqiya, Morocco and Andalusia ordering him to take the family of Musa ibn Nusayr and torturing them, and to fine them three hundred thousand dinars, so Abdullah ibn Musa was taken, imprisoned, tortured and then killed. All of that belonged to Abd al-Aziz, so he was afraid that what had happened to his father and brother would happen to him, so he took off the obedience of Bani Marwan and was tyrannized by the order of Andalusia, and Solomon wanted to increase the torture of Musa ibn Naseer, and he was still a prisoner with him, so he wrote to five of his soldiers in Andalusia to kill Abd al-Aziz ibn Musa, these soldiers provoked and then jumped on Abdul Aziz while he was standing praying in a mosque in Seville and killed him, “And he entrusted five members of the Arabs in Andalusia to kill his son Abdul Aziz, including Habib bin Abi Ubaidah Al-Fihri, and Ziyad bin Al-Nabigha Al-Tamimi [and their companions from Arab tribes], and when it became morning, he went out to a mosque... So the people raised their swords against him once and took his head and sent him to Solomon” <sup>(27)</sup>.

The killing of Abd al-Aziz was on the morning of Saturday after six months of Rajab in the year (97 AH / 716 AD) (). The heads of the two murders were carried Abd al-Aziz and his brother Abdullah to Suleiman ibn Abd al-Malik in Damascus. And he said to him: “Do you know this?” Moses said: “Yes, I know him to fast and upright, then the curse of God is upon him if the one who killed him was better than him!”.

And he mentioned that when the matter of the caliphate came to Solomon, he sent to Musa bin Nusair and his violence and said to him: “I dared, and I disobeyed my command. By God, I will reduce your number and disperse your gathering, and I will waste your money, and I will waste from you what other than me from whom you wished was arrogant and deceived from the family of Abu Sufyan and the family of Marwan.” So he imprisoned Musa bin Naseer and fined him one hundred thousand dinars “And Solomon said to him: I wrote to you, but you did not look at my letter. Come on, bring one hundred thousand dinars. He said: ... You took what was with me from the money, from where did I get one hundred thousand dinars? He said: I must have two

hundred thousand. So he apologized and said: Three hundred thousand dinars must be paid, and he ordered his torture and decided to kill him, so he sought help from Yazid Ibn Al-Muhallab, and he had a favor with Suleiman, so he took him from him.” .

The state of Abd al-Malik ibn Qatan al-Fihri (123-124 AH / 741-742 AD) of Andalusia witnessed political conflicts in Morocco due to the revolution of the Andalusian Berbers, so the Caliph sent an army of the Levantines led by Kulthum bin Ayyad al-Qushayri to fight them and battles took place between them that resulted in the killing of Kulthum. /741 AD), who achieved some victories over the Berbers <sup>(28)</sup>, and Belj and those with him were besieged in the city of Ceuta and asked by the governor, Abd al-Malik bin Qatan, to cross into Andalusia. They leave after a year has passed, and a number of hostages have been taken.

After the end of the period, the Levantines refused to leave Andalusia, and wars took place between the Baladis and the Levantines, numbering eighteen, after which Abd al-Malik ibn Qatan was defeated. Al-Malik bin Qatan said: “When the king of Belj al-Andalus and took possession of it, the soldiers asked him to give them Ibn Qatan... The soldiers insisted, and all of Yemen revolted on one word... Ibn Qatan was an old man, reaching ninety, and he had arrived on the day Al-Hurra, On that day, he was in his house in Cordoba, so the soldiers took him out of it, as if he was an ostrich from old age, and they were calling him: (He escaped from our swords on the Day of Al-Harrah, so we demanded our revenge by eating animals and skins! Then you wanted us to kill!) Then they killed him, crucified him, and crucified him. A pig is on his right, and a dog is on his left.

## **Second: Arab abuse against the Berbers and its consequences**

### **1- Arab persecution of the Berbers:**

The tyranny of the Arabs by order of government, and the enemy of the Berbers is a ruled people that should not be left with a share in ruling or managing affairs. They are the first to be credited with the victory of Islam in Andalusia, and the matter did not stop at mere tyranny, but went beyond it to mistreatment and humiliation, so the Arabs inflicted the harshest punishments upon them for the most trivial of reasons. Muslims inside Andalusia, and divisions between Arabs and Berbers and between Arabs themselves.

When Musa bin Nusayr returned to the East, he worked to put his son Abdul Aziz as ruler of Andalusia, and with his cunning, malice and violence with the Berbers, he was able to force the Berbers to settle in the north on Mount Toledo in order to form a shield and a fortress against every possible attack of the Gothic armies that are present in the mountains. and expelled the Berbers to the north in the arid regions" <sup>(29)</sup>.

After Tha'labah bin Salama (124-125 AH/741-742 AD) assumed the Emirate of Andalusia, he tended to be intolerant of Yemenis, then the Berbers revolted in the city of Merida and invaded them and captured about a thousand men and killed many of them, then the ancient people of Andalusia from Arabs and Berbers came To him to seek revenge from all sides and confined him to the city of Marada itself, and the matter of the besieged of Thalabah was strengthened and his followers multiplied until they no longer doubted his victory over him. Andalusia before alopecia are subjected to the offspring of their opponents in captivity, and alopecia came from Merida to Cordoba carrying from the captives and captivity of the Arabs of the country and the Berbers until he came down in Cordoba and made the sale of captivity in the appeal, he was selling the



sheikhs and nobles from those who decrease not those who increase, then he started decreasing their value until he started selling in exchange for items (children of goats), as well as with a dog, and alopecia continued for a while in this state of tampering and prostitution, as for what remained of the prisoners he had, he killed them <sup>(30)</sup>.

## 2- Consequences of persecution:

It was mentioned that the Arabs tyrannized the Berbers, abused them and treated them harshly. This angered them and pushed them to revolution. It is claimed that the Arabs singled out themselves for the best lands and left the Berbers only arid regions in the north, and that the Berbers of Andalusia received news of the revolution of their cousins in Africa with great acceptance and that the preachers were outside They went to Andalusia to urge the Berbers to rise up against the Arabs and eliminate them. A religious and political revolution erupted in the region of Galicia, which extended to the north of Andalusia, all except for the region of Zaragoza <sup>(31)</sup>.

The Berbers of Andalusia were affected by their brothers in the African coast by this revolution that took place in Ifriqiya in the year 124 AH / 741 AD, and an old envy of the Arabs was permeating in their souls, because they obtained the lion's share of the spoils of Spain, whose harvests were only approached by the arrows of the Berbers and their spears, and they saw that the Arabs who entered the country only At the time of reaping the fruits of conquest, they singled themselves out with all the fertile and smiling states of the peninsula, and left them the most hated parts to themselves in the mountainous regions, forced to do so in a harsh climate that no one who lived in the African heat could bear. North <sup>(32)</sup>.

The situation was very dangerous and difficult, in which Abd al-Malik ibn Qatan al-Fihri, the prince of Andalusia, found himself facing a problem that was almost intractable because he had refused to help the soldiers of al-Sham because of it. The soldiers of al-Sham, whom he refused to help and who, if they were authorized to descend into Andalusia, might be more afflicted and more wicked than those who came to expel them, but he finally resolved to send ships to transport the soldiers of al-Sham, after he made a promise to them to return to where they came from after defeating the barbarians, and after they The Arab army was strong with this tide <sup>(33)</sup>.

He attacked the Berbers and uprooted them, then pursued them everywhere and between their mountain strongholds, as the hunter tracks down the predatory beasts until they are healed by taking revenge on them, and the Arabs did not end up with that because they were busy with their wars with the Berbers and their disputes among themselves <sup>(34)</sup>. The evil of this new country is the evil of the ongoing war, the prevailing chaos, and the lack of security, so the crops were no longer available, the crops deteriorated, and the specter of a dangerous famine appeared sharply after the Berbers were defeated, their final defeat at Wadi Salit. No sooner had ten years passed since that, until the country was dehydrated and a severe general famine befell it Until the fitnah of Abu al-Khattar...when it was the year thirty-three, he defeated them [the leader of the Spaniards] and expelled [who wants to expel them, the Arabs] from all of Gilika, and to support everyone who was wavering in his religion and weakened from the tax, and killed those who were killed, so they went to the back of the mountain... until the hunger became severe. ...and the famine intensified, so the people of Andalusia came out...traversing and migrating...the enemy almost overpowered them, but hunger encompassed them" <sup>(35)</sup>.

## Results

- 1- Arbitrary is ill-treatment, the aim of which is the abuse of power by a person who has authority, and it goes beyond reasonable limits in the light of speech, action and methods. Islamic Sharia, the Sunnah and all Islamic schools forbade this treatment.
- 2- The roles that Muslims played in the conquest of Andalusia were not indicative of what was clear and what they claimed and what they deluded the Andalusian people with, which is their liberation from the Goths and their liberation from the tyranny of the rulers.
- 3- The Arabs' use of the Berbers in the first brigades of conquest and crossing attacks wanted from this to facilitate the task of conquest and seizing the shoulders of the Berbers and to preserve the lives of the Arabs who reaped the fruits of conquest.
- 4- The mighty armies worked by seizing lands, raping them, killing lives and pouring blood, and the victims left by their tyranny of people, the looting and greed they practiced in obtaining that, and exterminations through burning, vandalism, destruction and captivity that were prepared unparalleled in history, so they are methods that have nothing to do with Islam.
- 5- Sacrificing hundreds of lives and throwing them into battles by leaders and rulers indicates their greed and greed for the spoils, and this is what happened in the Battle of the Courts of the Martyrs, which claimed the lives of hundreds of Muslims.
- 6- The tribal fanaticism and racial discrimination that the leaders and rulers planted in the hearts of peoples led to the hatred of each other against each other, which led to the outbreak of battles and revolutions.
- 7- The conflict and competition between the rulers over positions is evidence that they were seeking behind this competition to obtain money and positions, satisfy their desires and fill their coffers.
- 8- The Arabs could have turned Andalusia into an Islamic continent from its north to its south. Change swords and leave in them the traces left by those simple merchants in India, Sindh, Indonesia, Malaysia and China, from which hundreds of millions entered without hearing the clanging of swords or the herds of horses.

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