

Conflicting Historical Texts in Tariq bin Ziyad's Life

Khaled Hassan Al-Jabali ¹, Adlleh Qasim Shehada Eid²

Abstract

The study aims to examine the differences in the historical texts in the life of Tariq bin Ziyad, including the issue of the lineage of the outstanding leader Tariq bin Ziyad, who was associated with the conquest of Andalusia with his name in the year (92 AH / 711 AD). Tariq bin Ziyad is of Persian Hamadani descent, and some of them consider him to be a Berber from the Nafza tribe, and others said that he is of Arab origin, specifically from the Sadaf tribe that inhabited Hadramawt from the country of Yemen. The historical texts differ regarding the incident of burning ships, which was only mentioned in three sources since it is not a characteristic of Muslim leaders to burn these boats, and the accounts differed on the issue of the dispute between Musa bin Nasir and his leader Tariq bin Ziyad, and Tariq's non-compliance with his orders, and that Tariq's campaign was seen as an adventure doomed to failure before. Perhaps the reason why Tariq bin Ziyad did not comply with the orders of his commander was that Tariq had to reap the fruits of his struggle and victory in Wadi Laka. Before the remnants of the Goths met again, and their matter worsened, Tariq crawled to the city of Shaduna, and with this the life of the leader Musa bin Nasir ended, but we do not hear about the end of the leader Tariq bin Ziyad, and we do not know what are the reasons behind the silence of historical sources about mentioning his end, and all that he entered Damascus.

Introduction

Among the historical texts that are shrouded in ambiguity and mystery, and which are still under study, investigation and scrutiny in the history of Andalusia, is the issue of Tariq bin Ziyad's lineage, whose historical accounts conflicted about the truth of his lineage. Who makes him a barbarian from the Nafza tribe, and others said: that he descends from the Arab tribe, specifically from the Sadaf tribe that inhabited Hadramout from the country of Yemen, and in the face of this difference and inconsistency in the narrations about the truth of Tariq bin Ziyad's lineage has raised controversy among those interested in studying the history of Andalusia because all of them do not reach The researcher has come to a firm and certain opinion, and the sources about the truth of his lineage are many, but they are conflicting. The historians have said different statements. Each finds in the incidents what supports his saying and his tendencies, and each of them has an argument based on it, and takes it, and among them are those who combine contradictions, sometimes defending and attacking another, as it is not permissible The historian has the right to rely on it unless he distinguishes the true from the false, and this is only done if he classifies the news according to its narrators so that we can contrast the tendencies of these narrators and thus distinguish the one who is truthful from others of the events or an eyewitness to them.

Among the historical texts that are shrouded in ambiguity and mystery, and which are still under study, investigation and scrutiny in the history of Andalusia, is the issue of Tariq bin Ziyad's lineage, whose historical accounts conflicted about the truth of his lineage. Who makes him a barbarian from the Nafza tribe, and others said: that he descends from the Arab tribe, specifically from the Sadaf tribe that inhabited Hadramout from the country of Yemen, and in the face of this difference and inconsistency in the narrations about the truth of Tariq bin Ziyad's lineage has raised controversy among those interested in studying the history of Andalusia because The researcher has not come to a firm and certain opinion, and the sources about the truth of his lineage are many, but they are conflicting. The historians have said different statements. Each finds in the incidents what supports his saying and his tendencies, and each of them has an argument based on it, and takes it, and among them are those who combine contradictions, sometimes defending and attacking another, as it is not permissible The historian has the right to rely on it unless he distinguishes the true from the false, and this is only done if he classifies the news according to its narrators so that we can contrast the tendencies of these narrators and thus distinguish the one who is truthful from others of the events or an eyewitness to them.

As long as there is a disagreement between the writers, I thought I should write under this topic, which is still a virgin land surrounded by mystery, so that I may prove to the student the issue of the historical root of the fact that the lineage of the outstanding leader Tariq bin Ziyad, to whom the conquest of Andalusia

¹ Faculty of Arts - History Department. Ajloun National University/ Jordan.

² Ministry of Education / Jordan.

was associated with his name in the year (92 AH / 711 AD), in advance Arguments and irrefutable proofs that prove the truth of its origin. In addition to other matters that need to be proven, they have been attributed to the commander Tariq bin Ziyad.

First: His Name and Lineage.

Tariq bin Ziyad bin Abdullah (1) and it was said Tariq bin Ziyad bin Amr (2) and it was said Tariq bin Ziyad Al-Laithi (3) and it was said Tariq bin Ziyad Al-Sadafi (4) As for Ibn Adhari in his statement, Tariq bin Ziyad bin Abdullah bin Walgo bin Warngom was mentioned Ibn Nabargasim Ibn Wolhas Ibn Batufat Ibn Nafzaw who is Nafzaw (5) and it was said that Tariq Ibn Abd Allah Ibn Wanmoua al-Zanati (6) is a Berber, and this saying is confirmed when we submit to the narration of Ibn Hazm al-Andalusi during his talk about the lineage of Banu Abd al-Wahhab from the wombs of Sanhaja when he says that they Who was born Maimon? Ibn Abi Jamil, who is the son of the sister of Tariq Ibn Ziyad, and they had wealth and number, and among them were leaders, writers and scholars, and there was only a man left among them who had a journey and sought knowledge, narration and the Qur'an.), then they mentioned that he was the patron of the Caliph Al-Waleed bin Abdul-Malik, and it was said that he was the patron of the Sadaf tribe, and it was said that he was the sire of Musa ibn Nusayr (8) (9). And the scrutinizer of the names that interpolate the names, they belong to Berber origins, after the name Al-Sadafi, they are Arabic after Al-Sadafi.

1 (1) - Al-Maqri, Shihab al-Din Ahmad bin Muhammad al-Telmisani, The Good Breath of the Ghosn of Andalus al-Rataib, investigative by Ihsan Abbas, Dar Sader Beirut, Lebanon, 1968 AD, vol. 1, p. 239, 254, 269.

(2) - Ibn Asaker, History of Damascus, Vol. 24, pg. 418. Ibn Abdul Hakam, Fattouh Africa, p. 88. Marrakchi, the admirer, pp. 9-10. Tarikh Ibn Khaldun, vol. 4, p. 117.

3(3). It was said to him: Al-Laithy because he embraced Islam at the hands of a man named Yazid bin Amer Al-Laithi, so he was attributed to him. Ibn Al-Khatib, Lisan Al-Din Muhammad bin Abdullah, Al-Ihtah fi Akhbar Granada, investigated by Muhammad Abdullah Annan, Dar Al-Maaref, Egypt, D. T. C. 2, p. 191.

(4) Banu Al-Sadaf: He lives in Hadhramaut, and Al-Sadaf is the son of Malik bin Mara' bin Kinda. He named Al-Sadaf because he happened to be from his people when the torrent of Al-Aram came to them, then he joined Kinda and came down with them and related to them Sada, and Al-Sadaf is a tribe from the Arabs of Yemen. As for language, it means inclination from something, so if the messenger passed by a slanting target, that is, from every high building, he would walk the fastest. See the details of that: Ibn Khalkan, Abi Abbas Shams al-Din Ahmed, the deaths of notables and the news of the sons of time, achieved by Ihsan Abbas, House of Culture, Beirut, 1968 AD. C 7, p. 254. Al-Qalqashandi, Nihayat Al-Arb, p. 86. Ibn Katheer, Ismail bin Omar, The Beginning and the End, investigated by Faleh Hussein, Library of Knowledge, Beirut, year 1987 AD. C5, p. 110. Ibn Manzoor, Muhammad bin Makram, Lisan Al-Arab, investigative

Ibrahim Zaibiq, Edition 1, Dar Sader, Beirut, vol.9, pp. 187-189. Al-Razi, Muhammad bin Abi Bakr, Mukhtar Al-Sahah, investigated by Mahmoud Khater, Library of Lebanon, Beirut, 1995 AD. Part 1, p. 151. Ibn Asaker, History of Damascus, Vol. 24, p. 418. Al-Maqri, Nafh al-Tayyib, Volume 1, p. 239-240. Ibn Hazm, Ali bin Ahmed bin Saeed, Ibn Hazm's Letters, achieved by Ihsan Abbas, Dar Al Maaref, Egypt, 1st edition, 1900 AD, vol. 2, p. 128. Ibn Hazm, Ali bin Ahmed bin Saeed, Jami' al-Sira, achieved by Ihsan Abbas, Arab Institute for Studies and Publishing, Beirut, Lebanon, 2nd edition, 1987 AD, vol. 1, p. 244. Al-Dhahabi, History of Islam, Volume 2, p. 257.

5 (5) - Ibn Adhari, Abu Al-Abbas Ahmed bin Muhammad, Al-Bayan Al-Maghrib fi Akhbar Al-Andalus and Al-Maghrib, investigation c. S. Colan, Levi Provencal, House of Culture, Beirut, Lebanon, 1983 AD, c. 1, p. 14026. Al-Maqri, Nafh al-Tayyib, Volume 1, p. 239-240. Al-Yafi'i, The Mirror of Heaven and the Lesson of Vigilance in Knowing the Incidents of Time, Hyderabad, year 1337 AH, vol. 1, p. 92.

6 (6) - Al-Idrisi, Nuzhat Al-Mushtaq, vol. 2, p. 538.

77) Ibn Hazm, Jamahrat Ansab Al-Arab, Volume 1, p. 201. 8 (8) - Ibn Adhari, Al-Bayan, vol. 1, p. 26. 140. Al-Dhahabi, Sir Flags of the Nobles, vol. 4, pg. 500. The Journey of ibn Battuta, Volume 2, p. 823. The Exploits of Al-Anfa, Part 1, p. 138. Al-Muqri, the breath of goodness,

Part 1, pp. 254-255. Al-Humairi, Al-Rawd Al-Maatar, part 1, p. 605.

93) Musa bin Naseer: Abu Abd al-Rahman al-Lakhmi was their master. He was the master of a woman among them, and it was said that he was a slave of Banu Umayyah. He was one of the followers. It was narrated from Tamim al-Dari, wise, generous, courageous, pious to God Almighty. He was lame, and it is said that he was born in the year 19 AH in the caliphate of Omar Ibn Al-Khattab, and his origin is from Ain Al-Tamr.

Muawiyah's guard. Ibn Kathir, The Beginning and the End, vol. 9, p. 171. Ibn Hajar, Al-Isbah, Vol. 6, pg. 496. Ibn Khalkan, The Deaths of Notables, Volume 5, Pg 329, 218,219 Al-Dhahabi, Lessons in the News of Ghabr, Part 1, p. 116.

Al-Nasiri, Al-Istqa'a, Volume 1, p. 152.

10 (4) Al-Qalqashandi, Nihat Al-Erb, Part 1, pp. 86, 419. Ibn Kathir, The Beginning and the End, vol. 5, p. 110. Ibn Asaker, History of Damascus, Vol. 24, p. 221 Al-Arif, Vol. 1, p. 129.

The aim of it is to glorify their fellow countrymen and claim that these efforts belong to a barbarian leader and not an Arab, like many of those who tried their best to obliterate the features of this Arab civilization and belittle it. They claim, let us work to correct our history and purify it from the impurities attached to it, and let us publish the works of Muslim leaders like Tariq and others of whom the Nation of Islam is proud. Whatever is said about his lineage, he is a Muslim in the first place. He expressed his Islam through his long struggle to spread Islam, and this is evidenced by the efforts he made while crossing the land of Andalusia as a conqueror.

As for the first beginnings of the conquest of Andalusia, which was associated with the name of Tariq ibn Ziyad, the sources mentioned that the time of the extinction of the Goths state coincided with the entry of Arabs and Berbers to the island of Andalusia, after twenty-six of the Greek kings had passed since the day, they worked the talismans in the city of Toledo. It was mentioned that the sons of Ghetasha (11) They conspired against Ludhik (12) the twenty-seventh king of their kings, and when he sat in his kingdom, he said to his ministers and the people of opinion from his state, I have fallen into my mind about the matter of this house, which has twenty-six locks on it, and I want to open it to see what is in it, for he did not work in vain. The king is right. He did not act in vain, nor did he lock it in vain. Rather, it is in the interest to cast a lock on him, as did the kings before you, and they were your fathers and grandfathers, and they did not neglect this, so do not neglect it and their bed. You have from our money a counterpart, and do not talk to us by opening an event whose consequence we do not know

He insisted on that, and he was a majestic man, but they were not able to review him. He ordered the locks to be opened, and his key was hanging on every lock. When he opened the door, he did not see anything in the house except a large table of gold and silver crowned with jewels and on it it was written: This is the table of Solomon bin David, peace be upon them both. And the house saw that coffin and it A lock and its key hanging, so he opened it, and found nothing but parchment in it, and in the sides of the coffin were pictures of knights, painted with paints of the court of photography in the shapes of Arabs, and they had furs, and they were turbaned on curly tails, and under them were Arab horses with Arab bows in their hands while they were wearing sweetened swords, so he ordered the publication of that parchment, so when did he open this door and this The coffin locked with wisdom entered the people who had portrayed them in the coffin to the island of Andalusia and the king of Greece went from their hands and I studied their wisdom.

He arrived from the East, prepared by the king of the Arabs, to conquer the country of Andalusia, and that was one of the reasons that precipitated the extinction of the Goths state (14) and chaos spread and the dispute hit all parts of the state, but it came to them that they broke out of obedience to the king and joined the Arabs. He was a supporter of the king and that he owed him obedience and loyalty since Lilian came out against Byzantium and took over the province of Mortania Tangier (16). The first step is to open Andalusia (17).

While some historians have gone to say: that an accident that hastened the conquest is represented by Lilian's feet to seek help from the Arabs with a strange enthusiasm. The court of the king (18) in Toledo

(19), and the king's eye fell on that girl, so he forced her on herself and took his needs from her. Then the girl informed her father of what had happened to her.

Ibn Khalkan, *The Deaths of Notables and the News of the Sons of Time*, vol. 7, p. 254. Ibn Manzur, *Lisan Al-Arab*, Vol. 9, pg. 187-189. Ibn Taghri Bardi, *Jamal al-Din Abi al-Mahasin, The Shining Stars in the Kings of Egypt and Cairo*, The General Organization for Authoring, Translation, Printing and Publishing, Egypt. Vol. 1, pg. 198, 225. Al-Dhahabi, *History of Islam*, Vol. 2, p. 137, 257. Al-Himyari, *Muhammad bin Abdel Moneim, adjective Al-Andalus Island*, selected from the book *Al-Rawd Al-Muattar*, about its publication by Levi Provençal, Press of the Composition, Translation and Publishing Committee, Cairo, 1937 AD, vol. 1, p. 5.

11) 1)- Ghetasha: He resigned after his father, and his tenure was in the year seventy-seven AH. He was brave and not from the king's house. See the details of that: Ibn Khallikan, *The Deaths of Notables and the News of the Sons of Time*, vol. 4, pg. 370. Al-Maqri, *Nafh Al-Tayyib*, Volume 1, pp. 250-256, Ibn Al-Atheer, *Muhammad bin Muhammad bin*

Abd al-Wahed, *al-Kamil fi al-Tarikh*, investigated by Abu al-Fida Abdullah al-Qadi, Dar al-Kutub al-Ilmiyya, Beirut, 2nd edition, 1995 AD. C4, p. 267.

12(2)- To Zreq bin Qarla, King of the Franks: The last kings of Toledo and most of the countries of Andalusia ruled Andalusia for about four hundred years until God came to Islam and the conquest. Al-Maqri, *Nafh al-Tayyib*, Volume 1, pg. 147. Narrated by Ibn Khaldun. Ibn Khalkan, *The Deaths of Notables and the News of the Sons of Time*, vol. 5, pg. 520.

Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 5, p. 346, c. 6, p. 58, 179. Marrakchi, Abdul Wahid, admirer in summarizing the news of Morocco, edition 1, investigated by Muhammad Saeed al-Arian and Muhammad al-Arabi, *al-Istiqama Press*, Cairo, year 1368 AH. c. 1, p. 11. Ibn Said, "Maghrib fi Hala al-Maghrib", 3rd edition, achieved by Shawki Dhaif, Dar Al Maaref, Cairo, 1955 AD, c. 1, p. 40. Al-Dhahabi, *Muhammad bin Ahmed bin Othman, Biography of the Nobles' Flags*, investigation, Shuaib Al-Arnaout, 9th edition, Al-Resala Foundation, Beirut, year 1413 AH, vol. 4, p. 500.

Al-Nasiri, Abu Al-Abbas Ahmed bin Khaled, *The Investigation of Telling the Far Maghreb Countries*, Investigated by Jaafar Al-Nasiri, and Muhammad Al-Nasiri, Edition 1, Dar Al-Kitab, Al-Bayda, 1997 AD, vol. 1, p. 147.

13 (1) The House of Wisdom: The origin of the story of the House of Wisdom is that the Greeks, who are the famous sect, used to live in the countries of the East before the reign of Alexander. It was mentioned on that day, and it was not owned by any of the kings, nor was it inhabited, and he was the first to live in it, and Andalus bin Yafith bin Noah, peace be upon him, plotted it, so it was named after him.

14 (2) - Al-Himyari, *Description of the Island of Andalusia*, part 1, p. 4. Ibn Khalkan, *The Deaths of Notables*, pp. 327-328. *The Exploits of Al-Anafa*, vol. 1, pp. 134-135. Ibn al-Atheer, *al-Kamil*, vol. 2, p. 243.

15 (1) Lilian the Christian: The references differed about the lineage of this Lilian. Some of them claim that he is Gothic, some claim that he is Roman, and some of the latter claim that he is a Berber of Ghamra, and that ties of friendship and loyalty linked him to the King of Al-Andalus. With a beautiful daughter of his, he went to the house of Ludhik, and his eyes fell on her, and he liked her and loved her, and he could not help himself to compel her, so he broke up with her and deceived her until she informed her father of a secret. See the details of it. Al-Nasiri, *Al-Istiqsa*, vol. 1, pp. 153-154. Al-Muqri, *Nafh Al-Tayyib*, Volume 1, p. 251. Unknown author, *Group News*, pg 4. Ibn al-Atheer, *al-Kamil fi al-Tarikh*, vol. 4, p. 265-267. Ibn Khaldun, *Abd al-Rahman bin Muhammad al-Hadrami, The Book of the Beginner and the Diwan of the Beginner and the News in the Days of the Arabs, the Non-Arabs, the Berbers and Their Contemporaries with the Greatest Sultan*, Jamal Foundation for Printing and Publishing, Beirut, Lebanon, 1971 AD, vol. 4, p. 185. Ibn Adhari, *Al-Bayan*, Volume 1, p. 211.

16(2)- Tangier: The base of the Far Maghreb, an ancient and eternal city, and its land is attributed to it, and it is on a mountain overlooking the sea. See, Al-Nasiri, the investigation, part 1, p. 210. Al-Idrisi, *Abi Abdullah Muhammad bin Abdullah, Nuzha Al-Mushtaq fi piercing the horizons*, achieved by Ibrahim Zaibiq, Edition 1, Alam Al-Kutub, Beirut, year 1989, vol. 2, p. 529.

171 - Al-Maqri, Nafh al-Tayyib, Volume 1, 250-251. An unknown, author, news group in the conquest of Andalusia and the mention of its princes, may God have mercy on them, and the wars that occurred between them, printed by Badinir, Majrit, year 1867 AD, pg 4. Ibn Katheer, The Beginning and the End, vol. 9, p. 83.

Lilian got angry and resolved to take revenge, so he contacted the Arabs and sent to Tariq saying, “I am your entrance to Andalusia.” (20) If this narration is true, it is not reasonable to link the conquests of Andalusia to the honor of a girl whom he married to Zuraik. (21) In addition, the word (cava) that appears in modern sources (22) is a translation of the Arabic word “Qubaa’.” The Arab sources also unanimously agreed that Lilian came to Tariq offering him assistance in entering Andalusia, and for this reason Tariq bin Ziyad did not hesitate to contact Musa bin Naseer, who was at the time residing in Kairouan, an African worker by the Caliph Al-Walid bin Abdul Malik (86-96 AH /). 705-715 AD) So he informed him of the news of Lilian, and Moses welcomed what Lilian offered him at a time when Moses aspired to conquer Andalusia, but he was reluctant to involve the Muslim army in an adventure that he did not know the results of so that Tariq and his army would not be easy hunting in the hands of the enemy armies, and he also had no right to act without To seek the Caliph’s permission or even to consult him on the subject of conquest, so he immediately wrote to Caliph Al-Walid bin Abdul-Malik, but Al-Walid was hesitant, so he wrote to Moses, ordering him to go into them with the battalions until he tested them, and ordered him not to deceive the Muslims in a sea of great terror, so Moses acted on the Caliph’s advice (23) and chose One of his senior commanders was named Tarif bin Malik Al-Ma’afari, and he was nicknamed the father of Zara’a (24). And the strange thing is that this is of Berber origin, so Moses made him at the head of a company of (400) fighters and prepared for them four ships to cross the alley and landed on an island known by his name (Tarif Island) (25) for his landing there, and from this island Tarif and his men launched a series of raids on the southern coast of Andalusia Then he locked back with his squad safely and loaded with spoils. He did not see Musa in what had befallen him, for example and good, and that was in the month of Ramadan in the year (91 AH / 711 AD), then Musa Belian trusted and reassured himself, and his determination to conquest intensified, and his master summoned Tariq and ordered him to head a large army of Berbers. (26) It is strange that the army that Musa bin Nusair sent to conquer Andalusia under the command of the commander Tariq bin Ziyad was purely Berber, (27) and this is the first time we hear that an Islamic leader entrusted such a dangerous act of war to a non-Arab leader and non-Arab soldiers, and that Musa had sent with Tariq a number of senior Arab soldiers and loyalists of the Umayyads, such as Abd al-Malik ibn Abi Amer al-Ma’afri and Mughith.

Al-Roumi sire Al-Waleed bin Abdul-Malik, Alqamah Al-Lakhmi and others. (28) It would have been more appropriate to assign the leadership to one of these people, which requires justification and scrutiny, if we submit to the narration that he is a barbarian. Did he not speak to him of secession and the formation of an independent, barbaric emirate not affiliated with the Islamic caliphate, and restoring the glories of his people again and ridding them of those conditions that they moan Under it, knowing that the circumstances were favorable and appropriate for Tariq to separate, for the following reasons, the first of which is: - He is out of sight and the center of the caliphate.

And the second: that Tariq was at odds with his commander, Musa bin Nusair, in the issue of the incursion of the Islamic army into the land of Andalusia and the expansion of the conquests.

And the third: More dangerous than that is that most of Tariq’s army was from the Berbers, although the narrations differed in their number, so some of them made it nineteen thousand (29) and it was said ten thousand (30), and some of them made it twelve thousand (31), and the last seven thousand (32). And a narration according to (1988) (33),

And it was said: One thousand seven hundred (34) of the Berbers, and there are no Arabs in them except a small amount estimated at (300), and of them he made it twenty-seven and some of them mentioned seventeen, (35), and some of them said twelve men (36) to teach the sons of Berbers the Qur’an and jurisprudence And the duties of Islam (37), and with this number Tariq bin Ziyad could take this land and take it on board, but this was not achieved, and therefore their demands became doubtful in reality.

18 (2) - Al-Maqri, Nafh Al-Tayyib, Vol. 1, p. 251. Unknown author, News Group, p. 5. Ibn al-Atheer, al-Kamil fi al-Tarikh, vol. 4, p. 267. Tarikh Ibn Khaldun, vol. 4, p. 117. Subh Al-Asha, Volume 2, pg. 202.

19 (3)- Toledo: The city of possessions, owned by seventy-two tongues, is called a large city with commendable characteristics in Andalusia. Al-Muqri, *Nafh Al-Tayyib*, Vol. 1, p. 138. Yaqout al-Hamawi, *Dictionary of Countries*, investigated by Hussein Habashi, 5 parts, Dar Al-Fikr, Beirut, vol. 4, p. 39. Ibn al-Jawzi, Abd al-Rahman ibn Ali ibn Muhammad, *The Regular in the History of Kings and Nations*, investigated by Muhammad Mustafa Abd al-Qadir Atta, Edition 1, Dar al-Kutub al-Ilmiyya, Beirut, year 1992, vol. 6, p. 309. Al-Idrisi, *Nuzha Al-Mushtaq fi piercing the horizons*, vol. 2, p. 536. Ibn Katheer, *The Beginning and the End*, vol 1, p. 309. Al-Baladhari, Ahmed bin Yahya, *Fotouh Al-Buldan*, edited by Radwan Muhammad Radwan, Dar Al-Kutub Al-Ilmiyya, Beirut, year 1403 AH, c. 1, p. 232.

20 (4) - Ibn Abdel Hakam, *Fattouh Africa and Andalusia*, published by Albert Gatto, Algeria, 1947, p. 90. Unknown author, *Group News*, p. 5. Al-Muqri, *Nafh Al-Tayyib*, Volume 1, p. 251.

21 (5) - Ibn Abdul Hakam, *Fattouh Ifriqiya and Andalusia*, p. 90. Unknown author, *Group News*, p. 5. Al-Muqri, *Nafh Al-Tayyib*, Volume 1, p. 251.

(6)- Salem, Al-Sayyid Abdul Aziz, *History of Muslims and their Traces in Andalusia from the Divine Conquest until the Fall of the Caliphate in Cordoba*, Dar Al-Nahda Al-Arabiya, Beirut, 1988, p. 68. Al-Abadi, Ahmed Mukhtar, *On the History of Morocco and Andalusia*, Dar Al-Nahda Al-Arabiya, Beirut, Lebanon, d.T., p. 53. Munis, Hussein, *The Dawn of Andalusia: A Study in the History of Andalusia from the Islamic Conquest to the Establishment of the Umayyad State (711-756 AD)*, Edition 1, Dar Al-Manahil for Printing and Publishing. Beirut, Lebanon, 2002, p. 12 22

23 (7) - Al-Maqri, *Nafh al-Tayyib*, vol. 1, p. 254. Marrakchi, admirer, p. 11.

24 (2) - Al-Maqri, *Nafh al-Tayyib*, vol. 1, p. 254.

25 (3) Before that, the Green Island was known as a city famous in Andalusia, and opposite it from the land is the land of the Berbers, Ceuta, and its works are connected with the works of Shaduna, one of the most honorable cities and the best in land and a wall with which sea water is struck. Sapphire, *Mujam Al-Buldan*, Volume 2, pg. 136. Al-Muqri, *Nafh Al-Tayyib*, Volume 1, p. 229.

26 (4) Al-Tabari, Muhammad bin Jarir, *History of Nations and Kings*, Edition 1, Dar al-Kutub al-Ilmiyya, Beirut, year 1407 AD, vol. 4, p. 11. Ibn al-Atheer, *al-Kamil*, vol. 2, p. 341. Ibn Katheer, *The Beginning and the End*, vol. 9, p. 83. Ibn al-Jawzi, *al-Muntazam*, vol. 6, p. 303. Al-Maqri, *Nafh al-Tayyib*, Volume 1, p. 232, 254. Al-Zir Klee, *Khair Al-Din, Al-Alam*, 6th Edition, Dar Al-Ilm for Millions, Beirut, Lebanon, in the year 1984 AD, vol.

27 (5) - Al-Maqri, *Nafh al-Tayyib*, vol. 1, p. 232, 254. al-Nasiri, *al-Istqsa*, vol. 1, p. 152-153.

28 (1) - Al-Maqri, *Nafh al-Tayyib*, Volume 1, p. 254, 275, Part 3, p. 21.

He is of Berber origin. On the other hand, this indicates that the Berbers in Morocco converted to Islam and improved Islam, and on this they formed the great force on which Musa bin Nusair relied in militarily conquest of Andalusia. It seems that the Berbers were more knowledgeable than the Arabs of al-Andalus. In addition, the Berbers were more enthusiastic than the Arabs on the path of jihad and the victory of the Islamic religion, and perhaps Musa was afraid for his Arab army from this adventure, so he preferred to make the vanguard. The first Berbers. When he was assured of the success of the conquest, he crossed Al Majaz in turn at the head of a huge army, mostly Arabs (38). And if we accept the narration that he is of Persian origin, then why did he not imitate the Persian kings, and take for himself the ancient Persian titles (39)

Others express his Iranian nationalism and try to revive Persian again because of its deep-rooted roots, but all the historical texts that talked about Tariq bin Ziyad, we find that expresses his authentic Arab identity. Some writers were not satisfied with that, but some of them went to question the linguistic meaning of the word Tariq. They say no the linguistic meaning of this word, although this claim is false if we know that the word is mentioned in many places in the Holy Qur'an, and it has a meaning. Great for God Almighty saying: " Al-Sama`a and Al-Tariq (40) But it is worth noting that most of these narrations were issued by writers who returned to their origins and their inclinations concerning the Berbers or the Persians. The other thing is that most of those who dated Tariq bin Ziyad have nothing to do with them if we take them. Bearing in mind that the period is estimated at least two centuries or more. Whatever is said about its origin,

Islam has embraced Islam and is firmly established in it and defended it with the zeal of the jealous leader, and we infer the depth of his faith and his righteousness. He mentioned that when he arrived on the island, he hit an old woman from her family, and she said to him: "I had a husband who knew hadiths, and he was talking about a prince entering our country." This calls him hugely inspired and you too, with a mole on his left shoulder and hair on it. If you have this mole, then you are. Then Tariq revealed his clothes. With a mole on his shoulder, as the old man mentioned, he and those with him rejoiced, and another added that Tariq was sleeping on the boat and saw in a dream. The Prophet and the four Caliphs were walking on the water until they passed by, so the Messenger gave him the opening of the conquest and ordered him to have mercy with the Muslims, and to fulfill the covenant, and in the narration.

Another: that when he ascended to the sea, his eye overcame him, and he saw the Prophet and those around him who were the Muhajirun and the Ansar had put on swords and bows, so the Prophet said to him: O Tariq, go and look at him and his companions who entered Andalusia in front of him. The nail came down from the mountain." (41). Indeed, Arab historians have always tended to crown the hero of the conquest with an aura of superhuman heroism and courage. For this they expected the victory of Tariq over the Goths and the conquest of Andalusia.

29 (2) Al-Qalqashandi, *Nihayat Al-Arb fi Foun Al-Adab*, Vol. 6, pg. 418. Al-Maqri, *Nafh al-Tayyib*, Vol. 1, p. 239-240. Ibn Khalkan, *Wayat al-A'yan*, Vol. 5, p. 320. 30 (3) - *The History of ibn Khaldun*, vol. 4, p. 117.

31 (4) - Al-Nasiri, *Al-Istiqsa*, vol. 1, p. 152. Ibn al-Atheer, *al-Kamil*, vol. 4, p. 252. Ibn al-Jawzi, *al-Muntazami*, vol. 6, p. 309. Ibn Katheer, *The Beginning and the End*, vol. 9, p. 83. Al-Tabari, *History of Nations*, vol. 4, p. 11. vol. 5, p. 245. Al-Muqri, *Nafh Al-Tayyib*, Vol. 1, p. 239-240. Al-Muntazem, Vol. 1, p. 514.

32 (5) Al-Hamiri, Abu Abdullah Muhammad bin Abdel-Moneim, the description of the island of Andalusia, selected from the book *Al-Rawd Al-Muattar in the news of the countries*, published by Levy Provencal, Cairo, 1937 AD, p. 8. Ibn al-Atheer, *al-Kamil*, vol. 2, p. 341. Al-Maqri, *Nafh al-Tayyib*, Part 1, p. 231.

33 (6) - The button is complete, *Al-Alam*, vol. 7, p. 276.

34(7) - Ibn al-Abar, *al-Hilla al-Sira'a*, vol. 1, pg. 266, c. 2, p. 333.

35 (8) The button is complete, *Al-Alam*, vol. 7, p. 276. *Tarikh Ibn Khaldun*, vol. 4, p. 117. *Mirat al-Jinan*, vol. 1, p. 92.

361) - Al-Maqri, *Nafh al-Tayyib*, Volume 1, pp. 239-240.

37 (Al-Maqri, *Nafh al-Tayyib*, vol. 1, p. 239-240. Ibn al-Atheer, *al-Kamil*, vol. 2, p. 224. al-Nasiri, *al-Istiqsa*, vol. 1, p. 152. Al-Qalqashandi, *Nihat al-Erb*, vol. 1, p. 419.

38 (3) - Al-Tabari, *History of Nations and Kings*, vol. 4, p. 19. Ibn Katheer, *The Beginning and the End*, vol. 9, p. 83.

39 (4)- Al-Maqdisi, Muhammad bin Ahmed, the best divisions in the knowledge of the regions, investigation, Ghazi Tulaimat, Edition 1, Ministry of Culture and National Guidance, Damascus, vol. 1, p. 267. Al-Maqdisi, Shihab al-Din Abd al-Rahman bin Ismail, *Kitab al-Rawdatin fi Akhbar al-Dawla al-Nuriyya wa al-Salihyyah*, investigative, Ibrahim al-Zaybak, Foundation for the Resala, Beirut, Edition 1, 1997 AD, vol.1, p. 93, 102, 103. Ibn Jarada, Kamal al-Din Omar Ibn Ahmad, in order to Al-Tallab fi History of Aleppo, achieved by Suhail Zakkar, Edition 1, Dar Al-Fikr, Beirut, 1988 AD, vol. 7, p. 3259. Al-Dhahabi, Muhammad bin Ahmed, *Lessons in the News from the Dark*, achieved by Salah Al-Din Al-Munajjid, 2nd Edition, Kuwait Government Press, Kuwait, 1948 AD, Volume 2, p. 41.

40 (1) Surat Al-Tariq, verse (2). Al-Tariq: The star, and it was said that every star is Tariq, because it rises in the night, and everything that comes at night is Tariq. See Ibn Manzur, *Lisan al-Arab*, vol. 10, p. 218. Al-Razi, *Mukhtar Al-Sahah*, Volume 1, p. 164.

41 (2) - Al-Himyari, *Description of Al-Andalus Island*, pp. 5-8. Al-Muqri, *Nafh Al-Tayyib*, Volume 1, p. 231. Al-Yafi'i, *The Mirror of Heaven and the Lesson of Vigilance in Knowing the Incidents of Time*, Volume 1, p. 92. Al-Qalqashandi, Ahmed bin Ali Abu Al-Abbas, *Sobh Al-Asha fi Sina' Al-Ansha*, Edition

1, Ministry of Culture and Guidance, The Egyptian General Organization for Authoring, Translation, Printing and Publishing, Volume 2, pg. 302.

Al-Maqri, Nafh al-Tayyib, Volume 1, p. 239-240. Mirat Al-Jinan, Volume 1, pg. 92. Subh al-Asha, Volume 2, pg. 202. Al-Nasiri, Al-Istiqa', vol. 1, p. 153. Al-Dhahabi, History of Islam, vol. 2, p. 257. Narrated by Ibn Al-Qoutiah. Ibn Khalkan, The Deaths of Notables, vol. 5, p. 320.

Second: His Sermon.

When the countries of the Maghreb owed to Musa bin Nusair when he was a governor from Al-Walid bin Abdul Malik, he looked forward to the conquest of Andalusia, so his master, Tariq bin Ziyad, sent a large army of Berbers in the year (92 AH / 711 AD), so he crossed the sea with them. Who said: There have fallen on our land a people we do not know from heaven, they are from the earth, so he came to Dhariq with seventy thousand horsemen, and with him the calf carrying money and belongings while he was on his bed between two beasts on it a dome crowned with pearls, sapphires and aquamarine (42) So Tariq feared that terror would overwhelm his soldiers because they were few So he burned the ships that carried them until he cut off from their hearts all hope of returning, and he rose among them, praised God and praised him for what he deserved, then urged them to jihad and their desire for martyrdom, so he said: "Dear people ! Nowhere to Flee? The sea is behind you and the enemy is in front of you, and you, by God, have nothing but honesty and patience, and know that on this island you are lost from meanness in the banquets of meanness, and your enemy has received you with his army, his weapons and his forces, and you have no burden to you except your swords and no food except what you extract from the hands of your enemy and if the days extend to you due to your absence And you have not accomplished something for you, your wind has gone, and hearts have compensated for their fear of you. Boldness against you, so defend yourselves from the betrayal of this consequence of your command to confront this tyrant, for it has thrown him to you in his fortified city. Nor did I bring you to a plan that was the cheapest of souls' enjoyment, to start with myself, and know that you have been patient with the hardest a little, and you have enjoyed the most delicious comfort for a long time, so do not desire yourselves about myself in that your luck is greater than mine. You have been informed of what this island has built of the beautiful poplars of the Greek plants, raffles in pearls and coral, and robes woven with acorns, the booths in the palaces of kings with crowns. The heroes are the knights, so that his portion of you may be the reward of God for exalting his word and manifesting his religion on this island, and that its spoils will be purely for you without him and without the believers besides you. The tyrant of the people was Lazreq, so fight him, God willing, so carry with me, and if I perish after him, his command will suffice you, and you will not lack a sane hero to whom you can delegate your affairs. (43) And Ibn Qutayba narrated this sermon on Imamate and politics in another way, he said: When Tariq reached the approach of Dhariq, he stood among his companions and praised God, then urged the people to jihad and desired them to martyrdom and spread their hopes for them. By God, nothing but honesty and patience, for they are not overcome, and they are victorious soldiers, and a few do not harm with them, nor do they benefit with failure, laziness, failure, disagreement, and a lot of wonder. I do not prepare him until I mix with him and kill without him. If you are killed, do not lose heart, do not grieve, do not quarrel, then fail and your winds go away, and you turn back to your enemy, so you are scattered between the dead and the captive, and do not be content with the world and do not be given with your hands and desire what hastened you of dignity and comfort from profession and humiliation and what has come to you from the reward of martyrdom If you go to extremes, and God is with you and forgiving you, you will suffer a clear loss and bad talk tomorrow among those who knew you from the Muslims, and here I am pregnant until I overwhelmed him, so carry my campaign." (44) As for the sermon that Tariq gave to his soldiers, it was mentioned in several references, such as Tarikh Ibn Qutaiba, the book Nafh al-Tayyib by al-Muqari, the book "Fayaat al-A'yan" by Ibn Khalkan, the book Jamhrat Khutbah al-Arab, the book "Mirat al-Jinan" and the lesson of "Al-Yaqzan" (45) and the book Badaa' al-Silk fi Tabi'. Al-Malik by Ibn Al-Azraq and the Book of Siraj Al-Muluk by Al-Tartushi, they mentioned that Tariq made a speech in his army, so he said: "Where is the escape, the sea is behind you and the enemy is in front of you, for there is nothing but patience from you and victory from your Lord, and I am doing something, so do as I do. So, he finished him off and killed him, then took his head and sent it to Musa while he was in Ifriqiya, and in turn he sent it to Al-Walid bin Abdul-Malik (46). As for the rest of the Islamic sources, they pass by complete silence with the exception of the phrase Ibn Al-Kardbous (47) which summarizes the sermon in only two words: "Fight. or die" Some

historians have doubted the attribution of this sermon to Tariq, on the grounds that it is a unique piece of literature that included eloquent phrases that are considered one of the most wonderful and enthusiastic speeches that inflame feelings and urge jihad, with the sublime meanings it contained, which makes us tend not to attribute it to him, as Tariq is unable to formulate it. Just as his soldiers are not able to understand it, because they are all Berbers, so how can he preach in Arabic to an army that is all Berbers, and they, as we know, are new to Islam and in the Arabic language? An Arabic person, and the one who examines the sermon's appropriateness and the virtues of expression confirms that it can only come from a person who has mastered the Arabic language

He delved into its secrets and was raised in an Arab environment, as it is unreasonable for it to be issued by a Berber person, as the historical novel calls him, that this logical reasoning confirms that most of Tariq's army was Arabs, not as many historians have said that most of his army was from Berbers, and why did he not address His Berber soldiers in their Western language in the hours of battle and in the position of grandfather addresses them in a language that they did not learn or understand, so the use of the Western tongue in this situation was a necessity to achieve the desired effect and immediate benefit, while many modern historians went to say: that Arab writers transferred it to Arabic and added a lot of Imagination, addition and change of their habit. (48)

Ibn Bashkwal also mentioned, "Tariq was a good man of speech regulating what was permissible in his books. As for the sultan's knowledge, it suffices for him to rule the Sultanate of Andalusia and the land he conquered in it." (49) This narration confirms to us that the sermon is attributed to Tariq.

Third: Burning Ships.

Moses chose over the campaign that he prepared to conquer Andalusia as one of his leaders, famous for his good leadership and affliction, his master Tariq bin Ziyad, and it seems that Moses trusted Tariq with full confidence, with evidence that he preferred him in leading this major campaign over the greatest Arab leaders such as Tarif bin Malik and Ayash bin Akhil The expedition sailed from the port of Tangier in the year (92 AH / 711 AD) in ships owned by Lilian, and the ships differed with men and horses between the shore of the alley transporting soldiers to a mountain on the Shatt al-Bahr (50). And the author of the book Al-Bayan Al-Maghrib (51) mentions that Lilian was carrying "Tariq's companions in merchant boats that differ to Andalusia, and the people of Andalusia do not feel this and think that the boats differ in trade, so the people carried one group after group to Andalusia." The art of Lilian, which was suitable for such work, was few, not more than four, so it was necessary to transport the Muslims across the strait in batches, and to set up those who crossed from them silently with the people of the beach until the whole army was permitted, and the strait lies between Morocco and Spain, and separates the Atlantic Ocean and the Mediterranean Sea, the depth of water in it is about 300 m, and the minimum distance between its banks is 14 km. The Muslims gathered around a mountain, which is still known to this day as Gibraltar or Jabal al-Fath, and also known as the Rock, and he ordered the erection of a wall around the mountain named after him called Sur al-Arab (52), and the question is why the Berber wall was not known because they constitute the majority of the army. And at this time Lureq was busy putting down a revolution he had made

Bashkins in Pamplona, (53). As many of the inhabitants of Andalusia were indignant at the unjust rule of Lithreq, all of this agreed with the arrival of Tariq's army, who ordered the burning of ships after reaching the Spanish shore in order to cut off any thought of retreat or apostasy to his soldiers. It refers to the incident of burning ships, which was only mentioned in three sources, one of which is the author of the book Nuzha Al-Mushtaq Al-Idrisi, (54), the second is the author of the book Al-Rawd Al-Maatar Al-Hamiri (55), and the third is the author of the book Al-Kifa by Ibn Al-Kardbous (56). As for Al-Idrisi, he says in some detail: Rather, it was called Gibraltar because Tariq bin Ziyad bin Abdullah, when he permitted those who were with him from among the Berbers, and fortified them on this mountain, and ordered the burning of the boats that he passed on." As for Al-Humairi, he says: Rather, it was called Gibraltar because Tariq, when he permitted the Berbers who were with him, ordered the burning of the boats in which he passed." As for Ibn al-Kardbous: Tariq wanted by burning the ships to sharpen their fighting determination.

Many modern historians tend to say: that Tariq burned the ships he crossed in order to cut off all hope of his soldiers to return to Africa, and to push them to persevere and steadfastness in the fighting. He did not

mention that incident from the ancients except the three previously mentioned who are men of the twelfth century (Ibn

Al-Kardbus, Al-Idrisi) and the fifteenth century A.D. (Al-Himyari), all of whom are far from the incident by a period of time estimated at five centuries or more, and I do not know the reason that prompted them to submit to that narration. With the presence of many historians who were close to these events, such as Al-Razi and Ibn Hayyan, who is considered the dean of Andalusian history.

That is why we doubt the authenticity of that narration, and the doubts increase in evidence when we say that Tariq was not able to burn the ships because they were not his property, but rather they were Lillian, and that they were commercial boats that differed to the countries of Andalusia for trading. Also, it is not in the nature of the Muslim leaders to burn these boats, although this story remained popular and well-known in Spain, according to what al-Abadi said in his book (57) to the extent that some Spanish leaders have

They were influenced by it and tried to apply it in some of their war actions. It is interesting that the Spaniards still use a popular proverb that says (58) He quemado todas mis maves" Its literal meaning is I burned all my ships, but it is used to mean I did everything in my power. Does this popular expression have anything to do with burning ships? 59

The fighter was in the hands of Ludhik, so Tariq reached him and struck him with the sword on his head, killing him on his bed.

48 (1) - Al-Abadi, in the history of Morocco and Andalusia, p. 64.

492) Al-Maqri, Nafh al-Tayyib, Volume 1, p. 231. (Narrated by Ibn Bashkwal).

50 (3) - Unknown author, Group News, p. 6. Al-Muqri, Nafh Al-Tayyib, Volume 1, p. 240.

51 (4) - Ibn Adhari, Al-Bayan, vol. 2, p. 7.

525) Ibn Battuta's journey, vol. 2, p. 823. Ibn Adhari, Al-Bayan, Volume 2, pg. 13. Al-Muqri, Nafh Al-Tayyib, Volume 1, p. 218. The places mentioned at the beginning, part 1, p. 145.

53 (2) - Unknown author, Group News, pg. 7. Al-Maqri, Nafh al-Tayyib, vol. 1, p. 255. Al-Himyari, The Characteristic of Al-Andalus Island, part 1, p. 5.

54 (3) - Al-Idrisi, Nuzhat Al-Mushtaq, Volume 2, pp. 537-538.

55 (4) - Al-Humairi, Muhammad bin Abdel-Moneim, Al-Rawd Al-Muattar in the news of the countries, investigation, Ihsan Abbas, Library of Lebanon, Dar Al-Alam for printing, Beirut, Lebanon, 1975 AD. p. 75.

56 (5) - Ibn Al-Kur Dabbous, Al-Kifa fi Akhbar Al-Khalafa, Vol. 13, pp. 46-47.

Fourth: The Dispute with Musa Bin Naseer.

The victory of Tariq ibn Ziyad in Wadi Laka (61) in the year (92 AH / 711 AD), made a huge bang in the East and the West, which reinforces what we believed that Tariq's campaign was seen as an adventure destined to fail before success, otherwise what is the reason for the many narrations The one who envy Musa bin Nusayr for Tariq, and his ordering him to stop the conquest. Ibn Khaldun (62) mentioned that Tariq wrote to Moses Bin Naseer gives him good tidings of victory and spoils, and he is moved by jealousy and envy.” He wrote to Al-Waleed bin Abdul-Malik bin Marwan informing him of the conquest and attributing it to himself, and he wrote to Tariq threatening him and ordering him not to go beyond his place until he catches up with him. Perhaps the reason that prompted Tariq bin Ziyad not to comply with his commander’s orders was that Tariq had to reap the fruits of his jihad and victory in Wadi Lakke, before the remnants of the Goths met again and their matter worsened. News of the conquest, so he was angry at Tariq's disobedience to his orders and decided to get his share of the conquest, so Moses went down to Andalusia and met with him later. Although Tariq had previously set the ideal of obedience to his leader when he sent the sons of Ghetasha to his master Musa bin Nusair when they reached him in Toledo (64) and said to him: You are the ruler of yourself, or do you have a leader on your head? Therefore, we do not rule out that the accounts that say that he envied Tariq and insulted him were fabricated to justify what

happened to him at the hands of Suleiman bin Abdul-Malik, and that Musa bin Nasir crossed into Andalusia to complete the conquests in the south. Nations have fallen upon us from every side, so relief, relief! And if Moses meant from behind his passport to Andalusia to discipline Tariq, he would have passed to him in the company of a small number of Muslims, and he would hasten to meet him, but Musa bin Nasir passed the alley in an army much larger than Tariq's army, its number reached eighteen thousand and it was said more (65) and it was said ten Thousand (66) through which he intends to complete the conquest of Andalusia according to a plan drawn up by him and Tariq Willian, and if Musa was harboring evil in himself for Tariq, driven by the factors of jealousy and envy, he would not have taken a path other than the one he had taken before, although his companions indicated that he should follow Tariq's road, but he refused and said to him, Al-Adla' said to him, "We will guide you to roads and cities that have not yet been opened, and we will direct you to cities that are more dangerous, more sermons, and more sheep than cities that have not yet opened. Cities of the West such as Seville (68) are the greatest and most admired cities of Andalusia building, so it refused for months on Moses, then he opened it and went to the city and Merida, and it was the house of a kingdom for some of the kings of Andalusia, and Moses made a tank, bearing the Muslims under it to one of the towers of its wal

The martyrs and went to the city of Bella (69), and Baja (70). All this confirms to us that Moses entered Andalusia not with the intention of disciplining Tariq, as many historians, including Al-Maqri, mentioned in the narration of Ibn Hayyan that Moses when he met Tariq. So, he openly despised him and showed his own hatred of him, so Moses convinced him with a whip

He reprimanded him for being tyrannical over him and for violating his opinion." (71) and a narration according to which "Tariq was arrested and abused." (72) And all of these narrations that were said in the discipline of Tariq, we find them weak when we rely on the narration that "Tariq accepts it and accepts it, and wants to take away the envy in himself for him, and he said to him, "I am only your master, and before you, and this conquest is for you." (73) And another narration which states that Moses said to him, O Tariq, that Al-Waleed bin Abdul-Malik will not reward you for your affliction with more than that he grants you Andalusia. I mean, the northern sea that is under the coffin's daughters, and Tariq was still conquering (74) and Moses had gone to the conquest of the great southern and western countries that Tariq had left without conquest. Muslims, so he summoned him to Damascus, so Moses, Tariq, and the caliph's messengers hastened to return to the south of Andalusia until they reached Seville, which he chose as the capital of Andalusia, and for which his son Abdul Aziz succeeded him in the year (95 AH / 714 AD), (75) and he walked to the Levant and carried the money looted from Andalusia and ammunition.

And the table that the book claims is the table of Solomon bin Dawood, peace be upon them both (76), which was found in Toledo, according to what some historians have said. His lists (77) When he reached Damascus, he presented the table to him. Tariq said to Al-Walid: "Call for the table and see if something is removed from it." So, Al-Walid called with it and looked at it, so if one of its legs did not resemble the rest of the legs, Tariq said, "Ask about it, Commander of the Faithful. Sadiq asked Al-Waleed Musa bin Nusair, and he said, "This is how I hit her." Tariq took the man out, so he indicated that Tariq was the one who hit her and believed him. Hating Moses, as there are many who throw more wood on the fire, and it burns more and more, as it is said that Tariq and Mughith have preceded him, and accused him of treason, and told him what he had done, so Solomon dismissed him and imprisoned him and fined him a huge fine, estimated at one hundred thousand dinars, and took what was his and set him up for the sun and killed his son Abdal Aziz and sent his head to Solomon in the year (97 AH / 716 AD), and his father showed him to him and said to him, "Do you know this?" He said, "Yes, I teach him to fast and upright, then the curse of God is upon him if the one who killed him is better than him (79), but I do not agree with these narrations, as it is not reasonable for the Caliph Suleiman to be punished as a follower." Like Moses, who, with his cunning and cunning, was able to establish a kingdom out of nothing, just because of a rumor made against him, or because he had heard that Moses sought to separate Morocco and Andalusia from the caliphate, and that he struck a coin in his name. In the sun for a whole day on a summer day until he fell unconscious (80). over Andalusia), (81) Or did he prefer staying on the land of Andalusia for fear of the Caliph Suleiman's punishment and independence in the land of Andalusia, and why would he keep him next to him? Evidence that he used to go out with him on his outings and that he made the pilgrimage with him to Mecca in the year (97 AH / 715 AD), where Moses died and was buried there, while some narrations go to say that he died in Medina and it was said in Wadi al-Qura that he was close to eighty and died in the year (99 AH /

717 AD) (82). Yes, the end of the leader, Musa bin Nusair, was really sad, and if it was found that he committed some violations, so they carried the burden of it to Caliph Suleiman.

One of his sermons except in which he urged people to pay attention to the Qur'an. Ibn Kathir narrates: The first words that Solomon spoke when he assumed the caliphate was that he said: Praise be to God, what He wills is forbidden, and that the world is the abode of vanity, falsehood, and adornment that turns. Servants of God, this Qur'an clears up Satan's plots and malice, as it clears the light of the morning when it breathes the bottoms of the night when it becomes sluggish." (83) This sermon indicates the piety and piety of Solomon, as it is unreasonable for him to reach this extent with hatred and to punish Musa bin Nasir after these efforts that he made in order to spread the banner of Islam. The life of the leader Musa bin Nusair ended, but we do not hear about the end of the leader Tariq bin Ziyad, and we do not know what are the reasons behind the silence of historical sources about mentioning his end, and all that reached us is that he entered Damascus and with this Tariq remained faithful to the religion of God until he met his Lord after he His name was written in the pages of history in letters of light.

57 (1) - Al-Abadi, in the history of Morocco and Andalusia, p. 63.

58 (2) - Al-Abadi, in the history of Morocco and Andalusia, p. 63.

59 (3) - Al-Abadi, in the history of Morocco and Andalusia, p. 63.

604- Al-Yafi'i, Mirat Al-Jinan, Part 1, p. 92.

61 (1)- Wadi Lakah: a place in the land of the Green Island, from the coast of tribal Andalusia, near the city of Shaduna. Ibn Adhari calls it Wadi al-Tin, al-Bayan, vol. 2, p. 10. It seems that it was named so because of the lack of its water and the abundance of Tina, in which it was said that a mare was drunk in it, and Ibn Abd al-Hakam called it Wadi Umm Hakim, Fattouh Ifriqiya and Andalusia, p. 94. Al-Muqri, Nafh Al-Tayyib, Volume 1, p. 249. Al-Humairi, Al-Rawd Al-Maatar, p. 169.

62 (2) - Ibn Khaldun, History, vol. 4, p. 117. Ibn Adhari, Al-Bayan, Volume 1, p. 16. 63 (3) Shaduna: a city in Andalusia whose areas are connected to the areas of Mozor from the works of Andalusia, Yaqout, Mu'jam Al-Buldan, part 3, p.

64 (4) - Sapphire, Mujam Al-Buldan, Volume 2, pg. 167. Part 4, pg. 39. Al-Baladhuri, Fattouh

Al-Buldan, vol. 1, p. 232, al-Maqri, Nafh al-Tayyib, vol. 1, p. 138. al-Idrisi, Nuzha al-Mushtaq, vol. 2, p. 536. Ibn Katheer, al-Bidaya wa al-Nihaaya, vol. 9, p. 83. Ibn al-Jawzi, al-Muntazam, vol. 6, p. 309. An unknown author, The Book of Andalusia and its Countries, Andalusian text, investigated by Khaled Al-Jabali,

Dar Al-Bashir, Amman, 2004, p. 42. Al-Maqdisi, Beginning and History, Volume 4, Pg. 93, Al-Tabari, History, vol. 4, p. 19.

651) Al-Maqri, Nafh Al-Tayyib, Volume 1, pp. 269-271.

662) Al-Tabari, History of Nations and Kings, vol. 5, p. 256.

67 (Al-Maqri, Nafh al-Tayyib, Volume 1, pp. 269-271.

68 (4) Seville: A great great city in Andalusia is not greater than it is called Homs, and it is the king's house in Andalusia, west of Cordoba, and it is close to the sea. An unknown author, The Book of Andalusia and its Countries, p. 27. Al-Qanouji, Siddiq bin Hassan, Abjad Al-Ulum Al-Washi Marked in the Statement of the Conditions of Science, Edition 1, Investigated by Abdul-Jabbar Zakkar, 3 volumes, Dar Al-Kutub Al-Ilmiyya, Beirut, 1987 AD, vol. 3, p. 147. Al-Muqri, Nafh Al-Tayyib, Volume 1, pp. 269-271.

Conclusion

Praise be to God, whose good grace is completed, and prayers and peace be upon the Messenger of God, our master Muhammad, and upon his family and companions, and after. After this journey in the heritage books, it became clear to us through historical texts that are shrouded in ambiguity and confusion, and are still under study, investigation and scrutiny in the history of Andalusia, is the issue of Tariq bin Ziyad lineage, which conflicted historical accounts in the truth of his lineage, some of them went to say that Tariq bin Ziyad He descends from the Persian Hamadanites, and some of them consider him to be a Berber from

the Nafza tribe, and others have gone to say: he is of Arab origin, specifically from the Sadaf tribe. Whatever is said about his lineage, he is a Muslim in the first place. He expressed his Islam through his long struggle for the sake of spreading Islam, as the narrations also conflicted on the issue of the sermon, so the use of the Western tongue in the hours of adversity was a necessity to achieve the desired effect and immediate benefit.

While many modern historians have gone to say: Arab writers transferred it to Arabic and added a lot of imagination to it, adding and changing their habits, as there were conflicting accounts on the issue of burning ships, although it is not in the nature of Muslim leaders to burn these boats, as the narratives also conflicted on the issue of disagreement. Between him and Musa bin Naseer and all these issues are still under study, investigation and scrutiny. Despite this, although I was able to monitor the largest possible number of conflicting narrations in the life of Tariq bin Ziyad, I do not claim that I stood on all of them, because perfection is for God alone. God and His Messenger are innocent.

And Praise be to Allah, the Lord of the Worlds

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