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Africa Between Abdullahi Ibn Sa‘ad Ibn Abi Al-Sarh
and Ogba Ibn Nafia Alfihri

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Preamble:
This paper aims at manifesting the role which these two great conquerors played in promulgating and strengthening Islam in some parts of the African continent. The paper tries to manifest their efforts, deeds and struggle and compare their efforts as well as possible. It is well known that ‘Arabs’ meant ‘Tunisia’ when mentioning “Africa” but their deeds overtook that area “Tunisia” on land and Sea.

The first man had the honor of the title of a “companion” of the prophet Mohd (P.B.U.H) and he played a distinctive role in supporting and strengthening Islam. He was ‘Abdalla Ibn Saad In Abi Sarh’.

The latter was an honorable follower i.e. from the second generation who didn’t witness the companionship of prophet Mohd (P.B.U.H). He had his own clear print on the record of Islamic conquests in Egypt, North & West of Africa. He was ‘Ogba’ Ibn Nafia Alfihri.

The methodical planning of the research will be limited to a short introduction, then four themes presenting the C.V and the struggle deeds of each of them.

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The research will be concluded with a conclusion summarizing the great role of the two guys in disseminating the Islam in Africa.

Introduction:

Allah sent his selected messenger out of all the people (P.B.U.H) with the eternal and final message for the whole of the universe and peoples. He was the bearer of glad tidings and herald. He absolutely performed the honesty and the message as he was ordered and well practiced it that was when he sent messengers and envoys to the kings and premiers of the known old world at that time, directly aftermath ‘Hudaibiya’ settlement in the 6th year Hgr. Africa had its share from those messages represented by Egypt, the most ancient and oldest nation in civilization in the whole of Africa. The great companion, Hatib Ibn Abi Baltaa’ held a message from ‘Almustafa(P.B.U.H) to ‘Almaqikis’ the Coptic leader. The essence of the message was as usual like other messages sent to the kings, Monsarchs & leaders was to embrace Islam or to pay” Gizya” or face fighting.

The negative response of not adopting Islam was the main and only reason of ‘Islamic conquests’ which was begun by ‘Muata’ in the year 7 Hgr.

We can say or suppose if those kings, monarchs and leaders accepted Islam there would be no Islamic conquests. This supposition falsify the philosophy of the supposed imaginary materialistic reasons for Islamic conquests. For certain, the Islamic conquests prevailed the world with the light of faith and dispersed the darkness wherever the Islamic chivalry reached.
Definitely the materialistic supposition declined when an inevitable question was asked, "why didn’t Arabs come out of their peninsula before Islam?"

The relations between Arab peninsula and Africa were strong whether with Yemen or Hijaz before Islam. Perhaps the Red Sea was a conducting channel than an isolating canal. Here are historical witnesses that indicated the concrete communication of Africa with the peninsula.

1- The increasing numbers of Africans whether they were from Ethiopia or other in Mecca before the Islamic call. The most outstanding figure of them was the great companion Bilal Ibn Rabah’ Muzzin of the messenger (P.B.U.H).

2- Narratives and legends indicated that the name of ‘Habasha’ i.e Ethiopia was after the Arabic tribe “Habshit” which moved from Sana’a Plateau\(^{(1)}\) in Yemen to Ethiopian plateau.

The Arabic effects imposed were found in Ethiopia before Islam ten centuries ago\(^{(2)}\). The narrative narrated by ‘Ibn Abd Alhakam’ and probably transferred by ‘Hassan Ibrahim Hasan’ indicated that ‘Amr Ibn Ala’s was once in ‘Alexandria’ trading before Islam and how the Coptics prophesied that he would be the Egypt ruler. The other legend which indicated the name of African (Tunis) was related to ‘Afrigis Ibn Saighi’ the king of ‘Tuba’a’ in Yemen and so many indicators.

After Islam Africa had its full share of attention and care. It had the great and clear antecedence in accepting Islamic call at early times. The Islamic call entered Ethiopia since the 5th year of the mission is before the call reached ‘Yathrib- the city of the messenger (P.B.U.H). That of course ascertained the concrete. Relation with
African and the Islamic call from the very beginning—‘Alnajashi’ who embraced Islam was another example. Unless the Islam was deep-rooted, it wouldn’t be embraced by” shama” the king of Ethiopia himself, although the “Jihad” was not yet declared and Muslim armies not yet conquered Ethiopia nor any part of Africa in that early date of time.

Then the Islamic conquest and ‘Jihad’ began to spread Islam. So, the Allah blessed chivalry was launched from the heart of Arab peninsula to disseminate Islamic religion East & West. It demolished the Roman& Persian fortresses. Less than 25 years i.e 11 Hgr – 31 Hgr – the strongest empire of Persia collapsed and some of the richest states broke away from the other super power-Romans.

In short the Islamic armies entered Africa represented in Egypt(3) as the first African land captured by companions armies. Amr Ibn Ala’s on the head of 8000 strugglers of companions was able to capture the whole of Egypt and pulled it off the ‘Bizanta’ crown.

Certainly we are not after ‘Amr Ibn Ala’s achievements in that period. We are after the paper to manifest the achievements of ‘Abdalla Ibn Saad’ and’ Ugba Ibn Nafia’ in Egypt and other parts of the African north countries.

The first theme: Abdalla Ibn Sa’ad, his Kinship and C.V.

He was ‘abdalla Ibn Sa’ad Ibn Abi Sarh Ibn Habib Ibn(4) Juzeima Ibn Malik Ibn Hassal Ibn A’mir Ibn Lui Algurashi nicknamed, Abu Yahya he was breast-fed brother with Othman Ibn Affan- Sahib’ Allsaba’ added that his mother was from ‘Asharya’. (5)But ‘Ibn Tagr
Bardi\(^{(6)}\) said that he was a brother of ‘Othman’ from his mother; but all sources agreed on the fact that he was a breast-fed brother of ‘Othman’.

Nothing mentioned about his pre-Islam life but some\(^{(7)}\) sources said that he was the knight of ‘Bani A’mir and the most prominent of them in ‘Jahiliya’ and Islam. It is clear from his kinship that he met with the messenger (P.B.U.H) at ‘Lu’ai Ibn Ghalib’ but the sources didn’t luxuriate in description of his first stages of life.

He embraced ‘Islam before the conquest and was the writer of inspiration to prophet Mohd (P.B.U.H). The writer of “Alistiab”\(^{(8)}\) was the sole to claim that ‘Ibn Alsarh’ was one of the ‘Hiyra’, too.

So far, ‘Ibn Abi Sarh’ regressed and returned to ‘Mecca’ a polytheist ?!!.

He said to ‘Quraish’ that he had been directing ‘Mohd’ as he liked. When he dictated me “Aziz Hakam”- I then wrote or said “Ali Hakeem” and the prophet said” yes, all is true”\(^{(9)}\) It was said that about whom the Quranic verse was inspired and one who says” I will reveal something like” then the prophet shed his blood even if he suspended himself in “Ka’aba”.

Then the grand conquest of ‘Mecca’ in the year 8Hr. happened and all the people were secured by prophet Mohd (P.B.U.H) except 4 guys and 2 women,\(^{(10)}\) whom they were Krima, Ibn Alakhtal, Nafis Ibn Hubaba and Ibn Abi Sarh.”

‘Ibn Abi Sarh’ hid in Othman’s house for he was his step-brother. Othman brought him while the people wee pledging allegiance to the prophet.
Othman asked the prophet to pay homage ‘Ibn Abi Alsarh’. The prophet accepted after three times of sincere appeal.

Aftermath, the payment of homage, the prophet turned to his companions and said, “No, decent guy of you to step and kill him”(11) when I refused to accept his payment of homage?!!

Another statement told as,” abstained speaking only to give a chance to some of you to kill him”- A man of “Ansar” said, “If you only made a gesture oh, prophet(12).”

The prophet said,” the prophet never had the traitorous eyes”- Ibn Hagar was inclined to point ‘Abbad Ibn Bishr’ to be the concerned ‘Ansari”(13)

After Mecca conquest ‘Abdalla Ibn Abi Alsarh’ was a decent, trustworthy(14) and sincere Muslim and was landed by all the sources. He was one of the Egypt chivalry and to the right of ‘Amr Ibn Ala’s’ when conquering Egypt. We are just satisfied by his general C.V.(15) He was described as one of the smart, wise and generous (16) of ‘Quraish’. He had significant roles in conquests and well. Termed during his rule tenure in Egypt as the author of ‘Allsaba” stated (18).

Ibn Abi Sarh was of high allegiance to ‘Othman’ from the start. He was once nearly to fight with ‘Ammar Ibn Yasir’ about the delay of the, selection of ‘Khalifa’ after ‘Omer Ibn Alkhatab’. ‘Ammar’ was asiding ‘Ali’ Vis-a- Vis ‘Abdalla’ was asiding and supporting Othman.

He declined what was so, called “ Alfitna Alkubra” He didn’t support ‘Ma’awia’ nor ‘Ali. He spent the rest of his life aloof in ‘Asglan’ in’Alsham’ where he died. He heartily supplicated ‘Allah’ to die after performing
“Alfagr” prayer and he was granted his wish. He died in 36-37 Hgr. In ‘Asglan’(19).

He was granted mercy twice, first when he embraced Islam and the second was when he once again embraced Islam after regression, and another by his great deeds in” Jihad” and conquests on land and sea.

Second theme: Abdalla Ibn Saad: His deeds and his “Struggle” “Jihad”

The struggle “Jihad” deeds and fields which ‘Abdalla Ibn Saad’ had experienced were several. He fought battles of “Jihad” besides his administrative works as a ruler of Egypt- the most important Islamic conquered state. To manifest all these domains its better to take each field by itself showing achievements and explaining as far as possible the explicit results in promulgating and empowering Islam in those areas.

In my view this classification can provide the ample light for events and consequences which may make this paper an actual addition to the exerted efforts and hopes looked for, the symposium of the passing of 14 centuries on the dissemination of Islam in Africa. So, the presentation of this theme is as follow:

1- Egypt:

Egypt was conquered in Omer’s epoch in the year 20-21 Hgr by ‘Amr Ibn Ala’s. Abdalla Ibn Abi Sarh’ was one of his soldiers, not only was he a soldier but also was a right side assistant. ’Amr’ succeeded to accomplish the conquest of Egypt in short time. The main reason that helped him was the decent behavior and conduct of the Muslim conquerors. The good treatment of ‘Amr’ to the daughter of ‘Almaqakis’ at ‘Balbees’ town at Delta. Then
the comparison drawn by ‘Maqukis’ and Egyptians to the Islamic Arabs conquerors and the tyrant erstwhile Romans.

‘Amr’ and his companions showed a magnificent paradigm of Islamic tolerance and justice through their daily activities and routine. They proved that their ultimate aim was to guide people to lenience, fairness and justice of Islam and strengthen ‘Sharria’ laws among them. After the conquest, ‘Amr’ and his fellows were able to build Egypt materially and spiritually. He first built the first mosque in Africa in the year 21 Hgr. Which stood as a milestone on the way of guidance and education. The mosque destroyed and abolished the superstitions that lingered for long in the Egyptian society and shed the light of real education and religion instead.

The story of the Nile bride’s\(^{(20)}\) i.e ‘Aros Alnil’\(^{(21)}\) and the card sent by Khalifa Omer to be dropped into the Nile was a good and efficient example. Moreover,” Amr” granted liberty to the Egyptian to cultivate their lands and care of the Nile-‘Allah endowment to Egypt. He abolished servitude and built the irrigation canals and transportation roads ‘Amr’ executed the biggest project in transportations field when connecting (Alfustal) the capital of Islamic Egypt with ‘Almadina Almunawra’ through the ‘Algalzam’ i.e(Suez) and the Red Sea and (Yunbu) port that when he dug (Khalij Amir Almuminee)\(^{(22)}\) i.e the canal of Amier Aluminen which remained linking the “Khilafa” with Egypt till the epoch of ‘Omer Ibn AbdAlaziz’ when it was neglected and buried.

Therefore ‘Amr’ and his company promulgated Islam and empowered it in Egypt through the decent
behavior and good examples of conduct. The Egyptians were persuaded to enter Islam willingly and without coercion. ‘Amr’ was truely a great conqueror of a great country. When his successor (Ibn Abi Sarh) came to power he found the way passable and on ‘Amr’s method he resumed his epoch in Egypt.

‘Abdalla Ibn Abi Sarh’ was a soldier and a leader. He came in company of ‘Amr’. His formal status authorized him to lead the army. Since the epoch of ‘Omer Ibn Alkhatab’, Ibn Abi Sarh’ was ‘Amir’ of south Egypt while ‘Amr’ was the ‘Amir’ of Lower Egypt. When “Othman” came to power, he deposed ‘Amr’ in the year 25 Hgr. And ‘Ibn Abi Sarh’ replaced him and all the responsibilities were delegated to him. He was responsible for war & peace and taxes. No full information about his domestic, internal affairs or how he administrated the region affairs. Notwithstanding he was described by all sources as a decent(23) ruler. He put ‘Hadith’ of prophet Mohd(P.B.U.H) as a motto in treating the Egyptians, the ‘hadith’ went on as such, “if you conquer Egypt,(24) take care of the Coptic’s for they were relative and honest”

The prophet lauded the Coptic’s and he foretold before the conquest that the Coptic’s would be assistants to Muslims in Egypt in both the religion and life affairs. Life is well known and what the Coptics could do was understandable, but about the religion was that the Coptics would cultivate the land and ran other businesses and the Muslims would devote the whole of their time and efforts to ‘Jihad’& conquests even abroad Egypt- that is how they helped in religion.

Ibn Abi Sa’ad was Egypt ruler during Otheman’s epoch for 11 years. He made it the base from which he
launched his conquests, North, South... all the directions. It seemed that Ibn Abi Sarh' had done his best in collecting taxes, and sending them complete and immediately to 'Othman'. In 'Amr Ibn Ala's tenure the amount of taxes & 'Gizya' was 2 millions dinars while 'Ibn Abi Sarh' used to send 4 millions dinars. Thence 'Othman' said to 'Amr' "those which were pregnant in\(^{(25)}\) Egypt flooded their milk"-'Amr' answered, "that was because you malnourished their off springs"\(^{(26)}\).

That proved 'Amr' was so easy and tolerant with the Egyptians, maybe to persuade them to embrace Islam, which was more a wise policy than that of 'Ib Abi Sarh' who had been harsh to the extent that some of the rebels against 'Othman' complained from him, that was in the recent days of 'Othman' epoch.

All in all, the rule of 'Ibn Abi Sarh' was a continuation to 'Amr's' rule in terms of public liabilities care.

Many sources didn’t mention his reforms and services but 'Ibn Tigr Bardi' mentioned 'Ibn Abi Sarh' deep interest in agriculture and Nile levels. That proved his awareness of the vital role of the Nile in Egypt life. As he launched armies and conquerors he cared for his people as well and cared for good governance in order to strengthen the Islamic state in the heart of people before on the land.

In the recent days of 'Othman's' epoch, a state of chaos and anarchy prevailed the whole of the state. Many people were victimized as a result of such conflicts and commotions- and 'Othman' was murdered. Those unrests conducted to what was so called "Alfitna Alkubra" which threatened peace, stability and security of Islam and
Muslim, state. Meanwhile ‘Mohed Ibn Huzifa’ one of the outlaws and opponent of “Othman” & ‘ Ibn Abi Sarh’ caught the chance of ‘ Ibn Abi Sarh’ absence and took power in Egypt. ‘Ibn Abi Sarh’ went to Palestine, abandoned participation in ‘ alfitna’ and died in’Asglan’ in the year 36 Hgr.

Eventually we can say that the “Jihad”, deeds and C.V of ‘Abdalla Ibn Bi Sarh’ in Egypt, helped smartly in empowering Islam in Egypt. Egypt was strategic and had its effects on its neighborhood. He made Egypt the base and fortress from which conquests were launched to spread Islam in every direction. He and his predecessor ‘Amr’ were successful to exploit the energy and capacities of Egyptians to strengthen Islam and disseminate it abroad. So, Egypt was and is still an effective member in the tide of the Islamic movement in Africa. The Egyptian were good at building and constructing both life and religion and that is apparent in their great and enormous scientific achievement, schools and institutions.

They were who built the pyramids in pharaoh’s epochs and dynasties, dug the canal of “ Khalij Amir Almunimeen” in ‘Amr’s epoch, dug the Suez Canal in the days of Khedive Ismail and recently they built, the high Dam in the epoch of ‘ Jamel Abdelnasir’

2- Africa:

The well-known and recognized pre-Islam Africa by Arabs was ’Tunisia’-then afterwards it was called upon the whole of the continent. As we had already mentioned, the name was derived from’Afrigus’ Ibn Saifi’ a Yamani- but Ibn Abd Alhakam’ narrated another narrative when he said it was named after “Farig” Ibn
Bunsur” who claimed owning that territories between ‘Barga and Tunisa—i.e Africa”. There are other verifications and reasons for the name “Africa” when ‘Amr’ entered Egypt on the head of his army, he resumed his trip till ‘Barga’ in the west as a stillstand for ‘Omer Ibn Alkhatab’ forbade him from going deep in the western Africa for fear of sufferings and adventure. ‘Omer’ called Africa “the Mufirga” (28) i.e ‘The separator’ which separates and bars Muslims from their families and homeland.

‘Amr’ the Egypt ruler and according to ‘Othman’ orientations, sent ‘Abadalla Ibn Abi Sarh’ to the outskirts of Africa and helped him by an army. ‘Ibn Abi Sarh’ returned victorious, but he didn’t penetrate in deep Africa. When he was the ruler of Egypt he again went to the outskirts of Africa and made a comprehensive settlement with its inhabitants. Then at last took the permit of conquering the whole of Africa. Othman helped him with an army lead by some of prophet companions such as ‘Abdalla Ibn Abbas, Abdalla Ibn Omer. He was able to reach’ Tripoli’ where he met ‘Ogba Ibn Nafia. In a joint army they went on to face “Girgeer” the king of Romans & Barbar. The deputy of Hercules’ the king of Rome.

No news about the army in ‘Madina’. Othman sent ‘Abdalla Ibn Alzubair’ on an army for help and supply. The army was linked to ‘Abi Sarh’ army. The arrival of ‘Ibn Alzubair’ army was a supply of spiritual and high morale aid.” Girgeer” was on a head of a huge army (120,000) soldiers Vis- a Vis ‘Abdalla’s’ army was of only (20,000 soldiers) (29). Abdalla’s army wa named;(the army of Abadilla) (30) for it contained Abdallah Ibn Abbas, Abdalla Ibn Omer, Abdalla Ibn Sa’ad himself.
Before the arrival of ‘Ibn Alzubair’ the two armies fought during the day and rested during the night. When he arrived he innovated a plan that put an end to the fighting. He divided the army into groups; one to fight and another to rest. So, when the Roman army was over exhausted, the resting group attacked the Romans. All of a sudden the Roman fled the battle and ‘Girgeer’ was killed(31).

Ibn Kathir asserted the narrative but he luxuriated the description in more details. He said, ‘Ibn Alzubair killed ‘Girgeer’ after he had had a permission from ‘Ibn Abi Sarh. He made for ‘Girgeer’ who was mounting a mule pompously among his soldiers. ‘Ibn Alzubair’ went to him as if he were a messenger delivering a message to the king. So, he passed safely then suddenly attacked the king and killed him. He said, beheaded(32)him and installed the head on the tip of spear head and uttered ( Allāhu Akbar). The Barbar were scared and scattered.

The victory over the Romans marked a new era of Islamic creeds. That is to say; the Barbar were liberated from the worshipping of human beings to the worship of the creator of human beings. That is why the ‘Barbar’ were defeated after the murder of ‘Girgeer’ because they worshiped their kings, he was the idol God.

Needless to say the companions of the prophet and their sons were the beloved of ‘Allah’ so, He, who granted them victory even if their leader was killed as it happened afterwards in ‘Nihawnd’ in the year 21 Hgr. when ‘Alnuman Ibn Magran’ was martyred in the very minutes of the battle start. Despite the leader death, the Muslims achieved the magnificent victory over the Persians. That victory was named ( Fath Alfutuh) i.e the conquest of the
conquests, for it was the start of the Persian Empire collapse. The gap and comparison was very huge and spacious between 'Girgeer' and 'Alnuman Ibn Magran'!?!.

After the victory 'Ibn Sa'ad' returned to Egypt. He took much of booties that never Muslims had before. The share of the knight was 3000 dinar and the walker 1000 dinars. Ibn Saad sent the booties to 'Othman' in Almadina-things unprecedentedly seen or had by Muslims except the Persians booties after 'Almadain' battle in the year 16 Hgr.

'Ibn Saad' conquered Africa but didn't stay there and hadn't a deputy, he didn't found it as abase from which the Muslims could launch their missions to the rest of northern and western Africa parts. That victory had its vital importance on the future of the Islamic conquests in the area. It proved to the inhabitants that the Muslims had a metaphysical power and strong, solid motives to fight, which they barely lacked, they believed that Muslims were invincible.

The conquest of Africa added a white spot to the record of 'Jihad' and conquest which Ibn Saad had done. It wide-opened the unknowns for Muslims to roam through'Barbar' vast land which extended till the Ocean and the far Sus. So, he recorded a real contribution to the promulgation and habitation of Islam in the African North. It opened the route for the new conquerors too.

Although the Barbar relapsed several times in the epochs of 'Hassan Ibn Alnuman, Musa Ibn Nusair, in the tenure of 'Abdalmalik' and his son' Alwaleed', but 'Ibn Saad and for sure had laid the concrete foundation for the conquests there. The important lesson is not by annexing
territories and lands or losing them but by the glorious historic heritage and the invincible, moral power that was done by ‘Ibn Saad’ for the successors who would assume the responsibility of conquests in that remote, unknown and impossible areas wouldn’t for certain begin form zero.

3- Zat Alswari (33)

‘Ibn Saad’ ruled Egypt and lead 3 reputable invasions, they were (34) Africa, “Alasawid” and ‘Zat Alswari’ before dealing with ‘Zat Assawari’ we have to have an introduction to it for it was preceded by “Cyprus”.

As a matter of fact, Muslims were and new and alien to sea. The Arabs did not know the sea and key didn’t use it. They were not to compare to those marine old nations such as the Phoenicians and the Romans.

When ‘Maawia Ibn Abi Sufian’ came to power in ‘Alsham’ he found the decent harbors and ports in ‘Alsham’he, Assglan, Beirut and others. They were founded, since the Phoenicians. He found that ‘Alsham’ was rich in wood & timber which was useable to build ships. He found the maritime experience in the remnant of the Romans in Alsham. He began building ships and had a permission from ‘Omer Ibn Alkhatab’ to conquer (Cyprus)-the strategic, important island which will enable the conqueror to won the sea in the eastern parts of the Mediterranean which were the influential areas of ‘Bizanta’.

Omer Ibn Alkhatab was so kind that never put Muslims at risks. He considered sea navigation a risk, which Muslims couldn’t afford. He wrote to ‘Amr’ requesting about the Medit Sea. The reply was worrying.
He at once forbade ‘Ma’awia’ from navigating the sea and putting Muslims at risks.

He said,\(^{35}\) (forWHO sent Mohd (P.B.U.H) with justice and truth didn’t compel a Muslim to it)

When ‘Othman’ took power, ‘Ma’awia’ reiterated his request to conquer Cyprus. He was permitted on certain conditions. Ma’awia started with his fleet from’Alsham’ and so did ‘Ibn sa’ad’ from Egypt. They met near Cyprus’ and together they conquered Cyprus peacefully. Thus Cyprus shaped an introduction to the great conquest al’Zat Alssawari’ in which ‘Ibn sa’ad participated and added to his glory.

The Romans were worried by Cyprus conquest. So, they gathered the most powerful marine forces which was estimated by 800 ships\(^{36}\), other sources stated\(^{37}\) that the Romans showed an unprecedented parade of force. In response, ‘Ibn Sa’ad’ hurried from Egypt as he was the sea prince (Amir Albabr) and the leader of the battle. All his fleet was consisted of 200 ships at most.

The two armies met near the African shore North West Alexandria. Then the historical, eternal battle started in the year 31 Hgr. Others said 34 Hgr. The two parties agreed to join their ships together. The Muslims spent the night in long prayers and warm supplications to Allah to grant them victory. Vis-à-vis the Christians spent the night performing hymns and tolling their bells, then the moment the morning emerged, the battle started which was unprecedentedly witnessed by history.

‘Altabari’ luxuriate the description saying\(^{38}\):

“I saw the beach where the wind was blowing the waves the beach was fraught with corpses and dead bodies. The water, surface was colored in blood. Much of people from
both sides were killed. Muslims were patient and they endured the agony of the battle to the last till they were offered victory”

It was a prominent victory and a historical miracle by all standards and measures. If we measured the situation from materialistic perspective, the Roman outnumbered the Muslims and they were well armed and equipped, no comparison in terms of the following:

- Much in umber.
- Excellent arms, such as the Greek fire, type of ships compared to the Muslim’s
- The maritime experience gained by the Roman to the extent that made the Mediterranean sea a Romanian Lake- they were the masters of the medit. Sea. Without arrival.
- The history didn’t mention any symptoms of low spirit or moral among the Romans, on the contrary they were furious and looking forward to meet the Muslims for reprisal.

In spite of all the above given points, the Muslims surmounted the Romans. The inevitable question was why did Muslims surmount the Romans in spite of all the positive points of Romans??

The answer is clear, the victory is a bless of ‘Alla’ It doesn’t depend on the materialistic factors of arms and number. It depends on the deep faith, obedience and loyalty i.e to devote yourself for the sake of ‘Alla’ and abide by all teachings and rules of Islam. This is the explanations for all history of Islam and Muslims. As a
downright word, or the eternal fact is that Muslims never defeat or surmount their enemies by means of out number or advanced arms since ‘Badr’ till ’zat Alssawari’.

This is the lesson example, which Muslims should learn and keep till the day of resurrection. It is a standing rule and a constant formula.

‘Zat Assawari’ was one of ‘Ibn Sa’ad’ credits. It was one of his essential achievements and contributions in disseminating Islam in Africa. The ringing victory in ‘Zat Assawari’ abated the danger of Romans off Africa beaches from Egypt till Tunisia and eastern Mediterranean became an Islamic influential area. Moreover, the ‘Khilafa’\(^{(39)}\) became a marine state and for the first time. In addition, the ships bootied by Ibn Saad added to the power of the Islamic navy. That Islamic navy played a paramount role in shaping the history of Islam particularly during the ‘Fatimi’ and ‘Mamluki’ states there after.

The Egyptian navy became a sophisticated power in the area. The ports of ‘Dimyat’. Rashid’ and Alexandria played a valuable role in Muslims history. The Islamic navy with its qualitative and quantitative attributes proved its ability and the invincible power in the area.

3- Al Nuba:

Nuba land was the natural extension of south Egypt the Nuba land extended from south Egypt to the North Sudan i.e it covered the region between the south of (luxury) and south of (Abu Hamad) in North Sudan. The degree of ethnicity, dense of population of Nuba was
variable from area to another. The area I mentioned above represented the natural borders which was historically well known through its ancient civilization but it was said that it started civilization and agriculture before pharaonic Egypt.

When Muslims entered Egypt, they were interested in securing Egypt southern borders and spreading Islam in that area, south of Egypt i.e in the heart of Nuba land. To secure the southern borders is an aim but certainly the ultimate aim was to disseminate the Islamic call for it was considered a strategic goal by Muslims. It was a duty and a divine responsibility to spread the Islamic call wherever you are. So, Muslims were deeply committed to that duty and responsibility particularly within the era of the first three philanthropic centuries, mainly the first century i.e prophet companions century,\(^{40}\) when Muslims were enthusiastic and ardent to spread Islam.

Muslims called “Nuba” ‘Alasawid ‘ for all old sources and references described them as such i.e “Alasawid” Muslims were first confronted the Nuba in the year 21 Hgr. When’ Amr’ sent an army lead by ‘Ogba Ibn Nafia Alfihri’ that was in the early year of Egypt conquest. The army returned without achieving any of its objectives. The Nubians were good fighters and intransigent. They were specialist skills in shooting with arrows. Many of Muslims returned one-eyed, for so the Nubians were called” the shooters of eye-lids” i.e “Rumat Alhadak”

But in spite of the good defence, the poor, arid land Muslims insisted on achieving their divine goal by spreading the Islam. It was a duty in spite of all difficulties. Certainly the recurring tries of Muslims to conquer Nuba land refuted the allegations that Muslims
were materialistic in their Islamic conquests. The Nuba land was poor and arid and hadn’t even the resources to help its people to live. So, how is it reasonable for an invader to seek provision and strength in it or from it??!!

Again when’ Ibn Sa’ad was the ruler of Egypt lead an army to the Nuba and sent deeply, into it till he reached their capital’ Dongla Alaajoz = i.e The battle was not crucial, and actually the Nubian were not easy to defeat, they had no equal in shooting with arrows. As a result of the severe battle 150 Muslims lost their eyes i.e one eyed(41).

The Muslims mused the issue carefully and at last reached a settlement. On the other side’ Ibn Saad’ army was strong that it shot( Dongla) by catapults an scared the Nubians. In fact ‘Ibn Saad, was able to weaken the Makuria Christian kingdom but not to the last so, he set up a truce with their king( Glaidroth) and held a pact known as (42) ( Albagt). It was nearly a commercial pact or(47) convention between Egypt and Bilad Alnuba.

Egypt-provided them with cereals e.g lentil and Nuba sent slaves to Egypt, actually it was a non-aggression treaty.(43)

‘Biland Alnuba’ was in a unique situation between ‘ Dar AlIslam’ and ‘Dar Alharb’- i.e ( Peace zone & war zone)(44)

the “ Bagt accord” shaped the nature of relation between Egypt and ‘Blead Alnuba’ for six centuries and or sure it was a great achievement added to ‘Ibn Saad’ credits in disseminating and fundamentalizing Islam in Africa.

We don’t want to detail the pact but a quick browse indicated its importance in achieving the Muslims goal in spreading Islam and securing the Southern borders of
Egypt. It obliged the Nubians not to attack the passers by Muslims on their land then they had to take care the mosque built in Dongla, they had to be well committed to sending slaves annually, and all those items in the credit of the Islamic call.

The mosque had a vital role in spreading and fundamentalizing Islam wherever it was. The prophet Mohd(P.B.U.H) the first thing he did in ‘Almadina’ was the building of the mosque which was and till now the minaret of guidance and the theme of Muslims activities of religion and life. So, when His companions took the Islamic call outside their peninsula, the building of a mosque was a rubric act followed by conquerors wherever their chivalry rested. They built mosques in cities and towns the moment they stepped them such as ‘Alkofa’, Basya ‘Amr Ibn Ala’s mosque in ‘Alfustat’ and ‘Ogbas’ mosque in ‘Algairawan’ Almansour’ mosque in ‘Baghadah and other more. For Nuba, the ‘Bagt accord’ recommend taking care of the mosque in Dongla as it was already mentioned, the Muzzin played a significant role in promulgating Islam. i.e 5 times call for prayers attract others and non-Muslims to muse this new religion and it will one day persuade him to embrace Islam willingly. In addition, the performance of the collective prayers which was a blessed Islamic observance would evict evils and saltans out of the area and bring goodness instead.

The passers by Muslims, protected by the pact helped much in spreading of Islam. that was through examples decent behavior and excellent treatment which attracted those who were around them and then the penetrations retreated and gave a room for the Islamic
traditions to accommodate. So, gradually the whole of the society would be Islamized.

Certainly that was the way through which the Africans penetrated Islam. They found in touch the good examples of decency and tolerance from Muslims whether they were merchants, caller or pastoralists. The Islam was the religion of nature and the Africans were good natured. In addition the passers by at that time were from the companions and followers who had the powerful influence upon the Africans. Although we hadn’t the efficient sources to provide full information about that era but and for sure- the companions and followers generation were the best of all centuries and none surpassed them in education and good faith. The fallacy that was retailed by others saying that the Muslims who entered ‘Nuba land’ were not clerics or ‘Fughia’ or scholars but they were ‘boudin’ pastoralists was not true. The prophet companions were the scholars and ‘Fughia’ who taught the Islamic teachings and rules, and they who entered the ‘Nuba land?!

The yardstick of justice, parity, equality and freeness available in Islam presented an attractive power to embrace Islam especially those who were suppressed. Perhaps some of them were released free and returned home well qualified to spread knowledge and religion. Probably some of the outstanding clerics (fughia) of Egypt were descendants of them such as “zu noon Almasry”(45) whose father said to be a Nubian and so ‘Yazid ibn Babib’ was.
If we looked into the ‘Bagt accord’ through Islamic perspective, we would find that it was in favor of spread of Islamic, call, so it was a credit and a blessed contribution to ’Ibn Saad balance.

The third Theme
-Ogba Ibn Nafia Alfihri: Kinship and C.V.
He was Ogba Ibn Abd Algais Ibn Laughed Ibn Amir Ibn Umia Ibn Alhairth Ibn Amir Ibn Fihr
Algurashi, his mother was a captive from ’Anza’ tribe called “Alnabigha”. Ogba was born in the first year of Ahijra. Being a companion was not assured, but others considered him a companion. Ogba was born in the first year of Ahijra. Being a companion was not assured, but others considered him a companion. Ogba was a relative to the great leaders’ Amr Ibn Alaas’ some said he was a step brother, others said he was his cousin. Since he was born till on age of 20, nothing known of his C.V Nothing was mentioned till he inserted himself in history. Those who were concerned with C.V at that time were pre-occupied by prophet Mohd(P.B.U.H) C.V. then the rightly guided companions and the prominent figures of other companions. They traced their C.Vs in Jahilya’ and Islam, and they didn’t mention Ogba’s C.V.

It was inclined to say he was brought up in a good environment with less evils and much goodness. It was where people were aware of Allah orders and orientations in private or public issue. It was the environment of prophet companions society. So, Ogba and his peers were raised up in such decent society with high values and ideals. ‘Ogba’ was a relative of ‘Amr Ibn Alas’- definitely he was graduated from that leading school of ‘Amr’ ‘Amr’ was intelligent, wide minded and farsighted with a
wide range of experience, he was the fighter who never lost a battle. ‘Amr’ was converted to Islam with the company of ‘Khalid Ibn Alwaleed’ on the same day after ‘Hudaibiya’ convention. ‘Ogba’ was a closed fellow since his early youth to ‘Amr’. That resulted in a high trust by ‘Amr’ which helped him to obtain a strong, leading character.

The whole of ‘Ogba’s’ life was a series of sacrifice and fight for the sake of Islam. He was always either invading or preparing to invade. In peace time he was the builder of towns and constructor of mosques, Quran and education institutions while in war time, he was the struggler, the knight and fighter who fended off enemies and dispersed their gatherings against Islam. A browse through his military record manifested his struggle since 20 Hgr. In Egypt conquest with ‘Amr Ibn Alas’ when he was one of his soldiers till he was martyred in ‘Tahoda’ in the year 63 Hgr. His series of sacrifice didn’t cease and we will elaborate this issue in the next 4th theme.

In short he was blessed and gifted by ‘Allah’ to achieve victories and realize charisma and extraordinary habits which accompanied his triumphant march from his birth up to his martyrization.

Forth Theme: Ogaba Ibn Nafia
His struggle and deeds

As well as we have presented and introduced ‘Ibn Saad, we deal with ‘Ogba’ in short. We are going to introduce his bravery, deeds and achievements in sub-titled topics
1- The Conquests:
The conquests of ‘Ogba’ were a record bustling with glorious deeds telling about clean and clear struggle for the sake of Allah. He was soldier in ‘Amr’s’ army to Egypt and that was the first struggle deed for him. He was sent on a head of an army to ‘Barga’ to conquer (Ziwaila) to the south of (Barga).

After (Amr) was deposed he worked with (Ibn Abi Sarh) in the conquest of (Tripoli). He afterwards participated with (Al aabadila) against ‘Girgeer’ king of the Romans.

He also invaded the ‘Roman’ on sea by the Egyptians, he invaded them and the mutined tribes of ‘Luwata’ too and defeated them. While he was completely occupied by his conquest, he was deposed by Maslama Ibn Mukhli’d’, the Egypt ruler off Africa. He resumed his conquests later on after he was returned by’Khalifa’ ‘Yazid Ibn Maawia’ to rule Africa in the year 62 Hgr. For he was well acquainted with as the suitable conquerer to Africa.

‘Ogba’ was a great conquerer with clear aims, clear vision to what he wanted to achieve in those remoted areas, it was promulgating Islam. It was a strategic and pivotal aim, nothing could stand against. There were always daunting challenges and difficulties on the run but the will and enthusiasm never faded. ’Ogba’ was the unique example of guys prepared for such missions. He absolutely devoted himself to Islam service and only looking for Allah rewards. He didn’t fade or weakened in conquest in spite of facing very harsh and hard people lingering in a wild and hard topographic area not known except by ‘Barbar’ its indigenous inhabitants who lead a hard and closed life in their safe haven in the wild mountains, which were inaccessible. They were isolated
and away from foreign effects and influences. They were hard-resisting militants against any invasion they resisted ‘Ogba’ and ‘Zuhair Ibn Qais’. They declared Islam when defeated and regressed as soon as the conquerors left. ‘Ibn Kaldon’ mentioned that they had committed regression twelve times or more (57).

‘Ogba’ roamed the whole of ‘Barbar’ land in all directions spreading Islam and Islamic call. He used to ask people when reaching them whether there were some people beyond, he continued his march till he reached the Atlantic ocean. He reached “Asfi” and “Milan” in the far “fus” beyond “Tanja” there he waded the waters of the ocean and declared “Oh, Lord, had it not been for the ocean I would have gone forward struggling for your sake” (54).

Narratives and stories were several about what he said in that situation the expressions were different and several, but it was round and about the same meaning and themes (58)(59)(60).

Not only that but he followed the edge of the ocean till the estuary of ‘Senegal river’ (61). He reached the land of the veiled in the far ‘Maghred’. He was the first to convert the veiled to Islam. The battles he suffered were the hardest in the Islamic conquests first era. That was in terms of enemy nature and the battle field, too.

‘Ogba’ who was backed and blessed by Allah fought ‘Albarbar’ in the severest and hardest battles to the extent that he broke into “Nafusa” (62) town the capital of ‘Almasamala’ which was considered the most fortified town in ‘Barbar’ land as a whole.

‘Ogba’ had been fighting for the sake of Islamic creed, and with the arm of the creed. His first duty was o
spread the religion and promulgated the Islamic call and not annexing territories to the Islamic states. He encouraged the ‘Barbar’ to embrace Islam.

They were persuaded and attracted by his decency, tolerance and excellent conduct. He was a brave fighter and inspired caller.

What happened in “Tahirt” battle was astonishing example. ‘Tahirt’ was the most fortified town. The ‘Barbar’ and the Roman allied in one front. They prevented Muslims from water in the bare desert. ‘Ogba’ performed a drinking supplication and prayer. They were watered by springs. The ‘Barbar’ were looking at them in surprise and embarrassment. The plan of the Romans and Barbar was to attack Muslims during the night ‘Ogba’ felt and well aware of the evil plan. He ordered his soldiers to stay awake all the night at the place afterwards known as ‘Wadi Sahar’. In the morning ‘Ogba’ dismounted from his horse and called upon his soldiers to seek death in order to gain life. Allah would grant them victory as HE granted it at (Yarmouk).

His soldiers accordingly they enthusiastically attacked their enemy and defeated them to the last. After the protected victory ‘Ogba’ lead his soldiers in a thanking prayer. Hence and at the moment, the Barbar rushed towards ‘Ogba’ and embraced Islam in thousand number. He welcomed them and left them in charge of a ‘fagih’ to teach them Quran and ‘Hadith’.

No doubt and for certain those ringing victories and great conquests had its own explanations in the history of Islam. we had already mentioned the reasons and cause at the beginning of this paper. ‘Ogba’ was blessed and supported by Allah through charisma and extra
ordinaries and exceptional habits. That support of Allah should be considered when dealing with history of Islam, it was true in spite of the dennier.

Prophet Mohd(P.B.U.H) was supported by Allah and help by miracles when the angels landed to fight with Muslims in ‘Badr’. The Almighty Allah was able to support the loyal and faithful leaders by charisma. As for ‘Ogba’ he was supported by clear and satisfactory charisma in his fight in North Africa. The most famous charisma story was “Maa Alfaras” i.e “water of horse” ‘Ogba’ continued his struggle for the sake of Allah till the last moments of his life when he was martyred in Tahoza’ battle in the year 63 Hgr. When he was on his way back from far ‘Maghreb. Some said ‘Ogba’ committed two tactical mistakes. First when humiliated ‘Kusayla’ Ibn Lamram’ the chief of ‘Alprans Barbar’ when he ordered him to participate in slaughtering and skinning sheep with other Muslims. ‘Kusayla’ considered it a humiliation so he thought of reprisal. ‘Kusayla’ from the opportunity and ambushed him in ‘Tahuza’ where he was martyrized. The second was then he though that the area between ‘Almaghred’ and ‘Algirawan’ was peaceful and sent his army to ‘Algirawn’ leaving only 300 soldier. Which created a chance for his enemy kusayla’ to exterminate him in ‘Tahuza’.

But we can say’Ogba’ realized and from experience that ‘Kusayla’ was vulgar and he deserved a certain way of treatment for he promised many times and broke his promises many. ‘Ogba’ was far-sighted so, he realized that kusayla was hypocritical and a non-value person. He must be faced. Secondly, when he thought of the peaceful area, he was trustful n his fate and he was faithful to Allah.
It didn’t differ whether he lived or died as far as Allah was the guide and the gurud.

That was ‘Ogba’ the conquerer of Africa. he had his prints in very corner and nook from ‘Barga’ till the Atlantic Ocean. He widely opened the gate of struggle “Jihad” for those who came next. He helped much in spreading and empowering Islam in North Africa area and western Africa, too. He laid a concrete foundation for the Islamic conquests and promulgating Islam there.

2- Algahrawan (70)

One of the most important achievement of ‘Ogba’ in the field of Islamic call dissemination was the construction of ‘Algahrawan’ city. It was the safe haven for Islam in North Africa. It was a high minaret of Quran and education which lead and guided the strayed and the embarrassed in the dungeon of ignorance and infidelity to the light of education and faith. What added to the magnificence of ‘Algahrawan’ was being built in an environment of infidelity and rebels. The ‘Roman’ called them ‘Barbaros’ i.e the rebels (71). It was really a great and unique achievement.

The Islamic history witnessed in the early first conquests the rise of towns founded by Muslim Arabs who came out of their peninsula to spread Islam. The aim was to strengthen the presence of Muslim in the conquered countries and stabilized them in those towns and made it points of launching through the conquered territories and those which were not conquered yet. They were protections and safe havens for Islam & Muslims. Moreover, they were luminous pints that propagated Islam to the vicinity and proximity. Those towns were plotted round the mosque i.e the mosque was the nucleus. Then
the house of 'Imara' then the quarters exactly as what happened in 'Albassra' which was built by 'Utba Ibn Ghazwan' in the year 16Hgr. Then'Alkofa' which was built by 'Sa'ad Ibn Abi Wakas in the year 17 Hgr.

But 'Algariawan' was the most important of the Islamic town. It was planned and built by' Ogba' and became a very important territory in the 'Barbar' lands which were far and remoted from' Khilafa' surveillance. It played a paramount role in those remoted territories. It was a real help to the spread of Islam and its fundamentalization in 'Barbar' territories and Northern Africa.

The references unanimously stated that the venue of 'Algairawan' had been a forested place fraught with lions, venomous snakes, and lethal scorpions. The reason after the planning and plotting that town was when 'Ogba' gathered his companions and said, (the inhabitants of these territories are traitorous when frightened by sword they embrace Islam and when Muslims returned they regressed. It is impossible for Muslims to live amongst them. So, and as I see it, I decided to build a town here for Muslims habitat) they lauded his thought and agreed.'Ogba' wanted to found a town to be a protection for Muslims and Islam, to be a vanguard to conquests in 'Barbar' territories, to be a habitat for Muslim to live in with their families and tribes so as not to be compelled to return to Egypt or Arab peninsula once again. He said, (In my view oh, Arabs you have to adopt the town and make it a camp for the strength of Islam and for ever.

The planning of 'Algairawan' started in the year 50 Hgr.i.e 670 a.d after the fend off of the lions, snakes and scorpions, trees were felled. 'Ogba' fist to begin
with, was the mosque in the centre of the town and that
was on the rubric of the companions, the conquerors
before him, such as ‘Uthai Ibn Ghazwan’ Saad Ibn Abi
Wakas’ and Amr Ibn Alas’ in building of ‘Albassra,’
Alkofa’ and ‘Alfustat consecutively. He built Dar the
(prefecture) and ordered the people to build their habitats
and houses. On the mosque as a centre ‘Algariawan’ rose
and the mosque as Islamic towns was the medallion in
building of towns and the pivot of building the Islamic
society itself for the life of Muslims at that time and it
should be today, was pivoted round the mosque. He
completed building the town in the year 55Hgr. Then he
make a heartily call and warm supplications imploring,
Oh, my(76) lord fill it with education and ‘figh’ and bless it
with the obedient worshiper, make it the glory of religion
and humiliation of the infidels, be it the flourish of Islam
and protect it form the tyrants’’

Then after he built a great protective wall round it,
and declared it the capital of the country. It quickly
developed and flourished and became “the greatest
country and the habitat that was attributed by the great
honor(77), the base of Islam and Muslims in ‘Almaghreb’
and the origin of religion and faith”

In the running course of time ‘Algairwan’ became
the habitat of Arab Muslims whom they were well
acquainted by ‘Barbar’ who began to imitate them in their
behavior, morals and their religious observances.
Consequently ‘AlBarbar’ began to quit the Roman
civilization and adopt the Islamic civilization gradually.
So, ‘Algairwan’ played a valuable and clear role in
strengthening and fundamentalizing the civilization, the
culture and Islam religion in the whole of ‘Maghreb’ ‘Ogba’ was the guy after all those achievements.

We can see in his will to ‘Zuhair Ibn Qais Albalawi’ whom he accredited on’Algairawan’ when he left him and went on invading the far ‘Maghreb’, he ordered him to build roads and mosques, to secure roads and educate the riffraff and imitate the enlightened and seek the help of the experienced (78).

After the building of ‘Algairawan’, both the Islamic call and state were deeply rooted. ‘Algairwan’ became the back and protection of Muslims in ‘Albarbar’ territories. It had been a cosmopolitan town where, the Arabs, the Persians, the Barbar and the Romans were there living together. It was an example of co-habitation and co-existence of the diverse ethnicities. ‘Algariawan’ attracted the scholars and “Fugha” and it was once again honored by the presence of the companions in’Ogba’ army, some were buried there such as the great companion “Abu Zama’a(79) Albalawi”. It became the political, religious and administrative capital of the whole ‘Barbar’ land form ‘Tripli’ to tTanja’ but became the safe place of scholars and ‘fughaa’ whom they were known as “Algairawaaniyon”- they were rivals to the easterners ‘fugha’a’ so the westerners were satisfied and ceased to go to the East for education. Really it was a unique achievement added to ‘Ogba’s’ credits as a great conquerer.
The Conclusion:

Thus, two great conquerors, a companion and a follower. Each of whom had a valued role in disseminating and strengthening Islam in Africa- known at that time- It is impossible to evaluate their deeds particularly "Aldalla Ibn Saad" - who are we to evaluate a companion's deeds and even the follower Ogba Ibn Nafia, it will be embarrassing to criticize and evaluate his exceptional and unusual deeds. We just try to draw a comparison between them with observations and records to their astonishing deeds.

The companion' Ibn Saad' was like the other companions so, if we want to compare, we will find no comparison. People were differently graded, they were not a like or the same but the companions were the best at large.

Prophet Mohd( P.B.U.H) said, "Don't insult my companions, for if you expend as 'Uhud' mountain gold, you will never reach their handful or half of it"

Their deeds were qualitatively different from other deeds as their benevolent deeds were not like other deed and so may be their struggle "Jihad" I think the lands stepped by their chivalry were in charge of Allah and well blessed by Him, where the Islam was propagated and its teachings were strengthened. Those territories became the "essence" of Islam which mustn't be invaded or plundered by any means. The presence of any companion at any place on the earth was a good omen for the people of that place. His presence was like the rain that prevails with goodness and mercy leave alone the presence of an army of companions. The presence of such an army was a mark and indication of good blessings.
The people of ‘Alsham’ when seeing the companions with their lucid faces and heard their speech and beheld their deeds, they were attracted and said to each other” these people are more obedience to Allah than the followers of ‘Isa’(P.B.U.H) i.e disciples of Jesus – they rushed in numbers to embrace Islam willingly and wishfully because the companions were the best paradigm to the people of the conquered territories.

‘Ibn Sa’ad’ was praised in his conquests which were all in Africa, even that, which was related to the sea as”Zat Assanari” had a link with Africa for it secured the Egyptian beaches against the Romans and laid a solid nucleus to the Islamic navy particularly the Islamic Egypt. It had it’s clear and apparent influence on the developing events and the Islamic struggle against the enemies of Islam in Egypt and other, particularly in epochs of the “Fatimi, ‘Ayobi’, ‘Mamluki’ and the ‘Ottoman’

In Egypt ‘Ibn Saad’ helped in empowering Islam, after he succeeded ‘Amr Ibn Alas’ the pioneer of the African conquest and the great conquerer of Egypt. ‘Ibn Saad’ was able to let Egypt played its historical role in the area as an antecedence to conquest and promulgation of Islam in Africa. He made Egypt a powerful and Islamic country to accommodate and protect the Muslims. Then his conquests overlapped to the Nuba to the South where he secured the southern borders of Egypt.

He conquered ‘Bilad Alnuba’ and Sudan territories. He signed ‘Albagt accord, with the ‘Nuba’ which opened the ways to the spread of Islam really in
Sudan regions, Eastern, Western and central. It created an enormous chance for Muslims to penetrate deeply and intermingled peacefully with the people of those lands. That was through the trade, the call and intermarriage which helped in changing the Nuba society into a Muslims society by peaceful graduation.

‘Abdalla’ Ibn Saad’ form Egypt worked to disseminate the Islam in Africa after he surmounted the Romans and the ‘Barbar’ together in the battle of “Girgeer” or “Alaabadila” that showed the divine and heavenly support to Muslims.

They were less in number and arms, but they were strong by the action of faith, so they owned the power over the ‘Barbar’ to conquer Africa i.e( Tunisia) which was the real antecedence to Islam promulgation in the epoch of Ogba Ibn Nafia.

‘Ogba’ the great follower was described (81)( the best ruler and the best Amir) or (the best wali and the best Amir).

- He was a man of bravery, generosity and nobility attributes. He was enlightened by faith and piety. He was the natural result of the noble Islamic heritage that imparted all those attributes. Those attributes were the reasons and causes behind, the magnificent achievements, which were correlated to “Ogba” He was the great conquerer who on his hands ‘Alla’ conquered the Islamic Maghreb countries. He was supported by the exceptional habits and charismas endowed by Alla till he stepped into the unknowns of the remoted areas on land and sea unprecedented stepped in by any Muslims. He built towns and enriched hearts with education for he brought the scholars and ‘Ulama’(82) to educate the ‘Barbar’ the
Islam. He felt the urgent need of social establishments and safe havens to stay in. He then planned and built ‘Algairawan’ to be the minaret of education in all North Africa. It was the greatest and the most eternal achievements. Thus ‘Ogba’ during his blessed age struggling and building and disseminating Islam in clear vision and plain method till he was granted martyrdom as a fine and nice end to that magnificent life. The subsequent responses to his courage with which he faced the death, were the rush of ‘Barbar’ towards Islamic creed. ‘Ogba’ became “Sidi Ogba” i.e “my master Ogba”, that was a sign of respect in’ Almaghrib’. Some historians said that ‘Ogba’ promulgated Islam after his departure more than while he was alive(84).

Thus, both of them, the companion and the follower, contributed with an invaluable contribution to the spread of Islam and strengthening it in Africa. Their deeds produced light and blessings that enlightened the way for the succeeding conquerors in the African North and ‘Andalos’ then the African West. It is observed that they met many times in that magnificent panorama. ‘Ogba’ who was recent in history anteceded ‘Ibn Sa’ad’ in the Nuba area then once again met in Africa and ‘Tripoli’. Allah bless them as far as they exerted efforts for the sake of Islam.

Eventually, this is a try to explain the Islamic history by Islam itself. The history of Islam mustn’t be explained through the physicals only, but the physicals and the metaphysical played the great role in the events of the Islamic history. So, the history of Islam should be explained through the facts of Islam whether they are physicals or metaphysicals some are unreasonable but
they are mere facts in Islam. Not only were Muslims victorious by bravery but by the heavenly support mainly in the centuries of goodness. That support was represented in the unusual habits and charismas endowed by ‘Allah’. That kind of support was that which distinguished the Islamic conquests from other wars and invasions, which were performed by other previous nations such as the Roman, Greeks and Persians. Not every fighter was heavenly supported and was helped by angels not every army.

The early Muslims considered the heaven support as the first term in their fight with their enemies for they were trustful in the heavenly support and for that they were always victorious.

The status quo of Muslims entails them to look into their history to inspire and extract lessons from it, hoping to get rid of the miserable and humiliating state they are suffering from nowadays. The status quo is represented in (84).

(1) Being away from religion teachings and methods
(2) Fragmentation that dispersed the nation of Islam which was done by Islam enemies as Westernization and sabotage.

It is much useful for Muslim to know their history though the Islamic explanation of history. Not by the orientalists and Western philosophers. It is sorrowful to learn the history of Islam from Jewish & Christian orientalists the real enemies of Islam.
The margins & Origins

2- Ibn abd Alhakam: Egypt conquest and its news Baghadah Laden press 1930 (copied version) p 150
3- Narratives were several about the meaning of Egypt name and about the origin of it, but the most rightest is that it was related to Misr Ibn Bunsur Ibn Sam Ibn Noah (refer to Ibn Nafarbard-Alnujoom alzahira fi Miluk Misr wa Alghairu-volume 1, Cario (undated and without press number) p.35-50 was Ibn Alhakam, same origin.
4- Ibn Abdullah Alkurtubi.” Alistiyab Fi Marrifat alashab, reviewed by ali Mohamed Awad vol. 3, first impression 1995 Beirut p-50-52
5- Ibn Hajar Allasglani: “Alisaba fi Tamyeenz alsaheba” vol. 4 first impression Beirut 1995 o. 94-95.
6- Ibn Tagr Bardi: the erstwhile origin p.35
7- Ibn Abd albar:alistyaab: the previous origin p.50-52
8- Ibn Abd Albar: the same origin & page
9- the same origin & page
10- Ibn Hajar: Alisaba- the erstwhile origin p. 94-95.
11- The same origin & page.
12- The same origin & page.
13- Taqi Aldeen Alfasi almaki: “Alaigd Althamin Fi Tarikh Albalad Alamin” vol. 5 Cairo 1966 pages 166-168
14- Ibn Hajar: aalisaba’ p.94-95
15- Ibn Jajar mentioned in his definition of companion” the most correct definition to “companion” is that he was who met prophet Mohd, faithful to him. It included that who sat at the prophet for long or short, the who narrated of him or didn’t, that who participated in an invasion or didn’t …”
16- Ibn Abd Albar: Alistiyab- the previous origin p.5-52.
17- Ibn Hajar: Alisaba- the erstwhile origin p.94-95.
18- Ib Tagar bardi: Alshumus Alzahira erstwhile origin. O.35.
20- Ibn Abd Alhakam: Futuh Masr- previous origin p.150 –50
Ibn Tagar Bardi- Alnujm Alzahira- erstwhile origin p.79.
21- Origins stated when ‘Amr Ibn Ala’s’ rejected the habit of Egyptians of throwing at girl “bride, into the Nile to flood. The Egyptians were scared of starvation and about to leave and evacuate Egypt. ‘Amr’ sent to ‘Omer’ the Khalifa- and briefed him about the issue. The reply was “the Islam demolishes what was before. I sent you a card to throw it into the Nile the moment you receive my letter”.

‘Amr’ disclosed the card, it read as: “From Alla servant ‘Omer’ leader of Mumineen to the Nile of Egyptians, if you flow from your own, don’t flow, but if you flow according to Alla will, we call and supplicate to him t let you flow”.

‘Amr’ threw the card into the Nile before ‘on cross’ day, meanwhile the Egyptian were about to leave and evacuate. On the “on cross” morning the Nile over-flooded its banks 16 Ziraa’ to put and end to that evil tradition. (the same two origins and the same pages)

22- Ibn Abd alhakam: the same origin p.163
23- Ibn Tagr Bardi: the erstwhile origin p.69
24- Ibn Abd Alhakam: the erstwhile origin p.2.
25- Albalazri: Futuh Albuldan, Beirut 1987 p.302
27- Ibn Abd alhakam: the erstwhile origin p.185.
28- The same origin and page.
29- Ibn Alathir: ‘Alkamil FI Altarikh’ vol. 3
30- Ibn Hajar: Alisaba- the previous origin p.96
31- Ibn Alathir: the erstwhile origin p.88-90
33- Some old origins named it “Zi Alssawari” and its modern name is “Zat Alssawari”- It was so- called because of the numerous sails of ships It lied Nort west Alexandria near the African beach at place called place of “Zaiwara” refer to Hassan Ibrahim Hassan “the political, religious and cultural Islamic history Biruit- Cairo 1996- impression 14-p.213-214
34- Ibn Abd Alhakam: the erstwhile origin. P.174
35- Ibn Alathir: the erstwhile origin vol. 3 p. 95
36- Ahmed Shalabi: the encyclopedia of history and Islamic civilization vol. 1, 12 impression p.600.
37- Altabari: the erstwhile origin p.618
38- The same origin & page.
40- Albukhari & Muslim narrated the correct ‘Hadith’ (the best of you is my century, then the next and the next. Then come kind of people who declare Islam but never martyred, traitors and dishonest, they promise and never fulfill, playued with ebosity)
   Refer to Algadi iyad (Alshifa bitaareef Hogoug Almustafa) - reviewed by (Ahmed Farid almazidi) vol.1 Cairoi (undated) p.313
42- The same origin & page.
43- Hassan Ibrahim Hassan: previous origin p.214
45- ‘Zu Alnoon almassri, was Zu Alnoon Ibn Ibrahim Almasri. His name was” Thawban Ibn Ibrahim, it was said( Abu Alfaid Ibn Ibrahim). His father was a Nubian. He passed away in year 245 Hgr. He was said to be one of the testamentary guardians who were heavenly cared of and blessed.
   Once ‘zu Alnoon’ was asked “what is the sign of the servant who was in good terms with Alla? He said “If he is patient, thankful and intimated to Alla, that is the sign” He also said in poetry:
   If the generous migrated one day to you to find you immediately after the events
   Our caravan landed satisfied with your judgments about arrival and migration.
   We landed at your campus “ya ilahi” mandating without ill
   Try us as you wish,
Never let to our management

Oh your majesty.


48- Ahmed alsharbadi: Encyclopedea of “Alfida in Islam” i.e Sacrifice in Islam.

49- Ibn Hajar: Alisaba- the previous ‘origin’.

50- The text mentioned by ‘Ibn Hajar’ I didn’t find any news of him relative to the companions” Ibn Munda” – ‘Ibn Muncla’ a trustworthy guy precedent to ‘Ibn Hajar’ He was more closed to the companion” Sahba” epoch. He had several books “Aliman” was one of them, then” Ma’arifat Alsahaba” on which” Ibn Jajar” relied.(refer to, Abu Hanbal, Ali Ibn Isaac: Aliftan, reviewed by Aamir Sabri-Beirut 1998 fist impression p.90.


52- Karl Brokleman: the history of Islamic peoples transposed by Muir alba’a baki- previous impression Beirut 1977-p.127.

53- Many references presented ‘Ogba’s’ struggle deeds such as:


(2) Assad Alghaba’: previous origin p.556-557 Alussailly- previous origin p.20-21 and several others.

54- ‘Ziwaila’, a town of old ‘Fazan’ to the south east of ‘Marzoug’- the capital of ‘Fazan’ It was 770 km away form ‘Tripoli’ the capital of Libya.

55- Alzahabi: the erstwhile origin p.532-533 and so Alussailly the previous origin p. 20-21.

56- The historians and genealogists were different about the origin of “Barbar” some related them to Arabs of the south-some mentioned that they were the sons of “Jallot” whom
prophet "Dau’d" (P.B.U.H) killed once ago as it was narrated in Quran. ‘Ibn Khaldon’ after he had narrated the different views, He said, they were from ‘Kanaan sons’ Ibn Noah (P.B.U.H). their grandfather was called (Mazeig). Albarbar were divided, into two big divisions, “Albar & Alprans” ‘Albater’ were more rural i.e” Boudin”. They were well represented by the fierce and violent woman from ‘Jirawa’ tribe in the ‘Uras mountains’ the witch “Dahiya Bint Mouthaban” that was in the days of Islamic conquest. That woman was the biggest obstacle in front of Muslims advancement in the central Maghreb till she was liquidated by “Hussan Ibn Alnuman”.

The ‘Prans’ were more urban. They were represented by their sole chief ‘Kusayla’ in the days of Islamic conquests. (Refer to Ibn Khaldon Alibar wa Diwan Almubtada was Alkhabar “Beirut 1971 page 97-Also ‘Hassan Ali Hassan’ “Studies in Almaghreb Alaarabi history” Cairo 1979 p.4-5.

60- the stories ere many about what ‘Ogba’ said at that situation although, it held the same meaning ‘Ogba’ had a clear vision and insistence to achieve his goals, or die, ‘Alussaili’ said the wording of ‘Ogba’ – quoted as- “Oh, my Lord I didn’t come out for luxury, you know we are pursuing the reason pursued by Dhul-Qarany, which was to be worshiped alone without a partner. Oh, my Lord, we are intransigent to the infidels and defenders of Islam religion, help us, be with us and not against us for the honor of your majesty and loftiness “

“Alussaili” previous origin. p.122.


62- Saad Zaghlol “the history of Almaghreb Alaarabi from the conquest till the ages of exploitation, Alexandria (undated) p.52

63- Abd Alfatah Shalabi & Sa’ad Ismail Shalabi: ‘Ogba Ibn Nafia- Cairo- (undated)p.76-81

64- The same origin p 79.
65- The same origin p.80
66. Unanimously the scholars" Ulama" agreed that it is possible that
'Allha endowed some of his servants with the exceptional habits
and deed which are known as charisms, when alive and dead.
Algawhara auther was one of them) ( Refer to Alshakh Salih
alga'affari" Fath wa Faid Fi Kalimat La iiah ia Allah, Mohamed
Rassul Allah Cairo 1991-p.160-Alsheikh Ibrahim Albajouri,
too." Tuhfat Almureed ala Jawharat Altawhed" Cairo 1939 –
p.95.
67- On "Ogba's return from 'Almaghreb' with his army, they
suffered short of water, they nearly died. "Ogba" prayed two 'Raka'a'
and asked Allah to save them. Soon after the water
seeped from under his horse feet which was digging the ground
with The whole of the army quenched their thirst and it was
still there known as "Ma Alfaras" i.e "Horse water" 'Ibn
Alathir' – ssad Alghaba- previous origin p.206.
68- Kusayla the sole chief Albarbar- Alprans in 'Ogbas' ara-
Kusaiyla first was Christian then he embraced Islam, he
regressed and though of reprisal from 'Ogba'. He found the
chance to ambush'Ogba' at 'Tahuza' and Killed him with all his
little army. But'Zuhair Ibn Qais Albalawi" revenged for 'Ogba'
death and killed 'Kusaiyla'. After the death of 'Kusayla' a huge
obstacle was demolished off the advancement of Islam in Africa
( Tunisia) and the rest of the area that lied beyond.
69- IbnAlathir". 'Assad Alghba' previous origin p.207
70- 'Algarawan' was a persian word which meant the 'caravan' or
the 'camp' or the 'army' the articulation in Persian is ( Karwan)
as 'Yakut' mentioned. The word was used by Arabs in their
poetry before the Islam. ( Refer to 'Yakut Alhamawi Muagam
Albuldan) vol.4 Beirut 1984 p.420-421-Also 'Aldabagh', Abu
Zeid Abd Elrahman Alansari Alusaidi- Maalim Aliman Fi
71- Saad Zaghol: History of Almaghrbie- previous origin p.78.
72. Albalazri; previous origin p.320, and so Alzahabi- previous
origin p. 532-533- also Yakut Alhamawi-erstwhile origin p.420-
421.
73- Alzahabi & Yakut Alhamawi, the same two origins and pages.
74- aldabagh: the erstwhile origin p.9
75- ‘Ogba’ was blessed and endowed by the charismas. His call of any request from Allah was answerable, and never rejected. When he began plotting ‘Algairawan, it was a bushy place fraught with wildlife – lions, snakes and scorpions. etc. His army included 25 – 18 of the companions. He gathered them together and called upon( Oh, snake, lions, we are the companions of prophet Mohad(P.B.U.H) leave and depart, we are landing and the some we find of you will be killed.
- the people witnessed the astonishing events. All the wild animals departed bearing their offspring’s and even the snakes and scorpions did. That unusual charisma was acuase behind the mass rush of ‘Barbar’ to Islam. ( There is a full documentation to that story- refer to Aldabagh- the previous origin p.7, so yakut, the erstwhile origin p. 420-421-Ibn Alathir:” Assad Alghaba” the previous origin p 62-63)
76- Althaalbi, Abdalziz ( the history of North Africa from Islamic conquest to the end of Aghablita state) ( reviewed by Ahmed Ibn Milad) first impression- Beirut 1986-p. 54.
77- the same origin & pag.
78- Alsheikh Mohamed Alhadari- previous origin p.155.
79- Aldabagh: the erstwhile origin p.53
*** The ( Hadith) is true, narrated by Albukhari & Musilm & Altirmizi and others of the trustworthy.( refer to Alshifa, by Algadi Iyad- the previous origin vol.2 page 65.
80- This story or narrative although it was weak but backed and supported by the statement of ( Kaab Alahbar, when he embraced Islam on the arrival of ‘ Omer’ to Jerusalem to sign the settlement with Christians of Jerusalem in the year 16 Hgr.
Needless to say that ‘Kaab Alahbar’ was trust worthy to ‘Alsham’ Christians so then embraced Islam, more others did particularly when the beheld the lucid faces of the companions and their grand behavior, which coincide with the Old Testament. Those territories were inhabited with the Israelis, were conquered by one of the testamentary guardians merciful with Muslims and hard with the infidels, wholly hearted truthful and fair with all. His followers were people of monotheism, monks by nigh and fighters or 

84
knight' by day, merciful, thanks givers, they clean their private parts and wear a cloth around their waists, their bibles were learnt by heart, their alms were in their stomachs, their tongues are always moistened by Allahu Akbar and la illah illa Allah, they were the ever thankers of Allah on all conditions wherever and they were-they the first notion to step the paradise on the resurrection day)

81- Althaalibi: the previous origin- p. 45.
82- Dr. Hussein Munis, the Atlas of the Islamic History- Cairo- first impression 1987-p.135.
83-Aldabagh: the erstwhile origin. P.27.