

RESEARCH ARTICLE	Sociology of the social organization of the historic city of Kairouan	
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Abstract		
<p>Kairouan, the new African Islamic city that belonged to the Levant, took on a stable character for Muslims. This region was built by Uqba ibn Nafi, a commander affiliated with the Umayyad dynasty. During most Islamic conquests, the victorious Arab force maintained garrisons in the region until it gained complete control. However, Kairouan had a different character in terms of military and civil stability.</p> <p>Kairouan gained its importance after its construction and after it became the starting point for Muslims' conquests in Morocco and Andalusia. The importance of this region arose when Uqba ibn Nafi considered establishing a permanent presence there. A permanent presence would serve to consolidate Islam and its mission, while leaving the region would allow weak-willed people to return to their old faith. Kairouan played an important role in the early Islamic centuries, serving as the political capital of Morocco and the starting point for the state's conquests.</p>		
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Chapter One: The Political Conditions of Africa:

The political situation in Morocco on the eve of the Islamic conquests was turbulent due to the unrest and wars that erupted in Moroccan lands between Germanic tribes migrating from the European continent and the Byzantines, and between the Byzantines and the local population. North Africa had been part of the Roman Empire since 146 BC, when the Romans conquered and overthrew the city of Carthage during the late Third Punic War, eliminating the only major power in the region capable of rivaling Rome's greatness. They transformed all the Maghreb regions that had previously been subordinate to Carthage into typical Roman provinces, each ruled by a proconsul, subordinate to the Roman Caesar in his capital. He was responsible for collecting taxes from the population, subduing any rebellion, and repelling attacks on

his territory. Morocco remained under Roman rule until approximately 435 AD. During this period, alliances of Germanic tribes began moving from northern and central Europe along the northern and eastern borders of the Western Roman Empire along the Danube, Danube, and Rhine rivers. They eventually invaded, occupied, and divided up the empire's lands. During this broad movement, the Vandal alliance pushed from the north into central Europe, from there to Gaul, and then to the Iberian Peninsula, where they settled for a short period. They were then pushed south by other Germanic tribes, most notably the Suevi and Alans, who settled at the southern tip of the Iberian Peninsula, south of the Guadalquivir River. Around 429 AD, the Vandals crossed into Morocco under the leadership of their king, Genseric. Their numbers, according to some sources, reached 80,000, while others ranged between 15,000 and 20,000. The new arrivals did not occupy all of Morocco, but rather limited their control to the northern province of Ifriqiya, the coasts of central Morocco, and the Tangier region. They resided in these areas for about a century, during which time they erased most traces of Roman civilization in the country. This political independence from Rome led to the growing influence of the Berber tribes, particularly in the central and far Maghreb. The population formed scattered groups that lacked political unity. Map No. (1) shows the borders of the Byzantine Empire and a map of the Caliphate at the beginning of the conquest of Africa. The German invasions led to the collapse of the Western Roman Empire and the transfer of its ancient legacy to its eastern, or Byzantine, sister. When Justinian I, Emperor of the Byzantine Empire (527-565 AD), ascended the throne of the Byzantine Empire, he launched a campaign called the "Restoration of the Empire," aiming to reclaim all the western territories of the former Roman Empire, primarily Africa and the central and far Maghreb. He dispatched a major military campaign led by the famous commander Belisarius in September 533 AD. After fierce fighting between the Romans and the Vandals, Belisarius succeeded in eliminating the Vandal kingdom and reclaiming Africa for the Romans, as well as the coasts of Morocco, all the way to Ceuta. After he had put an end to the Vandals in December 533 AD, Justinian thought he could revive the old Roman authority and its accompanying cultural manifestations, such as the renovation of Roman facilities, such as camps, stadiums, forts, castles, and churches. However, it became clear to him that the time for all of that was gone forever. The Berbers had achieved complete independence in the interior, and were now loyal only to their tribes and clans. Many of them had abandoned Christianity, and their tribal groups had united to repel any Roman attempt to interfere in their affairs. Many of the Roman monuments in their country were destroyed or collapsed, and thus the Byzantine authority was limited to what had belonged to ancient Carthage, namely the northern coast of Africa and the neighboring regions conquered by Belisarius. In the few years before the Islamic conquest, the Roman Emperor Maurice appointed one of his military commanders, named Heraclius, as supreme commander of Morocco, with the rank of patriarch. This was in the year 600 AD. Then the aforementioned Caesar was deposed and killed by one of his subordinate officers, Phocas. Phocas then ascended the throne of the empire. He was a brutal tyrant, and during his reign the Byzantine Empire deteriorated significantly. This prompted Heraclius, the ruler of Africa, to declare a rebellion. He then plotted to depose the emperor, encouraged by the support of the Berbers of North Africa, who supported him due to his just rule compared to other previous rulers. He sent his son, Heraclius the Younger, on a naval campaign that captured Thessaloniki. From there, he marched to Constantinople, where Phocas was captured, beheaded, and crowned emperor in 610 AD. Under Emperor Heraclius, Africa witnessed an era of peace unprecedented for the people. The Berbers, the majority in the region, enjoyed a great deal of freedom and security, and Christianity began to spread among them. Toward the end of Heraclius' reign, unrest again spread in Morocco, driven by the Byzantine government's attempt to impose its doctrine on all segments of the population. Berbers and Africans began to rally around their patriarchs to defend their faith against the empire. Eventually, a leader and priest named Jarjir rose up and declared independence from the state. He ruled with the help of the remnants of the Roman

army and a mercenary Berber army. He minted coins in his own name and made Carthage his capital. He then abandoned Carthage and withdrew to the interior, fortifying himself in Sbeitla for fear of a potential Roman attack. As for the rest of Africa, the Berbers were liberated from Roman rule, and Christianity vanished from their lands for the second time. By this time, the Muslims had conquered the Levant and Egypt and were preparing to march on Barqa, the gateway to Morocco.

Priest.

Chapter Two: The Economic Conditions of Africa:

The economy of the Byzantine Moroccan states and provinces was based on agriculture. Africa constituted the richest region of Morocco in terms of agricultural resources, and it was also the most populous, developed, and civilized. However, most of the large farms were owned by Roman aristocrats, and Moroccan farmers worked on these farms without receiving their rights. Moroccan farmers, on the other hand, did not have large lands and were burdened by various taxes imposed on them by the central government in Constantinople. The Byzantine ruler was charged with collecting huge sums of money from the province, because the successive emperors wanted to Romanize this region (to give it a Roman character) as quickly as possible to ensure the loyalty of its people to the empire, due to the ease of their independence and their disobedience due to the province's distance from the center of government, in addition to making use of its resources, as well as the resources of the other provinces, to compensate for what was depleted from the state's resources due to the conquests and wars in Europe and Asia. The ruler also had to send to the capital every year a number of ships laden with grain to feed the people of Constantinople. Therefore, a large number of employees were needed to collect all these taxes. The burden was heavy on the poor Moroccan states, and even on Ifriqiya, which was the richest. The French historian and researcher Charles Dale estimated the salaries of the Roman employees alone, in terms of their equivalent in French francs in 1898 AD, and said that they amounted to 10,299,737 francs. The Egyptian researcher and historian Hussein Mu'nis estimated them in 1947 AD at about half a million Egyptian pounds. This is without taking into account what was sent to the emperor's private treasury, what was paid to the Berber chiefs, and what was collected from wheat, and also without estimating the expenses of the Byzantine army stationed in Morocco, including weapons, armor, clothing, food, and building maintenance. ...and fortresses, walls, and industrial centers. Byzantine officials spread from the provincial capital to the countryside, with each city housing a division of them, and each village having one official. Since the financial burdens were so heavy, the governor was unable to devote himself to other matters of government and the interests of the governed. The government's entire effort was directed toward collecting money. Naturally, the province would be unable to bear this heavy burden, so the government resorted to violently oppressing the population to obtain its wealth through pressure and exhaustion. It went too far with its subjects, who had no choice but to abandon their farms and shops, save themselves, and take up the trade of theft, highway robbery, and assaulting innocent civilians. The tax system in Byzantine Africa demonstrated a comprehensive, systematic survey of the country's resources. The Roman legislator tracked private wealth in every region and taxed it with money. Income and poll taxes were imposed on real estate, and various taxes were assessed on agriculture, trade, customs, and navigation. The government's interest in taxes was such that two-fifths of employees were dedicated to tax collection, and more than half were involved in financial matters. Chapter Three: The Social Conditions of Africa:

Africa was one of the most religiously diverse lands of the Byzantine Empire. A heterogeneous population, mostly Berbers, worshipped phenomena such as the sky, the sun, the moon, fire, the sea, mountains, caves, forests, groves, valleys, rivers, stones, and idols. They also exhibited some influences from ancient Egyptian beliefs, sanctifying certain animals and drinking their blood to attain their spiritual power. They also offered sacrifices to some of these phenomena and beings. They also believed in sorcery and the blessings of certain individuals, a belief emphasized by Ibn Khaldun. Ibn Abi Zar' mentions that some tribes in the Fez region had a fire house, which suggests that Zoroastrianism was well-known among some Berbers. Some Waddan tribes also had a stone idol built on a hill called "Karza," to which they offered sacrifices, used it to cure their ailments, and received blessings from their wealth.

In addition to primitive religious beliefs, Africa was known for the two monotheistic religions that predated Islam. Jewish ideas entered Africa early on, most likely with the Phoenicians, and later with Jewish immigrants during the days of Roman persecution. It appears that they spread among some tribes alongside local beliefs. Christianity first spread among Africans in Barqa, Tripoli, and Ifriqiya, beginning in the second century AD. The first region of Morocco to embrace Christianity was Barqa, where Christianity had a long history, part of the history of Christianity in Egypt. It then spread to Ifriqiya, becoming one of its main centers. Churches were established there, extending superficially along the coastal strip of central and far Morocco, as far as Tangier. The organization of the African Church began in the mid-third century AD by Saint Cyprian of Carthage, and Christianity spread among many of the country's inhabitants, who sought principles that would achieve their aspirations for the rule of justice and fairness. Christian teachings conflicted with Roman concepts based on the deification of emperors and their worship alongside the gods of Rome. The empire sensed danger when Christians refused to join the Roman army and participate in the state's wars. In 250 AD, Emperor Decius demanded that all his subjects declare their patriotism by declaring their adherence to the national religion and renouncing all other forms of worship, especially Christianity and Manichaeism. Many Moroccan Christians abandoned their religion, to the point that Saint Cyprian made his famous statement: "Their numbers were greater than the strength of their faith."

Chapter two: Uqba's Establishment of the City of Kairouan:

Uqba ibn Nafi' was not only a purely military leader; he also possessed a creative mind and a brilliant strategic mind. He can rightly be described as an expert on the affairs of the Maghreb and North Africa. Through his ongoing jihadist campaigns in North Africa, he realized the importance of building an Islamic city in these regions for several reasons, the most important of which are:

1/ Establishing the foothold of Muslims and the Islamic call there. Uqba had observed an important point: when Muslims came to the people of North Africa, they would demonstrate their Islam, but when they turned away, they would revert back to disbelief. Establishing an Islamic city was the best remedy for this phenomenon, resulting from the absence of a solid Islamic foundation for Islam to spread guidance and light amidst the darkness of the Berbers.

2/ The necessity of establishing a solid military base to confront the expected Roman threats after the conquest of North Africa. 3/ That this city should be a place of honor and protection for the conquering Muslims, because they were dispersed throughout the country as garrisons for the conquered cities. This dispersion could lead to weakness and frailty over time, especially if a large enemy attacked this country. For these reasons and others, Uqba ibn Nafi decided to build the city of Kairouan in the northern horn of Africa, in a place that met the conditions for security and movement for Muslims, so that it would be a house of honor and strength, a forward military base in combat, and a beacon of scientific

advocacy for spreading Islam. All the required conditions were met in a forest area full of wild animals and snakes. His men said to him: "You ordered us to build in untamed valleys and thickets, and we fear wild animals, snakes, and other beasts of the earth." There were fifteen men in his army from the companions of the Messenger of God, may God bless him and grant him peace. He gathered them and said: "I am a caller, so believe." Indeed, he called upon God Almighty for a long time, and the companions and the people believed. Then Uqba said, addressing the inhabitants of the valley: "O snakes and wild animals, we are the companions of the Messenger of God, may God bless him and grant him peace. So leave us, for we are descending. And whoever we find after that, we will kill him." After that, a tremendous miracle occurred, as the wild animals came out of the forest carrying their cubs. The wolf carried his cubs, and the snake carried its young, in a scene unparalleled in history. Uqba called out to the people, "Stop attacking them until they leave us."

Thus, faith and trust in God Almighty reached this supreme level of certainty in His support, assistance, and assistance. This is the heroic mujahid, whose faith and dignity enabled him to speak to the insensate and incomprehensible animals, making them obey him and heed his commands. Thus, the entire universe and its inhabitants became subservient to the service of the mujahidin and their lofty goal.

The construction of the city of Kairouan took approximately five years, until Kairouan became the jewel of the Maghreb. Uqba built a grand mosque there, which became a beacon of knowledge and a destination for students of knowledge and Islamic law from everywhere, as well as a meeting place for preachers, scholars, and mujahidin. The Great Mosque of Kairouan became the first Islamic university in the world, predating Al-Azhar by several centuries.

Section Two: The Stages of the Construction of Kairouan:

The city of Kairouan in Tunisia represents a page in the history of Islamic civilization that deserves attention and study. Indeed, the people of Ifriqiya—the name given to Tunisia until modern times—did not neglect their care for the civilization and history of this city.

However, the necessity of linking the Islamic East with the Maghreb requires us—the people of the East—to become familiar with these pages, which, whether they are from the East or the West, represent a page in the book of our fertile and generous Islamic civilization. Kairouan - its name means military camp - was built in the year 50 AH, and its construction continued for five years. This was done by the Muslim commander Uqba ibn Nafi during his first governorship of Africa. Uqba saw with his keen insight that the lack of stability that characterized the Muslim conquest of Morocco was due to the fact that they lacked an advanced base that they could rely on during their expansion into the depths of Africa and Morocco. On this basis and based on this planning, Uqba planned the city of Kairouan in a location that suited the civilizational function for which it was built. Kairouan was located far from the coast for fear of Byzantine raids, and far from the depths of Morocco with its highlands and deserts for fear of Berber raids. Uqba ibn Nafi knew the region well. He had lived, fought, traveled, led expeditions, and interacted with people, both friends and enemies. He realized that fighting in North Africa could not be based on a base in Egypt or even Barqa, as communication lines would be long, and it would be difficult for Uqba or other commanders to supply their needs in terms of men, money, and supplies. With his keen insight, Uqba realized that the fighting base should be moved to African lands. However, Uqba knew that the new Islamic state was not primarily a maritime state, even though the Muslims had defeated the Byzantines (at sea) in the Battle of Dhat al-Sawari before the construction of Kairouan. However, the Byzantines, who possessed a large fleet, could always disturb the Islamic navy. Hence, we find Uqba ibn Nafi' choosing the city of Kairouan to establish

a military base there according to the planning conditions we have mentioned. Uqba then Egyptianized this great city, which still exists today. When we study the current location of this city and review some of the history of its ancestors before the establishment of Aqaba, we can note the following points about it:

1/ It stands at the intersection of lines and roads running north to south and east to west.

2/ It is located in a fertile and water-rich area. Ibn Abd al-Hakam even mentions it as "a valley with many trees, where wild beasts, and vermin reside." This may have been close to the city.

3/ This region, according to what Arab geographers tell us, had numerous cities, castles, and fortresses during the Byzantine era. Perhaps the fortress of Qumuniya was neglected and fell into ruin, but that did not prevent Aqaba from recognizing its value in military planning and civilizational vision. The choice of Kairouan's location was a good one, and so successful was its choice that the governors of Morocco and the independent rulers who succeeded them resided there for a long time, and only moved away when new political circumstances forced them to do so. Its military location was also well-known and of remarkable importance, as the ruler who made this location the center of his operations could see the enemy from afar and guard against the many sudden raids of the Berbers. And if he wanted to pursue them to their hills, he would find the roads open to him, if he could reach the tops of the hills after a few hours' march if he had enough strength for that. Likewise, his light horsemen were able to carry out this matter through reconnaissance, quick raids, and constant guarding. And in the style of the (Islamic city), which must have the framework of Islamic engineering, in its basic public facilities that distinguish it from the rest of the cities of the world.. In this style derived from the nature of Islamic civilization, of which the city of the Messenger, peace and blessings be upon him, was the first model - Uqba, immediately after he began building Kairouan, planned the Great Mosque, then the Emirate House, then the houses of the soldiers, then the Court House, and other basic facilities. It is true that Kairouan developed and grew later on, but Uqba spent a lot of money and time, as he wanted the Muslim army, their families, and their money to be safe from revolution or attack. The impact of Uqba's planning for Kairouan has continued throughout its history. This does not mean ignoring the efforts made in the subsequent eras of Kairouan, especially during that era in which it shone and became the foremost center of knowledge and culture in the entire Islamic Maghreb, which was the era of the Zirids, who inherited the Fatimids after they migrated to Egypt in the year 360 AH. One of the Zirid princes, al-Mu'izz ibn Badis, who ruled Tunisia for almost the entire first half of the fifth century AH, was able to restore Sunni Islam and eradicate the heresies and superstitions left behind by the Fatimids. During his reign, Kairouan became a major city frequented by scholars, poets, and intellectuals, all of whom found security, support, and encouragement, similar to Damascus, Baghdad, Cairo, Bejaia, Cordoba, Seville, and other major cities of the era. This state of affairs remained until the Banu Hilal, Banu Riyah, and Banu Sulaym tribes invaded it, encouraged by the Fatimid al-Mustansir in 439 AH. For a short period, Kairouan's history in Islamic civilization faded, until it once again resumed its role as one of the Islamic cities with a long history and fertile cultural contribution.

The Great Mosque, known to Tunisians as the "Great Mosque," attributed to the great companion Uqba ibn Nafi', played a fundamental role in the development of Kairouan during its glory days, and it still does. It was joined by the Zaytuna Mosque, which was built in the year 91 AH by Ismail ibn Ubayd al-Ansari. Mosques with an educational function spread in Kairouan, as did schools and kuttab. Among the scholars and jurists who became famous in the flourishing era of Kairouan were Abu Imran al-Fasi, who died in the year 430 AH, as well as Abu Bakr Ahmad ibn Abd al-Rahman al-

Khawlanî, who died in the year 435 AH, Sheikh Abu Ali Hassan ibn Khaldun al-Balawî, the jurist Sheikh Abu al-Hasan Ali ibn Muhammad al-Tarabulsi, Abd al-Razzaq al-Qayrawani the grammarian, Abu Jaafar al-Qazzaz al-Qayrawani the grammarian, Ali ibn Abd al-Jabbar Salamah ibn Aydhun al-Hudhali the linguist, Abd al-Aziz ibn Muhammad al-Qura'i al-Tariqi the writer, Ibn Zanjî the writer, and Abd al-Karim al-Nahshali the writer of al-Mu'izz ibn Badis, and his famous student Ibn Rushd, author of Al-Umda.

There are hundreds of others in other fields, countless of whom appeared in Kairouan's life and were its shining pearls, making its page in our Islamic history one of the most brilliant and a model of the strongest evidence of the profound contribution of the Islamic Maghreb (city) to our fertile and blessed civilization.

Section Four: The Role of Kairouan in Islamic Civilization:

The Scientific Status of Kairouan:

Kairouan was the first scientific center in the Maghreb, followed by Cordoba in Andalusia, then Fez in Morocco. People from Morocco and other neighboring countries flocked to it. The Great Mosque of Uqba, along with the rest of Kairouan's mosques, hosted teaching circles, and comprehensive schools were established, called "Houses of Wisdom." Scholars, jurists, and preachers from the East were brought to these schools. These schools, and the dedication of those in charge to study and research, were a factor in elevating the status of the language of the Qur'an, the language of the Arabs, and their culture. Kairouan played a major role in spreading and teaching religion and its sciences, given the hopes pinned on this city to guide people and attract them to Africa. This was an important point noted by the conquerors as soon as they decided to establish the city of Kairouan. When Uqba ibn Nafi and his companions decided to place the mihrab of the Great Mosque, they gave much thought to the direction of the qiblah and watched the sunrise and sunset for several days. His companions told him: "The people of the Maghreb place their qiblah in the direction of this mosque, so strive to straighten it." Uqba ibn Nafi worked hard and was successful in his endeavor. The mihrab of Kairouan became a model and example for the rest of the mosques of the Islamic Maghreb in its broadest sense, so much so that Muhammad ibn Harith al-Khushani, after coming from Kairouan to Ceuta and witnessing the deviation of its mosque from the qiblah of prayer, corrected and adjusted it. During the reign of the Umayyad Caliph Umar ibn Abd al-Aziz (99-101 AH / 717-720 AD), he sought to educate the people of Morocco and teach them their religion. He made the city of Kairouan the center of a scientific mission composed of ten followers. He sent them to Africa, where they devoted themselves to teaching the people religious matters. Most of the mission members died in Kairouan itself. Thus, Kairouan became a center of learning in the Islamic Maghreb, and it became a source of pride for Morocco. From there, the Maliki school of thought emerged, and every scholar was affiliated with its imams. The judge of Kairouan represented the highest religious position in the entire Maghreb, and he was the authority for appointing judges in various regions.

The House of Wisdom:

Public libraries and libraries attached to mosques, schools, and zawiyas were established in Kairouan. These libraries were open to students and housed precious books. Among the most famous libraries in Kairouan was the House of Wisdom, established by Ibrahim II al-Aghlabi (261-289 AH / 875-902 AD). In Raqqada, Kairouan, there is a replica of the House of Wisdom founded by Harun al-Rashid in Baghdad. This house served as the nucleus of the Kairouan Medical School, which long influenced the scientific movement in Morocco. Ibrahim ibn Ahmad al-Aghlabi recruited large numbers of

astronomers, doctors, botanists, engineers, and mathematicians from the East and the West and equipped them with astronomical instruments. Every year (and sometimes every six months), Ibrahim ibn Ahmad sent a mission to Baghdad. The mission aimed to renew his loyalty to the Abbasid Caliphate, acquire precious Eastern books on wisdom and astronomy, unparalleled in Morocco, and attract renowned scholars from Iraq and Egypt. In this way, he was able, in a short time, to establish in Raqqada a miniature model of the House of Wisdom in Baghdad. This house soon fell into the hands of the Fatimids a few years after his death. The House of Wisdom was a scientific institute for study, scientific research, and translation from Latin, as well as a center for copying works. It was supervised by custodians whose job was to guard its contents and provide researchers and students with the necessary books according to their specializations. These custodians were headed by a supervisor known as the "Sahib Bayt al-Hikma." The first to hold this position was the mathematician Abu al-Yusr Ibrahim ibn Muhammad al-Shaybani, the writer known as Abu al-Yusr al-Riyadi. He was raised in Baghdad, where he met many scholars of hadith, jurists, writers, and linguists. He had traveled throughout the Levant before moving to Andalusia, finally settling in Kairouan. Prince Ibrahim ibn Ahmad used to hold scholarly debate sessions at the House of Wisdom, attended by prominent scholars from the Maliki and Hanafi schools.

Conclusion

In conclusion, we must say that during the Umayyad era, the wave of Islamic conquests was at its most intense. This was due to the determination of the Umayyad caliphs to leave a clear mark that would be recorded and praised by history. On the other hand, the conquest of Africa was not easy; rather, it was one of the most difficult conquests ever, due to the lack of knowledge of the land and the population composition there. The conquest was accompanied by numerous reconnaissance and exploratory campaigns, as well as the deployment of spies to gauge the enemy's strength and equipment.

It is noteworthy that Uqba avoided coastal areas on his journey, instead targeting the interior regions, conquering them country by country. He appears to have done so to garner the Berbers' support and establish an internal front surrounding the Byzantines on the coast, providing him with the human resources to stabilize and overthrow the Byzantine presence. He avoided the coastal areas, an obstacle in his path, and headed for the interior regions, conquering them country by country. It appears that he did this to win the Berbers over to his side and establish an internal front surrounding the Byzantines on the coast, supplying them with the human resources to stabilize and overthrow the Byzantine presence. In the year 50 AH, Islamic Africa began a new era with Uqba ibn Nafi, who had been experienced in African affairs since his early youth. He had noticed the frequent apostasy of the Berbers and their breaking of covenants, and he knew that the only way to preserve Africa and spread Islam among its people was to establish a city that would be a stop for the Muslims, and from which their armies would set out. So he founded the city of Kairouan and built its mosque. Uqba, before building the city, had prepared the ground for his soldiers by saying: If an imam enters Africa, they will respond to him in Islam, but if he leaves it, those who responded to the religion of God will return to disbelief. So I see for you, O Muslims, that you establish a city there that will be a source of pride for Islam until the end of time. The people agreed on that and that its people should be murabitun (guardians). They said: Let us be close to the sea so that jihad and ribat can be completed for us. Uqba said: I fear that the ruler of Constantinople will suddenly attack it and take control of it, but make a space between it and the sea that does not require shortening the prayer, so they will be murabitun (guardians). He did not like the location of Qayrawan, which had been built by Muawiyah ibn Hudayj before him, so he and the people walked with him until they reached the location of Qayrawan today. It was a place of thickets that could not be reached

because of the wild beasts and snakes. He cursed it, and nothing remained in it, and they fled until the wild beasts carried their young.

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