

**KARABUK UNIVERSITY  
SOCIAL SCIENCES INSTITUTE  
DEPARTMENT OF HISTORY**

**EARLY ISLAMIC CIVILIZATION IN CYRENAICA THE  
FIRST THREE CENTURIES OF HIJRA**

**MASTER'S THESIS**

**Prepared**

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Khalid S. Alabid ALKASEH

## **Thanks and appreciation**

Thanks for Allah and his great authority, and the Glory of Allah that is praise and thanks to the blessings and good works, and prayer and peace upon Prophet Muhammad. Pray Allah be upon him, who have reached the message and led the Secretariat, advised the nation, his family and companions.

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## Abbreviation

<b>A.D.</b>	Anno Domini
<b>AH</b>	Anno Hegirae
<b>B.C.</b>	Before Christ
<b>C</b>	Chapter
<b>Cm<sup>3</sup></b>	Cubic centimeter
<b>Cm</b>	Centimeter
<b>Dr.</b>	Doctor
<b>Dict.</b>	Dictionary
<b>ed.</b>	Edition
<b>Ibid</b>	the same
<b>M</b>	meter
<b>Prof.</b>	Professor
<b>P</b>	Page
<b>Kg</b>	Kilogramm

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## **General introduction**

Libya, in general, and Cyrenaica (Burqa), in particular, has occupied a significant location which enabled it to play an important role in the ancient and contemporary history of Africa. The plenty of monuments there is a witness to the greatness of the region. Despite the diversity of monuments and multiple ages, all the efforts of the history researchers focus on two ages: the classic era – Greek and Roman – and the late Islamic era represented in the Ottoman era. While the early Islamic period, the first three centuries, did not get much interest which gives its rights of analysis and study to it, especially in terms of the form of settlements, their social features and their economic role within the region and outside it. This created a kind of vacuum in the history of Islamic Cyrenaica.

For these reasons, I will try through this research to cast the light on this region within the early Islamic era – the first three centuries. Through this study, I will deal with the overall form of the early Islamic settlements in terms of its organization, its characteristics and its most important features and whether they followed the same method of the rest of the Islamic settlements that have spread in the Muslim Orient, or they had their own style, in addition to studying the social changes in the region after the conquest and settlement of Arab Muslims in the region. Furthermore, the assessment of the economic situation in the region under a new political system.

The research is divided into four chapters, each chapter contains a number of topics. The first chapter will serve as a prelude to the study including a geographical overview of the region and a summary of the political situation before and after the Islamic conquest. The second chapter is devoted to the study of Islamic settlements in the Cyrenaica region (Burqa) in terms of form, organization and characteristics. On the other hand, the third chapter will be concerned with the study of the social situation and its changes before and after the Islamic conquest. The study of economics and the commercial properties which prevailed in the region after the Muslims had taken control of the region, will be discussed in the fourth chapter.

## **First Chapter**

### **Historical overview**

#### **Introduction**

Researching as well as writing about the history of Libya is not that easy matter where you can collect a full comprehensive historical material which can be described as an identical image of the political, economic and social reality of an era in the history of this country. This may be owing to the scarcity of historical sources that covered the history of Libya or because of the ambiguity that surrounded some periods as the historians, since the earliest times till the modern time, did not contribute to describing the historical events and presenting them in details and analysis. So that, the data are brief and scattered within the books what made collecting it not easy.

So it has been consolidated in the minds of most of the researchers in history and archeology that studying the history of Libya, since the earliest until the latest age, needs great efforts. This made a lot of researchers turn their attention to other sections at the expenses of the study of the history of Libya because of their easy study, the abundance of material and plenty of sources. That resulted in the lack of references and books studying the history of this country in the Arab library. Despite the fact that there are some historical studies and researches presented in the history of Libya, they have not reached the extent that fulfills the severe shortage in this field and do not satisfy those who are aspiring to studying the history of this country which I boast of belonging to and which is in an urgent need for studies and serious, bold and responsible researches, namely departments of history and archeological studies in the Libyan universities.

### 1.1. The connotation of the name of Cyrenaica and its geography

The borders of Cyrenaica begin from the city of Ajdabiya in the west and extends along the coast of the Mediterranean Sea in the east to Morsi Salloum at the Egyptian borders. The area between those two points was called Cyrene (qurinaia) which was named after its largest city Cyrene. The texts of the Ptolemaic constitution of Cyrenaica defined Cyrenaica as the area extended from Salloum east to Oqaila west<sup>1</sup>. The writers of the ancient history did not diverge too much to locate this region, so that it is clear that it was not different from it at the present time as the altar of the brothers Philaeni is its western borders and the area of Salloum is the eastern borders while the southern borders extend to the borders of Sudan and Chad across the Sahara Desert. We stated that the region had taken the name of Cyrene (qurinaia) at first, but soon it was known by another name "Bentabolis" which meant five cities<sup>2</sup>. When the Muslims conquered Cyrenaica in the year 21.AH. It is known this Territory "Antabels" after changed from the "Bentablos" with the track history books about the region we find *Balathuri* in countries invasions says *Amr bin AAS* reconciled with Antabels and its capital Cyrenaica which is between Egypt and African countries" it is clear from this statement that the territory is Antabels and Cyrenaica the city.

In the history of Al-Tabari mentions that year the year 21 AH, saying: "At this time, *Ibin Aas* walked Antibes (Cyrenaica), and reconciled their people to pay thirteen thousand dinars" here confirms that Antabels is the city<sup>3</sup>.

El Bakri in "roads and kingdoms" mentioned "Cyrenaica" and her Romanian and Greek Bentabls and his interpretation of the five cities marched to AMR Ibn al-'AAS reconciled with them to pay Thirteen thousand dinars.<sup>4</sup>" And the reason named it tenderly "Cyrenaica" Abu "Al-Feda" evaluating countries says "Countries were called Antabels, at the Roman days. Arabs called it "Cyrenaica" in early Islam due to

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<sup>1</sup> Ashraf Abdalaziz Tareh, Geography of Libya, Alexandria, second Edition knowledge facility in 1971, p 232

<sup>2</sup> Five cities: intended **Cyrene**, Apollonia, Jobberies, *Ptolemais*, and Cyrenaica.

<sup>3</sup> Al- Tabari: Al-Tabari history, p 123.

<sup>4</sup> Al-Bakri: Book of Roads and Kingdoms: p4.

The large brick mixed with sand<sup>5</sup>" In Al-mu'jam Al-waseet Al Abraaq albrkaa is a feminine is a land of chunk of stone and sand mixed "Through this offer, it is clear that the name Cyrenaica has not deliberated until after the Islamic conquest, and either confused hurry that Antabels is a region or city when the Arabs opened it. We find ourselves behind the explanation that says that Antabels is the city of Cyrenaica as AMR Ibn El-AAS may open it by reconciling them by paying Tribute, As long as the city is the capital of the territory of Cyrenaica in time why not have come on Antabels? Or why not have Antabels is the old name for the city of Cyrenaica as territory in their era name Cyrenaica obtain him tenderly capital name<sup>6</sup>?

## **1.2. Cyrenaica conditions before the Islamic conquest**

After this historical presentation about Cyrenaica geographically, it became a must for us now to give a brief overview of the conditions of this region before the Islamic conquest taking into consideration that this involves many difficulties which may prevent from presenting a clear image of the political and social conditions of the region. Historically, the Greeks had settled in Cyrenaica in the seventh century BC, when they founded the city of Cyrene in 631 BC. Historical studies have shown that the Libyan tribes that inhabited the area upon the arrival of the Greeks, were "Aladormakhidai," Algilgimai, Alasbostai, walaskhsai, Algindanis".<sup>7</sup>.Despite the class regime which they established, the Greeks worked hard to integrate with those tribes because of the superiority of those tribes in numbers at that time. The Greek government continued in Cyrenaica for about six centuries. In the beginning of the first century BC, the Roman Empire managed to extend its military control over the region and continued to rule over it until the Roman Empire was divided into two sections, eastern and its capital was Byzantium, western and its capital was Rome. Cyrenaica became under the Byzantine Romans and it lasted under their reign, except the years of the Persian Government, until the Arabs conquered it in the seventh century<sup>8</sup>.

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<sup>5</sup> Abu Al Feda : Calendar countries, p. 127

<sup>6</sup> Muhammad Ali Dboz : History of the Maghreb, the first edition in 1382 AH / 1963 AD, C 2, p. 3

<sup>7</sup> Herodotus (484-425 B.C.) and writing history which may occur on the Libyan tribes

<sup>8</sup> Butler: Arabs conquered Egypt, Mohamed Farid translation Second Edition, Cairo, 1946, p 44-45

Because of the importance of this era, we wanted to refer to the outlines that characterized this period. After the Emperor Justinian had managed to overcome the Vandals in the west of the countries, he could do a lot of civil, architectural, and military reforms all over the empire. But he dyed these reforms in religious dye, which was considered a victory for the Romanian Orthodox Church. He unchained the hands of governance in the territories of all the other beliefs such as paganism, Judaism and even other Christian doctrines beliefs like Heathenism, Judaism and even other Christian denominations. The region of Cyrenaica and maybe most of the barbarian people in Libya followed the Arian doctrine after Arius who was born in the city of Ptolemy. Arius called for a Christian doctrine contrary to the Catholic doctrine. The Arian doctrine became well known and was widely spread in many regions and struggled with the Orthodoxy for long. After numerous attempts and a lot of councils, Arius was sentenced of atheism. The Arian doctrine had spread among the Ostrogoth and the Visigoth including the Vandals and their social conditions got worse and they as well as other faiths were prevented from practicing their rituals<sup>9</sup>. Moreover, the Romans began to grab land and farms from the Libyans then chased and tortured their owners. As a result, chaos overran the country and the region lost security and stability, what foreshadowed the establishment of an impending revolution. The attempts of the emperor Justinian failed to reform the matter. The internal disasters, political or moral and even natural, continued for the empire prompting the incompetent groups led by the barbarian tribe of Lwata to revolute against the Byzantines in 535 AD. After eliminating this revolution, the emperor Justinian thought that it was hard for the country to be centrally managed from Cartagena and he ordered in 543 AD to separate the regions of Tripoli and Bentablos from the management of Africa and he made an independent governor for each of them. The region of Cyrenaica was for Kairos<sup>10</sup>.

Although the emperors took over the rule of Byzantium, rulers of this region, but it has not changed anything in the rulers continued a policy of humiliation and

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<sup>9</sup> Elsayed Albaz El Arini: Byzantine, Renaissance Publishing House, 1965, p 9

<sup>10</sup> Mohammed Mustafa Bazamh: Libya in the reign of Caliph, he published the first edition, library, Beirut, p 21

persecution and religious intolerance and blind beliefs making natives Berber permanent revolution to Byzantine rule, which would not serve the country, the gap between him and among ordinary people who found his chance for salvation from these bad situations to support Hercules in their revolution to the Emperor Phocas and his associates who did what is desired from the administrative reforms and lift the Empire of the worsening situation,, and in this regard recalls the historical sources that the Berbers in the territory Bentabols has pickup and it has been found to support the revolt led by father Hercules first and second son Hercules from Roman draconian policy and policy more Tolerance and freedom and independence, come to embrace this revolution as the cause of salvation, and yearning for a better future by Hercules<sup>11</sup>.

In 609 AD launched revolution elimination following Emperor Phocas of enlisted leaders on the territory of the Bentabols and then the Hercules that left the territory at the head of a large army composed of Roman soldiers and mercenaries, Greece and others, a large number of Berber population of the territory, as Bikotas commander left the territory at the head of a large force to invade Egypt in addition to leave Hercules father heading to Cartagena. This came out of the Bentabols three armies and requiring integrated course material numbers of money and weapons and supplies afford doubt the Libyan people in this territory<sup>12</sup>.

Here we are not studying the history of the conflict between Roman Lords Byzantines ruling only as related to this region. And anyway have not benefited much from the Bentabols region of this revolution, as it was five years after the territory was subjected to invasion of the Persians who caused destruction and devastation to all major towns and villages that have withstood during the invasion, but the rule of the Persians did not last more than twelve years as an army Hercules sent by sea in the winter of the year 628-629 AD. to occupy Egypt and returns is the Roman State of Palestine to Bentabols. This was the extent of this territory back to

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<sup>11</sup> Butler: *ibid*, p 3

<sup>12</sup> Elsayed Albaz El Arini: *ibid*, p 72



the rule of Byzantines until even enters in Islam and becomes under control forever<sup>13</sup>.

### **1.3.Muslim conquest of Cyrenaica:**

After Egypt was opened on 16 Shawwal 21AH./17 September 642 AD. The Commander *AMR Ibn al-' AAS* realized the importance of open land of Morocco<sup>14</sup>, where the Byzantine threat still exists in Africa, decided to open countries Morocco and eliminate Byzantine influence there to secure the Islamic conquests in the Levant and Egypt, and also to apply a policy of continuing to open to the West and Islam, which is evidenced by the line of the Islamic conquests in the Levant and Morocco and Al-Andalus<sup>15</sup>.

During the reign of *Caliph Omar ibn al-Khattab* leader of Egypt *Amr ibn al-Aas* wants to eliminate the Byzantine influence in the Islamic Maghreb after they have been to him in Egypt after the opening of Alexandria , He send leader *uqba ibn Nafi Fihri* in encampment to Cyrenaica "Antabels" to explore the country's conditions, and the people of Cyrenaica were with strong relations with Egypt, so that some tribes were considered from Copts<sup>16</sup>, and the roads between Egypt and Cyrenaica paved and safe, *Ibn idhari* said after open *AMR* to Egypt what Reading (which drew *uqba ibn Nafi Fehri* Loubet<sup>17</sup> and African<sup>18</sup>), after *AMR Ibn al-' AAS* received encouraging news from his Commander *uqba* , went by himself in 22 AH./642AD. to open Cyrenaica and spread Islam and secure Western Egypt borders<sup>19</sup>.

*Amr ibn al-Aas* headed his army then he went to Cyrenaica and agreed with its people to pay the tribute for him , it is thirteen thousand dinars, and the people of Cyrenaica were sending tribute on time, so no one went to take it from them. And after opening Cyrenaica, *Amr ibn al-Aas* proceeded to open Tripoli and Africa,

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<sup>13</sup> Mohammed Mustafa Bazamh: *ibid*, P36

<sup>14</sup> Ibn idhari Marrakech: Morocco statement on open African and Morocco c 1 p 2

<sup>15</sup> Ibrahim El Adwi: Anglo-Egyptian Islamic Egypt, p 112

<sup>16</sup> Ibn Tagry Berdy, Elzahra stars, first edition, c1, p 152

<sup>17</sup> Lobia: district, from Egypt district, are connected in Alexandria

<sup>18</sup> Ibn Idhari: Marrakech: *ibid*,C 1, p. 8

<sup>19</sup> Muhammad Ali Dboz history of the Maghreb, the first edition in 1382 AH / 1963 AD, C 2, p. 3

continue walking with the coastal road to Tripoli, he opened on his way the rest of the cities of Cyrenaica like Toker "Tocra" , "Benghazi" and were in ruins abandoned or at least was their condition had deteriorated so not remembered in News conquest, and were by the two cities important in the region<sup>20</sup> and continued his walking until he reached Ajaddabah city ,open it without wars but they must pay five thousand dinars. Most of its people embraced Islam<sup>21</sup>.

While *Amr ibn al-Aas* continued walking towards Tripoli, he was working on establishing his victory of Cyrenaica and secure his way, so they sent *Uqba* at the head of the power from the army to open the southern regions of Cyrenaica, while he continued to march with most of the army around Tripoli. Hence, *Uqba* continue with the same power to the south, leaving Wdan<sup>22</sup> country on his right, and opening the interior regions until he reached the city of Zuwayla. He invaded it and imposed on people from the slave's head three hundred. Thus, the *Uqba Fihri* has paved the way for establishment of Islam in the remote areas of the southern desert, to the extent that *Amr ibn al-Aas* wrote to the Caliph *Omar ibn al-Khattab* to learn him that he make *Uqba* the leader go to Morocco, he reached Zuwayla ,between Cyrenaica and Zuwayla ,all of them embraced Islam. Muslims gave charity, Non-Muslim paid tribute and he imposed on Zuwayla people what they cannot bear it<sup>23</sup>. He ordered his workers to take charity from the rich and gave it to the poor, and to take tribute from Non-Muslim and were taken to Egypt and taken from the land of Muslims, ten and a half and ten<sup>24</sup>.

When *Uqba* was going to the South, Omar was walking towards Tripoli and he passed it on his way to Sirte<sup>25</sup>, and did not encounter trouble in the open, since no one mentioned it forcibly opened or opened safely. Indicating they were not

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<sup>20</sup> Mohammed Mustafa Bazamh: Libya in the reign of Caliph, published the first edition, library, Beirut, p 113

<sup>21</sup> Yacoutt Al-Hmawi: the dictionary of countries, Beirut, 1979, c 1, p 132

<sup>22</sup> Wdan: the area south of Sirte

<sup>23</sup> Ibn al-Athir: The full in history: c 3, page 15

<sup>24</sup> Balathuri: open countries, c 1, p 226

<sup>25</sup> Sirte: a big city on the sea shore on her brick wall with a mosque and a bathroom and markets, and its three sections, before me and goofy, and a small door to the Sea (Hans: Morocco, p 6.

dangerous, only Muslims satisfied their surrender, then they arrived Labida<sup>26</sup>, They found it desolate ruins in and around the small population is a mixture of Berber and Greek, their conquered without resistance, after that AMR sent a task force to Dan while they walk to Tripoli. In 23AH. of 642 AD.<sup>27</sup>, then managed to open in the same year Tripoli, Tripoli fortified walled city was from all sides except the northern side overlooking the sea<sup>28</sup>. Tripoli was affiliated at the time of the Islamic conquest to Grigoris, recalling *Ibn Abdul Hakam* who said that "The African Sultan was living in a city called Cartagena and his King, called Gargeer then he removed Hercules, he made his own Dinars, his borders was between Tripoli to Tanger<sup>29</sup>.

But he quickly Tripoli exited from obeying Muslims following the return of AMR *Ibn al-' AAS* to Egypt, and the rest of Cyrenaica still on their obedience to Muslims, where the leader remained *uqba ibn Nafi Fihri*, military camp, and spent his time travelling between the tribes and the nearby OASIS, where Islamic rule have settled and Islamic civilization flourished. *Uqba* has succeeded in winning many of the country's population who embraced Islam, and then Cyrenaica became Muslim army base in Western Egypt<sup>30</sup>. Indeed, Cyrenaica had contributed through its geographical position an important and effective role in the middle and the extreme conquests, where it represents the contact between the Levant and Morocco, where it has become a conduit for incoming influences of Egypt and the Islamic Orient. And demonstrating the great part in stabilizing the Islamic conquests. Recourse *Zuhair bin qais* 63 AH/386 AD and martyrdom of Commander and Governor *uqba ibn Nafi* and the takeover of Ksila to Kairouan, which kicked off after the supply relation in 69 AH/688-689 AD, they could retrieve *Kairi* and kill *Ksila*<sup>31</sup>.

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<sup>26</sup> Labida: An ancient Phoenician town, founded the early 10th century, and occupied by Roman year 42 BC. Located east of Tripoli about 124 k. m. Five city was built on a portion of them (El Zawy, dictionary of countries, p 6.

<sup>27</sup> Alzawy: the history of the Arab conquest in Libya, second edition, library Knowledge 1963, 39-44

<sup>28</sup> Elsayed Abd ElAaziz Salem: history of Morocco, second part, national printing and publishing house, 1966, p 60-61

<sup>29</sup> Ibn ' Abd Al-Hakam.: Egypt invasion and its news, Edition 1920, p171

<sup>30</sup> Dr. Hussein Moens: Arabs conquered , p82-83

<sup>31</sup> Ibn ' Abdi El-Hakam: ibid. P. 183

The bottom line is that the Islamic army did not encounter any difficulty as they walked and open them to Cyrenaica, and Cyrenaica still Islamic country until Amr bin AAS, so it hadn't had Gabi abscess inside it, which confirms the loyalty of Cyrenaica to AMR Ibn El-AAS, said, he heard say "I sat on my seat, and no one of Egyptian Coptic has Faithful But the people of Antabels they have recently carried out for them<sup>32</sup>.

*El Blazry* said "they were the most fertile people in Morocco. Abdullah bin Amr bin AAS says: if I hadn't had money in Hegazi ,I would have descended Cyrenaica, I know the safest place and not isolate them.<sup>33</sup> " *Makdissi* said "this territory has a large, bright towns and villages, amazing properties and its prosperity gaps and has many fortresses and gardens and picnic and several islands like great Andalusia<sup>34</sup> ..

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<sup>32</sup> Ibn ' Abd El-Hakam: *ibid.* P. 116

<sup>33</sup> Balathuri: *invansion of countries*,c 1, p. 226

<sup>34</sup> Al-maqrizi: *the best partitions in knowing regions*, p 215

## Chapter II

### Characteristics of early Islamic settlements in the territory

#### Introduction

As mentioned in the previous chapter, Most of the references on the subject of Islamic conquests expanded to Cyrenaica (Burka), that *AMR Ibn al-' AAS* opened its cities which were under the rule of the Byzantine jurisdiction in Alexandria year 21 Ah, at that time ,They were five cities ,known as Apollonia "Susa", Cyrene "Shahat, Ptolemy" Tolmeitha, Tokhirh "Tocra", Barneke" Benghazi "in addition to a number of settlements and villages that were multiplying in the region such as Tobruk and Derna and others<sup>35</sup>.

This For the Northern prong of Cyrenaica near the sea, either the southern prong of Cyrenaica historical sources told us that *AMR Ibn al-' AaS* has sent part of his army led by *Uqba ibn Nafi* to open the South of Cyrenaica where zuweila and Awjila<sup>36</sup>. And given those references conclude that these areas are opened from major cities and urban centers in the territory, subject to the emerging Islamic State is subjecting the entire territory of Cyrenaica to the Islamic Authority in Medina<sup>37</sup>.

And in view of the characteristics of those cities with the beginning of the Islamic conquest of the region-as we will see later in this chapter, we find that it has not produced an Islamic character yet. They all confirm that the Arab conquerors were not interested in that early period to establish towns and settlements in the region, they has focused on the progress in the Islamic conquests and spread the religion in the largest possible geographical area.

All we can say during that era, the Arab conquerors keep those settlements with some modulating role to suit Islamic rites such as prayer in addition to the dissemination and teaching of religious teachings for new Muslims from the people of the territory.

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<sup>35</sup> Gold Shield: Cyrene and Bologna, the interests of the Libyan Antiquities, 1970, p. 60

<sup>36</sup> Ibn Khrdabih (Abu al-Qasim Obaid Allah bin Abdullah): Book of Roads and Kingdoms, Brill, of Hull

<sup>37</sup> Mohammad Yousuf Negm: Libya in geography books, trips, library Sader, Beirut, 1968, p.30

This chapter will discuss the General characteristics of the Islamic settlements in territory where the general shape and mosques and markets during the first centuries of Islam. This chapter will be a prelude for the coming chapters. For example, when talking about markets in this chapter, we will discuss it. It will be a detailed discussion of economic life in Cyrenaica concentrated in chapter IV

### **2.1. The General form of settlements:**

The evolution of towns and settlements in Cyrenaica was like other regions, has been influenced by a variety of factors, the most important natural-location and climate, as well as the human condition and population distribution in terms of shape, stable or commuters. Add to that the influence of previous civilizations such as the Greek, Roman and Byzantine, which already exist in the region, As a result of this, evolved many cities and ports and road systems and fortifications and castles. Also we cannot neglect the political, administrative and religious status in the region during period of the Islamic conquests.

In the run-up to the Islamic conquests, the cities of Cyrenaica were directly subject to the Byzantine system that it overpowered the weakness and inability to control and fully in control of the region and with the growing frequency of attacks of Berber tribes residing in the South led to the weakening ,destroying and shrinkage cities<sup>38</sup>. Cities which witnessed rich civilizations Summit in Greek and Roman as glory has gone through phases of decline and decay from the fourth century AD<sup>39</sup>. As well as natural disasters such as earthquakes and droughts and the collapse of some dams<sup>40</sup>. This has led to some people Abandoned their cities like "Btalimos abandons Tolmeitha" and Cyrene abandons "Shahat" some cities shrunk its space like kabolonia "Susa" all this contributed to the erosion of cultural colonization and shift

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<sup>38</sup> Andre La Ronde: Cyrenaica in the Hellenistic era, translation: Karim Wafi, Gar Younis University Press, Benghazi 0.1987

<sup>39</sup> Ibrahim Noshy: Korana and its sister, the Libyan university publication, Benghazi 0.1968

<sup>40</sup> Andre La Ronde: ibid

some of the cities into ruins<sup>41</sup>. And it can be said that cities in Cyrenaica, in particular, and the rest of the Muslim world in general due to two main groups.

First found before Islam and annexed to Dar al-Islam and evolved with time with new elements and facilities and that if the bulk of the Islamic cities of Cyrenaica. The second group of cities were founded and erected within the Arab-

Islamic Covenant such as Basra, Kufa, Baghdad, Cairo, Kairouan and other cities<sup>42</sup>. In addition to what has been indicated of bases and facilities contained in the first models and Islamic cities at the beginning of the spread of Islam and its extension to neighboring countries, we find through the historical trace of evolution of these cities and built new cities and installations included the same technique in consolidation of the foundations and development of them, and we mean those Characteristic elements of Islamic City: jamia mosque, Emirate Palace, known as the Kasbah in the cities of Morocco and Andalusia, Elarda, major markets and her fortifications and city walls<sup>43</sup>.

### **2.1.1. Mosques:**

The mosque was as a religious axis and administrative that represents the center of the city. This was the system used in building cities and its establishment, is allocated a single city mosque for Friday prayers, Muslims pray, behind Caliph or the Governor or Prince<sup>44</sup>.

Islamic town planned to link all the roads and main lanes of the mosque. And with the expansion of cities and spacing residential areas and population increase by the need arose to a multiplicity of mosques cities To the extent that each city had a major mosque. Some covenants have resorted to commemorate the historic role and

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<sup>41</sup> Mohamed Hesein: Roman harbour along the coast of Cyrenaica, University of Leicester, Leicester, 2014

<sup>42</sup> Mohammed Abdulaziz Al Marzouq: Islamic Arts in Morocco and Andalusia, House of culture, Beirut, undated, p: 18-23

<sup>43</sup> Mohammed Abdulaziz Al Marzouq: ibid.

<sup>44</sup> Saed Ali Hamid: Islamic monuments, antiquities, Tripoli, 1978, pp: 85, 86

highlight its achievements in conducting major extensions to the city's main mosque as observed in many Islamic cities<sup>45</sup>.

Unfortunately, the historical and archaeological evidences don't not relieve us in Cyrenaica to know generally the early mosques which spread in this region because of some expansion and renewal in every historical era, which led to the loss of landmarks and early form for architectural form, or functionally it is certainly consistent with we mentioned before that they locates in the center of the city and other things.

In general, each we can approach of building mosques in Cyrenaica that mosques which is constructed during the Ottoman Caliphate. These mosques are still stationed and to a large degree on the essence, perhaps including the antique mosque in the city of *Benghazi* and *Derna* roofed mosque that has many features architecture unique in *Libya*, and approximately 43 domes.

### **2.1.2.Forts:**

In Islam, Gaps systems played a big major role in a military strategy for coastal defense, and the Muslim conquest marches was in need of Secure and protect the coast along the Mediterranean Sea in Levant, Egypt and Morocco, through the restoration, Strengthening and consolidation of Roman or Byzantine fortresses and develop new forts to be a coastal defensive bases to face the Byzantine raids, which were threatening the Islamic conquests its stability<sup>46</sup>.

*Dr. Mohammed AbdElhady* Shairh see that as applied to the Chami coast fortifications by administration many ligaments and cleats since the reign of Caliph *Umar Ibn Al-Khattab*, so that communication between the anchor point and observation with the naked eye by fire, not limited to coast Chami, but this system included all Islamic coast<sup>47</sup>.

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<sup>45</sup> Mohammed Abdulaziz Al Marzouq: *ibid*.

<sup>46</sup>Wanes Omar Aboltiaha: defensive architecture in Cyrenaica in the Islamic era, the magazine of choice for Humanities, 2014

<sup>47</sup>Mohamad Abd Alhadi shairh: coastal Libya, Libyan Islamic bands in history, the historic Conference, Faculty of Arts, University of Libya



Either, in Cyrenaica had imposed the nature coast and rugged mountains and coral immediately that no one can pass it, and roughness of roads and ports could not, allow to establish several forts and converged, which spread on the sea coast. If we estimate that the traveler was cutting his way to stages, he was passing between each phase and another list of castles on the beach entertain road and guarding maritime ports on the other.

In this context the *Marrakchi* describes the way from Kairouan to Alexandria with the large fortresses " Between Alexandria and Tripoli Morocco fortresses was very close, if an enemy appeared in the sea , every fortress illuminate to the other fortress to warn all fortress so enemy news ends up from Tripoli to Alexandria, or vice versa, in three or four hours. The people take their preparation and warn their enemy<sup>48</sup> .

*Ibn Khaldun* confirms this the establishment of almhars and forts on the coast of Morocco over the fifteen days to Cyrenaica, which was known over time *El akhlaby Mohammed Abi Algharanik*<sup>49</sup> .

Many palaces and monuments from the castles and fortresses and ramparts and palaces has taken a defensive form of warfare were mentioned before. Bakrie says That Ajdabiya city has three clear deficiencies, including eighteen miles. Either *Al Hamiri*, abbreviate them in tow just places in the desert<sup>50</sup> .

Hassan's palaces are also located near the city of Sirte on the stage of Mghamdas these one of the most famous palaces at all. Having known this name after that *Abdulmalik bin Marwan* made Hassan ibn *Numan Al ghassani* go to Africa to fight the barbarians, he fought them but, they defeated him, returned and stayed in Africa five years and built palaces there that attributed to him later<sup>51</sup> .

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<sup>48</sup> Marrakech: admirer in summarizing news Morocco, investigation. Mohammed Zeinhom, Library Ferjany for publication, Cairo, 1994.

<sup>49</sup> Ibn Khaldun, Abdulrahman bin Mohamed El Hadrami: lessons and Dewan debutante, Library Al-fikr, Beirut, 2001

<sup>50</sup> Al-Bakri: Book of Roads and Kingdoms, investigation. Adrian Van Leuven, Arab House Book, Beirut, 199.

<sup>51</sup> Al-Bakri: ibid

There is also the Palace of idols, is a large Palace locates near Sirte, thirteen miles away from Sirte and Abadi Castle, which is located on the seaside course, thirst palace. *El yaquoby* mentions that he stood on those deficiencies and others, such as the Al farog Palace, and the Palace of thirst and Jewish Palace and Abadi, all on the western borders of Cyrenaica and close to the city of Sirte. Also, they

Mentioned *Honey* Palace and *Kafez* castle that locates at downtown, and nearby castle of Tocra and Castle of Qaminis located the east of Benghazi<sup>52</sup>.

*Yacout Hamwi* told that Cyrenaica had had a coast called Aage and it has several Mahares and at a distance of six miles from the city of Cyrenaica, to Talmoih coast (Tolmeitha). We shouldn't forget that the city of Cyrenaica (old Marg) was well fortified with a wall and ditch, iron doors. It is said that *Al-Mutawakkil Abbasi* ordered to build this fence, but the wall demised early, it seems that this is why many pilgrims and Muslim geographers didn't mention it<sup>53</sup>.

The most famous forts of *Cyrenaica* is Tolmeitha, who had well-fortified with a wall of stones, which made late for ships to export goods because of the immunity of the walls. As well as Makhail Valley Fort which contained Mosque, Market and pools of water. There is a Fort described by impregnable in Zela city, a fortress locates in Wdan city was described as impregnable fortress. On the road from the city to the oases of Awjila there are many forts including walled Bahnasi with mosques and markets. This confirms the spread of building forts and castles and defensive walls in the desert oases and not only built on coastal areas. *Ibn Said* describes walls of Tobruk as old one. El Ramada city had a wall located on the coast surrounded by a fence. And other castles are scattered in South Green Mountain as a castle or Citadel of Elazyat<sup>54</sup>.

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<sup>52</sup>Al-Bakri: ibid

<sup>53</sup>Yaqut al-Hamawi: Ahmad ibn Abi Yaqub book: countries, Dar scientific books, Beirut, the first edition 0.2002

<sup>54</sup>Wanes Omar Aboltiaha: ibid.

### 2.1.3.Markets:

Certainly, markets of Cyrenaica which spread at the time of Islamic conquests it continued along time. Islam State gave special importance to the markets, because they resembles the life and livelihood of the public and the private. Generally we will be dealing with the economic life of the territory of Cyrenaica and expansion at length in chapter IV of this search. Or here, we will explain in the importance of markets in the Islamic period and particularly how Muslims care about it.

In early times of Islam, Markets were marked as centers as well as major economic institutions. Al Gahez mentions in his book, titled the animal that traders from all religions and races have been allowed to participate in these markets. Many sources say that the role of the market during this period not only buying and selling, but also turned into cultural centers and scientists. In this area the Prophet was cruising in *okaz* Magana, and *ze magaz* markets in Mecca spreading his religion between different tribes and pioneers of the markets. He chose Bani Gaynuqa market in the city as a meeting place with Jewish<sup>55</sup>.

In early, The State of Islam took over market supervision. Mentions that the Once, Prophet marched on markets supervise market traders in the city warning of fraud and of overseeing the market order. He appointed Saeed *Bin AAS* on Mecca to oversee the market. *Omar Bin Al-Khattab* also supervised markets market, he was cruising in the city markets to organize it by himself and he has in his hand *Durra hits* merchants if they met on the food market<sup>56</sup>. “Also, he demolished shops that were used without his know -how and warns the Alliance and false faith and ended the monopoly<sup>57</sup>.

It is also used on the city market workers to watch such as *Elsaebe bin said bin Suleiman bin Abi sumama, khithmh and Abdullah Bin Otba and ElshefaaBint Abd alla ibn Abd shams*.

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<sup>55</sup> Ali Melod Amorra: Libya evolution of cities and urban planning, Library El Moltaka for printing and publishing, Beirut 0.1998.

<sup>56</sup> Ali Melod Amorra:ibid.

<sup>57</sup> Ibn al-Athir: Ezz El dine Abu Hassan: full of history, to achieve. Abu Abdullah redemption, House of scientific books, Beirut, first edition, 1987

*Ibn kathir* mentions that *Ali Ibn Abi Talib* was walking in the market with Dura says: "fulfilled and balance". "Don't blow the flesh." He warned against false faith.

Umayyad Successors Continued Caliphs policy in market surveillance and supervision by the Governors on the markets was appointed to supervise the work. And fill this interesting things and organize markets State of the pyramid head even smallest workers. This attention is known as Elhesba as *Ibn Khaldun* defined "religious function by way of enjoining good & forbidding evil"<sup>58</sup>.

Commercial cities spread throughout the territories under the control of the Islamic Caliphate. In Peninsula, Jeddah was famous as a coastal city near Mecca. Its people were mostly traders and rich. It is located next to Sawakin city in which was inhabited by Fares merchants<sup>59</sup>, as well as Rabia, also Elgar village which comes after Mecca's finance and trade. Jeddah was seaport ships of China, India and Egypt and Abyssinia and Bahrain. And also close to the krav village that was home to merchants. Either Taif, near Mecca, famous for fruit. Quraysh was trading in oil. Bahrain, was trading in coral, gems. It was destination of merchants. Bahrain also traded Yemeni fragrance of musk, importers from Yemen and India. Alkharsan was the most popular cities which was characterized by her Spears, City that was selling Spears. City of Sohar, the oldest and the richest cities of Oman, it was the destination of India dealers, China, Yemen and East Africa for getting all classes of goods and trades. As well, Mirbat city was very famous it locates between Oman and Hadramaut<sup>60</sup>.

Sanaa as well as Adenone of the oldest continuously inhabited cities was the biggest and oldest, architecture trade Yemen's cities that included older Arab markets and famous for being the port of India, Cind, China, El Hijaz and Abyssinia, whereas Bilman city was famous for its Albelmanihan swords<sup>61</sup>.

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<sup>58</sup> Ibn Khaldun:ibid.

<sup>59</sup> Ibn al-Athir: ibid

<sup>60</sup> Ibn al-Athir :ibid

<sup>61</sup> Ibn al-Athir: ibid

Kufa is a city in Iraq and Basra in Iraq, witnessed flourishing during the boom era. The Basra was the destination of traders coming to its land from Elyria, El ahawz, Muscat and the peninsula, as well, many comers come by sea from Persia, India and Sindh. And said to them: "*Basra* is the city of the world and Madan is its trade and money." Besides the Basra city, *Elabla* city played big role in this booming trade. *Otba bin Ghazwan* described it as "great Tigris Basra Beach and the port of ships for Oman, *Bahrain*. *Fares*, Hind and *china*. *Khaled Ibn sfwan* said about it "we didn't see before land such as *Abla*, because it was the nearest, it has the purest water<sup>62</sup>.

**Mosul** was described as the door of Iraq the key of Khorasan, He said the Sapphire Hamwi : in his book lexicon countries : «Country of the world are minimum three **Nishapur** because they are the door of the east, and Damascus because it is the door of the west and Mosul because Nuncio to say what the two sides do not pass by» Besides, Mosul, Anbar city was flourished trade city and it links between Levant and Baghdad, whereas El Ahwaz was the destination of reckless traders due to dangerous routs<sup>63</sup>.

The Levant was known before Islam as the store of Arab especially Gaza city, is located in the south of it. And El Gafar city, is located between Palestine and Egypt, included al-Quds, Rafah and El Arish all of them were inhabited, in which markets, shops, motels, but Ayla city is located in the red sea so it's considered as the south port of Levant. its people were a mixture different kinds of people.it was a home to many Umayyad people especially *Osman Ibn Affan* servants, exactly like it Basra city in the center of the Levant where traders could meet together<sup>64</sup>.

Either the cities of Cyrenaica has marked since former times to the Islamic period, market prosperity and abundance of agricultural and industrial products have on the coast of Cyrenaica many malls and contributed to economic and business process it was as a bridge between the Islamic world and other business centers deep

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<sup>62</sup> Ibn al-Athir: ibid

<sup>63</sup> Yaqut al-Hamawi : ibid

<sup>64</sup> Yaqut al-Hamawi : ibid

in the African desert<sup>65</sup>. (See Chapter 4 for more information dealing with the economic life of the territory)

## **2.2. Immobile cultural monument in Cyrenaica:**

### **2.2.1. Ancient mosque in Awjila:**

Antique mosque Awjila, has been built since the beginning of the Islamic conquest, shaped in a paramilitary body, its length 24 and exposed 19 meters, surrounded by the four actors yard display of 4 meters and has nine sections, one of which overlooks the field Castle auroman, one of the ancient monuments. Mosque has five arcades, from the Middle divider.

The number of columns were designed to carry the twenty domes the dome, and is roofed by 21 conical domes made of mud brick and limestone. Each dome has small openings so that light can enter the building. The domes also serve to keep the interior cool, providing a form of natural air conditioning. It also prevents rainwater collected on the roof due to the conical form.

Despite the different nature of the factors it remained coherent like a built in the recent past. This mosque has acquired special importance during the flourishing of trade convoys from West to East and from North to South, where a traveler can stay between the corridors of this mosque and find his shelter, food, drink, comfort and convenience<sup>66</sup>.

Awjila away from Benghazi, about 400 km to the South, where the historian Herodotus visited in the year 400 B.C. and was named Awjila, and is one of the few regions in the world that has kept its name without distortion all this time, it's also mentioned in ancient Egyptian reliefs<sup>67</sup>.

«Antique» Mosque is the city's oldest mosque in Awjila North Africa, characterized by unique roofing method through conical domes, model and is the

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<sup>65</sup> Abdelaziz Thaalbi: History of North Africa, to achieve the birth of Ahmed bin Mohammed Idris, a review of coastal Hammadi, Second Edition, Lebanon, 1990

<sup>66</sup> Abdul Qadir Tulaimat: the population of Libya when Yacoubi, historic conference, March 16 - 23.1968, Libya in history

<sup>67</sup> Herodotus (484-424 BC) and the writing of history

same model that characterized the architecture mosque in Awjila without other oases of Libya<sup>68</sup>.

### **2.2.2. Immunizing Muslim coastal cities:**

In the Levant and Morocco ,The March of Islamic conquest process required to secure coastline along the Mediterranean Sea through the restoration and consolidation of Roman or Byzantine fortresses on the one hand and the development of new forts to serve as coastal defense bases in the face of the Byzantine raids that threatened the Islamic conquests and its stability. "the observer," Vanguard "of the oldest military fortification erected by the Muslim *Sahel Al-Shami*, was an essential element of the defence of this coast, and these were Landscape works throughout the season warm year, rekindling the fire on top, a fire that runs at the speed of light and ignition distance don't spend hours until all fortified coastal cities have learned of the existence of the danger and then meet the Almoravids and marching toward the light source to reach the wanted area<sup>69</sup>.

This fortification of coastal cities was required as strategic necessity due to the political circumstances at that time, it was the opinion of Muslims keep Roman or

Byzantine fortresses that had arrived in good condition, and they decided to rebuilding and strengthening forts rundown, as well as Muslims built new forts such as Sufiyan Fort, these forts had ancient history From the time of *Umar Ibn Al-Khattab* (13 \_ 23 AH) and '*Uthman Ibn Affan* (23 \_ 35 AH)<sup>70</sup>.

With regard to military installations in Egypt and Morocco required the March of Islamic conquest of this country secure the coastline along the Mediterranean Sea through the restoration and consolidation of Roman or Byzantine fortresses on the one hand and the development of new forts to serve as coastal

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<sup>68</sup> Abdul Qadir Tulaimat:ibid

<sup>69</sup>Mohammad Abd Alhadi shira : the history of the Arab fortifications in the first and second centuries AH (Studies in Islamic monuments), the Arab Organization, Culture and Science, Cairo, 1979, p11-14

<sup>70</sup> Mohammad Abd Alhadi shira: ibid

defence bases in the face of the Byzantine raids that threatened the Islamic conquests and the process then stability<sup>71</sup>.

### **2.2.3. Tocra Castle:**

Tocra was strong military bunkers when conquered by ' *AMR Ibn al-' AAS* during opening of Cyrenaica. At this time Green Mountain was protected by several forts and towers in the Byzantine era and Muslims don't make care of coastal cities that weren't good contact plateau at home and did not want to keep the local military administration in isolated places in the mountain before the Islamic Army withdrew into strong fortifications and Tocra where you can withdraw easily if necessary where it has advantage strategic, is located at the beginning of the vast coastal plain which extends even to the West of Benghazi in this domain was easy enough to maneuver and can supply up from Tripoli also can withdraw overland toward her too<sup>72</sup>.

And what matters are the monuments of the city military installations are particularly Tocra dating to Byzantine and medieval Islamic archaeological excavations have revealed the Byzantine naval constructors re-utilised in the Islamic period is the two fortresses, one is located inside the ancient city walls and may perish now and the other is located in the northeast corner outside the city walls, known as the castle of "Alakorih" to the existing town.

#### **2.2.3.1. Architectural planning of the castle:**

It is clear from the scheme of the city, they occupy square irregular angles, length about 600 m 0.5, surrounded by walls on three sides in the South and East and West, these include fences on the square and rectangular towers, numbered "31" towers and reach within monumental city through three doors, one of which is located on the South side towards the city of Prairie and the second is located on the eastern side towards the town of Tolmeitha "third and last. It is located on the

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<sup>71</sup> Mohammad Abd Alhadhi shirh: ibid

<sup>72</sup> Dr. Abdullah Kamel Abda: Studies in Islamic civilization and monuments in Libya, the Arab Horizons Management, Cairo initial edition, 2002, p. 89



Western side towards Benghazi fourth area is overseeing North Sea directly without a fence.

Indeed, fortify the city in this way consistent and fortify the city of Tripoli when a hotspot of AMR Ibn al-' AAS in 22AH. of 624 AD.<sup>73</sup> where the city was surrounded by walls with three aspects in the South and East and West, North side, he oversaw the Mediterranean directly without a fence and lack of immunization of the maritime cities side to Roman control over complete control of the Mediterranean at that time and then felt the need to fortify the Byzantine cities of north coast<sup>74</sup>.

Given the importance of the city of Tripoli and the Byzantine hazards besetting them, on the one hand, and declining importance Tocra when Muslims since the beginning of the Islamic conquest of Africa from Cyrenaica and capital city military base them on the other hand, evolved fortifications Tripoli compared to fortifications Tocra and represent this evolution in the construction of the wall of the North Sea by Hrthmh Ben's eyes. Bakri has said, "And the town of Tripoli great stone fence and is on the beach. And not between the city and the sea wall but built a city wall Tripoli which follows the sea Hrthmh bin eyes while his mandate of Kairouan<sup>75</sup>.

This regarding fences in towns of Tocra Libya regarding Castle in cities and important city of Tripoli when attacked by Amr bin AAS was the Roman Byzantine fortress from the West so AMR Ibn al-' AAS established when a hotspot when rising known as the dome was built East of the city, and the Ottoman Castle in Tripoli on the subject of the Byzantine and Roman Fortress corresponds to this situation completely Castle city Tocra included Roman Byzantine fortress city in the northeast corner of the protection The city is the position you constructed it then Ottoman Castle<sup>76</sup>.

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<sup>73</sup> Ibn Abd al-Governance: Invasion of Egypt, and its news, p. 171

<sup>74</sup> Abdelaziz Thaalbi: ibid

<sup>75</sup> Al-Bakri Book of Roads and Kingdoms, c 2, p 253

<sup>76</sup> Dr. Abd Allah Kamel: IbId

### 2.2.3.2. Tocra citadel location

Northeast corner of the city from the outside adjacent to the end of the East wall of the North overlooks oversees directly , the city of the Eastern and southern sides on the Eastern wall of the West. it's clearly that this castle is from the Byzantine castles that were built in the Islamic era during successive periods so that it could do its role as a Control tower and a military base in the face of threats to the Islamic Cyrenaica coast and this Castle similar to Tripoli castle in Its inception and evolution in addition construction is adjacent to the old city of the West in the history of Roman and Byzantine periods and was constructed through subsequent eras and *Dr.Fawzy fakharani* mentions it was rebuilt by the Italians after the occupation in 1328 AH. of 1910.AD<sup>77</sup>.

The castle was constructed from limestone which is known geologically as the "limestone Tocra" like the rest of the city's ancient religious establishments and civil with calcareous rock types in the area<sup>78</sup>.

To reach the Castle precincts from city of Alakorih through main road lead to global portal contains two small round towers and then lead the gate to the Castle precincts.

The castle includes two entrances located one on the eastern side and the other is located on the West side as regards the eastern entrance, reached the previous gate through the ascendant and makes the entrance hole placed height 2.30 cm, this wall has lost this nugget from the East either main entrance, reached through a hole but held a stone staircase led from three degrees lead to open corridor bordered by a stone fence sides rising by 60 cm, and the corridor to the front of the stone Reach from North to South, with 4.13 entrance heading hold of two pointy and the breadth of entrance reaches about 1.50 ,2.50 m, until the beginning of the Decade and overall height 3 cm, with regard to the western façade and entrance you reach them through four stone stairs lead to a stone staircase of seven degrees in turn leads to a rectangular base in front of the entrance its measure 2.20 3.75 m, rising from the

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<sup>77</sup> Dr. Fawzi Abdel-Rahman Elfakrani: Spotlight on history Tocra, p. 565

<sup>78</sup> Ali Salem Iterk: Tocra City, p. 10

Earth by 1.30 pm, we get through to the western entrance, a rectangular slot stands Width 90 cm, with a height of 2.95 m, and a thickness of 55 cm, tapered contract of two gear like the eastern entrance and crowned the western façade From the south side it has a concrete panel, written on it the names of people who live in it<sup>79</sup>.

### **2.2.3.3.Castle from inside:**

Connects the eastern entrance to the rectangular area exposed leading to stone staircase of 16 degree determined by the stone fence, the stairs leads to rectangular area leading to the stone facade stands at 2.70 m extension, and contains the top entrance to reach the halls of the Castle and the entrance is a rectangular slot gear holding tapered from two former entrances modeled according to height 1.72 m until the beginning of the Decade and overall height of 2.57 m 83 cm in thickness, and from this entrance to The first Hall is a rectangular-shaped area stretching from North to South by 5.5 m east to West by 3.85 m, seen from albratim wood residues as covered by a wooden ceiling of wooden planks and the Hall to the sea through the rectangular slot come of two pointy contract came with 95 cm, breadth and height of 1.75 m, a thickness of 83 cm and includes in its western entrance slot rectangular topped held straight wide 80 cm, height 2.10 m thickness of 35 cm, and of To the second Hall is a rectangular area stretching from North to South by 5.37 m, from East to West, 1.50 m, floored the.

On two floors, the first extending by 15 cm, and extends the amount of 1.80 m, on the north side and the West side Hall of the castle through two replicas above each other on the rectangular body scale 60 x 80 cm, 65 cm thick, and ends in the parking Hall Northwest entrance height of 1.74 m, width 82 cm by 55 cm thickness. As regards the third courtroom are almost square 3.65 m x 3.4 m, and opens onto the patio through the entrance go straight beams came wide 65 cm, height 1.80 m thickness of 35 cm and includes the Hall in its Western interiors designed identical to breadth of 63 cm, height 85 cm, thickness 32 cm in the south wall also includes a

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<sup>79</sup> Abdelaziz Thaalbi: ibid

solid income were widening 70 cm, height 70 cm, 55 cm, and by examining the walls showed some adjustments by the Italians<sup>80</sup>.

#### **2.2.3.4. Courtyard and Tower:**

We can reach the yard through the first Hall which includes at the western end of the southern wall at the entrance of two pointy heads holding the breadth of 80 cm and a height of 2.5 m, thickness of 65 cm, this lead to the entrance to the courtyard is exposed and has been a part of the southern and eastern sides of stone fence rises by 70 cm , thickness of 55 cm and we can see stone facade from the West side of The courtyard stretching from North to South by 6.35m, include two architectural firms, one at the southern end is the third Hall that we meet in architecture Castle and the other at the northern end, is a high tower, built by the Italians rise by 7.70 m.

Connect the top of the Castle Tower for its North part through stone staircase consisting of three stair flights consists first of seven degrees and then get into a rectangular area measuring 70 cm x 1.50 m, in turn, lead to the third step consists of six degrees and then get to the top of the inside of the slot through a gap its width 65 cm and height of 1.85 m, thickness of 40 cm, where rectangular area measurements 75 x 1.60 m, covered by a wooden ceiling rise by 2.50 m, and then we can see another tenor goes up 30 cm from top, wooden ceiling and finally crowned the tower balconies as warfare architecture in the upper Hall of the Tower has created a hole in the southern roof came down 45 cm wide, height 40 cm, thickness 40 cm, also created a similar slot in the East as well as a linker in the Northern Sea and reaches full height of the Tower until the beginning of the balconies 7.70 m either balconies, rise by 40 cm, and the North patio is a limit to stone interface extends from East to The West also include two architectural firms, one to the East and represents the southern wall of the first Hall, the other lies to the West and represent the southern wall of the second room<sup>81</sup>.

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<sup>80</sup> Abdullah Kamel Abda: Studies in Islamic civilization and monuments in Libya, the Arab Horizons Management, Cairo initial edition, 2002, p. 89-97

<sup>81</sup> Abdullah Kamel Abda: Ibid

#### **2.2.3.5. The second and fourth Hall courtyard:**

The first courtyard reached through the slot was not arcaded, located between northern and Western walls of the forecourt, its wide around 60cm, consists of a rectangular area that measures 4.35 x 3.5 m, it was overseen by the North wall of the Tower, which extends the amount of 1.60 m, then follows this stretch of peace leading to the top of the tower as it is bounded on the West side of the stone wall rising by 1.80 m, the terraces as naval rise by 40 cm, and is bounded on the northern wall contains a rectangular entrance hole go straight made with the breadth of 75 cm, height 2 m thickness 50 cm, and extends this interface by 3.60 m and ends at the western end of which is open is not held to reach the West entrance to the castle through the landing four stone steps.

The fourth Hall of the North wall of the second court, a rectangular covered wooden roof slabs based on Bratim, and includes the Western Wall window oversees west entrance from rectangular area scale 1.50 x 1.95 m, as created in the Eastern wall architecture opened the door above the rectangular Hall II, as well as creating architecture in the northern wall rectangular entrance hole and topped by pointy contract from two supervising the sea reaching one meter in width and height of 1.80 m up The beginning of the Decade and up 2.95 m, a thickness of 60 cm, and was rebuilt by the Italians and this aperture leading to extensions in the North faded in after excluding the remnants of the Western Wall that represents the extension of the Castle from the West<sup>82</sup>.

#### **2.2.4. The Fatimid Palace of Ajdabiya**

The Fatimid Palace is located in the center of the city of Ajdabiya and is one of the most important Islamic monuments, remaining in the territory as well as the importance of the city's business and being a conduit for convoys, this city has known at Fatimid's days after taken by the *Fatimid Al-mu'izz Li-din Allah* as Fatimid army camp in Egypt. He dug crawler by Wells and cisterns and established Palace succession by *Al-maqrizi* mentioned that the year of 355 AH., *Al-mu'izz* ordered to

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<sup>82</sup> Abdullah Kamel: IbId

dig wells in Egypt, built for him in every home<sup>83</sup>, and *Al-mu'izz* was living in Ajdabiya Palace, after he left Capes. He welcomed greatly from the people of Ajdabiya, because of his digging for wells and cisterns, and *Al-mu'izz* was accompanied by soldiers and companions including one of the most famous men called *go'zer* who suffered from great disease so was carried to the Palace by *Al-mu'izz* and was buried in the Palace mosque<sup>84</sup>, *ElAbdari* described Ajdabiya Palace as slash palace at the emptiness of the Earth<sup>85</sup>.

#### **2.2.4.1. Architectural planning of the castle:**

The Castle shaped as a rectangular its dimensions 28.50 m x 20.50 m, divided into six main towers building parts of four round towers at each corner of the Castle and the four main actors and its diameter of these towers mostly 3.50 m opens each tower of the round towers in the room across the four corners of the Palace either other towers are square shape their expansion 2 x 2 m in the middle of the North wall and the other in the middle of the south wall of the building, the entrance to the castle on the East side and reach large 2.85 m, the thickness of the external walls of about 1.15 pm, either thick inside about 70 cm, and the entrance is a passage along the 4.26 m, is going to clear entrance width 8.30 m x 3.70 m on two small sides, is moving from the Lobby<sup>86</sup> in front of Center minors almost a square shape, dimensions 14 x 14 m, span by round huge lobby columns apparently was flying Cap of lobby. Over the lobby on the flanks that span a number of halls, three on the side the left and three on the left side it is accessible to reach it. The distribution on the side of Iwan huge round columns seem to be that they raise the ceiling Iwan and along Iwan on the flanks distributed a number of halls of three of them on the right side and three on the left side is accessed from within Iwan two entrances on each side and open the halls of this, some larger halls and on the sides up breadth 8 x 3.50 m and lead to, two Conference rooms on both sides to the towers of square located in the area of the

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<sup>83</sup> Maqrizi, Taqi al-Din Ahmad ibn Ali: *Ataaz Alhanafa news imams Fatimid caliphs*, investigation. Bearer Jamal Al-Din, Cairo 0.1979

<sup>84</sup> Ihsan Abbas and Mohammed Negm: *Libya in the history books and biographies*, p. 254

<sup>85</sup> Al-Abdari: *Moroccan trip Damascus*, P. 236

<sup>86</sup> Iwan: it is a rectangular or square with three walls and one wall and two Both sides, while the fourth wall open and oversees the arena Central

middle of the palace walls, represents the third part of the palace, which is located at the end of the western corner of it in the back of the building block or the throne Hall, which starts after skipping

Lobby through two entrances leading to the accidental corridor breadth  $3.25 \times 4$  m, and covered with a vault semicircular shape and ends hall two entrances in the form of a circular apse preceded by two columns circular also smaller and breadth of  $3 \times 2.20$  m and covers the apse dome and clear, and should be noted that there are two halls on both sides of the block throne, one on the right and the other on the north are accessible in two entrances of the previous mentioned corridor, which leads the throne hall<sup>87</sup>.

#### **2.2.5.Castle Elmazya or Elezyat:**

This Palace is situated at the south of the city of Derna, expressly in Elezyat area located southeast of green mountain and this Castle attribute to the Fatimids when they were moving to Egypt, the second Islamic palaces dating back to the Fatimid period in the region<sup>88</sup>, *Ibn ABI dinar* had said as a station from Moezs stations which descended "and left home in his Castle, built for him in Ajdabiya, then moved to his palace, known as Elmazya in Cyrenaica and remained in his march to Alexandria<sup>89</sup>. The region was named in the name of Caliph *Al-mu'izz Li-din Allah* and who seems that its name changed from Elmazya to Elezyat throughout the time.

It emphasizes contemporary historians as one of the Islamic Fatimid palaces erected for a break Muizz Fatimid in Cyrenaica, and got him he was going to Egypt in 362 AH / 972 m east of an Ojaddabah stage<sup>90</sup>.

##### **2.2.5.1.Planning of the Palace:**

The Palace building surrounded by walls and fences inside it the entrance poor condition, in the middle of the Eastern wall where the gate to form a large arc when you skip the fences towards minors, we encounter the remnants of small walls

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<sup>87</sup>Wanes Omar Aboltiaha, Ibid

<sup>88</sup>Maqrizi: *Ataaz Alhanafa*, C 1, p. 96

<sup>89</sup>Alzawy: *The history of the Arab conquest*, p. 257

<sup>90</sup>Alzawy: Ibid

covered with semi-circular shaped Lobby or break in front of the building of the Castle and now, the rest of the walls, South wall to the inner Palace and the door is covered with two half-circular and cleave by another wall of the West area and covered with a semicircular held these two wall hangings seems to geometric shape deflector when drew down and cannot the remnants of walls to minors or that they represent a separate building.

The castle is located in the Centre of completely those aforementioned walls and castle building looks from the outside to form a square with dimensions of 15.50 x 15 m and fences take a deviant form and 7 pm to take fences and widening of the hand ,the Hall and the narrow walls whenever headed to top giving the castle the externally visible form almost pyramid, entry to the castle main entrance portal, the first from the South reaches 90 cm wide with a height of 2 m and is connected by corridor 4 x 2.20 m and covering this corridor cellar gabled shape topped by a triangular opening toward the entrance of the South side and another slot in the East side under roof algnloni and intended lighting and ventilation, left home westward from the entrance to the corridor door Semicircular leads to a small room covered with a dome shape and repressive central dome is a circular aperture for lighting in the South-western corner of the room there is a well of water circular shape and finish this room from the northeast side corridor broken open space via a very narrow door hardly enters a person standing and covered with a semicircular arch and reach the breadth of this room is 3 × 3 m, skips above entrance corridor through the entrance is wide and is covered with a semicircular is held to break or clear in the middle of the building width 4 x 3.40 m covered with a dome shape with a central circular aperture for lighting<sup>91</sup>.

Everyone can see clearly , for that second entrance to the building from the East side, which opens with the rest located downtown building topped the entrance threshold is flat and large of 1.15 m and height 2 m the rest rooms in the Center perfectly square room on the West side a semicircular entrance and roofed with a dome and semi-circular central open for lighting and ventilation, and interestingly

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<sup>91</sup>Wanes Omar Aboltiaha, Ibid



there opening as midnight window the rest in the middle of the west wall is going to end up a stairway to the roof of the Castle and in secret and takes the stairs two steps first step From the East and the other towards South to reach the surface, and there are some obvious extensions visible on the eastern side of the Castle corridors seem mostly prepared as rooms to warehouses or prisons or services for Citadel seem to some of those lanes was exploited as attached bathrooms outside the castle to use red in some building remuneration with the lack of remuneration in this desert region<sup>92</sup>.

### **2.3.Conclusion**

This chapter is a summary of the overall shape of the Islamic settlement and discussed the idea of cities, especially in the early period of Islam, it is considered an extension of previous cities – Roman and Byzantine – with the introduction of elements of Islamic and religious monuments – mosques. Either, in later periods was founded new towns in some Islamic regions. Either in Cyrenaica, most Islamic cities have existed in prior periods of conquest.

As well as turning to mosques and how Muslims care architecture and how the city contains a mosque where prayers are held and holidays, plus a number of mosques in the city after the population of the city. Also was referring to forts and castles in Cyrenaica. This chapter has referred clearly to the enormous amount of forts scattered throughout the territory. This is due to the researcher's opinion that Cyrenaica was a gate which the Islamic conquests moved rapidly to open the rest of North Africa in addition to deep areas in the desert, and this leads us to say that Cyrenaica was a main support for Islam if there is any emergency of deployed Islamic armies in North Africa. Also briefly referenced in the markets and how it was in that period.

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<sup>92</sup>Wanes Omar Aboltiaha, Ibid

## Chapter III

### Social characteristics of Burqa region

In this chapter, we illustrate how Islamization and Arabization has happened of this region in a short period, which raises some questions about a major shift occurred in this society ,this has changed the religious pagan and Christian beliefs in Islam and its entry in a short period ,this made many questions in addition to his mastery of the Arabic language about how they transformed this society into an Islamic Arab identity in the early time, so we must know the religions and languages that were prevalent in the region and the demographic composition such as the Islamic conquest and how turned and melted into the region in the silo of the Islamic civilization to become the civilized face of the Arab Islamic region to the present day.

#### **3.1.The population of the territory before the Muslim conquest:**

The oldest references to Libyan society the ancient Egyptian talking about it before the Pharaonic domains as a foreign people have contrary characteristics and features of other people such as colors and ornamental badges and clothing label.

And naming several names such as "Tahno" and then "Tamho" and has also talked about Meshwesh and they are Horde moved toward Libya from the West during the mid-Millennium BC in the same period, Libya has been subjected to waves of displaced European peoples known in inscriptions of Egyptian antiquities with sea peoples and of all those Libyan society Shaped BC<sup>93</sup>. In addition to:

##### **3.1.1.The Greek Class:**

In the 7th century BC in the eastern side of Libya "Bentabolis" another people came called Greek people and were able to establish state belong to them and publish Hellenic civilization. And to them is attributed the genesis of the five cities. Greek ruled "Lbentabolis" almost six centuries, their existence as a people not ended, their civilization doesn't finish and did not abandon their language even after the Roman

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<sup>93</sup> Herodotus: Herodotus talk about the Libyans translation: Mustafa night-blind Knowledge House Royal Institute publications Rabat first edition in 2009, p. 65

domination of the territory. the majority of the Greek population continued to five cities in Cyrenaica until the entry of the Arab conquerors to Cyrenaica and that means fusion Greece with population in this territory<sup>94</sup>.

### **3.1.2.The Jewish Class:**

After that, Palestine subject to the Ptolemies and groups of Jews was transferred to the east and west of the country, their numbers too increased to have the ability to do those devastating revolution in 115 AD. And that almost destroys the contours of Greek civilization in Cyrenaica. However, those habitants didn't mix with people, did not melt for a religious creed, ethnic origin, and also in the history the new Jews invaders come after they suck the wealth of people leaving the country before feet of other invaders hit them<sup>95</sup>.

### **3.1.3.Phoenician Class:**

Early in the first 1,000 BC, new Phoenician people came to country. And native came to the coast of Lebanon or the land of Canaan, On the eastern shores of the Mediterranean , They belong to Sami who differs somewhat from the Libyan component attributable to the garrison in race, And continued to rule the Western side of the country until the Romans spent on their own in the mid-2nd century BC, They represent foreign intruder element on country and they fused with the Libyans and did not leave the territory after their demise and continued as ordinary Roman nationals and called servant of romans , In some Arabic sources<sup>96</sup>.

### **3.1.4.The Byzantine element Al vandals Class:**

Having divided the Roman Empire into Eastern and Western, eastern side of this empire suffered from the Byzantine influence. This flow mixed with new items out of the country (Turkey-Balkans-Russians-Cham),also the West side of the

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<sup>94</sup> Mohammed Mustafa: Libya in the era of the Caliphs, publish a library of thought, the first edition, Beirut, pp.44-45

<sup>95</sup> Dr. Atta Abu Ruya: Jews in Libya, Tunisia, Algeria,Library Enzak, Cairo, 2005 , p, 28-29.

<sup>96</sup> Ibn Khaldun, Abdul Rahman bin Mohammed Al Hadrami: lessons and the Office Debutante and the news, Library thought for publication, Beirut,

country faced Al vandals class who were able to form a state, ruled almost a century since ended their crucible of Libyan society<sup>97</sup>.

### 3.1.5. Berber:

One of the most famous and oldest about the origin of the Berbers in North Africa are found when *Ibn ' Abd Al-Hakam* says "the Berbers in Palestine, their king *Galote* since Dawood (peace be upon him) killed *Galote* so Berber went out towards Morocco till finishing the Loubet and Mrakia they are states from Western Egypt. They were drinking from sky water and does not drink from the Nile<sup>98</sup>.

They dispersed there, Makhila, zenata moved to morocco and inhabited mountains and lowata, inhabited the land of Antabels Cyrenaica, and dispersed in the Morocco and spread it even reached the Swsa. And Hawara lived in Lebda, whereas Nafusa lived in Sabra for this reason Rome abandoned it "we find this novel? Approximately The same source when several other historians such as *Ibn Al-athir* writing full of history<sup>99</sup>.

From the foregoing, it is apparent that there no people of pure race named regional Berber, Bentabolis ,wetriolis or Cyrenaica and Tripoli when Arabs came to it and they are a mixture from Meshwash and ended with El vandals and entered the Phoenicians and Greeks and Roman of multiple races and therefore originally Berber unit was a legendary unit not only, Arabs people sprayed everywhere after the conquest, making population banding to protect themselves and shield them from fusion of Arab expatriates<sup>100</sup>.

Since the income of North African Arab conquerors found the rest of the Phoenicians, El vandals not fused in the barbarians yet. they called Romans including Greece who lived in Cyrenaica who were that the Byzantine State language was Greek and can say that Arab Muslims when they come to Africa found these

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<sup>97</sup> Mohammed Mustafa Pazamh: *ibid*.

<sup>98</sup> Ibn Abd al-Hakam: *Invansion, Egypt and news*, Leiden edition 1920

<sup>99</sup> Ibn al-Athir, Ezzedine Abu Hassan: *full of history, to achieve*. Abu Abdullah redemption, House of scientific books, Beirut, First Edition, 1987

<sup>100</sup> Abdel Fattah Ragab mohammed: *The political situation in Cyrenaica province during the Fatimid era*, Mukhtar Journal of Human Sciences, No. 28

three classes and their indigenous Berbers and merged with peoples who mingled and fused with them, as well as Africans They rest of the Phoenicians, the El vandals continued to retain their identity and characteristics that separates them from the Berbers, and most of these races are Roman They are a group of European nations that make up the Byzantine element which was a Roman Westerners and the rest of Greece, who settled in Cyrenaica<sup>101</sup>.

### **3.2. The population of the territory after the Islamic conquest:**

After the conquest of Cyrenaica by *Amr bin AAS* left leader *uqba ibn Nafi Fihri* calls to Islam, and during his nearly quarter century Uqba succeeded in attraction many Tribes to believe in Islam like Lwata, Nafusa, Nfraoh, Hawara and zwaghah Yakut says from Uqba “many of the country's population of Berbers entered into Islam.

This great man called *Ibn Nafia Al-Ansari* in Cyrenaica played major role in consolidating Islam when he was Governor of Burqa and even His death in 53 his mausoleum of the great sahaabi may Allah be pleased with him still in the city to this day<sup>102</sup>.

We can say that the speed of the Arabization of the region due to two reasons, the first is the lack of population which is evident from the frequent wars by continuing conflicts between the two Byzantine and Persian which destroyed many cities of Cyrenaica " korini" which became agent expelled population because these wars were required of men and materiel lost many men tenderly in their struggle against the Romans and later the Byzantines and losing large After a revolt against Phocas, Emperor Heraclius in 636 AD where gently moved out of three armies destined to Greece and Egypt and Africa and did not know what happened.

It was not known until now their destiny, the second reason is the frequent migrations of Berber towards Andalusia like what happened after the exodus of the

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<sup>101</sup> Abd El Qadir Tulaimat: The population of Libya when Yacoubi, historic conference, March 16 - 23. 1968, Libya in history.

<sup>102</sup> Mohammed Hussein Murtada: Vanguard of the Islamic conquest in Libya and Jihad Zuhair scourge and Roafh Ansari p.134

Berber ones accompanied by Tariq Ibn Ziyad in 711 AD. when he went to open the Andalusia were 7,000 and they leave with Musa bin Nusair to Morocco there were 10,000, as well as the migration of Berbers who have been lured by the riches of Andalusia during the 8th century and continued until the end of the migration of the middle ages where the Berbers form the overwhelming majority of Muslim immigrants to Spain and is Resulting in lack of barbarian element in Burqa but in some southern oases owing to successive in addition to Arabic tribal migrations that came with migrations armies and gently settled especially that these migrations have found a place in Burqa and other countries Morocco add to human migrations that settled Burqa during the Fatimid period marked by the advent of Beni Hilal and Banu Salim and formed an event of paramount importance where would creep to their branches (Zaghba-,Riah-alathbeg-ADI) even they got Burqa and brought emigration Beni Hilal and Beni sound great and strong component of Arabs had a great impact on the configuration of genealogists This element has rocked the incoming component often barbaric but spent it sometimes<sup>103</sup>.

### **3.3.The previous religions of Islam in Burqa:**

Pagan was widespread in mildly like the rest of the primitive peoples have had their beliefs associated with nature closely have worshipped the Sun and Moon and Herodotus tells that all Libyans offer Eucharist for the Sun and the Moon alone<sup>104</sup>.

They also worshipped natural elements such as heaven and hell, and the sea and the mountains and Lyon says in his book "description of Africa" that they were Gentiles like the Persians and the Romans, who worshiped the Sun and fire and make for a beautiful ornate temples of worship within fire spark guard night and day so as not to turn off as they did in the Temple of Romans goddess Vista<sup>105</sup>.

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<sup>103</sup> Gomaa Saed Hammad : Salamah and definition of Cyrenaica region, Mokhtar Journal of Human Sciences, white, No. 30.2015.

<sup>104</sup> Asatifan Akesel: ancient history of North Africa, translated by Mohamed Tazi Saud, the first part, the new Knowledge Press, Rabat, Morocco for the first edition 2007, p. 209

<sup>105</sup> Leo Africanus: Description of Africa, translated by Muhammad Haji Muhammad and green, Islamic Maghreb, library Beirut, Lebanon, second edition 1983, p. 74

It is understood that a landmark Numidia and Libya they worship the planets and bring her offerings and some black Africans who adore kighamo and meaning in their language the Lord of heaven and had felt that feeling without no Prophet or scientist guide them<sup>106</sup>.

Also affected by the Egyptian religion they worshiped their worshiped especially the Egyptian goddess ISIS, especially as Herodotus that women of bug refrain from eating beef and pig, out of respect for Egyptian goddess ISIS she took the cow as a symbol<sup>107</sup>.

Upon the arrival of the Greeks, to Burqa they Cyrenaica hold their religion which they in their ancestral land, continued to worship God and many fictional sons of her luxurious temples in all cities and villages of the region and their traces are still visible and a popular destination for tourists to this time, settled West of korini temple to god of war Jupiter and in the East Temple of the god Zeus and the goddess ,they imagine many gods such as Aphrodite and others which we find in mythology and they do not perform considerable work only after the priests of God tells them to do or leave it<sup>108</sup>.

### **3.3.1.Christianity in Cyrenaica (Burqa):**

Christianity arrived Cyrenaica early since the era of Christ, when *Samaan al-korini* who carried a cross was a son of Cyrenaica, even *Morks* himself who attributed to it Cyrenaica. it is said that he stayed in the country with between 40-61 ad promising new religion and he established the first Church of Cyrenaica before to establish the Church of Alexandria, and has proved the relevance of Cyrenaica in early Christianity this is revealed by archaeological excavations that churches scattered in the territory such as Olbia Libya Palace Church was his doctrine of *Arius Al-Iryani*, who helped *Ibn Tolmeitha* to enter Islam ,one five cities despite the spread of Christianity and most of the population of ancient pagan turned to Christianity which became the official State religion but Christianity fully spread, even Paganism

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<sup>106</sup> Leo Africanus: *ibid.*

<sup>107</sup> Leo Africanus: *ibid*

<sup>108</sup> Herodotus: *ibid*

persisted list and list of rites and rituals practiced where the Libyans continued to worship idols and local Greek was notably ausris and Amun in the East and Libyans don't give up these beliefs although spread of Christianity. Even *Procopius conversation* said that Gallo and Awjila which are two cities located in South County of Cyrenaica about them he says "they maintained the old worship so that they were senior to them special temples dedicated to Amun and Alexander the Great until the reign of Justinian, who did not leave any away followed to convert their entire religion as a result of this population turned into Christianity and built their churches for the Gospel has been recited in the language of Latin that has lived mildly religious conflict between Christians converts for all doctrines and got burned with fascinate of politics that prevailed in the Roman world for three centuries that preceded Islam<sup>109</sup>.

### **3.3.2.Judaism:**

Historical sources reported the exodus of Jews from Palestine to Egypt and North Africa during the Ptolemaic. There were temples in Libya. Jewish revolt in Burqa 115 AD. Years of violent revolution that has consumed the country over 200 000 inhabitants spread guide Jews during Roman times whereas, Judaism has not spread significantly and it was because of the narrowing of the Romanian state and cooperating with their enemies the Persians. they had chased them down and tried to force them to convert to

Christianity, causing them to turn to the Gentiles in the South of the country where it does not affect them the Roman authority and not the Christian Church<sup>110</sup>.

From the above it is clear that social and religious situation in which it was Burka before Islam Berbers are indeed wondrous mixture of peoples and civilizations, including several languages spread and not them alone ideological exhaustive, but there are idols and pagan, Jewish and Christian multiple sects in addition to the State of tyrannical and brutal tribes rebel wars going on. The situation

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<sup>109</sup> Mostafa Mohammad Pazamh: the history of Libya

<sup>110</sup> Dr. Atta Abu -Ruya: ibid



was paving the Islamic Fatah and Hua explains the lack of resistance Cyrenaica also resisted previous calls and entering into Islam in a short time<sup>111</sup>.

### **3.4.Languages in Burqa before Islam:**

The Greek language is the dominant language and governance and the language of administration in addition to , living Berberian language like Tubu and spoken by the inhabitants of the South-Eastern Burqa and Kufra ,OASIS such as tazirbu and they contacted enlisted conquerors in reign of *Umar Ibn Al-khattaab*. It already is clear that social and religious situation of the mildly before Islam of Berbers are indeed wondrous mixture of peoples and civilizations spread including several languages, not including a comprehensive doctrinal unit but there are idols Pagan and Jewish and Christian doctrines, in addition to multiple State tyrant and brutal rebel tribes and ongoing wars. It was a situation paved for Islamic invasion explains not to resist the tenderly as resisted previous calls and entering in Islam in a short time<sup>112</sup>.

#### **3.4.1.Islamization and Arabization of the region:**

What helped the spread of Islam among the population is a good treatment of conquerors and their eagerness to treat non-Muslims but they have to pay tribute, the tribute was a pittance and *Omar Bin Al Khattab* wrote to Princes of the soldiers" women did not pay the tribute also boys " the tribute was accessible only one the adult. At the time of the Prophet Peace be upon him, Muslims<sup>113</sup> don't pay because they fight also *AMR Ibn Al-Khattab* make people of Cyrenaica pay thirteen thousand dinars as a tribute and also *Ibn Al-Athir* and *ibn Abd Al-Hakam* shows that the population was a few because of wars as well as the territory open disputes and make Islam freedom in establishing their religious rites and not tending to Conversion to Islam, as Christians did during the reign of Emperor Justinian. Showing tolerance of Islam and other religions. This has had a significant impact on the population,

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<sup>111</sup>:Abd El Fattah Hamad Rajab: the political situation in Cyrenaica province during the Fatimid era, the chosen magazine for the Humanities

<sup>112</sup> Al-Bakri: Book of Roads and Kingdoms, p. 6

<sup>113</sup> Nabil Luka spread of Islam by the sword between truth and slander the gate publishing house Cairo 2002, p. 225

voluntarily entered the religion of Allah in batches. Balathuri also said that AMR Ibn al-' as in his letter to *AMR Ibn Al-Khattab* that Cyrenaica<sup>114</sup> and zweila, was recognized their good obedience – Muslim paid their charity" also Christiane paid tribute.

After the return of *AMR Ibn al-' AAS* to Egypt left Uqba ibn Nafi Fihri calls for Islam nearly a quarter of a century during his stay in southern Cyrenaica which could make a lot of people from tribes of the Lotus-eaters and other tribes entered into Islam *yaqout* says<sup>115</sup>, quoting from Uqba that many people converted to Islam thanks to his effort,

Also *Roafh Ibn Thabit Al-Ansari* played a vital, big role in consolidating Islam when he was Governor of burqa and until his death in 53 and he is a great Ansari Sahabi of Ban Najjar Khyber also saw sham invasion and his tomb still exists in White City and is one of the most famous religious monuments in the city<sup>116</sup>.

The spread of Islam has led to the spread of language as a result, Population registered language to learn to read the Quran and learn the teachings of the religion of Islam, This was the main reason for the spread of the language add to that stability, many soldiers of the conquest and migration of tribes in Arabic

Localization based not only on the migration of individuals and Arabic groups that changed genealogist's configuration to this region but to embrace the population of this civilization and language<sup>117</sup>.

The Arabic language has spread gradually in Cyrenaica and The superiority of Arabic language was by choice not by Sultan Government ,thanks to the tolerance shown by the Muslims in addition to Arabs and Berbers similarity in terms of social composition consisting of tribes. This similarity social had a major impact in addition to desire positions and has been stable and its role as an Islamic rule to open Africa, It became the seat of the conquerors which brought the migration of *Beni Hilal and*

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<sup>114</sup> Al-Baladhuri :Invasion of countries p.265

<sup>115</sup> Yacouute Hamwi: Lexicon countries c 1:00 241

<sup>116</sup> Mohammed Hussein Murtada: Vanguards of the Islamic conquest in Libya and Jihad Zuhair scourge and Roafh Ansari p31.

<sup>117</sup> Hussein Moens: the Arab conquest of Morocco

*Banu Salim* of the Hijaz and stability in strong and significant element of Burqa from Arabs, they had to modify the configuration of genealogists and the linguistic situation in the region, Given the small population in the territory for these big migrations, in addition, Location of Burqa in the Middle West and East, which gave her the opportunity over scientists and writers going from East to Morocco for political, commercial or other. They must have had a passage from the region and their passing was like cultural seasons and went to the region many scientists, And the grammarians such as El Imam Sahnoun bin said, and the grammarians such as *kutaiba ja'fi ElNahwi*, and Younis bin Habib who had a great spread of language also, He also was travelling to seek knowledge, to the East. This had a significant impact on the emergence of some scientists from Cyrenaica like Ali Ibn brniki, Ibn El agdbi who was a man of letters and his writings in Arabic language Including a book titled *Kefaet El motahafez* and El anwaa ,also *Abu Ishaq Elagdaby*,who has many books including a book entitled *Elkafaya* ,and a book entiteled *El arood*<sup>118</sup>.El-Abdari described Burqa people's fluency In Arabic language by saying that Cyrenaica people are the best fluent in Arabic language because only few strange people visit them their Pure words not mixing with other languages and they are fluent until now<sup>119</sup>.

### **3.4.2.Education places:**

#### **3.4.2.1.Mosque:**

The main goal for building the mosque, find a place to worship only, but also the Prophet wanted to be mosque place which does not belong to any tribe and is a House for all, Because Islam make the Earth a mosque for Muslims, the Prophet meets with Muslims to worship, consultation, and Muslims wraps take about religion, in addition to Singing poetry, and trade ,Even sometimes sounds louder than the voice of worshippers, leaving *Omar Ibn Al-Khattab* mosque beside the place allocated to such conversations, to remain in a mosque dedicated to worship, education, judges, the mosque remained in first appearance so far. The caliphs,

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<sup>118</sup> El Hamwi Lexicon of countries c 1:00 100

<sup>119</sup> Abdari: Moroccan trip Damascus, 1999, p. 81

Governors have taken the building of the mosque when they open new countries on Messenger of God and blessings<sup>120</sup>.

The mosque is an important place of education and spreading Islam in addition to being a religious House of God which held ceremonies, where speeches and feasts and the Dhikr and worship has become the role of the mosque held by tutorial lessons designed to explain the new teachings and clarify its foundations and its provisions and Quran language teaching and Muslims has expanded the understanding of an important mosque along with worship and education have taken the mosque houses the judiciary square, where armies and houses for the reception of ambassadors was held lesson rings in mosques ,even became uneasy Worshippers e.g. jamia mosque. In Kyrawan, was one of the oldest mosques<sup>121</sup> which prompted the *Caliph Hisham Ibn Abdulmalik* bin Marwan, purchased the land that was next to the mosque to renovate the mosque, it has been a lighthouse for science and the main venue for the dissemination of the principles of Islam and Islamic culture<sup>122</sup>.

#### **3.4.2.2. Alzzawia:**

The institutes of science in Cyrenaica particular Morocco. "corner" and is derived from the verb twisted, twist ,meaning took the cornerstone of the mosque to observe i'tikaaf and worship corner attached to the mosque and established to those homebound residences attached also to the mosque as existing even now some mosques and Cairo and then evolved into the corners to separate small constructions in the form of a role and a small mosque where Muslim prayers and holding its seminars in science, religion and various sciences, often appended with corner cabins Down where the wayfarers and dropping science and worship<sup>123</sup>.

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<sup>120</sup> Dr. Ahmed Shalabi: the Muslim community, p. 56, Fourth Edition 1974

<sup>121</sup> Al-Dabbagh: faith c 1, p 24.25 landmarks

<sup>122</sup> Abu Arabs: layers of African scientists, p. 83

<sup>123</sup> Colin Makevida: Atlas of African history, translation Mukhtar Swaify, 1987

### **3.4.2.3.Rabat:**

It considers barracks soldiers in which they live ,manned by volunteers for a certain period to guard various gaps and is in two parts, the first being his guarded loft gaps and control enemy ships and fired it at night pyrotechnic flares to guide and guard and ensure that the Almoravids work and vigilance, part II it is ground where the rest stationed every work of a doctor and a teacher, keeper <sup>124</sup>.it was known to Rabat by the Almoravids, in custom, cleats means resident in Rabat to obey God by praying and pushes with his sword any risk face country and we believe that the task of Rabat at the beginning of its inception was to spread Islam and then subsequently evolved to become a multifunctional Foundation<sup>125</sup>.

### **3.4.2.4.El kotab:**

It's a tent of tents with the conquerors. El kotab was known , at the beginning of the Islamic conquest and by established cities in addition to the Muslim army was accompanied by teachers and preachers and writers is one of the most important centers for the dissemination of the Koran language<sup>126</sup>, it was a great Arab stability, making them eager to take their small institutes attached to the mosques where studying the Qur'an and Hadith, the language they learn population science after they set up and create homes and mosques and then turned to the education of their children, took them to “Kotab “ it is a simple construction meeting to read the Koran and Muslims in Morocco was sending their children to El kotab where there are teacher or Laban to do this job and has been teaching method in El kotab rely on writing Qur'aan on conservation panels then clear it and learn to read and write, also learn numeracy and then choose what they write to learn writing and reading and writing students learn Arabic grammar. It seems that the book initially was inside the Mosque but after a split El Kotab from the mosque or glued to a mosque or in stores and market parties. *Musa bin Nusair* was interested in spreading Islam among the

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<sup>124</sup> Osman Alkaaak: Arab civilization in the Mediterranean Sea, p 62.1965, without place

<sup>125</sup> Ahmed Attiya Allah: Islamic dictionary, C 2, p. 287

<sup>126</sup> Abdul Aziz Benabdallah: aspects of Moroccan culture, p. 64

people and established mosques and Quranic schools in most destinations in Morocco to educate and teach the Koran and Sharia and Arabic language<sup>127</sup>.

It seems that the book initially was inside the mosque, but after a period broke away from the mosque or the book made adherent to the mosque or in the shops routes and parties markets<sup>128</sup>.

The Musa Bin Naseer may care about the spread of Islam among the people and established mosques and Ktatib in all most regions of Morocco to educate and teach the Koran and Sharia and Arabic language<sup>129</sup>.

### **3.4.3.The journey to seek knowledge:**

The journey in science students and a means of scientific movement through the transfer of knowledge from the orient by a group of scientists and scholars were preparing those few in Morocco and most of them living in cities, especially Kairouan was their interest semi-confined to these cities, we find "Salamah bin Saad bin Ali bin Assad El Hadrami <sup>130</sup>"in the early second cent of the immigration is a scientific expedition traveled to Basra to seek knowledge and known campaign five science has this campaign I stayed five years, and when they return to Morocco each waiver from holding fatwa campaign flag<sup>131</sup>.

### **3.5.Conclusion:**

Islam does not force anyone to enter into it, but it guarantees freedom of religion and worship among the general public has adopted Islam religious freedom did not impose Islam on the population which is the maximum that can be reached by legislation in the freedom of religion, as well as the method smoothed in Cyrenaica to the spread of Islam in which as we have stated may the territory was torn between the wars and the small number of the population has welcomed this conquest, which was the Savior them have love justice and the treatment of conquerors, which urged them to convert to Islam and mastery of language and fused in the crucible of Islamic

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<sup>127</sup> Ahmad Shalabi: History of Islamic education, p. 36

<sup>128</sup> Hussein Mones: the Arab conquest of Morocco

<sup>129</sup> Mahmoud Naji: Date of Tripoli, p. 131

<sup>130</sup> Al Zawy: history of the Arab conquest in Libya, pp. 120-121

<sup>131</sup> Ali Yahia Muammar: Ibadhi in a procession of history, p. 28, section I, no date, Wahba library.

civilization became mildly Arab countries in their own language, its people and its traditions to this day, has led transformation of the population Islam Astarab a lot of them make any Arabic language tool for them to talk, writing, public speaking and taking them Arab culture in all its forms as enough to be the Arabic language and the language of a debt instrument writing.



## Chapter IV

### Economic characteristics of the territory of Cyrenaica

#### Introduction:

Territory of Cyrenaica was well known since the classical period with their commercial featured, it has many economic relations and trade with many countries diffused in the Mediterranean Sea, like Aegean, Sicily<sup>132</sup>. The territory has played the ring between these regions and the rest of Africa. It is famous for Cyrenaica to export many products such as olive oil, and plenty of fruit. Also it was famous for the export products that derived from fish<sup>133</sup>.

This chapter will introduce the most important economic characteristics of Cyrenaica in the Islamic period, where we will refer to the most important resources of the territory and how it has contributed to raising the economic movement of the Islamic State. In general, we will divide this chapter into three parts: the first part, we will discuss the agricultural resources of the territory and what are the most important agricultural products that are grown and used in the business process. In part II this research will address something from laconic to livestock in the region. On the other hand, industrial section of Cyrenaica will be discussed in part III.

#### 4.1.Agricultural resources:

In General ,Roman politics was in Libya, particularly, in Cyrenaica depends on encouraging the cultivation of grain, the agriculture boomed because of the concerted efforts of people and Government to promote not only its State efforts to encourage grain cultivation, but also included various agricultural fields. This is confirmed, that the Romanian ponds were found in Cyrenaica and the rest of Northern Africa to collect rainwater, and tapped in agriculture Providing cattle with water and we can see olive oil throughout Cyrenaica<sup>134</sup>.

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<sup>132</sup> Mohamed Hussein: *Ibid.* Op. Cit.

<sup>133</sup> Mohamed Hussein: *Ibid.*

<sup>134</sup> Ahmed Buzaian: *A Forgotten press building at Lamluda. Libyan Studies*, 2009, P. 40: 47-53



And which helped in spread of farming in the middle ages the land of Cyrenaica It was very rich soil with raw materials which was suitable for agriculture, so that historians said that the one pill was producing 400 bouquet<sup>135</sup>. Hence, we can also say that the land was generous soil and gave farmers the excess of their need.

Surely , policy of agricultural was the main pillar of expansion of agriculture it has created a powerful supporter for ports of this area, notably most of those agricultural products, wheat, barley, olive oil and some fruits and vegetables, were carried through the city and then moving to ships to all parts of the Mediterranean<sup>136</sup>.

And a settled Arabs in Cyrenaica helped in spreading Islam among the barbarians, with the end of the first century, all this spread also security and stability and business of people, the country began rising again, especially in economic terms. If in the late Umayyad and early Abbasid era the riots and revolutions Erupted, But stability came back quickly under the rule of **Aghlabids**. Thanks to building a series of forts and ligaments from **Cabes** to Alexandria, As a result of this, **Aghlabids** had to activate the country's economic conditions from farming and industry and trade.<sup>137</sup>

After them The Fatimid cared agricultural projects, especially the drilling of wells along the road to Egypt. This has led to the revival of Economic life and the large number of farms and orchards in different Libyan regions and thus led to a large number of production. As a result of this interest farms besides many fruits spread around cities<sup>138</sup>.

Ibn Hawqal said in his book that Cyrenaica is spacious spot full of fruit and it has a red soil, their people were known in Fustat among the people of Morocco to the redness of their clothes<sup>139</sup>.

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<sup>135</sup> Sharif Ali: Plants and animals in Koranaiah (Cyrenaica) during the Greek era, the chosen magazine for the Humanities, Albiyda 0.2014.

<sup>136</sup> Mohamed Hussein: Op. Cit.

<sup>137</sup> Gomaa Saed Hammad: Salamah and definition of Cyrenaica region, Mokhtar Journal of Human Sciences, Albiyda, No. 30.2015.

<sup>138</sup> Ragab Hamad Abdel Fattah: The political situation in Cyrenaica province during the Fatimid era, the chosen magazine for the Humanities, No. 28.2013.

<sup>139</sup> Ibn Hawqal, Abu al-Qasim Muhammad ibn Ali al-Musli : Image of the Earth, House of Life Library, Beirut publications 0.1992

Thus, we find that Cyrenaica has given rich fertilized soil with the red color, and became so famous with their pastures and groves and water, so Cyrenaica, produced fruit. As a Cyrenaica also famous for the cultivation of olive trees that exists in abundance, even, at the days of Haroon El rashid an abscess was four and twenty thousand dinars<sup>140</sup>.

#### **4.2.Livestock:**

In addition to all mentioned, there is no doubt that all agricultural land was exploited as pasture to rear different animals such as sheep, goats, camels, cows, horses and donkeys. Land of Cyrenaica were so fertile, it was suitable pastures, so it had excellent livestock, so that Egypt and Alexandria, have become dependent on meat that they received it from Cyrenaica. This meat was preferred due to the large number of blubber and the thrill of her flesh.

This fame brought wealth, money, including display in the markets of their products. These products have given fame to the markets of Cyrenaica, especially those presents all well types clothes and woolen clothes. Cyrenaica issued a surplus of these garments to other countries<sup>141</sup>.

In addition to these livestock, goats, sheep, camels have abounded in Cyrenaica, this wealth and prosperity, allowed *Aflah Elnasheb* shows much of giving and giving. When *Gawher Elsekely* asked to give him ten camels, he sent him twenty Camel to the foregoing, the cows were grown in Cyrenaica. People were trading in its skins as well as in the case of bees, it was full of Cyrenaica markets to sell honey<sup>142</sup>.

#### **4.3.Industry:**

It seems that the territory of Cyrenaica made leather tanning alone, so that Idrisi mentioned that Cyrenaica had homes to bovine tigers and cows leather tanning, which come

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<sup>140</sup> Ibn Hawqal: Ibid.

<sup>141</sup> Ehsan Abbas, Mohammad Yousuf star: Libya in the history books and biographies, Library, Libya for publication, Benghazi 0.1968

<sup>142</sup> Ehsan Abbas, Mohammad Yousef Negm: Ibid.

from Awjila<sup>143</sup>, as well as it was famous of shoe industry, some leather tools, saddles used in horseback riding, camels, other animals, in addition to making beehives and wax extracting<sup>144</sup>.

Industry is one of the important economic activity foundations, industry has conditions including agricultural raw materials such as grains, trees, forests or animal raw materials such as wool, leather or metal raw materials such as iron, copper and other, in addition, market through which the products are distributed, it is worth mentioning that most industries in Cyrenaica were hand made, industries controlled by individuals, there were few industries that were controlled by the government<sup>145</sup>.

#### **4.3.1. Textile industries:**

In Cyrenaica there were various textile industries as it was famous of making traditional costume plus their mattresses for sleep, women had a significant role in the industry, also excelled in wool fabric industry by using hair taken from camels, wool taken from sheep to make clothes, tents, mattresses and blankets...etc. Also it was famous of making excellent wool clothes, bags, Textile industry is one of the most important aspects of civilization in this country<sup>146</sup>.

#### **4.3.2. Leather industry:**

Leather industry was based on many types like making saddles, whether simple saddles or embroidered saddles, in addition to shoes and purses and book binding that appeared before shortly before Alaghalbh era, as Alaghalbh added embroidery, integration with jewels to bookbinding<sup>147</sup>.

#### **4.3.3. Glass and Crystal industry:**

The industry has been spread and has its own market in the city of Kairouan<sup>148</sup>, in addition to copper, silver and gold industry, Goldsmith was making chains of copper metal and then demanded gold leaf and then send these goods to Sudan<sup>149</sup>.

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<sup>143</sup>Al-Idrissi,:Abu Abdullah Mohammed bin Abdullah Al-Hamoudi , Tabula Rogeriana, the first folder, religious culture library, undated

<sup>144</sup>Al-Bakri: Morocco, p. 40

<sup>145</sup>Ihsan Abbas, Mohammad Yousef Negem: ibid.

<sup>146</sup>Dboz: History of the Maghreb, c 2, p. 47

<sup>147</sup>Mohamed Zaitoun: Kairouan, p. 159

<sup>148</sup>Mohamed Zaitoun: ibid., P. 601

#### **4.3.4. Wood and metal industries:**

Mineral wealth was found in different parts of Morocco, as in Kotama was famous of lapis lazuli stone, copper, iron minerals on the sea coast<sup>150</sup> which were taken to all parts of Africa, also Moroccan Tobraqa was famous of coral metal, gold metal was found in both Sijilmasa and zuweila area which it was hard to reach, also they the mining into consideration especially extracting silver, kohl, iron and lead<sup>151</sup>.

The services of ships industry assisted the wooden industries, other industries to remain alive, as in North Africa was a copious amount of timber especial that timber which came from country mountain forests, for example the green mountain in Cyrenaica, also there were plenty of woods at the valleys of Bejaia city and Bonah city. Besides the food industry especially the one that was based on olive oil, which was famous in the cost area, Safaqis city was the most important production center from where the products were taken to all Africa markets<sup>152</sup>.

#### **4.3.5. Food Industry:**

One of the major food industries was olive oil in addition to Arganoil which was planted in Mount Derna, this oil was extracted from Argan fruits - that has the same size of size of a grain of apricots- by grouping first and then submit to the goats in order to devour its upper cortex, then collected, cleaned, squeezed by the end too much oil comes out. This oil is widespread in the country of Morocco and is considered the purest oil than olive oil. There is another process for extracting this oil, which can be done by collecting the fruits, then left till it wilts and then placed in a crock pot on fire, at the end you get oil that tastes like fried wheat either its usefulness is tasty food and heated for kidney<sup>153</sup>.

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<sup>149</sup> Al-Maliki: Riad souls, C 1, p. 117

<sup>150</sup> Marrakech: admirer, p. 362

<sup>151</sup> Mohamed Zaitoun: ibid 161

<sup>152</sup> Saad Zaghloul: the history of the Maghreb, C 1, p. 199

<sup>153</sup> Ibn-Khaldon: al-ebar, part 6, p 557

#### **4.3.6. Perfume industry:**

Kairouan city was famous of perfume industry, that was made of Al-ryaheen flower taken from both Munit Alkhail gardens<sup>154</sup> and Jalawla'a city the richest city of flowers and Jasmine flowers in Africa at this time, Abu Dinar mentioned that forty carriage of flowers from Jalawla'a city were brought to Kairouan City every day, in addition to Squill vinegar and violet oil<sup>155</sup>.

Also, metal fabrication like ornaments, Jewells, as well as household appliances were common and Letwata Tribe were dominating the silver metal mines that located in her land<sup>156</sup>, around Sijilmasa gold and silver metal as well as plants were found' also in Al Sos countries silver was found specially at Zajndr<sup>157</sup>.

Cooper and white Vitriol were found also Al Sos area, from there Copper was taken to Al-andalus and Greek countries, as it was used in making chains and it was painted with Gold alloy through the craft of drafting<sup>158</sup>.

#### **4.3.7. Pottery industry:**

A pan made of pottery was used in Al-argan Oil, considered as an evidence of the industry existence, as the pottery industry was found all over Moroccan countries<sup>159</sup>.

#### **4.3.8. Raisin industry:**

The expansion of winegrower especially at the sea line areas assisted in raising industry. The grape was taken after mid-August under the Sun rays; we find that in rural areas<sup>160</sup>.

#### **4.3.9. Grain Milling:**

Mor7cco was famous for grains like wheat and barley, these grains was milled by using Alarha'a "alrahaya", this process was done by using two types either water or animals. The grains were milled in the city of Aghmat by using 'alarha'a'

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<sup>154</sup> Ibn-Abu Dinar: Al Mu'ness(Emerges in News Africa ), p. 25

<sup>155</sup> Abu-Al-Feda' Taqweem Al boldan , p 108

<sup>156</sup> Al-Bakri: Morocco, Page 359.

<sup>157</sup> Yacoubi: Countries, p. 359

<sup>158</sup> Marrakech: admirer 0.361

<sup>159</sup> Humairi: Rawd Almttar, p.71

<sup>160</sup> Al Wazzan: Description of Africa, p 88

on the river which bisected the town, but in also countries used animals instead of water in order to mill the grains which run by animals<sup>161</sup>.

As for craftsmanship education, for example the sewing craft, boys comes to the craftsman to learn, the work was linked to production through target amount each boy was committed to produce , everyone who worked in this industry was called “maker”<sup>162</sup>.

#### **4.4.Trade:**

Moroccan countries enjoys a geographical unit, as it is connected to each other, there are three major roads for trade within it.

##### **4.4.1. The coastal road from Cyrenaica to Tangier:**

This way was passing through different coastal areas, Arabs took it from Egypt when they intended to spread Islam in morocco countries<sup>163</sup>, and the sea was considered a linking factor among cities. This was the reason that made the Arabs dominate this road in, also this road helped a lot of Arabian merchandisers, and this road had contributed in flourishing the trade, cities were established on the coast road especially Al-kairouan city, that was considered the center for collecting and transporting products coming from the Mediterranean, distributing it to the East and the Sudan<sup>164</sup>.

##### **4.4.2. Internal road desert:**

And it extends from west of Egypt, to the south of Morocco and the Far spite of its extension in the heart of the desert, suggesting at first glance it was difficult to walk in it, but this way in spite of the lack of ease compared to the coastal road, but we find it springs oases on extending it, which are points of supply convoys that go from beginning to its end, however, this route is shorter than the coastal road about one-third of the distance and this means that the desert like the sea constitutes a way

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<sup>161</sup> Al- Bakri: Morocco, p 74

<sup>162</sup> Alskotai : book Arithmetic, p. 62

<sup>163</sup> Mohamed Ahmed Hassouna: the impact of geographical factors, p. 54

<sup>164</sup> Saad Zaghloul: the history of the Maghreb, C 1, p. 73

of transportation between the provinces of Morocco, so we find that country Jerid has great commercial significance as it is considered a repository for most dates, olives and fruit, in addition to it they relate kayton byada , the last country of Morocco, Which is located on the road leading to the desert malls many areas in Morocco in general, we find many ways branched into Sudan, Tripoli, Kairouan and others<sup>165</sup>.

On the other hand, Al Massamdh and Ghammaza tribes contribute in the trans-Saharan trade, they are from Morocco, and they had the bulk of their interest in heading to the country of Sudan, although the dangers that surround it from the destruction of the animals, or theft and looting, and pillage, due to the great gains that were derived from the funds of traders, as the goods in the country of Sudan have been few so we find prices are high, as the goods exported to Sudan a few, so I find the prices too high<sup>166</sup>.

#### **4.4.3. The main road convoys:**

It connects the cities in the desert and cities on the coast, and looks like this road skeletal structure that connects the country and tightens the edges of Cyrenaica to the ocean, sea, this along with the mountains and valleys adjacent to the coast, which reached eastern provinces with western provinces, which helps to unity between fertile regions and desert regions, which led to give the country deeper commensurate with the great length of this along with the mountains, which is a hindrance naturally separates some areas some, but the mountains in Cyrenaica stretches horizontal adjacent to the coast, making it the factor linking the Levant and the Maghreb countries like that of Morocco mountains linking between Morocco and Far East where there are mountains<sup>167</sup>.

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<sup>165</sup> Al-Bakri: Morocco, p 162

<sup>166</sup> Al-Qalqashandi: Subh Al-Asha, c 5, p 157

<sup>167</sup> Dr. Saad Zaghloul, the history of Morocco, c. 1, p 77-78

#### **4.4.4. The most important trade sources those were prevalent in Africa:**

##### **4.4.4.1. Olive trade:**

They depends heavily in this trade on the movement of trade in addition to the oil which extracted from it. *El Bakri* says that traders of oil were common since ancient times with the rum and then expand the export to Egypt and Sicily trade<sup>168</sup>.

##### **4.4.4.2. Textiles and textile trade:**

This trade was thriving in the markets of Africa, it has been helped by the availability of raw materials such as silk, linen and wool. Cages which have known with silk, Kairouan markets had the finest clothes and turbans, which is renowned in Sousse, as well as the city of Tripoli, it had makers, and luggage provide many different parties<sup>169</sup>.

##### **4.4.4.3. Animals and birds trade:**

African markets were full of cows, sheep, and chickens, and pack animals, camels, mules, and donkeys, as well as horses vogue trade, this is due to people wanting to acquire horses for riding and racing<sup>170</sup>.

##### **4.4.4.4. Trade between Africa and several different areas:**

###### **4.4.4.4.1. Countries of Sudan:**

From the beginning of the Islamic conquest of Africa Muslims shrewd to the importance of the Sudan, so after *Uqba ibn Nafaa* had seized Fezzan he went to Kawar, *Abdallah bin Habab* sent *Habib bin Abu Obeida* to Sous and the Sudan, in addition to *Abd El-Rahman bin Habib* who interested gold Sudan by securing the caravan routes between Tadmokt and Adgst and, well, we find that Kairouan exported to the Sudan, some of which manufactures chains made of gold-plated copper, which makes it in bits<sup>171</sup>.

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<sup>168</sup>Al- Idrissi: recipe Morocco, p. 121

<sup>169</sup>Al-Maliki: Riad souls, c 1.p.232

<sup>170</sup>Abn Idhari: Morocco statement, C 1, p. 1

<sup>171</sup>Al-Maliki: Riad souls, C 1, p. 117



On the other hand, we find that the countries of Sudan imported salt and copper and exported gold, ebony to Andalusia and Sicily, along the caravan route that extends between Sijilmasa, and Abyssinia, and the country Ajnaoh, in addition to the country of Ghana, Sudan, and the last convoys were going to it from El-Sos countries and Maghreb countries <sup>172</sup>.

#### **4.4.4.4.2. Trade with Sicily:**

It was limited in the early Islamic period, and was mainly dependent on olive oil, oil and industry. Safagis was a territory infested agriculture and it has been exporting large quantities of it to Egypt, Morocco, Sicily, and Roman countries<sup>173</sup>.

It helped the process of trade between Africa and of Andalusia and the presence of ports and marinas that facilitated traders do their job, we find on the coast on the ocean sea two ports that have had a big role in this area, namely the Moroccan Tabarka, and the port of Tunis

#### **4.4.4.4.3. Trade with Andalus:**

There was a business relationship between the African and Andalusia ,this relationship widened after the Islamic conquest and entrenched feet Muslims in this region. Andalus exported to Africa luxurious clothes studded, in addition to a few knives, either goods that were exported by Africa to Andalusia, it comes in the forefront of the olive oil, plus the fig, and henna, saffron, pistachio, quince and vinegars<sup>174</sup>.

It helped revive the process of trade between Africa and of Andalusia and the presence of ports and marinas that facilitated traders do the job, we find on the coast on the ocean sea two ports that have had a big role in this area, namely the Moroccan Tabarka, and the port of Tunis<sup>175</sup>.

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<sup>172</sup> Ibn Idhari: Morocco statement, J1, p1

<sup>173</sup> Al- Bakri: Morocco, p. 149

<sup>174</sup> Ibn Hawqal: image of the earth, p 77-78

<sup>175</sup> Al- Bakri: Morocco, Morocco, p. 57

#### **4.4.4.4. Tabarka Port:**

In front of Andules from Tabarka people travel to Andulas, it was famous with coming traders to it<sup>176</sup>.

#### **4.4.4.5. Tunisia Port:**

Tunisia founded by *Hasan ibn al-Nu'man* on the ruins of the city of Cartagena to be the nucleus of the Port which receives warships, commercial, and oversees the Mediterranean that.

#### **4.4.5. Markets:**

Markets is a center for the movement of trade and economic life in the market place buying and selling private crop process, as well as other commodities, so markets are considered the most important aspects of economic life that has spread markets in abundance in Africa and the Maghreb<sup>177</sup>.

##### **4.4.5.1. Cyrenaica markets:**

Cyrenaica markets were known with types of dresses<sup>178</sup> due to the abundance of animals, Cyrenaica is the first home that any comer from Egypt come to it, traders, and large number of strangers in all the time also Westerners and Orientals passerby. Among its products was leather, dates, and tar that comes to Awjila markets, and Cyrenaica markets that were offering wool, pepper, honey, wax, oil, and most of the Middle trade, coming from the West<sup>179</sup>.

Cyrenaica has multiple markets full of kinds of fruits and crops, including Awjila market which contains all kinds of fruits, and agricultural crops, as there are markets, gardens, and many farms, which heled in displaying different crops.<sup>180</sup>

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<sup>176</sup>Al-Muqaddasi: best partitions: p. 239, Second Edition, 1906, Cairo

<sup>177</sup>Hussein Mones: ibid

<sup>178</sup>Hassan Hosni Abdul Wahab: Papers Section I, p. 410, for the year 1964, Tunisia

<sup>179</sup>Idrissi: recipe Morocco, p. 131

<sup>180</sup>Al-Muqaddasi: best partitions: p. 239, Second Edition, 1906, Cairo

Wdan markets, one of the works of Cyrenaica, which is full of all sorts of multiple plantings<sup>181</sup>.

One of the works of Cyrenaica, which is full of all sorts of multiple dates the market for Lamta was famous for its white paper, also was famous for a kind of solid leather, as well as Zuweila markets, which is famous for the leather manufacturers, as well as the slave trade, where markets were filled with a lot of slaves<sup>182</sup>, markets city of Lebda were full of different fruit such as peaches, pears, oranges, apples, was famous for its production of good<sup>183</sup>.

The city of Sirte markets were full of varieties of dates, fruits, vines, was also known for industry Alaaksah, and woolen rugs produced abundance of sheep<sup>184</sup>.The markets of the city of Tripoli, was full of different crops produced by the surrounding villages, which, especially fruits, dates, honey<sup>185</sup>.

It was also, Shroos market town located in the center of the Nafusa Mountains great fame as it is known for chrome, good dates, in addition to barley, which they depend on it in the baking of bread , and even barley was described as better than wheat<sup>186</sup>.

As Omar plug market town of fruits abundant bananas, and many varieties of fruit It is worth mentioning that the city of Cebes is famous for its abundance of mulberry trees, which produces it natural silk, and is considered one of the finest and thinner types of silk, not in the work of the African silk, but in Cebes, as well as the leather industry, which is famous for its quality excellence texture<sup>187</sup>.

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<sup>181</sup> Al- Maliki: Riad souls, C 1, p. 109

<sup>182</sup> Al-Dabbagh: Faith landmarks, C 2, p. 236

<sup>183</sup> Ibn Hawqal: image of the earth, p. 94

<sup>184</sup> Ibn Hawqal: *ibid.*, p 70.71:

<sup>185</sup> Al-Muqaddasi: *ibid.*, p 124

<sup>186</sup> Ibn Hawqal: *Ibid*: p 84

<sup>187</sup> Al-Qalqashandi: Subh Al-Asha V. 5, p 104

As for the city of Constantine was a market which displays products of dates, olives, and characterized the cheap price of the abundance of dates so that it was sold with two Dirhams<sup>188</sup>.

Tangiers market capital of the province of Zaub was full of different production of agricultural regions of cotton, wheat, and barley, and fruits<sup>189</sup>. Pune city markets were trading in sheep and cattle, especially cows, and famous for the production of wool<sup>190</sup>, manufactured in addition to the villages surrounding the city of Pune like fruits, vineyards, wheat, barley, flax products

third market town also known for his displays of agricultural production for the area of flax, grain, sesame, as well as honey, animal products, and where breeders of large numbers of livestock, as Sijilmasa was famous for agricultural products, especially corn, dates, grapes, and the types of raisins, Ibn Hawqal says that agriculture depended on the water of their Nile which increases as an increase of the Nile in Egypt, according to one hundred Cereals Egypt<sup>191</sup>.

As Aghmat market was known in Elsous city that it offers many agricultural products, mainly sugar cane, walnuts, almonds, sesame seeds, and types of pulses, and pervaded the city of Ceuta markets the kinds of plantings of flax, fruits, pulses, sugar cane, which was given to it by its neighboring cities<sup>192</sup>.

#### **4.4.5.2. Africa "Kairouan" and Morocco markets**

The Kairouan market is considered as the most famous markets, in Africa and Morocco, this market is surrounded by the Great Mosque, it has been allocated the main road for all shops and industries Where Kairouan market was connected to the surface in all shops and industries its length from the door of *Abu El rabea* in the south to the mosque about a mile and two-thirds inclination, and to the door of the Tunisia mosque third tendency, and the commodities market in Kairouan scattered around the mosque Without order and arrangement even the Umayyad caliph

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<sup>188</sup>Al-Muqaddasi: best partitions, p 220

<sup>189</sup>Yacoutt El Hamwi: Lexicon countries, c 5, p. 26

<sup>190</sup>Al-Muqaddasi: ibid P. 126

<sup>191</sup>Ibn Hawqal: Ibid: Cit., P 9

<sup>192</sup>Hassan Hosni Abd El Wahab: Mat garnet, p 6 year 1330 AH, Tunisia

Hisham bin Abdul Malik 105\_125 AH. / 723-734 AD ordered his worker *Obaid Allah bin Habab* 116-123 AH / 734-741 AD<sup>193</sup>, to organize and arrange. The impact of the organization of markets helped in appearance of specialized markets as a market for the sale dates, and perfumer market, which includes various types of perfumery, and Wool seller market, the market of Linen salesman, the spinning market, markets for the sale skin parchments and writing instruments<sup>194</sup>. That there are some industries and trades have alienated their markets from the heart of the city, some of them close to the fence of a need for a roomy place like, as well as necessary, to be held some markets outside the fence because its products smelly hurt the Population as a market tanners, and welders and blacksmiths, and the machinery they sold iron swords, and harpoons, spears and others<sup>195</sup>

It was natural after the city had widened.it was carried out by a number of markets including that called one of the city landmarks as a market house emirate as some attributed to a few famous men, "Ismail as a market" in relation to Ismail bin *Obaid Allah al-Ansari*, was located next to the mosque this market Bmahrs Ansar<sup>196</sup> Kairouan market as it was called the market Thursday, and another called Sunday, and perhaps the market was the weekly markets, which allocates trade where one day a week, everyone know it<sup>197</sup>.

On the other hand takes into account the existence of market usually between Balskln metropolitan areas, and it was the most prosperous markets, the closest of the mosque where there are frequent buying and selling movement, was the Kairouan mosque markets surrounded the mosque, and the road was reducer, which markets the mosque headquarters<sup>198</sup> is located

The buying and selling going on seven days a week, markets in major cities such as tablecloth Kairouan market, either small markets which are held in the

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<sup>193</sup>:Al-Rakik: the history of Africa and Morocco, p. 158

<sup>194</sup>:Al-Dabbagh: Faith landmarks, C 2, p. 48

<sup>195</sup> Hassan Hosni Abd El Wahab: Mat garnet, p. 6 year 1330 AH, Tunisia

<sup>196</sup> Abu Arabs: layers Tunisia scientists, p.59

<sup>197</sup> Ibn Hawqal: image of the earth .P 94

<sup>198</sup>Al- Bakri: Morocco 0.25

realms of the city, or village was selling, buying limited to one day of the week, such as Sunday Market Kairouan and so named to take place on Sunday every week<sup>199</sup>.

Commercial movement in Cyrenaica have flourished after the Muslims opened Morocco, resume coastal cities of its business as a liaison between the regions of Libya and Africa, and the world beyond the Mediterranean Sea east and west, and increased the importance of trade in the home as a result of availability of goods offered in the market. One of these markets trade routes as a result of the occurrence of these markets on the trade routes that linked it with east and west as a result, commercial markets flourished in Libya, Cyrenaica had its many markets, including Ega market which has many types of fruits and agricultural crops. This is also known as Cyrenaica markets where displays of clothes and woolen clothes, to the abundance of livestock this region. These markets have flourished gangbusters a result of what it receives from dealers in large numbers at all times<sup>200</sup>.

Ibn Hawqal noticed that traders were attracted to Cyrenaica markets, Through all this by saying, " Cyrenaica is the first platform will bring him down next from Egypt to Kairouan, and the merchants and the large number of strangers all the time money interrupted students because of the trade and passing them alienated , so it is unique in the trade with tar, which is not in many respects like him and the leather tanner in Egypt and the dates of the Awjila, In addition, it presents markets tenderly wool town, pepper, honey and wax, oil and cruel shops issued from the east, and from Morocco<sup>201</sup>.

These markets have been carefully structured organization, as it was posted on every official market for interpolation taxes from trades owners, and inventory of goods coming from outside the city, and met the tax it and under it in the records of a private offering to the city worker who was taking into account the precision what was mentioned in the records to make sure the taxes are met<sup>202</sup>.

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<sup>199</sup>Al- Maliki: Riad souls, C 1, p 312

<sup>200</sup>Hussein Moenes: ibid

<sup>201</sup>Ibn Hawqal: ibid.

<sup>202</sup>Al-Dabbagh: Faith landmarks, C 1, p 41

#### 4.5. Financial transactions

A monetary system is considered as dealing with dinar and dirham, it is the main means of dealing that prevailed in markets, and the value of an important currency used for prices, adjust the revenues, and expenses.

It is well known that the Arabs before Islam were dealing Byzantine dirhams alongside Persian dirhams<sup>203</sup> until the Prophet of Islam came, so people of Mecca agreed to this after that Caliph *Abu Bakr* may Allah be pleased with him succeed in not change anything from it and when Caliph *Omar ibn al-Khattab* may Allah be pleased with him, became the prince of Muslims didn't change it until the year 18 AH, the sixth year of his succession smote dirhams as Persian dirhams pattern. they put in some of them thankfully and on each Messenger of Allah and on the other there is no god but God alone and in his end of his life made the weight of each ten dirhams six Mthaqil when Osman may Allah be pleased with him became the leader of Muslims after Omar coined dirham and inscribed with Allah Akbar and when *Muawiya ibn Abi Sufyan* became the leader of Muslims coined dirhams as *Abd Allah Ibn hit Azubayrbmkh* coined dirhams round coins they were the first of this type and were engraved of one-sided Muhammad is the messenger of God, and the other is God to fulfill, justice as well as his brother *Musab bin Zubair* congaed dirhams in Iraq<sup>204</sup>.

Money that successors of the Islamic state agreed to be the coin of the state don't have fixed weight but they had variable weights such as the Arabs are dealing with cash foreign along with coins Islamic<sup>205</sup>, but Caliph Abdul Malik bin Marwan, who began the Arabization of state institutions and the currency was a symbol of the full sovereignty of the state of Islam. Abd Elmalik began his reforms around the year 74 AH 692 AD, but the oldest Islamic dinar was found to Abd Elmalik historian of

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<sup>203</sup> Sayeda Ismail Kashef: Studies in Islamic coins, an extract of the Egyptian Society for Historical Studies Journal, Volume XII 1964-1965, p. 65

<sup>204</sup> Maqrizi: Islamic coins Constantine, the nation Press Relief Committee authoring and translation 1940 p.51

<sup>205</sup> Sayeda Ismail Kashef: *ibid.*, P. 16

the year 76 AH and the dinar hit Malik on the model of the Byzantine and it has photograph that represents the Caliph with a sword and written on it a history of coinage in kufic style then Abd Elmalik made the same style in year 77 AH In the same year, *Abd El malik* launched system of coinage of dinar in Islamic model which variant of the Byzantine style and does not carried , but the writings of mufflers and continued mintage latter figure to the end of the Umayyad period<sup>206</sup>.

*Abd- Elmalik* made also copper Money, in Haj Abdullah Al-Sarraf In the face center penny engraved image of the Caliph Abdul Malik bin Marwan, standing and his hair on his shoulders and holding in his hand a sword, a Imamate sign when Muslims and

Books on the right side, "*Abd allah Abd El-malik*" In the left faithful and on the back engraved image of a column on the runway of the four degrees of cross was mounted originally on the right of the runway wrote the inscription beating "milking" a city name in the margin "to God but Allah alone Muhammad is the messenger of God,<sup>207</sup> either penny the second. in the face center engraved image of the Caliph, standing status forehead and holding hand sword also surrounded by his aura and is the oldest halo known in the imagery of Islamic so far to the right of the image engraved with the words "to Abdullah," and on the left hand, "Commander of the faithful" in Kufic script, either the writings and inscriptions back resembles what exists on the penny first except "Homs hit city name "instead of Aleppo<sup>208</sup>. Since the latest Malik hit variant Byzantine dinar is now worth fixed dinar became hits all the beating around the role of the Islamic empire<sup>209</sup>.

Throughout the Umayyad era.Lama and Andalus African money it is surrounded by high uncertainty, especially since the era of Amr ibn al-Aas and Vetoha in a "Burqa" to the era of Musa bin Nasir because I did not have the Muslims an opportunity to strengthen the political status and economic growth in this country,

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<sup>206</sup> Sayeda Ismail Kashaf: ibid., Pp. 75-78

<sup>207</sup> Issa Solomen: coins pictured in Abd allah Al-Sarraf Group magazine coins, Baghdad, second edition, 1969, p. 17

<sup>208</sup> Issa Solomen: ibid., p 19

<sup>209</sup> Hassan Ibrahim Hassan: A History of the Fatimid state, the second edition, the Egyptian Renaissance Library, 1964



he left the caliphs for African governor of discretion in the rail version on style local until it became money Morocco have an independent person from the Orient money in the era of the governors, and hard that the rulers of Africa's allowed to trade with Latin inscriptions and chart the Christian Byzantine rail in the first place and then followed after that reform steps gradually since the era of Musa ibn nasir who mintage style Byzantine prevailing record the texts in Latin letters<sup>210</sup>, as Moses Ben protagonist often taken coins copper wherever she went passengers from the Maghreb hath fils copper hit in Tripoli and by Musa bin protagonist name Moses or only in Latin, was beaten again in Tangier in Andalusia after the open, and is likely the first Islamic dinar hit in Africa due to the year 102 AH<sup>211</sup>.

Aghlabids in Africa congaed basic currency of their names in Kairouan linked to the name of the Abbasid Caliph, Ibrahim Bin dinars made in the year 109 AH. dinar reached caliber 4.22 grams record the name of the Abbasid Caliph Harun and in the middle "of Allah alone, no partner to him, Muhammad is the messenger of God engraved sent him with guidance and the religion of truth"<sup>212</sup>.

"Durham" also was congaed in the year 184 AH and engraving of it "to God but Allah alone with no partner to him," this dirham was struck by African-year four and eighty and one hundred in the second face Muhammad is the Messenger of Allah bless him and Ibrahim, which is by the faithful as the Durham congaed Mehmed II "250 – 261 AH. "and the second Ibrahim" 261-290 AH. "as coined Ziad God" 197-201 AH. "dinars coupled with his name as Abu Abbas bin Abdullah"<sup>213</sup>, he was also dirhams African had congaed and an African name from the year 98 AH was coined princes<sup>214</sup>.

Aghlabids Squaw dinars bearing their names. In the conflict between the pimp in Egypt during the reign of the Caliph Mamoun of monopoly power in the country, we find one of those pimp a secret ibn al-Hakam, who was able to simplify

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<sup>210</sup> Abd Al-Rahman Fahmi: Encyclopedia of Arabic coins, botany, National Library, Egypt, 196

<sup>211</sup> Abd Al-Rahman Fahmi: *ibid.*, p 81

<sup>212</sup> Saleh Mustafa Mouftah Muzaini: Libya since the Arab conquest until the transfer of the Fatimid caliphate to Egypt, the first edition, 1978, p 240

<sup>213</sup> Saleh Muzaini: *ibid.*, p 240

<sup>214</sup> Abd Al-Rahman Fahmi: *ibid.*, p 253

his influence on the Upper Egypt to Aswan coined dinars golden inscription on some credit for the name, and the Minister of the safe along with his name and dated in the period from 200-250AH. and engraved on some of the word "Egypt, Morocco," stated the name of Morocco next to Egypt meant an extension of influence Egypt to Cyrenaica at least allows for the currency trading in the two countries together, which is required by the trade relations of mutual between them, he did not mention Morocco name Ali dinars only, but also in terms of dirhams to log onto one side of one of this money is a "hit in the camp of Egypt" and on the other side of the word "Morocco"<sup>215</sup>.

Thus, we find that the deal was in Morocco dinars and dirhams along with the money and was last hit in Kairouan or in any other city coined in the provinces of Cyrenaica, which stretches from east to Tangier and Tlemcan in the west<sup>216</sup>.

This also remained handle golden Dinar in the Fatimid era in the Maghreb as keen Fatimids Ali coined money as their own was coined Abu Abdullah Shiite coins in Morocco is that engraved the name but to make the one side, "the language of the argument of God" and in the other, "differentiate the enemies of God." this also struck coins after him in Africa in the era of both existing and Mansour and El kaem<sup>217</sup>, which is squeezed from the fertile African eras. Al-Moezs congaed money and spread the circle minted from the Atlantic to the Persian Gulf Ocean it Cabes to Sijilmasa to Mansuriyah to Kairouan, Mahdia to Sicily to Taraabuls<sup>218</sup>.

The gold dinar is a unit of official dealing traded on the Moroccan Markets which is made by buying and selling and the collection of taxes and excise operations, and the amounts needed for the role of gold beating in the country of Morocco was available to respond to it by the African gold<sup>219</sup>.

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<sup>215</sup> Saleh Muzaini: *ibid.*, p 241

<sup>216</sup> Abd Al-Rahman Fahmi: *ibid.*, p 235

<sup>217</sup> Ibn Khaldun: *lessons*, c 4, p 75

<sup>218</sup> Hassan Hosni Abdul Wahab: *papers from the Arab civilization in Africa*, p 15

<sup>219</sup> Hassan Hosni Abdul Wahab: *ibid.*, p 442

In addition, traders Morocco has been known to "Bills" as a kind of dealing with each other as well as in external commercial relations, especially that these methods make their money safe from thieves and bandits to the long distance and after the road has been found in documents Ganazh Svetjh sent from a traders Tripoli, Libya, to the dealer Fustat in the amount of two hundred dinars<sup>220</sup>. The instruments used in commercial transactions in the country of Morocco is noted that traders were exchanging Sijilmasa Vema including instruments worth approximately forty thousand dinars<sup>221</sup>, has stated that the opinion of Ibn Hawqal Budget instrument in which the right to a man from traders Sijilmasa dealers and forty two thousand dinars<sup>222</sup>.

#### **4.6.Conclusion:**

Through this offer of economic aspects of the province of Cyrenaica that appear in its ability and wealth of agricultural addition to industrial capacity, it shows the reader the size of the role, played by the region in the Islamic economy. Cyrenaica was not had any economic burden on the State of the Islamic caliphate as many historians said. Also do not forget that the fundamental economic importance of Cyrenaica in the periods leading up to the Islamic conquest of the territory.

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<sup>220</sup> Attia Ahmed Mahmoud al Qosi: Egypt's trade in the Red Sea, p 244

<sup>221</sup> Al-Karkhi: Book of Roads and Kingdoms, p 38

<sup>222</sup> Ibn Hawqal: image of the earth, p 97

Shapes and images

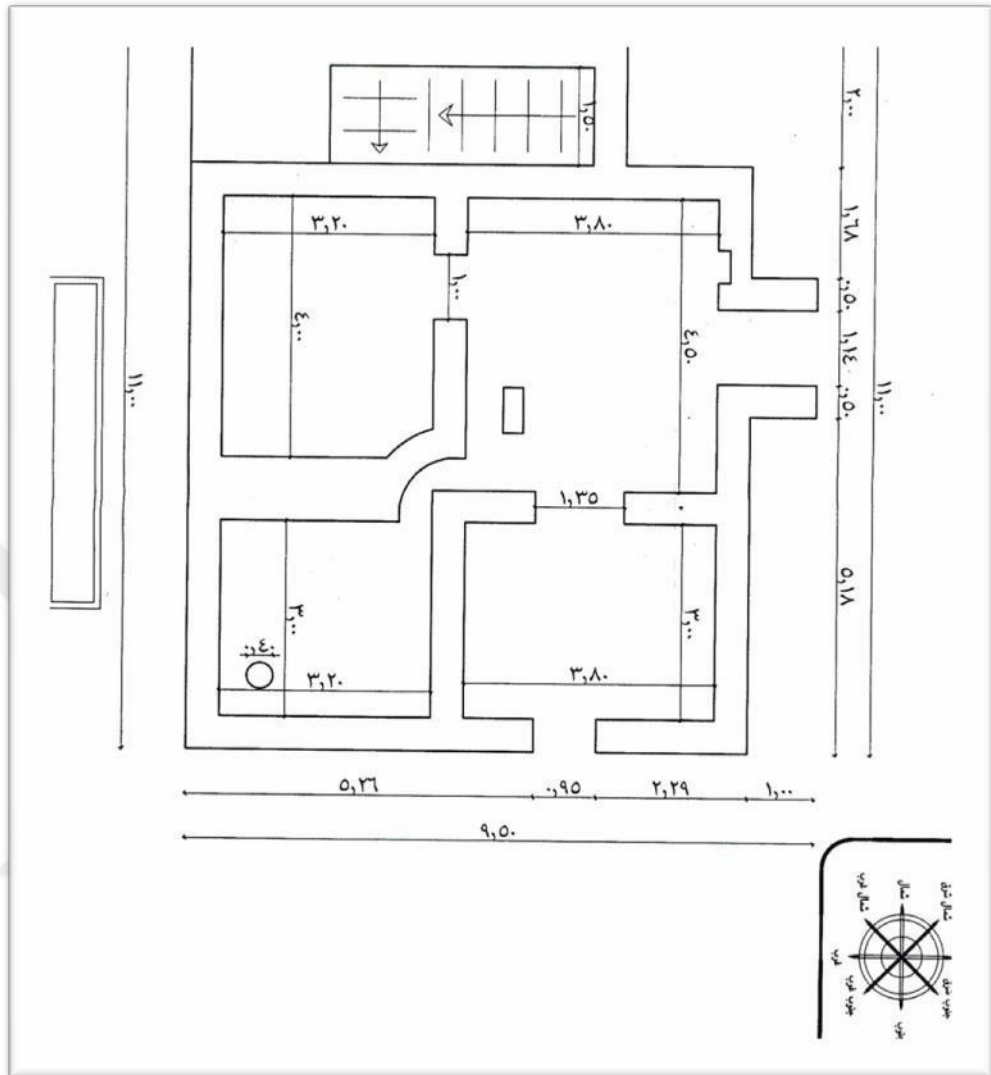


Plate 1: horizontal Muscat Palace/ Castle El Ezzeiat ,(Aboltiaha 2015)

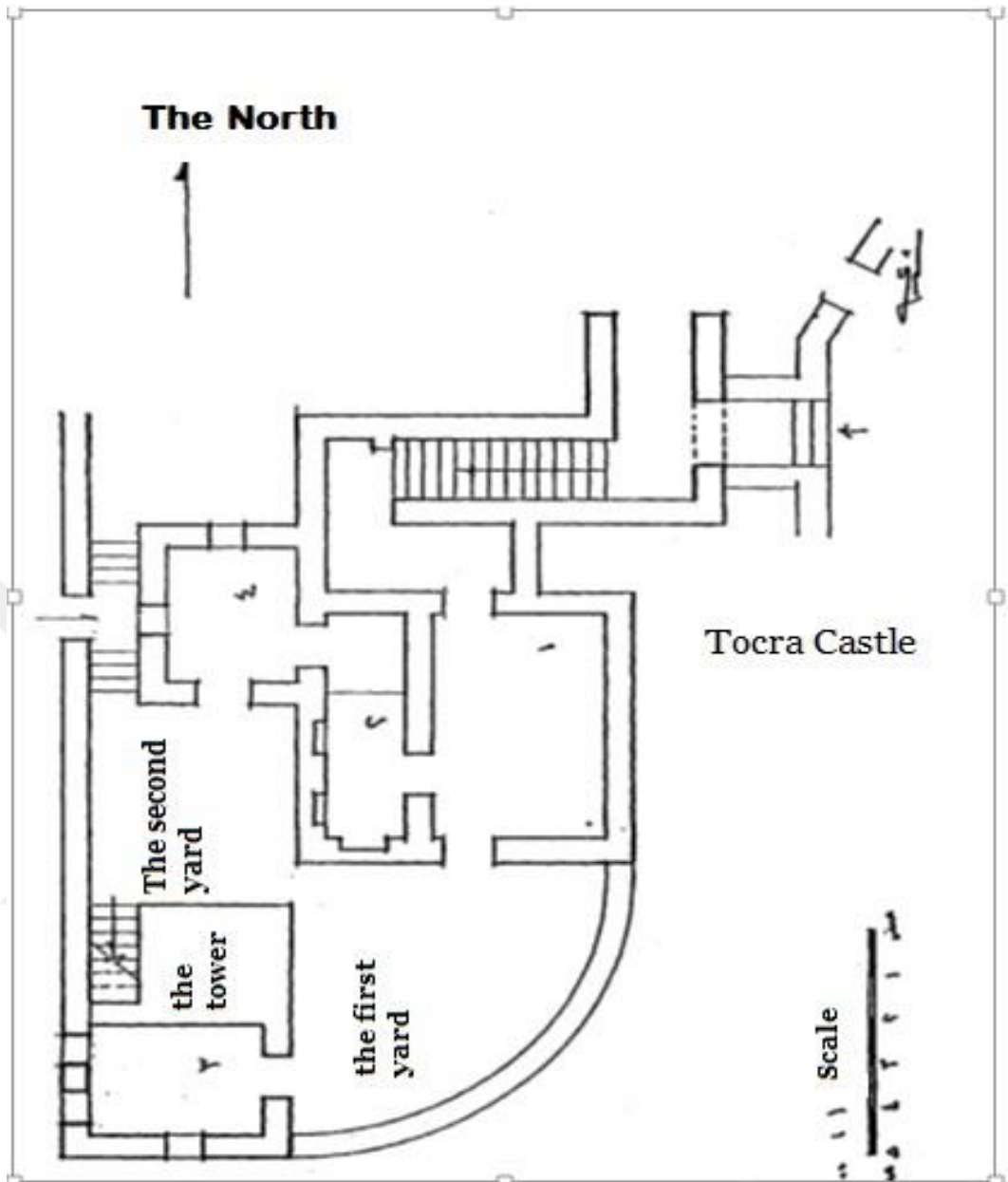
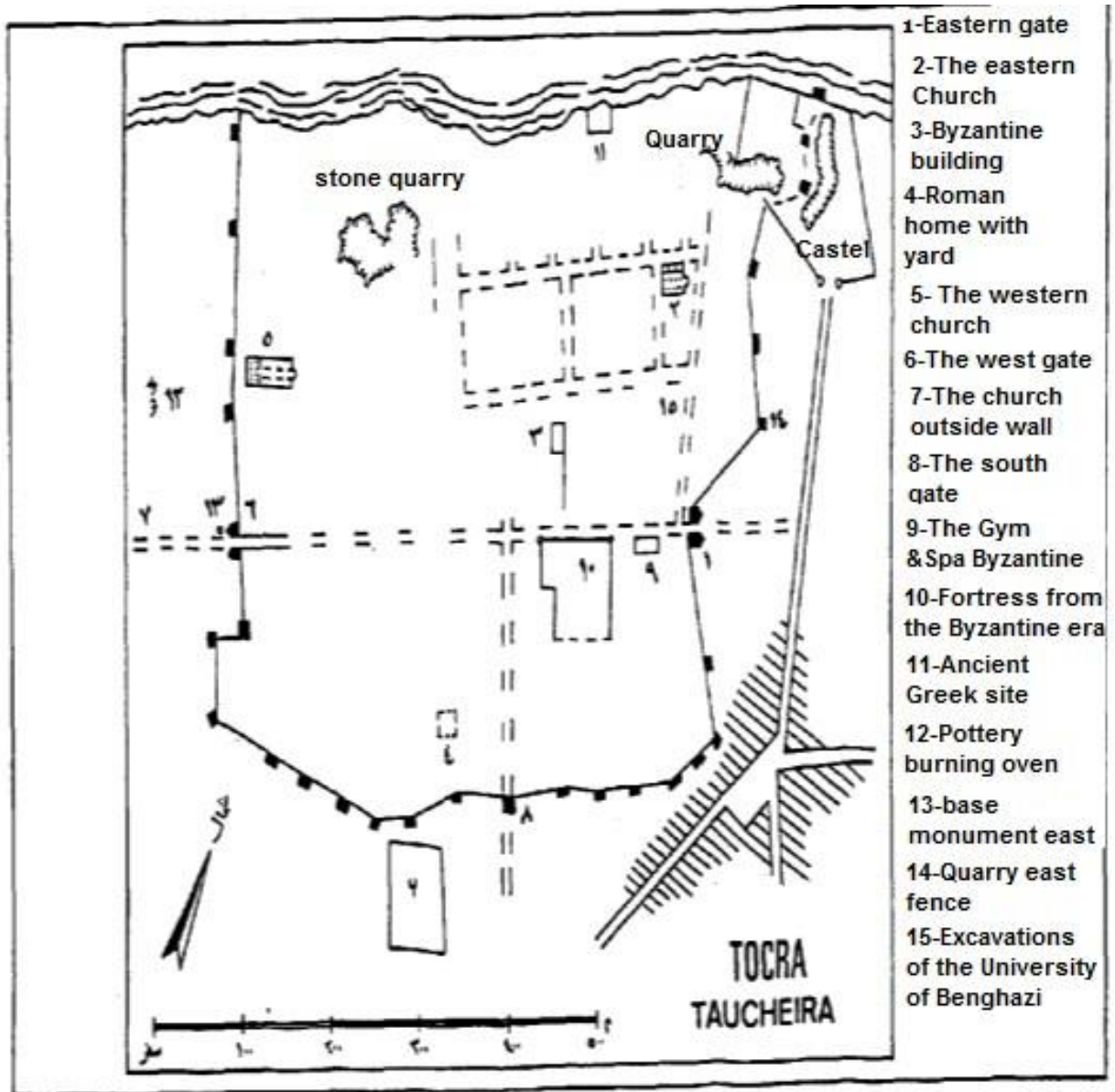


Plate 2: Tocra Castle (full Abda, 2002)



**Panel 3:** Tocra scheme and the location of the castle (complete Abda, 2002)



**Painting 4:** Map for illustrative province of Cyrenaica



**Plate 5:** The general picture of the Palace Ajaddabah



**Plate 6:** overview of Palace El Ezzeiat





**Plate 7:** a general picture of the mosque Awjila

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## ÖZET

Burka şehri Mağrip ülkelerinde ki İslam devletlerinin doğu ve batısını birleştiren konumda olup her ikisi arasında köprü oluşturmuş ve İslam'ın temelini oluşturmaktadır. İmaretin merkezi İslam fetihlerinde önemli bir rol oynamış ve İslam Barqa'dan Afrika'dan Mağrip ve Endülüs'e yayılmıştır.

İslam fetihleri aslında insanları doğru yola götürmeyi amaçlayan inançlı ve medeni yayılma operasyonu olup Yunanlılar, Romalılar, Bizanslar ve Farsların amaçları bir siyasi oluşum inşa etmek ve halkların varlıklarını sömürmenin aksine İslam'ın tek amacı halka tevhit inancını yaymak olmuştur.

Fatihler, yapılan fetihlerde hâkim ve mahkûm arasındaki eşitliği savunarak, İslam ilkelerine önem vererek aslında herkesin hak ve görevler karşısında eşit olduklarını savunmuş ve geriye dönük bu duruma baktığımızda İslam öncesi tarihte hiçbir rejim bu şekli onaylamamıştır. Tüm bölgede kısa bir süre de İslam yayılarak, birçok kişinin İslam'a girmelerine ve Arapça öğrenmelerine etkili olmuştur.

Müslümanlar, bölgede yaşayan halkların eski miraslarını korumuş hatta onları çıkarları doğrultusunda kullanmış misal olarak güvenliklerde birçok savaş kalesi, mescitler ve kaleler inşa edip bu günümüze kadar ayakta durması İslam medeniyetinin ne kadar güçlü olduğunun bir göstergesidir.

Bu araştırmada Burka bölgesinde İslam fethinden Fatımi dönemine kadar tarihi, medeniyet ve tarihi eserler incelemiştir. Birinci bölümde Burka bölgesi tarihi, medeniyeti ve tarihi eserleri ile ilgili tarihçilerden ve gezginlerden bahsettiklerinden aldığımız özeti sunmuştuk. Eskiden Burka bölgesine beşli şehir anlamına gelen Antablos olarak anılmaktadır. Bunun anlamı ise İslam fethinden sonra Antabls adını almış daha sonra bölgenin şehirlerinden olan Burka adını almıştır. Bu tarihi ve coğrafi açıklamadan sonra bölge fetih edilmeden önceki durumuna göz atmamız gerekir, özellikle burada yaşayan halkların Romalılar ile farslar arasındaki dini çatışmaların halk açısından sıkıntı yaşadıklarını belirtmemiz gerekmektedir. Beş yıl gibi kısa bir süre devam eden Fars işgali Bizans tarafından geri alınmıştır. Bu halkın sıkıntıları Ukbe Bin Nafi komutanlığında, Amr Bin As Mısır valiliği ve Hz Ömer Bin Hattab hilafet dönemi hicri yılında bitmiştir. Ukbe Bin Nafi bölgeyi fethinde zorluklar

yaşamamış ve bu bölgedeki yaşayanlar İslam'a verdikleri ahde sahip çıkmış ve o tarihten beri İslam'dan ayrılmayarak Burka din, halk ve medeniyet olarak Müslüman olmuştur.

İkinci bölümde: Barqa'da ki İslami eserlere değindik. Müslümanlar Yunanlılar, Romalılar ve Bizansların yapılarından nasıl yararlandıklarını açıklayarak ilaveten mescitler, kaleler, surlar ve çarşılar inşa edilmesi daha sonra Burka ve Awjala eski cami, Ejdabya'da Elmoez kasrı ve Tocra kalesi gibi en önemli eski eserleri irdeledik. Müslümanlar, Romalılar yüzünden karşı taraftaki uzun sahil olması nedeniyle askeri, mimari ve güçlendirme mimarisine önem vermişlerdir.

Üçüncü bölümde: İslam'dan önce halkın bileşenlerini dinleri ve dilleri ve İslam'a girdikten sonra dinlerini ve dillerinin nasıl değiştiği konusuna değinerek hatta Arapça diline nasıl hâkim olduklarını gözlemledik. Bunların nasıl bir İslam toplumuna dönüştüğünün temel nedenleri fatihlerin, mescitlerin, Rabatların ve zaviyelerin, ilim talebelerinin rolü büyük olmuş ve bunun sonucunda bölgenin görüntüsü Müslüman olmuştur.

Dördüncü bölümde: Bölgenin tarım, sanayi ve ticari alanlar gibi ekonomik özelliklerini belirtmenin yanı sıra bölgenin sahilini çölüne ve İslami devletlerin doğu ve batısı arasında köprü durumunda, ticaret yolu olması sebebiyle konumunun önemini inceledik. İlaveten çarşılar ve mali işlemler sebebiyle İslam hilafeti hazineye önemli bir ekonomik kaynak olmuştur.

**Arşiv Kayıt Bilgileri** :

**Tezin Adı** : Hicretin İlk Üç Asrında Cyrenaica'da Ki İlk İslam Medeniyeti

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## ABSTRACT

Cyrenaica was the base of Muslims in Morocco. It linked the Islamic Orient with its west. It was the headquarters of the emirate, it played an important essentially rule

In the march of the Islamic conquest, including the spread of Islam in Africa and the Maghreb and Andalus.

Invasion of Islamic regard as civilized ideological aims to guide people to the right path and its only purpose to publish monotheism in peoples' beliefs, unlike the Greek expansion and the Roman and Byzantine and Persian, which aimed to establish a political entity and the exploitation of the people's wealth.

Conquerors were keen on disseminate the principles of Islam in which equate between the ruler and the ruled, everyone is equal in rights and duties, no system except Islam agree or give this system. It has had a major impact in the incomes of the population to Islam and their mastery of the Arabic language in a short time and the spread of Islam in the entire region

As a result of this Muslims save the history of peoples, even benefited from it and Exploit it to serve their interests, such as their use of some forts warships that still stand as a witness to what Islamic civilization at the height of its prosperity.

This research mentioned the historical, cultural and archaeological aspects of the Cyrenaica region since the Islamic conquest and even the Fatimid era. We showed from

The first chapter of Cyrenaica province of historical, cultural and archaeological terms

We have outlined what the travelers and historians, called Antablos that means five cities then it was changed after Islamic conquest into Antabls, after that named Cyrenaica that quoted as one of territory after this historical and geographical presentation we had to address the situation of the province before the Islamic conquest and how this territory suffered from the religious conflicts between the

emperors of the Roman addition to the Persian colonialism that did not last more than five years ago

Before Byzantine rule come back again. It was the plight of these people ended with the entry of Islam in 21 AH in the succession of *Omar Ibn Khattab* may Allah be pleased with him thanks to Egypt, *Amr Ibn El-Aas* and led by *ibn Nafie*, who did not face any difficulty in opening this province where invaded without any fighting. These people should be appreciated because they embraced Islam and protect it until Cyrenaica became Islamic country, people and civilization.

The second chapter have talked about Islamic monuments in Cyrenaica and how Muslims have benefited from the Greek, Romanian, Byzantine buildings in addition to they constructed mosques, forts, fences and markets and we've talked about the most important monuments in the Cyrenaica like old mosque in Awjala and Elmoez, El Ezzeiat palace as well as Tocra Castle and the Muslims are interested in military fortification architecture and cities due to the large coast overlooking the sea and in front of the country's rum.

The third chapter in which all components of the population before the Conquest, religions and languages and how they have converted their religion and their language to merge with the Muslim conquerors and embrace Islam and speak the Arabic language and the role that these conquerors in the transformation of this society into an Islamic society in addition to the role of the mosque, and Rabat, angles, and students science in the Islamization and Arabization of this region to become the civilized face of the territory purely Islamic..

The fourth chapter we have talked about the economic characteristics of the region of cultivation, industry and trade as well as the importance of the location of this region, where it connects east Muslim with west Muslim and trade routes by which bundle coast seas addition to markets and financial transactions and how was this region an economic resource important for the House of the Islamic caliphate.

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