

## **Norman-Fatimid Conflict on Sicily and its Impact on International trade in the Mediterranean**

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### **Abstract**

After the seized power from the majority, the Fatimids deliberately extended their political and military power to the island of Sicily, they were appointed in its rule by governors from the Caninae whose rule extended for nearly a century, and the Fatimid left a military garrison to repel the attacks of the Byzantines that aimed to seize the island, who continued in sending one campaign after another to regain control of the island, but their campaign failed. The goal of the Fatimids to remain on the island of Sicily was to secure the maritime navigation of their ships that were roaming the sea as well as to secure the flow of commercial convoys belonging to the Fatimid state and to ensure the conduct of international trade in the Mediterranean. Therefore, this island was the focus of attention of all competing powers in the Mediterranean, which led to the emergence of competition and conflict between the Byzantines and the Fatimids to control it, and then the victory of the Fatimids and their stability there, new greedy people appeared, Normands, who took advantage of the weakness of the Fatimids and their dwindling power, so they occupied the island and to get out the Fatimids from it.

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### **Introduction**

The Mediterranean was the link between the Byzantine state and its possessions in the East, particularly the Levant, between it and Egypt and North Africa on the other hand, and the island of Sicily was distinguished from other Mediterranean islands by its location that made it dominate the events of military and commercial navigation together.

Studies on this island have been numerous and varied. The study of the conflicts between the powers, particularly the -Normand-Fatimid conflict on the island of Sicily and its impact on international trade in the Mediterranean, were almost few, which prompted us to search into this topic. So, that we might be able to shed light on it. In order to be able to study it, we raised the following problem: Did the Fatimid failed to defend the island of Sicily when it was exposed to the Normand invasion?

Therefore, we divided the research into two chapter. The first chapter for the location of the island and its economic and commercial importance. The second for studying of the Normand-Fatimid conflict over the island of Sicily.

Noted that, we used in this research a number of sources and references that helped us in bringing it out in this way. Through the sources that we used, Al-Kamil fi Al-Tareikh of Ibn al-Atheer, Nazhat Al-Mushtaq of Al-Idrisi, Tareikh wa Muqademat Ibn Khaldun, Rehlat Ibn Jubayr and other sources that supported the research. As for the references, we used several references, including: The book of Sicily, its relationship with the Islamic Mediterranean countries, from the Arab conquest until the Norman conquest of Taqi Arif al-Douri, trade and merchants in Andalusia of Olivia Remy and other references.

### **Chapter One**

#### **Location and Economic and Commercial Importance**

##### **1.1. Location**

The island of Sicily is located at the center of the Mediterranean sea, on the opposite side of Africa, and it is from the islands of the Maghreb Sea across Africa <sup>(1)</sup>. The island of Sicily is triangular in shape between each corner and the other, a seven-day walk <sup>(2)</sup>. From the islands of the Mediterranean Sea, bordered on the north and northeast by Italy, and from the southwest by Libya and Tunisia, but it is closer to Italy than Africa, as its geographical location gave it the precedence of navigational control between the two ancient continents, Europe and Africa, and it included several cities that had reasons of prosperity. Its people were affected by the Roman colonialists, as it included tens of cities, some of which still preserved the outward conditions of city life, while others were groups of villages inhabited by the original people of the country. <sup>(3)</sup>

The island of Sicily was famous for its distinguished geographical location, which made it an important corridor for trade routes, and a gateway for civilization to move to and from it since ancient times. The island also formed, with these specifications, an area of attraction and attraction for the population and it also enjoyed a fortified location, and as a result it was a goal that countries competed to join to their properties. “<sup>(4)</sup> The city of Palermo <sup>(5)</sup>, the Kasbah of the Jazirah, meaning its capital, is the largest commercial center on the island, and there are many mosques, baths, hotels and luxurious palaces in it <sup>(6)</sup> and then Messini <sup>(7)</sup> comes after the importance of Palermo. Because it is the commercial port of Sicily, where large ships, travelers and merchants from the Romans, Muslim countries and all countries congregate <sup>(8)</sup>. The third port in terms of importance is the city of Maser <sup>(9)</sup>, Marsa Al-Shaqa <sup>(10)</sup> and Syracuse <sup>(11)</sup>. Therefore, the possession of the island of Sicily is all These roads and the many land and sea routes that connect their cities and distant villages have had a great impact on revitalizing the commercial movement <sup>(12)</sup>, and “Sicily is considered the link between many maritime trade routes, being in the middle of the Mediterranean, and it has been associated with close commercial relations with most countries. It was also one of the most important commercial centers between Islamic and European countries. <sup>(13)</sup>

### **1.2. Economic Importance**

The political, economic and social conditions on the island of Sicily, as well as its location in the middle of the Mediterranean Sea opposite Tunisia to the Arabs, pushed it to conquer it, and between its far west, and between Tunisia the course of sixty miles and its course of five hundred miles <sup>(14)</sup> and Qalibiya <sup>(15)</sup>, which is the closest place to it, and its maximum breadth two miles, and that a person going to Italy from Sicily can return to it two or three times a day, and this is what motivated the Muslims and encouraged them to take Sicily as a base for their expansion in Italy, in addition to that controlling Sicily means controlling the central part of the Mediterranean, which leads to control and control over the keys of the Mediterranean Sea, and control over its transportation routes, and at the same time Sicily would be an impregnable fortress to protect Muslims from enemies, and here appeared its political and military importance <sup>(16)</sup>.

Sicily is also rich in mineral and agricultural riches, and this is what Yakout Al-Hamwi confirmed <sup>(17)</sup> as he described it as "an island of many countries, villages and cities ... and it has many eyes, running rivers, and a wonderful picnic ... It is very many livestock, including horses, mules, donkeys, cows, sheep and wild animals." It has no seven, no serpents, or a scorpion, and it contains gold, silver, copper, lead and mercury, and all fruits of different kinds, and both of them do not cease in summer and winter, and in its land there is saffron. "Ibn Jabir said about it <sup>(18)</sup>“ And the fertility of this island is more than can be described, and enough is enough. She is the daughter of Andalusia in the capacity of architecture and the abundance of fertility and luxury, filled with food of all kinds, full of fruits and their varieties, but they are built by the worshipers of crosses, they walk in its tracks and cheer in its enclosures.

As for industry, the abundance of raw materials in Sicily contributed to the increase in production of various kinds, whether mineral, agricultural or animal. The island's mines were counted of gold, silver, kohl, iron, lead, ammonium, salt and sulfur <sup>(19)</sup> Sicily was also famous for its abundance of iron mineral at a location near the village of Belhra <sup>(20)</sup> known as Ain al-Hadid <sup>(21)</sup>.

As for the Sicilian trade, it flourished during the days of the presence of Muslims in it after it was zero <sup>(22)</sup> and Ibn Hawqal <sup>(23)</sup> said, describing the markets of Sicily: " : That there is a market in it that has been taken from its east to its west, and it is known as Summat, it has been inset with stones, and it is developed from beginning to end with the multiplication of trade.

It seems that the bounties of the island and its important location made it an arena for conflict and competition between the Fatimids, represented by the ruling Caninae in Sicily on the one hand, and the Europeans with most of their powers, such as the Romans and Normands on the other hand.

### **1.3. Commercial Importance**

Sicily has close trade relations with Egypt in the Fatimid era. as this island continued to be subordinated to the Fatimid state for a long time <sup>(24)</sup> .

The advantage of its central location between the East and the West made most of the ships going to Italy and southern France to pass through the cities of Sicily to sell Egyptian products, and to buy instead of Sicilian wheat, fruits and minerals, and the Arabs of Sicily used to send their merchant ships to Egypt in order to obtain Asian products. The Fatimids own and manage a large part of the Egyptian merchant fleet that sends for commercial purposes across the Mediterranean, and

commercial relations between Alexandria and Sicily flourished and grew, so the trade routes linking Sicily with Egypt were some of them by sea and some of them by land, and the most important of these roads is the circular trade route <sup>(25)</sup> the sea route in the north, which starts from Sicily through Crete, Cyprus and the Levant to Egypt, which was controlled by the Arabs during their supremacy over the Mediterranean, and the second sea route starts from Alexandria, passing along the shores of Morocco and from the ports of Morocco to Sicily, and this road adjacent to the beaches is more dangerous than the road The marine ring mentioned above <sup>(26)</sup>. as well as there is a direct sea route between Sicily and Egypt that the ship will cross in twenty days <sup>(27)</sup>. And after the Mediterranean became an Arab lake open to the merchant ships of all the countries that are subject to the rule of the Arabs <sup>(28)</sup>.

the Arabs continued to advance without competition until the entry of the Normands <sup>(29)</sup> into Italy and the Mediterranean, in the second half of the eleventh century, as well as the outbreak of the Crusade 1096 AD It led to the emergence of a new stage in the history of trade in the Mediterranean.

## **Chapter Two** **Norman-Fatimid Conflict on Sicily**

### **2.1. The beginnings of the Norman conquest of Sicily**

The Normands had aspired to occupy Sicily since the year 405 AH / 1015 CE, when a group of Norman knights was coming from Jerusalem to southern Italy to visit the cave of Mount Gorguania, which was famous for the appearance of King Michael, and the Arabs were at that time besieging Salerm, so the people of Salirme sought the help of the Norman knights to help them break the siege. So the knights were able to break the siege and defeated the Arabs and the people of Saliram rejoiced at the defeat of the Arabs. At the same time, the people of Salerme called the knights to stay with them, but they apologized for the invitation and promised them to send them boys of their own to defend Christianity, and upon their return to their homeland they started talking about their victory for Christianity, what raised the excitement and interest of their people, so many of them rushed to invade Sicily <sup>(30)</sup> as the Norman knights noticed the richness of these countries during their work as mercenaries with the Byzantine commander George Maniaques on his landing near Messina after concluding a treaty with the Caninaes after declaring rebellion and war with Ben Ziri. So, they broadcasted between their friends the idea of new more raids <sup>(31)</sup>.

However, the Normands were not fighting the Muslims alone, but rather they were fighting the Christians as well, and their goal in those wars is to make a state for them at the expense of Muslims and Christians <sup>(32)</sup>.

Therefore, their invocation of the protection of Christians was just a means of reaching this wealthy region, in order to be added to their property.

The matter that called Pope Lyon (IX) to seek the help of the Roman Emperor to intervene and stop the massacres committed by the Normands against the Christians. He did not receive a response from the Roman Emperor, which forced him to approach the Germans to form an alliance against the Normands, but the Germans refused the alliance against Christ because they found it shameful for the Pope to lead an alliance. Against the Christians, so the Pope had to gather a large army to fight the Normands, but he lost the confrontation and was captured, and he was not released until a year later <sup>(33)</sup>.

### **2.2. The Norman invasion and the Exodus of the Fatimids from Sicily**

The weakness of the Fatimid state was reflected in the situation in Sicily, which led to the decline of Fatimid influence in Sicily since the end of the fourth century AH. The relationship of the Sicilians with the Fatimids was limited to sending governors to administer the affairs of the island, and the reign of al-Mustansir witnessed the demise of Fatimid influence from the countries of the Maghreb and Sicily <sup>(34)</sup>.

The weakness of the Fatimid state was due to the Egyptians' preoccupation with the internal affairs of Egypt, which led to a distraction from the island of Sicily, and at the same time the Byzantines aspired to restore their control over the island of Sicily, and the rulers aspiring for power to Byzantium to interfere in the affairs of the island <sup>(35)</sup>.

As we mentioned, the Normands looked forward to invading the island, and when the situation got worse, they actually began to invade the island, so the Franks took over the island, taking advantage of the mess that befell the island. Because of the illness of its prince Abu Al-Fotouh Yusef bin Abdullah <sup>(36)</sup>, who entrusted his son Jaafar to rule the island, so he improved his life in its people until

the year 405 AH, after that the circumstances changed, as his brother went out against him with the help of the Berbers and slaves, but Jaafar managed to kill many of them and captured his brother Ali and his murder, and the Berbers were deported to Africa, and Jaafar ordered to kill the slaves, so they were killed for the last of them, and he made his entire army from Sicily<sup>(37)</sup>. Because he had passed on over them a man who confiscated them and took tenths of their yields and underestimated their leaders and elders. He did not call the people of Sicily to revolt against him and deposed him and wanted to kill him had it not been for the departure and intervention of his father Yoseph, so they asked him to use his son Al Akhal<sup>(38)</sup>. So he did that and he feared for Jaafar, he would drive him by boat to Egypt with money and animals, and his father Joseph walked after him, and he died in Egypt while he had only one animal<sup>(39)</sup>.

The reasons for the internal conflict are also due to the inherent hostility between the inhabitants of Sicily and the people of Africa, that is, between the indigenous people who converted to Islam after the Muslims conquered the island, and the Arabs who came from North Africa, and did not mix with the population<sup>(40)</sup>.

As the people of Sicily turned to them, the brother of Al-Akhal, Hassan bin Yusef Al-Kalbi, Samsam<sup>(41)</sup>. Then the conditions of the island were disturbed, and the strife began as they took out Samsam. The island was divided into states, each of which was ruled by an independent leader, so the capital Palram was its sheikhs, and Abdullah bin Mankoot<sup>(42)</sup> traveled to the cities of Mazar<sup>(43)</sup>, Tarabensh<sup>(44)</sup> and Al-Shaqah<sup>(45)</sup>. Also for, Marsa Ali<sup>(46)</sup> and its surroundings, and Ali bin Neama, known as Ibn al-Hawas<sup>(47)</sup> in the cities of his two palaces<sup>(48)</sup> and Jarjant<sup>(49)</sup>. Ibn al-Thaminah<sup>(50)</sup> was alone in the cities of Syracuse<sup>(51)</sup> and Qatania<sup>(52)</sup> and married the sister of Ibn Hawass. As the family quarrel, the soldiers of Ibn al-Thamneh were torn apart, which called him to seek the help of the Franks, and said to them " I owned you the island, so they said: There is a lot of soldiers in it and we have no power with them, so he said: They hear my words, and they do not violate my command."<sup>(53)</sup> So the Franks went with him in the year 444 AH". So Ibn Hawas went out to them and fought them, so the Franks defeated him, so he returned to the fort, and the Franks seized many places on the island<sup>(54)</sup>.

The people of the island sought help from al-Muizz ibn Badis, and they mentioned to him the matter of the Franks and their victory over the island, so he built a large fleet and shipped it with men, and they marched, so the sea arose over them and most of them drowned, and only a few of them survived.<sup>(55)</sup> Then Al-Muizz bin Badis died in the year 453 AH, and his son Tamim took over after him, so he sent a large fleet and an army to the island of Sicily, and presented his two sons, Ayoub and Ali. They wanted to revolt against Ayoub, but they rejected the revolution, so Ibn Hawass went himself at the head of a large army to say Ayoub and drove him out of Gerjant, and he killed Ibn al-Hawas, and he reigned over Ayub, and then after that a hostility occurred between the people of Jarjant and Ayoub's army, and a fight broke out with them, so Ayoub and his brother returned to Africa with a gathering Of the notables of Sicily in the year 461. So, the matter was for the Franks to control what was left of the island of Sicily until there was nothing left of it except Qasarya and Jarjant. .<sup>(56)</sup> "And the king of Rajar<sup>(57)</sup> all the islands, and they were inhabited by the Romans and the Franks with the Muslims."<sup>(58)</sup> Rajar, he died before the year 490 AH and his son reigned after him, but his son's policy differed from his policy as it was characterized by tolerance towards Muslims and their closeness to him<sup>(59)</sup>.

After Sicily fell in the hands of the Normands, the cause of its fall must be known, and who is responsible for its fall? The highest Fatimids holders of nominal sovereignty over the island? Or on the rulers of Sicily themselves? Or on the owners of Africa who sought help from the people of Sicily?

In previous events there is not a single sign indicating Fatimid's move to save the island, despite the economic and military benefit that the island provided to the Fatimid dynasty, "since Sicily was the property of the Sultan of Egypt, a ship carrying money to Egypt leaves it every year."<sup>(60)</sup> Also, there is no indication of witnessed resistance from the ruling Cynic family in Sicily, while we find that the owners of Africa made every effort to save the island from the Norman occupation. Therefore, we can attribute the cause of the fall of Sicily to the weakness of the Fatimid caliphate and the decline of its influence on the island, and this is what Ibn Khaldun confirmed<sup>(61)</sup>. In the fall of Sicily in the hands of the Normands when he said: "The fleets of the Muslims have struck the lion's prey, and it has filled more than the simple of this sea in many and number, Its paths differed in peace and war, so

Christianity did not show any signs of it, until the Abidian and Umayyad states realized failure and weakness, and their paths of illness were paths. The Christians reached out to the eastern islands of the sea, such as Sicily, Qaritish, and Malta, and they took possession of it, then they settled on the coasts of Levant during that period, and they seized Tripoli, Ashkelon, Tire and Akka, and seized all the outposts on the coasts of Levant, and overcame the Holy House "in addition to the internal problems and revolutions in Sicily and the inability of its rulers to confront it or satisfy the quarrelsome, and we should not forget the growing power of the Normands in the region, who became a force to be reckoned with in the face of the retreat of two powers that dominated the region for a long period of time, namely the Byzantines and the Fatimid state.

### **2.3. The status of international trade at that time**

The desire of the Fatimids was to make this island a base for their fleet in the Mediterranean. In order to secure itself against the Roman raids on the African coast and the Maghreb on the one hand, and from the economic point of view, the island represented a tremendous economic wealth rich in fruits, grains, minerals and animal species <sup>(62)</sup>.

After the Normands took control of the island of Sicily, and the Mediterranean became under their control, the transportation routes for the Muslims had previously controlled came under their control as well.

The region continued posing the role in the international Mediterranean trade even after the Normands invaded Sicily, and the southern merchants' routes included a station in Sicily on the route to Egypt and the traffic route starting from Genoa to and from the ports of Andalusia <sup>(63)</sup>.

Also, most of the Jewish silk merchants who traded silk and linen between Egypt and the Mediterranean centers had taken Sicily and Mahdia as a stable place for them in the first half of the eleventh century, and letters between these merchants and among other merchants showed the status of control and supervision over Africa and Sicily in trade of Mediterranean <sup>(64)</sup>.

The transportation routes linking Sicily and Andalusia, including the maritime trade routes linking the eastern ports of Andalusia such as Cartagena and Dania with the ports of Sicily, passing through Balearic islands and Sardinia, but the road was disrupted during the Norman invasion in the year 464 AH / 1071AD, and the Sicilian Arabs could no longer use it because of its danger. Rather, take the Maghreb route as a road to Andalusia, when Al-Mu'tamid bin Abbad, the owner of Seville in Andalusia, invited the Sicilian poet Aba Al-Arab Musab <sup>(65)</sup> to come to Sicily, and he responded by poem as it was not to coming Andalusia by sea, he said:

" The sea for the Romans, the ship does not sail in it .. Only on risks and the road for Arabs <sup>(66)</sup> .

### **Conclusions**

At the end of the study we reached the following results:

- 1- The important location of Sicily made it vulnerable to the control of the regional powers.
- 2- Whoever controls Sicily controls navigation in the Mediterranean and controls international trade routes.
- 3- The competition of the powers in the region to own the island of Sicily demonstrates the island's military and commercial importance.
- 4- The weakness of the Fatimid rulers in the fifth century AH contributed to the loss of this island from the Muslims.
- 5- The Caninae princes did not show clear efforts to defend the island.
- 6- We must commend the efforts of the Ziri family in the defense of Sicily, which was clear, but in the end, they were not able to rid it of the Normands' fall.

### **Footnotes**

- 1- Yaqut al-Hamwi, Mu'jam al-Buldan, vol. 3, p. 416.
- 2 Ibn Hawqal, Surat Al-Arath, p. 113.
- 3- Rostovitz, M., Socio-economic history of the Roman Empire, vol. 1, pp. 285-286.
- 4- Al-Jubouri, Jazerat Sicaliyah, a cultural study from the seventh century to the thirteenth century unpublished doctoral thesis, Faculty of Arts, University of Mosul, 2007 AD, p.18.
- 5- It is the greatest city on the island of Sicily, in the Maghrib Sea. Yaqut al-Hamwi, Mu'jam al-Buldan, vol. 1, p. 483.
- 6- Al-Idrisi, Nuzhat Al-Mushtaq, Part 5, p.591.
- 7- Blida: It is located on the coast of Sicily, post-Rum, opposite to Rio. Yaqut al-Hamwi, Mujam al-Buldan, vol.5, p. 130.

- 8- Al-Idrisi, Nuzhat Al-Mushtaq, Part 5, p.595.
- 9- It is a coastal city located in the south of Sicily, and it is frequented by boats from all sides. Al-Idrisi, C5, pp. 601-600.
- 10- It is a city by the sea, and through it trade reaches from it to Africa and Tripoli continuously Al-Idrisi, p. 600.
- 11- It is located on the eastern coast and is visited by merchants from all sides. It has two berths for ships that have no parallel in all countries. Al-Idrisi, C5, p. 597.
- 12- Al-Jubouri, Aaida Muhammad, Jazerat Sicaliyah, A Civilization Study from the Seventh Century to the Thirteenth Century, unpublished doctoral thesis, p. 177.
- 13- Al-Jubouri, Aaida Muhammad, Jazerat Sicaliyah, A Cultural Study from the Seventh Century to the Thirteenth Century, unpublished doctoral thesis, p. 188.
- 14- Al-Qalqashandi, Subuh Al-Asha, Part 5, p. 374
- 15- An impregnable fortress near Cartagena overlooking the sea, they said: When they wanted to build it, they searched in the mountain and turned its stones in the sea from the top of the mountain, and it was called Iqliya. Yaqut al-Hamwi, Mujam al-Buldan, vol. 1, p. 237.
- 16- Al-Douri, Sicaliyah, Its Relationship with the Islamic Mediterranean Countries, From the Arab Conquest until the Norman Conquest, pp. 36-37.
- 17- Yaqut al-Hamwi, Mujam al-Buldan, vol. 3, p. 317.
- 18- Ibn Jubair, Rehalt Ibn Jubair, pp. 296-297.
- 19 - Al-Hamiri, Al-Rawd Al-Moattar, p. 367; Martineau, The Muslims of Sicily, p. 3.
- 20- We did not find it in the books of countries.
- 21- Ibn Hawqal, Surat Al-Arath, p. 123.
- 22- Le Bon, Civilization of the Arabs, p. 322.
- 23- Ibn Hawqal, Surat Al-Arath, p. 122.
- 24- Al-Zahrani, Al-Hayah Al-Amaliyah fi Sicaliyah Al-Islamiyah, p. 144.
- 25- Lewis, The Naval and Commercial Powers in the Mediterranean, p. 384.
- 26- AL- Douri, Sicaliyah, Its Relationship with the Islamic Mediterranean Countries from the Arab Conquest until the Norman Conquest, pp. 170-172.
- 27- Khusraw, Safarnama, p. 100.
- 28- Attia, The Conflicts and their Impact on the Relations between East and West, p. 155.
- 29- Groups of adventurers from the French province of Normandy gain profits from providing their services as professional soldiers in southern Italy, and some of them were just mercenaries, while others of them were the lives of bandits chiefs who stole goods, robbed cattle and wreaked havoc and destruction, which made their name synonymous with horror. They were warriors themselves, and they used to fight with one side or that side or with both sides together. Al-Tibi, Amin Tawfiq, Studies in the Islamic History of Sicily, p. 197.
- 30- Le Bon, Civilization of the Arabs, pp. 315-316.
- 31- Al-Tibi, Studies in the History of Sicily, p. 193.
- 32- Al-Madani, Ahmad Tawfiq, Muslims in Sicily and Southern Italy, p. 131.
- 33- Le Bon, Civilization of the Arabs, p. 317.
- 34- Taqoush, History of the Fatimids in North Africa, Egypt and the Levant, p. 383.
- 35- Taqoush, History of the Fatimids in North Africa, Egypt and the Levant, p. 383.
- 36- The crown prince when he was a boy without a wet dream, the days of the people in Sicily were in their period of the best they desire, and the country had great restraint, and the Romans condemned and things were straightforward for him. Ibn Al-Khatib, Ealam Al-Ealam, Part 2, p. 329.
- 37- Ibn Al-Atheer, Al-Kamil fi Al-Tarikh, part 8, p. 471; Ibn Khaldun, Al-Abr, vol. 4, p. 268.
- 38- Ahmed bin Yusef bin Abdullah bin Muhammad al-Qudai, known as al-Akhal, Prince of Sicily, was called the Lion of the State, who had fights against the Romans, and was killed by Ibn Badis in the year 417 AH / 1026 CE. Al-Zarkali, Aalam Al-Zarkali, Part 1, p. 273.
- 39- Ibn Al-Atheer, Al-Kamil fi Al-Tarikh, part 8, p. Ibn Khaldun, Al-Abr, vol. 4, p. 469.
- 40- Taqoush, History of the Fatimids in North Africa, Egypt and the Levant, p. 383.
- 41- Hasan bin Yusuf bin Abdullah bin Muhammad al-Kalbi, known as Samsam al-Dawla and the last of the Cynic princes in Sicily, died in 417 AH after the killing of my brother al-Akhal. Al-Zarkali, Ilam Al-Zarkali, Part 2, p. 227.
- 42- We did not find his translation in the books of translations.

- 43- A city in Sicily. Yaqut al-Hamwi, *Mujam al-Buldan*, vol.5, p. 40.
- 44- A city on the island of Sicily. Yaqut al-Hamwi, *Mujam al-Buldan*, vol. 4, p. 26.
- 45- From the cities of Sicily. Yaqut al-Hamwi, *Mujam al-Buldan*, vol. 3, p. 310.
- 46- A city on the coast of Sicily. Yaqut al-Hamwi, *Mujam al-Buldan*, vol. 5, p. 107.
- 47- We have not found its translation in the books of translations.
- 48- The name of a city on the island of Sicily on the tip of a mountain whose wall includes plants, orchards, springs, and water. Yaqut al-Hamwi, *Mujam al-Buldan*, vol 4, p. 365.
- 49- A city on the island of Sicily, which is civilized and full of resources and imports, it has a sublime fortified castle, intended from all horizons, and it has comprehensive markets for types of goods and shop lots, and it has gardens and yields, and it has traces of the first, and it has idols and it is the most Sicilian country with food. Al-Hamiri, *Al-Rawd Al-Moattar*, p. 493.
- 50- We have not found its translation in the books of translations.
- 51- The largest city on the island of Sicily. It had the bed of the Roman king. Ptolemy said: The city of Syracuse is thirty-nine degrees and eighteen minutes long, and thirty nine degrees wide, within the fifth region. Yaqut al-Hamwi, *Mujam al-Buldan*, vol. 3, p. 214.
- 52- A city on the island of Sicily. Yaqut al-Hamwi, *Mujam al-Buldan*, vol. 4, p. 70.
- 53- Ibn Al-Atheer, *Al-Kamil fi Tarikh*, part 8, p. 473.
- 54- Ibn Al-Atheer, *Al-Kamil fi Tarikh*, part 8, p. 473.
- 55- Ibn Al-Atheer, *Al-Kamil fi Tarikh*, part 8, p. 474 Hussein, Qusay, *One of the Landmarks of the Arab Islamic Civilization*, p. 40.
- 56- Al-Nuwairi, *Nihayat Al-Arb*, part 24, p. 209.
- 57 - He came to Italy in the year 1052 AD, and after he had conquered the needle, he invaded Sicily, and he continued to fight the Arabs until he settled the island of Sicily in 1090 AD after wars that lasted 28 years. Rajar died in the year 1101 AD and was succeeded by his son Rajar II. Arslan, *A History of the Conquests of the Arabs in France, Switzerland, Italy, and the islands of the Mediterranean*, p. 273
- 58- Ibn Al-Atheer, *Al-Kamil fi Tarikh*, part 8, p. 474.
- 59- Ibn Al-Atheer, *Al-Kamil fi Tarikh*, part 8, p. 474; Hussein, Qusay, *One of the Landmarks of the Arab Islamic Civilization*, p. 40.
- 60- Khusraw, *Safranname*, p. 100.
- 61- Ibn Khaldun, *Muqademat Ibn Khaldun*, Part 1, p. 439.
- 62- Jamal al-Din, *The Fatimid State, Its Rise in the Maghreb*, p. 166.
- 63- Constable, *Trade and Merchants in Andalusia*, p. 78.
- 64- Constable, *Trade and Merchants in Andalusia*, p. 78.
- 65- He was born in Sicily in the year twenty-three and four hundred and left it when the Romans took control of it in the year sixty-four and four hundred, meaning al-Mu'tamid ibn Abbad, and he died in Andalusia in the year fifty-seven. Ibn Khallikan, *The Deaths of the Notables*, vol. 3, p. 334.
- 66- Ibn Khallikan, *Wafayat Al-Ayyan*, Part 3, 333.

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