

Investigating the Response of the Conquered Regions (Iran, Egypt, Syria) Against Muslims

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Abstract: After the death of the Prophet during Rashidin Caliphs with knowledge of political, ideological, military and economic crisis that empire of the time in the Arabian Peninsula and adjacent territories were involved with it, the policy of conquest and expansion of the Islamic state was considered. Therefore, a wide area including Iran, Syria and Island, Cyprus, Armenia, Egypt and Morocco was dominated by Muslims. Cross sectional study analyzed data from historical sources about the reaction of three regions of Iran, Syria and Egypt in the Arab-Muslim attack suggests due to widespread dissatisfaction in all three regions most cities have peace although, the comparison between the three regions of Iranians against Arabs in their resistance. Meanwhile, the Iranians than other regions with every opportunity to rebel were obtained. Meanwhile, statistics show that the acceptance of Islam was among Iranians over other areas and the Egyptians in the period under discussion were the least inclined to Islam.

Key words: Conquest, Syria, Iran, Egypt, Rashidin Caliphs

INTRODUCTION

In the light of the Holy Prophet were able to create solidarity between Arab tribes of the Arabian Peninsula before it was constantly at war and they throw the miracle of a generation of faithful people and the love of Jihad and spread the religion formed. The first Caliph Abu Bakr after the death of their adjoining areas dominated by the great empires of the time was sent armies. Suitable substrates for the collapse of the system were available in all areas and there was a weakness in defense. Therefore, a large area in a short time until the end of Rashidin Caliphs was dominated by Muslims. An area that includes North Africa, Armenia, Island, Sham, Cyprus and Iran and almost all the regions in terms of political systems, military and cultural history of the Arabs were superior. But the power of faith and sometimes material incentives Muslim Arabs in the underlying factors behind this success was the fall in different areas. This study intends Iran's response, Sham, Egypt and the Arab Muslims following four reactions war, peace, Islam and analyzes the revolt.

IRANIAN REACTION TO THE ARRIVAL OF THE ARABS UNTIL THE END OF RASHIDIN CALIPHATE

First encounter of Iranians and Muslims in the Iraq's region that was dominated by the Sassanid Empire

occurred in the 12th year. Muthanna bin Haritha and Sweden bin Qhtbh primitive tribal chiefs Bani Shiban and Bani Bakr Ban Vael in Iraq assault to the Iranian border, also urged Muslims Khalifah to attack them (Dinawar, 1999a, b). Khalid bin Waleed Abu Bakr also sent to Iraq. Most cities in the region, despite initial resistance finally surrender through peace were Muslims. Including Hireh, Ain al-Tamr, Domeh Aljndl, Ablah and Anbar, Banqya, Barusama, Ellis, Hasid, Khoreybeh, Khonafs and (Baladhuri, 1989), Ibn Hebrew, 1998) Khalid victory in Iraq in addition to the abuse of Iranian border guards policy should accompany and help the Christian Arabs, especially fellow clergyman and Nestorian bishops of the region were ignored by the government against the Sassanids (Abbas, 1984; Nejad, 2007). The conquest of Iraq during the Abu Bakr was completed. He was afraid and thought to be that of Sasanian Persia conquered frontier, it is hard (Ibn Tbatba, 1989). Muslims are ordered to instead attack and conflict with the Sasanian Iran's ally Syria against the rule of the Roman Empire in action. However, Khalid out of Iraq, the Iranians were again thought to retake areas lost.

With the death of Abu Bakr, during the 10 year life of numerous battles between the Iranians and Muslims occurred in this time the situation was chaotic Sassanid Empire from every direction; Sassanid Empire for many years, a lot of wars with the Bizaneth Empire wars, military had analyzed them eroded "(Ibrahim, 2010; Alamdari, 2009). In addition, the crisis of faith, abuse of

non-Zoroastrian faiths, dissatisfaction elite military troops, financial crisis and popular resentment of discrimination and privilege of the Sassanid dynasty and nobility, dissatisfaction with the tyranny of suitable infrastructures for the fall of the Sassanid Zoroastrian priests prepared to attack Muslims (Nejad, 2007; Ibrahim, 2016). Iranians and Muslims had the most famous battles: Jisr, Boob and Qadisiyah war. Qadisiyah was Key Iraq's war and the subsequent conquest of Ctesiphon was the capital of the Sassanid government with its many treasures. Following the defeat of the Persians in the war and the fall of the capital during the War of Jalula and Nehavand they could not win against Muslims (Tabari, 1997; Dinawar, 1999b). Following the war, especially after the war Skinheads (Fathul Fotoh) that Yazdgerd was in the year 21 AH command was important areas conquered this time Azerbaijan and Khuzestan, Isfahan, Zanjan, Qazvin, Tabarestan, etc., (Ibn-Athir, 1992). Life in the 29th cause of death was not complete his conquest of Iran in the period.

In the remaining regions of Iran was conquered by the Ottoman period and the third round of Yazdgerd Sassanid dynasty also became extinct. Many cities in Iran in this period preferred to surrender without war and bloodshed among Muslims themselves can be pointed to; Iranshahr, AbiWord, Jorjan, Ray, Sarakhs, Tous, Gorgan, Harat, Balkh, Kazeroon, Merv and Nishapur and (Baladhuri, 1989; Nakhjavani, 1978; Baydawi, 2003). Some cities, especially in Eastern regions such as Estakhr, Bakhzr, Bayhaq, Jawzjan, Sijistan and Kerman against Muslims were resistance.

Some of the towns conquered the Ottoman period in the life cycle and what they were rebelling, including Azerbaijan, Estakhr, Fars, Jorjan, Khorasan, Ray, Tabarestan, Zaranj, Kerman, Marv, Nishapur and Hamedan noted. No doubt because of dissatisfaction with the rule of Arabs (Tataoy, 2003; Ibn Khaldun, 2004).

With the Arrival of Imam Ali (AS), his 36 years of his rule in AD was transferred from Medina to Kufa (Shabankareh, 2002; Tabari, 1997) this was due to transfer them closer to the borders of Iran. This led on the one hand people are more likely to be associated with the caliph. Imam rulers sent to different regions of Iran (Tabari, 1997).

However, his period as well as some parts of Iran, especially in the eastern part of the effort to preserve their religion and their ancient heritage and during the Ottoman period have generally demonstrated good resistance against the Arabs, revolted, including the metropolis, Nishapur, Merv, Zalq, Zaranj, Sistan, Fars and Kerman noted (Ibn Athir, 1992; Baladhuri, 1936). In response

analysis of different regions of Iran and the attack against the Muslim Arabs during the Rashidi Caliphs must be said; Iranians fought back against these attacks more than any other nation in such a way that 98 cities, about 39% were submitted by war and called Maftoh Alanveh. Meanwhile, the riots in Iran in such a way that twelve percent of the 31 cities, after the surrender, again went to revolt. Meanwhile, despite the decline of the Zoroastrian religion of Iran was only 2% of the four cities through Islam to the Muslims opened their towns. Of course, in towns and villages some people turned to Islam however, more efforts to maintain the Zoroastrian religion took place in the villages. The Muslim cities were generally those from the class of artisans, craftsmen, farmers, middle classes and who were already at the press the aristocracy (Ibrahim, 2010). However, the acceptance of Islam was not very significant in this period perhaps the most important reason Muslim leaders in any city that people were not forced to accept Islam (Zarrinkoub, 2014).

Course about Islam and the people of these cities is based on an accurate understanding of Islam or with the objectives and other incentives were also controversial. The first conversion of resources is generally reluctant to give tribute cities, the most important motivation for accepting Islam material. If people about Islam and Islam tester in the year 18 AH Behjavrsan and Dej Marbin people in 21 AH and Qazvin in the year 22 AH have it (Baladhuri, 1989). It cannot be trusted sources only human in the cities were people who hear the messages of Islam and absorbed the knowledge and your fellow citizens are invited to embrace Islam. In addition to the above factors or other incentives for the conversion of the listed individuals or areas, including; Some of the nobles and elders of the area to follow Islam, some Muslims were afraid of their lives, few people quickly accepted Islam but had no knowledge of Islamic teachings because of ignorance of the Arabic language, those who became Muslims because of inability to pay heavy taxes and (Income upon settlement with the Iranians at the beginning of the Muslim conquest of Iran, Nematullah Safari Foroushani). Shami is land on the eve of the rise of Islam was dominated by the Romans. Figure 1 shows the religious differences and heavy taxes, people were weary of Byzanth domination (Ibrahim, 2010). Awareness of these circumstances, racial and linguistic ties with the region and news of Khalid's victory in the vicinity of the borders of Iran and many trophies, Abu Bakr more than ever to think about sending a force to Sham (Najad, 2007).

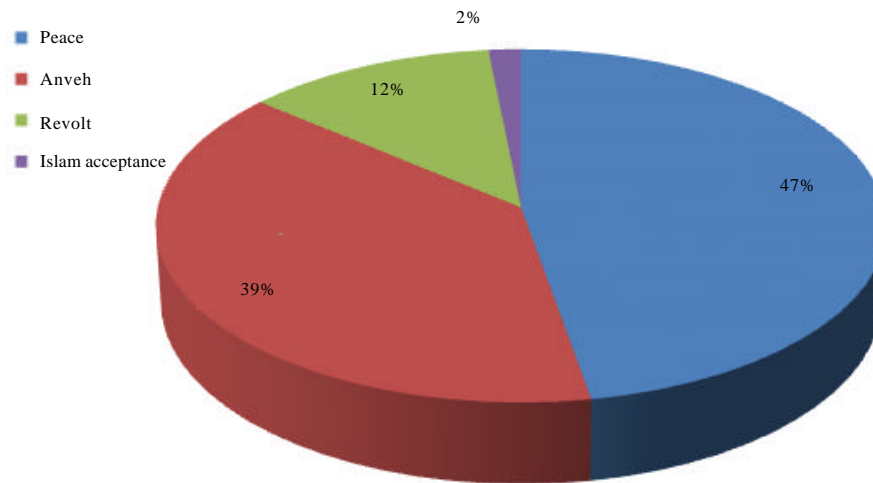


Fig. 1: Shami reaction to the arrival of the Arabs until the end of the Rashedin Caliphs

Abu Bakr's caliphate at the first step sent an army to Syria by the commander of Osama but it is more a war and political views. The army also was not very successful in practice (Ibrahim, 2010) in the 13th year again sent an army to the Sham by command Abu Ubaidah bin Jarrah named as his successor Yazid ibn Abi Sufyan. Both commanders with Amr ibn al-Aas with Sharhobyl Ben Hassaneh as well with about 20,000 people went to the Sham (Shabankareh, 2002; Al-Kindi, 1993).

Muslims against the Romans at first that Sham was dominated gained much success so his commander asked help of Abu Bakr. Abu Bakr had sent Khalid bin Waleed was to control Iraq almost ten thousand to help him and named he as commander troops Sha (Ibn Hebrew, 1998). Some sources of Khalid's troops were about 500-1000 (Ibrahim, 2010). Tadmor was the first city that made peace with Khalid paid tribute because most people there were Christian Arabs and Romans were tired of the hard decisions (Baladhuri, 1989) after Tadmor, Basreh captured. But, the city has finally paid in ransom and tribute peace after the conflict began, what is interesting is that the Muslim conquests by the need to continue to supply food in the city determined the type of tax (Baladhuri, 1989; Tabari, 1997). Thus, small and large areas were captured by Muslims such can be cited Huwwarin and Deen (Ibn Athir, 1992; Baladhuri, 1989).

Khalid and Muslims had great wars with the Roman legions, including the Ajnadyin noted that during which the Romans were defeated. After the victories of Muslims went to Damascus, where he had besieged during the siege of the second Caliph Umar ibn al-Khattab and it was reported that Abu Bakr has died (Baladhuri, 1989).

While reporting the death of Omar Abu Bakr, Khalid also due to some difficulties and differences that Abu Bakr was the period of his command and Abu Ubaidah ibn Jarrah temporarily installed in his place (Hamwi and Abdullah, 2001; Ibn Tabatba, 1989) was completely conquered during the caliphate of Umar Sham. The most important cities of the conquered this time can be traced to Damascus. The conquests of the Levant, Jordan conquered the command of Amr ibn Aas and Sharhabyl Ben Hassaneh (Ibn Athir, 1992) and the conquest of Jerusalem (Ilia) in the year 16 AH, the natives were now coming towards the caliph and treaties of peace (with the provisions of that property, life, religion and churches to be spared in exchange for ransom and tribute to such people Madaen), the city surrendered to the Muslims themselves, it was most important (Moghadesi, 1995).

Halab, Hama and Homs, are main cities of Sham that were conquered by Muslims for Peace (Baladhuri, 1989, Ibn Khaldun, 2004). The important battles between Muslims and Romans in this period can be Maraj Al-safar War and Yarmouk noted that Muslims were victorious (Tabari, 1997). Hrql (Heraclius) after the defeat that the Romans were Muslims have moved from Antioch to his capital Constantinople. Since, leaving Antioch in Greek said, "SUSE Syria", namely: Syria safely stays and with the statement of the Levant and the countries where they died (Ibn Hebrew, 1998) conquered Sham with Qysaryh capture was completed in 19 AD during life (Fayyaz, 2009). Omar conquered after conquered areas of Sham gave Governor to Yazid ibn Abi Sufyan and after his death there in the eighteenth year due to Plague of Emmaus given to Mu'awiya (Tabari, 1997). Muawiyah bin Abi Sufyan in the hands of Ottoman rule and the

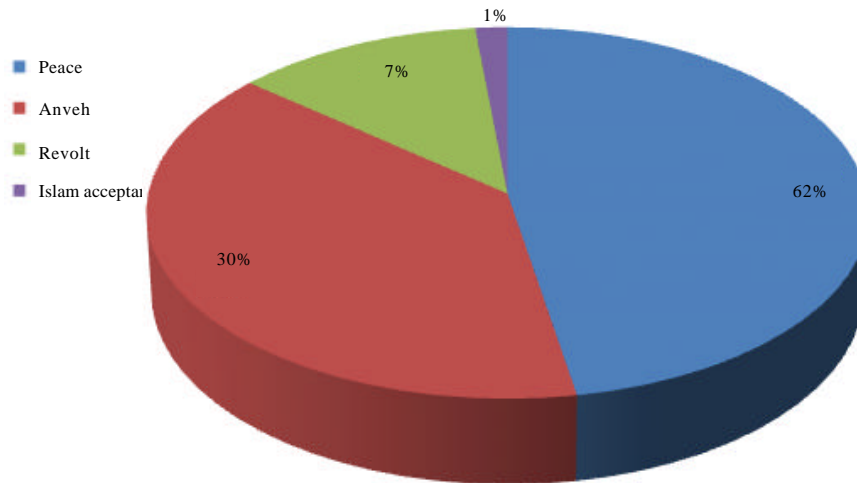


Fig. 2: Egyptians reaction to the arrival of the Arabs until the end of the Rashidun Caliphate

Umayyad dynasty. In the course of the Levant in terms of material, welfare and military were progressing well (Fayyaz, 2009) during the reign of Muawiyah, Sham area of Medina did not oppose the government, to the government of Imam Ali (AS) reached. At this times you against Iraq that the reign of Imam Ali (AS) was exposed. Sahl ibn Hanif Imam by sending as ruler of Syria, Muawiyah wanted to dismiss the government, but dinner was easily stopped. Safin famous battle that took place in 30-7 establishments and to arbitrate between the two sides ended (Tabari, 1997) that Imam Ali to secure the territory of Iraq sent to Hijazi, highlights the deep divisions and conflicts between the two sides.

As stated conquered the region and an extensive Sham in Abu period began in the life cycle is completed. The interesting point in the Sham reaction against Muslims it is only 25 cities, about 31% of Muslims were resistance and the so-called through war and Anveh were opened while about 62% of the Sham city was 50-1 cities signed peace with Muslims but Damascus so that almost all the major cities and strategic Sham with Muslims generally have peace in return for paying taxes. Perhaps the reason can be cited economic factors as population Sham before the arrival of the Arabs were forced to pay high taxes to the Romans. Strict rules and tax officers leaving, the dinner was extremely unhappy. Industry, trade and agriculture were stagnant (Hourani, 2005). While, the arrival of the Muslims financially they should only pay taxes and it is far less than the amount of taxes had to be paid to the Romans. The reception and Sham accompanied by Arab immigrants in the last few decades due to the increasing population of the Arabian Peninsula had gone to Sham and peace was also affecting cities (Arberry, 1999).

Another interesting point is that only people of a city that is now nearly Halab accepted Islam in the 17th year of Hijra. The people of the city were of Arab descent and race winners (Tabari, 1997). Generally, at Sham, like Iran, Muslim conquerors forced to accept Islam were defeated by the United Nations. Meanwhile, six cities of the Sham rebelled; these figures are very low in comparison with Iran.

The cause of the riot, some of these cities, such as Antioch, Qinnasrin and Qasryn that the border cities because they were dissatisfied with the provisions of the peace treaty between themselves and Muslims because according to it, forced to leave the city and some of its parts were destroyed (Tabari, 1997; Ibn Athir, 1992) city like Tiberias as well as the availability of half of the Muslims were dissatisfied with the peace treaty (Ibn Athir, 1992) Halab and Ajnadyn also to be rid of their Muslim Arab rule in the years 15 and 17 AD rebelled. In general we can say that over the centuries the people of Syria were ruled by the Romans prejudice to the Iranians than the land and his legacy were Muslims and were less susceptible against Arabs (Fig. 2).

EGYPTIANS REACTION TO THE ARRIVAL OF THE ARABS UNTIL THE END OF THE RASHIDIN CALIPHS

Muslim as caliphate of Umar ibn Khattab the time commanded by Amr ibn Aas entered Egypt in the 19 year had little trouble advancing their goals. On the one hand because of the wealth of this country, the importance of agriculture, strategic location as a gateway to the Halab

and Hijaz was motivation enough material to Muslims and Umar ibn (Khoury, 2001; Ibrahim, 2010). On the other hand, people are not motivated because of the work of jihad and martyrdom were leisurely Sham, about the spread of Islam and Egypt was an easy target for them (Ibn Athir, 1992). Egypt 30 years before the birth of Christ income in the territory of the Roman state and the Roman emperor August this land was the granary of Rome. During this period the Egyptians of their rulers was much discontent. In such circumstances, when 'Umar ibn Aas conquered the last of the evening after the Qeisarieh attacked Egypt (Fayyaz, 2009). Christians have welcomed the arrival of the Muslims when they heard the news a good deal of Sham and wished Muslims with Christians Muslims from oppression by the Romans saved. Copts perceptions about the Muslim conquest of Egypt indicated that it was not wrong. Because the Arabs are treated with care and respect and Coptic that would convert to Islam and they want to stay on their religion. Meanwhile, Arab policy in Egypt was not differentiating between different peoples. In addition to the economic welfare of the people was also important to the Egyptians gave them land, irrigation was very attentive and order and security that is necessary for any economic enterprises were established (Hussaini and Hussaini, 2010).

Therefore, it can be seen after the capture of important areas such as fumes and Bob Elion (Ibn Khaldun, 2004). Egypt's main cities with low yield strength were Muslims. Even Moqoqs governor of Egypt was during the siege of the Bob Elion. Thus, about 63% of the city of peace, only 31% of cities have little resistance. Including to Alexandria and Ain Shams noted that shortly after gave resistance against pay tribute to peace, some cities like fermat went to war to capture the Arabs and many cities like fumes and tennis without a peace deal with the Arabs went to war (Baladhuri, 1989; Ibn Athir, 1992; Al-Kindi, 1993).

Without doubt the most important city of Alexandria possessions Egypt. The city was the capital of Egypt was the second capital of the Eastern Roman. Roman was most important city in the world in terms of trade for their efforts to protect the city (Ibrahim, 2010). Although the city was opened to the public but Amr bin Aas since a peace deal with the choice offered to them if they want to stay in Eskandarieh and if you do not want to go (Ibrahim, 2010).

According to the settlement; life, property and the land of Egypt is safe, everyone from the Romans to accept

this peace will have the same rights as Egyptians and those who reject Muslim rule drum that reaches out to his place, whoever awarded in two dinars to pay tribute to him, what the Egyptians should pay on three occasions and each time one-third (Tabari, 1997).

Peace is established eleven years, during which time the Arabs to maintain their situations and not act against Eskandarieh and the Roman army at the time of stop fighting, Muslims are not a way against church and not to interfere in the work of Christians, Jews remain in Eskandarieh, one hundred and fifty Court affiliates' going to stay with Muslims as hostages to ensure the implementation of the treaty (Ibrahim, 2010).

It should be noted that none of the cities of Egypt as well as some cities refused to become Muslim or Sham. When Caliph Uthman comes to all cities in Egypt is submitted to Muslim rule and only Eskandarieh in 25 AD revolted (Baladhuri, 1989). Changes in the Ottoman period when Osman was at the head of the Egyptian government in the year 26 AD AH tribute to Egypt from Omar bin Aas and Abdullah Saad bin Abi Sarh was significant differences occurred between the two. So "Uthman" Amr bin Aas had to completely dismiss the governor Egypt Amr ibn al-Aas heavy consequences for the Ottoman governor of Egypt had changed since his reign as opposed to stimulate the Egyptians against Uthman. Egypt gradually to a stronghold against departmental politics, finance and religion becomes Othman and those such as Muhammad ibn Abi Bakr and Muhammad ibn Abi Hudhayfah who were in the army of Egypt's ruling as an invitation to revolt against Uthman' Amr bin Aas people.

Finally, Egyptians as well as cities such as Basra and Kufa against their Ottoman uprising that eventually this revolt killed in the year 35 AH is Osman. At the time of Imam Ali (AS) to Qais bin Saad bin Ubada the Egyptian government and then given Muhammad ibn Abi Bakr (Tabari, 1997). In this period despite occasional riots in some areas of the face Imam Ali was the Egyptian government was abiding. But as for Mu'awiya to take over the land of Egypt that borders Syria had a strategic importance, he sent an army commanded by Amr ibn al-Aas to this land and killed Muhammad ibn Abi Bakr, the governor of Imam Ali in there in practice this land came under the rule of Muawiyah. In general it can be said that Egyptians generally tended to make peace with Muslims and the insurgency among them was very low. Religious freedom brought the Muslims to their cause the period in question, Egyptian cities are not Muslim. However, among the classes who converted to Islam (Fig. 3).

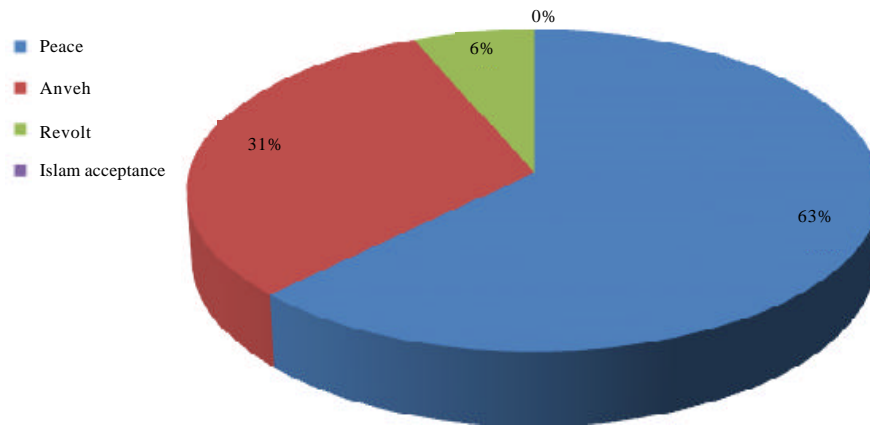


Fig. 3: The reaction to the arrival of the Arabs until the end of the Rashiding Caliphs

CONCLUSION

This study is descriptive and analysis response to the three regions of Iran, Syria and Egypt against Muslims during the period has caliphates. The results indicate that the period of Abu Bakr religiously motivated and material and to resolve the current political, social crisis, rule of Medina in the Arabian Peninsula that was involved with it, map invasion of Iraq and Sham was designed and then in other areas Umar and Uthman was added Imam Ali and the course was maintained in these areas. Studies show that in all areas discontent of religious, political and military turmoil and economic problems provided fertile ground for the Arabs, in all regions, people in different cities against the Muslim conquerors adopted three policies, some were fought and won the war among the three regions studied, than the people of any nation to attack Arabs Muslims were resistance. Many cities also have preferred to conclude peace with the Muslims, the city and maintain their heritage in the field of peace Egyptians showed 63% of cities tended to peace. Although, peace Sham with 62% of the cities were not much different from them. While 47% of the cities were willing to peace, some of the cities and people of different regions also accepted a new religion of Islam that the Iranians were pioneers.

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