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## **The Arab and Islamic conquests and their impact on the conquered countries (cities of Northern Persia as a model)**

**Sadeq Jaafar Towafan**

### **Abstract**

During the conquests, the military operations were moving towards Persia, confident of victory, believing in the will of God Almighty, by saying (He is the One Who sent His Messenger, through you is guidance and a religion of truth, that He may make it clear to Him) and this is a proof of God 55. It indicates a high morale, armed with the spirit of faith and their adherence to the principles and constructive ideas of Islam. The Islamic conquests showed the civilized behavior and religious belief of the Arab leaders through their humane interaction with the population and their commitment to the doctrine of Islam. Residents of the country hastened to convert to Islam. The spread of the Arabic language in all the conquered countries and the interest of many of its people to learn it as the official language of Islam on the one hand, and as the language of the Noble Qur'an on the other, especially after the spread of the most prominent sciences and knowledge in those countries, which encouraged them to adhere to and insist on learning the Arabic language. The Persian Empire represented a real threat on the borders of the Arab Islamic state, so when the Arab conquest of Persia took place, that danger faded and ended with the end of the Persian state. The cities of the open countries became a launching center for the Arab armies to liberate the remaining cities that suffer from oppression and tyranny. At the end of talking about the conquests in northern Persia, we can say that the conquests in general were great conquests, as the borders of the Islamic state reached the farthest east of Persia, and in the west it reached the Atlantic Ocean, and all of this came due to the factor of jihad that resulted in the conquests.

**Keywords:** Conquests, Arabia, Persia

### **Introductions**

God Almighty commanded Muslims to jihad in order to complete the transmission of the heavenly message, and jihad began from the first moment of the arrival of the Messenger to Medina in order to remove the barriers and obstacles that stand in the way of spreading the Islamic call. It has reached the easts and wests of the earth to spread Islam and illuminate the path of truth in all hands that have been opened, proceeding in that to the saying of the Almighty (And fight them until there is no persecution and the religion is for God, for there is no God but you). The Islamic conquests of Persia are considered a rescue for its inhabitants from the oppression and enslavement that they were suffering from by their rulers, so they greatly welcomed the arrival of Muslims to them, especially after they knew that Islam is a religion of truth, justice and equality. That left it to the population II. There are many studies on Persia and its conditions and the military operations that took place in it, but they did not shed light directly on the cities of northern Persia, and these studies include social life in Khorasan from the Islamic conquest to the end of the year 656 AH by Dr. Saddam Jassim Muhammad Al-Bayati, as the study focused on talking about life Among the other studies is the doctoral thesis of the researcher Bahja Muhammad Karim, the formulation of peace treaties between Muslims and residents of open cities in Persia, and other studies. On the historical geography of the cities of northern Persia and their social conditions, such as the city of Khorasan, the city of Sijistan, Tabaristan and other cities. Through it, those countries were opened, and the fourth topic came as an explanation of the results that resulted after the conquests and their impact on the psyche of the population. Countries and how they accept the Islamic presence, and the conclusion is a presentation of the most important findings of the researcher. I relied on many sources in studying the research, perhaps the most prominent of them were the books of conquests, the books of geography, in addition to the books of translations and classes.

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It relied on a number of theses and university theses, perhaps the most prominent of which is the doctoral thesis marked the formulation of peace treaties between Muslims and residents of open cities in Persia, and other studies.

### Literature review

#### Historical geography of northern Persia

Persia is one of the most important countries in terms of its proximity and its connection with the Arab Islamic state during the Umayyad and Abbasid period, and the reason for this may be because since the Arab conquest of that country, many immigrant Arab tribes settled in it until it was about to become part of the Arab lands, as it mixed Arab-Islamic customs, traditions, and culture with Persian customs and traditions. This is evidenced by the fact that many scholars of Khorasan and other Persian cities composed their works in Arabic <sup>[2]</sup>, and its distinctive broth that they enjoyed played a major role in the operations of the Arab-Islamic conquests in the countries beyond the river. On the other hand, we find that the great cultural heritage acquired by that region indicates that there is a great civilization built on its land. The northern cities of Persia are of great and extreme importance compared to other Persian cities, due to the fact that they contain the most important cities in the country, the most important of which are:

1. The province of Khorasan, which is located in the far north-east of Persia, and is bordered on the east by the districts of Sajistan and India, on the west by Mafazat al-Ghazia and Jurjan, on the north by Transoxiana and some cities of the Turks, and to its south lies the province of Persia and Qumus, and it is considered within the fourth province of the provinces. The Seven <sup>[3]</sup>, and the Khorasan Province occupies a strategic position among the other Islamic provinces, and is described by the abundance of orchards and the prosperity of agriculture, especially in fruits <sup>[4]</sup>. The stability of the Arabs on the one hand, and because it was one of the centers of Arab administration and a gathering point for fighters who used to wage jihad every year in Transoxiana on the other <sup>[5]</sup>, and from its other cities (Balah), which is located in the center of Khorasan, (Wajoz Jan) (And Harrah). Which is located in the south of Khorasan, and between the great road passing from Nishapur to the Indian Sea, and there are multiple roads linking the city of Herat and other cities of Khorasan <sup>[6]</sup>.
2. Sejistan, which is located to the south of Herat and separated by eight days. It is a sandy land, its length is sixty-four and a quarter degrees, and its width is thirty-two degrees, and it is from the third region <sup>[7]</sup>. It is called Sajistan the country of the south, and it is bordered on the east by Kerman and Al-Mafaza, and in the west by Khorasan and some Indian cities, and the land of India is bordered by it on the north side, and on the south side it is bordered by the border between Sajistan, Fars and Kerman, and the most famous of its cities are Zaranj, Kish Waneh, Al-Qarnayn and Al-Taq <sup>[8]</sup>.
3. - 3Tabaristan, which is also one of the cities in northern Persia, located between Qusom and Girja in the east, Walid Yalam in the west, and the sea is bordered by the north, and irrigation is from the south <sup>[9]</sup>. The city of Tabaristan is surrounded by many rugged and difficult mountains, namely the Sherwin Mountains <sup>[10]</sup>.
4. - 4Qumis is a city located in the fourth province, its length is seventy-seven degrees and its width is thirty-six degrees <sup>[11]</sup>, as it is located between the center of Al-Rayy and Khorasan <sup>[12]</sup>, and it is characterized by being a large and wide sphere that includes farms, villages and cities, and it is located in the farthest mountains of Tabaristan And among the most famous of its cities are Biar, Bastam and Damghan <sup>[13]</sup>.
5. Azerbaijan, which is one of the cities of the fifth region, as its length is seventy-three degrees, and its width is forty degrees, and its most important cities are Tabriz and Ardabil <sup>[14]</sup>.
6. Gorgan is one of the famous cities located within the fourth region, and it was said in the fifth, that it is eighty-six degrees in length and forty degrees in width, located between Khorasan and Tabaristan <sup>[15]</sup>, bordered by the Khazar Sea and Tabaristan from the west, and Khorasan from the east, and from In the south, it is bordered by some lands of Khorasan and the Alborz mountains belonging to the city of Qumus, while from the north it is bordered by a course of the ancient Gihon River <sup>[16]</sup>.
7. Qazvin, and it is one of the famous cities between it and the city of Rayy twenty-seven leagues, and it is located within the fourth region, with a length of seventy-five degrees, and a width of thirty-seven degrees <sup>[18]</sup>. It is located at the foot of a mountain bordering Daylam, and it has two valleys, one of which is known as the Great Valley, and the other is known as Wadi Yosram <sup>[20]</sup>. The city suffers from a scarcity of water, which is found in canals that run underground <sup>[21]</sup>.
8. Qumistan, which is an Arabized name for Kohistan, and it means the location of the mountains, because the mountain in Persian is called (Koh) <sup>[22]</sup> and it is located between the mountains extending from Herat to Nishapur, and it's Qasbah Qain.

#### Motives of the Islamic conquests in the cities of northern Persia

The Arab-Islamic conquests in the countries of the East and the Maghreb had a great impact in spreading Islam and the Arabic language among the inhabitants of those countries, as the military campaigns launched by Muslim leaders towards those cities were accompanied by a number of scholars and thinkers who played their role as a result of those conquests by spreading Arab thought and culture. Therefore, the Muslims found themselves charged with conveying Islam to the peoples and spreading it along the lines of the Prophet Muhammad (peace and blessings of God be upon him and his family), so they set out to sacrifice the most precious and precious outside the borders of the Arab state to save the peoples from the oppression, tyranny and enslavement that they were living under the pressure of the rulers, but the rulers did not like For them to see the peoples liberated under the banner of Islam, so they prepared the armies in order to repel the advocates of Islam to prevent the spread of the heavenly command, which forced the Companions and the followers to take up the sword and start the conquests without which mankind would not have contemplated the grace of religion and Islam. In addition, there are other reasons behind the conquest and liberation operations, which may be political, economic or social, and because Persia was close and adjacent to the Arab Islamic state, it is natural that it is at the forefront of

the cities that Arab leaders aspire to in order to conquer and control them.

On the political level, we find that the Arab Islamic state at the beginning of its formation was a young state, so it was threatened with its elimination by the Roman state from the west, and the Persian Empire from the east, which was characterized by strength and domination over large parts of the lands surrounding Tata, as it was trying to control some Arab areas in Iraq and the Arabian Gulf, so it entered into continuous conflicts with some Arab tribes, such as the Iyad and Tamim tribe in Bahrain, in addition to the continuous attacks launched by the Persians against Iraq during the period of Rashidi rule <sup>[24]</sup>. The military achievements that were achieved in some countries and their protection from Persian interference, especially since the Persians did not rely on peace and tranquility, so they were preparing Persian military campaigns in order to revolt and spread chaos within the conquered countries <sup>[25]</sup>. And its elimination <sup>[26]</sup>, and thus the stage of defending the Islamic faith began, based on the saying of the Most High: (And fight in the cause of God those who fight How much and do not transgress that God does not like aggressors) <sup>[27]</sup>. The Persians welcomed the Arabs and encouraged them to come to them out of love to get rid of the oppression of the rulers first and the desire to exempt them from joining military service secondly, add to their desire to enjoy personal and religious freedom because the Islamic religion allowed For non-Muslims to devote themselves to what pleases themselves, provided that they pay tribute to Muslims <sup>[28]</sup>.

As for the social motive that helped the Arab armies to conquer Persia, it was represented in the fact that the Persians were a homogeneous nation in its religion, language, and nationality. Therefore, the Persians' resistance to Arab armies is the resistance of a nation to another nation, but they were dominated by sluggishness following the victory of the Roman Emperor Heraclius over them <sup>[29]</sup>, in addition to the fact that most of the Persian tribes embraced the Islamic religion out of their belief in its lofty principles and noble beliefs that will rid them of the great gap between them and their rulers who made them taste the bitterness of political and social persecution <sup>[30]</sup>. Decline and deterioration, and consequently, it embraced the Arab armies Al-Fatihah with open arms in order to get rid of the reality in which they were living <sup>[31]</sup>. Zoroaster, which was hated by the people, and gave way to its priests, so that they became the rulers of the state and their persecution of other religions such as Buddhists and the Manichaeans and others <sup>[32]</sup> and, consequently, the situation of the Persians became disorganized and turbulent on the political and moral level, specifically when the last Sassanid king (Yazdger III) ascended the throne. Peace be upon him) when he called on the king of Kisrali by saying (God tore a queen) <sup>[33]</sup>. As for the civilizational achievements in Persia, they were not neglected as they were integrated into the new Islamic system, so the Persian culture was mixed with Arabic, which produced a new culture that was widely and widely reflected in all parts of the world. Most of the countries of the East <sup>[34]</sup>.

With regard to the economic motive, we see that it was not one of the main and direct motives in the operations of conquest and liberation if it was compared with other aspects, with the exception of the spoils that the fighters seized in addition to the tax of foreign exchange that was paid to the Arab Islamic state after the conquest, and

perhaps the reason for the weakness of this factor is on the The opinion of one of the researchers by saying (the economic conditions of the Sassanid state were suffering from great bottlenecks as a result of the political chaos and the nature of the prevailing feudal system) <sup>[35]</sup>, and therefore the combination of these and other reasons greatly helped the conquest of the Persian cities in the north.

### **Operations of the conquest of the cities of northern Persia**

The Islamic Conquests is an expression given to the military campaigns waged by Muslim Arabs after the death of the Prophet Muhammad (peace be upon him) and the main objective of which was to spread the Islamic religion in large parts of the earth, in addition to removing the barrier that prevents society and the arrival of the Islamic message to it, as it had dimensions A great and many positive represented in the fall of the Kingdom of Persia and the Empire of the Byzantines, in addition to the spread of Islam and the Arabic language, which is the language of the Holy Qur'an.

The conquest of Qumas and Jurjan: In light of the military events of the Muslim Arabs in Tujjaj to conquer Persia, and after their conquest of the city of Ray, they headed towards the city of Qumus and was at the head of the Arab army, Suwaid ibn Muqrin, by order of Caliph Omar ibn al-Khattab <sup>[36]</sup>, and when the Islamic army entered the city, it did not find resistance. By its people who inclined towards peace, so he reconciled with them that they would harm the tribute, cheat and not betray, then the army camped in it near a river called Manaz Fasha <sup>[37]</sup>. The one who responded to him with a letter asking for safety and reconciliation in addition to paying the tribute on the condition that the war against Jurjan and its people suffices him. So Suwaid agreed and wrote a letter between them to that effect <sup>[38]</sup>.

Conquest of Tabaristan: After Suwaid bin Muqrin continued to conquer the cities successively, he eventually reached Tabaristan and wanted to enter it, but its ruler (Al-Isbah) sent a letter to Suwaid asking for peace without fighting on condition that he remain governor of the city. The year in which Suwaid Qoms and Gorgan opened <sup>[39]</sup>.

Conquest of Khorasan: Khorasan is one of the most important Persian cities because it has a large area that includes several cities, including Tajikistan, Turkmenistan, Afghanistan and parts of Pakistan, so the Muslim Arabs put the conquest of this region in mind.

At the time when Yazdger had taken refuge there after the fall of the city of Ray, the Arab leader Al-Ahnaf bin Qais marched towards the city of Khorasan and entered the city of Herat by force and the commander (Sohar bin Flan Al-Abdari) succeeded him <sup>[40]</sup>, then Al-Ahnaf marched towards Marw Shahjan and followed him Al-Amdad Army from the people of Kufa until they reached Balkh and met Yazdger and defeated him. Then Al-Ahnaf wrote to Omar Ibn Al-Khattab informing him of the conquest of Khorasan and that was in the year 22 AH <sup>[41]</sup> while there is another opinion that says that the conquest of Khurasan took place during the reign of Caliph Othman bin Affan <sup>[42]</sup>, but we see that this opinion is incompatible with logic because the Islamic conquests of Persia were during the era of Omar Ibn Al-Khattab on the one hand, in addition to that it is unreasonable that the Arab Islamic army when it arrived in Persia and conquered several cities such as Qumas, Sajistan and Tabaristan, which are nearby cities And overlapping



with Khurasan and did not enter Khurasan from the other side.

Opening the door and an Armenian: The second caliph Omar Ibn Al-Khattab asked Abu Musa Al-Ash'ari to return to Basra, and at the same time he sent a thief Ibn Omar Al-Ansari to the door and an Armenian to enter and control it, and that was in the year 22 AH <sup>[43]</sup>, after which the Islamic army advanced under the leadership of a thief and made in It was led by Abd al-Rahman ibn Rabia, nicknamed Dhul-Nur, and they passed through Azerbaijan and advanced towards the gate, which was ruled at that time by King Shahryar, who in turn did not initiate the fight after a meeting took place between him and Abd al-Rahman ibn Rabi'ah, so Shahryar asked him for peace, and he agreed to that <sup>[44]</sup>.

Conquest of Muqan: The Arab Islamic army was able to penetrate into the lands of northern Persia easily and without encountering any difficulty, and the Arabs were able to extend control over most of its cities. After the Arab armies reached al-Bab and Armenians, they continued marching towards Muqan. Rabi'ah, Bakir bin Abdullah, and Habib bin Maslamah to the mountains adjacent to Armenia, so Hudhayfah traveled to a mountain called Al-Lat, and Bakir to Muqan, and Habib to Tiflis, while Salman walked to another side <sup>[45]</sup>, and the aim of this was to complete all military operations for the sake of Facilitate the task of controlling the city.

Meanwhile, a thief died, and when he learned of the matter, the Caliph Omar Ibn Al-Khattab appointed Abd al-Rahman Ibn Rabi'ah as the army's successor, but all the leaders did not succeed in completing the control of the city of Muqan except for Commander Bakir, who was able to enter the city without a fight after its people requested peace <sup>[46]</sup>.

From what was mentioned in the process of conquest of the cities of northern Persia, it becomes clear to us that the process of conquest was progressing in a difficult and slow manner, although most of the cities requested peace, but the reason may be due to the difficult and complex geography of Persia, with its mountains and terrain, in addition to the fact that Muslims were not They have experience in besieging cities, as well as the few preparations of Arab armies at the beginning of the conquests, which were unable to maintain victories until their number increased after the entry of new immigrants from the Arabian Peninsula, and therefore the increased preparation made them able to easily subjugate and control cities <sup>[47]</sup>.

### The most prominent effects left by the conquests in Persia

There is no doubt that all the battles and conquests waged by the Arab Islamic armies since the conquests of the Messenger (Muhammad, may God's prayers and peace be upon him and his family) all the way to the Abbasid Caliphate were a call to spread the teachings and principles of the Islamic religion. The most important thing is Islam and its spread. Therefore, the orientation of the Islamic Arab army to the cities of Persia and its control was part of this procedure, in addition to other reasons represented in the elimination of the Persian Empire, which controlled large parts of the land of Iraq and repeatedly tried to keep the Arab armies from reaching it.

Certainly, during the opening of cities, many results are accompanied by many results, some of them may be positive and others are negative, but they did not affect the basic course and approach for which the Muslims came, and

they may be individual actions in their entirety. Among the most prominent effects that resulted after the conquests in the cities of northern Persia are:

- **Religious effect:** The extension of the control of the Muslim Arabs over large parts of northern Persia helped create an atmosphere conducive to the spread of the Islamic religion, which led to the spread of Islam in most of the liberated cities and its embrace by the people. From the teachings and principles of the sublime rid them of the ethnic and religious persecution that prevailed before the conquest <sup>[48]</sup>, and perhaps this matter helped the Arab Islamic army a lot because most of the cities of Khorasan greatly welcomed the arrival of the Arabs to them and liberated them from their masters, and the good treatment by Muslims of the inhabitants of the open cities It showed the state of love and peaceful coexistence between the conquering Arabs and those coming to Persia and between all groups of Persian society. <sup>[49]</sup>.
- **The spread of security and safety:** The Islamic conquests helped to distance the evil and danger of the Persian Empire, which was threatening a great danger to the lands of the Arabian Peninsula. After its elimination and collapse, the island became safe from its evil <sup>[50]</sup>. To control Persia and eliminate its kings.
- **Highlighting the Arab Islamic character:** This matter came through those conquests, as the Arab state extended to large parts of the lands in the east, west, north and south <sup>[51]</sup>. The Arab Islamic state has an important political entity.
- **Spread of science and knowledge:** The Islamic conquests in Persia greatly affected the flourishing of science in all its branches as a result of the mixing of cultures, ideas, literature and language, which encouraged many of their residents to engage in learning those sciences, in addition to the desire of the country's residents to learn the Arabic language as the language of the Noble Qur'an <sup>[52]</sup>.
- **The lack of class differentiation between society:** After the spread of Islam among the inhabitants of the conquered countries, this matter helped to abolish the class privileges prevailing at the time, which were enjoyed by certain sects in society, as the land became the property of the public property of the nation, and the organization of the land's rent became according to just bases capable of uniting the area And the jizya became in kind on all individuals, and the residents were also exempted from all that the Magi clergymen required of them from donations, taxes and donations to wars <sup>[53]</sup>.
- **The prosperity of construction and construction:** This matter was achieved by dispersing the rule of security and safety in the conquered countries, as it helped people to work in every aspect that ensured them safety, which as a result led to the progress of prosperity, urbanization and construction, wells and rivers were dug, and agriculture flourished <sup>[54]</sup>.

### Conclusion

After we briefly talked about the Islamic conquests in the countries of northern Persia and got acquainted with the most prominent events, whether military or social, the following becomes clear to us:

1. The military operations during the conquests were moving towards Persia, confident of victory, believing in the will of God Almighty, by saying (He is the One Who sent His Messenger, through You is guidance and a religion of truth, to make it clear to Him) and this is the One Who is the One Who is the One Who is 55. It indicates a high morale, armed with the spirit of faith and their adherence to the principles and constructive ideas of Islam.
2. The Islamic conquests showed the civilized behavior and religious belief of the Arab leaders through their humane interaction with the population and their commitment to the doctrine of Islam. Residents of the country hastened to convert to Islam.
3. The spread of the Arabic language in all the conquered countries and the interest of many of its people to learn it as the official language of Islam on the one hand, and as the language of the Noble Qur'an on the other, especially after the spread of the most prominent sciences and knowledge in those countries, which encouraged them to adhere to and insist on learning the Arabic language.
4. The Persian Empire represented a real threat on the borders of the Arab Islamic state, so when the Arab conquest of Persia took place, that danger faded and ended with the end of the Persian state.
5. The cities of the open countries became a launching center for the Arab armies to liberate the remaining cities that suffer from oppression and tyranny.
6. At the end of talking about the conquests in northern Persia, we can say that the conquests in general were great conquests, as the borders of the Islamic state reached the farthest east of Persia, and in the west it reached the Atlantic Ocean, and all of this came due to the factor of jihad that resulted in the conquests.
7. Praise be to God, Lord of the worlds.

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