



## **Factors of the victory of the Islamic armies in the battles of liberating Palestine from the Roman occupation in the early days of Islam**

عوامل انتصار الجيوش الاسلامية في معارك تحرير فلسطين من الاحتلال الروماني  
في صدر الاسلام

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### **Abstract:**

The research deals with the factors that were behind the victory of the Islamic armies in the liberation battles of Palestine, so the study dealt with the military factors, armament, security factors, political maneuvers and yours / religious and worldly factors. The study also spoke about the most important battles that occurred on the land of Palestine during the liberation operations.

**Keywords:** Military - Islamic Army - Romans - Palestine – security.

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ملخص:

يتناول البحث العوامل التي كانت وراء انتصار الجيوش الاسلامية في معارك تحرير فلسطين فتناولت الدراسة العوامل العسكرية والتسليح والعوامل الامنية والمناورات السياسية وكذلك العوامل الدينية والدينيوية كما تحدثت الدراسة عن اهم المعارك التي حدثت على ارض فلسطين خلال عمليات التحرير.  
الكلمات المفتاحية: العسكرية. الجيش الاسلامي. الرومان. فلسطين. الامنية.

### **introduction**

Palestine in particular and the Levant in general occupied a special place in the hearts of Muslims stemming from their religious importance to them where God Almighty in her dear book honored it in the blessed land and its grace the Messenger of God through several hadiths mentioned in the correct books and urged Muslims to turn to it and the bond on its land has tried In his honorable life, directing attention to her through several invasions he sent to the country, and after his death and the stability of the internal conditions of the country, the decision of the first caliph was to send armies to liberate the country and spread Islam there.

The Muslims rushed to meet the caliphs remembrance of them and the Muslim armies of the Levant began and fought battles



with the Romanian forces during which the Muslims were able to achieve landslide victories over the Roman armies and defeat them, the most famous of which was the Battle of Yarmouk, which had a great impact in resolving the conflict and opening the Muslim armies to all cities and villages of the Levant

The dazzling victory of Muslims in all the battles they fought is due to the clarity of the goal and the goal they have from fighting the battles, as they have made good use of the religious and worldly factors and causes in order to achieve and achieve the goals and the factors that they took with them are religious, security, military, political, administrative, economic, social and other factor

### **the importance of studying :**

1-The scarcity of sources that dealt with the issue of the reasons for the victory of Muslims in the battles for the liberation of Palestine.

2-Determine the factors of Muslim success in the conquests of Palestine.

3-Knowing the security and military factors that contributed to achieving victory.

4-Refuting the allegations that claimed that the conquests and the victory of the Muslims were due to material gains.

5-Identify the administrative and economic factors that contributed to the victory.

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6-Knowing the effect of religious mobilization and guidance on fighters on the battlefield.

7-Knowing the position of the Arab tribes in Palestine and their position regarding the Al-Fateh movement.

:Study Approach

The researcher has adopted in his study the descriptive analytical historical research method, and the researcher has translated the characters and places that I believe are not famous or known.

:The limits of the study

The limits of the study: The time of the conquests of the Levant from (13 AH / 634 AD - 19 AH / 640 AD).

Spatial limits for study: Levant.

**Divisions of the study:**

The researcher has divided the study into an introduction, three topics, and a conclusion. The introduction dealt with a brief definition of the study, indicating the importance of the study, the study approach, and the time limits for it.

As for the first topic of the study, it dealt with Palestine, motives and liberation, and there are three demands, the first is its location and importance, and the second deals with the religious importance of Palestine. As for the third, it deals with the most prominent battles that Muslims fought to liberate Palestine.

As for the second topic, I talked about the impact of military and political capabilities in achieving victory, and it has two requirements for security and military factors, and their effect on



achieving victory, and the second request dealt with the political maneuvers that army commanders fought and had an effect in achieving victory.

As for the second topic, I talked about victory between religious factors and worldly factors, and it included two requirements for the first request, which dealt with the reasons and religious factors that had an effect in resolving the battles, and the second demand, in which they covered the worldly causes together, including administrative, economic and social factors, the role of Arab tribes, the role of mobilization and guidance in achieving victory.

Then the research concluded with a conclusion that included the most prominent results reached by the researcher, namely that the religious sanctity of the land of Palestine and the strength of the belief among the Muslim soldiers had a significant and fundamental impact in the editing process. I need a double effort.

### **Firstly: The location and its importance:**

The name Palestine is called the southwestern part of the Levant, where it is located in West Asia on the eastern coast of the Mediterranean Sea as a link between the two continents of Asia and Africa and the meeting point of the wings of the Islamic world. To a line that starts south of Rafah and extends east to the middle of the Dead Sea and the second Palestine and includes the mountains of Galilee and Marj Ibn Amer and parts of eastern Jordan and present-day Syria. The third included the area south

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of the Rafah line to the Gulf of Aqaba and its center was the city of Petra<sup>1</sup>.

And the oldest known name for him / her country is the land of Canaan because they are the first historical people to settle in. The name of Palestine is derived from the name of people freely, perhaps it came from West Asia Minor and the regions of the Aegean Sea where they attacked the coasts of the Levant and Egypt and Pharaoh of Egypt was able to repel them and \ n them to settle in The southern part of Palestine whose name was mentioned in the Egyptian inscriptions blasted and from them came their name Philistines and then increased the Nun to their name and they became Palestinians and they settled the coastal areas and merged with the Canaanites quickly but they gave their name to the land 2.

The central location of Palestine allowed for the world to be a connecting factor between the continents of the ancient world, Asia, Africa and Europe, as it is an easy area to spread to the surrounding areas, and it is a patch that has a focal location that all those who wish to settle and live well should enjoy, as it has great importance on The peaceful and military levels, in ancient times, represented one of the important trade routes that link the civilizations of civilizations in the Nile Valley and southern Arabia on the one hand, and the civilizations in the northern countries of the Levant and in Iraq on the other hand, and Palestine was the stage for the passage of commercial convoys before and after Islam as it was V a crossing point for the



passage of Arab tribes migrations that came from the Arabian Peninsula on their way to the Levant or North Africa 3.

Second: The religious importance of the land of Palestine:

A portion of the Islamic world did not get the attention of the Prophet and the Companions, may God be pleased with them after him, as the Land of the Levant received the attention and what was mentioned in the Levant from the Qur'anic verses in the Holy Book of God indicates the great position that God Almighty loved the blessed land nor was it seduction, as it was the home of the prophets And the immigrant of Abraham, peace be upon him, and the prophets of our Prophet Muhammed, it is a blessed land that does not repeat in the book of God Almighty except with the description of blessing or holiness The Almighty said in the words of Moses, peace be upon him: "O people, enter the Holy Land that God has written for you and do not turn back on your backs, and turn against losers." 4

The Almighty told a story about Hebron Ibrahim, peace be upon him, on his first migration to Jerusalem and the Levant: "We saved him and gave him to the land in which we blessed the worlds." 5

And his saying among the children of Israel: "We inherited the people who were weakening the East and West, which we blessed." 6

The Islamization of the Al-Aqsa Mosque was documented by the incident of Al-Isra and Al-Mi'raj. The Almighty said: "Glory to

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the prisoners of his servant at night from the Sacred Mosque to the Al-Aqsa Mosque. We blessed him around us so that we can show from our signs that He is the All-Seeing." 7 The blessing was not limited to Palestine alone, but included the rest of the Levant with a word About it, which strongly demonstrates the value, importance and virtue of the blessed spot.

Not only did the Qur'an relate to the Noble Qur'an only, but we find dozens of authentic hadiths that were narrated from the Prophet in various situations and carried many meanings and meanings in the virtue of the Levant countries, which included Palestine, including the supplication of the Messenger to her with blessing, where he said: "Oh God, bless us in our Levant. In Yemen 8 "And the angels spread their wings to the Levant. On the authority of Zaid bin Thabit, he said: We were at the Messenger of God, we compose the Qur'an from the patch, and the Messenger of God said," Blessed is the Levant, so we said to any of yours, O Messenger of God, he said: Because the angels of the Most Merciful spread its wings over it. "9

Its bounty and importance stems from being the first kiss of Muslims and former prophets, as the second mosque was built on the ground after the Forbidden Mosque, so for my father, he said: I said, O Messenger of God, which mosque was placed on the ground first? He said: Masjed Al-haram, I said: then what ? He said "Al-Aqsa Mosque" I said: How much was between them? He said: "Forty years, then wherever the prayer comprehends you after its grace, then the grace is in it." 10





Among the virtues also, the Messenger urged to live in the land of Palestine and near the Al-Aqsa Mosque. On the authority of my father, he said: We asked, “When is the Messenger of God, which is better, the Messenger of God or the Holy House of the Holy Mosque?” The Messenger of God said: “Prayer in his mosque is better than four prayers in it. And let him be sure that a man will not have the same length of his horse from the ground as he sees the Holy House from him better for him than all of the world - or he said: better than the world and what is in it. ”11.

Among the virtues and importance of this land is the steadfastness of the people of faith when the temptations come in it, where he said: “Between me I was in my sleep. The angels came to me and carried the pillar of the book from under my pillow, so I went to it to the Levant. And the post, as he was told that this land contains the victorious sect and that the goodness of this nation comes from the people of the Levant, so he said: If the people of the Levant are spoiled, there is no good among you. Its importance also stems from the Messenger’s reporting that the people of these countries are the ones who will carry the banner of defending Islam and the head of freedom to defend him despite the nations ’call to them and his proclamation to them that they are the victorious sect. No

He will harm them by those who let them down or disagree with them, until God’s command comes when they are visible to people. ”14 In another narration they said:“ O Messenger of God,

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and where are they? ”He said:“ Jerusalem and the treasures of Jerusalem. ”15. The Messenger not only explained the importance of this country to his companions, but urged them and invited them to emigrate. To it and residence in it, on the authority of Ibn Hawala, the Messenger of God said: “It will become until you are soldiers enlisted by the Levant, and the soldiers in Yemen, and the soldiers in Iraq.” Ibn Hawala said: “Fall out for me, O Messenger of God, if you realize that,” he said: “You have the Levant, for it is the best of God from His land brings to him his goodness from His servants, so if you abide, then He will be with you in your right hand, and be torn from your treachery, for God Almighty has He trusted in me with the Levant and its people. ”16.

The Companions, may God be pleased with them all, were aware of the virtue that God loved this country in his noble book and what was mentioned in the words of their prophet from the hadiths showing this credit and urging them to migrate to it, so it was the incentive for them to go to the Levant and work to liberate them from the hands of the Romans, and also motivated to give their lives Cheap for God’s sake until this country is liberated, so they did not hesitate when Abu Bakr mobilized them to go out to open these countries, so the people of Yemen, Mecca, and others who gave their response to the call hurriedly, expressing the message of the Messenger and granting them victory 17. Since Al-Fateh Al-Omari, Muslims have been keen to tighten their journeys to the blessed Al-Aqsa Mosque to pray



in it, and spread the Islamic call, so that Caliph Omar bin Al-Khattab commissioned some of the Companions who came with him at the opening to reside in Jerusalem and work in education in the blessed Al-Aqsa Mosque along with their administrative functions that he held. On them, among them was the cult of Ibn Al-Samt, the first judge in Palestine, and Shaddad bin Aws. These two companions died in Jerusalem and were buried in the cemetery of Bab Al-Rahma outside the eastern wall of Al-Aqsa Mosque 18.

Third: The most prominent battles of liberation 1 - The Battle of Ajnadayn The Battle of Ajnadayn A battle took place in the year 13 AH 134 AD 19 on the land of Palestine in the apparent village of Ajour from the work of the city of Hebron 20 where the Romans gathered to attack the armies of Muslims that had entered the Levant and fought several small battles with them and defeated them in the battle of Bosra. So, they gathered to eliminate these armies, and he had sent Abu Bakr to Khalid to move to the Levant and lead the armies of the Muslims, so Khalid arrived and took over the emirate's armies and distributed them to fight. Meanwhile, he learned of the gathering of the Romans in the Ajnadin region, and he sent to the commanders of the armies to gather to meet the Romans 21. The Roman army, which had a population of one hundred thousand 22 and was said ninety thousand "23", to confront the Muslims who numbered ٣٧٣ thousand, and the battle began with a pre-emptive attack by

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the Romans on the dominance and facilitation of the Muslims, which was able to repel the attack, and then the attack of the Muslims's heart led by Khalid broke up the ranks of the Romans and recruited their leaders. Until the Romans were defeated, they fled the battle after the killing of their leader. After the battle, the Romans withdrew towards their Caesarean cities, Damascus and Homs and fortified them, and their morale was broken and they did not think about launching a counter attack, which enabled the Muslims to launch several attacks during which they were able to open and liberate several cities, including a city. Damascus

2- The location of Fahal (Beit Shean) According to most accounts, the battle took place six months after the Battle of Ajnadeen, as Hercules, while walking to Antioch, gathered and mobilized the Roman and Arab fighters loyal to him and gathered near Beit She'an in an area called Fahal 28 near the Jordan River 29.

Where the number of sixty thousand fighters between Persia and man reached 30 and the armies of the Muslims learned about this, so the Muslims moved to meet the Romans, and the Romans found that they had trusted the rivers of the region until they became muddy land, so the horses of the Muslims became difficult, and so it was called the slogan 31 32, then the fighting between the two sides intensified until The Romans were defeated and dispersed in the cities of the Levant, and most of them were fortified in the fortress of Fahal. The Muslims beat



them with the siege that surrendered to Abu Ubaidah ibn al-Jarrah 33 3- The Battle of Yarmouk The successive defeats of the Romans and the fall of their major cities, such as Damascus and Homs, had a great impact on Hercules, so they were busy preparing the forces, so they moved between the island, and throw He and Antioch recruit the volunteers, and he wrote to his works to mobilize everyone who realized the dream of the inhabitants of the empire, and was sent to the capital asking for research of the population to volunteer in the fighting. Until the army multiplied between one hundred thousand and two hundred thousand fighters, due to the inability of mankind to control these numbers, and the difficulty in providing food and supplies for these numbers. The Muslims knew about the movements and equipment of the Roman army, and they consulted the princes of the armies, and the armies retreated towards the city of Damascus. Because of the gravity of the situation, Abu Ubaidah ibn Al-Jarrah, the princes of the abscess, ordered the restoration of rights to the people of the cities for their inability to provide protection to them. 37

Then he consulted the soldiers and the princes of the soldiers, and Khalid bin Al-Walid indicated that they land in the Yarmouk region 38 because of its proximity to the Arabian Peninsula in order to reach the necessary supplies and the ease of movement of the armies of the Muslims 39. Khalid bin Al-Walid assumed the leadership of the armies and divided the Muslim army into

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approximately forty Kordos 40, and made Abu Ubaida on the heart and Amr bin Al-Aas over the army's control, and more than the facilitator, and he made the women on a hill behind the ranks of the Muslims to see them if they wanted gharar, and in (15 AH / 636AD) 41 The two armies met, and the fighting took place several days, the most intense on the day of misfortune, where the eyes of seven hundred Muslims suffered from it, and the battle ended with the victory of the Muslims, a landslide victory in which nearly eighty thousand fighters were killed, while three thousand Mujahid were martyred 42. 4 - Opening of Jerusalem: The victory of the Muslims in the Battle of Yarmouk had a clear impact on the armies of Muslims whose victories and conquests reached, as it opened the road towards Palestine and Amr bin Al-Aas went to it, and it opened Sebastia and Nablus, then Lod and its surroundings, then Yebna, Amwas, and Beit Jibreen. 43 The armies continued to march until they managed to reach To the city of Jerusalem and their arrival in the winter, when they imposed a severe siege on the city that lasted for four months, which prompted the people of the city to seek reconciliation, but they stipulated that the city be handed over to the caliph Umar ibn Al-Khattab himself 49.

Abu Ubaidah bin Al-Jarrah sent the Commander of the Faithful Omar bin Al-Khattab to inform him about the matter and ask him to come to take over the city, so Omar did not hesitate to come to take over the city himself because of its sanctity in the hearts of Muslims, where he reached the city and was received



by the city's patriarch and the chief priests and when they knew him from the signs they have They handed him the keys to the city, and he signed with the city's patriarch Safariniunis 45 the Treaty of Safety known as the Age of Covenant 46, which was witnessed by the top leaders of the Muslim Army 47. E - Caesarean conquest from God to Muslims to open Jerusalem, condemning most of the Levant and Palestine in particular to the Islamic conquest, and only some coastal cities inhabited by a large number of sand were left. By imposing its walls and supplying the Byzantines with money, men and weapons from the sea, Amr bin Al-As went to the city of Caesarea and imposed a siege on it. Which God opened at his hands 50, and by conquering it, all of Palestine was subject to Islamic rule and liberated from Roman occupation

First: Military and security factors The military factors and the expertise that the Muslim armies and their commanders had had a great impact in achieving victory in the majority of the battles they fought against the Romans, and this is evident with the beginning of directing the armies | Islam to the Levant and give it clear military and security instructions for how to fight battles in that country from the head of the leadership pyramid of the caliph of Muslims Abu Bakr al-Siddiq, when the armies bid farewell to the commanders not to commit themselves and their armies to what affects their march and give each soldier his right with the necessary comfort to preserve the strength and ability of

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the fighters And not be heavy on his subordinates so as not to weaken their morale and to be aggregate initiators of the forces and the science of fleeing in front of the enemy 51 and commanded them to preserve the secrets of their army and not to inform their enemy of their military capabilities in the event that they come to negotiate and keep military secrets and do not talk to them even between soldiers Themselves in order not to expose the loopholes, and to preserve the cohesion and interconnectedness of the rank by not losing sight of them without blatant espionage 52 As the military mobilization clearly shows when Abu Bakr's will to the army of Abu Ubaidah ibn al-Jarrah of the ability to supply troops in the right time and appropriate to more than supply the enemy saying to him, "It is He will not come to them from you unless we provide you with their ideals or weaknesses, and there is no amount of praise and praise be to God, and I do not know who you are cowardly about or what you have feared of them.

It also shows the skillfulness and ability of Muslim soldiers, their military and combat competence, and their ability to confront the armies of enemies without fear or cowardice. Military and security instructions clearly appear from the caliph of Amr ibn al-Aas when he set out, recommending that he not walk from the roads that preceded the armies that preceded him, and that he instructed him to take the road to Aliyya 54 to Palestine, and instruct him to broadcast eyes to explore the matter of the enemy and to explore the Abu Ubaidah army so that he will have help





and support in case he needs it Abu Ubaidah says: "And if you walked with your army, do not go down the road that Yazid 55 and Sharhbil 56 walked, but take the path of Elijah until you end up to the land of Palestine and send your eyes to bring you news of Abu Ubaidah. If he is victorious by his enemy, then you are to fight those in Palestine, and if he wants a military, then implement an army in effect Army "57.

One of the military factors that contributed to the victory was defining the leadership and defining its tasks before the start of the armies to the battlefields, and the appointment of a supreme commander for the armies in the event of a meeting by the caliph, which strengthened the unity of the armies and their division and differences and struggled over the leadership so that the summit is not upset by its enemies and a factor in its defeat and crushing. "58 Also among the military factors is the development of fighting methods according to the conditions of the battles they were fighting, as happened in the Yarmouk battle when Khaled bin Al-Walid divided the army into Cardis and combat teams that had a great impact on changing the course of the battle events and the events of a landslide victory over the Roman army, and in the Battle of Fahal Nissan, when the leadership's consciousness failed the Roman confusion plan to surprise the Muslim army, not to follow a specific combat style in battles, contributed to surprise the armies of the enemies that were fighting in the same manner and the same military tactic

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that became familiar and exposed to Muslims, which enabled them to defeat their enemies 60. High fighting spirit and skill That the Muslim fighters enjoyed, and this is shown through their dueling of enemy soldiers and their elimination, so that many of them were penetrating the ranks of the Romans from the beginning to the end, as was done by Al-Zubayr Bin Al-Awam 61, Al-Qaqa Bin Amr 62 and Akrama 63.

While the spirits of the Roman armies were collapsed from the defeats they were receiving, one of the most significant contributors to the morale of the Roman soldiers was the words of their leaders about the Muslims and their knowledge of the truth of their message and that they owned the country of the Romans and this is what Heraclius said to a group of the heads of his state and his ways and religious right. . . We also find in our books that after this man another tall man, like a jumping lion, has a murmur and clear hand on his hands 64 '. Hearing and obedience to the leadership and not to start fighting except after issuing orders from the leadership to start the attack, which preserved the durability and unity of the combat fronts and then achieving victory. Rather, the battles laid out a wonderful military model of military coordination, understanding and cooperation between the commander and his soldiers, as the great conscious leadership had a great impact To change the course of the battles by extrapolating the enemy's ideas and setting combat plans to deal with him, which gave her great confidence in the ranks of her soldiers and pushed the soldiers to



implement orders in all its brackets 65 ". Choosing the appropriate battlefields that serve the military of Muslims at the expense of their enemies as they did Khaled bin Al-Walid in Yarmouk made a great effort to separate the Byzantine army from its bases, and cut through his preparations with the North while he succeeded in luring him to meet him towards the desert south of us, which was an open path for Muslims, where supplies continued to return to them, and where they can withdraw if they lose the battle, He relied on small, narrow and steep valleys that permeate the region to protect his army from the Byzantine attack, as the choice of the Yarmouk location indicates the tactical dimension of the leadership and its foresight 66.

The lightness of the Muslim soldiers and the lightness of their equipment made them more skill and speed in performance, movement and maneuver than the Roman soldiers who were overburdened by their abundance of equipment and weapons, and their movement was slow and their ability to maneuver was non-existent, which contributed to the occurrence of crushing defeats in them and the increase in the number of dead in their ranks, and this is evident through the battles they fought in Two agendas, for example, "Ten of the Romans came with armored arms, with pumice of iron and forearms of iron, and with their hands columns of iron." 67, and during negotiations between Khalid bin Al-Walid and Roman Commander Mahan 68 in Yarmouk before the fighting, "Mahan's order" describes Khaled

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ten rows of rows. On his right and left are masked in iron, and they have shields, pardons, gouache, eggs, and forearms. He only sees them from the powders 69 while we find that the Mujahideen Muslims fight without loads, but some of them were naked in the flesh. His mare had no weapon with him except his spear, killing many of them 70.

Also factors the ability to absorb the first blows to the enemy and put up the armies of the mission after the clash, the pressure on the enemy where the troops were not part of the enemy's accounts and therefore an element of a surprise in the battle and achieve victory, as happened in more than a battle of Muslims 72 battles.

Putting part of the army in a state of utmost preparedness in order to be on full alert when at risk without the slightest need to prepare for fighting or other measures that are tasked with continuous preparation and high speed in launching in case of danger and this is what the Messenger of God, peace be upon him, recommended when he said: "No I tell you the goodness of people? A man holds his head in the way of God." 73 And this is evident in fights | Muslims and through Khaled's march from Iraq to the Levant and through the return of Khaled's army in a hurry to the aid of Abu Ubaidah's army when he learned that the Romans had left the city of Damascus to attack the Abu Ubaidah army. 74 Even participating in the fighting, monitoring the attacks, killing the Romans, and treating the wounded to return to continue the fighting, in turn they represented military medical



services in the battlefields that armies are currently indispensable to, and preparing them for the nobility and arrows and preparing them for the Mujahideen engaged in throwing, fighting and bal Save time and effort and the lack of supply for archers break to continue fighting and sniping the largest number of enemies by sniper weapon Islamic 75.

The military capabilities alone were not sufficient to achieve the overwhelming victory over the enemies, but the greatest impact was the security factors and sound measures taken by the Muslim armies from a survey of the enemy forces to know their capabilities, numbers and weaknesses, which enabled them to develop their plans based on the movements of the enemy and thus deliver knockouts. In most of the battles that the Muslims fought, they sent a reconnaissance company to them to explore the matter about the enemy and its forces. In our two agendas, one of the eyes came to Khaled and said to him, Prince! Careful caution! Accompany your parties, and write to your princes in all respects to warn the Romans, for they have gathered at a place called “Agnad in forty thousand or more.

Consequently, we see the nature of the information that these eyes were transmitting, the extent to which the Muslim armies needed it, and how this information affected battles. The security capabilities did not stop at the limits of the poll, but evolved into what is known today as espionage, penetration of the ranks of excuse, and laying eyes in it to convey news from

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within the ranks of the enemy, as some Arabs loyal to Muslims were used to recruit and send them into the Roman armies with their people and then send reports on The enemy's movements and armies for Muslim leaders, and this is what al-Waqidi narrates. He says that Prince Abi Ubaidah in the armies of the Romans had eyes and spies from the treaties knowing the news for him. ”77 This also appears through the sermon that Abu Ubaidah delivered to his army informing them about the enemy’s movement to them and said,“ And know that my eyes told me that Enemy of the To him, Heraclius sought the help of the great countries of polytheism. And know that they have walked to you in different ways, and their tyrant promised them to meet with you. ”78 Therefore, the volume of information that these eyes were communicating to the Muslim leadership is clear and the details are accurate.

Rather, Islamic Intelligence managed to target the leadership of the Romanian armies, infiltrate them, and plant spies in sensitive places, as the early joining of Roman military and administrative forces, such as the governor of Basri Roman, in early Roman operations, helped to obtain new information, whether in the area of military operations or following political developments. He submitted reports on the psychological war waged by the Romans on the eyes and Arab spies to mislead them and make them pass on to the Islamic leadership false news such as what happened in the Battle of Yarmouk, where he said: O Prince I heard the people deny that they number one thousand thousand, I



do not know the most important Hdthon thus to hear and make a Juasisna so or not? We also find that Muslim leaders knew the importance of information and its ability to change the outcome of battles and resolve them, and therefore we find that many of them were trying to obtain information about the enemy armies And if he had to venture on his own as Amr bin Al-Aas did when he denied the authority of the Roman Commander of the Messenger, to be able to enter the Roman camp to explore the conditions of the Roman army and its population, the extent of the capabilities of its fighting forces and the nature of its fortifications, the matter was done for him, then he entered the camp and explored the fortresses of the enemies and left safely 80. Also among the factors is maintaining the confidentiality of the information that comes from the leadership and choosing the appropriate time to inform them to the soldiers, not to create a kind of chaos in the ranks of the soldiers or divulge what may weaken their moral spirits and thus defeat them, but rather give the information as much as it needs to ensure that the goals are achieved as Abu Ubaidah bin Al-Jarrah did when he received a book informing him of the death of Al-Siddiq and the removal of Khalid bin Al-Walid 81.

Second: Political maneuvers The victory of Muslims in battles in general, Palestine and the Levant in particular, in which several factors contributed, including the political maneuvers that the Muslim leadership waged with the Roman armies. First | The

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political maneuvers that she was engaged in was offering Islam to the Roman armies or paying tribute, or else fighting, and this political show was with the start of each battle, a commitment to the teachings of Islam and a maneuver to open cities in peace 82. One of the political factors is the leadership's leadership of the negotiations with skill and merit without waiving the rights or retreating from the goals for which they came for it. This is Sharhabil during his negotiations with Romas and the latter asked his security to return to their homes because he feared the Muslims 'army and the small number and accompanied him with Abu Bakr and that if he was present what Romaas fought back to him Sharhabeel, if you were his friend or his cousin, he would not have pardoned him except to be from the people of his religion and he has nothing in it because it is costly and God has commanded him to strive for you and we do not leave you except with one of three, either you enter into our religion or pay tribute or sword. ”83 The Muslim negotiator, who is confident of God's victory and leadership, is evident This greatness is also in the negotiations that Khaled fought with the leader of the Romans before the Battle of Ajnadeen, when he said to him, Say what you want and use honesty and time the way of truth, and I know that you are sitting in the hands of a man who does not know the tricks.

Khaled then replied to him when the Roman leader tried to dissuade him from his goal and offered him money to conceive that the Muslims came for him because they were the people of





drought so the response was from souls cherished by Islam and raised them and the humiliation or humiliation disappeared O Roman dog that God Almighty enriched us with your charity and your wealth and made your money to be shared between us and ours Your women and children, except that you say, there is no god but God, Muhammad is the Messenger of God, and if you abstain, then the war between us and you or tribute is by hand while you are young, and by God I swear that war is more desirable to us than peace. As for your saying, O enemy of God, there was no nation weaker than you with you, then you are with us like dogs Two thousand of you with the help of God Almighty 84, decipher B political battle boosted self-confidence gain military battles and weakened the morale of the Romanian armies.

Another political factor is the conclusion of agreements and the signing of treaties with cities that accept conditions Muslims, and the adherence of Muslims to these treaties and preserving them and wrote texts for them accordingly, like what Khaled bin Al-Walid did with the people of the city of Damascus when they came down on his command and wrote to them, "In the name of God, the Most Gracious, the Most Merciful: This is what Khalid bin Al-Walid gave to the people of Damascus if he entered them. He gave them security for themselves, their money and their churches." And the wall of their city does not destroy or settle anything of their role, so they have the covenant of God and the

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edema of the Messenger of God, peace and blessings of God be upon him, the caliphs and the believers is not offered to them unless they are fine if they are given a tribute. "85 Which contributed to the conquest of many cities peacefully, and we do not forget when talking about treaties and agreements that we refer to the greatest political agreement that occurred in history when Umar bin Al-Khattab signed the peace treaty with the Patriarch of Jerusalem at the opening of the city, which was known as the Age of Creed 86, because this treaty gave him Rights and obligations of the victorious state of the people of the defeated cities, which the major powers are currently unable to achieve, and the results of this treaty were that it opened Sarug, Edessa, Dar, Raqqa, and Tal Muzin as Sulha 87.

Religious and Faith Factors: It is no secret to us that the Muslims 'launching of these conquests did not come for a worldly purpose, but rather they were based on a doctrinal principle that is firmly entrenched in them by their entitlement to this land. : "God is Great! I have covered the keys of the Levant, and God is my vision of its red palaces from this place" 88. The religious factors from which Muslims departed had a great impact on changing the course of events and even the entire region. The belief in which Muslims were brought up had a great impact on their victory over their enemies, so we see that the soldiers were fighting to win one of the two Hassanites, either victory or martyrdom without thinking of backsliding or negligence, it is not part of their religious philosophy, when



Khaled bin Al-Walid's withdrawal of the Muslim army from his mujah was met by the people of Medina urging Dirt in their faces and say to them, O escape 89, it is a faith belief that knows no surrender and knows nothing but jihad for the sake of God until achieving the goals or killing for the sake of God, and this is what we found in their battles in Fattouh Al-Sham and sold them to death in the battle of Yarmouk and their steadfastness in front of the strongest and sh in The world M at that time, this is severe. When the fighting intensified in Yarmouk, he said, "I fought with a messenger in every homeland, then flee today ?! Then he called: Who pledged allegiance to death? So pledged allegiance to Al-Harith bin Hisham and Dhir bin Al-Azwar in four hundred faces of the Muslims and their horsemen, so they fought before Fustat. Khaled until they all proved wounds, some of whom were innocent and some of them killed. "90 Rather, the matter reached the level of competition for fighting between soldiers and commanders in order to win paradise and martyrdom for the sake of God. Here, Khaled is upon his return from a fierce battle he fought and a number of his companions were martyred saying:" with the Muslims It was my ritual to kill God Almighty, and I did not give martyrdom. "91

For God Almighty's way, I did not provide martyrdom also. One of the religious factors that contributed to the victory of Muslims in the battles was the participation of a large number of companions and the first generation of the Islamic call who were

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brought up by the Prophet in these battles and in all military levels, starting from the soldiers and ending with the leadership. In the Battle of Yarmouk he was fighting in it. Almost one thousand of the Companions and the Badrians one hundred 92.

The matter that had a great impact on raising morale, through their religious speeches that they were giving before and during the battle, they preach to the soldiers the victory of God, and His Messenger promised them victory and raise the spirit of the soldiers' faith. Fear God, the servants of God! And fight for the sake of God, who disbelieves in God and do not turn back on your heels, and turn over losers, do not underestimate and not be merciful to your enemy, but feet like the feet of the fierce lion, you are free and honorable, and reject this world and ask for the reward of the Hereafter, and you are the highest and God is with you, and after you. If you are defeated. The people of this country, you Dara Islam is never God bless you stay with paradise "93.

The letters that arrive from the head of the leadership pyramid of the caliph himself had a great effect on the enthusiasm of the leather and reminding them of their goal and urging them to jihad and martyrdom for the sake of God. Here he is Omar bin Al-Khattab sending a book to Abu Ubaidah after his request for support saying: "Nasrallah is better for you than our help and know. It is not by gathering much, defeating the little crowd, but rather defeating the little by what God has brought down from victory, and that God Almighty says: "And your group will not



do anything if you multiply and that God is with the believers.”  
94 And perhaps God will conquer the little gang over the many gang, and victory is only from With God Almighty said: "Some of them have died and some of them have died See "95, Blessed are the martyrs, and blessed are those who rely on God, so let the enemy be with you among the Muslims and there is no condolence to those of the Muslims. I have seen those who fell in the hands of the Messenger of God and were unable to enemy in many citizens until they were killed for the sake of God and did not fear to meet death in God Almighty avoided, but strove for the sake of God the right of his jihad: “And what was their saying, except that they said, Our Lord, forgive us our sins and our excesses in our matter, and our feet are fixed, and we are victorious over the disbelieving people.96.

If my book says this to you, read it to the Muslims and order them to fight the enemy for the sake of God Almighty, and read to them: "O you who believe, be patient, patient, bond, and fear God, that you may succeed." 97, 98 The morals and religious commitment of Muslims have had a great impact on the souls of the Romans and the victorious Arabs until that Many of the Muslim apostles of the Romans converted to Islam when they saw the treatment of Muslims among themselves, their commitment, piety, and intensity of their faith, so that their enemies testified to them that their superiority and victory over

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them is the result of these reasons, as one of the priests of Hercules says, explaining to him the reasons for the defeat suffered by the Roman armies as a result of the Romans after their religion and For the Arabs to adhere to their religion, he says: “Our people changed their religion, changed their religion, and defied by Christ’s answer.” These Arabs are obedient to their Lord, following their religion, monks fasting at night And if they have come upon us, they will not return, and we should be beautiful over them, and Polon did not know that the world is the abode of annihilation and that the hereafter is the abode of survival. ”99 And this is also what the eyes of the Roman army conveyed to Muslims and the extent of their commitment to their religion and their many prayers and night prayers and their justice, so one of the eyes says when the leader returns from the conditions of the army Muslim Yen “He said: By night, monks, and by day, horsemen, and if his son’s property was stolen, cut off his hand, and if I commit adultery stoning, to establish the truth in them.” 100 The Roman leader commented on this saying that he has no energy to attack such people and that the earth’s interior is better than its appearance and says “if you believed me The belly of the earth is better than meeting these people on its back, and I wished that I had the luck of God to vacate between me and them, so that I would not support me over them, nor support them on me. ”101 Thus, we find clear recognition by the opponent that the religious commitment and sincerity of the



approach followed by Muslims had the greatest role in their victory in The battles they fought.

. Second: Earthly factors 1 - Administrative and economic factors Many administrative factors have contributed to achieving victory in the battles that Muslims have fought and among the most important administrative factors that have contributed to achieving victory are the presence of a vision, message and clear goals for the Muslim armies marching on them, namely the liberation of the country and the worship of servants to the Lord of the servants to win In paradise, and thus proceeding with a steady pace, until these goals are achieved, putting in their pursuit of money and lives 102. The presence of a clear and transparent administrative control system by the higher administrative body represented by the caliph himself for the conduct of battles and armies, organizing their affairs, following their movements and conquests, giving directions and recommendations to commanders and soldiers, in order to achieve the goals with the least losses, and to make the permanent link between the two parties. Also among the administrative factors that contributed to success in the battles is the participation of the supreme commander of his commanders and his recruits, advice and advice, and taking advice from them in dealing with what is presented to them of matters. This is Abu Ubaida, after the news reached him about the gathering of the Romans to fight the Muslims in Yarmouk. My answer, may God

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have mercy on you, point out that God Almighty says to his Prophet Muhammad, may God's prayers and peace be upon him: "He consulted them in the matter. Which has a fundamental role Achieving goals and victory.

Another factor is the delegation of powers and the assumption of competencies and people of expertise, which contributes to achieving success. This is Abu Ubaidah abdicating the leadership of the armies to Khalid bin Al-Walid in Yarmouk for his military competence and combat experience, without looking at the worldly gains and achieving personal glory for him, but to prevail over the public interest of Muslims over the private interest So, the battle will take place, and the victorious victory will also be achieved. Fighting and jihad for the sake of God, and appoint a director of preaching and guidance to read the Koran and verses in compliance with the Jihad for the Sunnah of the Prophet, and the appointment of the Director for the elimination of the chapter in any event that may arise during the pre-battle or after the registration and documentation of contracts and treaties 106.

The establishment of Omar bin Al-Khattab Al-Dawaween as the Bureau of the Soldiers, in which the names of the fighters were recorded, their destination and the amount of their gifts and livelihoods, so he preserved the cohesion of the armies and then the funds were audited by the Muslims, and these funds were bound to a system that controlled, organized their distribution,





and preserved what was increased of them; therefore the organizations began. The Islamic crystallization, as a result of the urgent need for it, and adopted systems that are consistent with the reality of the Arabs and the Islamic religion. So, the House of Money was established and laid the foundations for giving. , And on the distance and proximity to the enemy's land Strayed from his home brought about from his home from the enemy lags "107, for keeping the host of their rights and thus entering the battles focused on one goal, a victory. Vhakogahm reserved and well-known and will not be registered in a rather indifferent thinking about it.

As for the economic factors that contributed to the victory of the Muslims, including the poor economic conditions in the Roman Empire, which made Hercules borrow from churches to cover local and war expenses with the Persians in 622 AD, then the debt was paid, and thus the treasury became empty, which made it unable to pay the salaries of the soldiers, which It led to dispensing with the Arab border guards, and the large financial budget needed by the Roman armies forced the Romans to impose taxes on the people of the country and collected them by force, which had a negative impact on the Romanian forces and increased the resentment and hatred of the people on them, and not to help them. Rad al-Rum went to Yarmouk, they asked Mansur bin Sarjoun al-Rumi, the worker of the Damascus abscess, the money, and the abscess worker replied to them,

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saying: “This military needs a lot of money, not in Damascus what we give them.” 108

The lack of a high cost for the Muslim armies, whose members were accustomed to patience and sharing food with each other, and if they did not, they did not need a large food supply that would overburden the preparatory treasury or discourage them from undertaking these conquests, and it strengthened the steadfastness of the Muslim armies and continued to besiege the Levant cities despite The harsh weather conditions and the prolonged period of the blockade, which prompted their enemy to prevail, as for this will that does not break and does not know to surrender a path 109. Among the factors that also contributed to the spoils that the Muslims seized in their conquests and inflict upon the soldiers from them, there is no objection to enjoying them as long as God has permitted them and seeking to win them with victory. Good things also affect the soldiers, including a strong incentive among the soldiers to win these battles. Indeed, when many Arabs of the Levant saw the justice of Islam, and the counting of soldiers from the good things, a large number of them entered Islam and joined the armies and fought the Romans 110, but the spoils as we indicated a secondary goal and was not a goal My boss, if it were, they accepted the proposal of Hercules to give them money and send them to them every year and to the Caliph Umar in the city, where Hercules sent a message to his army commander in Yarmouk saying to him: The war between you and the Muslims



will not be accomplished until we send them a messenger and promise them each year with a lot of money and gifts for their friend Omar Bin Al-Khattab and each of them, and they have them from Al-Jabiyya to Flo. If their goal was money, they would accept these offers without exposing themselves to perdition, but they preferred the most valuable and best divine offer, it is Paradise.

2 - Social factors Many social factors and systems pursued by the Muslim armies, following the eternal teachings of Islam, contributed to the implementation of these teachings with the success of these conquests. Before these conquerors, many of the people of this country tended to give Muslims a lot of aid. Indeed, they protected the cities that the Muslims had conquered from the Romans. When the Arabs evacuated Homs before Yarmouk and returned to its people the abscess that they took from them, the people of Homs said: For your tenure and justice you love us more than we were injustice and fraud and let us push the soldiers of Hercules from the city with your work and the Jews rose up and they said. And the Torah does not enter the factor of Hercules into the city of Homs, except that we overpower and strive, so they closed the doors and guarded them, and so did the people of the cities that were reconciled from the Christians and the Jews 112. Us and stop our injustice from the Romans, but they have overcome us over our homes. "113

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موقف - The position of the Arab tribes regarding the conquest. Most of the Arab tribes in the Levant looked to the Savior from the rule of the Romans as a result of the pressures that the Romans exercised over them because of the sectarian dispute. Most of the people of the Levant condemn the Jacobite doctrine that is contrary to the doctrine of the Church of Constantinople, which made a sectarian struggle spread its peak in the Levant and entered The emperors of Byzantium in this conflict and the enemy of the Jacobite doctrine are infidels and atheism, so they refrained from abuse in the people, which made many Arab Christians to stand on the sidelines, but they wished the Muslims to appear on Rom 114. Despite this, many Arabs in the Levant participated alongside the Romans in many of the Prophet's conquests, most notably the Battle of Mu'tah 115, and they demonstrated hostility to the Islamic state as did al-Harith bin Abi Shamr al-Ghassani 116 when he threatened to declare war on the city after the Prophet sent him inviting him to Islam and thus lost They determined their stance towards confrontation and refused to coexist with the Islamic State. Rather, their stance was more hostile than the Romans themselves. 117

On the other hand, many Arab tribes have embraced Islam since its beginnings during the era of the Messenger, such as embracing several stomachs of Lakh 118, such as the abdomen of the Dari's and stomachs of Intuition 119, and the Taei tribes that had a positive role in Al-Fateh 120, where the Palestinian tribes, many of whom entered Islam in the battles, participated



when Abu Amr ibn al-As, the liberation of Palestine, ordered him to mobilize those who pass through his Muslim tribes, as many of these tribesmen responded and participated in the battles and among those who participated the Banu Al-Qin from Qudah and emerged from them with a strong fork 121 who killed eight of the Romans and died in the battle 122, and with progress Al-Fotouh turned the position of many Of these tribes for positivity and supported Islam and Muslims, such as the Leprosy and Lakhm tribe, of which several stomachs participated in the battles of the Levant under the leadership of Khalid bin Al-Walid 123, just as the Arab Copts were hatred of the Romans who ruled their authority, so they saw in their brothers the Arabs of the island as rescuers for them, so they worked to help them and spy For their benefit and providing information to the Muslim armies, they were the most loyal to the Arabs in Palestine for Muslims 124. The position of the Arab tribes regarding the Islamic conquests of the Levant was divided into three sections. The first was the division of the Muslim Arabs and they are on the outskirts of the Levant where citizens are leprosy and leprosy, and these were supporters and participants in the conquest As for the second, they are the Christian Arabs who hated fighting the Romans because of the bond of religion and hated fighting the Arabs because of the proximity association, so they retired from fighting until the results became clear and they called the peace of the Levant 125. Homs fodder and food 126.

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As for the Nabat, they favored the Muslims to infect Muslims from their fruits and their steadfastness, as the victorious Arabs worked as guides for the Muslims in the areas they were ignorant of. So they stood by the side of the Romans, and these changed their attitudes with the advancement of the conquest and their tolerance and the justice of Islam, so their resistance to Muslims began to weaken 127.

Consequently, you see that the tribes contributed to the moral and logistical support they provided to the Muslim armies. 4 - Mobilization and moral guidance: Moral guidance had a great impact in raising the morale of Muslim soldiers and a strong motivation for them to take part in the battles and achieve the victory shown. The moral guidance officers who knew the readers and retribution were performing this role to the fullest extent, as readers were spread among the army reciting Surat Anfal and remember them God promises them either victory or martyrdom, and it was inflaming the enthusiasm of the fighters 128. The pillars of enthusiastic Arab poetry play an essential role in raising morale, motivating the Mujahideen to fight, intimidation, and burning their enthusiasm and increasing competition between them to fight, such as the role played by jihadi songs that have an effect on inflaming the fighters' enthusiasm.

All of my brothers gave souls to the enemy. We want a struggle. We hope for victory and success if we don't have souls.



May God grant us goodness in our victory, treachery and wind. And she said, Khawla bint Thaalba 130 motivates the believers to fight and not return or recidivism and deceitfulness, leaving women 131 O fleeing from women who trust and have beauty and constancy. How can a free person hear these verses and his feelings of defamation are not inflamed about his offer and his religion.

Conclusion The research was completed thanks to God Almighty, and the researcher has reached many results, the most important of which are: Palestine's distinguished location has made it a link between continents and civilizations. Palestine is a holy land according to the texts of the Qur'an and Sunnah. : Muslims won in all the battles they fought to liberate Palestine: The leadership directives had a major impact on achieving victory. • Good military and security planning and the efficiency of Muslim leaders had a prominent role in resolving the battles. And the ideological education of Muslims at the hands of the first teacher of humankind Muhammad: It was a strong motive for jihad and martyrdom in the way of Allah, until victory is achieved. Muslims fought their battles with two options that have no third, either victory or martyrdom. The Arab tribes were divided into three sections involved in the conquest, or neutral or convex to Muslims. The adherence of Muslims and their implementation of the teachings of Islam in open countries contributed to winning hearts and battles.

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## Margins:

- 1- Saleh, Mohsen: Palestine, a series of systematic studies, pp. 1--2.
- 2\_ Saleh, Mohsen: The Road to Jerusalem, p.
- 3\_ Al-Barghouthi, Saleh; Totah, Khalil: History of Palestine, p.
- 4\_ Surat Al-Maedah: Verse ٢١. 5\_ Surat al-Anbiya: Verse ٧١. 6\_ Surat al-A'raf: Verse ١٣٧. 7\_ Surat Al-Isra: Verse 1. Al-Bukhari: The Right, C ج, P ١٠٣٧.
- Al-Tirmidhi: Sunan, Part 6, p. 4. 10\_ Al-Bukhari: The Righteous, Part 4, p. 336. 11\_ Ibn Al-Nisaboori: Al-Mustadrak Al-Saheeh, Vol. 4, p. 554. 12\_ Ibn Hanbal: Musnad Ahmad, c., P. Al-Tirmidhi: Al-Sunan, vol. 4, p. 55.
- 14\_ Muslim, Sahih, c ج, p. 15\_ Ibn Hanbal: Al-Misnad, vol., P. 657. 3- The same source: c ٢٨, p. 17\_ Al-Waqadi: Fattouh Al-Sham, Vol. 1, p. 5 18\_ Al-Safadi: Al-Wafi Balfiat, c., P.
- Al-Baladhari: Fatouh al-Balad, vol. C, p. 20\_ Drink: Muhammad, the most interesting monuments in the biography, p. 21\_ See: Al-Waqidi: Fatouh Al-Sham, vol. 1, pp. 40-. 22\_ Al-Baladhari: Fattuh al-Balad, p. 23 \* Al-Waqidi: Fattuh al-Sham, vol. 24\_ Ibn Utham, Al-Fotouh, c., P. 25\_ Ibn Utham, Al-Fotouh, Vol. C, p. 116. 26\_ Al-Waqidi: Fatouh Al-Sham, vol. 1, p. 27\_ Ibn Khayyat: The History of Khalifa, p.
- 28\_ Fahl: From the villages of the Levant located in the governorate of Irbid, currently to the east of the Jordan River, which is a large area rich in water and surrounded by mountain ranges from the west and east and abundant archaeological remains. See: Al-Bakri, A Glossary of What I Astigma, c ٢, p. Too much. See al-Farahidi, Al-Ain, c. 4, p. 32\_-Tabari: C history, p. 435: 33\_ Al-Baladhari: Fatouh al-Balad, p. 34- Al-Waqidi: Fattouh Al-Sham, c., P. ١٥٠, 35\_ Al-Batherary: Fattuh al-Balad, p. 36-36, al-Tabari: History, c., P. 14.
- 37\_ Al-Waqidi: Fatouh Al-Sham, vol. 1, p. 38\_ Al-Yarmouk: A month stems from the mountains of Houran, runs near the border between Syria and Palestine, and descends south to flow into the Jordan Valley and then into the Dead Sea, and ends its mouth in the south of Hula, and before it meets, the Jordan River rivers a distance ranging from two to forty kilometers, there is a wide valley surrounded by The three sides are high altitude mountains, located in | The left side of Yarmouk. See al-Wakeel, Muhammad, The Yarmouk Website Study and Analysis, p. 39\_ Al-Waqidi: Fatouh Al-Sham, vol. 1, p. 40\_-Kardos: The division of the army and the number of its soldiers is more than a thousand men. In modern military science, each Kirdusa is considered a





battalion and every ten Cardadis are a division. See: Al-Mahmoud, Ibrahim: Politics and War in the Levant, p. 84. 41\_ ahtlv narrators on setting the date of the invasion, said some of them 13 and they gather a lot in 10 AH and I tend to this view it occurred after the death of Abu Bakr and isolate Khak. See: Ibn Katheer: The Beginning and the End, c ٧, pp ٧ - ٠٨. 42\_See: Al-Tabari, History, C ٣, pp ٣٩ - ٠٢. 43\_albuladhiry Fattouh countries, p. 140. 49\_See: Al-Waqidi, Fatouh Al-Sham, vol. 1, p. 45 Sogranius: He was born in 158 AD in the city of Damascus, as a pledge after the death of his parents. He chose the monastery of St. Yudosius, east of Bethlehem, for the sake of abstaining from worship. Religious is the abundant thing, all indicating the highest gentle style. Perhaps his choice of the patriarchate was due to this literary ability that his colleagues knew about it, and it was understood by a number of religious poems that contain content related to events mentioned in the New Testament, and he died a year after the liberation of Jerusalem, See: The site of the Monastery of the Transfiguration of Lord Ram God on the Net 46\_Organization: It is the covenant of safety that Omar bin Al-Khattab gave to the people of Jerusalem in their security of their lives, their symptoms, their money and their property, and the prevention of encroachment on any of that and that they cover the tribute in exchange for remaining on their religion, and the protection of Muslims to them, and the covenant prevented that he dwell with the people of the foot from Christians are one of the Jews, down to the desire of Christians. See al-Tabari, History, c ٣, ff ٩٠٩. Al-Tabari: History, c., P. 48\_ Caesarea: A country on the coast of the Bahr al-Sham in the works of Palestine between it and Tiberias for three days. See: Al-Hamwi: A Dictionary of Countries, c 4, p. 4٢١. 49\_See translation from page 15 of this paper. 50\_ The narrators differed during the time of the battle, it was said that it is in ١٠ e and it was said that it is in 19 AH, and I return it ١١ e as it is the last of the cities that opened the city's immunity and its proximity to the Byzantine supply lines. It was besieged more than once and the Muslims left their siege because they were busy in other battles. See Al-Baladhari: Fattuh al-Balad, p. ابن; Ibn al-Atheer, al-Kamil, c ٢, p 51\_ Al-Waqidi: Fattouh al-Sham, c ١, p. ابن; Ibn Atham al-Fattuh, c ١, p. 52\_ Ibn Al-Atheer: Al-Kamil in History, c., P. 53\_ Al-Waqidi: Fattouh Al-Sham, c., P. 2, 54\_Aliya: The City of Jerusalem 55\_ Yazid bin Abi Sufyan: The name of Abi Sufyan Sakhr bin Harb bin Umayya bin Abdul Shams bin Abdul Manaf al-Qurashi Umayyad, brother of Muawiya

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Abi Sufyan was the best of me, and he was told: He weighs goodness, and his mother was the mother of the ruler Zainab bint Nawfal bin of Bani Kenana, he converted to Islam on the day of the conquest of Mecca, and witnessed our longing, and the Prophet gave him in one of the spoils a hundred and forty camels behind an ounce, and they have Bilal, and he used it Abu Bakr, the friend of mine, was on an army, and he marched to the Levant, and his Shiites went out with him. Ibn Al-Atheer: Asad al-Ghaba, Vol. 2, pp. 456, 56\_ Sharhabeel Ibn Hasnah: She is his mother, and the name of his father is Abdullah bin Al-Mutaa bin Abdullah bin Al-Ghatrif bin Abdul-Aziz bin Jathamah Ibn Malik. Old and his brothers, and he migrated to Abyssinia and his biography of Abu Bakr, and Omar, on an army to the Levant, and he was still a ruler on some aspects of Levant to Omar until he died in the plague of Emmaus, eighteen years old, and he has sixty seven years, he and Abu Ubaidah ibn al-Jarrah were stabbed in one day , Ibn Al-Atheer: Asad al-Ghaba, vol. ٠٩١٩, p. 57\_ Al-Waqidi: Fatouh al-Sham, Vol. 58\_ Al-Waqidi: Fattuh al-Sham, c., P. ١٣; Al-Baladhari, Fattuh al-Balad, p. 33 59\_ al-Tabari: History, c. 61\_ Al-Zubayr bin Al-Awam bin Khuwaylid bin Asad bin Abdul-Aziz Al-Qusai and his mother Safia bint Abdul-Muttalib bin Hashem bin Abdul-Manaf Ibn Qusai, he converted to Islam after Abu Bakr and was considered the fourth or fifth of Islam where he converted to Islam and he is sixteen years old, witnessed most of the invasions of the Prophet 3 and was martyred Day of the camel battle. Ibn Saad, The Scientific Classes, c ٣, pp ٣ - ٧٣. 62\_ Al-Qaqaa bin Omar Al-Tamimi witnessed the death of the Prophet and was one of the bravest people, and the greatest of them was blah, and he testified with Ali Al-Jamal and other of his wars, and Ali, may God be pleased with him, sent him to Talha and Al-Zubayr, so he spoke to them with good words. It contains Abu Bakr Al-Siddiq, may God be pleased with him: The voice of Al-Qaqaa in the army is better than a thousand men, Ibn Al-Atheer: Lion of the Forest, Part 4, p. He converted to Islam on the day of the conquest of Mecca and was used by the Messenger of God in the year of Hajj on the charity of Hawazin. So, the Messenger of God, Qa and Akrama, with Baltala ruler, arrested Hawazin. Ikrima went out to the Levant in the caliphate of Abu Bakr Al-Siddiq. Ibn Sa`d, al-Tabaqat al-Alamiyya, c ٧, p. ٢٨٩, 64\_ al-Waqidi: Fatouh al-Sham, c ١, p. 65\_ Ibn Utham, Al-Fotouh, c., P. 16. 66\_ Al-Waqidi: Fatouh Al-Sham, c ١, p. 67\_ Al-Waqidi: Fatouh Al-Sham, vol., P. 55. 68\_ Mahan: One of the Roman leaders who fought several battles with Muslims in the Levant, and he is the king of the Armenians. Al-Waqidi: Al-Fotouh, p. 148. 69\_ Ibn Utham, Al-Futuh, c., P. 70\_ Darar bin Al-Azwar: And the name of Al-Uzair Malik bin Aws bin Jadhima bin Rabia bin Malik bin



Thaalbah bin Dudan bin Asad bin Khuzaymah, he was a brave and poet knight, and when he came to the Messenger of God he said he had a thousand camels of her shepherds, so he told him what was behind the Prophet said and provided him with: What You missed your deal, Dirar. "He was the one who killed Malik bin Nuwaira al-Tamimi by order of Khalid bin Al-Walid in the succession of Abu Bakr Al-Siddiq, may God be pleased with them, and he was the one who was sent by the Messenger of God and in the Bani Al-Sid'a, from Bani Asad, and to Bani Al-Dail. See: Ibn Al-Atheer: Lion of the forest On knowing the Companions, c ٣, p. ٥٢ Al-Waqidi: Fatouh al-Sham, c ١, p. رسول. The Messenger of God and to the children of God Khalid bin Al-Walid (: Asad al-Ghabiyya J Knowledge of the Companions, Part 3, p. 52. 71\_ Al-Waqidi: Fatouh Al-Sham, Part 1, p. 38.

72\_ Ibn Utham, Al-Fotouh, c., P. Al-Tirmidhi: Sunan, c., P. 74\_ Al-Tabari: History, C ٣, p. 415; Ibn 'Utham al-Futuh, C ١, p. 75\_ See: Al-Waqidi, Fattuh al-Sham, c ١, p. ٥٠; al-Tabari, History, c ٣, p. ابن; Ibn Atham al-Fatih, c ١, p.

76\_ Ibn Utham, Al-Futuh, c ١, pp ١١٣ - ١١٤. 77\_ Fatouh Al-Sham, c ١, p. 78\_ source itself. 79\_ Ibid.

80\_ Al-Tabari: History, c ٣, p. ابن; Ibn al-Atheer: al-Kamil, c ٢, p. 81\_ Al-Waqidi: Fatouh Al-Sham, c ١, p. ابن; Ibn al-Atheer: al-Kamil, c ٢, p. 82\_ Ibn Al-Atheer: Al-Kamil, c., P. : 83\_ Al-Waqidi, "Fatouh Al-Sham, vol., P.

84\_ Al-Waqidi: Fatouh Al-Sham, vol. 1, p. Al-Baladhari 85: Fotouh Al-Balad, p. 124. 86\_ Al-Tabari: History, c ٣, p.: : 87\_ Al-Baladhari, Fattuh al-Balad, p.

88\_ Ibn Hanbal: Al-Musnad, c., P. 89\_ Al-Waqidi: Al-Maghazi, vol., P. 765.

90\_ Al-Tabari: History, vol. 3, p. 401; Ibn Al-Atheer, al-Kamil, c ٣, p. \_ 91\_ Al-Waqidi: Fattuh al-Sham, vol. ١, p. 165.

92\_ Al-Tabari: History, c., P. 93\_ Ibn Atham, Al-Fotouh, c., P. 94\_ Al-Anfal: Verse 19. 95\_ Parties: verse ٢٣. 96\_ Al Imran: Verse 148.

Al-Imran: The Verse. ٢٠. 98\_ Al-Waqidi: Fatouh Al-Sham, vol., P. 160.

99\_ Source itself: c ١, p. 100\_ Al-Tabari: History, C ٣, p. 418. 101\_ The same source.

102\_ Al-Waqidi: Fatouh Al-Sham, c ١, p., Ibn Atham: Al-Futuh, c ١, pp - ٨٠. Al-Imran: Verse 159. 104\_ Al-Waqidi: Fattouh Al-Sham, c ج, p. 105\_, the same source: c ١, p.

106\_ Al-Tabari: Date, c ٣, p. \_ 107\_ Al-Tabari: History, c ٣, p. ٢١٣; Ibn al-Jawzi, al-Munzam, c 4, p. ١٩٤; Ibn al-Atheer, al-Kamil, c ٢, p. 108\_ Abu Al-Rub, Hani: Palestine at the Top of Islam, p.

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- 109\_ Al-Waqidi: *Fatouh Al-Sham*, vol. ١, p. Al-Tabari: *History*, C ٣, pp ٩١٣ - 614. 111\_ Al-Waqidi: *Fatouh Al-Sham*, vol. 1, p.
- 112\_ When Al-Balathri: *Fatouh Al-Balad*, p. 113\_ Ibn Asaker: *History of Damascus*, c., P. 114\_ Al-Shunior, Ibrahim: *The Arab Conquest of the South of the Levant from the military point of view*, p. 60. 115\_ Mu'tah: It occurred in the eighth year of immigration after Sharhabeel bin Amr Al-Ghassani killed the Messenger of God in Al-Hareth bin Omair. The messenger sent an army led by three of the great companions, namely Zaid bin Haritha, Jaafar bin Abi Talib and Abdullah bin Abi Rawaha, who had fierce fighting with an army Al-Rum, where the three leaders were martyred, then Khalid bin Al-Walid took the lead, and with his military skill he managed to withdraw from the battle and keep the Muslim army out of annihilation. See al-Waqidi, *al-Maghazi*, c ٢, ٧٥٠; Ibn Hisham, *al-Sira*, c ٢, pp. ٣٧٩ - ٦ 116\_ al-Harith bin Abi Shammar, is al-Harith bin Jableh Ibn al-Harith bin Hajar al-Araj and his mother, Mary with two earrings, took over the king Al-Ghassasina after Al-Harith bin Amr. See Ibn Taher al-Maqdisi, *The Beginning and History*, c ٣, p. ابن; Ibn al-Hasan al-Khazraji, *Pearly Contracts in the History of the Apostolic State*, c ١, p. 117\_ An Hisham: *The Biography*, c., P. 118\_ Kham: Arab tribes that lived in Yemen during the Kingdom of Sia and then migrated to the Levant. Ali, Jawad: *Detailed History of the Arabs*, vol. بتاريخ, p. 15. 119\_ Ibn Saad, *the Great Classes*, part 1, p. 264; Ibn Habban, *The Prophet's Biography and News of the Caliphs*, c ١, p. 120\_ Al-Baladhari: *Fattuh al-Balad*, p. 121\_ With the firm Qiny: It is Abu Abdul Rahman Numan bin Asad bin Farwa bin Thalbib bin Helwan bin Imran bin Al Haf bin Qada'a and his sons Muawiyah the invasion of the Romans witnessed the day of our two servants and did a good and praised him Abu Ubaidah bin Al Jarrah. See: 122\_ Ibn Asaker: *History of Damascus*, 67, p. Ibn Asaker: *The History of Damascus*, c ٧, p. 123\_ Awakdi: *Fatouh al-Sham*, c ١, p. 124\_ Ibn Utham, *Al-Fotouh*, vol. C, p. 114.
- 125\_ Diyar Bakri: *Thursday in the precious conditions of Nafs*, vol. Al-Baladhari 126, *Fotouh al-Balad*, p. 127\_ See: Abu Al-Rub, Hani: *Palestine at the Top of Islam*, pp. 144-146. 128\_ Al-Tabari: *History*, c., P. 129\_ Al-Waqidi: *Fatouh Al-Sham*, vol. ١, p.
- 130\_ Khawlah bint Tha'labah: It is Khawlah bint Tha'albah bin Asram bin Fahr al-Ansariyyah al-Khazrajiyyah. It is said Khawlah bint Tha'albah bin Malik and it is said the daughter of Malik bin Tha'alba and it is the argument from which her husband appeared. See: Ibn Al-Atheer: *Lion of the Forest*, vol. 6, p. 94. 131\_ Al-Waqidi: *Fatouh Al-Sham*, vol. ١, p.



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