

The Participation of the Arab Shami tribes in the liberation of Egypt

¹Hashim Nawaf Al-Jiburi, ²Abdul Hadi Mohammed Abbas

ABSTRACT--*The liberation of Egypt on the hands of sham soldiers, which means that the tribes that participated in the Editing is in the highest degree in the tribes of the Sham, as well as the other tribes. Sham tribes from lakham , webble , bhraa, balkin ,ghassan, qadaeuh,and others with the battles of the liberation of egypt ,as these tribes were contributing to ther campaign that started from alsham countries to liberation egypt from byzantine occupation These tribes were under the leadership of amr ibn al –As (may God be pleased with you) it contributed prominently and effectively to the liberation of egyptian cities and fort and the expulsion of the byzantines from it. Therefore our study came under this constraint (the participation of the Arab Shami tribes with the liberation of Egypt).In order of to show the military role that played these tribes in the battles of Islamic liberation For Egypt.As for the conclusion of the research, it was the most prominent results that the study, in addition to the sources and references used in the research.*

Keywords-- *The Participation of the Arab Shami tribes in the liberation of Egypt*

I. INTRODUCTION

Most Arab tribes stood in the sham beside the Byzantines in the battles that fought against the Muslims, thousands of victories achieved by the Muslims, however , the victories achieved by the muslims, the progress of the islamic armies and the defeat of the byzantines changed the position of these tribes until liberation of Al-sham countries from byzantines occupation at 640 A.C So Arab tribes entered from lakhm, wobble, bhraa, balkin, ghassan, qadaea and others in islamic, it was not possible to satisfy the sham Arab tribes that were integrated into the Arab islamic state after the liberation to be ranked second after the tribes that entered it with the conquerors, the Arab shami tribes joined the tribes of liberation ,most of which were from the Qahtani and Arab tribes that migrated after liberation and formed the islamic armies and the sham tribes became one of the main pillars upon which it relied in the islamic conquest operation ,the shami Arab tribes entered Egypt with the vanguards of the islamic army that set out from the sham to liberate Egypt.

These tribes raised the banner of islam in the various neighboring countries and were able to change the entities of the countries and contributed to spreading islam in the regions that they were able to liberate from byzantine rule.

¹College of Arts, University of Anbar

²Humanitarian Education College, University of Anbar

II. THE PARTICIPATION OF THE ARAB SHAMI TRIBES IN THE LIBERATION OF EGYPT

After the situation in the Al-sham countries stabilized completely, the leader Amr ibn al-As went to the borders of the year (641AD/20 AH) to Egypt (1), this is to secure the Arab_ Islamic liberation operations in the Al-sham countries and to preserve the victories achieved by Muslims in liberating the areas that were under the grip of the Byzantine Empire (2), the leader Amr ibn al-As approached Omar ibn al-Khattab when he came to Al-sham and met them in Al-Jibiyah(3), as Amr ibn al-As knew Egypt by virtue of his work in commerce before Islam (4) and he said to commander of faithful, would you permit me to walk to Egypt and incite him against it, and he said that you opened it was the power of Muslims and a help to them which is the most money in the earth and unable to fight and war so Omar bin Al-khattab feared Muslims (5), there is no doubt that his fear of the liberation of Egypt is his proximity to the sea especially Al-Iskandrya (6), as Romans were experienced in fighting the sea, but they are the owners of the desert (7). So Amr descends his command at the Caliph, informs him of his condition, and insults him to liberate him until the caliph corner, so he held for him three thousands five hundred and four thousand men(8)are said, all of them are from Yemeni(9) tribe of Aek(10), in another saying that a third of them are from Gafiq(11)(12).

The leader Amr ibn al-As traveled from Palestine, even if he was in the Halal Mountain(13) joined by the Lakhm sham tribe(14). We can say that the number of the army reached three thousands and five hundred, then the Lakhm tribe joined him, so the number of his army became four thousands fighters. Ibn Abd al-Hakam(15) states that Omar ibn al-Khattab wrote to Amr ibn al-As after the liberation of al-sham. This means that the sham Arab tribes marched with the army of Amr ibn al-As to liberate Egypt, so he reached Al-Arish and was free from the Byzantines, so he controlled it(16).

Then he went to the city of Al-Farama(17), and besieged it for a whole month and was told three months (18), as the city was fortified(19), and it is about a mile and a half away from the sea, and it has great importance to liberate the rest of the land of Egypt, as it represents the eastern key to it (20). Ismaeefah ibn wala al-Sebae stormed it.

Muslims followed him, and liberation of the farma (21). Muslims put their hand on the stronghold of Egypt. This city was the key to Egypt from the east and its entrance. They were also able to guarantee themselves the base (from which they would advance, to allow them to advance and retreat and receive supplies through it when Omar ibn Al-Khattab extended them(22).

Amr ibn al-As continued his incursion into the land of Egypt after the liberation of al-ferma until he reached Bilbis, and there was no resistance in his way that reminds the security of the population or of the Byzantines, and he did not defend except with a light order(23). He walked from Bilbes to the desert, passing through the city of Ain Shams, then came the city of Um Dnin(24), and the Byzantines fought him so hard that he was able to open it after he entered the Muslim army into the city of Um Dnin. The Byzantines were fortified inside the fortress of Babylon (25).

This indicates that the army of Amr ibn al-As was a reconnaissance force whose goal was to identify the extent of the Romans willingness to fight Muslims, given that Amr knows the political, religious, and economic

conditions that Egypt was living by virtue of his work, as he used to visit Egypt before Islam(26). Armies to defend the two most important sites in Egypt, namely the fort of Babylon and the city of Al-Iskandrya.

III. BABYLON FORTRESS

The next target of Amr ibn al-As was the fortress of Babylon before he went to al-iskandarya to liberate it, as the fort was impermeable surrounded by great walls and surrounded by the Nile and the trench around it filled with water and the iron gate of the forts was the direction of the trench (27).

The Byzantines fortified themselves inside the Babylon palace, and because of the fortress strength, the liberation of the fort was late. The leader Amr ibn al-As requested Omar ibn al-Khattab to provide military supplies , his response was by saying that I have provided you with four thousands men for every thousands men(28), including a man equivalent to thousand men, and they are Al-Zubayr bin Awam, Muslimah bin Mukhallad, Obada bin Al-Miqdadbin Amr Al-Aswad Al-Bahrani(29).

So the number of the army of Amr ibn al-As was eight thousands fighters, so he killed them, fighting them, and touching them. Rarely, the liberation slowed down. He wrote to omar ibn Al-Khattab asking for the number of the second time, so he provided him with another four thousands until the number of the army of Muslims besieged by the fortress of Babylon reached twelve thousands(30).

Ibn Abd al-Hakam states that the army of Amr ibn al-As that Omar ibn Al-Khattab provided him was from the Arab tribes and that one of knights of Lakhm al-Shamiyya tribe made it easy for the Muslims army to enter the fortress of Babylon(31).

The Bali Shami tribe, which omar bin Al-Khattab traveled as part of the supplies that sent to Amr a clear contribution during the siege, made Babylon fortress and played a big role in the process of tightening the siege on it and then storming it as the Beli tribes was under the leadership of Amr ibn al-As himself and was good at using the catapult (32)so that Amr ibn al-As tightened the noose on the fort and began encouraging fighters in general and praised the use of the Bili tribe the catapult.

Amr was at the head of the Balawi force and raised their opinion. The reason for this is that the Bai tribal tribe represents the uncles of Abu Amr, meaning that Um Al-As is a Balawi .Amr`s campaign did not stop in the villages, but his visit to the sham countries and and Egypt before Islam affected the deepening of knowledge of them, as he was trading in trade to Al-sham (33)therefore, his connection with Islam was strengthened, especially in the battles of the liberation of Egypt, specifically in the siege of the Babylon fortress. After bitter fighting, the Arab Muslims managed to liberate this fort after a seven month siege.

It is clear from the above that the supplies sent by Omar bin Al-Khattab to Amr ibn Al-As , which amounted to eight thousands fighters, included very large numbers of the sons of the Arab Shami tribes, and they arrived consecutively after the liberation of the Babylon fortress was delayed Al-Maqazzi (34)says so they sent him a message to follow each other, in addition to the presence of Al-Miqdad bin Amr Al-Bahrani, as it is not excluded that the sons of the Bahraa Al-Shamiya tribe joined him during his march to Egypt with in supplies that Omar sent.

After the capture of the impregnable fortress of Babylon, which the Arabs after controlling it called the palace of wax, they resided in it, then the leader Amr ibn Al-As wrote to Omar ibn al-Khattab asking for permission on the going to Al-Iskandarya(35), when Amr wanted to go to Al-Iskandrya to fight the Byzantines, he ordered the

removal of Fostatatah. So if doves are ovulated at the top, he said I have to close by me read the fastas until their egg will hatch(36) and their chicks will fly, so they left the doves as they were and he was entrusted with the task, so they left the doves is the same , so it was called Fustat(37).

IV. THE PARTICIPATION OF THE SHAM TRIBES IN THE SECOND

LIBERATION OF AL-ISKANDRYA

After the martyrdom of Omar bin Al-Khattab in the year 23 AH/644AD , the caliphate Othman bin Affan took over and after a long period of assuming the caliphate, he removed Amr ibn Al-As from the rulers of Egypt and Abdullah ibn Sarah took his place(38).

Al-Iskandrya has risen and the Romans wrote to their king telling him that there are few Muslims among them and what they are in it of humiliation and the performance of tribute, so the Romans came with Manuel in three thousands boats loaded with combat, he entered to Al-Iskandrya and killed among the Muslims except the one who escaped, and that was in the year 25AH/646 AD, the people of Egypt asked the Caliph Othman that he pass lifetime until he finishes fighting the Romans because he was knowledge of war and prestige in the enemys heart (39).

So the Caliph commissioned Amr ibn Al-As to return to Egypt and confront the Byzantines, so the leader Amr interpreted them in fifteen thousand fighters among the army of Amr ibn Al-As , the Shami Arab tribes accompanied him to the battle which are the tribes of Ghassan, Jatham, Lakham, and Tanokh from Qafaah, and those who were called the Lefif and the tribes of Juhaynah, Mahrah and Mazinah whom called the people of flag(40).

The Byzantine naval force managed to control and settle in the city of Al-Iskandrya after it was in the hands of the Muslims Arabs, in addition to the Byzantines forces being able to wander around the following Al-Iskandrya from the Egyptian forces(41) so the Muslims met them and they slaughtered them with crossbows, so they killed a heavy fighting, then the Byzantines were defeated to Al-Iskandrya and fortified with it, so the leader Amr ibn Al-As killed them with severe fighting and set up the staples who took her walls until he entered by the sword by force and spoiled the leader of the Byzantine campaign Manuel and demolished the wall of Al-Askandrya and the rest of the rum fled into the sea(42).

The Mahra al-Shamiya tribe had a distinguished presence in the Amr ibn Al-As army, as it participated in the second liberation of Al-Askandrya as evidenced by the emergence of one of the Mahra tribe fighters protesting his share of the spoils, which is Tamim bin al-Mahri branch, this objection is about to lead to an actual conflict with the Quraysh and this indicates that the Maharis are aggressors themselves(43) and by Bali, Juhaina, Mahra, Tanukh, Ghassan, Lakham and Jatham have made an effective contribution to the battles of the liberation of Egypt.

V. RESULT AND DISCUSSION

1. After the liberation of the sham countries, the sham Arab tribes entered Islam after what they were fighting alongside the Byzantines but after contacting Muslims and the Islamic brought about religions justice, tolerance,

fairness, and good treatment, these tribes entered al-Islam and became the mainstay of the Arab Islamic Army , which set out towards Egypt to liberate it from Byzantine occupation.

2. Egypt`s important geographical location made the leader Amr ibn Al-As approach the rational caliphate for its liberation, as well as it was rich in its outlying areas as the Byzantines were economically dependent on it for the fertility of its land and the provision of water more ever, its conquest was considered to secure the borders of the sham countries from the Byzantines.

3. Through the battles that the Arab Islamic armies fought to liberate the Egyptian cities and fortresses, the military role of the Arab Shami tribes has emerged in these battles and contributed effectively to them, the tribes of Al-Sham were the first to enter the Egyptian lands with the leader Amr ibn Al-As in addition to their contribution to spreading Islam in the areas that they were able to liberate from the Byzantine rule.

REFERENCES

1. There are several sayings on the date of the liberation of Egypt including that it was edited in the year 16AH and it was said in the year 18AH and it was said in the year 19AH and said in the year 20AH.As for the saying that it was liberated in the year 18AH according to the citation of the Caliph Omar ibn Al-Khattab to Amr ibn Al-As, the year of al- Remada in the year 18AH, so the princess sent him from outlying Egypt, the liberation should be before the year 18AH Khalipha bin Khayyat Abu omar Al-Shaybani Al-Asfri 240 AH history Khalipha bin Al-Khayyat investigation by Akram Deaa Al-Omari 2nd edition Al-Risala Foundation Beirut 1397AD p.142 Al-Balazarin Ahmed bin Yahya bin Jaber 279 AH, Fattouh al-Balad, Dar al-Hilal library, Beirut 1988 AD p.210,Yacoubi Ahmed bin Abi Yaqoub bin Jaffar 292AH , History of al-Yaqubi, Dar Sader, Beirut, Blat, c2,p.147, ibn al-Atheer, Abu al-Hassan Ali ibn Abi al-Karam 630AH full in history, investigation: Omar plamyra,1st floor, the Arab Book House, Beirut 1417 AH,vol.2, p.374, Ibn Katheer, Ismail Ibn Omar 774 AH, beginning and the end, invesigation: Ali Sherry, 1st editio, Dar Al-Ahyaa Al-Arabia Heritage, Balm, 1408 AH, C7, p.111.
2. Al-Barry, Abdullah Khorshid, Arab Tribes in Egypt from the first three centuries, The Egyptian Book Organization, Egypt1992AD, p.27, Al-Mallah Hashem Yahya, The mediator in Biography of the Prophet and the Rightly Guided Calihate, Al-Baghdadi for printing,p.374.
3. Al-Jabiyya: A village from Damascus works from the Golan side, near Marji, north of Houran, Yaqout al-Hamawi, Shihab al-Din Abu Abdullah 626 AH, Glossary of Countries 2nd edition, Dar Sader, Beirut, 1995 AD,C2, .91.
4. Al-Kindi, Abu Omar Muhammad ibn yousef 355AH, Kitab al-Wala wa Al-Qudah, investigation: Muhammad Hassan and others, 1st floor, Scientific Books House, Beirut 1424 AH, p.9.
5. Ibn Abd al-Hakam, Abu al-Qasim Abdullah, 257AH, Fatouh Misr and it news, investigation:Muhammad a-Hijiri, Dar al-Fikar.
6. Al-Iskandrya: it is a famous city in Egypt on the coast of sea, and it is a seaport located on the mouth of the Nile river Al-Iskandrya built and named it and became the house of the kingdom in the homeof Egypt.Al-Astakhri, Abu Ishaq Ibrahim bin Muhammad, Tract of Kingdm, Dar Sader, (Beirut, 2004AD),p.51, Yaqout al-Hamwi, A Dictionary of Countries C1,182-189.
7. Abdul Aziz Salim, History of the Islamic Navy, Arab Resistance, (Beirut,1996),p.14.

8. Al-Suyuti, Abd Al-Rahman, bin Abi Bakr (911AH), Hassan, the lecture in the history of Egypt and Cairo, investigation: Muhammad Abu Al-fadl Ibrahim, 1st floor, Dar al-Ahyaa al-Arabia, (Egypt, 1387
9. Ak: They are from Al-Azd bin Al-Ghouth bin Nabat bin Malal bin Zaid bin Kahal bin Saba bin Qahtan, The Akion had a prominent role in the liberation of Egypt and it was from their history that they were apostates, they went out of Islam after the death of the Messenger Al-Qalqashandi, Abu Al-abbas Ahmed bin Ali 821AH, the end of the Arabs in knowing the genealogy of the Arabs, investigation: Ibrahim Al-Ibani, 3rd edition, Dar Al-Kitab Al-Libnani, Beirut, 1400 AH, p.366, Al-Muqhafji, Ibrahim bin Ahmed, A Dictionary of Yemeni countries and tribes, Dar al- Kalima for printing and Publishing, sanaa 2002, part2, p.1099.
10. Ibn Abd Al-Hakam, Fattouh Egypt, p.64.
11. Ghafiq: The belly of Ak from Qahtan, and Ghafiq belong to Ghafiq bin Al-Shahid Akha, and therefore Ghafiq is an intergral part of the sons of Ak. Ibn Hazm, Abu muhammad Ali bin Ahmed 456AH, Genealogy of the Arabs, investigation: a Commette of scholars, 1st floor, Dar Al-Kutub Al-Almi, Beirut 1403.p.404.
12. Ibn Abd Al-Hakam, Fattouh Egypt, P.65.
13. Jabal al-Halal: a mountain on the road to the Egypt from the sham without the passage to the sham. Yaqut Al-Hamwi, Dictionary of countries, vol2, p.280.
14. Ibn Abd Al-Hakam, Fattouh Egypt, p.67, Yaqut Al-Hamwi, Dictionary of countries, part2, p.80.
15. Fattouh Egypt, p.66.
16. Bulter, Alfred, Fatah Al-Arab to Egypt, translated by Muhammad fraid, 2nd floor, Madbouly Bookstore, Cairo 1416 AH, p.229.
17. Farma: It is a city built by farma brother, Al-Iskandar, located on the coast in the direction of Egypt. There is no cultivation and no water to drink except rain water, for it is stored in jungles, caravans and soldiers descend on it from the Arab and the Goptes. Yaqut Al-Hamwi, Dictionary of countries, vol.2,p.255.
18. Al-Yaqoupi, History of Al-Yaqoupi, vol2,p.148, Al-Suyuti, Hassan Al-Maadhar, vol1,p.107.
19. Butler, The Arabs Conquest of Egypt, p.242.
20. Yaqut Al-Hamwi, Dictionary of Countries, vol 4, .256, Bulter, Fatah Al-Arab to Egypt,p.244.
21. Al-Suyuti, The good lecture, vol 1, .107.
22. Faisal, Shukry, The Islamic Conquest Movement in the first Century, An introductory study of the Establishment of Islamic societies, Al-Khanji Library, Egypt, 1371AH, p.87.
23. Ibn Abd Al-Hakam, Fattouh Misr, .67, Ibn Taghridi Badri, Jamal Al-Din Yunus bin Abdullah 874AH, The British Stars in the kings of Egypt and Cairo, DarAl-kutub Al-Alamiyya, Egypt, vol1, p.8, Takosh, Muhammad Suhail, History of Rightly Guided Caliphs, Conquests and Political Achievements, p.2, Dar Al-Nafees, Beirut,2011,p.297.
24. Um Danin: It is a village located between Cairo and the Nile, Yaqut Al-Hamwi, Dictionary of countries, vol 1, .251.
25. Babyloon fort: a general name for the homes of Egypt in the language of ancients, ti is a fortress of Roman Emperor Trajan ordered (98-113AD) and it is the same fortress of Tarjan, Yaqout Al-Hamwi, Dictionary of Countries, vol1, p.311, the Arab Encyclopedia (Damascus, 1427AH, vol.6, p.250.
26. Al-Kindi, The Book of walaa and The Book of Qudat,p.9.

27. Al-Balazari, Fattouh Al-Balad, p.211, Takosh, History of the Rightly Guided Caliphs Conquests and Political Achievements, p.3030, Bulter, Fateh al-Arab to Egypt, p.287.
28. Ibn Abd Al-Hakam, Fattouh of Egypt and its news, p.70.
29. Ibn Abd Al-Hakam, Fatouh Misr, p.70, Ibn Taghridi Bardi, Al-Njoom al-Zahir, vol.1, p.8.
30. Ibn Abd Al-Hakam, Fatouh Misr, p.70, Al-Sayuti, The good lecture, vol.1, p.108.
31. Fattouh Masr, p.86.
32. Ibn Abd Al-Hakam, Fatouh Misr, p.71.
33. Al-Kindi, The Book of wala, p.9.
34. Homily and Consideration, vol.2, p.73.
35. Al-Balqadhrai, Fattouh Al-Baqlad, p.217.
36. Yaqut Al-Hamawi, Dictionary of Countries, vol.4, .213.
37. Ibn Manzur, Lisan Al-Arab, vol.3, p.1807.
38. Ibn Abd Al-Hakam, Fatouh Misr, p(188-189).
39. Ibn Abd Al-Hakam, Fatouh Misr, p(189-190). Al-Balqadhrai, Fattouh Al-Baqlad, p.219.
40. Ibn Duqmaq, the victory by means of the decade of Emsar, vol.1, p(3-4).
41. Butler, The Arabs Conquest of Egypt, p.41.
42. Ibn Abd Al-Hakam, Fatouh Misr, p(190-191). Al-Balqadhrai, Fattouh Al-Baqlad, p.219.
- 43.** Al-Birri, Arab tribes in Egypt, p.185.