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## Umayyad Relations with Byzantium Empire

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### Abstract

This research investigates the political and military relations between Umayyad caliphates with the Byzantine Empire. The aim of this research is to clarify Umayyad caliphate's relations with the Byzantine Empire. We know that these relations were mostly about war and fight. Because there were always intense conflicts between Muslims and the Byzantine Empire, they had to have an active continuous diplomacy to call truce and settle the disputes. Thus, based on the general policy of the Umayyad caliphs, Christians were severely ignored and segregated within Islamic territories. This segregation of the Christians was highly affected by political relationships. It is worthy of mentioning that Umayyad caliphs brought the governing style of the Sassanid kings and Roman Caesar into the Islamic Caliphate system but they didn't establish civil institutions and administrative organizations.

**Keywords:** Umayyad Caliphates, Umayyad era, Byzantine Empire, Foreign relationship, Muslim-Christian relations.

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## 1. Introduction

### *1.1. Statement of the Problem and Main Hypothesis*

The understanding of Islamic culture and civilization, especially the Umayyad period is very important for Muslims and even non-Muslims, but we have not proper and worthwhile understanding and recognition about this period. We may not identify this period, unless we identify the foreign relationship of the Muslims with neighboring civilizations, especially that of Roman Empire. It is hoped that this study will respond to our question about the manner of relationship between Muslims and Roman within this period. The assumption is that the Umayyad caliphs and Muslims have had numerous wars, peace as well as political, economic, and cultural and inter civilizational relationship with the Roman Empire and had adopted the roman culture and civilization.

### *1.2. Relations Between Muslims and Romans in the Umayyad Era*

#### 1.2.1. Relations Between Muslims and Romans in the Soffianian Era

At the beginning of the Muawiyah bin Abu Sufyan reign, the Roman Emperor send ethnic tribe of the Mard into the mountains around Lebanon and they occupied that region by force. They extended their governing region from Mount Taurus, which is around Antakya, to the Jerusalem. Many bandits and slaves, escaped from the cities, settlements and villages of the Syria, also joined them. Thus, their numbers added up and their population reached to thousands of people. Since Mard clan was known as a fierce and brutal clan, Muawiyah was frightened by hearing their presence in the high peaks of the Lebanon Mounts. Definitely, he knew they had not come there by their own free will and the Roman Empire has sent them to cause problems and troubles for the Muslims. Muawiyah sent a number of Arab experts to the embassy of the Constantine and wrote a letter as

I swear to God, if you perform your evil action, of which I am fully informed, I will make peace with my fighting enemy, I will attack you, I will pioneer my army, I will make the humid Constantine as a black coal and I will pull you out like a carrot and will topple you and make you to bred the pigs like a shepherd.

This letter has also been quoted as following:

Oh damn man I swear to God, if though didn't forget your intention and go back to your territory, I will make peace with my cousin and will make you leave your country. And deteriorate the situation for you.

The Byzantine Emperor replied "I will send you a letter with a person who will tell your answer". After that Muawiyah consulted the special Arab officials, the ambassador of the

emperor signed a contract with the Muawiyah, based on which, every Islamic Caliph including himself should pay 100.000 Dinar to him per year (Baynes, 2007). We may assume that Muawiyah not only was afraid of Mard clans but also was afraid that Roman Emperor may negotiate with Ali and recognize his governance and negotiate by letter and correspondence with Ali and send an embassy to Ali government. It was also possible that Rome Emperor send his army to conquer the Syria, After Muawiyah and Syria army moved toward Siffin to fight against Ali and there were not enough soldiers in the Syria territory. It was also possible that Mard clan loot the Damascus. So, due to the above mentioned reasons Muawiyah made peace with the Romans (Byzantines) in consultation with Sarjun Ibn Romi. Rome Emperor recognized Muawiyah government. After that Muawiyah controlled the domestic situations in 661. He refused to pay tribute to Roman Emperor (Ibn Alasir, 1980). He carried about many attacks against Byzantine Empire from sea and land. He attacked Byzantine emperor many times by the 679. His son Yazid succeeded him in 679. The armies of Islam went out from their field and naval fortifications and attacked the Roman. Muslim attacked in spring, summer and winter. Their spring attacks began from 20 May and lasted up to 1st July (Ibn Khaldoun, 1984). After that time, their cattle would come back to spring pasture, because Syria lands were already green and full of grass. The soldier came back from the battle, they rested for a while and quadrupeds were free to graze. The summer attacks started from the July 25 and lasted until the 20 August. They fought against each other two times every summer. They call the battles as right and left summer attacks. Some called the battle as right thunderbolt and left thunderbolt. The winter attacks didn't last for more than 20 days. They began from early in February and lasted until the late February. Muslims left the war due to new season of spring. Most of the Islamic historians have just mentioned the summer and winter fights as the time of battles with no hint of spring battles (Ibn Raste, 1986).

To eliminate the influence of Christianity, the conquest of Constantinople was at the top of agenda from the early days of Islam. At that time, there was no doubt that the Byzantine emperor was the fortress of the Europe and a sanctuary for East Christians. On several occasions, Muslims tried to capture this city but failed to capture it. For example, Muslim's army tried to surround and seize this city for the first time in 652. But they heard the assassination of Othman, third Caliph during the surrounding and they had to leave the region. They surrounded the city for the second time at Muawiyah period. Muawiyah prepared an army to attack Constantine from sea and land. The commander of the army was Sofyan ibn Auf. Some other great companions of the prophet Mohammad were among the fighters including Abdullah ibn Abbas, Abdullah ibn Zobair and Abu Ayoub Ansari. Muslim army attacked the Constantine by land and their fleet also conquered the strait of Dardanel that

leads to Constantine by sea. The Romans tried to fight back the Muslims by their defensive equipment. The severe defense of the Romans and the Greek firearms severely injured the Muslims' army and ships. In one of the worst days of the war, one of the famous Muslim figures, Abdolaziz ibn Zarraeh, was killed (Ibn Alebri, 1985). Sofyan ibn Auf has come to the Roman lands earlier. The Muslims were suffered from the hunger, fever and smallpox in the Roman Empire. When Yazid were informed of the disease and starvation of Muslims, he said I don't care about their diseases by the time I lay against pillows here before my wife and I am at ease in her arms. When Muawiyah heard this news, he made the Yazid to go war and fight beside the Muslim soldiers in the Rome and share their misery. Yazid surrounded Constantine. But he failed to conquer the city. They left the city. Abu Ayub Ansari was killed in the battle. He was buried at the entrance gate of the city. Yazid threatened the Romans, if they destroy his tomb, he would destroy all of the Christian churches in Syria (Ibn Alfora, 1947).

The annual battles between Muslims and Romans lasted by the time Muawiyah died and Yazid succeeded him. Yazid also send people to the battles. In 680, Malek ibn Abdollah Khasaami went to fight against Romans. After sometimes, the increasing conflicts among Muslims and their internal problems affected the war against Romans and their foreign policies.

It has to be mentioned that some negotiations were done at the period of Muawiyah and Yazid along with the military clashes. Muawiyah had some negotiations by means of letter with Heracles Known as "small Hercules". The person who was in charge of fetching the messages and letters was Roman servant of the Muawiyah known as Fenaq. When a Roman rioter came before Muawiyah, Byzantine emperor send a messenger named Anderay before Muawiyah. Muawiyah asked Anderay what is your message. He replied Emperor sent me here that I would say you ignore the requests of this rioter and don't prefer this rioter to the emperor. Muawiyah replied all of you are my enemies (Balazari, 1988).

Everybody who pays more money, I will support him; Anderay left the palace by hearing these words but he came back the other day and asked for the same requests. Muawiyah replied if you pay the tribute to me, your country will be safe; otherwise I will occupy your country and will dismiss you from your own country.

Anderay replied: do you think Roman Emperor is imaginary emperor? We ask the almighty to help us. He went back to Rome. There is a story about the Yazid caliphate. The story says when one of his soldiers brought the head of the Husain ibn Ali before him. He assaulted the dead head of the Husain and hit it with stick. Roman Ambassador asked whose head this is. He replied it is a stranger's head. He fought against us and was killed. Rome ambassador

asked what his name and his parents name are. They replied he is the son of Fatimah and grandson of the holy Prophet. The ambassador replied you killed your prophet's son with such cruelty let alone to others. Christians appreciate the soil on which the Christ's donkey has walked. You claim you are Muslim and you oppress your holy Prophet's grandson and kill him. He stood up and angrily went away. Yazid said that if he goes to the Rome and retell this story, it will give rise to a great scandal. He had him killed (Ibn Maskouyeh Razi, 1988).

### **1.2.2. The Relationship Between Romans and Muslims at the Marwanian Period**

Abdolmalek ibn Marvan faced numerous domestic riots in the Iraq and Saudi Arabia during his caliphate. When Justinian the byzantine emperor attacked the Syria in 689, Abdolmalek inevitably made peace with him. He agreed to pay 365 servants 365 horses and 365.000 gold coins as tribute to him. He had no time to fight against Rome and he was afraid of being occupied by Roman. When he was assured that his foreign enemy will not attack him, he suppressed the domestic enemies like Ibn Zobair (Zeidan, 1956).

One of the factors which were an obstacle for Muslims to execute their policies in the west was the Mard clan who were living in the high mountain of the Lebanon. This clan had increased the power and glory of the Roman Emperor. Meanwhile, they had decreased the vain and glory of the Arabs. Mardan didn't take any allotment from the Roman Emperor. They just looted the settlements and villages around the mountain that were part of the Muslim territories. They pillaged the villages and ordinary people. They occasionally went toward the Damascus wall and looted the merchant's goods.

Abdolmalek wrote letter to Romans to help the Caliph to suppress the Mards and put an end to their evil action. But the policy of the Byzantine Empire was to protect and strengthen the Mards. They wanted to amuse the Umayyad caliphs with the Mards' seditious actions. And they fail to attack Byzantine territories. They not only didn't accept the proposed request of the caliph but also they supported the Mards. Mards were looting the Islamic cities. However, they didn't respect the Byzantine Emperor at all (Hamidollah, 1996).

The borderlines of the Lebanon and Syria experienced the same situations by the time Abdolmalek was powerful enough. But after that Byzantine emperor was died, his son Justinian (the slit-nosed) succeeded him. Abdolmalek sent some of the great Arab figures before him and to the Byzantine embassy to congratulate the king on his reign. But they also wanted to ask king to help them put an end to Mard clan's existence. They said to the new emperor that if he accepts his request, caliph will pay half of the island of Cyprus and Armenia and Bash Achogh taxes to the Byzantine emperor, these territories were under the control of the emperor.

After some negotiations between the Pole (Byzantine Emperor) and representatives of the Umayyad Caliph, they made an agreement. According to this agreement, the Byzantine emperor will dismiss 120.000 people of the Mards from the Lebanon Mountain and fulfill his obligations in consideration of the emperor action; the Syrian government will also fulfill his old and new obligations.

Justinian was deceived by the Umayyad caliph and he removed the obstacle (Mard clans), whose father has been created against Arabs. Even the emperor himself, fought against the mards who had violated the emperor decree and harshly punished them. Therefore, the border of old Syria and Byzantine emptied from the Mards.

Since the new emperor was arrogant and inexperienced, he didn't consult his consultants and signed the agreement. Abdolmalek benefited from the moving the Mards from Lebanon Mountains and he didn't fulfill his promises made with Byzantine under any trivial pretexts. Christian rioters were one of the other factors which caused unrest in the Syria and Byzantine borders. They were following the Byzantine policies. Their original territory was unknown, Arabs called them Jarajemeh. They were from a mountain called (Lekam) with a city named Jorjumen (Hamavi, 1995). Abdolmalek in order to put down the sedition of Jarajeme, sent Sahim ibn Mohajer to the repression of this group. Jarajeme scattered and went to their city Lekam.

In the era of Abdolmalek's caliphate, Jahaf ibn Hakim Salimi arranged a riot against the reign of Sham which was the result of tribal differences and escaped to the mountainous lands of Lebanon and over there he caused the gathering of many anti- Umayyad government fugitives and dissidents. This group for a long time prevented the military and commercial movement of Umayyad dynasty toward Rome and additionally Jahaf indulged so much in the marauding and killing of the innocents attributed to the reign of Sham that he became famous regarding blood-shedding. He who was welcomed warmly due to preventing the movement of Umayyad army toward Rome was encouraged to the prevention against the commercial movements of the army of caliphate. It has been said that since he was suggested to become Christian, he said that: I am not before Rome emperor in order for escapement from Islam. Therefore, he returned to Sham and Abdolmalek conducted him (Dinvari, 1982).

Africa is another one of the very broad fronts of the encounter of Muslims and Romans and at this time in the year 74 Hegira Abdolmalek found the opportunity to send out an army to Africa by the command of Hassan ibn Noman Ghassani in order to suppress the Romans who had used the internal chaos of the Islamic country and had occupied some parts of Africa. In the year 75 Hegira, Mohammad ibn Marvan was sent to fight against the Romans and he fought against the Romans that had come on behalf of Marash. During all of these years, the

commercial conflicts continued, but in the year 79 Hegira when the inhabitants of Sham overcame by plague and due to the general morality, nobody could go out for fighting and the wars ended. Therefore, the Romans used this chance and attacked Entakieh and plundered there and dominated the inhabitants of over there. The attacks of Muslims started from the next year and Abdolmalek sent his son Abdullah to win the Ghalighola and he won over there. In the year 84 Hegira, Masiseh was conquered by Abdullah ibn Abdolmalek and it was rebuilt and a garrison was built over there and in the year 84 Hegira, Mohammad ibn Marvan fought against the Romans in the summer and winter season (Tabari, 1983).

Also in the era of Abdolmalek in spite of the negotiations and mentioned conflicts, some negotiations and conflicts have occurred regarding the phrases conversion of the export scrolls from Egypt to Rome and the boycott of the coin and Roman dinars and the historians differ regarding the fact that what has been the factor of Abdolmalek's decision for mintage. In Noviri's point of view, the reason is that Abdolmalek has been seeking for the new changes in the writing of the papers and modeling of the fabrics that the Roman Emperor gets angry and messages that he should cede these actions (Abdolmalek in the above part of the letter that he wrote for the Romans initially mentioned "say he is the only god" and then he wrote the name of the prophet and the history of the letter. Roman emperor in a letter to Abdolmalek wrote that you recently have invented this action, leave it, otherwise on our dinars, the statements will be mentioned that you do not choose it for your prophet. This issue was so intolerable for Abdolmalek and he consulted with Khalid ibn Yazid ibn Muawiyah regarding that and he said "boycott the Roman dinars and stamp the coins for the individuals on which the name of god is painted". Abdolmalek stamped coin and painted "say he is the only god" on it and the people didn't like that due to the fact that they were touched by the polluted individuals and unclean women).

Valid ibn Abdolmalek came to power after his father. Due consideration to the fact that his father had been able to pacify the internal situation, in the year 86 Hegira, he sent Moslem ibn Abdolmalek to fight against Rome. Moslem during that year occupied initially the two castles and in the next year three castles of the Roman castles. In the year 88 Hegira, Valid issued the command of public mobilization and began to equip the army and he sent a large army toward Rome by the command of Moslem ibn Abdolmalek and Abas ibn Valid ibn Abdolmalek. A tough battle got started, the Romans failed and escaped, but after the escapement, they gathered again and attacked and the Muslims didn't stand out and escaped and Abas ibn Valid together with a group stood out and courage up. Therefore, Abas said that where are Quran fans and those who are demanding for heaven? All of them turned back and defeated Romans escaped to Tavaneh city and the Muslims surrounded there and opened the city.

The conquest flow continued for many years until in the year 91 and as the saying goes 92 Hegira, Spain was conquered and the Muslims entered the Spain after the occupation of the north of Africa.

Taregh ibn Ziad, the agent of Moosa ibn Nasir went to the Andalusia war. The people of Andalusia fought against him and he succeeded to conquer there and after the year 92 Hegira to the year 96 Hegira that Valid ibn Abdolmalek was alive, these wars and conquering the castles continued likewise. In addition to the above-mentioned conflict, in the era of Valid ibn Abdolmalek the acceptance of the civilization of Romans was considered more and more due consideration to the comfort and internal welfare that was dominant over the Islamic government. According to the references, Valid ibn Abdolmalek wrote a letter to Omar ibn Abdolaziz in Medina in order to destroy the prophet's mosque and rebuilt it. He also wrote a letter for the Rome emperor and informed him about his decision in this case and wanted him to send the tile and reinforcements. He sent one hundred thousand shekels of gold and forty tile loads for Valid. Valid sent them to Omar ibn Abdolaziz. Omar also destroyed the prophet's Mosque and rebuilt it and decorated it with tile. Among the workers and masters, there were also eighty Roman masters, one of them intended to disrespect and pollute the grave of the prophet of Islam and encouraged his friends to this action but they abstained. When he observed no Muslim near the grave, went toward that in order to actualize his intention that suddenly stumbled and his head disjointed and his friends by observing this scene believed the Islam and enumerated it as the miracles of the owner of the grave namely the prophet of Islam (Masoudi, 1986).

In the year 96 Hegira, Valid Ibn Abdolmalek died and Soleiman Ibn Abdolmalek came to the power. The third blockade of Constantinople that is the most important one was in the caliphate era of Soleiman that lasted for several years, due consideration to the fact the Muslims wished to conquer Constantinople and had the greed of the spoils, the caliphs also in order for preventing the differences and internal riots encouraged external campaign. In this regard, Solaiman Ibn Abdolmalek also sent Moslem Ibn Abdolmalek to the Roman war and ordered him to persist in the Blockade of Constantinople in order to conquer that. During this era, the Muslims had the most military power. Contrariwise, the government of eastern Rome went in to the decline.

Overcome by dispute and conflict so that during twenty years, six people of the Kaisers came to the power and were ejected. A vast Muslim and prepared army with one hundred twenty thousand departed to Rome and crossed the gulf and surrounded the city. Since the people of the city in this stage endured much torment and were exposed to the hardship, they sent message to Moslem that they were willing to pay one dinar to the number of present individuals. But Moslem didn't accept and said that he had to conquer the city by force.



One of the veteran and very courageous and alert Roman soldiers named Olyon wanted to stand up against the Roman emperor and intended to take rein of the affairs. Therefore, he joined Moslem and Moslem believed her, but Olyon deceived him and corresponded with the Romans and talked to Botric “the official of Constantinople and the chief of the religion” and the Roman commanders and wanted them to confer the power to him in order to organize their works and return Moslem from there and they also accepted. In this regard Olion made them promise. Then he came toward Moslem and wanted safe for himself and his family and promised to Moslem to conquer the city for him, but he said that the solution is that he get away the city in order for the people to make sure and then attack the city. Moslem got away the city. Olion entered the city and crowned. Tidus had to retire from the reign (Nakhjavani, 1987).

After that Olion ordered to bring the city all of the supply that Moslem had provided for his own army. When Moslem was informed, he knew that he had been deceived. Therefore, he continued to blockade for about thirty months. He surrounded Constantinople by a great force through the sea and land and installed heavy catapults to crush the city. The Moslems decided to occupy the city by a sudden invasion, but after much effort and labor they came to realize that its capture is impossible, it was because high strength of the walls of the city and the skill that the Roman engineers have used regarding its construction and defensive machinery like the ejaculation of the Greek fire and the stones that were thrown on their head prevented the seizure of the city. The ships that existed in this war were among the biggest armada of the Muslims, but the famous Greek fire and successive invasion of the Bulgarians brought the Muslims’ force to ruin, as far as they ate the livestock with meat and skin and the trees with leaves and twigs and roots. During all of this time, Suleiman resided in Dabiq and the winter came off and he couldn’t send the reinforcements for Moslem. But not sending reinforcement by the caliph and even the caliph’s death didn’t dissuade Moslem from the continuation of the blockade. Until Omar Ibn Abdolaziz, the successor of the deceased caliph sent a message to Moslem and the people also assisted them. Moslem unlike his own will after some arguments finally came back by 100 AD.

Olion, Sham inhabitant founder of Izravi family in Rome and his most important work was the rescue of Constantinople. After the complete failure of the Muslims in order for seizing Constantinople, the Muslims didn’t either attack Constantinople “the protected city by god”. Only in Haroon era they again outcropped before the city (Noiri, 1985).

As it was stated, Soleiman Ibn Abdolmalek died in the year 99 Hegira and Omar Ibn Abdolaziz (the second Omar) became his successor. Since Omar Ibn Abdolaziz was a pious man, he did not consider the conquests noble in Islam, therefore he issued the order of its cancellation. Of course, it is worth noting that Tabari has quoted that Omar Ibn Abdolaziz has

sent Omar Ibn Ghais Kandi to the Roman war in the 100 Hegira year. But in other resources, it hasn't been talked about the dispatch of force by Omar Ibn Abdolaziz. But regarding the political relations of the second Omar with Rome, Masoudi (1986) says that:

Omar Ibn Abdolaziz sent a commission before the Roman emperor in order for negotiation regarding the benefits and the rights of Muslims. The Roman emperor had a good behavior with the ambassadors and complied their wish. The next day that the Roman ambassadors (the second Omar) went before the Roman emperor, they observed him depressed. The emperor said them that: right now, the margraves informed me that the caliph has died and I have received his news. I am not marveled at the monk who has left the world and worships god in his monastery rather I am marveled at this man who ignored the world in order to be like the monks, indeed the righteous men won't subsist with the evil men but a few.

The short reign of Omar Ibn Abdolaziz ended. In the era of his successor, Yazid Ibn Abdolmalek, war against the Rome started again, but not an important accident occurred in these wars and only in the year 101 Hegira, Abdolvalid Ibn Hesham failed the Romans and captured many of them. It is worthy to note that in the resources, it hasn't been talked about the political relation of Yazid Ibn Abdolmalek with Rome.

In the year 105 Hegira, Yazid Ibn Abdolmalek died and Hesham Ibn Abdolmalek became his successor and one of his measurements against the Romans was that in the year 106 Hegira, he sent "Muawiyah Ibn Hesham" to fight against them and therefore Muawiyah fired some farms and villages of the Romans, it was because, the Romans had fired the pastures of the Muslims formerly. Hesham Ibn Abdolmalek ruled out to the year 125 Hegira and during the twenty-year period of his caliphate, he continuously has had military conflicts with Rome. It can be said that military conflicts of the Muslims in the era of Hesham have been among the latest invasions of the Umayyad government to the imperial borders of the eastern Rome. The reason is that after the death of Hesham Ibn Abdolmalek, Valid Ibn Yazid reigned for about one year and five months that during this period, he sent his brother Omar Ibn Yazid to fight against the Romans and also in the summer, he dispatched Neman Ibn Yazid Ibn Abdolmalek against the Romans that both of them didn't advance anymore and in the year 120 Hegira, Marvan Ibn Mohammad, "the latest caliph of Umayyad" sent Valid Ibn Hesham to Omgh place in order for the summery fight that he constructed Marash castle over there. Of course, as it was stated, since the era of Hesham Ibn Abdolmalek, due to the disputes and riots and internal unrests, the military and political and cultural relation of the Muslims with Rome has not been considerable so much and the last political relation which has been mentioned in the resources of the Umayyad is a letter that Hesham Ibn Abdolmalek has sent to the Roman emperor and in which Hesham addresses the Roman emperor in this manner: "from Hesham,

the son of Abdolmalek, the king of the Muslims, toward the arrogant emperor". When the letter was received by the emperor and he read the title and said that I didn't suppose that the wise kings maledict, his punishment is that I write him: "from the Roman emperor toward the heinous king" and without sealing the letter returned it and shortly thereafter attacked the Islamic lands, but Hesham warded off his attacks. It can be said that it has been the last diplomatic relation of Umayyad with Rome (Yaghoubi, 1987).

## **2. Conclusion**

Although the relation between Arabs with Rome has been limited, but it always has been established, the reason is that the outstanding geographical situation of Sham and Yemen on the trading way of eastern Romans and continuous effort of the Romans with Iranian have been among the familiarity factors of Arabs with Rome and the extension of their relation with Romans. This familiarity and relation following the establishment of the Islamic government in Medina and the propaganda of the Islamic missionaries and the transmission of the ambassadors to the district of Roman empire in order for inviting to the Islamic religion became more serious during the era of the prophet of Islam and during the era of Abu Bakr and Omar and Othman, it resulted in the separation of the important governments like Sham and Egypt from the Byzantium empire. Also in the Umayyad era, the military conflicts of the Muslims and Rome increased and the Islamic government had a great spread. The matter that attracts the attention in the Umayyad era regarding the military conflicts of the Muslims and Rome is the ghost of Constantinople in the distant horizon that always has attracted the view of Muslims to itself, but their repeated efforts in order for its seizure and capture didn't wrap up, but it had successes for the Muslims that regarding investigating the secret of Muslims' success against the Romans, it could be said that the Muslims had Jihad and fighting morality for the Islamic religion and tendency for earning the trophy that somehow caused the strong presence and sacrificing of the Islamic combatants. The secret of continuous and easy successes of the Muslims in the domain of eastern Roman Empire has been more due to the dissatisfaction of the inhabitants of the military areas from the central government of Rome and heavy tax burden and this dissatisfaction has been the same matter that in the late of Sassanid era provided the condition for conquests. The fights against Rome considering the considerable number of conquests against the Umayyad caliphate have been major factors for transferring the tension and discomforts of the Muslims beyond the borders of caliphate. Additionally, gained victories of the Muslims created more respect and legitimacy for the caliphs; hence the obtained finances in these wars caused the caliphs and commanders to make effort in this arena.

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