

# Maltiyya City in the Rashidi and Umayyad Era 15-41 AH / 636-661 AD

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## Abstract

The history of the Maltiyya city goes back to the ancient Roman era. It was a city built by the Roman Emperor Alexander Dhul-Qarnayn son of Filvius (336-323 BC). It was just a military fortress for them. After the death of Emperor Alexander, Emperor Trajan (98-117 AD) was concerned about the Maltiyya city, which he has the privilege of turning it into a city. Because of the importance of the city of Maltiyya and its distinguished and important geographical location, it was surrounded by or near some fortresses, and castles that helped protect the city from the risks that surround it. The city of Maltiyya also enjoyed by the presence of religious places, such as monasteries in which religious rituals are held. It is one of the Euphrates Island outposts, which was compulsorily opened when the Euphrates Island was opened either, and the city of Maltiyya in which different ethnic races live, such as the Romans, Persians, Syriacs, Armenians, Arabs, Turks and Kurds. The Umayyad caliphs gave an attention to it and worked to organize military campaigns called al-Sawaif and al-Shawati and made the city of Maltiyya as a base for launching these major campaigns. They were interested in the administrative affairs of the city and assigned governors who had a prominent military and administrative role till the end of the Umayyad state and the rise of the Abbasid state.

**Keywords:** Maltiyya city, Romans, History.

## INTRODUCTION

The Maltiyya city has a great importance as it is one of the most important and most dangerous outposts cities in the Euphrates Island region due to its location on the borders of the Arab Islamic state on the one hand, and facing the Romans face to face on the other. This particular border was a vast area that the conflict between the Romans and the Muslim Arabs does not end on this land. The arrival of the Rashidi Caliphate army was in the city of Maltiyya during the reign of Caliph Omar Ibn Al-Khattab (may God be pleased with him) in the year 15 AH / 636 AD, led by the companion Iyadh bin Ghanam (20 AH / 641 AD), who concluded peace with its people and after three years, its people revoked the peace

and the Caliph Omar bin Al-Khattab ( May God be pleased with him) direct to it an army led by Habib bin Muslima al-Fahri (42 AH / 662AD) in the year of 17 AH / 638AD, and he conquered it by force when he opened the Euphrates Island.

### Importance of the Study

1. The importance of studying the Maltiyya city came as it sheds the light on the general political, social, economic and scientific conditions of the Maltiyya city, and studied it comprehensively. Therefore, I studied the city of Maltiyya by taking it from all its aspects, in terms of the city's geography, the way it was opened, the conditions of its residents, their living conditions, the prevailing religions and

languages, traditions of its residents and the role of its scholars in it.

2. Showing the importance of the city of Maltiya, especially on the land of the Euphrates Island.

#### Objectives of the Study

1. Its objective is to get to know more about the Maltiya city, to show its role in spreading the true Islamic religion and imposing Arab dominion, and showing the lifestyle in its various political, social, economic and scientific forms.

2. Explanation of the role of the Umayyad and Abbasid caliphs, and their care for the city of Maltiya, especially in the political and urban aspects.

#### Reasons of Choosing the Study Topic

1. There were enough reasons that led me to choose this topic, represented by the personal desire to study the geography and history of the cities of the Euphrates Island, especially the Maltiya city.

2. There was no study available for the Maltiya city as far as I know, especially the period that I studied (from the Arab Islamic conquest to the year 617 AH / 1220 AD).

#### Study Approach

The approach that I relied on in my thesis when studying the city of Maltiya is the descriptive geographical-historical approach.

#### Problem of the Study

The Maltiya city is located in the Levant, and at the same time it is attributed to the Euphrates Island and is considered one of its outposts, and it is also considered one of the cities of the Romans country.

#### Difficulties of the Study

1. The information mentioned by the old primary sources and modern secondary references was not enough to cover the time period that related to the study of the conditions of the Maltiya city, especially in the social and

economic aspects, as the specific information in these two aspects was very rare.

2. The information about the Maltiya city was dispersed and scattered within the sources, therefore, I faced great difficulty and took a long time in collecting and arranging it.

#### **Maltiya City in the Rashidi Era 15-40 AH / 636-660 AD**

The beginning of the arrival of the Muslim army to the city of Maltiya was in the year (15 AH / 636 AD), and this is the result of the clash of the army of Caliph Omar bin Al-Khattab with the Romans in the battle of Yarmouk, this great battle, and this was done by Heraclius (610-641 AD) (Al-Biladhuri, Conquest of Countries, p. 175 - 176; Al-Tabari, History of the Messengers and Kings, vol. 4, p. 56) the emperor of the Romans, who came with his 100,000 army until he settled in the city of Antioch, and there were many Armenian elements and many Arabized Arabs in his army (Al-Masudi, Gold Meadows and Essential Minerals, vol. 1, p. 247). When the matter ended with the defeat of the Romans and they fled, Abu Ubaida Amer bin Al-Jarrah sent Iyadh bin Ghanam who is one of the companions that participates in the battle, and Iyadh followed them until he pursued them in depth and entered Maltiya and made peace with its people and reconciled them to the tribute without forcing any of them to change his religion, and when the Roman Emperor Heraclius informed by this, he became angry at what happened till he sent someone to burn the city of Maltiya (IbnHabban, Al-Thiqat, vol. 2, p. 205). After three years of the peace that the Muslims made with the city of Maltiya, it revoked it again, which led to Iyadh sending persons who return it to obedience, so he directed it in the year 17 AH / 638 AD by Habib bin Muslima, who was in the city of Smaesat, and Habib went from it with his forces to Maltiya, and with his intelligence, he was able to conquer the city of Maltiya by force, but he did not preserve it, and what he did was in vain, because he did not leave anyone to control its affairs so that it would not rebel. So, it returned after that and its people broke the peace treaty (Al-Biladhuri,

Conquest of Countries, p. 185; Ibn Al-Atheer, Al-Kamil in History, vol. 2, p. 380; Al-Nuwairi, The End of the Abyss in the Arts of Literature, vol. 19, p. 177). In the eighteenth year of the migration, the Caliph Al-Faruq assigned the mandate of the Levant to the companion Muaawiyah bin AbiSufyan (60 AH / 680 AD), and Muawiyah was a man of cunning and wisdom described by QabaisaIbnJaber (69 AH / 688 AD) by saying: "I accompanied Muawiyah, and I never saw a man has such dreams, nor slower in ignorance, nor more patient than him" (Al-Suyuti, History of the Caliphs, p. 324). During his mandate, he witnessed the most dangerous battles that were fought between Muslims and the Romans on the northern front, and he was the one who has the privilege with inventing a new system for the Roman war. This system was called al-Sawaif and al-Shawati (Al-Biladhuri, Conquest of the Countries, p. 163; Al-Tabari, History of the Messengers and Kings, vol. 4, p. 64), whose purpose was to battle the Romans and protect the island cities of the outposts by conquering them, including Maltiya (Abu Ishaq Al-Fazari, Al-Sair, p. 49). After the martyrdom of Caliph Omar bin Al-Khattab, Muslims saw that it was necessary to preserve what the Caliph had conquered, and to expand the area of conquests, and this could only be done by assigning a caliph for them. So the opinion settled on the election of Othman bin Affan (may God be pleased with him) (24-35 AH / 645-656 AD) for the caliphate, who was very keen on the security of the country, including the Levant and the Island, who entrusted their matter to Muawiya bin AbiSufyan, and Muawiyah directed his attention towards the island outposts, and he was inspecting its conditions, including Maltiya, who entrusted its matter to Habib bin Muslima (Al-Biladhari, Conquest of Countries, p. 184). From here, the Muslims began their military campaigns from the Maltiya townships against the nearby areas, such as the fortress of women (Ibn al-Jawzi, The Regular in the History of Nations and Kings, vol. 5, pg. 40; Ibn Al-Atheer, Al-Kamil in the History, vol. 3, p. 30), which was conquered by Muawiya in the year 33 AH / 654 AD. The purpose of this campaign that was done by Muawiya, was to preserve the borders

of the Islamic state. He also wanted to turn Maltiya into an important military base from which the Muslims would start to conquer the countries of the enemy (the Romans). Thus, Maltiya became one of the most important roads of Al-Sawaif after he placed a garrison on it for the Muslims, and he also shipped it with many groups that he brought from different Islamic countries (Othman The Islamic-Byzantine borders between War connection and Civilized Communication, p. 26 - p. 318). Maltiya had a great political position and its status rose among the caliphs and their rulers until its conquest became a necessity. Therefore, the governor Muawiya made efforts to conquer it, and make it subject to Arab Islamic rule after realizing the danger of its location. Hence, it occupied a great place inside him and began to occupy his mind and he decided to conquer it, and this is what actually happened, that is, in the year 33 AH / 654 AD, Muawiya invaded Maltiya, and was able to control it (Khalifa bin Khayat, History of Khalifa bin Khayat, p. 167; Al-Asfahani, Al-Bustan Al-Jami', p. 102). IbnShaddad (684 AH / 1286 AD) tells us the way in which the city of Maltiya was conquered, saying: "Iyadh bin Ghanam opened it, then it was closed." When Muawiya had ruled Levant and the Island, he directed Habib to them as well, so he conquered it by force in the thirty-three AH and arranged a bond of Muslims with its warriors" (IbnShaddad, dangerous relationships in mentioning Levant and Island, vol. 1, p. 185). After his success this time, Habib decided not to be easy about this city, and not to repeat the mistake he had made previously, which is to leave Maltiya without preserving it, because if he does that, it will regress and return to its previous era. Therefore, the first thing he did was to leave in it a garrison of Muslims with its warriors to confirm its conquest (Al-Biladhari, Conquests of Countries, p. 185; Ibn Al-Atheer, al-Kamil in the History, vol. 2, p. 359). There are several factors that prompted the governor, Muawiya bin AbiSufyan, to focus his attention on Maltiya, including: that Maltiya was living in a bad situation, because it was under constant Byzantine pressure, and this is because of its strategic location as a front line of defense for their borders, and it is also one of

the important centers for supplying the Islamic campaigns launched from it towards their Byzantine enemy. It is also the dangerous gate, because from it the Islamic army enters Asia Minor, and from it the Roman legions enter the Euphrates Island (Lestrange, Countries of the Eastern Caliphate, p. 151). However, the political conditions of the country in general have changed to the worse as a result of the sedition that appeared at the end of the Caliphate of Othman (may God be pleased with him). In the year 35 AH / 656 AD, the death of the Caliph Othman happened, and from his death until the end of the Rashidi era, the caliphate's army did not reach Maltiya until the arrival of the Umayyad era.

### **Maltiya City During the Umayyad Era (41-132 AH / 661-750 AD)**

The competition of the sons of the Umayyads for power and sovereignty is a very old matter that dates back before Islam, and the Umayyads, as it is known, are the progeny of one of the great Quraish masters, Umayyah bin Abd Shams (Al-Biladhari, Phrases from the Lineage of the Nobles, vol. 5, p. 1; Sheikh of the Soil, The lecture of the early, p. 106) who left many children, so that two of his sons descended from them as the caliphs of Umayyads, such as: Harb bin Umayya (IbnHazim, Arab genealogy crowd, pg. 78; Sibt bin Al-Jawzi, Mirror of the Time, vol.3, p. 20 - p. 21) from which the most famous caliphs of the Sufyani house descended. Abi Al-Aas (Al-Asbahani, Knowledge of the Companions, Part 4, pg. 1952), from whom the Caliphs of the Marwani house descend, whom we will mention later. The Umayyads appeared as a ruling state like any other state after Imam Al-Hassan bin Imam Ali bin AbiTalib (peace be upon him) abandoned his legal right to the caliphate, and ceded it to the companion Muawiya bin AbiSufyan in the year 41 AH / 661 AD. This state continued to rule until its disappearance ended at the hands of the Abbasids after its rule lasted for more than ninety-one years, that is, to the year 132 AH / 750 AD (Al-Masoudi, Gold Meadows, vol. 3, p. 11; Al-Maghlouth, Atlas of the History of the

Umayyad State, p. 12). No one can deny that the first person to establish this state and arise it was Muawiya Al-Sufyani, the genius who came with a new policy when he assumed the caliphate, which we did not know before with the Caliph's companions when he moved with the style of caliphate and governance from the religious to political style, that is, from consultation to inheritance, so that he maintains it in the his progeny, and this undoubtedly indicates that the inner secret indicates political ambitions (Shakir, Encyclopedia of Islamic Conquests, p. 123). Since the character of his caliphate from its inception was a clear political character, and the evidence for our saying this is that Muawiya is the first caliph to take men as his guard, and they used to walk in front of him (IbnKatheer, the beginning and ending, vol. 8, p. 8), and he made himself a janitor (IbnKhaldun, Introduction, part 1, p. 423). The new caliph had an old experience in fighting the Romans, so he saw that it was necessary to resume the conquest movement and to respond to the repeated dangers of the Romans through annual campaigns that come out under the leadership of experienced men. These campaigns were called Al-Sawaif and Al-Shawati, and they began to be implemented since the year 43 AH / 663 AD, and the city of Maltiya was a base from which these campaigns were launched. The burden of these campaigns fell on the shoulders of competent men distinguished by courage and patience, such as: Sufyan bin Auf (53 AH / 673 AD) (IbnHajr al-Asqalani), The Right in Distinguishing the Companions, vol. 3, p. 106), and Fadhalah bin Ubaid Al-Ansari (53 AH / 673 AD) (IbnMandhur, Brief History of Damascus by IbnAsakir, vol. 20, p. 270), and others. Among the events that Maltiya experienced in the year 46 AH / 666 AD, it is mentioned that during the era of Caliph Muawiya, Sabor (Michael the Great, History of Mar Michael the Great, vol. 2, p. 345) subjected an Armenian to him. He sent to Caliph Muawiya bin AbiSufyan a person named Sergi (Ibn al-Abri, Brief History of Countries, p. 109) asking the caliph to stand with him against the Romans in return for handing him over Armenia. And when the king of Rome named Constans II (Al-Manbaji, The

elected from the History of Al-Manbaji, pg. 53) heard of this, for Sir Andra Alexi went to Caliph Muawiya and met him, and the Caliph allowed Sergi to enter upon him first, then entered Andra after him. Sergi rose in veneration of him, which led to Muawiya's anger when he saw what Sergi did and said to him: If the servant is dead, how can he be his guardian? Sergi apologized to Caliph Muawiya saying: I was deceived out of habit. Then the Caliph asked Andra to explain to him the reason for his coming (Ibn al-Abri, Brief History of Countries, p. 109), and Andra's answer was: "The king has sent me to ask you to expel this man sitting in front of you." Muawiya said: All of you are our enemies, but we help the one who agrees with us and increases in his tribute to us." Andra said: Indeed they are your enemies, whether the king or the one who rebelled against him, but there is an enemy that is preferred over an enemy. As a friend over is preferred over a friend, the master and slave are not on the same level. If the tyrant swears that he can, by means of a promise, that they can win you over to him, then know that he is a liar" (Michael the Great, History of Mar Michael the Great, vol. 2, p. 345 - p. 346). So, Muawiya said: "Tell your companions, Anyone who increases us in money, we help them." (Al-Shihabi, History of Prince Haider Ahmed Al-Shihabi, vol. 1, p. 54). Then Andra left after hearing the answer of the Caliph, and on the second day, Sergi came and entered the Caliph Muawiya first, then Andra came and entered after that. Then, Andra was surprised that Sergi did not show him praise, and anger arose within Andra, and he looked at Sergei and said, "Oh, you belittle me." Sergi replied, mocking him, in a tone similar to that of women. Then Andra stood up and repeated his words to the Caliph Muawiya, and Muawiya's answer to him was: "If you give us all the tax of your country, we will keep the name of the kingdom for you, otherwise we will remove you from it (Ibn Al-Abri, Brief History of Countries, p. 109). Andra said: "It seems that the Muslims have decided to be the body, and we are the shadow, but we have hope in God." (Michael the Great, History of Mar Michael the Great, vol. 2, p. 346), and after this long conversation that took place between

Caliph Muawiya, King Sabor, and Emperor Constans II, Caliph Muawiya promised Sergi that he would send an army with him to help him against the Romans. As for Andra's fate, he walked until he crossed the city of Maltiya, and made an agreement with the guards of the outposts, that they would lie in wait for his enemy Sergi, and bring him to get him after they remove his testicles and hung them around his neck, and in fact they did that to him (Ibn al-Abri, Brief History of Countries, p. 109), and the Caliph Muawiya fulfilled his promise to Sergi, and marched a large army to Sabor in return for Armenia to be handed over to the Muslims, and it would become subject to Arab rule. The army marched until it reached the city of Maltiya, and they heard the news of Sabor's death, and it was said that his death was the result of him placing the whip on the eye of his animal, and it was leaped, and it was carried with it, so his head was struck at the city gate (Al-Manbaji, The Elected of Al-Manbaji's History, p. 68 - p. 69), and he fell to the ground, lost consciousness, stayed in bed for days, and then died. Thus, the death of Sabor led the Muslim army who arrived in Maltiya to reside there and wrote to their Caliph Muawiya asking him to provide them with many soldiers, so that they could set out from the city of Maltiya to strike the Romans (Michael the Great, History of Mar Michael the Great, Volume 2, p. 346). The Caliph agreed to what they asked of him, and prepared for them a battle that included a great army, but he did not mention anything about the number of those who participated in this battle, and it was said: He entrusted it to his son Yazeed and ordered him to enter Maltiya, so that it would be their starting point towards the direction of their enemy the Romans. Yazeed set out with the army, and they met with the Muslim army that was in Maltiya and marched together until they reached Chalcedon (Chalcedon: the name came in the dictionary of countries with Chalcedonna: it is a very wide area located in the fifth region, including Al-Masisa and Tarsus (Yaqout Al-Hamawi, vol. 2, p. 384). The goal of Yazeed's battle is to seize Constantinople first and last, and humiliate the Romans, and Al-Tabari dealt with this battle that Yazeed led in the year 49 AH / 669 AD

(History of the Messengers and Kings, vol. 5, p. 232). It was said in 50 AH / 670 AD, most of the novels indicate that the battle was in the year 49 AH / 669 AD, and with it, the Umayyad Caliph Muawiya directed his son Yazeed in an invasion until he reached Constantinople (Al-Tabari, History of the Messengers and Kings, Part 5, p. 232). The Companion Sufyan bin Auf, who settled in the country of the Romans before Yazeed bin Muawiya entered it, participated in this campaign, but his army fell ill with a fever and smallpox spread among them, which led to the death of many of them. When the Caliph Muawiya learned what the Muslims had suffered from the epidemics and what had happened to them, he said to his son Yazeed: I swear by God that you will enter the land of the Romans, so let what happened to them to happen to you either (Al-Yaqoubi, History of Al-Yaqoubi, vol. 2, p. 217, Ibn Al-Adeem, Aleppo butter from the history of Aleppo, p. 24. The Caliph Muawiya brought an army whose ranks included men from the sons of the honorable Companions (may God be pleased with them), such as Abdullah bin Omar, Abu Ayyoub Al-Ansari, and Abdullah bin Al-Zubayr (Ibn Abd Al-Bir, Comprehension in knowing friends, vol. 3, p. 905 -p. 910 and others). They were under the command of his son, nicknamed the Arab boy (Yazeed), and the Muslims were almost victorious, but for the disease that afflicted them and their need for supplies that ran out, these factors forced them to return from Constantinople back to the Levant, and thus Maltiya is of importance as being the first point of departure towards the lands of the Romans and deterring them. In the year (60 AH / 680 AD), Yazeed bin Muawiya bin AbiSufyan took over the caliphate, who continued to rule the Muslims for four years and days (60-64 AH / 680 - 683 AD) (Ibn al-Atheer, Al-Kamil in the History, vol. 3, p. 57), except that the Caliph Yazeed bin Muawiya did not look like his father at all, and his biography was not commendable due to his immorality and his failure to adhere to the limits of God Almighty, because of his distance from them (Ibn AbdRabbuh, Unique Necklace, vol. 5, p. 124), and doing what God has forbidden, such as his addiction to alcohol and his oppression

of the people (Ibn TaghriBardi, Shining Stars, vol. 1, p. 163). Talking about his achievements in the political aspect, especially with regard to confronting the Romans, there was no information that Maltiya during his reign witnessed the launch of battles from it, heading towards the enemies of the Islamic state (the Romans) until after his death, which is the year (64 AH / 683 AD), which is the same year in which the pledge of allegiance to Muawiya bin Yazeed bin AbiSufyan in the Levant in the caliphate" (Al-Tabari, History of the Messengers and Kings, Part 5, pg. 501). This year is considered one of the difficult years that Maltiya has experienced due to the turbulence of its political situation resulting from the frequent increase in Roman attacks on it, which caused the demolition of the city of Maltiya (then it was pledged to the Caliph Abdulmalik bin Marwan, who took over the affairs of Muslims in the year (65-86 AH / 685-705 AD). The rule came to him for a period of twenty-one years and days (Ibn Al-Omrani, The News in the History of the Caliphs, p. 49 - p. 50). He came to authority at a time when very dangerous religious movements were taking place, such as the repentant movement (65 AH / 685 AD) on the one hand, and the attacks of the Romans that have not yet ended on the other. Therefore, the Caliph Abdulmalik had no choice but to take upon himself to save the state from this predicament and unite the state under his command (Al-Essami, scalding the high stars, vol. 3, p. 221), especially after the Romans broke the terms of the peace that Muawiya concluded with them in the year 60 AH / 680 AD, and they continued in the matter, they violated the sanctity of this peace treaty at the beginning of the caliphate of Abdulmalik bin Marwan in the year 65 AH / 685 AD, and they hastened to attack Maltiya. One of the results of this attack was that the Caliph Abdulmalik made peace for the second time with the Romans in the year 66 AH / 686 AD, but the Romans, as usual, did not abide by it, and they violated it after 3 years and forced the caliph to sweep with his army Asia Minor and occupy the territory of Cappadocia, and he was keen to make the campaigns of the battles active. He was supported in the invasion by his brother Muhammad bin Marwan (Ibn Asaker,

History of Damascus, vol. 55, p. 240; Ibn Al-Adeem, Aleppo Butter, p. 25). This Muhammad had a great campaign with which he wanted to invade the land of the Romans from one of the regions of Maltiya, and his campaign came out in the seventy-sixth year of the Hijrah. Al-Waleed bin Abdulmalik also supported his father, Caliph Abdulmalik in the conquests, and his name shined with the leadership. Ibn Al-Kalbi said that al-Walid bin Abdulmalik invaded the land of the Romans and reached between Maltiya and Al-Masisah (IbnKhayat, History of IbnKhayat, vol. 1, p. 276). As for IbnKatheer (774 AH/1373 AD) it is mentioned that Al-Walid in the year seventy-seven AH, he conquered Maltiya (IbnKatheer, The Beginning and the Ending, Part 12, p. 606). Prince Al-Waleed bin Abdulmalik was not lazy in defeating the Romans. He went out as an invader in the year 79 AH from Malatya, and returned with many captives and spoils (Al-Dhahbi, History of Islam, vol. 5, p. 338). Prince Al-Waleed remained in the emirate of conquest until his father, Caliph Abdulmalik died in the year (86 AH / 705 AD), and he was pledged allegiance to him in the year (86-96 AH / 705-715 AD) (Al-Tabari, History of the Messengers, vol. 6, p. 418; Al-Yafiee, Heaven's mirror, vol. 1, p. 142). The best of those who stood by Caliph Al-Walid were his brothers who were entrusted with war campaigns, and the best of that was Prince Muslima bin Abdulmalik, who was destined for him by God Almighty to conquer many fortresses of his Roman rivals until he reached the city of Maltiya with his campaigns (IbnKhayat, History of IbnKhayat, p. 352). In his days, two fortresses belonging to the Byzantines were conquered from Maltiya in the year ninety-three AH, namely the Iron Fortress and the Ghazala Fortress (Ibn al-Atheer, Al-Kamil in the History, vol. 4, p. 52; IbnKathir, The Beginning and the Ending, vol. 9, p. 250). The death of Caliph Al-Walid came and he succeeded his brother Suleiman bin Abdulmalik (96-99 AH / 715-717 AD), who was one of the best kings of Umayyad, a man of religion and justice, in addition to his strong love for conquest and his zeal for the honor of his Muslim subjects (Al-Dhahbi, History of Islam, Part 2, p. 1108), he has a high status

among the Damascenes, who love him and are optimistic about him, and they call him the key to goodness. He also followed his predecessors to the caliphs by sending armies in military campaigns to end the enemies of his state, and his son Dawood had an active participation in the invasion, and he has the honor with reopening the fortress of women (IbnAsakir, History of Damascus, vol. 17, p. 154). From what follows the city of Maltiya again, this happened in the ninety-eighth year of the Hijrah (Al-Tabari, History of the Messengers and Kings, vol. 6, p. 545; IbnTaghriBardi, Shining Stars, vol. 1, p. 236). As for the year ninety-nine AH, he asked his brother Muslima to go at the head of a great military campaign to besiege Constantinople, and Prince Muslima bin Abdulmalik was not lazy with his focused activity in leading campaigns to end the danger of the Byzantine state. In the year (105-125 AH / 724-743 AD) Hisham bin Abdulmalik became the caliph of the Muslims after the death of his brother Yazeed bin Abdulmalik, and his caliphate lasted twenty years (IbnAbdRabbuh, The Unique Necklace, vol. 5, p. 191) and took the ruling at the age of thirty-four, and he endeavored to expand the borders of his state, and in turn, revived the activity of the Sawaif and Shawwati when the conflict was still present in his reign between Muslims and the Romans. The battles campaigns led by the bravest of the princes continued, and in the year 112, in which Muawiya bin Hisham invaded and opened fortresses on the side of Maltiya (IbnKatheer, The Beginning and the Ending, vol. 10, p. 143). The son of Caliph Hisham bin Abdulmalik, Prince MuawiyaMarash, opened from Maltiya (Al-Tabari, History of the Messengers and Kings, vol. 7, p. 70). In the year 123 of the Hijrah, Maltiya was jeopardized to a serious attack when about 20 thousand of the Romans came out and encamped on the city of Maltiya, and this led to the revolt of its people against them and they deliberately closed the gates of the city completely (Al-Biladhari, Phrases from the Lineage of the Nobles, Part 8, p. 408). One of the men of the city went out asking for help from the Caliph Hisham bin Abdulmalik, who was present in Rusafa (and as soon as the Caliph Hisham heard about the matter until he began urging people to go to

Maltiya, and circumambulated the people in Raqqa, and there was no one left from the people of Maltiya that does not confront to the Romans. The fighting was not limited to the men, not the women, but this battle showed the courage of the women who emerged on the wall of Maltiya and fought (Ibn Al-Adeem, For the purpose of demand, vol. 1, p. 254). In the face of this courage that shown by the residents of this city, the Romans were defeated and they returned to where they came from after despairing of it, and the good news came to the Caliph of the Muslims Hisham bin Abdulmalik to tell him that the Romans gave up (Al-Biladhari, Conquest of Countries, p. 186). After the end of this battle, which had a great effect, the Caliph sent horses that were stationed in Maltiya, fearing that they might be subjected to any attack, as he was very keen to preserve Malatya, because of its military importance for Muslims, because it is the front that ward off danger from the Islamic state and maintains its security, and for this reason Caliph Hisham decided to invade Maltiya this time by himself, so he invaded it, settled it and camped on it (Ibn Al-Adeem, For the purpose of demand, vol. 1, p. 245). It becomes clear to us through these events that Maltiya experienced during the Umayyad era that it is of great importance to both sides for the Muslim Arabs and for the Byzantines Romans. For the people of Maltiya, jihad was not limited to men only, but also women who bore the burden of protecting Malatya. With the end of the caliphate of the tenth Marwani Umayyad Caliph, the Roman attacks on Maltiya ended with him. We did not hear after that, that the city of Maltiya was attacked or trampled by the Byzantines, until the Umayyad Caliphate ended and fell with the death of the last of its caliphs, Caliph Marwan bin Muhammad, who ruled during (127-132 AH / 744-750 AD), and the Abbasid state was established after it (IbnShakir Al-Kitbi, Deaths Passing, vol. 4, p. 127).

## Conclusion

1. The city of Maltiya was part of the region of the Euphrates Island, and the Arab and Islamic conquest of Maltiya goes back to

the Rashidun era in the caliphate Omar bin Al-Khattab (may God be pleased with him) in the year 15 AH / 636 AD at the hands of the companion Iyadh bin Ghanam (20 AH / 61 AD), then it was conquered for the second time in the year 17 AH / 638 AD at the hands of the companion Habib bin Muslima Al-Fihri (42 AH / 662 AD), who forcibly conquered it when the Euphrates Island was conquered. Its opening came for the purpose of an urgent necessity, which is to spread the Islamic religion in the Euphrates island and the city of Maltiya, as well as to protect the borders of the Arab Islamic caliphate from the Byzantine danger.

2. The important geographical location that the city of Maltiya enjoyed and the abundance of its resources made it the focus of the ambitions of the ruling countries, so the Persians and the Romans subjected it until it came under the rule of the Arab Islamic state.

3. The political conditions of the city of Maltiya were completely unstable throughout the Rashidun, Umayyad and Abbasid eras, which led to its exposure to ruin many times.

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