

Glorious Victories of Islam: A Case Study of Arab-Iran Wars during 634-644 AD

Muhammad Uzair Qasim

M.Phil Scholar, History, GU, D.G Khan

qasimuzair9@gmail.com

Iqra Nazeer Malghani

Visiting Lecturer History GU, D.G. Khan

iqramalghani919@gmail.com

Dr. Sohail Akhtar Sakhani

Lecturer History, GU, D.G. Khan

sakhtar@gudgk.edu.pk

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Abstract

This research paper presents a historical and analytical review of the military conflict between the Arab Muslim armies and the Sasanian Empire between 634 -644 AD. At the beginning of the 7th century AD, the Sasanian Empire was a vast and powerful political force, but the long-lasting Byzantine wars, internal political conflicts, constant changes of rulers, and administrative problems affected its internal strength. On the other hand, the Islamic state established in Medina rapidly organized and expanded during the reigns of Hazrat Abu Bakr Siddiq (RA) and later Hazrat Umar Farooq (RA). The Muslim advance towards Iraq and Iran brought the two powers directly into conflict with each other. In the initial phase of this military conflict, which began in 634, several battles were fought in different parts of Iraq. The Muslims faced stiff resistance and were defeated in the Battle of Pul, but the victory achieved in the Battle of Buyib re-established the position of the Muslims in Iraq. The Battle of Qadisiyah then provided a turning point in the conflict. The defeat of the Sasanian forces at Qadisiyah severely weakened Sasanian power in Iraq and opened the way for the Muslims to advance towards Mada'in. The conquest of Mada'in directly affected the political and administrative center of the Sasanian Empire and as a result, the balance of power in the region began to change. While the progress of the war was not limited to Iraq but spread to various areas of Khuzestan and western Iran. Despite Sasanian resistance in Mada'in and other important centers, the Muslims gradually consolidated their position. The Battle of Nahavand in 642 is considered an important stage in this entire process. The defeat of the Sasanian army in this battle further weakened the central Sasanian resistance and increased the possibilities of the Muslims' advance towards the interior of Iran. However, it is not appropriate to consider the conquest of Iran as the result of a short military campaign, because the resistance of local rulers and forces in various areas

continued in the subsequent period. The main purpose of this study is not to describe these wars simply as military battles, but to analyze their political, military, and historical background. The military organization and leadership of the Muslim armies, as well as the internal weaknesses of the Sasanian Empire, were important in the reasons for the defeat of the Sasanian Empire. The long Byzantine wars affected the resources of the empire, while court disputes, political instability, and succession issues reduced the power of the central government. These factors created favorable conditions for the Muslim advance. The study makes it clear that the Arab-Iranian wars of 634–644 were not simply a clash between two military powers, but resulted in a fundamental change in the political map of the Middle East. The collapse of the Sasanian Empire laid the foundation for a new political era in Iran and paved the way for the spread of Islamic power. Thus, these wars are of fundamental historical importance for understanding the political history of Iran, the Islamic conquests, and the subsequent cultural and social formation of the region.

Keywords: Arab-Iranian Wars, Sassanid Empire, Rightly Guided Caliphate, Battle of Qadisiya, Battle of Nahavand. Hazrat Umar (RA).

Introduction

The early 7th century AD is of exceptional importance in the political, military and religious history of the Middle East. During this period, the balance of political power in the region changed rapidly after the establishment of the Islamic state in Arabia. On the one hand, the Islamic state established in Medina politically unified the various regions of Arabia, while on the other hand, the Sasanian Empire was weakening due to internal political crises and external wars. The Sasanian Empire had ruled over vast areas of Iran and Iraq for centuries and was considered one of the two largest empires in the Middle East. Therefore, the advance of the Arab Muslim state towards Iraq and Iran was not simply a regional military campaign, but resulted in a fundamental change in the political map of the region. According to Zarrinkūb, the defeat of the Sasanian Empire began a new era in the history of Iran, while the expansion of the Islamic state gave a new direction to the mutual relations between the Arab and Iranian worlds (Zarrinkūb, 2008)

After the accession of Hazrat Umar (RA) to the caliphate in 634, the conflict between Arab Muslim forces and Sasanian forces on the Iraqi front intensified significantly. Although the initial advance of the Arab Muslim forces met with Sasanian resistance, continuous military campaigns gradually weakened Sasanian power in Iraq. During this period, the Battle of Pul, the Battle of Buyib and other battles influenced the future war situation. The Sasanian Empire also made attempts to retake Iraq, but internal discord and the weakness of the central government hindered the effectiveness of this resistance. According to modern historical research, it is not enough to attribute the decline of the Sasanian Empire solely to the military superiority of the Arab Muslim forces; class and religious conflicts within the empire, mutual disputes among the elite, the succession crisis and the economic and political effects of the long war with the Byzantine Empire were also important factors in this weakness (Morony, 1986)

The Battle of Qadisiyah holds particular importance in the Arab-Iranian Wars. The battle took place on the border of Sasanian Iraq, and saw Arab Muslim forces confront a larger Sasanian army. Traditional historical accounts present the battle as a decisive victory for the Sasanian Empire, but modern scholarship has been cautious about the date, numbers, and other accounts of the battle. The Battle of Qadisiyah paved the way for the Muslims to consolidate their position in Iraq and advance towards Mada'in. The fall of the Sasanian capital of Mada'in was politically significant, as it severely damaged the central administrative structure of the Sasanian government and further weakened its hold on Iraq (Lewental, 2014)

After Qadisiyah, military activity spread beyond Iraq to include areas of western Iran. The Sasanian ruler Yazdgerd III attempted to organize resistance in various areas, but central Sasanian power remained under constant pressure. The Battle of Nahavand around 642 CE proved to be a key step in this regard. The defeat of the Sasanian army in this war strengthened the position of the Muslims in Iraq and Khuzestan and created the possibility of advancing towards the Iranian plateau. After Nahavand, Muslim armies carried out military operations in several areas of western Iran, while in some places political and financial arrangements were established through agreements with local rulers. However, the conquest of Iran cannot be considered an immediate and complete process, because local resistance continued for several years in various areas (Morony, 1986/2016). The period from 634 to 644 is also important in that the events that took place during this period entered a new historical phase in Arab-Iranian relations. Even before Islam, there were political, commercial and military relations between Arab tribes and the Iranian empire. During the Sasanian period, several Arab tribes settled in the western borders of the Iranian empire and in the areas of Iraq, while some Arab groups were used by the Sasanian government for its border defense. Therefore, even before the Arab-Muslim conquests, there was not complete alienation between Arab and Iranian societies. After the Islamic conquests, these relations took on new political and religious forms, and a common Islamic cultural environment gradually emerged between Arab and Iranian elements (Oberling, 1986); (Daniel, 1986).

The study of these wars should not be limited to military victories and defeats, but must also take into account their broader political and historical context. In addition to military organization, leadership, mobility, and military morale, the internal weaknesses of the Sasanian Empire were also important in the success of the Arab Muslim armies. The Sasanian state was under financial and military pressure from many years of Byzantine wars, and imperial power was further affected by aristocratic rivalries and succession issues. Similarly, relations with the central government were not uniform in different local areas, which made it difficult to keep the Sasanian resistance united. On the other hand, Muslim forces established military bases in Iraq and consolidated their position by taking advantage of local conditions (Morony, 1986)

In this context, the research under consideration presents a historical and analytical study of the Arab-Iranian wars of 634 to 644. The research will examine the major military engagements of this period, their causes, war developments, and outcomes, while also discussing the internal political situation of the Sasanian Empire and the factors behind the success of the Arab-Muslim armies.

Statement of the Problem

The main problem of this research is how the Arabs conquered Iran during the Caliphate of Hazrat Umar, but rather the wars between the Arab Muslim armies and the Sasanian Empire during this period, i.e. from 634 to 644, created important changes in the political history of Iran and Iraq. However, these wars have often been described only in the context of military victories and defeats, while a comprehensive analysis of their political, military and internal factors is relatively rare. The main problem of this research is what factors played a significant role in the success of the Arab Muslim armies and the decline of the Sasanian Empire and to what extent these wars affected the political situation in the region.

Research Objectives

- 1- To conduct a historical review of the major wars and military events between the Arab Muslim armies and the Sasanian Empire during 634 to 644.
- 2- To analyze the political, military, and internal factors behind the defeat of the Sasanian Empire and the success of the Arab Muslim armies.
- 3- To examine the changes in the political situation of Iraq and Iran as a result of the Arab-Iranian wars.

Research Questions

- 1- What were the major wars between the Arab Muslim armies and the Sasanian Empire during 634 to 644 and what were their main outcomes?
- 2- What were the major political, military, and internal factors behind the defeat of the Sasanian Empire and the success of the Arab Muslim armies?
3. How did the Arab-Iranian wars affect the political, social, economic, and cultural development of the region?

Research Methodology

This study adopts a historical and analytical research method. The scope of the research is limited to the wars between the Arab Muslim armies and the Sasanian Empire between 634 and 644. For this purpose, both primary and secondary historical sources have been used, including ancient historical books, authentic research books, journals, research articles and relevant historical documents. Important events such as the Battle of Pul, the Battle of Buyib, the Battle of Qadisiyah, the Conquest of Mada'in and the Battle of Nahavand have been studied in chronological order. The information obtained from different sources has been compared and critically evaluated in order to gain a correct understanding of historical events. In addition, the internal political weaknesses of the Sasanian Empire, the military situation and the factors behind the advance of the Arab Muslim armies have also been analyzed. Finally, the conclusions of the research have been drawn in the light of the political, military and historical results of the aforementioned wars.

Review of Literature

The literature available for the study of the Arab-Iranian Wars (634–644) includes classical Islamic chronicles as well as research by modern Iranian, Islamic, and Western scholars. A primary and comprehensive source on this topic is Abdolhossein Zarrinkūb's chapter "The Arab Conquest of Iran and Its Aftermath," which is included in *The Cambridge History of Iran*. Zarrinkūb examines the advance of Arab Muslims into Iran, the decline of the Sasanian Empire, and the political and social changes that occurred after the conquest. This

study particularly highlights the fact that the conquest of Iran cannot be considered the result of a few wars, but was a broader historical process that had repercussions on later Iranian society and Islamic civilization (Zarrinkūb, 2008, pp. 1-56).

Michael G. Moroney has provided a detailed review of the Arab conquests in the Encyclopedia Iranica under the title “Arab Conquest of Iran.” According to Morony, there are many discrepancies in the historical sources of this period regarding the dates of events, military numbers, and details of the battle. Instead of considering the fall of the Sasanian Empire as the result of external invasion alone, he also considers class and religious differences, internecine conflicts among the elite, political instability, and the financial and military effects of the long war with the Byzantine Empire to be important (Morony, 1986, pp. 203–210). D. Gershon Levantal's study regarding the Battle of Qadisiyah is very important. He has critically examined the date, location, military numbers, and traditional historical narratives of the Battle of Qadisiyah. According to him, it is not appropriate to consider Qadisiyah as the only decisive battle for the complete conquest of Iran, because important battles such as Jalula and Nahavand took place after it, and Sasanian resistance continued for many years. Leventhal also points out that some of the events of Qadisiyah in early Islamic sources are transmitted with traditional and legendary elements, and therefore their critical comparison is necessary (Lewental, 2014). Pourshariati's book *Decline and Fall of the Sasanian Empire: The Sasanian-Parthian Confederacy and the Arab Conquest of Iran* is also of significant importance for this topic. This study focuses on the internal political structure of the Sasanian state and the relations between the Sasanian-Parthian elite, and attempts to understand the Arab conquests in the context of the internal political structure of the Sasanian empire. Pourshariati's views are also important in modern research on the history of Qadisiyah, especially his attention to the severe damage caused to the Sasanian administration during 634–635 (Pourshariati, 2008, pp. 220–222, 469). Among the classical sources, Balazari's *Futūḥ al-Buldān*, Tabari's *Tārīkh al-Rusul wa al-Mulūk*, Dināri's *Kitāb al-Akḥbār al-Ṭiwāl*, and Ibn Athir's *al-Kāmil fī al-Tārīkh* are of particular importance. Detailed narrations on Qadisiyyah are found in Balazari's pp. 255–262, Dināri's pp. 125–133, Tabari's vol. 1, pp. 2209–2377, and Ibn Athir's vol. 2, pp. 448–489. However, modern research also shows that some of the events in these narrations have been transmitted with legendary and traditional elements, and therefore their comparative and critical study is necessary (Lewental, 2014). Overall, the previous literature provides valuable information on various aspects of the military events of the Arab-Iranian wars, the fall of the Sasanians, the conquest of Qadisiyah, and the conquest of Iran. However, these studies have the potential to view the entire period from 634 to 644 within a coherent chronological and analytical framework. Keeping this gap in mind, the present study attempts to understand the major military events from the Battle of Pul to Nahavand, the Sasanian internal weaknesses, the Arab-Muslim military advances, and the political consequences of these wars in a coherent historical context. Thus, rather than simply repeating previous research, this study offers a more comprehensive historical interpretation of the Arab-Iranian wars by combining various classical and modern sources.

Discussion

The wars between Arab Muslim forces and the Sasanian Empire between 634 and 644 represent a fundamental political and military turning point in the history of the Middle East. This period is important in that it was during this period that the Sasanian Empire, which had been a major political power in Iran and Iraq for centuries, gradually began to lose effective control over its western territories. On the other hand, under the Rashidun Caliphate, the Islamic state expanded its political and military activities beyond Arabia. However, it is not enough to view these wars simply as a series of military conflicts between the two states, as they were influenced by a number of factors, including Sasanian internal politics, the effects of Byzantine wars, the presence of Arab tribes on the border, the interests of local political forces, and the military organization of the early Islamic state. According to Morony, the accounts of the Arab conquests differ in dates, military numbers, and the order of events, making source criticism essential in the study of this period (Morony, 1986, pp. 203-210)

The First Victory of Abu Ubaidah bin Masood

In the very first week of his caliphate, Hazrat Umar Farooq sent Muthanna bin Harith, Saad bin Ubaidah, Sulayt bin Qais, and Abu Ubaidah bin Masood to Iraq. Muthanna bin Haritha (may Allah be pleased with him) left Medina with the other chiefs. However, Abu Ubaidah bin Masood, who was appointed as the commander-in-chief of the Iraqi army, took along people from various Arab tribes and set up camps along the way. He arrived in Iraq a month after Muthanna bin Haritha.

Upon reaching Jabra, Muthanna discovered that the Iranians had incited all of Russia and Iraq against the Muslims. Rustam, the governor of Khorasan, had visited the court of Mada'in in Iran and had become more resolute. In addition to strengthening military organization and administrative relations, he had successfully mobilized the tribes against the Muslims. The chiefs of Sawad and Jabra were prepared for war. When Muthanna ibn Haritha arrived, Rustam dispatched a large army to confront him. He sent another formidable force to Kaskar, led by a brave and experienced general from the royal family. A third grand army, commanded by a chief named Japan, was sent against Nishibi Marasta, where they camped at the place of Namarq. Jabra separated from Muthanna and encamped at Khafan. (Najibabadi, Feb, 2001)

Meanwhile, Abu Ubaidah bin Masood took command of the entire army. Muthanna bin Haritha was appointed to lead the cavalry and remained at Khafan, while Abu Ubaidah launched an attack on Japan at Namarq. A fierce and bloody battle ensued.

Ultimately, Abu Ubaidah, shouting "Allahu Akbar," charged the Iranian army and broke their ranks. The Muslims, emboldened by their commander's authority, launched fierce attacks, causing the Iranians to flee and abandon the battlefield. A brave Muslim soldier, Matar bin Fazza Rabi'i, captured the Iranian commander, Japan, without realizing his identity. Japan asked, "What will you do if you catch me?" to which he responded that he would offer a valuable slave in exchange for safety. Matar, feeling pity, released him.

However, someone later caught Japan fleeing and brought him to Abu Ubaidah bin Mas'ud, claiming he was the Iranian commander. Japan had secured his safety through deception. Abu Ubaidah summoned Matar bin Nafsa and inquired about the situation. Matar confirmed, "Yes, I granted him safety." Abu Ubaidah stated, "It is not permissible for a Muslim to act against a Muslim who has granted him security." Consequently, the

Japanese were taken from the battlefield. They fled and rejoined their main army, while all the escapees reached Tarsi in Kaskar. joined their main army. All the fugitives got to Tarsi in Kaskar. (Najibabadi, Feb,2001)

Early Conditions and Internal Weaknesses of the Sasanian Empire

At the beginning of the Arab-Muslim conquests, the Sasanian Empire was outwardly a vast and powerful empire, but its internal foundations were already weak. The long war with the Byzantine Empire from 602 to 628 put a severe strain on the Sasanian treasury, military resources, and administrative system. After the initial successes of Khosrau II, the tide of war turned and the Sasanian Empire eventually suffered heavy losses. Several changes of rulers within a few years after Khosrau II's death further weakened imperial power. This political instability affected the relationship between the central government and the provincial elite, and various powerful families gained greater autonomy. Zarrinkūb, while explaining the relationship between the Sasanian decline and the Arab conquest in a broader historical context, has made it clear that the Arab invasions were against an empire that was already undergoing prolonged internal and external crises (Zarrinkūb, 2008, pp. 1-56)

Pourshariati has examined this issue in more depth in the context of the political structure of the Sasanian-Parthian elite. According to him, to understand the central power of the Sasanian Empire, it is not enough to study the royal family alone, but also to understand the major aristocratic families, their mutual relations and military powers. This political problem became more prominent during the reign of Yazdegerd III, because the central government did not have the political power required to maintain uniform and effective power in all regions. In this context, the Arab invasions further highlighted the internal Sasanian divisions (Pourshariati, 2008, pp. 1–18, 31–77). The structure of the book also looks at the Sasanian political system, the Arab conquest and religious and political factors in an interconnected way.

The Iraqi Front and the Initial Military Conflict

After 634, Iraq became the main front between the Arab Muslim and Sasanian armies. In addition to Iraq's geographical importance, its economic production and the populated areas located between the Euphrates and Tigris rivers gave it special importance. In the initial phase, the Muslims faced Sasanian resistance. The Muslim forces were defeated at the Battle of Pul, which showed that the Sassanid army was not yet completely ineffective. After this defeat, the Muslims reconsidered their strategy and re-established their position in Iraq by defeating the Sassanid force at the Battle of Buyib. This stage illustrates that the Arab conquest was not a continuous and smooth advance, but a process of various stages, defeats and successes.

According to Moroni, before the Battle of Qadisiyah, the Muslim military forces on the Iraqi front were organized and an army was sent to Iraq under the command of Sa'd ibn Abi Waqqas. On the Sassanid side, Rustam Farrokhzad prepared a large army for the encounter. The two armies faced each other for several months, and finally the decisive battle took place at Qadisiyah (Morony, 1986, pp. 203-210)

Battle of Qadisiyah: Significance and Historical Debate

The Battle of Qadisiyah is the most debated battle of the Arab-Iranian Wars. Modern scholarship has questioned the date of the battle, the military numbers, and several aspects of the traditional narrative.

According to Leventhal, traditional sources date Qadisiyah differently, ranging from 635–636, 636–637, and 637–638. Parusharyati has suggested an even earlier date, and has drawn attention to the severe losses suffered by the Sasanian administration in 634 or 635, based on some coin and administrative evidence (Lewental, 2014). The Sasanian army at the Battle of Qadisiyah is likely to have had a larger manpower than the Muslims, although modern scholars are wary of the large numbers given in ancient sources. According to Leventhal, it is difficult to determine the exact size of the two armies, but it is plausible that the Sasanian army outnumbered the Muslims (Lewental, 2014). This suggests that the Muslim victory cannot be explained by mere numerical superiority. Military leadership, mobility, combat experience, leadership decisions, and the Sasanian political crisis are also important in explaining this success.

The death of Rustam Farrokhzad at Qadisiyah and the defeat of the Sassanid army severely damaged the Sassanid defenses in Iraq. After this, the Muslim advance towards Mada'in became relatively easy. The conquest of Qadisiyah created not only a military but also a psychological and political crisis for the Sassanid government. However, it would not be correct to call it a complete conquest of Iran, because even after this, the Sassanid power was trying to reorganize in various areas. This is why modern research certainly considers Qadisiyah an important turning point, but does not consider it the only event in the conquest of all of Iran (Lewental, 2014)

The Conquest of Kaskar

Nari took place when Nari commanded an army of 30,000 soldiers in Kaskar. At that time, Japan had been defeated, and Narsi received reinforcements from Mada'in, led by a general named Galenus. However, before Galenus could arrive, Hazrat Abu Ubaid bin Masood Thaqafi engaged Narsi in battle at Kaskar. Narsi was accompanied by two junior chiefs from the royal line. The Iranian princes initiated the attack, targeting contingents from Qalb, Maimana, and Maysara. The Qalb contingent of the Muslim army was commanded by Hazrat Abu Ubaid, while Hazrat Saad bin Ubaid led the forces from Maimana, and Hazrat Sulayt bin Qais commanded those from Maysara. The conflict began with intense fervor. Noticing the ongoing aggression, Muthanna bin Haritha split his forces and launched an attack on the rear of the Iranian army. In response, Narsi directed part of his forces to counter this unexpected assault. Hazrat Saad bin Ubaid executed a vigorous attack, focusing on Narsi himself. Abu Ubaidah plunged into the Iranian forces, disrupting their formations and creating chaos. The Muslim troops, witnessing the unfolding situation, rallied under the banner of Takbir and launched a determined offensive, aiming to reclaim the Iranian territory. Unable to confront Saad bin Ubaid, Narsi retreated to preserve his life, prompting the entire army to fall back. Hazrat Muthanna chased after the fleeing Narsi, while the remainder of the army captured prisoners and raided the Iranian encampments and markets. Subsequently, Abu Ubaid appointed Muthanna, Asim, and Sulayt as commanders to the surrounding regions, where reports indicated the presence of the Iranian forces. They proved to be effective leaders and successfully conquered the entire Sud. (Najibabadi, Feb, 2001, p. 393)

The conquest of Mada'in and the decline of the Sassanid political center

Saad bin Abi Waqqas remained in Qadisiya for two months, awaiting further instructions from Umar Farooq. Then the emissary of the Commander of the Faithful came to him and ordered him to go to Mada'in, leaving

the women and children with the army in Atiq to protect them, and to give them a full share of whatever was plundered as a reward for their protection." Saad complied with the command and marched with the Muslim army in the last days of Shawwal. Some of the commanders were resolved to continue their resistance. At the same time the defeated Persian troops retreated, and sought refuge in the ruins of Babylon. The Persian (Iranian) empire was fated to break up, losing its hold on villages, towns and even whole settlements, gradually. The Muslims took Bars and crossed the Mazat River, and took Babylon and another place. They planted the flag of triumph on Sabat. Some of the Islamic Empire was gained through military conquest and some of it was gained through diplomatic means. The Muslims advanced victoriously to Mada'in, thanks to careful preparation and strategy. Umar Farooq told Sa'd to be kind to the farmers and to respect their agreements, and this had a very positive outcome. Many farmers succumbed to the Muslim demands and agreed to live in peace. The Muslim army was much impressed by the good behaviour and the principles of justice and equity displayed by the Muslim forces. They saw their leader, in the presence of the real god of the universe, no more ruthless and unscrupulous than a common lackey. Their societies had been under the tyranny of servitude and the yoke of arrogance and pride. This was no longer true for their necks and heads. Then all of them began to call themselves teachers of the one Allah. Saad went to Mada'in by the order of the court of the Caliph. He dispatched the forces of al-Humayl under the command of Zahra ibn Lakhwiya. He appointed Abdullah bin Mutam to command the second army, Sharjeel bin Saht to command the third, and Hashim bin Utbah bin Abi Waqqas, his nephew, to command the fourth. He collected the new troops, together with those already named, and joined Saad, making Khalid bin Urzaila commander of the rearguard. Hara's troops, led by Waqqas, marched toward Mada'in, the seat of Persian administration. The territorial limits of it extended to the east and west banks of the Tigris River. The western part of the Tigris River was called Bahr Sir and the eastern part was called "Assabtar" and "Safinun." Zahra's troops took up a strong position and began to besiege the city. Together with Saad bin Abi Waqqas he reached Hir Sir, west of Mada'in. It is the residence of the Shah of Iran. Two months the Muslims remained gathered round the Persian throne. After that the Persian fighters would come out and engage in battle. She wanted to come out but couldn't stand the fight and withdrew. Zahra bin Hawiyya was hit by an enemy projectile. Zahra was said to have been wearing armour with damage in several places. Some people commented, "Fix this broken armour faster. When the projectile hit the archer's body. "Why?" he asked. The people expressed their care by saying, 'We fear an arrow may wound you.'" He stated. To Allah, all things would have significance for me. This broken armour would allow the missiles of the Persian forces to penetrate my skin. And just as they wanted it, it happened. On that day, it was the missile of the enemy that first struck you, noble one. A few people were like, 'Get it out of his body. "I wish to be alone a little while, if you please," he said. I have the life to defeat an enemy with a spear or with my strength. He says, therefore, that he charged the enemy and slew a Persian named Yar in the city of Istakhar. The Muslims kept the city of Bahr-e-Basr under siege for nearly two months. At that time territory of the adversary was constantly bombarded with missiles fired from the mortars invented by the Persian caliphs. So, the enemy was deprived of further time for preparation; and so, the enemy was plagued by fear and anxiety at dawn and dusk. The Companions acted more wisely in taking

advantage of every opportunity for material assistance, and at the same time following the guidance of the divine. Be ready to meet them with all the force you can muster. You prepare for them with all the energy you can muster. And in that time they outdid the whole world in spiritual and material assistance. What distinguished them was their faith in God and their readiness to engage with the Divine. In a report on the conquest of Hamdan in 22 AH it is mentioned that after the victory of Muslims in Nahavand, they conquered Helwan and Hamdan. But soon after, the people of Hamdan broke the agreement that they had made with Sana'qa ibn Umar. Nu'aim son of Muqrin asked Umar for permission to raid the people of Hamdan and he gave him leave to do so.

Naeem camped at Thaniya al-Assal, and then descended to the lowlands to attack the Hamdan population, surrounding them and implying a siege while trying to negotiate peace. He grabbed the peace and marched into the city in triumph. Daylam arrived and spurred the inhabitants of Azarpa to attack with a large army. He himself was coming with a contingent of twelve thousand Mujahidin. Naeem bin Muqrin when he received this information was astonished at the tactics of the Daylam and marched on with his forces. He arrived at Waj al-Ruz where he met Daylam and his allies. The Ghamsan event happened. The fight was just as fierce as that of Nahawand. The Muslims wiped out the nonbelievers. The king of Daylam was also killed. Many were killed, but their faction was split and they were eventually defeated. The first Muslim who attacked Daylam was Naeem bin Muqrin. He was the aggressor and the one who told Umar about the activities of the Ilam coalition. When Umar heard this news, he was filled with trepidation, but the messenger of the victorious tidings suddenly interrupted him. Is that Bashir?" he questioned. Naeem's representative said, "No, Urwa instead. 'Bashir?' Umar asked again. The emissary saw this and said, "So it is indeed Bashir. "Is this the envoy of Naeem and Sama' bin Ubaid?" he asked. "Indeed, Na'im's goal," he said. You said, 'What news have you brought?' They proclaimed: 'The good news of the victory.' He told you the whole story later. He praised Allah, and gave orders for Na'im's letters to be made public. The communication was read and looked at several times. And the people praised the God. Then came the people of the town of Samak bin Ubaid and Samak bin Kharsha with a delegation. They displayed Khums wealth. "What's your name?" he asked. Samak told the tale of himself and his ancestors. The Prophet said: "O Allah, bless him, and raise him to the rank of Islam, and help him in the affairs of Islam. (Kaseer, June,1987)

An important aspect at this stage was the role of the local elite and peasants. Not all local elements equally supported the Sasanian resistance. Some local influential individuals compromised with the conquering power or tried to secure their interests in the new administrative system according to the circumstances. Thus, the Arab conquests were not limited to successes achieved on the battlefield, but local political and administrative conditions were also important in their consolidation (Morony, 1986, pp. 203-210)

The conquest of Bahra Sher

Bahra Sher mentioned a place which was a strong fort and a city near Mada'in. Bahra Sher had a brave and strong army to defend the city and its surroundings. The Tigris River was located between Madain and Bahra Tir. Bahra Shir was on one bank and Madain on the other bank of the Tigris river. The Iranian king, Khaji, resided in Har Washir where he held his royal court and factories. The Islamic forces moved from Kusi and

met the Iranians at different points till they reached Bahra Shir where they defeated the Iranians and cleared the way. The Muslims surrounded Bahra Shir. The blockade lasted three months. Finally, the beleaguered and tired were ready to fight and came out to fight outside the city fortifications. Finally, they were defeated and withdrew, and the Islamic armies entered Bahra Shir in triumph. Yazdjard planned to escape from Madain and transfer the wealth and riches of Madain after the conquest of Bahra Shir. The Muslims lived in constant fear of Yazd, who had escaped from Madain with the wealth. We've ridden our horses into the abyss of obscurity. Hazrat Saad instantly made up his mind to capture Madain but the river Tigris was a big hurdle and crossing it was not easy. The Iranians that had fled from Bahra Sher, had destroyed the bridge completely. No long journey was there to depart on. There was an Iranian military presence on the opposite bank, blocking the river crossing. Next day Hazrat Saad mounted his horse and called out to the whole army to prepare themselves, "Who among you is a brave leader and will assure his contingent that he will protect us from the enemy's attack when we cross the river?" Hazrat Asim bin Umar took the responsibility of this task. He collected six hundred archers and stationed himself at an elevated place on the bank of the Tigris River. Hazrat Saad said, "We seek refuge with Allah and we seek protection from Him." We are enough as a guardian, and there is no power except by Allah, the Highest. He dashed his horse into the river. Others were inspired by his actions and displayed bravery and at once the Islamic army moved to the opposite bank facing the turbulent waters of the Tigris. When the flood army was more than half way over the river the Iranian archers from this side of the river began to shoot arrows. From this point, Asim and his band of men shot their arrows at the Iranian archers with a force and a ferocity never before seen. Many Iranians from Phatka died or were injured and busy with their plans to escape this inevitable disaster, they could not prevent the Islamic army from advancing through Bur Darya. The Muslims came there and began to conquer the Iranians. (Najibabadi, Feb,2001, p. 411)

Conquest of Ray 22 AH

When Na'im bin Muqrin took an army to Ray, he appointed Yazair bin Qais Hamadani as his subordinate in Hamdan. He met a great company of polytheists, and a fight began at the foot of Mount Ray. The Muslims were steadfast and resilient. In the end, the polytheistic forces were defeated. Na'im bin Muqrin demonstrated great courage and killed many enemies. The victory brought him as much plunder as he had taken in Mada'in. Abu al-Farkhan, known as Zaini, wanted peace and got it. Then Naeem gave the good news of Umar (Tabari, April,2004)

Conquest of Kerman and Sijtan 23 AH

In the year 23 AH Suhail bin Adi went on a campaign to Kerman and he conquered it. Some accounts say that it was subdued by Abdullah bin Badil bin Warqa al-Khuzai. Some historians claim that the city was taken after a forceful confrontation led by Asim bin Umar. Kerman's borders were very large and its communities stretched from the dam to the Balkh River. These men were also trying to bully Kandahar and the Turks from these frontiers. (Salami, 1418 AH)

Battle of Namarq 13 AH

This battle occurred after Abu Ubaid Thaqafi (may Allah have mercy on him) had come to Iraq and was made the commander of the army. In this battle the Persians were trying to psychologically destroy the defeated, Abu Ubaid Thaqafi (may Allah have mercy on him), and at the same time to create a strong desire for victory in the Iraqis. So they started to encircle the Muslims from all sides, from the front and the rear. In contrast, they wrote to the feudal lords of Irak to create religious ill-will toward the Moslems amongst their serfs, and appointed a governor in each district to stir the people to insurrection. So they ordered the Japanese to reach the shores of Murat, Narsi and Kirs and send a military force to set a foothold and attack the Islamic army that was led from there by Muthanna. As he heard that the enemy had assembled, Muthanna began to gather his armed Mujahideen in one place, and the Iraqi feudal lords simultaneously declared rebellion. In all parts of Iran, activists did their best to rouse revolutionary feelings, and reports of disturbances from their areas came one after the other. Abu Ubaid and Muthanna with their respective armies arrived in Khafan and began making preparations for the battle. Then the two armies met on the battlefield of Namarq and fought against each other. In this battle, the Persians were defeated by Allah, the Almighty. The commander of the Iranian army and his lieutenant Mardan Shah were taken into custody. It must be kept in mind that these two were instrumental in fuelling religious animosity against Muslims. Japan was taken by Matar bin Fazza Tamimi. Little did they know that their captive was, in fact, Japan, the leader of the Iranian military. Japan gave them two presents and asked for my release in exchange for a ransom. The Muslims recognised him immediately and captured him, and brought him to Abu Ubaid Hamahullah, and told him that he was the leader of the Iranian forces, and he deserved execution. Abu Ubaid (may Allah bestow His mercy upon him) said: "I am fearful of Allah." How do I kill someone who has taken in a Muslim? Muslims are a community that is a model of mutual cooperation and love. What is incumbent on one Muslim is incumbent on all Muslims. They said: "This is the leader of the Iranian military." "You said, 'He is the military leader. Let him go free, then. I can't be false to him, and you've set him free. (Muhammad, 1965)

Advances in Khuzestan and Western Iran

After the fall of Madain, the activities of Arab Muslim forces moved towards Khuzestan and Western Iran. Khuzestan was an economically and geographically important region for the Sasanian Empire. Resistance took place in different places here and the Muslims did not achieve the same success everywhere. This shows that despite the decline of the Sasanian Empire, its political and military power at the local level was not completely eliminated.

Pourshariati's research helps to see this phase in the context of the complex relationship between the Sasanian central power and various regional elites. According to him, instead of viewing the power of the Sasanian state as a unified and uniform administrative structure, it is necessary to include the role of various elite families and regional powers (Pourshariati, 2008, pp. 197–229). From this perspective, the resistance in Khuzestan and other Iranian regions becomes more clear, because despite the weakening of the central royal power, local powers could choose either resistance or compromise to protect their interests.

The Battle of Nahavand and the Crisis of Sasanian Resistance

The Battle of Nahavand in 642 was another important stage in the Arab-Iranian Wars. After Qadisiya and Mada'in, the Sasanian forces regrouped and tried to stop the Muslim advance. The defeat at Nahavand further weakened the Sasanian central military power and opened the way for Muslim advances in western and central Iran. According to Morony, Nahavand was one of the key battles where the Sasanian forces fought fiercely against the Muslims, but after the defeat, the central resistance of the Sasanian Empire further disintegrated (Morony, 1986, pp. 203-210)

The importance of Nahavand also lies in the fact that after this, the process of conquest in different regions of Iran took on a more regional nature. The political situation of each province, the power of local rulers, and their relations with the central Sasanian government varied. Therefore, in subsequent conquests, treaties and political understandings became important means, along with war. This phase further weakened the Sasanian Empire as a unified central power.

Factors for the success of the Arab Muslim Armies

A number of factors must be considered together to explain the success of the Arab Muslim armies. The first factor was the central political leadership and military organization of the Rightly Guided Caliphate. Despite continuous military operations on the Iraqi front, the Muslims reorganized their forces after the defeat and adopted a new strategy. The second factor was the military mobility and war experience of the Arab tribes. During the early Islamic conquests, the Syrian and Iraqi fronts were not entirely separate; experienced warriors on different fronts supported each other.

The third and most important factor was the internal weakness of the Sasanian Empire. Morony has highlighted class and religious conflicts, aristocratic differences, dynastic rivalries, succession crises, and the costs of the Byzantine war as causes of the Sasanian decline (Morony, 1986, pp. 203-210) This makes it clear that understanding the Arab-Muslim conquests solely in terms of the strength of the invading army would be historically incomplete. A weak and internally divided empire could not effectively resist external attack, especially when the central government did not have the full loyalty of various regional powers.

Historical Sources and Their Critical Status

The writings of Tabari, Balāzūrī, Dinuri, and other early Muslim historians are of fundamental importance in the study of the history of the Arab-Iranian wars. These sources contain extensive material on battles, military leadership, diplomatic negotiations, and conquests. However, rather than considering these traditions as direct historical facts, it is important to keep in mind their temporal distance, the method of transmission of the tradition, and their mutual differences. Zarrinkūb used a number of classical sources in his study of the Arab conquest of Iran, including Balāzūrī, Dinārī, Tabārī, Yaqūbī, and other historians (Zarrinkūb, 2008, pp. 1–56) Modern scholarship has attempted to reconcile these traditions with coins, administrative evidence, geographical information, and other sources of Sasanian history. The disagreements over the history of Qadisiyah highlight this need. Leventhal critically examined ancient traditions about the history and military numbers of Qadisiyah and noted that some traditional figures cannot be accepted directly (Leventhal, 2014) Similarly, numismatic evidence has been used in modern scholarship to determine the decline of the Sasanian administration and the time of the Arab conquest. The above discussion shows that the Arab-Iranian wars of

634–644 were a complex historical process. The Muslim defeat at the Battle of Pul, the victory at the Battle of Buyib, the conquest of Qadisiyah, the fall of Mada'in, and the Battle of Nahavand were important stages in this process. These events played a fundamental role in ending Sasanian power in Iraq and establishing Muslim political influence in the western regions of Iran. However, it would not do justice to the historical evidence to attribute the entire process to a single war or factor. The main conclusion of this discussion is that the success of the Arab Muslim armies arose from a combination of external military pressure and internal Sasanian crisis. The political centrality of the Sasanian Empire was weak, there were differences among the elite, a succession crisis was ongoing, and the long Byzantine war had strained the empire's financial and military resources. On the other hand, the Islamic state maintained constant pressure on the Iraqi front through a relatively dynamic military system. Qadisiyah and Nahavand highlighted this difference, but even after these wars, complete political change in Iran did not immediately occur.

Thus, 634–644 can be considered a fundamental stage in the military decline of the Sasanian Empire, the end of political centralization, and the initial formation of Islamic power in Iran. A study of this period also makes it clear that the role of local political forces, administrative structures, and regional conditions was also important in the conquest and establishment of power, in addition to military success. These factors formed the basis for the Islamic political and cultural development of Iran in the later period.

Conclusion

The wars between the Arab Muslim armies and the Sasanian Empire between 634 and 644 proved to be a decisive chapter in the political and military history of the Middle East. The events of this period not only laid the foundation for the end of Sasanian power in Iraq but also paved the way for the beginning of a new political era in Iran. Important battles such as the Battle of Pul, the Battle of Buyib, the Battle of Qadisiyah, the conquest of Madain, and the Battle of Nahavand gradually weakened the military power of the Sasanian Empire and expanded the influence of the Arab Muslim armies from Iraq to various parts of Iran. Although by the end of this period complete and permanent Muslim rule had not been established over all regions of Iran, the power of the Sasanian central government had been affected to such an extent that it was difficult to restore its previous political status. The analysis of this study reveals that it would not be correct to attribute the defeat of the Sasanian Empire solely to the military superiority of the Arab Muslim armies. The Sasanian Empire had already been weakened by prolonged Byzantine wars, financial pressures, internal political strife, succession crises, and aristocratic disputes. During the reign of Yazdgerd III, the central government was struggling to maintain effective control over various provincial and local forces. In contrast, the Arab Muslim state was advancing on the eastern front with a relatively organized political leadership and a dynamic military system. The combination of these internal and external factors played a major role in accelerating the decline of the Sasanian Empire. The Battle of Qadisiyah in the Arab-Iranian Wars proved to be a turning point in this process, after which the conquest of Mada'in dealt a severe blow to the Sasanian political center. Military operations in Khuzestan and western Iran subsequently weakened Sasanian resistance further. The Battle of Nahavand in 642 gave this process a new direction and increased the prospects for Muslim advances in Iranian territories. However, historical evidence shows that the conquest of Iran was not a short military campaign but a long and

complex process. Resistance, treaties, and political understandings of local rulers and populations in various Iranian regions divided this process into several stages. Similarly, the Arab-Iranian wars as a whole brought about a fundamental change in the political map of the region. The fall of the Sasanian Empire was not just a sign of the decline of an empire, but as a result, Iran moved towards becoming part of a broader Islamic political system that had a profound impact on its political, social, and cultural history in the centuries to come. Similarly, the pre-existing relations between Arab and Iranian societies took on a new form in a new religious and political environment. In later periods, Iranian scientific, literary, administrative, and cultural traditions played a significant role in the formation of the Islamic world.

Therefore, the period from 634 to 644 in the history of the Arab-Iranian wars was not just a series of military victories, but a stage of vast historical change. This period provided the basic foundation for the end of Sasanian political power, the beginning of Islamic political influences in Iran, and the formation of a new political order in the Middle East. The research suggests that the success of the Arab-Muslim forces was the result of the combined effects of military strength, political organization, and leadership, as well as the internal weaknesses of the Sasanian Empire. Thus, the events of 634–644 not only brought the end of the ancient Sasanian political system closer, but also solidified the foundation for a new historical relationship between Iran and the Islamic world.

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