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CALL THE ISLAMIC INVASIONS IN THE POETRY OF D. MUHAMMED SIAM

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Abstract

Our Islamic history represents a record full of great travels and heroisms that were the focus of admiration and interest for Islamic poets in the modern era, including our poet Dr. Muhammad Siam - may God have mercy on him. His poetic output abounded

By mentioning those glorious Islamic conquests and conquests that represented the immortal heritage lesson that the present generation should draw upon and benefit from its lessons so that it can rise from its slumber and regain its glory and honor that was lost due to weakness in front of enemies and distance from the values and principles of Islam.

The poet drew from the specifics of this glorious Islamic history, and benefited from it in his poetic experiences, which he was able to convey to us in a smooth manner far from complexity, in which he committed to cultural communication between the past and the present through a balanced view through which he proved that his committed poetry keeps pace with all times and eras. The poet, with what he recalled of the details of battles and events, proved that if the Islamic nation wants to rise from its repression, it must stir its historical memory, and evoke the glories and heroisms of its ancestors; To draw lessons and lessons from it that will improve its present and anticipate its future.

Introduction

The Islamic invasions and conquests occupy large areas of our ancient history, as those conquests were associated with the expansion and expansion of Islam, and the security of Muslims in all Islamic countries. He came after him from among the honorable companions -

may God be pleased with them - of great glories, despite their small number compared to their enemies; Rather, the reason for it in the first degree is due to the sincerity of their belief in God - Glory be to Him - and their adherence to Islam in word and deed⁽¹⁾.

These Muslims on the day they were victorious in Badr, Uhud, Al-Ahzab, Mutah, and the conquest of Makkah, etc., were not the most numerous in number nor the strongest in number, as we mentioned above; Rather, because they went out as invaders, conquerors in the cause of God and the support of his religion - Islam - and he raised his banner as zealous about the world and the comforts in it, setting in their eyes one of the two good things⁽²⁾.

Here, too, we witness a clear equation that does not give its just answer unless its two sides gather in a equivalence in return: the adoption of reasons, and a deep and confident belief in God and the justice of the cause for which Muslims are striving, and without the realization of this opposition, there will be no victory or conciliation. Our great ancestors through the battles of the past centuries, we will win again through the battles of the new century once we complete the reasons represented by serious faith, sincere determination, constant giving, and making good use of the abilities and energies that God - the Almighty - granted us⁽³⁾.

Those great historical events represented an inexhaustible source from which the Islamic poets - in general - and Dr. Muhammad Siyam - in particular - have drawn in our present age, which is overshadowed by the weakness and humiliation that our Islamic nation is experiencing⁽⁴⁾.

Among these important axes, Dr. Muhammad Siyam - may God have mercy on him - set out, armed with a distinguished Islamic vision that seeks good and justice for the sons of the Islamic nation, with an emphasis on the need to liberate all usurped Islamic lands, especially Palestine and its capital, Jerusalem, and to end Western tutelage over many Islamic countries⁽⁵⁾.

Our poet has leaned on Islamic history, inspired by the "Islamic invasions", which contributed to raising the banner of Islam and expanding its influence. Here we will discuss the poet's inspiration for these invasions and their impact on shaping his poetic vision, and his role in highlighting those historical events in his poetic production⁽⁶⁾.

The first requirement

Battle of Badr (17 Ramadan 2 A.H.)

It is one of the greatest battles in Islamic history at all. Because it represents the first confrontation between polytheism and faith, and the Holy Qur'an called it the Day of Criterion. This battle was led by the best of the wilderness, our most honorable Prophet - peace and blessings be upon him - and the decisive victory was achieved for the Muslims - the adherents of the faith - despite their small number compared to the polytheists. On Friday, the seventeenth of Ramadan of the second year of the Hijrah. After their victory in this battle, the Muslims realized that victory with the correct belief is the most important weapon than a large number of equipment or numbers. Our poet, Dr. Muhammad Siam, may God have mercy on him, was not far from these great glories. He stood before them bragging and at the same time agonizing over the painful reality of the Islamic nation after its children abandoned faith and jihad and were preoccupied with the pleasures of life and its deceptive glare, which led them to this decadence and division. The poet had long pauses and meditations in front of these victories, which were a source of pride for him and the Muslims in the whole world. These reflections are

embodied in many of his poetic productions - the subject of the study. These pauses and reflections paint for us a vivid and clear picture that reflects a deep knowledge and awareness of our glorious Islamic history⁽⁷⁾.

Dr. Muhammad Siyam - may God have mercy on him - says in the poem (Badr Al-Kubra):

Badr is a poem of glories that we sing
Memories that we will live and cherish

The Muslims have no positions
A human being or a jinn that matches her

The Quraysh have gone too far in their temptation
And here she went, and the prostitute blinded her

You intend to attack Badr and those in it
Satan pushes it and overwhelms it

until he fell from it or they were arrested
He fled towards the reefs of the earth, the rest of it ⁽⁸⁾

The poet roams the paths of the glorious glories of our Islamic nation, proud of the great achievements of the early Muslims who sacrificed their lives in defense of Islam and its nation. And he presents to us pictures of those eternal victories that he draws from the Battle of Badr, which represents the first battle between the truth represented by Islam and falsehood represented by infidelity and error, which ended with the victory of truth and the defeat of falsehood a reprehensible defeat. He empowered them despite their small number compared to their enemies, These great memories will remain engraved in the hearts of Muslims, and generations will continue to pass them on through the centuries to learn from them the lessons that enable them to strengthen their resolve and strengthen their faith so that they can expel their enemies and preserve their independence and freedom. She is the decisive factor in resolving battles; Rather, faith in God and steadfastness on the faith of Islam are the decisive factor in achieving victory. That is why we find our poet presenting examples of those brilliant victories in an attempt to influence the sons of his Islamic nation and spread the spirit of striving in their souls. To move the stalemate of laziness and dependence that afflicted them and managed them⁽⁹⁾.

The second requirement

Battle of Uhud (Shawwal 3 AH)

The Battle of Uhud is the second battle in the history of Islam after the Battle of Badr. The Muslims fought this battle led by the Noble Messenger Muhammad - peace be upon him - against the polytheists of Mecca led by Abu Sufyan bin Harb, which took place on Saturday, the fifteenth of Shawwal of the third year of migration. This battle has many lessons and connotations, and those who follow its details will find that the overwhelming victory in the beginning was the part of the Muslims, but the archers' violation of the orders of the Messenger Muhammad - peace be upon him - turned the scales of this battle and turned the crushing victory into a great defeat that was the part of the Muslims. Thus, this battle was a test for the ranks of the believers and a scrutiny, in which God chose some of the martyrs and exposed some of the hypocrites, and he rewarded the believers in it. Behind the trivial worldly gains represented by the spoils, which were the main cause of the loss, these lessons and connotations constituted a sweet source from which the poet drank, so his poetic output came loaded with these

connotations through which he wanted to clarify his Islamic vision that seeks to advance the reality of the Arab nation and occupy its rightful place⁽¹⁰⁾.

Dr. Muhammad Siyam - may God have mercy on him - says in the poem (Across from Uhud):-

but one of its events through
And in the souls, it has a trace from that day

In its beginnings, the creed was enlisted
The Quraish responded to the attack and were victorious

Suddenly, the scale turned and it went off
The hordes of infidels are scattered like crows

And that was the action of the archers
They were seduced by the pleasures of the world, but they were not patient

And he returned from Uhud - and they were overwhelmed by them
The soldiers of the creed are neither victory nor victory⁽¹¹⁾.

Our poet continues his journey through the ancient history of our Islamic nation, and roams the paths of the glories and heroisms of this nation by being inspired by the scenes and events of the invasions and battles fought by those early Muslims. The eternal in which the Muslims achieved the great victory in the beginning, but this victory suddenly turned into a great tragedy that cast a shadow over the Muslims at the time. Because the archers violated the orders of the Messenger - may God bless him and grant him peace - and were preoccupied with collecting spoils that represent the enjoyments of this world's life and its false adornment, which caused their great defeat. The poet, through the divine lesson in the battle of Uhud, reminds the sons of his Islamic nation that the reason for their continuous retreat and defeat is due to their preoccupation with the ephemeral pleasures of the world and its deceptive manifestations that deviated them from the path of jihad. It is noticeable the repetition of past actions through which the poet expressed the sadness and pain that dominate him because of the preoccupation with the pleasures of life and its dependence and laziness through jihad⁽¹²⁾.

And Dr. Muhammad Siyam - may God have mercy on him - says in the poem (Nafahat min Al-Mustafa's Mission):-

The infidels are trying to
One serious attempt
To extinguish the divine light
who swept the island

And fight the army of God, oh
God is a bitter experience
It was their losses
Because they are so few

Then the sequence of events continued
like tales⁽¹³⁾

Our poet continues by presenting scenes from the Battle of Uhud illustrating the state of defeat that overcame the Muslim army due to the archers violating the orders of their leader, the Prophet Muhammad - peace be upon him - which resulted in the battle tilted in favor of the polytheists. To get out with minimal losses after realizing the impossibility of preserving their victory, which they achieved in the beginning and reunite them. Our poet presents these painful scenes, which represent the divine lesson for Muslims at all times and ages, which they must comprehend and understand in order to be able to achieve their desired victory over their enemies, the enemies of Islam. We note the repetition of present tense verbs that show the continuation of these miserable attempts to extinguish the light of God and eradicate Muslims,

these attempts that are still continuing in our modern era and to this day, the struggle between truth and falsehood continues until the coming of the Day of Resurrection⁽¹⁴⁾.

The third requirement

Battle of Al-Ahzab (Al-Khandaq) (5 AH)

“It is one of the major battles in Islam in which God’s victory for His Messenger and those with him from the battalions of faith from the Emigrants and Ansar and Surat Al-Ahzab depict the facts of this battle and its events in an accurate way that makes the believers always sure of God’s victory for them.” This battle - even if it did not take place It is fighting - it is, according to the testimony of the Noble Qur’an, the most dangerous battle in the history of Islam, for it is rightfully a battle of destiny⁽¹⁵⁾. The Battle of the Parties represents the model and example of Muslims exerting effort in digging the trench, patience with the lack of provisions, enduring the tight siege and the conspiracy of the Jews of Medina against them, but God - Glory be to Him - stands With the Almoravids and supporting them with his victory, where the divine power intervened and sent the storm wind that uprooted their tents and homes and made them turn away in disappointment. There are lessons and lessons in this battle for every Muslim who suffers over the crumbling reality of his nation and suffers from a weak situation. The whole matter is in the hands of God - the Almighty - the reasons must be taken and the matter should be handed over to the Lord of Glory, for He is the one who is responsible for the victory of His faithful servants.

Dr. Muhammad Siam - may God have mercy on him - says in the poem (The Battle of the Parties):

O misfortune of the Quraysh, how much will they repay them? Its crude planning in the world and wretched!!

Leading the battle of the parties supported by it Her neighbours, her sons or her loyalists

And around (Yathrib) their station besieged it after she scattered in her lands

And our chosen master opened his trench Around the city, may God protect it

The parties despaired and left About the city and history disgraces it⁽¹⁶⁾

Our poet is inspired by many images and scenes that deal with the battle of the parties, and he gives us an accurate description of the situation of the polytheists of Quraysh who mobilized a large number of tribes and assumed their leadership in this battle, through which they aim to overthrow the Islamic religion and its symbols in conjunction with the conspiracy of the Jews of Medina against Muslims. Our poet continues by presenting the events of this eternal battle, including the Prophet Muhammad - may God bless him and grant him peace - and those with him from the Mujahideen digging a trench around their city, which enabled them to repel the plots of those infidels. Constancy in the truth and belief in God and in his victory constituted an essential factor in resolving the battle in favor of the Muslims. God - Glory be to Him - sent strong winds that uprooted the tents of the infidels and forced them to withdraw in disappointment. It is noticeable the repetition of present tense actions that added a character of continuity to these events and gave an accurate picture of them.

Dr. Muhammad Siyam - may God have mercy on him - says in the poem (Across from the Parties):-

If you remember the war, the parties give us

From the plan of the Mustafa, a provision that nourishes us

And he carried it to the soil of the trench, which was inflamed

From him souls are enthusiastic, but brakinaand dug a trench gave his city

Against the invaders, empowering and immunizingAnd the parties were powerless without him

About wading through the waters and mudSo she sent for the Jews and turned with herThey both hate morals and our religion.

Our poet continues his wanderings in the glorious past of our Islamic nation, inspired by the echoes of this past, which is full of heroisms that are immortalized by history and passed on by generations. Which was adopted by the Islamic leadership represented by the person of the Messenger - may God bless him and grant him peace - in making the fateful decisions, in addition to that the steadfastness on the belief and the certainty of God's victory for the truth.

The Prophet Muhammad - may God's prayers and peace be upon him - was referred to as digging the trench, which was done with the participation of all Muslims without exception - including the Messenger - and this teamwork and high spirit of faith played a major role in accomplishing this work and in a record period of time, so that - the trench - would later be the obstacle to the infidels not crossing them Which made them resort to wooing the Jews of Medina who responded to the call of falsehood and broke their covenants with the Muslims of Medina.

It is noticeable the repetition of past actions that revealed the persistent suffering in the poet's soul and dominating his conscience. The poet has shown through his presentation of the events of this great battle that the victory of God - the Almighty will be the share of the patient and steadfast believers who take the means of empowerment and have the firm certainty of God's victory for them.

Fourth requirement

Battle of Muthah (Jumada al-Awwal, 8 A.H.)

The Battle of Mu'tah represents the first major military action undertaken by the Islamic army during the era of the Prophet Muhammad - may God bless him and grant him peace - outside the borders of the Arabian Peninsula and within the lands of the Levant belonging to the Eastern Roman Empire (Byzantium) in the Mu'ta region on that day. The most difficult of them in our Islamic history, the Islamic army led by Zaid bin Al-Haritha - may God be pleased with him - and its strength of three thousand fighters faced an army that was 66 times greater than the strength of the Muslims and numbering two hundred thousand fighters.

Three princes of the Islamic army were martyred in this great battle, respectively: Zaid bin Al-Haritha, Jaafar bin Abi Talib, Abdullah bin Rawahah. This battle is characterized by the fact that it is the only one for which the Prophet Muhammad - may God bless him and grant him peace -

chose three princes, and all three of them were martyred in that battle, so that the Muslims' choice fell on the young fighter Khalid bin Al-Walid, who shone his star in this battle and showed unparalleled military prowess as he was able to reorganize the ranks of the Muslims and lead them to the fight And then withdraw in a meticulous plan that shows the great skill of this young fighter at the time.

This battle bears the most wonderful images of sacrifice and steadfastness that knows no boundaries or barriers.

The fifth requirement

The Battle of the Conquest of Makkah (20 Ramadan in the year 8 AH) ⁽¹⁷⁾

The conquest of Mecca - the greatest conquest - represents the triumphant return of the Messenger Muhammad - may God bless him and grant him peace - and his faithful companions - may God be pleased with them - to their country from which they were forced out eight years ago. A fighter from the Emigrants, the Ansar, and the Muslim crowds from the Muzaina tribes, Sulaym, Ghaffar, Jahaniyah, Tamim and Asad on the twentieth of Ramadan of the eighth year of Hijrah without war.

The conquest of Makkah was a symbol of tolerance and pardon when capable, and it is one of the foundations of Islamic values. The Noble Messenger Muhammad - may God's prayers and peace be upon him - pardoned the polytheists and did not take revenge on them. On the contrary, he told them to go, you are free. This tolerance had positive consequences, people were impressed by his tolerance of this Religion and its companions, which made them enter God's religion in crowds without being forced to do so.

After the efforts of the polytheists of Mecca to weaken them and limit their influence failed. The Messenger Muhammad - may God bless him and grant him peace - and those Muslims with him - thanks to a well-thought-out plan - were able to surprise the polytheists and enter Mecca without a fight, destroy the pillars of polytheism and raise the banner of Islam in Mecca. And our poet delves into the glorious past of our nation and brings what is in it precious pearls to present it to the sons of his nation in the hope of moving the stillness that has enveloped them.

Dr. Muhammad Siyam - may God have mercy on him - says in the poem (The Conquest of Makkah): -

At the conquest of Mecca I was clothed Umm al-Qura is a piece of cake

and adorned its seashells after she was fertile

Those memories pass We are in a difficult situation

Our home - what humiliation in beloved Palestine

complain about the crimes of occupation affliction ⁽¹⁸⁾

Our poet depicts the condition of the Holy Mecca after the Muslims entered it under the leadership of the Messenger Muhammad - may God bless him and grant him peace - as conquerors and liberators of it from the impurity of unbelief and polytheism that was camping

upon it. Mecca has taken off the robe of unbelief and polytheism that the polytheists put on it, to wear after that the cross-dresses that represent faith and the divine light that enlightens Muslims with its light. Goodness has pervaded all this holy place, and life has come to life in all its parts, and the drought has disappeared from its desert.

The poet's remembrance of this great conquest enabled him to highlight the great paradox between the past of the Islamic nation and its heroisms and victories, and the painful present in which the poet lives and sees the negligence of the sons of the Islamic nation and their path contrary to the way of their great fathers and grandfathers who achieved the greatest victories and conquered many of the vast countries of the world, and all This was done thanks to their steadfastness on their faith and their firm belief and their taking of the means of empowerment. The poet, through his repetition of present tense verbs (passing, complaining, ruminating) confirmed the continuation of the state of humiliation, injustice and aggression against the Islamic nation because of the division of its children and their lack of an Islamic vision that charts their path that leads them to expulsion. their enemies and gain their independence to return to them their pride and dignity.

The sixth requirement

Battle of Hunayn and Taif (Shawwal 8 A.H.) ⁽¹⁹⁾

It is the invasion that took place shortly after the conquest of Mecca, when the Prophet Muhammad - peace be upon him - came out with an army of twelve thousand fighters against a tribe considered one of the strongest and most dangerous tribes in the Arabian Peninsula, the Hawazin tribe.

Hunayn's expedition was presented in these Qur'anic verses according to a divine methodology represented in prominent features in front of Muslims, the most important of which is that Islam focuses on the weapon of faith as it is stronger than the multitude empty of faith.

This battle was distinguished from its predecessors by the large number of fighters of the Islamic army who dazzled the Muslims themselves and caused them to be conceited, this large number that did not avail them anything at first, and when danger came to them and they were about to lose the battle, the divine grace came to bring down tranquility in their hearts and the scales turned and victory was achieved for the Muslims in the end.

The poet continues his inspiration for the biography of our Prophet Al-Mustafa - p. Here, our poet reviews the battle of Hunayn, which took place between the Muslims, led by the Prophet Muhammad - PBUH - and the two tribes of Hawazin and Thaqif of polytheists. The poet reviews the march of this great Islamic army from Mecca to Taif, which aims to spread the light of guidance and Islam outside the holy borders of Mecca, which were recently opened at their hands, in order to confront the intransigence of those tribes with polytheism and their rejection of the call of Islam to erupt a fierce battle between them and the Muslims in which the companions of the Messenger of God - may God be pleased with him.

The most wonderful images of heroism, daring, and turning around the Islamic leadership depicted in the Noble Prophet Muhammad - peace be upon him - so that God's victory and his empowerment over those polytheists may be granted to them. It is noticeable the repetition of past actions through which the poet expressed the pain and sadness of the Muslims' distance

from the heroic time represented by the Holy Prophet, his faithful companions and the conquering leaders. The inspiration for this invasion is due to the lessons it included, including that abundance in numbers and equipment was never the main factor in resolving those battles⁽²⁰⁾.

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