

"By Torah, the governor of Heraclius shall not enter the city of Homs until we get defeated and fatigued, they then locked the gates, and so did the Christians and Jews of the cities that reconciled⁽⁴³⁾. A Jewish group, the Samaritan who inhabited Samaria (Nablus), a remnant of a Jewish sect lived for several centuries in Palestine on Mount Gerizim, the place the Lord chose for his servants as they claim⁽⁴⁴⁾, were treated well, as the commander, Abu Obeida agreed with them on tribute to secure their lives and he granted them their land since they worked for Muslims as pathfinders and spies⁽⁴⁵⁾. This attitude of the Jewish minorities that lived in cities mostly inhabited by Christians had a special meaning; they found the Islamic conquest such an outlet that they supported the conquest to escape from the persecution of the Christian majority, which was supported by and dependent upon the Byzantine power⁽⁴⁶⁾.

(43)Al-Baladhuri, op. cit., p. 143.

(44)SaiidFaraj Rashid, AlsamiryounWa Al Yahoud, Dar Almarreekh for Publishing, , AlarabyahAlso'odiyah, Riyadh,1987, p. 15, 18.

(45)Al-Baladhuri, op. cit., p. 158.

(46)A NabihAqil, op. cit., p. 173.

Conclusion

After studying the position of the Arab tribes and the population who settled in the Levant on the Islamic conquest, the study found:

- 1-The Arab tribes and other elements that stood by the fence were apprehensively waiting out of fear for who prevails.
- 2-The Arab tribes that converted to Christianity were not truly Christian and some of whom were forced to fight along the Romans in the war.
- 3-Jews welcomed Arab conquerors because of the poor relationship with the Roman Empire.
- 4-Some cities of the Levant showed resistance to the Islamic conquest, and the most resistant were the northern and coastal ones.

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