

The role Zandaghah in Iranian uprisings against Arabs In the first centuries AH

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**دور الزنداقية في الإنتفاضات الإيرانية ضد العرب في القرون الأولى
من الهجرة**

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Abstract:-

In the past, the word Zandaghah (Dualism , Atheism) , meaning infidel and corruptor, referred to someone who acted contrary to the customary religion of the society. According to most historians, the time of its emergence during the Sassanid rule coincided with the emergence of Mani and Mazdak. Zandaghi thinking was a kind of heresy that challenged the common thought and religion of society.

With the fall of the Sassanid rule and the decline of Zoroastrianism and the spread of Islam in the land of Iran, Zandaghah thought did not disappear and retained its negative meaning as in the past. During this period, dualism became a tool to suppress and eliminate any opposition or movement against the government of the time and the Islamic Caliphate, and for many centuries maintained its position as a political weapon in the hands of the rulers of Islamic lands, especially Iran And most of the uprisings and uprisings of the Iranian people against the Arab supremacy were suppressed under the pretext of Zandaghah and opposing Islam. According to most Islamic historians such as Ibn Nadim, Yaghoubi, Masoudi, Ravandi, Dinuri and others, most of the Iranian uprisings in the first centuries originated from Zandaghah thought, not the spirit of freedom and liberation from oppression and superiority of some caliphs such as the Umayyad caliphs and Some Abbasids.

The purpose of this study is to explain the thought of Zandaghi, to study the uprisings of Iranians in the early Islamic centuries, some of which were suppressed because of Zandaghi. In this way, while realizing the real purpose of the uprisings of the Iranian people against the Arabs oppression , not the religion of Islam, The fanatical and emotional views of historians and rulers of that time against the popular movements of Iranians be further clarified.

The method and approach of this research is fundamental and in a descriptive and analytical form and based on the library study method and first category books and resources.

Key words: Zandaghah, Islamic Caliphate, Iranian Uprisings, Shoobiyeh Movement.

المخلص:

إن تعدد الانتفاضات والحركات الإيرانية ضد وجود العرب وسيطرتهم في القرون الأولى للإسلام هو في الواقع دليل واضح على روحهم الوطنية ورغبتهم في العدالة الاجتماعية والمساواة، والتي كانت شعار الفاتحين المسلمين ولكنها لم تتحقق أبداً.

لقد قبل شعب إيران، منذ بداية ظهور الإسلام، هذا الدين للتخلص من اضطهاد الكهنة الزرادشتية والنظام الطبقي الساساني، ولكن في ظل الحكم الإسلامي، مروا بفترة أكثر صعوبة وأساوية نسبياً. وكان شعار التفوق العربي على غير العرب، وجباية الضرائب والرسوم الباهظة، والضغط والتعذيب، وتحريم أي حقوق إنسانية واجتماعية كان من سلوكيات الحكام تلك المناطق، والتي أدت بالتالي إلى الإيرانيين في النهاية إلى تشكيل انتفاضات مثل حركة الشعبية، وانتفاضة أبو مسلم الخراساني، وانتفاضة بني إتش أفريد، وانتفاضة الأستاد، وانتفاضة إسحاق الترك، وانتفاضة باباك الخرمي. لقد تحدثت هذه الانتفاضات في الواقع شرعية الحكم العربي وسعت إلى استعادة القوة والسلطة السابقة للإيرانيين.

إن تحدي المثل والأهداف الحقيقية للإسلام من قبل حكام مثل الخلافة الأموية لم يجعل الإيرانيين يتخلون عن الإسلام، بل منذ البداية فصلت غالبية المسلمين الإيرانيين الإسلام كدين عن الحكام العرب وثاروا على الظلم. إذ لم يكن هؤلاء الحكام ممثلون حقيقيون لدين الإسلام. بل كان هدفهم الحقيقي هو تحسين الوضع الراهن. وفقاً لمعظم المؤرخين المسلمين، تم التعبير عن هذه الانتفاضات الشعبية للإيرانيين بأفكار محتممة مثل فكرة الزندقة أو الكفر ومعارضة الإسلام وتم قمعها بحجة الزندقة. بالطبع، هذه وجهة نظر عاطفية ومتحيزة.

هذه الروايات غير الدقيقة، وأحياناً صممت المصادر التاريخية عن واقع الانتفاضات الإيرانية في القرون الأولى للهجرة، وهي نوع من الارتباط بالحكام العرب في هذه الفترة. هذه المسألة نفسها تجعلهم يشككون في رواياتهم عن الحركات الإيرانية وأسباب هذه الانتفاضات ومصيرها، واكتشاف الحقيقة يحتاج إلى مزيد من التحقيق.

عدد لا يحصى من هذه الانتفاضات كان بداية نيل الاستقلال والحفاظ على الهوية الإيرانية ولم تختف الثقافة واللغة العربية في فترات لاحقة. لكنها بالتأكيد أدت هذه الحركات إلى السعي للحفاظ على الثقافة والتراث الإيراني في فترات لاحقة والحصول على استقلال البلاد، وكذلك الحفاظ على الشعور القومي الإيراني.

الكلمات المفتاحية: الزندقة، الخلافة الإسلامية، الانتفاضات الإيرانية، الحركة الشعبية.

Introduction

Zindegh or Zandik is a thought that originates from Mani and Mazdak religions and basically means awareness and knowledge. Simultaneously with the emergence of Manichaeism and later Mazdak and the opposition of the Sassanid government and Zoroastrian priests to them, as well as the sense of danger on their part, the thought Zandaghi was called infidel because of the innovations he founded in the Zoroastrian religion.

The word Zandagha was also applied to the Manichaeans in the post-Sassanid period and during the rule of the Arabs and the spread of Islam, and Muslims, like Zoroastrians, became enemies of the Manichaeans and heretics. During this period, the government of the time turned this thinking into a weapon to suppress its opponents, and most of the Iranian uprisings against Arab supremacy over non-Arabs, Such as Babak uprising, Shoubiyah movement, Afarid uprising, Abu Muslim Khorasani movement, etc. were suppressed under the title of zandaghi and followers of Mani and Mazdak and opposition to Islam. Meanwhile, Islamic historians, with their fanatical religious views or in favor of the government of the time, while refraining from stating the facts of these uprisings, have accused them of Zandaghah in their books.

The meanings of the word Zandaghah

The word Zandaghi or Zandik for the first time in the third century AD in the inscription of Cartier Zoroastrian cleric of the time of the first Sassanid Shapur has come to mean the corruption of belief (bahar, 1994,p.246) According to some other historians, this word is from Middle Persian and from the Avestan word "Zenti" meaning to know, and in principle means aware and mystic, and it is thought that the word Zandaghah in Cartier inscription means Mani Aref And its use to mean bad religion and corrupt and atheist, by Zoroastrian priests and the clergy of Iran at that time due to their enmity with Mani and his religion and later with Mazdak, has been (Zarrinkoob, 1988,p. 388) The word Zandigh in Roman and Greek sources also means followers of Manichaeism, and Christians have called them heretics and Zandigh. In general, this word is the result of the Zoroastrian community of ancient Iran, which is given to the followers of Mani and Mazdak, which means heresy in religion.

Zandaghah in Mani religion

According to most historians, Mani is one of the greatest and most creative thinkers of the ancient world and the Sassanid era. He was born around 217-216 AD in Babylon, Mesopotamia. He became acquainted with Greek philosophy and literature, music, painting, astronomy, and medicine, and at the age of 24 introduced himself to the world as a social reformer. Mani introduced a ritual that was a simple set of beliefs and rituals that had a more integrated aspect. He adapted from Christianity and the beliefs of the Berdisian sect, which was a heresy with the church, as well as from Zoroastrianism and the Zarwani method. However, his teachings were based more on Gnostic thinking and the idea of salvation than on human knowledge. Due to the danger of Manichaeism for the priests and the Sassanid system, the Zoroastrian priests, who considered these ideas dangerous for the official religion, finally killed him with the help of Bahram I, the Sassanid king (Biruni, 1984,p.269).

The simplicity of Manichaean religion attracted many followers. Mani wrote many books, such as the Manichaean Bible, Shapurgan, The Key to Al-Haya, The Journey of Al-Jabara, and many official articles, and Mani stated in simple language what was coded in Christianity. This caused his religion to spread in the world of that day by his followers. But his religion was opposed everywhere by the masters of various religions, especially Christianity and Zoroastrianism, and his followers were tortured and killed. Nevertheless, Mani's thoughts and ideas lasted from the third to the fifteenth century AD and developed from China to Spain and Iran and Turkestan to France. After the rise of Islam and the fall of the Sassanid dynasty and the weakness of Zoroastrianism, the situation of the Manichaeans in Iran and Central Asia reached some relative comfort. At first, Muslims did not pay much attention to the Manichaeans and were no different from other Zoroastrians. It was at the end of the Umayyad rule that Muslims gradually realized the danger of Manichaean beliefs for Islam. (Siddiqui, 1994, p.11-113) Apparently, the imprinting of Manichaean religious books in the eyes of some Muslims had attracted their attention, and some of them even entered this religion or doubted the principles and principles of Islam. With the beginning of the translation movement, Muslims gradually became more familiar with Manichaeism, and some were

even accused of being Manichaeans at this time. Such as Ibn Muqaffa and Zakaria al-Razi and Abu al-Hasan Ahmad ibn Ishaq Ravandi and some Sufis such as Hallaj who was hanged for reincarnation and Zandaghah during the reign of the powerful Abbasid And Sufis like Sufis Thori and Salman Khawas and Fadhil Ayyaz who spoke against the caliph or gave ascetic and sometimes critical advice They were also accused of Zandaghah. However, some Hashemite sects of the Alawites and even the patrons of the Mukhtar uprising and families such as Bramkeh were also suspected of this accusation. (Biruni, 1994, p.123; Dinuri,p. 172)

The enmity of the Muslims with Manichaeism reached its peak during the time of Mahdi, the third Abbasid Caliph. He started massacring the Manichaeans and even established an organization called Sahib al-Zanadqa to identify and eliminate the Manichaeans. In general, the Abbasid caliphs made great efforts to assassinate those accused of being Manichaeans. In fact, Mani followers were free to propagate their ideas until religious bigotry developed in Islamic society, But when the foundations of the Sunni religion were strengthened by the efforts of the Abbasid caliphs, all their political opponents were accused of heresy and destroyed. But when the foundations of the Sunni religion were strengthened by the efforts of the Abbasid caliphs, Most political opponents accused themselves of Zandaghah and destroyed them. In the third century AH, the Manichaeans suffered so much that they were forced to leave the Islamic lands. (Jahshiri, 1969, p. 172-178)

Zandaghah in Mazdak religion

The conquest of Iran by Alexander in 330 BC and the rule of his successors, the Seleucids 247-312 BC and the subsequent formation of the Parthian government who were supporters of Greek civilization in 224 BC dealt a decisive blow to the social class system of Iranian society. Among the effects of Greek civilization on Iranian society was attention to the citizenship rights of individuals and their social well-being. Such thoughts were unforgivable for the social and class system of Iranian society from the beginning to the Sassanid era, which placed the Shah in the shadow of God and the classes perpendicular to each other. Undoubtedly, the emergence of Mazdak and his thoughts in this period indicates the search for this utopia and social prosperity. For this reason, in most sources, Mazdakians have been referred to the

judiciary. However, Mazdaki thought is also known among Islamic historians as heresy and Zandaghah. (Ibn Balkhi, 1987, p. 84)

According to most historians, religion in the Zoroastrian society of Sassanid times was a tool in the hands of the ruling class and the clergy to increase their wealth and power. The turning away of the people of that time from the religion of Zoroastrianism caused them to turn to religions such as Christianity, Buddhism and Manichaeism and later Islam, in fact, was the result of these strictures and prejudices of the clergy and the class distance of the Sassanid period. (masah, 1967, p. 259)

Mazdak's move was a reformist and possibly economic move against the status quo. Mazdak expressed his thoughts during the Sassanid Ghobad. Mazdak's personality and thoughts are not very clear to historians. But Mazdak is often cited as advocating the sharing of wealth and women. In Zoroastrian religious books and sources, Mazdak is called a Zandaghi, Because he believes in the existence of two elements, light and darkness. Mazdak sees the world as a place of war between the two elements of light and darkness, in which light strives and in the end conquers darkness. Finally, the Zoroastrian priests, who saw Mazdak's teachings to the detriment of their class privileges, ruled that he was a heretic and killed him and his companions during the time of Anushirvan. (Gardizi, 1984, p. 27-29)

But the existence of ideas of equality and elimination of any oppression and discrimination that was expressed in Mazdak's thought, Later in the Islamic period, the flag of the struggle of dissatisfied people was raised. Movements such as al-Muqna 'in Central Asia and the Babak Khorramdin uprising are manifestations of the Mazdaki religion. Some scholars believe that although Mazdaki propaganda may have existed in some movements of the Islamic period, but in fact it was a pretext for reading atheism and suppressing them (Tabari, 1996, p.646) Because, except for the period of the Rashidun caliphs, the Islamic caliph was less concerned with the religion of Islam and the preservation of its principles, but what was important was the preservation of the foundations of his government by any means. The Iranian uprisings were a threat to their rule that was suppressed in the name of religion.

Zandaghah in the Islamic period

Examining the books of theology, commentary and hadith and the historical books of the Islamic society, it seems that the word Zandaqah has taken on various colors in the eyes of Muslims in each period according to the prevailing conditions of the time. In Islamic society, people with different ideas usually called their opponents by this name And from the very beginning of the Islamic society, the word Zandaghah manifested itself as a hated word among Muslims, and those to whom this word was applied did not dare to express their thoughts And even copying and writing their opinions was disgusting and forbidden among Muslims. Therefore, it is very difficult for Muslims to recognize Zandaghah.

As mentioned, in the early days of Islam, the word was applied to Mani and Mazdak followers, but sometimes in some cases, political opponents were also accused. In general, Muslims usually called all those who were attributed to infidelity Zandaghah And they used the following meanings about the word Zandaghah: Belief in the Magi religion and generally Manichaeism, People who did not have a religion, The materialists and the Taliban of the world, Magi who believed in light and darkness, Followers of the common ritual of property and women, those who exaggerated of Shiite Imams (Asgari, 1934 , p.253) Those who practiced magic and sorcery, morje'e⁽¹⁾ and Qadariye, The Mu'tazilites, who believed in the revelation of the Qur'an, Believers in reincarnation and reincarnation and some groups whose religion was one of the themes of almsgiving in the view of Muslims. (Baghdadi, 1979, p. 67-70)

Zandaghah in Iranian uprisings and movements

he uprisings of the Iranians at the beginning of the advent of Islam, especially during the Umayyad and Abbasid caliphates and the early Islamic centuries, according to the sources of that time, were mostly Zandaghi and Mazdakian. Islamic authors have called the followers of these uprisings by different names such as Mazdakian and Khorramdinan or Red Scholars, Kuzakiyeh, Abu Muslimiyeh, Sepid Jamgan and it seems that most of these Iranian movements against the Umayyads and the Abbasids who revolted, They are attributed to Mazdaki type of Zandaghah And even Shiite uprisings such as the uprising of Yahya bin Zayd and the Ismailis were not innocent of this charge. (Ibid, p.235) The following are some of the Iranian uprisings and movements that have been accused of Zandaghah.

The Shu'abiyya movement in the Umayyad period was very strict with the Mawlawi and the Iranians, The discussion of Arab supremacy over non-Arabs and the beginning of the Shu'abiya movement and the uprising of Abu Muslim, which was of Iranian origin, were the result of these pressures And gave the opponents of the Umayyad rule an opportunity to express their long-standing hatred of the Arabs and the Umayyads by converting to the Abbasids. The presence of groups of Ravandiyeh Hashemieh and Shoobiyeh in the uprising of Abu Muslim itself is a sign of this Iranian anger against the Arab rulers. (Ibid, p.235) After the Arab domination of Iran, they did not have any form of government and cohesive system to govern the conquered lands such as the civilized country of Iran and parts of the Roman Empire, so they resorted to force. This in itself led to the formation of many popular movements against the occupiers. One of these movements was the Shu'abiya movement, which began in the second century AH and lasted until after the fifth century AH. The Iranian-led movement was so attractive that it attracted large masses from all walks of life, and its propaganda was so great that other nations and even some Arabs joined it .The slogan of the Shu'abiya movement was verse 13 of Surah Al-Hujurat: "O people, it is true that We created you from a male and a female, and made you into branches and tribes, that you may know one another. Indeed, the most honored of you in the sight of God is the most pious of you, and God is All-Knowing, All-Aware." (Ravandi, 1968, p.120-121) The Arabs treated the Iranians as second-class human beings even after converting to Islam. The Umayyads despised the Ajam people by quoting fabricated hadiths. Muqaddisi has quoted one of these hadiths in the book of Ahsan al-Taqaqim in this regard: "The most hated languages in the sight of God is Persian, Persian is the language of Satan and the language of the people of Hell. "The language of the people of Paradise is Arabic." Or they falsely quoted from the Prophet PBUH: "Whoever wants evil for the Arabs is deprived of my intercession and has no share in my friendship." Or this hadith "Love the Arab for three things, one is that I am an Arab, the second is the Qur'an in Arabic, the third is Arabic is the language of the people of Paradise." Or a hadith that has been narrated about Salman Farsi who said to Salman: "Do not be a malicious Arab until you are not malicious to me." The prejudice of the Umayyads was so great that Qutaybah ibn Muslim, the governor of the Umayyads of Khorasan, dealt severely with those who wrote the

Kharazmi script and knew the scientific tradition of their land. In the meantime, the non-Arabs did not sit idle and forged hadiths and narrations on the inherent superiority of non-Arabs over Arabs. Gradually, these controversies took on a scientific color. During this time, a group of non-Arab scholars became fully acquainted with the Arabic language and learned Islamic religion and culture. The disputes between the Arabs and the non-Arabs thus took place on a scientific level, and the scholars and scientists who opposed the Umayyads took a serious position. Debates and controversies took on a serious color in the form of pride, and especially led non-Arab scholars to search for glories and ancient history. The non-Arabic poets and preachers who were fluent in Arabic entered the fray, and in the meantime even the Arab poets opened their mouths in praise of the non-Arabs and the Ajam race. The famous Arab poet Jahez calls his Arab compatriots "the ignorant class." (Ibid.)

Iranian historians also tried to revive ancient history and traditions. People such as Hamza bin Al-Hassan Isfahani and Dinuri wrote their books under the influence of the spirit of patriotism And they dedicated a large part of their works to the past history of Ajam. The sum of these developments led to the establishment of the "Shoobiyeh" movement in order to preserve the Iranian heritage and identity. Revival of the national spirit, which was one of the goals of Shoab. These activities were not limited to the Qalam battle, but led to political movements and even military uprisings. Most of these movements, according to historians, have been attributed to Zandeghah. The following are some of these Iranian uprisings and movements in the early centuries AH:

The personal movement called Beh Afrid: It seems that the movement Beh Afrid is one of the first Iranian uprisings against the Arabs. According to the sources of the first group, he was the son of Mah Farvardin from Saravand village of Neishabour, who revealed his invitation at the same time as the uprising of Abu Muslim. Apparently he had been to China for some time, and when he returned, he showed things that attracted public attention. He then claimed to be a prophet and, due to the unsettled situation in Khorasan, made this place the center of his revolt against the Arabs. The people considered him a means of reviving their old religion and gathered around him. Many people in and around Neishabour

converted to his religion. The religion he created was a combination of Islam and Zoroastrianism. His thoughts provoked strong opposition from Zoroastrian priests. Therefore, they resorted to Abu Muslim and Abu Muslim killed him for disbelief and heresy and destroyed his followers. (Ibn Nadim, 1987, p.23)

Uprising of Abu Muslim Khorasani: The uprising of the Abbasids against the Umayyads led by Abu Muslim took place in 132 AH. This uprising led to the formation of the Abbasid Caliphate. The Iranians, especially the people of Khorasan (which was far from the center of the Arab caliphate and largely retained their Iranian spirit), took an active part in the uprising. Abu Muslim was eventually killed by Mansour Abbasi because he feared the power of Abu Muslim and the Iranians under his command. After the assassination of Abu Muslim in 137 AH, all those who rose up for independence, freedom, revival of the ancient customs and rituals of Iran, or the desire to gain power, revolted under , of seeking the blood of Abu Muslim. Which for political reasons are attributed to the current of Zandaghi by historians affiliated with the Islamic government (Yousefi, 1989, p.66)

Sanbad movement: It took place in the year 137 AH, which according to the histories of that time had an exaggerated view and was a reincarnation and Mazdakism. He was one of the friends of Abu Muslim and one of the commanders of his corps. Under the pretext of the bloodlust of Abu Muslim, Sanbad took control of Ray and Qoms to Neishabour and revolted against Mansour, the Abbasid Caliph. His uprising lasted for about seventy days and was finally suppressed and Sanbad was killed near Hamedan. (Ibn Esfandiari, 1987, p.174) In fact, his uprising and the pretext of Abu Muslim's revenge were a means to overthrow the Abbasid rule and the independence of Iran. According to some historical sources, he intended to destroy the Kaaba's house. This seems to have been made by fanatical Islamic and Arab historians. Who have tried to show the supporters of Abu Muslim as anti-Islamic elements and accuse him of Mazdakism and Zandaghi, not as opponents of the tyranny of the Abbasid caliphs. (Nizam al-Mulk, 1990, p.259)

Isaac Turk Uprising: Another uprising that was attributed to Zandagha of the type of dissolution and reincarnation and Zandaghai is the uprising of Ishaq Turk. Historians have considered him a descendant of Yahya ibn Zayd ibn Ali, who claimed that Abu Muslim was one of the

prophets and that Zarathustra sent him, and that Zarathustra was alive and would one day revive his religion. After the assassination of Abu Muslim, Ishaq revolted in Transoxiana at his request for blood, According to historians, his ideas, like the Sandbad uprising, carried with them a color of Zoroastrian dualism. However, the sources do not give much information about how he and his supporters revolted and his intellectual foundations. Finally, this uprising was suppressed by Mansour's agents in Khorasan. (Ibn Nadim, 1987, p.615)

Stadzis Uprising: Another uprising that apparently took place in revenge for the assassination of Abu Muslim and was composed of Muslim and non-Muslim elements was the Stadzis Uprising. In Herat, Badghis, Sistan and Mordrud, he incited dissatisfied elements against Mansour, the second Abbasid caliph. He was from Badghis and started his uprising in 150 AH. His motive for this uprising is different in the sources of historians. Some consider Mansour Abbasi's tyranny as the reason for his uprising, while others attribute greed, wealth and robbery as the motive for his uprising, Some have also accused him of Zandaghah and claiming to be a prophet and a god. (Majmal al-Tawarikh wa al-Qasas, p.332)

Al-Muqna 'Movement (Sepid Jamgan): Ten years after the assassination of Abu Muslim in Transoxiana, another uprising led by Hashim ibn Hakim known as Al-Muqna took place. Unlike the Abbasids, who wore black clothes, al-Muqna used white clothes and flags as his motto. He appeared in Khorasan in 159 AH. According to historians, he used to do laundry at the beginning. One of his eyes was injured in a war and he is known as Al-Muqna because of the mask on his eye. According to historical sources, he first claimed to be a prophet and then a deity, saying that he would raise the dead, take them to paradise, and destroy mosques, slaughtering Muslims. It seems that this indicates that they wanted to make him an infidel and a Zandaghi face. (Yaghoubi, 1983, p.6) However, the Muqna uprising has been introduced by some current scholars as a supporter of justice and a standard-bearer in the fight against oppression, who has called for independence and the revival of Iranian civilization and nation. This uprising lasted for 14 years and finally ended with the defeat and assassination of Al-Muqna during the time of Mehdi Abbasi. With his death in 169 AH, his beliefs did not disappear and a group remained on his religion. (Gardizi, 1984, p.144)

Khorramdinin Movement: In the time of Mehdi Abbasi (158-149 AH), an armed movement that apparently aimed to revive and perhaps reform the Mazdaki religion and gradually created a movement that later became known as Khorramdinans. All the intellectual opponents of the caliphs and those who were dissatisfied with the oppression of the Arabs and the caliphate system joined this uprising. The Khorramdins spread their views in Gorgan, Rey, Deylaman, Azerbaijan and Armenia, and even Isfahan, Hamedan and Dinur. This uprising lasted from the time of Mahdi to Harun Al-Rasheed, Amin, Ma'mun and Al-Mu'tasim Abbasi, and the armies of the caliphs were defeated many times. (Yaqubi, 1983, p.498) Babak, the leader of this uprising, rises up against the Abbasid caliphate and Arab domination. Babak defeats the forces of Mutasim Khalifa Abbasi several times. Eventually, Mu'tasim, by one of his Turkish commanders, sent a large army of Khidr ibn Kavus, Amir Ashrosneh, known as Afshin, to fight Babak. After three years, he defeated Babak and captured him. (Moghaddasi, p.118) Most Islamic historians, with their prejudiced Arab and Islamic views on the leaders of the Khorramdins, introduce them as heretics and even Babak as bastards, and have introduced his followers as a bunch of bandits and followers of misguided religions. Islamic historians first attribute Mazdaki beliefs to him, then attribute beliefs related to reincarnation to them, and finally consider them among the exaggerated Shiites and esotericists. What seems to be certain is that the Khorramid religion is one of the branches of the Mazdak religion and the Khorramdins should be considered as the new Mazdakians and post-Islamic. (Weisshofer, 1998, p.15)

These were among the most important Iranian uprisings against Arab governments, which were accused of Zandaghah in the first century AH.

Conclusion

The multiplicity of Iranian uprisings and movements against the presence and domination of the Arabs in the first centuries of Islam is in fact a clear proof of their national spirit and their desire for social justice and equality, which was the slogan of Muslim conquerors but never materialized.

The people of Iran, who from the very beginning of the advent of Islam, had accepted this religion to get rid of the oppression of

Zoroastrian priests and the Sassanid class system, but under Islamic rule, experienced a relatively more difficult and tragic period. The slogan of Arab supremacy over non-Arabs, the collection of exorbitant taxes and duties, pressure and torture, the addressing of Iranians as Mavali and the prohibition of any human and social rights were among the behaviors of Muslim Arab rulers, which were protested by Iranians and eventually led to With the formation of uprisings such as the Shoobiya movement, the uprising of Abu Muslim Khorasani, the uprising of BH Afrid, the uprising of Ustadsis, the uprising of Ishaq Turk, the uprising of Babak Khorramdin. These uprisings actually challenged the legitimacy of Arab rule and sought to restore the former power and authority of the Iranians.

Challenging the real ideals and goals of Islam by rulers such as the Umayyad caliphate did not cause the Iranians to abandon Islam, Rather, from the very beginning, the majority of Muslim Iranians separated the account of Islam from the Arab rulers and revolted against the oppression of these rulers, not the religion of Islam. Their real goal was to improve the status quo. According to most Muslim historians, these popular uprisings of the Iranians were expressed with despised ideas such as the idea of Zandaghi or infidelity and opposition to Islam and were suppressed under the pretext of Zandaghah. Of course, this is an emotional and prejudiced view.

These inaccurate narrations and sometimes the silence of historical sources about the reality of the Iranian uprisings in the early centuries AH are a kind of association with the Arab rulers in this period. This issue itself makes them doubt their narrations about the Iranian movements and the reasons for these uprisings and their fate, and the discovery of the truth needs further investigation.

Countless of these uprisings were the beginning of gaining independence and preserving the Iranian identity and not disappearing in the Arabic culture and language in later periods. And the results of these movements led to the preservation of Iranian culture and heritage in later periods and the acquisition of the country's independence, as well as keeping alive the sense of Iranian nationalism.

(1) Unlike the Kharijites, the Marja'is believed that the people of the Qibla were believers and Muslims, and like the Kharijites, they did not consider any major sin an infidel.

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