



The esoteric doctrines of Islam were mixed with this ideology

The religious ideology of the Persians is the source of sedition, conflicts and assassinations throughout history

We can't understand the behavioral structure that reflects the ethnic superiority of the Persian without referring to the first indications of the formation of Persian society. It is the introduction that is considered an epistemological necessity to monitor what has accumulated and made the Persian race adopt racist and confrontational behavior with anything that relates to Arabs, especially after they were able to control the political decision in Iran.

In this context, we must start from a basic axiom that Iran's hostility to Arab and Sunni countries is not "originally" linked to the religious and ideological sides. Otherwise, how can we explain Iran's aggressive hostility to the people of Ahvaz, who are, for the most part, Jafari Imamate Shiites? Nor can their hostility to the Kurdish Muslims, who are Sunnis, be explained in terms of sectarianism.

The center of the problem is to subject the Persian ethnic system to racial and ideological research and analysis, as an introduction to understanding the nature of the religious hostility to Arabs, as they are a race that embraces the mission of the religion and a language that unites the word of Muslims. This is what the Persians see as an unacceptable monopoly on the mission of the Seal of the Prophets and Messengers, even if they claim that they rely on the religion's principles and on the guidance of the faithful Messenger.

Historical evidence concludes that Iran is the old name for the region, given that the name Persia given to present-day Iran is like giving a special name to all regions, as Persia is nothing but the southwestern region of Iran, and this name was given to all Iranian land.

From this point of view, the origins of the Persians go back to the Indo-Aryan peoples who migrated from Central Asia to the Iranian plateau in the second millennium BC. Persia was part of the Sumerian and Akkadian empire. The geographical reference area of the Persians in central Iran can be limited to Ahvas, south of Isfahan. There they were subjected to a group of empires and mamluks, before they were able to establish powerful states such as the Achaemenid Empire, and then the Sassanid state, which holds the same status as the second Persian Empire.

At the ideological level, a group of "religions" spread in the Persia region, perhaps the most important of them; Zoroastrianism, Mazdakism, Yarsanism and Mandaeanism. These religions have spread variously, but Zoroastrianism, in particular, has spread widely, and even inspired a group of philosophers, especially Friedrich Nietzsche, who wrote an important book titled "Thus Spoke Zarathustra."

The rich and the affluent resorted to Mazdakism; because it allows immoral and sinful acts and takes human values lightly

As for the origins of their religious ideologies, the history of the Persians spanned centuries BC, founding ancient civilizations, which made them exaggerate in glorifying their history and civilization, and fanatic about their race. That is what made them consider their first king Kiyomart as a son of Adam because he is the origin of all humanity, and in another ideology, they consider him Adam, peace be upon him, himself.

Persian religious ideology began with primary rituals from an early period in Persian ideology, which believed in the sanctification of the clergy class, which then was raised, as per Persian class, to the first rank ahead of the politicians, military, administration and common people class in Persian society. The Persian clergy class relied on religious dogmatism that made society in all its layers subservient and subordinate manipulating its emotions, conditions and interests. As confirmed by history and historians, the sources of esoteric and exaggerated Sufi ideologies go back to Persian origins.

The Persians, with their various ancient and modern beliefs, from their paganism to their Islam, took a single approach based on the fact that they agreed to sanctify the clergy and priestly ideology, as they are considered mediators between people and legislation, whatever its philosophy and origins. Because of the importance of this religious class and its people in Persian ideology; It branched out, as did similar religious ideologies that believed in the religious guardianship of humans, so they had branches in the clergy class, consistent in one way or another alongside rulers, worshipers, ascetics, guardians and teachers.

The Persians committed to their religious ideology in a private manner, claiming it as an ethnic innovation of their own, even when they converted to Islam, they tainted it with their ancient ideologies, until their methods were known as esoteric, which is always stripped from the purity of Islam with its secrets, sanctities, lies and myths.

To understand the deep connections in the religious ideology of the Persians, we must shed light on their ancient religions, as the religion of Mazda the Wise is considered the oldest, and their ancient people believed that Mazda was the god of stable and civilized tribes, and that he was the god of the whole world. The ancient Persians believed that Mazda is the supreme god who sent the prophets and the absolute god and creator, and considered their kings Kimartha and Zoroaster as his prophets. They said that he created angels around him, the most powerful of them Bahman, which is the common Persian name and has been used by some Persian families to this day.

Throughout the stages of the ancient religious ideology of the Persians, we find that they worshiped the forces of nature, so their prayers were directed towards the sun, moon and water, in addition to fire in particular, as they do not extinguish it in their homes and are keen not to hide its flames. This ideology was shortened to the Zodiac and its branches.

In the later stages of ancient Persian history, they were influenced by Judaism, Christianity and Buddhism, since the Jews settled in the land of the Persians after the Babylonian captivity. After several centuries, the Persians found themselves practicing secrecy and piety, influenced by the Jews, in contrast to the spread of Christians among them until the people revolted against Christianity in Persia in the year (339 AD).

By tracing the origin of ancient Persian religious ideology, we note that it was based on the sanctification of the clergy since ancient times, and the clergy control over Persian society was clear, and their principles and the origins of their ideology were secret and pious.

The Persian religious ideology was famous for provoking sedition, disputes and assassinations in order to liquidate their opponents, in addition to their false religious struggles. This is what prompts us to link between what happened at the beginning of their entry to Islam, their esotericism, and the origins of their ancient belief, which was reflected in their Islam tainted by sedition, bloodshed and myths.

Zoroastrianism:

From the womb of Mazda, Zoroastrianism was given birth, as Zoroaster is considered by the Persians a prophet sent from Mazda, and the philosophy of Zoroastrianism is summarized as the difference between light and darkness that represent good and evil, and they believe that they are the principle of the existence of the world, considering that everything was created and happened as a result of these two opposites. According to Zoroastrianism, Mazda represents the Creator, light and good, and Satan represents darkness and evil, and one of the various ideologies is that water is sacred representing good, so we find Zoroastrians revering it by not washing their faces with water, as they limit themselves to drinking it and irrigating their crops.

This religion is based on a set of myths that surround the character of "Zoroaster", which makes the researcher focus on the most important beliefs that Zoroastrianism established, away from the origin of the belief, which a group of researchers dealt with in great detail.

According to Persian ideology, Mazda and Zoroaster are linked by wisdom. Zoroaster took on a more humanly concept in their ideology, as they say that he was born in Azerbaijan from a Persian mother, and they believe that Mazda created the spirit of Zoroaster and placed it in a tree surrounded by close angels, and planted it in the mountains of Azerbaijan.

By connecting what is found in the ancient, modern and contemporary Persian culture, we find that Azerbaijan represents for the Persians a source for the clergy class, as it keeps bringing in some men of its clergy class from the Turkish Azari race, as is the case with the current Iranian Supreme Leader Ali Khamenei.

The Persians are proud of their ancient beliefs even after their Islam, which they tainted with their ancient ideologies. Therefore, the traces of Zoroaster in Persian culture, such as the book Zend-Avesta or the so-called Avesta, are an important source, dividing the world into two parts: Mina and Keti, the soul and the body, simulating theology and humanity in other religious cultures.

Concerning the "Book" that this Persian religion brought, we quote Will Durant regarding it: "It is in fact a collection of books that absorbed the sayings and prayers collected by the disciples of Zoroaster, and some of his later followers called it Avesta. Some investigating scholars mixed up the naming, so they mistakenly called it "Zend-Avesta", and thus became known to the Westerners by this misnomer.

Zoroaster believed that God was one and called him "the Wise God." He considered fire, water, earth and air to be pure elements and that fire represented God's light or wisdom. Zoroastrians prayed several times a day and practiced communal worship in the fire temple. Unlike Christianity, fasting and celibacy are forbidden to them except for a small part of the purification rites.

Manichaeism:

Manichaeism is attributed to Mani, born in the year (215 AD), who appeared in the time of Shapur Ardasher, and was killed by Bahram, son of Hormuz, son of Shapur in the year (279 AD); Because he went against Bahram's aggressive expansionist policy. Mani was not like the legendary Mazda nor the Azeri Zoroaster. Mani was born from a Persian mother and father from the Ashkan royal family, and his father, Patic the Wise. Mani introduced the idea of reincarnation into Persian religious ideology, drawing on Buddhism and Indian culture.

Mani was in harmony with Zoroaster in the Persian religion of light and darkness, and he also drew on the Christian doctrine of the Trinity, when he said: God is composed of three: The Great First, the Ancient Man, and the mother of Life. Therefore, Mani believed in Zoroaster and the prophecy of Jesus, son of Mary, peace be upon him, and Mani considered himself the last of the prophets informed of God.

Mani established a new stage in Persian religious ideology, when he came up with a book that he claimed holy called Bistah, so the Persians saw that he and his followers are heretics, because Mani made a contradictory interpretation of Bastah in the name of Zend, and he interpreted the Zend as Ba-Zend, so the word heretic or "Zindiq" is based on the Persian culture that relates to the followers of the Zend for their extreme contradiction and mental and intellectual deviation.

Manichaeism clashed with Zoroastrianism, and this made the Persian authority to persecute the Manichaeans, who considered their alleged prophet Mani a martyr when he was killed by Bahram.

Mazdakism:

In the year (487 AD) Mazdak, son of Bamdad appeared, and he called his ideology Mazdakism. He was calling for permissiveness and the removal of ideology that intersects with communism in its initial meanings. This caused a crisis in his teachings, as the man does not know his son, nor the father knows his son, and people were not able to own what was in their possession.

Mazdakism transitioned from being a religious ideology for the Persians to a social ideology, which established the revolutionary laws that destroy societies. The Persian social organization would have almost collapsed, had it not been for the assumption of power by Khosrau I Anusharwan, son of Qubad, who returned the people's property. However, some principles of Mazdakism are still applied in advanced religious frameworks among the Persians.

The Mazdakians resorted to secrecy in their beliefs, and their role diminished, especially in the era of the Sassanid state, and it did not return and become active again until after the Islamic conquests in Persia, when the Mazdakians revolted and sought to strife among the people and attack the free people.

Mazdakism is one of the ancient Persian permissive religions that spread on a small scale, especially among the young, the rich and the affluent, and is based on spreading obscenity, permissiveness and denial of human values. Mazdakism is closer to a behavioral heresy than to a "religion" in the theological sense, as it is based on incitement, anarchy, sanctification of the sexual instinct, and defense of socialism in terms of money, women and honor.

As is the custom of Persian culture in mixing religions up, Mazdakism was mixed with Zoroastrianism and formed an intersection between the two ideas and religions, were it not for the fact that Mazdakism was more permissive.

Yarsanism:

Yarsanism is one of the religions spread among the Kurds of western Iran and northeastern Iraq. This esoteric religion emerged in the 12th century AD at the hands of northwestern Iranian, nicknamed "The Prince of Love." Some associate it with the ancient Yazadism and consider it a branch religion. It seems that the piety that distinguished the followers of the "Tariqa" (Method) made it difficult to enumerate and distinguish them despite the intersections with the Shiite doctrine in the veneration of Ali bin Abi Talib, may God honor him, as well as the Sufi ideology of the Yarsanis.

Mandaeanism:

Its followers consider it one of the oldest religions and they are called Sabaeans and Madaeans. Their followers claim that the prophets are the prophets of Allah, who are Adam, Seth, Idris, Noah, Sam son of Noah and Yahya son of Zakaria.

Although the Iranian constitution does not recognize this religion, its followers are spread in Ahvaz (western Iran) on the Iraqi border in the city of Ahvas, along the Karun River. According to some references, the number of Sabeans-Madaeans is about 25,000 people who demand the right to constitutional recognition, which is what the Iranian authorities promised by working to add a paragraph in the constitution listing their religion among the recognized religions.

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