



حبر أبيض  
WHITE INK



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# Arabs in the Persian Literature

When the Arabs have conquered Persia, the Persians have converted to Islam. Besides, the Persians have continued to use the Persian language in the government till Abd al-Malik ibn Marwan ascended to rule. He has ordered to use Arabic, instead. When Arabic is ordered to replace the Persian language, the Arabs have found no objection in quoting some of the Persian governmental approaches. They have not attempted to obliterate the Persian identity. And to confirm, this has always been their way in dealing with the people during Islamic conquests.

Historical and civilizational contact between the Arabs and Persians in Al-Hira and Yemen has taken place before Islam, while, in Persia, has taken place after Islam. However, in Al-Hira and Yemen, they have been under the sovereignty of the Persians, because the kings of Al-Hira have been under the control of Khosrows.

In Persia, even with the different events that have taken place, what we can note is that the Persians before Islam have not had any influence over the Arabs as they have not shared the same religion. Even in Al-Hira and Yemen, the Arabs have enjoyed absolute autonomy. Due to an Arab's instinctive freedom and pride of his Arabism, and eloquence, the change are not noticeable, unlike the civilizational impact that appeared and occurred to the Persians.

However, this has not prevented the Arabs from adopting what goes in accordance with the sound doctrine that should not be affected by the religions that has swarmed that empire. For example, what is transferred to them from Persian to Arabic are records or books and the method of noting down and archiving information. This procedure has not helped the people to always use, and, hence, remember their language.

The dysfunction in Persia is not limited to the political and administrative point of view, but is applied to social and religious conditions until it has exacerbated by sectarian divisions and their mixed religions. However, it has not affect those who have converted to Islam. These divisions have had a severe impact on politics because they are mixed in with the contradictory religion of Meccanism, Manicheism and Zakatism.

What has troubled those who consider themselves as enemies of the Islamic religion and the Arab race is the worsening conditions in various fields. Before Islam, their social status has been deteriorating for a long time, leading to their dispersion. As a result of this dispersion, morals has got corrupted, and disintegration has spread. On the other hand, the Arabs have been in their most powerful period, and they have been enforced by the Romans and Persians who resorted to them, fleeing the defeat of the parties or the weakness of the rulers.

Still, the Arabs have not been spared from the deliberate, distorting writings, including their literary works, in which they have portrayed the Arab in images inconsistent with historical reality. As I explained in a previous article, unequal comparisons that have undermined their credibility before they have offended others.

The Persian Iranian- Arab conflict is a historical, national conflict, not just a religious conflict, and it is still going on. For example, a professor of political science at the University of Tehran, Sadegh Zibakalam, mentioning that many Iranians, whether they are religious or secular, hate Arabs. He has been quoted in a weekly press interview "Sobah Azadi," translated by "Al-Arabi Net" about four years ago, saying: "Unfortunately, I am sure that many of us - we Iranians - are racists", considering that the Iranian view of the Arabs is one of the most prominent evidence of their racism, and denying the existence of a link between the deteriorated level of culture and the spread of racism among the Iranians, as is the case in the West. Further, he continues that it seems different in Iran – but why do you regret it? Is it a retreator? or an affirmation of their hatred? The answer comes in another place, where he says: "It seems that we, as Iranians, have not yet forgotten our historical defeat in front of the Arabs and we have not forgotten Qadisyyah after 1400 years, and we conceal in our hearts feelings of hatred towards the Arabs as if it is a fire under the ashes that may turn into a flame whenever the opportunity arises."

**Yes, they are opportunities, but in any direction, this is where the results come in.**