



حبر أبيض  
WHITE INK



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# Arabistan... an Unknown Fate

The roots of Ahvazi people go back to several Arab tribes, including, for example, "Bani Ka'b", "Bani Tarf", "Al-Sayyid Nima", "Bani Tamim", "Al Katheer" and other tribes.

Arabs of Ahvaz are distinguished by their literary history and their own jurisprudential repertoire, as several, post-Islam, distinguished works were published in this field. Ahvazi literary and cultural renaissance reached its climax during the rule of Mushasha'is and the Ka'abis in the late seventeenth century, and during the eighteenth and nineteenth centuries. This is not surprising because Dr. Jamal Zakaria explained in his book, *Arabian Gulf... A Study of the History of the Arab Emirates*, about Arabistan - Khuzestan - as one of the Arab Emirates in the Persian Gulf, saying: "There is no doubt that Persia benefited from the rulers of this emirate - Arabistan - in repelling the raids of the Ottoman Empire on the southern Persian provinces at a time when the state has deteriorated to a great stage of weakness. It is established that Persia did not exercise any effective control over this emirate, which remained under the rule of Arab princes, the last of whom was Sheikh Khazal Khan".

In his book, *History of Bansad Sal Khuzestan*, i.e., "The History of Khuzestan in Five Hundred Years", Ahmed Kasravi confirmed that the geological history of the lands of both Ahvaz and the sedimentary plain of Iraq is similar, as they were formed from the deposits of the Tigris and Euphrates rivers and Karun River and its branches. This led to the emergence of lands on both sides of Shatt al-Arab, thus formed, with the plains of Iraq, a self-contained unit with similar climatic characteristics.

He asserts that the natural spatial relations between Arabistan and Iran are almost non-existent, as there is no relationship in the natural formation between the plain of Arabistan and the mountain plateau of Iran.

Ahvazi revolutions were several in Arabistan, where the goal of which was liberation from the fierce occupation, which perched over generations of Arabs in the region that is geographically completely separated from the mountainous plateau of Iran. Among those revolutions was Hawizeh revolution of 1928, the uprising of Haider bin Talal in 1930, Bani Tarf revolution in 1936, revolution of Ka'ab Al-Dabis clan in 1940, uprising of Jasib bin Sheikh Khazal in 1943, battle of Sheikh Abdullah bin Sheikh Khazal in 1944, revolution of Bani Tarf in 1945, revolution of Sheikh Mazkhor Al-Kaabi in 1946, revolution of Ansar clan in 1946, uprising of Sheikh Yunus Al-Asi in 1949, among many others.

The history of Sheikh Mazkhor Al-Kaabi's uprising begins with the days of Hajj (Jaber Al-Kaabi), when Ahvazi Arab people declared their revolution against the Erzurum Treaty in 1847 following the Ottomans' concession of Arabistan to Iran. The revolution lasted for ten years, during which Ahvazi people were steadfast fighters, until the Shah of Iran was forced in 1857 to submit to the revolution and announce his recognition of the Emirate of Arabistan as an independent Arab Emirate. The impact was fatal on Iranian pride that they determined to annihilate Ahvazi Arabs as an inevitable measurement.

The historical extension of the uprisings and revolutions against oppression and injustice was to set what is right. The revolution of Sheikh Mazkhor Al-Kaabi, in 1946, was in the aftermath and as a result of the massacre committed by the Persians in which hundreds of Ahvazis were killed, including the leader of Saada Party, whose name was Haddad, who was burned by the Persians with his wife and children in his house. The reaction of these crimes and the heinous massacre was the revolution of Mazkhor al-Kaabi in Abadan region. He attacked the Persian garrison there, yet the Persian authorities violently suppressed his revolution and committed other massacres that were worse than them.

This catastrophe or revolution that was eliminated by the recent superior military force was not - and will not be - a reason why revolutions and uprisings do not erupt from time to time.

Those massacres did not and will not be anything but a motive for the establishment of fronts and a struggle that will continue...

Ahvaz is the capital of the Arabistan region and history has stories chronicled by its own people.