

## **IbnMuqaffa the Martyr; The victim of Sho'ubism thought; the intellectual and scholar of Arabic and Persian prose**

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**Abstract:** Ibnal-Muqaffa was originally of Iranian origins, but he completed his education in eloquence sciences particularly in the field of Arabic prose and translated some Pahlavi books into Persian and then into Arabic. Ibnal-Muqaffa was the first and perhaps the only person who adds a truly precious treasure to the Arabic Culture and with no doubt, he has been deemed as the undisputed knight of Arabic prose. The keen interest Ibnal-Muqaffatook in Arabic language and literature lead him as far as to being elected as the elite scribe for the Abbasid and Umayyad viziers [ministers] and Leaders. What is surprising here, is that the very person who has had such devotion toward learning Arabic and has offered many precious and significant services to the Arabic literature particularly in spreading and propagating of writing and translation of Arabic prose, be the first victim of this path. And even more strangely he is known as an atheist and pagan by the historians, regardless of the fact that those who have judged him, such as Jahiz Abdulmalek Asmaei and Ibn Manzoor, were among the supporter and fanatic advocates of the Abbasid and Umayyad Caliphs; who were extremely vindictive and spiteful of the Iranians, particularly towards the supporters of Sho'ubi faction; so that anyone who was Iranian was considered as a Sho'ubi, pagan, atheist and the undisputed enemy of Arabs. Ultimately, with the occurrence of the struggle and fight between the Iranians and the Abbasid and Umayyad Caliphs regarding the noble [superior] race whose consequence was Sho'ubi thought, he [Ibn Muqaffa] was martyred in an unjust and heinous manner for his support of Sho'ubism in this certain period of time. [Morad Ali Valadbeigi, Javad Sadoonzade, Valioall Shojaorian. **IbnMuqaffa the Martyr; The victim of Sho'ubism thought; the intellectual and scholar of Arabic and Persian prose.** *Academ Arena* 2015;7(9):93-101]. (ISSN 1553-992X). <http://www.sciencepub.net/academia>. 16

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### **1. Introduction:**

With regard to the fact this character has been victimized for the path of Sho'ubi thought, the aim of this paper is to characterize and determine whether he has been an avid advocator and supporter of this though or not. In addition, to determine if he has had a realistic point of view or the truth is contrary to the popular claims. Since this research is a new one with a novel approach, it is certainly able to provide the connoisseurs and the critics and writers with positive and acceptable results. In this paper, attempts have been made in order to scrutinize the unjust martyrdom of Ibn al-Muqaffa from among the various and different ideas and sayings without any bias and favoritisms and with resort to the historical documents, evidence and proofs to obtain a fact according to logical principles and reason. Although there have been a great deal of discourses regarding the Sho'ubi clan and its consequences as well as Ibnal-Muqaffa personality [character], history has not judged about the oppression of this unique character and there is no evidence regarding that Ibn al-Muqaffa has been a Sho'ubi, and the only prominent point is that Ibnal-Muqaffa has been an Iranian writer and scribe of the third and fourth centuries and has been

entangled in the context of Sho'ubi – Iranian and the Arabs struggle and dispute and this very fact has caused errors in the judgment of some critics and writers and has led them astray in their analogy to the extent that they have called him atheist, pagan and a fanatical Sho'ubi. Therefore, in this paper extensive effort has been made in order to unveil the mask of verdigris from the dust of the history and to show his real figure to all writers, scribes, researchers, scholars, historians and those who have commitment to their writings and leave the just judgment to you. I pray that my mistakes be neglected.

### **2. Research Background**

Some scattered and erratic works have been done regarding the story and character of Ibn al-Muqaffa and the history behind him. Two major works, which are in fact the only useful sources about him which are not even available to researchers, have shed light, in little detail, on his different social and political aspects and struggles. These two contributions are “Ansab al-Ashraf” by al-Baladhuri (297) and “al-Vozara va al-Ketab” by Jashiari. However, a major part of narratives of these books are organized with a different composition style and few

differences compared to “Vafiat al-Ayan” by Ibn Khallikan. Gabrieli, referring to the two abovementioned sources, presented his own article. Firstly, he used “Vafiat” by Ibn Khallikan. Then, he used other works, for example from Ibn al-Nadim and second category narratives which are generally suspected and subject to dispute; these include works from Ibn al-Jawzi, Safdi, Abu al-Faraj al-Isfahani, and Ibn Qutaybah. Also, authors such as Abbas Eqbal Ashtiani have provided valuable contributions regarding Ibn al-Muqaffa. Mohammad Ghafrani Khorasani, wrote his master's thesis on this subject and published a book which is undoubtedly the best book ever published in the east about Ibn al-Muqaffa. He was able to investigate almost every old and modern Arabic and Persian sources and criticize them in his own way. His courage, given the fact that his book was printed in Egypt, in rejecting the viewpoints of famous authors such as Taha Hussein and Azzam, is respectable. However, many books and articles have been published about Ibn al-Muqaffa and Abd al-Hamid al-Katib. Ibn Khallikan in Vafiat al-Ayan and Ibn al-Nadim in al-Fehrest and also, numerous books such as Sobh al-Ashy by Ghalashgahndi and treatises of al-Baghdad by Mohammad Ali Kurd and al-Sanayin by abo Halal al-Askari and al-Bayan va al-Tabin by Jafez and Tarikh Adab al-luga by Jurji Zaydan and many others, have discussed the life of Ibn al-Muqaffa and Abd al-Hamid al-Katib in terms of political and social aspects. However, no judgment has been presented by this specific objective and viewpoint, which is the purpose of this paper, regarding innocence, honor, and ambitions of Shu'ubiyya and martyrdom of this great scholar. The present study aims to reveal the secrets of this matter and present the latent truth beneath a good and active intention and achieve a reality based on logical principles.

### 3. Problem Statement

1. Identification of the scientific, literary, and political character of this famous author, and rises and falls in his life, are of great importance.

2. Investigating the formation of Shu'ubiyya sect. Viewpoints and the consequences of Shu'ubiyya sect in the life and work of this scientist.

3. Reaching a reality in accordance with rational and logical principles amidst various opinions and views in the 4<sup>th</sup> and 4<sup>th</sup> century based on oppression by Arabs and Iranian honor, which is one of the objectives of this paper.

4. Given that this investigation is using a novel methodology with a fresh approach, surely it can provide positive and acceptable results for experts and critics.

### 4. The Importance and Necessity of this Research

1. Understanding the concept and real character of Ibn al-Muqaffa and proving his innocence regarding being pro-Shu'ubiyya, is absolutely necessary.

2. According to the historical and literary evidence and using sources and references, reaching an absolute truth is inevitable.

3. Explaining and presenting valuable contributions of Ibn al-Muqaffa's writing and prosaic in Arabic language and literature, and introducing supporters and opponents of this great scholar, are some of the essential conditions of this article.

### 5. Biography of Ibnal-Muqaffa:

Abu Muhammad Abdulla Roozbeh Ibn-Dadvieh, known as Ibn al-Muqaffa; (724 – 759 A.D), the great writer and translator of Pahlavid works into Arabic, was born in the village of “Jore” today called “firoozabad” a part of Fars province, Iran in the year 724 A.D. He was educated on Persian culture and literature by his father and accepted Zoroastrianism and followed the traditions and doctrine of this religion until he travelled to Basrah during his early youth and it was there that he imitated Arab writing and in that city, Persian and Arabic culture had been connected very closely. Not much time was past that he became a wise and knowledgeable young man aware of sciences and literature. When his fame and reputation spread everywhere, he began his writing life in the Umayyad rule and engaged in writing for “Umar ben Habirah” in Kerman [city] and then for “Yazidben Umar ben Habirah”. After the Abbasid Revolution, he initiated writing for the governor of Ahvaz “Eisa ben Ali” and then “Mansour” and accepted Islam by the latter.

### 6. The story of the Murder of Ibn al-Muqaffa:

The date of Ibn al-Muqaffa's murder, unlike many celebrities of the era, is not so subject to debate, and the year of 142H – 759 A.D is almost accepted reliably and with certainty since Ibn Khalkan, who has believed his age to be 36 years has recited from the book of Akhbar al – Basrah [the news of Basrah] by Umar ben Shobeh that he died in the year 142h or 143. One of the main points to the story of Ibnal-Muqaffa's murder is the coming of Sofyan to power, who came to dethrone the rule [governance] of Shapoor and was defeated by Ibn al-Muqaffa's trickery and escaped. The second cause is the descendants of Ali ben Abdulla ben Abbas, the uncles of caliph Mansour, that Ibnal-Muqaffa lived in their court. One of them whose name was Abdulla, despite Saffah's command who had asked him to pay allegiance to Mansour after his death, rebelled and with the hope of gaining Caliphate ruled over Harran, Nisibin, Halab and some other

parts for a few years. Ultimately, Abo Muslim, by the command of Mansour, took part in war with him, lasting 15 months until he was defeated and fled to Basrah, which its ruler was Suleiman, his brother (754 A.D), but Abu Muslim spared the defeated and left them on their own (68 – 464 ebnaser). The descendants of Ali lived in peace in Basrah for a while, especially since Abu Muslim was murdered in 137H and Abdula, too, paid allegiance to Mansour in 138H. But nevertheless, Mansour never felt fully secure from them, and insisted that they send Abdullah to him. Suleiman and his brother requested a letter of confidence to make sure that their brother's life is in no danger.

In this respect, Jaheshyari's narration is very clear and exact and Surdel has translated all of it. Briefly, this story that has had a great impact on Ibn al-Muqaffa's life is as follows; Eisa requested his secretary to prepare that text of the letter of confidence, and he used such firm words and eloquence and was so cautious that left no way for treachery on the part of Mansour. But what was quite heavy on Mansour, was it was written in the text that he had been requested to write in his own handwriting, that if any harm comes to Abdulla ben Ali or his relatives either openly, overtly or covertly and secretly, he was no more the descendant of Muhammad ben Ali and was illegitimate and bastard; it would then be incumbent on Muslims to break their vows, for allegiance women, bondswomen etc were illegitimate and unlawful for him. Suredel adds, Tabari (501, 7) and Ya'qubi (368/2) have said that Mansour signed the confidence letter and Abdullah went there with it. But apparently, Mansour has refused to sign this letter and said that this letter of confidence would only be valuable if I see Abdullah with my own eyes, since he might misuse this letter and spread false accusations. Then he asked for the writer of the letter, and he was told it was Ibn Muqaffa, Dabir Eisa ben Ali. Hence, Mansour said: Is there none to finish him? Nasib brought this matter to Sofian, and he, due to his hatred of Ibn Muqaffa, attempted to murder him. Jaheshyari (72. Belazari 221/3) has told of this matter in some lines, and initially points out to the governance of Sofian ben Moavieh in Basrah at the time of Ibn al-Muqaffa's writing of the letter. And he ultimately adds that Mansour wrote to Sofian, or in other words, at the time of his departure told him to murder Ibn al-Muqaffa (Surdel, 316-321).

Therefore, since in 139 H/757 AD Suleiman was dethroned and Sofian replaced him, we must conclude that Sofian has awaited 3, 4 or 6 years till he succeeded to murder Ibn al-Muqaffa.

### 7. Ibn Muqaffa's Time:

Abdullah Ibn Muqaffa, lived at the time of Mansour's reign, the second Abbasid caliph. He had witnessed the quarrels between Umayyad and Abbasid and the many attempts of Abbasid to seize power. At the time of Abbasid caliphate, Arabic was the language of politics in all of Islamic lands ranging from Asia to North Africa and later on Andalusia. The real realization of Abbasid era magnificence was the enlightenment and awakening of the people, as a result of presence of Iranian elements in the caliphate. In this era, many translators emerged, since Mansour paid special attention to science, knowledge and translators. Ibn Muqaffa was one of the first that translated the book of Al-Manteq. Mansour encouraged the Muslims to formulate developments in Hadith and Feqh and Quran. In this era, we can witness numerous translations and classification of sciences. In fact, the Abbasid era was the golden age of political and literary of Arab, and it could be compared to the 17<sup>th</sup> century in Europe (Anam Favak 1427 H/2007 AD, 5-6).

### 8. Character of Ibn al-Muqaffa'

Character of Ibn al-Muqaffa': Ibn al-Muqaffa' is one of the most famous cultural figures in the history of Islam and world culture. Undoubtedly, his social-creative character has shaped his literary and cultural route more than anything. Wisdom, great intelligence, translucent and mirror like spirit, philanthropy, ethics, preciousity, oratory, and beautiful face, were all present in his quite prosperous life. Then, these characteristics have been manifested in beautiful stories, concepts of wisdom, tangible advices, and all in a clean and interconnected language.

Ibn al-Muqaffa' was a free-spirited and open minded individual. His moral qualities and personal values was to the extent they have made it difficult for the researchers to investigate him. Those who actively want to put great men of history into certain religious, ethical, political, and social forms, end up disagreeing about Ibn al-Muqaffa' and put him in two totally different and conflicting categories; perfect faith and absolute heresy.

Considering his moral propriety, dignity, and greatness of his expressions are to the extent that Muslim scholars will hardly be able to count him out from their religion. However, the fact that he doesn't have any direct defense of Islam and Shari'ah in his work, his occasional humor, and especially company of those accused of heterodoxy, causes another group to condemn him of heterodoxy (see: JAHIZ, 4488/4:447).

### 9. Biography of Ibn al-Muqaffa'

His charming character, generosity, munificence, decorum, elegance, eloquence, knowledge, and also wealth, was enough to charm anybody. Philanthropy manifests in him as systematic aspect, to the extent that one might think he wanted to fill his religious void with this feature. His behavior - as far as our sources indicate - is exactly the same that can be found in his works. What we can find in "al-Adab al-kabir" and "al-Adab al-saghir" regarding the perfect man, matches him perfectly: "I had a friend ... who was dearer than anyone to me. Because what I saw in him, I couldn't find in anyone else. He was never a prisoner of stomach. So what you didn't find, you didn't need, and if you found it, you have not exorbitant. He will never heed the call of his own lust and will never pollute his soul with ugliness. He can always control his speaking and never talks or argues about what he doesn't know... never seeks justice unless he sees a righteous judge and consistent evidence and never confabulate unless he tries to help first... Never hesitates to offers advices. He is silent most of the time and only talked about important things (Ibn al-Muqaffa', dorolyatemeh, 114, The Way of Greatness, 44-45).

### 10. The Proses of Ibn al-Muqaffa'

In the era of second Caliph of Islam (13-24, AH), he was the first person to establish a court with the manner and assistance of Iranians and founded two courts: Kharaj and Jond, to register trophies and properties, and to organize the payment of pensions to the army (Jhshyary Ministers and the authors: 82). However, due to the lack of attention and effort from Arabs to capturing the concepts and preserving the narratives, Arabic writing did not progress enough and even though the groundwork was provided for the emergence of some genuine Islamic sciences, such as reading and interpretation of the Quran, jurisprudence, hadith, narrative of poems from the era of Islam and era of ignorance, and also life of prophet Muhammad (PBUH), and conquests, activities in this field was more oral and not written and narrative and consequently, there was no significant advancement in the fields of compilation and writing. Concurrent with the expansion of the Islam realm's conquests and the establishment of Islam in the conquered countries and mixing of Arab by Ajam, a massive and unprecedented change emerged in the political, social and cultural matters of Islamic community. Muslim Arabs rapidly transformed from illiterate people whose knowledge were limited to their primitive lifestyle and was enclosed in their chests, to the level of culture and civilization and considering the pressing need which arose in the political and social issues, a semi-active movement emerged regarding the

Arabic writing and bureaucratic affairs which their active centers, namely Daralkhlahf, palaces of rulers, and government personnel turned into a suitable place to write Arabic under the influence of writers and court authorities. Thus, the prose books gradually grew and extended to the entire realm of Islam. Since administrative and bureaucratic regulations in the government of Islamic Caliphs were largely based on Sasanian administrative system, imitation methods at the court of Caliphs was constructed based on the bureaucratic principles in the Sasanian era and court agents and Daralkhlahf writers were mostly Iranian and those who were familiar with the Persian culture (Jhshyary Ministers and the authors: 16. And Tarykh al adb al arby: 465/2). Ibn al-Muqaffa' is undoubtedly the king of Arabic prose. Researchers often cannot hide their fascination and surprise when they mention Ibn al-Muqaffa'. With his emergence, prose could stand alongside with Arabic poetry in a simple form and using common daily words. This language, considering all its simplicity and unpretentiousness, was a complete success. Thanks to Ibn al-Muqaffa', it was no more necessary for the Arab world to wait for foreign agents to enhance it. Ibn al-Muqaffa', was the first and maybe the only individual who was able to present a precious gift to Arab culture. Philosophical and scientific translations of the ninth century AH, never reached this level of usefulness due to them being specialized (Minooi. Introduction. 1977).

In the second century, two Iranian writers -Ibn al-Muqaffa' and Abdul HameedKateb- established a transformation in the Arabic prose based on the Pahlavi language prose, to the extent that there is a famous saying in the Arab literature which says "Abdul Hamid began writing and sealed the son of Dean". These two writers advanced the Arabic prose from its simple and primitive state and took it toward adornment and perfection; in the terms of meaning and eloquence. There is no question that these two writers transferred decorated traditions of the Pahlavi prose. Abu Hilal al-Askari, writes in his book al-Sanayin "Abdul HameedKateb, extracted some techniques about the writing from Farsi and Pahlavi, converted them to Arabic language, and left for the posterity" (Mouhamadi, 1995:324).

Scientific and literary writings and works of Ibn al-Muqaffa' can be divided into three groups:

First: Those works that he translated from Pahlavi to Arabic to introduce Iranian culture, such as Gahnameh, Ayinnameh, Kalileh and Dimna, Khodainameh (which is also called Sair al-Moluk or SirahMoluk al-Fa'rs), Mazdak, al-Taj, and etc.

Second: Those works that he translated to introduce the Greek culture which are almost certainly originally translated from Pahlavi too and include Logical books of Aristotle, such as Categorize, De

Interpretation, *Analytica Posteriora* and etc. These books were mostly translated to Pahlavi during the reign of Anoushirvan and by encouragement of Nestorian and Jacobite Persian clergymen. Others believe that Ibn al-Muqaffa' translated by Porphyries, from Pahlavi to Arabic. Thus, the first familiarity with the works of Greek philosophers happens through the translations of Ibn al-Muqaffa'.

Third: Those work that Ibn al-Muqaffa' he wrote, such as *al-Adab al-kabir*, *Yatimat al-soltan*, *al-Adab al-saghir*, *Risala fi-l-Sahaba*, and etc (Amin, Zoha al Islam, J, Second: 301).

Therefore, Ibn al-Muqaffa' pursued two goals in his works:

1. The revival of Persian history, policy, and traditions.
2. Improving the Abbasid community and their policies by taking advantage of Iranian discipline and policies (Shoqi, 1946:44-52).

### 11. Oratory in Prose of IbnMuqaffa

Works of Ibn al-Muqaffa' and the magic of his writings have attracted public attention for years and his writing style has been the guideline for many authors in writings and creation of other work to emulate him. His book, *KalilawaDimna* has been repeatedly translated into various languages of the world (Abd al-latif.: Ibn al-Hadith. Giza.: 1937/261) and many poems and prose in various levels as stories and plays have been written based on it, and finally his oratory and eloquence have earned the admiration and wonder of many linguists and historians and many have praise him in various ways. To the extent that "Jahez", who is considered one of the great scholars of the third century AD, in many instances within his valuable book entitled "*ALBayan and Altbyan*", by mentioning the perspectives of Ibn al-Muqaffa' regarding oratory, has approved literary abilities of Ibn al-Muqaffa' in writing and his mastery of Arabic and Persian language.

Ibn al-Nadim, when enumerating those who were known for eloquence, wrote..." and begins by mentioning Ibn al-Muqaffa' and writes the following about him:

Ibn al-Muqaffa' was a master of eloquence and oratory, and prominent poet and scribe, and a translator of Persian to Arabic with a wide range of knowledge in both languages. Ibn al-Nadim, thanks to Reza Tajadod 1350 (AH): 140.

JafarIbnYahyaBarmaki utters an interesting sentence in comparison of dignity and status of Ibn al-Muqaffa' contemporary scribes to himself: "Abdulhamid was the root, SahlIbnHarun the branch, Ahmad Ibn Yusuf the flower, and Ibn al-Muqaffa' is the fruit of this tree of literature". (IbnFaghih, Translated by Masood, Page 6.)

One of his contemporaries, "ShoqiZeif", the renowned Arab man of letters, says so about him ... He is unparalleled in eloquence, so much that the owner of the list has considered him to be one of the ten who were the masters of scholars and scribes of the Abbasid era. (Shoghi, 1960; 84).

Ibn al-Muqaffa' has confessed to having used bits and words from the sayings of Ali. It is said that, Ibn al-Muqaffa' was asked that, what made you achieve such eloquence? To which he replied: "Memorizing the words of Ali (peace be upon him), while this saying has also been contributed to AbdulhamidKateb (Abdullatif; Al-HadisIbn Al-Muqaffa; 261, 1937).

Therefore, one of our reasons in proving the influence of Ali IbnAbiTaleb (peace be upon him) on Ibn al-Muqaffa' is the considerable similarity of diction, especially in writings left from Ibn al-Muqaffa' on literature, meaning self-purification; such as "*Al-Adab Al-Kabir*" and "*Al-Adab Al-Saghir*". This is completely evident that Ibn al-Muqaffa' has acquired this capability and mastery on scribing, since he was considered as one of the lords, and was originally Persian speaking; therefore what he does know of Arab language and culture is obviously acquisitive, and this acquisition, in the style of diction, could have been inspired by the rector of this diction, Ali IbnAbiTaleb. (Rasael Al-Balgha, quoted from (Kurd Ali, 1946; 13).

The History of Iranian Movements and the Birth of Shao'bieh

The hidden, covert conflict between Iranians and Arabs that had always been there from the very start when the Arab army conquered Iran, has just emerged, and this enormous and ever continuous conflict of the two conquered and conqueror nation ultimately lead to the creation of the Shao'bieh sect; both the offspring of this conflict, and the very reason for its continuation. Gharaguzlu. Sh. (1375, 40)

Appellation: "Shao'bieh" literally means being interested in equality and homology (MalekiAndelosi, 1367, 2/69) and the phrase "The populist force to go ahead Arabs Persians" means that the Shao'bieh are a group who do not believe in Arab supremacy over Ajam (Bostani, 1927/1/1230).

In some other dictionaries, a particular meaning has been mentioned for Saho'bieh. For example, "IbnHajeb" defines Shao'bieh as: "People are fanatics on the Arabs as preferred them foreigners," (Momtahan, Shao'bieh Movement, 1383/195) and "IbnManzur" say so: "The populist isThe populist is younger than would the Arabs and the Erie them as well as over other" which means Shao'bi is one who humiliates Arabs and does not consider Arabs to be superior to any other (IbnManzur, 1300/15/2).

The term Shao'bieh, similar to Ravandieh, Khoramieh, Jahmieh and terms such as these,

announces the particularity of a sect and is usually used for groups and sects. The Shao'bi term is attributed to "Shao'b" in verse 13 of Hejratura in Quran:

"O people, I Khalguenakm of reported female and Djalnakm into nations and tribes so that when God OkrmKmOtqakm"

"O people, we created you from one man and one woman, and put you in different families and different tribes so that you may know each other. Certainly the most pious of you is the dearest to God."

The appellation of the sect, being against Arabic prejudice, to Shao'bieh is that this sect asked for equality between all nations by referring to this verse "And Djalnakm peoples and tribes".

Which Sect Was Shao'bieh Related to?

But there have been many different interpretations on that which Islamic sect or group Shao'bieh actually belonged to. They cannot be easily classified into a specific and particular sect; since they were always present in any sect and group that were against the Omavian and their policies; in fact, Shao'bis had many sympathizers among Shias, Khavarej and Mo'tazele and etc. (ZarinKoob, 386).

How Shao'bieh Was Created

The Shao'bieh movement was created as the result of clashes with the racist and improper tendencies of Arabs towards Ajams and Iranians, and it emerged among Iranian scholars and scientists. They took their name from the verse: "O people, I am reminded of Khalguenakm and Female and Djalnakm peoples and tribes so that when God AkrmkmAtqakm that God knows expert" (Hejrat; 13) and considered virtue and piety as qualities of superiority, not race; they also asked for indiscriminate, and establishment of the promised equality and justice of Islam; therefore they became known as the Men of Compromise, or the People of Compromise. However, the People of Compromise, who despised the racists Arabs, eventually turned into "The Men of Comparison", and started to humiliate the Arabs and take pride in the Iranian race; therefore, a new movement took shape against Arabic domination and supremacy that got labeled as the Shao'bieh movement... The spreading of Shao'bieh teachings started since the end of Omavi era – In which Ismael IbnYarNayi, one of the famous Shao'bieh poets, praises Iranians in the presence of HishamIbn al-Abdolmalek – (Zaraki, 1989, Volume 1; 328).

And one of the reasons could be that most of the "Hajein" caliphs (IbnManzur, 1413, Volume 9; 365) were born of non-Arab mothers, and if fact struggled and acted against Arabs (Momtahan, 1368; 199). Therefore, some believe that Abi Al-Abbas caused the emergence of Shao'bieh school of thought by

assigning some of the Iranian from great families to various posts (Langeroodi, 1385; 119).

Dr. "Khalil Jaghal" believes that: "The Shao'bieh consist of three type, and all count as one: 1- The Men of Compromise, or the seekers of equality, 2- Those who fought Arabs and Moslems or attempted the destruction of its ideological foundations and casted doubts on it with a formulated political program, 3- Those who not only did not call for equality, but also disgraced the Arabs, and yet did not steer clear of Islam." (Ami, Volume 1, Page 38 quoted by Mohazerat Al-Odaba).

This is why the author of "Al Aqd Al-Farid" has said that: "Populism are the people of the settlement", and it has also been said in "Al-As'hah" as follows: "Populist one who yellows like the Arabs and does not see them as well as over other..." (Lesan Al-Arab, matter of "Shoab").

There have been various sayings on the reasons of their denomination. Some believe that the term of Saho'bieh is in fact derived from "Shoab"; a generation of the people, beyond the mere tribe.

"AzBa'rlbnBakar" has said that: "The people, then the tribe, then the abdomen, thigh and then, and then the platoon" (Amin, Volume 1, Page 55).

But in fact what has lead scholars to further research more than anything is attributed plural, which although the KufiNahvis have allowed using it, but yet some believe that it does not fit Arab taste and Arabic rules (SharhSahfiIbn Al-Hajeb, Volume 4, Page 319).

"IbnAsir" has stated that: Shao'b in fact points to "Ajam"; and it has also been stated in Lesan that "Al-Shao'bi" could be the singular form of "Al-Shao'b", similar to "Al-Yahudi" and "Al-Majusi" which are the singular form of "Al-Yahud" and "Al-Majus". (Amin, Volume 1, Page 57).

Certain Points on Shao'bieh:

No nation is superior to another. (MalekiAndelosi, Volume 2, 1367 AH)

It has been said in Sohah Al-Loqa of Johari that: Shao'biehare a group that do not consider Arab to be superior to Ajam.

It has been said in Lesan Al-Arab that: Shao'bieh are those that shame Arabs, and do not consider them to superior to non-Arabs (IbnManzur, Volume 5, Page 482).

It has been said in Anenderaj Culture that: "Shao'bi is the one who does not praise Arab over Ajam, and the sum of them are Shao'bieh" (Hendi, Volume 4, Page 2634).

The German orientalist doubtfully decipheres the term "Shao'bieh" as Iranian Nationalism. This doubt is due to the view of various branches of Shao'bieh that do seem to have rather different and more

balanced views compared to the main idea (Goldziher 1371; 359).

#### Shao'bi Movement School of Thought

The Shao'bieh movement, in each era, showed its impact in particular ways, and from Omavi era onward, it took various different shapes in the field of fighting; sometimes it emerged as battles and bloodshed, and at times it was sectarianism and or strengthening religious parties; and it happened to also be placed in the guise of political mischiefs and sometimes taking the shape of literary debates and scientific arguments (Homayi, Bita, Page 32) (Same article, 53).

The shaping of Shao'bieh way of thought, or in other words the extreme Shao'bieh, was in fact a sign of the emergence of aberration in People of Compromise's school of thought; therefore, although Shao'bieh was able to cause problems and difficulties for the racist monarchs of BaniOmayeh, but in the turn of events it was cast into the same vortex of extreme ideas about the Arabs; in fact, it became what it opposed (Homayi, Bi ta Shao'bieh, by: ManoochehrGhods, Tehran, Saeb).

#### Famous Shao'bi Poets

- 1- Ismael IbnYasarNasayi
- 2- Bashar Ibn Bard Takharestan
- 3- Abu-Navas, HasanIbn Hani
- 4- Abu Al-Ataiyeh
- 5- Deyk Al-Jen (Abd Al-Salam IbnRaghan)
- 6- AshaghIbnHesanKhazimi Sandi
- 7- Ibrahim IbnMamshadIsfahani, also known as "Al-Motevakeli"

8- MahyarDeylami; (Ibn Al-Nadim: 118-163) and (Dinvari, 1902 AD)

#### Shao'Bi Writers

1- IbnMoghafa; (Abu Mohammad Abdullah) His actual name was Ruzbeh the son of Dazvieh, and he was one of the people of Gur-e-Fars (Currently Firuz-Abad) and was one of the influentials of Al-Ahtam. His father was Zoroastrian, and himself, too, initially. Later on he becomes a Moslem by IssaIbn Ali Ibn Abdullah Ibn Abbas the uncle of Mansur, the Islamic Caliph. He was mutilated and thrown into a furnace as a punishment for heterodoxy.

IbnNadim says that (Al-Fehrest, Page 118) he was an extremely literal and sophisticated man and was also a proficient poet. He had translated various books from Pahlavi into Arabic, such as Ayinname, Khodayname (Actually meaning Shahname, which became the inspiration for Ferdowsi'sShahname); Mazdak, Al-Taj (On Anushirvan), Kelile and Demne, Adab Al-Kabir, Adab Al-Saghir and etc. He was a great scientific and moral figure. Ahmad Amin, who is in fact a fanatic and anti-Iranian writer has mentioned him (Amin, Volume 1, and Page 206).

2- Abu AbidehMomarIbnMosna, was one of the famous scientists and literal figures; the most superior of them all. He was one of the Iranian governors and was born in Basra and was one of the ardent believers of Shao'bi thought, and Iranians and Shao'bi sympathizers supported Abu Abideh.

Some of his writings are the Books of Fazaal-al-Gharas and Akhbar-al-Gharas, Lesus Al-Arab, Adia Al-Arab and Al-Mavali. IbnNadim has cited his writings to be one hundred and four books (Ibn Al-Nadim; 54) 2 and (Iranian Literary History, Volume 1; 389).

4- Abu Osman SaeedIbn Hamid Bakhtegan, was one of the Iranian princes, an expert poet, dexterous writer and a true Shao'bi believer. Kitab Al-AjamAla Al-Arab and Honors are some of his works.

5- SahlIbnHarunDashtMeyshtay; was one of the great Saho'bi scientists contemporary to Harun and Mamun, and was also the custodian of "Beit Al-Mahkame"; somehow a public library. Therefore he was the founder of the first public library in the history of Islam and In Baghdad city. (History of Islamic Civilization, Volume 3, Pages 310 and 318).

He was an extreme Shao'bi and pro-Iran and Iranian and anti-Arab, and was one of the influential figures in this movement. (Ibn Al-Nadim Al-Fehrest, Page 120) and (Majam Al-Odaba, Volume 11; 364).

JafarBarmaki had said that: "Abd Al-Hamid (Kateb) is the root, SahlIbnHarun is the branch, AhamdIbnYousef is the bloom and IbnMoqafa is the fruit" and these all were pioneers of Iranian and Shao'bi science.

6- Alan Shao'bi, is one of the great scientists of Shao'bieh. He authored his works in the court of Harun and Mamun. He wrote a book named Al-Meydan Fi Al-Manaleb, and cited the flaws of each and every one of the Arab tribes (Al-Fehrest; Page 105), TaherIbnHosseini, the founder of Taherian dynasty, rewarded him with 30 thousand coins for the writing of this book (Amin, Volume 1, Page 64) and (Iranian Literary History, Volume 1; 26).

#### Dissidents of Shao'bieh Thought

1- IbnGhatibeDinori; he was Iranian and lived at Murd (Amin Zahi Al-Islam, Volume 1, Pages 425) or Kufe (IbnNadim Al-Fehrest, Page 77); and his being known as Dinori was due to him being a judge in Dinori for a while, being contemporary with Abu HanifehDinori and JazBasri; not on much rather good terms, though. Some of his writings are "Kitab Al-TasvieBeyn Al-Arab va Al-Ajam", "Tafzil Al-Arab", "Al-Emamava Al-Siasa", "Adab Al-Kateb", "Al-Sherva Al-Shoara" and etc. (MalekiAndelosi, Volume 2, and Page 72). IbnGhatibe passed away in 270 or 276.

2- JahezBasri, was one of the famous scientists and scholars of third century AD. He passed away

year 255, while being 96. As one of the elders of Mu'tazila, he was greatly revered and had many writings such as Al-Bayan and Al-Tabayon, Al-Heyvan, Al-Bokhla, Khalgh Al-Quran (momtahan; 278 and 280).

3- AbdulmalekAsmei, was born in 122, and passed away in 213 or 216. As we stated before, in this age, Abu Abideh was the leader of Shao'bieh and fiercely opposed Arab supremacy, and Asmaei, in contrast, was the leader of Arab supremacy sympathizers.

4- Matini (Abu Al-TayebAhamdIbnHoseein), this great Arab poet, lived in the 4<sup>th</sup> century, at a time that true Iranian such as Deylaman had liberated vase parts of Iran and had even gained mastery over Caliphs of Baghdad (IbnKhelkan, Volume 1; 109).

5- JarollahZamakshari, was one of the most famous scholars and scholiasts of the Islamic world. He was born in 467 at Zamakhsahr, one of the areas of Kharazm, and passed away in 538. He was one of the influentials of Mo'tazila and the book of Keshaf, being an exposit on Quran is his writing (Amin, Volume 1, and Page 72).

### Conclusion

Based on all the presented information, Shao'bieh can be considered as an intellectual/social movement in response to the unjust practices of some of the Arabs, and in support of foundations and principles of true Islam. A movement that was not just limited to Iranians, and had its share of sympathizers among Arab freethinkers. But ultimately, the Shao'bieh sect was lead to extremism, as such that Muslim leaders called it a great danger to Islam. Although the origin of Shao'bieh school of thought lied generally in the standing of Ajams against Arabs, but fingers were only pointed to Iranians on its emergence and formation and also the consequences and calamities it lead to. Iranians were indeed keen on protecting and preserving their noble identity and legacy, but also they did always follow their religious path and resorted to teachings of divine prophets and infallible Imams, never strayed away from true Islam and always felt bound to the sanctities of Islamic law. Following this path, there were ones such as Abdullah Ibn-Muqaffa, the contemporary Kateb Al-Horuf, who fused the culture of Arab literature to the noble culture of Iran and paid a great and deserving homage to the literature of both culutures, all the while being one of the scribes and prose writers of Iraq ministers and leaders. He did also translate many Pahlavi books into Arabic. He ultimately became a victim to the abuse, hatred and selfishness of Omavicaliphs, and especially the Abbasid's, and was eventually martyred by the sedition of Shao'bism; all the while there are no

historical evidence and scientific documents to prove him being a Shao'bi, and no provable theories have been stated on this matter.

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