Reasons of accepting Iranian official ethics in statesmanship by Arabs
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ABSTRACT
Arabs interred Roman Empire and Sasani kingdom after manifestation of Islam in Arab peninsula and attacks of Muslim Arabs to neighbors in Omar-ebne-Khatab period. Administration of these extended and fruitful lands was difficult for Arabs because they did not have any experience in statesmanship. Therefore, they felt they need an advanced governmental system. According to reliable historical resources, Sasani official governance by assistance of Iranian secretaries could affect Islamic official section more than Roman heritage. Iranian farmers and official secretaries used to govern these extended domains for many centuries. The main issue of this article is to know the reasons of Iranian farmers and official secretaries’ presence and persistence in Islamic official palace. In this article, it was identified that their presence started in Omar-ebne-Khatab period, continued in Umayyad caliphs and culminated in Abbasi caliphs. The main reason of their presence and persistence was Arab’s lack of experience in statesmanship as well as their unfamiliarity with obtained lands or changing Arab’s attitude from caliphate to monarchy.

KEY WORDS: Iranian secretaries, Farmers, Islamic official palace, Islamic Caliphs

INTRODUCTION
Iran society accosted many revolutions in political, cultural, social, economic and religious aspects after arrival of Islam and Muslim Arabs to Iran and collapse of Sasani kingdom. Honorable class of the society like secretaries and farmers tried to help Muslims in statesmanship. Iranian official secretaries helped in official affairs and landowning business. However the farmers helped in collecting the taxes and levies. Iranian farmers and secretaries continued their responsibilities in the Muslim caliphate time (especially in Abbasi caliph) and they received high governmental grades as well as ministration rates. This article considers the reasons of this cooperation from Omar-ebne-Khatab until Abbasi caliphs.

Reasons of accepting Iranian official ethics in statesmanship by Arabs:
Arabs were not aware of official ethics in statesmanship when they attacked to Iran. They obeyed Iranian advanced extensive regulations after getting familiar with. They followed Iranian in statesmanship for a long time and they ruled Iran according to its own previous methods (Hajez, 1308, p.41). There are different reasons for this issue mentioned here:

1. Lack of statesmanship experience among Arabs:
All historians and historical documents testify that Arabs were not considered as a nation before Islam manifestation. They had tribal structures and they were subordinate to their tribes. They had simple and incipient lives and there was no civilization sign among them since they did not feel its necessity (Ahmad Amin, 1310, p.34).

   People whose real jobs were fighting, rubbing and plundering the women had few educated people. Few educated people of this area learnt reading and writing from Hayreh domain. Soleiman-ebne-Abdolmalek (96-99) said: “I was wondering about Iranian who ruled their country one thousand years but they did not need our help while we managed our country one hundred years and we could not continue without their assistance” (Mohammad Mohammadi, Iranian culture, 1374, p.153).
2. **Arabs familiarity with Iran weather:**

When Arab island had very poor continental condition, Iran and Iraq as parts of Iran had various climates and fruitful lands. Arabs did not have any familiarity with territorial conditions and Iranian farmers as the majority people of the country. Arabs were rough and unmannered and they did not like to do farming therefore they notice they might face many problems in getting taxes and levies from Iranians as regular people who used to pay tax for many years. Therefore they had to get assist from an inductor group called “farmers” Farmers were familiar to farming and they could get taxes from others easily. It was the first interaction between Arabs and farmers (Tabari, B.7, p.209). Since agriculture was the base of levies, Arab governors had to fallow Iranian farmers’ suggestion in getting taxes. Arabs had to spend money for river purgation, dams’ reconstructions and morasses recovery according to Iranian secretaries and farmers suggestions. Hajaj-ebne-Yusef inhibited killing bulls in Savad land for a time (Balazari, Fotoholboldan, p.175).

3. **Existence of a regular extensive official system in Iran for a long time:**

Masuodi prompted twice in his famous book called “Altanbih Alashraf”. He described his circumstance in Estakhr city in Fars at 314. He lived in a gracious Iranian family and he obtained such merit information that he could not find in any other Iranian book (Masoudi, Altanbih Alashraf, 1965, p.104). He said Iranian sasani kings used to have five grades. The first grade was for Zoroastrian priest who had the most authority in religious affairs and he was considered as chief justice. The second grade was for the Minister who managed the country. The third grade was for Espahbod (lieutenant general) as the head of army, the forth for the Dabirbod (head of secretaries) as the manager of official affairs the fifth for Hutakhshbod who was the head of all businessmen, farmers and workers (Masoudi, p.106). He mentioned: “Iranian have a bylaw book called Gahnameh; according to this book there are six hundred grades in Iran mentioned in order” (p.103-104).

You can see Iranians’ rich culture and history behind the statesmanship of big emperors. This official organization was able to continue for ever but it could not overcome Arabs in Sasani monarchy. Since official organizations were extensive all over the country, Arabs could not ignore them.

4. **The relationship between Iranian secretaries and farmers with Arabs:**

Since Iranian farmers wanted to maintain their position in transference of sovereignty power from Sasani to Arabs, they started friendship to Arabs since they did not have and dream to return Sasani kings. However other Iranians groups such as warriors and soldiers could not get along with Arabs. They used to fight with Arabs but they failed all the times and their women were sent to Medina as servants. After Arabs extended their domains until Beinolnahrein, Iranian especially farmers started a better relation with Arabs; they got along to Arabs well and contributed in their political interactions (Moskovaih, 1376, p.374). On the other hand, Arabs had to get along with farmers as well since they spent so much money for wars and they needed farmers to get taxes and levies. Arabs were not interested in agriculture and they were not able to govern their domain by farming. They did not like to give up war and to execute in financial and economical affairs. Therefore second caliph thought interaction with farmers was the best and cheapest way to develop economically and to keep Iran as well (Gardrizi, Zeinolakhbar, and p.230).

5. **Changing Arabs’ attitude from caliphate to kingdom:**

By manifestation of Islam in Hejaz, Muslims had direct interactions with Mohammad prophet and his friends. They could talk directly to the prophet about different issues such as collection taxes or treasury. By obtaining many lands especially in Omar’s caliphate, Arabs recognized that they do not have any information or ability in statesmanship. After Arabs’ attack to Iran, Omar felt the necessity of some organizations, thus he asked Iranian for help. He wanted to use their experience in ruling. In Tajarobalemam book we read: “Omar asked Iranian kings especially Anushirvan about their positions and politics, he considered them as strange creatures and copied their politics” (Moskovaih, p.142). Thus Arabs used to imitate Iranian in all aspects like wearing expensive clothes, wealth collection, injustice, making huge palace and so on. Approaching the Arabs caliphate to Iranian monarchy was considered significant in Omavian caliphate. Moavieh was the first caliph who sat on the kingdom throne (Ghalghashandi, b.6, p.4). Although Arabs interfered Iran to remove barbarism help poor people, they imitated and reminded Sasani kings in tyranny. According to Einolakhbar, One day a prayerful man (called zohhad) was passing through Dejle by a small bout. He cried “Oh Omar” looking at the Mamun palace. Mamun asked him the reason and he replied: “I looked at a building similar to Akasareh palace, therefore I said this” (Ebn Ghatibeh, Oyoonol-akbar, book 1, p.304). Arabs wanted to develop their lives by imitation of Iranian lifestyle the same as Turkish and Moguls. They had to kne for Iranian culture in order to compensate their deficiency and demerit.

**Conclusion:**

After Arabs entrance to Iran, they used Iranian’s organizational and official experiences since Arabs did not have any experience in statesmanship. Arabic kings were the first people who realized this fact that they could
overcome the Iranians easily since they did not have satisfaction with rulers. Iranian kings were very cruel to people and they did not used to perform real faith. They had instigator and provoker slogan against Iranian’s religion. Arabs moved toward Iranians and their culture because they did not have any familiarity with Iranian customs, arts and techniques. On the other hands, so many Iranian people were skilled secretaries and they were from authentic aristocracy. Farmers were the first group who started friendship with Arabs to maintain their position, whoever other Iranian groups were enemies to Arabs. Arab’s attraction toward Iranian and their culture had two more reasons such as lack of familiarity with Iran climate and how to collect taxes. Arabs started to copy Sasanian methods in ruling. Moavieh was the first caliph who changed the caliphate to monarchy. After a short time, secretaries and farmers became executive arms for Arabs and they obtained ministry position in Arab palaces for many centuries. They had inborn talents and ingenuity in ruling and they could interpenetrate in Arabs’ official and organizational statesmanship in order to conduct Iranian customs in the country.

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