

The image of rulers and emirs in the Arabic poems of the Sistan History book

Doost Ali Sancholi, (corresponding author) Assistant Professor, Department of History, University of Zabol, Zabol, Iran. E-mail: d.sanchooli@uoz.ac.ir
Ali Asghar Habibi, Associate Professor of Arabic Language and Literature, University of Zabol, Zabol, Iran

Introduction

The book of the history of Sistan was written by an unknown author or authors in the style of local historiography, in which the important events of Sistan are mentioned. Undoubtedly, the first motivation of the writers of local histories, such as the history of Sistan, can be considered to be the recovery of their territorial identity. Each of the historians of that period, based on their point of view, type of attitude or intellectual tendency and belief, have used their own style and context in using words and words and the type of tendency and arrangement of news. The unknown author of the book on the history of Sistan, while narrating the historical events of this land, has tried to reproduce and popularize the rich Persian literature in the form of original and authentic vocabulary after several centuries of expansion and mastery of the Arabic language, so that the audience who do not know the Arabic language will not be able to know the description. The events and happenings of this region do not leave Iran without benefits (Shahriari and Safari Forushani, 2018: 132).

Methodology

It is for this reason that even Al-Maqdur refrains from bringing Arabic poems related to the rulers and emirs of Sistan and is content with mentioning a few lines in praise or satire of the Amir or describing an event related to a ruler, but when it comes to Persian poems like Rudaki's poems in praise of Abu Jaafar, the ruler of Safari, mentions the poems in detail in his book (see: *Tarikh Sistan*, 1381: 303-308). After mentioning Rudaki's poems, he says that Tazi poets have also written many poems in praise of Amir Bujaafar; But for the sake of brevity, I have included the poems of Persian poets in the book (ibid: 308). This speech and style of the author is indicative of the same goal and motives that he wants to recover the national and Iranian identity in front of the Arab rule. Or at the time when poets sing poems for Yaqoob Laith in Arabic, the author of the history of Sistan says from the language of Yaqoob Laith what I do not understand, why should it be said. And Muhammad bin Wasif sings verses in Persian language in praise of Yaqub (cf. ibid.: 215). These cases are proofs that the author did not deliberately

intend to include Arabic poems in his book in connection with the rulers and emirs of Sistan; Unless he inevitably mentioned some for example.

Discussion and Results

In the early Islamic centuries and during the history of Sistan, there was a battle between Persian and Arabic languages. Arabic literary writers did not value the Persian language. The words of the likes of Abu Rihan Biruni in avoiding the Persian language and being dissatisfied with it are proof of the battle of two languages since the first centuries of Islam's presence in Iran (Fatouhi Roud Mojni, 2017: 39-40). In the meantime, a group like the author of the history of Sistan, with the aim of preserving the identity of his land, is trying to give more importance to the Persian language, literature and culture in contrast to the Arabic culture and language, and to avoid using Arabic poems in his book as much as possible. Of course, some researchers consider the extremism of the author of the history of Sistan in dealing with the Persian language and ancient Iranian culture as indicators of his populist motives (Qanwat, 2013: 136). While the author's deep look at the Iranian identity is not one-dimensional and besides recalling the story of Pahlavi and the kingdom, expressing the mythological era of Iranian history and paying attention to the Persian language, he mentions the names of caliphs and praises the Arab rulers who behaved well with the people, such as Talha al-Talhat. He did not hold back and says that because of the love people had for him, his tomb in Sistan has been visited by people for years (see: History of Sistan, 1381: 130.)

The Arabic poems contained in the book of History of Sistan show the image of the rulers and amirs who ruled Sistan during the first four centuries of Hijri. In these poems, Arab poets have mentioned some traits and characteristics of rulers or some events related to their rule period. The Arabic poems contained in the book of Sistan's history are related to three periods and three historical stages of the Umayyad, Abbasid and Saffari rulers. The number of these poems during the rule of the Umayyad and Abbasid rulers is more than that of the Safari rulers. Because with Yaqub Leith's rise to power and the end of the rule of Arab princes in Sistan and his efforts for Iran's independence from Arab rule, Arab poets were prevented from being encouraged to write Arabic poetry.

Conclusion

In the book on the history of Sistan, despite the fact that the author tried to restore the identity, culture and Persian language in his land, he used less Arabic language and presented a text that could be understood and used by the people of Iran, but the use of Arabic poems in The book has not refrained. He has used Arabic poems to depict the traits and characteristics of some

rulers. As the power of the Arabs and their rulers decreases in Sistan, these poems are used less. These poems were used more during the rule of the Umayyad and Abbasid rulers than the Safari rulers, and with the end of the political power of the Umayyad and Abbasid Arabs by Yaqub Laith Safari and his attention to political independence by encouraging court poets to write poetry in Persian language, he sought intellectual independence and It also comes from culture. This process continued to some extent during the time of his successors and for this reason the volume of Arabic poems in the description of Safari rulers was reduced and the author of the book of the history of Sistan also obliges himself to use less Arabic poems and gives this justification as well. Many poets have written greyhound poems in praise of Amir Khalaf, but he has avoided bringing them because he does not want the volume of the book to increase. But when the prophecy of Persian poetry arrives, he includes the entire elaborate ode of Rudaki, which was written in praise of Amir Bujafar Safari, the father of Amir Khalaf, in his book.

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