

A Review on Muslim Victory Over the Sassanid Empire with a Social and Cultural Approach

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Abstract

The issue of the Arab Muslim invasion to Iran in the Sassanid era and eventual conquest of Iran and setting of a powerful Sassanid government from the east was one of the most important issues of history in which many views have been raised. At a time when Muslims entered the war with the Sassanid government, Iran, militarily, was one of the two world superpowers. The Sassanid, in terms of manpower and weapons and military equipment, as well as supplies and other equipment, had a remarkable superiority over Muslims. The Muslim Arabs were not familiar with the military techniques and military skills that were common at that time between Persians and Romans. Therefore, the prediction of a massive and devastating defeat of the Sassanid was not conceivable by any Muslim Arabs, and on the contrary, the failure of Muslim Arabs was foreseen, but it never happened. It is possible that the reasons for the victory of the Muslims were their faith and their deep belief in Islam and their historical mission, it must be accepted that this was not enough for such a great victory over the powerful Sassanid government. Therefore, the root of the failure of the Sassanid government should be sought in the deep discontent of the people in the social and cultural spheres. Undoubtedly, the discontent of the various social classes was so deep that it did not leave any incentive to defend the Sassanid government and on many occasions led Iranians to cooperate with Muslims in destroying the Sassanid government. In order to find a reasonable and logical answer to the above question, this research has been carried out with a social and cultural approach and using valid sources and their analysis.

Key words: Iran, Islam, Sassanid government/Empire, Arabs, Muslims

RELATIONS BETWEEN IRAN AND THE ARABS BEFORE ISLAM

From very old times, there has been a relationship between Persians and the Arabs, sometimes hostile and sometimes friendly. Before Alexander the Great, king of Macedonia, Persians recognized the Arabs and the “Arabian Desert” was among the lands belonging to Darius the Great, King of Iran. And from that then on, the heads and elders of the people were among the kings of Iran in the number of soldiers and subordinates (Zarrinkoub, 1337:2) and this situation continued until the emergence of the Islam, for at least part of the Arab lands.

Shapour I settled a group of Arabs of *Bakr-bin-Wa'il* tribe in Kerman. (Tabari, 1362, V. 3: 1476). According to

other writings, the Arab migration to Iran dates back to the Parthian period and early Sassanid period. (Mashkour, 1363: 47). At the time of the weakness of the Arabs, they invaded the borders of the country, killing and looting and then retreated to the Arabian Desert as their refuge, (Zarrinkoub, et al. 1363:12), as an example during the childhood of Shapour II, they did so.

After Shapur's suppression of the Arabs, he created the government of Al-Lakhmi (Hirah), whose duty was to protect the Iranian border against the Arabian invasion (Zarrinkoub, 1336: 6). Iran's influence on the Arabs was not exclusive to Hirah, and in the days of Khosrow Anushirvan, the rulers of this land were Iranian puppets. (Ibn-i-Athir, 1371, V. 4: 88-97). It should be said that the Iranians did not have any fears and conceptions of the Arabs, and the Arab was not never a power that could create a danger to the powerful Sassanid government.

The most important and most fundamental war between Iranians and Arabs before Islam in the sources, is the “Dhi Qar” war that took place between the years 604 and 610 AD (Bruckman, 1346: 12). Which at that time did not seem so significant. The passage of time proved

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that Arab success in this war was one of the means of the next Arab attack. It is worthy of note that the root of this social war was due to Khosrow's hustle and insistence on marrying the ruler's girl (*Pigloskaya*, 1367: 280-281). The Dhi-Qar event is one of the great and important days in Arabic history and is part of the Arabic calendar. It is the victory in those days when the spiritual and physical weaknesses of the Sassanid government became gradually visible. According to the above, it should be noted that both Iranian and Arab people, in the context of long histories, as well as their neighboring, were fully aware of each other's powers and capacities, and this was the mutual understanding that the relations between them was formed. The same understanding of the issue of the invasion of Muslim Arabs to Iran has played a significant role that will be studied in the following.

THE SOCIAL AND CULTURAL SITUATION OF IRAN ON THE EVE OF THE EMERGENCE AND EXPANSION OF ISLAM

The causes and factors of the collapse or failure of a state or government, by the government or other state, namely, the surrender of a nation to another nation, requires a mutual examination. Investigating one-sidedness without paying attention and contemplation to the other cannot explain the ambiguities and questions that were posed.

Answering to the question: what were the causes of Muslim victory over the Sassanid government? In order to find a rational, documented and rational answer, in addition to the issue of Muslim Arabs, one should also pay attention to different aspects of the Persians. Mentioning these factors and reasons (the victory of Muslims), the internal conditions of that day were Iranian society, which was the basis for the invasion of Muslim Arabs to Iran and, eventually, their victory.

The Iranian society was specifically formed: the Sassanid era consisting of classes and communities of which was shaped by the actions of Ardashir I, such as the formalization of religion, that is, Zoroastrianism, the formation of a concentrated, disciplined and official army, and the establishment of classes in the form stable ones. In the Sassanid Cast system, the king was at the head of the empire and had absolute power. The position of other classes was determined by the position of the king and the responsibility for which they were responsible.

In spite of the power, magnitude and apparent capability of the Sassanid government at that time, historical documents and evidence signifies the weakness and decline of the Sassanid in different social, political, religious

and economic spheres. The weakness and decay that unfolded after four centuries. Therefore, on the eve of the emergence of Islam, the state and the Sassanid community had a fundamental difference between the early and the middle period.

THE WEAKENING OF ZOROASTRIANISM AS THE BACKBONE OF THE STATE AND NATION, THE MOST IMPORTANT FACTOR IN THE DOWNFALL

Ardeshir Babakan tried to operate militarily against the Parthians and his political efforts to attract and cooperate with elders along with the participation of Zoroastrian Mobids (priests). He, himself was a mobid-born, was interested in reforming his religious affairs, like his grandfather Susan, and Zoroastrian priests accompanied him. Ardashir believed that the rule of Federal (Mulouk al-Tawai'f) state was the main cause of religious divisions in Iran, eliminating the of Mulouk al-Tawai'f ruling, he provided the ground for religious unity. He established a position under the title of "Mobidan Mobad" (priest of the priests) at the head of the religious organization, and the priests of the priest took over the presbytery of all the priests and the administration of all fire temples.

From the very beginning of the Sassanid rule, the priests have gained a lot of power until they elected the crown prince after the death of each king. They also had the right to judge, register marriage, birth, cleansing, victim, and etc., and they had great autonomy in practice (Mousavi, 1374: 97-97). It should be said that governmental Mobids in the Empire and the periphery were considered the triangle of power. The actions and thoughts of "Mani" made the priests more strenuously to strengthen the position of Zoroastrian religion. In this regard, the efforts of Kartdir, Mobad of Mobidan were significant. Following Shapur's I death, he was able to make Zoroastrianism official in his efforts, and by recognizing Zoroastrianism as the official state religion, he strengthened the power of the priests to crown the appointed king. The kings also paid more attention to the priests in order to consolidate their position and, in some cases, resorted to Zoroastrianism in order to justify their work (Dinvari, 1368: 104).

Officialization of Zoroastrianism during the Sassanid period meant that all laws, trials, individuals' characters and governmentall actions should be in accordance with official religion. The official religion, which was first expected by the rulers and kings to regulate their behavior and function, was itself the servant of the government, rulers and kings. When religion and government were united, the rule of the ruling class was assured. Thus, at the height of its power,

the Zoroastrianism became the most successful tool in the hands of the government and the statesmen.

The Sassanid kings used the existence of the priests to consolidate their monarchy. There were numerous fire temples throughout the country, in which the Hirbidan and Mobidan were active and Mobid enjoyed supportive governmental position and pursued violent methods to promote Zoroastrianism.

From Kartir, the Mobid of Mobids (priest of priests), three inscriptions have been remained “Naghsh-i-Rajab “, “Sar Mashhad “ and “Ka’ba-i-Zardosht”, which express how they promote their rituals by force and sword. Christensen writes: “Zoroastrian priests were very fanatical and did not permit any other belief or religion, but this bias was more based on political causes” (Christensen, 1367: 29).

Of another function of Zoroastrian religion during the Sassanid period was to force the general public to subordinate the king and rulers. As a result of the pressure and tightening by Zoroastrian priests in Sassanid dynasties, religions and sects were created one after the other. Mani and then Mazdak revolted to promote religious change in society.

In Zoroastrianism, this period was very different, and this difference was the cause of the work of the priests and the creation of many heresies in the Zoroastrian religion, which caused the spread of various sects in Iranian society. The religious situation in the late Sassanid period has gone up sharply in any direction. Naturally, the deterioration of the administrative and political situation was also due to the moral corruption of society and the distress of public opinion and thoughts. In addition to the religion of Zoroastrianism, other religions such as Mani, Mazdak, Buddhism and Christianity were active in Iran, which added to religious hypocrisy and divisions. In general, the strange teaching of religions among the Persians was prevalent in the religious direction. (Georgie Zeidan, 2536: 31). Despair and disappointment in those day, were overtaken the followers of Zoroastrian religion, and the Zoroastrian Mobids did not have any kind of encouraging and promising message for the people (Zarrinkoub, 1373; V. 1: 159).

The Zoroastrian religion, which was the ruling religion and the backbone of the state, was not in a good position in those days. The Christians, Manichaeans, Mazdakis, were divided among Zoroastrian followers, and at the end of the Sassanid era, jeopardized the national unity in the beliefs and religions too. Zoroastrianism left only a name, and its spirit and identity were lost. Undoubtedly, the priests played an important role in undermining the Zoroastrian religion, and in spite of being a refuge for the people, they

were alongside the rulers and kings. Such a situation was very distasteful to the people from the priests and the Zoroastrianism.

Thus, the Zoroastrian priests became degenerate and as one of the strong pillars of the state passive in the last years of the Sassanid empire and had lost the ability to preserving Zoroastrianism and consequently maintaining the state. Disability and their passive stance were strengthened when they discovered that Muslims had left free Zoroastrian followers in their religious ceremonies. Moreover, when they became aware of the Muslims’ religious tolerance, they found it proper time to approach and sought to reach Muslims and set up a partnership with them. Tabarsi writes: “When the Muslims entered Nahavand, Hirbid-the custodian- of the fire temple, went to the commander of the Muslims to deliver a portion of jewels to whom the Sassanid king had lent and instead requested to refuge” (Tabarsi, 1362 V 5: 1954-5), (Biladhiri, 1367: 541; Dinvari, 13: 172). Dinvari has also announced that Hirbid of the city of Dara has joined the Muslim community. Hirbid of city of Fasa agreed with the Muslims and made peace as well as that of the city of Stakhr who accepted tax payment (Hosseini Fasai, V. 1: 175-180). The priest of the priests of Sistan also accepted to pay tax to the Muslims (History of Sistan: 82). These were examples of Hirbidan’s acceptance of Muslims who worked with Muslim conquerors without any pressure. And this reflects the religious tolerance of Islamic teachings that Muslims did not have the ability to persuade the defeated religiously to leave their religion.

Variation of thoughts and beliefs provided the intellectual disturbance of society and created a context for any new religion reception. In such a situation, the Islamic religion came with new, dynamic and promising slogans. Persecuted Iranians, who tried to achieve a satisfying ideology and religion, found their lost belief in the new religion (Islam). Therefore, the weakening of the religion of Zoroastrianism was the major and significant aspect of victory of the Muslims and defeat of the Sassanid, and the acceptance of Islam took place by the Iranians in this regard.

LIMITATIONS OF CAST SYSTEM SOCIETY OF IRAN

As previously posed, the social system of Iran was CAST in Sassanid period. This class form came back to the time before the Sassanid, but in the Sassanid era, it turned out to be violent and cruel, and it was itself the source of Sassanid weaknesses and the victory of Muslims over Iranians.

Iran’s society was on two pillars: Ownership and blood. According to the letter of Tansar, tightly, gentlemen and

noblemen were separated from the mass of people (Letter of Tansar, 1392: 522). According to this fictional tradition, aristocrats and priests were recognized as superior to other classes. All of their important occupations and positions were specialized to them, and the craftsmen and peasants were deprived of all legal and social benefits and had no other duty than paying taxes and participating in wars (Zarrinkoub, 1373: V. 1, 164).

The heavy burden of luxury and expense of large families was on the weak tribes called "Stryoushan", which had a very disturbing situation. The priest had the most beneficence and benefit, and the least class positions were craftsmen in cities and peasants in villages. The social classes in the Sassanid era were separated from each other and it was rarely possible for someone from the lower class to reach the highest rank of the upper class.

In such a community, it would be deprived of the capability and competence of those who were condemned to stagnate. And they also lose as well as those who were unworthy to hold high status and position and naturally were not eligible to become authorities. At the same time, within these classes, they replaced hatred instead of friendship (ibid: 163). Thus, with this class structure, the number of dissidents was increasing day by day.

The ignorance and neglect of Cast society in the Sassanid era, limited children of Iran, who were forced in stable strata. For the sake of providing the spiritual and emotional whims of a royal minority, the mass of the Iranian people were denied the right to study science and other human and social rights. As an example, the famous story of Shoe maker and Khosrow Anoushiravan was remarkable, reflecting the bitter fact that only the children of the privileged class had the right to educate. (Shahnameh, 13, 6; 76; 257).

Because the religion of Islam came with the slogan of equality and fraternity, the mass of the Iranian people, who burdened the heavy burden of the class system for centuries, tended to a new religion with an inner desire. At least, that did not have the desire and motive to defend the Sassanid government.

CONFRONTATION BETWEEN THE KING AND THE ELDERS

Elders, especially relevant ones, who owned wealth and properties, in many cases, there were conflicts and sometimes with king on the positions and authorities, as well as the electing the new king. In some cases, the king's ministers crowned or reigned king and the relations

between them were a reciprocal relationship. As it is quoted by an author: "Whenever a king was weakened, the power of the big landowners grew, and more space was created for the invasion and expression of the elders, and sometimes they led to segregating tendencies".

They supported the king in a way that he could protect them from the invasion of foreigners on the one hand and the on the other hand uprising of the villagers. The king was dependent on large landowners though, and he helped them with the absolute obedience to transfer the villages' taxes to the treasury, and each to give them during the wars. (ibid: 190).

The major part of the political and social disturbances of Iran in the Sassanid period was due to the difference between the elders and the king and their intervention in the affairs of the country. If the king was weak, incapable or indecisive, these interventions would increase. Many of the late Sassanid disturbances were the result of the intervention of the commanders and elders and the disability of the puppet and inexperienced king. (Zarrinkoub, 1373, V. 1, 190). Apart from the difference between the king and the elders, the rivalry between the elders also raised this issue. The empowerment and struggle between the elders in the late Sassanid period was intensified and each group brought one of the princes to being king. But it does not take long that another group pushed aside the king by force and gave power to appointed one (Tabari, 1362, V. 1, 1628).

A group of elders who confronted the king and his government on the eve of the arrival of Muslim Arabs betrayed the Sassanid government, in order to preserve and guarantee their dignity and position. The treachery in this situation was one of the main reasons for the fall of the Sassanid government. Such disputes will lead to the destruction of corruption, the hypocrisy and the internal fragmentation of society, and will lead to the victory and success of Muslim Arabs.

PEASANTS' DISSATISFACTION AND THEIR ACCEPTANCE OF MUSLIMS

The peasantry was one of the relatively important and influential classes of the Sassanid period. They were the owners who played the role of mediator between the government and the mass of the people, especially the villagers. A prominent, named Azadan writes: "They were minor gentlemen and landowners or heads of villages, and provided the communication between the villagers and the central government, which represented the government's agents" (Ghirshman, 1364: 372). According to historical sources, Iranian peasants have appeared in various

roles. Sometimes, they are called as local governors and sometimes as governors of the states.

In the late Sassanid rule, peasants, like other classes and social groups, were not only refusing to defend the Sassanid government, but historical reports suggest that the peasants cooperated with Muslims and helped and guided Muslims in conquering Iran. Massoudi reports on the peasant's cooperation with Abu-Obaida, commander of the Muslim troops during the crossing of Euphrates, and emphasizes that Persian peasants arranged for him to cross the Euphrates (Mas'oudi, 139, V. 1:665). Ibn-Athir also poses the cooperation of a peasant from Baras that agreed on Muslims and built a bridge over Euphrates and informed them of the gathering of Muslims in Babylon (Ibn-Athir, 1371: V. 2: 316). It played a major role in the victory of Muslims. It was also reported that when the Islamic troops set off for the battle of Jelula', Mehrvarz -ruler's peasant of Babylon- made peace with the Muslims, and instead of maintaining his estate, he cooperated with them (ibid: 329). Many examples of such reports have been mentioned in historical sources, which indicate the position of Iranian peasants against Muslims, and in fact lack of cooperation with the Sassanid government, which reflects their deep dissatisfaction with them and the hopelessness of victory against the Muslims.

PEOPLE'S DISSATISFACTION (PEASANTS, CRAFTSMEN ETC.)

Peasants and craftsmen are the hardworking and productive classes of any society that circles the economic wheels of society in their day-to-day efforts. But regularly, historical sources rarely and marginally address the status of these classes. The Sassanid period was no exception to this general and historical principle, although the burden of taxes and wars was on these social groups, they are rarely reflected their status in history. So, in order to inform the circumstances of this class, we must resort to evidence and speculation.

Given the turbulent situation of the late Sassanid period and the lack of central power, it seems that farmers and craftsmen have not only confronted Muslims, but have also been cooperating with Muslims for deep dissatisfaction with the Sassanid government. In addition, the Muslim conquerors' need for peasants and craftsmen to develop landscapes should be followed by peaceful means and behaviors. As mentioned in previous discussions, Muslims did not force Iranians to leave the religion and the former religion, and therefore, the Iranians were more willing to cooperate. The amount of taxes that Muslims received from the Iranians under the name of Jaziyeh were far less

than what the Sassanid government received from them (Beladheri, 1367: 387). More importantly, the morality of egalitarianism and Muslim justice was an important factor in pushing these classes toward Islam and Muslims, and avoiding any confrontation with Muslims.

So it can be inferred that peasants, craftsmen and other lower classes of the society were engaged in their work during the Muslim invasion, and most of them watched Muslim wars with the Sassanid government, and when they saw the failure of the Sassanid government, they awaited the behavior of the Muslims and gradually joined and embraced Islam. Tabari writes in this regard: "peasants traveled and guided along roads and bridges and paid as much as they could pay tax (Jaziyeh), and they all undertook guidance and cooperation with the Muslims (Tabari, 1363, V. 5" 1836). However, in the study of the Muslim conquerors in Iran, there is rarely a report that farmers and craftsmen were opposed to Muslims, and this is normal, because they did not fight with Muslims and basically were not eager to defend the Sassanid government. Moreover, given the deep belief in the early Muslims in supporting the weak classes, relatively good relations were established at the very beginning of Muslims between peasants and conquerors.

CRISIS IN THE AFTERMATH OF ANUSHIRAVAN

After Khosrow-Anushiravan, signs of weakness and decadence appeared in the Sassanid dynasty, and after the death of Khosrow-Parviz, anarchy and absolute chaos spread throughout Iran (Bayat, 1363: 65). After the death of Anushiravan, his son-Hormuz IV became king. During his time, the elders of the country found much power, and most of Hormuz's time was limited to their actions, including those of the elderly, Bahram Choubin, who sacked and killed Hormuz IV (Sykes, 1370: 661).

With the help of the Roman armies, Khosrow-Parviz managed to defeat Bahram Chooubin and seized the power and provided himself with a luxurious court. He was a luxurious king, oppressor and arrogant.

One of the signs of the weakness of the Sassanid kings is that, within four years from the death of Khosrow-Parviz until the arrival of Yazdgird III, twelve kings came to power and were overthrown after some time, some of whom were women. ZarrinKoub writes in this regard: "It was not permissible for anyone to be able to take out a weary and disturbed civilian, some of them were children or adolescents who did not know how to rule")Zarrinkoub, 1373, V. 1" 190).

Thus, on the eve of the invasion of the Muslim Arabs, there was no strong and competent kingdom, such as the early Sassanid kings who could restore the majesty and authority of the past Sassanid government and protect the invasion of the enemy, and this was one of the means of the victory of the Muslims. When Yazdgird III took the power, all the effects of downfall emerged, and Yazdgird, a poorly experienced and incapacitated person, could not, in such a situation, maintain Iran against the fresh and faithful Arabs.

LONG WARS WITH THE ROMAN EMPIRE

The long and fruitless wars of the Sassanid government with their enemies, including the Roman empire, and especially the last that took place at the time of Khosrow-parviz, lasted for 25 years, was one of the major causes of the fall of the Sassanid government and the victory of the Muslims. These long wars destroyed Iran's forces and destroyed a large population of Iran. After this long war, Persia was ready for any possible danger and fresh forces, such as the Arabs, and left a turbulent and incapable Iran (Mashkour, 1363: 463). In addition to the military disadvantages caused by these wars, the cost of these long-term wars made by imposing heavy taxes on the people and it caused internal dissatisfaction too.

THE FIRST MESSAGES OF ISLAM IN IRAN

The Prophet (pbuh) wrote a letter to Khosrow-Parviz, King of Iran in the year of the seventh century after Hijra and invited him to the religion of Islam (Dinvari, 1368: 102). This was the first spark of Islam in the vast land of Iran and the magnificent and luxurious Sassanid court. From the seventh century to twelfth century, when Abu-Bakr became the successor to the Prophet, there is no report of encounter or relationship between the Iranians and Muslim Arabs. In the twelfth century, Khalid-bin-Walid sought to repress the denial believers (Ahl-i-Raddeh) and false prophets to the borders of Iran in Mesopotamia, and this is the first encounter between Muslim Arabs and Iranian border guards.

In those days, one of the leaders of the Arab tribes, neighboring to the borders of Iran called Muthani-ibn-Haritha, who had risen and encouraged the Muslims to fight against the Persians. He pretended it easy for them and pushed them to war, accompanied and guided the Muslims. Following these events, the Muslims intensified the invasion of Iran's borders and made successive conquests, and the Persians were defeated.

Yazdgird III, the last Iranian king, fled to Khorasan, and in this regard, Muslim troops entered Iran in succession

(A'tham Koufi, 1372: 230). Troops from the Persian Gulf commanded by Abdullah-bin-Khadrami who entered the southern regions of Iran. Cities and villages conquered or surrendered one after another. Thus, a new season began in the history of Iran, it was entrance and blessing of the religion of Islam. The reasons for this progress and the huge victory of Muslims in Iran are for various reasons and factors that are as follows.

ATTRACTION OF ISLAM TEACHINGS

Although the new Arabs were Muslims and had passed the Times of Ignorance (Jahiliyah), the faith in God, the Qur'an and the Prophet of Allah enabled their ethnic and religious motives to strive, mobilize, and sacrifice more in the path of new religion. Words such as jihad, martyrdom, paradise were the most fundamental concepts used in slogans and propaganda speeches of Muslims in the war and fight against their enemies.

Also the Holy Quran, as the holy book of Muslims in many verses emphasizes jihad with unbelievers and polytheists, and encourages its followers to jihad with polytheists and infidels (Quran, Surah Tobah, verse 36-surah al-Anfal verse 60). It should be noted that the faith of Muslims and faith in the way of God is one of the main reasons of the expansion and development of the Islamic religion and the rare expansion of Islam and its transformation into a global force by the blessing of jihad.

Muslims believed in the principles of their religion rather than anything else, and they believed that by the command of God, they were fighting for the progress of Islam, they believed that if they were killed they would be "martyrs" and that the blessings of the Hereafter would be better and more stable than the pleasures of the world. It was such a firm belief that the Arabs were sent to high-risk areas and made them brave and fearless. The Arabs who arrived in Iran at that time differed greatly from the Arabs of the time of Shapour II.

The Arabs in this time arrived with a new spiritual weapon that they never had a sharp sword during the history of previous days, and that weapon was the religion of Islam (Mashkour, 1363: 472). This religion invoked all people on earth as monotheism, equality and brotherhood. (Mashkour, 1363: 472). The slogan of egalitarianism and justice attracted the deprived and oppressed classes of the society beyond the other classes.

More importantly, the changes that have taken place for Iranians in comparison with the past. The Iranian had no incentive to fight and resist this time. This was clearly

apparent in the words of Muthna-ibn-Haritha: "In Times of Ignorance and Islam, I fought with the Arabs and Ajams (Persians), I swear to God, in the times of ignorance, there was one hundred Ajam more powerful than a thousand Arabs, and now one hundred Arabs are more powerful than a thousand Ajam" (Tabari, 1362, V. 6: 1617).

The belief in jihad in the way of God and the acceptance of the fact that the development of Islam was considered as a religious assignment, gave such a power and motivation to the Muslim Arabs who, in a short period of time, were able to conquer the borders of Iran and one of the great powers of that time forcing to surrender and defeat.

The interest and desire of Iranians in the new religion that the Arabs provided was effective in the success of Muslim Arabs. In many cases, Iranians cooperated with Muslim Arabs, and in some places without war, they succumbed to a new religion, indicating the inherent adaptation of the Islamic religion.

Religiously, the Iranians were less hatred toward the Arabs, and accepted the new religion in group and that was an easy movement for the Persians. Because, it was just enough to use the word "Allah" instead of "Hormuzd", instead of "Ahriman", Satan, instead of "Zoroaster", "Ibrahim-i-Khalil" and in some cases had common beliefs (Horn, 1345:9).

The Muslim Arabs offered their Qur'anic equivalents and their slogans, obligation to liberate the people from the atheism and to free themselves from servitude toward the oppressors. This new blessing and ideal slogan for many Iranian people, was pleasant and welcoming (Zarrin-Koub, 1367, V. 2:12). This matter also became a kind of help for Muslim Arabs in the way they were uprising.

CONCLUSION

The ideological disability and general dissatisfaction with the religious and social system of Sassanid, were two major factors influencing the presence of Islam in Iran and ending the Sassanid government. On the advent of Islam and the late years of the Sassanid rule, people had lost their belief in the system of Zoroastrian monarchy and official religion: The dissatisfaction was so severe that there was no hope of reforming the existing situation, because if the people's spirit is based on a regime or a religion that is optimistic, even though the apparent condition is broken, but at the time of the foreign invasion people withdrew the internal disagreements and united to defeat the enemy. Normally, the invasion of the enemy leads to greater unification and the disappearance of internal disputes, but the precondition

is the existence of a living spirit derived from religion or government in the kingdom that at that time none could sustain such a living spirit.

In those days, Iran has a strange Cast community, as far as the fire temples of classes were different. On the other hand, the classes were closed and nobody had the right to enter the other class from other strata. Zoroaster's religion was so corrupted by the Zoroastrians that the Iranian nation had lost their belief in it. The Zoroastrians were so preoccupied with pride and false traditions that they could not think about science, culture, justice, and freedom. Discriminatory laws in Iran were such as to provide grounds for accepting the message of justice, freedom and equality of Islam. It was the same thing that, when Iran was conquered by Muslims, the Iranian people, in addition to not expressing particular opposition, suffered enduring endeavors to advance Islam and, after the Muslim Arabs, played the most effective role in consolidating the Islamic religion.

As it was referred, the behavior of the two main means, the Zoroastrian monarchy and religion, as well as the inappropriate behavior of the privileged classes of society, became a source of discomfort for the nation. The dissatisfaction of the nation withdrew from the government, and the separation between the state and the nation was led to isolation of government, and the government's loneliness was nothing but downfall. It is necessary to state this point in order to emphasize, given the situation in the late Sassanid period, no one was able to create cohesion and unity between the conflicting and different classes of society, and each class was struggling to gain more benefits from other classes. Thus, various classes were concerned with observing events, and when they realized the failure of the Sassanid government, they sought to take a position in the future government with their proper position. In this regard, and of course, influenced by the slogans of Islam, many people of different classes, especially the middle and lower classes of the community, rushed to contribute toward the Muslims in many cases. This situation was intensified once more among the Iranian people who found that Muslims would not enter the religion or customs based on their religious teachings. They were sure that under the rule of Muslims, they could live even better than the past.

Lastly, if only one percent of the 140 million Iranian population were interested in the Sassanid government and resisted and persistently motivated and oppressed against the Muslims, they would most likely stop the Muslims from moving toward Iran and would not easily allow them to conquer Iran's powerful and vast country.

Iranians considered the invasion of Muslim Arabs in Iran war against the Sassanid government, and because they were not interested and motivated to defend the state or they were indifferent, or they were in the process of cooperating with the conquerors.

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