

۱۸ مهرماه ۱۳۸۹ - یکهزار و دویست و شصتمین سالگرد جانباختن بهزادان پور ونداد هرمز (ابومسلم خراسانی) دلاور آزادیخواه ایرانزمین بدست بیگانگان اشغالگر

در تاریخ نهضت‌های ملی و آزادیخواهانه ایران، ایرانیان برای رهایی از قفس اسارت‌های گوناگون مانند جنگ، نافرمان‌داری، ادب‌ات، فرهنگ و دین استفاده کرده‌اند. بهزادان از جمله سروران آزادیخواهی بود که برای تحکیم مبانی ملیت، آزادی و استقلال ایران از تمام این شیوه‌ها بویژه دین استفاده کرد. از زمان تسخیر ایران بدست تازیان در ۶۳۷ میلادی تا سال ۸۵۰ میلادی، بیش از ۱۳۰ جنبش کوچک و بزرگ برای آزادی ایران شکل گرفت که پاسخ سرکوبگران کشتار و غارت‌های بیشتر از پیش ایرانیان بود. بگفته نگاشته‌های تاریخی بیش از ۱۳۰۰۰۰ زن و بچه اسیر ایرانی که بعنوان غنیمت از سرکوبی جنبشها بدست آمده بود در بازارهای مکه و مدینه بفروش رساندند. بهزادان بر این مسئله آگاه بود که با درگیری و جنگ و نبرد مستقیم دشمن را نیمشود شکست داد و رویای آزادی ایران همچنان گذشته نقش بر آب میشود، بدینروی با تدبیر و زیرکی بر آن شد که نظام آنان از درون فروپاشد. وی با مسلمان نشان دادن خود و با بهم انداختن و تقویت یک خانواده تازی بر سرکار بر ضد دیگری و پشتیبانی از مسلک تشیع که خلفای اموی که از مخالفین جدی شیعیه بودند، جنبش خود را آغاز کرد.

کارکرد سیاسی بهزادان در اتحاد با بنی‌هاشم - در برابر خاندان ضد ایرانی بنی‌امیه در میان تازیان از علت اصلی مراجعه بهزادان و ایرانیان به این خاندان بود که پس از امتناع جعفر صادق که احتمالاً متوجه میهن پرستی و برنامه‌های بهزادان برای آزادسازی ایران شده بود، با وی مخالفت کرد، که بهزادان به سراغ بنی‌عباس و رئیس این خاندان ابولعباس سفاک (اولین خلیفه عباسی) رفت.

بهزادان پس از جلب پشتیبانی بنی‌عباس به مخالفت با امویان پاخاست، و مدعی آن شد که بنی‌امیه نمایندگان راستین اسلام نیستند. بهزادان با آنکه ۲۳ سال بیشتر نداشت، سرکردگی سپاه دویست هزار میهنپرست خود برای آزادی ایران، که متشکل از نومسلمانان و زرتشتیان و تعداد کمی مزدکی و مانوی بود نخست تمام شهرهای ایرانی در خراسان را از نسا و مرو تا هرات را آزاد کرد، سپس سرخس، نیشابور و از آنجا بسوی غرب ایران حرکت کرد. پس از آزادسازی شهرهای جرجان و ری بهزادان سپاه یکصد هزاری تازیان را در کرمان تار و مار و با نیروی خود بسوی نهاوند و سپس استان خواروران (جنوب عراق) شد. پس از پیروزی در کربلا و کشتن قحطبه سردار نامی امویان بسوی زاب کوچک راهی شد که پنج ماه پس از آن مروان آخرین خلیفه اموی را در زاب بزرگ شکست داد و که با بازمانده سپاه شکست خورده تازیان به دمشق فراری و در ۱۴ مرداد ۱۲۹ خورشیدی کشته شد و بساط خاندان ضد ایرانی بنی‌امیه برچیده شد. پس از آن تازیان شکست معنوی خود را بدست ایرانیان حس میکردند و میدانستند که درواقع پیروزی ایرانیان در زاب، جبران شکست قادسیه، جلولا و نهاوند بود.

سردار ایرانزمین با فراست و با نبردی خستگی ناپذیر دشمنان ایران و ایران، و طرفداران سادت نژادی عرب یعنی بنی‌امیه را ریشه برانداخت و درست یکصد سال پس از شکست ایرانیان در قادسیه حکومت را دوباره بدست ایرانیان داد، که پس از آن ایرانیان وارد دستگاه حکومتی امپراتوری اسلامی گشتند و مناصب مهم کشوری و لشگری را تصاحب نمودند.

از دیگر خدمات مهم بهزادان قانع کردن عباسیان برای انتقال پایتخت امپراتوری اسلامی از دمشق به سرزمینهای ساسانی (بغداد) بود، که با این عمل دولت خلافت بطور کامی زیر نفوذ ایرانیان قرار گرفت، که موجب برسر کار آمدن خاندان برامکه شد که آنان به تعمیق و گسترش نفوذ ایرانیان و آزادی ایرانیان از یوغ بندگی بیگانگان در دستگاه خلافت کمکهای شایانی کردند.

بهزادان در ۱۸ مهر ماه ۱۳۱ (و بروایتی در سال ۱۳۴) خورشیدی بدستور خلیفه عباسی المنصور کشته شد

نام پاکش جاوید و راهش پاینده و رهروانش پیروز باد



Here is the revised text with corrected spelling and grammar in line with modern academic British English:

××10th October 2010: 1,260th Anniversary of the Martyrdom of the Persian Freedom Fighter, ——— Following the Arab Muslim conquest of Iran in the 7th century, Behzādān (Abu Muslim Khorāsānī)×× the Arab invaders committed numerous inhumane acts, including massacres, the mass enslavement of men, women, and children, and the imposition of heavy taxes (Jizya) on those who refused to convert to Islam. Despite the Islamisation of public affairs, the Iranians retained much of their pre-Islamic culture, outlook, and way of life, albeit adapted to the demands of Islam, the new religion forcibly imposed upon them. From the beginning of the occupation until the eventual liberation of Iran by the Saffarid dynasty (861–1002 CE), a total of 130 Iranian uprisings were recorded. All were brutally suppressed, with lands confiscated and local populations forced to provide the occupiers with gold, silver, and a specified number of young slaves annually as reparations. It is reported that the early uprisings resulted

in over 130,000 Iranian women and children being taken into slavery and sold in the markets of Mecca and Medina. The first major organised and successful uprising was led by the 'Black-Clad' freedom movement under Iran's national hero, Behzād n, son of Vandād Hurmoz, who became known as Abu Muslim Khorāsāni. Behzād n initiated his uprising exactly 100 years after the Iranian defeat at the Battle of Qādisiyyah in 636. He and his Black-Clad warriors realised that Iran's liberation from Arab occupation could not be achieved through direct nationalist conflict or war but required political strategy and a gradual transition of power under the guise of religion. Behzād n achieved this vision during the civil war and internal conflicts among the Arab ruling families, who were vying for the throne following the death of the Umayyad Caliph Hishām ibn Abd al-Malik in 743. This culminated in the overthrow of the Umayyads and the rise of the Abbasids to the caliphate. A key factor in facilitating the transfer of power to Iranians was Behzād n's influence on the Abbasid Caliphs to move the capital from Damascus to Baghdad, which remained within the Iranian cultural sphere and had a predominantly Iranian population. Although Behzād n was assassinated on 10th October 750 and did not live to witness the complete liberation of Iran, his efforts inspired numerous political and religious movements that ultimately led to the country's liberation after 200 years of Arab occupation. His wise leadership, alongside the endeavours of other Iranian patriots, resulted in what Bernard Lewis eloquently described: "Iran was indeed Islamized, but it was not Arabized. Persians remained Persians. After an interval of silence, Iran re-emerged as a separate, distinct, and distinctive element within Islam, eventually adding a new dimension even to Islam itself. Culturally, politically, and most remarkably of all, even religiously, the Iranian contribution to this new Islamic civilisation is of immense importance. The work of Iranians can be seen in every field of cultural endeavour, including Arabic poetry, to which poets of Iranian origin composing in Arabic made a significant contribution. In a sense, Iranian Islam represents a second advent of Islam itself, a new Islam sometimes referred to as Islam-i Ajam. It was this Persian Islam, rather than the original Arab Islam, that was brought to new regions and peoples: to the Turks, first in Central Asia and then in the Middle East in the country that came to be called Turkey, and of course to India. The Ottoman Turks brought a form of Iranian civilisation to the walls of Vienna."×

1. Behzād n was born around 700 CE, either in the central Iranian province of Isfahan or in the north-east near Marv (now in Turkmenistan). According to Iranian sources, he was assassinated on 10th October 750, although some Islamic sources date his death to around 753–754 CE. This version --- Abbasids adopted this precedent and used black for both their standard and attire. adheres to modern academic British English standards, with improved grammar, spelling, and clarity. Let me know if further refinements are needed!

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×"Iran was indeed Islamized, but it was not Arabized. Persians remained Persians. After an interval of silence, Iran re-emerged as a separate, distinct, and distinctive element within Islam, eventually adding a new dimension even to Islam itself. Culturally, politically, and most remarkably of all, even religiously, the Iranian contribution to this new Islamic civilisation is of immense importance. The work of Iranians can be seen in every field of cultural endeavour, including Arabic poetry, to which poets of Iranian origin composing in Arabic made a significant contribution. In a sense, Iranian Islam represents a second advent of Islam itself, a new Islam sometimes referred to as Islam-i Ajam. It was this Persian Islam, rather than the original Arab Islam, that was brought to new regions and peoples; to the Turks, first in Central Asia and then in the Middle East in the country that came to be called Turkey, and of course to India. The Ottoman Turks brought a form of Iranian civilisation to the walls of Vienna."×

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