



**PART 1 OF 8**

**THINK YOU KNOW IRAN?**

**OMAR'S CARAVAN OF DEATH**

Excerpt from book 'Iran: Harsh Arm of Islam' by George H. Hassanzadeh

... And when the demon Ahriman emerges victorious and overcomes a hundred, a thousand, tens of thousands of species of demons, born out of anger and spite, will rule over the land of Iran. They will burn and destroy everything.

They will eradicate freedom, righteousness, nobility, truth, happiness, calm, and all of the works of the divine Ahura Mazda. Then they will rule with rapaciousness and cruel tyranny.

*(Avesta Bahman Yashta, 1,100 BC, Persia)*

May Allah save us from all these bastard children born to Arabs from Persian mothers?

**Omar ibn al Khattab**, the second caliph to govern after the death of Prophet Mohammad, cries out in AD 644.

After Mohammad's death in June 632 CE, the army of Arab marauders graduating from raiding nearby humble villages, looked toward much wealthier targets.

On October 9, 642 Omar-ibn-Khattab addressed his army, "People of Medina, as your Prophet Mohammad has told you Allah has promised you the treasures of Khosravan (Persian Empire) so waste no time; let us march to the land of Fars (Persia)."

The Sassanid Persians were defeated in 637 at the Battle of Qadisiyah, a small town in today's Iraq famous for its palm trees. The battle of Qadisiyah and the defeat of Persians took place only five years after the death of prophet Mohammad in 632. At his death, Arab Mohammad was a subject of the Persian Empire, and his tribe was effectively under Persian sovereignty.

... The **FIRS ARAB ATTACK...** Arab attack on Iran is known as "**Omar's Caravan of Death.**" In December 636, Arab horsemen used the 'element of surprise' as their most potent weapon, and March on (Ctesiphon) the capital of Persian Empire. Arabs ransack the city, burn libraries, Christian Churches, Zoroastrian temples and Jewish Synagogues. They destroy the Emperors Palace, with shocking disregard for the young and old. Although every able body fought courageously to the end, whatever was left of Persian Zoroastrians, Christian Armenians, Assyrians, and Jews, were taken as slaves, thus the Omar's Caravan.

A Christian observer wrote: "... There is a pandemonium, a chaos on earth, women running all over calling their loved ones. While most women could be heard panically calling out in Parsi, one could also hear the terror stricken Armenian, Assyrian women, call their children and relatives in their respective dialectal. The scene is far too chaotic for the Arabs to manage. Some mothers tear themselves free from the hold and hysterically run all over to find their baby's. One woman stabs a barbarian in the abdomen with a piece of sharp wood she found nearby, the Arab holding his abdomen and agonizingly folding, while she got away and yet, some were sitting on the ground helplessly weeping..."

Another captive wrote: "... The slave caravan is March on foot through the deserted streets,

burning homes and fields. The flickering light of various shades and the chilling sound of women and children that tore through the calm morning indicate another group or perhaps more groups of captives in distance ...”

### ... THE SECOND ARAB ATTACK...

#### THE MASS ARRIVAL OF ARABS INTO IRAN AND THE MAKING OF TODAY’S SHI’A.

A newly converted Shi’a provincial warlord by the name of Ismail Safavid (July 17, 1487 to May 23, 1524) seized Ardabil (a province of Azerbaijan), the town of his birth, and crowned himself Shah Ismail1, in 1501AD, and began the Safavid Dynasty in Iran. At the same time, The ambitious Ottoman Empire ruler, Sultan Salim1 (1470–1520), born in Amasya, a city in northern Turkey near the Black Sea region, who eliminated all potential family claimants to his throne, including his father and brother, had his eyes set on the waterways of the Persian Gulf. Salim’s territorial expansion deeply worried Shah Ismail. Shiite Shah Ismail prepared a war against the rapidly expanding Sunni Ottoman Empire; however, he soon faced the reality that Sunni Iranians were reluctant to join his fight against their Sunni brothers north of the border, and he was left with an empty war declaration.

In that era Iran had a variety of settlers, mostly Persians Sunnis. In addition, there were Kurds, Turkmens, Christian Assyrians, Armenians and a large population of Jews and Baloch.

The Shiite zealot Ismail was determined to convert the Sunni Iranians to Shiism and launched a systematic and brutal campaign of conversion. He declared rewards for the Arab Shiites of the Bilad al-Sham (Levant), thus encouraging the Palestinian, Syrian, Lebanese, and Iraqi Shiites to come into Iran and help convert Iranians. Accordingly, Ismail1 not only opened the doors of an idyllic land to the Arabs coming from lands of austerity, but also established a new supremacy statute; a tradition that Iran’s Arab **Ayatollah Kashani** (1882-1962) used to say was a “**miracle rebirth of Shiism,**” a “**Shi’a reawakening.**” It was dreams come true for the Arab Shi’a to suppress all Iranians with total impunity and be paid. The Arabs helped the Safavid Dynasty to reign over Iran for another 236 years. However, they massacred over five to six hundred thousand Sunni, Christian, Zoroastrians, and the Jews to reach their goal of conversion<sup>1</sup>.

### ... THE THIRD ARAB ATTACK...

In the following words, the late Iranian poet **Ferydoon Moshiri** summed up the (Third Arab Attack) the 1979 Islamic Revolution: “... The talk is not of withering of leaves, but rather turning the forest into desert. What these beasts are doing to mankind, animals do not do to each other.”

Iranians all over the world are saying ‘The catastrophic revolution of 1979, “Enghelab Nekbat” (*nekbāt* is a cover word in Farsi that connotes all manners of catastrophe and misfortune), came from the same direction of the two previous ones. And the same descendants’ of the 16<sup>th</sup> century Arabs of Iran,

... Karl Marx viewed revolution as progressive phenomenon and liberation from all evils of the past, leading to “human emancipation.” As he so nicely put it, “Revolutions are the locomotives of history.” But Marx did not take into account a “religious revolution’ in which the locomotive is in reverse gear.

Perhaps the only parallel between the Islamic Revolution (Arab coup d’état) of Iran and those of the past is the bloodshed and execution by vindictive religion of the Arab zealots.

1. ‘The Rise of Theocracy Government and Spiritual Mafia in Iran’, p. 88 Hassan Rahnavardi,

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