
Haji Firuz

The Herald of Now Ruz

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The Mausoleum of Baba Shoja Al Din Abu Lu Lu- Firuz

Abu Lu Lu Ah' was the name given to Phiruz¹ Nahavandi, a Persian who had been taken prisoner in Byzantine and sold as a slave in Medina to an Arab named Al Mughirah. Phiruz witnessed the atrocities committed against Persian women and children who were taken prisoner and sold in the slave markets of Mecca and Medina. When the city of Nahavand was captured in the seventh year of Khalifa Umar's rule (640 CE), the women and children of Nahavand were sold in Madina; Phiruz's heart ached to see their suffering and humiliation.

*"When the prisoners taken at Nihawand were brought to Medina, a servant of al-Mughirah b. Shu'bah, Abu Lu'lu'ah Fayruz, could not meet any young captive without caressing his head and bursting into tears, wailing, "**Umar has consumed my liver!**"²*

Phiruz was a capable artisan and, as a slave, had to pay his master part of his earnings. He had some savings and was able to rescue a small Persian girl by buying her in the slave market and adopting her as his daughter. One day Phiruz meets Umar in the market and pleads with him for justice.

"Umar went out one day to wander around the market. He met Abu Lu'lu'ah, a young Persian slave of al-Mughirah b. Shu'bah, who said, "Help me, Commander of the Faithful, against al-Mughirah b. Shu 'bah, for I pay a great deal of tax." "How much?" enquired ('Umar). "Two dirhams a day," was the reply. "What is your trade?" asked ('Umar). "[I am] a carpenter, stonemason, and smith," he replied. "I do not think your tax is a lot, given the work you do," ('Umar) said. "I have heard that you claim you could make a mill that will grind by wind power if you wished." He replied that he could. ('Umar) asked him to make him a mill. (Abu Lu'lu'ah) replied, "If you survive, I shall certainly make you a mill that will be the talk of everyone in both East and West!" Then (Abu Lulu ah) left ('Umar), who said [to himself], "That slave has just threatened me!" Then he went off home."³

Phiruz was friends with two other slaves, Hurmuzan and a Christian Byzantinian named Jufaynah. Slaves were not allowed to own or carry weapons, but Phiruz, with his friends' help and his blacksmith skills, made a two-sided dagger with its handle in the middle.

"That morning 'Umar went out to prayers; he used to assign certain men to see to the lines (of those praying), and when they were straight, he would come and proclaim "God is great!" Abu Lu'lu'ah slipped in among the people, carrying in his hand a dagger with two blades and its shaft in the middle. He struck 'Umar six blows, one of which was below his navel, and this was the one which killed him. (Abu Lu lu'ah) also killed Kulayb b. Abi al-Bukayr al-Laythi, who was behind ('Umar). When ('Umar) felt the weapon's heat, he fell and said, "Is 'Abd al-Rahman b. 'Awf among the crowd?" They said, "Yes, Commander of the Faithful, he is here." ('Umar) said [to 'Abd al-Rahman], "Come forward and lead the people in prayer." So 'Abd al-Rahman led the people in prayer while 'Umar lay prostrate. Then he was carried away and brought into his house."⁴

"He died later that day. They took him out early the following day, and he was buried in 'A'ishah's house along with the Prophet and Abu Bakr."⁵

"On the morning when 'Umar was stabbed', Abd al-Rahman b. Abi Bakr said, "Last evening, I passed by Abu Lu'lu'ah as he was meeting in secret with Jufaynah and al-Hurmuzan. When I came upon them, they sprang up, and a dagger with two blades and its handle in the middle fell out into their midst. Consider (the instrument) with which ('Umar) was killed!" (Abu Lu'lu'ah) had already slipped through the crowd attending the mosque. A Tamimi went off in search of him and returned to them, having kept after Abu Lu lu ah as he left Umar, caught him, and killed him. (The Tamimi) brought the dagger that 'Abd al-Rahman b. Abi Bakr had described."⁶

Umar's son Ubaydallah who hears this, goes on a killing spree and kills Hurmuzan, Jufaynah and Morvarid, the daughter of Phiruz Nahavandi.

"Ubaydallah b. Umar heard about this but held back until Umar died. Then he wrapped his garments around his sword, came to al-Hurmuzan, and killed him. When the sword was wounding him, he called out, "There is no god but God." Then (Ubaydallah b. 'Umar) passed on to Jufaynah, a Christian from al-Hirah, foster son of Sad b. Malik and whom he had brought to Medina as a result of the peace between himself and (the inhabitants) and to teach him writing. As he held the sword over him, (Ubaydallah) (struck Jufaynah with it), making the sign of the cross between his eyes."⁷

Since the Slaves had a master, they demanded blood money for their slaves who were killed. Uthman, hoping to be the next Khalifa, took it upon himself to pay their blood money out of his personal funds to their owners.

"Then 'Uthman sat at the side of the mosque and called for Ubaydallah b. 'Umar, who was confined in the house of Sa'd b. Abi Waggas. He is the one from whose hand the sword had been snatched after he had killed Jufaynah, al-Hurmuzan, and the daughter of Abu Lu'lu'ah, saying that he was going to kill some of those who were involved in shedding his father's blood, alluding to both the Emigrants and the Helpers. Sa'd had jumped up against him, snatched the sword from his hand and tugged at his hair until he had him on the ground. He held him a prisoner in his own house until 'Uthman brought him out."⁸

'Uthman said, "I am now their master. I have decided that blood money should be paid in this case, and I shall bear the cost from my own money."⁹



Abu means father in Arabic, and Lu lu means Morvarid, the Persian word for pearl, which was the name of the adopted daughter of Phiruz. There are conflicting reports of whether Phiruz got killed or he fled and went to Iran.

In Kashan there is a mausoleum of Shoja Al Din Abu Lu Lu Firuz. Which has become a shrine, and people pray there in his memory.

REACTION TO THE NEWS OF OMAR'S DEATH IN IRAN ¹⁰

News of the murder of Khalifeh Omar by Phiruz reached Iran in late winter and spread everywhere, and caused great joy before the Nowruz of the year 24 of the Hijri Solar calendar. It was the only good news after eight years of the oppression, cruelty and crime of the Arabs in Iran.

But there was a big problem for the national happiness of the Iranian people. If the people were openly happy about Omar's death, they would get killed by the Arab rulers

So, they had to hide their happiness in some way.

Combining the people's joy from the murder of Omar by Phiruz and the need to hide this joy, the Iranians created the interesting character of Haji Phiruz.

The title of Haji, given to Phiruz, clearly indicates his presence in Arabia. (Because people called those who went to Arabia, Haji)

The red colour of Haji Phiruz's clothes and the black colour of his face represent War and Resistance.

In ancient Iran, red and black represented war and the resistance movement.

(Pay attention to two of the greatest Iranian commanders, Babak Khorramdin was the leader of the Red Jamegan (outfit), and Abu Muslim Khorasani was the leader of the Black Jamegan. In ancient Iran, the colour of death and mourning was not black, but white, like the Indians)



Haji Phiruz's dance shows the people's joy and happiness from Omar's death.

Even the famous song that Haji Phiruz sings brings out joy mockingly:

"My lord, the goat, the Billy goat."

ارباب خودم بز بز قندی

My lord, why don't you laugh now? "

ارباب خودم چرا نمی خندی

It is, in fact, mocking the Arab lords of that time, especially the greatest Arabs, Omar.

Billy goat is a clear reference to the face of the Arabs who, according to tradition, grew a beard but shaved their moustaches and looked like a goat with a beard and no moustache. On the other hand, Phiruz struck and killed the greatest lord of the Arabs, Omar, and mockingly said to his lord, Omar, "Why don't you laugh now??"

And, of course, when the ruling Arabs looked at Haji Phiruz's character, they did not notice the story behind Haji Phiruz, and the Iranians safely celebrated the death of their Khaliph Omar in front of the Arabs and danced and laughed at the beards of the Arabs.

With the incredible popularity of Haji Phiruz's character in all parts of Iran, which has survived to this day, it becomes clear how popular Phiruz Nahavandi was among the Iranians for killing Omar and how much he made the hearts of the Iranians happy.

Phiruz Nahavandi is one of the greatest national heroes of Iran for killing the initiator of the Arab invasion of Iran and the genocide that followed. If in the distant past, Iranians turned the serious character of Phiruz Nahavandi into a comedian and clown for fear of the invading Arabs, now it is a national duty, after 1400 years, to recognize this national character and make him the great national hero that he was.



¹ In Persian language the name Phiruz means Victory, but since in the Arabic alphabets there is no letter 'P' it has become Firuz.

² History of Tabari 2632

³ History of Tabari 2722

⁴ History of Tabari 2723

⁵ History of Tabari 2726

⁶ History of Tabari 2797

⁷ History of Tabari 2797

⁸ History of Tabari 2796

⁹ History of Tabari 2796

¹⁰ Translated from the book "Two Centuries of Silence" By Dr Zarrin Koob