

## **The contribution of Persian language and its Intellectuals to the World Civilization**

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The Iranian plateau either has long been a bridge and a reliable thoroughfare for the movements between the East and the West of the world or it was considered as an area of invasion by the residents of both sides and its special geo-political conditions was the reason behind that Iranians could keep interacting with rest of the world and this mixing with travelers or invaders, caused the exchange of thoughts, ideas, arts and culture with them. These special and natural characteristics led Iran to become an extraordinary society. It produced art and literature and in this way they could send their language and culture to distant lands. It is also natural that the inhabitants of such a land with such suitable conditions will stand against the onslaught of the invaders of their homeland and sometimes in their lands of conflicts. They have also promoted their language and culture in the lands conquered by them.

There was another way also for these cultural inter-exchanges; it was done by the tribes who have attacked Iran or passed through this passage to invade other parts of the world. They usually accommodated themselves into Iranian culture like the Mongols and the Arabs, with the passing of time. They kept accepting the culture of this country and these were the best means of promotion of the ancient culture of Iran in their lands. It is very clear that in such a suitable situation it was easily possible to communicate with the east and west of their country and expand their language and culture till to long distances. If you see that western countries still consider Sunday as a day of sunshine, it is the result of the cult of love that they call each day of the week a star, including Sunday.<sup>1</sup>

The uprising of Abu Muslim of *Khorasan* caused the establishment of the *Bani Abbas* government in the year 130 A.H. in Baghdad and they were close to the cultural centers of Iran. Therefore, *Bani Abbas* came to power and paid special attention to the Iranians, and they chose their allies from them and this composition led to this that they preferred

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<sup>1</sup>. Posht ha, V,1, P 407 onwards

dresses and colors according to Iranian culture and practices. *Mansour*, 2<sup>nd</sup> *Abbasi Khalifa* in the year 153 wore Iranian clothes and made the people to wear the same.<sup>2</sup>

We read in the history of *Bal'ami*<sup>3</sup> that *Abu Muslim Sahi buddawa* killed and defeated *Bani Ummayya* and gave the caliphate to *Bani Abbas*. They liked the color green and most of the community wore it. They said that this green color is from heaven. *Abu Muslim* wanted to revive the customs of *Bani Umayyia* and shows the desire that if Sultan/king wears black dress it would be more awe full.

Iranian influence and supremacy over caliphates were so much that ministers and government officials were mostly being chosen from Iranian families such as Barmakid, singer, Tahir, etc., and the ministries were given to Iranians, and one of the reasons behind that was the power of writers and the art of Iranian. In Arabic writing, they were the forerunner of the Arabs, even during the *Bani Umiyyah* regime personalities such as *Abdul Hamid Kateb* and *Salim Hisham bin Abdul Malik* and his son *Jebillah* and *Abdullah bin Moqaffa* were all Iranians. Apart from the great impact of Iranian culture, language, religion, customs, governance, and management they have also compiled Arabic writing and art.<sup>4</sup> The person who was attributed with the title of wazir for the first time in post Islamic history was Iranian and his Name was *Abu Solmeh K helal* who became famous as Wazir Ale Mohammmd. Other ministers of *Bani Abbas* Regime, such as *Abu Ayub Moriani*<sup>5</sup> and *Yaqub bin Dawood*, *yahya* son of *Khalid Barmaki*, *Sabit bin Yahyaei Razi* and *Ahmad bin Yusuf*, were all Iranians, and no doubt the reason behind the comparatively smooth tenure of Abbasids' was the adequacy of Iranian ministers. Their position was considered as deputies of caliphates in all respective issues of the country.

The spread of Iranian culture by Iranian men during the Abbasid era was so great that many books were translated into Arabic and this has opened the gateway to Arabic for Persian words. Transfer of the Abbasid Caliphate Center to Baghdad<sup>6</sup> in ancient time, which still has the same Iranian name, on the other end, and the handing over of government affairs to the Iranians, such as the Ministry, the Secretariat, and the General Staff, on the other hand, rapidly influenced Iranian culture and language, as well as vice versa. Persian words found way to fill in the gaps that existed in Arabic language about many other words related to civilization and another city were added. *Jahiz Basri* (D.255

<sup>2</sup> . Tareekh Tamaddon-e- Islami by Jeorge Zaidan

<sup>3</sup> . Tareekh Balami by Abu Ali Mohammad Balami, edited by Malikushora Bahar, Published by Ministry of culture, 1972

<sup>4</sup> . Kitabal waza Jaheshyari, published in Egypt, 1359

<sup>5</sup> . Mourian in the vicinity of Ahwaz

<sup>6</sup> .Baghdad, Bagh = God + dad = Given/created (God Given or created)

H.)<sup>7</sup> writes: have you not seen that when a person used to come from Iran and stayed in Medinah, people usually picked the words from his language and used them, and so on. They called *battikh* to *Kharbuzeh*, besides this Kufis were calling *Baal* to *Mishat* while people from Basrah city used to call the squires as *Morabba'a* but Kufis were used to call it *chahar soo* and it is Persian, moreover they say *wazar* or *Bazar* to *Sooq* and *kheyar* to *Qussa* which is again Persian.

In addition, many Persian words were assimilated into Arabic due to the mixing of Iranians and Arabs. There was another way also for transmission of Persian words into Arabic and that was through translations done by Iranians,<sup>8</sup> mostly on topics such as agriculture, medicine, astronomy, mathematics, philosophy, logic, and the history of mythology and governance. Among the books that were completely translated into Arabic at that time, and some of them had a great impact on the Arabic language and literature, are the veterinary medical books. Making a thousand of the story books such as *Bahram Chubin*, the book mentioned the story of the letter related to ethics of upbringing of a son. It is necessary to remind and point out that many Persian words found their way into Arabic through the Iranians themselves and one must acknowledge that major part of the fruitfulness of Arabic literature and the rapid growth of this language were due to valuable works and their ideas (Arabic literature) of some Iranians such as *Abdullah bin Moqaffa*, *Ibne Qateebah*, *Tabari*, *Takharistani*, *Abu Nawas Ahwazi* and *Abul Atahiyah*.

Yet, Persian entries in Arabic could not be mentioned in this brief article. It can be referred to resources available in this regard, but it is important and significant that Iranian writers went beyond the Arabs themselves in compiling Arabic books. In all kinds of Arabic literature, history, geography, grammar, critiques, etc., they have created works that are still considered to be the leading scientific and literary books in Arabic literature, and there is no doubt that many words, combinations and terminologies of Persian have entered into Arabic from this way and it has found its way into the Arabic language and contributed significantly to enrich the wealth of this language. We can remember a few names in this regards: *Abdul Hamid bin Yahya* (killed in 132 H), *Abdullah bin Muqaffa*, (killed in 142 H), *Jebilleh bin Salem*, *Ali bin Obaideh Raihani*, who has more than 40 books in his credit,<sup>9</sup> *Sahl bin Harun*, *Dasht-e Mishani*, *Ali ibn Dawud*, *Mohammad bin Las katib*, *Abu Ishaq Ibrahim Ibn Abbas bin Muhammad Sul i Khorasani*, (D. 243 H)

<sup>7</sup>. Albayan wattabien, Jahiz

<sup>8</sup>. Alfehrist w Morawwej uzzahab Masoodi

<sup>9</sup>. Alfehrist, ibne Nadeem

*Muhammad ibn Abd ul-Malik, Ziat bin Aban, Abu Hanifa Ahmad bin Dawood Dainavari Ibne Qatiye Dainavari etc.*

It is considered that the first encyclopedia on traditional medicine was compiled by Iranian Muslim titled as *Firdaus-ul-hikmah* by *Abul Hasan Ali ibne Rabban Tabari* (killed in 224 H) and it is considered as one of the 4 pillars published in Berlin in 1928 A.D. One other book on traditional medicine is *Alhavi*<sup>10</sup> compiled by *Mohammad bin Zakaria Razi*, (D.313 H), a great Iranian philosopher and physician. It was compiled in thirty volumes and contained very useful information about his medical findings and beliefs, and he found them satisfactory with his experience and used them in his treatments. He also wrote other books in medicine, including *Mansouri, Kitabul ShShukook, Man La yehzarhu-Ttabib and Al-Jadari*.<sup>11</sup> *Ali Ibn Abbas Majusi Ahwazi*, (D.384 H), wrote *Kamil – ul- Sana'a*. *Abu Sahl Masihi Jorjani* (D. 304 H) compiled *Almeto fi-ssana tiTibbiyah* and *Avicenna* compiled the famous book known “*Qanoon*”. *Shapur Ibn Sahl Gandi Shapuri* (D. 255 H), wrote *Al-Aqrabazeen* and *Ibne Telmiz* (D. 560 H) has also compiled with the same title. Another book on traditional medicine is *Shamil* having 8 volumes by *Ibne Nafees Qarashi* (D. 687 H). On the science of pharmacology, Iranians have contributed a lot in Arabic languages such as *Aul Hakim Muhammad ibn Abd ul-Malik Salehi* wrote valuable book “*Ainussana'a* in 425 AH and *Abu R ehan Biruni* (D. 440) compiled *Aljamhir fi m a'rfatijawahir* in the field of physiology and *Obaidullah ibne Gabriel* (D. 450 H) compiled *Tabayeil Haivan* in Zoology.

Overall, one can say that the role of Persian intellectuals in completing world traditional medicine has been so constructive that many of the authoritative books they wrote were sometimes translated into Latin several times and had great acceptance in Europe and rest of the world. *Al-Qatfi* writes in the book “*Akhbar al -Hakma*”:<sup>12</sup> *Gandi Shapur's* physicians regulated and codified the laws of healing in according to the different atmosphere of various cities, so they became famous in the medical sciences, and some of their method of treatment even better than *Unanis* or *Hindustanis* because they had qualities of every medicinal method. They added something to what had already been extracted and created rules and regulations, so much so that in the twentieth year, the physicians of *Jundishapur* gathered as per the invitation of king *Anu Shervan* (550 AD) and there were questions and answers between them. The role of the Persian language in Islamic medicine was so great that even the word ‘hospital’ still called as *Maristan* or

<sup>10</sup> . Half of the Arabic translation and 25 volumes of its Latin translation is not available

<sup>11</sup> . it is about the prevention of pox

<sup>12</sup> . *Akhbarul Hokama alqatfi*, published in Egypt, 1957, p 39 onwards

Bimaristan, or in a plural form, Bimaristanat or Maristanat for hospital in Islamic countries.

The first mathematicians and astronomers in the Abbasid Caliphate were from Iran, and were among the mathematicians and astronomers who had a great influence in the fields of Islam and had made innovations, and the metaphors of some of them were translated into European languages, *Mashallah bin Ashari*, *Abu Moasher Balkhi*, *Abu Rihan Biruni*, and *Abdullah Muhammad ibn Musa Kharazmi*, *Khayyam Neyshabouri*, *Ghias al-Din Jamshid*, *Khawaja Nasir al-Din al-Tusi*, *Muhammad ibn Isa al-Mahani*, *Abu Abbas Fadl ibn Hatim Tabrizi*, *Muhammad ibn Kathir al-Furqani*, *Umar ibn Farhan Tabari*, *Ahmad ibn Abdullah al-Haseb al-Maruzi* can be mentioned in this regard. We are not here to name all the Iranian scientists who have had a constructive role in the civilization and culture of Islam. We would like to point out that the presentation of their scientific hypotheses in Arabic, which was considered the scientific language of that time, as well as the translations of their works into this language, caused a large number of Iranians in addition to topics derived from taste, talent and art. One of the terms and interpretations of various scientific disciplines can be found in Arabic and transmitted to European languages through it, such as the term ‘algorithm’, which means the series of numbers, as well as Alkhorismus, derived from Alkharizmi in European languages.

The role of Iranians in the development and excellence of Islamic culture is not limited to the mentioned field. They have had a fundamental impact on all common sciences in the early Islamic centuries. It began with the translation of Iranian and Greek philosophical works into Arabic, as well as theological and philosophical discussions of the *Mu'tazilites*, *Qadiriyyah*, *Vajrayana*, and almost all Iranians. *Zakaria Razi* (D.313 H) did not accept the deductive method of Aristotle and *Mashaein*, and in some cases he was follower of the views of ancient Iranian scholars. *Abu Nasr al-Farabi* has his own perceptions and reservations on the theories of Aristotle. The works of other Iranian scholars such as *Abolhassan Shahid Ibn Sina Balkhi*, (D.325 H), and *Abu Bakr Zakaria al-Muntaghi* (D. 364 H), *Mohammad Ibn Abdul Karim Shahrestani* (D. 548 H), *Imam Fakhr Razi* (D. 606)H, *Khawajah Naseer ul-Ddin Tusi* (D. 672 H) *Qutub-ul-Din Shirazi* (D. 710 H) and many others became the foundation of Islamic philosophy and many of them after the translation of Muslim scientific books in the twelfth century AD begun in Southern Italy, were taught in European scientific centers and it was a strong base for the faculty and the foundations of European societies. *Ekhwanussafa* a few other Iranian scientists have published 53 treatises in Arabic and it had a profound effect on the dissemination of philosophical and moral ideas among Muslims.

In other fields also there was similar condition as above-mentioned. The compilation of the books on Arabic Grammar, Rhythms of Poetry and Arabic dictionaries was done by Iranians, for example; we refer to some of name such as *Abu Abd al-Rahman Khalil ibn Ahmad Farahidi*, (D. 170 / 175 H). Author of *Kitab-ul-Ain*,<sup>13</sup> *Sibawayh* (D. 180 - 194) writes “*Al-kitab*” in Arabic Grammar, *Kisayee Nahwi*, (D. 179/ 189) compiled a briefed book as “*Mokhtasar fi nahw w Ma’ani Quran*”, *Abu Zakaria Yahya* (D. 207 H), wrote the book “*Al-Hudood*”, *Durustwaih farsi faswi nahvi* (D. 347 h.) Author of *Sharh fasih w abul faraj isfahani* (D. 356 h), *Sahibul Aghani*, *Abu Mansur Mohammad bin Ahmad Heravi* (D. 370 h) wrote *Tahzib* (a dictionary) and *Taqreeb* (a Quranic interpretation) and *Abu Ali Far si* (D. 377h) *Izah and al hujjat; Sa alabi* (d. 377 h) *Yatimatuddahr w feqhulloghah*; *Abdul qahir Jorjani*, (d. 471 h) has written *Asrarul Balagha* and he was one of pioneer of *ilm-e- Bayan*; *Jarollah Zemakhsari* (D. 538 h.) *Alkashshaf*; *Raghib Isfahani* (d. 565 h) *Mofarredat*; *Sakkaki* (626 h), *Miftahil Uloom*; *Jauhari Farabi* (D. D. 393H.) *Sahhah*, *Abu O baid Q asim bin Heravi* (D. 223 H ) *Alamsal*; *Abu A li Abdurrahmann bin Isa Hammad Katib Hamedani* (D.320 H) *Alfazul Katibiya*, *Ali bin Abbas Majoosi* (D. 386 H) *Alphabetical Medical Encyclopedia*, *Sahib bn Ayyad* (D. 385 H) has compiled *Almoheet*.

No doubt that the details of those Iranian intellectuals who have contributed in different fields of science and wisdom and compiled books in Arabic at that time could actually be considered as founders of the Arab literature but their names could not be mentioned in this brief presentation.

*Ibne Khalladun* a prominent historian (806/808 h) writes about the attribution of sciences to Iranians: science was part of the practice of neighboring country and Arabs were not too much familiar with this and in those days urban people were called *Ajami* or *Iranians* or people similar to them in the context of civilization from big cities were following *Iranians* in different profession and fields. *Iranian* influencing the rulers of *Persia*, were having full command in these fields yet they were brought up in *Arab* soil and they learned *Arabic* with *Arab* natives than they developed the terms of grammatical rules and regulations so that coming generations could get benefit.

*Ibne Khalladun* writes: <sup>14</sup>most of authorities on *Hadith* were used to memorize the *Hadith* for followers of *Islam* either *Iranian* or born and brought up there in *Iran*; that is why the arts in *Iraq* in the cities located in the vicinity of *Iran* were promoted as well as almost all

<sup>13</sup> . collection of the speeches during the Iranian Research Conference, by Dr. Gorjee

<sup>14</sup> . Introduction of *ibne Kholdun*, translated by *Pervin ganbadi*, *bongah* publication, 1956, p 21 onwards

Ulemas and Quranic Interpreters were Iranian and none other Iranian tried to promote the preservations of science.

There are too many Persian words inducted into Arabic even in Holy Quran we have Persian words considered by linguistics such as *Abareeq*, plural of *ibrieeq*, Arabic version of Persian word *Aabreez* means Pot; *istebraf*, *Tanoor*, *Sejgin*, *Soradaq*, *Sundoos*, *Moshk*, *Marjaan*, *Maqaleed*, and *Yaqt*. There are books written in this regard that how much Persian words are now parts of Arabic language as *Almoarab menal k alamil Ajami*<sup>15</sup> is one of famous books by *Abu Mansur Mauhub bin Ahmad Ahwazi* in 594 h. He has claimed that there are more than 700 Persian words in Arabic which were inducted into Arabic during the era of ignorance. The following couplet where the word Ka'k has been used was mentioned as an example in that book:<sup>16</sup>

*Ya habbazal Ka'k belahme Masrood*

*W khushknan , saweeq o maqnud*

There are 4 Persian words in above mentioned couplet as ka'k is Kaak of Persian which means sweet bread. The interesting point is this that in English it is “cake” and nowadays in Iran it is being used with the same meaning and pronunciation. Even this word in Germany also has same meaning. *Masrud* also is *sareed* which means pieces of bread soaked in cold yogurt based beverage or stew which have also the same meaning. *Khishknan* is a Persian word and *maqnud* is taken from Persian language.

Other books which has dealt with the assimilation of Persian words into Arabic is “*Alfazul Farsiail Moarrabah*”, compiled by *Addai Sher* was the Chaldean Catholic archbishop of Siirt; the book was published from Beirut. Author has claimed that there a large number of Persian words being used in Arabic.<sup>17</sup> *Ferozabadi* also wrote about many same words in his dictionary “*Qamus-ul-Muheet*”. *Shefa-ul-Ghalil* is also one of those books compiled during 11<sup>th</sup> century in this regard by *Shahbuddin Ahmad Khafafi kufi* and it has described those words specially which was assimilated from Persian into Arabic during Abbasid period. *Ahmad Timour Pasha* an Egyptian scholar also published a series of article in this regard titled as “*Alfaza-ul-Abbasia*” in 1932. A scholar and expert on Islamic history from Holland also have done some research on the assimilation of Persian words into Arabic<sup>18</sup> and finally a comprehensive book on this issue titled as “*farhang-e-Wajeh-haye farsi der zaban Arabi*” compiled by

<sup>15</sup> . almoarab jawaliqui, published in Tehran, 1984

<sup>16</sup> . same as above in the index of K'ak

<sup>17</sup> . introduction of above mentioned book

<sup>18</sup> . Dozy

*Mohammad Ali Imam Shu shtari*, published in 1347 by *Anjuman Asaar Melii*, Tehran indicated in its final index of the book that there are 771 words with full explanation about it.<sup>19</sup> Shaheed Motahhari on the contribution of Iranian to Islam writes: as a whole Iran is on the top in the context of literature, theology, Hadith, Quranic Interpretation, philosophy and tasawwof. Schools of thoughts of Neshbour, Herat, Balkh, Marw, Bokhara, Samarqand, Rey, Isfahan and other big cities of Iran were main hub for academic research. Thousands of Muslim legends such as philosophers of Islam, jurists, historians were trained here and served the east and west of the world in the field of Islamic civilization.

Authors of dictionaries, great poets who have composed their poetry's in Arabic, were actually Quranic interpreters, politicians, great kings and Iranian Muslim travelers. There were the *barmakids*, *nawbakhtian qashriyan*, *saidiyan*, *Samaani* Family, *khowaja nizamul Malik Tusi*, *Shiekh Toosi*, *Khowaja Naseeruddin Toosi* as well as *Tahirid*, *Saminid*, *Buyid*, *Ghaznavid*, *Guran*, *Sarbadars* dynasty and 10s of other families who have contributed in the promotions of Islam and its civilization not from the same soil (Iran). 2 of 4 Imams of Ahle Sunnah were also Iranian from *Khorasan*, 1<sup>st</sup> *Abu Hanifah* who is known as *Kabuli* according to some people and 2<sup>nd</sup> *Ahmad ibne Hambal* who was also born in *Khorasan* and brought up in *Baghdad*. The Author of 4 key books of Shia School of thoughts regarding Hadith were Iranians while all authors of *Sehah-e-Sitta* (6 key books of Ahle Sunnah) regarding Hadith were Iranian.<sup>20</sup>

Let's skip the role and impact of Persian language and its native speakers on the cultures of Islamic countries because of this brief research and let us put some light on Turkey in this regard. The popularity of Iranian culture is deep rooted history of the region and it's belongs to 1000 years back. *Asia Minor* was part of the provinces ruled by *Achaemenid Empire*, which can be witnessed in its history of *Pars* era and in archeological surveys also have enough evidence about it. Besides this the *Mithraism* went to *Asia Minor* with *Achaemenid* and it was practiced there until *Christianity* was recognized as an official religion in that region.<sup>21</sup> There were many old traditions being practiced in *Ottoman Empire*, as *Gulpanarli*<sup>22</sup> a famous Turkish expert on *Maulna Rumi* consider that most of the costumes of *Maulviyah* sect are Iranian.<sup>23</sup> Apart from victories of *Achaemenid*, the neighborhood of *Iran* also helped that *Persian* became popular language in this part of the world. *Nasir Khosrow's* statement in his travelogue is also evidence on it: "there are 3

<sup>19</sup> . khedamat motqabil Islam w Iran, 1974, Tehran, P 509

<sup>20</sup> . mentioned as above, P 669

<sup>21</sup> .Scriptures near *Mir w Sang Gurmeh w Goorestan* in the vicinity of *Toos* city might certify it.

<sup>22</sup> . *Golpnarli*

<sup>23</sup> . *Maulvi w Maulaviyah* translated by Dr. *Taufiq Sobani*



languages being used in Ahlat town, Arabic, Parsi and Armenian,<sup>24</sup> yet the true Iranian cultural traditions in Rome could be witnessed after the attack of Alp Arslan Seljuqi and Iranian Army in the year of 463 in the battle of Manzikert<sup>25</sup> with Romanos IV Diogenes and the Kaiser 2 of Rome was the winner;<sup>26</sup> and gradually with the stay of Seljuq dynasty the Persian language and Iranian culture became popular in that region. Roman Empires were under Iran's kingdom and this patch up continued till the Seljuque dynasty and after a short of time it became under the Iranian Ilkhanate after the attack on Moghals on Iran and Rome. Persian has become an official language in Asia Minor after Seljuqi regime and people were reading and writing this language especially during the Izzuddin Qelich Arslan 2<sup>nd</sup> (551-584), the 5<sup>th</sup> king of that dynasty has compiled valuable book in this regard. Ibne bi bi writes about the 6th century : in all 5 languages which was being spoken in Rome, Ghayasuddin keykhusrow 2 had full command on all of that, as once anybody talks one of those languages, he talks in a same language while other Seljuque dynasty kings were use to talk in Persian.<sup>27</sup>

A literary forum was formed by Bahram Shah ( D. 622 H ) in Erzurum and his son Alaaddin Daoud Shah was also has great interest in poetry and literature as the entire surrounding of Seljuqi dynasty was dominated by Iranian culture. The king of Seljuqi dynasty was named by Sultan and prince were called as *Malik* or Shah, yet they all were under the Sultan and all the courts had a literary forum. Mr. Ahmad Atash in his article titled as "Persian literature during 6<sup>th</sup> – 8<sup>th</sup> centuries in Anatolia"<sup>28</sup> explained about 37 books which were compiled during that time. *Kamaluddin Hubaish taflisi*, ( B 889 / 579 h ) was one of great Persian writers and a poet also from Rome. He has composed at least 10 books in Persian. Prince *Naseruddin barkiyarq* son of Kilij Arslan 2 has composed *Masnavi Hoor w Parizad* and his brother *Mohyuddin*<sup>29</sup> has composed and published *Majmau-ul-Rubaiat* before 588 in Ankara city as well as his younger brother Sultan *Ghayauddin Keykhusrow* was a poet and *Rahatussudoor Ravandi* published with his name from Asia Minor. *Ravandi* the author of *Rahatussudoor* was poet also while *Qaneiee Toosi* who has composed *Seljuq nameh* about history of Seljuqis and has close affinity to *Maulana Rumi* is another scholar of Seljuqis<sup>30</sup> from Rome.

<sup>24</sup> . NasirKhosrow travelogue, by Dr. Dabeer Saqi, Ajumane Asaar Melli, Tehran

<sup>25</sup> . Manazgerd as recored

<sup>26</sup> . Lameie Jorjani have Qaseedah regarding attack of Alp Arslan Seljuqi, edited by Saeed Nafeesi, 1941, its 1<sup>st</sup> couplet is  
ملک را شاهنشاه و سلطان چنین باید چنین / گه نهیب او به مصر و گه سپاه او به چین :

<sup>27</sup> . Alawamerul alaniyah, Ibne Bi bi, 1956, Ankara, P. 9 - 10

<sup>28</sup> . Mecmuasi 1-A.ATES HICRI, Asirlarda Anadoluda, Farsca ecerler, Turkiyat Cilt, 1945, Istanbul, P 94 - 135

<sup>29</sup> . Istanbul Library , no 338

<sup>30</sup> . it was 30 thousand couplet in 30 volumes

In the year of 640 during the battle of Kose Dagh<sup>31</sup> when Moghols have defeated the Seljuqs and prepared the background for their extinction, after that, executive charges were given to Ilkhanate and the entire functioning were up to the Iranian Ministers. Besides this, due to destructions done by Moghols in Iran, Iranian were migrating time to time to this region, hence the Persian language became popular there very fast. The enthusiasm about Rumi and his fans and the impact of his thoughts cannot be mentioned here. In fact the emergence of Maulana Rumi was a major cause of the revival of Persian Language and Literature as well as Iranian Culture and it didn't let down the speedy popularity of Persian which was left unattended after the downfall of Seljuqs who were great supporter of the Persian language. Rumi's Poetry was warmly welcomed in each every sect of the society due to its humanism and khanqahas was become main centre for the recitation of his Masnavis and it has helped in promoting the Persian culture even when Turkish was declared as an official language there were special acceptance for Maulana Rumi not only between people but among the kings of Ottoman empire also.

It is not possible to mention all Persian works done in Asian Minor in this briefed article but we can put the names of a few Persian Scholars with their various themes which may show the roots of Persian literature in Ottoman Empire.

*Khamsa Namah* in rhyme of *Khosrow w Shirin* by *Yusefi Zanjani*, *Majmoo-e-Manshaat* by *Saduddin Masood*, *Masnavi Fatwa Namah* in rhyme of *Masnavi Maulvi* and *Kitab Ishraqiat* (Poetry and Prose) by *Naseruddin Seewasi*, *Mosameratul Akhbar* by *Aqsaraie*, 4 book about essay such as *Qawaedurrsael w faraedurrsael*, *Nuzhat-ul-kuttab w tohfatulalbab*, *Ghuniyatul Katib w Munituttalib* and *Rusoomurrael*, *Nujoomul Fazaal* by *Hasan bin Abdul Momin Khoie Ameer Qismooni*, *Alawamir-il-elaia* a very descriptive history of *seljuqi* by *ibne Bibi*, *fastatil Adalah fi qawaedissaltanah* by *Mohammad bin Mahmood Khatib*, *Akhtiyarat Mozaffari* about astronomy by *Qurubuddin Shirazi* known as *Allameh*, *Lateful hikmat* by *Serajun Urumvi*, *Nawaderuttabdur*, *letohfatilbahadur*, a book similar to encyclopedia about mathematics, astronomy, Gemology, health, poisons, anti poisons by *Mohammad bin Aminuddin duni saree*,<sup>32</sup> *Falak Namah a masnavi on Tasaqquf*, *Silkujawahir* an Arabic – Persian dictionary in Poetry by *Hamid Anguri* and *aknzuttohof* about music by *Ameer bin Khizre M ali Q urbani*, *Rozatul- Uqool* by *Mohammad bin Ghazi Mativi*, the poetry of *Nezamuddin Ahmad Erzincani*. The efficient number of poets and writers of this region shows the history of Persian language and literature in Asia Minor.

<sup>31</sup> . it belong to the vicinity of Arzanjan

<sup>32</sup> . it is located in the southern west of Mardin near Iraq Border

The Persian language was popular even in subsequent periods of Ottoman Empire and in the area of its golden period of Bayezid II and his son Selim I the Persian language attraction continued and valuable works in different fields of science and literature in Persian were composed even after the decreased relationships between Iran and Ottomanis due to battle of Chaldoran.<sup>33</sup> There were Persian scholars who served this language such as Kamal Pashazadeh, Sheikhulislam of Ottoman empire (D. 940 H) has wrote more than 300 books besides this the epistolary writings<sup>34</sup> by Ottoman kings are great evidence on official existence of Persian during 8<sup>th</sup> and 9<sup>th</sup> Hijri.

The Persian language and literature became so deep rooted in Turkey that all formats of poetry were been practiced there as well as the Metaphors and illusion was the same as Persian. More interestingly in between the lines of Turkish poetry, there were Persian couplet of poetry also. This could be seen as an essential essence of their poetry which was in the local language and somehow the composite poetries of Persian – Turkish are popular even nowadays. Also, there are many Persian phrases and terminologies being used in Turkish which could be considered as solid evidence of 9 centuries impact of Persian language and literature on the language and culture of that region. It is deep rooted in history, literature, culture and language of the people of Turkey and research about all these aspects is impossible without having an sufficient knowledge of Persian language.

The Persian language and literature was booming around the Central Asia due to Iranian rulers as well as friends like Samanid dynasty and Transoxiana, entire area in the vicinity of Oxus and Khawarazm was part of Persian dominance and interestingly when Kara-Khanid Khanate have conquered the Samanid, in spite of this that they were Turkish but they adopted Iranian style rapidly even though they proclaimed their ancestors as Iranian and they also paid attention to the promotion of Persian language and Literature. Nizami Arozi writes: King Khaqanian in the time of Sultan Khidr ibn Ibrahim had a wonderful personality and he was a wise and just king. Transoxiana and Turkestan were committed to him, and from Khorasan he was given complete friendship and trust. Master Rashidi, Amir Omag, Najibi Ferghani, Najjar Sagharchi, Ali Panizi, son of Darghush, son of Esfazlini, and Ali S ephri found valuable blessings in his service and performed wonderful ceremonies. And from that government he took pleasure and found a strong luxury because the Turkish slaves and good maids and horses of the way and the constructions of luxurious and eloquent gold and clothes were abundant and the great

<sup>33</sup> . it was occurred in 920

<sup>34</sup> Mansha'tussalatin, v, 2, Istanbul

king was honored. Although he was young, he was a scholar and he was praised while all the shrines of Khidr Khan were under his command.<sup>35</sup>

There are other evidences that also show that the courts of kings and their successors such Khawarizmian dynasty and Gurkanid were the major centers for the Persian language and Literature. They also had keen interest in poetry and literature. Moreover, poets like Shahabuddin Ahmad bin Moayyid Nasafi Samarqandi, Zahiruddin Samarqandi, Saif Afrangi Zia, Khojandi, Raziduddin Neshaburi, Daqaeyqi Maruzi of those empires are great example of Persian development in the kingdom around Central Asia at that time. It is worthy to mention here that in spite of changes that took place after the Moghal's invasion in those regions; Persian language retained its charisma and was being used as international language in the biggest part of Asia as a literary and political language of Central Asia to Asia Minor from the brink of black sea to the Bay of Bengal till to many centuries.

I would sum up by quoting Dr. William James Durant a great scholar and writer of History of civilization as he says: <sup>36</sup>the Shifa of Avicenna is more significant than his another book Qanoon and it has 18 volumes. It is a complete encyclopedia of philosophy compiled by a person and one can consider it as greatest compilation of the medieval centuries. Avicenna was indeed a greatest scholar of the medieval centuries. These books and books of Aristotle are the main source of research for scholars of Scholastic philosophy also Dr. Well Durant says that Shahnameh Ferdosi is one of greatest literary piece of the world, he also says that Sanger sergeant an American Artist says that all paintings of Italian Renaissance are nothing in front of art of the Iranian carpet. About Khayyam Nishaburi says: the reforming ideologies of Khayyam is better than current European calendar as this calendar mistakes once in 2320 years but Khayyam's Calendar mistakes once in 3770 years. Well Durant added: in the 4<sup>th</sup> century the index and catalogues of the book kept in a library of Rey city was in 10 volume books. In the year of 550 h in Merw city had 10 big libraries as one of that has 12 thousands books.

<sup>35</sup> . Chahar Maqaleh, Edited by Allameh Qazvini w Dr. Moeen, 1952, p 3 - 72

<sup>36</sup> . Dr. William James Durant, translated by Mehdi Furough.

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