CHAPTER - 6

CONCLUSION

In the light of aforesaid discussion, it is clear that Islamic scholars of Persian origin are generally considered as the custodian and guardian of Islamic civilization and education. Iran is also esteemed as the touch-bearer of Sufi theosophy as well as art and learning to the Islamic world.

Iran, one of the oldest civilizations, has played a significant role to spread human civilization in the world. Its language Persian, not only influenced the human race of its territory, but also the surrounding nations of the region to a great extent Iran and Persia: The two names have been used to designate the same country, but are not truly synonyms, when the Aryan peoples migrated from their original territory south of the Aral Sea to the upland plateau below the Caspian Sea, they called the new region Iran, which means 'Land of Aryan ('Airavejo', 'Aryavarta')

The great royal palace site of the Achemenid dynasty, which originally ruled over the region north east of the head of the Persian Gulf, was called Parsa, taken into the Greek language at the time of Alexander, the Great as Persepolis. The powerful Achaemenid Empire was called Iran, but the regional and palace name became transferred to the province within the empire as Pars or Fars, and hence the people of many other lands came to be called the country Persia. In Sassanian times, the official name of the empire of Iran was Iranshahr. Since 1935 when the Iranian government, for the sake of consistency, requested all foreign countries to use the official name of Iran, the correct designation has gained general usage. On the otherhand the language of country is Persian. Farsi to the inhabitants, since it is the language of ancient Parsa, and it is written in Arabic characters.
As we know Persia i.e., Iran has always been centre of learning and cultural activities since the time immemorial. Almost all the rulers of different dynasties that ruled over pre-Islamic Iran like Achamenian, Parthian and Sassanian, were patrons of art and learning. In the two battles namely Qadesia (636) and Nehavand (642), which was fought between Persian Empire and the Arabs, the last ruler of the Sassanian period Yazdgird-III though tried his best to check the advance of the Arabs but it was badly defeated. Consequently Persian Army was completely routed. Gradually the Persian adopted the Muslim faith and Iran was islamized and came under the Islamic state. Later on other Persian speaking regions like Afghanistan, Tadzhikistan, Uzbekistan and Central Asia started to embrace Islam. As a result, they were islamized.

There at Medina after the death of prophet Hazrat Muhammad (Peace be up on him) in the year 632 A.D., four successive Khalifas 1. Hazrat Abu Bakr. 2. Hazrat Umar Farooque 3. Hazrat Uthman Gani 4. Hazrat Ali (R:A). were chosen by the people. But after the Martyrdom of Hazrat Ali in 661 A.D. Hazrat Moaweya founded a new Umayyad dynasty at Damascus. The last Umayyad khalifa was defeated in 750 A.D. in the battle of Zab and the famous Abbasid caliphate commenced its way. Out of gratitude to the Iranians, by whose support they were raised to power, the Abbasid began to favour them with high post. The Abbasid region has been considered a golden age of the Iranians. The Khalifa now gradually began to entrust power to the Iranians. The Iranian festival like Nu-roz, Mehargan etc. began to be celebrated at court.

When two races are brought into contact for sometimes they mutually borrow thought and ideals willingly and unwillingly. The Iranians were compelled to express themselves in Arabic for more than two centuries. The keen witted Iranians rapidly
picked-up Arabic and soon obtained such a mastery over the Arabic language and freed themselves from the shade of the Arabs. The richest fruit of the harmony of Iranian and Islamic culture may best be seen in Sufism. Moreover, many scholars are of opinion that Sufism originated from the Zoarasterism.

It is worthy to note that Persian has been playing very important role since the very beginning of Islam. In the early years of the 7th century, a well-known Persian named Salman-e-Farsi left his motherland for Arab. He was the first to establish contact between Iran and Islam. He was one of the most faithful companions of the prophet Muhammad (S:A) was pleased with his intelligence as to consider him one of the members of his family. He is who taught how to prepare ditches in Ghazvace-Khandaq.

It is to be mentioned that Islam is Miraculous and chosen religion in the world. Islam stands for peace, peace for all, not for Muslims, alone. In fact Islam, when defined, incorporates in its fold, safety and security for the whole mankind. Holy Quran, the divine scripture addressed all human beings, not only the Muslims. Prophet of Islam, Hazrat Muhammad (peace be upon him) is known as the benefactor of mankind. Islam’s message is for the whole universe and Allah is the Lord of all the worlds. Islam is universal in its nature, essence, belief, philosophy, ideology approach and practice. Islam, however from its early days, advocates non violence, peace, fraternity, but ironically today it has been made known merely for militancy and terrorism. Islam which, on the very first day, had raised the banner of reasoning and enlightenment in a dark age on the one hand and humanity, equality and fundamental rights on the other is today termed as an orthodox and autocratic faith.
The words Islam stands for complete surrender and submission to the will of Allah. The name of the religion originating in Arabic during the 7th century through the prophet Muhammad (S:A). The followers of Islam are known as Muslim and their religion embraces every aspect of life. The message of Islam enshrined in the declaration of faith. There is no God but Allah and Muhammad (S:A) is His last messenger. Islam established the link between man and his Creator and thereby lifts him in the scale of values.

Sir Wolsely Haig says that the rise of Islam is one of the marvels of history. It was in the year 622 A.D. that the prophet of Islam was given away from his native city, Mecca but within a century his successors, and followers were able to set up an empire which extended from the Atlantic to the Indus and from the Caspian sea to the cataracts of the Nile. Within a hundred years of the death of the prophet, the Muslim overthrows two mighty empires viz, Sassanid and Byzantine empires.

It is cited that Islamization of Persian speaking regions first began with the letter written by Hazrat Muhammad (S:A) to the king of Sasanian dynasty named Parviz Harmuz Nawshirwan in which he had requested him to embrace Islam. But unfortunately he not only refused to accept Islam but also tore his letter. When this incident was brought into the kind notice of Hazrat Muhammad (S:A) he stated, “May God divide his kingdom in to pieces”. Later on during the reign second caliph of Islam, Hazrat Umar Farooque under the command of Nu’man after the two grim battles of Qadessia (636) and Nehavand (641) the whole was captured by the Islamic forces. Gradually the Persians adopted the Islamic faith and Iran was islaminzed and came under the Islamic government.
Indian sub continent and Afghanistan came under Islamic rule first time when Muhammad bin Qasim conquered Sindh in 712 A.D. Later on Mahmud Ghaznawi, the real founder of Ghaznavid empire brought Islam in India. Gradually the inhabitants of Tazdhikstan and Uzbekistan started to embrace Islamic faith. The credit for expansion of Islam in the Central Asian region goes to the Samanid of Transoxiana and Persia (874-999 A.D.). The founder of this dynasty was Nasr bin Ahmed (874-92), a great grandson of Saman. It was under the Samanid that final subjugation of Transoxiana to Muslim rule was effected their capital Bukhara, their leading city Samarqand, almost eclipsed Baghdad as centre of learning and art.

It is worthy to be noted that the Abbasid dynasty which is considered to be the golden period of Islamic history. It was established, after overthrowing the Umayyad dynasty by Abul Abbas Saffah. He was the first and also the greatest caliph of the Abbasid period started from 750 to 1258 (132 to 656 A.H.). The last Umayyad caliph Marwan-II was defeated in 750 in the battle of ‘ZAB’ and the famous Abbasid caliphate commenced it way.

The Abbasid dynasty of 37 caliphs reigned in Baghdad for 508 years. It was extended from the shores of North Africa to the Indus, from the Red Sea to the Caspian Sea, and into the valleys of north western slopes of the Himalaya. The Abbasid caliphate was brought to an end in 1258 when caliph Al Musta’sim was put to death by Halaku.

The successful and erudite rulers who ruled the Abbasid dynasty. Mention may be made.
1. As-Saffah (750 A.D.).
3. Al-Mahdi (775 A.D.).
5. Harun ar Rashid (786 A.D.).
6. Al-Amin (809 A.D.).
7. Al-Mamun, the Great (813 A.D.).
10. Al-Mutawakkil (847 to 861 A.D.)
17. Al-Muqtafi (902 A.D.).
19. Al-Qahir (932 A.D.).
20. Al-Radhi (934 A.D.).
27. Al-Muqtadi (1075 A.D.).
32. Al-Mustanzid (1160 A.D.).
34. Al-Nasir (1179 A.D.).
35. Al-Zahir (1225 A.D.).
37. Al-Musta’sim (1242-58 A.D.)
The Abbasid dynasty flourished all round development of kingdom and in the field of music, medicine, philosophy, calligraphy, literature, translation, trade and commerce, education system, astronomy, mathematics, chemistry, physics, history, geography, astrology, etc.

The biographical notes and contributions of those Islamic scholars who were from Persian speaking countries and devoted their life for the cause of Islam needs to be evaluated. Brief is a evaluation of those scholars.

Al Qisai, famous scholar of Koran, was the tutor of Amin and Mamun, sons of Harun Al-Rashid. The famous koranic commentators Ibn-e-Qutaibah, Zamakhsari, Al Boyzawee were all Persians.

The renowned compiler of the Hadith Like Imam Bukhari, Imam Muslim, Imam Tirmidhi, Imam Nesai and Imam Ibn-e-Majeh were all Iranians.

Founder of Hanafi school Imam Abu Hanifa, the scholar of Hadith, Behram Maghribi were of Persian descent. The illustrious scholars Al-Beruni, Abu Ali Sina, The erudite translator Abdullah ibn Muqaffah were of Persian origin.

The greatest physician Al Majusi. Al Razi, the expert geographer Khurdad Beh, the grammarian, Al Farsi were also proud of their Persian lineage.

The great Sufis and Arifs like Abdul Qadir Jilana, Bayazid Bustami, Mansur al Hallaj, Imam Ghazzali were all Persians. The great Arabic scholar Ibn-e-Jarir Tabari, the musician like Ibrahim al Mausil and Al Isfahani were of Persian blood.

The great astronomer, Abu Mashar and Al Faraghi, came from Balkh and Transoxiana respectively. Al Farabi and Fakhruddin Razi, the great philosophers, were of Persian blood.
Al Khawarizam, the great mathematician, Abu Mansur Muaqqaf, the great druggist, Abdur Rahman Sufi and Abdul Wafa, the great scientists, all were from Persian speaking regions. One of the mightiest physicians of the Islamic world was the Persian Razi known in Europe as Rhages and whose books were translated into many languages. The list selected from several books is by no means exhaustive, but we serve to show the numerical strength and quality of writers who though known to the world as Arabs by reason of their names, religion and languages, were all Iranian descent.

It may be concluded in "CONTRIBUTION OF PERSIANS TO ISLAM DURING THE ABBASID PERIOD (750-1258 A.D.): A CRITICAL STUDY, a comprehensive survey, is a golden chapter in the history of Islam. It, as a whole, considered as the encyclopaedia of Islamic scholars who are from Persian speaking regions. The untiring zeal and services rendered by Persian Islamic scholars for the cause of Islam resulted in totality to highlight Islam's contributions to the whole world. Iran is one of the most important centres of art and learning. The main theme of this thesis is to show the numerical contributions and achievements of Islamic scholars who though known to the world as Arabs by reason of their names, religion and languages, were all of Iranian descent.

Last not the least, my honest intention and untiring attempts regarding "CONTRIBUTION OF PERSIANS TO ISLAM DURING THE ABBASID PERIOD: A CRITICAL STUDY is to highlight the life and works of Persian Islamic scholars who lived during the Abbasid period."