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 regions to a great extent.

The Aryans who lived in Iran were called Parsi and Avesta was their language. A large number of Aryans came to India via Iran where they were later known as Hindu and Sanskrit was their language. In fact they were two branches of the same race. They perhaps lived together somewhere in Central Asia, followed the same religion and spoke the same language.

Pandit Jawaharlal Nehru, the first Prime Minister of India, has rightly observed in his famous work entitled 'Discovery of India', "Few people have been more closely related in origin throughout the history than the people of India and the people of Iran. I doubt if there was any country in the wide world which have such a close and historical contact as Iran and India." The close relation between these two countries is also evidenced in
the Vedas, Mahabharata, Ramayana and Avesta, which are the earliest documents of India and Iran respectively.

As we know Persia i.e. Iran has always been center of learning and cultural activities since the time immemorial. Almost all 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 Qadessia (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 was completely routed. Gradually the Persian adopted the Muslim faith and Iran was islamized and came under the Islamic state.

There at Medina after the death of Prophet Hazrat Muhammad (peace be upon him) in the year 632, four successive caliphs: i) Hazrat Abu Bakr ii) Hazrat Omar Farooque iii) Hazrat Uthman and iv) 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 Caliph 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 with high post. The Abbasid regime has been considered a golden age of the Iranians. The Caliph now gradually began to entrust power to the Iranian. 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 thoughts and ideals willingly or 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 originated from the Zoroasterism.

It is worthy to note that Persian has been playing very important role since the very beginning of Islam. In the early year of the 7th Century, a
wellknown Persian named Salman 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 (peace be upon him) was as pleased with his intelligence as to consider him one of the members of his family. He is who taught how to prepare ditches in Ghazva Khandaq.

In this thesis entitled Contribution of Persians to Islam during the Abbasid period: A critical study, we shall try to uncover close relation between Iran and Islam, literary and scientific progress during the Abbasid period and at that time, the name of Persian Islamic scholars with biographical sketch and achievements to Islam.

We have divided the research topic into six chapters. As no systematic study in this regard as yet had been taken up, we have tried to discuss regarding background of Iran, Islam and their origin, language, Islamization of Persian Speaking regions, Political and cultural history of
the Abbasid dynasty and contribution of Persian Islamic Scholars to Islam in
the field of arts and science.

In Chapter - 1, we would introduce background of Iran with its origin
and map, definition of Indo-European along with diagram of the world
language history of Pre-Islamic Iran and Pre-Islamic Ancient languages of
Iran.

In Chapter - 2, we have discussed about origin, development and its
spreading out in non-Arab nations. The word 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 (Peace be upon him). The Islam stands for peace, peace for
all not for the Muslims alone.

The 3rd chapter describes how the Persian speaking regions were
islamized. It also analyses the impact and influence of Islam in non-Arab
nations particularly Iran, Afghanistan, Tadzhikistan and Uzbekistan.
The 4th chapter entitled political and cultural history of Abbasid period (750-1258 A.D.). In this chapter we have given the detail account of the Abbasid dynasty which is considered to be the golden period of the Islamic history. It also envisages regarding the political, cultural and literary activities of the Abbasid period including the achievements of the Abbasides in the field of music, medicine, philosophy, calligraphy, literature, translation, education system, astronomy, mathematics, chemistry, geography and history etc.

The 5th chapter entitled 'Contribution of Persian scholars of Islam who lived during the Abbasid dynasty'. This chapter is the soul of my thesis where we have made a critical study of the life and works of those Islamic Muhadditin, Jurists, Commentators of the Holy Quran, Sufis and Arifs, Philosophers, Historians, Scientists, Physicians, Mathematicians, Chemists, Mathematicians, Astronomers and scholars who were from Persian speaking countries and devoted their life for the cause of Islam.
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. Below is a brief evaluation of those scholars. A1 Qisai, famous scholar of Koran, was the tutor of Amin and Mamun, sons of Harun Al-Rashid. The famous Quranic 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 Persian descend. 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 Jilani, Bayazid Bustami, Mansur bin Hallaj, Imam Ghazzali were all from Persian. The great Arabic scholar
Ibn-e-Jarir Tabari, the musician like Ibrahim al Mausil. 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 of Iranian descend.

Finally, in the last chapter, chapter - 6, we shall compile our conclusion of this work research in brief.
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In the footnotes, we shall mention the names of authors, the names of the books, and the concerned page numbers only. Details such as year of publication, place of publication etc. would be available in the bibliography. In the footnotes 'page number' would be abbreviated as 'p', page numbers by' as 'pp', ' published by' as 'pub'. ' edited by' as 'ed.', ' complied by' as 'ed.', and ' translated by' as 'tr.'

In the text, we have used all non-English words in italics. We have written all Arabic and Urdu quotations of authors and scholars in general form by hand. In the text or footnote, the serial numbers of footnote are written in chapter wise.