The Effect of Sassanid Literature on Islamic Literature
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ABSTRACT
Persian literatures of medieval periods which have been backed to Sassanid era form just some parts of literature in that era. This familiar meaning is derived from Armenian, Byzantine and Islamic writings as well as translations which are remained. Ibn al-Nadim mentioned large number of translators in Index Book who was rendering from medieval Persian in Arabic. The most important was “Book of Kings”. It was published in the late periods of Sassanid government through collecting the legendary and national narrations. Sassanid court had formal calendars and it seems that these calendars were used to formulate Book of Kings. These Sassanid literature books had many effects on Muslims and Arabic literature. Even most secretaries of Caliphate system took Sassanid books as models to write like them.

KEY WORDS: literature, books, Sassanid literature, literary, secretaries

INTRODUCTION
The real heir of Sassanid is Islam. Everywhere Islam was developed; it transferred Sassanid art which radiated its last beam too far away. National and public Literature which was transmitted from one generation to the other through oral traditions and enjoyed the beliefs of people and the life of the nation was replaced by written literature in Sassanid era in order to be read for the courtiers and nobles. Western thoughts penetrated into this government combined to those transferred from India so that they could openmore Iranian minds including great doctor named Borzouyeh. In his writings, Bourzoyeh discussed about society, morality, and religions. Readers were entirely interested in reading treatises and Letters of Advice (Andarznameh) and such books. Later in Islamic periods, writers and secretaries of Caliphate system took them as models to write like them (the aim of this study is to recognize Sassanid literature and books and their effects on Muslims).

Sassanid Literature:
Regarding to charter literature, scholars believe that some books such as "the Deeds of Ardashir" and "Memorial of Zarēr" belong to Sassanid era. Also some contexts suggest that stories and martial and lyrical literature belong to that era because firstly some parts of stories in Sassanid era were entered in the Iran history of fiction such as B. Wooden, etc. and secondly in the case of some martial and lyrical stories that were written in the early centuries of Islam, the dominant opinion is that they were originally written in Pahlavi language like Vis and Ramin, Khusrow and Shirin and Farhad, Bijan and Manijeh and etc. Ibn al-Nadimhas mentioned the titles of literary books in Index Book such as Thousand and One Nights, Kalilawa Dimna, Sinbad, B. Wooden, Rostamand Esfandiar (Pirnia, 2014, pp: 287-288).

Iranians always used the Roman and Greek knowledge. In that era there were some persons who exclusively spent most of their times on scientific studies. Since Sassanid Avesta was the original resource of all sciences, one cannot doubt that these scholars belonged to the class of clergymen. A short list of the natural sciences and astronomy was recorded in Book of Bundahisnas the interpretations of the Sassanid Avestawere obtained. According to the strange story recorded in Mu’jam al-buldan (a geographical dictionary by Ruby), during Sassanid empire, there were a group of authors in Reyshar (Rivardshir), a small region located in Arhan province, who recorded medicine and astronomy by means of alphabets called Gashtag. This group was known to Gashtag Daftaran(it means that they recorded materials in Gashtag alphabets) (Christensen, pp: 549-550, 1977). The text and picture of Avesta Book called HasparmNasak included the details of medicine and...
The Literature of Sassanid Empire:

National and public Literature which was transmitted from one generation to the other through oral traditions and enjoyed the beliefs of people and the life of the nation was replaced by written literature in Sassanid era in order to be read for the courtiers and nobles (Grishman, 2014, p: 340). Translation of Greek, Latin, foreign and art works began in the era of Shapur I. Especially it was developed in the era of Khosrow I whose reign is the true period of Iran movement (ibid, p: 340). The reign of Khosrow I, one the most brilliant empires of Sassanid era, was so great that it went beyond the periods of Shpurs. In this era and the literature and spiritual education were developed. But the material and the spiritual and social life of the Iranian people at the time era should be considered. On the one hand, there are evidences of Byzantine historians of that times which were written in justice. On the other hand, there are exaggerated descriptions in Iranian and Arabic resources that show Khosrow Anoushiravan as an example of justice (Ghediani, 1994, p: 184). Khosrow Anoushiravan’s reign that was excellent in terms of great connivance towards other religions and it was just the opposite of the Christian Church of Byzantine, drew the attention of Greek philosophers who were annoyed in the Greece and were reception in Tisfon. Western thoughts penetrated into this government combined to those transferred from India so that they could open more Iranian minds including great doctor named Borzouyeh.

Among these can be a great doctor of king named Borzouyeh. He discussed about society, ethics and religions in his writings. Readers interested in reading treatises and Letters of Advices (Andarznameh). Many of these treatises were written but unfortunately all of them are not available today. These works were written on wisdom, charity, kindness, the duty of rich men to poor men, the advantages of honorable poor to wealth based on arrogance and oppression (Grishman, 2014, pp: 340-341). Freedom of opinion made the influence of clergymen be precarious, thus they tried to stand against it. However, their struggle with Anti-thoughts of foreign philosophers had benefited to them (ibid, p: 342).

The Concept of “Secretary”:

Secretaries had many talents in writing, reporting, political treaties and formal conversations. Except courts, this group could occupy other administrative authorities including secretariat services, letter deliveries, appointments and attributes, justice, military and finance affairs (Grishman, 2014, p: 315). The influence of secretaries in Iran was very important. Iranians always gave importance to the adornment of affair appearance. Official documents and private letters had been written artificially and regularly. These letters included the quotes of celebrities, ethical and religious advices, poems, rumors, and kinds of these that made a very delicate collection (Christensen, 1977, p: 94).

Sassanid Literature and Books and Their Effects on Islamic Literature:

After the falling of Sassanid state and replacing Islamic Arab state, the tribute court, i.e., all administrations, financial and tax offices remained in Persian language and were administrated by the ways of Sassanid. It took long times for caliphs and their agents to change Persian language of Court into Arabic. One reason for this delay, which was the important affair of caliphate state, was that Arabs put more attention to war and conquest than administration and statesmanship and the other reason was that no secretaries were trained to administrate tribute court and all offices in the ways of Arabs and to change them into Arabic language because Arabs themselves didn’t pay attention to the writing and the works of office and court and these works had to be done by other Muslims (Malayeri, 1989, p: 107).

However, administrative and financial systems of caliphate in all areas under the supervision and management of Persian Sassanid were willingly or unwillingly managed in Persian language by the secretaries who had previously worked there. Islamic or Arabic booksthat are related to the rules and customs of Sassanid Court are resources which are mostly derived from Sassanid literature or Iranian stories and reports quoted in Islamic resources. Sassanid literatures, especially regulations, were available for the Muslims in form of treatise. Regulations were the textbooks for learning knowledge, art, literature, or culture. They include all the rules and regulations of the related knowledge or art or literature. Based on the number of their issues, they were various and all of them formed a large regulation that according to Masoudi it was “Great Book”. It had thousands pages and just Zoroastrian priests and presidents could have it. The book or some part of it was translated by Ibn al-Muqaffa in the early of second century AD. It is called Book of al-Ain (ibid, p: 133).

In his book titled “al-tanbihat and al-Ashrafi”, Masoudi has pointed out Periodicals (Gahnameh) twice. He describe a book belonged to Iranian and he had seen it in the house of one of Iranian nobles in the Pars Estakhr in 314. He states that this book includes reports and knowledge that I have never seen in any Iranian book such as Book of Kings, the book of Regulations, Periodicals or Gahnameh (ibid, pp: 134-135). Other papers of Sassanid era that have been reached to Islamic periods are a treatise under the name of Tajnameh. It is the very...
one that many signs of it can be found in Al-Taji book on ethics of Kings attributed to the Jahez, famous Arabic writer in the third century AD. As it name suggest, this book is about the manners of kings and Court rituals, customs, traditions and ceremonies, characteristics of Courtiers and Favorites, the order of special and general meetings and issues like these that were unknown in the Islamic Arabic environment and when the Abbasid court took the splendid of Sasanian courtyard the Caliphs and those around them needed to be aware of the court procedures. Also, a book in Arabic language with detail examples and evidences from the Sasanid kings and past caliphs has independently been collected. Its divided into three parts. First part is related to rules and regulations or customs which forms the basic core of the book. Second part provides stories and examples of rules of Sasanid kings. Third part provides examples of caliphs and commanders of Muslims (ibid, pp: 136-137).

The first two parts originate in the Sasanid literature (ibid, p: 137). The names of authors of fifth century AD can be seen in the Ammunition and Antiques book. This book not only is dedicated to the mention of celebrity days, magnificent and memorable rituals of some Islamic kings and caliphs, but also to the rituals that had often been used for the reception of foreign ambassadors (ibid, p: 141). Another set of Sasanid works that were read as letters and treatises in Islamic resources (after they were translated into Arabic) are writings attributed to the Sasanid kings. As resources show, in the first centuries of Islam, secretaries had access to a relatively large number of these letters and treatises and some of these letters include narrations related to pre-Sasanid era (ibid, p: 158). Ardashir I Record that the half of it in Pahlavi Language is available, has been translated into Arabic as Alkarnama. Also there are other letters of Ardashir I translated into Arabic (ibid, p: 158). King's sermons were another set of Sasanid literature that has been translated into Arabic and it was recommended the secretaries of Caliphate Court and learned them. They were about the coronation sermons and some examples of them can be seen in Shahnameh (ibid, p: 161). Including the Arabic translations of Sasanid literatures were war regulations, state regulations, the affairs related to the expeditions and military arrangements, and the positions of commanders and troops, and it was the duties of secretaries of Caliphate Court to learn them (ibid, p: 162).

The first step of Sasanid literature in the Islamic periods was its translation into Arabic without independent compilations and they were published in the same forms, i.e. in the form of independent compilations and books (SamieeGilani, 2011, p: 229).

Islamic authors have used the title of The Book of Government and title such that for the Book of Kings. In Persian literature this title has been changed into Shahnameh that is the translation of the Book of Kings (ibid, pp: 123-124).

The Letter of Tansarto Gashnasbis a treatise written originally in medieval Persian language. It has been translated into Arabic by IbnMuqaffa. The Islamic authors have mentioned its origin and translation and they have used them (ibid, p: 126).

Ibn al-Nadim his Index Book has mentioned the names of medieval Persian history books and other stories that were translated into Arabic in the early centuries AD such as the Letter of Mazdak, Shahbaraz, Dara book, Golden Idol, the Record of Anoushiravan, the Letter of Lohrasb, the story of Khosrow and Shirin (samiee, 2011, p: 48).

The Task of Secretaries and Writers:

It was expected that the writers of good treatise was calligrapher, shorthand, meticulous, nimble fingers, and wise. In Khosrow and Ridag story, a young man who wants to serve the king claims that he has all this features (Samiee, 2011, p: 48).

A secretary had to be trained, vigilant and intelligent, if the king pointed out something; he would perfectly understand it and could rhetorically state it. Also it was expected that secretaries had knowledge in different fields (Ahmad Tafazoli, 1995, p: 48). The authors of treatises were the Pahlavi term for Farvardag or NamadDabir (ibid, p: 47).

And Toqti (King's command) was a short writing. It involves abstract based on the materials of the letter or command issued by Court. This was in both Sasanid era and Islamic caliphs (Malayeri, 1989, pp: 168-169).

By searching in the resources, we can find out that in Sasanid era literature was very important because there are different books dated to medieval Persian such as treatise, military books, religious books, and so on. IbnNadim has mentioned these in his book titled IndexBook. Later in Islamic periods, since Muslims were always looking for new conquests and did not have time to write books; they turned to the Sasanid books translated into Arabic. They took many advantages of the content of these books including Sasanid ways, their customs, their military methods, and so on. And even the caliphate system required secretaries to know and read these books, and Sasanid bookshad a great impact in the way of Islamic governmentand culture.

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