Investigation of Ibn-Moghafaa’s Aims from the Pahlavi Texts Translation into Arabic

1Dr. Hamed Sedighi and 2Alireza Hosseini

1 Professor of Arabic Literature, Kharazmi University, Iran, Tehran
2 PHD Student of Arabic Literature, Kharazmi University, Iran, Tehran

ABSTRACT

Many texts have been translated from a Pahlavi to Arabic language during the first period of Abbasid Caliphate (132-232 AH). The author's aim was to remain alive Iranian culture and civilization and protect it from Arab's attacks, then they began (sheubieh) movement as a literel movement and by utilizing Abbasid caliphs interest in obtaining the events of kings character managing estate tradition and bureaucracy system of Sasanian age made legitimate their own action. Ibn-Moghafaa is one of translators who could translate some Pahlavi books to Arabi where by affecting the Caliphate's characters and protecting Iran culture and literature. The aim of the paper is illustrating Ibn-Moghafaa's aims from translating the texts into Arabic.

INTRODUCTION

The objectives of Ibn-Moghafaa from Arabic translation of Sassanid Pahlavi texts are investigated in this article. The reason is that the mentioned subject is considered as important cultural factors in the first period of the Abbasid Caliphate (232-132 AH).

Sheubieh movement that was initiated in the early second century AH or perhaps shortly before that and were continued until fifth century, caused a movement in the Islamic world, especially in Arab nations which changed all aspects of social, political, intellectual and literary of Arab. This movement was progressed with guidance of liberal Iranian, and the large number of classes and guilds were entered into this sect to advertising them, as far as we can see that many scholars, poets, famous writers, and also ministers were sheubian during history and literature books. Sheubieh has special effects in Islamic texts and their beliefs and customs penetrated so deep in Arab civilization that simply cannot distinguished sheubieh fingerprints in its. Sheubieh uprising initially emerged as literary. This matter caused that Iranian teachers and scholars remain alive the Iranian culture and literature by translation of Pahlavi texts into Arabic.

One of them is Ibn-Moghafaa, the Dazgashnsb’ son. He is born in Iranian deep and widespread culture that could blend this culture with Arabic, and he is child of this literature relationship which is replete and rich. Although the literature in the rhetoric and writing is Arabic, but in the provisions and innermost thoughts is Persian.

Ibn-Moghafaa could translate portions of this work into Arabic by using interest of Arab rulers to acquire the events from character of kings to landowning law.

This article tries to present the research about the mentioned issues to investigate the part of the culture and civilization of Islamic world and showing its effect on the attitude of the Abbasid caliphs from translation of this text.

Looking at first era of the Abbasid Caliphate (232-132 AD):

A) The political situation:

We discussed briefly first period of the Abbasid Caliphate in this section according to subject and where by political and social space of that era properly described for understanding the literature of that period.

Corresponding Author: Dr. Hamed Sedighi, Professor of Arabic Literature, Kharazmi University, Iran, Tehran
The Umayyad governance collapsed in Sham. So, the caliphate achieved to Abbas's sons, the uncle of Prophet Muhammad.

The founder of the Abbasid governance was Abol Abbas Safah (136-132 AH). He overthrew the Umayyads rule and select Anbar city in Iraq as the center of their Caliphate. The Caliph was his brother Abu Ja'far al-Mansur (136 158- AH) after him and he built the city of Baghdad and select it as center of Caliphate.

authority was disappeared with the fall of the Umayyads Arab and Abbasid government has little confidence in the Arab elements, who had come to power with Iranian-backed and didn't allow them to rising power and control over the affairs of the country, and important jobs were surrender to the Iranians [1].

So, the Iranians found a special place in the Abbasid Caliphate [25]. So that the great commanders of corps, ministers, veil, governors and teachers were selected from Iranians. The Iranians built palaces of the Caliphs in Baghdad like Sassanid palaces in Madain [1].

It should be noted that the Iranians influence and dominance was such that they had changed the Caliphate centers, So that the center of the caliphate moved from Damascus to Kufa and then to Baghdad which was near to Khorasan. So many researchers have called incorporation of Arab and non-Arab Abbasid era and its reason was that the Iranians and other races were attend in Abbasid court, to the extent that, Iranian has a powerful influence in the government in the Abbasid caliphate that Jahiz describes it as:

"The Abbasid government was non-Arab and Khorasani, and Marvaniyan government was Arabian and nomad [16].

Abbasid caliphs followed the Sassanid and Sasanian influences are obvious in political, social and many affairs of life of Abbasids. Jahiz stated the Abbasid influence from Sasanian as: "We must speak about the Iranian kings at first, who were the pioneered of this work and we learned laws of governance and statecraft and also manner of administration of the lower and particular classes and getting them to their own work from them [16]."

B) Social situation:

Abbasid Caliphs lasted nearly 524 years, from 656 - 132 AH up to 750 - 1258 AH and began with the reign of Abu'l Safah and ended with the death of Abdullah Mostasem and was overthrown by the Mongols.

Historians of the first era called this caliphate period of Islamic pillar strength and prosperity that lasted between 232-132 AH to 827-750 AH. The caliphs of that era began to focus and exact administration of government. These actions culminated with construction of Baghdad by Abu Ja'far Mansur in 149 AH [18].

This city recovered its greatness and reputation during the caliphate of Haroun Al-Rshyd. Haroun Court was tryst of poets, musicians, narrate, singer, translators, astronomers and physicians and thus Haroun and his sons selected Baghdad as center of brilliant civilization and culture of the East [20].

On the other hand, five first Abbasid caliphs addressed to the affairs of court and considered to it. Mansour separated government from judgment and he divided the employees and their duties, and he was the first caliph that appointed the judge to judgship in big cities. Caliphs asked court to report prices of goods and provincial government to know the situation of their realm. On the other hand, a separate court created into literal meaning of the institution of "tethered" that was dominant on the other rules for solidarity of the realm of the Islamic Caliphate [27].

Entity of the ministry was considered as the main pillars of Abbasid Caliphate, so that minister was dominated on the Islamic society after the Caliph and performed the affairs of court that dynasty of Baramke were among them. However, they were so powerful that made Harun Al-Rashid fearful of his power and eventually were destroyed by him. However, they trained many mens and thus helped to government. They received extensive estates by satisfaction of Caliph and ruled on various provinces in return for paying a certain annual tribute and recognition of authority of the caliphs. This matter also has been observed in other centuries.

Firstperiod Abbasid Caliphate imitated the Sasanian polity. Iranian identified and imposed culture and civilization to them by entering to the Abbasid court and such proceedings were conducted by Pahlavi books translation into Arabic and became so obvious and strong that the Arabic Umayyad covenant was partly removed, because the Muslim religion was superior criterion more than the Arab race in new government, especially Arabs had swaps with the government everywhere and they weren't dependable to Abbasid dynasty. All evidence indicated the Iranian influence in the management of affairs of country [19].

Thus, the social situation changed in the realm of Abbasid Caliphate compared to previous periods and took the different form. Nevertheless, the first era of the Abbasid Caliphate can be described as magnificent and indicated their influence on the language and literature of Iranian civilization. Now we will discuss the history and actions of Ibn-Moghafaa by mentioning this content and we also specify his goals in the translations of some resources of Pahlavi into Arabic, thereby, its effects revealed on the perspective of the Abbasid caliphs to manage the realm of the Islamic Caliphate.

About Ibn-Moghafaa:

Abu Omar Abdullah Ibn-Moghafaa is Iranian descent and his real name is Roozbeh. He was Zoroastrian and was born in Goor city (current Firoozabad). His father Dazgashsh was governor of tribute of Fars by Hajjaj Ibn Yusuf. Hajjaj ordered to beat him, because he wasn't accurate in finance, that his hand became fracture and defective. Thus, he became known as Moghafaa that it means broken among the Arabs (Bayat, 104: 1377).
As mentioned before, Ibn-Moghafla followed Zoroastrian ritual at a young age and he lived in Basra to Yazid Ibn Umar who had been appointed as Arabs Iraqi government in 128 AH and then he became the scribe of his son David. Mentioned ruler was murdered by Abbasid in the year of 132 AH that is beginning of the Caliphate of Bani Abbas, and Abdullah Ibn-Moghafla was at the service of Isa Ibn Ali, the uncle of the second Abbasid Caliph Mansur and his brother Soleymman, who was governing and joined to sacred religion of Islam. From that time onwards became known as Mubarak Abdullah Ibn-Moghafla, and stayed with Solomon and Isa for a while and he educate the children of Ismail Ibn Ali and learned science of Judges and Arabic at the same time, and he was employed in scribe of Abbasid state (Bostan, Bita: 5).

Abdullah Ibn Ali who was the brother of Isa and Ishmael, another Mansour's cousin and Abbasid Caliph, escaped to Basra when defeated from armies of the caliph and his brothers were interceded him to the Caliph, Mansour also accepted their intercession and decreed that a safeconduct should be written about it.

This task was entrusted to Ibn-Moghafla because he exaggerated in emphasis on safeconduct and created grudge in the Caliph's heart. As a result, Caliph ordered to killing him and cut his hands and feet and burned them in 141 BC, because he was heterodox when Sufyan Ibn Muawiyyah Ibn Yazid was ruler of Basra instead of Solomon (Borokleman, Bita: 92). Ibn-Moghafla was a classy Arabic translator, as he translated several books from Pahlavi into Arabic. Thus maintained their culture and art and led to Abbasid caliph benefit from the events of Sassanid era, especially its bureaucracy.

*Ibn Al-Nadim attributed the following books to him:*

Namak's God (Seyr al-molouk), Crown Anoshirvan's character, Namak traditions, Namak Mazdak, Kalila and Dimna (Ibn al-Nadim, 118: 1366). These books will be review in the following to specify the Ibn Muqaffa's aims from the translation of texts into Arabic.

*Namak's God (Seyr Al-Molouk):*

This valuable work is written during the reign of the third Yazid Gerd (652-632 AH) which is the nonreligious texts of Pahlavi and translated into Arabic as Seyr Al-Molouk Al-Fursan by Ibn-Moghafla during the Abbasid Caliph Mansur (158-136 AH) and after him other writers and translators adopted from his translations.

Original meaning of God (Khutay) did not suddenly abandoned in Farsi, so, khutay means Shah and Namak is same thing that 'k' is removed and a written as "Name" in many Pahlavi words today, then Namak's God is equivalent to the Shahnameh and it named as history of kings in more general statement [23].

Namak's God was a book in the history and evolution of Iran, from Kiumars to the last king of the Sassanid, which national, religious, moral narratives and stories and facts about the most Sassanian kings were gathered in it. These narratives were gradually perfected and some religious myths were added, and emerged a dynasty of kings, heroes and pedigree that can be codified in historical texts [27].

Also some non-Iranian stories were added to it like Alexander's description expression and some legends were quoted about historical persons such as Ardashehr Babakan and became as its actual content. This book was given to verify the breed of kings and its traditions are with hyperbole and epic opinion everywhere.

However the study could be valuable. Ibn Athir says about impact of this book on the policy reform and consolidation of foundations of the authority of kings: "reading this book was its benefits, Monarchs will be aware about the circumstances of unjust kings in them (historical books), and they were caught in disasters because of their oppression, and since then bad and ugly of them have been mentioned, and they removed such behavior and laid it aside, they were willing to that way and they abandoned whatever that was their progeny because they saw deeds of righteous governors and they had always been well known and they had wealthy and prosperous cities and territories [2].

Undoubtedly, Ibn-Moghafla, writers and translators after him such as IbnAthir were aware about aspects of edification and advice of Namak's God, and attempted to promote Iran's culture and pillars in the Islamic era by relying on these cases.

However, different content were added from other books because there were plenty of mistakes and failures in the Pahlavi text. Forms of Pahlavi handwriting also added to these deficiencies besides these recklessness versions. So that Musa Ibn Isa Alkesravi could not detect similar examples among copies that his text was one of the Hamza Isfahani's sources. Hamza says: "Musa Ibn Isa Alkesravi said that I studied book of Namak's God; which became known as history of Al-Moluk Al-Fursan after quoting in Arabic by Ibn-Moghafla, I looked at it several times and I conducted a precise research. As a result, I found so many different copies that even the two copies were not matched and the reason of this error is the conveyers [6].

Bahram Ben (the King's Men and Priest of Shahpur city) stated: "I got together twenty somewhat of copies of the famous book of Namak's God to modified chronicles of Iran's Molouk from first human (Kiumars) to the last human (Ajam), and transfer of their kingdom to the Arab [6].

Bironi also writes about Kiyumars's story: "Abu Ali Mohammad Balkhi expressed story of the creation of man in his Shahnameh other than what is quoted above and corrected his speech by Seir Al-Molouk Abdullah

Hamze Isfahani also used Seir Al-Molouk Ibn-Moghafaa with the name of Seni Al-Molouk and Arzol Al-Anbiya, because he largely trusted the accuracy of the material contained in it.

Anyway, as Theodore Nouled has proved that most of judgment was against virtues and actions of the Sassanid kings in the book of Namak’s God, interest’s foundation and desire of nobility and clergy was Zoroastrian to increase its equality and dignity and impose their desire to People [31].

On the other hand, other poets and writers who benefited from Namak’s God and continued its way and introduced that book in later centuries, can be noted Masoud Marvazi who translated this work from Arabic into Persian and bring it to verse as the first poet.

Abu Al-Moayed Balkhi Samani also wrote pahlavi history and mythological into prose, Abu Ali Balkhi, Abu Mansouri Abu Mansour Daghighi’s Shahnameh and Ferdowsi also used Namak’s God, thus, the importance of this Pahlavi book was displayed. Finally, Namak’s God became most important works of literature and culture of Iranians that was considered to Muslims in the Islamic era.

Ibn-Moghafaa influenced on the perspective of Islamic caliphs and rulers by translation of this work and encouraged them to manage their territories and morally they also admonished from highlights of the book and history of Persian kings and used the achievements of civilization of Iranian people to be succeed. Particularly, the Abbassid were sitting on the bench of Caliphate By aid of Iranians, and they needed their advise in order to maintain his power. So it was a good opportunity to help Abbassids by translation of that book by Ibn-Moghafaa.

**Namak Crown:**

The issues and affairs of Kings were discussed in this book such as public actions or their private life, charter, treaties, political letters and their wise words. Thus, Ibn-Moghafaa translated this book with the name Al-Taj in the character of Anoshirvan.

His goal was to acquaint the Caliph with government affairs and training his crown prince by Iranian tradition to be a worthy successor, also guide courtiers and the general public by informative speech to his others as Caliph, and makes them own submissive constantly, So that, the pillars of government will be strong.

On the other hand, Ibn-Moghafaa wanted to establish Sasanian bureaucracy system in Islamic society of his time, so, charter, ordinances, governmental decrees and treaties must be written in Court and was sent by the Caliph for manage the affairs of the Islamic territories. In this way, it and other governance issues doubled Caliphs’s need to form a bureaucracy government. Especially, it requires qualified teachers for create political unity and managing the vast territories of the Caliphate. Thus, caliphs founded an effective court system by effectiveness of the administrative traditions of the Iranians and combining it with Islamic law that expanded and achieved significant progress in a short time and all these factors can be received from Pahlavi texts translation particularly Namak Crown by Ibn-Moghafaa. Thus, this work includes advices of Anoshirvan and Khusro Parviz which policy landowning has been studied in it.

Ibn Qutaybah writes in Oyun Al-Akhbar: “I read in the Namak Crown that people’s effort is low and kings's effort is high, their thought is involved in great works, and on the other hand, common people are involved in poor affairs; Ignorant ones excuse their failures with their comforts and King does not excuse himself with many difficulties. And he says in elsewhere: “I read in the book of Al-Taj that King says to own successor do not be harsh towards citizens, because they turn away from you, and forgive them with moderation” [5].

Except Ibn-Moghafaa who quoted Nakak Crown in Arabic, Ibn Qutaybah Dinevari referred to this book in Oyun Al- Akhbar and also Ibn Al-Nadim referred to this book in Fihrist. Jahiz Basri also wrote the book of Al-Taj in the ethics of Al-Molouk Under the influence of Ibn-Moghafaa that is contained part of the laws that existed at the time of Abbassid in this book. He mentioned a series of habits, beliefs, and thoughts in his work that had been devoted to Iranian [11].

**Namak Laws:**

Namak Law has extensively meaning and includes a set of law and rituals of battle, incursion, archery, polo, prediction, and advices of kings. This book was considered by Ibn-Moghafaa due to having useful tips about methods of fight to enemies and how to educate troops, and has caused him to translate it into Arabic to encourage Muslim rulers and armies of the caliph and protect Islamic society with acquisition of Iranians knowledge in the art and technique of war, and utilize the methods of fighting of Sassanid army to achieve great success.

This valuable work has several thousand pages in the Al-Tanbihat and Al-Ashtraf according to Masoudi and its full version is located to priests and other powerful persons [30].

On the other hand, parts of the mentioned book are reflected in the letter Tansar, Sunni Al-Molouk, Hamzeh Isfahani’s Al-Arz Al-Anbiya and Oufi’s Javame Al-Hekayat. Ibn Qutaybah also demonstrated it in the Oyun Al-Akhbar and Salby demonstrated it in the Ghorar Al-Akhbar and Al-Molouk Al-Foras that most of it investigated the authors of Namak Law by effectiveness of the translation of Ibn-Moghafaa.
Anyway, this work provides information and interesting feature of the organizations of the Sassanid government and the secret of government and warfare and admonitions and advices.

Namak Mazdak:
Namak Mazdak is a Sassanid Pahlavi text. Most historians attributed this work to Mazdak (Bamdad's son) who comes from Fars or Nishapur. He was the leader of movement in Sasanid era that revolt for the elimination of conflict and improving the living conditions of the inhabitants of Iranshahr at the end of 528 early in 529 AH and left a dramatic effect in economic and social history of Iran [14]. In fact, Mazdak movement was the great rebellion of the poor and Iranian farmers in ancient times that occurred because of pride of the nobility in governance. Opinions of Mazdak and actions and teachings of him were described in this book and approved the ethics and described welfare of the people in the share of land and property [21].

Today, this book is not available. Apparently, Ibn-Moghafaa had access to it in his time. So, he narrated this book in Arabic by studying it, and then submitted to the caliph to tell him that will be jeopardized and great rebellion will be occur comparing to the Mazdakian movement if the Caliph is not fair and constrained the people. Thus, the Caliph and Islamic rulers should learn this event and have frank behavior with inhabitants of its territory to do not get caught in this disaster as the Sassanian. But this Ibn-Moghafaa's action was not fertile and Muslim rulers were not honest with their people. So, many movements occurred in the second and third centuries such as Firouz Espahbod uprising known as Sinbad, Astadsys, and Moghanah and Babak Khorramdin. Although all these movements were suppressed such Mazdakiye movements but indicated Iranian discontent from the Abbasid rule and prepared the field for progress and political movements [22].

Kalila and Dimna:
The aims of some works that emerged about politics and political reflections in the context of Islam and Iran are showing the proper behavior in political life to authoritarian leaders or all of those involved in the production and exercise of power.

In these works, sometimes to achieve the above objective, cited to the historical experience and offered deductions for utilization implicitly or explicitly, or that described authorial intention directly and regardless to samples of specified date. These works are not alien with hidden recommendation in the conduct of policy. There is no consensus on the naming of these works. Sometimes, they interpreted as political preaching and sometimes described as policy [28].

It can be pointed to the valuable work Kalila and Dimna in the anecdotes from language of animals that its real name is foot willow stories. This Indian book was translated to the middle Persian in the Sassanian era and it is based on several Indian works that the most important of them is Paw of Tantare (Sanskrit means five chapters). The Pahlavi name of this work was Kelilag and Demnag and the Pahlavi form is not available today and over the years has vanished.

A translation of this work is currently available in Syriac. It was translated from Sanskrit to the Pahlavi during the reign of Khosro Anushiravan (579- 531 AH) by Dr. Borzouyeh in the Sassanid era.

Anecdotes of Kalila and Dimna were been instructive and his name is taken from names of two jackals Kalila and Dimna. A large part of book is devoted to the story of them. Ibn-Moghafaa translated this valuable book into Arabic during the Abbasid Caliphate that is very plausible and symbol of oratory of Arabic language.

Ibn Al-Nadim brought Kalila and Dimna in the number of books of Indian legends and narrations in the Al-Fihrist and he says about it: "Book of Kalila and Dimna are 17 chapters and someone said that it is 18 chapters that Abdullah Ibn-Moghafaa and others translated it, this book also has been translated into poetry. Ali Ibn David turned it into poetry and Bashar Ibn Maamade has a translation of it which part of that is with people and I saw in the copies that it has two additional chapters and Iranian poet turned this book into poetry which been translated from Persian and Arabic. There are some collections from this work that gathered by Ibn-Moghafaa, Sahl Ibn Harun, and Salam and Head of Bait al-Hikma and On the other hand, Muhammad Ghofrani Khorasani also writes: "Fundamental change occurred in the technology of writing fiction with language of animals in the Arabic literature after the translation of Kalila and Dimna by Ibn-Moghafaa. This method was considered to everyone for provide the artists, ethical and social guidelines, strengthening political ideas, and identification of some of the philosophical ideas.

In this way, Kalila and Dimna tell contiguous, consecutive and detailed stories from language of animals along with advice and wisdom and proverbs. Ahmed Mohammed Al-Jofi said about the Ibn-Moghafaa's motivation in the translation of this work from Pahlavi: "He took refuge in allegorical literature and translated the Kalila and Dimna to eliminate weakness of the Mansour Abbasi and expected that the Caliph read the book and thereby returned from his diverted way and people angered to the Caliph by reading this book although the appearance of book is fun and entertainment [7].

So, Ibn-Moghafaa was trying to changing the Caliph's opinion from this and forcing him to change its method of governance and be kind with people to preserve the unity of the Islamic lands.
Ahmed Amin believes that different cultures such as Iranian culture penetrated into Arabic by translation of Kalila and Dimna so that; they enjoyed it more than philosophy, because advices was closer to the culture of the people and was similar to common proverb among them [9].

So, it is permissible to call Ibn-Moghafaa as transferor of the inhabitants's culture of Iranian land to the Muslim world. Finally, some of the poets and translators were affected from Ibn-Moghafaa's translation in the century later, so that Rudaki turned it into rhyme but there are just a few scattered bits of it today.

Nasrollah (Secretary of Bahram Shah Ghaznavi) also translated it into Persian in the sixth century AH and added couplets of him to it. Nasrollah's translation is known as Kalila and Dimna of Bahram Shahi. In this way, translation of it into Arabic and then into Persian is considered to strengthen of writing advices that quoting the advices and narratives with language of animals could be safe, fun and helpful due to the confined space of society of that time. Ibn-Moghafaa's work become motivation to translate the Kalila and Dimna into Arabic and use it as a means to advise caliph in the statesmanship of the vast territories of the Islamic Caliphate.

The application of translation of Pahlavi work by Ibn-Moghafaa in the Abbasid state system:

Policy of the Abbasid caliphs changed towards to sequence and non-Arab nations, particularly the inhabitants of Iran from the middle of the first half of the second century AH that is, after the year of 132 AH and the establishment of the Abbasid by Iranians, and Iranian race were involved in the all matters and affairs and they began to promote science and technology, so, translation of scientific books were began from Greek, Syriac, Indian and particularly Pahlavi.

Translation movement and the scientific motion began completely during the reign of Mansour Abbasi and with his volition. Thus, he was the first caliph who valued the translators and encouraged them to translate various texts. This action caused to translate most scientific, cultural and literary works of great civilizations into Arabic during the Sassanid era. This has led to growth and spread of Islamic civilization and Arab rulers benefit from their experience in the own government, particularly, great translators such as Ibn-Moghafaa emerged in this period and translated some works about system of bureaucracy and method of government with own volition and support of Abbasid court to reinforce the Islamic Caliphate and help the Muslim caliphs and rulers in the governance of the Islamic vast territories.

On the other hand, Pahlavi's books which were addressed to the elders or rulers were considered to Caliphs because the Muslims did not have savior except Sasanian for court rules and behavior of Arab caliphs. Thus, they were so influenced with Sasanian advices because providers of Islamic rule were not aware anything except unity and obedience to the orders of Holy Prophet and his successors and the Holy Quran, and had little information about various sciences. So, they learned fundamental principles of governmen from Iranians and benefited from their knowledge. So that, the Persian-speakers interpreted the syntax science of jurisprudence and theology [17]. The effect of translation of Pahlavi books is completely evident by looking at the way of the Abbasid reign which evaluated in the previous sections. On one hand, Iranians translated Pahlavi books for Arabs and supplied it to Caliphs and on the other, also participated in governance and virtually helped the Caliph in his statesmanship and they flourished Islamic culture and civilization by splicing of different sciences, In the this regard, Ibn Khalldun says: "... The authenticity of Prophet's speech was revealed when he said: If science is closed to Plasterboard of Sky, an ethnic from people of the Fars will achieve it [4].

On the other hand, Caliphs effects was enough great from translation of Pahlavi works into Arabic by Ibn-Moghafaa that Bait al-Hikma which was the center of accumulation of scientists was made for translation of different texts from various languages during the caliphate of Harun (193-170AH) and his son al-Ma'mun.

Thus, this era became known as golden age of translation. So that, many books were quoted into Arabic from Greek, Indian and Syriac which have brought promotion of academic and cultural world of Islam.

Finally, translation of the some Pahlavi books by Ibn-Moghafaa was a pattern for other translators such as Abu Sahl Fazl Ibn Nobakht and also improves cohesion of System of Abbasid bureaucracy.

The result:

It can be concluded from different parts of this research study that writers and Iranian translators such as Ibn-Moghafaa could transferred part of the culture and civilization of the Sassanid era into Arabic and converted it as important component of the Islamic culture. In fact, with the establishment of the Islamic Empire, political power followed the pattern of power which organized itself according that. It seems that the pattern of Sasanian Iran's government was the most important in the eastern part of the Islamic civilization. Therefore, Caliphate and Islamic civilization inevitably sought Iran's past from two directions during this period. First, there was no such a political order which it be a reference for Islamic rule in the Arab world before the appearance Islam, while the Sassanid Empire was the ruler of the great part of the ancient world for several centuries and now their experience could be place at the disposal of caliphate system. Another point is that landowning style of Iranian was possible just with Pahlavi texts translation and guidance of the great Iranian persons which was performed by informed translators. Ibn-Moghafaa was such as those who tells usefull words and thoughts and governance
policies and regulations to the Abbasid caliphs by translation of the Pahlavi texts such as Namak's God, Namak Crown and etc. and reinforced their rule bases.

On the other hand, he changed Arabic language and enrich it by translation of the Pahlavi works. Thus, Iranian scientific tradition penetrate in the Muslim World and considering that other ethnic groups also sought to promote their ideas among Muslims, this caused translators continue his work with more effort. However the most important factor was Islam that redounds to growth and development of civilization and science by encouraging to science and knowledge. Therefore, a suitable situation was proveded to move complex machine of culture and Islamic Civilization by scientific core, technical and literary of different people especially Iranians.

Consequently, the educated stratum of Iranshahr penetrates in the Abbasid court and ruled beside their Arab counterparts by modele of the Sasanian bureaucracy. So they were close to Caliphs and increase the authority of the Caliphate. Ibn-Moghabaa was one who transmitted the Iranian cultural heritage to the Islamic world and interweaved that with the Islamic spirit and improved it.

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