

## Persian Works in Arab Culture Preparation

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**ABSTRACT:** Any researcher who wants to be justice to the role that Persian Scholars and linguists played in ancient times, he clearly and without a big effort realizes the effect of Persian thought and mind in the Arab culture, whether at the level of complexity, theorizing, generating knowledge, writing, saving, classifying and sorting texts. Then came the high mentality of the Persian poets who helped in the renewal of Arabic poetry. The Arabic literature invested in the Persian mind in science, poetry and prose which helped Arabic to emerge, progress and openness, and this helped the Arab library to be a source of knowledge, due to the treasures it contained that exceeded its fame. This, this study is to emphasize the separation of the Persian language from the Arabic language in its various dimensions.

**KEYWORDS:** Persian literature, Persian poetry, Arabic prose, jurisprudence, wisdom, translation.

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### SINCERESEARCH

If the student wants to be fair to the role played by scholars and people of the Persian language in ancient times, he can effortlessly realize the presence and clear imprint of Persian thought and mind on Arab culture, if it is at the level of understanding. Quid, or theorizing, or crystallizing knowledge, or codifying and preserving texts and classifying and classifying them. Then came the advances of the Persian poets who helped to renew Arabic poetry. Arab literature invested in the Persian mind in science, poetry, and prose, and this helped Arabic to emerge, progress, and open up. Help the Arabic Library To be a source of knowledge because of the treasures it contains that exceed its fame. It happened. Accordingly, this study came to confirm. The Persian language has different dimensions over the Arabic language.

### RESEARCH PROBLEM

There must be a problem with any thought especially if there are doubts surrounding it. And a lot of them, and the idea of this research falls between opponents and agreeers, and the opposition does not start from realism, but rather from reprehensible Arab fanaticism, under the pretext that the linguistic influence goes from the strongest to the weakest, and this is an illogical justification. As for those who agree on this topic, of them they look at cultures on the basis of a. Because they are living organisms that are subject to influence and influence, the Arabic language, like other languages, is capable of giving and receiving, and therefore the Persian language had a presence. The Arabic language goes beyond that to the language of the Qur'an, in which we find many words of non-Arabic origins, whether Persian, Ethiopian, or other languages that were prevalent. On the Arabic tongue.

### THE INTRODUCTION

The issue of acculturation raised in my mind many questions: how, why, and when, especially Arab culture in the past, which drew my attention to the presence of other languages in Arab culture on two levels.

**The first:** the hair and prose Arabic and what is in it. From MoTh Linguistic views in ancient Arabic poetry, whether in the Umayyad era and Al-Abbasi.

**The second:** The presence of these languages, with their vocabulary and meanings, in the Holy Qur'an, which contained in its verses Persian, Indian, Roman, and Ethiopian words, and perhaps from ancient languages. also.

This phenomenon requires the Arab researcher to pause and reflect on it due to its importance, and therefore this study was titled "No." Persian in Arab culture to what extent and cAnd Persian culture in this culture, whether it was poetry or prose, and it was an attention-grabbing phenomenon. And The Persian presence in this astructure cultural, And on the level of poetry Persian poets enriched Arabic poetry, such as Bashar bin Burd, Abu Nawas, and Ibn Kashajim, and they became a major presence in Arabic poetry, to the point that they rose to prominence. With movement Noodles And cDrDrWa What else is wrong with her? Also, writing in prose, FAnd it has a Many of them are serious about the fields of writing and translation Clear, In the Abbasid era, in which the scientific and literary movement became active, some names became ALA significant difference, such as Ibn Qutaybah and Sahl Ibn Harun, And Ibrahim Al-Souli And others.

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This was not limited to Command on the Bear, but even crossed it to the sciences of jurisprudence. Where the Doctrines of Jurisprudence like Ibn Hanbal and Abu Hanifa and Al-Shafi'i and Muslim and others. In this era, as well, interest appeared by collecting Hadiths of Prophethood, its classification and classification, in addition to the interpretation of the Holy Qur'an, all of this is required from researcher. AnY Stand on this fact and give back the credit to H.

### The cultural dimension between Persian and Arabic:

The phenomenon of the intersection of languages or cultures in general is a human phenomenon in the past and in the present. The conversation about it went through several levels. Multiple either it was on the linguistic, intellectual or objective level, and the Arabic language was not isolated from this phenomenon, as it has been surrounded by different languages since ancient times, that is, before the existence of Islam. The Arabian Peninsula is the homeland of the Arabs, surrounded by the Persians, the Ethiopians, and the Romans. And the Greeks. In addition to some groups that did not reach the rank of a Mh.

And with coming Islam I'm thinking TGlobal. It becomes obligatory for the Muslim first and Al-Arabi ThAny. To deal with non-Arabs from a religious standpoint, as he is responsible for spreading religion and conveying thought. On the one hand, communicating with the Holy Quran. On the other hand, he found himself forced to learn languages. Another and teaching his language, i.e. the language of the Qur'an for new Muslims, and about Dr. The expansion of the Islamic state and the beginning of the project of conquests in the later stages, whether in the Umayyad or Abbasid era, the idea of linguistic acculturation deepened. A group of phenomena in Islamic societies, such as the phenomenon of theologians, Language and philosophers, and Companions of sects and sects, in addition to the emergence of esoteric sects such as Sufis, Assassins, and others, which stems from philosophy in view. With things written and unwritten, especially what relates to the Holy Qur'an, which is the focus of intellectual depth in Islam.

As for language and consideration of it, whether it is acquired or the mother tongue, human thought is on the same page. Its diversity. His difference does not take the picture of the world as it is, but rather tries to interfere with it and recreate it anew. TAgreed with His nature and his culture and thought, and therefore it can be said:

(( an all a nation that forms its own perception of the world and draws its unique style of thinking and its symbolic systems that indicate the nature of its environment and its unique identity. YFor him, which is Ay. It inevitably does this, seeking to prove its existence and confirm its presence in the world, for language is what disrupts it. QAnd Ythe. Individuals with their own existence, and their collective entity, which is the focus from which the fabric of the world emerges. a Meh, every man prisoner. His language, and when he is far from his class, the first word he utters refers to him and defines his position completely. And It announces him and his past, and the person is revealed, and his language and privacy have delivered him. YThis is a formal reality that is rebellious against Akka. His wolf Staying overnight Or spontaneity))<sup>1)</sup>

Belonging is the nature of humans. It links him to his nation, language and geography. TThis culture and identity gives him an identity that becomes part of his existence and being, and from here there is no right. BL. A human being violates his linguistic entity. a Because it is part of his feeling of his presence, and just as the Arab feels his presence through his language, we find that the Persian also has this feeling, so now comes the R is the (Persian spirit) that does not accept division or submission and flows in the blood of the proud Persian person. a very Dr. His culture and loyalty to the Persian nation, so he feels elevated, radiant, and present, and this what. We found it through Arab-Persian cultural communication, and through historical reviews. FThe Persian nation is one of a. The powers of a. In ancient history, the Islamic nation benefited greatly from Persian culture, whether at the level of organization, literature, philosophy, or science, because it possessed strong civilizational and cultural capabilities through which it was able to influence others and preserve its entity and existence, and thus it derived its strength from its cultural stock and methods of survival. In addition to the genius mentality, known for analysis and philosophical tendencies, unlike the Arab nation, which before Islam did not possess these features with the absence of the phenomena of writing, stability, and a comprehensive language, except what they possessed of the faculty of poetry, and the Arabic language was not able to combine, unify, and prepare from its tribal environment except with the presence of the Qur'an. The Holy One, which represents the birth moment of the Arabic language and a new Islamic spirit and meaning. Ym new affiliation. It is belonging and loyalty to God and the homeland of the common human spirit. that He abolished the idea of land, race, and history, as God Almighty says: Oh O people, We created you from a male and a female. And We made you into peoples and tribes. To know that a Your generosity when God at Qakam)) the rooms. Verse 13))

From here we find that the sacred was transferred to the Arabic language, being the language of the Qur'an. Mother. In the Arab world, religion and language are inseparable. MThat and both of them have a face. Oh. MThere is only one reason. Rather, the Arabic language, being the language of the Qur'an, is the language of exposition and miracles, while other languages are less than that.

Based on this, what do we expect from the Persian mind that believes in its language? And His existence and civilization? What are the to reply. The verb among Persian writers in Islamic countries and will they abandon the... Their thesaurus. Cultural and

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<sup>1)</sup> Muhammad Nada, 2002, pp. 107-109.

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civilizational Wind shamelessness in the new Arab cultural tide, or will they confront these cultural entities for the purpose of their existence? To answer these questions, it is necessary From standing On some concepts such as the global vision, the concept of acculturation with its modern dimension, cultural criticism, and the extent of the influence of the Persian poet B These concepts rather no Its various meanings and the extent of its ability to produce its poetic connotations Dr Persian-Arab civilizational friction.

### First: The global vision:

The questions always asked about man are: what is man's relationship with others, and his relationship with the environment And its connection to history, and where did it come from? Why does he maintain his existence? What is his fate? a Existential questions that a person seeks to answer and what results from them They forgot Q Intellectual and theories It gives his existence meaning and removes constant doubt and controversy from his thinking, The existence of man must be within groups that are homogeneous in destiny and thinking, which begin with the family and end with the nation, and this is what Ibn Khaldun emphasized, saying that man is the son of the environment. T This is what Sartre said: "The Parisian who... The suddenly gathered around him the Parisian population and French society to form his rear."<sup>2</sup> (whenn Y, 2009, p. 380).

This is a deep look H It is what determines a person's identity and vision of the world, which leads to the act of... It is what shapes us H Mentality. **Anda Organized Te Intellectual.**

The vision a Global comes from Ansa Q The social life you seek Dr W ma To contain the individual and integrate him with others socially and culturally, and this is what generates the phenomenon of belonging. Therefore, it is ((a representation of collective activity, but with individual awareness. It is the sorting together. M q And meticulous to the details that symbolize to This is the reality if it was on pholiday And Y Individuals and group activity, perhaps the most important question presence It remains latent in the way in which visions can be reconciled a Individuality and visions a Collective, for the world F The system of domination makes it present **Scandalous** And the silence According to him, a person, despite his own convictions, remains doomed to submit to the hegemony of the prevailing system))<sup>3</sup> (Nouri Al-Rubaie, 2001).

Therefore, we find that when the individual represents the image of this world and learns about different cultures, he automatically moves away from the unilateral vision, and the cultural vision forms the backgrounds without harming his primary global vision to which he belongs. Therefore, the global vision is what connects the individual to society and is the focus in which the genius of the writer meets the other, so he finds himself adopting it. The culture of his nation, his people, his language, and his existential self, so the signifying voice becomes his group, and then the people are transformed<sup>4</sup> Real image **He blends in** With her pain Innovations are constantly innovating and therefore this intimate relationship arises, between the self and the other. Sometimes he travels with us in the elements of universality and sometimes he takes us into the collective mind of the nation to contemplate its spiritual heritage in... s His time period

### 2- Acculturation:

When we go back to history and read it in terms of interaction and communication between man and man, we find that this communication is inevitable. The need requires this meeting and interaction to complete the movement of the universe for which man existed. Individualism does not give the meaning of integration, while collective action is what fulfills this purpose throughout the ages. Connection occurs in societies, and the state of interaction has increased through means of communication, and the speed of the transfer of information or inventions between nations. The question remains open, as to how this interaction is for the sake of positive integration between societies and in all ages. Anthropologists have termed this influence by the term (acculturation). However, the problem that appeared accompanying this term is individual privacy and identity in its national, national and other dimensions. This puts us before the questions: Is culture universal, or is it national? Is acculturation a manifestation of globalization, or is it an inevitable act of communication with others?

Where is the ego and the other in this term? had become Popular and a portal from Portals<sup>5</sup>

Others started dealing with him and trading him as such ((shorthand The reality of coexistence and convergence of cultures Different<sup>6</sup>)

Acculturation is also defined as the cultural change in the phenomena that arise where groups of individuals belonging to different cultures enter into direct contact, which results in changes in the original cultural patterns prevailing in one of the groups. yen Or both together<sup>7</sup>

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<sup>5</sup>) Contemporary knowledge: It is true that this term appeared in the forties of the twentieth century with American anthropology within the school called (Page 7 Although the decision on its use was granted in 1880

<sup>6</sup>) Muhammad Abed Al-Jabri: Globalization and Cultural Identity, Morocco, Thought and Criticism Magazine, Issue (6), p. 5

<sup>7</sup>) Hassan Hanafi: Introduction to the Science of Occidentalism, Al-Dar Al-Fanni Edition, Cairo, 1991, p. 34.

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We can mention other definitions of acculturation, as another says: "Acculturation is a set of phenomena resulting from continuous and direct contact between groups of individuals belonging to different cultures that lead to changes in the primary cultural patterns of the groups orFor the group"<sup>(8)</sup>

Based on these definitions and concepts of acculturation, development and progress can occur in societies that become cooperative and seek their interests, and this is what happened in previous eras between different nations, led by the Islamic state, which gathered under its banner different nations and civilizations such as Persian, Greek, Roman, Abyssinian, Turkish, and others, but the influence of these civilizations was insignificant. Equal due to the nature of these nations and the strength of their cultural influence, but the problem that has faced the Arab nation since the beginning of the intersection of these cultures, we find.

Recently, for example, Al-Jabri considers it, i.e. acculturation, an ideology of domination and the denial of the other. He paralleled it with globalization by saying, "Globalization is the negation of the other and the replacement of conflict with cultural penetration." Ideological Indeed, the culture of penetration is based on a set of illusions aimed at normalization with hegemony and the perpetuation of cultural subordination (<sup>9</sup>This is similar to Hassan Hanafi, which is the fear of total subordination to the other and the killing of the creative spirit of the Arab person. He continues to rely on translations, ascertaining everything that is Arab, and believing in terminology as a title for the true intellectual, and without them, he remains incomplete in what he says ((We have become agents of the West, and it has become a carrier). Our science and thought is that which begins its intellectual life by mentioning the largest possible number of names, figures, and intellectual sects in the West, affiliated with one of them, entering into its battles,...(And tinTThe evil of terminology among researchersYoung people feelWith their culture in front of herHelpless,AndHe is the one who twists most of these with his tongueTerminology)<sup>(10)</sup>.

In addition to the above, we find translation very important, despite the problems surrounding it((creativity theLively, intellectual marriage, cultural exchange and literary giving,A scientific and visible participation that invites us to interact positively with the cultures of other peoples or to try to share the ideas and knowledge that others have.AndThen FaTranslations are a means of exchanging and disseminating other cultures... In the end, the goal that translation seeks is to contribute to global thought... <sup>(11)</sup>.

### The role of Persian linguists and writers in the Arabic language:

In this place, we must mention the role that the horse game plays in developing the linguistic dimension in the secondThe Arabic culture, as the interaction between the Persians and Arabs was clearly evident at all social and political levels despite the differences.FIn the blood, language, and nature of activity between the Persian and Arab nations, and yet we note thataThe great impact that the Persian language left on Arab culture.

This influence was ancient before Islam, when some words appeared among pre-Islamic Arab poets, such as:AndNow and then,aWhat came after Islam was lostaIn the morningaThus, it became clearer and the relationship between the two developedaSolid because of the conversion of a thousandaThey became attached to the Islamic religion, and were influenced by the language of the Holy Qur'an. If Islam helped liberate the Persians from their tyrannical governments, in return, it provided thousandsaRS especiallyals the language a great service to Arab culture at all levels?aDubai and linguistics have appearedHCulture in language, philosophy, mathematics, science, administrative arts andatoFAnd in language, grammar, morphology, and dictionariesaThe morning of cultural exchange from touchtoThe clear trend died in later eras, through the movement of translation from Persian to Arabic, which was a great movement and became apparent in the Abbasid era. The influence depended ontheWritten in the Arabic language, they were proficient in most fields after obtaining a degree in the Arabic language, and in literature in particularaThe exchange became clear between the two languages in topics and methods, and the Persian language helped in...AltDepthinThe Arabic language has meaning and beauty, and the vision has expandedaShe gave ArabicOfPersian sciences such as Al-Arad, Al-Badi', and others.

Translation has emerged as an influential trend in the Arabic language due to the exodusThe Persian political world, especially in the Abbasid EmpireAMixing in gender, language and religion, and the deepeningaThr PersianaMany whenaMorning to rollaA clear role was established in the Abbasid government in Baghdad, in which Persian intellectuals appeared and assumed leadership, for exampleibn Almoqafa'aAnd Sahl bin Harun, and the influence of these people in the state of Bani Abbas reached such an extent

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<sup>8</sup>)Dr.. Bassam Ali Al-Rabaya: Translation and Dialogue of Civilizations, Journal of the Faculty of Languages and Translation, Al-Azhar University, Issue (2), January 22, 2012, pp. 135-143.

<sup>9</sup>) Dr.. Bassam Ali Al-Rabaya: Translation and Dialogue of Civilizations, Journal of the Faculty of Languages and Translation, Al-Azhar University, Issue (2), January 22, 2012, pp. 135-143.

<sup>10</sup>) Dr.. Bassam Ali Al-Rabaya: Translation and Dialogue of Civilizations, Journal of the Faculty of Languages and Translation, Al-Azhar University, Issue (2), January 22, 2012, pp. 135-143.

<sup>11</sup>) Dr.. Bassam Ali Al-Rabaya: Translation and Dialogue of Civilizations, Journal of the Faculty of Languages and Translation, Al-Azhar University, Issue (2), January 22, 2012, pp. 135-143.

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that Al-Jahiz made a saying ((The state of Bani Abbas is foreign and the state of Bani Marwan is Arab)). A group of phenomena appeared in the Abbasid era that increased and expanded, such as open flirting and expressing one's feelings openly, as is the case with Bashar bin Burd is of Persian origin, as for poetry Safer than the ALord, he was affected WaIn the composition of the Arabic poem, they were composed according to theaHe mastered Arabic, like Abu Nawas, Bashar, and others, and his influence and influence expanded until it included other sciences, such as religious sciences, philosophy, thought, and others.

Linguists played a major role in narrating poetry ARabiah, as well as in transmitting some news, such as the Taghlib Councils, and each book had its own special care, some of which were specific to controlling words and interpreting them, such as the book "Al-Fasih" and the book "Al-Kamil Al-Malim." BReply, this book was counted from KhYHe read books in this era, and he was influenced by Al-Jahiz's books that talked about rhetoric and its arts, metaphor, truth, and metaphor. He also talked about writing and Went toHe distributes it into three stages: either for ambiguity, or for avoiding intuitive pronunciation, or for exaggeration. He makes four simileaAnotherEitherEither an excessive simile, or a correct simile, or a comparative simile, or a distant simile <sup>(12)</sup>

Likewise, Ibn Qutaybah, who was educated in foreign culture, sought refuge in this conservative linguistic environment. His interest was not limited to the language of poetry, but rather it extended to an interest in the language of prose. Ibrahim Ibn al-Mubarr, who died in 278 AH, was the first to write a treatise that dealt precisely with the language of prose. YHe wrote prose, and he encourages a return to Al-Jahiz and the letters of the earlier and later ones. It is necessary to return to the Holy Qur'an, as well as proverbs and poetry. He was influenced byBThe group of speakers was deeply influenced, and we find Muhammad bin KhalafMarzipanThe deceased (309) had translated booksaHe wrote a lot about Persian, and he wrote good works on morals and people's conditions.

likebook((Detail of bothMOn many of those who do notBS thYaBLikewise, Abu Bakr al-Kharati al-Samari, who died (325), had noble morals and their meanings, and praiseworthy methods and illnesses. YHere, and other books that build the linguistic approach and enrich the Arabic language through various means, whether poetry or...netIt is possible to mention those who were credited with this, such as:

### Ibn Qutba: -1

And he Abdullah Bin Muslim bin Qutaybah Al-Dinouri was born in the year 213 AH in Baghdad and from a Persian origin and lead HThe has been in the language since his childhood FHe memorized the Qur'an, the Prophetic hadiths, and poetry. He also took an interest in jurisprudence and grammar, and it reached the point of interest in the Persian and Arabic cultures. Therefore, he took an interest in translating from Persian to Arabic, and he took over the judiciary until he was called Al-Daniyuri. He benefited from Al-Jahiz's experience and did not leave him a book until he read it and benefited. from E, and one of his most important books

The form of the Qur'an and the interpretation of various hadiths. -1

He stood against Al-Jahiz in some cases and presented the wealth of his great writings on jurisprudence or the evidence of prophecy and the strangeness of the Qur'an, as well as the book of knowledge, in which he touched on the issue of creation, the issue of the flood, and other encyclopedic books.

It is not hidden from us in writing ((Poetry and Poets) in which he translated from some poets and is still taught in universities. He also has the literature of the book, in which he guides writers to important linguistic methods, as well as the book Uyun al-Akhbar and other such books?

Although it is of Persian origin, it is considered one of the most important books nD. Al-Jahiz in terms of his literary and linguistic wealth that he left to generations, as well Being He was a conservative Sunni, and therefore he was moderate His opinions And his culture, the foreigner did not prevail over the Arab, nor did the Arab prevail over the foreigner

### C- Ibn al-Muqaffa':

He (Ruzbeh bin Dazwayh), is from the village of Hour in Persia and moved to Basra, and joined the court of the Kharaj inhd Al-Hajjaj, Al-Hajjaj beat him until he died FHis hand was broken split BBAl-Muqaffa', and it is said that he continued his Hajusiyah as he intended. This is how Ruzbah, his son, grew up and took care of it aHe taught Arabic, and his eloquence and eloquence appeared early on, and so we find that he worked in the offices of the Umayyad dynasty, and he was an old man who provided food and drink. So On every needy person, and when the Abbasid state was established, he communicated with Al-Mansur's uncle Issa bin Ali, and he declared his conversion to Islam at that time, and despite that, doubt remained haunting everyone around him, so he accused With heresy He was killed, and historians disagreed about the reason for his killing. Ibn al-Muqaffa was famous for having remained faithful to his religion and was known for being a heretic. He took Islam as a mask that... TMaybe for some purpose TBeing materialistic, or greedy to gain power, as the struggle for power in this era was clear between thousands aRasi and the Arabs. Ibn al-Muqaffa had clear political or cultural positions, so it is said that he opposed the Holy Qur'an, as stated in a book Al-Baqalani In the miracles of the Qur'an, it has some poems that condemn it and indicate its continuity Manichaeism.

Oh bn Your sorrow that is coming gZall beware of the enemy And you have my heart Mosel

<sup>12)</sup> The Second Abbasid Era: Shawqi Deif, p. 540.

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anyTo give you Resistanceand thatnI swear to you, with the steadfastness of my heart <sup>(13)</sup>

Despite this loyalty, he remained a lover of Arabic, trying to master it and achieve through it what he aspires to.

((Despite his heresy and extreme Persian fanaticism, he did not think of returningtoRather, he took Arabic as his languageHtheaon <sup>(14)</sup>.

As for his linguistic efforts

Ibn al-Muqaffa tried to be an outstanding translator from Persian to Arabic, whether it was pure Persian, Greek, or Indian. It is mentioned that he translated many books, such as to:

The Book of Mazdak is a book that deals with literary heritage and history. -1

The book Khudai Nama: It is about the biographies of the kings of Persia. -2

The book (Ibn Nama) is about the king's regime and the Sassanian state. -3

The book (The Crown) in BiographyAnu SherwanIn addition to some Greek or Indian translations, such as Kalila and Dimna. -4

Ibn al-Muqaffa did not limit himself to thistranslations,Rather, he added something to itYes With politenessThe big oneaThe little bear and the message of the companions.

This indicates that Ibn al-Muqaffa benefited the Arabs and the Arabic languageBNeveraAaThis mentalityAndPersian before Islam, which was hisaGreat impact on the movement ofaA bear in the Abbasid Empire, despite its Persian originsHHe was able to deal with the Arabic language with unparalleled creativity. His style is transparent, without complexity or strangeness, but it is distinguished by:

He was asked with sweetness and simplicity of expression, avoiding crude wordsMThe noticeH:He said: Which if the ignorant person hears it, he will think that he feels the same way.)

And bThis is amazingAdvice and others: We find that Ibn al-Muqaffa benefited the Arabic language, whether in style or linguistic uses that are located in the central region, and his style was consistent withHWith his time, he preserved the Arabic components and its linguistic and grammatical origins, and perhaps credit goes to him for the generative style.

**Sahl bin Harun:** Sahl's lineage goes back to the Persian race, and he is from Dastmisan Al-Ahwazi. The narrators differed -2 regarding the name of his grandfather. He was either Radhan or a monk, and Al-Jahiz confirms that he is (a monk)<sup>15)</sup>He died in the year 215 AH, where he resided in Basra, then Baghdad. He had a presence in the Umayyad dynasty, so he worked as a treasurer in the House of Wisdom during the reign of Al-Ma'mun, and his contemporaries attest to his vast culture and abundant knowledge ((and many indications indicate that he was an excellent cultured person in all knowledge and that he was one of the transfer From Persian to Arabic)<sup>16)</sup>He belonged to Shu'ubism and was fanatical against the Arabs. He was also characterized by wisdom, philosophy, and humor, and many anecdotes were told about him that there is no room to mention here. Scholars such as Ibn al-Nadim, al-Jahiz, and others testified to him, and he was known for his prowess in oratory. He left a group of works mentioned by Ibn al-Nadim, such as

Tiger fox. -1

The standing one and the virgin. -2

Nadwa, Walawud, Walwood. -3

Book of gazelles -4

King and politics book. -5

He was called the most prominent audience in Persian, which means "ruling" in Persian, which is "ruling in Islam."<sup>17)</sup>This indicates that he wrote on political affairs, as did Ibn al-Muqaffa. He also has a book entitled ((Come and Afra)), which consists of stories about animals and an opposition to the book Kalila wa Dimna, as some paragraphs of it were mentioned in the book Zahr al-Adab by al-Husri and were not announced in full.

Al-Jahiz asserts that he is one of the most eloquent and eloquent writers, and that he is the most famous writer.

It appeared in the second century AH, and the bitter truth remains that most of Sahl's works have reached us only a little. The credit for that goes to Al-Jahiz, who used to quote many of his sayings in his books. Perhaps the most important thing Al-Jahiz recorded is his letter, which he mentioned at the beginning of the book Al-Bakhla', so that the reader thinks that this letter is from Al-Jahiz's book contains an easy analogy for generosity and his praise for miserlinessIt is intolerance towards Arabs, and a denunciation of the generosity that poets sing about on the basis that it is an inherent characteristic of the Arab.

Sahl's style was characterized by sobriety and simplicity of evidence, as well as the simplicity of his style, the use of synonymy, which is intended to satisfy the phrase, and music that is soothing to the soul, and his style becomes clear.We have the following

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<sup>13)</sup>Art is a doctrine in Arabic poetry Shawqi Deif, 4th edition, Dar Al-Maaref Misr 1270, p. 136

<sup>14)</sup>Art is a doctrine in Arabic poetry, Shawqi Deif, 4th edition, Dar Al-Maaref, Egypt, p. 137

<sup>15)</sup> Al-Bayan wal-Tabin Al-Jahiz 1/52

<sup>16)</sup>. Statement and manifestation / 3/29.

<sup>17)</sup> Shawqi Deif, The First Abbasid Era, Dar Al-Maaref, Egypt, Edition 6, 1966, p. 527.

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with all his characteristics. He tends to controversy and precision in dialogue, as he is accustomed to. But there is something funny about his style, as we see the words balanced, but not in the form of rhyme, but in the form of precise divisions... He used to use a kind of vocal signature in the speech so that it is straight and not sloppy. Of the physical beauty that attracts his listeners, in order to influence their consciences and emotions, in addition to what he influences their minds through his arguments and debates, and his search for proofs and evidence for his ideas.<sup>18)</sup>

maybeHe used to meet with Al-Jahiz and Ibn Al-Muqaffa in some situations, and despite that, he paid great attention to words until he became one of the eloquent eloquent people of his time in drafting long letters until they became a wonderful image, the likes of which are rare, as the author of the Secret of Al-Uyoun says: ((Sahl was unique in his time in eloquence and wisdom, and he classified books in opposition, with them. Books of the first))<sup>(19)</sup>

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<sup>18)</sup>. Art and Doctrine in Arabic Prose, Shawqi Dhaif, p. 151.

<sup>19)</sup>. Writing the Eyes, quoted in Art is a Doctrine, Dar Al-Ma'arif Al-Qahir, 1st edition, p. 1