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The people who speak the languages of the Indo-Iranian subgroup of Indo-European language families probably entered Iran from the northeast at the beginning of the second millennium BC. The indigenous people with whom they intertwined with the ancestors of the later Iranian population are little known. The Elamites of Fars province in the southwest had written language unrelated to Iranian. Other old Iranian languages are unknown. The ancient Iranians gradually developed an identity separate from the kindred peoples who had moved to the occupation of northern India. However, their cultural and religious traditions have long remained similar. In Iran, a priest named zoroaster reformd the Indo-Iranian polytheistic faith for ethical reasons and preached a religion with one god, Ahura Mazda, and the underlying dualistic theology, pitting against Good Evil. Avesta is a religious book of the zoroastrian religion. Scholars argue about the dates and geography of life of the city, but his religion was practiced during the earliest historically candle-jewish Iranian dynasties, honeys and Persians. The media were lying in the central mountains of zagros; Peris (the name of the Greek form Fars) lay in the southwest. The history of the Medes and the Persian dynasty of Achaemenid (named after the ancestor, Achaemenes) is known primarily from Greek historians such as Herodotus, from the great inscriptions of Cliffside in the old Persian in Behistun, and from the excavations of palaces and tombs in Persepolis and Pasargade. Cyrus the Great, who founded the Ahamenedov dynasty around 550 BC, and his successors Darius I and Xerxes invaded the lands of the Greeks. The last ruler of the Aakhemenids, Darius III, was defeated at the hands of Alexander the Great in 330 BC Over the past period, the Iranian Empire has established itself as the dominant power in the Middle East and the sworn enemy of any state lying to the west of it. This confrontation between the tan of the Iranian empire and the Western adversary has been repeated many times in Iranian history. Mesopotamia was sometimes the enemy's domain, both in the early Islamic period and during the recent Iran-Iraq war; sometimes this area was an area that, despite the predominantly Semitic and non-Iranian population, was an extension of Iranian imperial territory, as under Achaemenid Sasanide and the Parthians; and it was sometimes a contested war zone, as in the Sefavid period. Amemenid relations with related people in the east are poorly known, but pastoral tribes pushed south from Central Asia pose problems. The rules of Achaemenide used the name King of Kings (modern Persian, Shahanshah). They also differ between their provinces in Iran and Aniran (non-Iran). Some later dynasties tried to use the example of the Amemenids to legitimize their rule, most recently Pahlavi in the twentieth century. After Alexander in 323 BC, his general Seleukus became the controller of his Iranian territories. Like his predecessors, Seleukus and his descendants had difficulty controlling Iran's eastern borders. By 303, he had lost the Indian provinces of Alexander Chandragupta Morya. A separate Greek kingdom originated in Bactria in northern Afghanistan. The Seleucids have focused their interest in the west and expanded their forces to the Mediterranean, with capitals in Antioch in Syria and Seleice on the Tigris River. The Arsacids were the leaders of the Parthian, the Iranian people who followed the pastoral ousse southeast of the Caspian Sea. They founded a kingdom that expanded after growing concern about the Selweids in the west. The Arsakid dynasty or Parthian ruled from about 250 BC to 226 AD It is the least known of the major Iranian dynasties, despite being a formidable enemy of the Romans. The Silk Road through Central Asia to China, which first became active in the Parthian period, gave rise to an exchange of cultural influences between the two ends of Asia. The Sasanids, a family of zoroastrian priests from the Far East, inspired the Parthians and established zoroastrianism as an official and exceptional Iranian religion. Christians, Jews, Buddhists and Manicheans, a sect started by the prophet Mani in the third century AD, were sometimes persecuted and sometimes tolerant. The hierarchical church and its leader, the Shah, clashed in the west with a similarly organized Christian church led by the emperors of the late Roman or Byzantine Empire, established by Constantine in 330. Rival empires fought back for three centuries. Meanwhile, new nations entered Iranian territory from Central Asia. Some of them speak Iranian (e.g. Sogdian); others spoke Turkic languages. Buddhism was the dominant religion, although Manichean and Christian missionaries spread from Iran deep into Central Asia. The eastern border of the Sasanid empire fluctuated. Numerous small principalities abroad are poorly known. Written by Richard Bulet. История Персии / Ирана Часть серии по истории Ирана Мифологическая история династии Каянской династии Древний период, до н.э. Предыстория Ирана Древние времена-4000 Кюра-Аракс культуры 3400-2000 Прото-Эламит 3200-2700 Джирфит культуры с. 3100 - с. 2200 Элам 2700-539 Ахальская империя 2400-2150 Лелубий культуры с. 2300-700 Kassites c. 1500 - с. 1155 Нео-Ассирийская империя 911-609 Урарту 860-590 маннейцев 850-616 Имперский период Средняя империя 652-625 г. до н.э. (Сифское королевство) 652-625 г. до н.э. Аишанитское царство 635 г. до н.э.-550 г. до н.э. Нео-Вавилонская империя 652-625 г. до н.э. 626 г. до н.э. Ахеменидская империя 550-330 г. до н.э. 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Временное правительство 1979 Исламская Республика 1979-настоящее Соответствующие статьи Има монархов Главы государственной экономической истории Военные войны Хронология Иран portavite История Ирана, который был широко известен до середины 20-го века как Персия в западном мире , перелеталась с историей более крупного региона, также в такой степени, как Большая Иран, включающий область от Анатолии, Босфора и Египта на западе до границ Древней Индии и Сырдарьи на востоке and from the Caucasus and the Eurasian steppe in the north to the Persian Gulf and the Gulf of Oman in the south. Iran is home to one of the world's oldest continuous major civilizations, with historical and urban settlements dating back to 7000 BC the Southwestern and western part of the Iranian plateau participated in the traditional ancient Middle East with Elam, from the early Bronze Age, and then with various other people such as castites, mannoids and Gutians. Georg Wilhelm Friedrich Hegel calls the Persians the first historical people. In 625 BC, the Medes united Iran as a nation and an empire. Achemid Empire (550-330 BC), founded by Cyrus was the first true global superpower state, and it ruled from the Balkans to North Africa, as well as Central Asia, spanning three continents, from their place of power in Persia (Persepolis). It was the largest empire yet seen, and the first world empire. The Ahenmid Empire was the only civilization in history that connected more than 40% of the world's population, representing approximately 49.4 million of the world's 112.4 million people around 480 BC. Persia's rival was the Roman Empire and its successor, the Byzantine Empire. The Iranian Empire begins in the Iron Age, after the influx of Iranian peoples. The Iranian people gave birth to Meheda, Ahenmid, Parthian and Sasan Empires of classical antiquity. Once a large empire, Iran survived invasions too, Macedonians, Arabs, Turks and Mongols. Iran has been steadily restoring its national identity for centuries and has become a separate political and cultural entity. The Muslim conquest of Persia (633-654) put an end to the Sasan Empire and is a turning point in Iranian history. The Islamization of Iran took place in the eighth and tenth centuries, which led to the final decline of zoroastrianism in Iran, as well as many of its addictions. However, the achievements of previous Persian civilizations were not lost, but were largely absorbed by the new Islamic statehood and civilization. Iran, with its long history of early cultures and empires, suffered particularly hard in the late Middle Ages and early modern period. Many of the nomadic tribes whose leaders became rulers in that country had a negative impact on it. Once again functioning as a leading world power, this time among the neighboring Ottoman Empire, its arch-rival for centuries, Iran was a monarchy ruled by the emperor almost without interruption from 1501 until the Iranian Revolution of 1979, when Iran officially became an Islamic republic on April 1, 1979. During the first half of the 19th century, Iran lost many of its territories in the Caucasus, which had been part of Iran for centuries, including modern Eastern Georgia, Daqestan, the Republic of Azerbaijan and Armenia, to the rapidly expanding and emerging neighboring Russian empire after the Russo-Persian wars of 1804-13 and 1826-8. Background Additional information: Archaeological monuments in Iran and backstory of Iran Additional information: Tepe Sialk, Culture, and Shah-e-Sukhte Paleolithic The earliest archaeological artifacts in Iran were found in Kashafud and Ganj Par sites, which are believed to date back to 10,000 years ago in the Middle Paleolithic. Mustierium stone tools made by Neanderthals were also found. There are more cultural remains of Neanderthals dating back to the Middle Paleolithic period, which have mostly been found in the region of zagros and less in central Iran in places such as Kobe, Kunji, Bisitun Cave, Tamtarn, Vanvazi and Yafte Cave. In 1949, the Neanderthal radius was discovered by Carlton S. Kuhn in the Bisitun Cave. Evidence of the Upper Paleolithic and Epipaleolite eras is known mainly from the zagro mountains in the caves of Kermanshah, Piranshahr and Hormababd and several places in Alborz and Central Iran. During this time, people began to create rock art. Neolithic to Chalcolithic Early Agricultural Communities such as Chogha Golan in 10,000 BC1819 along with settlements such as Chogha Bonut (the earliest village in Elam) in 8000 BC,2021 began to flourish in and around the region of the mountains of zagros in Iran's west. Around the same time, the earliest known clay vessels and simulated terracotta figurines of humans and animals were manufactured in Ganja Dareh, also in western Iran. Among many other ancient artifacts there are figurines of 10,000-year-old people and animals from Tepe Saraba in Kermanshah province. The southwestern part of Iran was part of the Fertile Crescent, where most of the first large crops of mankind were grown, in villages such as Susa (where the settlement was first founded, perhaps as early as 4395 BC) and settlements such as Chogha Mish, beginning in 6800 BC; There are 7,000-year-old jars of wine excavated in the mountains of zagros (now exhibited at the University of Pennsylvania) and the ruins of 7,000-year-old settlements such as Tepe Sialk are further evidence of this. The two main Neolithic Iranian settlements were the culture of the river ejande and Ganj Dareh. Bronze Age Additional information: Tepe Sialk, Girof Culture, Elam, Kura-Arakses Culture, Akkadian Empire, Kassites, and Mannaeans Cylinder with the ritual scene, in the early 2nd millennium BC, Geop Tepe, Iran Choga ermil is one of the few surviving zigzags outside mespotami and the best preserved zigzag outside of Mesopotamia and the best preserved in the world. Parts of present-day northwestern Iran were part of the Culture of Kura-Araxes (circa 3400 BC - around 2000 BC), which extended to the neighboring regions of the Caucasus and Anatolia. Sousse is one of the oldest known settlements in Iran and the world. Based on the date of C14, the time of the founding of the city as early as 4395 BC, just after the creation of the ancient Sumerian city of Uruk in 4500 BC, the general opinion of archaeologists is that Sousse was expansion of the Sumerian urban state of Uruk, therefore, including many aspects of Mesopotamian culture. In its later history, Sousse became the capital of Elama, which emerged as a state founded in 4000 BC There are also dozens of prehistoric sites throughout the Iranian plateau indicating the existence of ancient cultures and urban settlements in the fourth millennium BC, one of the earliest civilizations on the Iranian plateau was the culture of The Girof in northeastern Iran in the province of Kerman. It is one of the richest archaeological sites in the Middle East. Archaeological excavations in The Girof led to the discovery of several objects belonging to the 4th millennium BC. There are a large number of objects decorated with very distinctive engravings of animals, mythological figures and architectural motifs. Objects and their iconography are unlike anything archaeologists have ever seen. Many of them are made of chlorite, a gray-green soft stone; others in copper, bronze, terracotta, and even azur. Recent excavations at these sites have led to the world's earliest inscriptions, which is up to the date of mesopotamian inscriptions. There are records of many other ancient civilizations on the Iranian plateau before the emergence of the Iranian peoples in the early Iron Age. The early Bronze Age was the beginning of urbanization in organized urban states and the invention of writing (the Uruk period) in the Middle East. While Bronze Age Elam used written writing from an early age, the proto-elait script remains promiscuous, and Schurmer's records related to Elam are scarce. Russian historian Igor Diakonov argues that the modern inhabitants of the Iranian plateau are descendants of predominantly non-Persian groups: These are autohtons of the Iranian plateasu, not the proto-Indo-European tribes of Europe, which are mostly ancestors, in the Macedonian a full-fledged part of Persia. The war eventually turned out in defeat though. Darius Xerxes 's successor launched the Second Persian Invasion of Greece. At a crucial moment in the war, about half of mainland Greece was captured by the Persians, including all the territories north of the isthmus of Corinthian, but it also resulted in a victory for Greece after the battles of Plataea and Salamis, which resulted in Persia losing its footholds in Europe and eventually withdrawing from it. During the Greek-Persian wars, Persia gained significant territorial advantages from the capture and demolition of Athens in 480 BC, however, after a series of Greek victories, the Persians were forced to leave, thus losing control of Macedonia, Thrace and Ionia. Fighting continued for several decades after Greece successfully repelled the Second invasion with numerous Greek urban states under the newly formed Delthi League of Athens, which eventually ended the peace of Callias in 449 BC, putting an end to the Greek-Persian wars. In 404 BC, after the death of Darius III, Egypt rebelled under the leadership of Amirtayev. Later, the pharaohs successfully resisted Persian attempts to retake Egypt until 343 BC, when Egypt was recaptured by Artaxerxes III. Greek conquest and the Sevkid Empire (312 BC) Main article: Seevkid Seevkid The Selebrates in 200 BC, before Antioch was defeated by the Romans from 334 BC to 331 BC, Alexander the Great, also known in Avesta as Arda Viraz Namag (cursed Alexander), defeated Darius III in the battles of Granicus, Jesus and Gaugamela, quickly conquering the Persian Empire of 331 BC., and General Alexander, Seleukus I Nikator, tried to take control of Iran, Mesopotamia, and then Syria and Anatolia. His empire was the Seevkid Empire. He was killed in 281 BC by Ptolemy Keraunos, the Greek language, philosophy and art came with the colonists. In the Seleucid era, the Greek language became a common language of diplomacy and literature throughout the empire. Parthian Empire (248 BC-224 AD) Main article: Parthian Empire See also: Roman-Parthian War Bronze Statue of a Parthian Prince. The National Museum of Iran's Parthian Empire, run by the Parthians, a group of northwestern Iranian people, was the kingdom of the Arsacid dynasty, which reunited and ruled the Iranian plateau after the conquest of the Guys, and periodically controlled Mesopotamia between about 150 BC and 224 AD the Parfian Empire quickly incorporated East Arabia. Bagadates I, the first native Persian ruler after the Greek rule of Parthia was the eastern sworn enemy of the Roman Empire and limited the expansion of Rome beyond Cappadocia (central Anatolia). The Parthian armies consisted of two types of cavalry: well-armed and armored cataframes and lightly armed but highly mobile archers. For the Romans, who relied on heavy infantry, the Parthians were too difficult to defeat, as both types of cavalry were much faster and more mobile than the infantrymen. The Parthian shot used by the Parthian cavalry was particularly feared by the Roman soldiers who proved key in the crushing Roman defeat at the Battle of Carhre. On the other hand, it was difficult for the Parthians to occupy the conquered areas because they were unskilled in the siege wars. Because of these weaknesses, neither the Romans nor the Parthians were able to completely annex each other's territory. The Parthian Empire lasted five centuries, longer than most eastern empires. The end of this empire came at last in 224 AD, when the organization of the empire weakened and the last king was defeated by one of the vassal peoples of the empire, the Persians under the Saxons. However, the Arsakid dynasty continued to exist for centuries in Armenia, Iberia and Caucasian Albania, which were the eponymous branches of the dynasty. Sasan Empire (224-651 AD) Main article: Sassan Empire See also: Roman-Iranian relations, Byzantine-Sasan Wars, and Byzantine-Sasan War 602-628 Rock-face relief on the Naksh-i Rustam Iranian Emperor Shapur I (on horses) capture of the Roman Valerian (knee) and Philippe Arakch (standing). The scene of the hunt for a gilded silver bowl depicting King Khosrau I. The First Shah of the Sasan Empire Ardashir I began to reform the country economically and militarily. For more than 400 years, Iran was once again one of the world's leading powers, along with its neighboring rival, the Roman and then The Byzantine Empires. At its heyday, the empire's territory covered all of today's Iran, Iraq, Azerbaijan, Armenia, Georgia, Abkhazia, Dagestan, Lebanon, Jordan, Palestine, Israel, parts of Afghanistan, Turkey, Syria, parts of Pakistan, Central Asia, East Arabia and parts of Egypt. For most of the life of the Sasan Empire, it was marred by frequent Byzantine-Sassan wars, the continuation of the Roman-Parthian wars and the all-inclusive Roman-Persian wars; the last was the longest-running conflict in the history of mankind. Beginning in the first century BC by their predecessors, Parthians and Romans, the last Roman-Persian war was fought in the seventh century. The Persians defeated the Romans at the Battle of Edess in 260 and captured Emperor Valerian for the rest of his life. Eastern Arabia was conquered early. During the reign of Khosrow II in 590-628, Egypt, Jordan, Palestine and Lebanon were also annexed to the Empire. The Sassanians called their empire Hersonshahr (Dominion of the Aryans, i.e. Iranians). The head of Iran's history followed some six hundred years of conflict with the Roman Empire. At this time, the Sasan and Romano-Byzantine armies clashed for influence in Anatolia, the West Caucasus (mainly in Lazic and the Iberian kingdom, modern Georgia and Abkhaztia), Mesopotamia, Armenia and the Levant. Under Justinian I, the war came to a difficult world with the payment of tributes to the Sasanyans. However, the Sasans used the besieging of the Byzantine Emperor Maurice as a case of bell to attack the Empire. After many conquests, the Sasans were defeated in Issus, Constantinople, and finally Nineveh, bringing peace. With the end of more than 700 years of the Roman-Persian war as part of the culmination of the Byzantine-Sasan War of 602-628, which included the most besieged Byzantine capital of Constantinople, the war-weary Persians lost the Battle of Kadiisyah (632) in Hilla (modern Iraq) to invading Muslim troops. The Sasan era, spanning the length of late antiquity, is considered one of the most important and influential historical periods in Iran, and has had a great impact on the world. In many ways, the Sasan period witnessed the supreme achievement of Persian civilization and represents the last great Iranian empire before the adoption of Islam. Persia greatly influenced Roman civilization during the time of Sassani, their cultural influence beyond the territorial boundaries of the empire, reaching to Western Europe, Africa, China and India, as well as playing a prominent role in the formation of both European and Asian medieval art. The unique and aristocratic culture of the dynasty turned the Islamic conquest and destruction of Iran into the Persian Renaissance. Much of what later became known as Islamic culture, architecture, writing and other contributions to civilization were taken from the Sasan Persians to the wider Muslim world. Battle between the empire of Hercules and the Persians at Khosrow II. Fresco Piero della Francesca, c. 1452. Medieval Iran Early Islamic Period Islamic Conquest of Persia (633-651) Main article: Muslim Conquest of Persia Phases of Islamic Conquest Expansion under Muhammad, 622-632 Expansion during the Patriarchal Caliphate, 632-661 Expansion during the Umayyad Caliphate, 661-750 In 633, when the Sassan King Yazdegerd III fled Iran, muslims under Umar invaded the country just after it was in a bloody civil war. Several Iranian nobles and families, such as King Dinar of Karen's house and then the Kanarangiyans khorasan, mutinied against their Sasan overlords. Although the House of Mlhran claimed the Sasan throne under two prominent generals, Bahram Chabine and Shahrbaraz, he remained loyal to the Sasanyans during their struggle against the Arabs, but the michrans were eventually betrayed and defeated by their own relatives, Dom Isabudhana, under their leader Farrukhzadeh, who was eventually betrayed by Yazdegerd III. Yazdegerd III, fled from one district to another until a local miller killed him for a purse in Merwe in 651. By 674, Muslims had conquered the Great Khorasan (including the modern Iranian province of Khorasan and present-day Afghanistan and parts of Transoxian). The Muslim conquest of Persia put an end to the Sasan Empire and led to the final decline of the zoroastrian religion in Persia. Over time, most Iranians converted to Islam. Most aspects of previous Persian civilizations were not rejected, but absorbed by the new Islamic statehood. As Bernard Lewis commented: These events were viewed differently in Iran: some as a blessing, the emergence of true faith, the end of an era of ignorance and paganism; others as a humiliating national defeat, the conquest and conquest of the country by foreign invaders. Both perceptions are, of course, valid, depending on the angle of view. The Umayyad Era and the Muslim invasion of the Caspian coast Main article: The Umayyad Caliphate After the fall of the Sasan Empire in 651, the Arabs of the Umayyad Caliphate adopted many Persian customs, especially administrative and court manners. Arab provincial governors were either Persian Aramaic or ethnic Persians; Of course, Persian remained the language of the official business of the caliphate until the adoption of the Arabic language at the end of the seventh century, when in 692 in the capital, Damascus, began chasing. New Islamic coins evolved from imitations of Sasan coins (as well as Byzantine coins), and the Pahlvysky coinage font was replaced by the Arabic alphabet. During the Umayyad Caliphate, Arab conquerors imposed Arabic as the main language of subjects throughout their empire. Al-Hajaj ibn Yusuf, who was not happy with the predominance of the Persian language in the sofa, ordered to replace the official language of the conquered lands with Arabic, sometimes by force. For example, in From the Remaining Signs of Past Centuries al-Biruni wrote: when Kutaiba bin Muslim under the command of Al-Hajaj ibn Yusuf was sent to Hwarazmia with a military expedition and conquered it for the second time, he quickly killed someone who wrote the native language of Hwarazmiane, who knew about the hwarazmia of heritage, history and culture. Then he killed all his priests, burned and melted their books, until gradually there were only illiterates who knew nothing about writing, and therefore their history was largely forgotten. There are a number of historians who believe that the Umayyad rule creates a dilemma to increase taxes on the interests of the Muslim Arab community financially and prevent conversion. The governors filed complaints with the caliph when he passed laws that simplified the conversion by depriving the provinces of revenue. In the 7th century, when many non-Arabs, such as the Persians, entered Islam, they were recognized as mawali (clients) and were regarded by the ruling Arab elite as second-class citizens until the end of the Umayyad caliphate. In this era, Islam was initially associated with the ethnic identity of the Arabs and required formal connection with the Arab tribe and acceptance of the status of a client of the Mawali. The half-policy of the late Umayyads to tolerate non-Arab Muslims and Shiites has failed to quell unrest among these minorities. However, the whole of Iran is still not under Arab control, and the Daillam area is under the control of the Daillamites, while Tabaristan is under the control of Dabuyid and Padiuspanida, as well as the Damawand mountain area near Masmuganami Damawanda. The Arabs invaded these regions several times, but did not achieve a decisive result because of the remote terrain of these areas. The most prominent Dabuyid ruler, known as Farrukhan the Great (b. 712-728), managed to hold on to his possessions during his long struggle against Arab General Yazid ibn al-Muhallab, who was defeated by the combined Dabuid Dabuid Daillamites army and was forced to retreat from Tabaristan. With death Khalif Hisham ibn Abd al-Malik in 743, the Islamic world was launched into civil war. Abu Muslim was sent to the Khorasan Abbasid Caliphate, first as a propagandist and then for an uprising on their behalf. He took Merv defeating the governor of Omeyyad there Nasr ibn Sayyar. He became the de facto governor of Abbasid Khurasan. At the same time, the dabuyid ruler Khurshid declared independence from Umayyad, but was soon forced to recognize the Abbasid government. In 750, Abu Muslim became the leader of the Abbasid army and defeated the Omeyyads at the Battle of zaba. Abu Muslim stormed Damascus, the capital of the Umayyad caliphate, in the same year. The Abbasid Period and the autonomous Iranian dynasties Main articles: Abbasid Caliphate, Tahirid Dynasty, Saffarid Dynasty, Siyarid Dynasty, Samanid, Sajid Dynasty, Sallardi Dynasty, Ilyaside, Buyid dynasty and Kakuida Dynastyessly the Saffari dynasty in 900. The Abbasid army consisted mainly of Khorasans and was led by Iranian General Abu Muslim Khorasan. It contained both Iranian and Arab elements, and the Abbasids enjoyed the support of both Iran and the Arabs. The Abbasids inspired the Omeyyades in 750. According to Amir Arjomand, the Abbasid revolt essentially marked the end of the Arab empire and the beginning of a more inclusive, multi-ethnic state in the Middle East. One of the first changes introduced by the Abbasids after Umayyad took power was the movement of the empire's capital from Damascus, the Levant, to Iraq. The latter region was influenced by Persian history and culture, and the relocation of the capital was part of the Persian demand for Arab influence in the empire. The city of Baghdad was built on the Tigris River in 762 as the new capital of the Abbasids. The Abbasids established in their administration the position of a vizier, like the Barmakids, which was equivalent to a vice-caliph, or a second commander. In the end, this change meant that many caliphs under the Abbasids found themselves in a much more ceremonial role than ever before, with a vizier in real power. The new Persian bureaucracy began to replace the old Arab aristocracy, and the entire administration reflected these changes, demonstrating that the new dynasty was very different from the Umayyads. By the 9th century, Abbasid control began to wane when regional leaders emerged in the far corners of the empire to challenge the central authority of the Abbasid Caliphate. The Abbasid Caliphs began to recruit Mamluks, Turkic-speaking warriors who in the 9th century moved from Central Asia to Transoxian as slave owners. Soon after, the real power of the Abbasid caliphs began to wane; eventually, they became religious figures, while slave warriors ruled. Babak Horramdin was the leader of Khurramia A devout zoroastrian, he led the Persian freedom movement against repressive Arab rule. In the 9th century there was also an uprising of indigenous zoroastrians, known as the Khurraites, against repressive Arab rule. The movement was led by the Persian freedom fighter Babak Horramdin. The Iranian uprising of Babak from his base in Azerbaijan in northwestern Iran called for the return of political glory of the Iranian past. The Horramdin uprising of Babak spread to western and central Iran and lasted for more than twenty years before it was defeated when Babaka betrayed Afshin, a high-ranking general of the Abbasid Caliphate. As the power of the Abbasid caliphs diminished, a series of dynasties rose in various parts of Iran, some of which had considerable influence and power. Among the most important of these overlapping dynasties were the Tahirids in Khorasan (821-873); The Saffarids in Sistan (861-1003, their rule continued as Malki Sistan until 1537); and the Samanids (819-1005), originally in Bukhara. The Samanids eventually ruled the region from central Iran to Pakistan. By the early 10th century, the Abbasids had almost lost control of the growing Persian faction known as the Buyid Dynasty (934-1062). Since much of the Abbasid administration was still Persian, the Buids were quietly able to take over the real power in Baghdad. The Buids were defeated in the mid-11th century by the Seljuk Turks, who continued to influence the Abbasids by publicly swearing allegiance to them. The balance of power in Baghdad remained so - with the Abbasids in power only in the name - until the Mongol invasion of 1258 looted the city and finally ended the Abbasid dynasty. During the abbasid period the enfranchisement was tested mawali and the shift was made in the political conception from that of the main Arab empire to one of the Muslim empire and c. 930 the demand was enacted which required all bureaucrats of the empire to be Muslim. The Islamic Golden Age, the Shu'ubiyya movement and the process of persianization See also: the Islamization of Iran, the Islamic Golden Age, and the excerpt of Shu'ubiyya from the medieval manuscript of zubbeddin Shirazi (1236-1311), a Persian astronomer depicting the epicyclical planetary model of Islamization was a long process in which Islam was gradually adopted by the majority of the Iranian population. Richard Bullitt's conversion curve indicates that only about 10% of Iran converted to Islam during the relatively Arab-oriented Omeyyad period. Since the Abassi period, with a combination of Persian as well as Arab rulers, the Muslim share of the population has grown. As Persian Muslims consolidated their rule in the country, the Muslim population grew from about 40% in the mid-9th century to almost 100% by the end of the 11th century. Seyed Hossein says that helped the Persian nationality of the rulers. Although the Persians accepted the religion of their conquerors, for centuries they worked to protect and revive their distinctive language and culture, a process known as Persian. Arabs and Turks participated in this attempt. In the 9th and 10th centuries, non-Arab Umm subjects created a movement called Shubia in response to the privileged status of the Arabs. Most of those who stood behind the movement were Persian, but references to the Egyptians, Berbers and Aramaic were lit up. Citing the Islamic notions of equality of races and nations as the basis, the movement was primarily concerned with the preservation of Persian culture and the protection of Persian identity, albeit in a Muslim context. The Samanid Dynasty led the revival of Persian culture and the first important Persian poet after the advent of Islam, Rudaki, was born in this era and was highly praised by the kings of Samanida. The Samanids also revived many ancient Persian holidays. Their successor, the Ghaznavits, of non-Iranian Turkic origins, also played an important role in reviving Persian culture. The Persian manuscript, describing how the ambassador from India brought chess to the Persian court by the culmination of the Persian movement, became Shahnameh, Iran's national epic, written almost entirely in Persian. This voluminous work reflects Iran's ancient history, its unique cultural values, its pre-Islamic zoroastrian religion and its sense of statehood. According to Bernard Lewis: Iran was indeed Islamized, but it was not Arabized. The Persians remained Persians. And after a hiatus of silence, Iran once again became a separate, different and distinctive element in Islam, eventually adding a new element even to Islam itself. Culturally, politically and most notably, even religiously, The Iranian contribution to this new Islamic civilization is of paramount importance. Iranians can be seen in all spheres of cultural activity, including Arabic poetry, in which poets of Iranian origin have made a very significant contribution, composing their poems in Arabic. In a sense, Iranian Islam is the



