



## FĀRESĪYĀT

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**FĀRESĪYĀT**, a literary term used in Arabic literature to refer to poems in Arabic which contain some Persian words or even phrases in their original form, the most notable example being the *Fāresīyāt* of Abū Nowās (q.v.). The term has also been used in a wider sense to include all Persian words, phrases, and sentences which occur in classical Arabic poetry or prose, whether in their original state or in an Arabicized form.

The occurrence of *fāresīyāt* prior to Islam has been enumerated in some recent studies (Āḍarnuš). Some of the Arabic poets or scribes who were connected with the Sasanian court occasionally employed *fāresīyāts*, although it must be borne in mind that as in most matters dealing with Arabic pre-Islamic poetry, much of the evidence is from later anecdotal accounts. The most notable among these poets are: Laqīṭ Eyādī, perhaps a secretary at the court of Šāpūr II or, according to other sources, at the court of Ƙosrow I (Pellat, p. 639; Laqīṭ, *Dīvān*, Eng. intro., pp. 14-16); Maymūn b. Qays Aʿšā, who is said to have had an audience with Ƙosrow I, and to have recited his poetry at his court (Ebn Qotayba, *al-Šeʿr waʿl-šoʿarāʿ* I, p. 258; note also Abū Ḥātem Rāzī's use of this anecdote for disparaging remarks on the Persian language and the boorishness of the king, I, pp. 122-24; Stern, pp. 549-50); ʿAdī b. Zayd ʿEbādī, the Christian poet who frequented Ctesiphon and served as a translator and a redactor of Arabic letters to the court of Ƙosrow II (Nöldeke, *Geschichte der Perser*, pp. 312 ff.); and his son Zayd b. ʿAdī, also attached to the court (Ebn Qotayba, *al-Šeʿr waʿl-šoʿarāʿ* I, pp. 228-29). However, Persian words and expressions occur only infrequently in their work, except in the case of Aʿšā.



His poems include some eighty Persian words (Ādarnuš, p. 124), ten of which are proper names or geographical locations. He sometimes uses Persian words in their original form, e.g. *dašt* “plain” (*Dīvān*, ed. Geyer, p. 35); *yāsamīn* “jasmine” (p. 121); *šāhanšāh* “king of kings” (p. 145); *šājerd* < *šāgerd* “novice, disciple” (p. 148); *kandaq* > *kandag* “trench” (p. 151); *kosravānī* (name of a melody, p. 227); *joll* < *gol* “rose, flower” (p. 151); *dehqān* > *dehgān* “landed gentry” (p. 228). In an ode depicting a scene of carousing and merriment, Aʿšā uses the Persian names of a number of flowers: *banafsaj*, *sīsanbar*, *marzajuš*, *ās*, *kīrī*, *marv*, *sūsan*, *šāhasfaram*, *yāsamīn*, *narjes*, and a number of musical instruments: *mostaq*, *wann*, *barbatá*, and *sanj* (pp. 200-201).

There are a number of words of Iranian origin in the Qurʾān, mostly taken indirectly from Aramaic or Syriac, e.g. *kanz*:11.15, etc. “treasure” < *ganz*; *abābīl* (pl.): 105.3 < *ābela* “small pox, blister”; *sorādeq*: 18.28 < \**sar-otāq*? “ante-chamber,” cf. *sarā-parda* “tent”; *Hārūt wa Marūt*: 2.96 “names of two fallen angels” < *Hʿartāt* and *Amortāt*, two Zoroastrian *aməša.spəntas* (q.v.); *namāreq*: 85.15 “cushions” < Mid. Pers. *narm*, Av. *namra-* “soft,” plus the suffix *-ak*; *jond*: 2.250, etc. “troop” < Mid. Per. *gund* “troop, army”; *rezq*: 2.57, etc. “daily provision,” ultimately < Mid. Pers. *rōč*, Pers. *rōz*, *rūz* “day”; *serāj*: 25.62 “lamp” < *čērāg* “lamp” through Aramaic; *jonāh*: 5.94, etc. “sin” < Pers. *gonāh* “sin, wrong”; *warda*: 55.37 “rose” < Mid. Pers. *varta* “rose” through Aramaic (see Jeffery, 308 ff., and Yarshater, pp. 48 ff. for comments on Jeffery).

A few Persian words and phrases appear in the sayings attributed to the Companions of the Prophet. For instance, Anas b. Mālek is reported to have said that he saw the Prophet eat both dates and melons (*al-kerbaz*, cf. Pers. *karboza* “melon”) at the same time (Majd-al-Dīn Ebn al-Aṭīr, 1979, p. 19). An often quoted report, particularly in Shiʿite sources, describes Salmān the Persian’s tersely belligerent response when Abū Baḳr was elected as the first Caliph: *kardīd o nakardīd*, “you did and [yet] you did not,” (Massignon, pp. 12-14). An example of constructing Arabic verbs from Persian words occurs in an anecdote in which ʿAlī b. Abī Ṭāleb is quoted as having said to a group of Persian residents of Kufa who had presented him with sweetmeats on the occasion of the festivals of Nowrūz and Mehragān: *Nayrezūnā kolla yawmen* “make every day a Nowrūz for us” and *Mahrajūnā kolla yawmen* “make every day a Mehragān for us” (*Tāj al-ʿarūs*, s.v. *n.r.z*); another example is the present participle *mošanbed* < *šanbed* < Pers. *čūn bovađī* (similar to the greeting “how are you?”) which occurs in a hemistich of Abū Mahdīya Aʿrābī who says: “I shall never say *šanbed*” (*šu@n bovađī*) as Persians do (Jawāliqī, s.v. “šonbod,”



p. 418). With the expansion of Islam, and closer contacts between Persians and Arabs, more Persian words entered Arabic, either in their original form or in an Arabicized shape. There was also an increase in the formation of Arabic words constructed from Persian elements (for examples of Persian loan words in Arabic prior to Islam see: C. E. Bosworth in *Camb. Hist. Ir.* III/1, p. 610; and Āḍarnuš, pp. 127-42; for a discussion of Persian loan-words in Arabic in general see Tafazzolī, in *EIr.* II, pp. 231-33, and Yarshater, pp. 47-54).

With the accession of the ‘Abbasids and the concomitant ascendancy of Persians in their administration, a number of Persian words and idioms mostly expressive of concepts in administration, entertainment, food, and luxury entered the Arabic language (Moḥaqqueq, pp. 46-47; Şülī, p. 193). No attempt has been made yet to collect all the *fāresīyāt* scattered in surviving Arabic works in different fields. Among these are the works of Moslem travelers and geographers, and those of Arab litterateurs such as Ebn Qotayba (q.v.) and Jāḥeẓ (see below)áá, collections of Hadiths, more particularly works which are classified as *ġarīb al-ḥadīṯ*, “rare [occurrences] in Hadith” such as the book bearing this title by Ebn Qotayba, the works of historians including Balāḍorī, Ṭabarī, Ebn al-Aṯīr, and Abu’l-Fedā, and, more rarely, philosophers like Farābī (*Ketāb al-ḥorūf*, pp. 111-14). Here only some samples will be offered. Ṭabarī quotes a command given in Egypt during the ‘Abbasid revolution to the soldiers pursuing the last of the Umayyad caliph: “*yā jovanagān dahīd*” (give [it to them] O young men; III, p. 51). A later historian and geographer, Ebn al-Mojāwer, provides a rich source of citations from Persian poets in his *Tarīk al-mostabşer*, written after 626/1228 and in essence more a geographical and topographical miscellany than a historical narrative (for a list of his quotations from Persian poets see Storey/de Blois, V/2, p. 243).

Jāḥeẓá’s works are a particularly good source of Persianisms. His *Ketāb al-boḳalā’* alone contains many examples including: *āṯn* “customs, manners” (p. 103); *fālūdaj* and *lūzīnaj*, two sweet dishes (p. 181); *sakbāj* “soup with vinegar and meat” (pp. 32, 128); *takt-al-nard* and *ķewān-al-nard* “backgammon board” (p. 45). In the same book he recounts how one of the inhabitants of Marv, who were apparently notorious for their stinginess, pretended not to recognize an Iraqi to whom he owed some hospitality. Exasperated by the Iraqi’s efforts to make himself known to him, he exclaimed: *Agar az pūst bārūn bīā’ī naşnāsatam*, “Even if you come out of your skin I shall not recognize you,” (p. 31). Another rich source is Ebn Qotayba (d. 276/889). For instance, he quotes ‘Alī b. Heşām who had cited a Persian line from a story-teller who having



made people weep with his sad stories, would take out a lute from his sleeve and play on it and sing: *Abā in teymār bāyed anadakī šadīh* (with this sorrow one needs a little merriment; 'Oyūn al-aḳbār IV, p. 91).

Ebn Ḳordādbeh in his *Ketāb al-lahw wa'l-malāhī* (p. 16) quotes a panegyric song in Middle Persian by Bārbad (q.v.), the famous minstrel at the court of Ḳosrow II (Tafaẓzoli, 1974, pp. 338-39). Some lines of Persian are also cited in the *Rasā'el eḳwān al-ṣafā* (I, pp. 139, 209, 335).

A number of Arab poets of the early 'Abbasid era have quoted Persian verses, songs, or expressions. Two lines beginning with *Āb ast o nabīd ast*, etc., reviling Somayya, Zīād b. Abīh's mother, by Yazīd b. Mofarreḡ are cited in *al-Aḡānī* (XVII, p. 56) and repeated in other sources, including Jāḡeẓ's *al-Bayān wa'l-tabyīn* (I, p. 143) and the *Tārīḳ-e Sīstān* (p. 96). The poems of Baššār b. Bord (q.v.), who was of Persian stock, contain a number of Persianisms. But, as it has already been pointed out, the name most closely associated with *fāresīyāt* is that of Abū Nowās, a contemporary of the caliph Hārūn al-Rašīd, whose mother was from Ḳūzestān. He employs a number of Persian words and phrases to parade his knowledge of Persian, add spice to his verse, and humor his audience. Mojtabā Mīnovī has published and explicated one of his *qaṣīdas* rhyming in -ūs in praise of a young Persian male lover named Behrūz.

Several authors have collected Persian words used in Arabic. One of the earliest is Jawālīqī (d. 1145) in his *al-Mo'arrab*. Another well-known compilation is *Šefā' al-ḡalīl* by Ḳafājī (d. 1359). Modern works of scholarship on the subject include those by Addī Šīr, 'Abdul-Sattar Siddīqī, Wilhelm Eilers, Moḡammad-'Alī Emām-Šuštārī, and Asya Asbaghi (see bibliography).

Apart from their obvious linguistic importance, and the poetic effects for which they were used by bilingual poets, several of the Persian poems and songs which survive in some Arabic texts do not appear elsewhere and are therefore of great interest for the early history of Persian literature. Beside the already mentioned work of Ebn al-Mojāwer, the hemistich in Khorasani dialect in *Asmā' al-moḡtālīn* (p. 167) and the lines of Persian epic poetry in Maqdesī (*Bad'* III, pp. 138, 173) are two other examples of these important relics.



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