

## Investigating the Impact of Dari-Persian Language in Asia of Saghir (Turkey)

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### ABSTRACT

*Given the greatness of ancient works in Dari-Persian, the viewer is very likely to imagine that all these works were written in the same region where Dari-Persian is predominant today. For this reason, the current research attempts a great attention to the historical territory of the Dari Persian language and should be recognized and relied on, which is more famous among other nations, but the place where it was produced was the place where the Dari Persian language has been closed and abandoned due to some reasons. Such a place that witnessed this event and where the known works belong is Asia Saghir (now Turkey). Centuries before today, Turkey was one of the major platforms for the rise of the Dari-Persian language. Dozens of books on philosophy, literature, medicine and poetry have been published, which can be found in the world's prestigious libraries, even in some ancient buildings of Turkey. The method used in this study was qualitative approach with library techniques. Its basic sources are the books that are mostly written in connection with the study of Dari Persian language in Asia of Saghir.*

### KEYWORDS

*Asia of Saghir; Seljuks; Dari Persian language; Mawlawi and Khorasan.*

### INTRODUCTION

Asia of Saghir is the former name of what is now Turkey, and the name was applied to this country almost a thousand years ago. At that time, the Khorasan people settled there and established a powerful government with a rich culture in field of science and knowledge. Today's Turks are undoubtedly descendants of those who came from Khorasan. But the Khorasanites went from Khorasan to Asia of Saghir twice, where they took over the government. At the first phase in the second half of late 5th century, the Seljuks marched into the Eastern Roman Empire (Asia of Saghir) to expand their territory, crushing the Eastern Roman Empire and laying the first foundations of the Khorasan government. At the second phase, Osman Khan's ancestors (the founder of the Ottoman Empire) entered Asia of Saghir after fleeing from the Mongols' attack, he rushed to the aid of the Seljuks who were fighting against the Mongols, and caused the Seljuks to win that war. This work of Osman Khan made the Seljuq king happy and he considered the land for their settlement and they settled there. The Seljuqs soon suffered from a weak government, and with a small move by Osman Khan, the heirs of the Seljuks were destroyed, and Asia of Saghir fell under the rule of Osman Khan. When the Seljuks came to Asia of Saghir, they brought Khorasan culture with them, and Persian was the actual bearer there for about two centuries.

After the Seljuks, the Ottoman Empire was also the custodian of the Persian-Dari language, which made up the first half of the empire, for more than two centuries. Thus, Dari- Persian language in Asia of Saghir has lasted for about five centuries. Since the arrival

of the Seljuks in Asia of Saghir, it was adorned with scientists, poets and ministers who were educated in Khorasan. Although, the Seljuqs had inherited all the cultural traditions of the Ghaznavids, but in the same tradition, they promoted poets, scientists and writers to the highest level. This kind of respectful behavior with a range of scientists, poets and writers had aroused great interest among the common people. Since that poetry lovers had spread among the public in an extraordinary way. Many books in the fields of philosophy, medicine, history and divans of poetry were written during these days and were given as gifts to the kings to protect their goodwill. Moreover, two-thirds of the Seljuk kings have attempted to compose poetry. Besides to the encouraging desire for science and knowledge in Asia of Saghir, there was an ongoing migration of the Dari-speakers from various cities of Khorasan to Asia of Saghir. They were also welcomed by the Seljuk kings. Some scientists and poets had long stays in Asia of Saghir, some were content with short trips. Among these, Saadi Shirazi also had a short trip to Asia of Saghir.

In general, during the Seljuqs ruled Asia of Saghir, even during the first half of the Ottoman Empire, it was the gathering place for scholars, scientists and writers of Dari Persian language. In this time, hundreds of valuable books were published and the Asia of Saghir with this extraordinary feature was favorable for scientists; The unfavorable conditions of Khorasan, which was caused by the Mongols' attack, drew hundreds of other scientists from different regions of Khorasan to this area. In the meantime, the family of Sultan Ulama Bahauddin is the father of Maulana Jalaluddin Muhammad Balkhi. By welcoming such personalities and those like them such as Sheikh Shahabuddin Sohrodi and others and their settlement in Asia of Saghir, the field of wonderful developments in Dari Persian language was favorable. Works were written on this bank that crossed geographical and even linguistic borders; Undoubtedly, it can be said that the land of Asia of Saghir was a platform for Dari Persian language.

### **Research Questions**

1. What role did Asia of Saghir play in the greatness of Dari Persian language?
2. What was the previous name of Turkey?

### **LITERATURE REVIEW**

Dari-Persian language had a major influence in Asia of Saghir (Turkey) over five centuries, so much work has survived from the activity of this language that it could not be ignored. Dari phrase is actually syntactically unclear and complex, due to the usage of many grammatical relationships, word order and content along with conjunctions (Shouaib, 2022). Therefore, many scientists tried their best to investigate the limits of activity and the remaining works of Dari Persian language in this region. Scholars such as scientist Golpinarli from Turkish and Iranian scientist Badiul Zaman Forozanfar have brought the most impact in order to draw attention to this place with the research they did in order to introduce Maulana Jalaluddin Mohammad Balkhi Qonavi. Although dozens of volumes of other good works have been written about the position of Dari Persian language in this area, and even an independent research center dedicated to the study of Dari Persian language works in Asia of Saghir has been established in Iran and has published many articles in this area. This article will be like a brick on that huge building.

### **Asia of Saghir, the platform of Persian Dari language**

Perhaps the majority are unfamiliar with the name Asia of Saghir, because another name has been given to that land. But the value of this desired name (Asia of Saghir) which is despicable today; Because of its cultural values, and this part of our cultural heritage is

associated with that name and country which known Asia of Saghir as Turkey. Today's Turkey is located in Asia of Saghir with the changing times. Asia of Saghir was a part of the old name of Turkey. In addition, Asia of Saghir is similar that also called Anatolia. In some other sources, it is also referred to as Blood Rome, Rumiyyeh al-Saghra and Eastern Rome as well (Britannica, 2021).

In the 5th century AD, differences between Seljuk leaders in East Asia caused some leaders to turn west to expand their regions. In 463 AH, El Arslan's commander was able to defeat the Eastern Roman army at the Battle of Morazgerd. The empire destroyed Romance and Diogenes, opening a new page for the Seljuk generation that survived its origins. The Seljuk conquest of Asia of Saghir led to a flourishing of trade and commerce between the Khorasan people and the people in the area, and later became a center for the spread of Dari-Persian culture and literature (Britannica, 2021).

### ***Persian-Dari Period in Asia of Saghir***

The time when the Persian Dari language was used in the eastern part of Rome may be long, due to the existence of neighborhoods and trade ties, and possibly immigration and tourism, the Khorathani language and culture certainly spread to at least neighboring cities. For example, Nasser Khosrow wrote in his travels that when he arrived at the city of Akhlat 30 years before the Seljuks left Asia of Saghir, people spoke three languages there such as Taj, Persia, Armenia. There were some common customs and traditions in Asia of Saghir before the departure of the Seljuqs and were consistent with the customs and traditions of the Khorasanis, it can be said that these customs show the influence of the Khorasanis before the departure of the Seljuks to that area. A Turkish Mauravi scholar, Professor Abdulbagi Gorpanarli, considers many of the Mauravi traditions to be: The sanctity of monastery ovens and kitchens and the tranquility during meals as a continuation of the Zoroastrian tradition. Gurbang equates the table, which was common among the Mauruviyas, with the Sufi cloak as Hum of Mazda worshipers and Sedra and Kosti of Zoroastrians. Those effects of Zoroastrian religion among Fatut and Bektashi people of Asia of Saghir, among them **Shood** considered the binding of young men as a relic of the "weakness" of binding the Zoroastrians.

Inanition, the three-fold slogan of the Alevis, that everyone should keep thier hands, tongue, and back from against the rules, a reminder of the Zoroastrians' slogan "Good thoughts, good words, good deeds" (Reyahy, 1369). Therefore, the long life of the Dari Persian language in Asia Saghir began with the aforementioned preparations, before the official arrival of the Seljuks, and with the arrival of the Seljuqs and the rule of the Seljuqs for a while, which started at the beginning of history (463 AH) and lasted more than two hundred and ten years. Later, by the Ottomans, which started from the date (679 AH), it continued its life for nearly three centuries (J. Shaw, 1370). According to Nasser Khosrow's trip, which took place three decades before the arrival of the Seljuqs, there were traces of Dari Persian language. The arrival of the Seljuks came in the second half of the fifth century and ruled Asia Minor for more than two centuries. After the Seljuks, the Ottomans were the rulers of Asia of Saghir for five hundred years, and at least during the first half of the Ottoman rule, Dari Persian was the official language of their empire. With this account, it can be said that the Dari Persian language in Asia of Saghir has completed its five-hundred-year life with brilliance.

### ***Dar-Persian Language Entrance in Asia of Saghir***

The main intend of the study refers to the influence of Dari-Persian language in Rom which starts from (463 AH). Since, Alb Arsalan beated Manazgard, Romance Dyu Jance Qaisar East Rome in a battle, but in fact this incident was not without a mainspring. Before that,

just as Tazyan rushed from south to Asia of Saghir, Khurasan rushed from the east as well. According to local sources, there is a brave man named 'Salar Khorasan' who took part in a raid in the eastern region of Asia of Saghir ten years before the Manazgerd War. Eventually, in 458, he was captured and killed by the trick of Amir Nizam al-Din, one of the Marwanites who ruled Bardbar Bakr, and his bodies with companions were thrown into a well, which a century later was also known as the city as "Chah-e- Khorasan" (Reyahy, 1369).

Basically, the Seljuk attack was seen as part of the Islamic Caliphate's conquest at the time. The Seljuqs of Asia Minor were part of the Seljuk family of Khorasan and were educated by the Ghaznavids. At the time, the government of Ghaznavids was considered a branch of the powerful Islamic government. Despite its strong military power, this government respected Iraq's Muslim caliphate. Iraq's Muslim caliphate also maintains friendly relations with the Ghaznavids and the Khorasan government, relying on them as a powerful Islamic force and recognizing them as the second center of the Islamic world. In this condition, the Ghaznavids were marched in many places with the address of Islamic conquest and intended to expand the territory of the sacred religion of Islam. One of the example of the successive campaigns that Ghaznavid carried out was in the land of India; And the Seljuk campaign in Asia of Saghir was also of the same style. Because at that time the Crusades were in their heyday, and Muslims took part in such wars with enthusiasm. One of the reasons for joining the war was the spoils of war, which gave the warriors courage and bravery, and they participated the war fearlessly. This led to the victory of the Seljuks in Asia of Saghir and they conquered there in 463 AH (Golshani, 1374).

In another phase, the influence of Dari-Persian language and literature in Asia of Saghir could be continued by their grateful successors, the Ottoman Sultans, to continue the Seljuk cultural works in Asia of Saghir. After the extinction of the Seljuqs of Asia of Saghir, all the important cultural and linguistic achievements, as well as the good cultural atmosphere that was created in that land with the support of Dari -Persian poetry and literature, were handed over to the Ottoman sultans intact. Dari-Persian was popularized under the powerful Ottoman Sultans for at least three centuries. They wrote letters and divan letters in Dari-Persian, and this custom was maintained mainly in Asia of Saghir until the end of the Ottoman Empire, and even today, its effects are considerably evident in today's Turkish language. Therefore, at this stage, it can be reminded the Ottoman king's kindness towards Dari-Persian by bringing proof and evidences (Golshani, 1374).

Accordingly, Reza (1374) presents several reasons why Dari-Persian language and literature became popular in Asia of Saghir in his book. For these reasons, it can be judged that the Dari-Persian language entered its power and strength in Asia of Saghir. One of these reasons was that the Seljuk of Asia of Saghir had appeared at the court of the Ghaznavids and Seljuqs at the beginning, and in a Persian-speaking environment where poetry and literature were the source of their social and political gatherings. Because of this, they were well aware of the joy of meeting poetry. When they came to power, especially during the period of overcoming the political problems of Asia of Saghir, they paid the greatest attention to Khorathani literature and Dari-Persian language and master poets and writers. They even abandoned the Arabic language, which was the official language of the Islamic government, and devoted all their attention to their original language, which was considered Dari- Persian, which had brought with them from their ancestors from Khorasan in Asia of Saghir, and in strengthening and tried to protect it.

### ***Culmination and Greatness of the Persian language in Asia of Saghir***

Since the end of the 6th century AH, and due to the existence of stability within the territory of the Seljuk rulers of Asia of Saghir, and due to some successes in foreign policy, the reason

for which was the existence of an empire with the greatness of the Seljuks of Khorasan in the east, and the lack of political stability in the western countries, scientific activities began to rise. These progresses were comparable to the reign of the powerful Qalich Arslan II (551-584) and his son Rukn al-Din Suleiman (600-592). During the reigns of these two rulers and among other sultans and ministers of Asia of Saghir who succeeded the administration after these two. There was significant competition in the field of creating scientific, cultural and social institutions. In such a way that, because of this intellectual movement, due to the great respect for scientists and their support, many scholars from places like Khorasan, Syria, Iraq and other places traveled to Asia Minor and settled there, Especially the love of a culture-loving king like Arslan II and his two enlightened sons who were followers of science and scholars and each had a state in their emirate. They warmly welcomed the scientists and their government area was decorated with the presence of scientists. When the famous philosopher, Sheikh Shahab al-Din Suhrawardi, nicknamed the murdered Sheikh, came to Asia of Saghir, Qalich Arslan welcomed him with enthusiasm and generosity. Suhrawardi also wrote his philosophical work *Pertunamah*, which was in Persian, under the name Barkiarq son of Qalich Arslan II, and another book of Amadiyah's *al-Wahh* under the name of Emad al-Din Abu Bakr Kara Arslan.

## RESEARCH METHODS

The current article is based on qualitative method of research and relying on previously published works such as book, research articles and other published work based on library techniques. The data thematically analyze and attempt to find out Asia of Saghir has been able to play a role in the creation of amazing works even more than the origin of Dari Persian language. A book named *Ruzat al-Madallal* Malik al-Nasser, in the science of Kalam, which was written in Dari Persian language by Abd al-Karim bin Abu Bakr bin Ismail, was donated to Naser al-Din Barkiarq. His other book, which is a collection of quatrains called *Al-Akhtiyar fi Majmam al-Rubaaiyat*, was named after Mohiuddin Masoud, the son of another Qalich of Arslan II, and he put it into the discipline of poetry. Rukn al-Din Suleiman, one of the sons of Qalich Arslan, the Seljuk king, the last of the three brothers who was in Moin al-Din Parwaneh's care, was a follower of the philosophy of Sheikh Shahab al-Din Suhrawardi. Among the other literary works of this era, it can be mentioned the *Rouzah al-Aqool*, which was written in the style of *Kalila and Damneh* in Dari Persian language, by Mohammad bin Qazi Malatiaei, the minister of Rukn al-Din Suleiman, and dedicated to him. Rukn al-Din wrote an ode to a poet named Zaheer Faryabi with the following information:

Zulfe sarmastash Cho dar majles prishany kunad Jan agar jan dar nayandazad Gran Jany kunad. As a reward for this poem, he presented two thousand pieces of gold, two horses, five heads, five slaves, five female slaves, and fifty lengths of clothes of all kinds (Ibn Bibi, 1350). It must be said that until the arrival of Bahauddin Wold, his father, and his family, there is little information about Kuniya's intellectual movement. But then we can see important works in the fields of science, literature and Sufism. The first half of the 7th century is very important because of the Mongol invasion of Khorasan and the migration of the scholars of this land to Asia of Saghir. Among these immigrant scientists can be mentioned Pedermulana's son Sultan Ulama Bahauddin and his disciple Burhanuddin Mohagegh Talmeji. Molavi and Molavi's family left the greatest impression when they went to Rome. The status of the Dari Persian language in Asia Minor would never have reached this brilliance without the influence of Rumi's knowledge and followers. Because Maulavi is the most brilliant figure of Khorasani language and culture in Ilkhanid era in the land of Rome. It is a bright sun that after him, many stars have received light from him for centuries, and the monasteries and circles of lovers of Khorasani culture have been kept bright. The

only person who is more prominent than all the modern Persian language writers and the most books and articles have been written about him is Molavi. It is possible that the researches of the living masters of Allameh Badi al-Zaman Farozanfar from Iran and Abdul Baghi Golpinarli in Turkey have been the most effective in making Mawlavi known.

In this sense, the brilliance of Maulana's personality and the brilliance of his thought are so great that he has spread to the farthest regions of the world and different classes of people pay devotion to Maulvi. Everyone, knowingly or unknowingly, talks about Maulvi. According to Maulavi himself, "everyone becomes a friend of his own suspicion", this general scholar makes us unnecessary to discuss unnecessary details about Maulana's ID card. As Maulana is known in today's world, and people are amazed by Maulana's mysterious life. The existence of Maulana's father was not ineffective in his son's life and many areas of Rumi's growth were provided by his father. Because Maulana was twenty-four years old when his father passed away. After his father, Mohaghegh Tirmezi is the father of Maulana, he protects and worships Maulana 's family for about nine years and encourages Maulana to go to Damascus and continue his studies with peace of mind (Khandmir, 1379).

With this situation, the position of Maulana's father in the land of Rome was so good that Sultan Qiqbad I went ahead and invited him to be in charge of the spiritual and material affairs of the people of Rome. They should hand over the government to him willingly, but Sultan Bahauddin Wold kissed Qiqbad's face and said to him, "O Malik Malik Malikdar, be sure that you have taken over the kingdom of this world and the hereafter." The Sultan rose up and became a disciple according to his desire and confidence, and with the consent of the king, all the nobles and troops became disciples. From this statement, the cultural and social situation of Rome is clear that Maulana Bes's father had a noble and forbidden position (Aflaki, 1362).

Maulavi's father, who had left Balkh in fear of the Mongol invasion, went to Rome via Baghdad and Mecca, and spent several years in Arzanjan, Malatiya, and Larande, and finally went to Konya between 628-618. And he found that lofty position in that land, without a doubt, all his knowledge and cultural and spiritual achievements had an impact on the life of his only wise son, and his son Molana was able to preserve all the dignity that was inherited from his father and in addition to that. Open new horizons with the help of his father's disciples. To the extent that Rumi's life became a special literary movement, and the Maulviyyah Tariqat was established, and many scholars and magicians came into this Tariqat and it continued for centuries. Today, in Turkey, the followers of the Maulviy Tariqat translate and interpret the spiritual masnav of Maulvi in Turkish. Basically, about how Maulvi's leg extends beyond his father's rug; It is narrated like this. At the time of Bahauld's death in 628, Maulavi was a young man of 24 years old. With the encouragement and persuasion of Burhanuddin Mohaghegh Tirmezi, after studying in Konya, Rumi left for Aleppo and Syria. And after seven years, he returned to Konya and did the work of his father and his ancestors: "like teaching, preaching, preaching, and practicing asceticism." In those years, Molavi still did not write poetry. His mysticism was also calm and quiet, of the type that is found in Bahold's knowledge, the collection of his father's sayings, or his teacher's knowledge of Mohaghegh Tirmezi's argument (Reyahy, 1369).

Molavi's poetry and enthusiasm, and the creation of so many fervent poems, the charm of so many disciples and followers, and finally the founding of Tarika, which came to be known by his name, are beyond doubt. His 30 years of his life, was in 642 Hijra after visiting Shams e Tabriz. Various legends are told, including Shamsuddin Mohammad Tabrizi before his encounter with Molana. Shams Tabriz met many great and famous emirs in Iraq, Syria and elsewhere on his way from Tabriz. Of these, the meeting with Sheikh Ohaduddin Kermani is very famous. Shams Tabriz himself said that there was a sheikh named Abu Bakr

who was weaving baskets in the city of Tabriz. I found a lot of Wirayat from him, but there was something in me that my sheik didn't see, that thing was seen by the Lord, Shams Maulana (Aflaki, 1362).

In this account, Shams does not find all the mystical figures Tabrizi deserves to destroy, except for Rumi, who had these marks and began destroying him. Such sayings and stories are recorded in books about where the destruction began. One day when Rumi came from Konya Cotton Merchants School and was riding a camel with a group of scholars, Shamsuddin Tabrizi met him and asked him: If Bayazid Bastami is older or Muhammad bin Abdullah, (PBUH) Maulana said: What is this saying? Mohammad is the master and leader of the world. How can he be compared with Bayezid? Shams Tabrizi said: So why does the Prophet say: (Ma arfnak haq maraftak) And Bayazid Bastami says: (Glory be to you). Maulana was so disturbed that he fell from horse and fainted. When he came to his senses, he went to school with Shams until they met for forty days and nights, and no one knows what happened between them (Haqiqat, 1384).

According to a narration, one-day Sheikh Ruknuddin Sanjabi told Shamsuddin: You must go to Rome, where there is a sympathetic heart, and the fire must be struck inside him. On the old man's orders, Shamus went to Rome in the city of Konya saw Maulana was riding home from school with a group of students. Shams knew from his frost that this is what is desired and he has found the beloved. Rumi went with treadle and asked what was the reason people were having trouble acquiring knowledge. Maulana said: The method of Sunnah and polite can be Sharia, Shams said that these are all from apparent. Maulana said, what is beyond this? Shams said that science is something to reach sciences and read this verse from Sana'i. Maulana was so amazed by this speech that he completely left school and other affairs and was always in the service of Sheikh (Samarkandi, 1382). Undoubtedly, the boiling of the Moravian Sea was caused by the presence of Shams. Rumi's life has completely changed, what was important to him before became trivial. All his attention was focused on Shams and Shams' satisfaction. Therefore, he wrote most of his sonnets in his name and memory. As far as, he looked Shams' living place and homeland with fully appreciation.

After the disappearance of Shams and finding disappointment, in 647 AH, he showed his favor to Salah al-Din Faridun Zarkoob Qonavi, and ordered his companions to follow him. He mentions his name in verse 71 of the sonnet. Salah al-Din passed away since he was Molavi's successor until 657 AH. Salah al-Dabban's body was buried in the traditional way of joy and happiness, with spinners and mourners. After him, Maulvi Hossam al-Din Chalabi was appointed as Salah al-Din's successor. Hussamuddin's family had migrated from Urmia and settled in Konya. He was born in Konya in 622 AH. Chalabi's talk gave Molavi a new enthusiasm, and Maulvi sang six books of Masnavi at his request (Haqiqat, 1384).

Maulavi Diwan's Masnavi, known as the Kalyat Shams, is the immortal masterpiece of Dari Persian literature and culture. His three prose works, Fieh Mafieh, Majlis Saba', and his letters are also full of many benefits. There have been many discussions and researches about these works, and there are many unsaid things that need to be addressed by good scientists. All over the world values the works of Rumi, in fact, all the values depend on the validity of his own works. However, his followers, Jamaat Maulviyyah, consider him an extraordinary personality. With this description, the existence of Maulana and his followers may have done the greatest service in relation to the survival and expansion of the Dari Persian language in Rome. The great influence of Molvi's thought and works in the continuation of the spread of Persian language and Khorasani culture in Asia Saghir and other Ottoman possessions was of great importance. Therefore, books should be written about it and examined from different aspects. As the cultural and scientific works of Molavi and Molly's disciples alone were not less than a century of Seljuk rule, who were the supporters of Persian language. Because

before that, the supporter of Dari Persian language in Rome was the Seljuks, and the princes of that dynasty, ministers, dignitaries and dignitaries of Khorasani were supporters of this language in Roman cities.

With the collapse of the foundations of that dynasty's monarchy, it was natural for the Persian language to lose its value and credibility. However, Maulvi's poetry, Maulvi's Tariqat, and Maulvi's monasteries, in any case, contributed to the survival of the Persian language in that country and its spread in the regions outside of Rome. Because Mawlawi's masnavi and ghazals were written in Farsi, Persian became the sacred language for the dervishes of Mawlawi order. If we consider the establishment of the Seljuqs in Asia of Saghir as a precursor to the spread of the Persian language and literature in that order, the establishment of the Maulviyyah Tariqat was its complement.

In the 6th century, the Persian language was reserved for poets, ministers, secretaries and workers of the government. This time, it opened its way to the classes of people through the monasteries of Maulviyeh. Just as it was popular to read Shahnameh in the palace of the kings, who would complete the glory and splendor of the court by reciting the Shahnameh. This time, it was also a tradition in the khanqahs, gatherings and gatherings of dervishes that people called Masnavi-Khuan would make the hearts happy by reciting Maulvi's poems, and they would make the bread taste good at that time. The custom of reciting Masnavi continued until the year 1304 when the "Molvi Khaneh" was closed. Most of the houses were cultural centers of Khorasan, for example, Nowruz was celebrated there every year. Even today, when he sees all the Persian poems and phrases on the wall at the Maulawi Mausoleum in Konya, he finds himself in a familiar environment and in the land of his friends. In the Maulviyyah Tariqat and its special customs and traditions, there are mostly Persian interpretations and terms.

## **CONCLUSION**

In conclusion, the Dari-Persian language was in possession of about two-thirds of the Asian continent for more than a thousand years, and at the highest level of Islamic civilization, it was considered the second language of that civilization. At that time, the Muslim expansion movement led to the spread of Islamic culture. The Khorasan people were also able to bring this advantage to the Khorasan language and culture due to the developments they were making in their own territory. One of the areas where the Dari Persian language expanded its presence and sovereignty was Asia of Saghir. The presence of the Khorasan people in Asia Saghir caused a cultural shift as if there were no cultures and traditions there or the land was empty of inhabitants. Khorasanian, with their great devotion and unique knowledge in the field of balanced governance, facilitated security, political stability and scientific progress in such a way that Asia Saghir became the focus of a community of scholars, scientists, writers and poets from all over the Persian-speaking world. The most educated people were appointed to ministry, and scientists were welcomed, poets and writers were provided with comfort and the advice of wise people was heard. Such an approach by the Seljuk rulers led the ground for growth and excellence in various practical fields until the best books in this area and unique figures like Mawlanal Jalaluddin Mohammad Balkhi were born. In order to reach a better conclusion, there are several factors listed that made Asia Saghir into the platform of Dari Persian language one by one:

1. The first Khorathani groups to come to Asia Saghir were the Seljuks. The Seljuks heirs of all the cultural values of Khorasan, deservedly acquired this status. Their administration in Asia Minor was quite similar to their administration in Khorasan, their court was full of educated people, that's why it very soon affected the existing culture of Asia Saghir and isolated the native culture.



2. Welcoming the arrival of scientists and providing comfortable facilities for them, which made it possible for scholars to live permanently, and their presence was effective in expanding the science and knowledge of many people.
3. The biggest developments occurred after the early scholars of Khorasan, fearing the destruction of the Mongols, took the path of peace in Asia Sahgir and made it their permanent residence.

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