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A BRIEF HISTORY OF POST-ISLAMIC RELATIONS BETWEEN IRAN AND THE SUBCONTINENT

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ABSTRACT:

After the emergence of Islam, the relations between the two Aryan nations of Iran and India became stronger than in ancient times. These stable connections began in the Ghaznavid period when Mahmud conquered India and a large number of Iranian scholars, writers and poets visited the land of the subcontinent. After the Ghaznavids, the Ghoris also took keen interest in the promotion of Persian language and literature in the subcontinent. These good relations continued during the Khilji, Tughluq, Lodhi and Bahmani periods. The Mughal period is called the Golden Age in terms of relations between Iran and the subcontinent. After the partition of India, Iran's fraternal ties with India, Pakistan and Bangladesh have been maintained on the basis of peaceful coexistence.

After the emergence of Islam, in 712 AD, the forces of Islam attacked India under the leadership of Muhammad bin Qasim Thaqafi and captured the region of Sindh, from the Indian Ocean to the city of Multan, and established Islamic rule over a part of India. Along with the Islamic army, Iranian language, literature and thought also gained influence in India because most of the soldiers in Muhammad Bin Qasim's army were Iranian and he himself stayed in Shiraz for six months and placed sixty thousand Iranians in his army. Most of the people of Sindh who had accepted Islam, the Arabic language was also used as a religious language. The most famous historical book "Minhaj al-Masalik" which was compiled by Khwaja Imam Ibrahim

during this period, was in Arabic language. However, this original book no longer exists, but it was translated into Persian by Ali bin Hamid Abu Bakr al-Kufi during the reign of Nasir al-Din Qabacha under the name of "Tarikh Qasmi" or "Chach Nama", which is still available today.(1)

According to some known evidence, Persian was the spoken language of the people of Sindh in the Safari era (254-290 AH/868-902 AD) and Samani era (261-389 AH/874-998 AH).(2)

The first Muslim rulers who entered the subcontinent after the advent of Islam were the Al-Sabqatgins, the Ghaznavids (368-582 AH/977-1186 AH). However, the Ghaznavid invasion of India had already begun during the time of Mahmud's father Subkatgin, but as a result of Mahmud's successive invasions, Islamic and Iranian civilization and thought made their way into India.(3)

After the routes to India were opened, political refugees, traders and stranded migrants made their way to India. The presence of Sufis, Qalandars, religious scholars, religious leaders and poets among them played a very effective role in the flourishing of Iranian culture and thought in India. After Mahmud's invasion of India, the language and culture of Iran gained popularity in India, and from the fifth century A.H. this influence began to grow rapidly. It is narrated from Hasan al-Basri that Abu Hafs bin Rabi bin Sabi al-Asadi al-Basri, who was one of the scholars and elders of the second century Hijri, 160 A.H. He reached Diyar in Sindh via Makran and died there. According to another tradition, Hussain bin Mansur Hallaj (killed in 309 AH/921 AD) traveled to India by sea and returned to Iraq by land through Punjab and Central Asia. Similarly, Ali Bin Uthman Hajwiri Ghaznavi (d. 465 AH/1072 AD), the author of "Kashf al-Mahjub" traveled from Ghazni to Lahore (4).

After the 6th century A.H., a great caravan of Iranian scholars, jurists, muhaddiths, poets and writers arrived in India, some of whom are well-known as follows:

Khawaja Moinuddin Chishti came to Ajmer in 580 A.H./1183 A.H. from the neighborhood of Chisht in Bukhara and started preaching and died in Ajmer in 634 A.H./1244 A.H.

Khawaja Qutbuddin Bakhtiyar Kaki was a resident of Osh, he settled in Delhi during the reign of Al-Tatmish and died in the same city in 634 AH/1244 AD. His tomb is still a place of pilgrimage in Delhi.

Sheikh Jamal al-Din Gili Qazvini was a Muhaddith and came to India from Iran in the 7th century AH. He was intrinsically a preacher of the Ismaili religion and was sent by Alauddin Shah Ismaili. He died in 651 AH/1253 AD. The Ismailis on the subcontinent who are the followers of Aga Khan today belong to the same historical chain.

Shaykh-ul-Islam Bahauddin Zakaria Multani, a well-known elder of the Suhrawardi lineage, settled in Multan and died in 661 AH/1262 AD. He was

the follower of the famous poet Fakhr al-Din al-Iraqi of the 7th century Hijri, and al-Iraqi stayed in the service of the Sheikh in Multan for many years and married two of his daughters. His eldest son was Kabiruddin, by the daughter of Bahauddin Zakaria.

Mir Syed Ali Hamdani came to Kashmir with a group from Hamdan in the late 8th century AH and founded a monastery which still exists in Srinagar as "Khanqah Mu'la". He passed away in 776 AH / 1373 AD. (5)

The founders of this new civilization in India were Arafa, Sophia and thousands of Iranian soldiers who introduced this Islamic civilization in India and strengthened its roots. The historical and geographical books of this period indicate that Lahore was introduced as the center of knowledge, literature and Iranian arts at the end of the Ghaznavid period. Rabia Qazdari, the first female poet of the Persian language, also belonged to the land of Sindh and Baluchistan (6).

After the Ghaznavis, the government of the Ghoris also showed great activity for the promotion of Persian language and literature (7). Sultan Shahabuddin Ghoris was the real ruler who expanded the Ghoris countries and after rescuing a part of Khorasan from the Seljuks and adding it to his kingdom, he marched on India and liberated Sindh and Multan from the Ghaznavid rulers in 571 AH/1175 AD. Muhammad Ghori attacked Delhi in 588 AH/1192 AD and captured Delhi and its surroundings. After this campaign, Muhammad Ghori paid full attention to education and madrasa building there, which led to the promotion of Persian language in this region. During the period of the Ghoris, many scholars and nobles came to India from Iran. In fact, the Islamic propagation in India started during the period of Ghoris and many madrasas and mosques were built. (8)

In 589 AH / 1193 AD, one of the slaves of Ghoris family named "Qutabuddin Aibak" conquered Delhi. After Qutb-ud-Din Aibak, his successors were not very capable, so the kingdom of India was divided among four slaves of the Ghoris family. The tenure of Qutbuddin Aibak, which spanned five years, is notable for the promotion of Persian language and literature and civilization. A large number of Iranians migrated to India within just fourteen years of the chain's establishment. At the same time, Genghis Khan attacked Iran. If there was no safe haven in the form of Lahore for Iranian scholars and teachers of language and literature in India, there was no other shelter for these poets and writers. Qutb-ud-Din Aibak's tasteful successors accepted the helpless refugees from Trans-Nahr, Iran and Afghanistan with a smile. Among these successors, Al-Tatmish and Balban are worth mentioning. After the fall of the Ghaznavids and the Ghoris, the decline in the promotion of Iranian literature and culture was once again heated up due to al-Tatmish and Balban. (9)

Muhammad Qasim Ferishta, the author of "Tarikh Ferishta" writes about the migration of scholars and scholars of Persian language and literature to the subcontinent as a result of Genghis and Halaku's attacks on Iran: , were safe

havens for scholars and writers who fled from Khorasan and flocked to India".(10)

During this period, the kings of India popularized the Iranian royal customs in their courts (11). During the Khilji era (689-720 BC/ 1290-1330 AD), Islam, Persian language and Iranian culture spread to the far reaches of the subcontinent. Jalaluddin Farozshah, the founder of this line, himself used to recite poetry in Persian language and used to reward Iranian talented people with prizes and honors and wealth. During this period, the arrival and departure of Iranian scholars and nobles in the court of Khiljis was normal. When the son-in-law of Jalaluddin Feroz Shah conquered Gujarat and the Deccan, Iranian culture spread from the west coast to southern India. In the same period, the Persian language was declared the language of religion. (12) During the time of Muhammad Tughluq, a large group of Khorasan migrated to India. This migration from Khorasan was on such a large scale that these people came to be called "Khorasani". In this period Syed Sharifuddin Bulbul Shah Turkestani known as Bulbul Shah Suhrawardi (d. 727 AH/1327 AD) settled in Kashmir as the first preacher of Islam and as a teacher of Persian. After him, Syed Ali Hamdani (d. 786 AH/1383 AD) entered Kashmir along with his seven hundred devotees and companions. He was accompanied by some talented people. After Mir Syed Ali, his son also continued the preaching work. (13)

The kings of the Lodhi dynasty (855-932 AH/1451-1525 A.D.) who were not more than three in number (Bahlul, Iskandar and Ibrahim) paid attention to the promotion of the Persian language. Iskandar Lodhi was a very strong ruler of this line. Thanks to one of his decrees, the Persian language became popular even in the lower level institutions and emerged as the successor of the Hindi language. (14)

During the reign of Nasiruddin Baghra Khan who was the son of Sultan Ghiyasuddin Balban (681-690 A.H. / 1282-1291 AD), Bengal was conquered by the Muslims. Nasiruddin made his court a center for poets and writers of Persian language and literature. During the era of the Muslim rulers of Bengal, madrasahs and centers were also established in remote areas of the country for the promotion of Persian language and Islamic sciences (15).

Any discussion and discussion about the promotion of Iranian civilization and culture on the soil of the subcontinent will remain incomplete and incomplete until the services of the rulers of the Bahmani dynasty are mentioned. The reign of the Bahmanis is contemporary with the Safavids in Iran and the Gorkanis in India. During the Bahmani rule, Persian was the language of court and official correspondence. The kings of this line used to arrange for their princes to study the best examples of Persian literature in Madrasahs and books like *Bustan-i-Sadi* were taught in these Madrasahs. Sultan Mujahid was trained by the third king of this line, Mir Faizullah Enjushirazi. Sultan Feroz, nicknamed "Rozafzon", was trained by Mir Fazlullah Enjo, the most powerful king of the Bahmani dynasty. He attracted Sultan Feroz towards Islamic studies and Persian language and literature. He understood Persian poetry very well. On the orders of Sultan Feroz, empty ships were sent from the port of

Deccan to other parts of Iran and from there the nobles were brought to the land of the subcontinent. Khawaja Mehmood Gawan Gilani is also counted among the personalities who showed great activity to promote Iranian language and literature and civilization and culture in this land. Mahmud Gawan served the Bahmani dynasty for forty years and not only extended the reign of the Bahmani dynasty, but also greatly encouraged the Iranians and Shiites in the Bahmani court (16).

During this period, the Arghun and Turkan princes in Sindh, who were descendants of Genghis Khan, attracted Iranian scholars to their courts (17). The Parsis of India also never broke their connection with their motherland Iran and maintained this connection by helping the Iranian Zoroastrians in good affairs. (18) In the three-thousand-year history of relations between Iran and India, there is not a single century in which the friendly and cultural relations between these two nations have not increased. But the golden age of these cultural connections begins with the reign of the Mughals. Babur and Humayun are counted among the founders of this great era. Emperors Akbar, Jahangir and Shah Jahan laid the foundation of this brilliant civilization on the Persian language and brought it to perfection. (19)

Everyone knows that Humayun bin Babur was sheltered by Shah Tahmasp because King Tahmasp hated the betrayal of Humayun's brother Kamran. Humayun, with the military support of Shah Tahmasp, succeeded in capturing Kabul. After that, the political, social, literary and cultural ties between the Mughal and Safavid rulers were greatly strengthened and the Mughal princes married Iranian princesses. Shah Jahan married the daughter of Muzaffar Hussain Mirza and Parvez and Shah Shuja were married to the daughters of Rustam Mirza and Aurangzeb married the daughter of Shah Nawaz Khan Safavi. The kings of India appointed some Iranians to high positions, for example, Hakim Fethullah Khan was Akbar's minister, Asif Khan was the prime minister of Jahangir and Shah Jahan, and similarly Ali Mardan, Amir Khan and Ruhollah Khan were also in high positions. (20)

During the Mughal period, South India's cultural and political connections with Iran were of great importance. In those days, the governments of Adil Shahi, Barid Shahi, Nizam Shahi, Imad Shahi and Qutb Shahi families were established in the Deccan and these families were very fond of Iranian culture and Persian language and literature. Quli Qutb-ul-Mulk, the founder of the Qutb Shahi dynasty, was a native of Hamdan and came to India in his early youth. The rulers of the Deccan, Bijapur, Ahmadnagar and Golconda had a high level of friendly relations with the Safavid kings in general and with Shah Abbas (r. 996-1038 CE/1587-1628 CE) in particular. Thanks to these relations of love and friendship, political ambassadors and various delegations were exchanged. At times the rulers of the Deccan even sought the help and intervention of Shah Abbas to resolve their differences with the Timurid kings (21).

In the 17th and 18th centuries AD, Europeans studied the books of the eastern land and got acquainted with the culture and customs of Iran. In the year 1600, an English company named "East India Company" visited this eastern land

with the intention of trade. It was at this time that a representative of this company negotiated with King Jahangir of India and requested him to allow him to set up a trading company at the port of Surat (22).

1618 AD / 1100 AD. During the last period of Aurang's rule, the ports of Calcutta and Bombay came under the control of the East India Company. Initially, the company opened a college called "Fort William" in Calcutta, apparently to increase the influence of the Persian language in the vicinity of these ports, and established similar colleges in cities like Madras, as well as Many other associations were also formed to achieve the same objective. But after the complete domination of the British over the subcontinent, the official status of Persian language was lost and English was made the official language in its place (23).

After the influence of the East India Company on the land of the subcontinent, international tourism was also focused on the land of Iran. Now the flow of foreign European tourists, businessmen and politicians started in the Iranian courts as well, which gave birth to a new culture (24).

Cultural relations between Iran and India became more stable during the First and Second World Wars. When these two regions were caught in the grip of the colonial forces and especially when India was under severe pressure from these forces, what else could these two brother nations do except show sympathy to each other. Thousands of Persian books in India Published. The uproar of the freedom-seeking people of Iran was being published in Persian newspapers from India and reaching the ears of the whole world. It would not be wrong to say that "revolution conditionality" in Iran would not have been possible without India's help. During the First World War, these two nations bore the sufferings of this war together. After the First World War, the spirit of "nationalism" was reawakened in these two Aryan nations of Asia (25).

1947 Since the partition of India till today, the relations of love, brotherhood and brotherhood between Iran, India, Pakistan and Bangladesh have been maintained in full force (26). These relations are sincere because of the ancient and continuous connection with the Persian language, and they do not have the same political structure and artificiality as other nations.(27)

CONCLUSION:

In the part of South Asia in which the subcontinent and Iran are located, the inhabitants here belong to the Aryan race. Despite ethnic unity, this region is multi-religious and many religions have flourished here. A study of relations between the subcontinent and Iran reveals that despite being multi-religious, the vast majority of followers of all religions in the region believe in peaceful co-existence and religious hatred and violence. No group of believers of any religion could become a wall in the way of continuity and stability of these connections. Even today, if a group of a religion wants to cut the path of these relations by believing in religious hatred and violence, then it can never succeed in these nefarious purposes. Such groups have consumed themselves in this fire of hatred and violence and these links will be more and more stable! History teaches us these facts!

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