Chapter VI

Conclusion

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The people of India and Iran, two ancient neighbouring civilisations, have enjoyed close historical links through the ages. They had a common homeland and share a common linguistic and racial past. Over the several millennia, they interacted and enriched each other in the fields of language, religion, arts, culture, food and other traditions. Today the two countries enjoy warm, friendly relations and cooperate in a wide range of fields.

The Indian Subcontinent (including present India and Pakistan) with special geographical conditions has a deep root in producing the civilization which is settled in the Punjab, Sind, Bengal and Deccan plateau. The people who were living in the region, were Dravidians. With coming of the Aryans from the North-West of the Subcontinent they were driven to the South. It is said that Dravidians created the Sindhu or Indus civilization.¹

The Iranian plateau has also special characteristics and elements of civilization which have been situated in south, south east, central part, south west (Elam) of Iran. About the beginning of the second millennium B.C., the Aryan tribes entered the plateau of Iran, and conquered the indigenous people of Iran. They then formed a great civilization, especially in the period of the Achaemenians.

Iran and India have emerged high in the realms of history, as the two culturally rich and the oldest civilizations. The two countries have had relations with one another since a long time. The origins of the two nations have been concurrent and traced to the Aryans. Based on this, one can find abundance of similarities in customs, traditions, language and other behavioral forms.
The late Indian prime minister Jawaharlal Nehru writes in his book, ‘Discovery of India’, “Among the many people and races who have come in contact with Indians and influenced India’s life and culture, the oldest and most persistent have been the Iranians”. 2

With the advent of social and political changes and the loss of joint geographical borders between the two countries, relations between the two nations reduced drastically.

Man has realized that he should lead a peaceful life along with one another and the basic requirements for that kind of living are the proper recognition and understanding of one another.

Aryans are the people who came from Central Asia and were divided in two branches. One of them came to the Indian Subcontinent (named Arya), and another to the Iranian plateau (named Airiah). Therefore, they have a common root. Then they prevailed over the local and indigenous people and settled in the Indian Subcontinent and the Iranian plateau. At first they had many similarities in religious beliefs, culture, language and customs. Even the myths of the Veda and Avesta show, they had common Gods.

The root of the cultural connection and common religions of Aryans in Iran and India and other places, is confirmed with the discovery of Boqaz koy inscription in Anotolia in 1957. This inscription which belongs to 1300-1400 B.C., mentions the name of Gods Indra, Varuna, Mitra and Nasaita (Nahid) that indicate connection between Aryans in the region from Anatolia to the Indian Subcontinent.

Aryan civilization first entered the north-west of India probably around 2000 B.C. The Aryans brought with them the patrilinear system, the worship of sky gods and the use of horses and the chariot. Vedic civilization began in India around 1500 B.C., with the Rig-Veda being the oldest of the Vedas. The Rig-Veda was told in Vedic Sanskrit, which is very similar to Avestan, the ancient language in which the Persian Zoroastrian sacred text Avesta was written. The Vedas and the Avesta appear to agree that the Aryans
migrated from their original homeland due to a "flood" of some kind. In the Vedic account, the flood was of water, while the Avesta indicates that it was of snow and frost. The survivor of this flood, Manu Satyavrata is considered to be the progenitor of the Aryans in India, according to Vedic scripture. The story has obvious parallels with the Semitic account of the Great Flood and the emergence of Noah. According to the traditions of the Vendidad, Aryans lived in fifteen nations, one of these being Hapta hindu, which is the Avestan form of the Sanskrit Sapta sindhu, meaning "seven rivers" and referring to the region of the Indian subcontinent. Ancient Vedic religion and Zoroastrianism also have much else in common. The Vedas and the Gathas of the Avesta include fire worship, the performance of sacrifice (Sanskrit yajna or Avestan yasna) and the importance of priests or Magi. The myths that appear in the Yasht part of the Avesta probably have their roots in ancient Indo-Iranian culture.

The languages of India belonging to the Indo-Aryan family are believed to have originated from the same source as the Iranian languages, namely the Indo-Iranian language family, which in itself is a member of the Satem group of Indo-European languages. The Indo-Iranians were nomadic people originating from the Central Asian steppes, probably in the region of the Oxus river valley, pre-2000 B.C. They referred to themselves as Aryans, from which the word "Iran" originates (from airyanam vaejo meaning "Land of the Aryans"), and also the word Arya in Sanskrit and other Indian languages, signifying "noble". Ancient India was also referred to as Aryavarta, which means the same as "kingdom/domain of the Aryans".

Achaemenians and India

The Achaemenid (Old Persian: Hakkāmanishiya) was a dynasty in the ancient Persian Empire with high cultural and economic achievements during its highest power. At the height of their power, around 500 B.C., the Achaemenid rulers of Persia ruled over territories roughly encompassing today's Iran, Iraq, Armenia, Afghanistan, Turkey, Bulgaria, eastern parts of Greece, Egypt, Syria, much of what is now Pakistan, Jordan,
Israel, Palestine, Lebanon, Caucasian, Central Asia, Libya, and northern parts of Arabia. The empire ruled by Persia eventually became the largest empire of the ancient world.

The founder of this dynasty was supposedly Achaemenes. He was succeeded by his son Teispes, who first took the title King of Anshan [Ansan] after seizing Anshan city from the Elamites. In 559 B.C. Cambyses I was succeeded as king of Anshān by his son Cyrus the Great, who also succeeded the still-living Arsames as King of Persia, thus reuniting the two realms. Cyrus is considered to be the first king of the Achaemenid dynasty to be properly called so, as his predecessors were subservient to Media. Cyrus conquered Media, Lydia and Babylon.

His successors were less successful. Cyrus' unstable son Cambyses II conquered Egypt, but died in July 522 B.C. as a result of either accident or suicide, during a revolt led by a priest, Gaumata. Gaumata usurped the throne by pretending to be Smerdis until he was overthrown in 522 B.C. by a member of a lateral branch of the Achaemenid family, Darius I (Old Persian Dāryavus: "Who Holds Firm the Good", also known as Darayarahush or Darius the Great).

Darius I was the first to speak of Achaemenes, who he claimed was an ancestor of Cyrus the Great (576 - 529 B.C.) and therefore the progenitor of the entire line of Achaemenid rulers. At different times, the Achaemenids also ruled Egypt, although the Egyptians twice regained their independence from Persia. After the practice of Manetho, Egyptian historians refer to the period in Egypt when the Achaemenid dynasty ruled as the Twenty-Seventh (525 - 404 B.C.) and Thirty-First Dynasties (343- 332 B.C.).

The last Achaemenid king was Darius III (336 - 330 B.C.), who was defeated by Alexander the Great, king of Macedon. After the Macedonian conquest, the Persian Empire was annexed by Alexander.
The Achaemenids thereafter consolidated areas firmly under their control. It was Cyrus and Darius who, by sound and farsighted administrative planning, brilliant military maneuvering, and a humanistic worldview, established the greatness of the Achaemenids and in less than thirty years raised them from an obscure tribe to a world power.

Under Xerxes I, the Greeks were beaten at Thermopylae (Battle of Thermopylae), Athens conquered and burnt down, the Athenians with Sparta driven back to their last line of defence at the Isthmus of Corinth and in the Saronic Gulf.

The zenith of Achaemenid power was achieved during Darius’ reign (521 B.C. - 485 B.C.) and that of his son Xerxes I (485 B.C. - 465 B.C., Old Persian Xshayārsha: "Hero among Kings"). These two rulers built great beautiful palaces in the ancient cities of Persepolis (built 518-516 BC), Susa and Ecbatana (Hagmatāna "City of Gatherings", modern Hamadan). The Persian Empire reached its greatest extent in this period.

After the death of Xerxes I (465 B.C.), the decline of the dynasty began. Persia saw a sequence of weak rulers ruling the empire. Decadence became rampant, and the army, finance and government administration were neglected. The last Achaemenid king was Darius III (336 B.C. - 330 B.C.), who was defeated by Alexander III of Macedon. After the Macedonian conquest, Alexander annexed the Persian Empire.

Darius, the third ruler of the Achaemenian dynasty, sent an expedition to India. Three of his inscriptions refer to his relations with India. The Behistun rock inscription (ancient Bagastana ‘place of Gods’ or Sanskrit ‘Bhagasthana’) dating back to around 518 B.C. includes Gandhar in the list of his subject countries. Here Darius refers to his language as Aryan. The Persepolis inscription mentions Punjab as a part of the Persian empire. The epigraph of Nagsh-i-Rustam shows India as the 24th state of his empire.
When Cyrus the Great was invaded by King Croesus of Lydia in Greece, a contemporary Indian king is believed to have rendered military assistance to the Iranian emperor.

The Indian province of Darius was the richest in his empire and most populous. Herodotus tells us of the wealth and density of the Indian population and of the tribute paid to Darius: ‘The population of the Indians is by far the greatest of all the people that we know; and they paid tribute proportionately larger than all the rest – (the sum of) 360 talents of gold dust’ (equivalent to over a million pounds sterling).\(^3\) Herodotus also mentions the Indian contingent in the Persian armies consisting of infantry, cavalry, and chariots. Later, elephants are mentioned. One-third of gold that flowed into the imperial treasury of Iran came as a tribute from India. Indians clad in white cotton cloth fought in the armies of Xerxes on the battlefields of Plateau and Marathon against the Greeks. Of the two scripts employed in India, one had evolved from Aramaic, which the Achaemenian scribes employed. Indian mercenaries roamed the coasts of Caspian and skirmished with the Scythians. The Khudrakas of the Ravi were deployed beyond the Hindukush. The Achaemenians brought rice from India to be planted in the Near East. It is also believed that cane sugar was first used by man in Polynesia from where it spread to India. In 510 B.C. the Emperor Darius found in India "the reed which gives honey without bees", which he then brought to Persia.

In 512 B.C. Darius gave a mission to Admiral Scylax Decaryanda, a Greek commander who was in the service of Darius to find a way from Indus River to Egypt. It was a vast map for discovering sea paths in order to connect the eastern parts of the kingdom to its western possessions. This attempt was both political and official. Moreover, business aims were another stimulant to Darius for performing his purpose.\(^4\)

Through the writings of Herodotus it is realized that Darius’ territory included entire south regions of Indus, east dry lands of this region, and Rajputana. Also, Indus region included present day Punjab. In the west of the Indus river to its mouth, it
Darius in his inscription at Naqshe Rostam mentions some countries who gave him tribute. “By the favor of Ahuramazda, these are the countries which were seized outside of Persia. I ruled over them. They bore tribute to me. What was said to them by me. That they did. My law held them firm Media, Elam, Parthian, Aria, Bactrian, Sogdiana, Chorasmia, Drangiana, Arachosia, Sattagydia, Gandara, Sind, Amyrgian Scythians, Scythian with pointed caps, Babylonia, Assyria Arabia, Egypt, Armenia, Leonia Cappadocia, Sardis, Scythians who are across the sea, Skudra, Petasos -wearing Ionians, Libyans, Ethiopians, men of Maks, Carians.”

Xerxes (5th century B.C.) succeeded his father Darius-I to the Achaemenian throne. His avestic name was Khshayarsha (ruling over heroes), which was Hellenised as Xerxes. His army included Pathans and Bactrians from India. He invaded and defeated the Greeks. According to Herodotus, a detachment of Indians fought in the Persian army against the Greeks at Plateau.

Not surprisingly, administrative and political nomenclature in northern India at this time reflected that of western and Central Asia. The Persian term for the governor of a province, khshathrapavan, as used by the Achaemenians, was Hellenized into "satrap" and widely used by these dynasties. Its Sanskrit form was ksatrapa.

Achaemenian art and architecture had a significant influence on India. Before the Ashokan period of history, there is no evidence of epigraphy in India. It has been suggested that the idea of issuing decrees by Ashoka was borrowed from the Achaemenian emperors, especially from Darius (though the tone and content of Ashoka’s edicts are different). The pillars, with their animal capitals (fine examples of Mauryan imperial art), are influenced by Achaemenian pillars. The use of this means of propagating official messages and the individual style of the inscriptions both suggest Persian and Hellenistic influence and India under the Mauryas was certainly more
continually in touch with the civilizations to the west than ever before. At Kandahar, Ashoka left instructions in both Greek and Aramaic.

In 330 B.C. Alexander defeated Darius III. In the decisive battle of Gaugamela a small contingent of Indian soldiers with fifteen elephants fought with Darius against the Greeks. Alexander the Great after destroying the Achaemenian Empire marched into India. Chandragupta Maurya, who founded the Mauryan dynasty, had friendly relations with the successor of the Macedonian conqueror in Persia. Seleucus Nicator, the Grecian ruler of Persia, sent Megasthenes as the envoy of Hellenistic Persia to the court of Patliputra in India. Commercial and cultural relations between Persia and India continued. Persian nobles were conspicuous in the courts of Mauryan kings. Tushaspa, a Persian, was present during the reign of Chandragupta Maurya. The Kharoshti script was introduced by the Persian officials in the north-western frontier province and continued to be in use till the 4th century A.D.

The American archaeologist and great contemporary scientist David Brainerd Spooner worked with a central archaeologist organization of India for many years. During this time (1913 A.D.), he conducted a survey of the legacy of the ancient places in India. Spooner created a serious, shocking, and wonderful claim through his discovery of relics from the Mauryan palaces. These palaces were from a dynasty which refers to two well-known Indian kings, Chandragupta and Ashoka. Mauryan palaces are located in Pataliputra near Patna. Spooner found the similarity and even union of these buildings, with the Persepolis buildings. This discovery proved the early influence of Iran in establishing the Mauryan dynasty. Spooner mentioned a bout that in his annual reports to the Archaeological Survey of India and his article "The Zoroastrian Period of Indian History".

R.C. Majumdar several times mentioned the influence of Achaemenid on Maurya art. He said: “The origin of this court –art the Mauryas has a subject of keen dispute
among scholars. But the general opinion seems to be that the impetus originally came from outside, from Iran of the Achaemenid emperors. One of the most important functions of Mauryan court-art, like Achaemenian court-art, was to impress and overawe the populace with the power and majesty of its rulers. To this function can be traced the compactness of the solid animal figures, their exaggerated forms and their conventional appearances, also the most imposing stateliness of the columns."9

The Iranians, it is possible, had come to India to fight with Chandragupta, the founder of the Mauryan dynasty, and lived in India as subject races. Some of these served as chiefs and petty Rajas in the Mauryan times and they probably had a hand in the erection of the Mauryan palaces, which were built after the style of the Persepolitan Halls.

There are good reasons for believing that the regal pomp of the Mauryan Court was to some extent copied from Iran and that the Mauryas employed Iranians as soldieres, architects, masons, and in other capacities. The stone architecture on a large scale, sculpture, and the erection of monuments with inscriptions were due to Iran’s influence on the Mauryas. It is even possible that the Mauryan palaces were imitated from those at Persepolis. It is also not improbable that Zoroastrian doctrine, tradition, and ritual had some share in the formation of Mahayana Buddhism.10

The similarity among these empires is not a new matter particularly Ashoka and Darius. Everyone who is familiar with the history of relationship between Iran and India is aware of this fact. It is obvious that both the nations have profoundly influenced each other. These effects can be studied from different views including political, cultural, and economic.

After king Xerxes and his successors, there is no record of the Iran-Indian relationship. Iranians stayed in India till 320 B.C. as Alexander the Great attacked Iran. According to Darius III’s request, when Alexander Macedonian attacked Iran, a combined force including westerns Sogdianas, and Indians came to help the
Achaemenids king to fight against Alexander in Gogamal. The commander of this force was Satrap Arachosia. This is the reason that Iran did not dominate on its own territory at the end of the Achaemenids dynasty completely. Even satrap were not sent there. Hence, Indians fought under the command of satrap, Arachosi.11

Trade expanded mainly because Achaemenians introduced coinage, which facilitated exchange. India exported spices, black pepper and imported gold and silver coins from Iran. The grape, introduced from Persia with the almond and walnut, was cultivated in the western Himalayas. One of the earliest Indian words for a coin is Karsa (also a small weight), which is of Persian origin.

The Achaemenids were certainly not the first government to note the importance of trade in West Asia. Assyrians and Babylonians thrived in trade and fought for it, while the Elamite and Hittite kingdoms were created almost as a reason to control parts of the trade and trade routes. Still, Achaemenids was the first empire to control the entire area between the River Oxus and the Mediterranean Sea, and thus paid special attention to the promotion of the overland and sea-faring trade.

One of the most significant achievements of the Achaemenids administration was the establishment of the Royal Road that connected Susa to Sardis.

An immediate use of the Royal Road was made by the members of the Barid system. Barid was the name of the Achaemenid postal system established by Darius I in order to facilitate the communication between the central and the satrapal governments. All satraps and local governments had the duty of providing fresh horses and amenities for the Barid messengers.

According to historians such as Herodotus and Achaemanids inscription and modern research, can be state that most of Indian trade was via Iran and Indian
merchants were sending their goods to the west via Iran. Iran also was seiling Greek and western goods in India, Thus Iran were a broker between India and the west.

**Parthians and India**

In about 250 B.C., Parthians launched an invasion under their leader Arsaces. Known as the Parthians after their successful conquest of the land, they made their own imperial aspirations clear by instituting a dynastic era in 247 B.C., and subsequent rulers assumed the name Arsaces as a royal title. Under Mithradates I (171–139 B.C.) and his successors, the Parthians grew into the dominant power in the Near East through a series of campaigns against the Seleucids, the Romans, the Greco-Bactrian kingdoms, and the nomads of Central Asia. The Romans, who were ambitious to dominate the Near East in the style of Alexander, underestimated the capabilities of the Parthian kings and had to negotiate peace under Augustus.

Little is known of the Parthians; their own literature has not survived. Consequently Parthian history is largely derived from foreign histories, controlled by the evidence of coins and inscriptions; even their own name for themselves is debatable due to a lack of domestic records. Several Greek authors, of whom we have fragments, including Apollodorus of Artemita and Isidore of Charax, wrote under Parthian rule. Their power was based on a combination of the guerilla warfare of a mounted nomadic tribe, with organizational skills sufficient to build and administer a vast empire - even though it never matched in power the Persian empires that preceded and followed it. Vassal kingdoms seem to have made up a large part of their territory and Hellenistic cities enjoyed certain autonomy; their craftsmen received employment by some Parthians.

**Parthia**\(^{12}\) (Persian: Ashkāniān) was a civilization situated in the northeast of modern Iran, but at its height covering all of Iran proper, as well as regions of the modern countries of Iraq, Azerbaijan, Armenia, Georgia, eastern Turkey, eastern Syria,
Turkmenistan, Afghanistan, Tajikistan, Pakistan, Kuwait, the Persian Gulf coast of Saudi Arabia, Bahrain and the Unite Arab Emirates.

It was the second native dynasty of ancient Iran (Persia). Parthia (mostly due to their invention of heavy cavalry) was the arch-enemy of the Roman Empire in the east; and it limited Rome's expansion beyond Cappadocia (central Anatolia). The Parthian empire lasted five centuries, longer than most Eastern Empires.

The Parthian empire was actively involved in cultural and commercial interactions with India. In later Parthian times, the borderland areas of Kabul, Kandahar and Seistan, which formed part of Gandhara, were also referred to as "white India". The name "Gujarat", the region in western India, is associated with the Gujarat tribe that were partly descended from the Indo-Scythians or Sakas who were Iranian peoples, and fought against the Parthian Empire. The history of Gujarat from 78 to 400 A.D. is sometimes shown as the Kshatrapa (Satrap) period, when the suzerainty of the Parthian empire was gradually replaced by the Sakas. The Indo-Scythian rulers of this time included Nahapana, Chashtana, Jayadaman and Rudradaman. Over time the rulers assumed Hindu names. Also, the Ranas of Udaipur, the heads of the Sisodia clan of the Rajputs are believed to have originally been Iranians who came to India towards the end of sixth century A.D. The Pallavas (Sanskrit for Pahlavas) are also believed to have originated from Iran.

Mithradates II was able to reassert some measure of control over the Saka settlers by making the Indo-Parthia into a Parthian subkingdom and turn his attention to consolidating the Parthian empire. It was under Mithradates II that the enduring foundations of Parthian power were laid. He created a period of stability and prosperity based on Portia’s position as the intermediary on the trade routes between the East and West. Direct contact with China was established and treaties to facilitate trade were signed in 115 B.C. It was also during Mithradates II's reign that contact was first made with the Romans under Sulla during his campaign against Mithradates VI Eupator of Pontus. Uneasy, but peaceful, relations were thus established. Mithradates II was an ally
of Tigranes the Great of Armenia, who, along with VI of Pontus had been expanding their kingdoms to the extent that they had attracted the attention of Rome and begun a series of devastating wars which were to engulf most of Asia Minor for the next 30 years and result in Rome's expansion into Syria and direct contact with the Parthian empire.

In 53 B.C., the Roman general Crassus invaded Parthia, but was defeated at the Battle of Carrhae by a Parthian commander called Surena in the Greek and Latin sources, most likely a member of the Suren-Pahlav Clan. This was the beginning of a series of wars that were to last for almost three centuries. At the same time, around the year 1 A.D., the Parthians became interested in the valley of the Indus, where they began conquering the petty kingdoms of Gandara. One of the Parthian leaders was Gondophares, king of Taxila.

Towards the end of 1st century B.C., a line of kings with Iranian names, usually known as Pahlavas, gained the brief suzerainty of North West India. According to legend, St. Thomas (Christian tradition) brought Christianity to the kingdom of one of these rulers – Gondophares.15

According to P. Carnegy, the Pahlava are probably those people who spoke Paluvi or Pehlavi, a language of Persia. Buhler thinks that Phalvas and their Iranian prototype Pahlava are corruptions of Parthavas meaning Parthians. The first reference to Pahlavas is found in the Rig-Veda. Vartika of Katyayana mentions Sakah-Parthavah showing that in fourth century BCE, the Parthavas or Pahlavas were known to the Hindus probably by way of commerce. However, it is well possible that the Pahlavs were one of the branches of Parthian stock or Saka origin, known as the Suren-Pahlavs who settled in Sistan Province, South-East of modern Iran.16

Following the weakening of the Parthian empire after conflicts with Rome and the death of Mithridates II in 92 B.C., the Suren, a noble Parthian family of Arsacid descent, started to make inroads into eastern territories that had been occupied by the Indo-
Scythians and the Yuezhi, until the demise of the last Indo-Scythian emperor Azes II around 5 A.D.

Trade developed greatly under the Parthians and many Parthian coins have been found beyond its ancient boundaries. M. E. Masson reports finds of these in Volga, in the Caucasus, in Chinese Turkistan and elsewhere. Parthian art objects have also been found in Olbia and other sites in south Russia.\textsuperscript{17} Tribute was one source of royal income; another was tolls. Parthia controlled the Silk Road, the trade route between the Mediterranean Sea and China.

Eastward Mithridates I extended his control into Margiana, Aria and Bactria, thus completing Parthian control of the overland trade routes between east and west, the Silk Road and the Persian Royal Road. This control of trade was to be the foundation of Parthian wealth and power, and was jealously guarded by the Arsacids, who always attempted to maintain direct control over the lands through which the major trade routes passed.

The relationship between Iranian people and Buddhism begins very early in the Buddhist timeline, the Pali legend even claiming that the historical Buddha had two Iranian disciples. Also, "most of the early translations of Buddhist texts are attributed to Monks from western central Asia, amongst them Iranians such as Sogdians and Parthians".\textsuperscript{18} In the same way that Iranian scholars famously contributed to the propagation of Islam during the Muslim period, Iranian scholars were also instrumental in the spread of Buddhism.

According to Chinese historical sources, the first missionary Buddhist monks to travel to China were Parsi scholars, amongst them An-Shi-Kao (pinyin Ān Shígāo) was a prince of Parthia, nicknamed the "Parthian Marquis", who renounced his throne in order to serve as a Buddhist missionary monk. The prefix An in An Shih Kao's name is an abbreviation of Anxi, meaning Parthia in ancient Chinese: Anxi is a transcription of
"Arsaces", the founder of the Arsacid Dynasty of Parthia. Most Parthian visitors who took a Chinese name received the An prefix to indicate their origin.

In 148, An Shih Kao arrived in China at the Han Dynasty capital of Loyang, where he set up a centre for the translation of Buddhist texts. He translated thirty-five texts from the Theravada and Mahayana schools of Buddhism. An Shih-Kao is the first Buddhist missionary to China to be named in Chinese sources. Another Parthian monk named An Hsuan is also said to have joined An Shih-Kao at Loyang around 181 A.D., where he took charge of translating Mahayana texts.19

**Sassanian and India**

**Politic relationship**

The Sassanian Empire or Sassanid Empire is the name used for the fourth Iranian dynasty, and the second Persian Empire (226 – 646A.D.). The Sassanian dynasty was founded by Ardashir I after defeating the last Parthian (Arsacid) king, Artabanus IV and ended when the last Sassanid Shahanshah (King of Kings), Yazdegerd III (632–651A.D.), lost a 14-year struggle to drive out the early Islamic Caliphate, the first of the Islamic empires. The empire's territory encompassed all of today's Iran, Iraq, Armenia, Afghanistan, eastern parts of Turkey, and parts of Syria, Pakistan, Caucasian, Central Asia and Arabia. During Khosrau II's rule in 590–628 Egypt, Jordan, Palestine, Lebanon was also briefly annexed to the Empire. The Sassanian called their empire Erānshahr “Dominion of the Iranians (Aryans)."

The Sassanian era, encompassing the length of the Late Antiquity period, is considered to be one of the most important and influential historical periods in Iran. In many ways the Sassanian period witnessed the highest achievement of Persian civilization, and constituted the last great Iranian Empire before the Muslim conquest and adoption of Islam. Persia influenced Roman civilization considerably during the Sassanian' times20, and the Romans reserved for the Sassanian Persians alone the status of equals, as evident in the of example of the letters written by the Roman Emperor to the Persian Shahanshah, which were addressed to "my brother." Their cultural influence
extended far beyond the empire's territorial borders, reaching as far as Western Europe, Africa, China and India and played a prominent role in the formation of both European and Asiatic medieval art.\textsuperscript{21}

\textbf{Ardashir I (224-241.A.D.)}

The political relation of Ardashir I with India can be illustrated from a tale in Shahname of Ferdousi. This story was based on Ardashir Babakan’s Karnamak, one of the Pahlavi’s books. Ferdousi stated that Ardashir Babakan, the founder of Sassanian dynasty, was born in India that is to say he was an Indian by nature. His name was Sassan. The story followed that Dara (Achaemenids third Darius) was cheated by his officers and finally was killed by Alexander during his invasion to Persia. Then, Sassan escaped to India and stayed there. His successors after four generations were called Sassan. The last Sassan, that is to say, the fifth Sassan was a shepherd and emigrated from India to Fars. He served the king Babak. When the king became aware of his background he married his daughter to him. The result of this marriage was the birth of Ardashir the founder of Sassanian dynasty.\textsuperscript{22}

Although it seems a legend, it represents a long relation between the two nations. It is true that after the decline of Achaemenids, and Alexander’s invasion to Iran, a lot of people along with Persian princes and princesses fled to India. It is worth mentioning that after the decline of Arsacides dynasty a lot of people fled to India too. It seems true that India became the second home of Iranians. During the history whenever the life of Persian people was endangered they fled to India and this is true in contemporary history.

The Sassanian territory included an important part of India from Punjab to Delhi, and near the Malo and Sakastan and Balochestan, Kabul, and a large area of Koshan up to Bishavar. Gotez said that in the third century Sassanian territory expanded and developed to the heart of India and embraced Malo in the central India which was the centre of power of Gupta.\textsuperscript{23}
Some sources stated that after Ardashir's invasion to India, the Indian king bestowed a lot of jewelry, gold, and elephants as taxes. In this way the Indian king persuaded Iranian king to leave India. What the historians wrote about Ardashir's invasion to India is completely true. It is clear that Ardashir, the founder of Sassanian dynasty, attacked the western part of India and attached some parts of India to his territory. The same was true in Achaemenids dynasty. After capturing Khorasan, Toran, Makran, Ardashir went to India and captured Punjab. This idea was approved by discovering some copper coins of Ardashir’s dynasty in Punjab. On one side of the coins the picture of fire temple was imprinted. These coins were very similar to Ardashir Sassanian coins in Punjab. In this era the governors of Balochestan and Indus Katyavar which were named as Shatrab, called Ardashir the king.

**Shapur I (241-272.A.D.)**

After Ardashir, Shapur I became the king. He also paid attention to the East. It was in his time that Manes appeared and revealed his invitation. Manes was under the influence of Christianity, Buddhism, and Mazdaki. He was disappointed in Persia and immigrated to India and found some followers. It seems that Shapur I conquered some parts of India. In Shapur first’s rock inscription in Nagesh-E-Rostam (Zartoshet Kaebe) the name of countries and places under the control of Sassanian Empire are quoted

**Bahram II (276-293.A.D.)**

After Sassanian king seized Sistan, Katyavar governors recognized and accepted his kingdom. At that time Persia had influence and superiority over western and south on parts as well as Katyavar, Gujarart, and Malo. Although these states went under the power of Chandra Gupta II (390-400 A.D.), some parts of Indus, the west part, was under the control of Persia. From the Paikuli rock inscription written in Pahlavi near the current Iran-Iraq boarder, Professor Ernest Herzfeld inferred that at the time of the Narses coronation (293-353), after the ruling of Bahram II, Shatrobs of Saka Kataveyar were presented there. Thus this is an indication of Bahram dominance over those areas. Kalidas, the great Indian play writer and poet, in one of his plays pointed out that the Parsik government that is to say Persia stretched up to the south of Indus which was the
Before ruling the Persian territory, Bahram I and II were the great king of Kushan.

**Shapur II (310-379 A.D.)**

Shapur II, the son of Hormizd II, ascended to the throne after interior struggles. He governed for more than seventy years. At his time Gupta rulers were ruling in India. The beginning of his government was spent for settling interior struggles. The Arabs rebelled and they wrested Bahrain. Therefore, Shapur I suppressed the Arabs by using the Navy force. He launched a fleet. He treated the Arabs cruelly and drilled their shoulders. He became famous as Zolaktaf “the owner of the shoulders”. During the reign of Shapur Indian physicians were invited to practice medicine along with Greek and Iranian physicians in Jundishpur hospital in southern Khuzestan province of Iran.

During Shapur’s ruling period, a king from Kushan who was well known as Kydar was ruling and his capital was Pishavar in west part of India. Kydar occupied Kashmir and Punjab, and then he declared his independence. He ignored the ruling power of Persian kings. He coined his total face which was unique to the Persian kings. Shapur II became extremely angry and attacked Punjab. Kydar was defeated and confessed to realize the power of Persian kings. He accompanied Shapur in a war with Roman. However upon his return to India he went under the protection of Samudra Gupta, the powerful north Indian king. He refuted Persian obedience.

**Shapur III (383-388 A.D.)**

Shapur III revenged from Kydar and defeated him. He forced him to accept the superiority of Persian and he had to coin his profile instead of all his face. After the government of Shapur II, some weak rulers such as Ardashir II, Shapur III, and Bahram IV governed for a short period. Besides, no important incident was recorded in this period. At this time Chandra Gupta, from Gupta dynasty was ruling in India (320-569 A.D.). He had strong relations with Persia as well as the Romans. Furthermore he had sent delegation to their thrones.
Bahram V (422 432 A.D.)

Balami, the historian of the beginning of Islamic, era wrote, “Bahram told his Vazir that he would like to travel to India, Indus regions and see everything in his territory. He said that he would like to travel alone to India and visit there… then he took his weapon and a horse and went to India. He arrived in India and the patrol of the boarder (Marzban) did not know him. However they were supervised by his horse riding. Because the Indians were not able to ride horses and war with swords……”

The disguised travel of Vahram IV (Gor Vahram) as an ambassador, the daughter of the Kanauj king (The city of Hanauj was raised to the position of an imperial capital by Harsha-Vardhana.) falling in love with Vahram and their marriage, Vahram’s athletic and victorious stories in India, as well as his return to Persia with Kanauj (Gonoj) daughter, the story of Kanauj king traveling to Persia and paying taxes to Iranian king, and bringing Indian minstrels and Lolians were explicitly narrated in Shahnameh Ferdousi. In addition to this other historians such as Balami, Masodi, Salebi explained the same story with some differences.

Vahram [Bahram] V returned to Persia with an Indian wife whose dowry was Daibul port in Indus delta and regions near Indus. Since the Daibul port was situated on the Indus, the best interpretation is that from Makran to Daibul port belonged to Persia. It is worth mentioning that Daibul was the first city which Muslim occupied in 711. It is believed that the Daibul is situated in Banpur 5 kilometers from Karachi. The reason behind this is the discovery of a big market. The market belonged to pre-Islamic period.

Tabary, one of the well known historians of Islamic periods asserted that “…. therefore because of his sincere service the king married his daughter to him, moreover the king gave him Diabul, Makran, and Indus region. The king wrote it down and called to some witnesses. He told to divide these states to Persia and give their taxes to Bahram. In this way Bahram returned cheerfully.” The story of bringing minstrels and lolians form India to Persia is reported in many sources. For example it is cited in Shahname Ferdousi; however, the original source was Khodi Namak in Sassanian era. Hasan Pirnia
believed that one the greatest services of Bahram V was Hayatelle punishment. He added that after defeating Hayatelle Bahram went to India. The king of India gave him Makran and Indus region as a reward for suppression of Hayatelle which was a threat for India. Bahram V brought 12000 minstrels and singers from India to Persia.\textsuperscript{35}

The authenticity of this story is not clear. It only shows strong relations between Persia and India. It seems clear that common enemy of Persia and India in east was Hayatelle. This is why both countries tried to develop their political relations in Bahram V period. Then the stories were emerged and narrated differently

\textbf{Khusro I (Khusro Noshiravan) (531-579 A.D.)}

In the governing period of Khusro I (Noshirvan) relations between Persia and India developed greatly. Both countries sent political delegation and people traveled more. Persian and Indian scientists and scholars strengthened their relations. Some eastern historians believed that Khusro I ran military expedition to India.

Under Noshirwan, Jundishpur was developed as a leading center of Persian medicine, in which Indian Ayurvedic system was syncretized with the Greek system propagated there by the Nestorian Christians. Burzuya, the physician to Noshirwan, was sent to India to bring back works on medicine and searched for elixir of life. Burzuya on his return brought stories of Panchatantra with him.\textsuperscript{36} The Jundishpur school of medicine continued its active existence and after the Arab conquest of Persia, exerted a great deal of influence on the development of Arabian medicine.\textsuperscript{37}

In the 6\textsuperscript{th} century, sandalwood, magenta, shells, corals, pearls, gold and silver were traded. Several Indian translators are believed to have been present in the Sassanian royal courts. Bam, in south-east Iran, was a major commercial and trading town on the famous Spice Road, a major tributary of the Silk Road, that connected trade routes from India through Iran to Central Asia and China. \textsuperscript{38}
Khusro II (Parviz) (590 – 627 A.D.)

Khusro II was contemporary with Pulakeśin II (Pulakeshin) the king of Deccan and southern India. They sent delegations and presents to each other. Will Durant asserts that, “Pulakeśin II 608-642 was so glorious that he could easily defeat Harsha-Vardhana. Moreover he could draw the attention of Viang Chovang, a Chinese Buddhist tourist and entertain the Khusro II’s outstanding ambassador. It was in Pulakeśin II era that the most excellent painting on the wall of Ajanta caves in Aurangabad was completed. The presents of Indian king for Khusro II were: an elephant, a sword, a white eagle and woven with gold clothes.” 39

In Khusro II era an Indian ambassador with the most expensive presents from Premise king came to Khusro II’s palace.40 Doubtlessly, this Premise was Pulakšin II the king of Calukya dynasty. He was known as Paramisa or Paramisvara, too. He governed till 642. Tabari pointed out that this ambassador carried a secret letter to Shiroye which predicted that he would be the king of Persia after two years. The content of this letter is found in Balami history. The author of “Iran name” asserts that the main reason for developing Persia and India relation in Khusro II’s period is that Hersha (Harsa) and Redne (Harsha and Ardhana) was the name of north Indian king of Pulakesin. He attacked the south; however, was not successful, and as a result was defeated. Harsha was a powerful king; therefore Pulakeśin needed some support to stop his attacks. Pulakeśin reinforced the relationship with Persia to protect the country against any attack from the north.41 In the cave number one in Ajanta in Aurangabad, the portraits of some Persian authorities are found. They sat on the table with Sassanian clothes; they were served a drink by servants holding jars of wine. It seems that these portraits belong to Khusro II’s delegate to the palace of Pulakeśin.42 Reno a French historian in his book under the title of Geography Abolfada and also in other book “Indian memory” believes that Ceylon was conquered by Persian fleet.43

According to the opinions of historians and scientists, Persian and Indian relations in the time of Khusro I and II from Sassanian dynasty had the strongest relations in the areas of political, economic, and cultural spheres. The discovered coins approved this
belief too. Because of the power and authority of Khusro I and II and relative stability inside and outside of Persia two powerful governments in north and south of India that is to say Harsha from Verden dynasty and Pulakesin from Paloki dynasty always wanted to increase their relations with Persia. These two governments competed with each other to draw Persian support.

It is clear that after Khusro II, (Parviz) Persia witnessed anarchy. There is no information about Persia and India relations until the emergence of Islam and immigration of Persian to India. Hence there is a gap between their relations.

**Yazdgerd III (622-651 A.D.)**

During the period of Yazdgerd III, he encountered war not only with Romans but also with new powerful enemy i.e. Arabs. Muslim Arabs overthrew the powerful dynasty of Sassanian. It is observed in the seventh and eighth century and in the works of the following historians.

It is believed that even after the abolishing of the Sassanian dynasty the impact of Persian government was observed in west parts of India. Abolfazel Alami in his book “Aieen Akbary” illustrated a legend. He stated that after the death of Yazdger III his daughter, Mahbano, and some of her relative fled to India. Then she married with a prince of Udaipur. Sisodia was a powerful tribe in India. The mother of these children was Persian. The interesting point is that Shivaji the commander of the seventeenth century related himself to this family in order to be elected for the kingdom.

**Religious influences:**

Duddhism became the religion of the east Iranian province of Khorasan through the Kushana emperors. The legendary biography of Buddha in Sanskrit – the Buddha Charita – composed by Ashva Ghosh was translated into Khotanese and then into Sogdian and Parthian – old Persian idioms, then into Pahlavi and into Arabic and other languages.
In the north west India, Zoroastrianism and Buddhism came into close contact. The Zoroastrian doctrine of the Saviour (Saosyant) probably influenced the idea of the future Buddha, which later became part of the orthodox belief. The temples, monasteries and the monuments, which dotted Khorasan, must have in some ways influenced the early architecture of Persia.

The prophet Mani (210-276 A.D.), founder of Manichaeism, followed the Sassanians's expansion to the east, which exposed him to the thriving Buddhist culture of Gandhara. He is said to have visited Bamiyan, where several religious paintings are attributed to him, and is believed to have lived there and taught for some time. He is also related to have sailed to the Indus valley area of India in 240 or 241 A.D., and to have converted a Buddhist King, the Turan Shah of India.

On that occasion, various Buddhist influences seem to have permeated Manichaeism: "Buddhist influences were significant in the formation of Mani's religious thought. The transmigration of souls became a Manichaean belief, and the quadripartite structure of the Manichaean community, divided between male and female monks (the 'elect') and lay follower (the 'hearers') who supported them, appears to be based on that of the Buddhist sangha". 46

**Economic relationship**

At that time the Silk Road flourished too. Persia stood between India and Europe. When the land ways became unsafe, the attention was paid to minor roads and sea from India to Persian Gulf. There is a direct relationship between political and commercial situation of each government. Therefore since Sassanian Empire enjoyed a great power and stability, it could easily develop its commercial relations with neighbors. Based on some documents, the commercial relation between Persia and India was developed greatly. Their ships transported the merchandises between two countries. Persia imported valuable goods from India and exported them to the west. In fact Persia not only exported its merchandise to the west, but also acted as an agent to buy Indian products and send them to the west.
Justinian the emperor of east Roman empire who was contemporary with Anoshiravan wanted to change this situation. He wanted to negotiate directly with Indian traders and businessmen. This was one of their issues. Because of strong navigation system or their friendship with Persian, Indian traders liked to trade only with Persian. Justinian allied with Abyssinian to trade directly with India. However because of the strength of Persian navigation was not able to do anything. And Persian took advantage of exporting Indian merchandises.

Based on Cosmas Indiko Plostes, who was a geographer and Indian tourist, Persian ships came to Ceylon ports and they exported the Indian merchandises to the Romans. 47

The Silk Road had a crucial role in transferring cultural opinions and thoughts. Especially the current path of transfer was from west to east. That is to say opposite of the direction of Silk Road. The religions of buds, Zoroastrian, Manichaeism, Christianity, Nestorian, along with other cultural elements moved from Persia to China. Needless to say the path was the Silk Road.48

The discovery of Sassanian coins in China approved the commerce between Persia and China in Sassanian era via the Silk Road. The coins discovered in the eastern part of the Silk Road in Turkistan of China are related to Shapur II, Adrashir II Shapur III, Hourmoz IV and Khusro Parviz. 49 With the development of Persian navigation after the six century, Persian traders sailed Indian Ocean and arrived to the Kanton port in China. The discovery of Sassanian coins in this port clearly approves this fact that west to east commercial route was basically under the control of Sassanian traders both in land and sea. 50 Sassanian had the strongest power in Persian Gulf.

During the Sassanian kingdom till the seventh century, Persia and India had commercial relations. Therefore Indian merchandises were transported from northern and central roads as well as Persian Gulf to west Asia and Roman Empire. After the tribal
attacks on northern roads the Persian Gulf became the main way for transportation of goods. It is worth mentioning that before starting the main topic i.e. commercial topics in Persian Gulf a description of Persian territory in and outside of Persian Gulf is given.

**Cultural Relationship**

The Sassanid kings were enlightened patrons of letters and philosophy. Khosrau I had the works of Plato and Aristotle translated into Pahlavi taught at Gundishapur, and even read them himself. During his reign many historical annals were compiled, of which the sole survivor is the Karnamak-i Artaxhir-i Papakan (Deeds of Ardashir), a mixture of history and romance that served as the basis of the Iranian national epic, the Shahnama.

Sassanian arts in the first place had impact on the details of decoration and then on sculptures, clothes and even painting styles. The marks and finding near colossal of 120 feet Buddha statues represent Persian Kasies from which wrinkled clothes with wider bottom. These Kasies or ribbons in Persia represented the magnificent. They are found on crowns, formal clothes, and even sometimes on the rocks of goddesses and kings. Moreover they were used in architectural decoration. They are similar to Sassanian gold blocker and are found on stone relief (Relief from Naqsh-i Rustam, Shapur, and Taq-i Bustan in Fars and Kermanshah respectively).

The majority of new art designs found in Sassanian arts such as dragon like peacock, rooster, and spiral flowers are basically Indian. The recent discovery of Gupta coins shows some religious designs; for example, receiving the diadem from Ahura Mazda by the king is mainly Indian. 51

Jawaharlal Nehru wrote, “Indian music, except in China and Far east, had outstanding effect. Hence the music is another line of relation between Persia and India.” 52 The time of the influence of Indian music on Persia goes back to the period before Sassanian dynasty. However based on the present documents and the invitation of Indian minstrels and singers by Bahram Gor, it seems that the most influence and impact was in this era that is to say the period of Bahram Gor V.
In Khusro Anoushiran period which was the time of literal and scientific development and cultural relation with India, Indian musical instruments were made. It is said that among the objects that Borzoye, a physician, brought to Persia from India was musical instrument called “Vina.” 53

Persians played a significant role on developing Christianity especially Nestorian in Sassanian period. Nestorian became the formal religion on the fifth century and it was supported by Sassanian kings. The reason for this support was competition between Persia and Rome. Nestorian priests used this opportunity and made use of this support to promote and develop this religion. They were successful in gathering a lot of followers. They directed their attention towards India. Nestorian traders controlled the foreign trade of Persia especially at the east part. India was on the east; therefore, it was the best place to preach their religion. Buddhists penetrated to Persia from the west and from the sea routes reached Mesopotamia. The same is true for Nestorian in the fourth and fifth centuries. They were successful to gain some followers and built some churches. Some works and rock inscriptions have remained from that time. The first propagation for Nestorian in India was in 300 A.D. At that time David, a priest of Able port; (Basreh) went to India for developing Nestorian. 54

Cosmas Eskandary wrote, “At the beginning of the six century in Malabar and even Sarandib island there were some Christian Persian colonies. They made some churches and their priests were appointed from Persia.” 55 Majumdar believes that based on the statements of Cosmas, the churches at Ceylon and west south islands in India belonged to Persia. 56

Sassanian Empire played the role of intermediate between east and west. The traders imported and exported the merchandises of the east and the west and in this way gained a lot of benefits. The same role is true for scientific, literary and arts affairs. Sassanian made use of Indian and Roman and other civilizations and their scientific and literary works.
The translation of Indian books became a vehicle for transferring Indian knowledge to the west. Later on Arabs used these translated Indian books to Pahlavi and became familiar with the culture and science of the Indians and finally, it spread all over the world. Many works are left behind from ancient Indian civilization which started centuries ago and lasted till the eighth century. All of them from science, moral and fine arts, and industry are the best human works. In literature Sanskrit consists of many high thoughts and beautiful poems of which India is proud.

Persia took the most advantages from the west and east civilizations at the time of Sassanian particularly at the times of Khusro I and II during which Persia had wide communication with foreign words. From the point of view of Sassanian India had special historical value for them. India was described as a mysterious land full of secrets. The Sassanian kings gave special attention to translating Indian books. The Indian scientific and art books were translated from Sanskrit to Pahlavi. Later on these books were translated to Arabic, Roman and other languages and distributed all over the world.

Subsequent to the fall of the Persian Sassanid Empire, after which Zoroastrianism was supplanted by Islam, Zoroastrians became an increasingly persecuted minority and many fled to other regions in the hope of preserving their religious tradition. Among them were several groups who eventually migrated to the western shores of the Indian subcontinent, where they finally settled.

Indian resources stated that after landing some Aryan tribes to India other groups such as Persian, Greek, Partisan Toranian, Saks, Hunas, Turks, Arabs, Christians, Jewish, and Zoroastrian traveled to India and influenced the Indian culture. They assimilated themselves with Indian society. According to Dodwell India is like an ocean and its absorption power is endless. Persian Zoroastrian found India the best alternative after the fall of Sassanian dynasty. They moved toward a civilization which was very similar to theirs. There are a lot of similarities between Iran and India in respect of languages,
religions, customs and traditions which were thoroughly explained in chapter 1-5. These similarities persuaded the immigration to India.

India is a comprehensive museum of the world historical religions. Because of its vast land and geographical locations, India has been the place for philosophical and opinions clashes. Therefore it includes the followers of all religions. National ideology of Indian society and mental approaches and Indian tolerance against foreign mental elements were based on \textit{Ahimsa}. This provided a good background for immigration. Furthermore the advancement in sciences and development of scientific centers attracted the scholars from different areas particularly Middle East and Persia. Astrology, medicine, mathematics were among the disciplines which increasingly developed in India.
Major Findings

1. The common cultural and historical root, geographical adjacency and connectional situation, are factors which have facilitated the cultural relations between Iran and India throughout history.

2. From the third millennium B.C., there was a great civilization in the Indus valley. It had contacts with the contemporaneous civilizations of Iran and Mesopotamia.

3. There was trade between the coast of southern Iran and India through the Persian Gulf and the Arabian sea. Some Indus seals have been excavated at Kish, Susa and Ur in Iran.

4. It is believed that Indians and Iranians belonged to one single family before the beginning of the Indo-Aryan civilisation and lived together with a common language for many centuries in pasturelands of Oxus valley in Central Asia.

5. The name of India (Hapta *Hendu*) (Sapta *Sindhu* - Land of seven rivers) is mentioned in Avesta and there is some description of north India in it. In the Rig Veda there are references to Persia – the Persians who were called ‘Parshavas’ and later ‘Parasikas’, from which the modern word ‘Parsi’ is derived. The Parthians were referred to as ‘Parthavas’.

6. Avesta and Sanskrit have a common basic vocabulary and grammar. There is also much in common between the Vedic religion and Zoroastrianism.

7. The culture and civilization of the Achamenids influenced the Indian subcontinent in the field of literature, architecture and state management.
8. The Behistun rock inscription and the epigraph of Nagsh – I – Rustam of Darius the Great refer to his relations with India.

9. It is believed that after the decline of Achamenids, and Alexander’s invasion on Iran, a lot of people along with Persian princes and princesses fled to India.

10. The Parthian empire was actively involved in cultural and commercial interactions with India. Parthians played a key role in connecting various cultures and civilizations that existed along the Silk Road.

11. The Parthian emperor Mehrdad II signed the first trade agreement with China, which was under the rule of the Huns.

12. The Sassanian territory included an important part of India from the Panjab to Delhi, and near the Malo and Sakastan and Baluchestan, Kabul, and a large area of Koshan up to Bishavar.

13. Sassanian Empire played the role of intermediary between the east and the west. Some documents show that in Sassanian period commercial activities in Persian Gulf were greater than in any other eras. The discovery of Sassanian coins in China proved that Persia and China had commercial relations in Sassanian era via the Silk Road.

14. In the governing period of Khusro I relations between Persia and India developed greatly. The Sassanians have played a pioneering role in propagating and preserving Indian culture, sciences and philosophy by translating a number of Indian works into their languages, Pahlavi and Farsi – e – Dari. This venture began on a large scale with the translation of Panchatantra into Pahlavi by Burzuya (Borzoe) in the 6th century A.D. It was this rendering of Panchatantra which was later translated into a number of world languages. Thus, it introduced Indian culture to a large part of our globe.
15. The Indian culture and civilization influenced the Iranians in the period of Sassanian in the fields of literature, music, dance, medicine, science, philosophy and religion.

16. With regard the great influence of Buddhism in east of Persia, Buddhist religion dominated over Zoroastrian religion. Buddhist art influenced Sassanian art in east of Persia. Both arts impressed each other and this led to the perfection of Persian- Buddhist styles.

17. There is an evidence of some degree of syncretism between Buddhism and Manichaeism, an Iranian dualistic religion that was founded in the 3rd century A.D.

18. Indian Christians had embraced the Nestorian heresy, which was then widespread in Persia. The Nestorians were active missionaries and their monks had crossed Central Asia to found Churches in China. These missionaries following the Persian merchants, were believed to be chiefly responsible for establishing Christian community in south India.

19. Persians played a significant role on developing Christianity especially Nestorian at Sassanian period. Nestorians directed their attention towards India and traders controlled the foreign trade at the east part and India. According to *Christian Topography* of Cosmos Indicopleustes of 6th century A.D., there were Churches in Keral and Ceylon in the hands of Persian priests, supervised by a Persian bishop at Kalliana (perhaps modern Cochin).

20. In the wake of the spread of Islam in Iran, a great number of Zoroastrians migrated to India. They not only introduced the Iranians and their culture and religion in this land in a big way, but also distinguished themselves by preserving their religion which was on the decline in Iran.

21. India is a comprehensive museum of the world’s historical religions. Because of its vast land and geographical locations, India has been the place for philosophical debates
and opinion clashes. Therefore it includes the followers of all religions. National ideology of Indian society and mental approaches and Indian tolerance against foreign elements were based on Ahimsa (non-violence). This provided a good background for immigration.

India became the second home of Iranians. During the history whenever the life of Persian people was endangered, they took shelter in India and this process still continues.

The bibliography is given at the end of the thesis. It gives the details of the primary as well as the secondary sources.

This thesis is an attempt to bring to light a neglected aspect of Indo-Iranian relationship in ancient era. The present research could be considered as a small academic attempt to strengthen and expand the relationship between the two great nations India and Iran.
Notes and References

2. Jawaharlal Nehru, op.cit.p.147.
5. Majumdar, op.cit., p.42.
8. Ibid.
11. Majumdar, op.cit., pp.43,44.
12. Parthia derives from Latin Parthia, from Old Persian Parthava-, a dialectical variant of the stem Parsa-, from which Persian derives. Ashkanian appears to have come from the Sassanian chronicles, from which they entered in Ferdousi’s epic poem *Shahnama*.
15. Basham, op.cit., p. 49.
16. Ibid.
27. Azari, op.cit., p. 132.
28. Ibid.
32. Hasan Hady, *The Story of Navy*, Tehran, 1987, p. 120.
36. Tara Chand, op.cit., p. 5.
37. Bose, op.cit., p.46.
42. Mojtabai, op.cit., p.72.
44. Davar, op.cit., p.96.
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49. Tashakory, op.cit., p. 57.
51. Ibid., pp. 154-157.
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