ABSTRACT

The present study is focused on the art, architecture and historical developments of Indo Iranian association while occupying the larger emphasis on Iranian history. A relevant ancient and historical past has been dug for the detailed references of a chronology of the past history of Iranian politics, art, culture and architecture, dynasty by dynasty and rulers by rulers. There are traces of Indo Iranian relations since ancient time which is further discussed with historical proofs. It has been identified and discussed at length that the relevant interaction and development in terms of art and architecture between the two nations was during the Mughal Empire in India.

With the undeniable researches which has conducted in different fields like, population biology, history, various science like, astrology, medicine, pharmacy, marine science, architectural and urbanism, music and painterly of book and bookbindery, war equipments, general needs, industry and agriculture and even mythology - a unique association of Iran and India with similar historic background of several thousand years are also similar and unique in lexicology and culture history. These similarities are not confirmed on a simple accident, but through a process which has a lot of length and width in human history. The important point is that these two nations has similar historic happening and destiny.

Iran is the part of eastern race that is called Indo-European because of the expansion of this race from Spain and Portugal to Iran and Afghanistan and Pakistan and Iran. Indian European divided in to western and eastern division. Western group
included European countries and eastern groups included Indo-Iranian nations that divided into smaller groups of India and Iran.

There are some hypotheses about the origin of Indo-Europeans. Some of them are authentic and some are not. Some scientists believe that this Indian Europeans came from Scandinavia and because of the cold weather of this region they immigrated to warmer area which stayed in control of Europe. Other scientists believe that the centre of the first Indo-Europeans are in the north of Germany and the south of Denmark and the expanded plains of this part of Europe. There is another group in Asia, near present Tajikistan and slope of Pamir but they immigrated to Europe and Afghanistan and Iran and Asia Minor. There is another hypothesis that indicates the collection of Indo-European in early ages. According to archeological researches there is a big collection of Indo-European things near Danube River in early ages. In Middle Ages not only Indo-Europeans but also Iranian lived in the eastern part of Danube till Pamir. All of these parts are the home of Sakaii’s people even in early ages it means the age of Daryus petrography. There may be a question as to how we can understand that these people are Indo-Europeans? The answer is that the survivors spoke the same rooted language with Indo-European origin. There are some factors to recognize these races these are linguistic, archeology and anthropology. Many tales and stories of Iranian are like tales and stories of central Asia and Eastern Europe. For example, Rostam and Sohrab is Iranian and Kohoolin is Irish.

For the first time, one of the German scientist whose name was Pope, paid attention to the relationship between languages and innovated the grammar of comparison between Indo-European languages. This investigation shows that many
 nations have language relationship. But it’s not the only factor there are more factors like culture and customs as shared by India and Iran.

Many many years ago, when Indian and Iranian tribes were separated and lived in expanded plains in Asia, they both had a commander who also was a tribe’s head and religious leader. These tribes had pastor life and lived in veils. These people had many quadrupeds. The vandidad of Avesta, point towards the king Jamshid one of the king of Indo-Iranian legend. He was the king of the dead lands mentioned in ancient literature of India.

In his time, the winter was very cold and very long in central Asia which caused death of many human and quadrupeds. According to Hindo-Irani religious tail, he when blessed there was an Increase in the population and quadrupeds which caused narrowing spaces and a need of more meadows.

Hindo-Irani tribes searched for new meadows and pastures and they immigrated to warmer lands, some groups went to the Iranian plateau, some groups went to the Asia Minor meadows.1

We have indications that Indian and Iranian lives together, searching in habits, ethics, customs, spoke the same language and they worshiped the same gods. Within a long span of the history of the many years, their attitudes and consideration changed and this difference caused their separation from each other. Indians stayed in Indian continent and Iranians migrated to the Iranian plateau. Because of this separation, they had many differences in art and literature. Javaher la'l Nahro said, "Among nations and races which had relation with India, the oldest and long lasting is Iran. After separation of the two nations, the first political relation between Iran and India happened in Darius the king of Achaemenian. (522- 486. B.C.). This

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relation continued until the end of Achaemenid ages. Because of Alexander attack. Alexander ruled in India till 327 B.C. After deterioration of Seleucids, Iran and India became under dominance of Greeks and Ashkanian dynasty in Iran.

In the Ashkani's age (226-250 A.D) because of the continued battle between Iran and Rome, Iran and India broke off diplomatic relations. In the age of Sassanid (224-652 A.D) this relation established again. According to history and myth, the prince of Sassanid and Bahrm Goor traveled to India for studying the principles of governor in 330 A.H. Epic poetry and legendary history of Iran by Ferdowsi confirms this journey. Kelile-o Demneh is also an Indian book and written by Vashino- Sharm in Kashmir. It translated into Pahlavi language in the age of Nooshirvan and also translated into Arabic by Ibne e Moghafa’a. The history shows after Alexander’s invasion and ascendancy they encountered with Mongols, about this invasion Iranian historian and scholars have different opinions, one historian has written: if you say that from the beginning of human history until now nobody ever has seen such disaster. The first commander which arrived in India after Islam was Al- Saboktagin or Ghaznavian. (367- 582 A.H). Because of Mahmud Ghaznavi’s attack to India, Islamic civilization and Islamic thought emerged into India. In the ancient and middle ages, Panjab is the main gate that made relation between Iran and India. Some orientalist such as Vensinck and Ms. Levi believe that Mahmud had a great personality. But he had an adventurously life and he couldn't learn any knowledge.

After Mahmud’s attack to India, different groups of Sufis immigrated to India. These emigrants were the Ulema (learned men) that had dealing with people’s thought and were spiritual. So their effect was more than the other emigrants. In this period Iranian culture and language was expanded in India. And increased from 5th
century A.H. If there was a proof that before this time some people traveled to India, this was the religious authorities' proof. Other proofs indicated that Hossein ibn e Mansur Hallaj (dead in 309 A.H) traveled to India through sea and traveled to Punjab and central Asia by land and then back to Iraq. Ali ibn Osmani Hajviri Ghaznavi the author of Kaft-e Mahjoob traveled from Lahore to Ghaznein in 465 A.H.

From 6th century onwards, a great group of great Gnostics, jurisprudents, poets and writers of Iran proceeded to India. Sheikh Jamaleddin Gili Ghazvini was a popular narrator who traveled to India from Iran. He was the publisher and missionary of Isamaeli and the messengers of Alaeddin the Isamelian king of Alamoot. He died in 651 A.H and Ismaeli denomination in India appeared from that time.

By the study of ancient texts of Iran we can discover the relation between Iran and India and their language and culture and religious similarities. After Zoroaster, many ancient Iranian persuasions reflected in benediction and religious customs of ancient gods. Iranian artists were experts in creating a mixture on Iranian culture, which was polished by Islam effect after seventh centuries for example great mosque of Dameshgh was designed by Iranian artists and Syria artists attired it, and in Tabary many workers and architects were collaborated for building of the city of Baghdad Abbassi Caliphs brought from Iran, Syria, Kofeh, Mosel, Vaset and Basre. Iranian even have effective rule in changing of Islamic government form Ommavy caliphs to Abbassian 749 AC (132 H), especially mans like Abomoslem Khorasany, which Abbassian rule continued by his efforts.

2 Dr. Ahmad Taffazoli: The Pre-islamic History of Iran
Considering the presence of Iranian artists Abbassian caliphs started new activities and Baghdad became the center of Islamic art and culture, many books from Greek in the fields like philosophy, medicine, mathematic etc. translated to Arabic and were in practical use. The caliph established a new science institution named Darolhekmeh (Beitolhakamie) in Baghdad which was the center for gathering of artists and scientists. It even had study center and observatory. In Haroon’s period reputation and glory of Abbassian expanded throughout the world specialy with the translation of the book of Hezar o Eikshap. Motasem (Al Motasem) build the city of Sammerah about 60Km from Baghdad, which until many years (839 – 892 AC) equaled with (222 – 279) was the center of government. One of the Caliphs planes was to use the Torkish in army because of their suitable physic and when Abbassian lost the government again Iranian had some influence on it. At this time (800 AC) (184) Aghlebeh emerged in north of Africa, in 819 AC (204) Samanian government established independent administration in Bein-o-Alnahrian in north and east of Iran, which influenced the literature of Iran and its development was undeniable, as Rodaky the well known Iranian poet who was called Abo Shoara, means father of Persian poem, was the part and the witness of this influence. Egyptian announced their independence by establishing the rule of Tolonieh who was Ahmad the son of Totan the famous Egyptian head. The continuance of their rule extended to Akhshadieh and then to Fatemion rule (Fatemy caliphs). Ghaznieh and Ghaznavian announced their rule in 962 AC (351) in Panjab and Afghanistan and by their defiance to Salgoghyan and Toghrol Beik with the victory in Khorasan and then Baghdad in 1055 AC (447) which reached to sultanate. These invaders faced new accidents, which would continue hereafter in1258 AC (657) and it was the attacks of Mughols. Chngiz Khan divided his empire between his sons Helako called himself
Ililtkhan in Iran and created the administration of Ililtkhanian which included Iraq and some part of minor Asia, his empire was extended from China to south of Russia and Iran and Persian region. In this dynasty they ruled these lands from 1256 to 1353 AC (654-751). Interestingly, they got influenced with culture and art of these subjugated territories, especially Iran which was quite advanced and experienced in science, philosophy, poem, drawing, architect, urbanism and trade and production. They, with acceptance of Islam, which was dominant religion in Iranian society, began to build scientific and training centers and art development in Baghdad, Tabriz and Zanjan (Soltanieh). Until again cursory attack of Mughols started, and this time Teymour Lang (Teymour Khan) (1370-1404 AC) (772 – 807) attacked on Iran and after that defeated Osmany empire, and in this situation Samarghand and Bokhara started to develop as scientific and cultural center with Iranian characteristic and controlled the leadership of this stormy ship. After this we have the empire of Baborbaberian in India. Babar who was born in 1482 AC (887), in Fraghaneh in Tagikestan in a Persian region reached to India which continued from 1526 to 1857 AC (1274 – 933). It was Baber and his vicars contributed to the growth of Iran and India art and architecture, they created special condition by inviting artists, architects etc. and by announcing the Persian as formal language and with the association with the governing families in Iran used these bargain in political plays and cultural leisure. This communion is cultural communion in different ways especially in art. Investigation and research on culture and art in that time has deserving importance, but it’s not possible to research each cultural and artistic aspect in this period without researching on Mughuls' history and their effects of artistic associations and impact on other countries. Mughuls had a selective choice in art in other countries in Europe and Asia. Here we only investigate the relationship between Iran and India
and the effect of Mughul art and architecture on both countries with the very fact that the common precedent of two big nations has the same primitive language ‘Sanskrit’ at their root.

In Persian and Arabic, Mughuls were called Gurkanids and Temürids as Baber’s ancestor he was the founder of the dynasty was Genghis. On his other sides, patriotically Baber’s ancestry goes back to Temür who was the great conqueror of Asian which was held in late 14^{th} and early 15^{th} A.H century. Gurkanids resisted against Indianization of the dynasty. Linguistically and aesthetically up to 16^{th} Century because of such a back ground. In those days Turkish was spoken and the whole pictures remained revealed Tataries properties. But gradually due to royal marriages with Rajpoot princess Gurkanids put influenced by the Indian culture. They turn the Turkish language into Farsi.

From the time of Baber till Aurangzeb, the Gurkanids kingdom was extended during 6 generation. They mixed together political and military aptitudes with scientific, artistic and Gnostic competence.

Gurkanids was foundation of cities (Akbar, Jahangir, Shah jahan ), encourager to architecture (Shah Jahan), garden works (Jahangir) game of polo (Akbar, Jahangir), skillful archer (Jahangir's wife, Noor Jahan), the writer of biography (Baber, Jahangir) literature and letter (Orang zib), poem (Baber), calligrapher, collection of art works, supporter of painting and literature, astronomer (Homayoon), the cause of innovation in religious thoughts (Akbar), the authors of philosophical thesis and Gnostic works (Da'ashkooh, Jahan Ara).

The brilliant ability of Gurkanids' governor introduced him as a independent king in the top of the concentrated and united country. Their methods of kingship
were based on the Islamic dominion, prophets in Quran, ancient Iran, Iranians and Sufis.

The Temür’s children –Akbar, Jahangir, and Shah Jahan- declared themselves as God’s representative in the earth and had the power of religious and diplomacy together. They claimed that their reign gave peace to all humans. Architect, art, poem, historian and court’s living was in the service of kingdom’s desires. The center of culture was the court and its activity organized by rules in Shah Jahn’s period. The place of court changed frequently in important cities like Agra, Lahoor and Delhi. But after Shah Jahn choose a new capital city; Delhi becomes the permanent capital city. However, they spent their summer in Keshmir. In general, Gurkanids became the absolute governors in India who supported architecture and other brands of art.