Preface

The Iranian’s spirit in the Indian’s body

According to Jawaher Lal Nehru, "Iran and India are so close to each other that we can’t find such relation in other parts of the world". Allameh Shebly Nemani says, "Iran and India are in the same house". It’s clear that this communion is cultural communion in different aspects especially in art. For many years, people in these lands spoke Persian and wrote many books in Farsi as well. The methods and style of Eloquence changed during many ages. Hafez says:

شکر شکن فنده همه طوطیان هند زین قنه پارسی که به بانگانه می رود

Till that time Indian style in literature and art turns into the dominant style among Persian speaking poets and the Iranian poets combine the Indian artistic subtleties with Persian words to create the whole priceless lot.

In the First Iranology national conference that held in 2002, where I presented an article, professor Abedi who teaches Farsi literature in an Indian university, states, "In the last years, many books prepared with trying of people
from Iran and India, such as the Farsi books in history. When Hasan Nezami from Nishabore arrived in Delhi, he finished his book and dedicated it to Ghotbeddin Ibak, but until now this book isn’t published. Since everyone’s who want to know Islam’s history needs this book. This book translated to English by Behkoot Seroop but it isn’t translated in Farsi yet. This proof shows that now a day English is more popular than Farsi in India.

Professor Abedi mentions that he found a book whose name is Mara'atol-Motaghin which is about Hindu’s religious Jurisprudence and Raja Lakahno translated it from Acharia Dooshen which is in Sanskrit and it’s about Hindus Religious Jurisprudence in 1869. The content is very similar to Islamic Religious Jurisprudence. For instance, it started with بسم الله الرحمن الرحيم. It covers all aspects of human life. This version is in Decken library in Puna. Farsi isn’t just a language, it’s a culture. We can see the effect of relation between Iran and India in Taj Mahal.

People in Iran and India not only have the same origin, but they also have the same history.

When Mughals attacked other countries, they brought a drawn sword as a sample of “Genghis Yasay”. This was derived from Mughals ”Dezasak" and was stated in old and modern Persian as "Yasa", Se Yasagh" and "Yasagh"

\[\text{\textsuperscript{1}}\text{ The lectures and reports of inauguration meeting of the 1\textsuperscript{st} national conference on Iranology, held by the deputy of public Affairs and international cooperation, the Foundation for Iranology, Green Circle Publications, Summer 2002}\]
which meant the governor's rule and law. This referred to the punishment ordered by the king for the crimes related to death which was believed as a great sin. This has influenced many Mughals words as "Yasamishi" which referred to as the basis for the policy and ruling status. Of course there were some other words such as "Tooze" which referring to the Mughul Khan's rule, and "Yusun" meaning method and way. According to Vassaf history, the Great Yasaname was known as "Tonjin" meaning "caution" and "take something for granted"1.

To calm down the Mughals, so many men were killed and so many people were racked. Men like Mohammad Balvaj from Muslims and Tatakos from Inghoors and Yaloochot Sai from china. When Urdu's military counselors convinced Genghis that Chinese people are not military person, so we should kill all people and turn the towns to pasture. Khan decided to accept, but Yaloochot Sai said, "we can collect taxes to provide our military needs and then Khan dispensed killing people". By giving 40000 bags of grain and 80000 slices of silk a year, little by little Mughals select supreme judge to solve Muslims problem like marriage and divorce. An Iranian wise writes: After prevalence of Iran and china and resided in city, Mughals' hobbies changed and the rustic hobbies influenced to Mughals' managers2.

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1 History by Ibne Vassaf, p 560
2 Eghbal Ashtiani: History of Mughals, p 97.