

CONCLUSIONS

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Abusaid Khan Bahadur was the last Mughal ruler of Ilkhani dynasty. He died in 736 A.H./1335 A.D., the year in which the birth of Timur son of Targhay took place. With his death the whole fabric of the Mughal empire in Persia was shattered to pieces and his nobles drew their swords against each other which led Persia again to the verge political crises and chaotic conditions.

The result of the lust for power divided the single vast Mughal empire into several small principalities and the local Jalayeris, Ilkhani, Chupani, Muzaffari, Inju, and Tagha Timuri chiefs declared their independence. With them the chiefs of Aq quyunlu and Qara quyunlu clans did not lag behind to declare themselves also as independent rulers.

In this crucial state Timur passed his childhood and the days of his youth. But, very soon, he overcame this situation. He overthrew many of his contemporary rulers and finally by the year 771 A.H./1371 A.D. he was the undisputed ruler of Transoxiana. He after fully establishing his political power in his homeland, started attacks beyond his own territories and ransacked many regions, particularly Persia.

Persia, had hardly recovered from the ravages of the Mughal invasion, that it became victim of the outrage of Timur who by his successive attacks from 790 to 807 A.H./1388-1404 A.D., did so much damage to this country that it could not be compensated for in the coming centuries. His onslaughts caused economic crisis, social injustice, moral deterioration and migration of some people to peaceful places, particularly to Hindustan.

In those days of adversity measures were also taken by Timur, and later by his successors for social and cultural reforms. For that purpose the cities of Samarqand and Bukhara were developed. Schools, monasteries, mosques and charity house were built in every nook and corner such attention was paid to

historiography with the purpose of recording the achievements of Timur and his predecessors.

Artists and artisans were patronized so that they might produce master pieces in painting, calligraphy, architecture and glazed tile work, and religious scholars were received warmly and treated with reverence. But, all that was done by plundering other cities and dragging men of letters to keep them as show-pieces at their courts so that they might boast of their superiority over others.

Under these undesirable political, social and cultural conditions, prevailing in the society over which Timur and his successors ruled, some saints trusted by the people and to whom the people paid homage at their monasteries raised their voice against the oppressive deeds of Timur and his agents. The first politico-religious movement that came into being in Persia was the movement of Sarbedaran, started by Sheikh Khalifa Mazandarani and was continued by his disciple, Sheikh Hasan Jouri. Their Slogan was "Let not pitch any Turk or Tartar his tent in Persia, uproot them even at the cost of your heads." It was for this reason that it was called Sarbedaran movement.

This movement inspired all other movements such as Mara'shi movement in Mazandaran under the leadership of Saiyid Qawwam Uddin Mara'shi; Hurufi movement under the leadership of Saiyid Fazlullah Naimi Astarabadi; Nuqtavi movement under the leadership of Mahmud Pasikhani, one of the disciples of Fazlullah, Nur Bakhshi movement under the guidance of Saiyid Muhammad Nur Bakhsh and others.

Besides the above mentioned politico-religious movements, one was founded by Sheikh Safiuddin of Ardabil who was one of the disciples of Sheikh Zahid of Gilan. Sheikh Safi, after the death of his spiritual guide laid the

foundation of the Safavi order, which in the beginning was purely a sufistic movement and all his disciples, in Persia and out of its boundaries, particularly at Anatolia, strictly followed his guide lines and had very cordial relations with each other. After Sheikh Safi, his other successors were Sheikh Sadruddin Musa, Khwaja Ali and Sheikh Ibrahim. By this time there had been no change in the system laid down by Sheikh Safi. But, when he was succeeded by Sheikh Junaid it was turned into a politico-religious movement. This is also noteworthy here, that Sheikh Safi, the founder of this sufistic order, belonged to the sunnite sect, but at the time when Khwaja Ali was the spiritual head of Sheikh Safi's order some of the members of his family particularly Sheikh Junaid showed deep inclination towards shiism. The reason was the influence of those of his disciples who lived at Anatolia, with the result that he succeeded in mustering a strength of ten thousand disciples, fully equipped with arms. Though, Junaid, was killed in the war that he fought against Jahan Shah Qara qyunlu, but in fact he was the real founder of the Safavi dynasty. It was he who brought his disciples from monasteries into battle field, took rosaries from their hands and gave them swords, spears and daggers instead. As he was a good commander, he successfully led his soldier-disciples and fought against his enemies.

Sheikh Haidar, son of Sultan Junaid became the successor of his father. He was more prejudiced than his father in his support to the Shiite sect. He introduced a new sect among the Shiism, called Haidaria, which proved detrimental after wards to the Muslims in general all over the world and to the Iranians and the inhabitants of their neighboring countries like Ottoman Turks and Uzbeks, in particular. His main emphasis was on his hatred against the Muslims of the sunnite sect whom he treated like enemies. He introduced libertinism among his disciples. He instilled in their minds that the observance

of the fundamental principles of Islam (calling prayer, keeping fast etc) was not compulsory for them. He also like his father made Shiite sect a means to achieve his target, changed his title and adopted Sultan. He introduced for his disciple soldier a new head gear of red colour, having twelve rose-like petals on it, impressing upon them that they were under the blessing of the twelve Imams, and called it Kulah-i-Qizilbash (Red crown) and made them believe that he was appointed from the unseen world for that purpose.

After the assassination of Sultan Haidar in the battlefield, Ismail, his son continued his political campaign. As he received his training under the extremely conservative Shiite Muslims of Anatolia, so he proved more orthodox than his father in dealing with his opponents. He stabilized the Shiite sect in Persia according to his own will and pleasure. The success of Safavis in political arena brought independence to the country and restored its political boundaries, but, as they had very little knowledge regarding Islamic faith, they couldn't fulfil all the ambitions of the Persians, particularly their cultural aspect, and this was one of the reasons behind the differences that developed between Nuqtavis and Safavis.

This has been already mentioned that Safavis had evolved cordial relations with the Turks of Anatolia, and so they were greatly influenced by their culture and religious thoughts. Mahmud Pasikhani, finding their inclination towards them launched another movement called Nuqtavi. The aim of this movement was to revive Persian language and culture. Keeping this view in his mind he declared himself the restorer of Persia.

The Safavis after establishing Shia state in Persia paid attention to develop their relations with the Timuris of Hindustan. This attempt, for the first time, was made by Shah Ismail and Babur. The main reason of which was the

expansionist policy of Shaybak Khan Uzbek, the common enemy of both the dynasties. Though, Babur and Shaybak Khan observed the tenets of the Sunnite sect, yet they did not see eye to eye as he had occupied Samarqand, the land of Babur's ancestor Timur, Shah Ismail, was an orthodox Shiah, who preached Shiite sect in Persia and killed many Muslims of the Sunnite sect, but as Shaybak Khan had attacked Khurasan, therefore he was the common enemy of both. This common enemy united both of them. These relations became stronger when Shah Ismail after defeating Shaybak Khan in the Marv War, killed him and sent Khanzada Begum, the sister of Babur with full honour to her brother, who saw her after twelve years. These relations between Safavis and Timuris of Hindustan were political, but when Humayun regained his throne with the help of Shah Tahmasb Safavi, cultural relations also developed between the two, because many scholars, artists, artisans and religious doctors had come with Humayun when he regained his lost kingdom.

These cultural and political relations took a new turn during the reign of Akbar (963-1014 A.H./1555-1605 A.D.). Politically Akbar harboured an ill feeling against the Persian who had occupied Qandhar. His resentment was noticed first time when he did not send his condolence mission to Persia at the death of Shah Tahmasb. His indignation is also reflected in the cold reception of the envoy of Shah Abbas I who had come to Hindustan in 996 A.H./1587 A.D. to seek his help against the Uzbeks. The mission was allowed to go back to Persia, after being detained for five years. Abdullah Khan Uzbek wanted to take advantage of these cold relations between Akbar and Shah Abbas I. He, being a strong enemy of Safavis, tried to make alliance with Akbar in order to crush the Persians. He, with this intention, sent a delegation to Hindustan and proposed a joint attack on Persia. Akbar taking into consideration the relations of his

ancestors (Babur and Humayun) and the political asylum of his father in Persia, on the one hand and the growing power of Abdullah Khan Uzbek on the other did not think wise to accept his proposal.

These relations between Persia and Hindustan became normal when Qandhar was recaptured by Timuris of Hindustan and diplomatic relation retained between the two countries. This is noteworthy here that as long as Akbar was alive Shah Abbas I did not raise the Qandhar issue.

Shah Abbas I was simultaneously facing two enemies on the frontiers of his kingdom. In the East were Uzbeks and in the West were the Ottoman Turks. Both of them had occupied several cities of Persia and had played such a great havoc on its borders that the inhabitants of those areas were forced to migrate to some other neighbouring countries. Shah Abbas I knew that he could not fight against both the enemies at the same time, particularly with the Ottoman Turks who were more powerful than the other in the region. Under this situation he made peace treaty with them and transferred many cities of the Western part of Persia to the Ottoman empire. Now, by adopting this policy he was able to meet the challenge of the Uzbeks. By defeating them in the East, he liberated Khurasan province. After that he paid his attention towards the bordering areas occupied by the Ottoman Turks and set them free from their hold.

Shah Abbas, besides these two external problems, was also confronting an internal problem and that was the existence of the chiefs of Qizilbashi clans. This has been mentioned earlier that Safavis came in power with the support of Qizilbashi sufis. Now, what made Shah Abbas I extremely anxious was their increasing strength in the country. He was afraid that they could revolt against him as they had done earlier during the reign of his father. He started to eliminate them and thus was able to solve his political problems.

Having solved the internal and external problems he paid his attention to the establishment of cultural relations with other countries, particularly with Hindustan. This is a historical fact that Persian scholars, artists and craftsmen eagerly came to Hindustan in a very large number either with Humayun, when he attacked this country to regain his lost kingdom or were invited later, as they were promised by him. In addition to that there were two other factors which from sociological point of view are termed as repulsive and attractive forces. The repulsive factor pertained to the means of subsistence of the immigrants whereas the attractive factor was related to the object of their journey. Besides the threat of Qizilbashis and the hostility of Uzbeks and Ottoman Turks, which played very important role in the migration of the people from Persia, there were also some other factors which are as follows :-

1. Revolt of Shah Ismail I; his and his successors' sectarian prejudice;
2. The charge of irreligiosity and Nuqtavis.
3. Lassitude of the high-ranking officers during the reign of Shah Ismail II and massacre of the princes who were the great patron of poetry.
4. Unfavourable economic conditions during the reign of Sultan Muhammad Khuda Banda, particularly during the reign of Shah Abbas I.,
5. Suppression of Qizilbashi chiefs during the reign of Shah Abbas I.
6. Conflicts between Safavis and darvishes.
7. Indifference of Safavi rulers towards Persian language and literature.

The attractive factors in Hindustan for the immigrants belonging to different arts and crafts:

1. Non-prejudicial attitude of Timuri rulers of Hindustan regarding cast, creed, custom culture and sects, particularly of Akbar's liberalism, his

belief in peaceful co-existence and the propagation of the doctrines of Din-i Illahi (the Divine religion), enunciated by him:

2. Comparative favourable political stability in Hindustan and strong foundation of Akbar's empire;
3. Better economic conditions in Hindustan, conferment of high ranks on the Persian and patronization of Persian literature.
4. Excessive support by Timuris to poets, artists artisans and religious scholars. Critical evaluation of literary works, which improved the quality of cultural and literary achievements.
5. Spiritual atmosphere and the spirit of peaceful co existence in the country which attracted many saints and hermits towards it.
6. Regional peculiarities, geographic situation and natural condition of the country fascinated many poets, travellers and traders.

All the above mentioned factors played very important role in the migration of the Persians during Safavi period. This is also worth mentioning here, that all the immigrants, were patronized by Timuri kings and their nobles in such a great measure that every one of them got engaged in developing his skill, contributed to the rapid growth and development of Persian art, literature and culture.

The process of immigration of the Persians in Hindustan started some time in pre historic days which continued down to the reign of the great Mughals. As the people of both the countries, belong to the same racial stock, particularly in the North West region, speak any one of the branches of Indo-European languages and follow the same cultural values, so the immigrants never felt themselves strangers in the region. The relations between the two countries specifically developed after the advent of Islam, and during Timuri

reign in Hindustan they reached their zenith. Under their generous patronage, Persian literature, developed in the realm of lexicography, translations from Sanskrit into Persian, biography writing and history writing. In fine arts, Persian music, architecture, painting and calligraphy also grew to great heights in this country and established independent school in every field. In short, common cultural values played very important role in developing good relations between the two countries.

