CHAPTER 2

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2.1 Iran-India relationship during the per- Islamic era

India and Iran have had long relations to one another due to a variety of artistic, cultural, political, ethnical, religious and social reasons. For instance, let’s point out to the words written by the wise and Prime Minister of India, Jawaharlal Nehru after independence in his book “Discovery of India”:

Between all different countries and the ethnic communities been in relation with India, Iranians have been the oldest and most influential.¹

Before the flourishing of the Indus Valley Civilization, earlier cultures were closely connected to Iran and Mesopotamia. During the early Harappan civilization, more or less, it was confirmed by the testimony of documents and researchers, the relationship with Iran was through land and the comparable cultural materials are, as follows: “Some stone objects made of soapstone engraved and with carving decorative in the form of full or broken parts have been found in the Middle East area and the number of objects found in archaeological sites in Iran are more than any other country comparatively. Design and fescue carved decoration on a twin dish of Shush (in Iran), is fully compatible and comparable with pieces found with old layers of Mohenjo Daro.

In the study and comparison of prehistoric potteries found in archaeological sites in Pakistan’s Quetta region (Baluchistan), similar structure and designs compare to the pieces found in the same period potteries in the Central Plateau of Iran are clearly observed.
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Cultural and Artistic relations between Iran and the India

The Indus Valley civilization or Harappan culture can be considered to be the oldest civilization of India. Researchers consider this culture as approximately be in same period coinciding with the Burnt City in Sistan.\(^2\)

Harappan civilization in the North Plain of the Indus River in Punjab and the Indus Valley, Mohenjo Daro civilization, is one of the most civilized centers of the ancient world and many scholars believe that ancient civilization of the Indus Valley was linked to the contemporary civilization of Iran.

The importance of relations between the two cultures is so great that there are no such similar cases among other nations. In the history and literature of Iran, there is no such popular and well-known land as India. In the most important and oldest Iranian epic poem of Shahnameh, the names of the Sindh, Makran and India are repeated more than 100 times.\(^3\)

Perhaps the best description of the cultural proximity and common interest of the two nations has been offered by, Subramanian Swamy, former Indian minister and Jonathan party chairman. After few years of his visit to Iran, he wrote:

“India and Iran have enjoyed cultural and civilizational relations for centuries. Iran through the Persian language as well as art, architecture etc. has affected India in the past. But as an important aspect I experienced during my recent visit to Iran, was that the Iranian people had a great interest to India. Common people are often feeling friendliness towards the Indian that the roots of these feelings go back to the clean cultural and civilizational linkages between the two countries and have nothing to do with Iran's foreign policy.”

Iran has an extensive and impressive range of precious works and historical value. Texts and ancient Persian inscriptions are indicating the greatness of Persian culture in the first century
BC. It should be noted that in the period before the rise of Achaemenid because of cultural and economic relations between Iran and Greece, culture and especially Hellenic and Western architecture had great influence on Iranian art.

During the next centuries, especially during the Islamic era Iran became the base of Shiite culture. Today Iran is known because of its rich cultural, mysticism of historical monuments and Zoroastrian rich culture along with Buddha and Mahavira in India. Iran is located in West Asia and in terms of linguistic structures is classified as associated with traditional Asian linguistics. During its history it is also indebted to the Hellenistic culture at the time Sulaukus (famous heir of Alexander the Macedonian) who witnessed the blossoming of this culture.

This impression and the effect and the spirit of the art of Hellenistic culture were spread in a skillful way to the Indian subcontinent. During this time the people of Iran have witnessed the changes.

On the other hand throughout history, Muslims did not limit their relations to only trade with the Indians; the peak of this incident can be seen in the seventh century, when Muslims were able to record the cultural ties between Iran and India through reports and travelogues. In 711 AD, the Arabs conquered the Sindh region which became the main cause for the spread of Islam in India. Iran always played an important role before this event and after the start of trading of Arabs and Western countries by all the countries of the Near East and East. The spread of Islam in South Asia caused Persian language to play significant role as the language of the medium in these regions. This movement began by Masudi, Tabari and Suleiman and in India during the Mogul period, the Persian language left the greatest impact on the Indian
subcontinent. During this cultural era numerous historic buildings and monuments were built in the land of India, some of which remains even today and some have been destroyed.

The ancient land of India, with a wide geographical variety and unique variety of their tribes, has been the cradle of one of the most ancient civilizations of the world that plays an important role in International culture and civilization. This ancient civilization has a very vivid connection with the culture and history of Iran, and undoubtedly the cultural and historical study of each of these two seemingly separate geographical and cultural units, regardless of other conditions, would not be complete. It should be noted that this impression has been more from Iran towards India, and with comparative study of India's history with Iran, the bold influence of Persian culture in India since before the time of the Achaemenid dynasty and Seleucia to coincide with Mauryan in India until Safavid and Qajar era can be seen. Of course cultural influence of the subcontinent in various other fields in Iran cannot be ignored. Geographically, the Indian subcontinent also has always had a very vivid line of communication with Iran. Both by road and the western mountains of the Hindu Kush or by maritime and shipping routes through the Persian Gulf, Sea of Oman and the Arabian Sea in the West of India. Existence of suitable climate, rivers and fertile soil has created various settlements and cultures to take shape in this region.

Hinduism can be considered as the main religion of the country of India. This ancient religion by the migratory Aryans entered India and by reviewing the Vedic and Avestan literature, many similarities between the two religions and rituals, can be observed. The Aryans, by overcoming the Dravidian natives of India were able to impose their religion and culture on them and gradually the victors and recessive as could come to terms as a single community, form a common religion that still continues in to the new era. The conqueror Aryans established their
superiority over the defeated people by caste classification system and accordingly ancient Indian society was divided into three main groups: Brahmins or Clergymen and Priests who were in charge of religious affairs, Kshatriyas or warrior class and Shudras who were to work in agriculture and farming. The first two classes comprised of Aryans and Dravidian, and belonged to the class of Shudras. However, according to strict rules of Hindu Religion any blood or marriage relationships between the classes were forbidden. Over time, a group of farmers and ranchers by relying on excess products, saved a little money and were able to start their own business. In the first category, the caste system that was rooted in people`s lives and Aryan immigrants, no place for merchants and businessmen was considered, and this deficit must have been compensated in some way. So gradually newly emerging class of rich Shudras through trade and business would unite with Kshatriyas and Brahmins and inserted a new class to the caste system, which was the result of mixing the Dravidian and Aryan. This new class was called Vaishya and included businessmen or tradesmen.

Thus, the classification of caste in India found its original form and was known as:

1. Brahmins
2. Kshatriya
3. Vaishya
4. Shudras

The interesting point which should be mentioned is the existence of the same category in ancient Iran. This social classification which Ferdowsi attributed to Jamshid Kiani in Shahnameh is narrated by Alaeddin Azari as follows:

1. Katoozian (clerics)
2. Neysarian (fighters)
3. Nosudy (farmers)
4. Ahnukhoshy (tradesmen and artisans)

Meanwhile among these classes of society, generally poor groups and those in menial jobs in ancient India were not included and they became people outside the caste or untouchables class who had been involved in low-level jobs, such as sweeping, cleaning etc. In such a way as stated by the late Simin Daneshvar: they were carrying the nasty load of society on their shoulders. This social classification which prevails even today is inhumane, lasted for centuries in India and although it is not a criterion for employment and social progress but is still observed among the people of India and the customs of the country.

The Hindu religious books called the Vedas, which includes four sections:

1. Rig Veda or holy songs of the gods
2. Yajur Veda knowledge of the rules of sacrifice
3. Sama Veda knowledge of Holy Songs and melody
4. Atharva Veda medical content and Magic

Rig Veda is the oldest form of the Vedas. From other ancient Indian scriptures, the Upanishads, the epic stories of Mahabharata and Ramayana and Heaven Hymn or Bhagavad Gita which is the story of Krishna's life and his advice to his pupil Arjuna, can be mentioned.

Influence and cultural impact cannot be considered one-way only from Iran to India. Although in many fields cultural and artistic influence of Iran on India is more highlighted than the impact of India on Iran, but it should be noted that throughout the survey between India and Iran, the researcher is investigating two separate branches of the same culture and race. Although
across India, from north to south there are hundreds of Persian inscriptions, signs and traditions of Persian architecture that has been frequently used in each and every corner of this land; in Iran also there are some works of Indians that remain even today. The most important examples are of the Hindu temple of Bandar Abbas and the Sikh temple in Zahedan and Tehran. (Image 1)

Objects obtained from the Indus Valley civilization showing similarities and the physical and cultural impressions between India and Iran in the pre-Aryans period. For example, one of the discovered objects in Harappa is a makeup box that is very similar to the style and decoration of the samples found in Mesopotamia (Ur, Kish and the Khafajah). The existing similarities can be found by examining the figure of deer in silk potteries of Mohenjo Daro, Shush, the shores of the Persian Gulf and Mesopotamia.

In the Avesta, the Zoroastrian holy book repeatedly referred to the land of India. Avesta Tir Yasht clearly mentions India as: “…the Almighty with his powerful arms will help all those who keep their treaty either from India or Nineveh…”

As the Rig Veda also refers many time to the land of Iran and Persia which shows that the two immigrant Aryan groups after their permanent settlement in two different territories, have not forgotten their common roots and were connected to each other. This cultural, religious correlation is so strong that Karl Schirmeinen states:

“In the Rig Veda songs there were three groups in collaboration with each other, the first group of Iranians that their collaboration effects are absolutely recognizable in the second, fifth and seventh books.”

The series of Aryan migration to India ended in the eighth century BC. In fact, from this course of history, the cultural background of Iran and India are more and more linked together
and even today the languages used in these regions are the branches from Aryan and the Indo-European languages. Sanskrit was the language of ancient India, which has a very close kinship with the ancient Persian language and even this similarity of Persia and Indian languages can be seen in non-Aryan languages of southern India that has many similar words. Of course, this issue does not mean that before Aryans there was no the connection between India and Iran, Because in the Elamite inscriptions the name of India is mentioned in the form of KHI - INDU - ISH which indicating the land of India was known for the Iranian inhabitants during the Elamite era and before the arrival of the Aryans.

Among these languages Hindi and Urdu still have a lot commonalities with the modern Persian language and a Persian-speaking person will easily be able to identify many words in these languages that are used in the Persian language too.

Language and script used by Dravidian which is the mother of most of the modern languages of southern India has no dialect similarities with Indo-Aryan, and only a small group of people of Baluchistan speak this language, which is based on evidence probably has immigrated to this country at later stages. Nowadays this group of people of Baluchistan is known as Barahuee tribe and their language is also Barahuee language.

Many linguists believe that the Barahuee language is a branch of the Dravidian language, Barahuee people live mainly in southern Pakistan and a small number of people of this tribe speaking in this language in Iran.

2.1 (a) Iran-India relations during Medes period (728 to 549 B.C)

The most important Aryan tribe that lived in Iran is the Medes, the Persians and the Parthians. Rig Veda has mentioned the Iranians as Parshava and the Parasykaha. Pars is the
changed dialect of the above mentioned two names. More interestingly in other part of Rig Veda, a group of Iranians are named as Partavaha that refers to the Parthian people.\textsuperscript{10}

The interesting point is that According to Xenophon, it can be concluded that Indians in political equation of that time and the political-military events were involved between Mesopotamia and the Iranian. According to Xenophon Narrative:

“Indian ambassadors announced that they have come from King of India to ask Why does the Medes government is plan to fight against Assyrian State? They announced that in the future they will ask the same question from the king of Assyria and in this battle, India would be against the aggressor and transitive party.”\textsuperscript{11}

Interesting point on the narrative of Xenophon is the important role of the King of India and being well respected by the king of Iran because these Ambassadors from Cyrus with permission of the Median king, would answer: “We have not infringed Assyrians and if Assyrians also believe in the same, we are willing to put the king of India as judge so that he makes judgment and sentence fair.”

2.1 (b) Iran-India relations during the Achaemenid period (339 to 550 B.C)

With the rise of the Persians in Iran and the establishment of the Achaemenid dynasty, many lands and territories in the form of the Achaemenian Empire came under one flag it become a single united state the Achaemenid Land. In the days of grandeur and prosperity was from northern India and the Indus River to the borders of Asia Minor and Europe on one hand, and was extended to Northern Africa, Egypt and Ethiopia on the other hand. Initially during this period, India was united and associated with Cyrus the Great, the founder of the Achaemenid
dynasty, and then during the reign of Darius, it becomes subset of the Achaemenid Empire. This relationship can be studied from two perspectives:

1. Based on the literature and historical sources.
2. Based on archaeological data and available inscriptions from the Achaemenid era.

Resources of that period contain information on the relevance and important role of Iran and India. Ancient Greek historians, whose works can be considered as the main source of ancient history, have repeatedly pointed to the relationship between Iran and India. In addition to the historical texts of Greek historians, such as Herodotus, Darius in his inscriptions often referred to India. We also read about the important role of Indian ambassadors in the ceremonial and administrative capital of the Achaemenids the Apadana Palace in Persepolis, and on the occasion of Persian New Year Celebration. The historical sources and archaeological documentation can be found on the interplay between the two countries due to the fact that the Achaemenids have played an important role. (Image 2)

Darius the Great, in 512 BC, thought of conquering parts of the territory of India. Rich gold resources in the Indus Valley and the fertile soil of this region were his main motivation for the expedition to India. Iranian Revolutionary Guards easily occupied these sectors without much resistance happens from the Indians in this region. This military campaign to India had so much influence for the Indians that Alchin, in his book on the rise of civilizations in India and Pakistan writes: “Indians, only after the military campaign of Darius to their land entered to the Iron Age.”12 On the other end, this war is considered important enough for Indians that became one of their epochs in ancient India. Sir Percy Sykes era in the books on Iranian history describes these two epochs as:
Chapter 2 Cultural and Artistic relations between Iran and the India

1. Buddha Preached (in Sarnath)

2. Darius expedition

The military campaign and occupation of India by the Iranians was considered very important, because there was just a little information about the Eastern lands in those days and Darius not only occupied the land, but also attempted to explore India by sending people to this country.

In the Persian Inscriptions and Avesta, the name of India has come as Hindu and in Sanskrit as Sindhu. Darius twice clearly referred to India in his inscriptions, one in Persepolis and another in Naqsh-e Rustam.

In addition to this impression in the art and techniques in India, the political situation of that time also has to be considered. We have been witness to repeated immigration from Iran to India throughout history, and as mentioned earlier, it began with pre-Aryan and was repeated in subsequent eras. Perhaps the most famous of these migrations can be the migrated Persian tribe that today is known and makes up the Zoroastrian community in India and after the Arab invasion to the Sassanid Empire moved to India. This migration can be seen during the Mongol invasions of Iran and even in the next period. Perhaps its turning point is during the post-Islamic era, with immigration of poets and artists to India in the Safavid period.

2.1 (c) Iran-India relations during the Seleucids period (312 to 64 B.C)

Relations between Iran and India during the Seleucid, Parthian and Sassanian period can still be seen and according to some historical and literary texts, the strong presence of Iranians caused by the invasion of Alexander the Macedonian which led to their immigration from Iran to India, continued till before the rise of Iran's Sassanian and India’s Gupta period.
2.1 (d) Iran-India relations during the Parthian period (250 to 226 B.C)

During this period, relations between Iran and India were stable but it should be noted that the relations were more in trade, cultural and religious areas. Mithraism religion, which is mentioned in the Avesta and Rig Veda, became common in a large part of the world, including in the Rome, Iran and India. At the same time, also Buddhism, which, after Ashoka, (273 to 232 B.C) adapted in India, was welcomed by groups of people in Iran.

2.1 (e) Iran-India relations during the Sassanid period (226 to 651 A.D)

The Sassanid Empire can be considered as one of the most important dynasties in the history of Iran, a period in which Iran had unique stability in various aspects of political, economic, social, art and religion. During this period the boundaries of the Sassanid Empire expanded and East India and Iran became neighbors again and its relations in various aspects of political, economic, cultural and art continued.

In the Sassanid era culture, art and political unity were established between the governments of India and Iran. Overall height of the Sassanid and India relationship can be seen in the land of Kushan, where the numerous archaeological evidences indicate the overall presence of Iranian culture. The discovery of a large number of coins with Pahlavi inscription and motifs of Sassanid kings that are known as Parsu Kushan coins, proofs that after the conquest of the north and northwest India by Sassanian, the Sassanid princes were the rulers of this region, and evidences and studies on these coins bear witness of the presence of Sassanid Crown Prince in the area, who minted coins with his name and somehow was practicing the ruling techniques before becoming king. Name of many Sassanid kings are listed on these coins in which the minted dates are much prior to their official coronation.14
These strong ties between the two nations that caused the continued presence of a diverse group of people in the form of a Businessman, Ambassador, Doctor, Tourist and ... Was not limited to regular interaction and daily communication and representatives of each of the two cultures, due to religious differences between the two territories, had also religious influences on each other. Today, after centuries, Indian Parsis or in other words, Indian Zoroastrians whose their ancestors emigrated from Iran to India in the past, are forming one of the groups of the Indian community and numerous Zoroastrian centers and temples in many cities, especially in the central, northern and western India can be seen. In the Sassanian era also we witnessed this interactions and existence of Buddhist and Hindu temples in Iran and the most famous temple existed in Afghanistan's Balkh and during the Harun al-Rashid, the Abbasid Caliph was converted to a mosque.

After the fall of the Sassanid dynasty and the Arab invasion of Iran, a large group of Zoroastrians immigrated to the land of India. This group of people settled in the western part of India and also moved their sacred Zoroastrian fire to India. This fire has been maintained over the centuries and today remains in an area called Udvada in the state of Gujarat. This group of Iranian refugees in India is known as Parsis and mostly settled in Mumbai, Karachi, Surat, Navsari, Pune, Ahmedabad and Hyderabad.

2.2 Iran-India relationship during the Islamic era

2.2 (a) Islam in India

The Arrival of Islam to India began at the end of the seventh century AD and coincides with the fall of the Sassanid Empire. There are different narratives In the case of the arrival of Islam to the Indian subcontinent. Some argue that Islam arrived to the subcontinent India by
military strikes and under the pressure of the sword. Some believe that before the arrival of Islam by military force, Islam has spread through traders and by trade and commerce with the native people.

Accordingly military attacks of Muslims to India took place in five stages:

1. **At the time of Caliph Walid bin Abdul Malik Headed by Mohammad Bin Qasim, son-in law of Hajjaj ibn Yusuf Saqafi to 699-709 A.D**

Many Orientalist know that Mohammad Qasim invasion as the beginning of Arrival of the Islam to the subcontinent in 711 A.D. Some also believe that Islam was spread to the southern part of India even before the conquest of Sindh by Muhammad bin Qasim. On the other hand, many historians believe that before military attacks of the Muslims on the Indian subcontinent, Islam was brought to this area and also historical evidence confirms the historian’s claim.

Based on historical narratives, Malik bin Dinar with twenty followers of the prophet settled in Travancore in Kerala- the first place they landed in India - and built the first mosque in India in the year 629 A.D. This mosque, was the second mosque built in the world after Medina in Saudi Arabia, for the purpose of Friday Prayers. They then built ten other mosques in India.

Over time and settlement of the Arabs in the south and south-East India, Muslims slowly began to affect Hindu culture, and some of them converted to Islam. Peaceful coexistence and mutual understanding between Indians and Muslim residents resulted in acceptance of some Indian customs by Muslims and the influence of Islamic culture among the Hindus and followers of other religions. Arabs by wearing Indian clothing and accepting some of their customs, showed their compatibility with the Indian community.
Thus mutual relations between Hindus and Muslims gradually led to an understanding and trying to find a new way of life began that resulted in the creation of Hindu-Islamic culture.\(^\text{15}\)

2. Sultan Mahmud Ghaznavi attack on India in 1001 A.D

Abolghasem Mahmud Ben Saboktakin (971-1030 A.D), known as Seyfoddoleh, famous as Sultan Mahmud is the founder of the Ghaznavid dynasty. Sultan Mahmud in Islamic history is famous for courage and fearlessness and also for plurality of conquest and glory of his court, especially in India he is known for the spoils of war he brought back. He is the first ruler of the territory of the Islamic caliphate, who entitled himself as Sultan to show his independence from the Caliphate. He chose the city of Ghazni as the centre of his empire.

Sultan Mahmud was recognized by Caliph of Baghdad in the year 999 A.D, and his first important and far-reaching attack was to India in the year 1002 A.D. He moved to India with ten thousand soldiers, and conquered the cities one after the other.

Mahmud reigned 33 years, and during this time, he destroyed northern India. Punjab, Bukhara, Samarkand and part of Iran was under his rule. He died in the year 1030 A.D.

Sultan Mahmud in the year 1011 A.D occupied Multan and then Lahore. His biggest and most important attack on India which was the sixteenth attack was to Somnath in the year 1026 A.D. The city is located in south Gujarat. In late Ghaznavian era, Moizuddin Ghori invaded Lahore in 1186 A.D. Khosrow Malek, who did not have enough power, came in peace, but the Ghori army had arrested him. In this way, the land of north India was occupied by Ghur-yan and Ghaznavian government in this country came to an end.\(^\text{16}\) (Image 3)
From the period of Sultan Mahmud of Ghazni, Persian language prevailed over the other languages in India. Lahore and Multan cities became the assembly of Persian poets and these cities built the foundations of Persian literature in India. After Mahmud’s invasions, Islam spread into most parts of India.17

3. Muslim Sultanate of Delhi (known as the Sultans of Delhi)

The line of Sultans of Delhi were a series of Muslim rule in India that ruled since 1206 to 1526 A.D in Delhi and parts of northern India, and were of several dynasties from Central Asia Turkish and Afghanistan.

Sultans of Delhi were reflecting traditions of Iranian governance. In the year 1186 A.D, the last king of the Ghazni dynasty in Lahore, Khosrow Maleki, surrendered by Sultan Moizuddin Muhammad Ghori (1203-1206 A.D) and was imprisoned. Then the Ghurid dynasty was established.

The root of Turkish slave sultans reaches Central Asia. They spread Iranian and Persian culture in the subcontinent. Ghurid commanders stretched their conquests to Bengal and remained in power until the year 1206 A.D. After the death of Sultan Moizuddin Muhammad Ghori, Muslim rule in north India, which was called "Sultanate of Delhi", was given to Qutb al-Din Aibak, the Ghuryan agent and the Mamluk dynasty was founded. Muslim Sultans of Delhi had 5 dynasties as follows:

* Mamluk or Slave Dynasty
* Khilji dynasty
* Tughlaq Dynasty
* Sayyid dynasty
* Lodi dynasty

**Mamluk or Slave Dynasty 1206-1290 A.D**

Dynastic rule was in conjunction with the Mongol invasion of Iran, by Genghis Khan and Halaku Khan. A large number of immigrants and refugees from Iran and Mesopotamia went to India. By providing huge human resources, made a vital contribution in consolidation and development of the Delhi Sultanate and established Muslim rule in North India. With the domination of Delhi and its territories, expansion and influence of Persia continued from Lahore to Delhi.

These dynasties were founded by Qutb al-Din Aibak, the commander of the Turkish Turanian born in Central Asia. Since Qutb al-Din Aibak was the slave of Ghuryan and also most of the kings of these dynasties were slaves before the reign, their dynasty was called as the Slave Dynasty or Ghulam Dynasty. It was the first State of the five kingdoms in India before the Mogul conquests. These states were not attributed to a single family and the generic name of "Sultans of Delhi" just refers to them as all of them ruled from Delhi.

Qutb al-Din Aibak after the establishment of his power and government, ordered to build the Ghovat al-Islam mosque and Qutb Minar which was completed by his successor Iltutmish. Materials for this minaret were obtained by destroying dozens of Hindu temples. This minaret has inscriptions in Arabic and Persian, and in some parts of the building influence of Iranian architecture is evident. This dynasty has also been a follower of Iranian language and culture. Tombstone of Qutb al-Din Aibak is written in Lahore Pakistan as: Tomb of Sultan Qutb al-Din Aibak died in the year 1210 AD.
Khilji dynasty 1290-1320 A.D

The Khilji dynasty was the second dynasty to rule the Delhi Sultanate of India with Turkic and Afghan origin that defended the Sultanate against the repeated Mongol invasions of India. Ala-ud-din Khilji (Alauddin Khilji) was the founder of this dynasty.

Court language of Khilji dynasty was Persian and then Arabic and Turkish, their spoken language was Turkic Khilji and some of the indigenous languages of north India, Although Farsi was not the native language of this dynasty, yet the Khilji kings showed great interest in it. Alauddin was the most important ruler of Khilji and his army had penetrated even up to South India.

Tughlaq Dynasty 1320-1414 AD

The Tughlaq Dynasty was the third of the Delhi sultanate and ruled northern India from 1320 to 1414 A.D. The founder of this dynasty was a Turkic tribe man called Ghiyasuddin Tughlaq.

After the death of Ghiyasuddin Tughlaq, his son Sultan Muhammad Tughlaq came on the throne. His reign coincided with the immigration of Mir Syed Ali Hamadani (a Persian poet, Sufi and a prominent Shafi‘i Muslim scholar) and seven hundred of his followers to Kashmir to spread Sufism.

During his time, India suffered from the ravages, destruction and killing, caused by him and people for the fear of him, fled to the forests. With the rebellion of the oppressed people, the Tughlaq dynasty in the Deccan was weak and soon took became extinct.
Muhammad Tughlaq Shah was versed in astronomy, philosophy, history and medicine and wrote poetry in Persian. He died in 1351 A.D.

He was succeeded by, Firuz Shah. Unlike the previous period the situation had improved in India, and at the time of this Sultan many books were translated from Sanskrit to Persian. The last king of the dynasty was Mahmud Shah Tughlaq who was defeated by Amir TimurGurkani and he died in the year 1411 A.D.\textsuperscript{19}

\textbf{Sayyid dynasty 1414-1451 A.D}

This dynasty was the successor of the Tughlaq and he was of Turkic origin. The first king of this dynasty was Khizir Khan and the second king was Sultan Khan who was not successful and was destroyed by Lodi.

\textbf{Lodi dynasty 1451 -1526 A.D}

Lodi is the fifth of the dynasties of the Sultans of Delhi with three kings named Bahlul Lodi, Sikandar Lodi and Ibrahim Lodi. The last of them, was arrested and killed by Zahiruddin Muhammad Babur, founder of the Gurkani dynasty. Lodi was forced to migrate to the Indian subcontinent during the Ghaznavid Empire by Sultan Mahmoud of Ghazni. This series of migrations ended with the death of Sultan Mahmoud.\textsuperscript{20}

\textbf{4. Islamic states of Mogul Empire in India 1526-1857 A.D}

\textbf{2.2(b) Islamic states of Mogul Empire in India 1526-1857 A.D}

The Moguls designated as Gurkani, Babryan or Indian Timurid which due to their ascription to Timor, is known as the Great Indian Mongols.\textsuperscript{21}
Gurkani is the last golden era of the Islamic empires in India. With the invasion of Nadir Shah to India in 1739 A.D, the fall of this empire was provided and in 1857, after years of bloody battles and with the beginning of the east India Company, the British government dominated over India and Queen Victoria became Empress of India.

The founder of this dynasty was Zahiruddin Muhammad Babur, son of Omar Sheikh the ruler of Fergana. In fact, fall of the Timurid in Iran coincided with the rule of the Indian Timurid. Gurkani dynasty coincides with the Safavid dynasty in Iran. Their court language was Persian and they put lot of effort in promoting the Iranian culture and language.

One of the causes for the spread of Persian culture during the Gurkani period, are the Persian queens, as well as the presence of artists, architects, scientists, poets and literary, scholars in the court of the Gurkani kings. And it could be said, most of the manuscripts and prints in the museums and libraries in India are related to the Persians of which their authors were Persian or Indians, fluent in the Farsi language and script. However, in 1839 after eight centuries, Persian language was rendered weak by the Britishers and was replaced by Urdu and English in later stages.

The Zenith of the dynasty was at the time of Akbar Shah, Jahangir and Shah Jahan. After the Aurangzeb period, this dynasty lost its majesty and the British, who were seeking the opportunity to enter India, first entered as the East India Company, in 1600, and consolidated its colonial policy and in 1858 took the entire country under the reign of England's Queen Victoria. Fortunately, in 1948 Indians, with their very own power, pulled themselves out of the yoke and bondage of aliens, to achieve their Independence.
At the time of the Gurkanis, the Persian language spread in this country. Although before this dynasty in India, Islam had penetrated to the Indian subcontinent by the Persian mystics, the impact of the emergence of this dynasty in India, expansion and growth of the Persian language, reached a level where Persian literature not only became the lifeblood of public spirit, but also became the official language of courtiers. This approach resulted in the migration of many artists, writers and poets from Iran to India.\textsuperscript{22}

The Golden Age of Persian literature in India is in Akbar's period. On his order, his Minister, Todarmal commanded, the Persian language as the language of the entire Empire. Akbar Shah also ordered some important books of the Hindus to be translated from Sanskrit to Persian poetry and prose. This added to the richness of Persian literature. If, during the Ghaznavian period, the center of Persian language in India was only in Lahore, it was expanded to Multan, Delhi and Agra respectively in later centuries. In addition to poets, scientists and writers who migrated to India for a few centuries, the Indian Muslims and Hindus, poets, writers and great scholar appeared whose works are all in Persian. The reign of the Gurkanis in India coincided with the Safavid dynasty in Iran, which in some ways, became one of the unexpected factors that empowered the Persian language in India. The Safavid kings approach to literature and culture was such that poets and writers had no hope of forgiveness and kindness, and sometimes forced and sometimes eagerly migrated to polite and educated courts of Gurkani.\textsuperscript{23}

It should be noted that political and economic pressures at the time of the Safavids, was a repulsive force for the migration of poets from Iran. At this time for dissidents of the Safavid rule, there were two lands ahead: First, the Ottoman Empire and then India. Conflict between Sunnis and Shiites in the Ottoman Empire, was created unfavorable conditions, so most of the dissidents migrated to India.\textsuperscript{24}
In fact, according to many experts, the most important sign of the impact between the two cultures was language. Before the rise of the Gurkani Empire, the Persian language was common in India because of the relations between the two nations and many Persian words were borrowed by the Indian language. Gurkani domination on India helped rapid transition of words from Persian to Indian. The Persian language was not only noticed by Indian Muslims but also Hindus quickly learnt it and interacted in it. As a result of cultural communication between the Hindus and Persians, Indians saw profound changes in culture, especially in the field of poetry, terminology, biography, historiography, journalism, Indology and translation of literature.

Another important factor in the migration of scientists and poets from Iran to India was the existence of high Persian ministers and commanders in the court of the Mogul Empire, which was a great help to immigrants to find their way to India's upper classes. The most famous Iranians include: "Nawab Baim Khan son of Saif Khan and father of Abdul Rahim Khan Khanan, Mirza Hasan Allah son of KhyajaAbolhassan known as Nawab Zafar Khan Ahsan and Haj Mohammad Qudsi."

Humayun`s stay at the court of Shah Tahmasp helped to draw attention of Gurkanis to the culture and Persian literature. When Humayun sat on the throne, a lot of artists and scholars from Iran who had met him in the Safavid court were invited to India.

Persian literature in India reached its peak during the time of Akbar, Jahangir and Shah Jahan. The court of Akbar Shah was the gathering place for poets and writers of the era. Each of the Mogul kings were interested in a different art field. For example: Zahiruddin Muhammad Babur was a lover of gardens and one of the most important gardens made in his time was the gardens of Babur in Kabul and according to his will, his burial place is in this garden.
Shahabuddin Mohammad Shah Jahan was interested in architecture. The Delhi Jama Masjid, Pearl mosque, Red Fort in Agra and the Taj Mahal are the remaining works from his time.

Along with the rise of the Safavids in Iran, the Gurkani Empire in India also took power. In the 16th century AD; these two countries under the two strong dynasties of Safavid and Gurkani became great powers. The power of the Moguls of India coincided with the peak power of the Safavids in Iran, which was to create connections between them.

There was a strong political connection between Babur and Shah Ismail. The starting point for cooperation between them was when Shah Ismail released Khanzada Begum, Babur’s sister, who was captured by the Uzbek leader.

Shah Ismail died in 1524 A.D. Two years later Babur conquered Delhi and Agra and became Emperor of Indian.

Babur died in 1530 A.D in his fifties. Before his death, he divided his vast empire between his four sons. Humayun the elder son Emperor of Delhi, Kamran Mirza King of Punjab and Afghan, and appointed his other two sons to be rulers of some areas under the supervision of their older brothers.

Humayun in a period of less than twelve months in suffered two defeats at Chayma and Kannauj and lost his kingdom to Sher Shah Suri, his formidable Afghan opponents. He went from Agra to Lau and Becker province and heard about the conspiracy of his brother Askari Mirza, governor of Kandahar to murder him and he took refuge in Iran.
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After meeting Humayun and Shah Tahmasp in Qazvin, he saw Tabriz and Ardebil and went to visit the graves of the elders of the Safavid dynasty in Ardebil. After a while Humayun returned to Qazvin and said goodbye to King Tahmasb and along with Iranian forces went to Kandahar. With the help of Iranian forces he occupied Kandahar. (Image 4)

Later, captured Kabul and marched to India and once again could recapture his lost empire. Tahmasb and Humayun had cordial relationship during their rule and avoided any tension on their borders Humayun died in 1556 A.D. His son Akbar succeeded him.

Prince Salim, who later after sitting on the throne became Jahangir king, had friendly relations with Iran since the time of Akbar and in his memories mentions Shah Abbas his brother. Jahangir Shah, in his album which is famous as the Gulshan album has paintings of the famous painter Bishandas who has drawn several painting of Shah Abbas when he travelled with Iranian ambassadors and Jahangir has written under each picture looks like my brother Abbas.

5- Muslim Sultanate of Deccan (known as the Sultans of Deccan)

Muslim Sultans of Deccan had 6 dynasties as follows:

- Bahmani dynasty 1532-1347 A.D
- Adil Shahi dynasty 1489 - 1686 A.D
- Qutb Shahi dynasty 1518-1687 A.D
- Nizam Shahi dynasty 1491-1636 A.D
- BaridShahi dynasty 1492-1619 AD
- Imad Shahi dynasty 1490 to 1574 A.D
Bahmani dynasty 1532-1347 A.D

Bahmani kings or the Deccan kings formed a powerful dynasty after the collapse of the Sultanate of Delhi (Tughlaq in the Deccan and South India) and it was founded by Aladdin Hassan Gongo titled as Abu al-Muzaffar.

This Dynasty is the first independent Islamic state in southern India. Aladdin Hassan Bahman Shah as Iranian-Tajik had a position in the court of Sultan Muhammad Tughlaq as one of the Sultans of Delhi. In 1347 A.D Aladdin Hassan Gongo rebelled against Sultan Mohammed Hassan Tughlaq and in the Deccan, claimed independence calling himself as Bahmani king.

Hassan Bahman Shah believed that he from the generation of Kay Bahman and has Sasanian origin. The capital of this Dynasty at the beginning, was in Gulbarga and later during the reign of Ahmad Shah was transferred to Bidar, both the capitals are in the present state of Karnataka.

Bahmanid leaders were fans of Iranian literature and culture. Today, inscriptions in Persian language related to Aladdin Hassan are housed in the Bijapur museum. One of the most famous kings of this dynasty is Ahmad Shah Wali, who invited Shah NematollahWali to the capital of Bidar. Shah NematollahWali sent one of his sons as an agent to that region in India, who helped the spread of Iranian and Persian culture in the Deccan.28

Iran's influence in the works of art and architecture is remarkable; architecture of this dynasty was influenced by Iran, Turkish, Arab and local issues. Tomb of the Kings in this period known as the Seven Domes in Gulbarga represents the influence of Iranian domes in this architecture.
Bahmanis heydays are related to Muhammad Shah III (1363-1482 A.D), His smart and strong Iranian Minister known as Mahmud Gavan Gilani. In fact, the administration of the country and flourish reveals the policy and perspicacity of Mahmud Gavan. He came from Iran to Bidar in 1453 A.D. He added a lot of areas to the Bahmani kingdom.

An honest and righteous person, because of jealousy and by slander from the courtiers and the discontent of Deccanis, was killed in April 1481, by the orders of Mohammad Shah III.29

After a year and half in 1482 AD Sultan Mohammad III died and in fact the collapse of the Bahmani kingdom began with the killing of Mahmud Gawan.30

**Adil Shahi dynasty 1489 - 1686 AD**

Initially the Adil Shahi dynasty was considered as part of the Deccan Bahmani Sultanate, but gradually gained independence and in 1686, with the invasion of Aurangzeb, the last great king of the Mogul Empire of India ended.

The Adil Shahi dynasty was founded by Yousef Turkman who grew up in Saveh (a city in Iran).31 The Bahmani dynasty was divided into five zones during the tenure of Mahmud Gavan. Mahmud Gavan Gilani gave the Bijapur state to one of his Georgian servants (Yousef Adil Khan) who claimed to be the son of Ottoman Sultan Murad. In 1489 A.D, he established the Adil Shahi dynasty in Bijapur and declared independence. According to narration, Yousef Adil Khan after the death of Sultan Murad II, his successor was going to kill reign's claimants and that's why he fled by an Iranian businessman named Khwaja Imad al-Din Mahmud and travelled to the cities of Tabriz, Isfahan, Kashan and Qom.
He, then with the same businessman went to India and took the reign. Most of the kings of this dynasty were Shias and had strong ties with Safavid in Iran. Adil Shahi is the first Shia dynasty in India. At the beginning of the reign of Qutb al-Din Aibak many Sufis from Iran moved to India and continued their activities during the Adil Shahis. In 1294 A.D Aladdin grandson of Jalaluddin Khalaji king of Delhi, occupied Bijapur and in 1347 A.D Bijapur was annexed to the Deccan Bahmanis. Up to this time, Bijapur was a remote and troubled border zone, but then became more stable.

Most of the Adil Shahi kings were Shia followers. Adil Shahi in the year 1503 after knowing the recognition of Shiaism as official religion in Iran by Shah Ismail, without a doubt declared this religion as the official religion in Bijapur. Yousef Adil Shah, the founder of this dynasty following the Safavid dynasty, attempted the same concepts of religion and public worship in its territory.

Adil Shah with Qutb Shahi was assiduously into the development of Persian literature and culture in the Deccan. Their court was the centre for Iranian scholars and scientists. It should be noted that the Sultans of Adil Shahi and Qutb Shahi were originally Iranians and composed much poetry in Persian.

Adil Shahi court was a gathering place for scientists, scholars, poets and artists most of them were Iranians. Yusuf Adil Shah had spent his youth in Iran, and this was a motivation for him that after coming to power in Bijapur, he invited a large number of Iranian artists, architects and scientists to stay in the area under his rule.
Adil Shahi’s official language was Persian, and the religion was Shia. The architectural style of this period is a mixture of Iranian, Turkish and Deccan architecture. The most important monuments of this period are:

The Gol Gumbaz: the building of the dome and style is of global reputation. This building in fact, is the tomb of Mohammad Adil Shah and is built in 1656 A.D.

Ibrahim Rauza: the building is the tomb of Ibrahim Adil Shah II and his family. It includes the mausoleum and a mosque was built in front of each other. The chief architect of this building is an Iranian master named Malik Sandal. In this building, a lot of writing of Persian and Arabic at the entrance to the tomb is carved.

Other important monuments of this period are: Bijapur Jameh Mosque, Masjid Malik Jahan, Asar Mahal, Gagan Mahal and Malik e maidan. It should be noted that during this period a large number of gardens and its architectural monuments were built under the influence of the Iranian gardens, the most significant examples are: Ali Bagh, Keshvar khan Bagh, Negin Bagh, Nowruz Bagh and Ibrahim Bagh.  

The Grand Royal Library of Bijapur, shows the height and spread of Persian and Islamic culture, and has a lot of manuscripts and printed works. Miniatures of this period show the influence of Persian art and culture.

**Qutb Shahi dynasty 1518-1687 A.D**

The founder of the dynasty was Sultan Quli Qutb Shah from Hamadan of Iran and from Baharloo Turks, descended from Qara Yusuf and Iskander, from Qaraqoyunlu. He was the descendant of Mirza Jahanshah Qaraqoyunlu and his daughter ShekarBaig.
Sultan Quli Qutb Shah, in 1452 A.D with his uncle Allah Quli who traded in horses, came to Bidar in India, and showed some of his skills. In 1485 A.D he was chosen by Muhammad Shah Bahmani, Telangana governor. Sultan Quli received the title Qutb UlMulk from the Bahmani court. After the death of Muhammad Shah Bahmani in the year 1518 A.D, he established the Qutb Shahi dynasty and became independent. He selected Golconda as the capital and a lot of monuments were built such as Jama Mosque, water tanks, Garden Palace and Badshahi Ashurkhana. At the age of 90, he was killed by Mahmud Hamadani Nami at the behest of his third son Jamshid.37

Qutb Shahi Sultans were Shias and religiously followed the Safavid kings. There were political, commercial and cultural relations between Iran and India. They had a powerful kingdom in the Deccan; they were supporters of Persian culture and developed that. Many Shiite clerics during this period emigrated from Iran to the Deccan.38

According to their ethnic background and religious interests, Qutb Shahis had a very close relation with Iran and the Safavid kings and against their enemies sought help from Iran.39 Qutb Shahian first chose Golconda and later Hyderabad as their capital, and both were well developed during their reign.

Most of the ministers and senior officials of the Qutb Shahis, were chosen from Iranians who were considered as scientific and cultural people. Positions like "Mirjomlegy" and leadership or the Main Ministry and" teaching" and position of "SarKheili" which were considered as vice minister, were all occupied by the Iranians in Hyderabad and Golconda. Among these people Shah Mirza IsfahaniTabatabai, Minister of Ibrahim Quli Qutb Shah; Mir
Mohammad Momen Astarabadi famous Minister of Mohammad Quli Qutb Shah; and Mirza Muhammad Saeed Mirjomleh, powerful Minister of Abdullah Qutb Shah could be named.

Qutb Shahis like other rulers and kings of India, strongly welcomed the Persian Language and Literature and artists and scientists. Therefore at the time of the Qutb Shahis many political figures, scientific, literary and other segments of the population emigrated from Iran to Hyderabad. In Hyderabad important centers for teaching Persian language was established which was supported by the local nobles and Iranians. Persian was the official language of the Deccan region, and all governmental letters and commands were written in Persian. Today, Persian inscriptions can be seen over most of the monuments and historical buildings of the period. Most kings of Qutb Shahi were fans of literature and poetry and therefore the scholars, poets and literary experts had a special place in their courts. This resulted in Hyderabad city becoming an Islamic- cultural centre in southern India with the largest library of Arabic and Persian manuscripts. Even today, after many centuries, dozens of manuscripts, libraries, and hundreds of reference books and manuscripts are in this city.

Tombs of the Qutb Shahi Kings are located about one kilometer away from the wall of Golconda; these buildings have huge stone carvings and an attractive landscape view towards the beautiful gardens which surround them. Qutb Shahi Monuments reveals the influence of Iranian architecture of that period. Charminar, Mecca Masjid, Choo Mohalla Palace, Pourani Heveliand and many other palaces and gardens.

Qutb Shahi’s architectural culture, like the other Muslim dynasties of India is full of Iranian terms and expressions, and various buildings and different parts of them were known by Iranian terms. For example, in naming different parts of the city of Hyderabad and Golconda
fort, many Iranian word were used such as: Jame Masjid, BalaHisar, Selah Khane, Ashur Khane, Fil Khane, Charminar, Aza Khane, Divan Khas, Divan Am, Dowlat Khane, Ibrahim Bagh, Golshan Bagh, Bagh Am, Kuhi Tur, and hundreds more. Qutb Shahi dynasty ended with Aurangzeb by force in 1686 A.D.

**Nizam Shahi dynasty 1491-1636 A.D**

The founder of this dynasty is "Malik Ahmad" or Ahmad Nizam Shah, the governor of Bahmani regime in Junnar, who after defeating the Bahmani army commanded by Jahangir Khan, declared independence and established the Nizam Shahi dynasty or Ahmad Nagar in 1490 A.D. He first made Junnar his capital but in 1494 A.D shifted to Ahmednagar as new capital. The Ahmednagar monarchy in north-western Deccan was located between Gujarat and Bijapur kingdom and they ruled for about a century and half in the area until finally in 1636 the Moguls of India annexed this region to their vast empire.\(^41\)

After the death of Malik Ahmad Nizam Shah in the year 1510 A.D, his son Borhan Shah I, took the reign. Because Borhan was seven years old at the time so power was in the hands of Mokamel Khan and his son.

Borhan Shah, who was a patron of science and scientists, ruled for 47 years and many scholars were attached to his court. He had special interest towards Iranian scientists. During his rule, in the years 1521 A.D, Taher Ibn Razi Hamedani known as the "King TaherJoneidi" went from Iran to Ahmednagar, and brought about many political and religious changes. Shah Tahir Junaidi Influenced Borhan Shah with his Knowledge and grace. Borhan Shah chose him as his minister and Shah Tahir built up and served that territory. Therefore in the year 1535 A.D Borhan Nizam Shah converted to Shiaism and introduced it as the official religion.
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Shah Tahir Junaidi trained many Islamic scholars of many different subjects and his curriculum areas were one of the greatest scientific fields in India. Burhan Nizam Shah Ahmad Nagari, was the second ruler of the Nizam Shahi dynasty in Ahmednagar. Under the influence of Tahir Shah, along with his relatives and commanders converted to Shiism and made it as the official religion of his country. About three thousand people also followed the King, and converted to Shiism. Against this move, the Sunnis and Sunni leaders showed a strong reaction, even surrounded the royal palace but had no result. After the change of the official religion of Ahmednagar reign, changes occurred in the relations with foreign countries and conflicts arose with neighboring countries, but good relations were established with the Iranian government. Shah Ismail Safavi showed interest in friendship with Borhan and sent his ambassador to Ahmednagar. Until the time of Shah Tahmasb Hassan the good relationship continued between the Nizam Shahi dynasty and the Safavid dynasty. Borhan died in 1553 A.D in Ahmednagar.

This dynasty was overthrown by Aurangzeb in 1636 A.D.

BaridShahi dynasty 1492-1619 A.D

BaridShahi was a dynasty of Turkish Muslim rulers in Deccan. The founder of this dynasty was QasimBarid, a Turkish slave who was sold to Mohammad Shah III, thirteenth Sultan of Bahmanis. Qasim was a prominent figure who was involved in calligraphy and musicology and showed a lot of competency in the battlefield. He died in 1504 A.D and his son Amir Barid took his place in Bidar. He died in 1543 A.D and his son Ali took his place.

Ali Barid was fascinated by literature; art and architecture. He died in 1579 A.D and buried in his tomb which is built in the Iranian architectural style, Sassanid Chahar tagi style (four archways style). On the walls of the tomb and on the coloured tiles, poems of Attar and
Saadi can be seen. After Ali Barid, fortune and luck turned away from this dynasty and BaridShahi dynasty went into decline. The major monuments of BaridShahi are located in Bidar city. This dynasty, which was the successor of a strong Bahmani dynasty, inherited many great buildings, and more than the creation of new buildings began the reform and reconstruction of old buildings. Style development of BaridShahi was more manifested in the building of glorious tombs that forms the royal cemetery at six kilometers west of the city wall. Due to the large gardens surrounding the tombs, cemetery covers a vast area.

**Imad Shahi dynasty 1490 to 1574 A.D**

After disintegration of the Bahmani Sultanate, Imad Shahi gained its independence against Berar. The founder of the dynasty was Fathullah Imad-ul-Mulk. The capital of the dynasty was at Ellichpur. In 1574, this dynasty was annexed to Ahmadnagar Sultanate (of Nizam Shahi).
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