CHAPTER-2

Importance of Central Asia an age old relations between the two regions, India and Central Asia

The geographical proximity and close cultural affinity and a long history of exchanges of ideas, men and commodities between Central Asia and India, a chain of common currents of culture and similarities of ethos are seen in different forms. Specially when Central Asia is passing through a phase of reconnaissance and is looking back earnestly trying to search for its identity and it is important to note that every Central Asian Republic eyes back to India for spinning the fabric of its historical and cultural splendour. In India, most of men of different brands but of Central Asian origin showed their brilliance rose to prominence and acquired greatness and some of them even buried in this soil. As for example, Amir Khusrau Dehlawi, Mir Khwand, Bairam Khan, Abdur Rahim Khan i Khanan and so on. Nothing can better testify to the age old contacts existing between India and Central Asia than the latter's search for its cultural roots, its identity and discovery of the traces of its past glory on Indian soil.
The cultural, economic and political contacts between India and Central Asia go back to the very dawn of history. Through Central Asia pilgrims and traders passed on their way up to India. Central Asia has been the crossroad of civilization and trade between East and West. The discovery of ancient monuments in Central Asian republics indicates the existence of close contacts between the two regions. These cultural and political contacts continued through the medieval periods. The visit of Al Beruni and Abdurazzaq Samarqandi form a brilliant chapter in the history of these contacts. The contacts between the two regions grew further during him Mughal dynasty founded by Zahiruddin Muhammad Babur.

After the break up of Soviet Union the peoples of Central Asia are seeking to rediscover their heritage, which blends cultural elements from Iran and India. Central Asia in ancient and medieval times was the Crossroad of Civilization.

Central Asia was part of the empires conquered by Cyrus, Alexander the great, Timur and their successors during antiquity and the medieval periods. At the turn of the millennium, Central Asia became the Turkish centre of rule. After the Turkish expansion, political rule belonged to the Turks, but the culture remained Iranian. Over the course of
centuries, ancient polytheistic religions gave way to Zoroastrianism, Buddhism and Islam. And merchants founded trading empires, around the legendary Silk Route.

The contacts between India, the Central Asian Republics and countries like Iran and Turkey dates back to many centuries. There were cultural, religious, trade and commerce contacts, and some recent archaeological work now suggests the Indus Valley civilization had links with the ancient civilization of Turkmenistan. These republics were the meeting place of three great religions – Hinduism, Buddhism and Islam. And over the centuries the interaction between these great civilizations, their Saints, Sufis, Bhikshus, travellers, literature and their traders enriched each culture to a very great extent. India is the birth place of Hinduism and Buddhism, but Islam also has played a major role in the cultural and historical development of this region. Buddhist monks travelled east to Tibet and north to Central Asia, and the Silk Route became one of the major regions of trade and commerce over the centuries.

The roots of India – Central Asian contacts date back to the period when Aryans migrated to India via Central Asia. Balkh was the Centre and Avesta was the language of the local
people. Sanskrit was prevalent then in India. Both were of the same roots. The arrival of Buddhism in Central Asian region opened a new chapter of contacts between the two regions. King Ashoka gave patronage in the propagation of Buddhism. He not only propagated this religion but he himself had embraced this religion. Kandahar (a city of today’s Afghanistan) inscriptions are witness to that.

Indian goods were exported to West via Central Asia. During this period not only commercial items passed through Central Asia but Indian culture also spread through out the region. From Central Asia Buddhism expanded to China, Korea and Japan. It was the Silk Route which connected eastern and Western world. Central Asia was the junction point of different countries and their cultures.

There are many factors, such as age-old cultural and historical contacts and common economic interests which bind India and Central Asia together. Vast treasures of information about these contacts are available from Tibetan, Chinese, Russian and Persian sources.

There is a similarity between Kangra valley Neolithic culture of India and Gissan (Hissar) culture of Central Asia.
Details of mountains, rivers, climate, etc. of Central Asia have been given in the Puranas and the epics.¹

Other scholars have done useful work towards their identification. Shakas, Hunas, Turushkas (Turks), Tusharas, Darada, Pahlava, Rishik, Kanka (Kengyu) and Lampaka people finds numerous mentions in classical Indian literature.²

Art materials, temples, manuscripts and stupas have been discovered in the excavations at Penzikent (Tajikistan), Adzhina Tepe (Tajikistan), Varksha (Uzbekistan) and other places in the Western Central Asia by the Central Asian scholars. The language and the script of Kharoshti documents have been discovered in Xinjiang in Eastern Central Asia. Sanskrit dramas and texts on medicine, astronomy and astrology written in Brahmi script, hundreds of documents of commercial, legal, administrative and different kinds of drafts in Sanskrit, Prakrit or Central Asian dialects written in Indian scripts and tablets of complete Brahmi script have been discovered from different Central Asian sites.

¹ Geography of Puranas, S.M. Ali, New Delhi, 1996
² Studies in Indian Antiquities, Calcutta, 1932; The geographical dictionary of Ancient and Medieval India, London, 1927

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Indian languages and culture prevailed in the entire cities of Central Asia. Indian dialects are even now spoken in some parts of Central Asia. Scholars of Central Asia have written about the impact of Indian culture in rituals, ethical code, geographical names, folk-lore and other spheres of everyday life of Central Asia. Buddhism has been the dominant religion of Central Asia before the arrival of Islam.

Un-interrupted two ways flow of men, ideas and materials have been between the two regions. Central Asia played a very important role in the propagation of Indian culture and Buddhism. Central Asian scholars translated Buddhist text from Sanskrit to the Chinese language. Some Central Asian scholars who are known in India are Al-Beruni, Zia-ul Din Nakhsbandi, Abdurrazzak Samarqandi and Al-Kharezmi.

Trade and cultural contacts between India and Central Asia have been since migration of Aryans. Ancient literature is full of information about the presence of Indo-Aryans tribes on the territory of Central Asia.

The emergence of Kushan dynasty and their migration from Central Asia and their conquest of India paved the way for Central Asians, Greeks and Achamenian civilization to India.
Central Asian region have been the Centre of cultural activities and due to the contacts, between the two regions a lot of cultural works in different fields could materialise.

Large part of India and Central Asia was inhabited by a culture, which was agricultural and very much close to each other. In this respect Bongard – Levin G.M. has rightly pointed out that:

"Comparable research of the Neolithic Culture of India and Central Asia allows us to review in details the source of the agricultural culture of South Kazakhstan, Central Asia and the Northern India, particularly to observe stages of development of pre-Harappa and Harappa settlements."1

Archaeological researches indicate that there were contacts between the areas of Sindh river valley and Central Asian settlements. These discoveries belong to the Harappan culture. Some handicrafts and items like pottery, ivory and metal goods belong to Harappan culture have been discovered in Central Asia. It shows Indian contact with ancient Central Asia.

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1 Bongard – Levin G.M. India in ancient times, 1985, p. 595-600.
Contacts between India and Central Asia in the sphere of weaponry are witnessed by the fact that term ‘Chest armor’ came to Sanskrit from Iranians.¹

Cultural contacts between the two regions became more intensified and regular in the period of the first large state formations on Indian Territory, the Mauryas and Kushan empires. Buddhism played an important role in development and intensification of contacts between the two regions. The impact of Buddhism was so strong that a new culture was formed in Central Asia. This culture gathered the best which was made by Indians and Central Asians in previous centuries.

Regarding the spread of Buddhism in Central Asia, Dr. M. Kh. Abuseitova explains that:

“Spreading of Buddhism in Central Asia under the Kushans was accompanied not by blind acceptation of the ideas of ancient Indian culture, but by their understanding and combination with local cultural traditions”.²

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¹ Litvinski B.A. Tajikistan and India/Facts of ancient ties and contacts/India in ancient times, 1964, p. 143-165.
Barmaki dynasty whose forefathers were the custodians of Nawbahar, the famous temple at Balkh and who latter came to power during the era of Abbasid caliphate in Baghdad endeavoured to pass on Indian culture to Arab lands. They got translated Sanskrit books and treaties into Arabic. By the order of Tahya Barmaki, the first translation from Sanskrit into Persian of a medical work of Shanaque was accompanied by an Indian scholar called Manka and Abu Hatam a scholar from Balkh.¹

Central Asia has been the hub of civilization since time immemorial. Development of settle life, trade, commerce and origin of cultivation has originated from this region. The excavations in Turkmenistan, Kyrgyzstan and in the Amu-Darya valley indicates the cultural contacts between the two regions, India and Central Asia, from prehistoric to historic period.

Since ancient time's traders, artists, and saints travelled from Central Asia to India and vice versa in search of knowledge and adventure. After the waves of Aryans, Greeks,

¹ Suratul Arth, Ibn Haqul, translated by Jafar Shu’ar, Bunyad e-Farhang, Iran.
Sakas, Kushans, Hunas, Afghans, Turks and Mughals, all traced their roots in Central Asia.

Since first century B.C. the oldest trade route popularly known as Silk Road was firmly established along which the semi-diplomatic and commercial mission travelled from the eastern shore of the Mediterranean across the Middle East, Bactria, Samarqand, India and the Central Asian region all the way to China. Ideas and trade were exchanged through the great Silk Road.

Presence of Buddhist temples and centres in Central Asian region is a nice example of mutual contacts and give evidence of the Buddhist tradition about spreading of Buddhism in this region under Kushans.

Inscriptions found in Central Asia indicate that “Indians settled there and built large temple complexes during Kushan and Gupta periods”.¹ There are also written evidence of the direct contact between India and Central Asia. “These are Buddhist manuscripts on brich bark and palm leaves, which were found in Central Asia.”²

² Bongard – Levin G.M., India in ancient times, 1985, p. 598
Buddhism extended its borders and Buddhist art reached its peak in Central Asia. Cultural contacts between the two regions further intensified. For example, Central Asian paintings, represented by large number of relics, including wall-painting of Buddhist temples in Adzhina Tepe and Kalayi-Kafirnigan, paintings of palaces in Varakhsha, Afrasiab and Shahristan, where Central Asian and Indian elements are jointed together. However, Central Asian artists did not obey all the canons blindly. They used traditions and skills that had already been developed in Central Asia, and they managed to combine them with cultural norms of India and Afghanistan.

According to Belenikii A.M. “Central Asian Buddhist painting has an image of Indian heavenly body that is sun (surya). We find a parallel to this in images of sun chariot in the sculpture of Bodh-Gaya and Hari-Khan and in Bamian paintings”.

Central Asia and India are neighbours geographically and have enjoyed close cultural contacts since time immemorial. The movements of people from Central Asia to India have been continuous at least from the second millennium B.C. onward

1 Belenickii A.M., On history of cultural ties between India and Central Asia in the early medieval/ India in ancient times, 1974, pp. 188-189.
when the Aryans introduced Vedic culture and later built up a composite culture. They brought horse with them which changed social, economic and cultural aspects of Indian life.

Bactrian Greeks came with full force into the Indus valley region and brought with them their philosophies, literature, religion, mythologies, economic system, their coin currency and trade relation with Bactria. Their kings took interest in the local religions of Krishna, Shiva and Buddha. Both Balkh and Tirmiz remained strong centres of Buddhism right up to the time when it was replaced by Islam. The Barmak family of Balkh began to play a leading role in the Abbasid court even before the Greeks came to Gandhara, the Achaemenians had introduced many Iranian features in the art, religion and culture of this region.

Along with Gandhara art it is the Mahayana form of Buddhism that emerged from Gandhara and spread along the Silk Road through Afghanistan, Central Asia, Tibet, China, Korea and Japan. We find Buddhist stupas and monasteries in Merv, Khalachayan, Tirmiz and Bokhara, Buddhist paintings at Afrasiab (modern Samarqand) and several sites around Issikkul Lake in Kyrgyzstan. Even the name Bokhara is supposed to be derived from Vihara. The influence of the Gupta
classical art can be seen at Fondukistan in Afghanistan. When the Turks came to Central Asia, many of them adopted Buddhism as their religion. We find many translations of Buddhist texts into Uigir language in xinjiang.

When Arab conquered Central Asia the old cultural traditions were transformed and even abolished. Contacts between Central Asian people and their neighbours, particularly with India, strengthened during the formation of independent feudal states as the Central Asian people struggled for freedom from the Arabi conquest. During ninth to twelfth centuries a series of states of local dynasties emerged in Central Asia. They were Samanids, Karahanids, Mamunids, Ghaznavids, etc. Ghaznavids bordered directly with India.

After the decline of Kushan dynasty, Huns and Turks occupied their place. Before the advent of Arabs, entire Central Asia was the cradle of Buddhist civilization. Latter on Central Asia became the hub of Islamic civilization. Arabic and Persian became the language of the people. Cities and trade centres were established. During Samanians the region became literary and cultural centers. Samanians were replaced by Seljuqs. Khorezm Shah, who created an empire by uniting a major portion of Central Asia with Iran and Afghanistan, Then
Chengiz Khan, destroyed the empire of Khorezm Shah. During his rule Central Asia gained importance culturally. During fifteenth century Central Asia disintegrated into smaller states under feudal lords.

Timurids, however, brought glory to Central Asia again. During Timurids Central Asia achieved remarkable success in different walks of life. Gur-i-Amir in Samarqand and different mosques, palaces and royal buildings are the examples of the Timurid architecture.

With the advent of Arabs in Central Asia, the old Buddhist places, Balkh, Osh, Samarqand, Bokhara, Merv, Tirmiz, Khojand, Fargana and Kashgar became new Islamic centers. A new cultural revival of Central Asian people took place. Old monasteries were converted into Khanqahs and Madrasahs. Shaikhs and Sufis replaced Buddhist monks. Monks carried Buddhism from India to Central Asia and Sufis brought the contemporary culture from Central Asia to India. Sufis attracted people towards Khanqahs as Buddhist monks had called people earlier towards viharas.

Turks regularly invaded India from Ghazni, Muhammad Ghauri captured the whole valley of Ganga and Yamuna. Thus
Delhi Sultanate emerged. Under Iltumish the superiority of Turkic commander was formed. Military aristocracy was formed by Central Asian Turks.

Delhi Sultanate was the beginning of the intensive penetration of Turkic culture into India. The conquest of India by natives of Central Asia led to the growth of Carvan trade. Coins of Delhi Sultans are found in Central Asia and Iran. Cavalry was the main force of army in Delhi Sultanate. Horses were the major item of Indian import from Central Asia. The conquest of the Mongols and destruction of several towns in Central Asia and Iran led to decline in caravan trade.

The most influential group in ruling elite of Delhi sultanate was gulyam’s guard consisted of representatives of Kipchak tribe Ilbary, whose domain was situated in Western Kazakhstan. According to Dzhuzdzhanı, Iltumish had 25 commander – maliks from Ilbary tribe, Turki-Karakitais, and other Kipchak tribes and natives of south east Kazakhstan.¹

Turkic governors made a consolidating effect in 13th century AD. Delhi was turned into an important cultural center. The foundation of a new culture, combining cultures of

¹ Kadyrbaev A.S. Beyond the Great Steppe, Almaty: Demeu, 1997, p. 64.
different people of their mutual influence was laid in Delhi sultanate. People from Samarqand, Bukhara, Balkh and other Central Asian cities came to India with their different skills and enriched the culture of this country.

In this period a style of Indian historic chronicles in Persian was formed by a historian named Dzhuzdzhani. He was the native of Gurgan and was under the protection of Sultan Iltutmish. His work saved for history, information about an important role of Dest-i-Kipchak, the ethnic ancestors of the Kazakhs and other modern Turkic people.

During Delhi Sultans Persian Dari literature came to India from Khurasan. This language and literature rooted itself in India. Lahore used to be called “the small Ghazni”. Poets like Masoud-e-Saad Salman and Rozebeh Nokati were born and grown up in Lahore. Abul Faraj Rooni was born and brought up in Roon. They have been the great poets born in India during 11th century. The arrival of people like Scholars, poets, Sufis and writers from Khurasan brought a new culture to this country. The impact of Indian culture can also be seen in their writings. They mentioned about Indian forts, temples, climates in their writings.
Indian Sciences were popular in Khurasan (Central Asia). Albomasar Balkhi, a famous scientist of Khurasan came to India to learn mathematics. Indian physicians were preferred to others in this field.¹

India’s geographical proximity with Central Asia is from ancient times. Central Asia has been the reservoir of human energy and skills where many conqueror and many religions left their un-extinguished marks. Russian scholars have written about the influence of Indian culture in geographical names, moral-ethical code, folklore and areas of every day life and ritual in Central Asia. There are vast material providing information on Central Asia and its contacts with India in Russian, Chinese and Tibetan documents.

Zia ul-Din Nakhshhabi, the author of Tuti-name was born in Central Asia. Al-Beruni came here and learnt Sanskrit and wrote Tarikh-e-Hind. Abdurrazzak Samarqandi also came here. Ibn Sina and Al-Khorezmi were acquainted with Indian scientific works. Two-way movements for trade and culture continued during Delhi Sultanate and Mughal rule.

It has been a two way road of cultural exchange between India and Central Asia. It is connected with Timur and his successors. There was difference between Timur and his successors.

Dr. Evgeni Kablukov has rightly differentiated between the two.

"Timur brought to Delhi great disaster: many buildings were burnt and looted, thousands of people were killed, except craftsmen and masons. Timur came to India to conquer and get enormous wealth. He took with him back to Samarqand Indian masons where they should learn also Persian art of building. It is believed that they constructed world famous architectural treasure of Samarqand – Gur-i-Amir and other monuments in Samarqand and Bukhara.

But his successors better known in history as the great Mughals have returned their enriched skills back to India and these masons combined these two traditions and invented the higher skill that now is widely world known as Indian-Islamic architecture. Timur came to India for some time, his successors came forever and presented to the world the epoch of the
greatest splendor. Their royal court was filled with scientists, writer, musicians and poets”.¹

Babur in 1526 AD started the Mughal dynasty, established an organized state in India which intensified the penetration of new traditions and culture, which were based on Central Asian and Iranian culture. During this period great traditions of cultural intercourse and contacts of Central Asia and Iran existed.

Babur a descendant of Timur always used to remember his glory days in Central Asia. Mughals used to think about the people of Central Asia as their family members.

About Mughal’s relation with Central Asia, Foltz has rightly pointed out that:

“The Mughal descendants of Timur could not, ideologically speaking abandon their paramount claim to Central Asia no matter how firmly established in India they became”.²

¹ Indian and Central Asia: Cultural Relations in Middle ages, Dr. Evgeni Kablukov, Dialogue, 2004, p. 36
Many Uzbeks came to seek their fortunes in Mughal India.

Mughals had also established political relations with Uzbeks of Central Asia as well as with Safvid Iran.

Babur was educated and talented person. His memoir Babur-Name has been written in a very simple and clear manner.

According to Babur Name, Kazakh tribal aristocracy along with number of other fellow Turkic soldiers took active participation in the campaign of Babur. Turkic aristocracy made great influence over development of Mughal Empire.²

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Safavids were also having a very good relation with Babur. They also sent their ambassadors to his court.

After the death of Babur in 1539 AD his son Humayun sat on the throne. Initially he faced some problem. His brothers did not support him and finally he lost two battles of Chausa and Kannauj by Sher Shah Suri. Fled to Iran and came back with the help of Safavid King.
In 1554 AD when Humayun was in Kabul, King Tahmasp Safwi sent Wald Beg as his ambassador to congratulate him. Wald Beg after one year staying in Kabul went back to Qazvin with a letter of Humayun for King Tahmasp requesting him to invite some poets and artists including the famous painter of that period Khawaja Abdul Samad which was accepted by king Tahmasp.

Humayun also sent Jalaluddin Mahmud as ambassador to king Tahmasp court but due to certain reason he came back Kabul after staying in Kandhar. After one year Qazi Shaikh Ali was sent by Humayun as his ambassador to Safvid court.
After the death of Humayun, his son Akbar, at the age of fourteen, became the king of Hindustan. King Tahmasp in 1562 AD sent Syed Beg Safavi to India with a letter of condolence of Humayun’s death as well as a letter of congratulation for Akbar’s coronation.

The Mughals were originally Turkish. They came to India with Central Asian and Iranian culture. The contacts between the two cultures created a new cultural history in India. The first Mughal king Babur wrote his book Tuzuk-e-Baburi in Turkish language and composed poetry in Persian as well. Babur was an adventurous king of medieval period. Politically he was very much attached to Iran as well. He sought the alliance of Shah Isma'il against the Uzbeks and to please Safavid king adopted the Persian head-dress for himself and his soldier’s and he also promised to stamp the name of twelve Imams on coins.²

¹ خاشع خان نظام الملوكی، محمد هاشم خان، به تصمیم مولوی کبیرالذین احمد و مولوی غلام قادر، منتخب الباب، مطبوع ایشیانک سوسایدی بکال، کلکته، 1869 میلادی، جلد اول، ص 191.
Babur’s son Humayun was also having closeness with Safavid king Shah Tahmasp of Iran. First he sought refuge at his court and then wanted support in recapturing Kandhar. He had always been supported by Safavids, even after his return from Iran. Both the regions were having diplomatic relations which led a deep cultural contact between the two regions.¹

Akbar’s reign marked the new aspect of the relationship between the two regions. Akbar extended generous patronage to art and letters which attracted men of talent not only from every corner from India but also from Iran and Central Asia.

Almost regular diplomatic exchanges took place between Mughal and Safavids. During the reign of Bairam Khan, Shah Ghazi Sultan was sent as his envoy to king Tahmasp. King received the envoy with honour and raised him to the rank of Amir and Sultan. In 1572 A.D. Akbar received Yar Ali Begg Turkmen, an envoy of Sultan Muhammad Khudabanda, the eldest son of Shah Tahmasp, who was then the governor of Khurasan.²

¹ Faiyyaz ul-Qawanin, p. 344
A closer diplomatic contact was established between India and Iran during the period of Shah Abbas. Shah Abbas sent Yadgar Sultan Rumlu as his ambassador to the Mughal court. Akbar sent Ziaul Mulk and Abu Nasar as his ambassador to Shah. Yadgar Sultan remained three and a half year at Akbar's court.¹

Akbar's ambassadors were given grand reception at Qazwin by Shah Abbas. Shah Abbas sent Manucher Beg as his envoy. The occupation of Qandhar by Mughals in 1595 A.D. did not interrupt the diplomatic contacts between the two. The Uzbeks under their powerful king Abdullah Khan II captured Khurasan. Shah Abbas in 1591 AD, wanted military help or at least moral support from Akbar. Akbar could not send its military for the recovery of Khurasan from Uzbeks, because he did not consider it politic to go against Abdullah Khan with whom he was in friendly terms and who had sent more than one ambassador to his court.

Akbar sent Muhammad Ma'sum Khan Makri as his ambassador in 1602 AD. He returned in 1604 AD. The news of Akbar's death reached Shah Abbas in the end of 1605 AD. After two years of Akbar's death Shah Abbas sent Yadgar Ali Sultan

¹ Alamarai Abbasi, p. 361.
Talish to Jehangir's court with a letter offering condolences for the death of Akbar and congratulation on his accession.¹

From the dawn of history, Central Asia, Iran and India had come into contact each other. The close contacts during the medieval period were consequently a continuation of a long history. During Delhi Sultanate, and Mughal period this contact was re-established through the Mongol invasions and the consequent arrival of soldiers, poets, Sufis, craftsmen and men of arts and letters into India from Central Asia, Iran and Afghanistan.

The political relation continued during the latter Mughals also. Except one or two issue the relations were very smooth. Mughal India was very much hospitable for Central Asian and Iranian migrants. During Mughals Delhi, Lahore, Agra, and Falehpur Sikri, became what Central Asian towns, Samarqand, Bukhara, Khorasan and Balkh were in the past. Delhi became the new home of Central Asian culture.

Historical and Cultural Contact through Turkish Source

India has been a cultural centre throughout the history. It has also been the ground of interactions between different

¹ Alamarai Abbasi, pp. 290-299, 361; Akbarnama, Vol. III, p. 993

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civilizations. The culture and civilization of Turkey has been one of those cultures which hold an important place in the medieval history of India. Indo-Turkish cultural contacts started with the establishment of Turkish rule in North India. The first Turkish rule in India was established by the Ghaznavids in the 7th century. The Turkish Sultans reigned between 1206-1526 in North India, which includes the Kutbs, Balbans and Khiljis. These Turkish Sultans played important role in propagating the Turkish culture in India. With the help of translations from Indian languages into Arabic, the Indian works could find place out side India. Al-Biruni was the one who stayed in India and learnt Sanskrit language, translated Indian works into Arabic and some in Sanskrit language. These works brought closer the two regions. Y. Hikmat Bayur, a Turkish historian, writes in his book Hindistan Tarihi, the background of medieval Indian history.

"Hindistan Yarcmadasinda tarih boyunca pekçok Türk Devleti Kurulmustur. 1206 ile 1526 yıllar arasında kuzey Hindistan'da hokum süren Dehle Türk Sultanlkclare, Kutbiler (120-1266), Balabanlelar (1266-1290)... Tughluklular (1320-1414), Seyyideler (1414-1451) ve Lodiler (1451-1526)
den olusmaktadir. Son Lodi Sultani ibrahim Lodiyi maglub eden Muhammad Zahirüddin Babur, daha geniş bir Coğrafyayc Kapsayacak olan Babur Devleti'ni Kurmustur. Bu devlet, 1526 ile 1858 yılları arasında tam 332 yıl hokum surmustur”.

A number of Turkish states sprang up in different parts of the Indian peninsula in course of time. The Delhi Turkish Sultanates which reigned between 1206 and 1526 in North India included the Kutbs 1206-1266, Balbans (1266-1290), Khiljis (1290-1320), Tughluks (1320-1414), Syeds (1414-1451) and Lodis (1451-1526), Muhammad Zahiruddin Babur who defeated the last Lodi Sultan Ibrahim Lodi, founded the Mughal state which came to comprise the greater part of the Indian territories. Starting from 1526 to 1856, the sway of this state lasted for 332 years.

From Ghaznavid, the first ruler of this country, India witnessed a clearly evolving trend of a cultural life. Starting with the Ghaznavid Sultan, who spoke Turkish in their palaces.

Prof. Laszlo Rasonyi in his book Tarihte Türklük, writes that:


Ghaznavids, brought many Persian and Arab artists to Ghazna and made it into a centre art and culture. In this rich cultural atmosphere of the city, flourished such eminent poets as Firdausi, the author of Shahnameh and scholars like al-Biruni.

The process of cultural exchange was exercised by the immigrants who came to India as refugee and left their land

1 Prof. Dr. Laszlo Rasonyi, Tarihte, Türklük, Ankara, 1071, p. 162.
under the Mongols pressure. The first wave consisted of immigrants who were fleeing the hordes of Changes Khan. Alongside of themselves, they brought administrators from Iran, Painters from China, theologians from Bukhara, darwishes, Sheikhs and craftsmen from diverse countries.¹

Prof. Ali Fuat Bilkan quotes Aziz Ahmad:

“Bütün bu kültürel etkileşimler, Mogol baskısından Kaçarak Hindistan corafyasına yerlesen göçmenlerle farklı bir boyut kazanmıştır. Cengiz Han ordularının onünden kaçan bu muhacirlerin oluşturduğu ilk dalga Iltutmus’un Delhi’deki sarayına iran’dan yoneticiler, çin’den ressamlar, Buhara’den ilahiyatçılar, her taraftan dervis ve syhler, her bölgeden kadın ve erkek sanatkarlar, Yunan tibbinda usta doktorlar ve nihayet filozoflar getirmisti”.²

Dr. Ali Fuat Bilkan quotes Azmi özcan:

¹ Dr. Ali Fuat Bilkan, Hindistanda Gelisen Türk Edebiyati, Amkara, 1998, P. 161
² Ibid, p. 33
"One needs to dwel upon political revival between Mughal empire and the Ottoman Sultan. Though we have no documents to throw light upon the nature of the relationship between Babur Shah and the Ottoman state. We know about the correspondence between Salim I and Abdullah. There is known to have reciprocity between the Ottoman and Mughal ambassadors. Side by side with this the Ottoman state maintained close connections with the Deccan, Mysore and Gujarat in the political and literary domains".¹