

The effect of Persian language and literature on relations between Safavian and Indian Goorkanian

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Abstract: Persian language and literature had gone in India because of relationship between Iranian and Indian nations before Mongolians sovereign. Baber demand help from Safavian for getting rid of this involvement but Iranian couldn't help them because of their inside and outside involvements. Persian language and literature had gone in Indian because of relationship between Iranian and Indian nations before Mongol sovereign. Mongol could occupy Kabul, then they occupied north of India by Iranian association. The Sovereign of Mongols had demanded help from Iranian so they like to keep the friendship and relationship with the m. However the political and social situation in Iran had an influence on this friendship. Also the dogmatic behavior of Savian sovereign caused to emigrate a lot of Iranian scientists from Iran to India. Many of Goorkanian sovereigns had interested to Persian Poem. So that some of them like Shahjahan was Poet. And this kind of pay attention to poems caused to take refuge many of Iranian poets to their court. There wasn't any limitation for Iranian poets in that land. And they could express their opinions. New environment with different viewpoints and protocol had affected their Ideas therefore their poems was affected by these changes and this caused some great poets like Saeb Tabrizi with new poem manner appear. So the interests of Goorkanian sovereigns to Iranian poets caused the interest to Iranian culture and it continued until their dominion crashed.

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Introduction

Iranian and Indian are common in the race and there have been a relationship between them since they have settled in these two lands. After development of Islam in this lands the relationship between them had fluctuated, sometimes there was a friendly relations him between them and some time it had change to hostile. Iranian governor was attempting to occupy India was one of the reason that cause this animosity and the second reason for this hostility was about taking possession of some border area like Kandahar. As it was mentioned the political and social conditions in two countries specially in Iran migration of Iranian scientists major aim in this paper is evaluating of the effects of Persian language and literature relationship and friendship between Iranian and Indian.

The relation between Goorkanian and Safavian

The cultural and political relationship between Iranian and Indian had a historic and deep origin. It's foretime is since third millennium (A. D). The time that this Aryaeyan nations departed to Iran plateau and a group of them departed to Indian subcontinent. The locumtenens of Teymoor Goorkani had been expelled from their hometown Farghane by Uzbeks and went to Kabul.

Babur demand help from Safavian for getting rid of this involvement but they couldn't help them because of their inside and outside

involvements but never the less shah Esmaeel did some positive effort for helping them.

Iran and Indian was transformed to great power in the 10 century coincide the empire of Safavian and Goorkanian. More powerful of Safavian in Iran was coincide with Goorkanian power with Goorkanian power led to some relationship between them.

The bilinear relationship between Babur and Safavian continued for one and half century, However there was more fluctuation in this relationship so that sometimes the relationship was friendship and some time was competitive.

Because there were variable factors that had impression on the relationship between both of the empire has indented to develop the cultural border of Iran to India. Some of the Babur government official was Iranian. Migration to India was started since Homayoon age. Many Iranian poets, painters, scientist. Merchants, engineers and crafts men migrated to India and they could get some achievements (Velayati, 2004, 292).

Persian language and literature

Persian language which is the main valuable and common heritage had derived from an old language by the name of India and European language and Persia (Aresta language) with Sanskrit (the old Indian language and Vedaha language) has a common origin and this common origin is concerned to common race and the relationship between Iranian

and Indian along centuries'). (Kardosh, 2005: 81, 82). Before dominating of Goorkanian Persia language was public because of the relationship between Iranian and Indian and a lot of Persia was used by the Indian.

Ghaznavian of India was the first Persia of Persian language in the India subcontinent. Later Amir Khosro Dehlavi was the prolocutor of the poets that followed his poems manner. Between seven until thirteen centuries. (Kembrij University, 2001: 563). Safavi sovereign in Iran and Goorkani sovereign in India was establishing while the Persian literature especially poem was as the base of perfection from the view of bosses. Every king princes and everyone who wanted get power must learn and support Persian language. (Safa, 1993, 5/161).

The famous eloquents and the literatures were living in the Indian sub continental at the important time of history this age started since dominating of Safavian between 906 – 1149. In this era India convoy was formed. This convoy caused to migrate a lot of scientist poets, literature and also it caused to propound Persian literature beyond the borders of Iranian in the India. And willy-nilly it causes to establish a common culture between Iranian and Indian so Persian literature has to experience a period of it's changing in this land. And it could reach to the climax so that it provides reputation reliability for Teimoorian Empire.

Malek Shoara Bahar about encouragement of Goorkanian from Iranian scientist an poets has written: Indian Teimoori sovereign. Thought Iran is their home and Iranian are their compatriot and Persian language is their common language. And the benefit from Iranian intelligence and talent. However The economic and climate in India was important to this hospitality and gastronomy. Therefore the greater court was establish in India so that it was the second Iranian court even main court Persian language and literature was popular in Dehli court than Isfahan court. The king and courtiers and the ladies of harems was speaking to Persian language. In that time the Persian language was scientific and advanced language while Persian language wasn't so important in Isfahan's – court. (Bahar, 1990, 3/29).

Poem

Political and economic pressures was the reason for migrating of poets from Iran in Safavian age. In that time there was two country for anti governments Osmani and India. There wasn't any Goodcondition in Osmani because of quarreling between Shia and Sunni so they prefer to go to India(Ershad, 1986: 209). Brown has written here: The sovereigns of Safavi specially shah Abbas and great shah Tahmasb liked poets glorify Emams in stead themselves, (Brown, 1369: 2/ 2). When Vajihoddin shati Takloo

glorgfied Emam Ali In his poems shah abbas donated him gold equal to his weight. (Nasr Abasi, 1984: 205).

One of the important reason for migrating of Iranian scientist was being great Iranian administer and commanders in court of Goorcamin. Some of the famous of these grandees were navvab Beiram khan(the son of seyf khan and father of Abdol Rahim Khan Khanan) Mirza Hasan Allah the son of Khaje Abbol Hassan named Navvab Zafar Khan Hasan and Hajmohammad Qodsi). (Sahabi, 1937: 80).

The poets of contemporary Goorkanian of India (932-1274 AH) then some poets as Masood Saad Salman, Amir Khosro Dehlavi and ... has the most impresser on the culture of India sub continental a after dominating Islam. In that long time Persian language was the culture and the first language so it caused to forget Sanskrit language. (Nehru, 1982: 2 / 526).

When Baber established Teimoorean sovereign in India in 1526 AH) there wasn't any great poets in India. Baber himself sings an ordinary poem beside his Turkish poems. (Shimel, 1386: 285). Also he has a book a bout his Biography by the name of Baber letter (Zarrinkoob, 1982: 256).

He took Persian scientist and poets asAtashi Qandehari to India by himself, (Hekmadt, 1958: 11). and he keep the good manner religious an social singing he also singed a book by the name of Mobin about Hanafi, jurisprudence (Singh, 2002:19/ 121). The conditions changed after Homayoon escaping to Iran and his returning to India, this was an opportunity for Mongol culture because end the pressing and glorifying in Iran and religious and moral subject was dominated on every things. This was a chance for Persian artists because Homayoom dominated on Kandahar and Kabul not only painters but also poets be was accepted (Shimel, 1994: 286, 287).

A group of poets like poets of Harat with Baber or after him departure to India and there for some poems have to signed to Turkish. So that Bayram khan as Homayoon administer composed to Turkish and Persian. (Aziz, 1989:126).

Homayoon composed poem to Persian however his government minded both Persian and Turkish poems (Aziz, 1989: 126, 127).

Homayoon adopted a pen name and in Akbari library one copy of his bureau was maintained (Alami, 1892: 1/ 386). In the era of Homayoon sovereign: the Persian language was preferred than Turkish language because Persian poets departure to India and this migration continued in the age of Akbar and Jahangir (Aziz, 1989: 127).

Persian language was public in the time of Akbar, Jahangir and shah Jahan and in the time of Jal

- Aldin Mohammad Akbarshah in India Persian had pronounced. (Shebeli, 1991: 18).

In the age of Akbar shah sovereign In 1582 AD) Persian language became official language in India (Shimel, 1994: 37, 38).

Akbar shah court was a place for gathering of poets and authorities. And his protection caused Iranian poets authorities went to his court. The famous Iranian poets in Akbar shah court were: Orfi Shirazi, Gazali Mashadi, Nazir Neyshaboori. Malek Gomi, Baba Esfahani (Jahangir, 1980: 31).

Akbar shah interested to Shahname, Golestan, Boostan and Masnavi so he ordered to translate the national epic of India Ramayan and Mahabarate to Persian by administrating of Abdolqader also Baber was translated from turkey to Persian (Vahahid Mazandarani, Bita: 58).

There was the post by the name of Malek Al-shoara like what was in Iran. He selected a of Malek Al-shoara about him self and then he gave an Indian poem the post of MalekAl-shoara the name of that poet was Abolfeiz Nagoori (Hekmat, 1958: 89).

In the age of Akbar the complex manner of Babafaghani with Orfi went to the India and issued there and its climax was a long the seventeen therefore in this age Persian language was public across the Indian subcontinent so that it replaced Indian language.

After Akbar shah his son by the name of Jahangir was selected: He was very interesting to Persian language so that he wrote his Biography by name of Jahangir Name (Toozok Jahangir) to Persian language he was a poet and his poems was to Persian (Jahangir shah, 1980: 112,150, 233, 236).

Many poets were supported by Jahangir shah in his court. One of them was Taleb Amoli which was respected by him (Brawn, 2008: 169).

In the age of Jahangir government the supporting of Noorjahans family and first shah Abbas made to improve Iranian scientist and poets in this age Iranian was in the best situation (Riyaz Al – Islam, 1994: 253, 254).

Jahangir was interesting to Persian poets like his father and he paid attention to Old Indian collection. In his age a fiction book by the name of Ramayana was translated to Persian collection by Faizi was composed again. Also Masiha translated Qasabe Ram an Sita which had written to original Indian language to Persian collection (safa, 1993: 5 / 59). Also Singha Sen Betisi Yasi and two court fiction which borrowed in Akbar age for the first time was translated again in the age of the next three emperors by the names of Jahangir, Shah Jahan and Oranzip (Shimel, 1994: 38).

The Persian poet like Asefkhan Qazvini in the age of Jahangir was the Iranian emigrant was pulled

by the supporting of Jahangir from Iranian poets. In the age of Shah Jahan's government Iranian found their way and occupied the New Jahan Aad city (Riaz Al-Islam, 1992: 254). Shah Jahan himself was an Iranian and his governor like Asef khan, Afzal khan, SadAl- Khan Taqarroob khan, Mardan khan and Mohammad Amin Mir which were Iranian authorities, poets have an important role to encourage of poets and poems (Katbo, 1967: 19, 23, 196).

Shah Jahan was very interesting to Persian poem and some times over spends to bestow poets. So that he paid Haji Mohammad khan Qodsi rupee equiponderant him (Katbo, 1967: 2 / 42).

Composing of pretty and unique poems was climaxed (1067 – 1037AH). There for poem has the best situation from quality and quantity aspect. Also Iranian emigrant has the best condition in Indian poem literature (Jahangir, 1980: 23).

Along age of Ooranag zib there was austerity about poets. He killed his brother by the name of Dar Al-Shokoo because the religious authorities know him ethnic also he warned poets to forget the poems (Safa, 1993: 5/ 462).

In the other hand there wasn't any supporting from poets because of Oorang zib. Austerity about poets so that Persian poets had a decline trend (Salami, 1998: 134, 135).

In the age of Safavi Persian prose couldn't advance in Iran, India. A lot of literature work created in this ages but there wasn't any special significance in the Persian literature (Kemberij university, 2001: 545).

In the Goorkanian age the main aspects of prose literature included: encyclopedic Persian exicographies which caused to improve Islamic and Persian literature in India.

Encyclopaedic means commemoration in the Encyclopaedic of poets wrote by Dolatshah Samarqand (Naqavi, 1963: 4). The encyclopaedics from point of pay attention to truth are simila history books and they usually are arranged by script (Aziz, 1987: 121).

In the age of Safavian and Goorkanian of India the words of encyclopedic use instead book and commemorate in the Biography and poems. Like commemorate of Homayoon and Akbar written by Bayazid Bayat or the commemorate of Anndram had written about the history of war between Mohammad Shah and Nader Shah Afshar commemorate. Writing entered to New stage in the age of Goorkanian of India and carried on until Ooranag zib age. so that many encyclopedic was translated to Persian language in the Goorkani of India.

Some of the cyclopaedic translated to Persian language included the beautiful copy of Jahangir that

was written by Motrebi Samaraandi in India in 1037 (Motrebi Samaiqandi, 1988: 9).

Lexicography

Lexicography is a course of Goorkanian literature, Abolfazl the minister of Akbar was perfect about Persian elocution. So he encourage authorities to pay attention to study the subjects were written of by old master of Indian manner therefore writing of lexicography was encouraged (Kemberij university, 2001: 547). The number of lexicography or dictionaries were more than there time in the Goorkanian age than Safavian age (safe, 1993: 5/37).

The mention lexicography's are both Persian and Arabic language which conclude Persian lexicography to Persian lexicography and Arabic lexicography to Arabic lexicography and in the field of Persian lexicography the big and valuable lexicography like Kashf Al – LoGhat written by Abdd Al- Rahim Bahari, Madar Al – Afazel written by Allahdad Faizi and Navader Al – Masader written by the same author and Haft Qalam written by Ghazi Al – deen, Heidar Shah Oode. (Mojtabaee, 1998: Madkhal Al – Eslam).

In addition there were some comprehensive and valuable lexicography like lexicography's of Jahangiri, Borhan Qate, the lexicography of Rashidi and Jame Al – Qavaed. Among the valuable lexicography's which were written after the age of Abolfazl in India Jahangir's lexicography written by Jamal Al – deen Hassan Injoo is the first priority. (Kemberij university, 2001: 547,548).

Before writing of Jahangir lexicography Mohammad Qasen Sarvari finished his lexicography in: 1599 – 1600 AD and then offered it shah Abbas one of the other lexicography's which was written by Abol Rashid Hosseyni was contemporary with Oorang zeeb In India. That was one of the most valuable Persian lexicography which finished in 1653- 4. (Kemberij university, 2001: 548).

This lexicography was composed by two lexicography's which were written before and Rashidi lexicography believe many reason's which both lexicography authorities were mentioned for explaining of the words and the terms are not necessary (shimel, 1994: 53).

one of the famous exiocygraph is Borhan Qate.

Mohammad Hossain Borhan wrote the exiocygraph (in India in the year 1615 AD).

Borhan Qate is a voluminous dictionary which has 29 chapters and each chapter conclude a few parts. Borhan Qate exiocygraph was interested by Persian researchers and some book like Borhan Qate or Sateborhan was written about correcting of Borhan Qate (Safa, 1993: 5 / 285.).

One of the wrong with Borhan Qate exiocygraph there isn't any especial regulation in

using of words and terms there for it is the Biggest problem therefore it can't be rueful for researching work and it hasn't scientific value (Kemberij university 2001: 548).

Among Arabic dictionary or exiocygraph seraj Al – Aroos exiocygraph are nominated among dictionaries or exiograph.

Islamic literature especially Persian literature was vanishing practically since English language was as official language in Indian sub continental in 1838 A.D.

Conclusion

Growth, development and power are the right of countries which have intelligent conscious scientist patriot and provident leaders. Indian goorkani sovereigns commonly had these precedence cause of them was Babur.

He asked help from Esmaeel shah in Iran for getting his power again then he tried to closed himself to Safavian this remedy was effected. In the age of Homayoon because of some quarrels between the princes of Goorkani, Homayoon quartered shah Tahmasb court and was respected. Homayoon by helping of Iranian army could gain his miss power in India he was familiar with some Iranian authorities and talented men along the time that he stayed in Iran.

When he came back he took some of them with himself for learning their skills to India. Some Iranian politician like Bairan khan goes along him. Iranian was respected by Indian governor because of their conscious and intelligent and ministration of India admitted them in all of aspect.

The prudence of Iranian caused Indian trusted them there for they allowed Iranian to administrate India Goorkanian sovereigns honored to be Iranian so they could remained their relationship with Safavian and that was the main reason for departing of Iranian authorities to India.

The view point of Safavian sovereigns was most important to increasing this friendship, However obviously the men who couldn't express their opinions would rather to departure to India.

There for the court of Goorkaniyan was a refuge for Iranian. Iranian spoke Persian. Persian language and literature was respected by Goorkanian sovereigns. So that it was the language of science and literature. Many books wrote to Persian. Respecting to Iranian has seen since Homayoon ages.

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