

Relation between Iran and India until Fifth Century

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Abstract

Iranian are the oldest nation between people and nations that have contacted with culture of Indian. There are many signs that show there has been some relation between Iran and India in the age of Hakhmanshi. There are some signs and description from North of India. Also there are some sings about Iran in Rigveda the old of the holy book of Hendovan and Iranian has named Parshava and then Parsikaha. This term is the origion of the word of Parsi. Also the mentioned the word of Partaraha instead of partiha

There was a perfect relationship between Iran and India in the age of Sasakiyan. But Anooshirvan paid attention on the more important subjects in the cultural interchanges. He invited a group of doctors , mathematicians and translators and chess players in his court and sent physician Borzooiye for looking for Kelile o Demne Book .

Moslems have to dominate on Iran for conquering India. They went to India and conquered it after dominating Iran so Islam in India was as like as Islam in Iran.

The biggest Muslims attack was performed by Mohammad Qasem 712 after birth of Christ. But the first steps was taken for occupying of India by Ghaznavigan specially Sultan Mahmud in the first of eleven century after birth of Christ Saboktakin Bardi invade to India for the first time in 977 after birth of Christ and the he developed his domination on the major of that region 3 gears after Saboktakin, his great son, Mahmud Ghaznavi invaded to India and repeat this invading about 15 until 17 times a long his governing.

Keyword: Relation, Iran, India, Islam,

Relationship between Iran and India before Islam

Iranian are the oldest nation between people and nations that have contacted with culture of Indian this relationship between the two nations had begun before beginning of Indian and Aryaian cultures because Indian and Aryaian tribes has a unique origin but each of them had taken a special way(Nehru, J,1984 , p138). DR Navaee has written about them as follow: Iranian and Indian have been together along the history. Not only they had a unique race but also there was a good relationship between them since beginning human history. (Navaee AH. 1991, 1/477).

Cultural leftover which has discovered since third millenary before birth of Christ detect the

good relationship between Indian and Iranian another discovery about race and language in recent years show that there was a group of human that were talking to Dravidian accent in middle of highlands of Baluchistan Dravidian is the language that people have been talked in the south of India this people are Brahuis tribel some discoveries in this context show that some of the settlements remained in some corners after invading of Aryaian from central Asia to India and Iran and they enforce India old settlements to migrate toward south of India . Some believe that Dravidian language had come from center of India to Iran and then it has come to India. by the way come discoveries about language cause a lot of researchers understand that old Indian settlement before

Maad and Hakhamanshian and also Soomerian in Beynonnahreyn had a unique origin .(Kardoosh , H, 2005:24 , 25) .

Then it seems that there were some relations between the very old civilization in the send valley in India and old civilization in Iran and Bainonnahrain. A strong similarity was between designations and patterns on the stamps and clay dishes. (Nehru, J, 1984, p139).

Iranian tribes entered in groups to north west of India and settled in the plain of Saihoon and Jaihoon rivers in Pamid regions and other regions in the North and west of subcontinent between seventeenth and eighteenth centuries .(Ershad, Farhang, 1986, p 54).

The history of Aryaian invasion is not clear. But it seems that the majority of them arrived to india in the second millenary before birth of Christ. Many white Aryaian races invade to Indian subcontinent be mixed with native settlers which was black the same that was called Dravedis. Aryaian,s religion was Vedae and the spoke to Sanskrit language the people of India are the yield of this incorporation (Hekmat, Ali, Asghar, 1998, pp: 12-15).

Some of historian be lives that Aryaian invaded after manifestation of Islam. The thinks the cause of Aryaian,s migration to India was the difference between their religions Zoroaster announced his religion and changed the religion of Gashtasb Kigane to Mazdisna religion . For this the vedaha fans went from the east merges of Iran plateau to India (. Yektaee, M, 1974, p45)However this assumption isn,t correct . Because it seem,s that the beginning of this migration is before manifestation of Zoroaster . There are many signs that show there has been some relation between Iran and India in the age of Hakhmanshi. There are some signs and description from North of India. Also there are some sings about Iran in Rigveda the old of the holy book of Hendovan and Iranian has named Parshava and then Parsikaha. This term is the origin of the word of Parsi. Also the mentioned the word of Partaraha instead of partiha (Nehru, Javaher Lal, 1986, p 139, 140).

therefore the north regions of India and Iran have relationship before Hakhamanshiyan govern. Then kurosh developed these relationships. (Nehru, Javaher Lal, 1982, p24, 25)

Both kurosh and Darush included the region of north west of India (Kabul and Lahore) their domain based on the historic documents in the age of their governs and historian called this age the age of Zoroaster and Herodot the historian of Rhapsodic described the annual tribute which were paid by India and says: a big group of Indians army were serving for the arms of Iran (Jalali Naini, M, 1996, p6, 7).

The artifact that has discovered in state of Bahar in the Rajgeer region is like artifacts of Hakhamanshi ages in the fourth century before birth of Christ. The time that Alexander. So it is obvious many Iranian people had come for peace or fight in that area. (Hekmat, Ali, Asghar, 1998, p: 41).

One of the evident that point to this relationship between Iran and India is the khoroshti hand writing which use is from.

It is necessary to m know that the tradition of epigraph on the stones and rocks and lithography of the cares was begun in Iran for the first time then Ashooka simulated it in the mountains of Gaga in the state of Bahar. While the first Daryush make the famed epigraph by the name of Bisotoon in 518 before birth of Christ. Ashooka simulated his epigraphy in 250 before birth of Christ used some innovation on it based on Indian stylish. Also there are some suspended belts on the top of the columns in the lithography both Daryoosh and Ashooka. (Hekmat, Ali, Asghar, 1998, p: 31)

There was a perfect relationship between Iran and India in the age of Sasaniyan. it has mentioned in the history and stories that Blaash Sasani prince and Bahram Goor had gone to India and had stayed there for an certain time.(Navaee AH,1991, 1/476) . This opinion become stronger when the writer of Majmaol Tavarikh Val Gessass writes: Indian brought

twelve thousand men and women musicians and loozian,s (Unknown author,1939,p69)

But happy loorians are the same poor people that we called them Soozmani. Kooli is the abbreviation of Kabuli. This word shows the route of movement of this happy people. It is obvious that coming of 12000 musicians, dancers and singers has a big impressive on the music and Poems of Iran. (Navaee AH. 1991, 1/477).

But Anooshirvan paid attention on the more important subjects in the cultural interchanges. He invited a group of doctors , mathematicians and translators and chess players in his court and sent physician Borzooiye for looking for Kelile o Demne Book .(Navaee AH1991, 1/477).

Dr. Tara hand write about this subject: Iranians were exchanging with Indian like the people of the rum and for this reason the established Ablah city on the Dejele O Forat. Sasanian build Hire city. Hire was planned by Arab people. It was established beside Babel that was the center of governing. Based on Arabs historian scrip the people have been seen Indian and Chinese sailors in those regions (Chand. T, 1995, p 70)

Also between the paints on the care of Ejanta there are some image like Iranian specially the image of Khosro Parviz beside his pet therefore all of these evidences show that there was a strong relationship between Iran and India in different contexts (Kardoosh , Hashem, 2005 ,pp:34 , 35) .

The relations between Iran and India after manifestation of Islam opened a new entrance for the relationship between Iran and India despite Arabs could dominate on Iran but they couldn't change Iranian like they lives. they couldn't Iranian like the people of Syria and Egypt .The race of Iranian that is one of the great race of old Aryaian had a lot of differences with the race of Arabsesami race . In the other hand the high level of Iranian civilization and culture caused Iranian remain on their manner, culture and civilization. But

Iranian were affected by Islam religion very soon so the accepted Islam as their religion.

Islam was common very soon to that Iranian accepted it instead of Zoroaster religion and the Zoroaster was limited in India and about 100000 people of Zoroaster fans migrated to India and were settled in the west costs of India and they were living there without any concern about their religion . It is very interesting that this people who were known Persia could accept India as their homeland without any problems.

Entering of Islam to India

Moslems have to dominate on Iran for conquering India. (Kardoosh, Hashem, 2005, pp: 35). They went to India and conquered it after dominating Iran so Islam in India was as like as Islam in Iran.

Islam enter in India via some faithful events, commercial relations, artistically and majestic events and were scattered there.

Arabs had commercial relations with India since old ages. The way of Indonesia to Madagascar passed form Serilanka inlands and south of the India. Arabs entered there since the begging of the history of Christ's birth. .(Kardoosh , Hashem, 2005 ,pp:63) Dr. Chand had pointed to the importance of Arab's vole on the India's commercial and settling of many of people there . Based on Ebne Batoote it is found that Arab were going to Iran's coast from Adan and Yamane from the way of sea for trading directly and indirectly.(Ershad, Farhang1986, pp: 89,90) .

Marin trading continued between Moslems and Arabs after Islam. Muslims, ships harbored along India's coasts and also many military campaign was performable from sea to India for the first time (Chand. T, 1995, p 72).

Muslims invade to north of the India in the Omar aye and Mohammad Ben Haroon dominated Mokran and many settlers especially Baluchs were Muslim. And a mosque was built in that area in 23 Hire (Hendoo Shah AA, Molla Qasem M. The history of Angel, p1/16).

In the age of Valid domination Hajjaj that was the governor of Iraq campaigned skillfully with commandeering of Mohammad Ebn Qasem to India Mohammad could remove all of the barriers. He dominated the send and occupied all of the regions one by one and attached Sened and Mooltan to his Empire (Chand. T, 1995, p 83).

After ending the military campaign, many of Arabs and Iranian soldier stayed there and the commercial relations increased between India and Muslims. (Ershad, Farhang, the historic migration of Iranian to India, pp: 90). Afterwards the region was attached to the Mohammad Empire and king appointed the governor for the region. For example the caliph of Abbassi, Almotamed AlaAllah the trans for leading of India and a few other regions to Amrolais Saffar . (Amrat 265 – 285) Mosahab, G, 1977, 1/1345, 1774)

However Muslims improvement stopped and they could improve one step they couldn't go ahead even one step until three next century and they were aback there therefore the domain of their domination was include the state of Send and Multan and the commercial cities include Katiyavar , Gajrat and Kankan , Muslims couldn't get a good situation (Chand. T, 1995, p 90).

The language, literature and the opinion of Iranian entered to India with Islam Army because majority of Qassem.s army were Iranian and Qassem stayed in Shiraz for six months and employed six hundred Iranian soldiers to his army. In the first of hegira second century they wrote Mehran Instead Send and the bank of that river named Mehran valley. Also the city which is called Mansur was called Berahman in that age. And both Brahman and Mehran have an Iranian origin even in the age of Arabs domain which the formal language was Arabic I Persian words were used in India. (Navaee AH1991, 1/478,479).

Tara chan mentioned in his lecture in Tehran University in 1344: as soon as the Arabs invade abated, the opinion of Iranian influenced and

caused wakefulness in the eastern regions of Iran especially in Khoran .However this region was compassed by the Boda and Hendo so it was impossible the Iranian culture could develop without any effecting from that opinion.

This was the renaissance of poem and philosophy.

The entrance of Moslems to sough of India and the west costs happened in the first of eight century and maybe earlier and entrance of them to the eastern coast reach to approximately tenth century after birth of Christ. They scattered to all of the ports and cities very soon and the get power in the politic and social affairs. in one hand their bosses were administers commanders , ambassadors tradition agents and the other hand they paid to Publicizing of Islam and they could make many people to be Muslim and build some mosques and bouquet which was the center of religion and Publicizing affairs(Chand. T, 1995, p 82).

The majority of Hendo governor welcomed Iranian and behaved the kindly Masoody writ about Gajrat governors; in his realm Islam is honorable and Muslims are supported. they have built many mosques and temples in all of the states for Muslim praying (Masoodi, A,1985 ,1/218).

Estakhri have seen Muslims in the regions under dominance of Belhara and says in whole regions under his domination Muslims are the only governors. Also some of geographer like Ene Hawqal and Edrisi had talked about favorable conditions for Muslim under dominating of Indian governors (Estakhri, A, 1989, p127).

The relation between Iran and India in fifth century

The biggest Muslims attack was performed by Mohammad Qasem 712 after birth of Christ. But the first steps was taken for occupying of India by Ghaznavigan specially Sultan Mahmud in the first of eleven century after birth of Christ Saboktakin Bardi invade to India for the first time in 977 after birth of Christ and the he

developed his domination on the major of that region 3 gears after Saboktakin, his great son, Mahmud Ghaznavi invaded to India and repeat this invading about 15 until 17 times a long his governing. (Ershad, Farhang, 1986, pp: 92).

However Mahmud couldn't establish a sustain government in the north of India but he could occupy one part of Panjab and Send and made Rajpot family weak. (Hekmat, Ali, Asghar, 1998, p: 47).

The invades of Sultan Mahmud to India could open the entrance to arrival Iranian and Islamic civilization, opinions, to India. However this arriving was immediately and suddenly. Because Mahmud just invaded for grabbing and looting all of eastern of India.

So that the book by the name of Zinol Akhbar has mentioned the major aim of Mahmud's invades was looting (Gardizi, Busaid Abdollahi, Zainol Al - Akhbbar, 1958, p178-188) Nehru knows the rampage of Mahmud Ghaznavi in India equal the oppressive of Changiz in Iran. And write about it, Mohammad was a fighter more than he was a faithful Muslim. And he just miss used from religion He make a military army in India and appointed a commander by the name of Tilak. Tilak was Hindu and he was fighting with Muslims with was coreligionist with Mahmud in the central Asia (Nehru, Javaher Lal, 1982, 2/213).

velsi Hij east recognizer write : Mahmud Ghaznavi was one of the India's king could open the realm of Punjab in old age . And entered Islam to India and he open the way that some of People went after him and his deputies satisfied to dominating on panjab after the losing their governing on their realms in Iran and Afghanistan, and the established an Indian sovereignty (Ebraheim Hassan,H , 1987,). 3/459

Mahmud Ghaznavi arrived somewhere by his occupying that Islam couldn't arrive there and any one couldn't read any sore or Age before him. He removed idol worshipping and built many mosques and establish mosque instead of idol houses and he was so famous that Hindu

wan make afraid their children from him when their children disregard them (Ebraheim Hassan,H , 1987, 43/459).

But any way his Power opened the way for entering of emigrants, political refugees, religious authorities, religion's leaders, poets and authorities. This group was more effective on mixing of the culture of Iran and India's culture. (Navaee AH. 1991, 1/478).

Emigrating of this kind of People they have interchanged with the opinion and thought the people was increasing since eleventh century after birth of Christ. There is a few signs which show some migrating of the People to India before eleventh century. However the People migrate before included religious authorities and religions leaders.

For example there are a few signs about migrating of a few Quran's readers in the regions of the west of India. One of the first of this People is Aboo Hafez Ebne Rabi Eben Sabih Alasadi Albasri He has narrated based on Hassan Basri,s word that .(Navaee AH,1991, 1/478,479)

Baba Raihan with a group of Dervishes came to Boroj in tenth century after birth of Christ. It has been Saied that this so of change the religion of the Rajeh's son to Muslim and this reason for Rajeh's son to his fathers. But he was killed. In that time leader one of the sectarian by the name of Boohere which was trade man, came to Gajrat and stayed there in 1067 after birth of Christ Noor Aldin (1143 – 1904) after birth of Christ changed the religion of Kharver and Koori Gajrat to Muslim (Chand. T, 1995, p 85).

Sheikh Esmaeel Bokhari came to Lahore and paid to Narrate and teaches Hadith in fifth century and dead in 448 H. He was one of the guys that arrived to Lahore with Ali Ebn Osman Alhajoori AlGhaznavi the owner of Kashf Al - Mahjoob. (Navaee AH. 1991, 1/480).

There were some great guys between Muslims that came to India with some religions authorities which weren't famous. They stayed

there and they could develop Islamic Philosophy and tasavvof in north and south of India because of their relation with different kind of People, these People which came to India since fifth century are the first chain of the culture chain which linked the difference cultures (Chand. T, 1995, p 86).

After death of Mahmud his deputy could occupy one part of panjab and Send but they couldn't keep their dominate on that region. Finally after the attack. Of kings of Ghoors they were disappearing ear and their realms in India were destroyed.

Conclusion

Iranian are the oldest nation between people and nations that have contacted with culture of Indian

There are many signs that show there has been some relation between Iran and India in the age of Hakhmanshi. There are some signs and description from North of India. Also there are some sings about Iran in Rigveda the old of the holy book of Hendovan and Iranian has named Parshava and then Parsikaha. This term is the origin of the word of Parsi. Also the mentioned the word of Partaraha instead of partiha.

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