

ANCIENT IRAN CONTACT WITH INDIA ESPECIALLY TOWARD THE GHAZNAVI PERIOD

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Abstract

The present paper is about the relationship between Iran and India in some duration specially in time of Ghaznavi dynasty which is relate to king Mahmood Ghaznavi and his strong army, the main importance of this topic is that why focus on Ghaznavi dynasty not other dynasties, because according to some available documents and evidences in this period of time was the main relations between these two countries. this work can be special in contrast to other works have been done or will be later since the framework of most works are about relationship between Iran and India in different periods but here , this research is just details about their relation in Ghaznavi period , so first : have glance on their relation before Islam (ancient period) and after Islam , second : indicating their cultural relation , third : Ghaznavi era , last but not least brief look up on two other important period : Achaemenian and Sassanian . The significant and likable points that I have found were not only Extension of Farsi in Ghaznavi period but also Ghaznavi and Iranian cultural foundation in Indian subcontinent.

Keywords: Ancient Iran, India, Ghaznavi

Introduction

Relationship between Iran and India from many years ago is not hide from anyone , for this reason there are so many written , verbal or other documents that is an evidence for this speech even many scholars works on it from their Ancient relation till modern and now adays . one of these relations between these two countries is their relation in Ghaznavi period which the king was Mahmood Ghaznavi , these things mentioned above are the main argue of this work .

Limitations of the study

In this paper the researcher has chosen Iran and India contact in ancient period just toward Ghaznavi . relation of these two centuries is not just about Ghaznavi relate to other dynasties . hope that next work from scholars work on other dynasty and the other limitation is this work require to goes on details about Ghaznavi .

Discussion

Ghaznavi

(Soltanian , 2004) The Ghaznavi period should be considered a turning point in the development and spread of Iranian Islamic culture in the Indian subcontinent since the effects of this culture in the early Islamic centuries were not so prominent until the time in question.

During the Ghaznavi period, a number of factors generally led Iranian culture to reach parts of the Hindu land and lay its foundations in various areas and in different parts of the land, first with the emergence of the powerful Ghaznavi along with a sustained military political strategy in the east. And in the name of jihad by infidels, the Islamic empire expanded to the northern and eastern parts of India. The third factor was the material and spiritual support of the Ghaznavi who came directly from the culture, especially in the field of Persian language and literature.

Although it is not possible to speak of official cultural delegations from the government during this period, what further promoted Iranian culture in that land was the result of the free movement of Iranian cultural people and centers in Iran and India? According to the factors mentioned above, the subject of the writings can be divided into two general areas.

The role of government in the development of culture

Ghaznavi directly and indirectly played an important role in the development of Iranian culture in the Indian subcontinent. This role can be examined on the one hand in their military strategy in the Indian subcontinent which provides the necessary background for the spread of Iranian Islamic culture in that land. On the other hand, they provided poets and scholars for their material and spiritual support. These factors set the foundations of Iranian culture during this period in various parts of India. In general, the role of government can be examined under the heading of "Providing the Right Platform" and "Material and Spiritual Support".

Nazim (2014) Alptigin, the originator of kingdom of Ghazna, was born around 267(880-1).

Thapar(2008) Mahmoud of Ghazni :attacked the sanctuary of Somanatha ravaged its riches and broke the icon.

(Sheida,sh & Kiya,H,2011,p.338).Mahmoud Ghaznavi is one of the most famous dual figures in Persian history and literature as his true face in history differs from that in literary works. Who was Mahmoud Ghaznavi, and how could he have been so influential in the souls and lives of others that he would continue to conquer their minds and languages for centuries after his death and the overthrow of his kingdom?

As the years went by, not only did he not become remembered like many of the greats and rulers of history, but he became larger and more magnificent in the pen of his later poets and writers, and the greater the fame and fortune we get from his life. Let's see. To the extent that at times, it becomes a mystery to God and his love affair with Ayaz, his special servant, has become one of the most fascinating and enduring romantic adventures in history! And almost none of our mystical texts, no name for Mahmoud's love were mentioned. And sometimes he is praised as a just or generous king, and summarized every moment in his own form!

Mahmood father, Sabuktekin

In 954, a twelve-year ancient boy was sold as a slave in a town of central Asia. His ace, Haji Nasr, was exceptionally kind to him. He brought him up carefully. The boy got great instruction as well as preparing within the craftsmanship of war. The kind treatment of the ace brought the energetic slave within the overlay of Islaam. Haji Nasr was presently beyond any doubt of a great cost on the off chance that he advertised his slave for the deal. The boy of five a long time back was presently a youthful man of seventeen. He was nice looking and had winning conduct.

Haji Nasr took the youth to the city of Bokhara. Here he was bought by a effective respectable of ruler Alaptagin. Before long after, the lord happened to see the youth and was struck by his cleverly looks. So he bought him from his aristocrats. This thrice sold slave was none other than Sabuktagin, the father of Mahmood.

Sabuktagin's bizarre capacity before long won him a put at the court. The ruler gave him his girl in marriage. On Alaptagin's passing, Sabuktagin got to be a chief servant of the modern ruler, Ibrahim. Ibrahim passed absent after a year's run the show. He was taken after by two more rulers. A final in 977 the nobles chose Sabuktagin as their lord.(Ahmad,1957, p . 5).

(Amiri)In the Ghaznavid period, from the beginning of the rule of Amir Nasser al-Din Soktekin, and in particular the reign of Amir Mahmood Ghaznavi, the influence of Islam and Persian language in India flourished. Ghaznavi troops from Khorasan, during which the intellectual and cultural center of the eastern part of the Islamic world was gathering in the east of the Iranian plateau, moved in winter every year and occupied new lands after invading India. The religion of Islam and the Persian language were taken to fascinating areas. As a result of these events, Persian spontaneously became a political and religious language in the Ghaznavids of India and became popular in the hearts of the people. After Mahmood's death in 421 AH, his ancestral rule continued in some parts of the Indian subcontinent, and some Ghaznavid monarchs attempted to add new areas to their occupation. For this reason, from the middle of the fifth century AH onwards, Persian language became common in the centers of government of India and Punjab and the

provinces adjacent to it. In fact, the Ghaznavi government, which itself was strongly influenced by the Iranian culture and culture of Khorasan, was the first founder and publisher of the Persian language.

It was during this period that the subcontinent Islamic civilization was founded by the Iranian element. This Iranian element provided the four elements of the royal tribes, the wise poets of the scribes and astronomers. The founders of this civilization were the Sufi mystics and the thousands of Iranian Muslim soldiers in the Ghaznavian army who infiltrated the Persian language and Iranian customs and deeply rooted Iranian Islamic civilization. The historical geography books of this period show that Lahore was introduced as a center of Iranian science, literature, art and mysticism in the late Ghaznavid period. One of the earliest poets in the Persian subcontinent of this era in the Persian language poetry was the song of a Qadar woman from Ghazdar on the border of Sindh and Baluchistan during the Ghaznavid period of Lahore. The first Persian mystical work, the book (Discovered by Al-Mahjub), was composed by Ali Ibn Usman Hojviri.

Ancient contact of Iran and India

Chand(1992) Indian history may be broadly partitioned into three ages antiquated, medieval and modern; the primary Starting from the most punctual times to the eighth century of the Christian period, the second one comprising of the one thousand a long time taking after the eighth century, and the third commencing with the nineteenth century and still running.

Bennett & Ramsey (2012)The dialog of old contact over the Iran-India border includes the "Aryan Intrusion Hypothesis ", which numerous European scholars acknowledge as chronicled reality. This contends that the Aryans of North India and those of central and northern Europe have slipped from a single people. From "a few cold climates in central Asia " they relocated to different bearings. A few settled in Iran, a few in India, and a few in Europe. This hypothesis is based on etymological likenesses between European and Indian dialects.

(Azari,pdf)Among the many nations and races that have come into contact with India and influenced Indian life and culture are the oldest and most enduring Iranians. This was stated by Pandit Jawaharlal Nehru, the Prime Minister of India in his book on the country of India, and he has rightly mentioned this word. It is interesting and enjoyable to explore the long-standing relationships of the two ancient nations of Iran and India, which have deep cultural and spiritual affiliations that we now have with this great and populous nation.

Ghaznavid era

During the campaigns of Sultan Mahmud Ghaznavi, some scholars, poets, writers and physicians and Iranian scholars went to India, including Aboureihan Bouroni, along with Mahmud Ghaznawi's troops. And Islamic-Iranian civilization, Persian language and literature, and Iranian science and arts in India. From then on, Persian language and literature gradually spread throughout India, penetrating all the local languages and providing a new context for the display of art, taste and politeness. Prominent Islamic thought and Iranian mysticism spread in India, followed by the Bhakti movement, Sufism, in India, and soon thereafter many followers.

Mahmud Ghaznavi's attack on India marked the beginning of a widespread expansion of the Persian language and the subsequent spread of Islam in the Indian subcontinent. The second period of Ghaznavi's rule, after the defeat of Sultan Massoud and his death in the year 3 to 5 or 5 AH. It lasted for about one hundred and fifty years, and the two kings relied on Aricia. This period is very important for the development of Persian language and literature and Iranian culture as the continued rule of the Ghaznavids in India made the Persian language and literature more prevalent there. Ghaznavid kings were also fond of poetry after Massoud, and some of the great poets, such as Massoud Saad Salman Abolfazl Rooney and others, sat in their apparatus to say hello. The Ghaznavids also retained their occupation in northern India after Massoud, staying in India for up to six months, eventually giving way to the Ghorians.

During the second period of Ghaznavid rule, the capital of Iran was transferred to Lahore. During this period, Lahore and Peshawar were major centers of Persian science, literature, and culture, and the Indians turned to learning Persian language. The cleric was quoted from the court clerks of Bahramshah Ghaznavi, including an Arabic translation into Persian. The poet Abulfaraj Rooney and the poet of the court of Sultan Ibrahim Ghaznavi was the first Persian-language speaker in the subcontinent to have his court published.

Extension of Farsi in Ghaznavi period

In Ghaznavi period , it means from the administration of Naserolin Sabektekin specially dominion of Mahmud Ghasnavi the authority of Islam and Persian language in India progressed too much , Ghaznavi army from Khorasan which is from that time were the center for cultural and thinking of Islam , were in west of Iran , every year in winter after attack to India , they inhabitance the new things and take the Islam and parsi language to victory region , between all these occurrence and adventures automatically Farsi language change to a political and religious language and people like that even remain after Ghasnavi period and later with Islam went to other places in India.

Old Persian

According to Woodard (2008) old Persian language is from the old Iranian languages belong to the period of Achaemenian which is mainly relates to the branch of the language family of the Indo-European that is called Aryan (designed with Persian and their language with use of term Ariya) or Indo-Iranian, languages of Iranian started to take their shape when the Indo-Aryans family their ancestor left their original homeland in level or steps of central Asia in the first half in the second of the millennium BC. The people of western Iranian, our mean is the Persian in place of Fars (speaking the southwestern and northwestern the respectively of Iranian dialects) and Medes that they were settle in Media it was the lighting of history in the ninth century, exactly whenever the names of Median have been attested first in documents of Assyrian.

The language of Fars people definitely was the Old Persian, the variety that is attested in description of Achaemenian period that appeared in idioms artificially so it was prepared with the words of Archaic and dialects. Actually any dialect was spoken it was restricted in the usage of royal even so, the Old Persian was the not the lingua Franca but the language of administrative in Empire of Achaemenid. The inscription of Old Persian language in principle is homogenous with dialectology, just some of the items of lexically. The most sources that are authentic and direct for the languages of old Persian are the inscription of cuneiform and also the object are durable such as: metal, rock, stone and ... that was ranged from the period of Darius (522 – 486 BC) till third Artaxerxes but the main date was from the reign of first Darius and first Xerxes (486 – 465 BC) during in this short period of time for most of the parts the inscription was trilingual (in languages of old Persian Babylonian and Elamite) and even sometimes in old texts. The number of decreasing text of old Persian language from the time of after reign first Xerxes It will attribute to the loss of the fluency with language royally.

(Bachheimer, 2018) in a time of Achaemenid ancient Persian engravings, cuneiform images are of two fundamental categories, they stand for three primary vowels of a, I and u or they speak to a consonant that's immediately taken after by a vowel. That images numbered to 36 in arrange to basically clarify that way the semi-alphabetical shape of Achaemenes cuneiform worked.

(Schmitt, old Persian) Avestan and old Persian are two Iranian languages that is the oldest one has been known. both of them are spoken in several centuries, these two language will make up with together the oldest stratum of Iranian for the branch of Indo-European in groups of languages. The Indo-Aryan or Indic, this branch will be present by the old Indic, Rigveda and later literature have been known in Sanskrit later. Old Persian is a kind of language that is relate to Iranian groups that is relate to the period of Achaemenian which is settle In the Modern Fars area this one relate to historian Greek and the

geographers and called Persis, we don't know the exact time how and when the speakers of old Persian came from the central of Asia to the southwest of Iran that they found in historical period . The text of old Persian have been dated from the 6th to 6th century. as we all know the languages of old Persian already was about the change in the middle Persian, so probably old language have been spoken for several years on the other hand the middle Persian or we can call the middle Persian as (Pahlavi) essentially is known from social inscription in period of Sassanian and Zoroastrians in literature so middle Persian and old persian are the ancestor of new Persian or Farsi . in region of northwestern of Iran the language spoken was Median that will be known from the loanwords that are numerous in the old Persian . we don't have knowledge about the grammar but something that is important is phonological isoglosses with the Avestan.

Rypka (2002)state that The early stages of the creation and development of Iranian literature, like the writings and cultures of other Indo-European nations, can only be commented on by the evidence that the Aryans settled in Iran and their first centers of civilization and culture. There is no evidence that even the Indians were out of line long after staying in their new homeland. The Aryans of Iran, like them, kept their ideas and artifacts just mouth-to-mouth for generations. It was transmitted.

Conclusion

Two important country of Asia, Iran and India not just in Ghaznavi . In other dynasties had relationship with each other. But in Ghaznavi period by Mahmood Ghaznavi had more salient event. Such as extension of Farsi in India ,They use Farsi in other religious, political and other important things. This work relate to Old Persian , suggest to the next work for having more knowledge about contact of these countries work on other dynasties such as achaemenian or Sassanian. One of the strongest document for the relation of Iran and India isThe number of numerous loan words in Indian old book and Old Persian but unfortunately by British colonization step by step words have been limit and forgot.

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