

# The Role of India's Adil Shahi Dynasty in Spreading Persian Language

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## ABSTRACT

Iran and India are countries with a common language, culture, race, religion, etc. But they have been away from each other for different local and foreign causes so that these people having the same root in the past have become strangers today. By returning to the Indian history we can clarify that the center of Persian language and mores was located in this land. This case is not only exclusive to the northern areas of the Indian peninsula but also included the southern states and some prominent poets among the natives there started to talk in Persian. Bijapur is one of these areas receiving myriads of writers and scholars following the policies of Bahmani and Adil Shahi dynasties. In this article this region's position is going to be investigated regarding its attention toward Persian language and poetry in the tenth and eleventh centuries.

**Keywords:** Bijapur, Adil Shahi Dynasty, Ibrahim Adil Shah, Persian language

## INTRODUCTION

Poetry has been a perpetual companion of human since the advent of history and has brought about unique and exceptional moments for mankind with its appearance. So, according to Sir Philip Sydney: "Nature never depicts the world with so many colorful patterns as different poets have created" (Yousefi, 1992, p. 312). Although poetry is the result of poet's self-development, by taking a glance at the literary past we will realize that some rulers of those times have paid attention to poets and poetry. We have observed its development both quantitatively and qualitatively. In the tenth and eleventh centuries, the rules have received poets with open arms. Meanwhile, it was not just because of the Timurid Dynasty that India has been so active in developing the Persian language and mores. But there were also other cities and areas paying attention to poets and poetry. Among them are the city of Baghtapur and Deccan's, Adli Shahi's king court. These kings who are Persian speakers have been able to promote themselves based on their competency and have caused Persian languages' development by their inclination towards it. It seems that investigating the situation at those times apart from clarifying part of the glorious history of Persian language, it also warns the future generations about keeping this heritage and having contact with this golden age.

## PROBLEM STATEMENT

Persian language and its widespread scope apart from being a reminder of the pride and nobility of the ancestors, puts a heavier burden on our shoulders to preserve and expand this heritage. Is the geography of the Persian language limited to the boundaries that we can observe these days or no? Are Persian-speaking nations and ethnic groups limited to Iran's current borders? Is it possible to find another written heritage in Persian in other regions? Although the answer is clear but with taking a glance at the background of Persian

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literature it can be found out that vast lands were dominated by Persian language. It is mentioned in Ibn Battuta's the Rihla that "The great king of Qort who's the king of the kings of China invited us. We got on the ship and his son got on another ship. The minstrels and musicians also accompanied him and sang Chinese, Arabic, and Persian songs. The prince admired Persian songs and they sang Persian poems. The prince ordered to repeat that poem several times so that I committed it my memory, it has a strange tone and it's as follows: As soon as I tried to admire you, I've been pondering when I stand for prayers it seems as if you entered an altar (Davoudi et al., 2006, p. 15). Persian language like French in Europe became the scholars' and educated people's language in vast areas of Asia. Iranian culture and art were spread form Constantinople in West to the edges of Gobi desert in East (Haghighat, 2005, p. 370). Nevertheless, today the Europeans call Persian among oriental languages or the French of the orient" (Iran, No.3114, p. 16). Although the issue of the influence of Persian is acceptable on the Indian peninsula, it is odd that it has had affected the southern areas of the peninsula and it is even strange that some native Persian poets rose from there. But it is still indicator of the influence scope of this sweet and poetic language. However, preserving Persian language in India is not a simple and negligible issue. Morteza Shakib the Iranian cultural attaché in India said: The most important purposes and efforts are to preserve and revive the common cultural heritage of Iran and India, particularly the written heritage (Kakoroy, 2006, p. 6). In this study, the issue of the influence of Persian language in the south of the peninsula and its aspects are discussed.

## SIGNIFICANCE OF THE STUDY

Persian language has been invaded by different languages, cultures, powers, etc. so that it's not limited to two or three countries. With further reflection, it can be realized that what has been happened to Persian language is not its reality. Earlier theoreticians and scholars of this language rose from Turkey, Iraq, Afghanistan, Pakistan and India but unfortunately due to wrong local policies and deliberate foreign conspiracies, the former keen relatives have become strangers today. Based on the following causes, consideration of Persian languages in other lands such as India seems necessary.

### The Weakening of the Persian Language in These Areas

"Indian peninsula can be seen among traditional areas where Persian language's dominance has had a significantly reverse and downward direction" (Mahmoud & Abedi, 2001, p. 80).

*India's Persian language and literature*; although the light of Persian language in the Indian land is still shining, it is not very brilliant (Kakoroy, 2006, p. 5-6).

### The Foreigners' Intervention

It was in order to cut the relations between Iran and India and turning these two nations with the same roots into strangers and necessitate the attention to be paid to the bonds between them. "After the English domination and the demise of Gurkanid kingdom, the Persian language usage was banned by British anti-Iranian colony in India in 1850." (Nourmohammad, 1994, p. 96).

### The Separation of the Recent Generation from the Honorable and Literary Past of the Persian Language

The population of Persians was low in India. Today, they are not practically in contact with Iran and have been complete Indian; nevertheless, they have still preserved the old traditions and the memories of their ancient land.

### The Separation of the Indian Current Generation with their Fellow Iranians

"The head of the Iranian cultural board in India asserts that Iranians and Indians are like two brothers that according to Persian tales they have separated from each other in an intersection. One of them headed toward the east and the other toward the west. Their offspring forgot their old memories and were unaware of each other. That's why we have now come to India to play ancient song with our reeds so that our Indian cousins recognize their kinship with us by hearing them. (La'l Nahro, 1982, pp. 246-253).

## Passing Some Laws that Have Deepened this Gap Can be adjusted by Consultation

The first provision of the article 343 of the Indian republic's constitution declares that English language will be applied for fifteen years since the beginning of this constitution for all formal purposes (Enayat, 1998, p. 465).

## Inability to Comprehend the Language Occurs As A Result Of Disconnection with the Past Texts and Works and the Current Language

"All the newly emerged languages of India are replete with Persian words. Even the languages in "Ovidi" in southern India have been influenced by the Persian language" (Haghighat, 2005, p. 370).

## Literary Background of Iran and India

The relationship between Iran and India originates in the depth of history. These two lands are originally like one soul in two bodies because of their common racial root. J. "La'l Nahro (1982) says: "among the numerous people and races being in contact with Indian life and culture and having an influence on them, Iranians have been the oldest and the most durable. In fact, the relationship between these two nations dates back to the time before the Indian and the Aryan civilizations. This is because Indian and Aryan tribes and Ancient Iranians have been departed from the same root and origin. These two nations were racially connected. Old Iranian and Indian religions have had a lot in common. Sanskrit, Daei, and old Pahlavi languages which was the language of Avesta, are very similar to each other and their word roots are common (Haghighat, 2005, pp. 369-370). "Aryan and Indian races have founded two separate but related civilizations and cultures in Iran and India after the establishment of political, religious, and social organizations of their own time (Jalali Nayini, 1993, p. 2). Scythians are known as Sits in the European languages. At first, they lived in one place with the other Indian and European tribes and then they migrated to other places (Rezayi, 1993, p. 371). They have mentioned the other country in their oldest written works. India has been brought in the holy book of Avesta and there are descriptions about northern India. It is also pointed out in "Rig Veda" about Iran. Iranians were called "Parshavayans" and then "Parsikayans" (Haghighat, 2005, p. 371). The name India has been mentioned four times in the holy book of Avesta. Many of the words also have the same roots. Hooma=sooma, Xenoter=Hoota, Yasna=Yajna, Atar=Azar (Jalali Nayini, 1993, p. 26). Even the type of admirations and appreciations and also the mythological figures of two lands are common in nature. This is a long discussion and cannot be discussed thoroughly here. But there are also documentations based on the relationship between two lands in the history that can be studied. In the early Iranian myths, the first immigration of the Iranians to India took place at the time of Jamshid. After these migrations the racial and cultural commonalities was never torn apart between Iranians and Indians (Fallah, 2010, p. 89). Ferdowsi has pointed a lot to the contact between Iran and India; and India is originally among the lands that were ruled by Rostam family and Rostam ruled for some time, Faramarz, his son, and his grandson Azar Barzin ruled India. "Since Achaemenid Empire, Cyrus the great conquered Afghanistan, Punjab and Sindh which caused a cultural, economic, and political bond between Iran and India. Diakanov according to the Bistoon carving remembers India as the twentieth "Satrap" of the Achaemenid dynasty that included the valley of the Sindh and Punjab rivers. Darius also intended to conquer Punjab and Sindh and this attack was so important that it became the outset of the old Indian history. There is an era in the history of India called the Zoroastrian period of India and the Zoroastrian religion become widespread. Important historical works from were excavated from Bihar in India from 1896 to 1312 and it indicates the effect of Iran's arts and industry on India at the time of the Achaemenians. At that time, some weapons were exported from India to Iran. In "Ashkani" period to the time of Mehrdad the first we cannot see any link between them. But Mehrdad the first attacks these regions due to the weakness of Bakhtar government. "Sakkan family" especially "Sorens" and "Gondfar"-that resembles Rostam establishes a great government in this region. The bond between Iran and India expanded in the Sasanid period. Especially the Kooshanis whose works of the Khosrow Parviz's council in the popular Ajanta caves of India still exist. By the appearance of Islam in Iran a lot of Zoroastrians immigrated to India. "Ya'ghub-e Leyth" conquered Kabul and Mahmoud Qaznavi attacked this land 16 times. "Shahabodin Qori" who conquered several cities of India is the lineage and continuation of the Persians' ruling in this region. In 530 years of ruling from Sultan Mahmoud's time up to Zahirodin's, Persian language evidence is observable. After the establishment of Babery government, a sort of Persian government is observed for another 340 years. Darius's attacks to India formed an important part of the history of this nation. "The importance of the Iranian's dominance over India had been so significant in "AHDE GHADIM" that the Indians have determined the outset of their date according to the teachings and advices of Buddha and

Darius's attack (Safarzayi, 2008, p. 369). The discovered works in Peshawar and the peninsula in the graves of this region are exactly the same as the discovered works of the north of Iran and these works date back to the sixth century B.C. (Fallah, 2010, p. 7). The more we step into the past, the more we realize the deeper relationship between Iran and India. The oldest Persian book among the Indians is a Persian translation of an article called "Zohreh" written by Chandra Gupte. Indian works such as "Kelileh va Demneh" were translated into Persian at the same time. "Bloohar and Boozasef", Hezar o Yek Shab, Sangbad Nameh, and the game of Chess are also among these works. The Zoroastrians immigrated to India and the Mohammad Qasem Thaqafi' troops attacked India mostly from Fars province and expanded Persian language in India. Due to the Iranian scientists' immigration to India, Lahore becomes a basis for the spread of Persian literature. "Abolfaraj Rooni and Masoud Sa'ad Salman are among these celebrities. Ibn Battuta mentions numerous Persian scientists and scholars that were popular in India. He enumerates Iranian names and Persian titles and also the product and goods of this land in India. Akbar Shah declared Persian as the official language of India. Baberians are among the main supporters of Persian language and 250 Persian dictionaries were written in their period so that in a future not far from that time the great scholars and writers of Persian language became Indian residents. People such as Nazir Ahmad, Qaliph Abdolhakim, Shebli Ne'mani (the author of She'r-ol-Ajam i.e. Persian poetry) and Iqbal Lahori are among these people. After the independence of Pakistan and India, there was a somewhat weak bond between these countries and Iran. Twenty four universities in India taught Persian in B.A., M.A., and Ph.D. levels and Persian language is an optional course in the third grade senior secondary school, though it's declining due to the policies of the Indian government" (Fallah, 2010, pp. 68-91). Many of the early literatures of Iran became popular in India. "The first female Persian poet, Rabe'e Bent Ka'ab Qazdari was born in this land. The first "Sufie" book in Persian prose, the first reminder of Persian eloquent speakers, the first grammar book of Persian and even the first diary book of the kings (Tozak) were created in this land" (Mahmoud & Abedi, 2001, p. 9).

### Iran and India in the Safavid Era

The relationship between Iran and India is another golden page of the book on the close and connected history of these two nations. "As a result of Shah Ismael's clashes with the eastern nations and also the declaration of Shiite sect in Iran as the formal sect, Baber had no choice but conquer to conquer India. Taher Anjedani's immigration to India had a significant effect on boosting Iran and India's ties during Shah Tahmasb's era. Baber had close relationships with Iran and at the same period the Indian king searched refugee for the Shah Tahmasb's court. Shah Tahmasb sent troops with him in order to regain control of the region (ibid: 952). In this return, Indian king takes some Iranian artists and poets to India. Such relationships were common in the next eras, especially in Shah Abbas's era (Navayi, 1998, pp. 38-79). In the meantime, Indian Shiite governments' relationship with the Safavid was better. "The relationship between these small Shiite governments (Adel shahi, Nezam shahi, and Qotbshahi dynasties) and the Safavid dynasty were quite normal firstly because they admired the Safavid dynasty which was a symbol and indication of being Shiite. Secondly, they were concerned about the large majority of Sunnis around them especially Gurkanid great government. The diplomatic relationships between Safavid dynasty and "Deccan" nations started from Shah Ismael's era (Navayi, 1998, p. 75). Bijapur is located in "Kerاناتke" state in the north of India. Vija or Poora which means victorius city and some others say that Vidiapur means city of insight and knowledge (Mousavi, 2010, p. 331). Adil-shahians who founded an independent government in India since 894, are among the Shiite governments of India that have a great influence on the spread of Persian language and literature. Thai is historically ancient. "Bijapur's history dates back to the early centuries. In the second century, Ptolemy has named 3 cities called "Badami, Andi, and Kalkery" in an area recently called Bijapur. In the seventh century, "Hiuen Sitang", an Indian pilgrim recalled the city Badam as the center of Chalokian Kingdom in his trip. The history of Bijapur since the domination of Chalokian over Bdamis up to the Muslims' domination is divided into four regions. 1) The era of Chalokina's domination on this region that lasted till 760, 2) Ashtar koots period (760-793) and 3) In the period lasting from 973 to 1190 Bijapur has been ruled and alternatively by several local governments. 4- The Yadavans domination period from 1190 till the capture of this region by Muslims (693- 1294). In 693 Aladin, Jallalodin Khatami's, Delhi's king's, grandson captured Bijapur and in 748 (1995) Bijapur was annexed to the Deccan's Bahmanid territory.

The new era in the history of Bijapur begins at this time. "Bijapur prior to the domination of Deccan's Bahmanids was and obsolete and insurgent border area but since then and by the start of the Islamic government, it gained more stability. Mahmoud Gavan (808-886), Bahmanid minister, divided their country into eight regions and one of them was Bijapur. In 895 one of the minister's former slaves called Yusuf Adil Khan brought independence for this city (Haddad Adel, 1996, p. 112). It is mentioned in an Islamic

**Table 1.** The names of kings and the period of their kingdom

King	Duration	King	Duration
Yousef Adil Shah	1490-1510	Ibrahim Adil Shah (the second)	1580-1627
Ismael Adil Shah	1510-1534	Mohammad Adil Shah	1627-1657
Malu Adil Shah	1534	Ali Adil Shah (the second)	1657-1672
Ali Adil shah (the first)	1558-1580	Alexander Adil shah	1672-1686

(Wikipedia fa.wikipedia.org & Golchin Ma'ani, 1990)

encyclopedia that Mahmoud Gavan divided the land into five regions. At the same time with the weakening of the Bahmanid government in Deccan, local government rose and they all became a basis and place for Persian language. "Since the second half of the fifteenth century, this dynasty weakened and declined, meanwhile the government officials of Bahmanid dynasty formed smaller governments in various cities including Bijapur, Galgandeh, Bidroo, Ahmadnagar, and Bera where Adih Shahians, Qotbshahian, Baridshahians, and Nezamshahian respectively ruled. Just Baridshahian and Emadshahian were Sunnis and the others were Shiite who had a close relationship with the Safavid kings and obeyed them" (Navayi, 1998, p. 74). These relationships are observable from the very beginning of the formation of AdilShahid dynasty. "Yusuf Adil Shah (1489-1510, 895-916), the founder of the Bijapur Kingdom, following Safavid dynasty encouraged the practice of Shiite sect in the public rituals in his region (Ahmad, 1987: 28). The founder of this dynasty, Yusef Adil Shah acquired literature and culture in Iran. "He is the youngest son of the Ottoman king Morad. After the death of king Morad, his other son called Muhammad Sani (854) came to throne and attempted to kill him. Yusef Adil shah with his mother's preparations along with some merchants came to Iran pretending to be slave and became literate and turned into Shiite sect and after a while headed to Deccan and gained popularity and appreciation among Bahmanid kings and was appointed as "And because of the decline of the dynasty he declared independence in 895 (Golchin Ma'ani, 1990, p. 37). This family continued to exist till Orang Zeib as S.A. Nadavi (1992, p. 27) quotes" Had mercy on India's Muslims and heresy was overthrown.

### Adil Shahis and the Persian Language

The government of Bujapur's Adil Shahis is among the governments that have played an important role in the development of Persian literature due to their religious and lingual joints. Bijapur's rulers are the triple Deccan kings of India (Deccan's Ahmad Negar Nezamshahi, Deccan's Golkandeh Qotbshahi, and Deccan's Bijapur Adil shahi). This dynasty ruled over this region from 1490 to 1686 which is about 200 years. Their names and the period of their kingdom have been listed in **Table 1**.

In this dynasty based on its non-Indian origin and its poetic nature, having a kind of competition with the other kings we can observe numerous poets including the local native poets that had come together in this land. "Non-Indian roots and the Shi'ism inclinations of Bujapur kings particularly Yousef Adil shah, the head of the family and dynasty who grew up in Iran when he was young, made them eager to employ Iranian artists (Mousavi, 2004, p. 322). At the time Zahirodin Baber attacked India, small governments appeared that compete with each other in commemorating Iranian poets. Kings such as the following have had governments: Emad Shahis (890-980) in Braber, Barid Shahis (898-1018) in Bidar, Nezamshahis (896-1008) in Ahmad Negar, Adil Shahis (895-1097) in Bijapur, and Qotb Shahis (918-1098) in Golkande. They inherited Bahmani kings in commemorating Iranian poets and poetry and employed Iranian ministers, secretaries, and poets. (Fallah, 2010, pp. 81-82). Persian became the formal language in this period. Ranging from Mahmoud Gavan who is considered a prominent literary figure and is the author of the book entitled "Riaz ol ensha' and Poetry bureau to Yousef Adil Shah and his son Ismael who was called Vafayi in the Persian poems, they all advertised Shiite sect. (Haddad Adel, 1996, p.112). Ibrahim Adil Shah was a capable eloquent speaker and also a keen supporter of literature and music (Hedayat, 2006, p. 1244). The poets wished to visit Bijapur and take advantage of the goodness and the favors of Adil Shahis. "Fuji Neyshaburi" writes: The twists and turns of life will misplace a mountain; there is no place better than Bijapur for a free man (Golchin Ma'ani, 1990, p. 1063). Sanajar Kashani says:

I do deserve to be complimented by Khan Ali Shah; since my nature and origin comes from Roknabad waters, If Sanjar and if Khosrow who come from Kashan and Delhi. Come to learn some talents in Bijapur.

## Adil Shahis' Poetic Taste

Adil Shahi lineage apart from paying homage to the scholars and poets, have written poems and texts in literary fields. Before them, Mahmoud Gavan, as we talked about before, has written some works in the same region. In Freshteh history book, some comments have been asserted on the awareness of Yusef Adil Shah (895- 916), the head of Bijapurian Dynasty, of different sciences. He was a calligrapher and knew about the sciences of Arooz, Qafieh (Rhyme), and Voghoof and was also a prominent figure in music. He played lute skillfully and sometimes he used to write some poems such as: Our caravan shall carry the burden; The flowers from all over around us do wither

*Though we haven't been jealous about you; why did you complain about us in the presence of other?* (Golchin Ma'ani, 1990; Sobhani, 1998)

His son Ismael Adil Shas also followed his father's tradition and also wrote poems and selected the pseudonym "Vafayi" for himself. He always talked to the scholars and poets and respected them and was skillful in music and poetry, he picked the pseudonym Vafayi. None of the kings of Deccan has ever as elegant and eloquent as him

*You deem the good people's heart free from favor; you think that love would come with tyranny*

*Your love causes me a lot of pain; you suppose that such a painful heart is gleeful* (ibid: 39).

Ibrahim Adil Shah was so eager to summon and call the poets to his court. He was interested in Persian poetry and literature and has written some books. "He was skillful in music and he composed musical notes and played some instruments. He was a generous man and one of his generousities included five camels of gold who granted to Malek Qomi and Zohouri Torshizi as a prize for the book Noras."

*The nightingale sings a page of your compliments; they stirred the dust and poured some water.*

"Ibrahim Adil Shah the second, was a potent poet and a great supporter of literature and music. But his poems that he wrote by the name Ibrahim are not available today" (Morsin, 2001, p. 387).

Why Bijapur: Why the passengers chose Bujapur which was a southern city in India as their destination- since it also depicts the extent of Persian language's influence can be determined in the following:

- A) Adil Shahis support for the scholars and writer such as Fahimi Hermeri
- B) Iranians' journeys through sea to India and as a matter of fact they entered from the south or after visiting Ka'ba in Saudi Arabia they entered in India.
- C) The poets and scholars' formal invitations of Bijapur's rulers such as Nurodin Mohammad Jahangir
- D) Missions and government necessities caused trips to Bijapur such as Mokhles Tabrizi
- E) A suitable environment was prepared for development, for studying, saying poets and also security, such as Baqer Khordehforoush
- F) Religious motivations required the protection and support of the Indian kings, such as Zohouri Torshizi
- G) Going to pilgrimage with the famous scholars and poets; such as Asgai Kashani
- H) Recreation or Business; such as Shah Taher Deccani
- I) Being irritated by other kings and kingdoms such as Masih Kashani

Adil Shahi courts' poets

Considering the biographies, it can be concluded that about 73 Iranian poets (Golchin Ma'ani, 1990, p. 6) went to the Deccan kings' courts. The biographies of all these poets are not mentioned in these texts. By examining the remaining works we can see that the following figures travelled to Bijapur.

### 1. The invited ones by Adil Shahis

Some scholars and poets travelled to Bijapur by invitations from the Adil Shahis kings such as:

1.1. Nurodin Mohammad Jahangir: By Ibrahim Adil Shah the second who called him Adil Khan. He sent his portrait to Bijapur with this quatrain

Oh, you're the one on thee we look upon; rest thee under the aegis of our rule

We sent our image to you; to realize meanings and notions by beholding our face (ibid: 34)

1.2. Shah Fathollah Shirazi the sage: Travelled to Bijapur by Ali Adil Shah's invitation and was ordained as a lawyer.

1.3. Fani Shirazi: Khajeh Mohammad Dehdar Shirazi who pseudonym was Fani was one of the great figures of Sufi school and he was one of the pupils of Mir Fathollah Shirazi in the knowledge called Ma'ghool and Manghool and then he went to Deccan and then traveled to Bijapur to Adil Ali Shah, He instigated him to send Hezarhoun to Shiraz and also summoned Mir Fathollah.

Daraki Qomi: "The king of Bijapur's states, Ibrahim Shah, had a gathering with the poets and the courtiers and he asks Molana Jesmi Hamedani about the best poet of the time. The Molana said that there is no one at this time better than Molana Daraki Qomi in eloquence. The king became eager to see him and had an Iraqi merchant bring him to his court. The merchant brought the Molana in short time into the throne of Bijapur.

2. The poets and scholars who were settled there

By travelling to Bijapur, some of the poets were settled there for a long time. Among them were:

2.1. Lame'i Qalandar: Sam'e Anvar with Fetrat Samandar, Lame'ei Qalandar, is said to be in Bijapur at that time. Qelich Khan also picked Lame'i as his pseudonym and there has also been another Lame'i. "The illumination of his appearance made me bewildered despite my discretion" (Ohadi Daqaeqi, 2009, p. 3254)

2.2. Molana Rashid Nowras: He was a novice apprentice of Riaz Aqdas, Molana Rashid Nowras was his pseudonym, and he was one of the new and modern poets of that time. He was Adil Shah's attendant; he had a good nature and was born in Qazvin.

2.3. Molana Shahidi Qomi: He was a prominent figure of the time in eloquence and was Sultan Yaqub's laureate. He came to India after the king's death and settled in Gujarat. In Deccan he had gone to Adil Shah and received a lot of respect (Kakoroy, 2006, p. 166).

2.4. Fahimi Hormozi: Apparently, he was a wise poet who was among the laureates of Shanavaz Khan Shirazi, the attorney of the Bijapurean Ibrahim Adil Shah. Before being an attendant of the King, he was an attendant of Shahnavaz Khan in Bijapur (Golchin Ma'ani, 1990, p. 1075).

2.5. Shams Dadeye Iraqi: He spent a long time in Ahmadnagar, Golkandeh, and Bijapur at the service of Morteza Adil Shah, Mohammad Qoli Qotbsahah, and Ibrahim Adil Shah the second.

2.6. Rafiqi Amoli: "Moved from there to Dekken and settled for some time in Heidarabad and Bijapur with their kings.

2.7. Qasem Kahi: He was the laureate of Ibrahim Adil Shah the second. Also Malek Qomi, Zohoori's father in law, is also worth mentioning (Morsin, 2001, p. 385).

2.8. Baqer Khordeh (Forush): He's originally from Kashan. He moved to India and settled there. It is said that he sang a lot of poems to compliment Ibrahim Adil Shad but did not receive any rewards (Bigdeli & Beigdeli, 2009, p. 27). "It is said that he was appointed as the librarian at the end of his life" (Golchin Ma'ani, 1990, p. 145)

2.9. Hashemi Isfahani: Amir Shamsodin entered Bijapur at the beginning of his life after he acquired some corporeal sciences, he was called Sadre Jahan and because he has a rhythmic taste he wrote poems and chose Hashemi as his pseudonym.

2.10. Nazir Mashadi: He reached Bijapur but did not become one of Adil Shah's favorites.

3- Wayfaring poets

Some scholars and poets have stayed for a while with Adil Shahis due to their commercial, official, religious, etc., trips to Bijapur. Some of them are:

3.1. Kamel Jahromi: Moved to Dekken through Hormoz when he was twenty five and after getting passed Golkandeh and Bijapur, he visited Abdorahim Khan, The Khan of the Khans (Golchin Ma'ani, 1990, p. 1149).

3.2. Taher Ankovani known as Shah Taher Rokni: Blessed Bijapur by his presence while he was passing a town, and since he did not find there compatible to his own way, he paid attention to the throne.

3.3. Feizi and Sarfi Saveji: When the laureate Sheikh Abolfeiz Feizi was secretly travelling to Ahmadnagar and Bijapur on behalf of Mohammad Akbar Shah, the shadow of God as kings were called so at the time, he also travelled to Deccan as an attendant to the laureate.

3.4. Mokhles Tabrizi: At the end of Sha'ban month in 1046, the prince Orang Zeib sent him clandestinely from Dowlatabad to Bijapur.

3.5. Askari Kashani: He went to Deccan through Hormoz and conversed with Mir Sanjar Kashani, Malek Qomi, Zohoori Torshizi, and Mir Heydar Zehni. He was appointed as attendant in Golkandeh and Bijapur by Mohammad Qoli Qotbshah and Ibrahim Adil Shah. According to the book *Jamiat Saman* he rejected to be their attendant and moved out of Deccan after 8 years.

3.6. Baqi Damavandi: Molla Abdolbaqi Nahavandi says; Molla Baqi is originally from Delpasand village of Damavand. He came to Bijapur from there and left Bijapur to serve thus Khan of the Khans.

3.7. Hamzeh Boanani: "He gradually became famous among perisan scholars and then moved to India. He went to Bijapur and Golkandeh through Deccan and received respect from the headmen there.

3.8. Kalim Hamedani and Akhtari Yazdi: Though some biographers point out that both of these poets have travelled to Bijapur, but it's been stated in the introduction of Kalim poetic collection that they intended to go to Bijapur that bandits attacked them and they were accused of robbery and were put in a jail (Qahreman, 1990, p. 5).

We were on the way to Bijapur a way with a star, so pleasant going caught by the bandits; what can I say about what they did to us.

3.9. "He received little attention form Shah Abbas Mazi, he mentioned it and moved from Iran to India.

If the state is not consent with me; I'll leave the country in the evening just as the sun goes

(Bigdeli: second half: 75) Then he went to Golkandeh and then to Bijapur. (Golchin Ma'ani, 1990, p. 1296)

#### 4. The poets who died in Bijapur

Some Iranian poets moved towards India and they settle in Bijapur and ceased living there. Some of them are:

4.1. "Zohuri Torshizi: He's among the celebrities in Persuan poetry and literature in India, He's originally from a village called Qasabeh Torshiz and he owns collection of poems. He lived for a long time in India and was killed in 1026 riots in Deccan (Behdarvand, 2010, p. 138).

4.2. Malek Qomi: "He was very skilled in discourse and eloquence. He came to Deccan and lived there. Deccan's kings were kind towards him. Zohouri was his step-son and his son-in-law. He died a year before Zohuri" (Kakoroy, 2006, p. 241).

4.3. Nowras Qazvini: His name was Rashida; he went to India and died in Bijapur. He said

Not everyone can have a warm and earnest look toward you no innocent one was killed in your party (Nasrabadi, 2000, p. 472)

4.4. Miryamini Shirazi: It is said that he died in Bijapur at that time. He wrote:

I'm so eager to see my love; I've got a stab into my heart as a result of pain

Put some salt as balm on my wound; that I'm so bewildered (Ohadi Daqaeqi, 2009, p. 4211).

4.5. Shahed Qomi: ' He joined Ismael Adil Shah's court, stayed there for a year and probably died there" (Sobhani, 1998).

4.6. Sanjar Kashani: "Shahnavaz Khan Shirazi who was the attorney of Ibrahim Adshah paid homage to him and made him his companion. He passed away in Bijapur (Bahador, 2007, p. 338).

4.7. Molana Heydar Zehni Esfahani: "He's an eleventh century poet who was born in India and became a laureate of the Shah in Bijapur and probably died there.

If there is goodness and favor we can live even without soul; and if there isn't, we cannot live with the holy green (Kakoroy, 2006, p. 372).

#### 5. Persian poets of Bijapur

Prevalence of the Persian language and interest in the Iranian literature made the native population of that area to turn to Persian poetry, such as:

5.1. Nosrati Dekni: "In the court of Bijapur, one of the earliest and greatest Deccan poets called Nosrati (wrote the famous epic poem to compliment Ali Adil Shah the second's victories and also wrote some romantic stories in poetic language. The most famous of them is "Golshan Eshq" which has a local theme (Ahmad, 1987, p. 135).

5.2. Nosrat Sialkooti: "He's Delavar Khan and his original name is Mir Mohammad Naeem. His forefathers' homeland is Sialkoot which is an environ of Lahore. He was appointed as a shepherd in Ranjur that is an environ of Bijapur (Bahador, 2007, p. 723).

5.3. Nosrat: In some biographies they have mentioned another poet called Nosrat but we can't determine if he is the same person or not. "His name was Abbas Qoli Khan, his ancestors were from Iran and it was a long time since he had gone to India and settle in Deccan. It is said that he had a good handwriting (Navab Shirazi, 1992, p. 414).

5.4. Naser Ali Serhendi (Sohrendi): He travelled to Majmaobahreïn and he went to Bijapur after Seif Khan's death.

5.5. Agah Naeti Madaresi: He was very eloquent. He was originally from Bijapur but was born in Vilor.

5.6. Hashemi Deccani and Dowlat Deccani: One of the other poets from Bijapur's court is Hashemi that has written a poetic story about the familiar theme of Zuleika's love towards Joseph. There's also a poet called Dowlat who's written a poetic romance story that's extracted from it is original Iranian Bahram and Golbanu (Ahmad, 1987 p.136).

5.7. Gerami: Mir Abdorahman was responsible for Diwani or court position of Bijapu and Malo. His father called Mirak Mo'eenodin Amanat Khan Alamgiri was one of the top rulers. He passed away in 1124 (Sobhani, 1998).

#### 6. The other Persian speaking scholars of Bijapur

A group of prominent and famous Persian speaking scholars lived in Bijaput and they had written authentic and valid works and trained famous pupils such as:

6.1. Mohammad Abolqasem Ibn Hendushah Fereshteh:" The third famous history book across India was written by Mohammad Qasem Hendushah well-known as Fereshteh for Adel Shah Ibrahim the second ruler of Bijapur. Two manuscripts of his book called Golshan Ebrahimi or Fereshteh History is exists now (Hedayat 2006, p.776). "This is a comprehensive book on the detailed political and military history of the Muslim families of Deccan and other parts of India (Ahmad, 1987, p. 119).

6.1. Khalilolah Shah Harati: "Mir Khalilollah Shah by the epithet the king of pen was one of the Iranian calligraphers of the end of tenth century and the beginning of the eleventh century who followed calligraphy for sometimes in India and the court of Ibrahim Adil Shas the second who was the ruler of Deccan. Zohuri Torshizi has complimented him a lot in his calligraphy" (Bayani, 1984, p. 178).

6.3. Molana Ahmad Faruqi Tahtahvi: "He is among the great scholars of the tenth century, a classmate of Abolfazl and Feizi was first Sunni and then he became Shia. He travelled to Shiraz and Mashad and then served in the Ali Adil Shah's court in Bijapur" (Aref Naqavi, 1991, p. 27).

Persian speaking scholars of Bujapur are more numerous to state all of them in this study. "Sheikh Mahmoud Khosh Dahan the author iof Asrar olhaqq and Salat alasheqin (1068), Mohammad Qasem Saheb Naqayes Olanfas (1080), Shah Naeem Ollah thw writer of Ganj olasrar (1075), Mohsammad Qori the author of Golzar e Abrar Fi Seyr olAkhiar (1022), Rafi odin Ebrahim Shirazi the author of Tazkeratolmolook (1017) are among this group (Haddad Adel, 1996, p. 113).

## CONCLUSION

Persian language requires careful study and a vigorous revival. By a flashback to the past of this language, its roots and its wide extent can be observed. "According to some archeological studies by the American university of Chicago, on the existing clay tokens of this university, the first ancient Persian writing was found on one of these works. Since all the handwritings of all the clay tokens have been in Elamite language, the advent of ancient Persian handwriting on this clay token opened a new window about the Achaemenid to the archeologists (Arfaee, 2007, p. 3). This language was dominant from far away in Rome and the Mediterranean Sea to the heart of China. Today based on some deliberate policies or the negligence inside the country, this language has become weaker and somewhat forgotten in parts of these lands. Although in the recent years another ray of hope glimmered but it needs more support than now. As we mentioned in the present study, Persian language was the first and the formal language of different nations such as numerous parts of the Indian peninsula in such a way that the southern parts of this region were also the main supporters and the main centers of the Persian language and literature. The vast region of Deccan especially Bijapur with the support of Bahmanis and also Adil Shahis hese is considered one of these centers. Many of the Persian poets

and scholars immigrate to this city and they personally train some pupils among the natives there and they become the inheritors of Persian literature. An effort to revive this situation in this region causes the connection of the present generations with the culture, traditions, and beliefs of their ancestors. Thus it seems that the scholars and politicians should provide this region with appropriate plans for the new generation and for the revival of this honorable language.

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