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With regard to the Sasanid and the early Islamic periods, the studies by Colless and Tibbetts see bibliography are essential. However, official diplomatic relations between the two regions, exemplified by the exchange of non-permanent missions rather than by permanent extraterritorial embassies, become traceable only during the Safavid period. This process of migration culminated in the foundation of Ayutthaya in by King U Thong r. Ayutthaya is situated about 80 km to the north of modern Bangkok. The Malay Annals, pp. In order to understand the background of the presence of Persians in Siam, it is important to consider the wider setting. The insubordinate status of the principality of Malacca a vassal of Ayutthaya on the Malay Peninsula during the 15th century, and especially its final extinction by the Portuguese in , had forced its Siamese sovereigns to look for additional gateways for trade with the western Indian Ocean region. During the s Siam took control of Tenasserim, followed in by Mergui Sunait, pp. Further west, the 16th century saw major political changes in northern India with the gradual establishment of the Mughals. Towards the beginning of the 17th century the Mughals had gained full control over Bengal and Orissa, by which they obtained access to the Bay of Bengal. A formidable power in the southern Indian region was the Deccan kingdom of the Qotb-Shahi dynasty in Golconda see the studies by Sherwani and Minorsky , a successor-state of the Bahmanid kingdom. In his study of the migration of Persians from Persia to India and Southeast Asia, Subrahmanyam see bibliography has provided abundant evidence for their massive economic, political and literary presence in the Qotb-Shahi kingdom. The Qotb-Shahi kingdom thus also served as an important gateway to Southeast Asia, and the Thai empire of Ayutthaya in particular, since merchant-ships bound for the east used its harbors as stopover ports. In spite of the existence of Bengali, Gujarati, and Hadrami trade networks in the Indian Ocean region, the role of the Persians should be seen as beyond that of pure merchants. This last aspect, i. In the light of the dominating role of Persianized Muslim states on the subcontinent, however, it is not surprising that the Siamese trading emporium of Ayutthaya should have been known to the mainly Muslim merchants under a Persian name. Politically and militarily, the Qotb-Shahi kingdom was on the decline from the 2nd half of the 17th century on, due particularly to Mughal pressure from the north. To the knowledge of the present writer, Indo-Persian historiographical literature especially from the Deccan has not yet been investigated with regard to Siamese-Deccan relations from the 15th century onwards. For an overview of Persian literary activities in that kingdom see the excellent, but often neglected, study by Devare. The first Persians in the Ayutthaya kingdom might thus have settled in Tenasserim and Mergui Subrahmanyam. The presence of Persians in the Siamese capital Ayutthaya, however, seems to have remained limited in number up to the beginning of the 17th century. Several factors appear to have contributed to an emigration of Persians mainly from southern India, but perhaps also directly from Iran to Siam, in particular during the 17th century. The French traveler and diplomat Guy Tachard part 2, pp. In the latter case non-Muslims are included see Cushman tr. In that form farang is derived from Persian, where it has the same connotation. Apparently there exist other fragments of Thai chronicles which survived the sack of the Ayutthaya in at the hands of Burmese invaders but to which the present author has had no access. Thai historians of the 19th and early 20th centuries have based their works on them see Chao Phraya Thiphakorawong Maha Kosa Thibodi. He is said to have risen to favor with Song Tham r. Since that year, Sunnites had held that office. From about onwards, the majority of his descendants, however, converted to Buddhism in order to be allowed to be present at court permanently, and many of them hold influential positions in Thai public life even today. To our present knowledge, the SS appears to be the only extant Persian source for the extensive Safavid contacts with the region in question. In , another Siamese embassy, sent by king Narai r. Engelbert Kaempfer, too, who visited Iran prior to his sojourns in Siam and subsequently Japan, reports in July of another? The maritime relations of Ayutthaya were the responsibility of a minister known in Thai as Phra Khlang, rendered by Breazeale loc. This ministry was organized in four main departments: Apparently, the Krom Tha Khwa department also had various territorial responsibilities, in particular with regard to the Siamese Indian Ocean ports on the west coast of the peninsula. His brother is said

to have returned to India. By the end of the reign of that monarch he rose to the position of prime minister or Samuhanaiyok, with the rank of Chaophraya. He, in turn, was succeeded by his eldest son Sombun, the later Chaophraya Chamnanphakdi. Wyatt has worked on the ancestry of the Bunnag family. Perhaps this refers to matters concerning the trade with the Muslim states in India, since the Malay language seems to have been employed in dealing with the Malay-Indonesian world. It cannot be established with certainty how many Iranian Muslims actually lived in Ayutthaya during the 2nd half of the 17th century and up to the destruction of the city and kingdom by Burmese invaders in 1767. Nevertheless, Kaempfer's *A Description*, p. 100, mentions Muslims, along with countless others of their Buddhist compatriots, must have suffered during the total destruction of Ayutthaya by the Burmese in 1767. It resulted in the publication of a volume of proceedings in Thai, somewhat limited in academic and editorial quality, with selected English abstracts. Cultural Center of the Islamic Republic of Iran [Bangkok] ed. *The Cultural Center of the Iranian Embassy at Bangkok was actively involved in the organization of both meetings. It appears that the embassy described by the SS was the last diplomatic contact between Iran and Siam until diplomatic ties between Tehran and Bangkok were resumed in the 20th century. Now there are permanent embassies in both countries, the one in Bangkok, established in 1979, being the first between Iran and any Southeast Asian country.* Abdul Rahman Haji Ismail ed. *New Romanized Edition*, Kuala Lumpur, *The Encyclopedia of Islam*, new edition, vol. 10, pp. 100-101. From Japan to Arabia: Charnvit Kasetsiri, *The Rise of Ayutthaya: A Synoptic Translation*, ed. Charles Schefer, Paris, 1967. *The Cambridge History of Iran*, Volume 6: Hutchinson, *Revolution in Siam*. Mohammad Ebrahim], *The Ship of Solayman*, trans. Das erste Buch der *Amoenitates Exoticae*, German intr. Walther Hinz, Leipzig, 1967. Ma Huan, *Ying-yai Sheng-lan*. Mills, Bangkok, reprint of the Hakluyt edition. *A Manual of Later Safavid Administration*. Idem, *From Isfahan to Ayutthaya: Contacts between Iran and Siam in the 17th Century*. Copied from Papers Preserved at the India Office, 5 vols. *Expansion and Crisis*, New Haven and London, 1967. *Aspects of the Embassy to Siam*, Chiang Mai, 1967, pp. 1-10. *Essays Presented to D. Hall*, Ithaca and London, Cornell University, 1967, pp. 1-10. Wyatt, *Studies in Thai History*. *Collected Articles*, Chiang Mai, 2nd reprint, 1967, pp. 1-10. *A Short History*, Chiang Mai, reprint. Henry Yule and A. Ismail Marcinkowski Originally Published: July 20, Last Updated:

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His troops captured Esfahan from the Safavid dynasty and founded the Afsharid dynasty in that year. In , Nader Shah conquered Kandahar, the last outpost of the Hotaki dynasty in Afghanistan, he then began to launch raids across the Hindu Kush mountains into Northern India, which, at that time, was under the rule of the Mughal Empire. The Hindu Marathas of the Maratha Empire had captured vast swathes of territory in Central and Northern India, whilst many of the Mughal nobles had asserted their independence and founded small states. The Mughal ruler, Muhammad Shah, proved unable to stop the disintegration of the empire. The imperial court administration was corrupt and weak. Even though the Emperor agreed, he practically took no action. Nader seized upon this as a pretext for war. He defeated his Afghan enemies fleeing into the Hindu Kush and also seized major cities such as Ghazni , Kabul and Peshawar before advancing onto the Punjab and capturing Lahore. Nader advanced to the river Indus before the end of year as the Mughals mustered their army against him. Muhammad Shah surrendered and both entered Delhi together. Coins were struck, and prayers said, in his name in the Jama Masjid and other Delhi mosques. The next day, the Shah held a great durbar in the capital. Massacre[edit] The Afsharid occupation led to price increases in the city. The city administrator attempted to fix prices at a lower level and Afsharid troops were sent to the market at Paharganj , Delhi to enforce them. However, the local merchants refused to accept the lower prices and this resulted in violence during which some Afsharid troops were assaulted and killed. When a rumour spread that Nadir had been assassinated by a female guard at the Red Fort, some Indians attacked and killed 3, Afsharid troops during the riots that broke out on the night of 21 March. On the morning of 22 March, the Shah rode out in full armour and took a seat at the Sunehri Masjid of Roshan-ud-dowla near the Kotwali Chabutra in the middle of Chandni Chowk. He then, to the accompaniment of the rolling of drums and the blaring of trumpets, unsheathed his great battle sword in a grand flourish to the great and loud acclaim and wild cheers of the Afsharid troops present. This was the signal to start the onslaught and carnage. Almost immediately, the fully armed Afsharid army of occupation turned their swords and guns on to the unarmed and defenceless civilians in the city. The Afsharid soldiers were given full licence to do as they pleased and promised a share of the booty as the city was plundered. Muslims, like Hindus, resorted to killing their women, children and themselves rather than submit to the Afsharid soldiers. In the words of the Tazkira: The Persians laid violent hands on everything and everybody. For a long time, streets remained strewn with corpses, as the walks of a garden with dead leaves and flowers. The town was reduced to ashes. In addition, some 10, women and children were taken slaves, according to a representative of the Dutch East India Company in Delhi. An enormous fine of 20 million rupees was levied on the people of Delhi. Muhammad Shah handed over the keys to the royal treasury, and lost the Peacock Throne , to Nadir Shah, which thereafter served as a symbol of Persian imperial might. Amongst a treasure trove of other fabulous jewels, Nadir also gained the Koh-i-Noor and Darya-i-Noor "Mountain of Light" and "Sea of Light," respectively diamonds ; they are now part of the British and Iranian Crown Jewels, respectively. Nader and his Afsharid troops left Delhi at the beginning of May , but before they left, he ceded back all territories to the east of the Indus which he had overrun to Muhammad Shah.

3: Shodhganga@INFLIBNET: Mughal - Iranian relations : c. sixteenth century

Mughal Emperor Humayun was defeated by Sher Shah Suri in and fled to the refuge of the powerful Safavid Empire in Iran, marching with 40 men and his wife. Shah Tahmasp welcomed the Mughal, and treated him as a royal visitor.

Schneider June 11, This reference list builds upon the original Bibliography for the Web site www. Earlier references that were omitted in the initial bibliography, including references to water in South Asian environmental design. References for the new Roads beyond Lahore Web pages with an emphasis on Mughal history and culture in Pakistan. The categories in this update are more streamlined than those in the main bibliography, with references organized in seven main sections: The Making of Indo-Persian Culture: Indian and French studies. The Mughal Nobility under Aurangzeb. Oxford University Press, Studies in Polity, Ideas, Society, and Culture. Life and Conditions of the People of Hindustan A. Mainly Based on Islamic Sources. Gyan Publishing House, Cambridge University Press, Babur, Emperor of Hindustan, Porso Shamsiev, Sodiq Mirzaev, and others. Society, Culture and Administration in Mughal India. Turco-Mongol Imperial Identity on the Subcontinent. Mughal-Iranian Relations during the Sixteenth Century. Indian Bibliographies Bureau, King of the World: The Madhumalati of Shaikh Manjhan Shattari. Cities in the Pre-Modern Islamic World: Parties and Politics at the Mughal Court, New Delhi and Oxford: Clingsmith, David, and Jeffrey G. National Bureau of Economic Research, Iranians in Mughal Politics and Society, Desai, Zia ud Din. Islam and the Mughal State. Visions of Mughal India: An Anthology of European Travel Writing. Os Firangis na Chancelaria Mogol: Embaixada de Portugal, Flores, Jorge, and Sanjay Subrahmanyam. Succession and Imposture in the Mughal Empire, Mughal India and Central Asia. Mughal Miniatures from an Eighteenth Century Album. Gobind Singh, Guru, Aurangzeb, Darshan Singh, and others. Central Asian Heritage in the Mughal Polity. State and Locality in Mughal India: Power Relations in Western India, circa World Heritage Sites in Pakistan. Keene, Manuel, and Salam Kaoukji. Treasury of the World: Jewelled Arts of India in the Age of the Mughals. Zebunissa, Daughter of Emperor Aurangzeb. Domesticity and Power in the Early Mughal World. Devotionalism and the Market Economy in the Mughal Empire. Embassies of Jahangir and Shah Abbas. Surat, Port of the Mughal Empire. Himalaya Publishing House, Sir Thomas Roe and the Mughal Empire. Area Study Centre for Europe, Awadh Region in the Seventeenth and Eighteenth Centuries Mughal Empire, Time Map. Bahr al- Asrar Fi Marifat il-Akhyar. Annotated English translation of portion related to South Asia; ed. Pakistan Historical Society, Royal Mughal Ladies and their Contributions. The Mughals of India: A Framework for Understanding. Women in Early Mughal Politics. Hindi and Padmavat in the Mughal Imagination. A European Experience of the Mughal Orient: Imran, Hammad Nasr, Qamaar Adamjee. Aldrich Contemporary Art Museum, Rajgor, Dilip, and Zubair Khan. State University of New York Press, Seventeenth-Century Representations of India. Karkhanas of the Mughal Zamindars: Victorian Reformer, Oriental Scholar England. The Empire of the Great Mughals: History, Art and Culture. Schmitz, Barbara, and Ziyad-Din A. Rampur Raza Library; and New Delhi: Aryan Books International, Pearls of the Parrot of India: Walters Art Museum, Seyller, John William, and W. The Adventures of Hamza: Painting and Storytelling in Mughal India. Freer Gallery of Art and Arthur M. Skelton, Robert, Rosemary Crill, and others. Arts of Mughal India: Studies in Honour of Robert Skelton. An Interplay of Indigenous and Foreign Traditions. Munshiram Manoharlal Publishers, Jahangir, a Connoisseur of Mughal Art. Painting for the Mughal Emperor: The Art of the Book, Muslim Saints of South Asia: The Eleventh to Fifteenth Centuries. Jewelled Treasures from the Mughal Courts. Islamic Art Society, Manohar, Topsfield, Andrew. Paintings from Mughal India. Verma, Som Prakash, ed. Painting the Mughal Experience.

4: Read Mughal Gardens Bibliography

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

The Indian Press, The Allahabad Law Journal Press, Akademia Prague, , s. Edinburg University Press, , s. Educational Book House, , s. George Allen and Unwin Ltd. A Bharati Press Publication, India Bibliographies Bureau, Browne, A Literary History of Persia, c. Modern Times , Londra: Cambridge University Press, , s. Triveni Publication, Kapil Kapoor ve Naili M. Ratnam, Literary Theory, Yeni Delhi: Pakistan Historical Society, Muslim University, Department of Persian, The University of Utah Press, British Academic Press, Princeton University Press, University of California Press, The University of the Panjab, ts. University of Baroda, Reidel Publishing Company, Reconstructions from South Asia, Berkeley: University of California Press, Bibliotheca Persica, , s. Department of Persian University of Delhi, , s. Cha-ukhamba Orientalia, Catherine Porter, Ithaca: Cornell University Press, Bibliotheca Persica, , s. Zia Ahmad Badayuni ed. Naval Kishor Press, Arabic and Persian Research Institute, University of Karachi, University of Madras, Khuda Bakhsh Oriental Library, Ra-za Library, Mek-teb-i Edebiyye, Educational Publishing House, Hikmet Bayur, Hindistan Tarihi, c. Mehmet Kanar, Ankara, Mirzoev, Sajido Nasafi i ego mesto u istorii tadjikskoj literatury, Stalinabad, The most significant characteristic of this style is the usage of original meanings and unusual new images. In the XVIth century, some poets who were troubled by the pressures of the Iranian government fled to India. These poets were influenced by the richness and depth of Indian thought. Under this influence, they developed a new poetic style comprising original meanings in India. In this style, antitheses and hyperboles were much used, and novel images were preferred to traditional meanings. This movement, which evolved out of the marriage of Indian thought with Persian poetry, was influential in a large area spanning from India and Afghanistan to Iran and Turkey.

5: THAILAND-IRAN RELATIONS – Encyclopaedia Iranica

Indo-Persian culture refers to those Persian aspects that have been integrated into or absorbed into the cultures of the Indian subcontinent.. Persian influence was first introduced to the Indian subcontinent by Muslim rulers of Turkic and Afghan origin, especially with the Delhi Sultanate from the 13th century, and in the 16th to 19th century by the Mughal Empire.

It has a population of approximately 32 million, making it the 42nd most populous country in the world. It is bordered by Pakistan in the south and east, Iran in the west, Turkmenistan, Uzbekistan, and Tajikistan in the north and its territory covers , km², making it the 41st largest country in the world. The land also served as the source from which the Kushans, Hephthalites, Samanids, Saffarids, Ghaznavids, Ghorids, Khiljis, Mughals, Hotaks, Durrani, the political history of the modern state of Afghanistan began with the Hotak and Durrani dynasties in the 18th century. Following the Third Anglo-Afghan War in , King Amanullah unsuccessfully attempted to modernize the country and it remained peaceful during Zahir Shahs forty years of monarchy. A series of coups in the s was followed by a series of wars that devastated much of Afghanistan. Therefore, Afghanistan translates to land of the Afghans or, more specifically in a historical sense, however, the modern Constitution of Afghanistan states that the word Afghan shall apply to every citizen of Afghanistan. An important site of historical activities, many believe that Afghanistan compares to Egypt in terms of the historical value of its archaeological sites. The country sits at a unique nexus point where numerous civilizations have interacted and it has been home to various peoples through the ages, among them the ancient Iranian peoples who established the dominant role of Indo-Iranian languages in the region. At multiple points, the land has been incorporated within large regional empires, among them the Achaemenid Empire, the Macedonian Empire, the Indian Maurya Empire, and the Islamic Empire. Archaeological exploration done in the 20th century suggests that the area of Afghanistan has been closely connected by culture and trade with its neighbors to the east, west. Artifacts typical of the Paleolithic, Mesolithic, Neolithic, Bronze, urban civilization is believed to have begun as early as BCE, and the early city of Mundigak may have been a colony of the nearby Indus Valley Civilization. More recent findings established that the Indus Valley Civilisation stretched up towards modern-day Afghanistan, making the ancient civilisation today part of Pakistan, Afghanistan, in more detail, it extended from what today is northwest Pakistan to northwest India and northeast Afghanistan. These tribes later migrated further into South Asia, Western Asia, the region at the time was referred to as Ariana 2. These orders meet for sessions in meeting places known as zawiyas, khanqahs. The orders largely follow one of the four madhhabs of Sunni Islam, classical Sufis were characterized by their asceticism, especially by their attachment to dhikr, the practice of repeating the names of God, often performed after prayers. In this view, it is necessary to be a Muslim to be a true Sufi. However, Islamic scholars themselves are not by any means in agreement about the meaning of the word sufi, Sufis themselves claim that Tasawwuf is an aspect of Islam similar to Sharia, inseparable from Islam and an integral part of Islamic belief and practice. Classical Sufi scholars have defined Tasawwuf as a science whose objective is the reparation of the heart and turning it away from all else, two origins of the word sufi have been suggested. This term was given to them because they wore woollen garments, the term labisal-suf meant he clad himself in wool and applied to a person who renounced the world and became an ascetic. Sufi orders are based on the bayah that was given to the Prophet Muhammad by his Sahaba, by pledging allegiance to the Prophet Muhammad, the Sahaba had committed themselves to the service of God. According to Islamic belief, by pledging allegiance to Prophet Muhammad and it is through the Prophet Muhammad that Sufis aim to learn about, understand and connect with God. Such a concept may be understood by the hadith, which Sufis regard to be authentic, in which Prophet Muhammad said, I am the city of knowledge, eminent Sufis such as Ali Hujwiri refer to Ali as having a very high ranking in Tasawwuf 3. Islam – Islam is an Abrahamic monotheistic religion which professes that there is only one and incomparable God and that Muhammad is the last messenger of God. It is the worlds second-largest religion and the major religion in the world, with over 1. Islam teaches that God is merciful, all-powerful, and unique, and He has guided mankind through revealed

scriptures, natural signs, and a line of prophets sealed by Muhammad. The primary scriptures of Islam are the Quran, viewed by Muslims as the word of God. Muslims believe that Islam is the original, complete and universal version of a faith that was revealed many times before through prophets including Adam, Noah, Abraham, Moses. As for the Quran, Muslims consider it to be the unaltered, certain religious rites and customs are observed by the Muslims in their family and social life, while social responsibilities to parents, relatives, and neighbors have also been defined. Besides, the Quran and the sunnah of Muhammad prescribe a comprehensive body of moral guidelines for Muslims to be followed in their personal, social, political, Islam began in the early 7th century. Originating in Mecca, it spread in the Arabian Peninsula. The expansion of the Muslim world involved various caliphates and empires, traders, most Muslims are of one of two denominations, Sunni or Shia. Converts and immigrant communities are found in almost every part of the world, Islam is a verbal noun originating from the triliteral root s-l-m which forms a large class of words mostly relating to concepts of wholeness, submission, safeness and peace. Muslim, the word for an adherent of Islam, is the active participle of the verb form. The word sometimes has connotations in its various occurrences in the Quran. In some verses, there is stress on the quality of Islam as a state, Whomsoever God desires to guide. This term has fallen out of use and is said to be offensive because it suggests that a human being rather than God is central to Muslims religion 4. Herat €” Herat is the third-largest city of Afghanistan. It has a population of about ,, and serves as the capital of Herat Province and it is linked with Kandahar and Mazar-e-Sharif via highway 1 or the ring road. It is further linked to the city of Mashhad in neighboring Iran through the town of Islam Qala. Herat dates back to the Avestan times and was known for its wine. The city has a number of sites, including the Herat Citadel. During the Middle Ages Herat became one of the important cities of Khorasan and it has been governed by various Afghan rulers since the early 18th century. In , the city was invaded by the Hotaki forces until they were expelled by the Afsharids in , after Nader Shahs death and Ahmad Shah Durrani's rise to power in , Herat became part of Afghanistan. It witnessed some political disturbances and military invasions during the half of the 19th century. Herat suffered from destruction during the Soviet war in the s. Herat lies on the ancient trade routes of the Middle East, Central, the roads from Herat to Iran, Turkmenistan, and other parts of Afghanistan are still strategically important. As the gateway to Iran, it collects high amount of revenue for Afghanistan. The city has an international airport, Herat is a regional hub in western Afghanistan in close proximity to Iran and Turkmenistan. The city has high residential density clustered around the core of the city, however, vacant plots account for a higher percentage of the city than residential land use and agricultural is the largest percentage of total land use. Herat dates back to ancient times, but its exact age remains unknown, during the period of the Achaemenid Empire, the surrounding district was known as Hariva, and in classical sources the region was correspondingly known as Aria. The district Aria of the Achaemenid Empire is mentioned in the lists that are included in various royal inscriptions, for instance. Representatives from the district are depicted in reliefs, e. Shahada €” The Shahada, is an Islamic creed declaring belief in the oneness of God and the acceptance of Muhammad as Gods prophet. It appears in the form la ilaha illa Hu in many places. It appears in these forms about 30 times in the Quran, islams monotheistic nature is reflected in the first shahada, which declares belief in the oneness of God and that he is the only entity truly worthy of worship. The second shahada indicates the means by which God has offered guidance to human beings, the verse reminds Muslims that they accept not only the prophecy of Muhammad but also the long line of prophets who preceded him. While the first part is seen as a truth, the second is specific to Islam. In Sunni Islam, it is counted as the first of the Five Pillars of Islam, while the Shii Twelvers and it is whispered by the father into the ear of a newborn child, and it is whispered into the ear of a dying person. The five canonical daily prayers include a recitation of the shahada. Recitation of the shahada in front of witnesses is also the first and this occasion often attracts more than the two required witnesses and sometimes includes a party-like celebration to welcome the convert into their new faith. In accordance with the importance played by the notion of intention in Islamic doctrine. Intention is what acts of devotion from mundane acts and a simple reading of the shahada from invoking it as a ritual activity. Though the two phrases of the shahada are both present in the Quran, they are not found there side by side as in the shahada formula. Another variant appears in coins minted after the reign of Abd al-Malik ibn Marwan, although it is not clear

when the shahada first came into common use among Muslims, it is clear that the sentiments it expresses were part of the Quran and Islamic doctrine from the earliest period 6. It is a physical, mental, and spiritual act of worship that is observed five times every day at prescribed times, in this ritual, the worshiper starts standing, bows, prostrates themselves, and concludes while sitting on the ground. During each posture, the worshiper recites or reads certain verses, phrases, the word salah is commonly translated as prayer but this definition might be confusing. Muslims use the words dua or supplication when referring to the definition of prayers which is reverent petitions made to God. Every movement in the salat is accompanied by the takbir except the standing between the ruku and sujud, and the ending which has a derivation of the Muslim greeting As-salamu alaykum, Salah is an Arabic word whose basic meaning is bowing, homage, worship, prayer. In its English usage, the reference of the word is almost always confined to the Muslim formal, Muslims themselves use several terms to refer to salah depending on their language or culture. In North Caucasian languages, the term is lamaz in Chechen and this is a book, there is no doubt in it, a guidance for righteous. Those who believe in unseen and offer Salah and spend from what we have given to them, and those who believe in what We have revealed to thee and what We revealed before thee, and on hereafter they believe. They are on guidance from their lord and they are successful, and offer Salah and pay Zakah and bow along those who bow. Guard your Salah and middle Salah, and stand before God devoutly obedient, then if you fear on foot or riding, then when you become secure remember God as he has taught you that which you did not know previously. And offer Salah at the two ends of day and at the approach of night, indeed good deeds remove bad deeds, offer Salah at the decline of the day until the darkness of night, and Quran at dawn, indeed Quran at dawn ever is a witness. And at night pray Tahajjud an extra for thee, it is expected that your lord raise you to praised station. Say call God or call Merciful, by whomever you call, He has good names, and offer Salah and pay Zakah and obey Messenger so that you may receive mercy. And recite that is revealed to you as a book and offer Salah, indeed Salah prohibits immorality and wrongdoing, and remembrance of God is great, The chief purpose of salah is to act as a persons communication with and remembrance of God. By reciting The Opening, the first sura of the Quran, as required in daily worship, the worshiper can stand before God, thank and praise Him, under the Hanbali School of thought, a person who doesnt pray five times a day is an unbeliever 7. The Hajj is the largest annual gathering of people in the world, the state of being physically and financially capable of performing the Hajj is called istitaah, and a Muslim who fulfills this condition is called a mustati. The Hajj is a demonstration of the solidarity of the Muslim people, the word Hajj means to intend a journey, which connotes both the outward act of a journey and the inward act of intentions. The pilgrimage occurs from the 8th to 12th of Dhu al-Hijjah, because the Islamic calendar is lunar and the Islamic year is about eleven days shorter than the Gregorian year, the Gregorian date of Hajj changes from year to year. Ihram is the given to the special spiritual state in which pilgrims wear two white sheets of seamless cloth and abstain from certain actions. The pilgrims then shave their heads, perform a ritual of animal sacrifice, Pilgrims can also go to Mecca to perform the rituals at other times of the year. This is sometimes called the lesser pilgrimage, or Umrah, the present pattern of Hajj was established by Muhammad. However, according to the Quran, elements of Hajj trace back to the time of Abraham, according to Islamic tradition, Abraham was ordered by God to leave his wife Hagar and his son Ishmael alone in the desert of ancient Mecca. In search of water, Hagar desperately ran seven times between the two hills of Safa and Marwah but found none, returning in despair to Ishmael, she saw the baby scratching the ground with his leg and a water fountain sprang forth underneath his foot. Later, Abraham was commanded to build the Kaaba and to people to perform pilgrimage there. The Quran refers to incidents in verses 2, and It is said that the archangel Gabriel brought the Black Stone from Heaven to be attached to the Kaaba, in pre-Islamic Arabia, a time known as jahiliyyah, the Kaaba became surrounded by pagan idols. In CE, Muhammad led his followers from Medina to Mecca, cleansed the Kaaba by destroying all the pagan idols, in CE, Muhammad performed his only and last pilgrimage with a large number of followers, and instructed them on the rites of Hajj. It was from this point that Hajj became one of the five pillars of Islam. During the medieval times, pilgrims would gather in big cities of Syria, Egypt and this was done in order to protect the caravan from Bedouin robbers or natural hazards, and to ensure that the pilgrims were supplied with the necessary provisions. Muslim travelers like Ibn Jubayr and Ibn Battuta have

recorded detailed accounts of Hajj-travels of medieval time, the caravans followed well-established routes called in Arabic *darb al-hajj*, lit. Pilgrimage road, which usually followed ancient routes such as the Kings Highway, the date of Hajj is determined by the Islamic calendar, which is based on the lunar year. Every year, the events of Hajj take place in a period, starting on 8 and ending on 12 Dhu al-Hijjah 8. Sharia” Sharia, Sharia law, or Islamic law is the religious law forming part of the Islamic tradition. It is derived from the precepts of Islam, particularly the Quran. In Arabic, the term refers to Gods divine law and is contrasted with *fiqh*. The manner of its application in modern times has been a subject of dispute between Muslim traditionalists and reformists, traditional theory of Islamic jurisprudence recognizes four sources of sharia, the Quran, *sunnah*, *qiyas*, and *ijma*.

6: THAILAND-IRAN RELATIONS

THAILAND-IRAN RELATIONS. Iran's cultural and trade relations with Southeast Asia date back far into the pre-Islamic period. With regard to the Sasanid and the early Islamic periods, the studies by Colless and Tibbetts (see bibliography) are essential.

Persian language in South Asia and Persian and Urdu Indo-Persian culture has helped produce certain composite traditions within the Indian subcontinent that survive to this day, of which the Urdu language and literature is notable. The legacy of Indo-Persianate culture moreover can also be seen in much of the Mughal architecture within Lahore, Delhi and Agra, latterly of which the Taj Mahal is world-renowned. Hindustani classical music also received some influence from the Persian culture, but the nature of these influences remain unclear. In many ways, the absorption and assimilation of Persian or Persianate culture within India may be compared to the gradual if sometimes problematic absorption of English, British or Western culture generally of which the English language is perhaps the most notable and controversial within both India and Pakistan today. The influence of Persian language moreover may be seen in the considerable proportion of loanwords absorbed into the vernaculars of the north and north-west of the Indian subcontinent including Punjabi, Gujarati, Urdu, Hindi, Kashmiri and Pashto. History[edit] With the presence of Muslim culture in the region in the Ghaznavid period, Lahore and Uch were established as centers of Persian literature. The earliest of the "great" Indo-Persian poets was Amir Khusrow d. Delhi sultanate and the Mughal era[edit] See also: Indo-Persian culture and to varying degrees also Turkic culture flourished side-by-side during the period of the Delhi Sultanate. The invasion of Babur in, the end of the Delhi Sultanate, and the establishment of what would become the Mughal Empire would usher the golden age of Indo-Persian culture with particular reference to the art and architecture of the Mughal era. The Mughal Era to the British Raj: Persian persisted as the language of the Mughals up to and including the year which marked the death of the Emperor Aurangzeb, generally considered the last of the "Great Mughals". Thereafter, with the decline of the Mughal empire, the invasion of Delhi by Nader Shah and the gradual growth initially of the Hindu Marathas [3] and later the European power within the Indian subcontinent, Persian or Persian culture commenced a period of decline although it nevertheless enjoyed patronage and may even have flourished within the many regional empires or kingdoms of the Indian subcontinent including that of the Sikh Maharaja Ranjit Singh. Persian as a language of governance and education was abolished in by the British and the last Mughal emperor Bahadur Shah Zafar, even if his rule was purely symbolic or ceremonial, was overthrown in by the British. The sultans were generous patrons of the Persian literary traditions of Khorasan, and latterly fulfilled a valuable role as transmitters of this heritage to the newly conquered lands of northern India, laying the foundations for the essentially Persian culture which was to prevail in Muslim India until the 19th century. The Bahmani sultans actively recruited Persian or Persianized men in their administration. Sultan Firuz would send ships from his ports in Goa and Chaul to the Persian Gulf to bring back talented men of letters, administrators, jurists, soldiers and artisans. The royal quarters of the capital had many Persian architectural elements such as domes and vaulted arches [7] The Bahmani Sultanate disintegrated into five Deccan Sultanates, similar in culture. Hyderabad, built by the Golconda Sultanate in the 16th century, was inspired from Isfahan. Political expediency made it important for the sultans to make use of Marathi. Nevertheless, Marathi in official documents from the era is totally Persianised in its vocabulary. In Pakistan, Urdu and other regional languages retain extensive Persian vocabulary.

7: Nader Shah's invasion of the Mughal Empire - Wikipedia

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The Safavid Period, In the Safavid period relations with China were, unsurprisingly, indirect. He had little time left for relations with the east. The large quantities of early Ming and, to some extent, Yuan blue-and-white porcelains that had reached southern Persia in Chinese bottoms in the period of the Ming naval expeditions, ca. So large a gift suggest that he was beginning to tire of such porcelains. Where they were made is still a matter of conjecture, nor did different centers necessarily confine themselves to the manufacture of single types. By the later Wanli period changes in Chinese export porcelains were being rapidly reflected in faithful local copies, which began to be exported as well. East India Company records of the s Rogers, , p. There the decorative though technically inferior Persian pottery competed on equal terms with the cheaper Chinese export wares. Whether or not these copies were originally for export, they soon found their way into the hands of Dutch factors, with far-reaching consequences for Safavid potters See xi, below; ceramics xv. European demand, however, soon far outstripped supply, which was liable to be constricted by internal unrest in China. The Dutch were thus evidently encouraged to include Persian blue-and-white wares in their shipments to Europe. In Europe these Persian blue-and-white wares evidently passed as Chinese, a fraud doubtless perpetrated by the Dutch, rather than by Persian potters; that they were appreciated is clear from their frequent appearance in Dutch household inventories of the period. Between and the Dutch exported large quantities of Persian wares to the east for copying and mass-production in Japan. This trade was a fatal blow to the Persian potters, helpless in the face of the Dutch shipping monopoly. The European market that had once seemed insatiable, was now flooded with low-priced Chinese and Japanese exports, as well as with European blue-and-white manufactures like those of Delft. But both Safavid and Mughal court taste ran to a much wider range of soft-paste copies of late Ming wares, finely potted and highly fired. These rather exotic court wares illustrate the extent to which later Safavid taste followed that of the later Ming emperors, though there is little evidence that the Chinese themselves did much to direct it. The preponderance of peculiarly Chinese shapes, however, many derived from contemporary Chinese bronzes, suggests that they were made for Muslims attached to the Chinese court Laufer; Carswell, nos. There are a few indications that, under the Mughals at least, attempts were made to reach a Chinese market. He was ordered to replace it and went as far as China but in two years found nothing comparable; his career was saved only by the opportune acquisition of a duplicate of Persian manufacture? At least one important late Ming piece shows familiarity with Persian blue-and-white: It is not clear whether the drawing that had reached the Jindezhen potteries was after a Mughal copy, but it is likely that the guan was part of a set or service, possibly a special order. Persian relations with China in the field of pottery and porcelain were thus not absolutely one-sided. Carswell, Blue and White. Idem, Early Travels in India , Oxford, Lane, Later Islamic Pottery, London, ; repr. Ma Huan, Ying-yai Sheng-lan. Raphael du Man, ed. Rogers, Islamic Art and Design , London, Ferrier, London, , pp. A Record of the Dutch Registers between and , Leiden, December 15, Last Updated: October 14, This article is available in print. The Safavid Period,

8: Indo-Persian culture - Wikipedia

Khawaja Najamuddin Ahmed was born in Chisht, an area well known for being the birthplace of a long line of sufi saints. Mughal-Iranian Relations.

9: Persians in the Mughal Empire - Wikipedia

Babur(-) laid down the Mughal Empire (), Babur was a direct descendant of Timur, therefore Sub-continent relations with Turkey to balance Shia power of Iran lost all future.

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