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**RESEARCH ARTICLE**

## The Expansion, Popularity, and Status of Dari Persian Language in India

Sayed Jan Sateh<sup>1</sup> ✉ and Ghulam Reza Safdari<sup>2</sup>

<sup>1,2</sup>Dari/Persian Language and Literature Department, Faculty of Humanities and Literature, Baghlan University, Afghanistan

**Corresponding Author:** Sayed Jan Sati, **E-mail:** [sayedjansati@gmail.com](mailto:sayedjansati@gmail.com)

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**ABSTRACT**

Dari Persian language beginning is considered to have arrived in India almost a thousand years ago when Sultan Mahmud made attacks in the Indian subcontinent. Farsi opened its way in India and gradually took place in the depth of Indian culture; the Persian language became the only language of communication, the language of understanding, the language of education, and the university language of India. Orators, intellectuals, and statesmen wrote their works in the sweet Dari Farsi language. The fact is that after the arrival of Sultan Mahmud Ghaznavi to India, the Dari Persian language took a special place in the field of Indian literature and culture. This land became a great place for the publication of Dari Persian language literary works. The study of Indian literature and philosophy attracted scholars such as Abu Rihan Al-Biruni, who had entered this land with Sultan Mahmud and authored the research books of Molland, Athar al-Baqiyah, and Al-Tafhim Lawael Sanat Tanjim. Sultan Mahmud from the year 416-392 AH. He traveled to India seventeen times, and every time, many scholars, poets, and writers such as Eleni Balkhi, Farrokhi Sistani, and some others accompanied him. Because the sultan loved the Dari Persian language, the poets and writers of this language in India gathered at his court. From that date onwards, the Dari Persian language spread in India, and the literary and cultural centers were transferred from Khorasan to India. This spread and disseminated Khorasani literature and culture significantly, and as a result, the Dari Persian works became the most popular. These centers included Lahore, Delhi, Bengal, Deccan, Multan, and Kashmir.

**KEYWORDS**

Spread, Status, Persian Language, Dari Language, Sultan Mahmud, Al-Biruni, India.

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**1. Introduction**

The Dari Persian language is one of the New Iranian languages. This language belongs to the Indo-European family spoken in Afghanistan, Iran, Tajikistan, India, Pakistan, Turkey, and China. Takhari, Khwarazmi, and Pahlavi are considered the most dominant writers of the Dari and Persian language. These scholars and writers have created countless works in poetry and prose in this language. The birthplace of this language is considered the ancient Aryana, Khorasan of old times, and Afghanistan today. This language has been used continuously in the process of historical evolution. The history of this language and the acquisition of elegance and maturity is suitable for any concept and subject that has been in the course of history for more than fifteen centuries, not only in its origin but Khorasan of the Islamic era or Afghanistan, is limited and unique today.

This language is also in the course of long-term life. It has spread beyond the borders of the West, Sistan, and Indus River and spread to other lands and has formed the official and literary language of great emperors for centuries, such as in the eastern region, the vast land of the Indian subcontinent up to the borders of China and Malaya in the western region of Iraq, Ajam and The powerful Ottoman Empire has been under the complete influence of the language for a long time to the last point of Asia. After Islam, due to the continuous expansion of the country, the Dari language and culture, including Persian language and literature, have left a large impact on Indian society.

## **1.1 A Look into the Spread and Position of the Dari Persian Language in India:**

### **1.1.1 The development and scope of the Persian Dari language**

The Dari Persian language, therefore, continues to be used in its long and distant historical development process and has gained elegance, majesty, clarity, and, as a result, natural attractiveness and charm, having the power of artistic impact and pleasantness, and being suitable for any concept and subject that it has had in the course of history, not only in its origin and main origin of Khorasan in the Islamic era. Today, Afghanistan is limited and exclusive, but in the course of its long-term life, it has spread beyond the borders of the West, Sistan, and the Indus River in other lands. For centuries, it has been the official and literary language of great emperors. As in the western region of Iraq, Ajam and the powerful Ottoman Empire, until the end of Asia Minor, were under the full influence of Persian/Dari language and its literature, especially in the eastern region, the vast land of the Indian subcontinent, it took a special position. (Yemin, 1393: 160).

### **1.1.2 The Beginning of the Publications of Dari Persian Language in India**

From around the 4th century AH onwards, the Dari Persian language was first introduced by Sabkatgin (died 387 AH, 997 AD) as a result of his invasions in the vast land of India and his son Mahmud (d. 421, 1030 AD), who was a Persian poet and a writer. Then, throughout the Ghaznavid period and the reign of the states Ghori (543-612 Hijri, 1148-1215 AD) and their countries, and the Ghori government of India that ruled that country until (1275 Hijri and 1857 AD), and the subordinate states of that empire. The land of India has always been the central and important center for Persian poetry and the gathering place of poets, writers, and Scholars. Persians said that most of the writers and scholars of the Persian language were born in India and were brought up in that way. (Jahanbakhsh, 1383: 96).

### **1.1.3 Sabaktegin and the Spread of the Dari language in India.**

One of the Turkish slaves named Sabaktegin established a government for himself around Ghazna and Kandahar around 975 AD and attacked India as well. At that time, a person named Jaipal was the Raja of Lahore. "Jipal," who appeared to be a daring man, marched to the Kabul valley and fought lightly, and was defeated. (Nehru, 2003: 312).

Sebagtegin was hardworking, had a strong character, and was a warrior and the son-in-law of Elpetgin. He always treated his soldiers equally. That is why all of his warriors and soldiers loved him. In 366 or 367, there was no one from the Albatgin family who was worthy of the emirate. The armies of Bresbehtgin elected Sebagtegin to rule, and he expanded his sphere of influence with good planning and efficiency. And in a short time, he captured vast land. He attacked India, made many victories, and received many wishes, as well as these campaigns and conquests in the land of India. This caused the spread of the Dari language spread in many regions of India. (Forozanfar, 171:1383).

Sultan Mahmud, after the first great victory of Barjipal - the legendary command of India - on the eighth of Muharram 399 AH (November 27, 1001 AD). All the Ghaznavid poets have mentioned in their poems and literary works as the greatest brave warriors in successive centuries. He attacked India seventeen times, and after that, a number of poets visited India (Bartles, 1371: 78).

### **1.1.4 Sultan Mahmud, Expansion of Dari language and its Status in India**

The reign of Mahmud Ghaznavi (421-387 AH) coincides with the rise of the Abbasid Caliphate (422-381 AH). The political, social, and religious conditions of that time required Mahmoud Ghaznavi to give his works a religious color in order to gain people's support. Therefore, due to the support and spiritual support of the Caliph of Baghdad, he put a lot of effort into his fight against the Samanids; he accused that dynasty of disobedience to the Muslim Caliph (Abbasids of Baghdad) and thus justified his opposition against the Samanids. While the Ghaznavid territory was developing in the days of Taruz At the same time, the Samanid monarchy was facing weakness and extinction, and their territories were constantly being handed over to the Ilk Khans, the Khwarazm Shahs, and the Ghaznavids until the Samani state was destroyed by "Ilk Khan." (Hasarian, 1393: 28). In 389 A.H. 999, Mahmoud brought back the name of Caliph Al-Qadir in Khorasan in a sermon, and instead, he was rewarded with the title of Wali Amir al-Mu'minin and Yamin al-Dawlah and Amin al-Mulat from the caliph, which shows his loyalty to The Caliph and his role as the defender of the worldly interests of the Caliph and faith. (Bosworth, 1385: 51).

Sultan Mahmud Ghaznavi made conquests on the south-east side of the Indian subcontinent; along with it, as a new and graceful phenomenon, the language and civilization of Khorasani also gained a lot of influence in those areas, and the Hindus became familiar with the polite language of Dari Persian. After a century, among them, there were poets who wrote poems in Dari Persian with the same effect and interest. Dari Persian language spread in that land; apart from that, all the local languages of the Indian sub-continent, whose number reaches about a hundred poets and writers, were under the strong influence of the Dari Persian language. (Yemin, 1393: 161).

The fact is that after the arrival of Sultan Mahmud of Ghaznavi to India, the Dari Persian language found a special place in the field of Indian literature. This land became a major center for the publication of Dari Persian language works. The study of Indian

literature and philosophy found a scholar like Abu Rihan Al-Biruni, who had entered this land with Sultan Mahmud, and he authored the research of Mallhand, Athar al-Baqiyyah, and Tahhim Lawael Sanat Tanjim.

Mahmud has traveled to India seventeen times since 416-392 AH, and every time, many scholars and poets, such as Elemi Balkhi, Malik Al-Shaara, Farrokhi Sistani, and some others have accompanied him. Because the sultan liked the Dari Persian language, the poets and writers of this language gathered in his court in India; from that date onwards, the Dari Persian language spread in India. Masoud Saad Salman Amel and Mustofi used to write poetry in Dari Farsi, Arabic, and Hindi languages and have diwans (collection of poems, epics, and myth) in all languages. Abul Faraj Roni, Abu Jafar Umar bin Ishaq Vashi Lahori, Muhammad bin Nasser Alavi, and Hamiduddin Masoud bin Saad Shali Koob all of them originated from India and were honored in the Ghaznavid court. (Rahin, 1396: 105).

### **1.1.5 Abu Rihani Al-Biruni and Dari Farsi in India**

Abu Rihan Al-Biruni was one of the Islamic scholars who visited the Ghaznavid court. Muhammad bin Ahmad al-Biruni was born in 363 Hijri outside the city of Khawarizm and died in 440 in Ghazna. He studied the sciences of his time, i.e., mathematics, natural sciences, mathematics, geography, and science, and wrote books in Arabic. He belonged to the Nasser family and participated in the conquest of India by the Sultans of Ghazni. There, he did his research on the age, history, geography, and culture of India. His most famous work is "Al-Tahhim Lawayl Inşabar al-Tanjim," which he also wrote in the Dari language and brought the terms to the same language. Another of his works is "Atar al-Baqiyyah on Qorun al-Khaliya" on the calendar and holidays of Arian, Greek, Jewish, Christian, etc. Another of his famous works, which is of particular importance to the spread of the Dari language in India, is "Research of Mallahand," in which he talks about the languages, history, and culture of India. His third book is "Masoudi Law," which he wrote under the name Sultan Masoud. He was in contact with Ibn Sina (Jhobel, 1383: 94).

Over many centuries, thousands of poets and writers have written important works in this language. This means that the spread of the Persian language in the Indian subcontinent has a long and distant history, such as in the third century of Hijri when the Saffarians (254 - 290 Hijri) in Sindh, Dari Persian language has been the means of understanding for the huge mass of people in that country. After that, the Ghaznavids strengthened this cultural movement to such an extent that they called Lahore a small Ghazna based on its cultural and linguistic commonalities. At the beginning of the 7th century of the Hijri, the Khawarizm Masha dynasty, which was worn out inside itself, was destroyed by the Mughal invasion in such a way that the Ghaznavids and the Ghurians also suffered the same fate. Hence, the cultural and literary centers were transferred from Khorasan to India that day. These centers spread the Persian literary language and Khorasani culture in a very wide way. As a result, it is very valuable. (Yemin, 2013: 163).

## **2. Research Methodology**

This article focuses on the expansion and status of the Dari Persian language in India. The researchers used reliable and first-hand sources of the works of great writers of the Dari Persian language and literature; furthermore, this study followed a qualitative library method. In addition, the researchers used the most valuable and updated references from Dari and Persian scholars and writers.

## **3. The Position of Dari Persian Language in Indian Cities**

With the coming to power of Sultan Mahmud Ghaznavi in Khorasan, He suppressed the powerful local rulers or made them subservient to his government, then he focused on other cities and regions of Khorasan, Vararud, and also the cities of India, and in 396 he made the cities of "Multan" and "Kashmir" Hendra as part of his territory. Mahmoud Ghaznavi called the attack on India "Jihad" in the way of God, and in this way, "twenty thousand people" from the people of Khorasan and Verarood reluctantly joined his army to cooperate with him in the invasion of India. Mahmud first conquered the city of Qanouj, India, and in this attack, many people of those areas converted to Islam out of fear for their lives and possessions, and they also tended to learn the Persian language from Khorasanians.

Every year, Mahmud went to Gaza in India and conquered many cities, one after the other, thus accumulating a lot of wealth. In the year 416, with the idea of conquering Somnath, which was one of the holy cities and temples of the Indians, he went to India with thirty thousand soldiers and conquered many cities and looted their wealth. Based on this, Sultan Mahmud, in addition to other goals, one of his goals was to promote and spread the Persian language to Indian land and impose the Khorasani culture in that land. (Hasarian, 2013: 31)

The growth and development of Dari Persian language and literature in India caused Saeb Tabrizi to go to India via Kabul during the time of Shah Jahan (1627-1658 AD) and stay there for many years. Dara Shoko, the son of Mehtar Shahjahan, who was interested in the study of mysticism and literature, wrote a book called Hasnat al-Arafin. A scholar-loving Indian by the name of

Nolakshoor published more than five thousand Dari Persian works, which included history, mysticism, fiction, and scientific books, and he recorded his name on the pages of history.

### 3.1 The examination, the expansion, and the promotion of Dari Persian language in the big cities of India numerically:

**A-Lahore:** During the reign of Khosrow Shah bin Bahram Shah of Ghaznavi (547-558 AH) and Khosrow Malik bin Khosrowshah of Ghaznavi (555-582 AH) as a result of the conquest of Ghazni by the Ghorians, Lahore became the capital of the Ghaznavids and most of the speakers and writers, the dependents of the Ghaznavids gathered in Second Ghaznin or Little Ghaznin, i.e., Lahore. The most famous poets and writers in the Dari Persian language in Lahore, who in this era contributed greatly to the spread of this language in the Indian subcontinent, were: Hamiduddin Shalikub Lahori, Jamal al-Falasafeh Yusuf bin Muhammad Darbandi, Abul Ma'ani Nasrallah bin Abdulhamid, the translator of Kalila and Damna. Youssef bin Nasrkateb, Abdul Rafi Heravi, Jamaluddin Abu Bakr bin Mosaed Khosravi Bokharai, Masoud Saad Salman, Abul Faraj Roni, Osman bin Ali Hajveiri.

**B- Delhi:** For centuries, Delhi had been the center of cultivation and expansion of Dari Persian language and Khorasani culture in the Indian subcontinent, as Sultan Shahabuddin Ghor after Khusrau overthrew the Ghaznavid Empire and in the year (585 AH) Lahore and the entire territory He occupied Punjab and made Delhi his capital: it is from here that Delhi became the center of publishing and spreading the Persian Dari language. One of the poets of this court is Malik al-Shaara Rukn al-Din Hamzah and the other is Shahab al-Din Muhammad Rashid Ghaznavi, a student of Masoud. Elham, 1354: 163).

After Shahab al-Din Ghor, one of the famous rulers of the capital of Delhi is Qutb al-Din Aibak, the founder of the Mamluk dynasty of Ghor, and he is a descendant of the Ghoris family. Among the speakers and writers of the Persian language and literature at that time were Bahad-Din Muhammad Oshi, Muhammad Ben Nasr, Jamaluddin Dekani, Khawaja Moinuddin Chishti Heravi, and others.

An example of Jamaluddin Decani's words:

چو صاحب سخن زنده باشد سخن  
به نزد همه را یگانگی بود  
یکی را بود طعنه در لفظ او  
یکی را سخن در معانی بود  
چو صاحب سخن مرد آنکه سخن  
به از گوهر نغز گانی بود  
زهی حالت خوب صاحب سخن  
که مرگش به از زنده گانی بود

One of the famous throne holders of central Delhi after the Mamluk dynasty of Ghor, Sultan Shams al-Din al-Tatmesh, is the founder of the Shamsiya dynasty. He and the sultans associated with this dynasty were among the biggest supporters and promoters of the Dari Persian language and literature. Among the famous orators and writers of this era are Khwaja Abunaser Naseri, Rouhani Samarkandi, Tajuddin Rizeh Debirdahlavi, Amir Fakhruddin Umid Sanami (Nunki), Shahabuddin Bedwani Mehmrah.

Naseri has a famous ode of about fifty stanzas in praise of Al-Tatmesh, for which a thousand coins have been paid for each stanza:

ای فتنه از نهیب تو زینهار خواسته  
تیغ تو مال و ملک زکفار خواسته

Jad al-Din Riza Dehlawi held the position of the secretary of Zaman al-Tatmesh and his son Sultan Rukn al-Din, and he was always with the Sultan during his travels and in his presence. He composed the following piece during the conquest of Gwalior Castle and received seven silver coins:

هر قلعه که سلطان سلاطین بگرفت  
از عون خدا و نصرت دین بگرفت

Omid Sanami, who was one of the distinguished literary figures of this era, was also in charge of court poets. Umid Hamsang's Habsiat is a peer and co-founder of Massoud Saad's Habsiat, and this is a verse from one of Sanami's virtues:

خواجه یفزود و لیکن به ورم  
گشت مشغول ولیکن به شکم

Shahabuddin Badwani also had a high position in knowledge and eloquence in the court of the Sultans of Shamsia. He has an ode in al-Azamada that uses the four words lion, wolf, wolf, and wolf in each verse:

هرزمان این پیرگرگ شیرخوی طفل خوار  
آن کند با من که پیل و گرگ وقت کار زار

In addition to these, many other poets lived in India during this period, such as Shamsuddin Balkhi, Khwaja Qutbuddin Masoud, Bakhtiar Kaki, Fariduddin Ganj Shekar, Fakhruddin Ibrahim Iraqi, Hamid Naguri and others (Aufi, 1332: 411-412).

**C - Bengal:** Since Bengal was opened in 1201 AD (6th century of Hijri) by Ikhtaruddin bin Bakhtiar Khalji, the Persian language took root in that region because a large number of Khorasani and Dari-speaking nobles and scholars came to that land. In the 7th and 8th centuries of Hijri, the center of Bengal contributed greatly to the spread of the Dari Persian language and literature. In the 7th century of Hijri, two important works in the Dari Persian language can be mentioned in Bengal. One (authorities) of Maulana Sharafuddin Abu Tawameh in Irfan, and the other (Nam Haq) was composed by one of the followers of Maulana Sharafuddin, who said at the end of it:

ود و سه برفت و ششصد سال  
از و فات رسول تا ا مسال  
نیمه یی از جمادی الاول  
بود کاین نظم گشت مستکمل

In the 8th century, a dictionary containing the Abrahamic culture known as Sharafnameh is considered one of the most important works. Another part of Dari Persian language works, one of them was prepared during the time of Shams Firouzshah in connection with one of his conquests; an inscription was found in the gate of Atta Shah Dinajipuri from the era of Alexander Shah, which is an excellent example of Dari Persian language, which in The last part of this inscription reads:

پادشاه جهان سکندر شاه  
که به نامش در دعا سفتند  
نور الله شاه نه خوا نند  
خلد الله ملکه گفتند

There is an inscription belonging to the 9th century of Hijri in the Dari Persian language related to the mosque (Nara or Nada) in the suburbs of Dhaka; it is

قسمتی از آن بسم الله الرحمن الرحيم  
لا اله الا الله محمد رسول الله  
شد مزین به بانگ حی فلاح  
مسجد این غریب لیل و صبا

Also, an inscription belonging to the 10th century of Hijri, which is written on a stone in the Persian language, on the tomb of a holy man named Bahram Saqqa, says:

حساب سال فوت آن یگانه  
زحق کردیم چون فتحی تمنا  
ندا آمد که تاریخ و فاتش  
بود درویش ما بهرام سقا

(Rahim, 1345: 43).

**D - Deccan:** Deccan and South India during the Bahmani era of Alauddin Shah Bahman, his son Muhammad Shah Bahman, and Mahmud Gavan and under this dynasty, especially during the period of Sultan Quli Qutb al-Mulk, the founder of the Qutb Shahi dynasty, and also during the reign of his successors Ibrahim Qoli and Muhammad Qoli In the field of expansion and dissemination of Dari Persian language and literature, the Qutb Shahieh family has ruled the Deccan for about a century and a half, and they have paid much attention to the revival of Dari Persian language and literature. The government replaced the Telugu script and language; among the Dari writers and writers of the era of Ebrahim Qoli, one is Mullah Sharaf Ekhbari, the author of Majmael Al-Akhbar, and the other is the author of the famous dictionary Burhan Khattar by Muhammad Hossein Khalaf, who wrote this work in the Deccan at the same time. He wrote, among other works in this period, we can mention (Jumma al-Akhmool) and (Tarikh Qutb Shahi), which were written in the Persian language. The number of Dari poets in the period of Qutb Shahieh reached tens of people (Razia, 1352: 180).

**E - Multan:** During the era of Nasser al-Din Qabaha, the ruler of Multan, the vast land of Indus in the Indian subcontinent, in the first half of the 7th century (624 AH) became the center of publishing and spreading the Persian language and literature. Naseri moved to this land for a while and was elected as the head of the great school of Firouzi, and it was in this era that Aufi, with the support and encouragement of Ain al-Mulk Fakhruddin, the vizier of the court of Nasir al-Din Qabaha, wrote the first tazkira of Dari poets named Labab al-albab and the work Another important thing is that the society of anecdotes and narrations begins. In the twelfth chapter of his Tazkira, Mohammad Awfi mentioned several noble Dari poets and poets in mentioning the beautiful poems of Sadr and Afazel that were special to Hazrat Naser al-Din Qabaha. (Ofi, 1332: 12).

**F-Kashmir:** In the land of Kashmir, the first Persian-Dari poem was written during the time of Iskandar Lodi. The Ludhians put a lot of effort into promoting the Persian-Dari language among Hindus. In 827 AH, when Sultan Zain al-Abidin Lodi came to power in Kashmir, he made the Dari Persian language official and the language of the court; thus, Kashmir became one of the centers for the development of Dari Persian language and literature. It is in this age that in the style of epic writing in Khorasan, the powerful orator Kalhine Beht Kashmiri, following the Shahnameh, composed a historical masnavi in Sanskrit under the title (Raj Tarangi) to pay attention to the composition of Raj Tarangi exactly in the sense of the Shahnameh (Yemin, 1391: 170).

It was due to the encouragement of Sultan Zain al-Uddin that the Maha Ba was translated into the Persian language; of course, the expansion of the literary language in the mentioned center continued and intensified until the establishment of the Mongol state of India, as shown in the third volume of the famous history of Badayouni (Selected Al-Tawarikh). which is special for the orators, mystics and virtuous people of Dari Gavi in Akbar's time, he mentioned 167 poets from (28) mystics (69), (15) sages, and also Abul Fazl mentioned 51 people in Akbari's religion, so it can be said that the sultans From the 5th century to the 13th century of Hijri, the Islamic people of India have supported Khorasani culture and literature and the Dari Persian language for more than seven hundred years, and with their influence, the Maharajahs of India have all spread and strengthened Persian Dari poetry, Khorasani art and art. They have paid enough attention, which means that in this seven-century period, the body of Khorasan culture mixed with Indian culture in the society of Dari Persian language and literature has reached the end of growth and perfection.

Leaving aside India, in different parts of the Indian Ocean from Singapore to Australia, more or less traces of the Dari Persian language can be seen from the point of view of transferring words and fabrics from this language. If in the Indonesian language, which is the origin of the Malay language, traces of the influence of Dari Persian words can be seen; according to Professor Bozan, an Italian orientalist, the Turkish and Arabic words that entered the language came from the Dari Persian language, although It is not possible to determine for sure from what date Persian words were introduced into the Indonesian language, but it is clear that it was through India and after it became popular in India, and maybe it happened after the sixth century of Hijri; Examples of Dari words in the Indonesian language include Alwa, (halwa) almond, nightingale, date, barley, wheat, lemon, denbeh, porter, captain, colonel, merchant, penman, kumkha, saqlab, shalwar. , headband, arm, oven, window, pen, spoon, polo, raspberry (eyelash), Teman (grass), Johan (world).

It is worth mentioning that on the tombstone of Hossam al-Din, which was in the past in the year 823 AH and was recently discovered in the northern Su Matra, a lyric by Saadi was engraved, the information of which is as follows:

بسیار سالها به سر خاک ما رود  
کاین آب چشمه آید و باد صبا رود

Also, in the will of one of the kings of ancient Malacca, named Mansour Shah, who died in 1477 AD (9th century AH), this stanza from Saadi's poem is mentioned, "The subjects laugh, and the king of the tree" and this itself expresses the power of finding the way. The Persian language is Dari, and it is used in the language and literature of Indonesia and its regions (Tusi, 1356: 571).

The Dari Persian language was the official and court language of India during the era of the Gorgani kings in the 16th to the 18th centuries AD; the writings of Ibniyeh Zaman Ludian also show that the Dari Persian language was their official language. Jahan and his son Aurangzeb lived; in his memoirs, he wrote many Persian words and sentences from the language of the elders of that dynasty. The Gurgani family made the Persian language prosperous in India, such as Herat, Fars, and Ferghana. His assignment had a great literary taste; all of his family were book lovers, poetry lovers, poets, and writers. The daughter of Babarshah Gulbadan Begum and Queen Jahangir, Noorjahan Begum, and the daughter of Aurangzeb, Zeb Al-Nassa, were virtuous women and poets and had divans of poems. The example of his speech is given below:

در سخن مخفی شدم مانند بو در برگ گل  
میل دیدن هرکه دارد در سخن ببند مرا

This is the subtlety of the Indian style of very elegant and literate people.

During the era of Muslim sultans, hundreds of precious scientific, literary, and artistic works were created in Delhi and other cities of India; Masnavi of Khosroshirin, Khamasa of Amir Khosrobulkhi Dehlavi (1325-1253 AD) are 725 of them. During the time of Jalaluddin Akbar, many works of Sanskrit literature were translated into the Dari Persian language. Mahabharat, Ramayana and, Panchakyaana and many other works, the important history of Ferishte was written in the era of Firoz Shah Khalji; this work is a very reliable and important source for researchers in the East and West (Rahin, 1396: 107).

In 1563, Raja Todarmal declared Dari Persian as the official language of all of India. Mahabharata was translated into Dari Persian poetry by Faiz Decani under the name Nala wa Diminati. His brother Abul Fazl translated the book of Bagutia. Akbar established a society where Hindu and Persian Dari scholars gave speeches and held scientific discussions. Aurangzeb spoke Urdu, Hindi, Farsi Dari, Arabic, and Eastern Turkish fluently, wrote poetry and loved poetry, and issued orders that He himself wrote a poem in Farsi, which represents his knowledge and education. His daughter Zeib al-Nasaa was famous for spending money and favoring poets and scientists. It seems that the Muslim kings in India were the center of culture and cultural development, and famous poets such as Saeb Tabrizi, Kalim Hamdani, Salim, and Mullashah Badakhshi came to this land and left their pristine and lasting works, great scholars like Sirajuddin Khan Arzoo, Shibli Noman. They originated and grew from here and spoke in the history of literature and poetry criticism, and they are pure gems; they wrote interesting books about allegory in the style of Kalila and Demaneh, which can be mentioned as Jawaharlal Asmar, Ziauddin Nakhshbi's Parrot Name, Hamid Kalanuri's Asmat Name. The old stories of India were translated and embellished in the Dari Farsi language, among which Negar Danesh and Ayaar Danesh Tahzib of Anwar Sohaili and Kalileh Vadmaneh are among them. And they also made compositions in music that Tuftah Al-Hind is a precious work in introducing ragas (the same work, p. 109).

Philology in the Dari Persian language was very popular in India. Indian scientists developed the same method that the scholars of Khorasan, Nakhchivan, and Fars had taken in lexicography, which is as follows:

- 1- Farhang Qawas, by Maulana Fakhruddin Mubarakshah of Ghaznavi, known as Kamangir.
- 2- Tastur al-Fazal culture, by Maulana Rafi Dehlavi.
- 3- The culture of Adah al-Fazlah, by Qazi Khan Badr Mohammad Dehlavi.
- 4- Farhang Bahr al-Fadhael, by Maulana Fazaluddin Muhammad Ibn Qavam.
- 5- Farhang Zafan Goya, by Mulla Rashidi.
- 6- Farhang Miftah al-Fazla, by Maulana Muhammad bin Dawood.
- 7- The culture of Tohfa al-Saada, by Sheikh Zia.
- 8- Farhang Moayed al-Fazlah, by Maulana Mohammad Lad.
- 9- Farhang Jahangir, by Mir Jamaluddin Hossein Anju.
- 10- Farhang Rashidi, by Abdul Rashid Hosseini.
- 11- The culture of Siraj al-Laghat, by Sirajuddin Khan Arzoo.
- 12- Baharajm culture, from Tikchand.
- 13- Culture of Shams al-Lagat.
- 14- Farhang Anandraj, by Mohammad Pasha Shad.
- 15- The culture of expressive speech and the dynamic world, by Badr Ebrahim.
- 16- The collection of selected languages by Abdul Rashid Hosseini.
- 17- Farhang Barhan Katah, by Mohammad Hossein Barhan Tabrizi.
- 18- Farhang Chirag Hedayat, by Sirajuddin Ali Khan Arzoo.
- 19- The culture of Ghiyath al-Lagat, by Mohammad Ghiyathuddin Rampuri.
- 20- The decisive culture of proof, by Mirza Ghalib Dehlavi.

Since the Persian language achieved the status of a common language in the Indian subcontinent, the demand and need for a dictionary and culture increased (the word "dictionary" means "dictionary" is not very justified, "dictionary" means the sea, the middle of the sea, the great sea, and also "dictionary" The name of the Arabic dictionary is written by Firozabadi, who was a contemporary of Amir Timur, and it seems that every dictionary is called a dictionary. As in 1419 AD, Badr al-Din Muhammad wrote Farhani (Adat al-Fazla). It consists of 170 pages. Likewise, in 1849, Ibrahim Qawamuddin Farooqi wrote Farhang Qaturi as Farhang Ibrahimi, which contained Persian words and several Hindi and Bengali words. This book is also known as Sharafnameh, and it was written in memory of his teacher, Sharafuddin Muniri, who lived in Bengal. During the era of Ibrahim Lodi, Sheikh Muhammad wrote the book (Muayid al-Fazla) on lexicology and printed Mahmoud bin Zia al-Din Muhammad (The Culture of Iskandar), which is also known as (Fatuh Saadat) and has four and a half thousand Persian words with a detailed description.

In terms of culture writing and book writing, India has also been the breeding ground of great poets and artists; four of the Dari Persian language poets who are world famous grew up in this country: Amir Khusro Dehlavi, Abul Ma'ani Mirza Abdul Qadir Bidel, Mirza Ghalib Dehlavi, Allameh Mohammad Iqbal Lahori. (Shahrestani, 2015: 235).

In general, it can be said that the land of India has become a source of great services for the expansion of the Dari Persian language, and at the same time, research on the history, culture, and culture of the Indian subcontinent cannot be complete without referring to the sources of the Persian language and researching its clear source. The review of days and centuries made the land of India one of the cradles of the growth and development of Dari Persian language literature, and India developed this language and literature to such an extent that all the ancient works of Indian literature and culture are written in Dari Persian language, and India is the cradle of the language. Farsi is placed in the door. It is right that all the art and arts of Dari Persian language innovations, as well as remarkable innovations in Dari Persian poetry and prose, should emerge in India, and the important Indian style in Dari Persian poetry should emerge in this country. Mirza Abdul Qadir Bidel, Saeb Tabrizi, Kalim Hamdani, and others took this style to the sky, and poetry became not only the rhythm and rhythm of words but also the form of a work of art. He goes beyond the simplicity of the composition and the restriction of weight and rhyme and strives to create a new and beautiful composition and make the precise and delicate poetic imaginations manifest on the page of the paper (Rahin, 2005: 223).

According to IRNA's report, the Persian language, which has been shining in the vast country of India for more than 700 years, has been the language of rulers, writers, and administrators of this country. During the reign of Gorgani, Persian was chosen as the main language of government and administration of India, and all correspondence was done in Persian at that time. This is the reason why written works and manuscripts of the Persian language can be seen in all parts of the vast country of India. There is. The history of India can be observed, and the people of this country cannot have a complete knowledge of the history of India without the Persian language. Regarding the objectives of establishing the Persian language research center in India, many experts in this field do not know the Persian language well, and it was necessary to establish a center to collect the information contained in Persian historical books such as the history of "Firouz Shahi," Tabaqat Naseri and very important historical books that it was written during the time of Akbar Shah, to be translated into other languages. One of the Persian professors of Aligarh University in India says: If someone in India wants to fully understand their history and culture, they should study Persian sources, and it is necessary to extract the information from these sources and make them available to the common people. He stated that Persian language professors should catalog the existing manuscripts and make them available to those interested in the Persian language in this country because there are many manuscripts in the public and private libraries of this country. Ali Fuladi, the former cultural advisor of Iran in New Delhi, believes that although the Persian language has a good position compared to other languages in India, this language, as a classical and literary language with a long history in India, needs more support and expansion. He added that the Persian language in India has a history of about one thousand years and is taught by 170 professors in about 60 universities, faculties, or a combination of them.

During the reign of the Muslim kings and rulers of India, Persian has always been prominent as the official language of the kings, and even the British statesmen in India used Dari Persian to communicate with the people of that land for a long time. If the correspondence between Delhi and London, London and Calcutta, and between the three major parts of the subcontinent, namely India, Deccan, and Bengal, and most of the Nawabs and Rajesh were conducted in Dari Persian, it was like a new movement. It seems that the Dari Persian language was known as the language of collective communication in the vast land of India. The British, who considered this movement a dangerous cultural leap, sought to destroy it until, in 1836, Charles William recognized the English language instead of the Persian language, and in 1844, Urdu was announced as the official language of India. Although the religious areas and educational centers of the Persian language have resisted to some extent, they maintained their status as the official language in the Indian subcontinent until 1837. Gradually, the situation became chaotic, and English became an economic language. In conclusion, it should be said it is required that the Farsi speakers of the Fararod area in the cultural world of the Dari Persian language should do things for the growth and development of this language, publish literary works, and not forget the development of the Dari Persian language.

#### **4. Conclusion**

This research aimed to investigate the status and position of the Dari/Persian language in India. The findings indicated that a thousand years ago when Sultan Mahmud made attacks on the Indian subcontinent, it was considered the beginning of the arrival of the Dari Persian language in India. In the Ghaznavid tribe, which consisted of Persian-speaking Turks and Persian-speaking Tajiks during the reign of the Ghorians, the Persian language opened its way in India and gradually entered the depth of Indian culture. This new language was so welcomed by the people of India that the Persian language became the only language of communication, the language of understanding, the language of education, and the language of the University of India. Orators, intellectuals, and statesmen wrote their works in the sweet Dari Farsi language. It seems that the vast country of India made itself the cradle of Dari Persian literature a long time ago and became famous in the world by expanding the cultural values of this language. As from the reputation of great India's culture, legends were spread all over the world, and throughout the ages of



history, the world has attracted many warriors, the battles of Darod I, Alexander the Great, Hephthalians, Kushanians before Christ and after Christ. It started and continued until the recent decades, until the 18th and even the 19th centuries.

The fact is that after the arrival of Sultan Mahmud of Ghaznavi to India, the Dari Persian language found a special place in the field of Indian literature, and this land became a great center for the publication and works of the Dari Persian language. The study of Indian literature and philosophy captivated a scholar like Abu Rihan Al-Biruni, who entered this land with Sultan Mahmud and authored the research of Mallahand, Athar al-Baqiyyah, and Al-Tafhim La Wael Sanat Tanjim. Let's get rid of any restrictions that blind people from the facts. Mahmud traveled to India seventeen times from 416-392 AH, and every time, many scientists, poets, and writers, such as Elemi Balkhi, Malik Al-Shaara, and Farrokhi Sistani, and some others with He has been accompanied. Because the sultan liked the Dari Persian language, the poets and writers of this language gathered in India, and from that date onwards, the Dari Persian language spread in India.

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