

**DR. MOHAMMAD ISHAQUE'S  
CONTRIBUTION TO THE PROMOTION OF  
INDO – IRAN RELATIONS**

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By  
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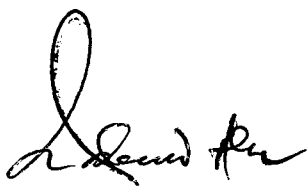
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DECLARATION

I declare that the material in this dissertation "DR. MOHAMMAD ISHAQUE'S CONTRIBUTION TO THE PROMOTION OF INDO-IRAN RELATIONS",  
[REDACTED] is original work and has not been previously submitted for any other degree of this or any other University/Institution.

  
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**DEDICATED**  
**TO**  
**MY BELOVED FATHER**

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Date: 19/07/2001

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**FAIYAZ AHMED**

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## INTRODUCTION

India and Iran are two different countries but their socio – political and cultural relations are one of the most ancient in the world. It is said that the history of the relation between these two countries starts from 2000 B.C. Many Indo – European groups were staying in Mesopotamia and the Central Asian region. Some of them migrated to India and called themselves, 'Aryavarat' while another group stayed behind and they were known as 'Aryans'. During the Kanishka period these two countries almost emerged as a single large country because Kanishka's empire stretched from Khurasan in Iran to Varanasi in India. In the Buddhist period, the Iranians were much influenced by Indian philosophy of non – violence.

The first literary exchange between these two countries began during the Anushirwan period when his minister brought Panchatantra from India. After that the cultural contact began on large scale. Panchatantra was first translated by the Iranians in Pahlavi, then in Arabic and later in Persian. The people of Iran were so charmed and amused by Panchatantra that were simpler than the previous translations.

With the Arab invasion of Iran these two countries came closer. The Mughal era is considered to the golden era for Persian language and literature in

India. But after the subjection of India by British meant the decline of these relations.

India and Iran found that the language, which was till now the medium of official communication and cultural refinement, was stagnating and languishing in the wake of the establishment of British rule. In 1837 English became the official language instead of Persian. But the European orientalist showed considerable interest in the promotion of Arabic, Persian and Islamic studies. The British established Fort William College, Royal Asiatic Society and Madrasa Aalia etc. in the wake of implementation of the new education policy by the British Government, the Persian department started functioning in various Universities in India.

The 20<sup>th</sup> century is known as a century of political turmoil as many as socio – religious and cultural changes took place both in Iran and India. Iran underwent a great political change known as "The Constitutional Revolution", followed by the dictatorship of Pahlavi dynasty and then the Islamic Revolution. At the same time Indians were trying to win freedom from the British.

During the 20<sup>th</sup> century these two countries had many great scholars of Persian language who had worked for the promotion and development of the Persian language and literature, which was also beneficial for the cultural relation of these two countries. One of them was Dr. Mohammad Ishaque.

Dr. Mohammad Ishaque was a most erudite scholar, worked hard for the development of Persian studies in its diverse aspects, which culminated in the founding of the Iran Society in 1944 and publishing, its Internationally famed and appreciated quarterly journal Indo – Iranica from 1946.

He strove earnestly for augmenting his knowledge. He used to say, "Knowledge is not the monopoly of anybody. Take it from whatever source you get it." He wrote many books and articles in Indian and foreign journals, which helped for, further research works in Persian studies like his memoir Sukhanvaran-i-Iran Dar Asr-i-Hazir, Four Eminent Poetesses of Iran & Modern Persian Poetry. He also edited the well-known books such as, Haft Iqlim and Rauzatul Jannat Fi Awsaf Madinatul Herat etc.

My M. Phil. dissertation title is **Dr. Mohammad Ishaque's contribution to the promotion of Indo – Iran relation**. I have divided my work into five chapters.

In the first chapter I will discuss the socio – political and cultural conditions of Iran and India in the 20<sup>th</sup> century. In this period both the countries faced major socio – political changes, which had a significant effect on cultural condition as well.

In the second chapter, there is brief history of Indo – Iran relations. Various aspects of the relations between the two countries will be discussed, but the major focus will be on the literary aspect.



The third chapter deals with the life of Dr. Mohammad Ishaque and his works to the Persian studies.

The fourth chapter describes Dr. Ishaque's Valuable contribution to the promotion of Indo – Iran relations through the establishment of Iran Society at Calcutta and the start of the journal Indo Iranica. This will also include opinions of various scholars on the seminal works of Dr. Ishaque and his contribution to Indo – Iran relations.

The last chapter will deal with the contributions of the contemporary critics of Dr. Ishaque to Persian studies.

# SOCIO-POLITICAL AND CULTURAL CONDITION OF INDIA IN 20<sup>TH</sup> CENTURY

By the year 1857 the British had established complete political control on the Indian subcontinent, which they ruled directly or indirectly i.e., through princes. They had established an authoritarian system of government, making use of Mughal practice and tradition. It was supported by an efficient civil service and a relatively efficient army. Princely India remained in stagnant traditionalism; nominal sovereignties were suppressed in the name of progress.

The mutiny of Bengal army began on, May 10, 1857 at Meerut, when Indian Soldiers who had been placed behind the bars for refusing to accept new cartridges were rescued by their comrades. They shot the British officers and came to Delhi where there were no British troops. The Indian garrison at Delhi joined them and by the next nightfall they had secured the city and the Red Fort, proclaiming the aged titular Mughal emperor as their leader. This first revolt against the British rule can be said the beginning of Indian freedom movement. Although this movement was suppressed and the British ruled over India in the 19<sup>th</sup> as well as the 20<sup>th</sup> century.<sup>1</sup>

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<sup>1</sup> Modern India, Bipin Chandra, NCERT, p – 110

The British government faced various movements in the 19<sup>th</sup> century and further in 20<sup>th</sup> century also. Politically conscious Indians were convinced that the main aim of the British rule was to exploit India economically and to enrich England at the cost of India on the basis of divide and rule. The nationalist writers and the leaders who were politically conscious knew this conspiracy. So, the large number of educated Indian became the best propagators because they were paid less in comparison with English men those who worked in the administration in the British government. Those who were unemployed and were educated about the modern thought and politics in the European and world history also became the propagators of Indian demands.

They understood that Industries could never flourish except under an Indian government, which could protect and promote them. The political events of the year: 1892 to 1905 disappointed the nationalists and propelled them think of more radical politics. In 1904, the Indian Official Secrets Act was passed to restrict the freedom of press. The people found that instead of giving them wider political rights, the rulers were taking away even their few existing rights. The anti congress attitude of Lord Curzon convinced more and more people that it was useless to expect any political and economic advancement as long as Britain ruled in India, even socially and culturally the British rule could no longer bring progress.

The growth of political unrest in India had put the British government on the defensive, and the government thought it to be prudent to utilize the support of Indian Princess to counter the progressive and revolutionary developments.

The growth and development of the Indian National movement began in 1885 with the formation of Indian National Congress. The national movement against the British rule can be divided into three main phases. In the first phase of its existence from 1885-1905, the vision of the Indian National Congress movement was dim, vague and confused. But during the second phase (1905-1918) the Congress came of age and its aim and scope were considerably extended. It aimed at an all around uplift of the people social, cultural, political and economic. Swaraj was the goal on the political front. The final phase (1919-1947) was dominated by the objective of freedom to be achieved under the leadership of Mahatma Gandhi by the characteristically Indian method of non-violent non-co-operation.

There were many reasons for the growing of Indian nationalism. It was partly the product of worldwide upsurge of the concepts of nationalism and the right of self determination initiated by the French Revolution, partly the offshoot of modernization initiated by the British in India and partly developed as a strong reaction to British Imperial policies in India.

In the first phase of the national movement the national leaders like Dadabhai Naroji, W.C. Banerjee and D.E.Wacha etc. who dominated the Congress policies during this period were staunch believers in the liberalism and moderate politics came to be leveled as Moderates to distinguish them from the neo-nationalists, of the early 20<sup>th</sup> who were referred to as Extremis. In this period the Congress demanded a few concessions

and not freedom for the nation. Despite its moderate attitude, the Congress failed to evoke sympathetic response from the Government.

The second phase of the National Movement was the rise of Extremism or Radical politics. In this period the angry and frustrated young men advocated the adoption of independence as the goal of the Congress. There were many causes for the rise of extremism such as<sup>2</sup>

1. Recognition of the true nature of British rule.
2. Reaction to increasing Westernisation.
3. Dissatisfaction with the achievements of the Congress.
4. Deteriorating economic condition of India.
5. Contemporary international influence.
6. Curzon's reactionary policies.
7. The Partition of Bengal.

The main objective of the Extremist group was the formation of the extremist group within the Congress and the growth of Revolutionary movement in the country at large scale. They decided to boycott foreign goods and use Swadeshi goods. They also advocated national education and passive Resistance.

The economic boycott of British made goods, and use of home made products was designed to encourage Indian industries and provide the people with more

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<sup>2</sup> Modern Indian History, Grover B. L., p – 406

opportunities for work and employment. The Extremists also encouraged co-operative organization. Voluntary organizations were set up for rural Sanitation, preventing police duties, regulation of fairs and pilgrims etc. The extremists' main focus was to get a larger share for Indians in the administration of their country and to end Britain's economic exploitation of India. They gave new slogans to the Indian National movement—non-cooperation, passive resistance, mass agitation, self-reliance, discipline of suffering etc. In this group leaders at the forefront were Sachindranath Saigal, Jogesh Chandra Chatterjee, Ramprasad Bismal, Bhagat Singh, Shiv Varma, Sukdev, Bhagwaticharan Vohra and Chandra Sekhar Azad etc.

The Indian National Congress was under the control of Moderates when the First World War broke out in 1914. The Congress decided to support the British war efforts both as a matter of duty and in a spirit of bargaining to get concessions.

However a section of Indian leadership believed that no concessions could be possible unless popular pressure was brought to bear upon the government. The two Home Rule Leagues were formed in 1915 in Madras and in 1916 in Poona. The main objective of these Leagues was to educate the people and provide the demand of the Congress for self-government with the support and strength of a nation united in knowledge of itself and its single aim. The League's aim was to pressurize the British for granting self-government to India.

The British government passed a new Act of 1919. But it did not satisfy national aspiration. This dissatisfaction and the repressive policies of the government gave a new

turn to the nationalist movement. Mahatma Gandhi emerged as the new leader and who gave a new direction and dimension to the movement. He used to explain his programmes for strengthening by pointing to the five-virtue spinning, removal of untouchability, sobriety, Hindu Muslim Unity and equality for women.

The great world war gave a big shock to British by advocating the principle of self-determination. During the war, the Congress gave ample demonstration of loyalty. From the events of Hugas 1919 Mahatma Gandhi joined non-cooperation movements. The passing of the Rowlett Act, the Jalianwala Bagh tragedy, where hundreds of innocent people were brutally killed and the Khilafat movements gave a new turn to Indian politics.

In 1921 about 30,000 persons courted arrest and the movement changed into serious mob violence at Chauri Chaura in U.P. where a police station was burnt and a number of police officers were killed. At that time Gandhi suspended the non-cooperation movement in February 1922 and advised the people to do constructive work not the violence.

After the dissatisfaction for the Gandhi's policies C.R.Das and Motilal Nehru founded the Swaraj Party. This party got much public response from all over the country.

After the announcement of Simon Commission in 1927 the all party conference in its Lahore session in December 1929, passed the resolution of complete Independence of

India as its goal. Nehru hoisted the tricolour of Indian independence on 1st January, 1930.<sup>3</sup>

Once again Mahatma Gandhi entered into active politics in 1928 and gave the call for a Civil Disobedience Movement in 1930.<sup>4</sup> This movement was different from the earlier non-cooperation movement. The aim of this movement was paralyzing the administration by performance of specific illegal acts. He started this movement by breaking the obnoxious Salt laws.

During the Second World War the British government involved India into war without consulting the common masses of the country. They used emergency powers under the Defence of India Rules. Unsatisfied with the government policies the Congress ministries resigned. In 1940, the Viceroy announced the famous "August Offer"<sup>5</sup> but the Congress rejected this offer as unsatisfactory. The shock of Japan victory in the Far East impelled England to soften her attitude towards India. In 1942 the Congress adopted the Quit India Resolution demanding the immediate setting up of a National Government and end of the British rule.

In 1945 Lord Wavell called the representatives of the Congress and the Muslim League in a Conference at Shimla to discuss a new plan for breaking the constitutional dead lock. The Communal impasse wrecked the two proposals. In September 1945, Mr.

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<sup>3</sup> Modern Indian History, Grover B. L., p – 426

<sup>4</sup> Modern India, Sumit Sarkar, p – 227

<sup>5</sup> Modern India, Sumit Sarkar, p – 377



Attlee, the British Prime Minister made the historic announcement recognizing India's right to independence.<sup>6</sup>

On February 20, 1947 the British Prime Minister announced in the House of Commons the decision of His Majesty's Government to hand over power to the people of India by June 30, 1948.<sup>7</sup> In March 1947, Mount Batten was replaced as the Viceroy of India. He came to the conclusion that the only solution of the constitution impasse was the partition of the country. So, finally the Independence Act of 1947 provided for the setting up of two independent dominions of India and Pakistan. It is true that under the leadership of Gandhi India got independence but we cannot forget and cannot minimize the role of revolutionary movements. It can be said that without revolutionary movement India would not avail independence.

## **CULTURAL AWAKENING, RELIGIOUS AND SOCIAL REFORMS**

The impact of British rule on Indian Society and culture was widely different from what India had known before. During British rule the development of Science and Scientific outlook had affected every aspect of activities like political, military, economic and even religious.

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<sup>6</sup> Modern Indian History, Grover B. L., p – 428

<sup>7</sup> Modern India, Bipin Chandra, NCERT, p – 268

Scientific out look had affected every aspect of activities like political, military, economic and even religious.

The reform movements fall in two broad categories (1) Reformist movement like the Brahmo Samaj, the Parthna Samaj and the Aligarh movement. (2) Revivalist movement like the Arya Samaj, the Rama Krishna Mission, the Deoband movement and the Wahabi movement.<sup>8</sup>

The significant aspect of all the reform movement was their emphasis on both religions and social reform. This link was primarily due to two main reasons (a) almost every social custom and institution in India derived sustenance from religions injunctions and sanctions. This meant that no social reform could be undertaken unless the existing religious notions, which sustained the social customs, were also reformed.(3) Indian reformers well understood the close inter relation between different aspect of human activities.

## **SOCIAL REFORM IN 20<sup>TH</sup> CENTURY**

The social reform movement in the 20<sup>th</sup> century is marked by the coming into existence of a number of social organisation. The Indian National Social Conference

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<sup>8</sup>Socio – Religious Reform Movement in British India, by Kenneth W. Jones, p - 184

founded by M.G. Ranade in 1887 had limited objectives and achieved limited success. In 1903 the Bombay Social Reform Association was founded and in Madras Mrs. Annie Basant set up the Hindu Association. In September 1932 the All India anti-untouchability league was founded, later renamed as Harijan Sevak Sangh. Further this movement lost its excessive male and upper caste basis and orientation; women themselves crusaded for an equal status in society and organized the first All India Women Conference in 1926. While in March 1918, lower Castes founded the All India Depressed Classes Association and All India Depressed Classes Federation. Dr. B.R. Ambedkar played a vital role to end untouchability from the Indian society. But, unfortunately in this modern age untouchability still exist in our country.<sup>9</sup>

## **INDIA AFTER INDEPENDENCE**

After the independence of India Pt. Jawaharlal Nehru became the first Prime Minister. He retained his office until his death in 1964. The period of Nehru's office was called the Nehru's India. India's constitution was completed by Nov. 1949. A federal union of state was firmly held together by a strong centralized National government. With a new constitution, India prepared in 1952 for its first general election. The congress won in full majority in the first election.

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<sup>9</sup> Modern Indian History, Grover B. L., p – 381

Pt. Jawaharlal Nehru had faced first major movement, based on language. In Southern India, the speakers of the Dravidian languages began actively campaigning for a redistribution of the existing administrative structure into states based on language – Tamil, Telugu, Kannad and Malayalam. The first militant movement arose among the Telugu speakers who were divided between the states of Madras and Hyderabad. In 1953 Andhra Pradesh came into being as the Telugu state. After that the whole political map of India was redrawn on the basis of State Reorganisation Commission Report in 1956<sup>10</sup>

Nehru's last general election was held against a background of gathering uneasiness, Foreign policy, based upon non-alignment, appeared to be under strain with china and the invasion of Goa in 1961 though a military success was a sign of the abandonment of non-violence. The economic programme had lost its momentum.

In 1954 India and China signed a treaty designed to symbolize the friendship of two liberated countries. But the relation between these two countries was complicated when in 1959 the Dalai Lama fled with thousands of his supporters to India. China indicated through diplomatic initiatives that a joint review of the frontier ought to precede in order to demarcate a line representing present agreement rather than the past imperial 'aggression'. Finally the friendship ends with the war in 1962. In this war India lost some parts of its territory. After the defeat morale in India was low and the economic development programme was leveling off. After the election of 1967 there was a food shortage of unprecedented proportion with semi famine conditions in several states.

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<sup>10</sup> Encyclopedia of Britannica India

In the 1967 election India saw political turmoil at both the state and central level that resulted in a major realignment in the congress party. Indira Gandhi's opponent in the party attempted to end her premiership. The congress was split into two groups. She announced the fifth general election in 1971 and got a thumping majority.

On August 9, 1971 a treaty of peace, friendship and cooperation was signed with the Soviet Union. In 1972 a war was held between India and Pakistan and after that Bangladesh came into being. An attempt to relieve the strained relations with Pakistan an agreement was signed at Shimla to solve existing problems and ceasefire between two countries.

In 1974 against the Indira Gandhi's despotic government a mass movement led by Jai Prakash Narayan began and in June 1975 her election to the Lok Sabha of 1971 was declare void. Indira Gandhi in turn persuaded the President to declare a state of emergency on June 26. Hundreds of politician were arrested and jailed, the press was closed and strikes were declared to be illegal. The sweeping powers Gandhi assumed were employed to stop inflation and to improve the administration of public services. She amended the constitution to strengthen her position.

In January 1977 she suddenly announced the general election. The emergency was relaxed and her political opponents were released. The main opposition party formed a coalition group known as the Janata Party. The Janata party got landslide victory. Morarji Desai became prime minister. Suddenly the Janata Party leadership was divided over Gandhi's continuing challenge. In July 1979 Morarji Desai was forced to resign and

Chaudhury Charan Singh succeeded him later in the month of August 20. However, Charan Singh resigned and assessed for new election. In the 1980 election the congress party under the leadership of Indira Gandhi once again came into power. She faced militant conflict in the 1980s when Sikh extremist agitated for the creation of an autonomous Sikh State in Punjab. In June 1984 the army attacked the Sikh's holiest Shirin the Golden Temple killing more than 400 Sikhs<sup>11</sup>. The unrest culminated in October when Indira Gandhi was assassinated by her two Sikhs guard. After this incident anti – Sikh riots spreaded throughout the country. To stop the immediate riot her elder son Rajiv Gandhi became the prime minister. Rajiv Gandhi also faced the demands of autonomous state in Punjab, Assam and Jammu Kashmir where the alienated ethnic groups of Sikhs, Assamese Hindus and Muslim took recourse to mass movements that turned terrorist and separatist.

Criminalisation of politics is a threat for the Indian democracy. There is no political party today that does not harbor a number of criminals holding party and even legislative / ministerial posts. The nexus between the criminal gangs, police, bureaucracy and politicians has come out clearly in various part of the country.

The demolition of the Babri Mosque in December 6, 1992 was the black day of Indian democracy. The communal riots spreaded through out the country, hundreds of men, women & children were killed. For the investigation of Bombay riot a commission called Shri Krishna Commission was set up but not a single person was accused and

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<sup>11</sup> Encyclopedia of Britannica India

imprisoned by the government. The private armies, which were set up by the landlords in different part of the country, are still suppressing the poor and peasants.

The land reforms removed the landed gentry and elite castes as the dominant or unchallenged strata in the rural society. The Green Revolution in the countryside enriched the newly emergent “bullock capitalists” and their political mobilization made some headway and reached a great moment. Where they were more successful. They imposed Dunkel and signed GATT but no one could oppose this pro capitalist activities. Small-scale industrialization has created a new class of entrepreneurs more diverse sociologically and traditional business groups also exist. These communities have strengthened the traditional Bania-Brahmin syndrome typical of the BJP configuration.<sup>12</sup> In the late period of this century many non-BJP governments were formed but they could not stop the safforinisation of the country.

## **INDIA AFTER GLOBALISATION**

Globalisation is not a bad idea. If pursued under the framework of international solidarity and cooperation. It can build a humane society based on the social democratic concept of one world. But it is not in this framework, the ongoing globalisation is coercive, exploitative and domination oriented.

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<sup>12</sup> Key note address at the National Seminar on Globalisation at Jadavpur University, Calcutta 27 – 28 March, 1998

The process of globalisation or liberalisation in India starts from 1991, when Manmohan Singh, The Finance minister at the behest of the IMF, devalued the Indian rupee, lifted many restrictions on imports, initiated privatization of public sector undertakings, reduced allocation for Research and development and slowed down technology development. In India globalisation and liberalisation have been imposed from the top, like a palace coup. When India decided to liberalize, the Transnational Corporation (TNCs) and their home country governments pressurized India to reduce customs and excise duties and increase their market access. The IMF and World Bank also put pressure on India to reduce tariffs.

India is a targeted country because it is in the West view a potential major power and a potential competitor in many areas including technology, trade and services. Therefore, preventing India from acquiring such competitiveness is also unstated objective of some interested big powers. The United State has used its diplomatic influence to prevent other countries from providing specific technologies to India.

India is the biggest market for the West but it has not found any such space in the Western markets for its manufacturers. In recent years the Western countries imposed defacto trade Sanctions against Indian exports under the pretext of labour standards, technical standards, sanitary standards etc. basically the west is systematically closing down its market for India exports.

In 1997, the IMF descended to lower levels and asked India to hike price of petroleum products and phase out fertilizer subsidies. Also it demanded reduction of civil



service employment, cutting of subsidies, more privatization, a flexible approach to exchange rate management and more opening for the foreign banks and foreign insurance companies<sup>13</sup>.

In fact, the process of globalisation is a well planned programme of the developed countries to maximization of profit, capturing of third world markets, destructions of the domestic markets of indigenous producers, destruction of potential jobs in the host countries of the INCs and widen the gap between the rich and the poor. The poor everywhere gets marginalized under the impact of globalisation.

## **CULTURAL CONDITIONS OF INDIA IN 20<sup>TH</sup> CENTURY**

Indian art and culture has developed over many centuries and has many different manifestations. Varying from folk art to modern painting and sculpture. Since independence, the government has attempted to promote artistic and cultural activities, as well as heightened artistic consciousness, through various agencies. These include the Lalit Kala Academy established in 1954, the Sangeet Natak Academy in 1953 and the Sahitya Academy founded in 1954. The NBT established in 1957 is designed to

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<sup>13</sup> Key note address at the National Seminar on Globalisation at Jadavpur University, Calcutta 27 – 28 March, 1998

encourage literary production and to make moderately priced literary works available to libraries.

To promote cultural relation with foreign countries the ICCR was established in 1950 with the object of establishing, reviving and strengthening cultural relations between India and the other countries.

During the era of British rule the press was subjected to fairly rigorous control. With the independence Article 19 of the constitution guaranteed the right of speech and expression. But after the rise of BJP and Shiv Sena and others the freedom of expression was crushed. The Saffron brigade burnt the M.F. Husain painting, they stop the shooting of the film water, they did not allow to screen the film 'Fire' in many states.

The Cinema, as well as the Radio, the TV and the Theatre have developed into a powerful medium of mass communication and the social themes were dominated in the Indian films, but now mostly films are making on pseudo patriotic theme.

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## SOCIO-POLITICAL AND CULTURAL CONDITION OF IRAN IN 20<sup>th</sup> CENTURY

There were some major crises, which the Iranian political system had to face in the 20<sup>th</sup> century. The first of these crises was the Constitutional Revolution of 1905 – 11. It was an attempt by merchants and intellectuals with demands of a Parliamentary system, democratic rights for the common people, curtailing of endless power of monarchs and bringing them under the control of the people, but this attempt was failure. At that time, Iran was ruled by the Qajar dynasty who held all formal political powers. This dynasty was not directly challenged by any colonial forces. But its position was gradually weakened by the in capacity to administer the provinces outside Tehran and by the flow of foreign goods and commercial influence in the country. In 1891 a national movement arose in protest against the granting of a tobacco monopoly to a British entrepreneur. The merchants and religious leaders remained strong and a revolt broke out again in 1906. The precise causes and cause of the Constitutional Revolution are still a matter of dispute. But this event is important in the Iranian history on which an attempt was made to limit the power of monarch and invest the power to an elected assembly, the 'Majlis'. But since this Revolution no other comparable revolution occurred in the Iranian political system.

During the first world Iran was threatened by Russian and British, as well as Turkish forces. The former occupied the country and after the end of the war the Russian Revolution removed the Qajar main patron. By 1919 there was no central government in Iran. Separatists controlled the provinces of Khuristan, Gitan and Khurasan. The only capable Iranian force at the centre was the military, established by Russian Cossack officers in 1879 led by Reza Khan. In 1921, a bloodless military coup d'état took place. A new cabinet was formed headed by Sayyed Ziyauddin, a young reformist journalist who had taken a leading part in coup d'état. Soon a clash broke out between him and the military leader Reza Khan, and he was forced to resign. During next two years several governments were formed, but Reza Khan retained control until 1923, when he became Prime Minister. He deposed the Qajars in 1925, and a year later, he proclaimed himself a king founding a new dynasty called Pahlavi dynasty. He established the first ministerial system, and developed educational, health and transport system. He built a modern army, which he used to enforce government control over the country. He crushed all the separatist movements. He modernised the social and the economic institutions. But as his personal power increased his handling of affairs become very arbitrary.

During the Second World War, Reza Shah Pahlavi tried to stop the outside military intervention. Following the German invasion of Russia in June 1941, the Allies (Britain, Russia and U.S.A.) would to send supplies to the Russia front

through Iran. Since pro-German King Reza Shah allegedly opposed this, he was ousted by an Anglo-Russian invasion in August 1941 and he went into exile. His son Mohammad Shah became the Shah of Iran at the age of 22.

During his sixteen-year reign (1925-41) he attempted a radical transformation of Iranian society. His policies emphasised creating an Iranian nationalism that would be distinct from Islam, weakening the power of the clergy, adopting the material achievements of the West and establishing a highly centralised state and administration backed by a large, modern military. The reforms of Kamal Ataturk in Turkey directly inspired many of Reza Shah's actions, and in imitation of Ataturk he ordered the wearing of western dress for men and women instead of Iranian traditional dress. The Majlis passed a "Uniform Dress Law", making European dress compulsory for all Iranians. Old titles were abolished; an Iranian solar calendar replaced Arabic lunar dates. He bulldozed streets through the middle of mosques, markets and old quarters to show his contempt for the Islamic components of Iranian tradition.

Basically Reza Shah was not a religious person and he did not encourage study in the Maktab or Madrasa. He encouraged and provided scholarships for outstanding students to study abroad (mostly in France and Germany). He limited the role of Islamic law and forcibly implemented the new civil and penal codes, based on European models mostly from France. He rewarded loyal members of the Qajar dynasty with positions in the cabinet, parliament and diplomatic services. Those

members could not co-opt, he eliminated. He imprisoned tribal leaders. He kept leaders of the Kurd, Qashghi's Bakatiyari's and Khuzestan mob under house arrest in the capital, where many died under suspicious circumstances. A crackdown on intellectuals culminated in the arrest and trial of the famous "fifty three" in 1937-38. The government accused this group, many of whom later became the nucleus of the Communist party, of organising a secret society, publishing May Day manifestos, organising strikes and translating communist publications.

In 1931, the Majlis passed a bill, which was designed to deal with individuals spreading foreign ideology. This was for those who were trying to weaken those patriotic feelings, which related to the independence and unity of the country. In the field of foreign policy Reza Shah had abolished the system of capitulations, negotiated customs autonomy and cut off the practice of seeking loans from abroad. He stopped the interference of Britain. The right of currency issue was taken away from British-owned Imperial Bank of Iran. The contact with Anglo-Iranian Oil Company was cancelled. Foreigners were prohibited from owning land, and restriction was imposed upon foreign owned shops and business. In spite of financial crisis he established the Trans-Iranian railway by special taxes and levied upon tea and sugar.

When Reza Shah abdicated there were no centralised credible communications and government was not conscious about territorial entity of

Iran. The early period of Mohammad Shah was the period of political turmoil. Not a single parliamentary government was able to control Iran. During the first twelve years (1941-1953) of the Shah, twelve Prime Ministers were called to form the government.

If the government tried to assert itself vis-à-vis the court and the Majlis, large numbers of deputies co-operated with the Shah against it. The picture was further complicated by the constant flux of loyalties and the fragile nature of faction relations, as well as the impact of foreign pressure and influence, ideological challenges, the Sensationalism of the press and various socio-economic factors and issues.

In this period the issue of the nationalisation of oil became dominant in Iranian politics. It became the central focus of the struggle of the nationalist liberal to rejuvenate the constitutional power of the parliament. The rise and fall of the nationalist government of Mosaddiq was directly linked to the politics of Oil. In August 1953 a CIA staged coup over threw the government and brought the Shah back to power. Because of Oil policies the main and single important export commodity and source of foreign exchange earnings. Oil was discovered around 1900 and extraction began in 1908. From the beginning the British Petroleum Company had monopoly control over the Iranian oil fields. The growing important of oil in international markets and the view that the

concessionary agreement granted to the British was exploitation of Iranian natural resources dominated 20<sup>th</sup> Century of Iranian politics.

During Musaddiq period the oil industry was nationalised and the national Iranian Oil Company was subsequently formed, the Shah was forced to resign and not to rule as the 1906 constitution had stipulated and democracy flourished, after few month a conflict arose between the Shah and Moseddiq's. Finally the Shah ousted the Prime Minister Mosaddiq with the help of pro-USA faction and Qavam took charge of the country. In his period the communist party came into being and it started protest against the British Oil Company. The movement developed nationalistic feelings among Iranians to nationalisation of oil industry. In 1944 the Soviet Union also tried to acquire oil concessions in the north.

In 1945 after the Second World War, the Soviet Union refused to withdraw its troops from Iran, as it had pledged to do earlier. This led the Shah's opponents to create two so-called autonomous republics in the Azerbaijan and Kurdistan provinces. The negotiations with Stalin for troop withdrawal were conducted withdraw in 1947. After that Qavam signed an agreement of mutual Defence with USA in 1950 and U.S. recognised Iran as a vitally strategic country for implementing its doctrine of containing Soviet expansionism.

After the nationalisation of Oil industry Britain boycotted Iranian oil, imposed economic sanctions and took Iran to the International court and to the United Nations. She convinced the USA and they came to believe that Mosaddiq's



bold nationalisation policy could adversely effect Western interests in the oil-rich Persian Gulf and even beyond. This is why Washington denied Mosaddiq's repeated requests for aid and interfered in Iranian domestic affairs. Finally in a MI-6/CIA operation named AJAX, Mosaddiq was topped on August 19, 1953\*. Four days earlier General Zahedi had been declared PM by the Shah. But Mosaddiq assisted him and declared that a coup against his government had been crushed. When the Shah heard this news he decided on further action. The pro and anti Shah came to the street and the situation become tense. Mossaddiq gave ordered to army to control the situation but the army with the collaboration of some religious leaders and some another group did not follow the Mosaddiq order and finally 19, August 1953 his government was crushed and he was arrested, then the Shah returned home and once again controlled the country.

The coup of 1953 had drastic consequences for Iran and for U.S. Iran relations because it was generally believed that the U.S. had helped him regain his throne, the Shah lost much of his political legitimacy. His relationship with the nationalists was damaged. The coup also created for the Shah, a psychological dependence on Washington thus depriving him of the ability to act independently during a crisis.

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\* Counter coup by Kermit Roosevelt, 1979

By the end of 1954, the Shah denationalised the oil industry and he started to destroy all sources of independent power in his drive toward absolute rule. He ousted PM Sahedi and replaced and made Hosain Ala the prime minister of Iran. The next victim of this process was the Majlis\*. The Shah created the second bureau with the ranks of the armed forces to prevent any coup against him. He also organised the Royal Inspection Organisation to supervise all state activities. But the early 1960s were more turbulent than anybody could had ever anticipated.

Despite the reforms attempts at modernization under taken by Reza Shah, conditions for the majority of Iranians had remained primitive. All the land was in the hands of a few wealthy and powerful families. The people who worked on the land had no right in it, and a proportion of their crops had to go to the owners of the land.

A major step was taken by Shah Mohammad with the launching in 1963 of “The White Revolution”, officially called “The Revolution of the Shahanshah and the nation”. Its first aim was the redistribution of land, taking land from the great landowners and giving it to the peasants who worked it. In 1963 Shah Mohammad allowed women to vote for the first time, and he placed a crown on his wife’s head. Ever since then, his wife, Empress Farah, openly encouraged the women of Iran to take an active role in society. In his reign every one knew that the Shah was the Supreme leader and no one was allowed to criticise him or his

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\* The Making of Iran's Islamic Revolution, Mohsen M. Milan, p – 43

policies. People who disagreed in public with government policy would consider, to be dangerous to the state. The industrialization of Iran has grown at an enormous rate in the Pahlavi.

During 1963 a new opposition leader emerged and that was the sixty-four years old Ayatollah Ruhollah Khomeini. Ayatollah Khomeini came to the holy city Qom from Iraq in 1920 with his teacher Sheikh Abdul Karim Haeri-Yezdi. He obtained a religious scholarship at Qom and established there the Howzeh-yel-Elmiyeh, a centre of religious learning that would eventually become the spiritual centre of Khomeini's revolution. From here he began speaking against the government in 1962-63. He drew popular attention for two reasons. First, he based his opposition on issues that appealed to a larger section of the society. In addition to criticizing the regime's hostility to Islam and the clergy, he attacked the government's financial and moral corruption, rigged election and close relations to the United States and Israel. Second, apart from on critising government policies he remained consistently outspoken and uncompromising in his attacks. Many of the nationalists and liberals in Khoameini's audiences were impressed by his daring, glossed over and ignored his attacks on co-education system.

In March 1963, the army reacted to Khomaini's denunciations of the White Revolution. When he openly challenged the government. The government arrested him the next day and when the news of his arrest came to the public, this

news ignited three days of bloody rioting in the bazaars. He was released after a few month but he continued his out spoken opposition and urged his followers to boycott the October 1963 parliamentary election. In October, 1964 following another prison term, he issued a strong public denunciation of the law granting immunity to U.S. Military advisers and their families. In response the government arrested and exiled him, first to Turkey and then to Iraq. He settled in the Shia's holy city of Najaf, where he continued to speak and write against the Shah's regime until the dramatic events 1978-79 took him first to Paris and then back to Iran. In 1978, simultaneous agitation in mosques and bazaars and strikes in the nation's modern sector banks, newspapers, power plants, and the oil industry and government offices created serious trouble for the government. The Shah regime's lost its grip. Khomeini's only demand was the Shah must go and be replaced by an Islamic republic. On January 16, 1979 under constitutional procedures, the Shah left Iran for exile, dying eventually in Egypt on July 27, 1980. In the absence of the Shah, the Prime Minister Shahpur Bakhtiar was unable to control the agitation. Khomeini arrived in Iran on Feb 1, 1979. Ten days later the Prime Minister went into hiding, eventually leaving for exile in Paris.

On April 1, after a landslide victory in a national referendum, Khomeini declared an Islamic republic. In this government efforts were made to suppress Western influence and many of the Western educated elite fled the country. The supporters of the revolution took control of the U.S. embassy in Tehran, seized 66

U.S. citizen until January 20, 1981. In September, 1980 Iraq attacked on Iran but a supposed weakened Iranian army achieved success. But Iraq again attacked on Iran in 1982 and recaptured the area from the Iranian troops.

In 1982 Ayatollah Khomeini and his dedicated supporters were in total control of the state and the revolutionary institutions. The opponents of the Islamic republic had been either silenced, killed or exiled. After the consolidation of power, Iran faced other challenges to control the government. The most pressing issues were the fragmentation of the fundamentalist camp, the management of a war-riddled economy, and the war with Iraq. This government was also criticised for deteriorating economic condition. But despite of all problems, Islamic laws were introduced to regulate commerce and trade. The government took some positive developments including initiative in the social and economic areas, a noble attempt was made to provide health care for all Iranians because after the sanctioned the quality of medical care had been declined, roads were constructed and literacy rates increased. Although the disparity between the rich and the poor was not reduced, a sizable portion of the poor benefited from the revolution, as they were incorporated onto the government pay roll.

With the coming of Islamic revolution relations between Iran and Iraq deteriorated, both the countries were blamed each other and the result was Iran-Iraq, which lasted for 8 years. The United State and Western countries were supported Iraq because they were feeling danger from the Islamic Republic of

Iran. The eight-year war was one of the bloodiest and most expensive wars of the century. According to a United Nations team, the danger to Iran alone was about \$97 billion\*.

In June 1989 Ayatollah Khomeini died, and he was the only ruler of the past one-and-a half centuries to die while ruling the country. All the other were forced to exile or assassinated. During the second gulf war Iran was neutral.

The US policy of isolating and weakening Iran's military, political and economic development through containment was entirely successful. After the electoral victory of the reformers in 1997 Mohammad Khatami came to power, the USA realised that it was better to normalise relations with Iran. With the landslide victory of the reformist, changes had also been perceived at the external and internal level. Through the policy of rapprochement had been adopted by former President Rafsanjani, it was firmly adopted and implemented by the Khatami regime, and there was some changes in the US attitude which moved to lift economic and trade sanction against Iran, Again in 1999 White House official announced an exemption of commercial sale of food, medicines and medical equipments enabling bulk sale of US grains to Iranian buyers. Iran was also keen to normalise the relations with U.S.A.

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The making of Iran's Islamic Revolution by Mohsen M. Milan, 1994.

## Cultural condition of Iran in 20<sup>th</sup> century

Suffering, tears, self-flagellation and martyrdom are the essential elements of the Shiite culture. The commemoration of Karbala has permeated all Persian culture and found expression in poetry, music and a pessimistic view of the world. No religious ceremony is complete without a reference to Karbala and no month passes without at least one day of mourning.

In Iran there are several festive occasions, the most important being Navroz, the Persian New Year, and the birthday of the Twelfth Imam. On this day cities sparkle with lights and the markets are decorated and teem with shoppers.

The craft techniques are as divergent as the product themselves. A wide range of articles, both utilitarian and decorative is made of various metals. Articles may be cast, beaten, wrought, pierced, stone and clay is used for the production of a wide range of household utensils, dishes and trays etc.

The National Council for Iranian Architecture, founded in 1967, discouraged the blind imitation of the West and promoted the use of more traditional Iranian styles that were modified to serve modern needs. In Iran painting and sculpture were banned but in the late 19<sup>th</sup> century they were again introduced and these were adapted to Iranian themes from Western classical paintings<sup>1</sup>.

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<sup>1</sup> Encyclopedia of Britannica, p – 862

For centuries musical development was inhibited because of Islamic injunctions. Folk songs and ancient Persian classical music were preserved only through oral transmission from generation to generation. It was not until the 20th century that a music conservatory was founded in Tehran and that Western techniques were used to record traditional melodies and encourage new compositions. This trend was reversed, however in 1979 when the restriction on music was restored.

A motion picture industry had developed before the revolution, with strong support from the Ministry of Higher Education and Culture. During the early Pahlavi period, technical problems persisted. The government did not support feature films and private investment in film was meager. Social conditions continued to militate against the development of a film industry. In this period attempt were made to establish a film training school<sup>2</sup>.

In Iran two principal popular performance traditions have thrived at the folk level for a long time. The first is the passion play 'Taziyeh' and the second is "traditional comic improvisatory theatre". Taziyeh continued to be appreciated among the intelligentsia as an art form, and it was banned in 1977 by the order of government. But despite of prohibition Taziyah continued to be performed<sup>3</sup>.

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<sup>2</sup> Modern Iran (edit.) by Micheal E. Bomine and Nikkie R. Niddie, p -- 342

<sup>3</sup> Ibid



The state's control extended into all areas of Iranian public life. The Shah upheld the constitution of 1906 but he had, in fact, abolished the freedoms that it guaranteed. The press was under state control. The magazine 'Keyhan' and 'Ittehad' were sycophantic publications, which gave tedious prominence to the official statements and respected the censorship guidelines sent around each by SAVAK. In 1975 the government went further and closed down 95% of all publications in Iran.

Reza Shah brought women into Society. He removed their veils and introduced them to western dress styles. They were permitted to use the terms miss, madame. The place of students and intellectuals in Iranian Society was on certain respects an uneasy one. In the first place, the official culture of the Pahlavi regime was an extremely Philistine one. A few intellectuals started writing on national mythology. They wanted to revive the Old Persian culture. Its reason was that the ruler was rejecting the part of Persian culture with its rich poetic and artistic heritage and the government preferred to adopt Western culture. The other problem facing the intellectuals was that in a dictatorship the room for expression was very small. Many things were prohibited for them. The play "They Teacher" was stopped in 1975 during performance. This play was written by Syed Sultanpur. The play was concerned with some teacher who tried to enlighten their pupils and after finding this impossible turned to more explicit political action.

The other important factor was that people were leaving secondary school. Because the Iranian higher education was in critical condition. The administration was not taking admission of the students. There were many indications of the psychological pressures, which the students and intellectuals of Iran felt badly. It is said that 75% of all suicides in Iran were in the 15 – 30 age group. Heroin addiction was on the increase. Thousands of professionals had left the country altogether, despite opportunities and wages at home, in order to escape the suffocating intellectual and cultural atmosphere of their country<sup>4</sup>.

Some writers had tried to go on another path. In the period of 1947 to 1953 a number of writers such as Bozorg Alvi, Samad Behrangi, Reza Baraheni etc influenced by Marxism attempted to relate their work to the social and political problems of contemporary Iran. The writers of Azarbaijani origin writing in necessity in Persian, raised the problem of nationalities and portrayed the cultural dilemmas in which they were placed.

In 1970 much more rigid censorship was imposed. Baraheni and Saeedi were both imprisoned for a time. In 1974 Khosrow Gole Sorkhi a well-known writer was executed on the charge of plotting to shoot the Shah. Earlier Poetic changes were created in the wake of socio-political developments. These basic changes introduced by Nima Yushij in 1920s and the 1930s. Yaghma was quite exceptional among the poets of the Qajar era. His poetry was noted for criticism

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<sup>4</sup>A Complete Study of Persian Drama by Md. Faique, Delhi, p – 56

of corruption, religious hypocrisy and official injustice. He can be considered the precursor of the constitutional poets in reflecting the problems of his contemporary society. Some other writers who wrote against the dictatorship, corruption, injustice and on many various social, political and cultural issues were Iraj Mirza, Md Taqi Bahar, Nasim, Jamelzadeh, Sadiq Hedayat, Sadiq Chubak, Jalal Aale Ahmed, etc. The collection *Did-o-Bazdid* by Jalal Ale Ahmed was the work on the criticism of superstition and of hypocrisy of the clergy, denunciation of the unpleasant aspects of urban life, strong love of national tradition and unremitting sympathy for the masses who suffered social and political disabilities.

## BRIEF HISTORY OF INDO IRAN RELATIONS

The historical and cultural ties between India and Iran are one of the most ancient of its kind in the world. Indo-Iranian relations were initiated during the Vedic Age. Both the Indians and Iranians are called Aryans so it can be said that they are like brothers who come from the same parent. Around 2000 B.C. many Indo-European groups used to live around Mesopotamia, among them were the Kassites, the Medes etc. Around 1500 B.C. branched into two currents. One the Kassites may have reached their highest tide, when it crossed the mountain barriers into India and became the country's ruling class and was called as 'Aryavarat', the other branch settled on the plateaus South and West of the Caspian, called Iran, the land of the Nobles, and the people were called the 'Aryans'. The country west of Lake Urmia, in the north-western corner of today's was known as Parsua from which was derived later the name 'Persian'<sup>1</sup>.

The historians say, the first historical Emperor of Iran Cyrus had extended his way into some parts of India. But the famous inscriptions of Darius The Great (521B.C.-485B.C.) at Persepolis and Naksh-i-Rustam leave no doubt that this Emperor had annexed the Indus Valley to his dominions. The conquered Indian

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Ancient History, NCERT.

territories were formed into a separate satrapy of his Empire. This great kingdom of Cyrus had been eventually overthrown by Alexander in 331.B.C.

The Achaemenian rulers of Iran, who extended their Empire at the first half of the 6<sup>th</sup> century B.C. the Magadhan Prives, took advantage of the political disunity on the northwest frontier. The Iranian rulers Darius entered into northwest India in 516 B.C. and annexed Punjab, west of the Indus and Sindh. This area was the part of Iran till the invasion of Alexander.

The cultural contacts between India And Iran lasted about 200 years. It gave an impetus to Indo-Iran trade and commerce. The Iranian scribes brought into India a form of writing, which came to be known as the khorashti script<sup>2</sup>. Indians got technique of sculpture from Iranians. The idea of Maurya sculpture was clearly perceived by the Iranians. The bell shaped monuments in Ashoka's period, owed the origin to the Iranian models.

In the 4<sup>th</sup> century B.C. the Greeks and the Iranians fought for the supremacy of the world. Finally the Greeks under the leadership of Alexander conquered Iran, after which he moved to Kabul from where he marched to India through the Khyber Pass in 326 B.C. and captured Taxila and then reached the Jhelum, here he met Porus. Although he defeated Porus but he was impressed by the bravery of Indian prince. So, he restored his kingdom to him.

From the invasion of Alexander first time Europe came in close contact with India and started trade relations. The Alexander's historian gave informations about social and economics conditions of India. They tell us about sati system, the sale of girls in the market by poor parent and the trade of the fine breed of oxen<sup>3</sup>.

The Kushan Empire extended from the Oxus to the Ganga, from Khorasan now in Iran to Varanasi, Utter Pradesh. The most famous ruler of the Kushan dynasty was Kanishka. This great ruler is very well known in history because he started an era in 78 A.D., which is now known as the Shakra era and is used by the Government of India and he extended wholehearted patronage to Buddhism. He was the great patron of art and Sanskrit literature. The Kushans were the first rulers in India to issue gold coins on a wide scale. The Kushan also promoted agriculture. In this period a biography of Buddha was written by Ashvaghosha called 'Buddha Charita'

During the Sassanian period the relations between India and Iran were highly developed. The "Haft Payker" written by Nezami, the famous Iranian poet, describes in verse, the Indian bride of the Iranian Shahansha Bahram Gaur. This relation became stronger in the period of Anushirwan (531 – 579). Anushirwan

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<sup>2</sup> Kharosti Script was written from right to left like Arabic. Some Ashokan inscription in north west India were written in the third century B.C. in this script, which continued to be used in the country till the third century B.C. - Ancient India, NCERT, p – 109

<sup>3</sup> Ancient India, NCERT, p - 110

heard that in India 'Abe-Hayat' is existing in India so, he sent his minister to collect 'Abe Hayat'. But he returned with the copy of the famous scientific and literary master piece of Indian 'Panchatantra', which was translated by an Arab Judge, Barjo into Pahlavi in 550 AD and the name of the book was given 'Kartak va Damanak', though no trace of this translation was available, its Syrian and Arabic versions prove its existence. A Persian Christian named Bud translated it into Syrian in 570 AD and the name of the book was 'Kalilag va Damneg'. After that it was translated into Arabic in 750 A.D. by Abdullah ibn-al-Muqaffa under the name of Kalilah va Damnah. During Abu Zafar Mansoor Abbasi period this book was further translated into Persian and now we see many versions of Panchatantra like Marzban Nameh, Akhlaque-i-Mohsini, Anwar-Sohili and Ayar-i-Danish etc. Rudaki the great poet translated and adopted into verses of Kalilah va Damnah

The social condition of Iran was more influenced by the Indian social system during the Anushirwan period. Anushirwan had divided the society into four main classes of priests, the warriors, the peasants, and the artisans on the basis of Indian social hierarchy Brahmin, Kshtriya, Vaish, and Shudra. The social hierarchy again re-established by Ardashir into priests, aristocracy, bureaucracy, and the working classes<sup>4</sup>.

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<sup>4</sup> Iran, by William S. Haas p – 19

During the Islamic period the cultural contacts between India and Iran had developed to such a degree that the two cultures were at times almost inseparable. The most important proof of this close association was the important role of the Persian language played in India within the last 1000 years.

In the court of Harun-al-Rashid (786-809 A.D.) there were two Indian physicians Mankha and Saleh by name. They translated from Sanskrit into Persian. Mankha translated the 'Sujrute' a classical work on medicine, and a treatise on prisons, ascribed to Sankaya. It is a fact that the Caliphate of Al-Mamun, a book on the Algebra from Sanskrit into Arabic was translated by Mohammad bin Musa.

We can not forget Abu Rihan Al Biruni, who spent forty years of his life (973-1048 AD) in India and composed the 'Tarikhul Hind' an excellent work, which gives an account of the literature and Sciences of the Hindus at that time. Al-Biruni had acquired a good and complete knowledge of Sanskrit and had translated the Sankhya and Yoga philosophy from Sanskrit into Arabic. He wrote seventeen books on the country, the most important of these being 'The History of India' and 'Asar-ul-Baqieh'. Al Biruni may be considered an Iranian cultural ambassador to India and an Indian cultural ambassador to Iran.

In course of time Persian cultural influences asserted themselves over Muslim rulers in Iran. Then the rich qualities of Persian civilisation traveled with the Muslims into India. In the 10<sup>th</sup> century Mahmood Ghaznavi embellished his



capital with wealth and monuments gathered from India, and with poets and litterateurs from Iran. Early in the 13<sup>th</sup> century Genghis Khan entered Iran and pursued Jalaluddin to the lower Indus, reaching Multan. Tamerlane sacked Delhi and included both Iran and India within the range of his power. These men of Central Asia were not aware of the intimate relations that existed between India and Iran. Not only was there this constant movement into India from beyond the passes, there was also India's outlook towards Iran. Tughlak Shah, early in the 14<sup>th</sup> century, attempted the conquest of Khorasan now in Iran. Muslim dynasties in India were greatly influenced by Iran. The Jaunapur Kings (1399-1476 A.D.) were all patrons of Persian and Arabic literature. The great Mughals were not simply India minded. Babar, founder of the Mughal Empire, was interested in Indo-Turk-Iranian relations. He was also a poet. His son Humayun was a fugitive in Iran and it was from that country that he returned to reestablish himself upon the throne of Delhi. Babar formed an alliance with Iranian ruler Shah Ismail of Safavid dynasty. The 16<sup>th</sup> century marks not only the decline of the Timurids in Iran but also the culmination of the classical period of Persian literature under the Safavid dynasty 1501-1736, a significant change took place in the social, political and cultural condition of Iran.

During this period the Iranian experienced a sense of integration throughout the length and breadth of the country and won the cognizance in the international affairs. They put an end to the ignoring and sufferings unleashed by

the Mongols in the country. Shah Ismail was a staunch believer in and supporter of the Shia doctrines. He imposed Shiaism both as a State and National religion. He also consolidated and extended his empire and made Persia altogether an independent kingdom.

The Safavid period not only strengthened Iran but also extended grand patronage to the arts and craftsmanship of the land and in due course Iran was catapulted to glory in the map of the civilized world. Contrary to this, the realm of literature remains unattended and ignored is usually regards as a literature of decline. The scholars are unanimous to declare that 'the Safavid period is barren in Persian poetry' and no poetry of note was composed during this period.

The political upheaval of the proceeding century compelled many scholars to leave Iran for security and patronage to be found in India. After the Mongolian invasion of north-eastern and Northern Iran, the tradition of scholarly pursuits in Iran which had been associated with Bokhara, Samarqand, Nishapur and Herat lost its attraction and received a fresh and great impetus in India. A large number of poets, writers and scholars flocked to the Indian courts like Abdul Latif Qazvini, Qasmi Tabrizi, Urfi Shirazi, Hakim Ruknai Kashi, Mulla Sadra of Shiraz, Saib Tabrizi, Faghani, Nazir Nishapuri, Talib Amuli and Abul Talib Kalim etc.

The main reason of the emigration of the scholars was the compulsion to write on religious topics, theology, lack of patronage and encouragement of the

poets, and writers by the Safavid rulers. Thus they were bound to migrate India. Here in India in the Mughal Court they were relieved and rewarded. With the establishment of Mughal Empire by Babar the encouragement and patronage of Iranian poets and scholars was on a much larger scale. It was a natural phenomena because of Babar himself was the product of Persian Culture. After him in the Court of Akbar alone there were 51 poets in exile from Iran. The literary life was transferred to India, where the most brilliant exponents of the Safavids spent most of their lives at the Mughal Courts. In 1582 the Persian language was announced the official language of the country by Akbar.

In the reign of Akbar many Sanskrit text were translated into Persian. The Ramanayana and the Mahabharata, the Amarakosa and other classical works of literature were translated into Persian. Dara Shikoh's translation of the 'Upanishads' into Persian in 1657 was a unique event in the Persian history contribution to Indian literature. This book also translated in French by Anquetil du Perron in 1795. This translation was regarded as the principal source from which the European acquired their knowledge of Indian philosophy<sup>5</sup>.

In the Mughal dynasties many poetesses who have been nurtured in the cradle of art, were Golbadan Begum, the daughter of Shah, Salimeh, a niece of Humayun, Jahan Ara the daughter of Shahjahan and specially the great Indian poetess, Zaibunnisa, the daughter of Aurangazeb.

In the 20<sup>th</sup> century Iran underwent a great political change known in history as the 'The constitutional revolution' which brought it closer to India <sup>6</sup>.

Throughout the history of India and Iran the Pahlavi dynasty happens to be the golden era for Indo-Iranian relations. In the very years of Reza Shah's Coronation to strengthen the economy of his country, he issued an appeal to all Iranians living outside Iran to return home and help in the economic stability of Iran. He issued a special appeal to the Parsees settled in India assuring them that their religion would not be persecuted and they would have full freedom to pursue any vocation.

In 1932 when the Satyagrah movement was going on in India Rabindranath Tagore went to Iran to suggest to him the educational methods, by adopting which Iran could inculcate the spirit of patriotism in her people who were till the playing puppets in the hands of one or the other foreign country.

Tagore was accorded a royal welcome and on his 70<sup>th</sup> birthday he was awarded the Monarch's gold medal. In pursuance of this programme Prof. Poure Dawood was sent on deputation to the Vishwabharti to teach Persian and Iranian culture. During his stay, he brought out beautiful editions of the Gatha, Zand Avasta and Bist Maqala-i-Qazwini. In 1932 Mohit Tabatai also published a booklet on Tagore in Iran.

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<sup>5</sup> Max Muller's The Science of language, p – 150

<sup>6</sup> For more detail can be seen the chapter – 1

After the Second World War when India gained independence the relation between these two countries became highly developed, because India was free to have international relations with the countries of her choice so India contacted with the Asian countries and Iran was one of them. The cultural contacts between India and Iran were always a glorious chapter in the history of the world, but the British government blurred them. The first Prime Minister Pt. Jawaharlal Nehru took initiative to re-open the contacts with Iran. The effect was that Gandhi, Tagore and Nehru became very popular in Iran and plenty of books about them appeared there. But with the visits of Mohammad Reza Shah to India first time in 1956 and then in 1969 with a brief stopover in 1968 and those of Pt. Nehru, Dr. Radhakrishnan, Indira Gandhi and Fakhruddin Ali Ahmad to Iran placed the Indo Iran cultural relations on a very firm footing.

The Indian scholar like Rabindranath Tagore was very popular in Iran as a poet, Philosopher and Scholar. Most of his works such as Gitanjali were translated into Persian. The Translation Department of the Iran Government published Tagore's 'Sacrifice' and other plays into Persian. It may be worth mentioning that his father Devendranath Tagore loved the poems of Hafiz so much that he had memorized them all, and for this reason was called 'Hafiz-i-Hafiz'. He used to recite Hafiz's poems in holy temples. Apparently this is the only non-Indian piece of work to be recited in our Indian temple.

The first ambassador of Iran in Post-independence India Dr. Ali Asghar Hekmat wrote quite a number of books, booklets and poems about India. He also translated 'Shakuntala' of Kalidas in Persian prose and poetry. His Sarzamin-i-Hind and Naqs-i-Parsi bar Ahjar-i-Hind acquainted Iranians about India. He had translated Nehru's 'Autobiography', Father's letter to his daughter, 'conversation with Jebormendy' and 'World History prior to coming India'. A cultural agreement signed by him and Maulana Abul Kalam Azad paved the way for permanent cultural relations between these two countries.

Gandhi was another popular man in Iran. His short sayings, 'Mahatma Gandhi father of the nation', 'All Men are brothers' translated by Mahammad Tafazzoli, 'My experiment with Truth' by Masud Barzin, Shean Vincent's 'Mahatma Gandhi' by Abdullah Mubashari, Romain Ronald's 'Gandhi' by Mohammad Qazi, 'Mahatma Gandhi – My religion' by Baqir Mosqur etc are the books much sought after in Iranian book shops.

The Indian Council for cultural relations brought out a Persian translation of the Bhagwad Gita by Dara Shikoh edited by Maulana Ajmal Khan and Kamgar Parsi and of Vikram Chuvashi by Dr. Syed Abidi. The ICCR also sent eminent teacher of Sawant to Iran.

In India large number of Persian glossaries and dictionaries was published in fact they are more in number than in Iran. In particular the authors of the more important ones such as Farhang-i-Anandraj, Farhang-i-Jahangiri, Fashange-

Rashidi, Ibaqr-i-Ajam, Farhang-i-Aseef-ul-loghat and Farhang-i-Nezami deserve to be mentioned here.

Many Iranian classical works of literature first printed in India. The first edition of 'Diwan-e-Hafiz' in 1791, 'Kulliyate-Saadi' in 1795, 'Khansh Nezami' in 1810 and Firdausi's 'Shahnameh' in four books and many thousands of pages in 1829 were all published in Calcutta. Since then all-important Persian literature have regularly been published in Calcutta, Delhi, Bombay and Lucknow etc.

Persian language newspapers were published in India before there were any in Iran. The first one was 'Hindustani' the weekly magazine 'Jame Jahan Noma' published in Calcutta in 1810 and 1822 respectively and Jame Jamshid from Bombay in 1831. The well-known newspaper 'Hablul Matin' was also published from Calcutta. This newspaper was read not only in India but also even in Iran and many countries of Europe. Thus it is evident that over the centuries Indian and Iranian cultures have pursued their mutual mission hand-in-hand and have never lost touch with one another.

The above, short and brief description of literary and cultural attempts made by the two countries to get closer to each other are an example of these relations. But economic ties are also the main factor, which brings these countries closer. India imports oil from Iran but it has also harnessed Iran's talents by establishing an oil refinery near Madras. Iranian youth are invited to India for

training in Engineering, Steel Industry, Business Management, Accountancy etc. and Indian youths go to Iran for training in Technology.

After and the end of the cold war when USA became the solo super power, these two countries had come closer due to three main reasons apart from cultural ties, like energy, where both the countries are looking for a long term partnership; Afghanistan is another reason where both favour a peaceful settlement through the establishment of a broad-based government with the representation of all ethnic groups in Afghanistan and central Asia, where both the countries are concerned for security reasons as well as for economic interaction.

Both shared the view that the wider dimensions of Indo-Iran relations were more important than the fundamental difference of views on Kashmir and emphasised on consolidating relations with each other.



## Life and Works of Dr. Ishaque

**Dr. Mohammad Ishaque** was a reputed Persian scholar of India. He was born in central Calcutta on November 1, 1898. His father was Alhaj Abdur Rahim, originally belonging to a remote area of Arrah district of Bihar. His family was engaged in trade and commerce. He had four brothers and a sister. His mother died in his infancy. Later he dedicated his well known book *Four Eminent Poetesses* to his mother he wrote:

“Dil az mehar man zood bardashti Mara Khawar-va-bichare beguzashti chozaadi mara teegh furqat zadi ze pewand man zood ser aamadi mara betu shoorede shud rozgaar darakatam bejae-i-gul award khaar sarbakat nikum nego nisar shud ferozande roozam shab-i-tear shud”.

"You deprived me of your affection so soon, having me disgraced and helpless;

You gave birth to me and then struck me with the sword of separation; and you were stood fed-up with your ties towards me.

My life suffered distraction in your absence, and my tree bore thorns instead of flowers;

The head of my good fortune stooped low, and my lustrous days paled into dark nights".

After the death of his mother he came under the tender care of a neighbour, a noble Armenian lady, who was very affectionate to him. He would later speak about the tender care of this lady "she was like a mother to me". This attachment brought him close to the Armenian community of Calcutta.

Dr. M. Ishaque's primary education was on traditional lines so he got admitted to the local maktab. After initial education, he got admitted to Madrasa Alia, Calcutta for higher education in Arabic, obviously with the idea of joining the family business

after this religious education. But he had his own ideas. He wanted to learn scientific education; because he was so charmed by science subjects' .So he shifted to regular education and got admission in Hare school, Calcutta. From here he passed the matriculation examination.

In the meantime, his father had died and his elder bother Mr. Abdul Halim wanted to him to join the family business. But he was bent upon having higher education, and ultimately, he had his way. He took admission first in the St. Xavier's college and then in the Scottish church college as a science student. He used to coach student to meet his educational expenses, as his brother would not pay him <sup>1</sup>. As a private tutor he had gained a good reputation for himself. He would coach even his classmates also.

During the period when Dr. Ishaque was to take his final B.Sc. examination the students of his college had decided to boycott the examination in sympathy with the boycott movement against the Britishers. Dr. Ishaque also decided not to appear at the examination. When only a few days were left for submitting fees for the examination, the college principal wrote a letter to Dr. Ishaque asking to see him. The principal pressurized him to take the examination and not to spoil his career, which was uniformly brilliant. When Dr.Ishaque still showed his reluctance to boycott the examination, he showed him the forms of that student who were leading the movement, but had already paid their fess. After seeing this Dr.Ishaque became upset

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<sup>1</sup> Indo Iranica, vol – 22, 1969, p – 27

and now had no reason to abstain. He paid the fees and disassociated himself from the boycott movement and got through the examination.

Finally he passed the B.Sc. examination of the Calcutta University from the Scottish Church College at time considered a very reputed college for science subjects. Soaring high with lofty ideas he dreamt of joining the aeronautical engineering course. But unfortunately, due to unavoidable circumstances he could not take up the course. He had then to fall back on his knowledge of Arabic and joined the M.A class in Arabic at the Calcutta University; and came out with the first position in the first class in the year 1923.

During his college life, he wrote many articles on scientific subjects, some of which published in newspaper and periodicals. He also published a small book on chemistry.

After he passed the M.A. examination, Mr. Nirmal Chandra Chunder, a stalwart of state politics and a friend of the family of Dr. Ishaque took him to Shubhash Chandra Bose, then chief executive officer of the Calcutta corporation, who instantly appointed him as License Inspector, which was then a coveted post. But the post did not attract him and he resigned it only after seventeen days<sup>2</sup>.

In 1924, he was appointed as an Asst. Lecturer in Arabic & Islamic studies in the Dacca University where he worked for about a year. As the climate of Dacca did not suit him, he came back to Calcutta. Here he joined a temporary post of lecturer in the famous Islamic college (Now called Maulana Azad College) and served it for

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<sup>2</sup> Indo Iranica, 1969 p- 28

about a year. In 1927, he was selected as a lecturer in the dept. of Arabic and Persian of the Calcutta University much against the desire of then Head of the Department who desired another of his students to be appointed to the post. The Head took the appointment of Dr. Ishaque, as a challenge, knowing as he did of the weakness of his student. He asked the latter to take Persian classes, as well, the Dept. being the joint one for both Arabic and Persian every teacher being liable to be asked to take classes in both the subjects. The young Ishaque was not to be daunted by the situation. He took up the challenge. He appointed an Iranian as his private tutor for teaching him Persian. He learnt the subject and taught it to students so efficiently that none could detect any fault. He was, however, not satisfied with this. So, he went to Iran in 1930 thereafter a study tour and stayed there for about six months. He collected first hand data on Modern Persian literatures and languages and of different dialects. He met poets, poetess and litterateurs, collected their literary production and biographical sketches. He also met people different walks of life and got acquainted with the land, climate, flora, fauna, languages and cultures of Iran. During his visit he got help of then living litterateurs especially, Aqa Habib Yaghmai, Ali Ashghar Hekmat, Saeed Nafisi and others.

After returning to India he arranged the precious treasures that he had amassed and compiled the compendium of Modern Persian poets and poetesses in two volumes and published it under title of "Sukhanvaran-i-Iran Dar Asr-i-Hazir" in 1933 & 1937. The publication was received with much acclaim in the literary world and catapulted him to the domain of fame. This was his first literary publication on Persian studies and the approbation received there encouraged him under take to

further works. These books were dedicated to his Alma mater, The University of Calcutta, whose guiding Principal he always took to be;

Khurdmand bashad talabghaar-i-ilm

Ke garmast paiwaste bazaar-I-ilm

In 1934, Dr. Ishaque again visited Tehran and Tus of Iran and from there he went to Baghdad, Basra, Karbala and Najaf in Iraq.

In 1938 he was granted the Ghose Traveling Fellowship of the Calcutta University<sup>3</sup>. He was the first and the last Muslim scholar to avail this fellowship of Calcutta University for his studies in Europe. This award afforded him a rare opportunity for higher studies. He went to London on this fellowship and got himself enrolled there in the famous school of Oriental and African languages for research on Modern Persian Poetry under the guidance of well-known Russian orientalist Prof. Vladimir Fedrovich Minorsky. In 1940 the University of London awarded him the degree of doctor of the philosophy on his well-written thesis "Modern Persian Poetry". This book was in English, when published it received encomium from the scholar all over the world. During his stay in England, he made study trips to Switzerland and France and halted in Italy on his way back to India. From each and every place he learnt their culture and literature. On his return to India from Europe he published his Modern Persian poetry and Four Eminent poetesses of Iran. He also established a Persian Seminar in the University. But due to lack of enthusiasm on the part of his University colleagues he had to close it down. Dr. Ishaque prepared "a

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<sup>3</sup> Souvenir, Golden Jubilee Celebration, 1994, p - XII

catalogue of Arabic Manuscripts of the Asiatic society of Bengal which was published by Asiatic society of Bengal" which was published by the Asiatic society Calcutta in 1951. He edited *Rauzatul Jannat* and *Haft Iqlim*, which were published by the Aligarh Muslim University and Asiatic Society Calcutta respectively. The greatest achievement of Dr. Ishaque was the foundation of the Iran society at Calcutta in the year of 1944 and published the quarterly magazine *Indo-Iranica*.

In 1953, the Calcutta University appointed him Sir Abdullah Suharawardy lecturer. He was a member of the faculty of Arts of the Aligarh Muslim University and was also associated with the Bombay, Patna and Utkal Universities in different capacities. He served as a nominated member of the Indian Council for Cultural Relations (ICCR), New Delhi for some time.

For a few years he was the secretary of the M. L. Jubilee Institution of Calcutta. He served as a Hony. Magistrate of the Calcutta Municipal Court from 1932 to 1949 and sat as Special Juror of the Calcutta High Court.

He came in close touch with the celebrated orientalist, Reynold Necholson and L. Lockart. In 1934 on the invitation of the Imperial Government of Iran Dr. Ishaque attended the Firdausi Millenary celebration at Tehran and Tus. He read an article on this celebration. That article later published in *Firdausi Millenary celebration magazine* in Tehran. On the occasion of the Avicenna Millenary Celebration the Iran Government and the Iranian Association for Preservation of National Monument extended invitation to him to visit Tehran and Hamadan but he could not go due to his multifarious preoccupations at home.

Dr. Ishaque's last visit to Iran was in 1966. When he attended the World Congress of Iranologist at Tehran as an Indian delegate on the invitation of the Imperial Court of Iran. He had the unique distinction of being received in audience by Mohammad Reza Shah Pahlavi on two occasions.

The knowledge of modern Persian, which he gathered was based on his personal contact with scholars and the great orient lists, who wrote about Iran, its history, culture and literature. He himself said: "In order to gather a first hand knowledge I traveled twice to Iran, for the first time in 1930, and subsequently in 1934. I visited important cities and had long talks with poets and poetess"<sup>4</sup>.

He visited for the third time in 1966 with a view to attending the "World Congress of Iranologists"<sup>5</sup>. The Asiatic society Calcutta elected Dr.Ishaque its fellow and for several years he was the philological secretary of the society.

He was a quite simple man. He lived a simple life of a respectable Muslim in preference to the modern and western style of life, which was in vogue during his time. He always wore a sherwani in place of a suit and had a particular brand of cap over his head. His life was a noble example of devotion to studies. Through out his life retained his simplicity of life and gentle suavity of manners. Though a religious man in his own way he was absolutely free from religious prejudice. He offered prayer 5 times, he would fast during the month of Ramazan; he would give zakat to deserving people. He had performed Haj and he would sacrifice animals on the occasion of Idul-Azha, on the occasion of Ids he would receive people most open

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<sup>4</sup> Modern Persian Poetry. Published in 1943,page XI preface

<sup>5</sup> Indo – Iranica, 1969, p – 31

heartedly and entertain them with sweets. He had as many good friends among Hindu, Christians, Zoroastrians, Buddhists and Sikhs as among the Muslims. The composite character of the Iran society is a proof and testimony to his broadmindedness. He would give much in charity or secretly in accordance with the dictates of Islam, Relatives, neighbors and orphans would receive preference in this respect.

He had a progressive and broad out look. He considered a flourishing economy to be essential for the progress of Muslims. For this purpose he had started Bengal Muslim Bank at 159B, Dhramtolla Street, of which he was a Director. This bank had made considerable progress but the partition of Bengal served as a deathblow to it and it had to be closed down. After the partition of the country, as the avenues of employment were very limited, he wanted technical education be imparted to Muslim youths. He used to regret that his old age did not afford him opportunity to give a lead in this direction. Another important aspect of his character was that he did not care much for wealth or power. On the other hand he would respect for even a common man, if any of his qualities or even his age so warranted. He was kind, generous and loving to all. His mild manners charmed every body is high or low, young or old. But he disliked lies, backbiting and depriving other of their legitimate dues.

Dr. Ishaque used to spend about 12 hours a day in his study till the last days of his life dictating letters, writing articles, helping researchers in their works, discussing literary topics editing articles for the Indo-Iranica, chalking out plans for the Iran Society and meeting friends and scholars who came to see him. He did not



discussing literary topics editing articles for the Indo-Iranica, chalking out plans for the Iran Society and meeting friends and scholars who came to see him. He did not take part in politics in although he kept himself fully posted with the development in politics in and outside the country and he had many eminent politicians among his friends.

One of the fascinating aspects of the life and character of Dr. Ishaque was the love for his wife. She was an accomplished cultured lady of fine taste. She was Christians but she converted to Islam. Her name was Rashida Ishaque. She accompanied Dr. Ishaque his Europe tour. Due to her effort the life of Dr. Ishaque was happy, and tensionless. She shared his joys and suffering with patience and fortitude. Whenever he went somewhere, it was his first and foremost duty to inform his wife about his safe arrival at the destination. He dedicated his scholarly work the 'Modern Persian Poetry' to his respected wife with the following remarks:

'Her virtues always remind me of Saadi's line':

Zane khub- va- farmaanbar-va-paarsaae

Kunad mard-i-durwaish ra paadshaa

Dr. Mohammed Ishaque served the department of Arabic & Persian for 33 years, patronized the Iran society for 25 years, competed and edited dozen of scholarly books, contributed more than 50 research papers and guided and helped a good number of research students for their doctoral thesis, some of his students like; Prof. Tahir Rizvi, Prof. Abbas Ali Khan, Prof. Md. Ismail, Prof. A. K. Burke and Mr. Md. Zahiruddin, Minister for Education of the United Pakistan. His life was a living example of dedication. He lived for nine years after his retirement from the

University of Calcutta and died after a heart attack; when took place on 11<sup>th</sup> September. He was admitted in S. S. Karmani Memorial Hospital. He left after 4 hours but at 5 p.m. he died; the news of his sudden death spread like wild fire in the literary world of this metro city.

Dr. Ishaque as a teacher concentrated on the study of Persian at home and abroad. The traveling exposure gave him the opportunity to come in touch with great scholars of orientalist like R. Nicholson, L. Lockhart and V. F. Minorsky and Iranian literary gems like Bahar, Prof. Pour Dawood, Prof. Abdul Azim Qarib, Prof. Badruzzama, Dr. Lutfali Suratgar, Dr. Zabiullah Safa, Ali Ashghar Hekmat, Dr. Majtaba Minavi and Habib Yaghmai. These contacts coupled with the new ideas gathered during his studies proved in valuable in importing lessons to his post graduate students in Persian. To his students he was a true friend, guide and philosopher. In order to help and encourage, he would invite them at his residence sparing some time from his busy schedule. He adapted new devices for teaching, notes of different lessons were prepared, and a seminar with books in Persian studies was started. He dictated notes and taught the texts thoroughly explaining to the students the different points relevant to their study. The students were charmed by his way of teaching and tried never to miss the classes. Some of his students are mentioned here, who later became great scholars and they were also good friends of Dr. Ishaque like, Prof. Tahir Rizvi. Abbas Ali Khan Bekand, Prof. Md. Ismail, Prof. A.K.Burke and Md. Zahiruddin, Minister for Education of the United Pakistan all of whom have made contribution in different fields.

Apart from Persian scholars he had many great scholars as friends like Sir Jadunath Sarkar, Dr. B.C. Law, Dr. Kalidas Nag, Rev. father V. Courtois, Prof. Benoy Kumar Sarkar, Prof. Beminadhab Bauka etc.

*His famous works are as follows:*

**1. Sukhanvaran-i-Iran Dar Asr-i-Hazir**, Volume 1. Published in 1933 from Jamia Press Delhi.

The anthology gives an account of the modern poets and poetry of Iran and relates to the Pahlavi period. This volume contains 33 poets- including the Poet-laureate of Modern Iran Mohammad Taqi Bahar and Adib-i-Pishawari, a poet of India origin.

**2. Sukanvaran-i-Iran Dar Asr-i-Hazir**, Volume 2.

Published in 1937 from Jamia Press, Delhi This book presents life and works of 51 poets including the poets of Parvin Itisami and Muhasstima Sultana, Who presided over the historic congress of orientalist at Tehran in 1934. It contains a nice forward by Sir Tej Bahadur Sapru was written about this book; "I have often wished that we could establish some direct cultural contact with Persian or Iran as it is today, and I, therefore, heartily welcome Mohammad Ishaque as a harbinger of that contact."

The Sukhanvaran-i-Iran Dar Asr-i-Hazir became very popular and sold like hot cake in the Persian. This book consists of 482 pages and starts from Mirza Ali Ahmad Khan Azad Hamadani to Mirza Ahmad Khan Ashtae Yakta.

Both the volumes were highly appreciated by Indian and foreign scholars. Consequently different boards and universities in India prescribed them and graduate and postgraduate levels.

### **3.Modern Persian Poetry:**

This book was printed in Lahore and Published from Calcutta in 1943. This is the thesis for doctorate of Dr. Ishaque submitted to the University of London under the guidance of the well-known Russia orientalist Prof. Vladimir F. Minorsky. It gives a critical account of the poets and poetry of Iran, and deals with the preparatory period of Modern Persian Poetry introducing about 83 poets chronologically.

This book forwarded by Nawab Mehdi Yar Jung Bahadur of Hyderabad. He wrote: "Mr. Ishaque's dissertation is therefore all the more welcome as it deals critically and in detail with the whole of this modern literature. It indeed reveals to us quite a new world on discovering which one has the some feelings as Keats had on reading however in Chapman's translation which be likes to those of Pizarro gazing silent on a peak in Darien'...It forms a valuable contribution to the contemporary criticism".

The work is unique of its kind. So, this book translated into Persian by Simaus Shirus, published from Tehran in 2000. This translation version forwarded by Dr. Ishaque's dearest friends Aqa Habib Yaghmai. The numbers of copies are 2250 and the price of this book is 1200 Toman. The publication of the translation version shows that this is a relevant book of contemporary Persian world.

#### **4. Four Eminent Poetesses of Iran:**

Published in 1950, by the Iran Society. It includes notice on 78 poetesses in appendix beside the life and works four eminent Poetesses of Iran. It is a useful contribution of Dr. Ishaque to the Persian language and literature. The Poetesses exhaustively dealt with are Rabia Qazdari, Muhasti Ganzavi, Qurratul Ain and Parvin Itisami. The four articles of this book covered 44 pages. From page 45 to 95 it has the life history of another 106 poets of Iran and India.

The Appendix mentioned about 78 poetesses, including the Mughal Empress Nurjahan. It contains 100 pages. From page 97 to 98 it has bibliography and last two pages for index of 106 poets, which were mentioned in this book in alphabetical order. This book makes fascinating reading.

#### **5. A critical edition of Rauzatul-Jannah Fi Awsafi- Madinatul Herat.**

Written by Moinuddin Al-Zamji Al Isfazari in 1892, it is a detailed history and topography of the province and city of Herat and with its dependencies and neighboring towns. The manuscript is reserved in the Asiatic society Calcutta. The book was published in 1961 by the Aligarh Muslim University and was the first in the series of books to be published by the A.M.U. with the munificent grant by his imperial majesty Shahansha Mohammad Reza Pahlavi. This is a work of high scholarship. The book consists of 317 pages. Prof. Syed Hasan said: "... It has been acclaimed as one of the best and most scholarly editions of the book. It is much superior to the Tehran edition which was published by the Tehran University some time earlier".

#### **6.A critical edition of the Haft Iqlim:**

The geographical and biographical encyclopedia of Amin Ahmad Razi. The three fascicles of the Haft Iqlim. Pages 1 to 112, 113 to 208 and 209 to 311, had already been edited jointly by sir Devisor Ross, Khan Bahadur Maulvi Mehdi Yar, Mr. A.H. Harley and Khan Bahadur Mahfuzul Haque. The Asiatic society was entrusted to Dr. Ishaque to edit the remaining portion of the Haft Iqlim from Pages 311 to 669. Which, he did with perfection. This volume was published by the Asiatic Society Calcutta in 1963

#### **7. The catalogue of Arabic manuscript and the collection of the Royal Asiatic Society of Bengal.**

Dr. Ishaque edited and compiled it in 1951. This is of immense value to scholars of Islamic and Arabic language and literature for research work.

The imperial government of Iran showed upon him on several occasions. He was decorated with the **Nishan-i-Ilmi Medal** for his great work "Sukhanvaran-i-Iran Dar Asr-i-Hazir". In 1959 he was awarded **Gold Medal Class First** for his contribution to the Indo-Iran studies. In 1967 the minister of the imperial court through the Iranian Ambassador in India presented to Dr. Ishaque a **Royal Casket** in recognition of services to the cause of the Indo-Iranian cultural relations and friendship.

Dr. Ishaque had been working on the Persian poets of Ghaznavide period and had completed almost half of his research on the subjects. He read a chapter from this work on Daqiqi at a literary gathering of the Iran Society in 1968.

In 1969 he was working on the Persian Poets of Ghaznavide period and almost two-third had been completed. He was also editing the Silver Jubilee

Commemoration volume of the Iran Society when death cut short his life and could not completed his works.

He had translated verses of famous Persian poets like

**Khayyam:**

An qasr ki bar charkh hami zad pahlu  
Bar dargah-i u shahan nihadandi ru  
Didam ki bar kungruah-ash fakhtu'i  
Bi-nishasta hami guft ki ku-ku ku – ku

**Translation:**

Yon lordly palace, which vied with the sky,  
On its steps kings in prostration did lie,  
I saw a ring dove on its turret high  
Cooing. 'where! where! oh, where!' with gentle sigh.

**Ibn Sina:**

Ay kash bidanami ki man kistami,  
Sar- gashteh ba 'alam ze payi chistami,  
Gar muqbelam asudeh u khush zistami,  
Warna ba hazar dideh bigristami,

**Translation:**

O would to heaven I knew as to who am I!  
Wherefore in the Universe bewildered am I!  
Fortune favouring, content and happy am I,  
Else a shedder of tears of thousand eyes am I.

The book consists of 455 pages and contains life history of contemporary Iranian poets and their impacts. This book starts from Adeb Peshawari to Mirza Abdullah Khan Yasae.

Beside these, Dr. Ishaque contributed a number of learned articles in various literary journals of India and abroad and read several valuable research papers under the auspices of Calcutta University, Aligarh Muslim University, and other learned societies.

**Some of his articles, which were published in Indo-Iranica**

Pre Islamic literature of Iran-Old Persian, Avesta and Pahlavi. Vol.1, no-3,  
January 1947

Bahar's Homage to India. (Translated)

Rudaki, the father of neo-Persian poetry, vol. II, July 1947.

Rabia of Quzdar, the first Iranian Poetess of neo-Persian, vol. II, Jan 1948

Qurratul Ain – A Babi Martyr- vol. III, no-1, July 1948

Parvin Itisami – vol. III, no-2, October 1948

Kisa-i-Marv, vol. III, no-3, January 1949

Mashati of Ganja, vol. III, no. 4, April 1949

A Glimpse into the Legendary History of ancient Iran, vol. IV, no. 1, July  
1950

Shahid of Bulkh, vol. V, no.-1, July 1951

Bustan-i-Hind – a Poem in Persia by Dr. Ali Asghar Hekmat.(Translated by  
Dr. Ishaque in vol.VII, no. 2, December 1967



Qamari of Gurgan, vol. 25, no. 3&4, September and December 1972

Education in Iran Today

**CONTRIBUTION  
OF  
DR. MOHAMMAD ISHAQUE  
TO  
THE PROMOTION  
OF  
INDO IRAN RELATIONS**

## **Contribution of Dr. Mohammed Ishaque to the development of Indo-Iran relations**

Dr. Mohammed Ishaque was an eminent scholar of the 20<sup>th</sup> century. He was neither a politician nor a leader of any field. He was not even a poet or litterateur to be grouped with the so-called luminaries. But he was almost an authority on old and modern Persian language and literature. He enjoyed a wide reputation in the intellectual circles of the world.

He had worked for the development of Indo-Iran relation and promotion of Persian studies in the 20<sup>th</sup> century. The greatest contribution of Dr. Ishaque to the promotion of Indo-Iran relation was the establishment of Iran Society in 1944 at Calcutta and the publication of well appreciated and well reputed journal Indo-Iranica in 1946. About the contribution of Dr. Ishaque to the promotion of Persian language and literature, the Hon'ble Justice (Retd.) S.A. Masud said "He spent most part of his life in espousing the cultural contacts between India and Iran through the medium of literary works of Persian writer of literature, his critical study of the poets of Iran and above all the regular publication of the Indo-Iranica have acquired for him a permanent place among the intellectuals of our country. As he was always constructive thinker he founded the Iran

Society in Calcutta through which he worked silently and laboriously till the last day of his life"<sup>1</sup>.

The emergence of political consciousness in India towards the fag end of the British rule aroused feelings among Indian patriots to renew friendly contacts with their neighbor's and the age-old Indo-Iranian cultural bonds should be revived. Because the British had closed all the doors of cultural contacts, then some politicians and litterateur like Rabindranath Tagore, Dr. Ishaque and others paid a visit to Iran and received a warm ovation from the people and the Imperial Government of Iran. Now the time had come to reopen the doors of cultural contact between the two countries. The contacts thus resumed were strengthened by the visit of an Iranian Cultural Mission led by Dr. Ali Asghar Hekmat in 1944 in India. The mission emphasized the necessity of cementing the silken bonds of Indo-Iran cultural relations and suggested that the promotion of spirit of fraternity and love and the strengthening of the ties of friendship and brotherhood could only be achieved through the co-operative efforts in the sphere of knowledge and culture. So, abiding by this concept the scholars of both the countries were exchanged to study & teach each other's cultures. Prof. Poure Dawood was the first Iranian scholar, who came India to teach Persian and Iranian culture at Vishwabharti.

When Dr. Mohammad Ishaque visited England, for his celebrated thesis on "Modern Persian Poetry", he was persuaded by Prof. V.F. Minorsky, the well known orientalis, who was also his supervisor, among others to found a society for Indo-Iran

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<sup>1</sup> Indo – Iranica, vol – 22, 1969, p – 16

friendship based on the Iran Society functioning at England for the promotion of Anglo-Iranian friendship and cultural relation. He dreamt of establishing it's pro-type in Calcutta. After returning to India in 1940, he discussed the matter with his friends and colleagues, here everybody encouraged including his elder brother Mr. Abdul Halim. In the meantime the cultural ties between two countries had been improving just as I mentioned earlier; the cultural mission led by Dr. Ali Asghar Hekmat came to India for this purpose. This visit gave Dr. Ishaque strength to establish the Iran Society at Calcutta. After long discussion with his colleagues and well-wishers Dr. Ishaque established Iran Society on 27<sup>th</sup> August 1944 at Calcutta with the objects of

- (a) The promotion of the study of the language and literature, religion and philosophy, arts and science of and pertaining to Iran, so as to make a center of intellectual collaboration and cultural understanding between Iran and India and
- (b) The promotion and maintenance of a cultural liaison between India and Iran <sup>2</sup>

Dr. Ishaque launched the Iran Society with the lot of enthusiasm inspite of fund crisis with the support of his friends and colleagues, among them Dr. B.M. Barua, Dr. Suniti Kumar Chatterji, Dr. Benoy Kumar Sarkar, Prof. Mahfozul Haque and Shah Kalim Rahman, stand out as being very close to him. He received their support in terms of funds too. His elder brother Khan Sahib Abdul Halim gave encouraged him. His friends,

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<sup>2</sup> Memorandum of Association and Rules and Regulation of the Iran Society

Mr.M.H. Kashani an Iranian businessman, Mr. D.N. Mehta a Parsi businessman and Mr. Martyrose Martin an Armenian, gave full support to Dr. Ishaque and they also joined the Iran Society. Dr M.H. Kashani and Dr. Ishaque were elected the President and the General Secretary respectively by the other founder members.

When we read the rules and aims and objectives of the society, we see that the rules clearly provided that the domain of the society was limited to cultural activities, Dr. Ishaque, therefore chalked out a programme in collaboration with Dr. B.C. Law, who joined the society soon after, on the initiative of Dr. B.M. Barua, to publish a quarterly journal named Indo-Iranica, which was started in 1946 with the concurrence of the council. The initial funds for bringing out the journal came through the immencifient donation of Dr. B.C. Law who was a rich landlord cum businessman besides being a scholar of Ancient Indian History & Culture.

In the post Independence era in West Bengal the Iran Society emerged as a strong citadel of cultural activities pertaining to the promotion of Persian language and literature on the one hand and facilitation of Indo-Iranian cultural relation on the other. Bharat Ratna C. Rajagopalachari said, "The Society's work for the promotion of and maintenance of a cultural liaison between Iran and India will receive the support of all enlightened men. Even those who wish to understand and serve India in a narrow sense can do it better by stepping out a little and studying the culture of neighboring countries who have had mutual culture relations with India since a point of time lost in prehistoric darkness. I tender my admiration to those scholars of Calcutta who labour so

indefatigably to discover the past”<sup>3</sup>. Sir Frederick J. Burrows, the last British Governor of Bengal, wished “ the Society every success in its work for the encouragement of learning and strengthening of cultural relations between India and Iran”<sup>4</sup>.

Under the aegis of Iran Society Dr. Ishaque published a lot of well-written books, such as the Four Eminent Poetesses of Iran in 1950 and Sukhanvaran-i-Iran Dar Asr-i-Hazir and Modern Persian Poetry written by him. About Sukhanvaran-i-Iran Dar Asr-i-Hazir, Prof. Ata Karim Burke said “ These two volumes opened a new vista in Persian studies and most of the Indian and Iranian scholars followed him in the years to come by preparing their own selections”<sup>5</sup>. And Dr Md. Amin said, “ The above work though out of print in India, is still available in Iran being published by an unscrupulous publisher. It speaks of its popularity in Iran and its competitive value. It is included in the Persian syllabi of the colleges and the universities in India and it is used as a book of reference by the scholars”<sup>6</sup>.

After the publication of Sukhanvaran-i-Iran Dar Asr-i-Hazir Prof. Syed Hasan said, " The first volume of Sukhanvaran-i-Iran Dar Asr-i-Hazir had recently been published. It was a great boon for the Persian students because in these days there were very sources of our information regarding modern Persian poets. In fact there was only one other book of this type, namely, Sukhanvaran-i-Dauran-i-Pahlavi by Mr. Dinshaw Irani. But, Dr. Ishaque's work was very much superior to Irani's as the Sukhanvaran-i-

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<sup>3</sup> Souvenir, Golden Jubilee Celebration, 1994, p – V

<sup>4</sup> Souvenir, Golden Jubilee Celebration, 1994, p – IV

<sup>5</sup> Indo – Iranica, vol – 22, 1969, p – 10

<sup>6</sup> Indo – Iranica, vol – 47, 1994, p – 98

Iran Dar Asr-i-Hazir gave in detail authentic and first hand information about modern Persian poets and authors with many of whom Dr. Ishaque had personal contact and friendship, such as Dekhuda, Md. Ali Farughi, Habib Yaghmai, Nasrullah Falsafi, Dr. Afsar Rashid Yasmi, Saeed Nafisi, Abbas Iqbal, Aashteyani, Bahar, etc. This book has been a source of useful information and an object of frequent consultation not only because of the fact that it encompasses within itself a larger number of Iranian litterateurs but also because the author in his preface gives a masterly analysis of the trend and tendencies of modern Persian poetry and displays a scholarly understanding of the subject".<sup>7</sup>

His memoir the Sukhanvaran-i-Iran Dar Asr-i-Hazir in two volumes is a complete and comprehensive critical presentation of the poetry of the post-revolutionary Iran. It will not be exaggeration to iterate that the trend started in India with the first such compilation in the form of the Lubabn-Albab by Nuruddin Md. Awfi reached its pinnacle with the publication of the Sukhanvaran-i-Iran Dar Asr-i-Hazir. A number of books were thus published subsequently based on the model of this work, such as the Sukhanvaran-i-Dauran-i-Pahlavi by Mr. Dinashaw Irani, Adabiyat-i-Farsi-i-Moasir in two volumes and Modern Persian Poetry by Dr. Muzibur Rahman, Jadid Farsi Shairi by Dr. Sharif Hussain Qasim and 'Fifty Years of Persian literature' by Dr. Razia Akbar. Hence we can say that Dr. Ishaque was a trendsetter of the modern Persian literature in the 20<sup>th</sup> century.

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<sup>7</sup> Paper read at the seminar held in connection with the Silver Jubilee Celebration at the Iran Society on March 8, 1970



After the publication of 'Four Eminent Poetesses of Iran', Mr. Reza Ali Wahshat said, "The little of the book is alluring enough. Four poetesses have been singled out of a number that must obviously be very large, considering that it is the land of romance and poetry that has been tapped. It is however a great pity that material throwing light on the life and works of poetesses of Iran is extremely scanty and Dr. Ishaque could only deal with four of them who are: –

1. Rabia of Qazdar
2. Muhasti of Ganja
3. Qurratul-Ain
4. Parvin Itisami

The last mentioned is a modern composer ...<sup>8</sup>

Dr. M. Ishaque also published Al Biruni and Avicena Commemoration volume in 1951 and 1956 respectively. For the later one Dr. Ishaque wrote an interesting articles on the 'Avicena Commemoration Stamps' issued by the Iranian government depicting ancient glories of Iran to different periods of the Iranian history. The distinguished Jesuit scholar Father V. Courtois compiled both the volumes, in his capacity as the then President of the Society, accommodating the research articles of prominent scholars from different universities and academies of the world.

In 1955 he published through Iran Society 'Glimpses of Persian Literature' by Ali Asghar Hekmat and from the pen of the same author in 1957 a further research work

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<sup>8</sup> Indo – Iranica, vol – 5, 1950,

entitled *Naqsh-i-Parsi-bar-Ahjar-i-Hind* in Persian was published. The Iran Society collected appreciation from the various fields, Pandit Jawaharlal Nehru was glad to learn of this society and wished it success “in its endeavours to bring India and Iran closer together and to spread the knowledge of the culture of Iran in India”<sup>9</sup>.

Dr. Ishaque also took up the publication of the research work at the Iran Society 'Kashmir under the Sultans' by Prof. Mohibbul Hasan Khan in 1959, 'Diwan-i-Kahi' by Prof. Hadi Hasan in 1956, 'The Buwayhid Dynasty of Baghdad' by Mufizullah Kabir, the then Head of the Department of History, University of Dacca in 1964.

Among a galaxy of Indian scholars of Persian who played vital roles in promoting and cementing Indo-Iranian cultural relation and unity and development of Persian studies in the sub-continent in the 20<sup>th</sup> century, the name of Dr Mohammad Ishaque itself was a scintillating presence. His greatest achievement lies in fostering fraternal relations between India and Iran through literary works on Persian literature. He was a symbol of Indo-Iranian cultural unity and friendship. He became a strong liaison between the Iranians and Indian through his services towards the development of Persian literature and language.

The relation between India and Iran reach back to Ancient times in fact. About the relation with Iran the Prime Minister Pandit Jawaharlal Nehru said, " Among the many people and races who have come in contact with and influenced India's life and culture, the oldest and the most persistent have been the Iranians<sup>10</sup>. Through the torch of

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<sup>9</sup> Souvenir, Silver Jubilee Celebration, 1970

<sup>10</sup> Discovery of India, p – 44

Iranian relation went on burning for centuries together, its glow was waning in the 20<sup>th</sup> century. Dr. Ishaque came forward to give this relationship fresh energy and made it more dazzling giving a new dimension to these relations between the two countries, which dated since the Vedic Age.

Dr. Ishaque always suggested that the promotion of the spirit of the strengthening of the ties of friendship could only be achieved through co-operative efforts of knowledge and culture. His views made the way for better understanding of cultural relations between India and Iran.

By the efforts of Dr. Ishaque many Iranian scholars, cultural counselor, ambassadors and journalist visited India and came to the Iran Society, among them are Dr. Mustafa Alamati, a journalist; Aqa Mushfiq Kazimi, an ambassador in India, Dr. Hasan Pir Nahad, Consul General for Iran in Calcutta in 1957, Mr. M.T. Muqtadir, Mr. Hidayatullah Vatandost, Mr. A.A. Faronhandeh, Dr. Ali Asghar Hekmat etc.

Dr. Ishaque obtained the patronage of grand personalities of India like Maulana Abul Kalam Azad who extended his full co-operation to Dr. Ishaque for the development of Iran Society. After him Mr. Humayun Kabir an Education Minister of India and a scholar sanctioned grant to the Iran Society. About the establishment of Iran Society one thing is very interesting i.e. "the Iran Society was not built with the support of the Persian scholars and professors, it was built-up only with the support of non-Persian scholars who were full of enthusiasm and hence they had played a vital role in the establishment of the Iran Society, thus its founder members such as Prof. Mohibul Hasan, was a scholar of

History, Prof. Rizwi, Prof. B.M. Barau, Pratap Chandra Chander, Dr. Suniti Kumar Chatterji and of course Dr. Ishaque's elder brother Khan Sahib Abdul Halim etc. were all scholars of non – Persian disciplines."<sup>11</sup>.

The twenty-five years of services of Dr. Ishaque to the Iran Society received wide acclaim in the intellectual fields of the world. This period of Dr. Ishaque's commitment to the promotion of Indo-Iran relation counted as a golden era in the Indo-Iranian studies. During his period many scholars, intellectuals, ambassadors and diplomats visited the Iran Society, one of them, who came on the request of Dr. Ishaque was Her Highness Princess Ashraf Pahlavi in 1964.

Dr. Ishaque not only published the journal *Indo-Iranica* and ran the Iran Society but he also organized other activities like public lectures, seminars and symposia on the subjects relating to Iran and Indo-Iranian studies. The Society celebrated on a lavish scale the Millenaries of Al-Biruni and Avicenna under the chairmanship Dr.H.C. Mookherjee, Governor of West Bengal in 1952 and 1956 respectively. In 1961 the Quadringary of Mulla Sadra of Shiraz, the Octingenaries of Rumi and Saadi, the Septingenaries of Khusrau and Hafiz, the Nongeorly of Khayyam, the Bi-centenary of Rajaram Mohan Roy, Centenaries of Ravindranath Tagore, Prof. E.G. Browne; Maulana Abdul Kalam Azad, Iqbal, Jadunath Sarkar, Sir William Jones, Dr. Kalidas Nag and Dr. B.C. Law. In 1967 the Society celebrated the coronation of H.I.M. the Shahansha of Iran. Dr. Ishaque

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<sup>11</sup> An Interview with Justice (Retd.) K.M.Yusuf, on April 2001.

had managed Modern Persian language classes by Iranian teacher, which was deputed by Iranian government.

In September 1960 the Iran Society purchased the premises No.12 Kyd street (renamed, 'Dr. Ishaque Road' after death of Dr. Ishaque by the Corporation of Calcutta in 1971), a palatial building with an ad – hoc grant from the Government of India and the Philanthropic assistance of M.A.A.Kashani, and a big lawn and out-houses, at a total cost of Rs.3, 41,000 <sup>12</sup>.

He founded the Iran Society in 1944 and till the end of his life he worked with his heart and soul for its progress and the development of Indo-Iran relations. It was mainly through his exertions and inspiration that the quarterly journal of the society Indo-Iranica was published. Each and every issues of the journal appeared distinctive with a rich collection of articles from the pens of prominent Persian scholars the entire world over. Some of whom I have already mentioned in the earlier chapter.

Dr. Ishaque had no child. He adopted Iran Society as his child and left no stone unturned in nurturing and bringing it up with tender care. He nursed it with his lifeblood and lived and died for it. He was not physically fit, he was suffering from heart problem, but he kept himself with the affairs of the Iran Society and its organ Indo-Iranica. He worked hard and went everywhere for the development of the society and the promotion of Indo-Iran relation. About his busy schedule despite of his health problem Mr. Jamshid Cawasikarak wrote in an article, which was published in Indo Iranica in 1969, volume

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<sup>12</sup> Souvenir, Golden Jubilee Celebration, 1994, p – IV

22-page no.41. "I still remember one beautiful moonlight night, when after taking dinner with him at the hotel where stayed in Bombay. I accompanied him for a stroll near the seashore. All of sudden he stopped and sat down on a bench nearby. He felt pain in his heart. I then realized how this noble soul inspite of such serious physical set back, carried on his work through his love for Iran and India. His share in the strengthening of the bond of Indo-Iranian Cultural friendship is immense.

Dr. M. Ishaque played the vital role of a philanthropist. He contributed to the Aligarh Muslim University, the University of Patna and the University of Calcutta for the promotion of Persian studies. This apart, he inspired others to spend time for the noble cause of learning. Through his good offices he got the Abdul Halim Travelling Fellowship instituted in the University of Calcutta and encouraged students to travel to Iran with a view to having better knowledge of history and culture of the land and to provide a since of proximity to Indo-Iran relations. But, during his period unfortunately only one student Prof. Ata karim Burke could avail of this fellowship.

The valuable contribution of Dr. Ishaque towards the promotion of Indo-Iranian relation and to bring the two ancient civilizations closer can be easily understood by anybody who would turn the pages of Indo-Iranica. Each and every issue speaks of Dr. Ishaque's sincerity and keeps record of all his activities in and outside India and Iran. It has already become a storehouse of information on Iran and Iranology and is read with interest in India as well as the United Kingdom, USA, the Central and West Asian countries, Pakistan, France, Germany, and many other European countries. After the

death of Dr. Ishaque this society published reputed works of Persian scholars from India and abroad are as follows<sup>13</sup>.

1. The chancellery and Persian Pictography under the Mughals: From 1526 – 1658 by Dr. Momin Mohiudin of the University of Bombay in 1971.
2. Calligraphic Art in Mughal Architecture by R. Nath in 1979
3. Persian Literary influence on English Literature by Dr. Hasan Javadi of the University of California in 1983.
4. Al-Biruni – A life sketch by V.Courtois in 1952
5. Al-Biruni and the Pandit – A play set by V. Courtois in 1952.
6. Al-Biruni's knowledge of Indian Geography by B.C. Law in 1955.
7. Fard – A Little known Persian Poet from Bihar by Masood Hasan in 1955.
8. Al-Adwiyat ul-Qalbiya of Avicenna – Translation in under by Hakim Abdul Latif in 1956.
9. Hadiyatus Sultania of Qazi Muhammad Yusuf Bilgrami. Edited by Maulan Fazlur Rahman Bagi.
10. Contribution to Modern Persian Dialectology – The Luri and Dizfuli Dialect by J.M. Unvala, 1959.
11. Life and works of Faizi by Z.A. Desai in 1964.
12. Muhammad Sadiq Isfahani – An Official of Bengal of Shahjahan's Time by Dr. Nazir Ahmad in 1971.

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<sup>13</sup> Indo – Iranica, vol – 51, 1998, p – 36

13. Sentiments of Love and Adoration for India in Persian Literature with special Reference to Bengal by S.S.A. Rahman, 1972.
14. India and Iran in the Medieval Period – A Bird’s Eye view by J.N. Sarkar in 1974.
15. Iqbal’s contribution to Indo-Persian Literature by S.M.H. Burney, 1983.
16. Education in Iran under Islamic Influence (Persian) by Prof. A.K. Burke, 1984.

About the sincere role of Dr. Ishaque, Dr. Hiralal Chopra a scholar said “.... Honesty, integrity and sincerity were the outstanding principals, which Dr. Ishaque followed, in the proper upbringing of the society. It is sure to live eternally as a living and a towering monument of the society’s tower of strength – Dr. Ishaque. We pray to God for his proximity to him and solicit strength from the Almighty to be able to serve the cause of the Iran society. He is ever present in the hearts of us all to inspire us to follow into his fort steps in the cause of the promotion of Indo-Iranian Cultural Relation”<sup>14</sup>. And Dr. Md. Amin said, “As a keen researcher and an erudite scholar Dr. Ishaque has left an indelible impression on the pages of Persian studies in India. Though Persian literature in general was the field of his study. The torch of Persian study and particularly of Persian research was lighted by Maulana Shibli Numani, Mahmood Shirawani, Dr. Md. Shafi, Md. Husain Azad and Dr. Md. Iqbal in this sub-continent, Dr. Md. Ishaque intensified its flame and faithfully kept the torch of Persian studies burning in India”<sup>15</sup>.

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<sup>14</sup> Dr. Hiralal Chopra paid his tributes on the death of Dr. Ishaque, Indo – Iranica, vol – 22, 1969, p – 7

<sup>15</sup> "Dr. Md. Ishaque as a man and a scholar" by Md. Amin, Indo – Iranica, vol – 47, 1994, p – 96



The contributions of Dr. Ishaque towards the promotion of Indo-Iran relation and bringing up the two ancient, sister countries closer to each other deserves the heartiest congratulations of all lovers of Iranian culture and Indo-Iranian cultural relations. Here I am quoting a message of H.E. Mr. Asadullah Alam, Minister of the then Imperial court of Iran, which was given to the Iran Society on the occasion of its silver jubilee celebration, he wrote: "The Indo-Iranica Magazine which is now known in all Iranologist circles of the world as one of the best of its kind and which is welcomed everywhere with interest and zeal, in the course of 25 years of its life has enjoyed the close cooperation and received written contributions from well know personalities such as President Zakir Hussain, Maulana Abul Kalam Azad, Humayun Kabir and many notable cultural personalities of Iran including Ebrahim Pour Dawood, Sayeed Nafisi, Badi ozzama Faruzanfar, Abdul Azim Qarib etc. A number distinguished Indian Iranologist and Indian professors were also members of its Board" <sup>16</sup>.

It shows the high sense of duty of Dr. Ishaque. He did his level best to promote good relations between India and Iran. He served Iran Society as a General Secretary and he elected unanimously for this post because he was irreplaceable and indispensable. Yet he never desired to become the President of the Iran Society.

He edited and published the Indo-Iranica regularly. It was really a tremendous task. He built up a library of the Society, containing as it does, many valuable works helpful for further researches. Now this library has developed a specialized character,

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<sup>16</sup> Silver Jubilee Number, Indo – Iranica, 1972, p – 4

concentrating on Iranian and Persian studies, especially Zoroastrianism. Dr. Ishaque bequeathed his rich personal library of 3000 volumes to the society. The library presently has more than 10,000 volumes including the Encyclopedia Britannica and the Encyclopedia of Islam.

Dr. Mohammed Ishaque wanted the Iran Society to be research institute. His successors have also in mind to initiate research work directly under the aegis of the Iran Society, the only obstacle in the paucity of fund <sup>17</sup>. I think if Iran Society works as a research institute, the dream of Dr. Ishaque will complete.

As a founder General Secretary of the Iran Society and Managing Editor of Indo-Iranica his whole life had been a symbol of dedication to and sacrifice for a very noble cause, which we have to follow to his advantage.

He used to say, "Knowledge is not the monopoly of anybody, take it from whatever source you get it". He would also say "life is so short and knowledge unfathomed. How can one life suffice together the entire gamut of knowledge? Nobody can claim perfection in Knowledge".

On 11<sup>th</sup> September 1969 he attended the meeting of the Iran Society against the advice of his well wishers through he was ill and after the meeting he got worse. On 12<sup>th</sup> he had to be removed to the hospital for better treatment and as God ordained, he passed away quietly in hospital. The sudden death of Dr. Ishaque had shocked all people who knew him or read his books and articles. He commanded spontaneous love and respect

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<sup>17</sup> Based on an interview with Retd. Justice K.M. Yusuf on April 2001

from all persons irrespective of cast, creed and community for his sterling qualities of head and heart. His greatest contribution was the promotion of Indo – Iran relations. He spent most of his life in espousing the cultural contacts between India and Iran through the medium of literary works of Persian writers of literature, his critical study of the poets of Iran and all the regular publication of Indo–Iranica have acquired for him a permanent place among the intellectuals of our country. As he was always a constructive thinker he did pioneer work in the field of Indo – Iranian cultural friendship and was in fact a symbol of Indo – Iranian cultural unity.

He will be always remembered as a man of the integrity of characters, his refined culture, his charming personality, his commitment towards the Indo – Iranian studies and their cultural relations and his selfless devotion to his friends, colleagues and co-workers.

Dr. Ishaque died at S. S. Kirmani Memorial Hospital after suffering a sudden heart stroke at 2.35 p.m. on 13<sup>th</sup> September 1969 the mortal remains were carried in a massive funeral procession which left his residence at 9.30 A.M. and the burial at the Tiljala cemetery took place at about 12 noon.

The death news of this great man touched the boundaries of Iran; a cloud of sorrow and sadness over came the literary horizon of Iran. Tears rolled down from the eyes of every Iranian who knew him. The Iranian newspapers and journals published the news of his demise in bold letters. Radio and Television centres of Iran mourned his death in such away as if they had lost on of their own citizens. Colleges, universities and literary figures held condolence meetings. The 'Kayhan', 'Jahan-i-Iran Shinasi' and the

literary journal 'Yaghma' published articles on the life and activities of this gem of Persian literature and recorded the condolence messages <sup>18</sup>.

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<sup>18</sup> An article of Dr. Mansoor Alam, *Indo – Iranica*, volume 47, no 1 to 4, 1994.

# CONTEMPORARY CRITICS OF

**Dr.M.ISHAQUE**

**Dr. Ali Asghar Hekmat**

Shiraz is the place where the most famous poets Saadi and Hafiz were born. In the late 19<sup>th</sup> century, great scholar Dr. Ali Asghar Hekmat was born in Shiraz on April 2, 1893, who was a poet, critic and politician as well.

Dr. Ali Asghar Hekmat got his early education from local school; he went to Tehran where he studied philosophy, theology and other allied subjects under reputed tutors. He wanted to learn foreign languages so; he joined the American College where he learnt English and French. In 1932 he obtained the Licentiate in Literature from the Paris University.

Earlier he joined in the Ministry of Education in 1918 and within a short time he was made the officer-in-charge of several departments. He was transferred to the Judicial Department in 1927 and in connection with the reorganisation of that department he visited Europe in 1930. During his visit he improved his knowledge of English and French languages and literatures and philosophies. On his return to Iran he became the Minister of Education in 1934.

After that he used his capacity and brought about an all-round improvement of the system of education. It was during his ministry that the Millennium of the great poet Firdausi was celebrated at Tehran and Mashhad in 1934, and the 'Farhangistan' (Iranian Academy), was established.

He was a versatile personality. In 1935 he led a Cultural Mission to the congress and exhibition of the Iranian Arts, which was held in Leningrad. Between the years of 1938 and 1944 he was in the Iranian Cabinet and he was holding successively the portfolios of the Interior Public Health and Justice. In February 1944 he visited India as leader of the Iranian Cultural Mission with Professor Pour Dawood and Rashid Yasemi as members and established a name for himself in the hearts of all lovers of Indo-Iranian culture. He spoke at Karachi, Lahore, Delhi, Aligarh, Banaras Allahabad, Bombay, Hyderabad and Madras during the short span of three weeks. Since 1939 he was also attached to the Tehran University as Professor of History of Persian literature and History of Religious and Faiths. As leader of the Iranian delegation he participated in the London UNESCO Conference held in November 1945. In March 1947, immediately before the dawn of independence of India, he came and attended the Asian Relations Conference held in New Delhi. In 1948 he became the Minister of Foreign Affairs which portfolio he held till 1950. He headed the Iranian delegation to the 5<sup>th</sup> session of the UNESCO General Conference held at Florence, Italy in 1950. In 1953, he was conferred the degree of D.Litt 'honoris

causa' by the University of Punjab. He came to India in 1954 again as an Ambassador Extraordinary and Plenipotentiary of Iran.

In January 1954 he presented his credentials to the President of India and immediately busied himself in the study of this country. He delivered a course of seven lectures in the University of Delhi on the 'Outline of Persian literature' a book of classical importance published by the Iran Society. He was made the patron and the life member of the Iran Society, Calcutta. The book has also been translated into Hindi. His beautiful poem 'Beyad-i-Hind' gives us a panorama of India's past glory in the background of a poem by Hafiz. The illustrations given therein add to the appeal of the poem. It has been translated in English and Urdu by Prof. Hadi Hasan.

'Naqsh-i-Parsi bar Ahjar-i-Hind' is a pioneer and monumental work in Persian which relates to Persian epitaphs, chronograms and other available material as it is found on buildings, stones and graves. By collecting them together, he has shown how this dying section of literature could be retrieved and reclaimed from oblivion. This book published by Iran Society, Calcutta.

He has translated the ancient Indian romance of Kalidas's 'Shakuntala' into Persian prose and verse retaining and at places enhancing the beauty of the original work. This work he dedicated to his alma mater, the University of Delhi, which conferred on him, the much-coveted degree of Doctor of Letters, and

honoris causa in 1954. He has written well-researched and well-known book on India called 'Sarzamin-i-Hind'.

Dr. Ali Asghar Hekmat was a reputed author and poet. The following are another his important publications\* .

1. Parsiy-i-Naghz : A collection of choice excerpts from Iranian Masters with biographical and historical notes, including explanations of the etymology and derivations of words and terms (Published in Tehran, 1951).
2. Saadi to Jami – A Persian translation of E.G. Brown's "A Literary History of Persian", Vol.III (Published in Tehran 1942).
3. Jami – His biography and works, it was also published from Tehran in 1942.
4. Five Tales – Translation of five dramas of Shakespeare.
5. Nivai – A treatise on Amir Ali Shir Niva
6. An annotated critical edition of the "Kasful Asrar" as Persian Commentary of the Quran written in the 11<sup>th</sup> Century A.H.
7. A paper on Fitzgerald and Jami's Salaman and absal in English.
8. A critical edition of the "Majalisu-n-Nafais" with Introduction and notes.

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\* Ref: Indo-Iranica, Volume 7, 1954 p-2



9. A study on Mir Sayyid Ali Hamadani of Kashmir in French.
10. 'Romeo and Juliet' and 'Laila and Majnun' – a comparative study of Shakespeare and Nizami, this work published in Tehran in 1940.

Dr. Ali Asghar Hekmat played a vital role for the promotion of Indo-Iran relations. Due to his efforts a cultural agreement was signed between these two countries. He spent four years as an ambassador in India and the most outstanding event of his tenure has been the visit of the Shah of Iran in February 1956. It was also during the tenure of his office that the following tasks of cultural importance were accomplished.

- i. A Consulate General for Iran was opened in Calcutta in March 1956.
- ii. Iranian Cultural Houses were opened in Delhi and Bombay, which afforded library, lectures and other cultural facilities to lovers of Iran and her culture.
- iii. The Iranian Embassy, New Delhi, started 'Iran-Today' a journal introducing Iran to India and vice-versa.
- iv. Treaty of Commerce and Navigation between the government of India and Iran was signed on 15<sup>th</sup> December 1954.
- v. Agreement made for award of two scholarships for Indian students at the Tehran University.

Despite of his political and other activities, he was always evinced on keen interest in literary and cultural societies. He was the President of UNESCO National Commission in Iran, the Iran-American Benevolent Society. Honorary President of the Iran League of Bombay and Vice-President of the Red “Lion and Sun” Society of Tehran. He was the member of the French Poets Society of Paris, the Iranian Academy, Russo – Iranian Cultural Relation, Faud I Academy of Egypt and the Iraq Academy.

In appreciation of the valuable services rendered by him for the advancement of learning and culture, he was awarded the following medals and orders:

1<sup>st</sup> Grade Scientific Medal from the Ministry of Education, Government of Iran.

Order of the “Legion of Honneur”. Commandeur Grade from the French Government.

1<sup>st</sup> Grade “Homayun” order from the Government of Iran.

1<sup>st</sup> Grade ‘Nile’ order from the Egyptian Government.

1<sup>st</sup> Grade ‘Vessam Rafedin’ order from the Iraqi Government.

1<sup>st</sup> Grade ‘Alkawkab-ul-Ordoni’ from the Tran Jordan Government.

1<sup>st</sup> Grade ‘Sardar Ala’ order from the Government of Afghanistan.

## Saeed Nafisi

Saeed Nafisi was born in 1896 in Tehran. His father Mirza Ali Akbar Khan Nafisi Kirmani had migrated to Tehran from Kirman during Nasiruddin Shah Qajar's period. Saeed Nafisi got primary education in Tehran after that he went France to pursue higher studies. He stayed ten years and learned many languages like German, Russian, French, Arabic and English etc. On his return to Iran, he joined Ministry for Social Welfare in 1919 and served Cultural Ministry in 1930. He taught law and literature. For about 20 years (1933 to 1953) he was a professor of Persian literature. After resigning from this post in 1953, he devoted his full time in literary field. Saeed Nafisi the great scholar of 20<sup>th</sup> century died in 1966.

Saeed Nafisi was still a child when the constitutional revolution broke out in 1906 and he lived his childhood through the disturbed years. During this period Iran underwent great political changes with demands of healthy parliamentary systems, democratic rights etc. By the time when Nafisi reached his youth, Iran was again facing turmoil.

Saeed Nafisi's literary career began, when the liberal outbursts of the early years of the century were being checked by the stern dictatorship of Reza Shah and when freedom of expression was also severely curtailed. The socio-political

conditions of this period had a direct impact on the Persian literature and Nafisi's literary works are a clear manifestation of such conditions. He loves Iran and his consuming interest in its people; its tradition, culture and past glories can be seen in almost everything he wrote.

In the works of Saeed Nafisi the democratic ideas and values intertwined with great care and effort. He wrote a number of articles in magazines and newspapers in order to make his countrymen aware of their rights. Through the magazines like 'Fatahat', 'Ummed', 'Payam-e-Nau' and 'Sharq' etc, his views on democracy can be understood. He used to write articles on socio-economic and political conditions of Iran criticizing the despotic rule of Reza Shah Pahlavi. Also he wrote on freedom and women status in the Iranian society. He was a scholar, poet, critic & litterateur. He has written short stories, novel, plays as well as articles, some of his famous works are as follows:

1. Shaahkaarhaay-i- Nasr-i-Farsi Moasir
2. Tarikhche Adabiyat-i-Iran
3. Tarikh-o-Tamaddun-i- Iran-i-Sasani
4. Seyahatnameh-i-Ibrahim Beig
5. Hajibaba
6. Ferangees
7. Yezd-i-gard-i-Siwam in 1943
8. Sarguzashta-i-Tahir-ibn-Husain

9. Babak Khurramdin

He has written many short stories like

1. Sitargaan
2. Khana-i-Pedari
3. Azaan-i-Maghrib
4. Parda-i-Daroon Numaae
5. Daaman Telaee
6. Zuhroneem
7. Yakjoft-i-kafash
8. Reesh-i-gar-va-gees

He wrote a famous play also like 'Akhrin Yaadgar-i-Nadir Shah'. He had command on many languages; he translated the famous classical works like. 'Iliad', 'Odysse', 'Le café de surat' of Bernardin de saint pierce, Wilhelm Tell of Friedrich Schiller etc.

It can be said that Saeed Nafisi was the great scholar, critic with a versatile literary aspects of the 20<sup>th</sup> century.

## **Prof. Hadi Hasan**

Prof. Hadi Hasan was born in Hyderabad-Deccan on 3<sup>rd</sup> September 1894. His father, Amir Hasan, was the younger brother of Nawab of Hyderabad and a distinguished member of the Hyderabad State Administrative Service and rose to the eminence of the post of commissioner, His mother was an Iranian by birth. Prof. Hadi Hasan completed his primary education in Hyderabad and graduated in Science from Fergusson College, Poona. He was awarded the Hyderabad state scholarship for higher studies in the United Kingdom. He secured his tripods in Science from the Cambridge University and his main subjects were Geology, Botany and Chemistry. He returned to his native country in response to an inner urge to join the freedom movement in India. He took an active part and played a vital role in the struggle for independence. Mahatma Gandhi mentioned him in his writings because of Hadi Hasan's sincere participation in the freedom movement.

Prof. Hadi Hasan was appointed as a lecturer in the department of Botany at Aligarh Muslim University. Few years later, he went to England wrote a well researched Ph.D on 'Tartib-o-Tashia-i-Diwan-i-Falaki' from the London University and acquired the degree of Doctor of Philosophy. As he was more inclined towards the Persian language and literature, on his return to India, the University offered him the post of professor in the department of Persian where

he held the reign of oriental studies and made a mark, as a researcher and critique of international repute. He guided the destinies of the Department of Persian till 3<sup>rd</sup> September 1958.

Prof. Hadi Hasan extremely devoted to the cause of the propagation and promotion of Persian studies in India. The Senate Halls of the various Universities of India still seem to echo with voice of the lectures, which Prof. Hadi Hasan delivered for the advancement of Persian learning and exalting the status of Persian teachers in the Universities of India. He was a person of multi-dimensional approach. He had command over many languages. He was really a genius and whosoever come to contact with him, was deeply impressed and inspired by his silvery tongue and prodigious memory. He was a generous man he himself contributed thirty lakh rupees to the foundation of Jawaharlal Nehru Medical College in Aligarh Muslim University. He was fortunate enough, to see his dream realised into action in his very lifetime, for he inaugurated the Medical College classes in 1962.

He received many awards for his brilliant scholarly contribution to various branches of knowledge by the government of India and Iran. The Government of India awarded a robe of honor and a life-pension of fifteen hundred rupees in 1959, while the Government of Iran conferred the Nishan-e-Danish, Class I (the highest Iranian academic award) in 1960. In 1962, the University Grant

Commission sanctioned Rs.4000 per annum, as honorarium to him for the prosecution of research works in Persian.

Prof. Hadi Hasan has written a number of valuable books that have enriched the Persian studies in India such as:

1. Studies in Persian literature	...	1923
2. History of Persian Navigation	...	1928
3. Falaki Shirwani-va-Aasar	...	1929
4. Diwan-i-Falaki Shirwani	...	1930
5. Raziuddin Nishapuri, His life and works	...	1940
6. The Unique Madras Ms. of Diwan-i-Falaki		1951
7. Mughal poetry: Its historical and cultural values		1952
8. The Unique Diwan of Emperor Humayun		1953
9. Qasim-i-Kahi, His life, Times and Works		1954
10. Diwan-i-Kahi		1956
11. Majmua-i-Maqalat	...	1956
12. Shakuntala (Persian translation)	...	1956
13. Researches in Persian literature	...	1958

Apart from the above-mentioned books he has written more than fifty articles on different topics, which have been published, from notable publications in India and abroad some of them are as follows:



1. Rawabit Farhangi Bein-i-Hindustan-va-Iran Hakhamanishi-va-Sasani.
2. Hezari-i-Hind
3. Tababat-i-Hind
4. Falsafa-i-Hind-va-iran, Anasir-i-Mushtarik-i-Bein-i-Yog-va-Tasawwof.
5. Darbara-i- Peer Mughan
6. Be-Nau'e Abu Ali Sina
7. Taqweem Saram
8. Tarjume-Ha-va-sheir-i-khaqani
9. Sanaye-Badaya
10. Elmiyat-i-Nezami-i-Mughal Tahat-i-Changez Khan
11. Natayej-i-Numaish-i-Farhangi Bein-i-Hindustan-va-Iran.
12. Sayyahan-i-Iran-Dar Khasus Mumlekat-i-Farhang-i-Hindustan.
13. Shirwan Dar Qarn-i-Sheshom-i-Hijri.

He was good translator; he has translated of well-known works of Ghazals, Qasidas, Masnavi, Rubaee, Tarkeeb band, Tashbihat etc. into Urdu. This beacon of light and tower of strength for the Persian studies in India, breathed his last on 23<sup>rd</sup> May 1963 at 6.30 p.m.

## **Prof. Zeya Ahmad Badayuni**

Professor Zeya Ahmad Badayuni was born in September 21, 1894 at Badayuni in Uttar Pradesh. His father was Maulvi Rafi Ahmad Aali. He got early education from Government High School, Badayuni. He got admission for higher education in Allahabad University. He completed his M.A. in Persian language and literature. After the completion of M.A. he came to Delhi and joined in Urdu Department of University of Delhi. He was a versatile literary figure of the 20<sup>th</sup> century. He had command over Persian, English, and Urdu & Arabic etc. He was a great poet also. He completed his research work on Persian literature from University of Allahabad. In December 1926, he was appointed as a lecturer in Intermediate College of Aligarh Muslim University. After four years he was shifted to Department of Persian of Aligarh Muslim University as a lecturer then he became Reader as well as Professor. He was fluent in English, Urdu and Persian. One of the great scholars of 20<sup>th</sup> century died in July 8, 1973. Some of his famous works of Persian and Urdu language and literature are as follows:

1. Tajalliyyaat – a collection of poem
2. Tazkar-i-Salf
3. Mabahis-i-Masael (critical and research article in Urdu)
4. Qaul-i-Sadid

5. Maktubat-i-Benam-i-Aqa-i-Zeya Ahmad Badayuni
6. Majmua-i-Maqalat-i-Farsi.
7. Simanzaar : A collection of poems of Persian poets and its translation in Urdu.
8. Jalwa-i-Haqeeqat

**He has edited some of famous books like:**

1. Lamaat-written by Razi Ahmad Badayuni
2. Yaadgaar-i-Aali a collection of poems written by Rafi Ahmad Badayuni
3. Qasaed-i-Momin
4. Diwan-i-Momin

**He has written a lot of articles such as:**

1. Development of Persian literature during the time of Akbar.
2. Qasia – larsalan.
3. Abdullah Ansari
4. Azad Bilgiram
5. A study of Safina-i-Khushgo
6. Farsi adab par Arbi ka Asar
7. Farsi shur'a aur Nemat-i-Rasool
8. Farsi Shaeri aur Hijwiyat
9. Jadid Farsi Shaeri Ke Rujhaanaat

10. Manuchehri Daamghaani
11. Hakim Senae ka Mazhab
12. Khaqani Shirwani
13. Ahad-i-Khaqani ki chand Jhalkiyan
14. Moallim-i-Akhlaque-i-Nizami
15. Faizi aur uski Masnavi
16. Nil-va-Daman of Jawab
17. Nejaat-al-Rashid (Al-Badayuni)
18. Momin ka Farsi Kalaam
19. Farsi Ghazal aur Ghalib
20. Maulana Sahbae
21. Ghalib Ka Naatiya Kalaam
22. Umar Khayyam aur Uski Shaeri

## CONCLUSION

The emergence of political consciousness in India towards the unending end of the British rule evoked feelings among Indians to renew friendly contacts with their neighbours and the age – old Indo Iranian cultural bonds should be revived. The British Government had made English the official language instead of Persian and the scope of Persian was almost defunct at this time. But some Indian scholars acquired great competence in Persian language and literature. One of the most prominent was Dr. Mohammad Ishaque.

In my dissertation, I have demonstrated that Dr. Ishaque through his academic brilliance, administrative sophistication and appealing personality, not only laid the ground for Persian studies in India, but also rejuvenated the Indo Iranian relationships.

His greatest achievement was the establishment of the **Iran Society**. As its founder and General Secretary, he nursed this organisation for almost a quarter century. He published **Indo-Iranica**, one of the most erudite journals of the sub-continent, which is read with interest in various parts of the world.

He was an author of a number of scholarly works and he did his level best to promote good relations between India and Iran. He began serious study of Persian since 1930, he visited Iran thrice and established contacts with most of its distinguished

scholars, secured from them their biographical notes and their choicest compositions together with their photographs and published **Sukhanvaran-i-Iran Dar Asr-i-Hazir** in two volumes. He has given a critical account of the poets and poetry of modern Iran in his book '**Modern Persian Poetry**'. It is a most valuable work dealing not only with the poets, but also with the language, meters, verses-forms and themes of their poems, together with a comprehensive bibliography and index.

One more proof of Dr. Ishaque's dedication to Persian poetry was his work '**Four Eminent Poetesses of Iran**'. Besides a critical study of the four poetesses, the book contains a brief survey of Iranian and Indian poetesses of Neo-Persian. He edited the text of the **Rauzatul Jannat Fi Awsaf Madinatul Herat** and **Haft Iqlim** etc. He deserves the gratitude of all those, who may be interested in modern Iran and its literature.

He did pioneer in the field of Indo Iranian cultural friendship and he was in fact, a symbol of Indo Iranian cultural unity. As a man, Dr. Ishaque will be ever remembered for the integrity of his character, his refined culture, his charming personality and his selfless devotion to the promotion of Indo Iran relations.

It can be clearly seen that his whole life was devoted to the development of Persian studies in India and to the promotion of Indo Iran relations. He contributed a lot to the realm of Iranology. It is fact beyond any doubt that Dr. Mohammad Ishaque was a sincere and faithful devotee of learning. His entire life was dedicated to the achievement of this cherished goal. The Iran Society was the realisation of his dream. His sincere service to the Persian language and literature and his honest efforts towards bringing

cultural harmony between India and Iran has definitely assured a name for him among the immortals.

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