



Original Article

How Islam Entered and Spread in India

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Abstract

The land of India has been the cradle of different religions and beliefs since the distant past, the religion of Islam opened its way to the land of India shortly after reaching Iraq and Iran. But due to the special conditions of India, it entered this land in different ways and the process of Islamization lasted for several centuries. The purpose of this article is to study and investigate the reasons for the diversity of species and forms of Islam's entry into India. In accordance with such a goal, the present article tries to answer the question why Islam entered India in various forms such as the Islam of conquerors, the Islam of merchants, Sufi Islam, etc. The findings of the research show that the vastness of the land, the ancient civilization of India, the diverse and numerous religious structure, and a spirit of tolerance towards other religions and ideas were among the factors that facilitated the entry of Islam into this land in various forms. And it established a special type of Islamization for this land, which is rare in other places where Islam entered. The research method in this article is based on the descriptive-analytical method and collecting information in that library method.

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Introduction

The Indian subcontinent has been the cradle of the emergence and development of various religions and sects over time, whose followers have had a relatively peaceful coexistence with each other. Although Brahmins and Buddhists are indigenous to India, Indian society is ethnically, culturally and religiously diverse. Hindu society and the principles of Hindu ethics have been manifested in very specific and distinct social classes and have laid the foundation of what is called Caste in Portuguese. This social classification is peculiar to the Hindus and in this respect separates them from other ethnic groups (Hekmat, 1958: 191). In ancient times, i.e., after the migration and arrival of the Aryan tribes to India and their settlement in the subcontinent, the white Aryan tribes and the black indigenous people of India were two separate nations. In the meantime, the difference between color and the level of thought led to the theory of Verna (Berne) and Jati (meaning race and consanguineous groups) to the point that it became one of the most rooted concepts of the Aryan culture of North India. Therefore, in the beginning, there was discrimination and distinction between Aryans and non-Aryans (Biruni, 1983: 74). The Aryans were known as the Devija Born or Reborn¹. (Ibid: 41) Thus, the word gradually took on the connotation of caste class, and as the victorious Aryans were absorbed into Indian society to a certain extent, several castes were found. The first reference to the four classes of hymns originated in the Rig Veda (Jalali Naeini, 1996: 96; Tapar, 2008: 43). What seemed abnormal from the point of view of an external critic was from the point of view of a natural caste (Biruni, 1983: 75). What often determines a caste is heredity, and this guarantee is at least enough to make the Hindu system possible (Schwan, 2009: 10). In the books of the Brahmins, it is stated that the Brahmins were created from the mouth of the Brahman. For this reason, they are the best and chosen creatures of human beings. Kshatriyas are created from the arms and hands of 'Brahma' and have the closest rank to the rank of Brahmins." The Visiyas are created from the feet of Brahmins and are ranked after Kshatriyas. The Shudras have the lowest level of creation compared to the higher castes (Biruni, 1983:

74). According to such an allegory, Indian society was divided into four classes: the first class of clergy (Brahmins) who were at the head of all classes and had unlimited powers. The Kshatriyas were in the second rank and the farmers, artisans, and merchants (Vishya) were in the third place, the Shudra was the lowest class after the above three classes. They did not have the right to any decent work and were only employed in lowly jobs. The doors of schools, public schools, and temples were closed to them, and they were so unclean in the eyes of the Hindus that if their shadow fell on an Indian, that Indian considered himself unclean and had to go to the Brahmins and perform special rituals to purify himself (Durant, 1978: 40-41). In this social pyramid the ruling class and the privileged castes were the Brahmins and the Kshatriyas. Sometimes there was a conflict between them over class preference, but more often than not they ruled together and compromised with each other. These two classes considered the others inferior. As commerce developed, the merchant class became wealthy and important, and as important as this class became, they gained privileges and freedoms to manage their own affairs, to form guilds, and the like, but they had no real share in the power of the state. Just as the "Shudra" class, which were urban workers and toilers, always remained in their position and had little involvement in the life of the state, and even below them there was another class that was even poorer and darker than them (Nehru, 1974: 270). Over time, the Aryan Vaishas became merchants and landowners. The Shudras climbed one step up the caste staircase and became farmers. But they never held the position of the Dweiha. This deprivation prevented them from participating in Vedic religious rituals and forced them to worship deities of their own imagination. This vertical division of society caused them to not face any problems in accepting new ethnic groups in the following centuries (Tapar, 2008: 44). On the other hand, each person's occupation was determined according to the profession of his ancestors, and he could not choose another job. The place of residence of the castes was determined based on the hierarchy.

¹The first time they were born naturally, and the second birth was to enter the caste

Brahmins and Kshatriyas lived in cities. The Vichyas lived around the towns and villages adjacent to the cities. The Shudras lived in villages and the Impure lived in the lands around the neighboring cities and villages (Biruni, 1983: 74-76). With the advent of Buddha, who was explicitly opposed to the caste system and considered the value of human beings to their behavior, he even went so far as to call Brahmins inferior (Durant, 1986, 436). It was from this time that the power of the Brahmins began to decline, although they regained some power with the advent of Islam (Kufi, 1979: 25).

Problem Statement and Research Questions

The religion of Islam, as a universal religion, when it conquered the vast land of Iran, gradually reached the basin of Sindh and Punjab and entered this wonderful land from the northwest of India through cities such as Lahore and Multan. The spread of Islam in India, unlike Iran, which was generally carried out by the armies of Islam and Muslim Arabs, was achieved through various channels and over a long period of time. The land of India has long been the cradle of various tribes and religions such as Hinduism and Buddhism along with hundreds of other diverse sects and orders, so the arrival of Islam in India and the process of converting a large number of people to Islam has been done through various ways such as the pattern of military conquest, commerce, elites and elders of the order, etc. In a sense, it can be said that India's Islamization model was a unique model that is unique in other Islamic countries. Considering what has been said and the shortcomings of the existing researches in this regard, the purpose of this article is to investigate and study the reasons for the diversity of species and forms of the entry of Islam into India and to answer the fundamental question of why Islam entered India in different forms and forms and why it is not possible to imagine a dominant aspect of the entry of Islam into this land.

Objectives and Necessity of Research

The type of Islamization of the people of any land where Islam entered has inevitably affected their religiosity as well, for example, the Iranians, who became Muslims directly through the conquest of their land by the Arabs, accepted Islam in its jurisprudential form, so the greatest jurists, commentators, and hadiths in the history of Islam

arose from among the Iranians, but the Turks, who learned Islam through the Iranians in general and through the Persian language, mainly Islam in its Sufi form. This issue is very complex and multi-layered about the vast land and a thousand religions of India, and it is not possible to provide a specific model of Islamization and religiosity of Indians, so it is necessary to discover and explain patterns of Islamization of Indians, and this plurality and intermingling of patterns of Islamization of Indians, doubles the importance of addressing this issue, because what is mentioned in this article are the patterns that the author It has been able to count and perhaps patterns or even hybrid patterns for the conversion of Indians to Islam can be found and explained. Therefore, what is considered as the main goal of this research is to retrieve the patterns of Islamization of Indians and explain them with the help of historical examples and data. The author believes that India is a unique example from this perspective for which no example can be found anywhere in the Islamic world, and the way of research and study in this regard is still open.

Detailed Research Method

The research method in this article is the post-retrospective research method, which is incorrectly called the descriptive-analytical method in the circulation of historians and historical researchers, while in scientific studies and researches, description and analysis cannot be considered separately as a research method, because in most researches, whether quantitative or qualitative, there is a level of description and analysis, description and analysis are in fact the intermediate levels of study Therefore, description and analysis is more of a level of study than a research method, but the post-retrospective method, which can be found in historical studies, refers to a set of studies, including documentary, archaeological, oral history, etc., which is used in order to understand an event after its occurrence. Since in the post-event method, due to the distance from the time of the event, the subject of the study is not available, the study is done through intermediaries, and the medium of study and research in this method is the documents, sources, and references left over from that event, which is known as the historical event. In the post-retrospective method, the necessary information and data from the mentioned sources are collected in the form of a library to be used in the research process.

Research Literature

Research in the Literature of the research shows that despite the numerous works that have been written about the Islamization of India, the most important of which will be mentioned below, but in few works due to the diversity of types and forms of the arrival of Islam in India, and most of the historical narrative of the conversion of different parts of India has been considered. We can refer to the book "The Influence of Iranian and Islamic Culture and Civilization in the Land of India and Pakistan" by Majid Yektaei, in which the author, while examining the Islamic governments in India, has considered the overall impact of Iranian-Islamic culture and civilization with an emphasis on Islamic mysticism and Sufism and Persian language and literature on India. "The Historical Migration of Iranians to India" by Farhang Ershad is another work in which the author has mostly dealt with the sociological aspect of the migration of Iranians to India, and while examining the brief history of India up to the eighteenth century, he deals with the migration of Persians in the pre-Islamic era as well as the individual and group migrations of Muslim Iranians to India. In this work, the author briefly mentions the social and cultural consequences of Iranian migration to India. Finally, the last work that can be mentioned as the background of the present article is the article "Migration of Iranians to India" by Narges Jaber. In this article, the author examines the migration of Iranians to India in four stages: The Arab invasion, the Ghaznavid invasion, the Mongol invasion, and the Safavid era, and examines the immigrant groups and the causes of their migration, especially Sufis, mystics, scholars, and politicians. However, in this article, the causes of migration are discussed in general and the author has not referred to the main sources and has not made sufficient use of contemporary researches.

Ways of Entry of Islam into India

Throughout history, the Indian subcontinent has been a haven for religions and receptive to many religions due to its wide geographical area and the longevity of its history and civilization, so with the emergence of Islam as a missionary religion, it did not take long for Muslim missionaries to convey the message of this world religion to India through different routes and in various ways. The special conditions of India in terms of demographic context and geographical structure led to the formation of various

patterns in the process of Islamization of Indians, patterns that in other countries that converted to Islam were not so diverse and diverse, the Islamization of Indians took place in a range from military invasion to methods such as trade, Sufism, and interfaith coexistence, and in terms of time, it became slow and even eclectic with other Indian religions. (Hekmat, 1958: 58-61) Accordingly, several types and patterns can be enumerated for the conversion of Indians: types and patterns whose function depends on the factors that are tried to be addressed in this article, and the reason for each of them is investigated and scrutinized.

Territorial Conquest and Mahmoud Ghaznavi's Model

Although the Umayyad and Abbasid warriors had reached India and some of its people had become Muslims, it was after the conquests of Sultan Mahmoud Ghaznavi in Punjab, Sindh and Gujarat and following the transfer of the center of Ghaznavid rule from Ghazni to Lahore that the main stream of Islam entered India (Mujtaba'ei, 2013: 25) Amir Sabuktakin Ghaznavi, who had reached the Emirate of Ghazni in 976. (Jowzjani, 1984:237), was thinking of conquering India. After many battles, he invaded northwestern India in 991 (Jalali Naini, 1996: 12) and separated Pishawar from the territory of Chipal, the Hindu prince of Lahore (Jowzjani, 1984: 27; Dolafuz, 1937: 84). Sabuktakin received the title of Muslim Ghazi, but in reality, neither he nor his son Mahmoud had any motivation to spread Islam in India. Mahmoud Ghaznavi's motivation was to accumulate the legendary riches of India (Jalali Naeini, 1996: 12). However, they claimed to spread Islam in that land (Bayhaqi, 1945: 227). Mahmoud Ghaznavi made more than 15 expeditions to India between 1000 and 1025, but after each conquest he returned to Ghazni (Jalali Naeini, 1996: 14) because his main goal was not to dominate India but to plunder and collect wealth, and his secondary goal was to convince the sense of fanaticism of a Muslim in the way of jihad against the infidels (Yazdi, 2000: 59; Ibn Arab Shah 1960: 84-152; Lane Poole, 1984: 257). With the settlement of the Ghaznavids in Lahore after the Mahmoud era, we can point to the gradual penetration of Islam in Kashmir and Lahore and the emergence of the first poets and mystics of India of the Islamic era such as Abdullah Roozbeh al-Nakkati (Nakhati), Mas'ud Sa'd Salman, and Ali ibn Osman Hojweri (Naqvi, 1963: 54).

After the death of Mahmoud Ghaznavi in 1030, there was no new invasion of India for more than 160 years, nor did the domination of the Ghaznavid Turks in India exceed the limits of Punjab (Nehru, 1971, 1/393). The last Ghaznavid emir, Taj al-Dawla Khusrau Malik, was destroyed in 1187 AH by the emirs of the emerging Ghurid dynasty (Jawzjani 1984: 244). The Timurid era is the golden age of Islam in this land in terms of the spread and influence of Islam in the subcontinent. In the Timurid era, the religion of the kings was generally Hanafi, so this sect became very popular. Some Iranian Shiite sultans, scholars, and mystics also promoted Shiism in India, but it did not gain as much influence as the Hanafi (Safi, 2008: 89). Islam in Bengal was especially welcomed by the lower strata of society. Because the teachings of Islam freed them from racial and class discrimination and promised to establish justice and equality between them, and for this reason, these individuals and their families, in addition to remaining loyal to the religion of Islam, themselves as new missionaries of Islam tried to promote Islam among others (ibid.: 91). From the twelfth century, when the Islamic government was established by Muhammad Bakhtiar Khalaji in Bengal and lasted for many years, the rule was in the hands of a Hindu for only a decade, who was lenient towards the Muslims, and even his own son became a Muslim and invited a number of Muslim scholars to witness his conversion from the Hindu religion and changed his name to Jalaluddin Muhammad Shah. And as an example of "The people are their kings in religion", a large number of his subjects converted to Islam in that period (Mojtaba'ei, 2010: 129-130).

Sufi Islam

Sufis were another group that migrated to India after Islam. The spiritual characteristics and the delicate and gentle nature of the inhabitants of the subcontinent provided a suitable ground for the spread of Sufism and Islam in this region. Although some Sufis went to the subcontinent through the south, Sufism mostly entered the Indian subcontinent from the north and the Indus. Among the Sufis who entered India in the early Islamic centuries are Shaykh Isma'il Bukharai¹ (Ahmad, 1988: 65), Shaykh Safi al-Din Kazerooni, Shaykh Hosein Zanjani, Abul Hasan Ali ibn Uthman ibn Ali Ghaznavi, Jalali Hojwiri, Abu Hafz Rabi' ibn Sahib al-Asadi al-Bahri, and Baba Rayhan (Tara Chand,

1995: 85). Abu Hazim al-Madani and Amr ibn 'Uthman al-Maliki were also among the Immigrant Sufis mentioned by Hojwiri (Hojwiri, 1957: 110-111). The famous mystic Hosein ibn Mansur, known as Hallaj, who in 907 also went to Gujarat, Sindh and Kashmir after performing his second Hajj with the aim of propagating Islam (Mason 1995, 14-15; Badawi, 1996: 61). The people of northern India had encountered Muslim warriors during the Umayyad and Abbasid periods, who did not make much effort to strictly enforce Islamic laws, and their only goal was to seize new lands and gain wealth. In the meantime, Sufis played an important role in reforming the mentality and thoughts of the people, especially the common classes, towards Islam. With their inner purity and human behavior, they gradually reduced the hatred caused by the violence of the warriors and bloodshed and introduced them to the original themes of Islam. The fall of the Abbasid Caliphate in 1258 was followed by many changes in the religious, political, economic and social fields in the Islamic lands. One of the most important religious developments that took place with the establishment of the Ilkhanid government was the growth and expansion of Sufi circles and sects throughout the Islamic world and the further penetration of Sufi ideas among the common people. In this period, Sufi sheikhs and monasteries became a refuge and refuge for different strata (Sajjadi, 1997: 163). The Mongols were not prejudiced against religious ideas and views and the religions of the tribes, and their only goal was to conquer the country and submit to the conquered countries, and they did not object to religious thoughts and beliefs. The policy of religious tolerance in the Ilkhanid period, on the one hand, led to the solidarity of various religious thoughts and beliefs such as Sufism, Sunni and Shiism, and as a result, the unity of the people, and on the other hand, led to the establishment and formation of religious and military movements in the following decades. (Daftary, 2012: 524-525). Throughout the reign of Timur and his successors (from the end of the 7th century AH to the beginning of the 10th century AH), the market of monasteries and zawiyyas was thriving and religion, mysticism and Sufism were more and more visible in different aspects of people's lives. In monasteries and schools, religion and Sufism were so close that it was difficult to separate the Shari'a from the Tariqah. Sufism was developed and expanded due to the proliferation of monasteries and the respect and commemoration of the

¹He was one of the first and most famous mystics of Transoxiana who arrived in Lahore from Bukhara in 1005

position of Sufi masters, to the point that in the 15 century, several dynasties of Sufis with different opinions and beliefs and different sects were formed (Mir Jafari, 2000: 176-177). As mentioned above, Islam was introduced and spread in Punjab mostly by Sufi mystics and missionaries, and the reason for this should be attributed to the special view of Sufis towards Islam. Sufis were more inclined towards spiritual matters and inclined towards the inner and away from the outward appearances of worship, and Sufi behavior, especially the issue of abandoning the world and asceticism, was already prevalent in the land of India and was not a new and unfamiliar issue for its inhabitants, so the following factors can be considered involved in the main success of Sufis in spreading Islam in India: Among the main factors of the success of Sufis in India are the following:

- 1) The Sufis were in close contact with the people and lived like them and understood their problems and wherever they went, they brought peace with them and solved the problems of the people (Irshad, 2000: 73-74).
- 2) The Sufis were tolerant and opposed to any religious monopoly.
- 3) The content of their call, which was the spiritual happiness of the people, led to their success (Ahmad, 1988: 65).
- 4) In India, they were a refuge for those who had been excluded from society for any reason (Nizami, 1974, 4).

On the other hand, their teachings about the equality of human beings, given the strict adherence of the Brahmin Hindus to the principles of the caste system in society, could have been very attractive to the lower castes. In short, what entered India as Sufi Islam in this period was a combination of Islamic, Persian, and Indian thoughts and beliefs. Islamic Sufism in India was popularized in India as a familiar and understandable thought for the people, and on the other hand, it was considered as a method of social interaction between the believers of the old religion of this land, i.e. Hinduism and the new religion of Islam, and in this way, it was able to attract many followers, especially among the lower classes of Hindus.

2.3 Islam Merchants

The trade of the inhabitants of the Indian subcontinent, especially on its southern coasts and islands, with the Arabs and Iranians had a long history. In a way, the Ptolemaic in Egypt and the Seleucids in Iran had built ports in the Red Sea and the Persian Gulf so that they could trade more with India and import Indian goods (Yari, 2009: 182). At the beginning of the first century AH, the Arab armies attacked Baruch and several other ports on the coast of Katiaura by sea, and trade was temporarily interrupted, but after a while it resumed and became even more prosperous. The first evidence of the presence of Muslim Arabs in India dates back to the first century AH. From now on, the influence of the Muslims increased rapidly. For more than 100 years, Muslims have lived on the shores of malaria and have been warmly accepted by the people as foreign merchants, and even provided them with facilities to live there easily, own property and land, and perform their religious ceremonies openly. It was not until the end of the third century AH that these people were scattered throughout the western part of India and left a deep impression on the masses because of their new beliefs and methods of worship (Tarachand, 1995: 3-7). In many areas where Muslims could not reach, they were able to find a way to penetrate through the natives or Indian merchants. In addition to the sea routes that connected the Persian Gulf and the Sea of Oman to the Indian subcontinent, the land routes between Iran and India were also a trade link between Indians and Iranians, so that some tourists and merchants went through Central Asia or Kabul and Ghaznain to the northwestern regions of India and Sindh through the Silk Road. A large number of Muslim merchants settled in the cities of these regions (Nadvi, 1933: 290) and many trade caravans transported goods from Khorasan to Multan. In the meantime, merchants played an important role in providing geographical, political, and military information, so that Muhammad bin Qasim obtained his most important source of information about Sindh and India through merchants and merchants who traveled to the subcontinent by land and sea (Lal, 1984: 8). Gujarat's location on the west coast of India had made it a natural passage for the subcontinent and most of the goods of the northern and central regions of India were sent

there through land routes, and in other words, all the northern and central routes of India passed through Gujarat, and since Muslims lived in these areas, they were accompanied by travelers and merchants who wanted to sell their goods or pass through Gujarat. Gujarat, and there was intellectual and religious confrontation or interaction between them, and this is how the news of Islam and Muslims was more or less spread all over India (Yari, 2009: 197). In this regard, Toynbee writes: "It was unusual for Muslim merchants scattered in non-Muslim towns not to engage in propaganda activities and fail to propagate Islam, as were the merchants of other regions. It is probable that the conversion of the Sameh family, who ruled Sindh from 1351 to 1552 AD, is due to the missionary activities of these Muslim merchants. While the historians of the period of Bandibn Babaniyyah introduce one of the rulers of this family as a period of peace and tranquility, in a way that this Amir never fought and his enemy never confronted him. At the same time, his period is known as an extremely just period and as the period of the spread of Islam" (Arnold, 1979: 199). On the other hand, the marriages of merchants during their travels to India have been a factor in the spread of Islam. In this regard, Ibn Battuta writes: "Travelers who want to get married on these islands can, but they must divorce their wives when they leave, because the women of these islands are never separated from their country. Travelers who also want to get married, the wife of the owner of the house takes care of her and cooks for him, and when he leaves, she prepares a bag for him and is satisfied with the least reward in return for these services" (Ibn Battuta, 1997, 2/225). Merchants helped spread Islam by establishing schools, mosques, and even zawiyyas. When Ibn Battuta was in southern India, he mentioned 23 madrassas for Muslim boys and 13 madrassas for Muslim girls. Polani on the Malabar coast was considered one of the largest centers of Islamic learning (ibid., 2/200; Schimmel, 2007: 10). On the other hand, the way the kings dealt with the merchants was also influential in the prosperity of trade and the spread of Islam. The rulers of the east coast of India adopted interesting policies towards merchants. In the past, if a ship entered a port due to unfavorable weather and wind currents, it was considered as the property of those in power, but on the east coast this law was abolished and port and ordinary taxes were exempted, and as a result, maritime trade expanded greatly and reached unprecedented prosperity and brilliance under

the protection of governments. In the twelfth century, the Muslims of these ports were a well-established society and had sufficient importance and prestige (Tarachand, 1995: 81). The result of the expansion of trade and commercial relations between Iran and the Islamic world on the one hand and the Indian subcontinent on the other hand was the permanent settlement of Iranian and Muslim merchants in India, who gradually became influential minorities in India. In many Indian ports, they had a ruler of their own who was tasked with taking care of their affairs and taking care of their affairs according to the principles of Islam. Thus, merchants played an important role in the spread of religion, Islam, and Islamic culture in India.

Islam of Scholars and Thinkers

The cultural and civilizational relations that existed between India and Iran and the Arab lands for a long time made Iranians and Arabs familiar with many of the scientific achievements of Indians. In addition to the cultural, historical, and racial commonalities between Iran and India, the neighborliness between these two nations accelerated the exchange of scientific and cultural achievements between them. On the other hand, the arrival of Muslims in Sindh through Iran increased their scientific and cultural exchanges with the Hindus, and as a result, religious and scientific debates took place between Indian scientists and Muslims. During the Abbasid period, the most important of these migrations took place during the period of the Barmakians, and Yahya Barmaki and his son Musa played an important role in these scientific exchanges. Bramke sent writers to India to study pharmacology and medicine, and to translate Indian books on philosophy, astronomy, pharmacology, and medicine into Arabic. (Lari, 1994, 39-40) Yahya Barmaki sent people to India to obtain spices and medicinal herbs and to research Indian religions (Hassan, 1988: 36-37). Estakhri writes about the linguistic ties between Iran and India: "The language of the people of Makran was Persian and Makrani" (Estakhri, 1989: 151) As a result of such ties, not only in Makran but also in Sindh and other parts of India, cultural relations between Iran and India expanded and led to the establishment and stability of the Persian language as a common heritage of Iran and India. (Muhammad Ali Khan, 1972, 1/309)

Islam of Writers and Poets

After the Mongol invasion of Iran and Transoxiana, many refugees made their way to India during the reigns of Iltamish and Blaine, and with their help, in later periods, especially during the reign of Sultan Muhammad Tughlaq, and during the reign of the Sultans of Kashmir, Oudh, and Gurkani, the Iranian-Islamic culture and civilization gained great strength. At the end of the Safavid government, and as a result of the attacks of the Afghans against the central Safavid government, many scholars, scholars, and scientists emigrated from Iran, including Hazin Lahiji. He was one of the advisors of the Safavid government in Isfahan at the beginning of Muharram 1135 and wandered in Iran, Iraq, Yemen and Hijaz for 10 years until he finally went to India in 1148. He was a man of jurisprudence, philosopher, theologian, and a unique scientist. His most famous work is the history of *Tazkira* and the travelogue of Hazin (Mirza Samia, 1989: 111). The existence of repulsive factors such as the lack of a strong central government from 1335-1501 and some of the dominant features in the Safavid era such as religious fanaticism and foreign wars caused many elites, especially Iranian poets and writers, to migrate abroad, especially in India and especially in the north of the country. While at this time, in the north and northwest of India during the period of the Sultans of Delhi (1205-1554), the Sultans of Kashmir (1346-1588), the Sultans of Gujarat (1390-1583) and the Gurkani government (1525-1857), there were different conditions and the governments ruling these regions received Iranian immigrants and refugees.

Islamization and Interfaith Coexistence

Muslims were the first invaders to resist the cultural and civilizational influences of India in the invasion of India and played an important role in the disintegration of the caste system. Although in the early Muslim campaigns, the followers of Buddhism cooperated with the Muslims against the Brahmins, but it was not long before a large part of the Brahmins gradually converted to Islam and those who remained in their religion benefited from Islamic

tolerance. (Kufi, 1979: 240). Of course, the proper behavior of Muslims, away from love and hatred towards Hindus and refraining from encroaching on their lives and property, had the greatest impact on their inclination towards Islam. When the fort of Multan was conquered as the last military fortress of Sindh, many of the inhabitants, fed up with the oppression of Brahma, accepted the rule of the Muslims when they heard of the tolerance and justice of the Muslims (Sadati, 1970: 49-50). Since Islam was established as a political element in the subcontinent, there was a rift in the religious and cultural unity of the subcontinent, and this gap changed the course of Indian history, as Hinduism became more powerful under the power of Islam than Zoroastrianism or Christianity. The Muslim conquerors had also realized that they should be lenient with the Hindus for the advancement of Islam (Toynbee, 1983: 493). Although the fear of unpopularity among the people and the desire for compromise and tolerance led to the emergence of a policy of non-interference and the barrier of rigidity and fanaticism, which were characteristic of the early periods of Muslim conquests and successes, nevertheless, the motivation to protect personal interests still led many Hindus to accept Islam. By converting to Islam, Brahmins had the chance to attain high positions of government and be exempt from jizya, and many Rajput tribes were also influenced by this impulse to convert to Islam (Arnold, 2006: 188). It is important to note that in addition to the activities of the Muslims, the thoughts of the people in the Indian society were confused and anxious, and they were ready to accept any new ideas from every corner with enthusiasm. At this time, Islam entered the scene by bringing simple religious instructions and regular freedom-loving principles and rulings for social organization, and before the end of 10th century AD, people like Cherman Perumal, the king of Malabar, who ruled in Koden Galore, turned away from their religion and converted to Islam (Tarachand, 1995: 74). The difference of religions in India and the development of Islam and Christianity caused thousands of people from the impure class to convert to Islam, Christianity or Buddhism (Hekmat, 1958: 195).

The Indians did not know much about their religion and therefore did not have much adherence to it. An example of them was the Jakhars, who were a Berber people who lived in the mountainous part of northern Punjab and caused many problems for the Muslims. After the arrest of their chief, Sultan Muhammad encouraged him to convert to Islam, and he remained in his position as the head of the tribe and invited his people to Islam (ibid.). Writers, religious scholars, merchants, and Sufis were among the most important people who, by propagating Islamic equality, caused the people of the lower castes to convert to Islam. The Sufis were the most successful in this regard because the tradition and ideas of Sufism already existed in the ascetic society of India and made them ready to accept their Islamic equivalents, i.e., Pirs, Shaykhs, and Murshid (Tapar, 2008: 402). On the other hand, Sufis emphasized the equality of rights of all members of the society far more than the scholars. This led to the interest of the masses of craftsmen and farmers in Sufi schools (Qazvini, 1992: 411 and 403). On the other hand, the issue of education had a significant impact on the spread of Islam in India, because according to the caste system, education was reserved only for the Brahmin class and their teachings were expressed in languages, methods, mysterious and Vedic commands. However, with the advent of Islam in India, since education was not limited to a particular class, the natives of India gradually realized their human rights and prepared

themselves to be recognized as a righteous member of society. Learned and capable leaders and leaders emerged among them who led them to restore their usurped rights and human privileges (Hekmat, 1958: 195).

In other words, it can be said that the initiation of the religion of Islam for the deprived classes was in fact the entry into a new life and the recovery of human identity and social honor. In this way, the khanqah, the mosque and the school, the behavior of Muslims and their credibility in the public eye, and the political and economic power of the Muslim nations had caused this new religion to penetrate among the native and non-Muslim people through the daily relations of life, and these conditions caused intellectual and social changes and reactions in various ways. The emergence of religious guides and leaders other than Brahmins and opposition to the monopoly of religion and religious affairs in the Brahmin caste, the emergence of sects and movements in Shaivism and Vaishnavism that opposed class privileges and used local languages instead of Sanskrit to perform religious rituals, monotheistic tendencies and the worship of Shiva or Krishna (Vishnu) as the one God, and finally, opposition to reincarnation and the caste system And the cremation of dead bodies and the worship of idols in some sects and movements, all of which are common in Hindu religions, all indicate the influence of Islamic thoughts and beliefs (Razm Ara, 2005: 17).

Conclusion

From the first decades, Islam succeeded in delivering its message to Iraq, Iran, and the Levant outside the Arabian Peninsula with the defeat of the Sassanid Imperial Government and the Byzantine Empire, and subjugated them to the Muslim Arab armies, but with the continuation of the conquests in the Indus and Punjab basins, the process of spreading Islam slowed down and the method of conquering a land was no longer the only way for the spread of Islam. The reality was that India, like the Sassanid state and the Byzantine Empire, did not have a unified government with the official religion, so that with the fall of the central government, its official religion would lose its greatest supporter and submit to the conquerors and

the new religion, but the land of India had long been the cradle and refuge of different religions, religions, and mystical orders. And precisely for this reason, the process of conversion to Islam in India was slow and long due to the abundance of different religions and sects, because practically there was no official religion or sect in India like Sassanid Iran. On the other hand, ethnic and religious diversity and religious and cultural tolerance made conquests not necessarily the dominant aspect of Islam's entry into India, because there was practically no organized resistance to the emerging religion of Islam in the subcontinent, and many people of India willingly embraced the religion of Islam, people like Mahmud Ghaznavi, despite

claiming to spread Islam, were more concerned with the spoils and temples than with the spread of religion. They had the fertility of India, and only among them were the spectrums and classes such as poets, merchants, elites, and dervishes, who tried to

spread Islam to the southernmost parts of India with the language of peace and Sadr's commentary, and established a tolerant model of calling to Islam, a model that is still usable and efficient.

Data Availability

The data underlying the results presented in this paper are not publicly available at this time but may be obtained from the corresponding author upon reasonable request.

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The results obtained in this research do not conflict with any individual or organization.

Authors' Participation

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