

PERSIAN POETS' ROLE IN THE PROMOTION OF ETHICS AND ISLAMIC MYSTICISM IN THE INDIA (CASE STUDY: DELHI, CENTURIES 7-10 AH)

^aKHADIJA ALEMI, ^bHOSSEIN NAZARI

^a Assistant Professor at the University of Tehran, Faculty of Literature and Humanities, Dep. Of History, Tehran, Islamic Republic of Iran.

^b MA at the University of Tehran, Faculty of Literature and Humanities, Dep. Of History, Tehran, Islamic Republic of Iran.

Email: ^aalemi1900@ut.ac.ir, ^bhosseinnazari@gmail.com

Abstract. Persian language is widely considered as one of the factors of keeping and transferring a part of the culture of Iran. By the formation of monarchy of Delhi sultanate. Persian literature and language had a special place. So, Persian poetry and literature is one of the most important factors that helped them in this issue. This research is going to investigate how the Persian poets' role has been in the promotion of ethics and Islamic mysticism in Delhi. In response to this question, this claim is raised: Persian poets through the provision of human concepts, piety-oriented, justice and fight against oppression, in the promotion of ethics and Islamic mysticism in the Indian sub-continent had an important contribution.

Keywords: Persian poets, Ethics and Islamic mysticism, India, the Sultans of Delhi.

1. Introduction

At the beginning of the seventh century AH, the Delhi sultans was formed by Turkish slaves in the north of the Indian subcontinent. By the formation of this government as the first Muslim rule and its continuation until the year 962 AH, in the Indian subcontinent, Islam was spreading dramatically. Sultans of Delhi in the beginning, to manage the affairs were facing the shortage of Muslim skilled labor. So Muslim immigrants were welcomed in the Indian sub-continent and placed them at great positions of the rule.

Immigration of poets and scholars of Persian language in India and the arrival of some of them to the court and the government promoted the Persian language and its expansion in the period of the Sultans of Delhi. The Persian language and literature in this period considered as a cultural instrument in the promotion of Islamic culture, especially ethics and mysticism. Promote Iranian poets in the court of Sultans and princes, and sometimes Persian poetry by Sultans, princes and courtiers shows the status of Persian language in the reign of Delhi. So it is not possible to Persian poetry and literature be considered as one of the dominant features in the period. In this study, it is tried to be investigated ethic and Islamic mysticism function in Persian literature in the Indian subcontinent in the centuries 7-10 AH that is at the same time with the rule of the Sultans of Delhi. Although in the field of Sufism, mysticism and Persian literature in the Indian sub-continent, independent research has been done, however, research on the role of Persian language and literature in the promotion of ethics and mystical ideas and modify the views and attitudes of the people and the rulers of Islam, no independent study has not been done. Hence in this study, the role of Persian language poets and writers in promoting poetry and mystical beliefs has been investigated in the Indian subcontinent.

2. Approach of Sultans of Delhi to poetry and Persian language

In the early beginning of the reign of Delhi, court of Naser Al-Din Ghabache the ruler of Sindh (the famous supporter of the theologians and grace) was one of the centers of literary and art. After the defeat of Ghabache in during the campaign of Ilutmish to Acheh and his death, literary and scientific center of the subcontinent was transmitted from Sindh to Delhi (Naqavi, 1962). Learned and scholars such as Awfi joined Shamsuddin Ilutmish and under his patronage, continued their scientific work. Awfi due to skill in rhetoric was considered by Sultans and in their court had special status. He ended Javame Al-Hekayat by the order of Nizam al-Mulk Ghavam al-Din

Muhammad Joneidi minister of Ilutmish. By the beginning of the Mongol invasions to Iran, the number of Iranians emigrated in Delhi increased. The history of Fereshte has only cited the number of princes 15 people who migrated to India during Balaban (Fereshte, 1999: 1, 267). It is apart from twenty-five thousand political and scientific elite that following Mongol attacks to India escaped and they were present in Naser Al-Din Mamluki in his government (Fereshte, 1999: 1, 262). At the same time, Multan the center of ruling Muhammad Khan (Son of Sultan Balaban) was also a center for poets and writers. Poem understanding of some commanders like Mohammad Khan led the court poets more than ever be considered and area of their prosperity to be grown since they be able to be equal with elders of literature in Iran. Shahnameh, Khaghani Divan, Anvari, Khamse Nezami and Poetry of Amir Khosro Dehlavi was read in his royal circle and his poem understanding from lyrical poems of Iranian poets was such that Lord of the knowledge was admitted his understanding poem (Fereshte, 1999: 1, Barani, 1862). The importance and interest in Iranian culture and civilization in this period caused to Sa'di Shirazi was invited by Mohammad Khan to the Indian Sub-continent (Barani, 1862).

Attention of Mamluki sultans (602-696 AH) especially during Shamsuddin Ilutmish to poetry and poem and payments that Barani in his book was always regretted for that periods (Barani, 1862: 83) and in the same book, Amir Khosro Dehlavi cited it unrepeatable periods caused the spread of migration of Iranian scholar and scientist to the Indian sub-continent. Unprecedented attention of Balaban (Delhi Sultan) to Iranian culture and rally of companions of Seif and pen and Master of Arts in court of Balaban (Fereshte, 1999), causing widespread of Iranian literature and art in this period. So this era in terms of promoting Iranian culture was unique in India and the Persian language and Iranian culture was flourished more. Although these poems showed a part of the ancient Iranian culture but it should not be overlooked of Islamic culture in the works and ethics and Islamic mysticism. During khalaji period (696-720AH), importance also continued to poetry. Ala Eddin khalaji at the beginning of his rule seemed not interested in poetry (Narges Jahan, 1990); but after a while he supported poets that perhaps his goal has been magnificent of this period and remain his good name in history.

Fakhr al-Din Mobarkshah Qawwas Ghaznavi from the literary elders of court of Alaei and including poets who received poetic stipend, he had a special place due to writing Qawwas dictionary because this dictionary is the oldest Persian dictionary that is written in the period of Alaei. Qawwas dictionary was soon imitated by many literary greats. Dastur Al-Afazel written by Hajib kheirat Dehlavi, Bahr Al-Fazael by Mohammad Bin Rostam and Sharaf Name by Ibrahim Bin Ghavam Farughi is including cultures that have taken advantage of the Qawwas dictionary. This book was written at the request of friends and to explain the words of Shahnameh (Narges Jahan, 1990).

During the reign of Tughluqs (720-815AH) poetry was still considered by the court. Tughluq rulers to strengthen their rule, has attracted many immigrants in government and ordered to respect them, rather than a strange word use the term of Aziz to call them (Ibn Battute, 1997). Increase the number of Iranian population in this period was caused to title immigrants as "Khorasani" (Ibn Battute, 2). In this period, support from poetry was flourished to the point where Ibn Battuta has cited the payments of Mohammed bin Tughluq the most granted of Sultans to poets (Ibn Battute, 2). Government elders who had come from Iran to India, with taking the government positions in addition to supporting the poets and writers supported copyright of books. They were attempting to expand sciences that were prevalent in Iran by the help of Persian teachers in the Islamic territory of Indian subcontinent (Mirkhord, 1978). Support culture and Persian literature in the period of Firuzshah Tughluq also continued. This support is not limited only to financial

support of poets. His activity in the field of literature and poetry (Fakhri heravi, 1869), including maintaining the poems of Iranian poets as Sa'di (Afif, 2006).

Seyed Hassan Bin Ala Eddin Sajzy which had the nickname of Ziyaedin and Najmuddin (Hashemi Sindhilavi, 1968) is commended in the history of Firuzshah by Ziya Barani. He says: I have not seen someone in elegance and endurance of intellect and refinement of morality and the need for contentment and abstraction and individuation and funny as Khaje Hasan. People of Indian sub-continent called him Sa'di, the Indian sub-continent due to follow Sa'di Shirazi style. This trait is because as Jami has said in Baharestan, his poetry is simple and impossible, which is the features of poem of Sa'di Shirazi. While Samarghandi wrongly considers his simple and impossible poems arose from his imitation of Amir Khosro (Samarghandi, 2003). His lyrics mystical was ordered in such rank that was read in the event of Sufi along with the lyrics of Sa'di (Mirkhord, 1978). He has pointed out several times that I wish to instead of all the books that I had written, Favayed Al-Favad was his book (speeches of Sheikh Nizamuddin Oliya) (Mirkhord, 1978) He has passed a five-year period, with Amir Khosro Dehlavi in Multan near Muhammad bin Balaban (Barani, 1862) and has had the responsibility of inkstand office. His ethical and poetic features were so that elders liked companionship with him (Hassan Dehlavi, 2006: 19). Khwaje Hasan in late life (Samarghandi, 2003: 248) in Delhi was fascinated by Sheikh Nizamuddin Oliya and joined the ranks of the disciples of Sheikh and his mystical poetry has soared since by the order of Sheikh was called at the behest of Khanghah (Samarghandi, 2003). In the reign of Sultan Mohammed Ben Tughluq and in the city of Diyogir in 638-637 AH, he was died. He Court consists of nine thousand poems in the form of Ghaside, sonnet, quatrains and Masnavi that much of it is covered by Islamic and ethical issues. His most important work that remains are the book of Sheikh Nizamuddin Auliya that is called Favayid Al-Favad (Hassan Dehlavi, 2003), the book that has always been the envy of Amir Khosro Dehlavi (Sindhilavi, 1968).

Other scholars in the court have been Sultan Muhammad ibn Taghlaq and other Indian Sultans Badr Addin Chachi (Hedayat, 2003: 1, 602). His poems have been very popular among the people of India. According to the author Tazkere Riyaz Al-Shoara, it can be understood that her residence in the Indian sub-continent has not been until the end of his life (Vale Dagestani, 2005). His ability in Laghz (Lyrics of mystery) was so high that the Mulana Seifuddin Asfarangy emulated him (Samarghandi, 2003). Some consider Badr Addin Chachi's enigmatic lyrics as the changing point in creating the Indian special style (Aziz Ahmad, 1980).

Amir Khosro Dehlavi (651-725 AH) is including Turkestan poets (Razi, 1, 358). His father went to Delhi and in the reign of Sultan Mohammed Ben Tughluq achieved government officials. After his death, his son, Amir Khosro could take the place of his father (Moddresi Tabrizi, 1990). He is the poets of Sultans of Delhi that could accompany seven sultans of the period (Barani, 1862). His position in poetry was such that he was termed the Indian parrot and Sa'di expresses the cause of non-coming to court of Mohammad Bin Balaban in addition to physical disability (Barani, 1862), exist of poets as Amir Khosro and Amir Hassan Sajzy. Several his collections of poetry included: Khamse includes eighteen thousand poems, Quran Sa'dein in four thousand poems, Noh Sepehr in four thousand poems and Tughluq Name in three thousand poems. Most his books reflects Islamic ethics and mysticism. After the death of Firuzshah Tughluq due to political chaos and civil wars and attacks of Teimur Gurakani, attention to literature and poetry (one of the most important factors in the spread of Islamic culture) fell, as some consider Persian poetry decline in India related to the period (Salimi, 1993).

During the reign of Ludis (855-932 AH) though poetry was not so important, but Persian language passed path of perfection and growth in the Indian subcontinent. Formality of Persian language

by the government that had political and economic power in the Indian subcontinent attracted people of Indian Territory to Persian language. In the period of Sultan Sekandar Ludi, including the Persian-speaking Afghans, the importance of Persian language was prominent; Sultans of Dehli benefited the Persian language in other way for being familiar with Islamic culture. As Persian Language and Literature did a part of his duty on the transfer of Islamic culture to the land of the Indian sub-continent during the rule of the Sultans of Delhi, through the translation (Salimi, 1993).

3. Components of ethics and Islamic mysticism in the poems of Persian poets

3.1 Mystical thought and Islamic behavior

Persian poetry as a part of Iranian culture over time reflects Islamic ethics and human correct behavior. One of the main tasks of literature (both prose and order) is that it should be the indicative of ethics and behavior. Court poets in their odes that the most important structure of it was panegyric; to enhance public behavior and properties expressed ethical issues. In the literature of Dehli Sultans, there are many poems from Iranian poets and Persian language that express the ideas of moral and Islamic mysticism, a part of the lyrics that included odes, a series of meditations and thoughts expressed in a tone of warning which they can be called poetic advices (De Bruijn, 1999). Some of the ideas can be found in parts of Persian odes of this period that is in the principles of the Islamic community; the unity of God and praise of the Prophet of Islam and of Muslim leaders and the so-called "virtues" is called (De Bruijn, 1999).

Poetry of poets as Khaghani that in their poems have had ascetic writings as withdrawing from the world, condemning it and preparing self for life of other world cause the development of the mystical and ascetic ideas among the people, Kings and courtiers. Sana'iy in addition to his Masnavi that has been teaching and reflects Islamic morality (De Bruijn, 1999) is considered as the oldest poets of mystic sonnets (De Bruijn, 1999: 80). His poems among rulers such as Muhammad ibn Balaban was popular, and read in his court, Love poems of greats such as Iraghi, Amir Hassan Dehlavi and Amir Khosro Dehlavi that each of them in a way depended on the doctrine of Sufism of the Indian sub-continent, and his poems were read in the halls of Sema, can be considered as the most important source of their inspiration have been mysticism. Poems of Amir Khosro in five sets of Tuhfa Al-Seghar, Vasat Al-Hayat, Ghare Al Kamal, Baghiy Al-Naghiya and Nahaya Al Kamal have been collected. (De Bruijn, 1999).

Sa'di and his poems have been very popular in the Indian subcontinent. Lyrics Sa'di in Golestan due to raise issues of Islamic behavior, such as humanism, peace, family issues, education and training is very important. His Bustan was also somewhat influenced by Sufi poetry and its first chapter is considered in the ruling Seir Al-Muluk that expresses the ethics of governance. The moral outstanding of this book forced elders of Dehli to plan memorizing Bustan for their children alongside the Quran (Mohaddes Dehlavi, 2004). The two valuable books was considered at the view of government and the Grand Royal Delhi and could affect in guiding the thinking and encourage people, elders and rulers in Islamic and human behavior. Placing Iranian elite in the head of state and scientific system of this period not only caused the promotion of Persian language words and terms, but allocating the language to scholars and literature caused to its knowing for the court considers a positive feature. The importance of this point was until the Sultans of Delhi learned poems of poets as Sa'di's by heart (Afifi, 2006) or self-composed poetry in Persian language (Narges Jahan, 1990) and said Persian literary sentences (Ibn Battuta, 1997).

On the other hand, the role that Sufi had by utilizing Persian literature in promoting the values, ethics and Islamic mysticism in the Indian subcontinent has been great. Cheshti Sufi and Suhrawardiye as a part of Muslim community in India that gave a

new special thought to the community of India and given the close relationship that Sufis had with the people and the rulers, could affect their audience. This group of society of Indian subcontinent to convey their intentions used Persian Literature and language. Religious and mystical books written in the Persian language was not only an important factor in the development of Persian language (Naqavi, 1962), but it led to the promotion of ethics and Islamic behavior among people. The number of these works is to the extent that some have cited the number of Persian texts in the Indian subcontinent more than its number in Iran (Schimmel, 1994). Sufi mystics and disciples during this period acted to write Sheikhs ideas in the Persian language, as religious and theological books about Islam, Islamic morals and manners was written in Farsi (Schimmel, 1994).

Taking advantage of the love poems was one of the parts of mysticism and Sufi in the Indian sub-continent that was normally read in their Sema rites. The presence of Sufi elders like Khwaje Nizamuddin Auliya in Delhi at sultans of Delhi period had been caused to poetry (from the Masnavi to Ghazal) is not deprived in the course from mystical themes. The position of poetry of mystic in the propagation of Islam was to where that Farid Al-Din Ganj Shekar started propagation of Islam in the first place by Persian language and then he began to compose poems by the Persian language. Although due to more effectiveness on the people of the region, he paid attention to the moral and mystical poems in the local language of Penjabi and in this way, it has been pioneer among elders of Persian Sufi; But many of the words and the thought and culture of the poems of poems have taken effect of Persian poem (Lahuri, 1971). Attention and importance of sheikhs to poets such as Nezami that Khamse was popular near Nizamuddin (Mirkhord, 1978) caused in addition to publicity of Persian literature and poetry and the introduction of Nezami and Sa'di in the Indian sub-continent, morals, manners, and Islamic mystic spread. Read the poems and sometimes poems in the style of Persian mystical poetry by the Sufi elders (Hosseini Ghoreishi, 1992) showed interest of elders in these poems. This forced their disciples to get attention and approval of them acts to compose poems with style and their content. Amir Khosro was a poet who worked at the court and also was associated with Sufi elders was adorned his poems to properties of Iranian-Islamic culture. In Seyar Al Auliya is cited when Amir Khosro Dehlavi listed his first poems for Nizamuddin Oliya, Sultan al-Mashayekh India asked him to compose by poetry style of Esfahan in which symbols of hair, wine and spot was used (Hoseini Ghoreishi, 1992). Although Persian poetry of Amir Khosro has moral and human implications but with mystics directs such as Nizamuddin Auliya went so far that his poetry was called in Sufi community (Mirkhord, 1978: 344). Nizamuddin Auliya due to dominate the Persian language, to convey moral and human concepts used Persian poetry. The lyrics of the poets have been considered for disciples and ordinary people, and sometimes Sultans and have had attractiveness; As Soltan Ala'ddin khalaji after the resolution of their dispute with Nezammudin Auliya was interested in the statements and his poems, and always collected his poems and statements and kept them their (Bulaq, 1997). Mentioned measures due to continuation led to spread Islamic morals and manners through the Persian language among the government and the people.

3.2 Asceticism oriented, personal and social ethics

Makhzan Al-Asrar Nezami (that is doctrine and influenced by Sanai's poems) was faced with welcome in the Indian sub-continent (De Bruijn, 1999: 80, 1999: 132). His poems that have been popular with greats such as Nizamuddin has stated ethical issues and stated morality in two categories of personal and social (Sotoudeh, 1994: 120). But Matla Anwar Dehlavi has dedicated most of his work to the expression of Islamic teachings. In the individual ethics calls human to perfection (Amir Khosro Dehlavi, 1975), theology Amir Khosro Dehlavi, 1975: 8), escaping the world (Amir Khosro Dehlavi, 1975) and devotion in practice (Amir Khosro Dehlavi, 1975). In social

ethics calls man to keep him from harming others (Amir Khosro Dehlavi, 1975), observe modesty and chastity (Amir Khosro Dehlavi, 1975), treated with justice (Amir Khosro Dehlavi, 1975), respect for parents (Amir Khosro Dehlavi, 1975) and has forbidden from hurting people (Amir Khosro Dehlavi, 1975) and injustice (Amir Khosro Dehlavi, 1975) and betrayal (Amir Khosro Dehlavi, 1975).

The author has divided his book into twenty-three parts that much of it is advice to the Ethics and Religious Affairs. In his book, which is called "private" calls the reader to worship and obedience to God and. Although he considers worship initially difficult (Amir Khosro Dehlavi, 1975), but he believes the end of slavery is being special to God. He requires courage and will to pass the path (Amir Khosro Dehlavi, 1975).

Dehlavi in Article Fourth of his book has considered the basis of Muslim in five things and called the reader to respect them. He has considered the first pillar Declaration of Faith and the second pillar prayer that everyone that wants the world and the Hereafter through which can access to it. He in describing the second case considers the aim of the creation of man to worship God. He believes all things, each as much as possible are worshiping God (Amir Khosro Dehlavi, 1975). He blames man due to negligence in prayer and blames people for not accepting Islam in the heart and mind. He considers prayer due to the fact that by the truth of prayer, all the pillars of human will be true. The third pillar of slavery and Muslims is Zakat that saves man from worldly and eternal injuries. He calls rich people to pay Zakat as Allah has given them without obligation. The next element is fasting in the perspective of Dehlavi that makes purity and protecting people from the fire of hell. He states pilgrimage as the last pillar and calls Muslims to bring the divine and inspired by Hindus who worship their idols by suffering and difficulty (Amir Khosro Dehlavi, 1975).

In the fifth article of Matla Anwar, he calls the reader to the greater jihad that is the struggle with esteem and respect virtue. He considers limited period of human life in this world and calls him to have opportunity, trying to please God, quit drinking that was customary during the Sultans of Delhi. He introduces wine causes the weakness of will and corruption of ideas. He criticizes his era and its people and he nagged because they not consider the debauchery and corruption as shame but they are very proud of it. He considers the way of life of Muslims based on Hindu custom that only claim Muslim (Amir Khosro Dehlavi, 1975). Another part of the book that reveals Islamic moral and behavior individually and socially is an argument that Dehlavi states about respect and honor to relatives. In this case, in the tenth article calls the reader to honor parents and the position of mother of the child and considers nothing the efforts of children to compensate for any trouble. He considers the beginning of training children from childhood and the result of oppression to parents will be oppression of children of Men to him.

Author has preferred nobility to a large number of children and more children makes difficult economic situation. The other thing he mentioned is that if a man was considered the great of family, he should support members of family and tolerate difficulties because of it (Amir Khosro Dehlavi, 1975). As the author has dedicated the fifth introduction to fight with soul, in the twelfth article suggest fighting against external enemies and martyrdom. He considers fight against external enemies causes to destroy the sins of man. He considers masculinity in preparation for full-scale to fight and while praising Islamic fighters likens looters who for looting by the army of Islam to the pilgrims on the Hajj to trade; in fact, their main purpose is trade (not worship). He has named rites of battle in Islam to fight and kill for God, punishing opposition and the defeated based on the amount of crime and hatred, not kill women, not mistreated prisoners of war. He also calls fighters to strengthen weapons to be resolved areas of meanness and thorns of them from path.

Amir Khosro Dehlavi in Article Fourteenth of his book praise cases such as self-respect, contentment and lawful and unlawful

respect, fairness, integrity and recommend human to it. In this section of his book, he criticizes pretending to Islam and trick in social issues and those who truly fear Allah considers little. The fear of Day of Judgment is another case that was studied in this paper (Amir Khosro Dehlavi, 1975).

In the book of Javame Al-Hekayat of 'Awfi, also it can be observed numerous social and moral issues. The book is written in four parts and in twenty-five chapters as follows: The first kind: the knowledge of God, the miracles of the prophets, saints' dignity, caliphs; the second type: express morality of Hamida and Marzieh, the third part: indecent ethic and the fourth part: state of servants, territories and natures wonders and animals natures. The content of book (as Iutmish court minister has pointed out) due to past way in personal and social matters from mystic to the king and the result of their actions in this world is considered experience and capital for life ('Awfi, 2007) In this book, two thousand one hundred and thirteen narratives are mentioned, most of which has been documented and name of their references is listed. In addition to the history of Islam that is much of the contents of this book, the use of narrative books like Qabus Name indicates the comprehensiveness of this book so that all issues related to the history of civilization, literature, ethics and Islamic Sciences is discussed and in the development of ethics and Islamic mysticism among the people, courtiers and kings of Indian subcontinent has been affected ('Awfi, 2007).

3.3 Advice to Islamic ruling

Article Thirteenth of the book of Matla Al-Anvar Dehlavi reminded the Muslim ruler. He advised the Sultan to the accounts and the Day of Judgment and warns him from the oppression of the people and subordinates and asks him about the judgments and decrees that exports to be careful because on the Day of Judgment must answer for his actions. Sultan should not spend all his time to binge and hunting since it will follow their discontent and dissatisfaction of them in the fall of the government will be very effective. Sultan should note concerning the taxation that observes fairness and moderation. Sultan justice is as an amulet that by the lack of it in judicial matters and punishment of individuals, disaster key of government will be made. Justice Sultan although have many enemies, but with the support of the people that are pleased of his justice, he would continue to rule. The government needs to consider accumulate treasury and living conditions of people and especially the poor together, and while people are living in poverty not only just think about treasury stock. From the perspective of Amir Khosro Dehlavi, governing conduct in state affairs should be something like saws that observes justice and equality and does not like ax that not to complied other side. He must be careful to relatives and people around him because the lack of attention and auditing of their work will cause to oppress the peasants. Rulers at the top of society are such as lights that give the community light and make around facing difficulty. So it is natural that the Sultans to improve and advance their goals put brokers in the government in hardship. The ruling of Islamic society should be religious in state affairs, and not pass the night with drinking. He must have spies who have eyes and ears and seeing and hearing news from different parts of the government to transfer him. Sultan should note that the difference in commands will be disruptive and state and government will lose its true function. The governor must adapt and compromise in matters of government and does not apply severity in all cases. Nickname of ruler is due to family and good brokers and should not be expected despite the wicked brokers remain a good name of Sultan. Sultan should note that his sentence is as the sun in the sky that for all equally have light and heat so that in largesse should be visited all and does not discriminate. Largesse has big name when the obtained wealth not be through oppression; otherwise it will follows infamous for ruling. Sultan must be careful that his job as governor is to protect the people and not the oppression and bullying that it is the feature of thieves and bandits (Amir Khosro Dehlavi, 1975: 251-241).

3.4 The fight against oppression and injustice

Amir Khosro Dehlavi in Majnun and Leyli also sporadically has raised ethical issues. The authors first asked God to help him, to not be flatter others. He speaks about his hatred of oppression, injustice in his effect Leyli and Majnun and likened oppression to bloody sword that its cause is the destruction and hatred for others only for oppressor humans and asked the reader to not have mercy and compassion towards ruthless humans as he also not had this sense to the oppressed (Amir Khosro Dehlavi, 1974)

4. Conclusion

Immigration of Persian poets to the Indian sub-continent was along with the formation of the first Muslim state in the region. Among the poets were some immigrant has the ability and competence of the government, and some pursued Islamic objectives, so that they could affect the behavior and performance of rulers and sultans gradually and accompanied their moral and Islamic mysticism. Persian poetry because of its moral themes reflects the Islamic and human behavior. Immigrant poets and scholars with their Persian poetry that sometimes clearly imitated Iran's Persian poetry and literature tried to achieve satisfaction of sultans and rulers who were interested to the moral poetry and Sufi of poets of Iran. In summary, the formation of an Islamic state by servants of Ghori government that not had Islamic background as well as neighboring Iran with the Indian sub-continent and improper conditions of Iran in terms of social and economic and in contrast good conditions in the Indian sub-continent led to Most scholars of Persian language to be present in this area. Sultans of Delhi government need to scholars, poets and artists were allowed songwriters that have different abilities in the Indian sub-continent to have appropriate cultural position and by the continuation of their cultural activities, in the promotion of Islamic ethics and behavior in Delhi sultans' state to be effective.

References

1. Afif, S.: (2006). *History of Firuzshahi*, writing Velayat Hosseini, Tehran: Asatir.
2. Astarabadi, F.: (1999). Muhammad ibn Abdullah, *History of Fereshte*, Tehran, Ahah.
3. 'Awfi M.: (2007). *critical text of Javame Al-Hekayat and Lavam Al-Ravayat, written Mazaher Mosaffa*, Tehran: Institute for Humanities and Cultural Studies.
4. Badayoni, A.: (2000). *Muntakhab al-Tavarikh*, Tehran: Community of cultural figures.
5. Barani, Z.: (1983). *history of Firuzshahi*, translation of Ahmad Khan and Velim Nasuliz, Bangaleh: Asyak Sosity.
6. Bulaq, M.: (1997). *text correction of Matlub Altalebyn*, writing Abed Hossein Nekhat, Tehran University: unpublished, registration number 16583.
7. De Bruijn, J.: (1971). *Persian Sufi poetry: Introduction to classical Persian poetry mystical usage, translation of Majd Al-din Keivani*, Tehran: Markaz publishing. (1999). Lahori, Yamin Khan, history of poetry and Persian poets in Lahore of Islam to the era of Shah Jahan, Karachi: national House.
8. Dehlavi, A.: (1974). *Majnun and Leyli*, written by Ahmad Oghli Muharram Auf, Moscow: Danesh.
9. Dehlavi, A.: (1975). *Matla Al-Anvar*, writing Tahir Ahmad Oghli Muharram Auf, Moscow: Danesh.
10. Dehlavi, H.: (2006). *Favayed Al-Favad*, written by Tofigh Hashempur Sobhani, Tehran: Zavar.
11. Ebn Baftuta, M.: (1988). translation by Mohamad Ali Mohed, Tehran.
12. Fakhri H., Sultan Mohammad, A.: (1966). *Tazkere Roza Al-Salatin*, wring Abdul Rasul Khayampur, Tabriz Institute of Iranian history and culture.
13. Hashemi S.: (2003). *Tazkere Makhzan Al-Gharayeb*, Lahore University of the Punjab, 1989. writing Mazaher Mosffa, Tehran, Amir Kabir.
14. Jahan, N.: (1990). *history of Persian literature in the period of khalaji*, Delhi: Persian Society.

15. Hosseini A.: (1992). introduction of Al-Alfaz Jame Al-Olum, written by Gholam Sarvar, Islamabad: Pakistan and Iran Research Center.
16. Mirkhord, M.: (1978). *Seir Al-Auliya in state and ideas of Mashayekh Chasht*, Lahore.
17. Modarresi Tabrizi, M.: (1990). *Reihane Al-Adab Fi Tarajem Al-Marufin Belkoniye and Al-Laghab*, Tehran Khayam Bookstore.
18. Mohades Dehlavī, A.: (2004). *Akhbar Al-Khiyar, writing Ashraf Khan Aleem*, Tehran: Community cultural figures.
19. Naqavi, S.: (1962). *Persian lexicographical in India and Pakistan*, Tehran: Ministry of Culture, General Administration of writing.
20. Razi, A.: *seven climates (Haft Eghlim)*, Tehran: Ali Akbar Elmi bookstore.