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A Study of Abanindranath Tagore's Artworks and Their Hypotexts by Using Gérard Genette's Theory of Hypertextuality**Abstract**

Abanindranath Tagore (1871-1951), the noted writer and painter and also the nephew of the prominent Indian poet Rabindranath Tagore, founded the Bengal School in painting and he is also called the father of modern Indian Art. Due to the fact that there is little attention to eastern painters including Indian painters, the current essay has tried to study the concept and techniques of Tagore's paintings, the influence he took from past artworks and styles and his influence on the artists of the next generations. We have also endeavored to explore the hypotexts relevant to Tagore's artworks and the relationships among his paintings by using Gérard Genette's theory of hypertextuality. The completion of subject matter and data used in this article is extracted from library, record and thesis materials and the conduction of the theme is descriptive and analytical. Our findings show that there are strong intertextual links between his works and his use of previous artworks was intentional. He also changed the routine western styles and created his own style which was a combination of Moghul, Rajputi, Japanese and western elements. He also had an important impact on reviving Indian traditional values by the next generation

Keywords: Abanindranath Tagore, The Bengal School, Modern Indian art, Intertextuality, Hypertextuality, Gérard Genette

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Qadirieh Dynasty and Sheikh Abdol-Qadir Gilani**Abstract**

This article attempts to investigate the works and the manners of Abdol-Qadir Gilani, a 5th-century mystic and Sufi Sheikh, who has gained many followers in the sub-continent especially in India. The Sheikh has written many prominent works some of which this article tries to cover. These works include Al-Ghunya li-Talibi, Rasael, Fotuh al-Ghaib and Sirr al-Asrar. Qadiriyya is among the oldest Islamic Sufi tariqas, their beliefs are so close to those of Islam, and its followers claim to be the best group of real Muslims; however, there are not much studies on this triqa. The significance of this study is that the Qadiriyya is one of the popular dynasties in the Indian subcontinent. However, the works and manners of the Sheikh is not yet fully known and many of his works are written in Arabic and only the mystical rituals of this dynasty are performed. The present study is an attempt to present a brighter picture of Qadiri tariqa and its works to its followers and researchers. The library method of research and field study have been used in this study due to its basic nature.

Keywords: Sheikh Abdol-Qadir Gilani, Mystic, Qadirieh, India

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A common postcolonial discourse in Iranian and Indian fictional literature
(the study of Interpreter of Maladies fictions, A suitable boy Novel and Savushun Novel)

Abstract

Iran and India, apart from the share important historical and cultural structures, in terms of colonialism, either directly or indirectly have in common. Great Britain's presence in India and the arrival of Allied example of the colonial presence. In this paper, by analyzing and describing first post-colonial discourses from the perspective of theorists in the field explained the stories, Interpreter of Maladies by Jhumpa Lahiri, the novel A SUTIBLE BOY by Vikram Seth of Indian literature and novel SUVASHOON by Simin daneshvar in contemporary fiction Iran has been studied. Contemporary fiction writers of the two countries with the issue of colonization and space then, attitudes and representations that have a common discourse can be seen in it. Representation of cultural dichotomy or "hybrid Otherness", the impact of language, effects of power colonists, emphasizing the traditions and authenticity of the cultural resistance, portraying the lives of the poor and marginalized residents, alienation, cultural differences and the internal turmoil of the common themes in these works are studied from a postcolonial perspective.

Keywords: Iran and Indianfiction literature, postcolonial, Interpreter of Maladies,A sutible boy, Suvashoon

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**Dominant aspects in the assessment of local Indian histories of the
Indian subcontinent**

(From the beginning of the 7th century to the middle of the 12th century AH)

Abstract

The culmination of the local Indian historiography from the years 613 to 1150 AH was in the Twelfth century, and in terms of geographical spreading, most of the Historical works of Indian history during these years are related to Sind and then Kashmir. Most of these works were influenced by Persian-Islamic culture. In this regard, the subject of this study is to evaluate the dominant aspects (important axes) in the formation and analysis of local sub-continent histories by Persian language during the period (613-1150 AH).

The main contexts of writing these works were also based on the advice of regional rulers or local dynasties to explain their position and authority, and to demonstrate their sphere of influence and actions. For this reason, major types of Localography have been written based on the history of the regional governments, and this is almost the case in most of the subcontinent parts in the Persian history written.

Keywords: local historiography, subcontinent, Persian language, Style and content.

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Indian wonders in Asadi’s Garshasnameh and Ferdowsi's Shahnameh**Abstract**

The Indian subcontinent, which today consists of several countries, is the largest subcontinent in the world, and the second most populous country after China, and its civilization is one of the oldest civilizations of humanity. The abundance of religions, the diversity of religions, the climate, plants, animals, etc. It has become a phenomenal phenomenon in India; therefore, it has long been called the Land of Wonders. Ferdowsi and Asadi have always mentioned the marvel of this land in their works. In this research, we try to study the wonders of this land through content analysis by studying Garshasfalay and Shahnameh in order to answer the question of whether the wonders of this land appear in the same two effects in the same way. Is? And what did Ferdowsi and Asadi make in the wonders of the land of India in the works of self-portraits? The study of this paper shows that the wonders of India in Garshaspanameh due to its merging with myths and mysteries are more than Shahnameh, while in the Ferdowsi's Shahnameh, the epic and superficial dimension of the effect of hindering the mythology And it's just a few surprises in Indian Kid's story.

Keywords: India, Surprise, Asadi Tusi’ Garshasbnameh, Ferdowsi's Shahnameh

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**Introduction and Identification of Guilani immigrants to India
Focusing on Deccan 1400-1700 AD**

Abstract

In the time period between 15th and 18th centuries AD, different groups of Iranian poets, Sufis, scholars and scientists moved to India and became sources of prominent services to the Iranian history and culture in the Indian Subcontinent. Political changes of Guilan in the Safavid period, especially in the time of Shah Tahmasb and Shah Abbas I, made some groups of this region's great figures set off for the land of maharajahs. Along with brief identification of 37 Guilani immigrants to northern India, this survey tries to introduce 15 Guilani immigrants, especially Mahmud Gavan, the strong Shiite vizier of Bahmanid period. It also tries to study the roles of these immigrants in the Persian-speaking Muslim kingdoms of Deccan. This study is based on the researchers' visit to southern India and their making use of qualitative-quantitative method as well as making use of documents and proofs as fundamental principles of this study. The achieved information shows that presence of Mahmud Gavan Guilani in the court of Bahmanids and in the courts of kings such as Ahmad Shah Bahmani, Muhammad Qutub Shah and Ali Adil Shah has had great role in absorption of these immigrants to Deccan.

Keywords: Guilan, India, immigrants, Deccan, Mahmud Gavan

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The relationship between democracy and human development in India**Abstract**

Increasing human well-being, as well as increasing social integration, has always been a concern for researchers and politicians and people from different countries. India, as one of the largest democracies in the world, can attract researchers to study the interaction of development and social disparities. In this article, after explaining the concepts of democracy and the index of human development, we consider the context and causes of political development in India. Finally, the relationship between democracy and human development was studied. The methodology of this research is descriptive-analytical and data for this report are derived from the Human Development Report of the United Nations Development Program (UNDP) and Campbell Democracy Index of Campbell and colleagues. To analyze the data, Pearson correlation test was used in SPSS 19 statistical software. The results of this study indicate that there is no meaningful relationship between democracy in India and its human development index, but democracy in this country has a growing trend.

Keywords: Democracy, Human Development Index, India.

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A comparative study of the myths of the world, India and Scandinavia**Abstract**

For the world in the myths of Iran, India and Scandinavia are considered final. Despite geographical and cultural differences, many similarities can be seen between these myths. In this study, it was assumed that despite apparent differences myths, they often have a common structure and motifs. Method for the research is library. In this study, the totalities of the myths were compared with each other for comparison. And similarities and differences were identified. The study identified the existence of the Resurrection in all three myths, based on the period of creation. In all three myths, the creation starts of a point, Passes of the golden period and over time gets old. Gods by destroying the old world, create a new world. As a result of this infirmity in Iran, complete creation; In India, causing the loss of all things and the creation of the universe is. In Scandinavia, with the loss of the world and the gods, the human saved and develop a new generation of human existence. The cycle of death and creation is permanent cycle, and the end of the world is not the end of creation. At the end of the world, actions to address human, is emphasizing on the period of the cycle.

Keywords: Iran, India, Scandinavia, myth, end of the world

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