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ABSTRACT

The Safavid period covers one of the important periods of the history of Iran. This is the period in which different Social, Political and Economical and the Cultural changes took place. There is no doubt that the Safavids had gained power by means of mysticism.

They had come in power to establish justice, but when they could not get success in that regard they started to suppress the subject. Now the people on their turn started to think to find out some ways to get rid of this oppressed condition for maintaining justice. It was under these circumstances that the concept of saviour developed that is the ancient concept of Persian Society. They were giving them consolation to get free from the oppression of the Safavids with the hope that some day the promised saviour would appear and relieve them from all sorts of tyrant actions and oppression. This become an important factor and very popular among Shias and other Sufis that ultimate become a Sufi Shia Movement. Among all the Sufi orders, the Noqtaavid were more active to propagate this concept to gain political power.

Mahmoud Pasikhani the founder of this sect was an intelligent person. He had studied the tenets of many sects. He also adopted many mystics terms used by Ibn-e-Arabi. He adopted the term Nuqta (dot) from the mystics but he gave its material interpretation.

The main concept of Mahmoud was transmigration of soul. His concept of spiritual transmigration of soul was based on Indian religious philosophy. With the death of Mahmoud Pasikhani, many of his followers spreaded all

over Iran. As far as the historical records reveal, the followers of Noqtavids Movement remained concealed for a century. After that this movement started its functioning in the villages of Anjadan in Kashan. It was during the reign of Shah Abbas-I that they became a powerful movement and paid attention towards the Noqtavids.

As the number of the followers of the Noqtavids Movement was increasing day by day. It attracted the attention of Shah Abbas towards them. He played a trick and become the close friend of Darvish Khusro and made him to believe that he would become the member of the Noqtavid Movement. When he realized of the growing power, he decided to crush them. But in spite of that a group of them able to rescue their life and continued their movement underground. Finding hard to live in Iran some of them migrated to Turkey and some of them took refuge in Hindustan. Though their migration proved favorable in the propagation of Persian language, literature and Iranian mysticisms but they did not find favorable ground to preach their tenets. The Noqtavids migrated to India, got their access at the court of Emperor Akbar. In this was the Dasatavids and Azar Kawanids got support of the state there they spreaded their ideas regarding the civilization of Persia.

The Noqtavid after spending their access at the court of Akbar called him the reformer who had appeared at the beginning of the first millennium of the Islamic era.

The Noqtavid Movement got fully flourished at the court of Mughal Emperor Akbar in the guise of a movement based on humanism.

Sharif Amuli was one of the out standing patriots of the Noqtavid Movement. He was invited by Akbar at his court when he came to know about his good qualities. Soon after that he was able to obtain the high position at the court of Akbar and went to Bengal as the propagator of the Din-e-Elahi a sect innovated by Akbar.

The Noqtavid Movement was the movement of a progressive ideas. This movement though success by political means became an important factor to promote cultural progress (socio-scientific). The Noqtavid Movement was completely extinguished but still justice seeking desire is alive. Now we can say that this movement has reappeared in the form of Bahiism that is trying to survive by this mean.