

**Faculty of Letters and Human Sciences**

**Cultural Convergence**

Abstracts

The First Conference of Cultural and Civil Interactions of Iran and Kazakhstan

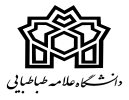
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# Abstracts in English

# Chapter 1 Common Cultural Heritage and Civilization of Iran and Kazakhstan (Characters, Manuscripts, Architecture‚ and Antiquities and Customs)

## On the Status of Farabi in History[[1]](#footnote-1)

## R. Davari Ardakani[[2]](#footnote-2)

One day, after the collapse of the Soviet Union and independence of it Republics, I received a letter notifying me of being a member of Iran – Kazakhstan Friendship Association. I got pleased, since I believe, like the former philosophers, that friendship link is the necessary condition of soundness of politics and guarantees social and civil solidarity. However, I have been never invited to that association, perhaps because that was never established, or those, who came up with the idea, changed their mind.

I asked myself what links me to Kazakhstan that persuaded the founders of that association to grant me the honor of such a membership. If I were offered the membership of the so-called Russia- Iran Association, I would know that it was because of my interest in Pushkin, Gogol, Dostoyevsky, Tolstoy, in particular and Russian literature in general. Moreover, if I were granted the so-called Tajikistan-Iran Friendship Association, again I would know that it was because of my belief about the unity of the history, culture, science, philosophy, art, and literature of Iran and Tajikistan that had been separated due to political reasons. Therefore, I would bind myself to do my best to cultivate the friendship of these two nations after the removal of the obstacles to the old links. Kazakhstan was one of the most developed republics of the Soviet Union, and although it had cultural backgrounds in common with Iran, it was not known to me why I was invited to this association. Suddenly, I found the relevance of such an invitation to membership.

I had written a book on Al-Farabi, and introduced him as the founder of the Islamic philosophy. This philosopher was born, grown up, and educated in the city of Farab (called later *Otrar*). However, his great interests in the acquisition of knowledge made him to migrate beyond Jaxartes (Syr Darya) region. We have little knowledge about the life of al-Farabi, and do not know when and how he migrated from *Wasij* (a village near Farab)*.* It is known to us however that he learnt logic, philosophy, and grammar in Baghdad. Possible, he resided for a short time in Harran, and then travelled to *Halab* (Aleppo), where he was welcomed by Sayf al-Dawla Hamdani, the Shiite governor of that city, and lived up to his death in that city.

In that era, Khorasan was the place of prominent scientific centers. According to al-Farabi, Marv was one of the cities, in which philosophy was taught, and centers for the transmission of the Hellenistic philosophy to other regions of the Islamic caliphate. In that city, Ibrahim Marvazi educated many famous students, such as Yūḥannā ibn Ḥaylān, who taught logic to al-Farabi. It is not known where Yuhanna taught logic and whether al-Farabi learnt logic from him in Marv or somewhere else. It is said that Yuhanna refrained from teaching the Posterior Analytics to al-Farabi. Therefore, he had to go to Baghdad to learn the last part of logic (Organon) from Matta ibn Yunus. It proves that Yuhanna was not resided in Baghdad, and we can conclude that al-Farabi was not taught by Yuhanna ibn Haylan in *Marv*. Regardless of the natural geography and travel route of Farabi in the Islamic world, it is not difficult to describe the travel of Farabi in the geography of knowledge and culture.

It is said that Nizam al-Mulk ordered the authorities of Antioch in the Levant to pay the wages of the sailors of Oxus (Amu Darya) to show that the vastness of his sovereign territory. Before that date, al-Farabi started his travel from *Wasij,* crossed the scientific and cultural territory of the Islamic world to reach the Levant and settle in the homeland of philosophy, which was identical to Farab, Balkh, Marv, Bukhara, Baghdad, and Halab (Aleppo) in value. Al-Farabi learnt the Hellenistic philosophy, but he did not content himself with it, rather he personalized philosophy. That made him a fully qualified philosopher. The prominent philosophers of the Islamic era were all fully qualified and expanded the philosophy of al-Farabi. However, such an expansion was not happened equally, and some issues were not taken into account leading to their extinction. For example, al-Farabi categorized language based on the forms and hierarchies of understanding, that is, fallacy, rhetoric, dialectic, and demonstration, and assessed the value of politics and life system of people based on their language. Such a notion was unprecedented until the time of al-Farabi, and not enough attention paid to it after al-Farabi.

When Abu Said al-Seirafi, who claimed that the one who learnt grammar did not need logic, won a debate with Matta ibn Yunus, Farabi decided to write a treatise not only to defend his mentor, but also to defend logic and philosophy. That is the forgotten book of al-Farabi *Kitab al-Huruf* (the Book of Letters). In this treatise, there is no direct reference to the debate between the master of logic and al-Seirafi, the theologian and Islamic jurisprudent of that time. Perhaps, such a debate caused al-Farabi to conclude that the parties to philosophical and theological debates were unaware to the relation between language, religion, and philosophy, and the difference between the language of religion and theology (*kalam*) and that of logic and philosophy. In *Kitab al-Huruf*, al-Farabi aims to show that philosophy has precedence over religion in terms of time. He certainly refers to the monotheistic religions, Abrahamic religions in general, or perhaps Islam in particular.

Why did he focus on this precedence? All knew that the Prophet of Islam was called to prophethood about eleven centuries after the time of Plato and Aristotle, and no one compared the genesis time of philosophy with that of religion. In his treatise, al-Farabi does not compare these two phenomena, but rather he aims to show the relation between religion and philosophy. For this purpose, al-Farabi does not introduce them different in terms of their nature and end, but dissimilar in their language, method of education, and their status in everyday life. In that debate, it is said that, Matta ibn Yunus told al-Seirafi that philosophy had nothing to do with terms. He logically might mean that philosopher dealt with *intelligibilia* and intellectual concepts. Al-Farabi corrects the statement of his mentor on the separation of meanings and terms, and stipulates that all differences have their roots in language (before al-Farabi, Plato had introduced language as something camouflaged). This notion was accepted without any expansion by the Islamic philosophers and quoted in logic books, as Mulla Hadi Sabzevari stated that, “A logician philosopher is required to focus on terms absolutely”.

In the 3rd and 4th centuries A.H (9th and 10th centuries AD), such discussions were sparked always between jurisprudents, theologians, grammarians on the one hand and logicians and philosophers on the other hand. After the sunset of *Mu’tazila*’s theology, and domination of *Ash’ariyya*, the link between philosophy and theology was broken. The followers of *Ash’ariyya* condemned the *Mutazili* (the followers of *Mu’tazila*) for heresy, and *Mu’tazila’s* followers introduced such a notion as ignorance, dogmatism, and against wisdom. Such a disagreement was harmful to our thinking as philosophers pay less attention to the issues of the theologians and theologians progressed towards superficial observations.

It seems that the successors of al-Farabi deemed his researches on language and philosophy sufficient, and therefore, considered any more studies in this field unnecessary. Al-Farabi, however, focused on the relation between religion and philosophy and emphasized that religion and philosophy should not only be limited to theoretical discussions, but rather they are to be employed coordinately in politics and city-state. Should we claim that the failure to focus on language has led to lesser attention to city-state and politics? It is said that after Farabi and at least until the era of Mulla Sadra, politics was a part of philosophy. That is a true claim, but it formed a minor part of the vast domain of philosophy. Politics, as the minor part of philosophy, never had the status that it had in the philosophy of al-Farabi, even when it was subject to some innovations and modifications by some leading scholars such as Avicenna, Suhrawardi, and Mulla Sadra.

In al-Farabi’s idea, politics has a status that prevents us from classifying politics as a part of practical philosophy. According to al-Farabi, philosophy attains its authentic status in politics or better to say in virtuous city-state. It is because philosophy is considered nothing valuable in ignorant or non-virtuous city-states. For instance, if the inhabitants of the errant city recognized the correct ideas, philosophy would become obsolete as the inhabitants of the errant city waive it. An obsolete philosophy cannot survive and it is diminished very soon. Plato and Aristotle, who were the founders of theoretical politics, never separated philosophy from politics and city-state, and believed that it belonged to city-state and politics. Al-Farabi understood the teachings of his Hellenistic predecessors very well and therefore, he believed that philosophy should be considered together with politics and vice versa. He also took the lead and introduced philosophy as the ideas of the citizens of the virtuous city. The fact that the people of each city or city-state have their own thoughts and culture, and philosophy is the opinions and ideas of the citizens of virtuous city is sound reason that philosophy is linked to politics provided however that politics is defined as the governance system of a county, or as al-Farabi stated in *Kitab al-Huruf*, the knowledge of intentional intelligibles, but not the act of sovereignty.

Although al-Farabi described politics and philosophy identical to religion, tried to show that religion and philosophy were the same, and introduced the head of the virtuous city as the prophet, such notion had no direct effects on the politics of the Islamic world, and it was not expanded by the descending philosophers, who limited themselves to what was said by al-Farabi. They only quoted this notion briefly in their works. However, that does not mean the political idea of Farabi that allied religion and philosophy had no effects on the philosophy of the Islamic era. The consolidation of religion and philosophy that took a new form by al-Farabi and after the philosophers of Alexandrian school paved the way for the Islamic philosophers to continue the idea of al-Farabi for about thousand years.

It must be noted that if the concept of the virtuous city was not introduced, it was very difficult to unite religion and philosophy. Although the successors of al-Farabi failed to welcome enought the unity of religion and philosophy, they accepted the end of al-Farabi’s notion, and it can be said that such a unity showed us the correct path.

Now the question is that what those, who live in a cultural and geographical land in common with that of al-Farabi, can learn from this philosopher. The people of Kazakhstan are proud that the prominent philosopher of the Islamic world was born in their country. The Islamic world and we Iranian people, who inherited and protected philosophy praise al-Farabi and his works. But, what can we learn from al-Farabi?

The philosophy of Farabi and no other philosophy contain nothing that can be used directly in people’s life. A scholar, who devoted his life to research, science, and thinking, provides us with the ethical lesson on the acquisition of knowledge and being the man of science. The heir of thinkers however is not only limited to such ethical lessons. Al-Farabi shows us how the path of thinking is crossed. He tells us that knowledge is to be acquired wherever it exists. We should not content ourselves only to learning, but rather we are to listen to what is learnt from our time, and find the existing problems. Philosophy is not a set of information. It is the fruit of thinking and thinking is to continue. Philosophers are the teachers of thinking. We study their works to find our way. Learning the ideas of the philosophers superficially and without thinking leads to nowhere.

## The Philosophy of Shakarim Kudaiberdiev: A Cultural Bridge between Iran and Kazakhstan

## A. Pakatchi[[3]](#footnote-3)

Shakarim, the son of Kudaiberdi (1858-1931) is one of the main figures of Kazakhstan’s intellectual history, and one whose works can connect the two countries. He was influenced by Iranian thinkers and his general theories were about culture and human coexistence. Among the languages that Shakarim mastered, Persian had a special place, and his knowledge enabled him to benefit from Iranian schools of thought such as those left by Mowlavi and Hafez. Shakarim was also in search of a way to create a balance between racial and global attachments. He introduced patterns that could lead to peaceful coexistence among humans and, at the same time, unite the Islamic Ummah for cultural interactions.

**Key Words:** Iran, Kazakhstan, Mowlavi, Hafez, Shakarim Kudaiberdiev.

## A Comparative Study of the gnostic thoughts of Imam Mohammad Ghazali and Khajeh Ahmad Yassavi (Based on Kimia-ye-Saadat and Divan-e-Hekmat)

## S. M. Tabatabaei[[4]](#footnote-4)

Abuhamed Mohammad Ghazali of Touss (450-505), although not considered as one of the top-ranking gnosticists, is one of the most stubborn defendants of gnosis who worked before Bin Arabi. Khajeh Ahmad Yassavi (423-562) is one of the most well-known men of Tassavof and gnosis in Central Asia and the founder of a special school in Sufism known as the Way of Yassawia. Despite the difference in language, environment and culture, studying the texts of the two men, one notices similarities in their gnostic points. What's more, observing the differences and comparing their views makes an oppurtinity for scientific research in this field. This research looks to compare the gnostic thoughts of the two based on an analysis of the Kimia-ye-Saadat and the Divan-e-Hekmat. The research is done in a literary and documentary way that also contains the content analysis method. The need for study in the Comparative Literature field of Iran and Central Asia, shows the importance and necessity of this research, the result of which is bringing light upon the theology-based gnostic fervor as the basis of Imam Mohammad Ghazali's and Khajeh Ahmad Yassavi's gnostic thoughts.

**Key Words:** comparative literature; Imam Mohammad Ghazali; Khajeh Ahmad Yassavi; Kimia-ye-Saadat; Divan-e-Hekmat.

## The Most Important Characteristics of Iranian in Cultural Symbols (In joint cooperation between Iran and Kazakhstan)

## B.Amirahmadian[[5]](#footnote-5)

Iranian elite and intellectuals have always tried to find cultural commonalities with Central Asia in order to invest in a future of a vast and peaceful territory with a common culture and civilization. This study tries to find answers to these questions. What are the characteristics and symbols of Iranian culture? Which area does the Iranian civilization cover and what are its geographic and historical coordinates? Which ethnicities live in this area? What concrete and abstract creations include symbols and characteristics of Iranian culture and civilization? And how can these characteristics and symbols affect the unity among the nations living in this region? This study is conducted based on cultural structuralism and a semiotic analysis of culture. Its proposed hypothesis is that elements of Iranian culture and civilization can lead to a cultural unity between Iran and other countries of the region, especially Kazakhstan.

**Key Words:** Elements and symbols of Iranian culture, Geographical territory of Iran, Persian, Nowruz festivities, Ferdosi’s *Shahnameh*

## Mausoleum of Khajeh Ahmad Yasavi Representative of Iran Architecture in South Kazakhstan

## H. R. Karami[[6]](#footnote-6)

Architecture is an artistic form that represents cultural elements and therefore, even a recluse edifice can generate a major trend in architecture in the future and become the ambassador of cultural elements of that particular country or region. This research studies the level of expansiveness of Persian architecture in Central Asia. The Mausoleum of Khoja Akhmet Yassawi was built in the age of Timur, the founder of the Timurid Dynasty, during 1389-1405 AC in what is called Turkestan in today’s Kazakhstan. The research questions of this study can be manifested as follows: 1- Have Persian Architects utilized principles of Persian Architecture or have they synthesized Persian and Central Asian Architecture? 2- What are the comparative instances of this edifice in Iran? 3- Where is the locality of such comparative instances in Iran and how have they effectuated each other? It is worth mentioning that the Mausoleum of Khoja Akhmet Yassawi has not been studied in such a comparative way with the Persian edifices, and only a number of scholars such as Pugacheva (1940), Raatia (1950), Zasypkin (1951-1954), Schwäbisch (1957) and Mankofsky (1985) studied the architectural aspects of this monument. Khoja Hassan Shirazi, the Persian architect, built this unfinished mausoleum on the basis of the principles of Persian architecture; the very principles that were utilized later in the construction of Samarkand City, the capital of the Timurid Dynasty. This octagonal monument with its 38.7 meters height is considered to be one of the highest and prime structures of the Timurid Dynasty. The mausoleum has been established on the basis of the principles of Persian architecture, and in this study these utilized principles will be identified. Considering the prior studies on this monument, it is indicated that the Persian architects have manifested the true meaning of Persian architecture in Central Asia through this construction, whose structural modality, design and decorative elements are absolute integration of a Persian edifice. When it comes to the decorative aspects, its tiling and stonework resemble the architecture of Bibi-Khanym Mosque, Ak Serai (the White Palace) and other Timurid edifices in the east of Iran.

**Key Words:** Mausoleum, Yassawi, Architecture, Khoja Akhmet Yassawi, Timurid

## A Study of Cultural Ties between Iranian and Kazakh Civilizations based on Petroglyphs

## H.Ghorbani[[7]](#footnote-7)

Stone carving has been one of the most popular ways of visual communication among humans throughout history. Stone art is considered a global art form with patterns and concepts that change based on the geographical and environmental conditions in which they are created. Stylistic and conceptual similarities, however, can be seen in communities living closer to each other. Stone art has a major role in visual representation of concepts in Central Asia and the Middle East. Iran and Kazakhstan have significant geographical, cultural and historical commonalities which can be clearly seen in stone inscriptions found in the two countries. The patterns represent similar lifestyles and close cultural ties between the people of Iran and Kazakhstan. Studying the petroglyphs found in the two countries shows similar methods of creation as well as similar semiotic and conceptual characteristics.

**Key Words:** Petroglyphs, stylistic comparison, conceptual analysis, historical ties

## The Mausoleum of Khawaja Ahmed Yasawi, an Epitome of Iranian-Islamic Architecture in Turkistan, Kazakhstan

## M. Rastidoost[[8]](#footnote-8)

Khawaja Ahmed Yasawi was born in the Kazakh city of Sayram in 1093 and later moved to the city of Yasi in today’s Turkistan. He is known as the founder of Yasawi school of Sufism in Central Asia. His tomb is located in the northeast of the modern-day Turkistan and was used as a mosque and monastery before being turned into a mausoleum. Its inscriptions bear the names of many Iranian architects from Shiraz and Isfahan, including Abdolaziz Sharafoddin Tabrizi. The mausoleum has eight sections and a dome of 39 meters tall. It is considered one of the most famous monuments of the Timurid era. It has also been registered on the UNESCO list of world heritage sites. The mausoleum’s dome is adorned with Qur’anic verses and its interior is beautifully decorated. It also houses numerous gravestones, wall paintings, tiles and inscriptions bearing Kufic and Tuluth scripts. This article introduces the architectural features of the monument and its decorative elements as well as the influence of Iranian architecture on it.

**Key Words:** Iranian architecture, mausoleum, Sheikh Ahmed Yasawi, Yasawi school

## The Language of Old Architecture of the Cultural Realm of Central Asia (Centered on Iran and Kazakhstan)

## K. Mandegari[[9]](#footnote-9) & M. Mousavi[[10]](#footnote-10)

The countries Iran, Uzbekistan, Tajikestan, Turkmenistan, Kazakhstan, Gherghizestan are in the geographical area of Central Asia. Geographical proximity, historical ties, interactions and such factors as religious and language similarities have brought the countries closer to each other from the point of view of culture to the point that we can speak of the cultural area of Central Asia. Nowadays, such factors as political demarcations have weakened relations between these countries. Therefore, it behooves us to make any effort in order to know, maintain, revive and promote this common culture and can pave the way for promoting political, economic and academic relations. An effort is made in this article to take a step in this direction. Given the effect of beliefs and customs in shaping the ancient architecture, the architecture of these countries is a reflection of the common spirit to the point that one can identify a particular architectural language in this area. This article explores what this language is. To this end, library studies coupled with comparative analyses of striking monuments of these countries (Iran and Kazakhstan) examine the commonalities and particularities of this architecture. Considering the studies, it can be argued that the cultural closeness of the two countries has moved the architecture of Iran and Kazakhstan closer to each other and this closeness is evident in both form and meaning of architecture.

**Key Words:** cultural area of Central Asia, the language of architecture, Iran and Kazakhstan

## Nowruz Celebration (The Immanent Culture of the East Civilization in Kazakhstan)

## A. Taghavi[[11]](#footnote-11), S. Farzin[[12]](#footnote-12), M. Zour[[13]](#footnote-13)

For a long period of time, Nowruz has been the official holiday in different parts of the world. It is celebrated in most of the Middle East, Central Asia, Qafqaz, the Indian and the Balkan Peninsula countries. The wide geography of Nowruz, its contemporaneity with spring in the Northern Hemisphere, its historical background, and its emphasis upon universal philanthropy and kindness drew the attention of the United Nations and other countries to it. Nowruz, as a ceremony, has had an especial place in the life of Kazak people and their tradition, and has been celebrated from the ancient times. It is contemporaneous with the time when the duration day and night is equal, the snows melt, and flowers begin to germinate. Kazak people consider Nowruz as the signification of the Spring Equinox and believe that, in this day, the stars enter the first sign of the zodiac, and happiness and joy spread over the earth, blessings pour down and the azure stone of Samarqand melts away. They also deem Nowruz sacred and consider any rainfall in this day to be of a good omen which brings with it the tidings of a good year. This article attempts to study Nowruz rituals in Kazakhstan, thereby highlighting the cultural similarities and commonness between Iran and Kazakhstan regarding the customs of the New Day.

**Key Words:** Nowruz, Kazakhstan, Iran, Rites and Customs, Cultural Commonness

## Art and Architecture in Iran and Kazakhstan Historical Continuity and Cultural Convergence

## H. Shojaeemehr[[14]](#footnote-14)

Cultural links between the peoples of Iran and north east borders the northern mountain range beyond the jaxartes Turkestan (Tian Shan) and the northern plains of Turkestan lived much earlier than the formation of ethnic Kazakhs. Transoxiana land in northeastern Iran, a major junction between the two peoples for centuries before Islam was urbanite and Turkic Transoxiana. With the interaction between people around the desert towns of the northern plains tribes Transoxiana with the cultural relationship between the two has continued. With the formation of a strong interface between Islamic culture in this country and the Turks emerged Transoxiana people. Islam as a spiritual force different racial, ethnic and language groups, urban or deep cultural link between the city and the desert nomad swept and marked. On the one hand , and the propagation of Islam is dwellers feet south to the desert on the other hand opened Journeywork and Trooper North alpinism and science education in religious schools began to walk to the city. Abu Nasr al-Farabi and the Turks under the familiar name as Ahmed Yasavi in the fields of philosophy and mysticism in the Islamic world have made great works. The southern edge of the northern plains border towns like Espijab ( Current Syram ) , Taraz , Otrar - Farab ( Current Shoghar ) , Yasi ( now Turkistan ) are the most important areas of economic and cultural relations the Islamic era grafted between Transoxiana people & nomad have. Examples of Islamic art and architecture found in the different periods of Islamic monuments and historical remains of the ancient cities & ancient hill in the country clearly continuing cultural relevance between urban and tribal transoxiana people makes leave. Iranian- style Islamic art and architecture of the Transoxiana new Muslim Turks were so deep that lasted centuries and can be manifested in Islamic culture in the land of the Kazakh people. The elements of the culture of ancient Turks during economic and cultural exchange traded Transoxiana of urban influence that it works as a strong element in the art and architecture of the land is evidenced. Refreshing Islamic art and architecture in the cities of southern Kazakhstan Transoxiana cultural links between the people of transoxiana and the nomad displays. Study shows how these works of art and architecture based Transoxiana common area of art, culture and traditional element of how people enter and continue nomad this art has been updated.

**Key Words:** Art & Architecture, Cultural links, Transoxiana, Kazakhstan

## The Reflection of Islamic beliefs in the Book" Khazakh Beliefs and Customs"

## A. Panahi[[15]](#footnote-15)

The present paper attempts to critically look at the book of beliefs, rituals, and rites of the Qazaks, which has especially been dedicated to the spread of Islam in Qazakestan, particularly in the nineteenth and twentieth centuries. Unfortunately, in spite of the relations between Iran and the Qazak’s all over the history, not many books have yet been translated or written about the political and social history of the Qazaks in Iran. Although the title of the book examines the aspects of Islamic life in the late nineteenth and twentieth centuries in southern Qazakestan, it, profoundly studies the fundamentals and roots of Islamic thought and institutions of Islamic society, especially the function of schools, mosques, spirituals, mysticism, and other events and trends that led to a convergence in the Qazaks society. In the second chapter, the author deals with the relationship between philosophy and Islam the role of Sufis in the Qazaks’ society. The most important question which concerns the author is the measure of impacting and being influenced between Islam and the philosophy and Sufism. Overall, the author concludes that based on a new form of mysticism. In the third and fourth chapters, the author examines the beliefs, rites, and rituals of Qazaks, and believes that, by using Islam, new colour and cloth are given to them. In this research, the question is, according to the research done on the rites and beliefs; Islam in Qazakestan has been under which factors? According to the above question, we can hypothesize that the Qazaks, after accepting Islam, have combined their traditions and beliefs with Islam up to now, and have helped to maintain them. The overall aim of the author in writing the present book is that many ideas and thoughts of the Qazaks have roots in their ancient beliefs, but after accepting Islam, through combining with it, these beliefs seem to be more Islamic.

**Key Words:** Qazakestan, Islam, Sufism, Beliefs, Rituals.

## Spread of Islam in Kazakhstan, Searching for a Lost Identity

## K. Kashtiara[[16]](#footnote-16) & P. Aminian[[17]](#footnote-17)

The fragmentation of the Soviet Union was not only a political process, but also a major transformation that led to major social and cultural developments. This historical event brought an opportunity to the newly-independent countries to take a glance at their past and search for their lost identities. Religion, as one of the most important manifestations of a nation’s culture and identity, has had a special role in this quest. Like many other states, Kazakhstan paid a special attention to the issue of religion and tried to revive its national traditions and pave the ground for religious growth after its independence. Kazakhstan’s constitution proclaims the country a secular state and does not allow the interference of religion in government. Despite all that and due to changes in the country’s political identity and the growing number of religious foundations, more and more Kazakhs are leaning towards religion. Islam is one of the religions practiced in Kazakhstan and the Kazakh government has been trying to secure a place among the Islamic countries of the region. This study uses library sources and a descriptive-analytical method to explore the rise of Islam in Kazakhstan and its evolution. It also examines the spread of Islam in this country after its independence from the Soviet Union.

**Key Words:** Kazakhstan Islam, cultural-religious identity

## On Al-Farabi and his Linguistic Views

## S. Salimiyan & M. Shahab[[18]](#footnote-18)

One of Al-Farabi’s concerns has been the issue of language and rhetoric. Of course, this concern is not limited to Al-Farabi, as all philosophers have been preoccupied with language and the related issues. The reason is that the whole universe is connected to and affected by rhetoric. In ancient Greece, logos, a key concept in philosophy, means mind, logic, rhetoric and existence. Al-Farabi is one the philosophers in the world of Islam who has paid special attention to language. This article aims to investigate Al-Farabi’s innovations in linguistics and to evaluate the effect of religion on linguistics studies. Several researches have been conducted in the realm of history of Islamic linguistics among which Tabataba’i (1354), Daneshpajuh (1354), Mirzamohammadi (1383), Kamalizadeh (1384), Tarjomehbaher (1384) have specifically worked on Al-Farabi’s views. These researchers have mostly investigated Al-Farabi’s ancestry, his language, or philosophical concepts such as existence in his works, especially in Al-horuf. Some researchers have compared his thoughts with Plato’s and Aristotle’s, but neither has studied all areas of linguistics in Al-Farabi’s views. In this article, analyzing all the works written on Al-Farabi, his linguistics views were extracted and reviewed based on the modern classifications of linguistics topics. The results show that one of the prevailing topics in Al-Farabi’s works on logic is the precise explanation of the relationship between philosophical logic and grammar on which, none of the Islamic thinkers have pondered such deeply yet. Al-Farabi assigns words in relation to mind rather than the outer world and Al-horuf could be considered as an instance of the descriptive-comparative linguistic books. Contrary to the assumption of some historians such as Soren who believe linguistic studies of Islamic scientists have been under the influence of their religion, based on Al-Farabi’s thoughts on universals, it is evidenced that despite his studies on Islamic sciences and Arabic syntax along with philosophy and logic, his linguistic views have been independent of exclusively religious and Islamic biases.

**Key Words:** Islamic linguistics, Al-Farabi, logic, syntax, Al-horuf

# Chapter 2 Historical and Civilizational Links between Iran and Kazakhstan

## The Cultural Status of Iran and Kazakhstan in the City of Taraz

## H. Bastani Rad[[19]](#footnote-19)

Taraz is one of the oldest and prosperous cities of the early Islamic era. Modern Taraz, in southern Kazakhstan, was built on the ancient civilization that flourished in the area. When old Taraz was seized by Amir-Esmail Samani, Islam quickly spread from there to the cities on the other side of Seyhun River. Most Persian literary texts are filled with descriptions of Taraz and its beauties. It has, however, been ignored by researchers in the modern times. This article tries to explore the role of Taraz in the historical and cultural connection between Iran in the Islamic era and the modern Kazakhstan.

**Key Words:** Taraz, cultural relations, common heritage, Kazakhstan, Central Asia

## A Study of Historical and Diplomatic Relations between Iranian Kings and Qapchaq Rulers During the Safavid Era

## Qalieh Qambarbekava[[20]](#footnote-20)

The Safavid era is one of Iran’s most important historical periods, which witnessed many significant events. There are many Persian manuscripts that can serve as important sources for these historical events. These manuscripts include important information about rulers of the Qapchaq Plain and their relations with Iranian kings. This article tries to shed light on the political and diplomatic relations between Qapchaq rulers, and Iranian kings and Shaybanids during the Safavid era. It also studies the correspondence and the letters exchanged between Iranian kings and Kazakh khans during the Safavid era.

**Key Words:** Safavid Era, Qapchaq Plain, Shaybanid, Political and Diplomatic Relations, Correspondence

## The Samanid Empire and Development of Persian Culture in Central Asia

## G. Amiri[[21]](#footnote-21)

Central Asia is located in the north east of Iran. This region, surrounded by the Caspian Sea and China on each side, is called Transoxiana (Mawarannahr) by Arabs. Central Asia is the core region in economic and cultural transactions of Asia and Europe. Formerly, this region was a part of the Persian Empire. Before the emergence of the Ottoman Empire in Central Asia, Persian culture and language were dominant in the region. With the expansion of Islam and the conquest of Mawarannahr in the first half of the Seventh century, civilized communities of the region were shifted radically and later, with the emergence of Persian dynasties, such as the Samanids, Persian culture and civilization emerged in the region. It is worth mentioning that this region also experienced Mongolian’s and Timurid’s invasions. In the course of history, enriched religious culture and ethics among the Muslim communities of Iran and Central Asia have worked as valuable denominators that materialize contiguity among the two cultures alongside with ancient Persian ordinances. Fundamental studies must be utilized so that a better understanding of each country, with its distinct demographic and cultural characteristics, can be materialized and, as a result, deeper bilateral relationships can be established and maintained. In order to utilize bilateral relationships and bright horizons, a comprehensive acquisition of historical, ethnic, religious and political circumstances of the target country becomes a requisite. This article reviews historically bilateral relationships between Iran and Central Asia through utilization of historical evidences, observations and methodologies

**Key Words:** Iran, Central Asia, Cultural Ties, Political Ties, Historical Ties

## Historical Geography of Esfijab, Taraz, and Turkestan: A Point of Departure for Iran-Kazakhstan Cultural Interaction

## A. Basiri[[22]](#footnote-22)

In the course of history, many cities that once belonged to the geography of Greater Iran were severed from it and, in spite of having cultural commonness with the mainland, experienced a new history. Esfijab, Taraz, and Turkestan are among the cities which constituted the Greater Iran in different historical periods in the past, but are now located in the southern part of Kazakhstan. On this basis, the historical position and the characteristics of these cities are of significance in tying Iran and Kazakhstan together. As a result, the main purpose of this study is the attempt to shed light on the historical geography of these cities based on their historical backgrounds. Due to the fact that, today, the cultural area is a proper basin for bringing the various cultures together, it is possible to prepare the grounds for closer relations between Iran and Kazakhstan through a historical approach and investigating the existing elements in these cities. Aligned with the research problem is the question that, from a historical aspect, what characteristics have these cities had and what upheavals have they been through? What position have they had from a geographical point of view? With respect to the problem and the principal questions, this research, by applying a historical approach and drawing on historical and literary sources, attempts to prepare the ground for a better understanding of the geography and history of these cities and, thereby, throw more light on their ties with the ancient history and culture of Iran.

**Key Words:** Esfijab, Taraz, Turkestan, Iran, Kazakhstan

## Sugdians in the Scale of Taraz (A Study of the Antiquity of Cultural Relations between Iran and Kazakhstan)

## M. J’afari- Dehaghi[[23]](#footnote-23)

Taraz is one of the common cultural bases between Iran and Kazakhstan, the antiquity of which dates back to the ancient times. The Cimmerians lived in the northern parts of Qafqaz ca. 1000 BC. According to researchers, they originated from parts of Kazakhstan plateau, and their language would most likely have been one of the Iranian languages. After the Cimmerians, the Scythians, who were of Iranian origin and had spread across Central Asia since the 8th century BC, migrated to this land and spread Iranian culture and civilization. However, the Sugdians were the most significant and the most influential of the Iranian tribes in the Kazakhstan plateau and in Taraz, in particular. These people, who often were involved in trade, connected the Eastern and Western cultures through the Silk Road. The Sugdi language, which is one of the Iranian languages of the Middle East and has produced a wide variety of Iranian literary works, was the lingua franca of the Silk Road from the 6th to the 10th centuries. With the expansion of Dari from the tenth century, the significance of Sugdi gradually declined and, consequently, it was replaced by Arabic and Turkish. Nevertheless, Sugdi continued to live on in Samarkand and Bukhara, and even today it exists under the name of Yaghnabi in parts of the Valley of Zarafshan River in Tajikistan. Identification of the cultural ties between Iranian tribes and other cultures and civilizations is one of the most urgent ways of studying the cultural relations between nations, and sheds more light on more interactions between them. The antiquity of the cultural ties between Iranians and the inhabitants of Kazakhstan plateaus, especially Taraz, and highlighting the linguistic and cultural witnesses of these ties, shows the necessity of this research. The conclusion of this study is the possibility of constructing a cultural community between Iran and Kazakhstan and other countries of Central Asia due to the huge cultural commonness which exists between the two sides.

**Key Words:** Taraz, Sugd, Central Asian Languages, Kazakhstan, Cultural Relations

## The Place of Cultural Relations in the Bilateral Relations between Iran and Kazakhstan

## E. Karimi Riabi[[24]](#footnote-24)

Cultural relations betweenIran and Kazakhstan have deep historical roots. The history and culture of the two nations could be investigated through a study of the life of their scholars and poets, of national manifestations, rites and customs, and language and literature. Due to the significance of culture, this article attempts to study the place of cultural relations in the relations between Iran and Kazakhstan. Unfortunately, in spite of the richness of Iranian culture and the attempts undergone in order to make known this great heritage to the eyes of the world, the cultural area has remained under the shadow of the political and economic areas, and this issue calls for a study of this field. Due to the fact that no collected study has ever been done in this field, the writer intends to conduct a study of the issues mentioned above.

**Key Words:** Iran, Kazakhstan, Cultural Relations

## Common Civilizational and Cultural Heritage of Iran and Kazakhstan

## K. Shahriyari[[25]](#footnote-25)

Cultural customs and traditions constitute historical processes. Majority of traditions have been emerged before constitution of nations and therefore, they can be regarded holy and respectable by more than one nation or community. Of course, it is worth mentioning that people’s beliefs, worldviews and subsistence effectuate considerably transference of traditions and customs from one generation to another, resulting in radical shifts and formulation of new customs and sets of cultural beliefs. Bilateral relationships among certain communities and nation are in direct correlation with the common cultural and civilizational heritage that they share, and no ancient tradition can be regarded as a unique and distinctive tradition. Recognition of common cultural and civilizational denominators is of utmost importance for scholars in different historical eras. Kazakhstan, as a neighboring country of Iran, acquires common cultural characteristic by coexisting with Iranians of the northern parts of the country. Furthermore, the emergence of Islam developed these common instances extensively. Therefore, the relationship between Kazaks (especially Adai and Dahe Tribes) and Iranians of the northern parts of the country (e.g. Gorgan City, Gonbad County and Bandar Torkaman City) are studied in this research. The research questions can be manifested as follows: 1- Who were Dahe and Adai Tribes and where did they live? 2- What was the reason of their migration to Iran? 3- What was the nature of their social and cultural correspondences with the Iranian communities? 4- Were there common denominators among coexisting Kazak and Iranian communities?

**Key Words:** Kazakhstan, Iran, Adai, Dahe, tradition, Custom, Civilizational, Heritage

## Iran and Kazakhstan: Historical and Cultural Commonalities

## S. Bulaatvaa[[26]](#footnote-26)

This article explores a number of historical and cultural commonalities between the contemporary Iran and Kazakhstan. The expanding diplomatic, political, economic, cultural and commercial relations between the two countries are turning into a common cultural and historical heritage. People of Iran and Kazakhstan have had close interactions from thousands of years ago, but their destinies intertwined in the 7th century. Arab, Iranian and Turkish cultures mingled during the middle ages when Iranians and Turks tried their best to excel in science during the Arab caliphate. Living in the same land and sharing common linguistic, cultural and religious qualities increased the influence of Iranian culture on the Turkish culture. Persian words made their way into the Kazakh language and the Kazakh literature started to be influenced by the Persian literature. Persian sources from the middle age era include a large amount of information on people of Central Asia including Kazakhs.

## The State Historical and Cultural Reserve -Museum "ISSYK" Kazakhstan. "Issyk Script"

## Mukhtarova Gulmira[[27]](#footnote-27)

In 1970, near the town of Issyk (Каzakhstan), in the burial belonging to the young Saka leader, the so-called "The Golden Man" along with other items was discovered a silver cup with the inscription, consisting of 26 characters. At various times, attempts were made to read the inscriptions on the principles of Turkic runic script, and thus prove the existence of the Turkic-speaking components in the ancient history of Central Asia and Kazakhstan (Kazakh scientists О.Suleymanov, A. Amanzholov, M.Barmankulov, Uzbek scientists N. Rakhmonova, F.Jalilov, K. Mirshanom). Supporters of the Turkic language proposed several options of reading. Other scientists, mainly Iranists, do not recognize their point of view. (I.M.Dyakonov, V.A.Livshits, S.G.Klyashtorny). Thus, the problem of decoding the inscriptions remains open. We hope that in the future, scientists will come to a consensus about the interpretation of the inscription. However, the most important thing - is the very existence of the scripture, which has allowed to revise the traditional view of the absence of alphabetic script among early Asian nomads and gives a good reason for further research. The exposition of the State Historical and Cultural Reserve-Museum "Issyk", which was opened in 2010, in the "Valley of the Kings", where the "Golden Man" - Saks leader was found, exposes a copy of the above-mentioned silver cup with the inscription. Over the silver cup is a collage, with the decodings of Issyk scripture by different authors and with samples of the scripture. The original historical founding is kept in the Museum of Gold and Precious Metals (in Astana). Personnel of the Museum-Reserve consider it their duty to draw the attention of the public and scientists to the unique monument of writing, "half-forgotten" in recent years. To do that, they use different methods - research, education, scholarship, and publishing. This includes conducting lectures, seminars, exhibitions of one subject, master classes and more. In terms of cultural and educational programs it is the "reason" for the museum activities associated with the significance of the invention of writing in the history of mankind, people; with the value of written records in the knowledge of the history, etc. Thus, we hope to make our feasible contribution to unraveling one of the great monuments of writing.

# Chapter 3 Scientific and Academic Relationship Development Strategies

## Face of Iran in school's textbooks of Kazakhstan

## D. Sparham[[28]](#footnote-28)

Iran, in the middle ages, has been as big as today's Iran and Eastern and Northern neighboring countries. Aftalyt Turks during the long history of Iran, have been the biggest opponents in the east side and have been repeatedly foisted themselves on Iran but their dominance has always been unstable.

Causes of glory of this country such as Ibn cina, Roodaki, Ferdowsi have been and are valuable characters of Iranian people.The first Safavid era has had not only regional but also international glory.This glory collapses in the Safavid second era and thus western foreigners started to interfere in Iran.

The devastating rivalry between Ottoman and Safavid destroys glory of the East.

In all of these eras, the most deprived people of the world are the people of Iran.

They don’t profit from neither their governments nor foreign governments.

Iran's economy, although at some points booms but because incompetence of the rulers does not last very durably.Iran, at the beginning of the 20th century, is a laggard country with dependent and devastated economy.

The unilateral colonial treaties become another cause to ruin the historic glory of Iran.But what difficulties and pressures does today's Iran have struggle with

This subjects have being taught to children in our neighboring country's school's textbooks, Kazakhstan. We shouldn't ignore the other nation's evaluation and judgment towards our past and present.

## Developmental Perspectives in Social, Cultural, Scientific and Educational Relationships between Iran and Kazakhstan

## Botagoz Rakisheva[[29]](#footnote-29)

Kazakhstan and Iran share common grounds in their past and acquire the requisite potentiality in developing and prospering their future relationships. In the present study, a number of projects will be represented in social, cultural, scientific and educational relationships between the two countries. Social survey is suggested as the research methodology so that public opinion of Kazaks society can be recognized towards Iran as a neighboring country. After recognition of public opinion, their attitude towards Iran, Iranians and their achievements and regional accomplishments will be identified. The objective of this study is to look for new methods in devising cultural, scientific and educational interactions. The results of the present research can be published in a series of journalistic interviews and scholarly sessions. The most important accomplishment of this study is to promote sociologists of both countries to exchange their views. A photographic almanac can archive findings of this study. In the present study, it is suggested that mutual publications, including books, online journals and quarterlies, and organization of conferences and seminars must be promoted in the both countries.

## Suggestions to Improve Scientific Collaboration between Islamic Republic of Iran and Kazakhstan

## Aref Rayahi[[30]](#footnote-30), Mohammad Akbari[[31]](#footnote-31), Elham Ahmadi[[32]](#footnote-32), Khosro Hosseini[[33]](#footnote-33) and Ali Akbar Rayahi[[34]](#footnote-34)

The importance of group cooperation in production of scientific works in the present progressive age in which the cost of opportunities is of significant importance, is unquestionable. In the present world and with regard to specialization of sciences and increasing number of scientists and specialists of different sciences and also interdisciplinary and multidisciplinary nature of sciences, the production of co operative scientific works has further contributed to the development of human knowledge. This study aims at the investigation of scientific co operation of Iranian and Cossack researchers in ISI and Scopus data base during 2003 – 2012 as well as the presentation of suggestions to promote and increase the scientific co operation of the two countries. This study is a descriptive-survey research and applies Scientometric approach to accomplish the research. In the present research, the amount of scientific productions as well as the scientific co operation of Iranian and Cossack researchers in production of scientific documents and articles has examined. The findings of the research reveal that, although in recent years the scientific co operations of Iran and Kazakhstan in production of common scientific documents reveals a substantial development, but in general, common scientific co operations between these two countries compared to their scientific production as well as their international scientific co operation is limited. The findings of present research show that, among the researchers of different scientific fields, the researchers in the field of agriculture are considered the most active, and among the efficient Iranian organizations, Tehran and Shiraz universities are viewed among the most significant educational and research institutions in production of common scientific articles and a considerable amount of common scientific documents in scientific Language, English, has published. It is worth mentioning that planning to identify and eliminate obstacles and difficulties, valuing the expansion of scientific cooperation by scientific policy makers of two countries, development of agreements and relations among universities and educational and research centers of these two countries as well as exchange of students and such activities contributes to the improvement of the situation and expansion of scientific co operation of the two countries to a great extent.

**Key Words**: International Scientific Collaboration, Iran, Kazakhstan, Scopus Data Base, Scientometric

## The Role of the Association of Caspian Sea State Universities in Expansion of Scientific Ties between Iran and Kazakhstan

## A. Moradi[[35]](#footnote-35) & F. Komai[[36]](#footnote-36)

Based on Iran’s 20-year vision plan, the Ministry of Science, Research and Technology plans to expand relations with the regional states, especially Islamic and neighboring countries. One of the ways that can help realize this goal is to expand and strengthen international university associations. The Association of Caspian Sea State Universities was established in 1995. It has four main members, namely the University of Gilan, the University of Mazandaran, Gorgan University of Agricultural Sciences, and Astrakhan State Technical University. 51state universities and research institutes of Caspian Sea states are also members of this association. This association is one of the best mediums that can help expand scientific and cultural ties between Iranian universities and those of other member states, including Kazakhstan. This can be done in different ways, such as signing cultural, educational and research agreements, exchanging information about the Caspian Sea, exchanging students and professors, creating a Caspian Sea database, creating new fields of Caspian Sea studies, promoting the languages of the member countries, holding joint seminars and workshops about the Caspian Sea, and publishing joint scientific bulletins in English. This article offers a list of scientific activities conducted by the members of the Association of Caspian Sea State Universities and offers some strategies for expanding scientific and academic relations between Iran and Kazakhstan.

**Key Words :** Association, universities, Caspian, Iran, Kazakhstan, scientific relations

# Chapter 4 Linguistic and literary relations Iran and Kazakhstan

## A Review of the Effects of Persian Language on Kazak Language

## Rosa Sadiqwa[[37]](#footnote-37)

In spite of the seventy-year long yoke of communism, Iran and Kazakhstan have sustained their ancient cultural and historical relationships on the basis of a series of common denominators. Today, the very ancient bilateral relationships are strengthened by utilization of new political, cultural and economic ties, whose foundations were being developed for centuries. As a matter of fact, Persian language has constituted the majority of historical developments of Kazak communities, depicting their high level acquisition of the language. Persian loanwords were implemented into Kazak language through various channels. The Silk Road, as the most important route for trade and communication of commercial caravans, connected China and Central Asia to the Mediterranean Sea. It is worth mentioning that implementation of Persian loanwords depended considerably on historical, political and social developments. In the second half of the Twelfth century, the *Khwarazmian* Dynasty was founded in Central Asia and bilateral relationships were utilized on the basis of Islam and Arabic language as the common denominators between the two nations. Due to the presence of Arabic words in Persian, the Kazak language acquired Arabic words and lexicons as well (e.g. words such as “Madrese” (school), “Din (religion), “Namaz”(prayer), “Ramazan” (Ramadan), “Eslam” (Islam), “Doa” (orison) “Ghabul” (religious ratification). Linguistic effects of the Uzbek language and geographical proximity of Kazakhstan to Uzbekistan constitute another channel with which Persian loanwords were implemented in the Kazak language. According to the ultimate results of the present study, the following points can facilitate mutual collaborations of the two countries: organizing cultural weeks, art galleries, mutual and bilateral conferences and handicrafts, utilization of constructive scholarly, cultural, artistic, educational, informational and sportive exchanges, publication of mutually compiled instructional books, promotion of media and scientific collaboration, recognition of educational scholarships and establishment of instructional courses of Persian and Kazak languages in academic and research centers and universities.

**Key Words:** Iran, Kazakhstan, Bilateral Relationships, Politics, Mutual Exchanges, Islam

## Recognition of Cultural Ties between Iran and Kazakhstan through Comparative Study of Nima Yooshij’s and Abai Qunanbaev’s Poems

## S. Salahi Moghadam[[38]](#footnote-38) & H. Novinrangraz[[39]](#footnote-39)

The Kazak language belongs to the Turkic language family. Contemporary Kazak language in literary works of the second half of the Twentieth century was manifested under the administration of intellectuals such as Abai Qunanbaev (1845-1904). He was the founder of Realist and Modern Literature in Kazakhstan. Qunanbaev, as a writer and as a poet of the Nineteenth and Twentieth centuries, embarked upon a cultural movement and facilitated development of Kazak language. He learned Arabic and Persian languages in Imam Reza School of Simi-Valley City and acquainted himself with Russian works and works of Ferdowsi, Saadi, Hafez and Nizami. He translated works of great Russian writers such as Pushkin and Lermontov into Kazak language. His poetry collection indicates deep realist and philosophical tendencies. Nima Yooshij, the founder of Nimaic Poetry in Iran, was born in 1896 and died in 1960. His literary revolution materialized itself in structural, thematic, cognitive and world view of Persian poetry. In this article, considering the principles of Contrastive Literature as a subcategory of Comparative Literature, cultural ties and dialogues among civilizations are recognized and nurtured through comparative study of some of realist poems of Nima Yooshij and Abai Qunanbaev as two epochal literary figures. Both of them regard mankind as a valuable entity and appreciate novelty and creativity. Honoring social justice as a major motif in their works, they consider ethical and moral principles in the fabric of their poems. They believe that love is the pure manifestation of mankind’s life. Generally, this study will regard the school of Romanticism as the facilitator of development of creativity and the school of Realism as the pivotal representative of social realities in the poems of these revolutionary poets.

**Key Words:** Contrastive Literature, Nima Yooshij, Abai Qunanbaev, Cultural Tie

## Common Dimensions of Resistance in the Literature of Iran and Kazakhstan

## M. Ranjbar[[40]](#footnote-40)

One of the most important defensive characteristics of any country is its capacity to identify resistance culture against cultural invasion of foreign forces. Resistance and sustainability constitute one of cultural subcategories of each nation that is studied in relation with principles of national consolidation, independence and identity. The historical contiguity between Iran and Kazakhstan is based upon Islamic principles and presence of cultural resistance towards cultural elements of foreign forces in literature of both countries. Considering the history of resistance in both countries, the Mongol invasion is recognized as a common historical denominator. In resisting and fighting with super powers, Kazaks’ resistance towards the Chinese Empire and its manifestation in Oghuzname revolution of the Thirteenth and Seventeenth centuries, and resistance against Russian Tsars’ consistent usurpations and attacks in the Twentieth century represent valuable instances of popular uprisings against foreign aggressors. In Iran, apart from resistance against Mongolian dominance in the previous centuries, national resistance against Iraqi forces for eight years (1980-1988) can be regarded as a valuable example of national resistance against foreign attacks in the Twentieth century. In this study, through utilization of documentary research methodology, resistance literature and its application in literary spheres of different countries are detected and discussed. After presenting the introduction, the concept of resistance literature in Iran and Kazakhstan will be studied so that their literary confrontation against foreign aggressors can be identified as a proponent of domestic culture. The reflection of such cultural resistance can be traced in the ideologies and poems of Hamid Sabzevari and Abai Qunanbaev, two famous scholars of Iran and Kazakhstan.

**Key Words:** Resistance Literature, Iran, Kazakhstan, Hamid Sabzevari, Abai Qunanbaev

## A Sociolinguistic Study of Persian Loanwords in the Kazak Language

## V. Rezvani[[41]](#footnote-41)

Persian and Kazak linguists have discussed and studied extensively the effectuality of Persian on Kazak language. The presence of 3000 scholarly articles confirms such a claim. Agglutinative, fusional and extensive agglutination are modalities of Persian, Russian and Kazak languages respectively. Synthesis of these modalities in the modern Kazak language generates an extraordinary linguistic condition, which brings up these question: Considering the history of presence of Persian language and literature in the culture and literature of Kazakhstan on the one hand, and political, administrative and economic dominance of Russian language on the other, what is the level of public acceptance of both Russian and Persian languages in the youth generation of Kazakhstan, and what are the effective indexes in choosing each of these languages? What is the role and delimitation of officials and authorities in the development and promotion of the Persian Language? The ultimate results indicate that a number of effective indexes such as educational status, media advertisements, demographic and geographical characteristics of Kazak Speaker should be considered so that implementation and development of Persian language can be facilitated in Kazakhstan.

**Key Words:** Loanword, Persian Language, Russian Language, Kazak Language, Sociolinguistics

## The Farsi Elements Present in Religious Expressions of the Kazakh Language

## Zhikbayeva Aigel & Bouran Bayeva Aiman[[42]](#footnote-42)

In recent years there have been many efforts to expand the scientific and technical application of the official Kazakh language. One of these efforts involves research activities aimed at coining and development of new technical phrases and expressions and the development of technical dictionaries worthy of the official language of Kazakh. Unfortunately, in all these studies there has been scant attention paid to the role of Farsi and Arabic elements which have assumed the status of expressions with the passage of time. While this necessitate the critical study of the Arabic and Farsi elements in the development of expressions in Kazakh. This study attempts to explain the cultural-historical factors implicated in the relation between Farsi and Kazakh. Additionally, a few instances of religious expressions which circulate widely in every day conversations will be alluded to and their meanings in Farsi and Kazakh will be analyzed in a comparative manner. In another section, the acoustic alterations of Farsi elements and expressions in Kazakh will be examined.

**Key Words:** comparative study of words, historical-cultural relations, religious expressions

## Invaluable Manuscripts in the Kazakhstan National Library

## S. Sh. Kamal al-Dini[[43]](#footnote-43)

The Iranian civilization and culture have always had a far-reaching impact on other cultures and civilizations in a large part of the world. Nowadays, given the development of communication and mass media, cultural connections are of paramount importance for Iran, as a country of multi-millennial history and culture. The rich Persian language and literature have made the most significant contribution towards having cultural influence over other cultures in various geographical areas. One of these areas, where its people have been speaking Persian (Farsi) for centuries and its poets and authors have also been writing in Persian, is Transoxiana. Even today, many people in this area are still acquainted with Persian. In cities like Dushanbe, Tashkent, Saint Petersburg, Moscow, Kazan, Baku, Yerevan, Tbilisi, there are libraries which preserve plenty of Persian manuscripts. Among them, there exist thousands of invaluable Persian manuscripts. For example, the Tashkent Library alone preserves 43000 Persian manuscripts, and over 100 Persian manuscripts are housed in the Kazakhstan National Library. Although Kazakhstan was once thought not to house any precious Persian manuscript, this library, in fact, preserves invaluable manuscripts of Persian works by Abd al-Rahman Jami, Mir Sayyed Ali Hamadani, Amir Khosraw Dehlavi, Rashid al-Din Watwat. Among these works, there also exist copies of Saadi’s *Gulistan*, Hafiz’s *Divan*, Bidel’s *Divan*, Anvari’s *Divan*, Jami’s *Divan*, and Nizami’s *Khamsa.* The present paper is an attempt to introduce some of the invaluable Persian manuscripts preserved in this library for the first time.

**Key Words:** manuscript, National Library, Kazakhstan, Persian (Farsi)

## On the Relationship between the People of Iran and Kazakhstan According to Shahname

## M. Tishehyar[[44]](#footnote-44)

Iran and Kazakhstan have functioned as the cradle of the earliest human beings and formations of governments on the earth. The two countries which used to be neighboring countries have created old cultural and political ties among their people. The vicissitudes with which Iranians along with their neighbors in Central Asia have coped with are now an invaluable background to promote friendship and cooperation between the two nations. By scrutinizing stories in one of the oldest literary masterpieces of the world, this study aims to re-examine the historical relationship between Iranians and Kazakhs based on the myths raised from these stories. Ferdowsi’s Shahname which contains many stories from warfare rituals to friendship bonds and peace also narrates interesting stories about the relationship between kings and people in Iran and Northern parts of Central Asia, especially Kazakhstan. Through re-reading the stories, the researcher attempts to investigate the relationship between Iranians and Kazakhs from various perspectives and in different periods of antiquity. The results of this study could prove helpful in deepening the cooperative relationships between these two major Asian countries.

**Key Words:** Iran, Kazakhstan, Shahname, war, peace

## On the impact of Shahnameh on Kazakh Literature

## S.M.B. Kamaladdini[[45]](#footnote-45)

The present study intends to examine the impact of Shahnameh by Ferdowsi on Kazakh literature. This influence can be studied in two ways: (1) some works have attended to the content of Shahnameh, and (2) some others have imitated stories and characters from Shahnameh and have added to them resulting in several versions of Rostam Nameh in poetry and Shahnameh in prose. This is due to the fact that the bravery of Shahnameh heroes is similar to Kazakh epic works and traditions. Consequently, the narrative and written tales of Shahnameh are quite well-known among Kazakhs. Numerous events and characters from Shahnameh have counterparts in Kazakh literature. Like Rostam, the Kazakh hero, Alpamis, fought in wars to preserve his land. The reason behind composing literary masterpieces such as Shahnameh and Alpamis was to arouse a sense of national pride so that these countries would be kept safe against their enemies. This study aims to study the way Ferdowsi’s Shahnameh has inspired Kazakh poets and writers to create literary works in the Kazakh language. The study is a library research conducted using a comparative approach.

**Key Words:** Persian poetry, Shahnameh, Ferdowsi, Kazakh literature

## On Iran and Kazakhstan’s Cultural Commonalities (Vocabulary and Proverbs)

## Zhumadyilova Gaini[[46]](#footnote-46)

Iran and Kazakhstan have had strong political and cultural relationships for a long time. The Silk Road has connected the two countries for thousands of years. On the other hand, at the present time the Caspian Sea which forms the border between the two counties has made them closer than before. In the languages spoken in Kazakhstan there are hundreds of words common with Farsi and famous writers and poets like Abay Ghonenbayef have made many references to Iranian poets in their works. The comparison of languages and linguistics in general were not the focus of attention in the past civilization and apparently Arabs were among the first who attended to this issue. The reason could be the necessity of teaching Arabic to non-Arabs who had recently become Muslim and the prohibition of translating Quran to their languages. Amirali Shirnava’i one of the ministers and Islamic critic wrote a book entitled Mohakemat-al-Loghateyn in which he discusses Turkish and Farsi and then prefers Turkish to Farsi. The life of any nation represents traditions, practices and customs of that nation and it’s impossible to know a nation without learning the culture of that nation. Through examining the common Persian and Kazakh expressions, vocabulary and proverbs, this study aims to take a step towards understanding the customs, rituals and cultures of the two nations. I hope the findings of this article would help the two nations develop bonds.

## Language situation in Kazakhstan

## A.Golroumofrad [[47]](#footnote-47)& R.Omidimonfared [[48]](#footnote-48)

Republic of Kazakhstan in Central Asia is a wide country it contains with diverse ethnic groups with different languages. Art and Culture of Kazakhstan's multi-ethnic character of the country is reflected. About a hundred of the common accent is used by various ethnic groups, and a significant sort of the communication is done by the Russian language. This language is the main tool of national relations in the Republic and practically is used in all of the country. Persian language among the people of Kazakhstan has a shiny track record. Republic of Kazakhstan for plenty of years to teach Persian language has its own system of higher education. Is no secret that language as an important element of communication, it has a special role in cultural exchanges between different nations. The opinion of this study was to evaluate the application of the Republic of Kazakhstan is Russian and Persian languages.

**Key Words:** Kazakh, Russian, cultural exchanges, language Persian

## Reflections of Persian in the 11th century Turkic Lexicon

## Zifa Auezova[[49]](#footnote-49)

The transition towards independent statehood since 1991 allowed the new nation states of the post-Soviet realm to revise considerable part of the legacy of social sciences and humanities, which had been influenced by the Soviet ideology (active from 1917 till 1991). One of the most fruitful areas of such revisions is historiography and, particularly, intellectual history of the newly independent nations, search for their roots and connections with neighbouring cultures, which had been omitted for various reasons in the discourses of the Soviet period. For Turkic-speaking peoples of the formerly Soviet regions, one of the significant sources, which has been re-discovered and popularized recently, is the oldest lexicon of Turkic dialects Diwan Lughat at-Turk, written by Mahmud al-Kashghari around 1074.Compiled in Arabic rather as an encyclopaedia of Turkic culture, than a traditional bilingual lexicon, Diwan provides abundant evidences of diversity among various tribes, which had been speaking Turkic in the 11th c., as well as relations between Turkic tribes and their neighbours – Iranians, Chinese, Arabs, Indians and others. In this paper we’ll focus on the evidences of interactions between Turks and Persians, as articulated by Mahmud al-Kashghari.

## Persian Documents of the Timurid State

## Omir Tuyakbayev

The history of international relations and diplomatic exchanges of the Empire of Amir Temur is one of the brightest stories in the historiography of the Commonwealth of Independent States. Strict observance of diplomatic etiquette and strong political skills of the great statesman were highly commended and acknowledged by his contemporaries and further generations. Modern historiography basing itself on the written historical sources comes to the conclusion that the ultimate goal of many crusades of Tamerlane was originally based on good intentions associated with restoration of the Great Silk Road, communications and development of international trade, science and further large-scale creative activity. In this respect, study of the written sources relating to political, historical, social and economic and cultural development of the Amir Temur State still remains topical as an individual scientific direction. This article refers to the Office of the Tamerlane State. The most part of formal documents preserved in their original format in the archives of many countries have been written in Persian. These documents are exactly what allowed us to change views on personal actions Temur had run in history. This article provides an overview of the role Persian language played on the formation of the Office of the Tamerlane State basing on analysis of formal documents such as suyurgals (farmān), waqf deeds and diplomatic letters. Since the XIIth Century Persian language did not only extend greatly its application to many more areas and aspects but also broadened its geographical distribution. It became a primary language of administration and literary culture throughout the Eastern part of the Islamic World stretching from Anatolia to the Northern India. In the further centuries, during the reign of Turkic rulers (Ghaznavids, Seljuks, Ottomans, Tamerlane, Babur, the Safavids, Qajars), Persian was never losing its status of the official, [belles-lettres](http://www.babla.ru/%D0%B0%D0%BD%D0%B3%D0%BB%D0%B8%D0%B9%D1%81%D0%BA%D0%B8%D0%B9-%D1%80%D1%83%D1%81%D1%81%D0%BA%D0%B8%D0%B9/belles-lettres) and scientific literature language The Office of the Timurid State was run based on traditional system introduced by Chingissid (blood descendant of [Genghis Khan](http://en.wikipedia.org/wiki/Genghis_Khan)), but official papers and documents relating to all spheres of public affairs were being prepared in Persian. It can be explained by the fact that the X-XIV centuries were the bloom period for world-famous Persian poets from different parts of the East of the Muslim World whose heritage made the golden fund of world literature: Rudaki, Ferdowsi, Omar Khayyam, Nasir Khosrow, Nizami, Sadi, Rumi, Attar, Hafiz Shirazi, Jami, Dekhlavi and many others. The richness of Persian literature and its ancient nature along with significant influence on the neighboring peoples were the reasons Timurids used it as the official state language.

## The Kazakh Poem About Rustam

## U.K. Kumisbayev[[50]](#footnote-50)

“Kissa-and Rustam” came out as an individual edition in Kazan by the Printing-Office of the Imperial University in1901. The book was published due to the private means of Ismagul Nazhimidin uly Shamsidin. It is written so on the title page thereof. The title page bears also the surname: Abdisalam Katiev. It is probable that is not an author but more likely a scribe or a typographer of the edition.

“Kissa-and Rustam” written in Kazakh begins with a common introduction covering two pages. First, it is referred to the four prophets, then to Iskander, Lukpan-Hakim, Ibn Sin, Hodja Ahmed Jassavi followed by the Kazakh celebrities, khans, sultans, steppe bogatyrs, and orators. After that the author comes to the story about Rustam and narrates how a dastan (heroic poem) was created on an eastern subject.

It turns out that the author of “Kissa-and Rustam” was a Kazakh poet Serdaly, whereof the introduction of the book expressly states. The author writes: “I’ll begin a story about Rustam, before that Kissa wrote about Zarkum but a certain Mavlekey-Nogai published it in his own name. If this thing reaches Kazan and is published by the printing-office, it is undesirable to do the book in the combined Kazakh and Nogai languages because there is a language difference between them. Now I’ll write about Rustam, let Mavlekey feel ill at ease. I have been worked on this piece of work over two years throughout the day and night. Let the narratee enjoy, my name is Serdaly”.

Now everything becomes clear. “Kissa-and Rustam” was undoubtedly written by Serdaly – the author of a number of dastans on eastern subjects. He was a literate akyn and read eastern books in the original.

In his processing of tunes from “Shah-Name”, Serdaly is not hortatory, nor religious, and he does not force his ideas on the reader. He narrates about feats of the Iranian and Turanian bogatyrs in simple phrase in the manner of the Kazakh national epos. He creates a national adaptation as if adapting to local habits carrying the action into the local ground. The main basis is taken from “Shah-Name”, but we will see no word-for-word similarities and repetitions in the Kazakh version. First, an excursion is made into the historical domain of the ancestry of the bogatyr Rustam followed by the short episode about the birth of the future batyr (bogatyr), and then Rustam’s actions are narrated.

It is batyr Rustam, who is in the centre of attention of the Kazakh dastan. A combat between Shakhrap, the son of Rustam, and the daughter of Iran is depicted with interest and dynamic expression. First, the young bogatyr does not know that he combats with the woman. The enemy retreats step by step, the enemy’s helmet falls down from the head – and Shakhrap recognizes by long hair that it is a woman, who is standing in front of him. Then the retreat follows. The author narrates that Rustam having lost his horse – Rakhsh walks in the steppe. Suddenly he catches sight of a fortress. The King of Samarkand meets the Iranian bogatyr honourably and gives his daughter Takhmina in marriage to him. Then Rustam finds his favourite horse. Rustam lives during six months in the city. The King’s daughter – Takhmina has a baby on the way. Rustam leaves for his native land, Iran.

Takhmina gives birth to her son. Seven days later she calls him Shakhrap (Sukhrab). Forty days later, the child is given a lion heart to eat and a messenger is sent to Iran to bring joyous news to Rustam of the birth of his son. As a gift for the joyous news, Rustam causes ten camels saddled with gold to be sent to Samarkand.

Shakhrap grows. When he reaches the age of fourteen, twenty boys fail to wrest him down, so much that he became strong. Throughout the entire Samarkand there is no man of muscle to thrash him. So, the glory of Shakhrap increases. He gets his army together to make a war against Iran. The King of Aphrasiyap rejoices that the man is found at last who will be able to oppose the menacing Rustam. The Turanian King instructs Human: to use all efforts so as the son could not recognize his father. Let a combat take place.

Keikaus writes a letter to Rustam that the enemy is close and Iran must be saved. It’s just the Iranian bogatyr Rustam, who can avert a calamity. There occurs a conflict between Keikaus and Rustam. There is such scene in “Shah-Name” of Firdousi as well. Rustam cites everything that he did for Keikaus for that period but he got no awards. The King asks pardon the bogatyr. The Iranian bogatyrs are glad that Rustam will vindicate the honour of his country.

At night, Rustam stealthily finds way into the Shakhrap’s camp. A combat between the father and the son is depicted in a masterly fashion. Shakhrap is defeated and he is killed by his father, who first did not recognize his son. The irreparable thing occurs. Having understood that, Rustam retires away from people.

One day he sees a dream. In his dream, some Iranian comes to him and says that he must return to Iran. The famous bogatyr should not live such a vagabond life. After that, Rustam overcomes several difficulties. After a while, a rumour about the death of Rustam is blazed in Turan and Iran, and of course, the Turanians rejoice to hear the news but the Iranians grieved. Nut it is false news.

Further on in the Kazakh text, the following words occur: “Rum”, “Russia”, “Mongol”, China”, “Kipshak”, “Africa”, “Tashkent”, “Astaryakhis”, “Adai” that is an innovation introduced by the Kazakh poet Serdaly. Feats of Rustam’s sons Zhakrid, Zhakhangez and Faramruz are narrated. They win Turanian bogatyrs on the battlefield. Those parentheses are created by the Kazakh poet, and they are not available in “Shah-Name”. The departure of Rustam from Iran is explained by the author by the fact that, while Shakhrap was dying, Rustam sent a messenger to the King Keikaus requesting him for the remedy “nom” retrieving people from certain death but is refused. And his son dyes. Struck with sudden grief, Rustam leaves Iran for eighteen years. He hides away from people under the name of Zandarzama.

The son of Rustam Zhakhangez, having learned of that, vindicates the honour of the Turanians: he captures eighteen Iranian bogatyrs. The Iranians are sad about that event. Now Faramruz must be at war against his brother Zhakhangez. Their grandfather Nariman cries, he warns his grandsons and reminds them of the death of the young Shakhrap. Bloodshed is prevented.

And Rustam is ahorse again. The bogatyrs of Iran are very glad, they are: Kurai, Tauys, and Keusa. He comes back to Iran at the will of his people, who truly love and respect him. Under his command, they win the King of Maghrib – Darap. After the victory, Rustam is honourably met in Iran. The whole retinue headed by the grandfather of Rustam - Zalem meet midway their favourite bogatyr, the Iranian cry with joy like children. The scene of their meeting is depicted pathetically. Once again Serdaly demonstrates his poetic skill. “Nobody cried like the grandfather with his grandsons, even mountains and stones cried. When Rustam saw his grandfather Zal, he went to him like a breeze”, - the author writes.

A feast is held, and celebrations last ten days. Then again, battles begin against the Turanians, who is led by Aphrasiyap. The Turanians are defeated. In the honor of the victory, a feast of the Iranians lasted six months. Rustam gives gold and things to the poor people. The batyr meets his mother Rudiya and his sister Kaushapbanu. At that, “Kissa-and Rustam” of the Kazakh akyn comes to an end.

The expansion of subjects from “Shah-Name” of Firdousi in the Kazakh literature is very interesting. A clear example is Serdaly’s “Kissa-and Rustam”. The main basis is fully taken from “Shah-Name”, and there are all Iranian characters but no word-for-word similarities or repetitions are available. The author conveyed the plot in his own way, based on which he created a piece of work having preserved the general subject of “Shah-Name”. “Kissa-and Rustam” should never be deemed to be a direct translation of the source, it is more likely an altered version of the well-known tune in his own way. Prior to the revolution, many Kazakh akyns and singers handled foreign materials just so.

The author of “Kissa-and Rustam” – Serdaly Myrzaly uly came from the Kokchetav Oblast, and he was a contemporary of Akhanseri, a famous Kazakh poet and composer. “Kissa-and Rustam” consists of four thousands of lines. The dastan was written with a hendecasyllabic.

At the end of the poem, the following lines are given, which somewhat puzzle the readers. They are:

This thing was written by the mullah Husaiyn, so I am called, I’ll die but my words won’t die, My little brother Fazyl, if you go to the town, please give it to the publisher.1

(Interlinear translation)

One is tempted to ask a question, where from the name of the mullah Husaiyn penetrated into the text? Because it is known from the introduction that the author of “Kissa-and Rustam” is Serdaly. But Husaiyn was not even a translator. He was just a scribe, the publisher of Serdaly’s work. But in those Kazakh books, which were published before the revolution, a publisher and a collector were also regarded as authors and they put their names of title pages. “It would be blasphemous and insulting for the true author – Serdaly to believe the words of Husaiyn and to attribute the work to him”-, M. Karatayev writes and the theorist of literature Baidildayev.2 Thus, it is uncontroversial that Serdaly wrote his poem on his own based on the tunes of a work of a medieval Persian author.

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1 “Kissa-and Rustam”, Kazan, 1901, p.p. 78-79

2 History of the Kazakh Literature, V. II, Beginning of XX century (in Kazakh). Alma-Ata, 1965, p.314

## The Development of the Author’s Concept of the Art World in “ABAI” Tragedy and “ABAI” Screenplay

## Tusupova A.K and Zhalalova A.M[[51]](#footnote-51)

Annotation. Attention to culture, respect for the historical heritage, a fruitful dialogue with intellectuals is the maturity indicator of the state thinking. Kazakhstan becomes the participant of international relations, thus it must present itself as a country with a long history, strong historical traditions and identity of national thinking.

**Key words:** Alash Orda, Nayryz celebration, a tremendous shift, Cul-Teghin.

## Kazakhstan and the Teaching of Farsi: From the Past to the Present

## M. Amiri Far[[52]](#footnote-52)

The influence of Persian culture and language in Kazakhstan is an undisputable fact. The influence is due to the fact that these areas used to belong to the same land and culture in the past and continue to have myriad cultural similarities in spite of geographical and political boundaries. Some of the drivers of this common culture are: the fact that Iran and Kazakhstan are located in the same cultural and civilization realm; Iranian architecture remnants are evident in many areas. There are many common traditions in these two countries some of which are religious traditions, guest entertaining customs, child birth and Norouz. The Silk Road or a historical road which connected China, Central Asia to Europe linked Iran to Kazakhstan. In recent years too, the inauguration of Sarakhs-Mashad railway, which is called the new Silk Road, has brought about a revolution in road connections between the two countries and other areas in Central Asia. Another factor which brings the two nations closer together is that there are ethnicities from each country in the other country. Many Iranians have immigrated to Central Asia and vice versa since there have been relations between Iran and Central Asia through the Silk Road. Finally, the other factor which has rendered the two countries neighbors is the Caspian Sea and the sea borders of the two countries. Certainly, this closeness accompanied by the common cultural legacy which was mentioned above prompts the two nations to become closer culturally, socially and economically. In this article the author makes an attempt to explore Persian language in the land known as Kazakhstan today.

**Key Words**: Kazakhstan, Iran, common culture

## Instruction of Persian Poems to Kazak Language Speakers at Beginner Level on the Basis of Task-Based Instruction (TBI)

## A. Razavi Zadeh[[53]](#footnote-53) & M. Orang[[54]](#footnote-54)

The Kazak language is one of the branches of Oghuz languages that originate from Turkic language family, and is spoken in Kazakhstan, China, Russian, Uzbekistan and Mongolia. The presence of numerous Persian words in the Kazak language indicates lexical, cultural and scholarly contiguities between Iranian and Kazakh societies. It is worth mentioning that in spite of the transformation of Arabic Alphabet into Cyrillic in Kazakhstan in 1930, Kazak speakers have developed more affinity towards utilization of Persian words instead of Russian ones. Considering such prominent tendency towards utilization of Persian words, the dominance of Persian language over Kazak language is recognized. In this article, considering common denominators between the two languages, effectuality of Persian Literature on literary aspects of the Kazak language, and lexical structure in Persian and Kazak languages, instructional procedures of Persian poems to Kazak language speakers at beginner level on the basis of task-based instruction (TBI) will be recognized. TBT is a communicative methodology that constitutes process-oriented and purposive assignments that make learners utilize their second language skills. This methodology facilitates instruction of Persian in certain aspects. In order to accomplish objectives of the research, five purposive assignments are designated as sample assignments in the instruction of Persian poems to Kazaks at beginner level. Furthermore, requisite points and relative categorical elements in relation to basic language skills (which include reading, writing, listening and speaking) are explicated on the basis of lexical structures of both languages. The ultimate results indicate that it is the efficient correlation of linguistic characteristics of the assignments that facilitates understanding of Persian poems for Kazak children.

**Key Words:** Persian Poems, **Teaching Persian Language to Non-Persian Speakers, Kazak Language, Task-Based Instruction (TBI), Four Basic Language Skills**

## The Importance of Information Technology in Learning the Kazakh Language

## Beisenbekova Gulnaz Turlybaevna[[55]](#footnote-55) & Kabatai Bidana[[56]](#footnote-56)

Formation and development of modern information society is impossible without a full and active use of information and telecommunication technologies at all levels of the educational system. At the same time informatization of society and widespread means of computer and telecommunications technology have had a major impact not only on the content side of education, but also on the forms and methods of the educational process, where at their disposal will present new technical training, so-called "new information learning technologies. "

In developing the conceptual apparatus of investigation, we turned to such terminology as synonymous expressions are closely related to the concept of "information technology training," as "new information technologies in education", "Modern Information Technologies of Education", "New Information Technologies of Education", "computer-based training technology "" electronic communication systems, facilities and technology education ", etc.

The term "information technology" was first introduced VMGlushkov, where he gives a definition: "Information technology - it is the processes associated with the processing of information" [1]. With this approach, it becomes apparent that in the educational process information technology has always been used as training is the transfer of information from teacher to student. Each methodical system, being separated from its author and reproduced by someone else, becomes a technology, because it describes how to process and transmit information, so that it is best mastered by students.

According to the definition proposed by K.K.Kolinym, information technology - is presented in the form of design (ie, in a formalized manner suitable for practical use), the concentrated expression of scientific knowledge and practical experience, allowing a rational way to organize this or that quite often an iterative process [ 2]. This is achieved cost savings of labor, energy or material resources needed to implement this process.

The purpose of information technology - the production of information for the analysis of human and acting upon the decision to implement an action.

Telecommunications technology is the study of the Kazakh language - is a powerful tool that allows you to combine text, graphics, video and animation. It helps to better explain and convey the structure and nature of the material to a new level. The video can be represented by sections of the studied object or as a synthesis material.

However, this does not mean that every problem in the design of the video series of educational information can be solved by visual means. Of course, TV - Audiovisual and TV screen has a great meaning to our vision. However, the logic of the subject, its didactic nature, ie scientific approach, the validity, availability, strength of knowledge, clarity can not be achieved with the help of vision.

A.A.Stepanov very precisely defines the relationship and the verbal language piktoralnogo TV shows: "Image is the basic information, it sends a logical train of thought, word is, and the image illustrates the position of either the whole or any part: word and image are equal components "[3]. Therefore, the design of educational television information on the morphological material essential for the formation of students' presentation is a combination of words and images, formed an adequate knowledge. Initially, knowledge of how to act consciously perceived and recorded in the memory of reality, assimilated to the level of awareness of its internal and external communications, how to get and ready to apply it in similar and new, requiring creativity and situations. The process of cognitive activity is on the way of concept formation and operation of these concepts - thinking.

Educational television information in the full sense of the term should be regarded as educational films and television programs as they are at the same time (excluding neozvuchennye movies) act as a hearing, and on the human visual analyzer.

An important feature of these tools is the ability not only to saturate the lesson of both static and dynamic clarity, but also give it more volume over a shorter period of time. But this is possible based on the optimal design of educational information, ie based on the selection of educational and linguistic material, the creation, presentation, use in the classroom and analyze students' perceptions and adoption of educational information.

The main principles of the implementation of the computerization of education in Kazakhstan is a systematic, planned, conceptual basis and phasing of works, covering the main areas of activity in the education system: education and training, research, management and systems.

Our results show that at the present time, many schools in the Republic of Kazakhstan shall be at the beginning of the introduction of information technology on the basis of computer and telecommunications technology, the government allocated funds for the many millions of purchases of computer and audiovisual equipment (multimedia classes, whiteboards) for schools, extends the first positive experience in the use of educational software in the context of the modern requirements of educational sphere; methodically justified the use of programs being developed by teachers computer literacy, there is a kind of "synthetic method", ie changed the traditional method, which incorporates fragments produced by information technology.

The interaction of structural and content components of the curriculum as a television information system of education contributed to the definition of a rational kazahskomuyazyku methodological strategies for the development of morphological categories kazahskogoyazyka, with the introduction of new elements not found in traditional learning.

Denoting telekomponent television as a training course, and his business unit as an educational television program, or teleurok we propose a provision in the methodology of a special educational television: telekurs is an integral part of the learning process, and the combination of traditional methods of learning new language and will provide a higher level of education and learning of language material.

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# Chapter 5 Tourism and Communication Development between Iran and Kazakhstan (Contexts and solutions)

## Tourism in Iran and Kazakhstan Based on Cultural Commonalities

## B. Geravand[[57]](#footnote-57) ‚ N. Salari[[58]](#footnote-58) & Y. Ahmadi[[59]](#footnote-59)

Because of the longstanding business and cultural relations, Iran and Kazakhstan enjoy cultural commonalities which are manifested in language, architecture, ceremonies and festivals. Iran is the landscape of civilizations, ancient cultures, traditions and rich and deep artworks. Iranian heritage in its widest sense includes all lively and dynamic national and religious belongings. This precious heritage can be properly exploited in the tourism industry. Efforts to develop the tourism industry between Iran and Kazakhstan will result in strengthening cultural relations and "cultural ties" which is, in fact, considered to be the fundamental point in the development of international tourism. The present study, using analytical, descriptive methods and library resources, looks for guidelines for the development of tourism between the two countries based on the Iranian cultural and religious heritage present in Kazakhstan. This includes the religion, Persian language, art and architecture, and the New Year celebrations (Nowrooz). In addition, to some extent, the study will consider the political, cultural and economic fields.

**Key Words**: Iran, Kazakhstan, tourism, cultural commonalities

## The Development of Relations between Iran and Kazakhstan in the Context of Tourism

## N .Sobati

One of the advantages of all today world nations is tourism. With its strategic location and important tourist attractions such as antiquities, historical and religious diversity, various climate, deep culture and civilization, our country (Iran) can accomplish deep mutual understanding with other countries coupled with a precise recognition of other nations. One of these countries is Kazakhstan. Tourism development between Iran and Kazakhstan can take different forms such as tourism for entertainment, health, sports, and for economical, religious, and cultural purposes. The present article attempts to present approaches and suggestions for the development of tourism between the two countries and thereby help the two countries not only to benefit economically but also to be able to transact their cultural, religious, and political messages in a free and cultural communicative environment.

**Key Words**: Iran, Kazakhstan, tourism, travelling, approach, communication.

## Developing Strategies for Extending Health Tourism in Iran

## J. Karimi[[60]](#footnote-60), M. Jamalinejad[[61]](#footnote-61) & SH. Ghanbari[[62]](#footnote-62)

Medical sciences and services have given rise to a new branch of tourism named health tourism all over the world. Every year thousands of Kazakhs travel to Iran in order to access the latest medical services at lower costs, a phenomenon which should be studied thoroughly with the aim of attracting more tourists and expanding health tourism. Using an analytical-descriptive approach and by referring to existing resources on health tourism, the present study examined the impact of Kazakh tourists and their role in expanding this type of tourism in Iran. A thorough analysis was made using swot analysis and an open-ended questionnaire, which led to determining strategies for expanding health tourism in the hosting country. The results of investigating the potentials and limitations indicate that possessing appropriate medical and healthcare infrastructures and the existence of hospitals with efficient human resources has gained a weighted score of 0.64 as the top-ranking strong point, whereas the insufficiency of accommodation services has gained a weighted score of 0.48 as the most prominent shortcoming. Furthermore, increasing motivation among Kazakhs to travel to Iran for medical treatment has resulted in the highest weighted score, 0.56, a top tourism opportunity which should be built upon. Additionally, the strongest threat against expanding health tourism has been found to be the lack of efficient facilities for tourist attraction with a weighted score of 0.52. In this regard, the following strategies are extremely important to be used: fundamental services, welfare, and healthcare provision in all medical centers and tourism sites, making optimal use of medical, healthcare, and human-resource potentials, and making an attempt to attract Kazakhs to travel to Iran for medical treatment.

**Key Words:** Tourism, Health, Medical Centers, Kazakhstan, Strategy, SWOT analysis

# Chapter 6 The Status of Cultural Relationships in Economic and Political Interrelations of Iran and Kazakhstan

## Importance of Islamic Republic of Iran and Kazakhstan’s Cooperation to Solve Ecological Crisis in the Caspian Sea

## E. Koolaee[[63]](#footnote-63)

There is no doubt that I.R. of Iran’s deep and influential cultural and civilizational presence is seen in vast areas of the west and the center of Asia. The collapse of the communist regime has created suitable condition to rebuild Iran’s cultural and civilizational relations with Central Asian countries. During many centuries, Central Asia has been one of the most significant regions of flourishing of Islamic- Persian Civilization. Of course the field of Persian Civilization should be separated from the Political Iran as one of the units of the current world system. Indeed five remained republics of the Soviet era have kept the precious legacy of these linkages with Iranian people.

Kazakhstan is one the important countries of Central Asia that is larger than Western Europe. This country which is the second large country of the CIS has very rich natural resources deposits. The neighborhood of this country with the Islamic Republic of Iran via the Caspian Sea has made more important its relations with I.R. of Iran. This lake has one of the most precious heritages of the human society on the earth. In the last two decades, because of the weight of the political and economic considerations, the ecosystem of the Caspian Sea has been forgotten. Now this lake witnesses with very serious ecological problems. Recently many countries of the world have expanded their cooperation to solve ecological problems. EU countries have shown good experiences in this regards. In this region Iran and Kazakhstan can and should use their significant capacities to solve common ecological difficulties of the Caspian Sea. They have considerable means and leverages to survive the unique ecosystem of this lake in confrontation with real huge dangers.

**Key words:** Iran, Kazakhstan, Caspian Sea, ecosystem, cooperation, culture, civilization

## Kazak Tribalism: Characteristics and Potentialities

## M. Sanayi[[64]](#footnote-64)

Analytical reports and studies on Kazakhstan include political, economic and historical contexts. However, the issue of tribalism and the interrelationship between nomadic groups, which are of utmost importance, have not been studied extensively. Generally, most political, economic and historical studies on this country have been conducted without focusing on distinctive effects of each factor. Therefore, the issue of tribalism in Kazakhstan should be studied due to its vital role in the aftermath of the dissolution of the Soviet Union and the emergence of new republics such as Kazakhstan.

While reformative movements towards global economy and international markets become prevalent in Kazakh society, they have remained loyal to their traditional customs. The study of tribalism in Kazakhstan is much more challenging and enigmatic than it seems, since there exists no comprehensive resource that includes observations, evidences and records on the history of Kazakh nomadic tribes and their development before and after the dissolution of the Soviet Union.

Objectives of the present study can be summarized as follows:

* Have Tribal frameworks and stereotypes lost their functionality? Are they still in transitional stages?
* If they are still experiencing transition, can tribalism effectuate development of the Soviet Union disintegrated republics? How?

In order to answer these research questions, a review of historical background of the dissolution of the Soviet Union will be considered alongside a number of scholarly views that regard the sixteenth century as the turning point in the establishment of new republics of the Soviet Union. One of the important viewpoints was articulated by S. Esfandiarof. He believes that the socioeconomic (political, economic, social, cultural, linguistic, environmental and geographical) characteristics of the nomadic life in Kazakhstan divide the country into three regions; the west of the country comprises summer campgrounds and riversides of Akiobiansek; the central part of the country includes nomadic tribes in Sarisu, Chu, plains of Syr Darya, Ishem, Tubol and Ayertish and the east of the country. In the initial stages of the Russian dominance on Kazakhstan, tribes were in constant conflicts and bloody skirmishes due to tribal chiefs’ differences of opinions. At the beginning of the eighteenth century, tribal conflicts were suppressed under the unanimous Russian sovereignty and nomadic tribes in the north, east and west of Kazakhstan were invigorated due to rehabilitated tribal and nomadic interrelationships.

It is apparent that such deep rooted tribalism cannot lose its functionality, since it is based on socioeconomic foundations of the country. Although there have been considerable changes in the functional and structural elements of the administrative system in Kazakhstan, tribal groups acquire major infiltration on governmental systems and their social and political decision making procedures.

Considering the results of a number of public surveys, it becomes apparent that such tribal separatism leaves negative impact on people’s political and social lives, which can be manifested as follows:

* Tribal dominance on national policies is quite vigorous. Therefore, unexpected political and social outcomes are probable.
* Governmental attempts to restrict tribal resources result in the deterioration of their authority in such regions of the country.
* Facilitation of authoritative position of some tribal elements in the central government of the country can result in national factionalism.
* Regional dominance replaces national dominance of the central government.
* Administrative mechanisms are compelled not to consider tribal rights so that they can depict their non-alliance to nomadic tribes.
* Local policies are effectuated negatively by employing staff members on the basis of their alliance to regional tribes.
* Tribal separatism results in disharmony and imbalance of social life.
* Tribalism affects negatively socialization of the youth generation of Kazakhstan.

The ultimate result of the study is twofold, representing both positive and negative consequences of tribalism in Kazakhstan; the positive side constitutes the fact that tribalism could include broader social and cultural elements and protect national historical memory; the negative side includes disharmony and disintegration between formal norms, ideologies and public disciplines and unofficial tribal customs and traditions.

## The Place of Soft Power and Cultural Diplomacy in Promoting Interrelationships of the Islamic Republic of Iran and Courtiers in Central Asia and the Caucasus Region (With an Emphasis on Mutual Relations of Iran and Kazakhstan)

## M. Yari Estahbanati[[65]](#footnote-65)

In the current era of globalization with the development of new communication technologies, in spite of the challenges that countries face in promoting their regional and global diplomacy, the use of soft power and cultural diplomacy compared with the other methods of developing international relations can better lay the ground for developments in regional and global power of governments in spite of challenges and limitations in achieving the regional and global foreign policy goals. With this in mind, Iranian elites consider the economic, political, and cultural potentials of the central Asia and the Caucasus region an opportunity of prume importance. From the perspective of Iranian Foreign policy officials, Kazakhstan, as a country with favorable diplomatic capabilities and capacities, can favorably contribute to improving the regional power of Iran if diplomatic and cultural ties between the two countries are strengthened.

The present article attempts to elaborate on how soft power and cultural diplomacy can lead to developments in the regional power of the Islamic republic of Iran in Caucasus region and Central Asia with reference to Kazakhstan. Regarding the importance of stating such an issue and the need for a theoretical approach in developing a scientific framework, this article (based on the aspects and principles of the presuppositions made in theories such as soft power) attempts to demonstrate aspects of cultural diplomacy and its strengths and weaknesses and to suggest ways through which soft power can be exercised. Moreover, considering foreign policy, the author aims to examine the different aspects of cultural diplomacy and its relationship with soft power to show how the two can affect each other in both the design and implementation of the decisions for achieving the national, regional and international interests. In response to the main question of this study, we can suggest that soft power and cultural diplomacy can lead to an increase in mutual convergence among Iran and the Caucasus and Central Asian countries, particularly Kazakhstan and can increase economic, political cooperation and promote Iran’s regional power.

## The Role of Cultural Ties in Economic and Political Relations between Iran and Kazakhstan

## S. Rajabi[[66]](#footnote-66)

The historical role of Kazakhstan as a communicative bridge between East and West through the Silk Road in the Central Asia turns this country and its declivitous history into a melting pot of divergent nations and cultural tendencies. Kazakhstan is the largest country in Central Asia and has the largest coastal proximity to the Caspian Sea. Being the eighth largest country in the world, Kazakhstan possesses considerable number of natural resources and mines such as natural gas, oil, uranium, gold and coal. The aforementioned characteristics, not only encourage western investors to consider the country as a resourceful platform for their financial transactions, but also concretize the strategic position of the country in various international arenas. Considering standard indexes in assessment of political affairs, this study believes that political relationships between the Islamic Republic of Iran and Kazakhstan have developed extensively due to tangible and mutual understandings and circumstances. This article, being a problem-based and descriptive-analytic study, investigates the developmental role of cultural ties in economic and political relations between Iran and Kazakhstan. The Islamic Republic of Iran can function as an efficient facilitator for Kazakhstan in the following challenges: deterioration of gross national product, delimitation of subsidies and rise of inflation rate, facilitation of social privation, development of scientific activities, facilitation of social, political, and scientific security and liberalization of the economy. In this study, common cultural elements in political and economic relationships of the two countries will be recognized. Some of these elements are: common cultural figures, heritage, traditions, customs and beliefs between the two countries, Nowruz as the Persian New Year and ethnic and cultural divergence in both countries.

**Key Words:** Iran, Kazakhstan, Cultural Ties, Political, Economic, International, Relations.

## The Development of Cultural Ties between Iran and Kazakhstan and Diplomatic Technology

## S. Rava[[67]](#footnote-67) & B. Toufighfar[[68]](#footnote-68)

The collapse of the Soviet Union was one of the most complicated geopolitical changes that occurred in the last decade of the twentieth century. This development not only contributed to the collapse of the bipolar system and the end of Cold War but also led to the rise of a substantial number of the nascent states from the ruins of the former empire, some of which had never experienced the taste of independence as a national government before. Among them Kazakhstan, sharing the sea border with Iran in the strategic Caspian region as well as its technological and geopolitical heritage taken from the Soviet Union could be considered as beneficial to study. Meanwhile, the earlier presence of the US, some European countries and even the Zionist regime in this vast but sparsely populated country has made the sustained mutual communication difficult and sometimes impossible. But this is not a deadlock, and the Islamic Republic of Iran enjoys many advantages with the potential of setting long-term goals and planning for sustained development of the economic and political ties. Deep historical and cultural ties between Iran and Kazakhstan have been constantly increasing from old times. The southern parts of Kazakhstan is in the Kharazm region and close to the Iranian province of Khorasan and therefore historical and legendary stories, especially Shahnameh, include numerous instances of Kazakh peoples’ lives and adventures and is one primary source in recognizing the old Kazakh history. Iranian exiles during World War II and those who migrated to this region during the Pahlavi regime form a substantial minority which can be considered as an opportunity for Iran both culturally and politically. These people, now in the third generation, can help to facilitate the transfer of technology and break the sanctions due to the cultural closeness and mutual trust with Iran. Bear in mind that Kazakhstan was the only country that did not implement unilateral US sanctions against Iran and this is a green light for the establishment of a diplomatic Technology Highway. This paper examines methods of promoting cultural relations between the two countries with the implicit purpose of political development and success in diplomatic Technology.

## Subtle and Diplomatic Role of Culture in the Development of Regional Power of the Islamic Republic of Iran among Countries in Central Asia and the Caucasus: A Case Study of Bilateral Relationships between Iran and Kazakhstan

## Maryam Yari Astahbanati[[69]](#footnote-69)

In today’s globalization era, implementation of subtle power structures through utilization of cultural diplomacy and communicative technologies can facilitate regional and international delimitations and adapt to relative changes in modalities of mankind’s objectives and beliefs in comparison with traditional means of international diplomacy and its facilitation of bilateral ties between countries. Generating administrative and non-administrative relationships between institutes and organizations, cultural diplomacy can provide fruitful political, cultural and economic affairs between the Islamic Republic of Iran and Kazakhstan, as one of the countries in Central Asia and the Caucasus. Considering diplomatic aptitudes in both countries, Iranian and Kazak political theoreticians believe that Iran and Kazakhstan can facilitate their regional dominance though utilization of cultural and diplomatic ties. This article studies the diplomatic role of culture in the development of the regional power of the Islamic Republic of Iran among countries in Central Asia and Caucasus through utilization of a case study of bilateral relationships between Iran and Kazakhstan. Considering the importance of the subject matter and the necessity of devising a scientific and theoretical framework, the researcher analyzes the practical procedures with which principles and theoretical assumptions of subtle power structures and cultural diplomacy can be implemented in foreign policy. Furthermore, she studies the relationship between cultural diplomacy, subtle power structures and foreign policies so that the necessity of providing national, regional and international resources can be recognized. According to the results of the study, subtle power structures and cultural diplomacy facilitate political, economic and regional convergence in bilateral relationships between the Islamic Republic of Iran and countries of Central Asia and Caucasus. Besides, mutual dominance and political and economic collaborations between Iran and Kazakhstan, as one of the most important countries in Central Asia, can be concretized positively.

**Key Words:** Culture, Globalization, Foreign Policy, Cultural Diplomacy, Subtle Power Structure

## Ways of Trade Lanes of the Middle Ages: Aralo-Caspisn watershed

## A. Demeuova[[70]](#footnote-70)

This work is the first attempt of integrated scientific approach in development of a question of existence of northern branch of the trade artery, called the Great silk way. As a result of research works of the last of 30 in the territory of Mangistau area of years archeologists of Kazakhstan and Russia designated series of medieval ancient settlements, settlements, caravanserais and the burial grounds, the marking main directions of passing and basic points of trade routes. Manifestation of bright examples of city culture in an area of distribution of historically developed nomadic way of life is the indisputable evidence of passing through these territories of powerful trade means of communication of the international value. The revealed list of monuments of archeology of an era of the Middle Ages of Mangistau area, most likely, is far not full. The planned directions of researches expect new archaeological historical opening.

**Key Words:** Peninsula of Mangyshlak, Ustyurt, Caspian Sea, Aralo-Caspian watershed, Great silk way, Waysof trade lanes.

## Iran and Kazakhstan: Cooperation at the present stage and future prospects

## Anton Evstratov[[71]](#footnote-71)

Two of the largest states of Central Asia, Iran and Kazakhstan nowadays are actively cooperated in various fields, are destined to expand all-round cooperation. Diplomatic relations between them were established in 1992 and since then has continuously evolved. The parties now links the economic cooperation in areas such as agriculture, automotive, trade in energy resources, etc. However, in recent years seriously and intensified political cooperation between Tehran and Astana - in Kazakhstan delegation held talks Iran and the international mediators on the nuclear program , and head of state Nursultan Nazarbayev attended the inauguration of the summer Iranian President Hassan Rouhani. Moreover, in recent years there have been attempts to start contacts between two countries in the military sphere. Another past president of Iran, Mahmoud Ahmadinejad called Kazakhstan "serious regional partner” and, apparently, his successor, the leader of the same opinion.

This work is devoted to the relationship between Iran and Kazakhstan in various areas at the present stage and to the analysis of their possible prospects in the near and distant future.

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