

Cultural, Political Interactions among Iran and India

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Abstract

In the wake of developments of the 1990s and increasing the importance and place of culture alongside security in the international arena and the geo-cultural conception of global issues, Countries used their cultural and identity capacities in establishing and expanding relations with other states and nations. That is why the cultural geography of Iran, which is much broader and beyond the current geographical and formal boundaries, is considered very important. The existence of the expansionist governments in the history of Iran and their armies to expand the frontiers and geographical boundaries provided the ground for influencing of Iranian culture in the captured areas, firstly through domination and then through influence and inspiration. The effects of this process can be seen in the language, history, literature, religion and celebrations of the peoples of the captured lands. Therefore, it can be argued that the trend gradually has led to the development of cultural, political and identity interactions with Iran and these regions, including, with India. In the other words, the event on the basis of restoring the role of culture in the relations between countries and nations, can result to the horizontal and vertical expansion of cultural and identity interactions between Iran and India in a common cultural, cultural area.

Keywords: Cooperation; Iran; India; Identity; Culture

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Introduction

Jawaharlal Nehru, the late Indian leader, writes in a book on the history of the world: "Among the nations, the only Iranian were the Indians with a common Indian and Aryan race, and in Indian culture and civilization from the oldest prehistory had a significant effect. Indian religion has common bases with the Zoroastrian religion of Iran. Sanskrit language and Pahlavi language are very similar. Iranian civilization and culture have been so deep and rooted that they even digest dominant states. The Persian language during centuries in vast territories in Asia was the language of educated people. "Historical surveys show that Iran's political and cultural influence has always been more than India's influence on the territories of the Iranian plateau. During the history of the invaders of Turk and Tatar, the nomadic tribes of Central Asia and, to a lesser extent, Arabs for incursions into India, crossed Iran and had been influenced Iranian civilization and culture. Therefore, their successive victories and campaigns toward India led to Iran's cultural influence in that country, as Islam in India became same Iranian Islam and the Iranian thought on philosophy, Sufism, language and Literature, fine arts and social organization formed newly Muslim India.

This at the present time, given the new developments in the international arena and the importance of the role of culture in relations between nations and nations, can pave the way for the restoration of the geo-culture scope of Iran. Considering the extent of this territory and the diversity of its cultural elements and attributes, the present article merely examines the geo-cultural territory of Iran in the Indian subcontinent and the areas of cultural interactions among them. This paper seeks to answer this question that considering the importance and influence of cultural and soft power in the field among nations and states, Iran and India, what capabilities, capacities, opportunities and possibilities for instituting and extending cultural relations between themselves? The present paper claims that the extent of the influence of Iranian culture and civilization in the Indian subcontinent can provide significant capacity to advance the goals and interests of the cooperative between Iran and India. In order to analyze this claim, firstly, there are some debates about geo-culture and then is studied the historical scope of Iranian culture and civilization in the

Indian subcontinent and also the Indian capacity to absorb and impoverish them creates a common geo-culture that can provide significant potential for advancing the goals and interests of two parties. In order of explaining the hypothesis, firstly is addresses theoretical basis and then are studied the major ingredients of cultural relationship between Iran and India on civilization synchronization, cultural interaction, and social synergism among them that have led to expand the Iranian geo-culture.

1. Bases of theoretical

The concept of geo-culture in the first sense implies the unified, integrated, and unified nature of the earth, which requires the synchronization of geo-culture analysis with a global and universal approach to cultural processes. On the other hand, the Geo contains various concepts that have wide applications in the terminology of geography, especially in the modern political geography literature, which inevitably leads us to a global and political world-view (GhrayaghZandi, 2008: 149). On the other hand, culture is also the social heritage of a society that includes not only commodities and material inventions, but also intellectual and intellectual products such as beliefs, values, beliefs and aspirations of that society (Moire, 2000: 261). In short, culture is a collection of knowledge, beliefs, arts, ethics, laws, customs, and any other ability and habit that is acquired by human being as a member of the community (Bashirieh, 2000: 8). Culture is a collection of memories, imaginations, values, signs, impressions, interpretations, innovations and discoveries that are used to preserve human societies, with each other, a nation or something equivalent to a civilized identity within the framework of internal dynamics, to reach a deal (Maghsoudi, 2001: 79).

According to the definition of culture, geo-culture means the importance of factors such as culture, language, ethnicity, and religion along with geopolitical factors (Roshan and Farhadian, 2006: 130). In another definition, geo-culture or cultural geopolitics is a complex process of interaction of power, culture and the geographical environment in which culture, as well as other phenomena of the social system, is constantly forming, evolving, merging and moving in the course of time and in the context of the geographic environment of the planet. In other words, geo-culture

is a combination of place – space processes of cultural power among diverse and numerous actors who play a role in different social and integrated environments and interact with each other (Heydari, 2005: 94-95).

Geo-culture viewpoints depict boundaries and internal structure mainly on the basis of the force of identity and culture. From Ferguson's and Mensbach's point of view, global politics now forms a redefinition of group loyalty and identities, and the process of combining and decomposing can be seen in the modern international system (Ferguson and Mensbach, 1999: 99-77) . Geo-culture defines the construction of the system on the basis of civilizational boundaries, in which several civilizational blocks can be observed, according to which a new international policy will also be defined on the axis of civilization and cooperation (Huntington 1993: 23-25).

Therefore, geo-culture implies the importance of the concept of power as well as the geographic environment of the planet as a platform for political processes, their application in the field of culture. This mean of geo-culture does imply not only how to achieve cultural domination or hegemony, but also adaptability and cultural coexistence on a global and transnational level. On the basis of this analysis, nations and societies always have a special place.

Thus, developments in the recent decades in international relations on the role of culture in relations between countries and societies can provide special conditions for Iran, in order to emphasize its cultural scope and civilizational capabilities beyond borders, pave way for expanding relations between itself and the Indian subcontinent.

2. Iranian and Indian civilizations

Iran and India are among the ancient countries of the world. According to archaeological discoveries and historical documents, relations between the two countries date back to about 5,000 years ago. The original inhabitants of these two countries lived in a land of almost 1500 BC, with a common language, culture, customs, traditions and mythology. Documents and archaeological discoveries in the areas of Darwida in Mahanujaro and Harappa of Punjab, which are similar to the civilizations of Iran around Kashan, confirm the accuracy of this claim (JalaliNaini, 1996: 5

and 6). JawaharlalNehru, the politician and prime minister of India, wrote about the precedent of Iran-India relations: "Among the many peoples and tribes who have been influenced by the life and culture of India, the oldest and most durable of these relations with the Iranians In fact, the relations between them were even before the beginnings of the Indian and Aryan civilization, because the Indo-Aryan tribes and the ancient Iranians had both a common line of origin and later separated and separate paths for themselves in advance have taken. The two peoples were racially linked ... Their religions and their languages also had common ground. The Vedic religion of India has a lot in common with the Zoroastrian religion of Iran. The Sanskrit language of Vedic and the ancient Pahlavi language, which is the Avesta language, are similar to each other "(Nehru, 1346 1946).

2.1 Government

Iran, in its various historical periods, with powerful kings and powers, the great empires and the manner in which these empires were governed, have always been of interest to the kings of the subcontinent; so that the governance of governance in Iran has had a significant impact on the Indian state and Indian kings It was in place. The tradition of copying Iranian model by the Indian kings began after the reign of the "Moriahs", after which they came to the "Gupta", which coexisted with the Sassanid, and continued in the following times. After Islam, the kings of Samani and Ghaznavi were influenced by the Sassani rule in the kingdom and military affairs, which after the capture of India by the Ghaznavis, led to the adoption of the Sassanid rule by the Delhi Muslim kingsthereby the Sassanid model of governmentcontinued in that country (Naghavi, 1355: 81). The nature of the political system of Iran during the Sassanid era was based on the authoritarian rule and the divine right of the kings. This method in the Indian subcontinent replaced the old methods of determining rulers based on which Indians elected their rulers by electoral methods. For example, you can refer to the government of the "Balbans". They founded their rule based on the ideals of the ancient kings of Persia and expanded tyranny and authoritarian power in their dominated areas (al-Hasan, 2006: 153). The kings of the subcontinent, in addition to political affairs in financial affairs, were also influenced by the kings of

Iran. The tax system used by the kings of Delhi, and in particular Akbar Shah, was an imitation of the Iranian tax system in ancient times. In addition, coins commonly used in India from the 7th century to the 12th century, have been imitation of the coins of the Sassani kings in terms of weight, attributes and images (Hekmat, 2004: 116).

2.2. Writing

The writing that was prevalent during the Achaemeni period in Iran was used in the bureaucratic letters, the line "Aramie (Fenighi)" was. This writing was later used by Indians and titled "IndianArmie" or "Kharosti" that is written from left to right, it has become popular for several centuries in the northwest of India and some of the Indian Central Asian colonies (Mill, 1950: 22).

2.3. Ides and celebrations

Rites, celebrations and ides have always been linked to the long-standing civilization and culture of the two nations of Iran and India. After the Iranians accepted the religion of Islam, they continued to preserve some of their national traditions, including celebrations of Nowruz, Mehregan and the century, and regularly held these celebrations in Iran. Nowruz is one of the ancient Iranian celebrations that during the Sassani era was celebrating gloriously in Iran and in all the territories annexed it. After the Ghaznavis brought Islam to India, also Iranian ceremonies went to the subcontinent. Since the Muslims government in India in early March, which coincides with the month of the "Mageh" of the Hindus, "Besont's Celebration" is held in India (ShahriarNaghavi, 1350: 35-36). Persian language poets such as Abu al-Faraji Roni, Masood Sa'ad Salman and Amir KhosrowDehlavi, who were associated with the courts of Delhi and Lahore, wrote poems in describing the ides and the way of the Nowruz ceremony in these areas. Poems written in Farsi in the description of Bahar and Nowruz are known in the subcontinent literature as "Baharieh", "Saghinameh" and "Khumriat" (Chaudhry, 1356: 31). Also the promotion of the degree of government officials, the emirs and other royal officials is done in this day (Samy, 2009: 63).

2.4. Art

Iranian artists in a variety of artistic disciplines, including architecture, painting, calligraphy, and music played a special role in Indian subcontinent culture. Yet, after centuries, the work of

these artist immigrants has been striking throughout the Indian subcontinent. This artwork represents efforts by artists and groups during several centuries that have created valuable works in different artistic dimensions in that country. In this section, examples of Iranian art and its effects on the subcontinent art are examined:

A) Architecture

Iranian architecture and its impact on the subcontinent are mainly studied in two periods: the pre-Islamic period and the post-Islamic era. At each of these two stages, Iranian architecture has influenced differentially on Indian subcontinent art and Indian culture (Hekmat, 1337: 40).

3. Cultural interaction between Iran and India

Iran-India relations, especially in political and commercial issue areas, date back to the pre-immigrant era of Aryan tribes. From ancient times, along with political and economic relations, also there have been cultural and scientific relations, and both countries have mutually intertwined during different periods. These relations were remarkable from the Achaemeni period to the Sassani era. The relations between Iranian and Indian cultures flourished during the Gupta period. In other words, the Sassani period (224-651 C) is the period of developing cultural interactions between Iran and India. (Nameh Farhangestan, 2005: 207). In the third century AD, the Sassanians advanced to the heart of India, and later occupied Malweh in the Central India, one of Gupta's centers of power. As such, Sassanian artistic designs and techniques contributed greatly to the creation of Indian classical art. In the Islamic era, especially in the reign of the Ghaznavi, these relations became more widespread, and at the time of their successors, the Ghorian and the Ghorriah territories and then during the period of the Muslim kings of India and the Gurkani kings, expanded political and diplomatic relations and cultural relations. Persian language and literature, and Iranian culture, over 350 years, officially overwhelmed many aspects of the life of the subcontinent people. The spiritual and cultural links of the two nations were so profound and the influence of Iranian culture and civilization on the spirit of the Indians was so powerful that still one can see the effects of it in the language, art, customs, traditions and life of the people of the subcontinent. In

this section, in order to understanding Iran's geo-culture and its cultural capabilities in the Indian subcontinent, components of the geo-culture are studied. Each of these components of Iranian geo-culture have plays the role in the development of the subcontinent culture.

3.1. Common religion

An era in which the Iranian and Indian Aryans lived together or were separated, but still did not forget each other's customs, is called the "Vedic period". This name comes from the book of Veda, which is the oldest book of Aryans, and is very similar to the Avesta book, and has been the origin and basis of the life of the Aryans of India and Iran before the Avesta (Mashkour, 1362: 59 and 58). Thus, the Aryans of Iran, like the Hindus, had a Vedic religion before the advent of Zoroastrianism. For this reason, the "Rig Veda" is the most important and oldest written document about the common culture of the Aryan peoples (Hashemi, 1367: 59-58). In addition, the subject and content of Veda with Avesta are very close in terms of words and subject of anthems, religious myths, names of goddesses. For example, in the Avesta, "arsharaya" or "Ereta" means the truth and the universal order and the law of creation, through which man arrives to divine knowledge; also in Veda, this word also comes as "Rita" and means so. In neither of these two books, idol and idolatry have not been talked about. The followers of both religions were fire worshipper and they sacrificed. The ceremonies of these two worships are articulated in the Veda as "Yajna" and in the Avesta are as "Yasna". The names of religious authorities and their duties are similar in both books (Mashayekhi, 1356: 61). Magaha's temples were abundant from the sixth to the eighth centuries for the worship of sun. The image of Suria in the Champa area (eighth century AD) dates back to the middle of the Sassani period (Nebrenurii, 1998, p. 2, p. 624).

Therefore, religion has been one of the most important factors affecting the history and culture of Iran and India. Zoroastrian and Islamic religions entered the Indian subcontinent through Iran and in two different periods, and in each period, while they found followers in the subcontinent, they laid the ground for the expansion of Iranian culture and civilization in those regions.

A) Zoroastrian religion

Iranians and Indians had a common religion until the seventh century BC. With the advent of Zarathustra, the religious separation between Iran and India occurred, and Iranians had an independent religion that claimed universally. Zarathustra rebelled to reform the religion of "Brahman" and founded "the religion of Bahi" (Fridani, 1356: 65). Two reasons for the spread of Zoroastrian religion have played an important role in the Indian subcontinent; firstly, the propagation of the Zoroastrian religion by Moghan; and, secondly, the fall of the Sassani kingdom through the Arab invasion.

B) Islamic religion

For the first time, Islam in the year 44 HQ through Mahlab bin Aby Safra went through "Khorasan" and "Khaybar" to "Peshawar" and in 93 HQ from the west and through the Balochistan and the Oman Sea to Sind. The attack of Sultan Mahmud Ghaznavi into the Indian subcontinent has led to the spread of Islam in all parts of the subcontinent (Farrokhi Sistani, 1999: 66). After the conquests of Sultan Mahmud Ghaznavi in India, scholars, jurists, Sufis, craftsmen and artists migrated from Iran to India and promoted Islam. Specific features of Islam have led to the acceptance and popularity of this religion among subcontinent people, because Islam considered virtue and belief as the only factor of human superiority, while one of the weaknesses in Hindu religion was the existence of class hierarchy in it. In Islam, however, the clergy and its position were not limited to a particular class (Brodvans, 2000: 127).

3.2. Common Language and Literature

Language is the determining element of any culture. Language transfers achievements and human experiences from one generation to another and from one community to another, without which it is not possible to maintain culture. Boreanov, a researcher on Sanskrit language, with scientific research on rules of the Sanskrit language and the "Avesta" language, for the first time, proved the proximity claim of the Avesta language with the Sanskrit language and its grammar. This indicates that there is a linguistic connection between the two peoples even after the separation of their lands (Moin, 1338: 176). The connection between the Sanskrit language and the Avesta language is such that today, when linguists read

each Sanskrit and Avesta texts when they encounter difficulties or ambiguities, they try to resolve the problem or ambiguity by referring to the other.

Additionally, the familiarity of the Indian subcontinent with the Persian language dates back to about eight centuries when the Ghaznavis entered India. The invasion of Mahmud Ghaznavi in India was the starting point for the expansion of the Persian language and the spread of Islam in the Indian subcontinent. The second period of the Ghaznavid regime, that is, after the defeat of Sultan Mas'ud from the Seljuqs and his death in 432 to 582 or 583 AH, lasted for about one hundred and fifty years, and thirteen kings reigned. This course is very important in terms of the development of Persian language and Persian literature and Iranian culture, because the continuation of government on the occupied realm by Ghaznavis in India led to prevalence of Persian language and literature increasingly. The kings of Ghaznavi, after Massoud, were lovers of poetry, and some of the great poets like Massoud Sa'ad Salman, Abu al-Faraj Roni, and others lived in their court and eulogize kings. (Safa, 1372: 5-4). The Ghaznavis, after Massoud, kept their realms in northern India and stayed until 528 AH in India and finally left their place to the Ghorian. In the second period of the Ghaznavi government was transferred capital of Iran to Lahore. In this period, Lahore and Peshawar were the major centers of Persian science and literature, and the Indians began to learn Persian language. The book, *Kelileh and Demneh*, which was originally an Indian book, was quoted from Nasrollah Monshi, secretary of the court of Bahram Shah Ghaznavi, from Arabic to Persian. Abu al-Faraj Roni, poet of the court of Sultan Ibrahim Ghaznavi, is the first Persian-language speaker of the subcontinent that this *Divan* has been published. Also Seyyed Hassan Ghaznavi was one of the great poets of Bahram Shah Ghaznavi's court and was his attention and respect (Jalali Nayeni, 1375: 17).

With the establishment of the Mongol empire in India, Persian became the official language of the people of the subcontinent and lasted for 700 years, that is, until 1832 C, when was replaced by English, was still widespread in India. During this time, Persian language dominated the thoughts, social relations, politics, economy and culture of the people of India. Important cultural, religious, political, and literary books were written in Persian, and

since Persian was the official language of the country, the researchers tried to make it easy for the people to research and study Persian language and literature. For this reason, numerous books were written in the field of Persian vocabulary, grammar, Persian conversation, proverbs (AttardoQouchani, 1347: 78). In all these years, Persian was the official language of the Indian Muslim kings, and gradually replaced Sanskrit, and became mediator language for communicating speakers of different languages in the great territory. At the beginning, most of the scholars and writers who migrated to India from Iran, Transoxiana and other Central Asian lands, wrote to Persian, and then the indigenous people of India, including Hindus and Muslims, also wrote in Persian. These writings included various sciences in India (Encyclopedia, 1380: 119).

3-3 Common classes

The Aryans of India considered themselves superior to the indigenous peoples who had immigrated, and thus created a class system in India in order to preserve their superiority towards the indigenous people. In the Vedas, the Bible of Indians, is referenced to this class system. According to this book, the class system in India was: Brahmans or priests (clergymen), warriors (Kshatriyas), merchants and farmers (Vaisyas), subaltern people (Sudra) (Azeri, 1350: 112). Similar to such class divisions also in ancient Iran existed, there were four classes in Iran: the clergy (Katozian), the warriors (Nissarians), the farmers (Nasoudi), artificer and professional men (Ahnokhoshi) (Ferdowsi, 1315: 240).

For the Indo-Iranian tribes, the first class belonged to Varuna and Mitra. Verune was the metaphysical guardian of the world and guarantor of the implementation of treatis and obligations. He also enjoyed the power of magic. Mitra had a law, moral and legal force. Therefore, her duties coordinated with the duties of the Brahmans and the clerics. In the second class, the warriors and fighters were whose command was made by the person who called him "Indira". Productive and economic forces were also in the hands of the third class of society (Hinels, 1375: 34).

3.4. Common Myths

Both nations have common myths. Mitra is one of the common myths of India and Iran civilization. It is a sign of alliance,

friendship and clarity (Shaygan, 1362: 52). The "Ashwins" in the Indian mythology are goddesses and physicians healing the pain. They disclose death and illness from those who worship them and they are also recognized as a symbol of fertility (Spring, 1996: 471). Hertat and Amertat performed the same acts in myths of Iran that Aswins undertook them. They saved people from death and starvation, and they were also the source of growth and fertility (Hinels, 1375: 34). One of the common mythic gods of India and Iran is the god of fire that called the 'Agni' in the Indian mythology and 'Atre' in the Iranian mythology, and was the manifestation of purity, wisdom, family lover and the destroyer of enemy (Bahar, 1996: 478). In addition, in Iran and India, the number seven has always been a sacred number. Sassanians believed in the seven-story sky and attributed each floor to one of the seven planets. The number seven has been sacred not only in the Iranian beliefs, but also in the religion of Buddhism. The passing of the Buddha from the seven heavens in order to reach the highest point represents the sanctity of the number seven to the people of the subcontinent (Yahaghi, 1375: 46-448).

4. Socialinteraction between Iran and India

In the context of civilization synchronization and cultural interaction, the field of social synergism has been provided among the peoples of the two lands. Therefore, various personalities and social groups have contributed to the development of Iranian culture and civilization in the Indian subcontinent that the most important of which are writers, mystics and Sufis, merchants Militarrians, Iranian ministers and physicians.

4.1. Writers: Prominent literators, thinkers and Iranian writers who migrated to different parts of India such as Multan and Uch, or to the court of the kings of India, were able to write and codify the diversified books in various literary fields, History and geography (Arya, 2000: 366).

4.2. Mystic and Sufis: Influence of Iranian mysticism and Sufism in the Indian subcontinent has a long history. The people of the subcontinent have long been familiar with mystic thoughts such as Ibrahim Adham, Bayazid Bastami, Ghazali, Abu Sa'id Abu al-Khair and Sanaie. The Mongol invasion of Iran, which caused devastation and insecurity in Iran, led to the migration of mystics and Sufis to India. They succeeded in bringing about the profound

changes in the religious thought and knowledge of the people of India (Ezekai, 1370: 78-74). Therefore, it can be said that the prevalence of Islam in the Indian subcontinent only was result of the sword of the sultan Mahmud of Ghaznavi, but rather to the result of the efforts of the Iranian Sufis and Muslim thinkers who through their spiritual influence among the people could encouraged them to accept Islam (NayerNoori, 1375: 855). On the other hand, it can be said that Iranian mysticism and Sufism, due to common grounds with Indian mysticism, became the point of convergence between two Indian and Iranian cultures (Chitanya, 1972: 63).

4.3. Businessmen and merchants: A group of Iranians who immigrated to India for business through building schools, mosques and guest houses led to expanding and preservation of Iranian culture in India. Among the people who played a role in creating circles, public and cultural communities in the Indian and Pakistani cities, one can mention the following: Hajj Mohammad Hossein Shirazi, Mohammad Khalil Shirazi, and Mohsen Khan Shirazi.

4.4. Militaries and Iranian ministers: This group of Iranians led to the spread of culture, knowledge, industry and governance and military affairs in the Indian subcontinent. They succeeded in assuming responsibilities at various government levels. Some of these are Nezam Al Din Joneidi, Minister of Shams Al Din Altatmesh (Safa, 1993: 103-101), Mir Fazlallah Anjo and Emadeddin Mahmoud Gavan Gilani. Emadeddin Gavan Gilani established a school known for his own name. The books of Riyadh Al Ensha and Manazerf Al-Ensha, whose a collection of letters is in Persian, is an indication of his efforts to spread Persian language in the Indian subcontinent (Mardani, 2006: 83). Also, King Sultan Belin, one of the famous sultans of India in the seventh century AH recruited several Sistani pilgrims with many salaries and benefits in order to protect himself (Hindu Shah Astrabad, 2008: 78).

4.5. Physicians: The scientific interactions between Iranians and Indians on medicine dates back pre-Islamic period. Dr. Zabihollah Safa wrote in the book History of Literature that "Iranians (in the pre-Islamic period), in addition to using Greek knowledge also were enjoyed the Hindu scientific

knowledge especially in medicine. Indian doctors were invited from India to teach Indian medicine and remained in Iran (Bahar, 1993: 153). Similarly, Iranian physicians, due to the skills they had in their profession, were attracted to the Delhi or Deccan courts and earned a lot of fame in their work. Among these, one can refer to Hakim Abu al-Fath, the doctor of the Akbar Shah court in 974 AH. The most famous physician in the late Safavi period who lived for long time in India and was respected greatly, is Amir Mohammad Mahdi, who known as Hakim al-Malek Ardestani. He succeeded in healing the daughter of Orang Zib when Indian physician was unable to cure her (Jaberi Ansari, 1321: 306). Also, at the beginning of the Islamic era, doctors from India were invited to teach Indian medicine, and remained in the Jundishapur Hospital until the Islamic era. Among these physicians, in period of Bani Abbas, can be referred Kankahand Ibn Dahan, who translated Indian medical books into Persian. (Safa, 1372: 8-107).

Conclusion

The extent of cultural power of countries and cultural; identity interactions between societies in the new century has grown steadily. What determine this increasing trend, is on the one hand, the potential and actual capabilities of the countries, which is rooted in their vicissitudinous history. This historic course, in combination with other characteristics, is a kind of power called geo-culture, which implies the entanglement and cultural cohesion of the nations. On the other hand, the process of global evolutions and developments provides a suitable platform to countries benefit from their cultural talent, although in competing with others. Accordingly, Iran and the Indian subcontinent, in the context of formed geo-culture throughout history, enjoy suitable circumstances for expanding and revitalizing cultural, identity ties, because the study of the common background of both sides implies the synchronization of civilizations, cultural association, and its social synergism. In fact, cultural exchanges between Iran and India provide them with the opportunity to achieve their desired goals and interests or expand their geo-cultural influence area. As mentioned, Iran and India are considered to be ancient countries of the world, and their political and cultural ties go back to pre-immigrant Aryan ages. These relations were widespread from the

Achaemenid period to the Sassani era, and these widespread increasingly in the era of Islam and the rule of Ghaznavians and Baburians.

In fact, Iranian culture, art, literature, and the language have been influential for many centuries on the various aspects of the life of the Indian people, and today their effects and influence can be seen in the language, art, customs, traditions and celebrations of the people of this region. Iranian culture and civilization also have been effected undeniably by Indians. Despite the commonality and precedent of political and cultural relations between the two countries, the cultural and political relations between them in the present era have significantly decreased. However, contrary to the political culture of the ruling elite of the two countries, which does not reflect the convergent clear signs, the general culture governing the Iranian and Indian societies still involves commonalities and is keen on interaction. Findings of the present discussion is based on the hope that on the basis of these cultural and historical capacities, and due to the new developments in the global and international arena, and the importance of the role of culture in the relations between countries and societies, it is hoped that once more, given the cultural and civilian capacities of Iran and India, Relations between the two countries, especially in the cultural dimension is developed.

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