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Cultural ties between Iranians and the Turkic peoples in historic Central Asia¹

Bahram Amirahmadian^{1*} 

1. Corresponding Author, Assistant Professor, Department of Russian Studies, Faculty of World Studies, University of Tehran, Tehran, Iran. Email: bahram1329@gmail.com

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ABSTRACT

The historic familiarity of the Turkic people with the Iranian culture and civilization, initially has started with the intermingle to each other and then by learning the Persian language. Along with Arabic, the Persian Language became the religious language of Turks when they were converted to Islam in the 7th. century CE and onwards (due to the presence of many Persian terms in the religious culture of the region). Before that, the Silk Road had been able to these peopoles culturally closer to each other throughout the decades and centuries of history, and on its east-west route, in addition to goods, language, culture, religion, rituals, and traditions were also exchanged, and in general, the exchange of civilizations between the nations and ethnicities that have interacted with each other during these centuries occurred. For example, the Sogdians civilization, one of the Iranian peoples (in the present-day region of Uzbekistan and Tajikistan), who lived on the border between China and historic Iran, established the first foundations of cultural relations between Iranians and the Turkic people living in that region.

Considering dialogue as the main pillar of cultural exchange between two nations, translators and teachers who instruct one nation in another's language and translate cultural resources play a vital role in fostering familiarity between nations. The dissemination of ideas through text translation and the sharing of literature enriches one nation through another, promoting friendship and connections between them. Translation is particularly significant as a crucial tool for cultural relations among different nations worldwide, facilitating the transfer of civilization, sciences, language, and literature. Translated works reflect characteristics of both the source language and the target language. Consequently, it can be asserted that translations of various Persian works into Turkic languages during the Middle Ages played an important role in spreading Persian language and literature across the vast territories of Islamic governance from Asia Minor to Middle and Central Asia. It is noteworthy that most Turkish translations from this period were derived from Arabic and Persian. Undoubtedly, Turks have greatly contributed to the growth and prosperity of Islamic civilization due to their historical, social, and cultural commonalities with other Muslim nations, especially those speaking Arabic and Persian. This article examines the role of Iranian culture and the Persian language in shaping people's cultures while investigating relations between Iranians and Turks in Central Asia

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1. Introduction

I said where are you from, he scoffed and said
this man is half from Turkestan, half from Ferghana
(Jallaludin Molana Balkhi)²

According to the above 14th century CE mystic and poet Jalalludin Molana Balkhi's (also known as Rumi or Mawlana outside Iran), Iranians and Turks were so mixed in Central Asia that it was impossible to separate them from each other. For this reason, when asking about a person's identity and where they are, it was difficult for them to say whether they are Iranian or Turkish. That's why this question seemed ridiculous. According to the book *The Hudūd al-Ālam* ("Boundaries of the World" or "Limits of the World") "Ferghana Valley" is the gate of Turkestan. The Iranian cities of Ferghana and Osh are located at the mouth of this valley, and the Syr Darya River (Sihun) enters the wide valley of Ferghana from this point of the narrow valley. From there to the west, is the beginning of the Iranian world that covers Central Asia to the eastern coast of the Caspian Sea.

Iranian culture remains the dominant cultural element in the Ferghana Valley. Nowruz is celebrated in this valley with great enthusiasm. Iranian customs and practices are popular among the local population, although some residents also speak Turkish languages, including Kyrgyz, Uzbek, and Kazakh. The city of Osh exemplifies Iranian architectural style, with its structures closely resembling historical monuments found in Iran. According to Mahmoud Kashgari, the author of **Dīwān Lughāt al-Turk** (English: "Compendium of the Languages of the Turks"), in 1072–74 (5th century of the lunar calendar/1072 AD), he stated: «باشسيز بۆرك /Bashsiz bork bolmas Tatsiz Turk bolmas/, meaning "The head without a hat, and the Turks without Tats (Iranians) cannot live."³

In the scene of Central Asia, since the appearance of the Turks, they mixed with the Iranians. Before the appearance of the Turks in Central Asia - which dates back to the 6th and 7th centuries CE- the dominant culture of the region was Iranian culture. With the Arab invasion of Iran and then the conquest of Trans-Nahran in the early years of the first half of the 7th century CE, the civilization of the region underwent a transformation, which after the decline of the power of the Abbasid caliphs and the emergence of Iranian dynasties, including the Samanids, again spread Iranian culture and civilization in the region.

Tolerance towards relatively primitive Turkic ethnic groups

Until the advent of Islam, the geographical territory of Iranian culture had primarily experienced military invasions and defeats from the west, notably from Alexander the Great. However, in the post-Islamic era, Iran's defensive military fortifications, which endured for over a thousand years—from the Achaemenid era to the fifth century CE—resisted the aggressive pressures of shepherds, marauders, and nomadic tribes beyond the Sihun River and Transoxiana, thereby preventing their full-scale invasion of the Iranian plateau. This resistance gradually weakened until the incursion of a group of Seljuk Turkmens opened the way for these tribes to enter. Rather than stubbornly confronting this pressure, the Iranian peoples adopted a policy of tolerance towards these groups, seeking to civilize and Iranianize certain Turkish leaders while accepting their military dominance as a means to preserve their civilization and culture from the destructive influx of other Turkic peoples, who were always eager to migrate

² Jalāl al-Dīn Muḥammad Rūmī (Persian: جلال‌الدین محمد رومی), also known as Jalāl al-Dīn Muḥammad Balkhī (جلال‌الدین محمد بلخی), Mevlânâ/Mawlânâ (Persian: مولانا, lit. 'our master') and Mevlevî/Mawlawî Jalaluddin Molavi Balkhi, known as Rumi, famous Persian poet in (30 September 1207 – 17 December 1273), was a 13th-century poet, Hanafi faqih, Islamic scholar, Maturidi theologian and Sufi mystic originally from Greater Khorasan in Greater Iran
³ باشسيز بۆرك بولماس تاتسيز تورک بولماس Names, Adjectives, Pronouns, and Suffixes of Divan-Luqat ,al-Turk Mahmoud bin Haysan bin Mohammad Kashghari, translated and edited and arranged alphabetically by Dr. Mohammad Debrir Siyaghi, Institute of Humanities and Cultural Studies, Tehran ۱۳۷۵ (1996).

to the richer and more cultured plateau of Iran. This cultural policy, while perhaps not entirely self-conscious or pre-planned, was relatively successful and allowed Iranian culture and civilization to continue their natural evolution and development until the Mongol invasion. Except for the Mongols, the Turkic peoples who entered Iran had already been influenced by Iranian-Islamic culture and civilization prior to their arrival; thus, they were not entirely alien to that cultural milieu. Consequently, following their military domination, Iran's culture and civilization quickly absorbed these groups, integrating them as demographic elements within Iranian culture. Similar to past encounters with Greeks and Arabs—wherein Iranian tribes absorbed rather than repelled these groups—this time they applied the same policy of assimilation through intermarriage and cultural interaction. The Mongol invasion, however, represented a different phenomenon with qualitative differences compared to the invasions by Turks and Turkomans. The Mongols originated from a region far removed from Iran's cultural domain; this geographical distance meant they had not been influenced by Iran's Islamic culture and civilization. Closest to China's cultural territory, they were nonetheless isolated due to China's formidable military defenses and relatively closed-off culture, which hindered communication and cultural exchange with the primitive Mongolian peoples. The Mongol invasion of Central Asia and the Iranian Plateau was rapid and devastating. Unlike the Ghazni Turks and Turkomans, who had some exposure to Islamic Iranian culture prior to their incursions, the Mongols flooded into the Iranian Plateau like a catastrophic tide. The ideology of the Mongol Empire, crystallized in Genghis Khan's Yassa, was based on pastoral nomadism and rapid military mobility. This ideology rejected any form of acculturation from more advanced agricultural civilizations, advocating instead for the conversion of arable land into pastureland and maximizing exploitation of urban artisans to support their military campaigns. The nomads viewed themselves as conquerors who sought to seize wealth and fertile pastures within Iran's cultural territory. Lacking familiarity with sedentary civilizations, they did not value established cultures; their objective was to impose pastoral nomadism over settled agricultural societies. In contrast to Turkic tribes who established themselves in Iran, the Mongols did not intend to remain or claim kingship over their conquests. Consequently, after ravaging the Iranian Plateau—leaving behind devastation—they returned to Mongolia with plundered riches. When faced with the destructive onslaught of the Mongols, Iranians divided into two groups that employed different strategies in response. Some chose confrontation through military action, while others opted for tolerance and compromise. Cities and populations that resisted militarily were often reduced to ruins; cities like Balkh could not recover from the devastation inflicted by the Mongols' attacks and were lost forever. Conversely, regions and cities that accepted Mongol rule—such as Fars and Shiraz—managed to navigate this tumultuous period successfully and continued their cultural and civilized existence (Salasi, 2000: 232-234).

2. Central Asia Region

Central Asia is a land in the north-east of Iran, between east of Caspian Sea and west of China which was a part of Iranian Empire during the reign of Darus the great. Before Aranb invasion in early 7th. Century it was called “*Varārudān*” or “*Fararudān*”⁴ and Arabs translated the name to the Arabic and called it “*Mā Warā’ on-Nahr*” (Arabic: ما وراء النهر), which is the same as Greater Khorasan, and now a part of it called “Central Asia” and it is the territory of the Turkic-speaking republics of Kazakhstan, Uzbekistan, Turkmenistan, Kyrgyzstan and the Iranian-speaking Republic of Tajikistan. Amu Darya(Jeyhun), Syr Daryā (Seyhun), Zarafshān, Sorkhān Daryā, Panj, Ferghāna, Tajen and some other rivers flow in it. Ancient Iranian cities including Nessā, Āmol (Chārju), Āshqabād (Ashqabat), Urganj, Merv (in Turkmenistan), Khiva, Khwarazm Bukhāra, Samarkand(in Uzbekistan), Panjikent, Esroshane, Hesār, Sogd and Khojand(in Tajikistan) are situated in it. Most of these cities are located along the famous silk road.

1. 2-1. Central Asia is the birthplace of great Iranian science and literature

This territory is the land and birthplace of Avicenna, Nasir Khusraw, Rudaki, Kharazmi Farabi and dozens of other celebrities in the world of Iranian science and knowledge. Adam al-Shaara, Abu Abdullah Rudaki Samarkand has said:

بوي جوي موليان آيد همي
ياد يار مهربان آيد همي
ريگ آموي و درشتي هاي او
زير پايش پرنیان آيد همي
آب جيحون از نشاط روي دوست
خنك ما را تا ميان آيد همي
مير ماه است و بخارا آسمان
ماه سوي آسمان آيد همي

*The smell of Mulyan's comes
the memory of my kind beloved
Amuy's sand and its coar senessesare
scattered under his feet
Jeyhun's water due to visiting the friend
will bring joy to our dumb friend
Mir is the moon and Bukhara is the sky
the moon is coming towards the sky
And Hafiz said:*

اگر آن ترك شيرازي بدست آرد دل ما را
بخال هندويش بخشم سمرقند و بخارا را

*If that Shirāzi Turk gets the flour of our heart
I will give Samarkand and Bukhara in return of her Hindu mole
Also he has said:*

به شعر حافظ شيراز مي رقصند و مي خوانند
سيه چشمان کشميري و ترکان سمرقندي

n).hueyS(Darya and "Syr) huneyJ ("Amu Darya are The two rivers⁴

*They dance and sing to the poetry of Hafez Shiraz
For the black eyes of Kashmiri and the Turks of Samarkand*

In this land, the great valley of Ferghana which is the beginning of the Iranian world, with the various cultures of its inhabitants, has turned into a museum of dialogue between cultures. A land where Nowruz was and will be celebrated with all its beauty among Iranian and non-Iranian peoples.

The stars of the sky of culture, science, literature and mysticism of Iran, who were called "Hakim" (wise man), "Arif", "Khwaje" (great man), "Sheikh" (chiftain) and "Moulana" (lordship) have expressed the concepts of knowledge and mysticism with the beautiful tool of poetry. They studied all the sciences of their time, including Persian and Arabic languages, geometry, music, algebra, mathematics, medicine, astronomy, and other sciences of their time, and after a lot of discipline and following the old ways and familiarity with the Holy Quran and Prophetic hadiths, They reached perfection and created their lofty thoughts in the subjects of Persian poetry and prose.

In the 4th century of Hijri, Hakim Abu Abdullah Rudaki Samarqandi (died 329 lunar date), the oldest Iranian poet has written:

هر که نا موخت از گذشت روزگار
هیچ ناموزد ز هیچ آموزگار

*Anyone who is not learnt from the time
will not learn from any teacher*

Or he said in another place:

زمانه پندی آزادوار داد مرا
زمانه چون نگری سر بسر همه پند است

*Time gave me a freely advice
if you look at the life, it is all over advice*

به روز نیک کسان گفت تا تو غم نخوری
بسا کسا که بروز تو آرزومند است

*He said to the good day of people, so that you don't get sad
as many people wish for your life*

زمانه گفت مرا خشم خویش نگاه دار
کرا زبان نه ببند است پای در بند است

*Life said to me, keep your anger
anyone who can't keep his tongue, will have chain in his feet*

More than a created thousand years ago the Persian poet and author Abulqasem Ferdowsi Tusi (940-1020 CE) in his masterpiece *Shahnameh*, while he was preserving Persian language alive, has transferred epic, literary, scientific and cultural themes to the next generations. Despite the very unfavorable social conditions of his time, the lack of like-minded people and friends, the oppression of kings and rulers and the poverty of the people and their ignorance he managed to build a great, eternal green and fresh building of wisdom and knowledge. With his work, he has been able to turn the fertile sapling of science into a fruitful and thousand-year-old tree in the garden of his thoughts.

نمیرم از این پس که من زنده‌ام

که تخم سخن را پراکنده‌ام
بنا کردم از نظم کاخی بلند
که از باد و باران نیابد گزند

*I will not die since I am alive
have spread the seed of speech
I built a high palace of poetry
that will not be damaged by wind and rain*

If today, at the beginning of the twenty-first century, people have come to believe that having information increases power, Ferdowsi expressed this idea a thousand years ago:

توانا بود هر که دانا بود
ز دانش دل پیر برنا بود

*Capable is he who is wise
By knowledge the heart of old will be young*

Nasser Khosrow of Qabadia (1004-1072) followed Ferdowsi's speech with full depth and from other angles and wrote:

درخت تو گر بار دانش بگیرد
به زیر آوری چرخ نیلوفری را

*If you have the fruit of the knowledge
it is like you control the blue universe*

If the western world was placed in the earth's orbit in the ۱۰th s of the ۲۰th century and saw the earth as a blue sphere for the first time, Nasir Khosrow saw it in the depths of his thoughts a thousand years ago.

Sheikh Moslehdin Sa'di of Shiraz lived his life in the 13th century (1209-1291) with travelling around the world and with spiritual experiences, after ۵۰ years, he wrote Golestan and Bustan books respectively, and said:

به چه کار آیدت ز گل طبقی
ز گلستان من ببر ورقی
گل همین پنج روز و شش باشد
وین گلستان همیشه خوش باشد

*Why do you need a palte of flower
Get one page of my Golestan
flowers stay only for a short time
but my Golestan will be fine always*

Sa'di, has decorated doorway of one of the halls of the United Nations, addresses this issue in the form of the following poem:

بنی آدم اعضای یک پیکرند
که در آفرینش ز یک گوهرند
چو عضوی بدرد آورد روزگار
دگر عضو ها را نماند قرار
تو کز محنت دیگران بی غمی
نشاید که نامت نهند آدمی

*The son of Adam are limbs of each other
Having been created of one essence
When the calamity of time afflicts one limb
The other limbs cannot remain at rest
If thou hast no sympathy for the trouble of others*

Thou art unworthy to be called by the name of a man (Sa'di, 2004:132-133)

[Saadilikene s the human world and all human creatures to a big system in which man plays

a role as a sub-system, and when each of these sub-set s and sub-systems do not perform their duties properly, they disrupt the whole system. According to this issue, he considered man as a part of the human body. At the same time, he considered the disruption of the system as a result of erosion and suffering to be disruptive to the system and expected that the system would correct itself with the feedback it receives from its own system (that is, every human being). For this reason, he does not consider people who are indifferent to this collection from the system and said:

Or in another place and in the system thought, he has said:

ابر و باد و مه و خورشید و فلک در کارند
تا تو نانی به کف آری و به غفلت نخوری
همه از بهر تو سرگشته و فرمانبردار
شرط انصاف نباشد که تو فرمان نبری

*Cloud and wind, moon and sun move in the sky
That thou myset gain bread, and not eat it unconcerned.
For thee all are revolving and obedient
It is against the requirements of justice if thou obeyset not.* (Sa'di, 2004:71)

About group and collective work and the unity of weak nations against bullies Sa'di has said:

پشه چو پر شد بزند پیل را
با همه تندى و صلابت که اوست
مورچگان را چو بود اتفاق
شیر زبان را بدرانند پوست

*A swarm of gnats will overpower an elephant
Despite of all his virility and bravery
When the little ants combine together
They tear the skin of a furious lion* (Sa'di, 2004:417)

Hatef Esfahani (Iranian poet of the 18th century) was so aware of the nature of God with his deep insight into philosophy and mysticism that he stated in the following poem, which shows his knowledge of the core and molecules :

دل هر ذره که بشکافی
آفتابیش در میان بینی

The heart of every particle that you split
you can percieve the sunshine in its inside

These great people of science and literature were freed from belonging to themselves and flew to the sky of thought and became stars and have belonged to their society and ultimately to human society and have become heavenly .In this context ,Hafiz's sweet words are the hidden language of love and knowledge The word is:

غلام همت آنم که زیر چرخ کبود
ز هر چه رنگ تعلق پذیرد آزاد است

I am the slave of whom that is free from
dependence to anything related to this world.

Iranian literature and art is the only Iranian heritage in the world that has no equal ,and if we have something to present to the world that others do not have ,it is the precious and unique heritage of Iranian literature ,culture and art .Hafez Lasan al-Gheeb said:

کمتر از ذره نئی پست مشو مهر بورز

تا به خلوتگه خورشید رسی چرخ زنان

You are not less than a speck of dust does not surrender yourself and fall in love until you reach the top of the sun while dancing and spinning.

Or in another place in another poem he has said:

به هواداری او ذره صفت رقص کنان

تا لب چشمه خورشید درخشان بروم

For pursuing my desire to my beloved, I will dance like particle
and go towards the lip of the source of shining sun.

These verses show a kind of positional and translational movement of the earth around the sun, which is a gyroscopic movement. The earth rotates in one day and rotates around the sun in 365 revolutions. Sufis ‘*sama*’ around the candle of existence of the Supreme Being is such a movement that rotates both around itself and around an axis; An axis that is selfless from the ray of essence.

According to what is being said, Hafiz, and other sages of the world of art thought knowledge, perfection, culture, knowledge and wisdom of the Iranian land, not only for the Iranians and the inhabitants of the current territory of Iran but also for the territory of the Iranian world in Central Asia, the Caucasus, and the great northern neighbor, Iranian territory, that is, the Russian Empire, which until recently had a common border with Iran, is highly respected and they want to get to know the thoughts of these great men. Here the issue of translation of works, which is the subject of this review comes forward:

In this way, it is not unreasonable to understand that Persian language literature and welcomed by the Turks during the centuries of history in Central Asia, and the were culture Persian language became the language of the court and official, and the language of literature politics, science and culture; which has continued since the dawn of the history of the presence of Turks in Central Asia until the emergence of the Bolsheviks and the communist government till the beginning of the ۲۰th century.

2. 2-2. Occupying the region by Muslim Arabs and changing the cultural context of the society

When the Arabs occupied the region, they started erasing Iranian culture and civilization. First they translated the name of the region from “Warārudān” or (Fāraru dan into Arabic and called it “Māwra’a al-Nahr”(ماوراء النهر). At the end of the period that arabs were ruling, Turks were appeared in the guise of the slaves, armies and frontiersmen in the court of the local governors who were affiliated to the khaliphates. Iranians were in charge of the court affairs and involved in civil matters. For this reason, Iranians and Turks had a tremendous impact on the spread of Islamic culture and civilization. In this period, a civilization emerged from the mixture of Turks, Iranians and Arabs, which at the same time had transnational characteristics and was perhaps the first sign of the globalization of Islam in that period.

Turks resisted to the invasion of Islam, but after the influence of Muslims in Central Asia the influence of Western culture on them intensified significantly. Since the era before the advent of Islam, that is, during the Samanid period, Iran's influence in Central Asia had increased more than before (Barthold, ۱۳۷۶: 54).

During the Sassanid period, Iran dominated the land and sea trade routes of the world and in this field as well as in other fields, it reached the peak of its greatness and this situation continued until the end of the fall of the Sassanid (Barthold, ۱۳۷۶: 54).

Due to Iran's alliance with the Turks in the east, Iran was able to secure positions for a short period. However, this relationship with the Turks was later severed. During the Sasanian period, as in the Achaemenid period, ongoing military conflicts from the west left little opportunity to protect the eastern borders. Consequently, the Turks managed to wrest control of the lands along

the Gorgan River from Iran. After conquering this area, the Turks were influenced by Iranian culture, and some of them even adopted Zoroastrianism.

Iran's influence in Central Asia was significantly strengthened during the Islamic period. This time, the influence was not limited to the field of culture. It is obvious that a large number of Persians entered Turkestan at the same time with the Arabs and settled there. The growth⁵ of the number of Turkic clans in Central Asia and the expansion of their influence in this region caused them to dominate nomadic Turkic tribes spread throughout the plains, deserts, villages and oasis cities of Central Asia and drive away indigenous Iranians to the south and east. In addition to these developments, Iranian culture due to the presence of literature, and poets' script and written literature has stood up, and dominated the society and had an impact on the culture of Turkish newcomers.

The Iranians of Central Asia appropriated the legends of their Persian kings. Iranian dialects gradually gave way to Persian language and a common literary language was formed which served the Iranians living in Iran and Turkestan. The only competitor of the Persian language was the Turkish language, and the struggle that the Persian language had with it often led to following phenomena began, which had disastrous results. From early Islamic centuries continued until the 10th century:

- a. The gradual replacement of living Iranian dialects by Persian literary language.
- b. The gradual replacement of Iranian dialects (which includes the literary language) by the Turkish language is the result of the interaction (Barthold, 1376: 54) and mixing of Iranian and Turkish cultures and the presence of Iranian loanwords in Turkish and Turkish loanwords in Persian. In the contemporary Turkish language (in all three branches of eastern, western and southern) and Persian (in southern and western branches) all these loanwords played an important role.

From the day the Arabs entered Iran, they made the occupation of the Central Asian provinces located on this side of the Amu Darya, that is, Mavaraunahr, their main goal. As it can be seen from *the history of Bukhara* by Narashkhi (10th century AD) and *the Mu'jam ul-Buldān* by the Arab geographer Ya'qut Hamavi (13th century AD) the Arabs claimed that the occupation of Mavaraunahr is the sacred and religious duty of the followers of Islam (Ghafurov, 1997).

In 651 AD, after the death of Yazd Gard III, the last Sassanid king, the Arabs occupied Merv. Three years after this event, the Arabs started their first invasion to the Mavaraunahr. In 667 AD. They attacked the Chaghanians for the first time and inflicted a heavy blow on the Hephthalites. Arabs have prepared for military operations on a large scale. One of these measures was military and political preparation from Basra and Kufa that fifty thousand Arab families are moved. Arab immigrants were settled in barracks in five regions.

Jihun River used to be the border between Persian and Turkic peoples, i.e. Iran and Turan. The northern region, that is, the other side of the Jihun River, was called by the Arabs beyond the river (Jihun River) and this area was also called Hephthalite and the Hephthalites tribes, or as the Arabs say Hayaṭila were considered the fiercest enemies of the Iranian government in the fifth century CE. Hephthalites who were also known as "White Huns" in the term of Roman writers are the same Hayatle, but Arab writers in the Middle Ages did not pay attention to use the word Hayatila to apply it to all Turanian tribes and countries, whether to the White Huns or to others. They did and Moghdisi also followed them in this matter. (Lestrangé, 1374).

Arab nobles and aristocracy, not only after the internal caliphate disputes broke out during the caliphate of Abd al-Malik bin Marwan (685-705) CE and the uprisings of the people of

the subordinate countries were suppressed. They decided to conquer the Mavaraulnahr.⁶ in the years ۷۱۲-۷۱۳ AD, Khaqan Turk and the three sovereign states of Sogd, Chach and Ferghana united against the Arabs. (Lestrangle, ۱۳۶۴).

The administration principles of the Arab caliphs in Central Asia not only caused the discontent of the working people, but at the same time, it did not please the nobles who owned the land. Although the conquest of Central Asia by the Arabs initially caused great damage to the local economy and civilization, but it became the source of extensive growth among various peoples, which took place with the great mixing of the

The administrative principles of the Arab caliphs in Central Asia not only caused discontent among the working people but also failed to satisfy the landowning nobles. Although the Arab conquest of Central Asia initially inflicted significant damage on the local economy and civilization, it ultimately became a source of extensive growth among various peoples. This growth was characterized by a profound cultural blending of Central Asian and Near Eastern influences during the 9th to 11th centuries CE. (Ghafurov, 1997 : 480).

The continuous rebellions across Mavaraulnahr against Arab rule persisted since the onset of the Caliphate's conquest of Central Asia and did not cease even after the "Al-Muqanna" rebellion subsided. In 806 CE, a major uprising occurred under the leadership of Rafi ibn al-Layth. The rebels killed the caliph's viceroy in Samarkand and temporarily seized control of several cities. Specifically, the people of Ferghana, Khojand, Bukhara, Istaravshan, Khwarazm, Chaghanian, and Khatlon actively participated in this rebellion, with wild Turks also coming to aid the insurgents. This significant revolt was suppressed in 810 CE, a feat made possible for the Arabs only after Rafi ibn al-Layth betrayed his comrades and joined their enemies at a critical moment in the conflict. In the following years, additional riots occasionally erupted in Sogdia, Istaravshan, and Farghana. During the Abbasid Caliphate, Iranian families played a crucial role in administering Central Asian affairs. Various provinces across Mavaraulnahr were primarily governed by representatives from the local aristocracy, particularly from the Barmakian and Samanian families. However, this arrangement did not strengthen the caliphate's hold on Central Asia; rather, it fostered conditions that facilitated these lands' eventual liberation from Arab rule (Ghafurov, 1997 : 518).

The position of nobles and aristocrats greatly strengthened, especially since ۸۲۱ CE that in Khorasan and Mavaraulnahr local aristocrats took the power- first Tahirid and then Samanid (Ghafurov, 1997 : 519).

Tahirid (873-913 AH), Saffarid (873-913 AH) and then Samanid (875-999 AH), were among the governments that ruled in Khorasan and Mavaraulnahr. In the year 900 CE Ismail Samanid defeated Amr ibn al-Layth. Ismail has defeated because people and craftsman has supported him. After that, Ismail established his rule in Khorasan. In addition to that, Ismail attacked the Bedouins who were threatening Mavaraulnahr cities. His defeat to Bedouins was as important as his defeat to the Amr ibn al-Layth. The Bedouins after having suffered fatal defeats for a long time, stopped looting and encroaching on the farm areas across the Mavaraulnahr (Ghafurov, 1997 : 529).

The role of the Turks in the development and spread of Iranian-Islamic culture in Central Asia is very valuable. Without the presence of Turks, the development of Islam in Central Asia could not be imagined. The northern border of Islam and the Islamic caliphate in Central Asia for a while coincided with the ethnic borders of Iranians and Turks. At the same time, it coincided with the borders between settled communities of farmers and nomadic Turks (Golden, 1992: 190).

3. The causes of Turks' tendency towards Iranian civilization

The familiarity of the Turks with Iranian culture and civilization began with their intermingling and subsequently with their learning of the Persian language. Alongside Arabic, Persian became the religious language of the Turks who converted to Islam from the 7th century CE onward. Prior to this, the Silk Road facilitated closer connections among nations over centuries, enabling not only the exchange of goods but also the sharing of language, culture, religion, customs, and traditions. In essence, it fostered a general exchange of civilizations among the nations and tribes that interacted along its routes. During the flourishing period of the Silk Road, the Sogdians—who belonged to the Iranian language family—inhabited Sogdiana, a satrapy during the Achaemenid period. Their geographical boundaries included present-day Uzbekistan (Samarkand and Bukhara) and Tajikistan. The Sogdians were skilled translators of Chinese into Eastern languages, particularly Iranian languages, thus bridging East and West. Along this Silk Road, in addition to goods, art, thought, technology, and religion were exchanged and disseminated. Undoubtedly, after the advent of Islam, Iranian merchants played a prominent role in spreading Islamic ideas among the Turks—a legacy that continues to this day. Among the Turks of Eastern Turkestan (Chinese Turkestan = present-day Xinjiang) and Western Turkestan (Russian Turkestan = Central Asia), including Uzbeks, Tatars, Kyrgyz, Kazakhs, Turkmen, and Uighurs, all Turks refer to prayer using the Persian word "namaz." Wudu (ablution) is called /dast namaz/, sajjadeh is referred to as /janamaz/, and musalla is called /namazgah/, substituting Iranian terms for Arabic ones. Even during the Samanid period, translations of the Qur'an and prayers into Persian were common. Among Muslim communities in Central Asia and Xinjiang, daily prayers are named using Persian terms: Morning Prayer is called /namaze bamdad/, noon prayer is referred to as /pasin/, evening prayer is called /namaze sham/, and Isha prayer is termed /namaze khoftan/. The prayer rug is also referred to by the same Persian word /janamaz/. What better evidence exists of interaction between Turks and Iranians in this region than these linguistic exchanges?

Around the city of Turfan in Xinjiang, China, there is a town called "Kariz," where a four-hundred-year-old aqueduct flows (author's personal observation). "Kariz" is a Persian term for the Arabic "Qanat," which is more commonly used in Iran. There are also villages in various parts of Iran named "Kariz," either independently or as prefixes or suffixes in village names (author's field survey). Interestingly, many words with prefixes or suffixes related to "Khaneh" exist in Turkish languages. The alphabet of the Uyghur language in China resembles the Nastaliq script used in Persian. Instead of "sofreh" (tablecloth), they use "Dastarkhan," a term we have largely forgotten in Iran; however, it remains common in rural areas of Azerbaijan. If dialogue is considered a fundamental pillar of cultural exchange between two nations, then translators and teachers who instruct one nation's language to another play a crucial role in fostering familiarity between cultures by translating cultural resources. This interaction holds significant value in international relations and civilizational exchanges. Thus, disseminating ideas through translating written literature and culture from one nation to another enriches both societies and fosters amicable relations.

Translation serves as a key tool in cultural relations among various nations worldwide; it plays an essential role in transferring culture and knowledge while expanding languages and literature. Translated works reflect characteristics of both source and target languages. Consequently, translations of various Persian works into Turkish during the medieval period significantly contributed to the spread of Persian language and literature across vast Islamic territories from Asia Minor to Central Asia. It should be noted that most Turkish translations from this era were derived from Arabic and Persian texts. Historically, Turks have made

substantial contributions to Islamic civilization due to their social and cultural commonalities with other Muslim nations—particularly those who speak Arabic and Persian.

Language has always served as a vehicle among different ethnic groups. Language and literature facilitate familiarity between people from different nations. When one reads a country's literature, they can perceive its love, affections, pains, regrets, customs, and aspirations. Communication has always been prevalent among diverse groups due to shared experiences such as neighborhood ties or common human emotions like love and ambition. The Turkish ethnic groups of Central Asia had close contact with Iranians even before Islam. The Sogdians along the Iranian-Turkistan borders (the Ceyhun River = present-day Sir-Darya River) acted as intermediaries between Turks and Iranians. Throughout Silk Road history, Sogdians helped connect Chinese civilizations with the Western world. Following their conversion to Islam, both Sogdians and Turks became more integrated into each other's cultures. Among Turkish groups, the Oghuz were particularly engaged with Iranians compared to other Turkic tribes. After converting to Islam in the 10th century CE, Oghuz groups migrated into Iran and Asia Minor (modern-day Turkey), eventually moving toward Vienna's gates while establishing one of history's largest empires in their new homeland. They lived there for centuries, creating new local ethnic groups, nations, civilizations, and cultures. Upon migrating to Central Asian regions, Turkish family groups engaged in trade with Iranian oasis cities such as Urganj, Khiva, Samarkand, Bukhara, Amol, Merw, etc. Historically, the Silk Road linked East and West across Central Asia with Iran before extending into Europe; it served as a conduit for exchanging goods as well as ideas—facilitating cultural interactions among nations along its path. Upon arriving in Western Turkistan, Turks continued their established relational patterns with Eastern Iranians and Tokhari city-states located in Eastern Turkistan. In Central Asia, these city-states were divided into three eastern Iranian linguistic groups: "Khwarazmi" at the far end of Western Transoxania; "Sogdian," spoken in Samarkand, Bukhara, Chāch/Shāsh (Tashkent), along with adjacent areas; and "Bakhtari" language groups found in Tokharestan. The initial political history of these states remains incompletely understood. By the 7th century CE, Khwarazm evolved into a more centralized state ruled by a Shah—known as Khwarazmshah—who governed subordinate emirates. In contrast, less centralized systems prevailed in Sogdia; Samarkand rulers—amongst the most powerful within Sogdia—held titles such as "Ghashib" (also Khashaeta in Western Iran), Ikshid in Arabic sources, or Malek according to Sogdian documents. The young princes of Sogdiana bore titles such as "Guto" (Khotav). According to Chinese sources, these rulers belonged to one tribe that was initially on par with peasant classes; they were aristocratic landlords residing within fortified castles (Golden, 1992: 190).

Moreover, the highly-developed water-based agriculture of Khwarazmians and Sogdians was immensely involved in handicraft and commercial products. Khwarazmians and Sogdians' oasis had concentrated their commercial interests over western/eastern European areas, and had, in the Islamic era, turned their land into a trade hub for the products of northern jungle regions (especially animal skins and timbers) for the Muslim World. The Sogdians, as we saw, had created a commercial network along the Silk Road, which connected them to Mongolia and Eastern Asia. Also, following their contact with various land and cultures, Sogdians' diasporas had so developed, which according to R. N. Fry, had resulted in a kind of "commercial secularism", and were already familiar with various Zoroastrianism, Manichaeism, Buddhism and Christianity. In addition, local doctrines were practiced. Of course, Buddhism was no longer alive in the Islamic era, but other religions were present in the 10th century in Samarkand (Golden, 1992: 190).

The 10th century in Central Asia witnesses a whole lot of incidents. Karakhanids were a Turkish dynasty originating from Kashgar in the eastern region and Eastern Turkistan. In the later 10th century, they seized the Transoxania from Samanids and later ceded it to the Seljuk of Merw. The Turkification of Central Asia may be said to occur since the fall of the Samanids and the rise of the Karakhanids. During the 9 and 13th centuries, the ruling territories of the Karakhanids were restricted to the city of Bukhara, which was itself a subordinate of and depended on Khwarazm. They were finally weakened by internal riots and the nobles of the Khwarazm dominated them. The Karakhanians were the first dynasty to rule over Eastern Turkistan (Ramirez-Faria, 2001).

In the 9-13th centuries in Middle Asia, the government of the Karakhanids the first Turkish government formally announced the religion of Islam as its state religion. At this time, the flag bearers of Islam came to this region from Arab nations and Iran. Iranian Khwajehs and Seyyeds departed for this region during the reign of the Karakhanids aiming to propagandize the religion of Islam. Like the Arabic language, the Persian language left effects on the writing and speaking of the language of the Turks, as some Persian words found their way into the Kazakh Turkish language. In this connection, the Sufism movement helped influence the Persian language, which became the language of the Sufis and scholars of the Islamic region of Central Asia, as Arabic also became the language of the religious and scientific language (Hei'at, 1986: 53-55).

Turkish-speaking scholars, philosophers, and poets used to write most of their works in Persian and Arabic and thus created many literary and cultural masterpieces in these languages. Some of them were also writing in Turkish and composed poems, a collection of which constitutes a cultural and literary treasure of the Turks. With the rise of Islam, the thinking of Arabic, Iranian and Turkish people of Central Asia got close to each other, and in the meantime, Iranians and Turks had close political and cultural ties.

After the Turks' conversion to Islam in the 10th century, three Turkish, Iranian, and Arabic ethnic groups created an unparalleled world of civilization; for this, one would note that the incorporation of Turkish and Persian words dates back many years ago (the 10th century). In his famous verse, Manouchehri reminds us of this (Prof. Gerhard Durfer).

به راه ترکی مانا که خوبتر گویی
تو شعر ترکی بر خوان مرا و شعر غزی

Let say Turkish which is better to say

You read me Turkish and Qoz poems

Also, in the *Loghat Al-Turk Diwān*, Mahmoud Kashghari [1005- 1102] says this: "Head without a hat, and Turks cannot live without Tats (Persians)". (Kashghari, 1375: 328).

Khwarazm, an ancient region with Iranian culture, lay in the adjacency of Sogd (eastern Transoxania), and later became the center of the Turkish rulers. This territory has spanned from Jaxartus to Oxus beyond modern-day Turkmenistan, though Khwarazmids were willing to expand their territories southwards. Khwarazmshahian (Khwarazm kings) had become a Turkish and Iranian government, and after a short time became subordinate to the Khanate of the Kara-Khitais. Around 1180, Kkwarazm became incorporated into Khorāsān and invaded and routed the Fars Seljuks' territories in eastern Iran. They also reclaimed western Transoxania from the Kara-Khitais in 1207. The capital of Khwarazmshahians was Organj, which is an Iranian city. When Genghis Khan defeated the Kara-Khitais in Kashgar in 1218, they began to threaten Khwarazm.

In 1221, Genghis Khan punished the Khwarazmids, and upon returning to the region, Khwarazm was divided into two distinct parts of *Golden Horde* and Ilkhanids of Iran, both of which were succeeding governments to the Mongols. By around 1380, the Turks had established a weaker government around Khiva, which had been annexed by Timur to Samarkand as the main bastion. When the Timur dynasty collapsed, Khwarazm was only

referred to as a small area located in the combination of the Shibanid government (Ramirez-Faria, 2001:170).

After the Mongols and Timurids, Khwarazm never achieved its past prosperity and lost much of its Iranian glorious culture and civilization.

When Genghis Khan launched an attack against Central Asia, Iranian-Turkish governments of the region collapsed, and Turkish elements seized much of the regional territories. In this connection, the Mongols' invasion provided the necessary conditions. The Mongols' empire territory in the Genghis Khan era included Mongolia, northern China, and western Turkistan to Iran.

His successors continued Genghis Khan's conquests. Along the west, the remaining Iranian and Baghdad territories were ruled by the Mongols, as by the year 1231, Holaku (Iranian Ilkhanids), son of Genghis Khan, together with the great chancellorship of Khwajah Rashid Al-Din Fazl Allah Hamedani ruled over the territories, and this laid the ground for great scholars such as Khwajah Nasir Al-Din Tusi.

In the 14 to 16th centuries, Chagatai Khanate spread its rules over the Transoxania region. Chagatai, a descendant of Genghis Khan, dominated over part of the Mongolian empire, which lay from the Ili River and Kashgar to Transoxania. In the early 14th century, the Chagatai Khanate separated from the Mongolian empire, and in the middle of this century, was divided into the western Muslim section (Transoxania) and the eastern side, known as Mongolia. However, after a short while, this region reunited under the command of "Tughlugh Timur", an anonymous descendant of Chagatai who had converted to Islam.

During their era of authority, the Chagatai Khanate had expanded their territories from the Irtysh River in Siberia to Lower Ghazni in modern-day Afghanistan and from Transoxania to the Tarim River basin. In 1484, when Tashkent was captured, the Chagatai Khanate gained the highest prestige; however, in the early 16th century, they lost the city and ceded it to the Shibanids (1509). This dynasty got smaller and was restricted to Kashgar as a result of the invasion by Kyrgyz-Kazakhs, Oirats, western Mongols, and other horsemen who had lost Central Asia.

In the 16th century, the Shibanids were ruling over Central Asia, which was a combination of the Mongols and the Turks from the Shibanid dynasty of the descendants of Genghis, settled on the southern outskirts of the Ural Mountains. In the early 15th century, they were called Uzbeks, and led by "Abul-Kheir". Their territories spanned from the coastlines of the Jaxartus River to the northern borders of Transoxania. Abul-Kheir was invaded by Oirats and defeated, thus losing territories to the Kyrgyz-Kazakh.

The main founder of the Shibanids was Mohammad Shibani, the senior son of Abul-Kheir, who, supported by the *Chagatai Khanate in 1500 who were later settled in Tashkent, reclaimed Samarkand and Transoxania* from the last Timurid commanders. They then captured Tashkent and expanded their rule over Fergana (1503). In 1506, they invaded Khiva, and in 1507, launched attacks on Khorasan and Herat. The Shibanids lost their eastern conquests but retained Transoxania and Tashkent. During the 16th century, they had conflicts with Iranians over Khorasan until in 1597 they were defeated and ceded Khorasan to the Safavids. Kyrgyz Turks benefited from the Shibanids' defeat at the hand of the Safavids and began looting and occupying Transoxanian territories.

In 1598, the Shibanids as a united political force were removed from the scenes, but Uzbeks were settled in Transoxania and established the core of modern-day Uzbekistan (Ramirez-Faria, 2001:275).

The Shibanids, who were contemporary of the Safavids, were fighting Iranians until 1597 when with the support of the Ottomans as their eastern ally, aimed to open a front on the Iranian

east, as the Ottomans from the west and the Shibanids from the east invaded and defeated Iran in 1598. Following this, they were practically removed from Central Asia.

After the Shibanids, the Kyrgyz and Kazakhs became active in Central Asia, and the Kyrgyz, and Kazakhs were Turk nomads who, in the late 15th century, were moving to the western outskirts of Mongolia. They first joined the Uzbeks (the Shibanids) on the Jaxartus River basin, but later separated from them. In the middle of the 16th century, they attacked the Chagatai Khanate. Then, they moved on toward the Ili River basin, which later became their settlement. In the middle of the 16 and 17th centuries, they settled in the Kyrgyz steppe of Kyrgyzstan. Oirats or the western Mongols invaded the steppe in the 17th century but were routed by the Kyrgyz-Kazakhs. In the early 18th century, they were divided into small, middle, and large camps, and had an active presence from Lake Balkhash to the Ural River. In early 19th century, the larger camp was attracted by the *Khugand* (*Qoqand*) Khanate with the Kyrgyz-Kazakh being the origin of the Kyrgyz.

In 1710, the Khugand Khanate were separated from the Bukhara's Khanate, and became a branch of it in Fergana. In early 19th century, it joined Tashkent. Later, the large Kyrgyz-Kazakh camp, which was settled in the east of Lake Balkhash, became a subsidiary of it. In 1876, Khugand was annexed to Russian Empire, as a Russian territory (Ramirez-Faria, 2001:171).

Bukhara Khanate were established in 1600, by a branch of the Shibanid empire of Astrakhan, and then was annexed to Fergana and Transoxania. These Khanate annexed Fergana by around 1710 to the Khanate of Khugand, and Merw by 1826 to Russia. In 1866, Bukhara became a protectorate of Russia, and joined the Soviet Union in 1920. The Bolsheviks, taking revenge of the support by the Muslim Tajiks of Samarkand and Bukhara for the anti-Communism movements, began to suppress them and established a Soviet government, and then separating these territories of Iranian descent from Persian-speaking areas and giving to the Uzbekistan government. The Khiva Khanate, Central Asian Khanate of Iranian descent were dismantled in 1881 by Russians following the conclusion of the Treaty of Akhal between Iran and Russia and its annexation to the Russian Empire.

Since the Saffarids era by around 846, and since the Samanids era onwards, the Persian language became the official and court language of the region. In the Bukhara emirate, Khanates of Khwarazm and Khughand, all correspondence were written in Persian. Up until the Bolsheviks' invasion, the rulers, emirs, and courtiers wrote in Persian. Many of the historical sources of the region were in Persian; meanwhile, the works in Turkish were based on the Persian alphabet. Of course, in the era of the Bolsheviks and the 70years government of the communists over the region, the peoples' scription of the region changed, though the Tajik and Pamiri languages, subsets of eastern Iranian languages, survived, and kept alive the Iranian culture and civilization.

Nowruz rituals which existed since old times in the territories of the Iranian civilization in Central Asia were not only eliminated with the dominance of the Turks over Central Asia and Turkistan (eastern and western sides), but were also expanded due to the close cultural interaction between Iranian and Turks, and continued as a cultural symbol and a national rite, and is still going strong. This unifying cultural element of the region can now be applied as a tool for the social and cultural convergence of the region.

Rumi⁷ who was born in Balkh and grew up and passed away in Konya composed all his poems in Persian and has many other Persian works. Although the area where he was living was under the dominance of Turks, it is a question mark how he created his own works in Persian? It is safe to suggests that the people of that territory were not unfamiliar with the Persian language and culture, and could understand Rumi. The Turks who neighbored Persian

⁷ Jalal al-Din Muhammad 13th. century Persian poet

territories were also familiar with Persian language. There are still Rumi's poems read out by Turks in their ceremonies and rites. Even the Seljuk emperors had Iranian names. Ottoman kings were also familiar with Persian and compose Persian poems, with Sultan Soleiman Glorious, composed Persian diwan poetry.

3. The Relationship between the Kazakh literature and Persian literature

The relationship between the Kazakh literature and the Persian literature is not a new thing. This relationship between the two literatures began with the rise of Islam. Of course, prior to the appearance of Islam, there was a kind of literary relationship between different nations and ethnic groups; however, with the emerging of Islam, the relationships between the Kazakh literature and the Persian language got closer. Therefore, the beginning of this relationship dates back to the 9 and 10th centuries. The Kazakh poets shared some poetic themes that are very notable. It is more interesting to see that Kazakh poet such as M. Lanel had shared such themes as pain and love despite being in a different time and place with Persian-speaking poets such as Sa'di, Hafiz, and Nizami.

The beginning familiarity of Kazakh poets with the Persian literature dates back to old centuries. Similar cultural, oral literature, and mythological works are signs of the old familiarity between these two nations. This familiarity began from the 9th century. We read the word "Kazakh" for the first time in Ferdowsi's *Shahnameh* under the name "Vakhan" (Bekeva, 2004).

In newly-established countries, Turkish groups became familiar with people who spoke other languages, and as a result of their coexistence, established reciprocal contacts with each other. After adopting the religion of Islam, the Turks faced a new ideology, and it didn't take time for them to become the flag bearers of Islam. Turks captured other countries like Asia Minor nations, and, as stated above, moved forward the flag of Islam to the heart of the Europe. The Muslim Turks, having adopted the religion of Islam, established the language of the Qur'an as their religious language, and had gradually their language influenced by the Qur'anic language, as some Arabic terms were borrowed into the Turkish language.

Since early 10th century, the Transoxania Turks were influenced by the Islamic and Iranian culture, with most Turkish scholars and authors composing their works in Arabic, and sometimes in Persian. According to Ibn Khalkan (1211-1282) in the book "Wafyat Al-A'yan", Abu Nasr of Farab (872-950), the great philosopher of Islam, wrote all of their works in Arabic, despite wearing the special Turkish dress. In addition to Farabi, Zemakhshari, the author of the book "Tafsir Al-Kashshaf", and Shahrestani, the author of "Al-Milal Wa Al-Nahl" can also be mentioned (Hai'at, 1986:54).

Persian-speaking poets such as Roudaki and many others have composed poems about the beautiful [women] of Talas city (Traz city). Talas was a historical city and a center for science and literature that is in the present republic of Kazakhstan. The name Talas has always come with the name of Islam in historical and literary books, because the Khan of the Karakhanids government established the first Turkish government and announced Islam as its formal religion. For this, the Karakhan had a special position among people. Karakhan's tomb is in the city of Talas and is a shrine for peoples' pilgrimage. The city of Talas is famous for having great religious scholars, such as Imam Abubakr Abdullah Bin Abi Nasr Al-Tarazi, Abdul Wahid Bin Umran Israil Al-Tarazi, Ahmad Bin Usman Al-Baghdadi Al-Tarazi, Imam Abdul Hasan Ali Bin Abad Ali Al-Tarazi, among others.

For this, Persian-speaking poets depicted the beautiful women of the city with so much skill. A verse from Roudaki about the women of the city is as follows:

روی به محراب نهادن چه سود
دل به بخارا و بتان طراز
ایزد ما وسوسه عاشقی

از تو پذیرد، نپذیرد نماز

What is the benefit to stand in the front of mihrab of mosque
But your heart and soul is toward the dols of *Bukhara* and *Taraz*
Our God may accept it as temptation of love
But will not accept it from you as prayer

Also, we have poems in Ferdowsi's *Shahnameh*, Nizami's "*Khamseh*", and poems by Rumi, Athir Al-Din Akhsikati, Gha'ani, Daghighi, Foroughi, Sanaei, Jami, Anvari, Farrokhi-Sistani, etc. which have described the beautiful women of the city of *Tālās*. In this connection, poems by Sa'di, Hafiz, and Rumi have described the beautiful women of *Otrār*(*Fārāb*), Chegel, and Turkistan. This issue is suggestive of the familiarity and amicability of the nations and ethnic groups.

With the emerging of Islam, various religious and scientific centers were set up in the Middle Asian region. There are scientific, religious, and cultural centers in the cities of Turkistan, Bukhara, Samarkand, and Talas which have still maintained their characteristics. The Kazakh poets' familiarity with the Persian language and literature started from this era.

From the 10th to 12th centuries, several valuable books were written about the familiarity of Kazakh poets with the Persian language and literature, discussing the influence of the Arabic and Persian languages. Included in the books are "*Lughat Al-Turk Diwan*" and *Qutadgu-Bilig*. The author of the "*Lughat Al-Turk Diwan*" book, Mahmoud Kashghari first studied science and religion in the cities of Balasagun and Kashgar, and then in Samarkand, Bukhar, Neishabour, Merw, and Baghdad, and was fluent in Arabic and Persian. His familiarity with the Arabic and Persian literatures is clear in his works, and in this book which is written to Arabs, Persian words were quite a few (Hai'at, 1986:55).

The author of the book "*Qutadgu-Bilig*" (in Turkish language), is Yusuf Balasaguni, who was a famous figure in Muslim countries, and was very well fluent in Arabic and Persian. He was not only a poet but also a historian, astronomer, mathematician, and a linguist. In the book, he used Arabic and Persian words to describe religious and government terms. He has used as many as 120 Arabic and Persian words in this book. This indicates that Arabic and Persian words were not so influential (Hai'at, 1986:61).

Another book was "*Diwan Hikmat*" by Khwaja Ahmad Yasavi. In this *Diwan*, Ahmad Yasavi has used more Arabic and Persian words compared to the previous two books. In this period, religious and scientific centers in the cities of Bukhara and Samarkand were very active. On the other hand, Iranian scholars and Sufis used to depart from Khorasan to teach there. Yusuf Hamedani, the master of Khwaja Ahmad Yasavi was in the city of Bukhara when the latter was studying.

The language of Ahmad Yasavi *Diwan* was the Chagatai Turkish language; however, it contained Persian and Arabic words, also. The Ahmad Yasavi's *Diwan* and his creed were very famous. His disciples memorized the *Diwan*, and this book was made available to us through his followers. In the era of Khwaja Ahmad Yasavi, religious and mystical sciences were highly developed, with most of the religious centers had been established by Iranians. In his life, Ahmad Yasavi was also a recognized figure in Iran; for this Sheikh Attar has called him the "elder of Turkistan"(Hai'at, 1986:66-77). (*Pir-e Turkistan*).

In 13 and 15th centuries, the Persian language and literature had greater influence in Central Asia. Turkish poets not only spoke Persian but also started translating famous Persian literary works. The best and the most outstanding translated samples of this era pertained to the translation of "*Mohebbat Nameh*" by Khwarazmi, "*Golestān*" by Sa'di, "*Yusuf and Zoleikha*" by Jami, "*Khosrow and Shirin*" by Nizami Ganjavi and "*Qesas Al-Anbiā*" into Turkish.

The poets of this era were called trilingual speaking poets, which denoted they knew Arabic and Persian except for their own mother tongue. Concerning the poets' knowledge of the three

languages of this era, Bertels, the famous former Soviet orientalist says: “the official language of the 9th century was Arabic, but in the 10th century, the Persian language gradually became the language of science, poetry, while Arabic turned into the language of religious and science. At this time, Turkish as the literary language of this era was famous along with Arabic and Persian, and was widely used. However, this does not necessarily mean that there were three types of literature; rather, there was one single literature originating from three languages”.

In the book “Navāi and Jami”, Bertels compares Attar’s “*Mantegh Al-Teir*” with Navai’s “*Lesān Al-Teir*”, and expresses the similarities of the two works and the influence of Jami on Navai, while suggesting that many of *Lesan Al-Teir* stories were composed by Navai himself. Bertels investigates the Persian literature into four geographical regions, arguing that each of which has its epical characteristics: Caucasus region (Aran, Shirvan, Georgia, Armenia), Central Asia (Khwarazm, Bukhara, Khorasan, Balkh, Ghazna, Fergana), Iran (including the Persian part of Iraq). Out of his 295 works, 195 are in the Persian language.

In his research, Berthels has used comparative analysis, and in his works, has compared the works of the authors and poets of old literature of Central Asia to describe cultural and historical relations, the reciprocal effects of nations’ literature and culture in Central Asia, etc., while seeking to reveal the close links between the Persian and Turkish literatures of Central Asia. He also speaks of contemporary poets and compares the Odes, Ghazals, Quatrains, and Mathnawi of over 20 poets, including Ferdowsi, Roudaki, Abu Shakur Balkhi, Daghighi, Khaghani, |Onsori, Attar, Nizami-Ganjavi, Hafiz, Sanaei, Jami, Amir Khosrow Dehlavi, and Farrokhi to conclude that despite the very close relations in the Persian literatures across the world, they should not be considered the same in all times and places. In his research, he used the main manuscripts of the works, and argued that the “news of events could be published only if sufficient sources and references were available”. (Berthels, 2014).

In the book “*Ghesas Al-Anbia*”, *Rabghuzi* has easily translated the stories of prophets written in Arabic and Persian into Turkish, and utilized his skillful talent and knowledge in this regard. However, the book “*Mohebbat Nameh*” by Khwarazmi has been more influenced by Persian. This book comprises eleven romantic letters, with the fourth, eighth, and eleventh stories written in Persian, and the remaining ones are in Turkish (Hai’at, 1986:66).

One of the major books of this era was the book “*Codex Cumanicus*”. This book is the dictionary of *Qipchaqs*, consisting of three columns: Qipchaq, Latin, and Persian. According to researchers, the Persian column has been introduced next to the other two columns for its wide application. The influence of Persian poetry can be seen in the story of “Yusuf and Zoleikha”. The composer of the study is Dorbek. It is noteworthy that in this study, there are many Arabic and Persian words, and the poet is most likely to have used the story’s Persian manuscript. The gist of the subject is that this era is a very critical era in terms of familiarity with the Persian poetry and literature. The Turkish poets were very well familiar with the Persian language and literature, and used to recount Persian romantic and instructive stories. This resulted in the Persian words entering in the Kazakh language.

In the 15-18th centuries, the poets of this era were less familiar with the Persian language and literature than their predecessors. That was due to the establishment of an independent Kazakh Khan government and the eruption of a war that continued for years. Thus, the familiarity of Kazakh poets with the Persian language, which had started from previous centuries onwards, began to faint.

In the 19th century and early 20th century, the Kukeldash school was established in Bukhara, which was one of the major schools of this era.

The poets of this era were speaking Arabic and Persian, and some of them recounted the famous Persian works in the Kazakh language. One of these works was Ferdowsi’s *Shahnameh*. The *Shahnameh* had been versified in the Kazakh language by Aredh Molla, Shadi Jahāngir,

and Tormaqañbet Iztelaf. The number of people interested in the Persian poetry was on the rise in this era, and the Persian literature was being taught at schools along with the Arabic and religious sciences. Out of the religious and romantic stories by the famous poets of this era were the “Dasht-e-Karbala” by Sheikh Al-Eslam. Also, the stories under the influence of Persian were of interests to the people (Beyova, n.d:66).

In addition to their mother tongue, the Kazakh poets of this era were also speaking Arabic, Persian, and Russian, which was the common language of their time. Early twentieth century was fraught with many historical incidents. In this period, the Russian language removed the Persian and Arabic languages. Also, due to the governing policies, many manuscripts were either lost or burnt.

In the Soviet government era, Kazakhstan was a place for transferring the philosophies of the east and the west, and the Kazakh poets were familiar with oriental and western literatures. They sought to use the famous eastern and western works and transfer them to the Kazakh people. The great poet Abay Ghunanbayev had studied the greater Persian and Arabic books from childhood over and over. In his “Pandnameh”, he writes: “Our children are advised to learn their mother tongue, then Turkish, and then such languages as Arabic, Persian, and even Russian. That’s great” (Abay Collection, 176).

The poet has suggested learning foreign languages and stated that the more the youth learn languages, they more they can know others. In fact, learning languages in this era has largely expanded, but unfortunately, Arabic and Persian languages have been replaced by the Russian language, which became the official language a large country called the Soviet Union. The familiarity of the Kazakh poets with the Persian literature was following the October Revolution through the Tajik language and literature (Beyova, n.d:66).

4. The influence of the Persian literature on the literature of Turk republics

According to Hasan Aliyev, literary relationship has been one of the key issues in literature, and many of these issues have fallen under research topics. It is necessary to explore the effects and influence of literatures on each other not only in the past, but in the present and for constructing a perfect map of the national literature history. Literature scholars have also expressed interesting views in this regard, Professor K. A. Mirzayev, the famous orientalist, was a researcher and a scholar in mutual literary education, suggesting that global experience has shown that even no national literature in the world has managed to develop independent of overall artistic movements, as any literature influences and is influenced by other literatures (Safa, 1978: 47).

He has also stated that the mutual relationship between literatures has attracted the attention of researchers in recent decades. This issue has gone beyond the framework of the European literature and spread to the orient literature, including the folklore Persian and the Persian and Turkish literature, which is a subject of research. Currently, this is an interesting issue and is likely to continue.

The fate and road to progress and development of any nation’s literature is unrepeatable, though literatures of different nations share some common features. The Persian literature that has an old history, and rich traditions and functions within the boundaries of different nations (in Turkish-speaking nations), has had a major impact on the Near East and Central Asia literature. In these nations, great poets have created their works in Persian. In royal courts, literary assemblies were set up and famous literature scholars were invited to praise the kings. Also, in the Seljuk dynasty, Asadi Tusi, the Persian-speaking poet, composed the dictionary of “Fors”, which was used by Azeri and Fars- Dari-speaking poets (Khayampour, 1968: 333).

)In the 15th century, fewer Arabic words were used, and a large number of books in different disciplines were written in Persian. However, following the dominance of the Mongols, Arabic and Persian became more distant from each other, and a close relationship appeared between

Turkish and Persian. At that time, several books were written in Persian-Turkish glossaries. Again, the Persian language expanded in all of the east, paving the way for the familiarity of scholars and literary figures with the Persian language (Khayampour, 1968: 333).

Tamerlane, the Turco-Mongol conqueror of the world, fought many wars during his rule, but since he was a literate person, he used to gather Persian-speaking courtier poets around himself and his sons (Khayampour, 1968: 126-127). The Turkmen kings were also interested in the Persian literature and set up many great literature scholars in court assemblies. Since the establishment of their governments, the Ottoman sultans had a special love for the Persian language and literature. The poets of the Ottoman era like Sultan Salim and his son, Soleiman Khan, had versified works in Persia, while Farrokhi Heravi confirmed this and stated that they were much fluent in Persian.

Asia Minor became one of the centers of Persian literature and a place for the association of Persian scholars, especially Iranian Sufis who introduced great works. The influence of Sufi thinking, especially the poems of Jalal Al-Din Rumi (Molana) in Asia Minor was very pretty interesting, with the Ottoman kings considering themselves as followers of this thinking style, and helping expand the popularity of Persian-Speaking poets, such as Hafiz, Sa'di, Rumi, not to mention others (Khayampour, 1968: 139-140).

Besides, the Persian and Arabic literatures gave a special direction to the Turkish literary styles, such as "anecdotes", "stories", and "tales". The influence of classic Persian poetry on the Turkish-speaking literature has been very much significant. First and foremost, migration, study and revisions, interpretation and contemplation about Ferdowsi's *Shahnameh* should be examined in the geographical environment of the Turkish literature. Accordingly, the patriotic-championship epic has been differently represented in the Turkish literature, and the Turks have accustomed to it. It is seen that epic stories about Bahram Gur in the *Shahnameh*, other stories in Nizami's "Khamseh", Navai, and many others pertain to this era. Also, for Turks, many other romantic and epic stories such as "Leili and Majnun", "Touti Nameh", "Shirin and Farhad", "Eskandar Nameh", *Yusuf and Zoleikhā* have been narrated, with their persona revealing love and beauty, knowledge, and chastity.

The Nizami Ganjavi's masterpieces are very interesting. The modern-day Republic of Azerbaijan was part of the Iranian land in that period. Nizami wrote all of his works in Persian. The surviving poetic works were also appropriate for influencing the Azari language, as his works influenced the literature of all oriental Muslim people. "Khamseh" collection of Nizami was one of the subjects that was imitated much in Central Asia. Nizami's works were not only valuable for the Persian language but also for the entire world. Nizami created "Khamseh" and ushered in a new road for the oriental literature.

Nizami's works greatly contributed to the development of the Near East and Middle Asian literature. The poem "Leili and Majnun" was significantly spread to the east, and found many followers. Uzbek poet Alishir Navai, Azeri poet Fozouli, Kazakh poet Shokri, among others, composed new-style national poetry under the same titles.

Also, such great Persian works like the poems of Umar Khayyam, Hafiz's ghazals, Sa'di's *Golestan* and *Boustan*, Dehlavi, Jami, Khaghani, etc. should be mentioned. Khayyam had a great influence on Ms. Mahasti Ganjavi and many other poets of that era.

There was a large-scale literary relationship between Caucasus and the Middle East with Iran. The highest relations were between Azerbaijan and Iran. For example, concerning the realist literature of Azerbaijan, one would refer to the relationship between materialist thinker Mirza Fathali Akhundov and Iran and the former's influence on the progress and development of new Iranian literature.

In the 19-20th centuries, some works created in Iran were used for gaining large accomplishments in the intellectual movement of Azerbaijan and the Middle East. For example,

the Iranian printed novel “Ebrahimbeig’s Syahat Nameh (Travel Account)” by Zein Al-Abedin Maraghei was highly focused, and studied over and over by some progressive people in Baku, Bukhara, Samarkand, and other cities. For this, familiarity with the Persian literature among Turkish republics and their literature in Iran should be examined as a major phenomenon in the cultural life of these countries.

Here, it should be asked how the international literary relationship helped enrich the literature of people in the world, including the oriental people. There are various means, including translation which should be taken into account. Through literature, people of different nations get familiar with their neighbors and each other’s national life and culture, which helps Turkish and Iranian people mutually understand each other (Soylu and Zein Al- Abedinoglu ,2001)

5. Role of Turkish translations of Persian works in expanding the Persian language and literature in the Medieval Ages

According to historians, the first work translated from Persian into Turkish was the book “*Sandbadnameh*”. In “*Tarikh-e Gozideh*”, Hamdullah Ghazvini points out that *Malek Saeed Eftekhar Al-Din Ghazvini* (dead in 1289), who was contemporary of the author, had translated the book “*Sandbadnameh*” from Persian into Turkish. Hamdullah adds that the original book had been based on the Arabic “A Thousand and One Nights” stories, though unfortunately, the Turkish translation of *Sandbadnameh* is not available.

Most of the Turkish translations of Persian works pertain to the 15th and 16th centuries. For example, in this era, Seif Saraei had translated Sa’di’s book “*Golestan*”, a Persian masterpiece, into “*Oghuz-Qipchaq*” Turkish. Both translators were originally from Central Asia, but the translation had been completed in Egypt. As well, in this century, Qutb Khwarazmi had translated the Mathnawi of “*Khosrow and Shirin*” by Nizami into Turkish “*Oquz-Qipchak*”. Both translators were originally from Central Asia, but have completed the sad translations in Egypt. It should be borne in mind that both translations had been published in comparison with their original copies. It should be added that the language of all Turkish translations of the Middle Ages had been mentioned under the general name of “Turkic”, though each of which had characteristics of various branches of Qipchak Turkish, Azerbaijani Turkish, Ottoman Turkish, Uzbek Turkish, etc. Below is a list of Azerbaijani Turkish works pertaining to the Medieval centuries translated from Persian, with the names of translators and the dates of translations.

- Vali Shirazi’s translation of the mystical Mathnawi of “*Golshan-e-Raz*” by Mahmoud Shabestari in modern-day Turkey in 1425
- Ahmadi Tabrizi’s translation of versified anecdotes as selected from the mystical Mathnawis of “*Asrar Nameh*” and “*Mosibat Nameh*” by Sheikh Farid Al-Din Attar in Tabriz in 1475
- Mohammad Kateb Neshati Shirazi’s prosaic and poetic translation of “*Roza Al-Shohada*” by Hossein Vaez Kashefi under the title of “*Shohada Nameh*” in 1538. The only manuscript of this translation is available at the Manuscript Institute of Azerbaijan’s Academy of Sciences. The historical linguistics of this precious translation has been studied, though it is still not published.
- Mohammad Kateb Neshati Shirazi’s translation of “*Safvat Al-Safa*” by Ibn Bazzaz Ardabili under the title of “*Sheikh Safi; Tazkerasi*” in 1543. One version of this prosaic translation by the translator, which has been donated by Haj Hossein Nakhjavani, is being held at the National Library of Tabriz (No. 710). This translation has been prepared and published in the republic of Azerbaijan.
- Maghsudi’s translation of “*Mo’jezenameh*” in 1515. In the manuscript of the said translation at the Manuscript Institute of Azerbaijan’s Academy of Sciences, the

original names of the work and its author are not stated, though the translator has in the prelude stated that the original copy is in Persian. This translation has not yet been investigated.

- Molana Mohammad Fozuli's translation of "Chehel Hadith" by Abdul Rahman Jami in the middle centuries of the 16th century. This translation has been reputedly published.
- Khezrin Abdulhadi Bowazichi's translation of "Kamel Al-Ta'bir" by Jeish Teflisi under the name of "Kawamel Al-Ta'bir" in 1532. This valuable translation has been a subject of historical investigation, though not been published yet.

Some of the Middle Ages translators had chosen titles similar with Persian titles, as in below:

- Abdul-Wasi' Alisi's translation of "Anwar Soheili" by Hossein Vaez Kashefi under the title of "Homayoun Nameh" (16th century)
- Monir's translation of "Bolbol Nameh" by Farid Al-Din Attar under the title of "Golshan Abrar" (16th century)
- Ghara-Tovali Zaeri-Pir Mohammad's translation of "Mantegh Al-Teir" by Farid Attar Neishabouri under the title of "Golshan-e-Simorgh" (16th century)

These translations are in Ottoman Turkish and are not published. Some Persian works have been translated into Turkish in prose and verse, and include mystical literary, historical, and scientific subjects. The majority of Turkish translations of the Middle Ages is yet to be published, and some few manuscripts of which are available in various libraries of the world. It should be stated that translators have mostly translated classic Persian works into Turkish.

- Ferdowsi's "Shahnameh", Mathnawis, including Nizami Ganjavi "Panj Ganj" (five treasure), and "Khosrow and Shirin" have been frequently translated.
- Mathnawis of "Asrar Nameh", "Pand Name", and "Mantegh Al-Teir" by Farid Al-Din Attar Neishabouri
- Sa'di Shirazi's Golestan and "Yusfu and Zoleikha" Mathnawi by Abdul Rahman Jami

It should be pointed out that Sa'di's "Golestan" has been repeatedly translated into Turkish in various eras, with Seif Saraei and Mostafa Ben Ghazi Araj's translations in Ottoman Turkish (1429) are most famous. Moreover, various manuscripts of "Golestan" pertaining to 16 and 17th centuries in world's libraries, including the Manuscript Institute of Azerbaijan's Academy of Sciences, have been translated literally. It should be stated that this method of translation has had a great role in the education and expansion of the Persian language, with Turkish teachers and students have managed to learn Persian better by juxtaposing translations with the original text of this Persian prosaic masterpiece. It should be added that in most Turkish translations, a number of Persian phrases and words have been usually included, a sign that has helped expand the Persian literature. In some translated works, including prose and poetry, some verses have been perfectly quoted in Persian, with Turkish translations expressed. This method has also helped expand the Persian language. In some other translations, stanzas have been translated in versified Turkish forms. Compared to contemporary translation methods and principles, translation methods in the Middle Ages had special characteristics. In general, translation methods in this period included literal and free translation methods. In literal translations, the works were translated word for word, which the main combinations and phrases of the work literally produced in the translated work. This translation method was noted in prosaic translations. For example, translations by Mohammad Hossein Kateb Neshati-Shirazi under such titles as "Shohada Nameh", and translations by Sheikh Safi Tazkerasi have been produced in this method (Sadeghovi, 1973).

It should also be pointed out that this translation method in Muslim nations was first revealed in the Arabic literature. According to historical sources, in the 8th century, a number of Greek works were translated into Arabic in a word-for-word form. Later in the 10th and 11th centuries, we see in old texts, translations of the Qur'an into Persian and Arabic have used this method (word-for-word form).

In free translations, translators would sometimes summarize the original text, sometimes add their own content to the text. A large number of poetic works translated from Persian into Turkish were characterized by free translation styles. In these translations, translators were generally free to translate the original text, i.e., they could shorten the text or add some content to the translated text. For example, Ghuthb Khwarzami has made some changes to the translation of Nizami Ganjavi's *Mathnawi* of "Khosrow and Shirin", as Nizami's work contained 6165 verses, while the Ghuthb's contained around 4700 verses. Despite these differences, the main theme and the subjects of the *Mathnawis* were the same. In some versified translations of the Middle Ages, the compositions of other authors were also translated in addition to the authors' main text. For example, in Golshahri's translation of "Mantegh Al-Teir", which is in the Ottoman Turkish language, parts of Rumi's "Mathnawi Ma'nawi", and some allegories of "Kelileh and Damneh" are incorporated, in addition to Attar's *Mathnawi*.

An exact study of Ahmadi Tabrizi's translation of "Asrar Nameh" suggests that the latter had used the "Mosibat Nameh" and "Elahi Nameh" *Mathnawis*, in addition to Attar's *Asrar Nameh*.

As well, Vali Shirzi's translation of the mystical *Mathnawi* of "Golshan-e-Raz" by Mahmoud Shabestari, as mentioned above, is included in free translation categories of the Middle Ages. It is noteworthy that this translation had become so popular compared to others Middle Ages Turkish translations, as over forty versions of this translation are available in world's libraries.

This *Mathnawi* appears to elaborate on Sufi philosophical issues, and contains a thousand verses; however, the number of these verses in the Turkish translated version is over 3000. Despite this major difference, the majority of the Persian verses of the *Mathnawi* has been literally translated in Vali Shirazi's Turkish copy. In translating some of the Persian verses, he has maintained the majority of the Persian text terms, and thus expanded the Persian language in Turkish society.

In translating "Golshan-e-Raz", the translator has incorporated his own words into the text, which are also about the same original text issues. It should be stated that Vali Shirazi's translation of "Golshan-e-Raz" has, in recent years, been examined in the republic of Azerbaijan, and is ready for publication (Soylu, 2004).

It should also be borne in mind that Persian works were in later centuries translated into various Turkish language varieties of Azerbaijan's Turkish language. For example, in early 20th century Ferdowsi's *Shahnameh* and Sa'di's *Golestan* were repeatedly translated into Azerbaijani's Turkish.

In general, the translation of Persian works into Turkish helped incorporate the words, customs, and the culture of the two Muslim nations, and greatly contributed to the expansion of the Persian language and literature in various regions. For this, many of Persian words were transferred to the Turkish language and vice versa.

In sum, Persian to Turkish translations indicated the cultural relations between the two neighboring nations, with Azerbaijan's Turkish language and literature assuming a great status.

6. The influence of Ferdowsi, Sa'di, and other Persian poets on the Uzbeks

Hafiz and Sa'di have a great status among people. Almost all people in Iran know Hafiz, Sa'di, Rumi, and Ferdowsi. Accordingly, works of great Iranian poets have been over and over translated in to Uzbeki, and adopted by Uzbek writers and poets. Ferdowsi's *Shahnameh* has

been fully translated into prose and poetry by Uzbeki translators. As well, some ghazals of Hafiz, all “Boustan” and “Golestan”, ghazals of Sa’di, Rumi’s six Mathnawi Ma’nawi books, and some ghazals of the great “Divan Shams Tabrizi” anthology have been translated into Uzbeki. There is no doubt that Uzbeki translators have used all terms in their products due to the necessity of rhythms and rhymes, or the lack of equivalent words in the Uzbeki language. This has resulted in the incorporation of numerous words into the Uzbeki language, as these terms have been applied to colloquial languages (Vafaei, 2006: 5-6).

The construction of the place name with the part “Khane” is highly frequent and is one of the most widely used borrowed Persian words, as in Ghera’at Khane, Ketabkhane, Daroukhane, Sarbazkhane, Khalvatkhane, Khorakkhane, Ashkhane, Zarrabkhane, among others (Vafaei, 2006: 17-18).

7. Geographical names of Central Asia in the works of great poets and scholars of Iran

Geographical names of Central Asia are seen in poems of many Iranian poets, which is indicative of the deep interaction and relations between Iranian and Turkish habitants. In southeast of Iran lie Pamir Mountains, originating from the two words of “Pai” and “Mehr” (Mitra). In the southeastern foothills of these mountains are original Iranian groups who have preserved their original Iranian culture and language through the Iranian languages of the eastern branch, including Yaghnabi, Ishkashemi, Shaghnani, and Yazgholami. The highest peak in this mountain is “Shahe-Tirandaz” (king the shooter), referring to Arash Kamangir. Nizami Arouzi Samarghandi says:

از آن گویند آرش را کمانگیر
که از آمل به مرو انداخت تیر

*Due to that point say Arash as shooter
Because he shot arrow from Amol to Marw*

In this land, the large valley of Fergana, along with its various habitants, has become a museum of the dialogue of cultures; this is the land where Nowruz, with all its beauties, were held by Iranian and non-Iranian groups. Molavi Balkhi says:

گفتم ز کجایی تو تسخر زد و گفت ای جان
نیمیم ز ترکستان نیمیم ز فرغانه

*I asked him where are you from? he laughed me and told oh my dear
Half of me is from Turkistam and the other half is from Fargana*

Merw, later called “Mary” by Russians, was a major Iranian city on the Silk Road. Currently, people of this city are so interested in Iranians, and unlike other people who are Sunnis, they are Shias. Fakhr Al-Din As’ad Gorgani describes this city as follows:

خوشا مروا نشست شهریاران
خوشا مروا زمین شاد خواران
خوشا مروا به تابستان و نیاستان
خوشا مروا به پائیز و زمستان
کسی کو بود در مرو دلارای
چگونه زیستن داند دگر جای

*How good is Marw the place of kings
How good is Marw the place of joyful persons
How good is Marw in spring and summer
How good is Marw in autumn and winter
Who is living in attractive Marv
How he can live in another place
Or in another couplet, he says:*

به خاصه شهر مرو اندر خراسان
چنان آمد که اندر سال نیسان
روان اندر هوای هوای او بنزد
که آب و باد او هر دو بسازد
توگونی رود مروش کوثر آمد
همان بومش بهشتی دیگر آمد

*Specially Marw city in Khorasan
Such has come in the year of Nisan⁸
Spirit will act coyly in its weather
You may say that its Marw River is the river of paradise
Its same land is another heaven*

In the Shahnameh, Ferdowsi describes this land and its cities as follows:

سپاه از بخارا چو ایران تذرو
بیک هفته آمد سوی شهر مرو
به آموی و راه بیابان مرو
زمین بود یکسر چو پر تذرو

*The army from Bukhara like pheasants
Within a week came to Marw city
Towards Amu⁹ and from Marw desert
The ground was like the feather of pheasants
Or in another couplet, he says:*

کنون تا لب جیحون تراست
بلندی و پستی و هامون تراست
ز چین تا به جیحون سپاه من است
جهان زیر فر کلاه من است
ز چاچ و سمرقند تا ترک و سغد
بسی بود ویران و آرام و جغد

*Know till Jeyhoon¹⁰ shores is yours
The height and lowland is yours
From China to Jeyhoon is my army
The world is under the glory of my crown
From Chach¹¹ and Samarkand till Turk¹² and Sogd¹³
Were several devastation and favorite to owl*

8. Conclusion

Central Asia is a land of wonders. The Pamir Mountains, the city of Chahr Jouy (from Persian “Chahar” and “Jouy,” denoting a city with four streams), Badakhshan, Ab-e Panj (synonymous with Punjab in the Indian subcontinent), Morghab (Ab-e Marv or Marvab), Astaneh (Persian for “threshold”), and the Sea of Khwarazm all reflect the enduring legacy of Iranian culture in the region. Nowruz, along with the natural beauty and numerous cultural markers between Iran and Central Asia, highlights the cultural interactions that have historically existed between these areas.

⁸ The name of the first month of spring in Babylonian and Hebrew calander

⁹ Amu Darya river

¹⁰ Old name of Amu Darya River

¹¹ Old name of Tashkent

¹² Turkistan

¹³ The name of Iranian territory corresponding to today Uzbekistan and Tajikistan territory

Central Asia is home to ancient Iranian cities such as Nisa (the winter capital of the Parthian Empire, located near present-day Ashgabat), Amol (Charjou), Ashkabad (Ashk Abad, of Parthian origin), Urganj, Marw (in Turkmenistan), Khiva, Khwarazm, Bukhara, Samarkand (in Uzbekistan), Panjakent, Oshrushana, Hesar Shademan, Soghd, and Khujand (in Tajikistan).

This region is also the birthplace of notable scholars such as Abu Hafs Soghdian, Souzani Samarkandi, Avicenna (Ibn Sina), Nasir Khusraw, Rudaki, Khwarazmi, Farabi, and many others from Iran. These scholars produced their works in Persian; however, other prominent figures like Mahmoud Kashghari and Ali Shir Navaei were Turks. During the literary and cultural flourishing of these great minds, dialogue among nations and cultures was common as they coexisted in an Iranian-Turkish territory.

As noted, philosophers and scholars from the realms of art, thought, knowledge, mysticism, culture, and wisdom in Iran are highly respected not only by Iranians but also by those inhabiting the ancient Iranian territories in Central Asia, the Caucasus, and Anatolia.

The presence of numerous Turkish words in the Persian language and the frequent occurrence of Persian words in Turkish indicate the depth of relations between Iranians and Turks. If borrowed terms from each language were to be excluded, it would not only diminish the enrichment of both languages but also create a significant deficiency for both sides. The rich religious culture and Islamic-ritual connections among Muslims in Iran, Central Asia, the Caucasus, and Anatolia reveal valuable commonalities that can foster closer ties. The joint specialized meetings organized by UNESCO in Tehran in September 2004—attended by representatives from five Central Asian republics—culminated in the registration of Nowruz as a human heritage in 2008.

It is essential to honor this glorious past while promoting tolerance among different nations in Central Asia. Engaging in international dialogue about diverse races, cultures, and languages is crucial. Iranians and Turks have interacted historically; they can continue to foster cultural exchanges today to advance social and scientific development within the region. As a Turkish proverb states: “A stream once having running water can again have water running.”

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