

## INFLUENCE OF ARABIC AND PERSIAN ODES ON TURKISH LITERATURE

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**Abstract:** Turkish literature, a tapestry woven with threads of diverse cultural influences, bears the distinct imprint of the Arabic and Persian poetic traditions. The ode, a central form in both these literatures, has left an indelible mark on Turkish poetry, shaping its structure, themes, and aesthetic sensibilities. This article explores the multifaceted impact of Arabic and Persian odes on Turkish literary landscape, highlighting the key elements of transmission, adaptation, and innovation that have enriched the genre in Turkish context. Early Encounters and Transmission: From the Abbasid Golden Age to the Seljuk Empire. The roots of this influence can be traced back to the Abbasid Caliphate (750-1258 CE), a period that witnessed a flourishing of Arabic literature, particularly poetry. The qasida, a long, lyrical ode with a specific structure and themes, became a dominant form of poetic expression. The Abbasids, with their vast empire, played a pivotal role in the transmission of Arabic culture and learning to the eastern regions, including present-day Turkey. During the domination of the Arabs in the first centuries of Islam, Persian writing and literature declined and from the year 81 AH / 701-700 AD, Arabic was declared the official and state language, and the Caliphate gradually became stronger, and the Arabic language was used in other social and life matters.

**Key words:** Poetic expression, cultural influences, literary landscape, eastern regions, religions, cultural exchange.

**Introduction.** Also penetrated in countries where Islam has prevailed over other religions; the international and scientific language was Arabic and in the Middle and Near East it played the role that Latin played in medieval Europe. (Eranski, 1379 pp. 256-264). In other ways, the influence on the language of the propaganda of the new religion and religion is accompanied by the dominance of the military, as the continuous rule of the Islamic caliphs caused the language of some nations to change, and the thousands-year-old culture and language of the people of Fars and Khorasan were also in danger of such a change. But this risk did not materialize; Like Iranians or accepting the religion of Islam and changing the script; They took many of the words and terms of the Islamic religion and in this way enriched and perfected the Persian language and created the most cherished artistic, scientific and mystical written works of Iran and Islam, in such a way that Qarsi became the second language of the Islamic world and in addition Iran brought the whole of Central and Western Asia from India and Western China and Asia Minor to the shores of the Black Sea and the Mediterranean under its Iranian-Islamic culture; To the extent that the Mughal Empire of India and the Ottoman sultans used to write their letters in Persian to Persians and Persians (Tal, 1373). Another factor is the change in the language of trade and exchange of goods and immigration, or the translation of religious and technical terms, of course, one should not lose sight of the fact that a language may borrow words from other languages according to its needs. take And this borrowing is not only not a danger to the language by itself, but also adds to its richness; As thousands of words and idioms gradually entered the Persian language from Arabic over fourteen centuries and provided its ability to express the

most delicate intellectual and spiritual details and adapt to the most complex cultural and scientific issues in the world today [1].

With the arrival of the Seljuk Turks in Anatolia (11th century CE), the encounter between Turkish and Arabic cultures intensified. The Seljuk court, renowned for its patronage of arts and learning, became a melting pot of cultural exchange, where Arabic poetry, including odes, found eager audiences among Turkish elites. Scholars, poets, and intellectuals translated Arabic literary works into Turkish, laying the groundwork for the assimilation of this poetic form into the Turkish literary tradition.

**Early Turkish Odes: Adapting the Form and Embracing New Themes.** Turkish poets, initially drawing inspiration from Arabic models, adapted the qasida form to suit their own linguistic and cultural context. The early Turkish odes retained the essential structure of the Arabic qasida, consisting of a *nasib* (introductory section), *matla'* (central section), and *khabar* (concluding section). However, Turkish poets introduced their own stylistic elements and thematic concerns.

**Linguistic Innovations:** Turkish poets, while adhering to the rhyme scheme and meter of Arabic odes, introduced new linguistic nuances and poetic devices specific to their language. The use of Turkish vocabulary, idioms, and metaphors enriched the poetic language, giving it a distinct Turkish flavor.

**Thematic Shifts:** While the Arabic qasida often focused on themes of love, longing, praise of rulers, and desert landscapes, Turkish poets expanded the thematic scope, exploring themes related to Islamic mysticism, epic narratives, and the beauty of the Turkish homeland.

**The Rise of the Divan Literature: Persian Influences and Fusion**

The arrival of the Ottoman Empire (1299-1922 CE) ushered in a new phase in the development of Turkish literature. The Ottoman court, with its opulent cultural milieu, embraced Persian literature, especially the Persian *divan* tradition, as a source of inspiration.

**The Persian Divan:** The *divan*, a collection of poems, often organized into a series of *qasidas*, was a prominent literary form in Persia. It showcased a rich poetic tradition that combined elements of mysticism, philosophy, and courtly love.

**A Fusion of Cultures:** Turkish poets, influenced by Persian *divan* literature, integrated Persian poetic forms, themes, and imagery into their own work. The Turkish *divan*, a literary movement that flourished from the 14th to the 19th centuries, emerged as a distinct tradition, blending Arabic, Persian, and Turkish elements.

**Key Figures:** Renowned Turkish poets like Fuzuli (1483-1556) and Baki (1526-1600) are celebrated for their masterful use of the *qasida* form, incorporating Persian influences while adding their own unique artistic touch. It was said and written; in this article, an attempt has been made to examine the issues raised by experts and important articles that have examined the issue of cultural exchange between nations through Persian language and literature. Some of the effects of Arabic language on Persian are analyzed [2]. This study shows that despite the fact that the Persian language has influenced other languages and words from this

language have found their way into other languages and the works of great poets such as Hafez, Saadi, Ferdowsi, Parveen Etisami and Nima in languages such as English, French, Kazakh, Bosnian, Irish and Lebanese have been translated and have been effective in the cultural and linguistic interaction of nations. Nevertheless, in most researches and studies, the most recognition or exaggeration has been on the side of the influence of the Arabic language on Persian [3]. Therefore, the basic problem of this research is how the Arabic language influences Persian and the real level of influence and influence between both languages. On this note, this article examines the real limits of this bilateral influence. According to the current interaction process based on the formation of a global village, a nation that does not present a definition of itself in this world with the tools of native language and culture, is doomed to abandon its identity-building elements and lose color in the dominant culture. And alien and unfamiliar civilizations. The current article seeks to examine the requirements for the realization of this vision by considering language as a soft technology and influencing and being influenced by each other.

Turkish odes, reflecting the diverse cultural influences, explored a vast range of themes:

**Love and Romance:** Love remained a central theme, albeit often infused with mystical overtones, as seen in the work of poets like Fuzuli, whose odes celebrated the divine love of God as well as the earthly love of a beloved. We should not forget that after the Arabs got to know different civilizations and new technologies in the field of military, art, medicine and so on [4]. The Arabic language came across words that did not exist before in the Arabic language; therefore, the scholars of the Arabic language started creating words. In this way, since the second century, the Arabic language was the leader in familiarizing with crossborder scientific terms and creating new words compared to the Persian language, and of course it is worth mentioning that Iranian scientists were willing to present their science and knowledge in the international language of the Islamic world in order to use the space of scientific interaction with other scientists; But the Persian language had not yet found such a capability in that period. Another thing that can be found from this research is the positive effects of Arabic language on Persian, all languages have flaws. Even the Arabic language, which is called as a perfect language, has accepted changes over time for the advancement of knowledge. Therefore, this positive influence exists in all languages. In the discussion of etymology and rules of the Arabic language, some cases have been introduced into the Persian language; Cases where efforts were made to revive the Persian language. Revision of plural form in Persian language is an example of these efforts. When the Persian language has suffixes and signs in the Persian language for pluralization, why should Persian words be pluralized according to the Arabic language? As an example, the word "spy" is a Persian word that was pluralized as "javasis" in Persian, and it seems that this word is Arabic. Among the other examples of the entry of Arabic language rules into Persian language is the subordination of adjectives and adverbs to each other, which is specific to the Arabic language. For example, the word "executive power" or "foreign affairs" where the adjectives are feminine in the Arabic way; therefore, it is necessary to carry out a more detailed revision and cleaning in the Persian language at the level of linguistic rules [5].

**Praise of Rulers and Patrons:** The traditional element of praising patrons and rulers continued in Turkish odes, but it often took on a more subtle and refined form, expressing admiration for the ruler's virtues and contributions to society.



**Islamic Mysticism:** The influence of Sufism (Islamic mysticism) profoundly impacted Turkish odes. Poets like Yunus Emre (1240-1320) and Mevlana Jalaluddin Rumi (1207-1273) used the qasida form to express their mystical experiences and insights into the nature of divine love and unity.

**Epic Narratives:** Turkish odes also served as vehicles for recounting epic tales, like the story of the Trojan War or the legend of the Turkish hero, Ertuğrul.

**Nature and Landscape:** Turkish poets, like their Arabic and Persian counterparts, drew inspiration from the natural world, using vivid imagery to evoke the beauty of mountains, rivers, and gardens.

#### Impact on Turkish Poetry: The Legacy of the Ode

The influence of Arabic and Persian odes has left a profound mark on Turkish poetry, shaping its structure, themes, and aesthetics. These two languages have borrowed many words from each other. In Persian, most jurisprudential, religious and legal terms are taken from Arabic [6,7]. But the Arabic language, in its turn, has borrowed some words from Persian in an intact form and a lot of words in a confused form (in the form of Arabic forms). Another thing that can be understood from this research is the impact of Islamic civilization in general and Arabic language in particular on the development of the talent of Persian-speaking scientists. Sometimes they finish their scientific writings at the request of political rulers. Undoubtedly, the emergence of elites and scientists in any culture and civilization is generally dependent on the factors of the emergence of genius, such as the factor of friendship culture, political security and economic prosperity.

**Formal Structures:** The qasida form, with its distinct structure and rhythmic patterns, provided a framework for Turkish poets to express their ideas and emotions.

**Thematic Expansion:** The fusion of Arabic and Persian influences broadened the thematic scope of Turkish odes, enabling poets to explore themes of love, mysticism, heroism, and societal concerns.

**Poetic Language:** Turkish poetry benefited from the rich vocabulary, metaphors, and poetic devices borrowed from Arabic and Persian traditions, enriching its linguistic diversity and expressive potential.

**Cultural Identity:** The adoption and adaptation of the ode form played a significant role in defining a distinct Turkish poetic identity, weaving together elements of Arabic, Persian, and indigenous Turkish traditions. Another debatable issue is that they always prefer the influence of Arabic over Persian, and the influence of Persian over Arabic is not considered [8]. It must be said that languages usually borrow words from each other and lend to each other. give In the book "Al-Ma'ajm Al-Farsiyyah fi Al-Ma'ajm Al-Arabi" about three thousand Arabic words that have made their way from Persian to Arabic have been collected. In ancient times, based on the principle of sovereignty and governance, which was mentioned above, during the Iranian empire during the Achaemenid period, through Jewish religious literature, and during the Sassanid period, through Iranian domination over the Arab world, especially Hira, Bahrain, and Yemen. And Oman, and after the Islamic period,

the Samanid period, due to the joint interaction of Iranians and Arabs in the political administration of Iran, many words were introduced from Persian to Arabic [9]. In the Arabic language, there are many words that are called "Mu'arrabbat" which means "Arabized". The words "Arabic" are words that have non-Arabic roots, but have been converted into Arabic; but because the words are completely confused in Arabicization, it is not easy to identify them. We know many words that are used in Persian language. Words whose origins and origins seem to be Arabic; But they are originally Persian. As an example, it is thought that the word Sabah, meaning morning, is an Arabic word; But when the etymology is done, it is clear that it is a Persian word and it is the knowledge of etymology that can prove the correctness of such matters to us. I suggest that one of the efforts of the academy is to identify this group of words and research its Persianity and present the results of these studies to the public opinion [10]. In any case, yes, in the field of scientific, military, and nature terms, many words have been transferred from Persian to Arabic. In general, this borrowing is mutual; but due to the way of transferring words from Persian to Arabic and because of the characteristics of the Arabic language, the trump card is in the hands of the Arabic language.

**Conclusion.** The influence of Arabic and Persian odes on Turkish literature is a testament to the power of cross-cultural exchange and the transformative nature of artistic inspiration. The qasida form, a legacy of the Abbasid Golden Age, found a fertile ground in the cultural landscape of Turkey, evolving into a unique and vibrant expression of Turkish poetic sensibilities. Turkish poets, drawing from the rich traditions of both Arabic and Persian literature, innovated and transformed the ode form, enriching the genre and creating a literary legacy that continues to resonate in contemporary Turkish poetry.

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