

A New Dimension of Iran-Turkey Cultural Relations: Turkish to Persian Translation Movement (1979-2016)

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1. Introduction

It is known that the political contacts between the Turks and the Iranians and the subsequent cultural relations dates back before the acceptance of Islam by both societies. As a matter of fact, Eker states that Turco-Iranian common cultural life can be examined in three main periods: Age of Epics, Pre-Islamic period and the Post-Islamic period.¹ He states that the pre-Islamic Turkish-Iran relations are documented by the *Bugut Inscription* (681), which describes the events between the years 572-580 during the 1st Göktürk Khanate. It seems appropriate to extend Eker's triple classification by adding a period which covers Turkish-Iranian relations from modernization to present-day,² since the Post-Islamic period covers a very long time.

If the turning point in the spread of Islam among the masses in Iran is accepted as the death of the Sassanid Emperor Yazdigirt in 651 after which the Arabs took Iran under their political sovereignty, Iranians became Muslims approximately three centuries before the Turks. As a matter of fact, in the scientific literature, many researchers state that many elements of Islamic culture and civilization have passed from Persians to Turks. Consequently, from the perspective of Turkish-Iranian cultural relations, it is often claimed that Iran has generally been the cultural "influencer" and Turks have been the "influenced"

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1 Süer Eker, "Divanü Lügât't Türk'te 'İranlı' Kavramı" ["The concept of 'Iranian' in *Divan-u Luga't Turk'*"] *Kaşgarlı Mahmud ve Dönemi, Uluslararası Türkiyat Araştırmaları Bilgi Şöleni Bildirileri*, 28-30 May 2008.

2 Eker, "Divanü Lügât't Türk'te 'İranlı' Kavramı".

over a long period of time since the adoption of Islam by Turks until the adoption of reforms in the Ottoman Empire. As evidence, many point to the exchanges in traditional arts such as literature, music, calligraphy, illumination, and miniature. However, there is no doubt that Turks also influenced Iran in the areas of the military administration, the palace administration, and so on.

Modernization, which took hold in the Ottoman Empire earlier than Iran, has changed the position of Turkey vis a vis the political and cultural relations between Iran and Turkey since the 19th century. In other words, with the influence of political modernization, the innovations in art and literature in the Ottoman Empire began to affect the culture and art circles in Iran. When the modernization movements in the Ottoman Empire and Iran, which correspond to almost the same years, are evaluated in terms of literary innovation, it is possible to observe that the direction of interaction is completely opposite to the literary relations in the classical period. In the later period, Iranian literature, especially Persian poetry, was influenced by the New Turkish Literature. As a result of this interaction, Persian poetry has taken modern Turkish Literature as an example in terms of both new forms, genres, and content features. Although Iranian intellectuals such as Mirza Habib Esfahani and Mirza Aga Khan-ı Kirmani seem to be influenced by the political intellectual currents that took place in the Ottoman Empire rather than modern Turkish Literature, the influence of modern Turkish literature stand out prominently in the works of Iran's second-generation intellectuals and important writers such as Dehhoda, Jafar Hamenei, Mirzade-yi Ashki, Ganizade-yi Selmasi and Taki Refet.³

Within the context of the history of the press in Iran, the number of newspapers increased with the Constitutional Monarchy Period, which is considered as a modernization process. These newspapers, emulating the examples in Europe and the Ottoman Empire, conveyed to the public those contents which aimed at influencing the grassroots for the realization of social change. Guel Cohen states that the newspapers and treatises published in this period constituted the main material in the awakening of Iranian society, especially the youth. According to him, these newspapers

³ Bâgır Sadriya, "Yeni Türk Edebiyatının Meşrutiyet Dönemi Fars Şirine Etkisi" ["The impact of New Turkish Literature on Persian Poetry of the Constitutional Era"]. trans. Umut Başar. *Milli Kültür Araştırmaları Dergisi (MİKAD)* 2, no.2 (2018): 99.

succeeded in introducing modern politics to people who had been in seclusion due to tyranny and in lighting a new glimmer of hope in a short time. During the modernization process of Iran, some of the Iranian political and intellectual newspapers were published in Istanbul due to the pressure and censorship of the administration. It is noteworthy that four out of the nine newspapers, published outside of Iran that started to discuss new concepts regarding modernization, were published in Istanbul. It would be illogical for the newspapers like *Sorush* (1909), *Ahter* (1875-1896), *Ruzname-yi Shahseven* (1888), and *Ruzname-yi Azadi* (1909) not to be influenced by the atmosphere of intellectual and scholarly debates in Turkey. Persian works published in Turkey is not just limited to newspapers and magazines. Several other works were also published in Istanbul the same period. These have touched on the reasons why Iran remained economically and culturally behind, emphasized the necessity of modern education, explained the benefits and necessity of a state with the principles of constitutionalism and writing the developments in the West, aimed to show the situation of Iran to the wider public. Among these works, *Sayahatnamah of Ibrahim Bey* by Zeynelabidin Meragi, and also *Kitab-i Ahmed* by Mirza Abdurrahim Talibov, are noteworthy.

Translation studies are also worth examining as a dimension of cultural relations between Iran and Turkey. Leading writers of post-Islamic Classical Persian Literature such as Hafız, Sadi, Attar, Nizami, Molla Jami, Mawlana had been translated into different dialects of Turkish by various translators. In fact, it is possible to argue that a tradition of translation from Persian to Turkish has already been formed within the scope of Old Turkish Literature.⁴ However, translations from Turkish to Persian have not been studied sufficiently. In this context, a study conducted by Salihi,⁵ has discussed the translations from Ottoman Turkish into Persian, by Mehmet Arif Ispanakci Pashazade who worked as a translator

⁴ See Nurgül Sucu, "Eski Türk Edebiyatında Tercüme Geleneği" ["Translation Tradition in old Turkish Literature"]. *Selçuk Üniversitesi Türkiyat Araştırmaları Dergisi*, no. 19. (2006): 125-148 and Vesile Albayrak Sak, "Eski Türk Edebiyatında Tercüme Geleneği ve Bu Gelenekte *Mantıku't Tayr* Tercümeleleri." ["Translation Tradition in the old Turkish Literature and Translations of *Mantıku't Tayr* in this Tradition"] *Turkish Studies* 7, no. 14 (2012): 655-669.

⁵ Nasrullah Salihi, "Tercüme ez Zebanı Torkiyi Osmani der Dovreyi Nasırı", *Motaalatı Moredi: Mehmet Arif Espanakçı Paşazade, "Mutaalatı Asyayi Sağır* 3 (1395): 63-82.

of Ottoman Turkish for 11 years (1882-1893) in Daru'l-tercume-yi Hassa-yi Humayuni, which was founded in 1883. Other than that, there are not any studies on translation from Turkish to Persian especially in the period of the Republic of Turkey and Pahlavi's reign (1925-1979).

There has been a serious increase in the number of Turkish to Persian translations during the period of the Islamic Republic of Iran (from 1979 to the present). The aim of this study is to discuss the nature and the scope of the Turkish to Persian translation movement in the period between 1979-2016 as a new dimension in the cultural relations of Iran and Turkey in recent years. In the next part of the study, the history of translation in Iran is briefly explained. Subsequently, translation from Turkish to Persian in the period of the Islamic Republic of Iran (1979-2016) was discussed with respect to several aspects of translation such as selection of works, translators, and the quality of translation. The study is complemented by a conclusion section discussing the possible effects of increased translation activities.

2. A Brief History of Translation in Iran

Having a deep-rooted past, translation activities in Iran started before Islam and continued increasingly after Persians' conversion to Islam.⁶ The first translations before Islam were made in the Achaemenid Period (321-559 BC). The inscriptions prepared in the languages of various peoples within the Empire during the Achaemenid Period confirm this argument. In general terms, it is possible to discuss the translation movement in Iranian history under four main chronological periods.

2.1. Translation Movement in the Sassanid Period (224-651)

The Sassanid Period witnessed the first systematic and planned translation studies in the history of Iran. During Anushirvan's rule (531-571), a number of science and literature books written in Greek, Sanskrit, and Latin were translated into Pahlavi with the establishment of Gondeshapur, which was considered as the first university in the Middle East by the Iranian researchers. *Khalila*

⁶ Yılmaz Karadeniz, "İran'da Tercüme Faaliyetleri ve Tercüme Edilen İlk Kitaplar (1830-1904)" ["The Translation Activities in Iran and the First Translated Books (1830-1904)"]. *Uluslararası Sosyal Araştırmalar Dergisi* 5, no. 21 (2012): 179.

and *Dimmah*, *Thousand and One Nights*, *Veyis ü Ramin*, *Ayinnameh*, *Tachnameh*, *Hudayinameh* are among the translated works during this period in which the translations of the works in the field of history do not particularly stand out.

2.2. *Translations from Persian in Beytu'l-Hikmah (830-1258)*

Founded in Baghdad in 830 according to the sources, Beytu'l-Hikmah, was the most qualified translation center in the Islamic world of the period. It is stated that there were about sixteen Persian translators in the center.⁷ Although the main work in Beytu'l-Hikmah was to translate works from languages such as Greek, Sanskrit, Syriac, and Persian into Arabic, the fact that Persian had been rigorously studied makes the center important for the history of Persian translation.

2.3. *Translation Movement in the Qajars Period (1796-1924)*

During the Qajar Period, translation work in Iran has been considered as one of the most important works by the state. The defeats against Russia and the double standards applied by Europe against Iran had led to the emergence of modernization and development ideas among the intellectuals. Subsequently, the sending of students to Europe, the arrival of the printing machines to Iran and the start of book printing as well as the priority given to publishing translation-copyrighted works, and the increasing need for course material due to the opening of higher education institutions paved the way for the translation movement in Iran.⁸ Although some works on the military profession were translated during the reform initiated by Prince Abbas Mirza, these translations were made on order and remained at the level of individual studies. However, in the period of Nasreddin Shah (1848-1895), translation studies were considered as a state policy and on 22 October 1883 a translation office that belongs to Shah was established under the name of Daru'l-tercume-yi Hassayi Humayuni. This office translated informative works written in areas such as public administration, army organization, palace organization, border treaties, political history, and geography. Full time translators in Daru'l-Tercume translated works from Ottoman Turkish in addition to languages such as French, English,

⁷ Mahmut Kaya, "Beytülhikme" *TDV İslam Ansiklopedisi* (İstanbul: Türkiye Diyanet Vakfı, 1992), 89.

⁸ Husheng Husrevbeygi and Muhammed Halid Feyzi, "Tercüme der Dovreyi Kaçar (ez 1210 k. ta Payanı Dovreyi Muzafferi)", *Edebi Farsi* 2, no.2 (1391): 125-146.

Russian, German, and Arabic. Since the office was a state organ, the translations were usually in areas prioritized by statesmen rather than literature, although literary works were not neglected. With Daru'l-tercume, the translation movement became institutionalized and entered a new phase in Iran, and continued progressively.

2.4. *Translation Movement in the Pahlavi Period (1924-1979)*

It can be argued that the Pahlavi Period was a brilliant time for translation studies. As a matter of fact, many works of Western literature were translated into Persian during this period which corresponded with the start of the establishment of a secular modern state. The works of the authors like Victor Hugo, Alphonse de Lemartine, William Shakespeare, Gustave Le Bon, Goethe, Arthur Schopenhauer, Maksim Gorky, Michel Zevaco, Maurice Leblanc, Stefan Zweig, Anatole France, and Jean-Jacques Rousseau, etc. were introduced to Persian during this period. Moreover, in parallel with the rise of left-wing thought in Iran during the Second World War, Russian classics were translated by the intellectuals clustered around the left-leaning Tudeh Party. In addition, the works of Karl Marx were also brought to Persian during the Second World War. Finally, "Translation and Book Publishing Institution" was established in 1952, under the administration of the famous Iranologist Dr. İhsan Yarşatr. Translation and Book Publishing Institution received considerable support from the state and M. Reza Shah closely followed the activities of the institution. In 1969, the Shah's wife, Farah Diba Pahlavi, took over the institution and it soon became one of the affiliated organizations of the Pahlavi Foundation. For a period, the preparation of high school textbooks was given to the institution where people close to the Pahlavi Palace such as Hasan Takizade and Ibrahim Hajanuri served as advisors and nationalist academics such as Abdhuseyn Zerrinkub and İrech Afshar served as assistants. After the Islamic Revolution of Iran, the institution was affiliated to the Mawlawi Foundation at first, then continued its existence with the name Science and Culture Publications (Intesharat-i Ilmi ve Ferhengi) after 1981 with some structural changes. Before the revolution, Book and Translation Publishing Institution published seventy one volumes of youth and children's literature and world classics; sixty eight volumes of Iranology series, eight volumes of *Encyclopedia of Contemporary Iranian Literature and History of Taberi*. Until 1968, the institution

printed a total of 146 volumes of books, which made the institution the third publishing house to publish the most books in the country. Considering these facts, it can be argued that the institution turned into an academy that guided the educational and cultural policies of the country.⁹ In addition, as a result of the revived press-publishing life in the Pahlavi Period, the publication of translated works by private publishing houses (Kebir Publishing House, Franklin Publishing, etc.) increased in number, which enabled the formation of comprehensive translation literature in Iran.

3. Translation from Turkish to Persian in the Period of the Islamic Republic of Iran (1979-2016)

The change in the political system in Iran in 1979 and the Iran-Iraq War (1980-1988), which started right after the Islamic Revolution, affected the printing-publishing industry like many things in the country. This situation inevitably led to a decrease in the printing of translated books. However, the "Translation and University Textbooks Revision and Copyright Committee," which was established in 1980 under the Institution of Cultural Revolution, translated hundreds of books in order to meet the needs of the academy. After the Iran-Iraq War, both the development and subsequent reform process in the country and the sociocultural relaxation facilitated the translation activity of many publishers and translators.¹⁰ So much so that in the 1990s, 23,160 translated books were printed in Iran and 16,435 of them were put on the market for the first time. Since the 2000s, the number of translated works has reached the highest level in Iranian history.

Turkish is among the various world languages that are widely translated into Persian. The first translations from Turkish into Persian had been made during the Qajars Period. Turkish was also an intermediary language for Iranians who did not speak Western languages because many translators translated works written in Western languages into Persian through Turkish in the early period, such as Sheikh Ibrahim Zenjani's translation of Victor Hugo's *Les*

⁹ Umut Başar, "Modern İran Araştırmalarının Mimarlarından Dr. İhsan Yarşatır" ["One of the Architects of the Modern Iranian Studies Dr. İhsan Yarşatır"]. *IRAM Center*, 7 September 2018. Accessed on 12 September 2019. <https://iramcenter.org/modern-iran-arastirmalarinin-mimarlarindan-dr-ih-san-yarsatir/>.

¹⁰ Deneşnameyi Huzevi Wiki Fıkıh, "Tercüme-yi Farsi der Dovreyi Muassır", *Wikifeqh*, Accessed on 14 September 2019. <https://tinyurl.com/y32zojap>.

Misérables (Binevayan) from Ottoman Turkish to Persian. In addition, Turkey's rise as a global actor in the region and the world, its gains in various fields from economy, education, and health to culture in the last 20 years, as well its international achievements have attracted the attention of Iranian cultural elites. In this context, the Iranian society's interest in Turkish culture, cinema, art, and literature prompted translators to translate from Turkish into Persian. So much so that, a survey conducted by Bekbabayi and Emirzadeh¹¹ determined that from 1979, when the Islamic Republic of Iran was founded, until 2016, 580 works from Turkish were translated into Persian. This number is significant considering that the years 1980-1988 passed with war. The distribution of translations from Turkish into Persian by years is as follows in the chart below:

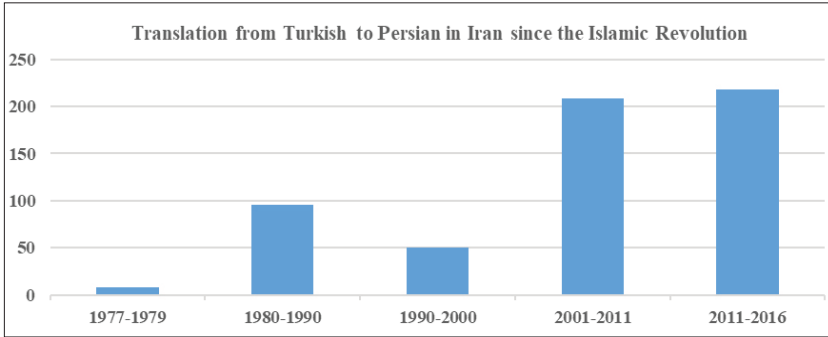


Figure 36.1. Number of Translations from Turkish to Persian

Source: Bekbabayi and Emirzadeh, "Çaygahi Tercüme-yi Edebiyatı Türkiye badez İnkılabı İslami der İran," 95-117.

The graph above shows that the translations made from Turkish gradually increased after the Islamic Revolution. 8 books between the years 1977-79, 96 in the 1980s, 50 in the 1990s, with a notable increase, 208 between the years 2001-2011, and 218 books between the years 2011-2016 were translated from Turkish into Persian. By 2020, the number of translated works in the last ten years is expected to be around 250. The chart below shows the distribution of Turkish translations by literary genres.

¹¹ Behruz Bekbabayi and Ehsan Emirzadeh, "Çaygahi Tercüme-yi Edebiyatı Türkiye badez İnkılabı İslami der İran", *TYB Akademi Dil Edebiyat ve Sosyal Bilimler Dergisi* 6, no.18 (2016): 95-117.

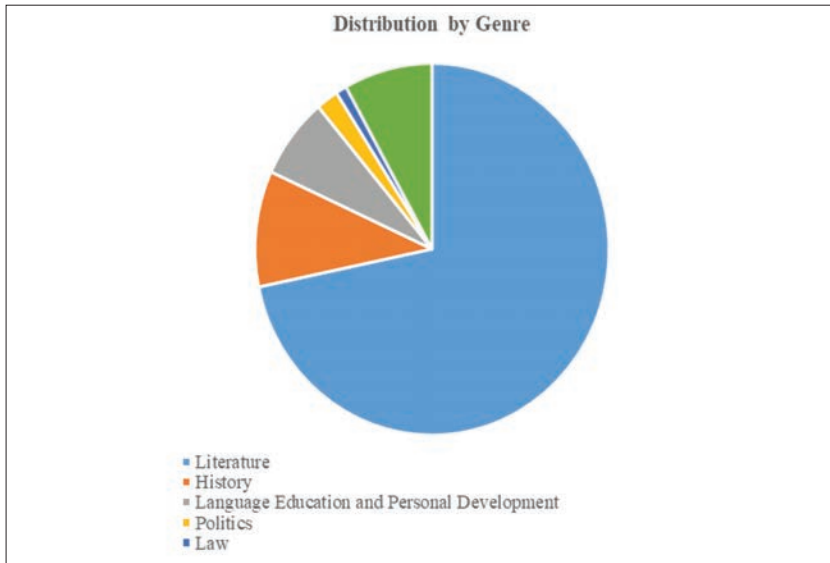


Figure 36.2. Distribution of Translations by Genre

Source: Bekbabayi and Emirzadeh, "Caygahi Tercüme-yi Edebiyatı Türkiye badez İnkılabı İslami der İran", 95-117.

446 of the 580 books translated from Turkish are literary works such as novels, stories, poems, etc. Coming in second are history books (65). 52 books on religion and sects were translated. 42 books on the subjects of teaching Turkish to Iranians, Turkish food and personal development have been translated from Turkish to Persian. The number of translated works on politics is 14. Finally, 8 legal works are translated into Persian as depicted in Fig. 36.2.

The main reason why literary works hold a large share in translated works is the relatively high sales of literary genres such as novels, stories, and poems in the Iranian market. In addition, the works in question are more easily printed by the Iranian Ministry of Public Affairs and Culture and are less censored. After the literary works, it is seen that the historical and religious books are translated the most, which can be suggested as a result of the long-established historical and religious relations between Turkey and Iran.

In the next part of the study, some inferences are made about the authors, translators, selection of the works to be translated, and the quality of the translations published in Iran.

3.1. Works and Author Selection

When we examine the works translated from Turkish to Persian after the Islamic Revolution a few issues stand out in the selection of works.

The first of these is that the translators do not act within the framework of a system in the selection and translation of the works, choosing them according to their personal preferences. Popularity is more of a factor in the selection of works than literary criteria. Since the books of publicly recognized authors (Elif Shafak, Zulfı Livaneli, Orhan Pamuk, etc.) have a high sales rate, there are multiple translations of the works of these authors. As it turns out, Elif Shafak's novel *Aşk* (Love) has six different translations, four of which are from Turkish and two from English. Apparently, Orhan Pamuk is the Turkish author whose works have been translated and sold the most at the present.

There are few translations of literary works from leading authors of modern Turkish literature such as Ahmet Hamdi Tanpınar, Peyami Safa, Halide Edip Adivar, Yakup Kadri Karaosmanoğlu, Mehmet Akif, and Reşat Nuri. Translation of the works of modern writers such as Yekta Kopan, Serdar Özkan, Ahmet Ümit, Kahraman Tazeoğlu, Ayşe Kulin, Burhan Sönmez, Bekir Yıldız, Mustafa Kutlu, İhsan Oktay Anar, Elif Shafak and Orhan Pamuk shows that the translators have focused on the recent Turkish literature in their selection of works. It is known that very few Iranian translators have obtained copyright permission from the authors of the translated work.

Left-wing ideology prevails in the cultural and artistic community in Iran, which is inevitably reflected in translation activities. Almost all the books of left-wing Turkish authors Yaşar Kemal, Nazım Hikmet, and Aziz Nesin were translated into Persian. Moreover, Aziz Nesin's several books had multiple editions. *Enflasyon Her Gün Artıyor* (Inflation Increases Every Day) made four editions, *Niçin Benimle Evlendin?* (Why Did You Marry Me?) six editions, *Kurt Olan Koyun* (Sheep That Turned Wolf) five editions, *Ölmüş Eşek* (Dead Donkey) made four editions, and finally *Takım Elbise* (The Suit), *Madalya Alan Eşek* (The Donkey That Won A Medal) and *Parti Kurmak Parti Vurmak* (Party-Building Party Hitting) had three editions.

A point worth mentioning about Aziz Nesin is that some of Persian titles of his books are not found among his Turkish book titles. There may be two reasons for this situation: Either the title of the book may have been changed in the Persian edition or the translator has released a book written by himself as a translation from Aziz Nesin. Some of the translators claim that a few of the books published as translations of Aziz Nesin's books were actually written by the translator but published under the name of Aziz Nesin.

Fakir Baykurt, Alper Akçam, Orhan Kemal, Atilla İlhan, Sabahattin Ali, Özdemir Asaf and Fazıl Hüsnü Dağlarca are some of the other left-leaning poets and writers whose works have been translated into Persian. On the other hand, very few works of conservative and religious Turkish writers have been translated. Notable exceptions are two books (both selections from his stories) by Omer Seyfettin and one book (*Çile*) by Necip Fazıl. The works of Mehmet Akif Ersoy, Turkey's national poet, have not yet been translated into Persian.

When we look at the works translated from Turkish to Persian between 1979 and 2016, it is not possible to talk about a planned and coordinated translation movement. The fact that different translations of the same book are released on almost the same days in various cities shows that the translators are unaware of each other. One of the main reasons for this situation is that translators who translate from Turkish in Iran have not yet been organized under the umbrella of a non-governmental organization. Translators announce the works they have started to translate on their social media accounts.

Among fields other than literature, the history books from the works of researchers such as İsmail Hakkı Uzunçarşılı, Ahmet Yaşar Ocak and Mehmet Fuat Köprülü stand out. A striking point among the religious books translated from Turkish into Persian is that 14 books of Adnan Oktar, who published books under the name of Harun Yahya, were translated into Persian. Bediuzzaman Said-i Nursi is also among Turkish authors whose works were translated into Persian.

Among the translated works related to politics, it is surprising to see five of the books by Abdullah Ocalan, the leader of the terrorist organization Kurdistan Workers' Party. Containing terrorist propaganda, these books are banned in Turkey but can be published in Iran. *Kürt Aşkı (The Kurdish Love)*, *Sümer Rahip Devletinden*

Demokratik Uygarlığa (From Sumerian Priest State to Democratic Civilization), *Kürdistan Yurtseverliği (Kurdistan Patriotism)* and *Ulusal Kurtuluş Cephesi (National Liberation Front)*, are some of the books in question.

3.2. Translators

There are translators who have translated multiple Turkish works such as Reza Hemrah, Arslan Fasihi, Mujgan Davlatabadi, Mujda Ulfet, and dozens of other translators who had only translated a single work. None of the translators are academics. This is unique to Turkish translation in Iran. Many translators from academia stand out in translations from languages such as English, French, German and Arabic. Few Iranian academics who have studied postgraduate studies in Turkey and speak fluent Turkish, publish translations. As a natural consequence, there is no research articles or critiques on Turkish translations in academic translation journals in Iran. Popular publications include more reviews of Turkish translations.

Another noteworthy point is that very few of the translators are graduates of Turkish Language and Literature. In other words, most Iranians who translate from Turkish to Persian have not formally studied Turkish. A simple search on the internet reveals that the main profession of these individuals, who learn Turkish on various occasions and in various institutions, is not translation. Apart from a few well-known translators nationwide, the translators earn their livelihood through different professions such as carpet merchants, students, laboratory workers, nurses, housewives, government officials, and teachers. Since it is difficult to earn a living from the translation work in Iran due to the conditions of the country, translators only translate whenever they can in addition to their principal job. It is observed that those who graduated from the only Turkish Language and Literature department in the country (Allameh Tabatabai University Faculty of Foreign Languages Department of Istanbul Turkish) do not prefer to translate copyright works but generally work in public institutions, Turkish companies, or translation offices.

Although it is difficult to make definitive and accurate inferences regarding the ethnic origins of the translators, it can be argued that the majority of them are Iranian Turks, based on both field observations and information obtained from open sources. Iranians, whose native

language is Azerbaijani Turkish, can often learn Turkish without the need for formal education. Comparing themselves to Persian speaking Iranians, their self confidence increases. They think that they can easily translate Turkish work into Persian and start doing so. Although there are qualified interpreters among Azerbaijani Turks, just knowing Azerbaijani Turkish does not mean being able to translate from Turkish easily because translators are expected to have a thorough knowledge of not only the source language but also the target language.

3.3. The Quality of the Translations

A comparative look at the works translated from Persian to Turkish reveals the vast majority of translations do not pass a thorough pre-publication content editing. Translation errors, likely to be by translators are present in many works. Most of the mistakes are because of the translator's inability to understand the Turkish sentence completely and correctly. Major translation errors (especially in the translations of idioms, proverbs, and figurative expressions) are encountered even in the works of famous translators, which have reached 20 editions throughout the country. This situation highlights the requirement for content editing and control after translation.

Another noteworthy aspect is the excessive use of translation techniques such as disposal, subtraction, deletion, replacement, rewrite, localization and naturalization during translation. It can be argued that some translators subtract the parts that they cannot fully comprehend from the translation. In addition, some translators resort to these techniques in order to ensure that the translation passes the control of the Iranian Ministry of Culture and Religion as soon as possible to speed up the publication process. There are also translators using the free translation technique. For example, Aynullah Garip, who translated the works of Oguz Atay into Persian, greatly benefits from the free translation technique. It can almost be argued that the translator rewrites the passages in Persian after reading.

So far, no workshop, symposium, or academic meeting has yet been held in Iran where translation from Turkish into Persian has been discussed. Despite a large number of translated works and translators, the lack of academic meetings stands out as a deficiency.

Workshops on Turkish translations will undoubtedly be beneficial for translators to train themselves.

Translation awards in various branches were organized twice by Yunus Emre Institute in Tehran. Although the program is very beneficial for promoting qualified translations and translators, it has not been repeated in recent years. In order to increase the quality of the translations made from Turkish in Iran, Turkish diplomatic missions and institutions can take the lead in the organizing academic meetings.

Translations of qualified translators are supported within the scope of "Supporting the Expanding of Turkish Cultural, Artistic and Literary Works in Abroad Project" (printing and translation support) carried out by the Ministry of Culture and Tourism of the Republic of Turkey. Within the scope of the same project, Literary Translation Workshops are organized in which those who translate from Turkish are trained in Turkey. Ten translators participated in the last workshop held in 2017 and the workshop was never held again since then. In order to contribute to the personal and academic development of the translators, the workshop in question can be organized in Iran in a less costly way.

4. Conclusion

It is known that the first translations in Iran started before Islam and continued intensively after conversion to Islam. Yet, these works were limited to certain disciplines and were not part of a systematic translation undertaking. As a matter of fact, translation activities in Iran gained an institutional character by going beyond individual work in the Qajars Period (1779-1924), when modernization began.

A comprehensive modernization movement, especially in military fields, began under the leadership of Shehzad Abbas Mirza (p. 1789-1833), who was governor of Tabriz during the Fethali Shah (p. 1797-1834) period. The need for translation increased by the establishment of Daru'l-funun in 1852 in the Period of Nasireddin Shah (1848-1896). The first step for the institutionalization of the translation movement was taken by Emir Kebir and the State Committee of Translators was formed. In 1883, the establishment of Daru'l-tercume-yi Hassa-yi Humayuni laid the groundwork for the full institutionalization of the translation movement in Iran. In addition to the institutionalization completed during the Pahlavi

period (1925-1979), there was a serious increase in the number of translations from various languages into Persian.

In this study, translations from Turkish to Persian in Iran since the Islamic Revolution of Iran (1979) are discussed from several aspects such as selection of works, translators, and the quality of translations. The aim of the study was to provide information about the scope, causes, size, and nature of the Turkish-to-Persian translation movement, which has clearly manifested itself in recent years as a new dimension in Iran-Turkey cultural relations. All in all, 580 works were translated from Turkish to Persian between the years of 1979-2016 in Iran, most of which are literary works. The Turkish-to-Persian translation movement, which appears to have gained great momentum in the last 40 years, shows that Iran does not only follow Turkey's example politically and administratively in the process of modernization but also closely follows this country in cultural and artistic activities.

An examination of the last 40 years of translation studies in Iran in terms of Turkish translations, shows that dozens of translators have translated works from Turkish to Persian for various reasons and most of the translated works are literary works. In the last forty years, the number of works translated from Persian and published in Turkey is too small in comparison with translations from Turkish in Iran. Moreover, the number of translations made from modern Persian literature in Turkey is rather limited. Therefore, compared to Turkey, there is a serious translation movement from Turkish to Persian in Iran, although it is not coordinated and planned. This movement shows that Iranian intellectuals who have been following political, cultural, and social developments in Turkey since the Ottoman Constitutional Revolution (1876) still closely follow Turkish Literature and cultural life in Turkey. In other words, modern Persian Literature is fed by translations from Turkish, and Iranians find Turkish literary writers worth reading.

While in the classical period, Iran influenced Turkey both in literature and culture, the roles reversed between Iran and Turkey with the period of modernization. This situation still continues today, from cinema to television, from literature to music. Indeed, the translation movement is only one dimension of Turkish influence in Iran, which manifests itself in quite different fields. Therefore, it is necessary to reconsider and perhaps revise the preconceived opinion in both academic and popular circles that Iran unilaterally affects Turkey.

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