

# Introduction

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The past and present fates of the neighboring peoples of Afghanistan, Pakistan, Tajikistan, Uzbekistan, Kazakhstan, Kyrgyzstan, Turkmenistan, Azerbaijan, Iran and Turkey have been inextricably intertwined. The cultural interaction between them has many dimensions throughout history ranging from science, religion, philosophy and literature to music, architecture, material culture and urban life.

The connectivities in this part of the world made it possible for ideas, customs, artistic traditions and innovations to travel among the peoples of this geography and cross-fertilize, leading to the flourishing of a brilliant common civilization. It was in the context of this common cultural tradition that al-Farabi, Ibn Sina, al-Khwarizmi, al-Maturidi, Rumi and many other important philosophers, scientists, poets and scholars emerged to make seminal contributions to the world cultural heritage. Common architectural and literary styles evolved, as manifested in countless examples encountered in a geography ranging from Transoxania to Anatolia. Institutions and forms of urban life and organization spread over the same geography, and many other similar exchanges resulted in the formation of a common heritage in this region.

Even in the presence of a vast scholarly corpus, the shared cultural and historical legacies and connectivities in the Turkic and Persian worlds still offer important aspects and problems that invite closer study. This world largely coheres with the cultural sphere sometimes referred to as "Turko-Persia."<sup>1</sup> Stretching across India, Central Asia

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<sup>1</sup> Robert L. Canfield, ed., *Turko-Persia in Historical Perspective*. (Cambridge: Cambridge University Press, 1990).

and Iran (Ajam) to Anatolia (Rum), it represents a realm where more dominant Turkish and Persian cultures mixed and amalgamated with the local cultures, creating full-fledged civilizations. Built over several hundred years, it has been the culture through which contemporary Muslims of Asia identify themselves and express their interests. This culture is a mix of Arabic, Persian and Turkish elements whose seeds were sown in the ninth and tenth centuries in Khurasan and Transoxania. From there, through migrations, commerce and conquests, it was transmitted to neighbouring areas, eventually becoming the predominant culture of the ruling elite of the West, Central and South Asia.

The pre-Islamic Empires in the region built monuments and palaces, cultivated luxuriant gardens and patronized all sorts of arts and artisans from architects to craftsmen to poets and scholars. With the advent of Arab Muslim armies in the seventh and eighth centuries to Persia, Khurasan and Transoxania, the region became part of a much larger and a more cosmopolitan entity. Under the Caliphate, a cosmopolitan culture was woven together from various traditions, giving way to innovations elsewhere in the Islamic world in diverse fields such as commerce, law, philosophy, architecture, astrology, medicine, music and mathematics, military strategy and administrative organization. Turks provided the Caliphate with professional military forces, who later established autonomous or independent states – Ghaznavids in eastern Afghanistan in the tenth century, Khwarazmshahs in the late eleventh century and Delhi in the thirteenth century.<sup>2</sup>

The migrations of Qarakhanids and the Oghuz to Transoxania, and later the Qara Khitai and subsequently the Mongols and their many Turkic troops unified the western Central Asian region in the twelfth and thirteenth centuries. On the Westernmost edge, Turks had also reached Anatolia by the eleventh century, which transmitted this culture even further. In 1037, the Seljuk Empire was founded northeast of Iran in Central Asia and quickly overran much of Persia, Iraq, and the Levant.<sup>3</sup> Therefore, by the thirteenth century,

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<sup>2</sup> Andrew CS Peacock and Richard Piran McClary, *Turkish History and Culture in India: Identity, Art and Transregional Connections*. (Leiden: Brill, 2020).

<sup>3</sup> David Durand-Guédy, "New Trends in the Political History of Iran under the Great Saljuqs (11<sup>th</sup>–12<sup>th</sup> Centuries)." *History Compass* 13, no.7 (2015): 321-337.

the whole region from Transoxania and northern India to western Anatolia had become a densely connected cultural domain.

The Mongolian conquests of 13<sup>th</sup> century were usually associated with destruction and annihilation in the region's history. Yet, they were also instrumental in creating new concentrations of people and skills, as they forced many people to seek refuge elsewhere from India to Anatolia.<sup>4</sup> Moreover, in times of stability, as a huge imperial system, Mongolian rule allowed scholars, artisans, ideas, skills, books and artifacts to circulate freely over a vast territory. It was also around this time that Hanafi school became the prevailing standard of Islamic jurisprudence and some important Sufi orders originated and prospered in Khurasan, Transoxania, Anatolia and India.

The Mongol Empire eventually disintegrated into four khanates, three of which -the Golden Horde, the Chagatai Khanate and the Ilkhanate- adopted Islam. By the mid 14<sup>th</sup> century, Timur, who had been a military leader acting officially in the name of the Chagatai Khan, subjugated Transoxania and Khwarazm and later on gained control of the western Chagatai Khanate. By the start of 15<sup>th</sup> century, his rule expanded from Delhi to Anatolia. Timur deliberately -and sometimes coercively- patronized scholars and artists, which consequently ushered a revival of arts and sciences in the Muslim world. The major undertakings of the Timurid period include the rebuilding of Samarkand and Herat as the centers of a cultural rebirth, the patronage offered to astronomers, mathematicians and Islamic scholars and the construction of additional learning centers, mausoleums, madrasas, and manuscript production workshops.<sup>5</sup>

This common culture reached its zenith around sixteenth century, with Ottomans in Anatolia, the Safavids in Iran, the Mughals in India.<sup>6</sup> Until eighteenth century, the vast territories from Asia Minor to India were dominated by Turko-Persian dynasties, yet the region

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<sup>4</sup> Thomas T. Allsen, "Population Movements in Mongol Eurasia." In *Nomads as Agents of Cultural Change: The Mongols and their Eurasian Predecessors*, ed. Reuven Amitai and Michal Biran (Honolulu, HI: University of Hawaii Press, 2018), 119-51.

<sup>5</sup> Beatrice F. Manz, *The Rise and Rule of Tamerlane*. (Cambridge: Cambridge University Press, 1999); Maria Subtelny, *Timurids in Transition: Turko-Persian Politics and Acculturation in Medieval Iran*. (Leiden: Brill, 2007).

<sup>6</sup> Francis Robinson, "Ottomans-Safavids-Mughals: Shared Knowledge and Connective Systems." *Journal of Islamic Studies* 8, no.2 (1997): 151-184.

became increasingly divided, especially due to rivalry between the Ottomans and Safavids, which was exacerbated by the sectarian divide after Safavid conversion to Shi'ism.<sup>7</sup>

The European discovery of a sea route to India by the end of fifteenth century was a turning point for the economic prospects of the region. The new routes replaced the inland routes that for more than one and half thousand years carried not only valuable goods such as silk and spices, but also ideas and people. As the coastal travel and commerce traffic around the subcontinent intensified over the next centuries, the land routes and the revenues declined, which brought economic recession in the region's empires. Coupled with European powers' political and military encroachment into the region, the region became even more fragmented after the 18<sup>th</sup> century. With the formal British takeover of India and Russian invasion of Turkestan in mid-1800s, the colonial influence became entrenched.

With political domination, came Western models of governance, and the cultural connectivities among the peoples of the region were glossed over with western conceptualizations. The European influence was not homogeneous. While some of the educated elite was more open to the Western influence, the informal relations and social life more or less remained the same. Food, customs, social and religious norms and rituals were mostly retained, the peoples of the region continued to feel attached to their common cultural roots, as the heirs of an eminent and glorious history.

The colonizers also shaped the region by the material infrastructure they built. They extracted the natural resources, administered populations and protected their strategic interests through building roads, ports of transit, railroads, telegraph installations, and sometimes whole cities.<sup>8</sup> Hence, the Central Asia was effectively sewn into Russian; and Pakistan into British Empires. Landlocked areas of inner Asia, particularly Afghanistan, was left as a buffer between the British and the Russians.

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<sup>7</sup> Nikki R. Keddie, *Modern Iran: roots and results of revolution*, (New Haven: Yale University Press, 2006), 11-12.

<sup>8</sup> Robert L. Canfield and Gabriele Rasuly-Palczek, eds. *Ethnicity, Authority, and Power in Central Asia: New Games Great and Small*. (London: Routledge, 2010).

Since the dissolution of the Soviet Union, the peoples of the region who share similar heritage in adjacent countries like Turkey, Azerbaijan, Afghanistan, Pakistan, and Iran have found the opportunity to develop more direct and immediate contact with the Central Asian States. The region's cultural and natural resources, enable them to foster closer ties with each other and the globe, giving way to multifaceted interdependencies, and renewed prospects for interaction and cooperation. They are being integrated into a new, wider economic and political region, gaining influence in world affairs, owing to its strategically central location. Despite the challenges, like poverty, conflict, lack of access to quality education, political and economic hardships that hamper people's communication with and recognition of each other in an inspired manner, the shared past of the peoples from the river Halys to Ganj, reminds us of the brilliant future if only we could have the tenacity and erudition to build it.

A historical and interdisciplinary perspective to connectivities across the region is not only essential to reinvigorate sense of unity and solidarity among people but also can contribute to our understanding of the forces at work in contemporary issues facing peoples of the region, ranging from massive displacements of populations, spread of ideas and goods to development and transformation of knowledge, techniques, and traditions from one region to another.

The extensive impact and seminal contributions of this common cultural tradition are evident in the works of many important philosophers, scientists, poets and scholars such as Farabi, Avicenna, al-Khwarizmi, al-Maturidi and Rumi. The region was once –and still has the potential for becoming– as closely integrated as Europe.<sup>9</sup> From several aspects ranging from trade and transportation to art and science, the region was once the global heartland, supplying the rest of the world with not only goods and materials, but also knowledge, inspiration, and hope. The present collection of papers attests to this proposition.

What distinguishes this volume from the scholarly corpus are twofold. First one is its breadth. The symposium's main goal was

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<sup>9</sup> Jos Gommans, "The Eurasian Frontier after the First Millennium AD: Reflections Along the Fringe of Time and Space." *Medieval History Journal* 1, no.1 (1998): 125-143.

to cast a net as wide as possible to account for the myriad ways the peoples of the region have connected over centuries. As its final output, the book also brings together research by historians, political scientists, economists, anthropologists, archaeologists, museologists, art historians, theologians and linguists on the past and contemporary exchanges between people, ideas, symbols, materials, techniques and systems in the region. These two volumes are an attempt to portray the multifaceted nature of the regional connectivities by providing a framework that incorporates different time frames, across a vast geography from a multitude of angles.

The second distinctive feature of the book is its purposeful attempt to build bridges between scholarly literatures in different languages and academic traditions. The most authentic and ingenious scholarly works on this heritage in the region may lack exposure and recognition due to language barriers, methodological divisions or lack of institutionalized communication channels. In some fields, epistemic communities are much more scattered and insulated than others because of academic traditions that do not “speak to” each other. This book is an attempt to contribute to mending of this communication gap. It strives to facilitate an interdisciplinary approach to gain insight into the reasons, processes and consequences of the interactions between people, ideas, beliefs and customs in Turkey, Afghanistan, Azerbaijan, Iran, Central Asia and Pakistan.

The present book traces the historical and contemporary developments in this cultural basin in two volumes, each comprising three parts. The first volume focuses on the political and social connectivities as well as foreign and economic policies in the ECO region. In the opening article, Kubilay Atik gives a synopsis of the changing state formations in Central Asia, Iran and Anatolia between the 10<sup>th</sup> and 13<sup>th</sup> centuries following the large-scale dissolution of the Abbasid power before the arrival of the Mongols. Atik elaborates on the dual administrative structures of the Qarakhanid, Seljuk and Khwarazmian states, which were established by nomadic dynasties but ruled over sedentary areas.

In the following chapter, Zharmukhamed Zardykhan focuses on the socio-economic transformation of the Central Asian cities during the Mongol rule. He argues that the period of the Mongol domination and incorporation into the Mongol Empire played a vital role in the socio-economic transformation of the Central Asian

population. Although the region encountered destruction, massive dislocation of population, and disruption of existing political systems and elites, being incorporated into the greatest land empire stretching from East Asia into Eastern Europe and Near East, the Central Asian cities found themselves at the crossroad of economic and cultural exchange without being distracted by regional feud of threats from abroad.

In the third chapter, Ali Bahranipour looks at the state-building of the Mongols in Iran, focusing on the city of Maragheh. The paper explores the reasons for the centrality of the city for the Ilkhanids. He proposes that Maragheh not only had a favorable location on the Silk Road and abundant natural resources, but also an efficient bureaucratic culture based on astronomical calculations and calendars, instrumental in providing crops and tax flows for the Ilkhanid expansion.

Cihan Şimşek also focuses on state building traditions of nomads, this time those of Khazar Khanate and Volga Bulgaria, both of which were commercial, mercantile states. In contrast to expectations of mainstream theories that have a stereotypical take on nomads, Şimşek shows that these mounted pastoral nomad societies had rich and intense mercantile practices, which shaped their state building.

The final two papers in this part focus on religious-commercial communities in the Ottoman and Russian Empires, and their roles in the formation of modern nation-states. Murat Kadioğlu focuses on the Jewish communities in Ottoman and Republican Turkey, who played important parts in commerce and various fields of knowledge, building extensive connections with the European countries and beyond. Uli Schamiloglu, paints a picture of the Muslim Tatars of the Russian Empire focusing on Utiz Imani, Shihabaddin Marjani, Qayyum Nasiri, Abu Nasr Qursavi, Ismail Gasprinskiy, Murad Ramzi, Musa Carullah Bigi, and Emrullah Agi. As part of an outstanding transregional movement of ideas in this period in the Islamic world, their divergent ideas on culture, history, education and Muslim/Tatar/Turkic identity were shared or contested not only across the Russian Empire, but also in the Tatar diasporas from Finland to the Ottoman Empire reaching as far east as China and Japan.

In Part II, our authors elaborate on the opportunities for economic cooperation and common foreign policies among ECO Members.

In the opening chapter of this part, Musleh Ud Din, Usman Qadir, Saud A. Khan, Ejaz Ghani provide a comparative analysis of the impact of macroeconomic policies on development and growth in the founding members of ECO, Pakistan, Iran and Turkey. With a model that covers all the major building blocks including production, aggregate demand, fiscal and monetary framework, and foreign trade and capital inflows, they lay out the key vulnerabilities and the efficacy of macroeconomic policies in Pakistan, Iran and Turkey with a view to identifying areas of mutual economic cooperation based on the diversity of underlying economic structures and macroeconomic frameworks. In the second article Seyed Komail Tayebi and Zahra Zamani focus on science and technology indicators of ECO countries, again with a view to identifying opportunities for economic cooperation. By relying on indicators such as charges for the use of intellectual properties, research and development expenditure, patent applications, etc. they demonstrate that the prospects of broader economic connectivity in the region depends on enhanced scientific and technological innovation and cooperation. In the next paper, Usman Qadir, Madeeha Qureshi, Ejaz Ghani and Musleh ud Din focus on the vulnerabilities and opportunities related to food security in the ECO region. Presenting an account of the current food security situation in the ECO member states, their analysis provides insights for developing effective strategies to ensure food security of the ECO region as well as the implications for regional trade and economic cooperation.

In the next chapter, Zahra Zamani and Seyed Komail Tayebi explore foreign trade and foreign direct investment patterns in ECO members and their impact on economic growth and sustainable development for both oil-exporting and oil-importing countries in the region. They conclude that sustainable foreign trade and FDI policies are instrumental for a prolonged process of sustainable development in the ECO region in terms of higher quality in environment for both groups of ECO countries. In the fifth article of this part, Ufuk Poyraz moves on to a less popular but very significant aspect of economic cooperation, i.e. migrant labour. He investigates the situation of migrant labor from Central Asia, Afghanistan, Pakistan, and Iran especially in the major cities of Turkey within the context of social and urban policies. By using various economic indicators, demographic data on the quantity and nature of migration patterns,



the composition, quality, quantity and spatial distribution of migrants in Turkey he explores the relationship between labor migration and capital accumulation and provides recommendations for transformation on all scales.

In his article, Ruslan Shamgunov focuses on the unique position Turkmenistan occupies in the global and regional network of international cooperation due to its neutral foreign policy. He explores Turkmenistan's two most cited reasons for the choice which comprise of seeking national security and harmonization of Turkmenistan's complex web of bilateral and multilateral foreign relations and concludes that Turkmenistan's choice of a neutral foreign policy mainly aimed for a tranquil existence in a region torn up by rivalries allowing it to focus on its domestic political and economic issues.

Neutrality is only one of the options to address the challenges of cooperation in a region where multilateral and bilateral engagements within and outside the region complicate foreign policy choices. In his article, Shabir Ahmad Khan puts forward another, that of open regionalism to accommodate Economic Cooperation Organization's (ECO's) trans-regional integration. In contrast to closed regionalism which imposes restrictions or protectionist measures against non-regional or non-member states, open regionalism is a bilateral, trilateral or multilateral sector/project specific cooperation agreement that any other state can join. He specifically points to centrality of cross-border infrastructural integration to ECO's broader cooperation and recommends Russia and China's inclusion to projects. Adalat Muradov and Elshan Bagirzadeh picks up the same angle and assess the economic opportunities and challenges China's Belt and Road Initiative pose for Turkic Republics. They argue that to benefit most from the Belt and Road Initiative, Turkic Republics should undertake extensive economic and administrative reforms and warn against possible risks such as China's increasing influence over these republics in the medium and long term as well as possible outbreak of debt crisis in weaker economies.

In the final chapter of this part, Orhan Yazıcı concentrates on Afghanistan and explores how political instability in Afghanistan has impacted Iran and Turkey. Pointing to drug trade and irregular migration as the most prevalent challenges caused by the instability in Afghanistan, Yazıcı argues that all kinds of international support

should be given to the Afghanistan's central government to deal with issues such as disarmament of the tribes, liquidation of terrorist organizations, prohibition of poppy farming and drug production. His policy recommendations regarding agriculture and soil reform, rapid construction of infrastructure and superstructure, spreading education throughout the country and maximization of border security are particularly insightful and far-sighted especially in the face of overflow of Afghan refugees after Taliban's takeover of the whole country by August 2021.

The third part of this volume is allocated for papers that focus on science and education as the foundation of economic prosperity and political development. In her perceptive paper, Bahar Jalali looks at the relationship between Afghanistan and Turkey, not from the usual geostrategic perspective, but from a sociological angle that centers on historical education cooperation. She argues that since the beginning of the twentieth century, Ottoman-Turkish bureaucrats, upon invitation by the Afghan government, were heavily involved in modernization of Afghanistan. They carried out reformist projects to introduce modern medicine, improve education, and create effective administration. She singles out Turkish promotion of Afghan developmentalism in its formative phase as a distinctive and positive diversion from a narrative dominated by foreign aggression.

In his article, Gholamreza Karimi elaborates on trends and challenges of refugee education in Iran, Turkey, and Pakistan, the top refugee-hosting countries in the world. Each of these countries have long been dealing with refugee education in their own way depending on their overall approach to refugee phenomenon, public opinion about the acceptance of aliens, the management of multiculturalism, economic power, international trade and the views of individual statesmen. Examining and comparing patterns in refugee education in these three countries, Karimi identifies low quality in primary education, lack of opportunities for dropouts and youths to access quality vocational or para-professional courses, language barriers, negative public opinion, selective international aid, lack of coordination, child labor, lack of intercultural sensitivity, and shortage of educational supplies and facilities as the major challenges faced by these countries.

The third paper in this section is a historical take on the emergence of scientific knowledge in the medieval civilizations of the ECO region by Khalil Raza and Manzoor Hussain Soomro. Ideally situated at the crossroads of major trade routes, the scholars and philosophers from Persia, Ottoman Empire and Central Asia made phenomenal contributions to the scientific work while greatly influencing the Golden Age of Islam from eighth to fourteenth century and beyond. Raza and Soomro provide a historical account of the scientific discoveries and remarkable innovations by medieval empires of the ECO region in the fields of medicine, astronomy, mathematics, cartography and archeology etc. and identify common linkages amongst various scholarly and scientific works in the ECO region. Comparing past to present, they observe that Muslim world is not investing enough in scientific and technological research to address newly emerging challenges and threats from climate change, water scarcity, and food insecurity. Among all, they highlight the necessity to nurture a deeper, more rational culture that promotes the value of critical inquiry and logical debate as the essence of the scientific spirit of learning and innovation to be able to construct the knowledge-based economies of the future.

In her piece, Ainur Nogayeva takes a more contemporary look at the educational and cultural links of Central Asian countries with Western countries (the USA and Europe), Russia and China to determine the effectiveness of their soft power projections in the region. She states that China and Russia have been actively using centrally managed educational and cultural centers, whereas the USA uses a multilayered toolkit in connecting with the region's youth. Based on survey data, she observes that Russia continues to be attractive to region's youth as an education destination, benefiting from the common history and language advantages from the past, especially in Kazakhstan, Tajikistan and Uzbekistan. A close contender to Russia, the US is followed by the European countries.

The final two articles in this part focus on the historical linkages between educational systems in the Ottoman Empire and in Iran. While Melike Sarıkçioğlu compares the foreign schools in the Ottoman Empire and Iran in the 19<sup>th</sup> and 20<sup>th</sup> centuries, Melek Gedik traces the role of Ottoman Rushdiyah schools in the formation of the modern education system in Iran. Sarıkçioğlu's study explores the

colonial policies implemented in the Ottoman Empire and Persia by focusing on the scope, prevalence, and effectiveness of the foreign schools established by powerful states. In both cases Sarıkçıoğlu argues that colonial powers opened these schools as part of the concessions and used them to exert influence on territories they did not have direct colonial rule. Although the schools provided high-quality education, they were largely independent from governmental control and sometimes the foci of dissident movements. Melek Gedik looks at the modernization of education systems in Iran and Ottoman Empire in the context of Rushdiah schools. Although schools were very similar with respect to course contents, teaching methods, administrative staff, and the duration of education, the establishment of these schools in the Ottoman Empire was largely a state-led project, whereas in Iran it was part of the larger cultural influence Ottoman modernization had on Iranian modernism.

No doubt, the cultural interaction in the region was not limited to either modernity or to the world of ideas. Throughout history, the interactions between peoples of the region from all walks of life weaved a gossamer spreading over a vast territory. To dwell more on this common cultural, linguistic and philosophical legacy, the second volume of the book looks at a range of cultural influences across the region. Valentina Bruccoleri opens the fourth part by investigating the trajectory of crossed flower designs on blue and white ceramics found in Central Asia, Iran and Turkey dating back to 15<sup>th</sup> century. These connectivities have been possible not only through the transmission of different materials, but also thanks to the circulation of artists, techniques, and specific *savoir-faire* along with them. Supplemented by beautiful images of the artefacts, Bruccoleri's paper shows how these patterns continued to be reintegrated into the artistic styles in Turkey and Iran even after dynastic changes and became part of the new artistic identities.

M. Mehdi, Sina and Maryam Tavassoli also trace intraregional cultural links through decorative patterns, this time by embarking on an anthropological study of the relationship between Iran and Sindh (Pakistan) based on the most frequent figurative themes found in Makli graveyard. The research shows the mythological and historical roots of the Lotus motif in the artistic work of Iran and Sindh, and explains the reason for the wider expansion of its usage as the religious significance attributed to Lotus in both Aryan

and pre-Aryan periods in the region as a symbol of the existence, the sun as well as eternal purity.

The third article in this section focuses on the common cultural legacy transmitted through manuscript production in the region. Mahmood Alam shares with us the non-verbal stories that the Persian manuscripts found in various libraries and museums tell us about the socio-cultural life and history of the peoples of the region. From miniatures and calligraphy, designs, ornamental illuminations and margins to stamps, seals, embossments and endorsements, Alam shows how the commonalities in the physical features of the Persian manuscripts attest to socio-cultural interactions between central and south Asian countries from a codicological perspective.

While the peoples of the region with common aspirations have continuously built their connections afresh over centuries, outside interventions to shape and shove the region were also relentless. Similar to what Melike Sarıkçıoğlu attempted with respect to education, Ayşe Çolpan Kavuncu investigates British and Russian colonial policies in Pakistan and Uzbekistan respectively, from an urban studies perspective by focusing on Lahore, Karachi, and Tashkent. She concludes that many contemporary urbanization problems of these cities, such as administrative, social, economic, and spatial issues, were indeed legacies of the colonial rule which shaped these cities' colonial functions, institutional structures, cultural and socio-demographic structures and socio-spatial structures.

Firat Yıldız also focuses on cultural cooperation in region by investigating the Cultural Capitals of the Turkic World Project by TURKSOY member countries. The study explores the presentation and dissemination of a wide range of cultural products ranging from literature to music, architecture to painting, city life to culture within the framework of this program, which unfortunately lacks worldwide recognition. He recommends use of appropriate and effective communication channels based on long-term communication plans to unlock the cultural and economic potential of this project in the forthcoming years.

Alsu Enikeeva's research explores the region's intercultural connectivities in music by investigating the influence of Turkic and Iranian Muslim culture on the origin and development of the

traditional Tatar spiritual songs. Enikeeva argues that the advent of Islam to the Bulgars led to amalgamation of the classical culture of the civilized East and medieval culture of the Tatars, culminating in "Kadim Sangat" ("old art"). This tradition was fully developed at the courts of the Tatar Khans and among the feudal nobility. Liliya I. Sattarova also examines the linkages between Muslim peoples of Asia, through the artefacts in the collection of the Kazan Museum of the Orient (1920-1921), more specifically those displayed at the Exhibition of Oriental Culture in 1920 at the Peoples of the Muslim East section. She discusses the history of the exhibition and the contribution of individual organizers and collectors to the formation of the collections of the Museum of the Oriental Peoples, particularly the section which presents objects from Iran and Turkey, the Caucasus and Turkestan, and other Muslim regions. The author not only traces the histories of these objects but also provides several copyrighted images of the exhibition catalogue, brochures, pavilions and the individual items.

Syed Khalid Amir Jaffery takes a more comprehensive review of the cultural and religious affinities between the peoples of Central Asia, Turkey and Pakistan and claims that these affinities may lay the groundwork for a future multilateral strategic partnership between the countries. He specifically probes whether historical ties, religious bonds, cultural and artistic affinities as well as similarities in everyday life can offer a unique model to create new opportunities and interconnectivity between these countries.

In the final article of this part, Jargalsaikhan Nasanjargal and Tserendorj Tsolmon trace Mongolia's efforts to safeguard the common intangible cultural heritage in Euro-Asian region, especially some elements of the nomadic life style, such as "Falconry", "Epic", "Airag or Kumis" and several handcrafting techniques. Their paper documents the Mongolian efforts and initiatives in safeguarding and promoting such common intangible cultural heritage in Mongolia, Kyrgyz Republic, Kazakhstan and parts of Russian Federation.

The fifth part of the book consists of papers that take a closer look at linguistic and literary connectivities in Turkey, Iran, Central Asia and Pakistan. In his article Ümit Gedik explores the interaction between Turkish and Persian from a cultural and linguistic perspective. Gedik argues that although Turkish is an additive language and part of Ural-Altai language family and Persian belongs Indo-

European language family, the similarities in Persian and Turkish are remarkable, especially in terms of syntax and vocabulary. In the second article, Akerke Bolatovna Zholmakhanova looks at Kazakh diaspora literature in Turkey. Zholmakhanova focuses on the writings of the Kazakh immigrants who moved from East Turkestan to Turkey in the 1930s and 1940s, and investigates their memories, nostalgic motifs as well as the style, genre, artistic and ideological aspects of their writings. Zhamila Mamyrkhanova looks at the linguistic patterns in the language of the Kazakhs living in China. Using the historical-comparative method, analysis of speech definitions, component, and semantic analysis, she argues that the language of Kazakhs from China is characterized by a variety of local features, which result from the differences in living conditions, life, customs and traditions, people's consciousness.

In the next chapter, Hülya Kasapoğlu Çengel focuses on the cultural bond among the intellectuals in Turkic World fostered by the common cultural heritage with reference to the concepts of nationality, eternal state/eternal nation and enlightenment. She analyses several poems by Turkish, Kazakh, Uzbek and Uigur poets and reviews the common cultural life and the conceptions of common language and literature that emerged in the Turkic World based on the triad of Islam, Turkishness and Western civilization. Nurgül Bağcı also traces the political-literary linkages between Turkish and Persian languages, comparing the poetry during the second Constitutional Era of the Ottoman Empire and the Persian Constitutional Revolution of 1906. She particularly focuses on the new concepts and new forms of expression related to social issues including "homeland", "women", "state", "nation", "freedom and liberties", "equality", "justice", "parliament" and "law" reflected in the poems of some famous Turkish and Persian poets in this period and outlines the degree of influence between these literary movements.

Umut Başar also concentrates on the linkages between Persian and Turkish literature, focusing on translations from Turkish to Persian since the Islamic Revolution. Noting the increase in the number of Turkish to Persian translations since 1979, Başar discusses the nature and the scope of Persian to Turkish translation activities with respect to several aspects of translation such as selection of works, translators, and the quality of translation. He argues that while in

the classical period, Iran influenced Turkey both in literature and culture, the roles might have reversed between Iran and Turkey with the period of modernization.

In the next chapter, Ali Temizel explores the poems of one of the leading figures of Turkish and Persian poetry, Muhammed Hussein Shahryar. Temizel's investigation shows Shahryar's importance not only as one of the building blocks of the common literary heritage but also as one of the transmitters of this heritage through references in his poems to the poets and literary figures who have lived in this common geography for the past one and half millennia.

Adnan Karaismailoğlu takes on another element of the common literary heritage, *Pendnâme-i Attâr* (*Attâr's Book of Advice*), which provides advice for the inner peace and achievement of the individual, and the security and welfare of the society. Providing information about the author, date of writing, copies, and editions of the work as well as its scope, content, and influence, Karaismailoğlu suggests that *Pendnâme* continues to be relevant in many ways and should be taught more widely, especially in Muslim countries.

Mustafa Öner takes us back to literary linkages between Turkish languages and scrutinizes the main pathways through which modernization influenced the development of the national language and national literature. He particularly examines the ideas and perspectives of the pioneering masters of language in Turkey and the Turkic World about the concepts of nation and national language under the influence of modernism. He emphasizes the commonalities in the emergence processes of the new national literature and the new literary language in both geographies based on the folk language.

Finally, İsa Akpınar probes amalgamation of Persian and Turkic literary worlds in the 16<sup>th</sup> century Ottoman Empire shaped around the identities of Ajam and Rum. Investigating the cultural migration from Persia and Anatolia from the time of Mongolian invasion until the conquest of Istanbul based on the biographical sources of the period, especially the poet biographies, the study provides information about the situation and position of the Ajam poets of the 16<sup>th</sup> century, their influence on the Ottoman cultural environment, as well as Ottoman perception of Ajam identity overtime.



The final part of the book traces the formation and development of the common religious and philosophical legacies among peoples of the ECO region. In his paper, Rıdvan Özdingç investigates the influence of Transoxania *ulama* on the formation of Ottoman *kalam* thought. Through analyzing the teacher-student relations and the intertextual interaction between their works, Özdingç argues that Ottoman *ulama* have been heavily influenced by the Transoxanian philosophical *kalam* tradition, i.e. application of logic to *kalam*, which was evident in the selection of the works taught and annotations, commentaries and *taliks* in the Ottoman circles.

Sönmez Kutlu explains the foundational elements of the Turkish conception of religion especially in the Islamic period and illustrates the linkages between Turkish conception of Islam on the one hand and Hanafism and Maturidism on the other. He argues that the latter became the former's founding element due to the linkages that the Turks established between Islam and their traditional beliefs upon their conversion and explain each founding principle in detail.

Temel Yeşilyurt provides a conceptual framework of the Maturidi thought and explicates Maturidi's conception of knowledge, reason, faith, will, responsibility, morality, wisdom and prophethood, and their relevance and implications for contemporary Muslim individuals and societies. Hasan Çiftçi focus on another prominent figure in the common religious heritage of Muslims in the region, the sufi Abu'l-Hasan al-Kharaqāni and the work titled *Dhikr-i Qutbu's-sālikin* attributed to him. He explores the theoretical and social underpinnings of Kharaqāni's conception of Sufism and discusses Kharaqāni's influence in the world of Sufism since his time to the present day.

Nadirhan Hasan provides an overview of the research that has been done on Ahmed Yasawi in Uzbekistan and explains the political and social conditions which previously suppressed the scholarly works on representatives of religious-mystical literature in Turkestan, which were deemed as "reactionary (harmful) poets." He particularly analyzes the works by the Uzbek scholar Prof. Dr. Abdurrauf Fitrat on Ahmad Yasawi in 1920s, and puts forward the challenges and prospects Yasawi studies continues to face since then.

The final piece of the book is by Hasan Onat, who lamentably passed away during the preparation of this book. In his provocative and

illuminating presentation, Onat reminds us of the principles of liberty and justice as the foundation for wellbeing and prosperity both at the individual and societal level. Inspired by the Hanafi-Maturidi conception of faith, he traces the roots of all evil in the Muslim world to the lack of justice and liberty in Muslim populations and gives us clues on how to invigorate these principles. He explains how Maturidi's primary tool of choice, reason, as well as his principles on the distinction between faith and deed, and separation of politics and religion, seem to be the foundation upon which Muslims can build a fulfilling life and social order.

These two volumes are a testament to how the fates of the neighboring peoples of Afghanistan, Pakistan, Tajikistan, Uzbekistan, Kazakhstan, Kyrgyzstan, Turkmenistan, Azerbaijan, Iran and Turkey have been inextricably entwined throughout history. Overall, the papers show that there is a surprisingly promising foundation with many dimensions ranging from science, religion, philosophy and literature to music, architecture, material culture and urban life, upon which we can build a closely interlinked, prosperous, and prolific region.

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