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Persian Lexicography in Anatolia (Asia Minor) ¹

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Abstract

Persian lexicography in Anatolia or Asia Minor is a part of prominent linguistic activities that began in the sixth and seventh lunar centuries. According to historical documents, during the Ottoman period, the Persian language was profoundly noticed by Turkish people. It was considered one of the three languages (alsane-ye salase) of the world of science (Turkish-Persian-Arabic) in that territory. The evidence of this claim is the large number of literary and educational works written in Persian in that territory. Among these works, dictionaries form a large group of works aimed at teaching the Persian language. Therefore, studying these dictionaries can help linguists find out language learning facts and know the status of the Persian language among the people of this land. In this article, the dictionaries containing the Persian words, either as the source or as the target language were looked for and reviewed. Most of the approximately 150 dictionaries gathered were in the form of manuscripts kept in Turkish and Iranian libraries. Out of this number, about 89% of the works were original contexts, and the rest were documents of previous studies. The results of this research have been presented statistically both in terms of the content regarding the language, form (prose or verse), purpose, and the subject and historical development. According to the findings, most dictionaries belong to the period of pre-Tanzimat, and the number of prose Persian-Turkish dictionaries was the maximum compared to other forms of dictionaries. Also, the maximum number of verse-formed dictionaries, mostly known as Tuhfe, was written during this period.

Keywords: Lexicography, Persian and Turkish Dictionaries, Anatolia (Asia Minor), Tanzimat Period, Ottoman Territory.

1. Introduction

The lexicography among the Turks began after they converted to Islam and adopted its civilization, and then different Muslim-Turkish governments were developed (Jaferoghlu, 1984, p. II/122). Muhammad Kashghari founded Turkish lexicography by writing his *Divan of Turkish Words (Divan-e Loghat-et-Turk)* (1072). He dedicated it to the son of the Caliph of Baghdad Muqtada bi Amrellah, named Abulqasim Abdollah (Kachalin, 1994, pp. IX/446-449).

Later, this tradition was continued by the efforts of Arab and Iranian linguists. Dictionaries containing Turkish words were written in various fields. The second dictionary related to the Turkish language is Zamakhshari's *Moghademat al-Adab*. This book, which is of high importance after the *Divan* in terms of clarifying the historical course of the Turkish language, was written to familiarize different cultures with the Arabic language. According to the introduction of one of the versions of this dictionary that is kept in the Bukhara Library, long later, Zamakhshari rewrote his work at the order of one of the kings of Khwarazm, named Atsez bin Muhammad bin Anooshtagin (1127-1156), and gifted it to Atsez Library (Jaferoghlu, 1984, p. II/122). Since the fifth century Hijri, Arabic, and Persian languages have been noticed in the Khwarazm region along with the Turkish language (Jaferoghlu, 1984, p. 108). Another work that was written in the Turkish language during the time of the kings of Khwarazm is *Tebyan al-Loghat at-Turk ala Lisan al-Qanqali*. This important work, whose name is mentioned in the *Loghat-e Ibn Mohanna*, is a dictionary with the title of *Tarjoman-e Turki, Ajami, and Mogholi*. According to Ibn Mohanna, this work was written in the name of the last ruler and king of the

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Khwarazmshahian Empire that is Jalaloddin (1220-1231). Probably, since this work belongs to the period of influence of one of the Turkish clans attributed to the Qapchaqs, the Qanqalis (Jaferoghlu, 1984 p. II/109) in Khwarazm, it was written in Arabic to teach the Turkish language to other tribes (Koprulu, 2016, pp. 143-144).

Also, some dictionaries compiled in Anatolia from the 8th century/14th century, considering the urgent need to learn and teach two important languages for Turkish people, namely Arabic, and Persian, in the form of Persian-Turkish, Arabic-Turkish, or the form of dictionaries containing the two languages, Arabic and Farsi, with Turkish explanation and meanings (Oz, 1998, p. 38). Writing dictionaries to teach the Persian language in Anatolia, which were mostly Persian-Turkish and before that Arabic-Persian, started before the ninth century of Hijri and approximately from the sixth century of Hijri. Dictionaries were among the works written during the Seljuks and Anatolian governors. Examining the process of the emergence of the first books in the field of the Persian language throughout history has shown the increasing attention to this language in that country. The most important of these works in many centuries to the present day and the dominant approaches in each period have been studied in this article.

2. Research Literature

In the field of lexicography in the Persian Language and Literature Academy and other research centers, some articles and treatises have been done. But in Iran, this research on Asia Minor takes its first steps. In Turkey, the most important research that has been done so far belongs to Yusuf Oz, a Turkish professor, in the field of Persian-Turkish dictionaries, under the title *Tarih Boyunca Farsça-Türkçe Sözlükler* and published in the Turkish Language Academy in Turkey (Oz, 1998). Also, some articles on this subject have been published in the *Encyclopedia of Persian Literature* under the supervision of Hasan Anooche in the volume related to Anatolia and the Balkans. Of course, the number of academic treatises and articles in this field is increasing in Turkey, many of which have been used in this research and referred to in the sources.

However, there are also relevant works in Iran, such as *A Look at the Influence and Expansion of the Persian Literary Language in Turkey*, by Miftah and Vahab (1995), as well as the *Persian language and literature in the Ottoman Empire*, by Mohammad Amin Riyahi (2017), an article from which includes subjects of lexicography, descriptions, and translations of Persian texts. Debirsiyaghi has also mentioned some Persian-Turkish Dictionaries in his book titled *Persian-Persian Dictionaries, and...* But it is not complete either, especially since he has not seen some works himself; *The bibliography of Turkey* is also authored by Mozghan Jomhur, the head of the National Library of Turkey at the time, which introduces 1,322 books and articles published in Persian or translated from Persian texts or about Iran in Turkey (Debirsiyaghi, 1989).

3. Methodology

As mentioned above, this article represents a part of more comprehensive research titled *Persian Language Studies in Asia Minor* (2023), which was carried out in the Academy of Persian Language and Literature. In the execution of that project, both library and field methods have been used. In the data-gathering stage, having contact with professors and students in Iran and Turkey was necessary to know how to obtain the manuscripts and documents needed. In the next phase, the micro and macro structure of dictionaries was examined by content analysis methods. In this article, two approaches have been adopted to present the research results: the first approach is related to the contents which are the basis of classification of works, to achieve a general view of their lexicography methods. In the second approach, the development course of books throughout history, especially in different political periods was analyzed to understand the level of attention paid to the Persian language in these periods. Obviously, the analysis of the causes and factors of ups and downs in this regard requires another research.

4. Content Review of the Dictionaries

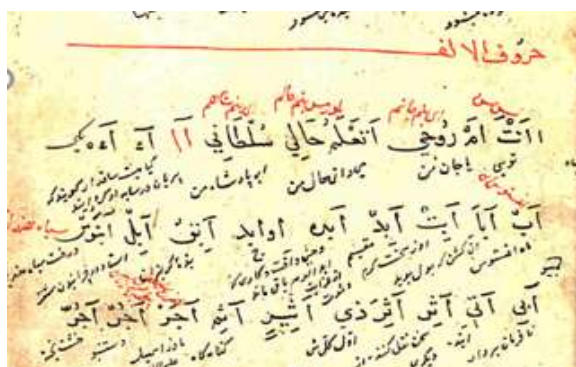
4-1. Arabic-Persian Prose Dictionaries

Qanun-ul'adab (1150) is one of the most outstanding Arabic works in Persian prose, written by Abulfazl Hobaysh bin Ibrahim bin Muhammad Tiflisi, one of the scholars of the 6th century AH. He was a contemporary of Arsalan Masoud Kilich (reign: 1156) from the Roman Seljuk and wrote *Qanun-ul'adab* (Atesh, 1945, pp. 97-101) for him (Tiflisi, 1971, p. 7). Tiflisi has collected about 60 thousand Arabic words and his language is most likely influenced by the Persian common in western Iran and Asia Minor (Sadeghi, 2013, p. 13). Riyahi considered him the pioneer of Persian lexicography in Room (Riyahi, 1990, pp. 620-625). This work has been revised and published in 3 volumes by the efforts of Gholamreza Taher (Tiflisi, 1971).

Mishkat al-Masabih or *Mish'at al-Masabih* (12th-13th) is an Arabic-Persian dictionary written by Mustafa bin Qobad Lazeghi, which has been emended and published by Haqparast. This work contains rarely used Persian words, which deserves attention from this point of view. Some of these words are mentioned in the introduction of the revised book (Lazeghi, 2021). *Mosarrachat al-Asma'* (1467)¹, by Lotfollah Halimi, is an Arabic-Persian dictionary of explicit Arabic names, with interlinear Persian and sometimes Turkish equivalents. The order of the entries is based on the first and second letters of the Arabic alphabet (Aminiyan, 2024). Halimi presented this book to Sultan Bayezid II. (Picture 1). *Muhit ol-Lughat*² is also an Arabic-Persian dictionary written in the 10th century (1520) in 28 chapters whose author, Ibn Kamal Pasha, according to his statement, wrote it in the year when Sultan Sulayman the Magnificent ascended the throne. In the way he arranged and selected the entries, he considered the needs of poets and writers in rhyming and figures of speech (Behrooz, 2024).

¹ . This book will be published soon by Ma'soome Aminiyan.

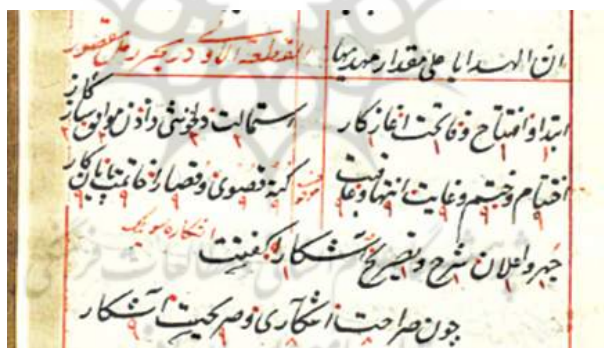
² . This book is under Publication by Seyede Ziba Behrooz.



Picture 1. *Mosarrehatol'sma'*, (Ayaysofiya, no. 4773, p.2)

4-2. Arabic-Persian Versified Dictionaries

In addition to these three mentioned works, most of the first dictionaries were Arabic-Persian and written in vers. One of which is *Zahrat ol-Adab* by Shokrollah, the grandson of Isfahan judge Sayfuddin Zakaryia and the son of Judge Shamsuddin Ahmed, who composed it in 1242 (Sharif, 2016, pp. 218-241). *Nisab ol-Fatiyan and Nasib ot-Tebyan* is another dictionary written by Hussamoddin Hasan ibn Abd ol-Mo'men al-Khoyi, who attributed it to the governor of Choban Ogullari named Muzaffaroddin Yawlaq Arsalan, after going to Anatolia in the middle of the 7thAH/13thAD century. In the 8th and 9th centuries of Hijri, Arabic-Persian dictionaries in verse form continued to be composed, so outstanding works emerged, such as *Selk ol-Jawahir* by Abdul-Hamid Al-Angoori, written in 1356 (Pournamdarian et al., 2016), *Merqat ol-Adab* (15th), by Tajoddin Ibrahim bin Khizr Ahmadi written for Hamze Beyg, the son of Isa Beyg, one of Aydin Ogullar (Temizel, 2002); *Oqud ol-Jawahir* (picture 2) written by Ahmad Da'i (14th and 15th), a poet of Garmiyān (Ozdamir, 2015). It appears for the first time in Latifi's Tazkireh, and Kateb Chalabi was the first author to provide detailed information about this dictionary; Latifi says it is a translation of *Ghorar ve Dorar* (Janim, 2018, p. 122). In some sources, that work was introduced as a short translation of the prose work of *Noqud oz-Zawahir and Johood al-Jawahir* (?) by Vatvat, which consists of 650 verses in 51 Qat'a (Takin, 1992, p. 53). *Tohfa Alayi*, written by Muhammad known as Ibn-ol-Bavvab, is a well-organized and concise Arabic-Persian dictionary of about 300 verses. Because of being mentioned the name of Sultan Burhanoddin (Ibnol-Bavvab, n.d). *Tuhfat-ol-Faqir* (probably before 15th) contains 481 verses. Its author is mentioned as "Sadaghi" in some sources and is not known in others (Shamlou, 2023, pp. 355-395):



Picture 2. *Oqud-ol-Jawahir* (Reshidefendi, no. 1029, p.22)

4-3. Persian-Persian Dictionaries

Ajayeb-ol-Loghat is a Persian-Persian prose dictionary that contains some unknown Old Persian words and expressions with examples of the Old Persian poets. Adibi did not mention the date of its creation, but since he dedicated this work to Iskandar Chalabi, the bookkeeper of Sultan Suleyman Kanuni, it may belong to the era of Suleyman the Ottoman (1520- 1534) (Debirsiyaghi, 1989, p. 92). *Ajayeb-ol-Loghat* contains 1,740 main entries arranged in alphabetical order of the last letter of the words.

4-4. Persian-Turkish Prose Dictionaries

In the 13th century, the first Persian-Turkish dictionary titled *Taj-or-Ro'us va Ezz-on-Nufus* by Ahmad Ibn Ishaq al-Baqali al-Qaysari appeared, which is the second most important work among the dictionary-grammar books. One of its special features is to include three separate lists for Persian words and common words in Persian, Arabic, and Turkish, as well as common words in Persian and Turkish (Sadeghi et al., 2018, pp. 168-139). *Sehah-e Rumi fi Loghat-e Farsi* (13th-14th) is written by Mustafa bin Qobad Lazeghi. According to his statement, he wrote it after the Arabic-Persian dictionary *Mesh'at-ol-Masabih* and his other two books, *Nehayat-al-Bayan fi Ghayat-et-Tebyan fi Bayan-el-Qur'an* and *Al-Muslasat fi-el-Muslasat* (Lazeghi, 2021, p. 3). *Mofradat*, another work of Ahmad Da'i, is a prose thematic Persian-Turkish dictionary with a grammar part. He composed this work in 1421 when he was under the patronage of Sultan Murad II (Chetin & Moghadam, 2008, pp. 3/52-72).

Persian-Turkish lexicography was popularized in Anatolia at a time when, despite the progress of the Turkish language, the interest of scholars and artists in the Persian language was still there. The authors of the dictionaries emphasized the necessity of learning the Persian language because its linguistic and literary elements have been applied in presenting the literary and poetic arts. On the other

hand, using Arabic-Persian dictionaries also required knowledge of the Persian language. This need is met firstly by inserting Turkish equivalents of Persian words under the lines of Arabic-Persian verse-formed or prose dictionaries. But gradually, due to the lack of answers to the needs in these types of Arabic and Persian dictionaries or with Turkish translations, the compilation of independent Persian-Turkish dictionaries began, and the dictionaries with the previous structure were abandoned (Oz, 1998).

Nisar-ol-Malek is the third Persian-Turkish dictionary by Lotfollah Halimi. Oz recorded it as *Nisar-ol-Molk* (Oz, 1998, p. 138), but according to Zakir al-Hosseini's research, "its correct name is *Nisar-ol-Malek*, and the title *Nisar-ol-Molk* recorded in some sources is wrong". So, probably Oz's pronunciation is not correct either. According to Prince Bayezid, Halimi took *Bahr-ol-Gharab* out of verse form for those who find it difficult to memorize the book. He arranged the Persian words alphabetically and quoted their meaning in Turkish under each word. He dedicated each chapter to a letter. He translated its second part to Persian prose, wrote short introductions, and called it *Nisar-ol-Malek* (Zakir al-Husseini, 2004).

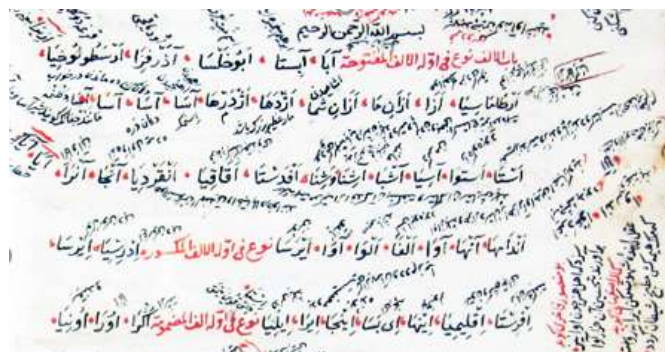
Another work of Lotfollah Halimi, *Lughat-e Halimi* (1467-8-1446), is a commentary on the second and third parts written, at the same time, on his *Bahr-ol-Gharayeb*. Zakir al-Husseini, in a comparative comparison between that book and *Nisar-ol-Malek* (1467-8), the third Persian-Turkish work by Lotfollah Halimi, found that Halimi translated the Persian chapters of *Nisar-ol-Malek* into Turkish and put the Persian words in the same alphabetical order and reported the Turkish meanings of the words with their examples, and in some cases summarized and often detailed the contents of *Nisar-ol-Malek*, so that he created another work that became known as *Lughat-e Halimi* (Debirsiyaghi, 1989, pp. 268-273; Zakir al-Husseini, 2004, pp. 14-23).

Mosarahat-ol-Asma' (1467) is another work on vocabulary by Lotfollah Halimi and is a kind of Arabic-Persian nouns dictionary organized as an interlinear translation by giving Persian and sometimes Turkish equivalents of Arabic words. This work was dedicated to the 2nd Sultan Bayezid. Aminian has researched and emended this version as his doctoral dissertation (Aminian, 2024). *As-Sehah-ol-Ajmiyyah* (1446-1473) is composed of three parts: noun, verb, and grammar, along with a prose Arabic introduction. In some sources, it has been attributed to Fakhroddin Hindushah bin Sanjar bin Abdullah Nakhjavani (1329). Kateb Chalabi made some comments about another work called *Sehah-ol-Fors* authored by the son of Hindushah, and wrongly attributed the work to his father (Debirsiyaghi, 1989).

Other significant works in the field of Persian-Turkish prose dictionaries before the 10th century of Hijri are these: *Uqnum Ajam* (14th and 15th), the author of which is not known. The information provided regarding it, in some sources, is not compatible with complete accuracy. The example verses presented in this work belong to many famous poets from the 4th and 5th centuries to the 8th century of Hijri. And therefore, the date of its creation will be at least the 8th century of Hijri or later. The author has described his method as follows: "In it, I considered the beginning of words and made the chapters based on the alphabetic order, ..." (Anonymous, n.d, p. 2). Another noteworthy feature of this dictionary is the author's attention to the written forms of the word, synonyms, derivatives, as well as compounds, and a few cases that are opposites (Behrooz, 2022, pp. 11/166-174). *Miftah-ol-Adab*, by Motahar bin Abi Talib Lazeghi, has two parts. In the first part, there are about 280 rare Persian verbs (infinitives) such as Pandamidan (پندمیدن), Pelmaliden (پلمالیدن), Sarangidan (سرنگیدن); in the second part, there are 760 Persian words (Lazeqi, 2022, pp. 1b-43b). *Muniyat-ol-Mubtadi* (15th) was also written in two parts for beginners. Saeed Nafisi mentioned this Dictionary under the title of *Lughat-ol-Mubtadi* in his article "List of Persian Languages" (Dekhoda, 1931, p. 1/184).

Also, in the 16th century, several outstanding Persian-Turkish prose dictionaries were compiled, which were the main sources of many later works; *Vasilat-ol-Maqased ela Ahsan-el-Marased* (1498) written by Khatib Rostam al-Molawi is a verse-formed and prose dictionary and also a book of grammar, compiled in three chapters. Turkish equivalents have been inserted between the Persian lines. The *Lughat-e Montakhab* (1504-5) is an excerpt from *Vasilat-ol-Maqased* and begins with a Persian introduction (Oz, 1998, p. 179). *Jame'-ol-Fars* or *Jame'-e Lughat-el-Fors* (1502) contains five parts of Persian grammar, Roman and Jalali calendar, names of planets and constellations, methods of poetry, literary arts, and prosody. Oz rejected its attribution to Ibn Kamal and considered Ahmad Al-Bardakhi as its author. In the introduction, the author of *Jame'-ol-Fors* mentioned that he wrote this book at the request of Sultan Ahmad bin Bayazid Khan and dedicated it to Sultan Sulayman bin Ahmad Khan (Oz, 1998, pp. 180-193).

Montakhab-e Jame'-ol-Fors includes the third part of *Jame'-ol-Fors*. That is about Persian morphemes, prepositions, and conjunctions used in the Persian language, their functions, and meanings. Kamal Pasha's name has been mentioned as the author at the beginning of the manuscript (Oz, 1998, p. 194). *Tuhfat-ul-Hadiyah*, also known as *Danestan* and *Lughat-e Danestan*, by Muhammad bin al-Haj Eliyas, is a brief book in grammar (infinitives) and is a dictionary written for young Persian language learners (Oz, 1998, pp. 142-146). *Shamel-ul-Lughat* (1504) is a Persian-Turkish prose dictionary (picture 3) by Hasan bin Hussein bin Imad Qarahisari, which is composed of two parts, names and infinitives (Debirsiyaghi, 1989, pp. 273-285). *Tarjoman* (1507) by Ahmad bin Ismail bin Ibrahim was compiled in two parts based on nouns and verbs (Debirsiyaghi, 1989, pp. 200-202).

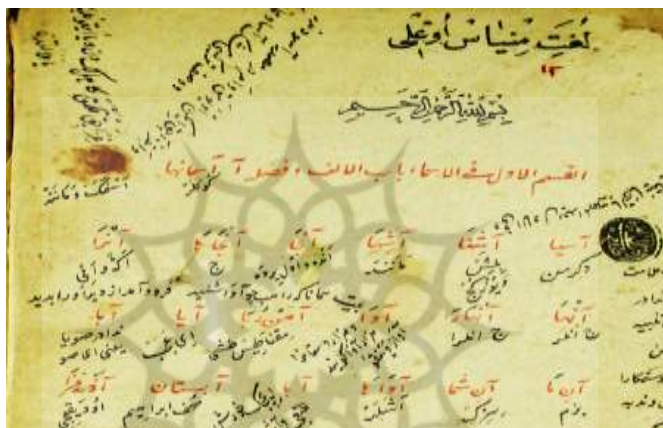


Picture 3. *Shamel-ul-Lughat* (Shahid Ali Pasha, no. 2633. p. 6)

Lughat-e Ne'metullah by Ne'metullah ibn Ahmad ibn Mubarak ar-Rumi is a significant Persian-Turkish prose dictionary. The first part of this work contains infinitives and about four hundred to four hundred and fifty words. The second part is in the rules of the Persian language and the third part is in words or the so-called underived (simple) and derived nouns (Debirsiyaghi, 1989, pp. 288-289). *Jame'-ol-Fors* (before 1563), the work of Mustafa Ibn Muhammad ibn Yusuf, is a dictionary that contains the first three parts of *Jame'-ol-Fors*, by Ahmad al-Bardakhi, which includes the Turkish nouns and verbs of that dictionary in alphabetical order (Haji Khalifa, 1982, p. 665/661).

Tuhfat-os-Saniyyah ela Hazrat al-Huseiniyyah (1580) by Dashishi Muhammad bin Mustafa bin Sheykh Lotfollah is also known as *Tuhfat-os-Saniyyah* or *Loghat-e Dashishi* is a Persian-Turkish prose dictionary. He wrote this book in 985-998_{AH}/1577-1590 when he was busy calculating Dashishi's endowments in Egypt. This dictionary is dedicated to Sokolluzade Hasan Pasha Biglerbeyg of Egypt (TDK, 1934). Also, the first Persian-Turkish dictionary entitled *Lesan-ol-Ajam* or *Naval-ol-Fuzala* or *Farhang-e Sho'uri* (1681) was written by Hasan-e Sho'uri in Ottoman Turkish (Old Turkish), which was published for the first time in 1742. This work consists of two books and contains many false words (Jafari, 2014, pp. 54-57).

Two other works, one of which is called *Montakhab-e Sho'uri* Dictionary (1681), by Hasan-e Sho'uri, which is a selection and simplified version of the first book of Sho'uri Dictionary, and the other is *Mokhtasar ve Montakhab-e Sho'uri* Dictionary (1684) by Mo'azzin Ibrahim Mahmoud bin Ibrahim bin Solayman, which contains the first and second books of *Sho'uri* Dictionary in which the author has mentioned the Turkish equivalents of the words (Oz, 1998, pp. 312-314). Among other bilingual general dictionaries in this century, we can mention *Lughat-e Menyasoghlu* (1596), which is a Persian-Turkish one (picture 4), and it is explicitly expressed in it that it is an abbreviated version of *Jame'-ol-Fors* and consists of two parts Persian nouns and Persian verbs (Oz, 1998 pp. 274-276).



Picture 4. *Lughat-e Menyasoghlu* (Nafiz Pasha, no. 1486. p.3)

Among the Persian-Turkish bilingual prose works in the 19th, these works are worthy of mention: *Loghat-e Farsiyyeh* (nd), by Ahmad Rasem (Sorayya, 1893, p. 2/350); *Persian-Turkish Dictionary* (1863) written by Sofiyali Mustafa Chalabi; *Rahnamay-e Sohulat* (between 1861-1877); *Zobde-ye Loghat-e Farsiyye* (1891) authored by Hoseyn, which is a short dictionary for children; *Loghat-e Farsiye* (1892) by Khadijah Naqiyya, who was a poet and literary lady and one of the teachers of Persian and history in Dar ol-Mu'allamat; *Loghat-e Mashhur-e Farsi ya Khod-e Sarmaye-ye Fadayi* (1893) written by Mohammad Saeedi (Oz, 1998, pp. 397-414).

Qamus-e Farsi (before 1881) is another work that, both in terms of the selected entries and its explanation and definition method, is one of the most perfect Persian-Turkish dictionaries, which is by Mohammad Ezzat Pasha, a famous translator, and was published in two volumes in 1907 (Ibnulemin, 1969, pp. II/764-766). Based on that, Mohammad Ezzat Pasha wrote two other dictionaries: one with the title of *Enkeshaf-e Qamus-e Farsi ya Khod-e Fehrest-e Qamus-e Farsi* (1908) in which Turkish words are in alphabetical order, and the other with the short title of *Mokhtasar-e Qamus-e Farsi* (1881), which contains *Qamus-e Farsi's* entries by omitting explanations and poetic examples, and it contains just the Turkish equivalent of the entries (Oz, 1998, pp. 425-426). *Masader-e Lisan-e Farsi* (before 1910) is also a two-part dictionary including Persian to Turkish and Turkish to Persian sections written by Ahmad Badi (1839/1910) (Borseian, 1923, pp. 3/31-32). *Ganjine-ye Gofar (Farhang-e Ziya)* (1944), authored by Zia Shogun, is the first Persian-Turkish dictionary printed in new Turkish letters. The author has collected 18,000 words during 35 years of persistent work (Shogun, 1951).

4-5. Turkish-Persian Prose Dictionaries

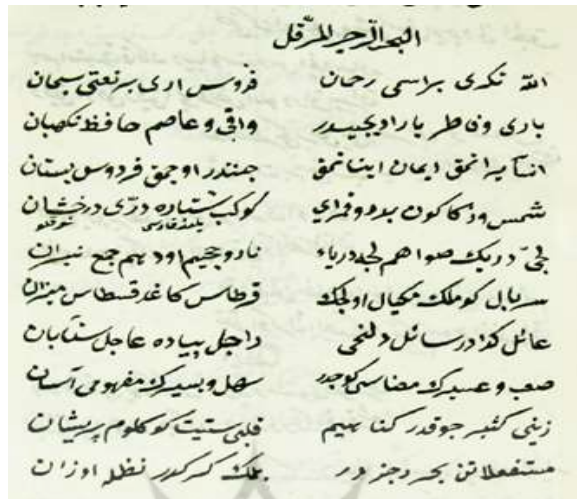
In the 17th, the first *Turkish-Persian Dictionary* (1664), written by Ibrahim Meskin, appeared in the Anatolian area, containing 27 chapters, which also included grammar topics (Oz, 1998, pp. 296-298); *Usul ol-Loghat* (1888) is one of these dictionaries with Turkish entries which comes in continue; The above-mentioned *Enkeshaf-e Qamus-e Farsi ya Khod-e Fehrest-e Qamus-e Farsi* or *The List of Qamus-e Farsi* (1908) written by Mohammad Ezzat is a Turkish-Persian dictionary that has gaps. For this work, in which Turkish words are arranged in alphabetical order, mentioning the compounds that contain the main entry is one of the prominent aspects (Oz, 1998, pp. 422-425).

4-6. Verse-formed Dictionaries

4-6-1. Bilingual Verse-formed Dictionaries

In the Ottoman educational system, and especially in school education, knowing the *Alsane-ye Salase* (triple languages: Persian, Arabic, and Turkish) was very significant. Dictionaries such as *Tarjoman-e Turki ve Ajami ve Mogholi* (1829), and *Helyat-ol-Insan ve Halbat-ol-Lesan* by Seyyed Jamaloddin ibn Mohanna (Taymas & Eren, 1952, p. 127) - which in addition to the words of the Turkish language and its dialects,

they consist of the words of Arabic, Persian and Mongolian languages as well - are among the important ones that have great value and place for the Turkish people. Also, paying more attention to language teaching methods in the Ottoman educational system was one of the main reasons for the widespread use of "Tuhfeh"s ("Nesab" in Persian and Arabic) in education, especially in teaching foreign languages. Even after increasing the use of the printing industry, works in the type of Tuhfeh, such as *Tohfe-ye Vahabi* and *Sobhe-ye Sebyan* (Picture 5), because of being taught as textbooks, were printed frequently. Ahmed Rasmi Ibn Ebrahimi Geridi Also, in the book *Nazm-e Geridi* (1740), he emphasized the need to learn the Persian language (Kaya, 2017).



Picture 5. *Sobhe-ye Sebyan* (Ibn Mirza, No 126, p. 28)

One of the advantages of these rhymed dictionaries, which were used as language traditionally teaching textbooks, is making language teaching and memorizing words along with their Persian equivalents easier, and reducing the duration (Chetin, 1965, p. 22). In addition to these, literature, culture, and prosody were also taught in these books at the same time, and from this point of view, these books were attractive to language learners. The first Persian-Turkish dictionary in verse form, known as *Tohfe-ye Hosam* or *Tohfe-ye Hosami az Moltaqat-e Sami* (1399), is with the genre of Masnavi and alphabetical order, by Hosami bin Hassan (Hussein) Al-Qunavi. This book was attributed to Sultan Muhammad Fatih (Al-Qunavi, 2021). By saying that "I wanted to write a Persian work with a Turkish translation with a different method on words", he has pointed out that his work is different from the earlier compiled dictionaries in terms of presenting the Turkish equivalents of Persian words. It is distinct (Al-Qunavi, 2021, p. intro.). *Bahr-ol-Gharaeb fi Nazm-el-Jawahir-el-Aja'eb* (1446) by Lotfollah Halimi bin Abi Yusuf, according to some sources, is the second work and consists of three parts. The first part is vocabulary, the second part is Fava'id and various literary Arts, and the third part is grammar and prosody (Zakir al-Husseini, 2004, pp. 8-14).

In the 10th century, the writing of bilingual poetry dictionaries continued with the same goals. One of the most important of them is *Tohfe-ye Shahedi* (1515), written by Ibrahim bin Saleh Moghli (Moghilavi), known as Shahidi Ibrahim Dede, which is a Persian-Turkish dictionary in verse form. The main credit and advantage of the work is that the Persian words were arranged in a way that is proportional to the meters. Several works have been written about it (Kilich, 2007a). Other Persian-Turkish rhymed dictionaries that are often composed with the genre of Masnavi and several pieces and different weights and prosody, in chronological order are: *Loghat-e Manzomeh* (before 1527) by Lame'i Chalabi (Imamoghlu, 2006, p. 35); *Nazm ol-Asami* (second half of the 10th/16th century), Kateb Chalabi has attributed its writing to Nazima (Haji Khalifa, 1982, p. II/1960). *Elm ol-Loghat* (1560), by Imadzadeh vali bin Yusuf Emadi (Oz, 1998, pp. 242-243) nicknamed "Emadi" and *Manzomeh* (991AH/1583) compiled by Ottman bin Hoseyn al-Bosnavi (Oz, 1998 pp. 258-260). Some other titles could be *Mo'asharat-es-Sehriye* (picture 6), *Hamd-o-Sana*, and *Loghat-e Mahmoodiye* (Behrooz, 2024).



Picture 6. *Mo'asharat-es-sehriye* (Husnupasha, no. 1102, p. 22)

Also, following the tradition of lexicography in the past centuries, we see the emergence of Persian-Turkish verse-formed Dictionaries such as *Kan-e Ma'ani* (1671) by Hassan Rezayi, and *Tohfe* (17th) by Shamsi (Duzanli & Muhittin, 2016, pp. 42/122-154). Among others, we can mention these works: *Nazm-e Badi'* (1224_{AH}/1809) by Chalabizadeh Elmi Ali Efendi; *Goharriz* (1847) by Suleyman Dorri; *Tohfat-ol-Ma'na* (1852) by Osman Sheqlovisi (Oz, 1998); *Tohfe-ye Ramzi* (1924) by Ahmad Ramzi Aqyorak, which is the last example of Persian-Turkish verse-formed dictionaries, that was published in 1926 in the form of lithography (Oz, 1998pp. 426-430).

4-6-2. Trilingual verse-formed Dictionaries

O'joubat-ol-Gharaib fi Nazm-el-Jawahir-el-Aja'ib (1424) by Baha'oddin ibn Abdorrahman al-Mugh al-Qarawi, the first trilingual Arabic-Persian-Turkish dictionary in verse form, contains 436 verses in different meters and includes more than 2800 words in three languages (Oz, 1998 pp. 118-121). In the 12th_{AH}/18th century, there were significant Arabic-Persian-Turkish verse-formed dictionaries with the following titles: *Fath-ol-Fattah* (1599) by Son'i Malatiyavi; *Loghat-e Abdul-Karim* (1594), by Abdul-Karim known as "Karimi", which contains 16 pieces and 107 verses written for young learners and children; *Manazim-ol-Jawahir* (1632) by Khaki Mustafa Uskudari (Borseian, 1923, pp. I, 2/322); *Ganj-ol-Le'al* (1631) by Ganj Pir Mohammad, contains two parts: the first part is Arabic-Turkish, and the second part is Persian-Turkish (TDK, 1934, p. I/XXXII). Among this kind of dictionaries, we can also mention these titles, with the genre of Masnavi, containing different prosody meters: *Tofiyeh* (1721) by Abdorrahman Zahedi Qoonavi contains 41 pieces and 635 verses. A dictionary titled *Se-Zaban* (1723) by SheikhAHmad; *Nazm-e Geridi* (1740), by Ahmed Rasmi ibn Ebrahimi Gridi; *Tohfat-ol-Akhawan and Hedyat os-Sebiyan* (1772), by Mustafa Elmi ibn Ebrahim, is aimed at simultaneously teaching Persian to new learners who were learning Arabic in schools (Oz, 1998, pp. 369-372). *Shakir's Mosallas-nameh* (1761) by Ottman Shakir bin Mustafa Bouzoghi, who has another work in Persian grammar called *Masalek-od-Dariyyah fi Qava'ed-e Farsiyya* (Oz, 1998, pp. 369-372).



Picture 7. *Loghat-e Abdul-Karim* (Soleymaniye, no. 1014, p. 52)

4-7. Trilingual Prose Dictionaries

Two titles of this new type belong to the beginning of the 10th_{AH}/16th century; *Majmu'ol-Loghat*, by Shenasi-Ja'far bin Haji Dawood, consists of twenty-eight chapters, and the selected entries ordered based on Arabic roots of words along with Persian and Turkish equivalents (Oz, 1998, p. 173), and *Ma'aden ol-Ma'aref* (16th), which is a Turkish-Arabic-Persian dictionary, by an unknown author. Turkish words were inserted as entries, and the Arabic and Persian equivalents were subtitled (TDK, 1934, p. I/61).

Tarjoman-e Turki, Arabi ve Farsi (1858) is also a dictionary and grammar in three languages with the aim of teaching conversation, compiled in the 13th century. The emendation of this book has been published several times up to the 9th print in lithography (TDK, 1934, p. I/61). *Zobdat ol-Loghat* (1866) by Ahmad Nashed-Ibrahim Ghani is also an Arabic-Turkish and Persian-Turkish dictionary, which was compiled in two parts (Oz, 1998, pp. 399-400). Among the trilingual Persian-Arabic-Turkish dictionaries, we can also mention *Loghat-e Aziziye* (1870) by Asefi containing 2360 Persian entries (Sheker, 2016) and *Loghat-e Siyar-e Veysi* (19th) by an unknown author, which is a description of the words of Veysi's work called *Dürretü't-tāj fi Sireti Şāhibi'l-mi'rāj*. This dictionary is a perfect work, stylish and technical, with good examples of old composition styles, containing nearly 4900 Persian and Arabic words (Sheker, 2016, pp. 402-403).

The diversity and number of trilingual dictionaries reached its peak in the 13th_{AH} century, the majority of which are Arabic-Persian-Turkish and in verse form like *Khayr-ol-Loghat* (13th_{AH}) by Sulayman Khayri (1891-1844), which contains three thousand verses. According to Muhammad Kamal Inal Ibnolamin, the author was also a poet (Ibnulemin, 1969, p. II/608); *Tuhfe-ye Ziba* (1819) by Heyrat Mohammad Effendi (Oz, 1998, pp. 377-378); *Dorr-on-Nizam* (1811) composed by Hassan Eyni. After ten years, in 1821, he re-edited his work and renamed *Nazm-ol-Jawahir; Tohfe-ye Noshi* (1839-1861) by NasooH Effendi (Oz, 1998, pp. 393-394).

4-8. Specialized Dictionaries

4-8-1. Literary-artistic Specialized Dictionaries

In the 10th century, specialized dictionaries with specific goals and topics emerged. Any dictionary whose words are selected in a specific field or from a special point of view is included in this category of works; one of the most important of them is *Daqayeq-ol-Haqayeq* (1523-1534) by Kamal Pashazadeh Shamsuddin Ahmad bin Suleiman (940-873AH). The subject of this specialized dictionary is to express the Turkish meanings of synonyms, homonyms, and near words in Persian with a literary expression in four thousand verses (Sadeghi & Behrooz, 2021, pp. 207-230). Ahmad bin Al-Khezr al-Oskoobi al-Elwi, in his work titled *Tartib-e Daqayeq ol-Haqayeq* (1550/957AH), has arranged its entries in alphabetical order (Borseian, 1923, p. I/223). Another similar dictionary about homogenous words, titled *Mosanna ve Mosallas* (1583), by Munshi Muhammad bin Badroddin, contains two sections: *Mosanna* (two-homogenous words) and *Mosallas* (three-homogenous words). *Jenan-ol-Jenas* (1584), authored by Munshi Muhammad bin Badroddin, is also a dictionary containing the content of *Mosanna and Mosallas* but with its expansion (Oz, 1998, pp. 260-267). *Esar-i Shawkat* (19th) by Seyyed Mohammad Shawkat Effendi is a specialized dictionary of puns in the Ottoman Turkish language, which shows the relations of this language with Persian and Arabic languages (Behrooz & Irani, 2019, pp. 45-54).

4-8-2. Specialized Dictionaries on Literary Works

In this century, another group of specialized dictionaries appeared, explaining the difficult words of ancient Persian literary works; *Loghat-e Boostan-e Saadi-ye Shirazi* (1549 or before) is one of those dictionaries that give the Turkish equivalent of about 1200 Persian and Arabic words belonging to *Boostan-e Saadi* (Oz, 1998, pp. 238-239); *Loghat-e Golestan* is a dictionary consisting Arabic and Persian words of *Golestan-e Saadi* in Turkish with about 350 words (Oz, 1998, pp. 269-270). In addition, educational approaches can be seen in some of that group of books. In *Masader-e Alsane-ye Arba'ah* (1591) by Mohammad Mohyi Golshani, equivalents are given for 400 Persian infinitives from three languages: Turkish, Farsi, and Balibeli. The order of the infinitives is based on the first letter and its vowel (Monzavi, 1969, p. 3/2028). In *Tohfat-ol-Oshaq* (before 1551), the most used Persian words suitable for facilitating learning are given with examples of sentences related to Persian conversation (Flugel, 1867, p. I/143). *Farhang-e Moshkelat-e Golestan* (1593) and the glossary of the *Shahnameh* (1659) authored by Abdulqadir al-Baghdadi, on the description of the problems of Ferdowsi's *Shahnameh*, are among these cases. Al-Baghdadi has two other works in Turkish and Arabic on the description of *Tohfe-ye Shahedi* (Oz, 1998, pp. 272, 294). *Ma La-Bodde le-l'adib men-al-Mashhoor va-al-Gharib* (1748) by Mirzazadeh Ahmad Nili is the second specialized dictionary on the words of *Vassaf History*, including Arabic and rare Persian and Mongolian words, epithets, terms, and names of places and persons. The words' arrangement is alphabetical, and the sources are mentioned (Picture 8).



Picture 8. Ma La Bodde Le... (La La Isma'eel, no. 547, pp. 21, 23)

4-8-3. Specialized Dictionaries of Proverbs and Allusions

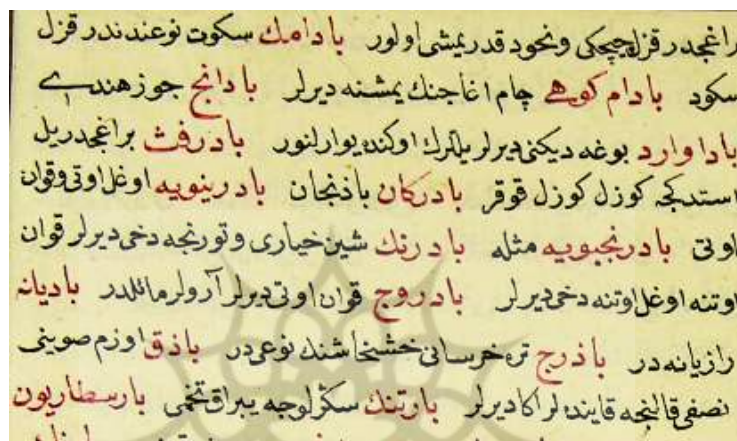
Specialized dictionaries, popular since the 16th century, also seen in the 17th century, mostly on the words of ancient literary works, proverbs, allusions, interpretations, and scientific terms. *Dastoor-ol-'amal* (1607), by Muhammad Riyazi, is a dictionary of Persian-Turkish proverbs and is mentioned in the sources as the first dictionary of proverbs in these two languages; *Navader-ol-Amsal* (1611), by Mirak Mohammad Naqshbandi of Tashkent (Behrooz, 2024), which is a literary dictionary that includes Persian pieces of advice, terms, interpretations, allusions and proverbs described in Turkish. *Tohfat-ol-Amsal* (1671 or before), Hosami's work, is a Persian-Turkish brief dictionary about Persian interpretations and allusions, contains 1360 entries (Oz, 1998, pp. 298-300); *Mayadin-ol-Forsan* (1630) by Sheikh Abdolmajid Sivasi contains simple and compound Persian infinitives, and therefore it is considered a Persian-Turkish verb dictionary (Oz, 1998, pp. 283-286). In the 18th century, we also witnessed the continuation of the generation of specialized dictionaries, with the difference that the approach of these dictionaries, in addition to Persian literary works such as *Miftah-e Golestan*, *Loghat-e Golestan-e Saadi*, *Loghat-e Baharestan*, and *Loghat-e Tarikh Vassaf* was to the folklore, proverbs, and allusions common in the Persian language. Two famous titles in these fields are *Majma' ol-Amasl* (1731), written by Ibrahim Khaled Pozrafchavi, a Persian-Turkish dictionary on allusions, idioms, pieces of advice, and motifs, and *Loght-e Tadqiqat-e Forsiyye Najib* (1777), the work of Mohammad Najib, which is a Persian-Turkish dictionary about sublime Persian words with ironic and metaphorical meanings (Oz, 1998, pp. 332-360).

4-8-4. Specialized and Technical Dictionaries

In the 19th century, the dominance of the educational approach and literary techniques is evident in the content of specialized dictionaries. *Noql ol-Mahafel Li el-'Afazel* (between 1839-1808) by Yousufzadeh Mohammad Amin Vaseq is a dictionary of Persian and Arabic words and terms to the Turkish language along with some rare rules and important infinitives (Oz, 1998, pp. 376-377). *Majma' ol-Loghat* (1848) written by Vaqari is also a book about words and basic concepts of Arabic, Turkish, and Persian grammar, in which grammatical topics were categorized, with the Turkish and Persian equivalents of Arabic words; *Jawhareh* (1850) is a dictionary of Persian-Turkish idioms and allusions written for children and young learners (Oz, 1998, p. 389); *Shive-ye Lisan-e Farsi* (1891) is a book on expressing some idioms and metonyms written in Persian by Safi Askodari who was a Persian teacher at Rushtiyeh schools (Behrooz, 2024).

4-8-5. Specialized Scientific Dictionaries

Among the specialized scientific dictionaries, we can mention *Loghat-e Moshkelat-e Ajza'* (1630) by Darvish Siyahi Larandavi, an experienced physician and follower of the Mawlaviyeh Tariqat. This dictionary includes about 4700 words in this field (Borseian, 1923, p. 217/213). In *Morattab-e Mofradat-e Siyahi* (1630), by Mustafa Uskudari (Picture 9), the words of *Loghat-e Moshkelat-e Ajza'* have been rearranged in alphabetical order, and revised for better usage.



Picture 9. *Morattab-e Mofradat-e Siyahi* (Reshidefendi, no. 710, p. 193)

4-9. Translated, Summarized, and Nazire-like Dictionaries

In the 18th century, an approach to summarizing, translating, and writing Nazire of previous dictionaries is evident. *Mokhtasar-e Loghat-e Ne'matollah* (1698-1695), written by Fakhroddin bin Yahya bin Fakhroddin al-Hossayni al-Mooseli, was arranged in the same way as *Loghat-e Ne'matollah*, and Persian nouns and verbs are separated but embedded in one chapter. This work only includes rare Persian words, a grammar section, and example verses of *Loghat-e Ne'matollah*. Also, *Aqsa-al-'Arab fi Tarjomat-e Muqadamat-ol-'adab* (1705) by Ishaq Khajesi Ahmad Effendi which is a translation of the book *Muqaddamat-ol-'adab*, one of the works of Allameh Jarollah Zamakhshari (1143). This translation, published in Istanbul, was highly popular among Ottoman scholars (Oz, 1998, pp. 321-322, 236-238).

Al-Sane-ye Salaseh (1768) is a translation of the Arabic-Persian dictionary entitled *Qanun ol-Adab* (1149) by Tiflisi to Turkish, by Mostaqimzadeh Suleyman bin Sa'doddin, who is also known as *Tarjome-ye Qanun ol-Adab* (Yilmaz, 2006, pp. 32/113-115); *Tarjome-ye Asma'e Arab va Ajam* (1710) by Muhammad bin Ahmad al-Haj Mosalla, which is a Turkish translation of a brief Arabic-Persian dictionary of terms and pieces of advice called *Amsal el'Arab-e va al-Ajam*, written by Muhammad Shafee' (Oz, 1998, p. 326); *Manzooome-ye Kaskin* (1758) by Mustafa Keskin bin Otman is a nazire of *Tuhfe-ye Shahedi*, which is an Arabic-Persian-Turkish Poetic Dictionary. It has a verse-form introduction in 74 verses in the genre of Masnavi and includes 28 pieces in 10 prosodic meters (Oz, 1998, pp. 348-351); *Tebyan-e Nafe' dar Tarjome-ye Burhan-e Qate'* (1797) written by Ahmad Asem. This work is a Turkish translation of *Burhan-e Qate'* by increasing the words and correcting some of the mistakes of *Borhan*, which was written in the early 13th AH (Debirsiyaghi, 1989, pp. 296-297). This translation was published by Morsel Ozturk and Darya Urs in 2009 in 'Atatürk Supreme Council for Culture', Language and History, Publications of Turkish Language Institute (Asem, 2009, p. VII).

Tuhfe-ye Vahabi (1782) by Sonbolzadeh Vahabi, which is one of the most popular and read dictionaries in verse among Persian-Turkish dictionaries after *Tuhfe-ye Shahedi*, was written in the 18th century. According to some sources, it sounds to be a Nazire of *Tuhfe-ye Shahedi* (Kilich, 2007b). *Lahjat-ul-Loghat* (1732) is a published Turkish-Persian-Arabic dictionary belonging to Muhammad As'ad. Among the selected words in this work are Turkish or Turkishized words commonly false, and the Arabic and Persian equivalents of the words, synonyms, and especially the verb derivatives related to the Arabic words listed in front of them. Based on this work, in the form of a summary or excerpt, five other works have been compiled (Oz, 1998, pp. 334-346).

4-10. Quadrilingual and Multilingual Dictionaries

In the 19th, linguists' and writers' attention turned to the new lexicography knowledge and the importance of learning languages with more comprehensive goals than in previous centuries. So, there are more diversities in the format and content of dictionaries in this period. For example, in addition to the last lexicographic topics and patterns kept, quadrilingual dictionaries also emerged. *Loghat-e Arba'eh* by Hafez Ibrahim Khaniyavi, which is an Arabic-Persian-Turkish-Greek dictionary, and *Usul-ol-Loghat* (1888) by Hoseyn Ramzi, which is a Turkish-Arabic-Persian-French thematic dictionary taught in Dar-ol-Shafaqa (Oz, 1998, pp. 403-408).

4-11. Double Dictionaries

As mentioned above, in the 19th, developments in lexicography and language learning methods made a huge difference in the format and content of dictionaries. Double dictionaries are another form of dictionary that was created then. *Kamus ve Lohat-e Jibi* (pocket dictionary) (1890) by Ahmad Feyzi is an example of that kind. This work is a Persian-Turkish and Turkish-Persian dictionary, and according to Ibn ol-Amin, it is the result of twenty-year research by teacher Ahmad Feyzi, which appeared in the form of a dictionary (Oz, 1998, p. 408).

4-12. Persian Dictionaries in New Latin-Turkish Letters

In the 20th century, the compilation of Persian-Turkish dictionaries and vice versa continued, with the difference that they were published in Latin letters. Some of the most important titles of Persian-to-Turkish dictionaries printed in new Turkish letters are as follows: *Farhang-e Peyma* (Persian-to-Turkish pocket dictionary) (1966); *New Persian-Turkish Dictionary* (pocket Dictionary) (1967); two Persian-Turkish (1967) and Turkish-Persian (1977) dictionaries by Ibrahim Olgun and Jamshid Derakhshan, Published in Ankara; *Persian-Turkish Dictionary* (Persian Dictionary) Peyk (1968), Istanbul; two dictionaries of military terms, one is Persian-Turkish and the other is Turkish-Persian (1981), by Kameliyashar, in Ankara; *Dictionary (Turkish, English, Arabic, Persian)* by Mevlud Sari, Istanbul; A comprehensive Dictionary of Persian to Turkish in Istanbul (1991), by Jamshid Salehpour, in Tabriz; Istanbul Turkish comprehensive and illustrated self-learning Dictionary (illustrated guide to learning and reading Turkish language (1992), by the same author, in Tabriz; Two works with the titles of the *Great Persian-Turkish Dictionary* and the *Great Turkish-Persian Dictionary* (1993), by Mohammad Kanar in Istanbul, on the basis of these two works, pocket dictionaries have also been published; *Persian-Turkish / Turkish-Persian Common Proverbs Dictionary* (Common Proverbs and Sage Sentences in Turkish and Persian Language) by Naji Tokmak (1995) in Istanbul (Oz, 1998, pp. 432-434).

5. A Historical Overview

In the historical review of Persian lexicography in Anatolia, we found it better to examine this category in four periods to be explicit and clear. The first period is the classical period that covers the beginning of this tradition roughly from the 11th and 12th to the 15th. The Pre-Tanzimat period starts from the 10th AH/16th and lasts until the first half of the 13th AH/19th century. Tanzimat includes a period from the second half of this century and continues until the 20th. The period of the republic, the last period examined in this research, also includes the years from 1923 up to the present. In this research, the works were also classified into four groups based on their target languages, which are as follows: dictionaries with Arabic main entries, dictionaries with Persian main entries, dictionaries with Turkish main entries, and finally, the verse form (which is metric) dictionaries have been reviewed. The study findings on the development and expansion of Persian lexicography in Anatolia have been shown in the diagram below.

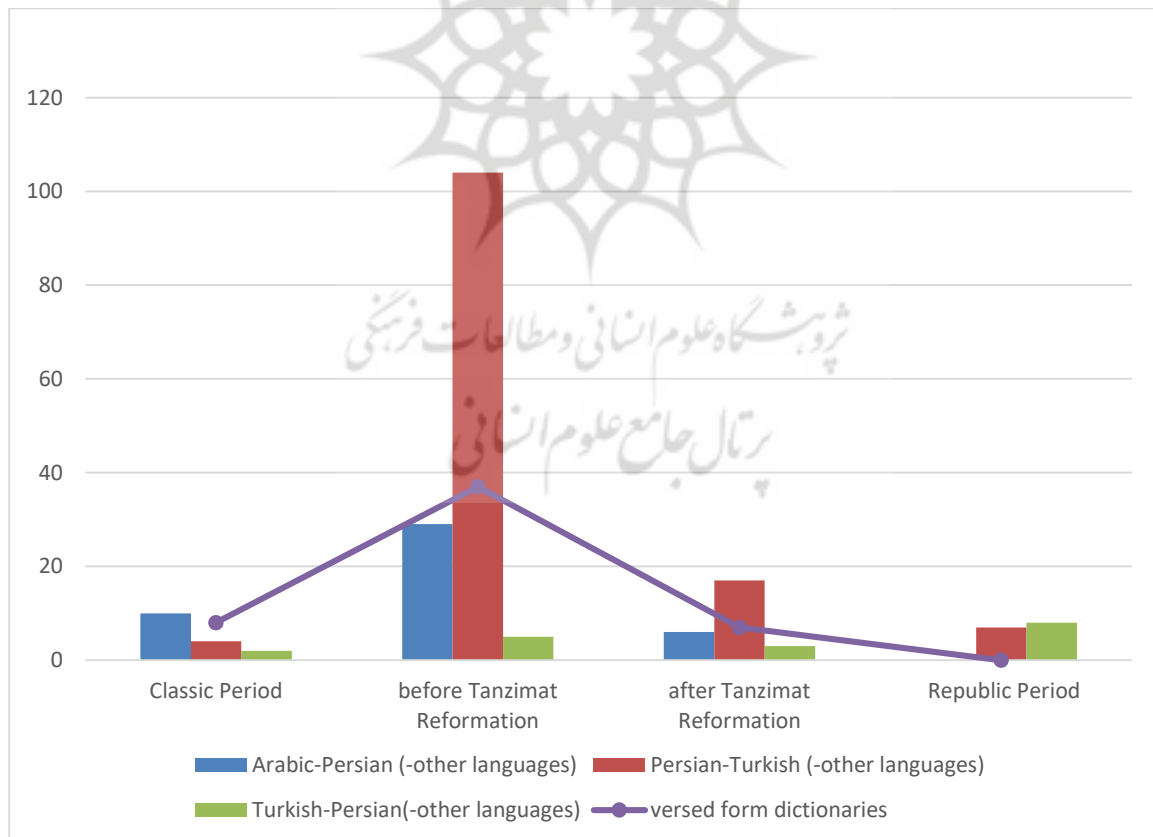


Chart 1. The development of Persian lexicography in the history of Anatolia

According to the chart above, in the course of the development of Persian lexicography in Anatolia, a total of 150 works were known. Apart from some dictionaries that only included one title, such as the Persian-Persian dictionary or some translated and

summary dictionaries, 16 titles belong to the classical period. In this period, 10 Arabic-Persian dictionaries, four Persian-Turkish, and two Turkish to Persian (and other languages) were known. Also, in this period, the number of verse-form dictionaries is approximately 7, slightly less than the number of prose dictionaries.

In the pre-Tanzimat period, we see the largest number of dictionaries, about 93 titles; 29 works contain Arabic entries, four works contain Turkish main entries, and the remaining 60 dictionaries were compiled with Persian entries. Also, in this period, the number of verse dictionaries was 26, which is about a third of the number of prose dictionaries.

During the Tanzimat period, a total of 25 dictionaries were for the Persian language, of which three dictionaries contained Turkish entries, the entries of six titles were Arabic, and the rest, about 16 works, were arranged with Persian entries. In this course, five dictionaries were in the form of poems. About 12 dictionaries have been known for the republic period, of which seven titles were Persian-Turkish and five Turkish-Persian. In this period, there was no dictionary with Arabic entries. Also, one title of the poem dictionary belongs to this period.

As a result, in the pre-Tanzimat period, we see the maximum number of Persian dictionaries in the form of rhymed dictionaries with Turkish entries, and in the Republic period, the minimum number without any dictionary with Arabic entries and only one rhymed dictionary (Adibi, 2021). The Tanzimat period with 25 titles and five rhyming works ranks second, and the classical period with 16 titles and seven rhymed dictionaries ranks third in this chart regarding Persian lexicography. It is worth mentioning that this research is kept running and in case of obtaining unseen versions or any new research, the information will be updated.

6. Conclusion

Considering the urgent need to learn and teach two important languages for Turkish people, namely Arabic, and Persian, writing dictionaries to teach the Persian language in Anatolia, which were mostly Persian-Turkish and before that Arabic-Persian, started before the ninth century of Hijri and approximately from the sixth century of Hijri. The process of the first books in the field shows the increasing attention to this language in that country up to the republic period. In the first approach in this article, the works are classified based on the content, language, and purpose of the writings. According to the results, 12 main groups of dictionaries and 7 subsidiary forms were identified. This classification criterion was chosen to show the quantity and quality of lexicography from the past up to now. Namely, the arrangement of groups shows the historical progress and at the same time the characteristics of works written in each period. The groups classified by the content review are as follows:

1. Arabic-Persian Prose Dictionaries
2. Arabic-Persian Versified Dictionaries
3. Persian-Persian Dictionaries
4. Persian-Turkish Prose Dictionaries
5. Turkish-Persian Prose Dictionaries
6. Verse-formed Dictionaries
 - 6-1. Bilingual Verse-formed Dictionaries
 - 6-2. Trilingual verse-formed Dictionaries
7. Trilingual Prose Dictionaries
8. Specialized dictionaries
 - 8-1. Literary-artistic specialized dictionaries
 - 8-2. Specialized Dictionaries on Literary Works
 - 8-3. Specialized Dictionaries of Proverbs and Allusions
 - 8-4. Specialized and Technical Dictionaries
 - 8-5. Specialized Scientific Dictionaries
9. Translated, Summarized, and Nazire-like Dictionaries
10. Quadrilingual and Multilingual Dictionaries
11. Double Dictionaries
12. Persian Dictionaries in New Latin-Turkish Letters

In the historical review of Persian lexicography in Anatolia, four periods were examined: the classical period; the pre-Tanzimat period; the Tanzimat period; and the republic period.

According to the findings, 16 titles belong to the classical period: 10 Arabic-Persian dictionaries, and 7 in verse-form; 93 titles belong to the pre-Tanzimat period, and 60 dictionaries contain Persian entries, and the number of verse dictionaries was 26; in the Tanzimat period, 3 from 25 dictionaries contained Turkish entries, and 5 dictionaries were in the form of poems; in the republic period from 12 dictionaries 7 titles were Persian-Turkish, and 1 title was poem dictionary. Therefore, the pre-Tanzimat period was the Persian language development in Anatolia.

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