

Irak-ı Acem Türkleri Üzerine Bir Bibliyografya Denemesi

A Bibliographic Essay on Turks of Eraq-e Ajam

Ehsan GHASEMKHANI¹ 

1. Uzman, e.ghasemkhani@gmail.com

Araştırma Makalesi Research Article



10.5281/
zenodo.12626988

Geliş/Received: 15.05.2024

Kabul/Accepted: 26.06.2024

Yayın/Published: 30.06.2024



buranadergisi.com

Öz

Selçuklu Devleti döneminde İran'ın orta bölgesi "Irak-ı Acem" bölgesi olarak biliniyordu. Pehlvi yönetiminin başlangıcına kadar bu unvanı koruyan bu bölge, tarih boyunca her zaman İran'ın en önemli coğrafi bölgelerinden biri olarak kabul edilmiştir. İran'ın mevcut illeri arasında 14 il, farklı tarihsel dönemlerde tamamen veya kısmen Irak-ı Acem topraklarında bulunuyordu. Türklerin bu bölgeye yerleşme tarihi Gazneliler dönemine kadar uzanmaktadır ve o tarihten bu yana Türk asıllı yönetimler Rey, İsfahan, Kazvin, Hemedan gibi bu bölgenin önemli şehirlerini kendilerine başkent olarak seçmişlerdir ve Türkler her zaman bu bölgenin ana sakinlerinden biri olmuşlardır. İran Türklerinin bibliyografyası üzerine çeşitli çalışmalar yapılmış olmasına rağmen, deliller söz konusu bölgenin araştırmacılar tarafından ihmal edildiğini göstermektedir. Öte yandan mevcut araştırmada gösterdiği gibi İran'ın orta bölgesi Türk kültürü, dili ve edebiyatı açısından oldukça zengindir. Bu araştırmada antropoloji, tarih, dil bilimi ve edebiyat alanlarında makale (121 vaka), kitap (260 vaka) ve tez (46 vaka) şeklinde toplam 427 eser tanıtılmıştır. Genel olarak, yayınlanan eser sayısına göre incelenen iller ve bölgeler üç kategoriye ayrılabilir: Güçlü (Hemedan, Merkezi ve Kazvin illerinin yanı sıra Halacistan bölgesi), orta (Kum ve Kermanşah illeri) ve zayıf (Kürdistan, Çaharmahal ve Bahtiyari, Tahran, Alborz, İsfahan, Luristan ve İlam illeri). İran'ın orta bölgesindeki toplumsal değişimlerin hızı ve Türk dili ve kültürünün kırılabilirliği göz önüne alındığında, Türkoloji perspektifinden uzmanlaşmış çalışmaların yapılması oldukça gerekli görünmektedir. Orta İran Türklerinin pek çok Türkolog tarafından bilinmemesi nedeniyle bu coğrafyada sistematik çalışmalar yapılması bilim dünyası için parlak başarılarla imza atabilir.

Anahtar Kelimeler: Selçuklu Devleti, Irak-ı Acem, Orta İran, Bibliyografya, Türkoloji

Abstract

During the Seljuk Empire period, the central region of Iran was known as "Eraq-e Ajam" region. This area that its title was maintained until the beginning of the Pahlavi rule, has always been considered one of the most important geographical regions of Iran throughout history. Among the current provinces of Iran, 14 provinces were completely or partially in the territory of Eraq-e Ajam in different historical periods. The history of Turks settlement in this area goes back to the Ghaznavid period, and since that date, the governments of Turk descent chose the important cities of this region, such as Ray, Isfahan, Qazvin, and Hamadan as their capital, and Turks have always been one of the main residents of this area till now. Although there have been several studies on the bibliography of Iranian Turks, the evidence shows that the mentioned region was neglected by researchers. Meanwhile, as evidenced by the current research, the central region of Iran is very rich in terms of Turkish culture, language, and literature. In this research, a total of 427 works in the form of articles (121 cases), books (260 cases), and dissertations (46 cases) have been introduced in the fields of anthropology, history, linguistics, and literature. In general, regarding the number of published works, the investigated provinces and regions can be classified into three categories: strong (Hamadan, Markazi, and Qazvin provinces beside Khalajistan region), medium (Qom and Kermanshah provinces) and weak (Kurdistan, Chaharmahal and Bakhtiari, Tehran, Alborz, Isfahan, Luristan, and Ilam provinces). Considering the speed of social changes and vulnerability of Turkish language and culture in the central region of Iran, it seems so necessary to carry out specialized studies from the perspective of Turkology. Due to the fact that Turks of Central Iran remain unknown to many Turkologists, conducting systematic studies in this geographical unit can produce brilliant achievements for the world of science.

Keywords: Seljuk Empire, Eraq-e Ajam, Central Iran, Bibliography, Turkology

Introduction

Examining the works published regarding the Turkology of Iran, to a large extent, reveals the fact that there is a lack of accurate and comprehensive information about Turks of Central Iran by many researchers. This issue is completely in contrast with the cultural, literary and linguistic richness of Turks living in this region. According to Ali Kamali (1944-1996), one of the founding fathers of Turkological studies in Central Iran, states in an article published in the eighties of the twentieth century, Turkic Poets from different regions located in Hamadan, Markazi, and Qazvin provinces like Dargazin, Kulungunchay¹, Kharaqan, Mazlaqan, Hamadan, Kabudarahang, Bahar, and Saveh have created such magnificent works that Iranian government help and Azerbaijani Turkish people efforts are needed to compile and publish them (Kamali, 1983, p. 80, 85). In this regard, in terms of the importance of focusing on Turkish dialect currently spoken in the central region of Iran, Ali Shamil, an Azerbaijani folklorist who studied on narration of “the Epic of Kuroglu” narrated in Qazvin region, believes that many words that are considered by Turkish language researchers archaic and outdated, they are currently used in the daily conversation of Turks of Central Iran (Shamil, 2011).

Without recognizing the geographical limits of the regions that their names no longer are used in political and geographical categories, conducting research on the history and developments of people living there is impossible (Ahmadvand, 2020, p. 30). In the following, for a more detailed survey of geographical limits of Eraq-e Ajam, the evolution of naming central region of Iran in different historical periods will be analyzed separately.

The vast region of Central Iran called “Media” by Greeks, which was limited to the Mesopotamian Plain from the west, the Great Desert of Iran from the east, the land of Daylam from the north, and Fars and Khuzestan regions from the south (Lestrangle, 1998, p. 200). The mentioned area was called “Pahla” before Islam and during the Sassanid period (Alilou and Nurollahi, 2023, p. 8). Jebal is a title used to name the central region of Iran in the early Islamic centuries (Nehchiri, 1991, p. 284). The name of the Jebal state was gradually changed to “Eraq-e Ajam” between the fifth and sixth centuries of Hijri when the Seljuk Turks chose Hamadan as their capital and conquered all the western regions of Iran (Lestrangle, 1998, p. 201). After that, the boundaries of this region became more limited due to some political events (Ahmadvand, 2020, p. 39). In the Qajar era (1794-1925), Eraq-e Ajam referred to a much smaller region in the west of Iran, included several provinces and each had a special governor (Vakili Tabrizi, 2016, p. 47-48). At the beginning of the first Pahlavi, the districts of Eraq-e Ajam included Kazzaz, Sareband, Sharra, Bozchalu, Vafs, Rudbar, Tafresh, Farahan, Ashtiyani, and Eybakabad (Motavali etc., 2022, p. 63). Although the name of Eraq-e Ajam is now generally obsolete in Central Iran, the city name “Arak” replaced by “Sultanabad” originated from the historical name “Eraq-e Ajam” (URL-1). Out of a total of 31 current provinces of Iran, 14 provinces are located in the historical territory of Eraq-e Ajam, and the works related to these regions will be introduced separately in this article.

Although we observe the participation of some Turkish commanders as rulers or in wars before the rule of the Ghaznavids in areas such as Ray, Isfahan, Qazvin, and Qom (Kamali, 1365, p. 75-76), the first serious period of Turkish settlement in Eraq-e Ajam was related to the Ghaznavid period. Sultan Mahmud captured the regions of Qazvin and Saveh after Ray (Bayhaqi, 1977, p. 227). Also, Mas’ud captured Isfahan in 421 AH (Ibn al-Athir, 1992, p. 86-87). One of the groups of Turkomans who entered Khorasan earlier than the main branch of the Seljuks were Iraqi Turkomans. Iraqi Turkomans were a group of Turkomans who penetrated into western Iran or Eraq-e Ajam and because of this, they were known as Iraqi Turkomans (Momeni etc., 2013, p. 21). In 1042 AD, after capturing Ray and Qazvin, Tughril sent an envoy to *Köktaş* and *Buğa*, and other Iraqi Turkoman leaders by promising and inviting them to be at his service (Ibn Khaldun, 1989, p. 9). During the rule of Eraq-e Ajam Seljuks (1133-1194) who made Hamadan the center of their government, the emergence of ministers from Dargazin is observable, and at this time, A’lam region, located in the north of Hamadan, gained special political and religious importance (Sharafi Safa and Changizi Ardahaei, 2020, p. 47). Throughout the history, the presence of various Turkish tribes in Central Iran has led to the emergence of several ethnotoponyms, which its effects are still visible. Among these cases, we can mention Khalajistan, Begdili, Bayat, and Afshariyeh (Kamali, 1982, p. 81).

Before this article, several studies had been done in relation to the bibliography of Iranian Turks. Bayat introduced the works of some Turkic poets which were not from Azerbaijan, including the poets of Central Iran (Bayat, 2008, p. 162-224). But this research only introduces poets and does not discuss other related works. Also, Bicbabaeci

1 The official name of this village located in Qazvin province is Kolanjin.

presented bibliography of dissertations (2012a) and books (2012b) published in the field of Iranian Turkology in two independent articles. But in none of these two valuable works, Turkology of Eraq-e Ajam region was not addressed independently and seriously, and only limited works were introduced in the subset of ones related to Azerbaijan region. As an other example, Dolati Darabadi (2021) studied the bibliography of Iranian Turkish dialects in an article. In this research, although a separate section has been considered for the works related to Khalaj Turks as one of the Turkic-speaking communities living in the center of Iran, only a few works have been introduced under the title of Azerbaijan region regarding other Turkic-inhabited areas of Central Iran.

According to what was mentioned, writing an article related to the bibliography of the Central Iranian Turks seems very necessary. But before entering the bibliography section, some points should be noted. In general, from the linguistic point of view, the sources introduced in this article are written in 4 languages: Turkish, Persian, English, and German. The Turkish sources are linguistically related to 4 Turkish dialects of Turkey, Azerbaijan, Khalaj, and Sonqor. It should also be noted that some sources whose language is Azerbaijani Turkish have been written with Arabic alphabet and some with Latin alphabet. Also, the materials available in some sources are in two languages, and this category of works are in Azerbaijani Turkish and Persian languages. As it can be seen in the bibliography section, in addition to providing the translated title of each work in English, its title in the original language is also mentioned in parentheses.

It is also necessary to provide information about some regions and publications. For instance, due to the large number of works related to Zanjan province, the introduction of them was postponed to future researches. About Yazd province, since no relevant work was found, its name is not available in the bibliography section. Currently, there is no province called Khalajistan in Iran, and the historical region of Khalajistan is a part of Markazi and Qom provinces. However, due to high importance of Khalaj Turkish, the works related to Khalajistan region have been introduced separately. It is necessary to mention that due to high number of works related to Khalajistan region, especially the works that have been published outside of Iran, in this research, only the works published inside Iran and also the works of some prominent international researchers have been introduced. Also, those journals which are published in Iran and are related specifically to Iranian Turks do not have a significant contribution to this research, and the review of these journals is left to future researches. Finally in relation to manuscripts, only the works that were corrected and published in the past years were introduced.

1. Classification of Published Works of Eraq-e Ajam Turks

1.1. Alborz Province

1.1.1. Book

1.1.1.1. Anthropology

Pishgahi, E. (2016/1395). *Folkloric games of Nazarabad (Baziha-ye mahalli-ye Nazarabad)*. Roham-e Andishe.

1.1.1.2. History

Asgari, H. (2007/1386). *A plain as vast as the history: a comprehensive look at Nazarabad, the westernmost county of Tehran province (Dashti be vos'at-e tarikh: negahi jame' be Nazarabad, gharbitarin shahrestan-e ostan-e Tehran)*. Saeid Mohebbi.

Sokhanvar, R. (2022/1401). *Savojbolagh through the passage of time (Savojbolaq dar gozar-e ayyam)*. Khane-ye Tarikh va Tasvir-e Abrishami.

1.1.2. Thesis

1.1.2.1. Linguistics

Salimi, Kh. (2010/1389). *Examining and comparing the position and use of Persian and Turkish languages in Fardis County (Barresi va moghayese-ye jaygah va karbord-e zabanha-ye Farsi va Torki dar Fardis)*. Master's Thesis, Payame Noor University of Tehran Province.

1.2. Chaharmahal and Bakhtiari Province

1.2.1. Article

1.2.1.1. Linguistics

Taheri Ardali, M. (2020/1399). Chaharmahal and Bakhtiari province in the atlas of the languages of Iran: research methodology and linguistic distribution (Ostan-e Chaharmahal va Bakhtiyari dar atlas-e zabanha-ye Iran: raveshshenasi-ye pazhuhesh va parakandegi-ye zabani). *Nashriye-ye Pazhuheshha-ye Zabanshenasi-ye Tatbigi*, (19), 47-69.

1.2.2. Book

1.2.2.1. Literature

Alidusti Shahraki, H. (2022/1401). *Lasting words (Qalan sözlər)*. Kajave-ye Sokhan.

Alidusti, H. (2020/1399). *Long live the Kian city (Yaşasın şəhr-e Kian)*. Sure-ye Mehr.

Haddad Samani, F. (2001/1380). *Shiraz Mountain (Şiraz dağə)*. Dehghan-e Samani Omman-e Samani.

Rahimkhani Samani, A. (2015/1394). *Ay yaşı: selected Turkish poems of Chaharmahal and Bakhtiari poets (Ay yaşı: bargozide-ye Torkisorudeha-ye shaeran-e Chaharmahal va Bakhtiari)*. Saman-e Danesh.

1.2.3. Thesis

1.2.3.1. Linguistics

Hashemi Beni, R. (2000/1379). *Linguistic description of Ben Turkish dialect (Tosif-e zabanshenakhti-ye guyesh-e Torki-ye Ben)*. Master's Thesis, Isfahan University.

1.3. Hamadan Province

1.3.1. Article

1.3.1.1. Anthropology

Amini, A. and Mostofi, N. (2013/1392). Welcoming the new year and Nowruz in Shirinsu of Kabudarahang County (Hamadan) (Esteghbal az sal-e no va eyd-e Noruz dar Shirinsu-ye Kabudarahang (Hamadan)). *Farhang-e Mardom-e Iran*, (34), 159-167.

Atıcı, A. (2017). Iran, Asadabad: ethnic situation based on field research (İran Esedabad'ı: alan araştırmasına dayalı etnik durum). *Türük Dergisi*, (11), 77-102.

Gholami Safar, Y. (2021). Hermeneutics of Turkish folk poem "I Got Cold" in Hamadan Narration. *International Journal of Volga - Ural and Turkestan Studies*, (7), 169-189.

Ghorbani, M. (2021/1400). Introduction of a book: the culture of Shirinsu people (Hamadan) (Moarrefi-ye kitab: farhang-e mardom-e Shirinsu (Hamadan)). *Farhang-e Mardom-e Iran*, (64), 207-208.

Gün, F. (2022). Birth, marriage and, death in Hamadan proverbs (Hemedan atasözlerinde doğum, evlenme ve ölüm). *Korkut Ata Türkiyat Araştırmaları Dergisi*, (9), 541-553.

Gün, F. (2022). Cönks in Hamadan minstrels [ashiqs] tradition (Hemedan âşık geleneğinde cönkler). *Akademik Dil ve Edebiyat Dergisi*, (4), 1244-1264.

Gün, F. (2022). Death rituals of Hamadan (Iran) Turks (Похоронные обряды тюрков Хамадана (Иран)). *Voprosy Istorii*, 4(2), 229-237.

Gün, F. (2022). Types of women in Iranian Turkic folk tales (İran Türk halk hikâyelerinde kadın tipleri). *Turkish Studies - Language and Literature*, (3), 889-902.

Gün, F. (2023). Iranian Turks minstrel [ashiq] performance venues from tradition to modernity: the case of Hamadan region (Gelenekten moderniteye İran Türkleri âşık icra mekânları: Hemedan bölgesi örneği). *Folklor Akademi Dergisi*, (3), 1057-1074.

Gün, F. (2023). The effect of social environment in the folk tales of Ashiq Heydar from Hamadan (Iran) (Hemedanlı (İran) Âşık Heyder'in halk hikâyelerinde sosyal çevrenin etkisi). *Hikmet-Akademik Edebiyat Dergisi*, Âşık Veysel Hatırasına Gelenek ve Edebiyat Özel Sayısı, 361-375.

Kamali, A. (1982/1361). Woe to you Madhasan Khan (Heyf sənə Mədhəsən Xan). *Varlıq*, (45-46), 74-89.

Purkarim, H. (1965/1344). Lalejin pottery designs (Naghsh va negar-e sofalineha-ye Lalejin). *Honar va Mardom*, (39-40), 31-38.

Rasuli, A. (2014/1393). Criticism of two samples of woven carpets in Hamadan region with the approach of symbols and cartography (Naghde do nemune az ghalihaye baft-e mantaghe-ye Hamadan ba ruykard-e nemad va neshaneshenasi). *Goljam*, (26), 15-30.

Salahi, A. (2023). Iran ministrel (art of ashig) "dudak değmez" poems (İran âşıklarında dudak değmez). *Türük Dergisi*, (32), 199-207.

- Seddigh, M., Karimi, A. and Shirazi, N. (1965/1344). Pottery in Lalejin (Sofalgari dar Lalejin). *Honar va Mardom*, (30), 10-16.
- Shahanifara, Sh. (2019/1398). Lalejin pottery: manufacturing process (Sofal-e Lalejin; farayand-e sakht). *Farhang-e Mardom-e Iran*, (57-58), 35-54.
- Shahsevand, M. R. (2007/1386). Animals in the culture of Azandarian people, Malayer region (Heyvanat dar Farhang-e mardom-e Azandariyan-e Malayer). *Najva-ye Farhang*, (5-6), 157-162.
- Shahsevand, M. R. (2009/1388). Folk songs and poems of Azandarian people, Malayer region (Taraneha va ash'ar-e amiyane-ye Azandariyan-e Malayer). *Najva-ye Farhang*, (12), 53-55.
- Shoghian Vesal, P. (2008/1387). A couple of tales from Lalejin (Chand Matal az Lalejin). *Najva-ye Farhang*, (7), 111-116.
- Shoghian Vesal, P. (2009/1388). A Part of bayaties of Lalejin people, Hamadan (Bakhshi az dobeytiha-ye mardom-e Lalejin-e Hamadan). *Najva-ye Farhang*, (12), 75-81.
- Taghati Ahsan, A. (2009/1388). Livestock and animal husbandry in Shirinsu of Hamadan (Dam va damdari dar Shirinsu-ye Hamadan). *Najva-ye Farhang*, (11), 81-86.

1.3.1.2. History

- Abolghasemi, A. (2017/1396). Al-e Parcham from the beginning to the end (Al-e Parcham az aghaz ta farjam). *Tarikhname-ye Kharazmi*, (18), 1-17.
- Azar Nasirabadi, G. (2020). Political history of Hamadan during Great Seljuk period (Büyük Selçuklular dönemi'nde Hemedan'ın siyasi tarihi). *Selçuk Üniversitesi Selçuklu Araştırmaları Dergisi*, (12), 209-236.
- Demlikoğlu, U. (2014). Infantry and mounted troops of Hamadan castle according to the grand book of castle dating back to 1142 AH (1729-1730 AD) (H. 1142 (M. 1729- 1730) tarihli büyük kale defterine göre Hemedan kalesi piyade ve süvari levendleri). *Fırat Üniversitesi Sosyal Bilimler Dergisi*, (1), 283-295.
- Jamali Asadabadi, A. (1975/1354). Some documents from Afshar tribe of Asadabad (Chand sanad az tayefe-ye Afshar-e Asadabad). *Barresiha-ye Tarikhi*, (57), 1-10.

1.3.1.3. Linguistics

- Abolghasemi, A. (2018/1397). Investigating Turkish vocabulary in Hamadani dialect of Persian (Barresi-ye vamvajeha-ye Torki-ye khass-e guyesh-e Farsi-ye Hamadani). *Faslname-ye Adabiyat va Zabanha-ye Mahalli-ye Iranzamin*, (22), 1-16.
- Abolghasemi, A. (2018/1397). The geography of language distribution in Iran in the 8th century based on Hamdallah Mustawfi's Nuzhat al-Qulub (Joghrafiya-ye parakandegi-ye zabani dar Iran-e gharn-e hashtom ba tekuye bar Nozhat al-Qolub-e Hamdollah-e Mostofi). *Tarikhname-ye Kharazmi*, (24), 1-14.
- Atıcı, A. (2018). Kermanshah-Hamadani script and types of /t/, /y/, /d/ (Kırmanşah-Hemedan hattı ve /t/, /y/, /d/ değişimleri üzerine). *Motif Akademi Halkbilimi Dergisi*, (23), 143-158.
- Jafari, M. A. (2020/1399). An analysis of rounding harmony in the case of typological view in Turkish varieties of Razan, Tabriz, and Istanbul based on optimality theory (Tahlili bar padide-ye hamahangi-ye momayyeze-ye gerdi be lafaz-e radeshenakhti dar guneha-ye Torki-ye Razan, Tabriz va Estantboli bar paye-ye nazariye-ye behinegi). *Zabanshenasi-ye Guyeshha-ye Irani*, (2), 125-160.
- Jafari, M. A. and Mirdehghan, M. (2018/1397). Contrastive study of Greenbergian universals in Turkish dialects of Razan, Tabriz and Istanbul (Barresi-ye moghabelei-ye radeshenakhti-ye hamegani-ye Greenberg dar guneha-ye Torki-ye Razan, Tabriz va Estantboli). *Domahname-ye Jastarha-ye Zabani*, (46), 61-88.
- Jafari, M. A., Mirdehghan, M. and Naghsbandi, Sh. (2019/1398). An analysis of rounding harmony in the case of typological view in Turkish varieties of Razan, Tabriz, and Istanbul based on Korn theory (Tahlil-e radeshenakhti bar farayand-e hamahangi-ye momayyeze-ye gerdi dar guneha-ye Torki-ye Razan, Tabriz va Estantboli dar chaharchub-e radeshenasi-ye Korn). *Nashriye-ye Pazhuvesha-ye Zabanshenasi-ye Tatbighi*, (18), 253-268.
- Pehlivan, G. (2011). About Bahar dialect in Hamadan province (Iran) (Hemedan bölgesi (İran) Bahar ağzı üzerine). *Hakemli Sosyal Bilimler Dergisi*, (3), 33-51.

Rostambeik Tafreshi, A. (2016/1395). Atlas of dialect and measurement of dialect distances in Hamadan province (Atlas-e guyeshi va andazegiri-ye faseleha-ye guyeshi dar ostan-e Hamadan). *Domahname-ye Jastarha-ye Zabani*, (29), 59-80.

1.3.1.4. Literature

Kamali, A. (1982/1361). Afshar (Əfşar). *Varlıq*, (39-40), 74-84.

Kamali, A. (1982/1361). Davari (Davəri). *Varlıq*, (36), 67-73.

Kamali, A. (1983/1362). Fani. *Varlıq*, (47-48), 81-97.

Kamali, A. (1983/1362). Molla Ahmad from Dargazin (Dərgəzinli Molla Əhməd). *Varlıq*, (51-52), 78-87.

Kamali, A. (1986/1365). Kosar (Kosər). *Varlıq*, (88-89-90), 75-83.

1.3.2. Book

1.3.2.1. Anthropology

Akefinejad, M. (2017/1396). *Sweet words (Şirin sözlər)*. Barakat-e Kosar.

Akhshabi, M. and Salmasi, S. (2022/1401). *Recognition and examining ashig music of Hamadan province (Shenakht va barresi-ye musiqi-ye ashig-ye Hamadan)*. Miad-e Andishe.

Asghari Hamadani, A. (2013/1392). *Five hundred Turkish proverbs (Pansəd zərbohməsəl-e Torki)*. Maftun-e Hamadani.

Asghari Hamadani, A. (2018/1397). *A thousand and one hundred Turkish proverbs (Hezar va səd zərbohməsəl-e Torki)*. Kashfolgheta.

Ghaderi Nahad, A. (2021/1400). *Folk beliefs (folk beliefs of the Turkic areas of Hamadan) (İnanlar (bavarha-ye Amiyane-ye Manategh-e Torkneshin-e Hamadan))*. Yas-e Bakhshayesh.

Ghaderi Nahad, A. (2022/1401). *Winter culture in Dargazin: (celebrations, beliefs, and customs of Razan, Sardrud, Famenin, and Dargazin people in winter) (Farhang-e zemestan-e Dargazin: (jashnha, bavarha, e'teghadat va adab va rosum-e mardom-e Razan, Sardrud, Famenin va Dargazin dar fasl-e zemestan)*. Yas-e Bakhshayesh.

Jafari Tafazzol, M. T. (2016/1395). *Shah Beyramu (Şah Beyramu)*. Entesharat-e Nazari.

Mirzaei, F. and Khorramabadi, Y. (2003/1382). *Proverbs and anecdotes (Masalha va matalha)*. Mihan-e No.

Nuri, J. (2011/1390). *History, folklore and celebrities of Bahar (Tarikh, farhang-e omumi va Mashahir-e Bahar)*. Nashr-e Shamlu.

Salahi, A. (1999/1378). *Landscape of Karafs (Sima-ye Karafs)*. Katibe.

Salahi, A. (2020/1399). *Traditional dishes of Razan and Dargazin (Ghazaha-ye sonnati-ye Razan va Dargazin)*. Yas-e Bakhshayesh.

Salahi, A. (2023/1402). *Shirin - Birchak story and its different variants in Azerbaijan, Zanjan, Qazvin, Tehran, and Hamadan (Şirin – Birçək nağılı va variantha-ye mokhtalef-e an dar Azərbaycan, Zanjan, Qazvin, Tehran va Hamadan)*. Yas-e Bakhshayesh.

Salahi, A. (2023/1402). *Turkish deyishma (Türk deyişmesi)*. Yas-e Bakhshayesh.

Salahi, A. and Moghimi, M. (2021/1400). *The tale of our village (Kəndimiz Nəğili)*. Yas-e Bakhshayesh.

Salahi, A. and Ra'd M. R. (2016/1395). *Dictionary of Turkish proverbs and expressions (Farhang-e zarbolmasalha va estelahat-e Torki)*. Entesharat-e Azar Türk.

Salahi, A. and Ra'd, M. R. (2018/1397). *Dictionary of Turkish proverbs and expressions (I-II volumes) (Farhang-e zarbolmasalha va estelahat-e Torki (2 jeld))*. Nabati.

Salahi, A., Farrokhi, R. and Taheri, A. (2023/1402). *Halays of the cultural region of Dargazin (Halayha-ye mantaghe-ye farhangi-ye Dargazin)*. Yas-e Bakhshayesh.

Salimi Moayyed, S. (2021/1400). *Oral culture of Bahar people (Farhang-e shafahi-ye mardom-e Bahar)*. Pazhuheshgah-e Miras-e Farhangi, Sanaye'e Dasti va Gardeshgari.

Sarv Dalir, A. (2014/1393). *Turkish wise proverbs (Türki Hikmätli Məsəllər)*. Marandiz.

Shahsavari, Gh. (2019/1398). *On the hands of Alvand - Turkish music repertoire of Hamadan (Bar dastan-e Alvand – repertuar-e musighi-ye Torki-ye Hamadan)*. Sherkat-e Entesharat-e Sure-ye Mehr.

Taghati Ahsan, A. (2020/1399). *The culture of Shirinsu people (Farhang-e mardom-e Shirinsu)*. Nashr-e Rain.

1.3.2.2. History

Abolghasemi, A. (2020/1399). *A brief history of Ulus-i Arba'a (Mokhtasar-e tarikh-e olus-e arbae)*. Ruzandish.

Abolghasemi, A. Vazini Afzal, M. (2020/1399). *The travelogue of Evliya Çelebi to Iran during the Safavid era (Safarname-ye Oliya Chalabi be Iran: Iran-e asr-e Safavi)*. Daneshgah-e Jiroft.

Asgari, S. (2011/1390). *An overview on history and a look at the geography of Famenin County (Gozari bar tarikh va nazari bar joghrafiya-ye shahrestan-e Famenin)*. Nevisande.

Chayani, J. (2010/1389). *Kabudarahang in the course of history (Kabudarahang dar gozar-e tarikh)*. Jam-e Jamshid.

Chayani, J., Nuri, M. and Hasani, S. (2003/1382). *An attitude on Kabudarahang County (Negareshi bar shahrestan-e Kabudarahang)*. Kershme.

Fazayi, Y. (2008/1387). *The history and geography of Bahar County and the life, works, and thoughts of Dr. Yousef Fazayi (Tarikh va joghrafiya-ye shahr-e Bahar va zendegani, asar va afkar-e Doctor Yusof Fazayi be ghalam-e khodash)*. Puyan Farnegar.

Ghaderi Nahad, A. (2021/1400). *Celebrities and scientific centers of Hamadan from the beginning to the Mongol invasion (Mashahir va marakez-e elmi-ye Hamadan az aghaz ta hamleh-ye Moghol)*. Yas-e Bakhshayesh.

Ghaderi Nahadi, A. (2020/1399). *Safavid Iran in travelogue of Evliya Çelebi (Iran-e asr-e Safavi dar siyahatname-ye Oliya Chalabi)*. Yas-e Bakhshayesh.

Jafari, S. H. (2015/1394). *From the mind of the seven blue karizes: the history and culture of Kabudarahang region (Az zehn-e haft kariz-e kabud: tarikh va farhang-e kabudarahang)*. Jam-e Jamshid.

Shabani, M. (2002/1381). *Sections of Turks history (Farazhayi az tarikh-e Torkha)*. Dabiran-e Ghalam.

Shahsevand, M. R. (2013/1392). *From Azanta to Azandarian: a review of Azandarian history (Az Azanta ta Azandarian: moruri bar tarikhche-ye shahr-e Azandarian)*. Nashr-e Kebriya.

Sharafi Safa, H. (2020/1399). *Ministry nest, the family of Dargazin ministers during the Seljuk period (Ashiyane-ye vezarat, khandan-e vozara-ye Dargazini dar ahd-e Saljugh)*. Mosaffa-ye Alvand.

Sharafi Safa, H. (2021/1400). *Dargazinname (history and political and religious developments in Dargazin) (Dargazinname (tarikh va tahavvolat-e siyasi va mazhabi-ye Dargazin))*. Mosaffa-ye Alvand.

Soleymani Azandariani, H. (2009/1388). *Azandarian memories and history (Khaterat va tarikh-e Azandarian)*. Taraghi.

Vahdati Rad, A. (2017/1396). *Mehraban history: monograph of Mehraban region / Gol Tappeh district from Constitutional Revolution to Revolution of Iran (Tarikh-e Mehraban: Monografi-ye mantaghe-ye Mehraban/ bakhsh-e Goltappeh az mashrute ta enghelab)*. Maftun-e Hamadani.

1.3.2.3. Linguistics

Atıcı, A. (2018). *Lalejin Turkish: introduction - review – texts (Lalecin Türkçesi: giriş - inceleme - metinler)*. Paradigma Akademi Yayınları.

Sarv Dalir, A. (2020/1399). *Learn to speak Turkish by yourself in the Imam Reza (peace be upon him) shrine (Özün örgəş Türkü danuşmağı İmam Reza (ə.s) hərəmində)*. Astan-e Qods-e Razavi, Sherkat-e Behnashr.

1.3.2.4. Literature

Aliyari, Kh. (2023/1402). *Turkish poems divan of Ashiq Khodayar Aliyari (Divan-e ash'ar-e Torki-ye Ashiq Khodayar Aliyari)*. Yas-e Bakhshayesh.

Asghari Hamadani, A. (2013/1392). *The complete divan of poems (Kolliyat-e divan-e ash'ar)*. Kashf ol-Gheta'.

- Asghari Hamadani, A. (2020/1399). *Tamuzani Turkish divan (Divan-e Torki-ye Tamuzani)*. Maftun Hamadani.
- Asghari Hamadani, A. (2022/1401). *Khademi Dargazini's divan (Divan-e Khademi Dargazini)*. Maftun Hamadani.
- Asghari Hamadani, A. (2022/1401). *Tamuzani's Nohas (Noheha-ye Tamuzani)*. Maftun Hamadani.
- Atıcı, A. (2016). *Divan of Reza Baharli (introduction - review - texts - dictionary) (Rıza Baharlı Divanı (giriş – inceleme – metinler - sözlük))*. Eğitim Yayınevi.
- Bahari, Gh. (2017/1396). *The sound of burning emotions (Yanan duyğuların sesi)*. Sherkat-e Entesharat-e Sure-ye Mehr.
- Bahrami Rashid, B. (2020/1399). *Fani's divan (Divan-e Fani)*. Moassese-ye Andishe-ye Kohanpardaz.
- Esmacili Kabudarahangi, A. R. (1965/1344). *Sea of sorrow (Bahr al-Aneyn)*.
- Esmacili Kabudarahangi, A. R. (1999/1378). *Bahri's divan (Divan-e Bahri)*. Daftar-e Nashr-e Navid-e Eslam.
- Gün, F. (2023). *An example of folk poets and poems' importance in modern times: Iranian Turk Esmacil Moradi Moshfegh (Modern dönemde halk şair ve şiirlerinin önemine bir örnek: İran Türkü İsmail Moradi Müşfik)*. Ü. Aslan and H. Taş (Red.), Prof. Dr. Mustafa Demirel armağanı (p. 254-278). Paradigma Akademi Yayınları.
- Hoseingholipur, J. and Moghaddampur, N. (2012/1391). *Seylnameh of Hamadan (Seylname-ye Hamadan)*. Anjam-e Kitab.
- Jalili, R. (2020/1401). *Famenin and its influential celebrities according to the documents (Famenin va naghshafarinan-e an be revayat-e asnad)*. Entesharat-e Nabnegar.
- Jelveh, A. (2022/1401). *Withered flowers (Saralan güllər)*. Yas-e Bakhshayesh.
- Karimi, R. (2003/1382). *The mountain is indestructible (Dağ dağulmaz)*. Qu.
- Khalili, M. (2001/1380). *Wounded poems (Yaralı şerlər)*. Nashr-e Takh.
- Mojallali, E. (2020/1399). *Majlesname-ye grief: the history of ta'ziye in Hamadan (Majlesname-ye gham: tarikh-e ta'ziye dar ostan-e Hamadan)*. Nashr-e Talayi.
- Mostafavi Suzani, M. (2008/1387). *The passed days of our village (Kəndimizin gedən günləri)*. Soroush-e Alvand.
- Noruzi, H. (2016/1395). *Mountain of mountains (Dağlar dağı)*. Takderakht.
- Nosrati, A. (2021/1400). *Effort: the book sheets of life with cultural and social events (Takapu: barghayi az daftar-e zendegi hamrah ba ruydadha-ye farhangi va ejtemai)*. Ruzandish.
- Nuri, J. and Jalili Honarmand, S. (2007/1386). *Divan of Reza Bahari's poems (Reza Baharli) (Divan-e ash'ar-e Reza Bahari (Reza Baharli))*. Maknun.
- Parsa, A. S. (2009/1388). *Badaye' al-Anwar: Turkish divan of Parsa from Hamadan: in praise and mourning of the Ahl al-Bayt (peace be upon them) and social and historical issues 1923-1979 (Badaye' al-Anwar: divan-e Torki-ye Parsa-ye Hamadani: dar madh va resa'e Ahl-e Beyt Alayhemossalam va masael-e ejtemai va tarikh-ye 1302-1358)*. Asma.
- Rabbani, E. (2015/1394). *Aldada: the story of a teenager life from Famenin region (Aldada: revayat-e zendegi-ye nojavani az Famenin)*. Payam-e Alvand.
- Rashidi Hamadani, A. (2011/1390). *A selection of Nasrullah Khan Aslani's poems, with Fani pseudonym (Gozide-ye ash'ar-e Nasrollah Khan Aslani motekhalles be Fani)*. Barakat-e Kosar.
- Razini, M. (2009/1388). *Adviser's advice (Pand-e naseh)*. Payam-e Edalat.
- Salahi, A. (2018/1397). *The main secrets (Seyed Gholamali Hoseini Sardarerudi) (Asrar-e Serr (Seyed Gholamali Hoseini Sardarerudi) (Seyed Gholamali Hoseini Sardarerudi)*. Yas-e Bakhshayesh.
- Salahi, A. (2018/1397). *Celebrities of Razan County (I-III volumes) (Mashahir va mafakher-e shahrestan-e Razan (dar 3 jeld))*. Yas-e Bakhshayesh.
- Salahi, A. (2019/1398). *Davari Dargazini's divan (Divan-e Davari-ye Dargazini)*. Yas-e Bakhshayesh.
- Salahi, A. (2019/1398). *The light of my eyes (Gözlərim işığı)*. Yas-e Bakhshayesh.

- Salahi, A. (2020/1399). *Women poets of Razan and Dargazin (Shaereha-ye Razan va Dargazin)*. Yas-e Bakhshayesh.
- Salahi, A. (2023/1402). *Farrahi's divan (Golchin-e Dargazini), biography and poems of Nusratullah Farrahi Qaragözlü (Divan-e Farrahi (Golchin-e Dargazini): zendeginame va ash'ar-e Nosratollah Farrahi Gharagozlu)*. Yas-e Bakhshayesh.
- Salahi, A. (2023/1402). *Mullah Ahmad Dargazini's divan of poems: biography, poems, and marsiyehs by Taj al-Shoara, Fakhr al-Zhakerin (Divan-e ash'ar-e Molla Ahmad Dargazini: Zendeginame, ash'ar va marasi-ye Taj al-Shoara, Fakhr al-Zakerin)*. Yas-e Bakhshayesh.
- Salahi, A., Ghaderi Nahad, A. and Farrokhi, R. (2022/1401). *Divan of Khanlu: biography and poems of Ali Ghorbankhanlu (Divan-e Khanlu: zendeginame va ash'ar-e Ali Ghorbankhanlu)*. Yas-e Bakhshayesh.
- Salahi, A., Farrokhi, R. and Ghaderi Nahad, A. (2023/1402). *Green pains: Esmail Moradi's biography and poems (Moshfegh Dargazini) (Yaşıl acılar: zendeginame va ash'ar-e Esmail Moradi (Moshfegh Dargazini))*. Yas-e Bakhshayesh.
- Sarv Dalir, A. (2022/1401). *Ganjname-ye Mahdavi*. Markaz-e Nashr-e Senabel.
- Sarv Dalir, A. (2009/1388). *Ghadir in the words of Imam Reza (peace be upon him) in five languages: Persian, Arabic, Turkish, Englis, and Azerbaijani Turkish (Ghadir dar kalam-e Imam Reza Alayhessalam be panj zaban-e Farsi, Arabi, Torki, Engelisi va Azari)*. Iliya Fakhr.
- Sarv Dalir, A. (2010/1389). *Red mountains (Qızıl dağlar)*. Neynegar.
- Sarv Dalir, A. (2017/1396). *Witnesses of love (Shahedan-e eshgh)*. Marandiz.
- Sarv Dalir, A. (Red.) (2021/1400). *Ganjname-ye Razavi*. Senabel.
- Sarv Dalir, A. (2020/1399). *Tulips opened in Karbala (Kərbəladə açulan lələlər)*. Senabel.
- Shokri, A. (2020/1399). *Behind the castle (Qəl'ə dalu)*. Motekhassesan.
- Siyahat Jabbari, S. (2021/1400). *The storks are coming (Laklakha miayand)*. Markaz-e Nashr-e Senabel.

1.3.3. Thesis

1.3.3.1. Anthropology

- Ghorbani, E. (2021/1400). *The narrative study in ashiiq music related to the north of Hamadan province (Barresi-ye revayat dar musiqi-ye ashiiq-ye shomal-e ostan-e Hamadan)*. Master's Thesis, Tehran University of Art.
- Gözcü, N. (2019). *Transitional periods in Turkish culture of Bahar County, Hamadan province (Hemedan eyaleti Bahar ili Türk kültüründe geçiş dönemleri)*. Master's Thesis. Kırklareli University.
- Gün, F. (2016). *A study on Ashiiq Heydar from Hamadan and his story repertoire (Hemedanlı Aşık Heyder ve hikâye repertuarı üzerine bir İnceleme)*. Master's Thesis, Kırklareli University.
- Gün, F. (2021). *Turkish minstrel [ashiiq] tradition in Hamadan (Iran) as a part of socio-cultural changes (Sosyo-kültürel değişmeler bağlamında Hemedan (İran)'da Türk aşıklık geleneği)*. PhD Thesis, Trakya University.
- Kargar, M. (2009/1388). *Examining the characteristics of contemporary pottery and ceramics in prominent areas of Iran (Natanz, Meybod, Lalejin, Shahreza, Qom, Estahban) (Barresi-ye vizhegiha-ye sofal va seramik-e moaser dar manategh-e shakhes-e Iran (Natanz, Meybod, Lalejin, Shahreza, Qom, Estahban))*. Master's Thesis, Tehran University of Art.
- Rahbar, I. (2006/1385). *The music of Hamadan ashiiqs (Musighi-ye ashiiqha-ye Hamadan)*. Bachelor's Thesis, Tehran University.
- Rasuli, A. A. (1996/1375). *Lalejin pottery technique and culture (Teknik va Farhang-e sofaline-ye Lalejin)*. Master's Thesis, Tehran University.
- Saedi Kholus, A. (2016/1395). *Comparative study of Azerbaijani songs and proverbs (Hamadan province) with their equivalents in Persian language (Barresi-ye tatbighi-ye taraneha va zarbolmasalha-ye Azari (ostan-e Hamadan) ba moadelha-ye an dar zaban va adabiyat-e Farsi)*. Master's Thesis, Payame Noor University of Tehran, Pakdasht Branch.

1.3.3.2. Linguistics

Ganji, P. (2021/1399). *Post-predicate elements in Turkish language of Asadabad (Hamadan) (Sazehha-ye pas az fe'l dar zaban-e Torki-ye shahrestan-e Asadabad)*. Master's Thesis, Bu-Ali Sina University.

Jafari, M. A. (2003/1382). *Examination of verb structure in Razan dialect (Barresi-ye sakhteman-e fe'l dar guyesh-e Torki-ye Razan)*. Master's Thesis, Islamic Azad University Central Organization.

Jafari Baniardalan, M. (1995/1374). *Constructive analysis of inflectional units in Bahar dialect and their comparison with Azerbaijani Turkish (Barresi-ye sakhteman-e sarfi-ye ajza'e kalam dar guyesh-e Torki-ye Bahar (Hamadan) va moghayese-ye an ba Torki-ye Azari)*. Master's Thesis, Institute for Humanities and Cultural Studies.

Pehlivan, G. (2011). *Bahar dialect in Hamadan province (Hemedan bölgesi Bahar ağzı)*. Master's Thesis, Ege University.

Talebi Anvari, A. (2010/1389). *A morphological comparison between the parts of speech of Turkish dialects spoken in Hamakasi village and Bahar Turkish dialect in Hamadan Province (Moghayese-ye sarfi-ye ajza-ye kalam dar guyesh-e Torki-ye rusta-ye Hamakasi va guyesh-e Torki-ye Bahar dar ostan-e Hamadan)*. Master's Thesis, Institute for Humanities and Cultural Studies.

1.4. Ilam Province

1.4.1. Article

1.4.1.1. History

Abolghasemi, A. (2020/1399). Genealogy of tribe identity and the challenges of Bayat province in Ilam from the Seljuk to the Qajar era (Tabarshenasi-ye hoviyyat-e ili va chaleshha-ye velayat-e Bayat dar Ilam az zaman-e Saljughiyani ta Qajar). *Faslname-ye Elmi-ye Farhang-e Ilam*, (66-67), 132-147.

1.5. Isfahan Province

1.5.1. Article

1.5.1.1. History

Ehteshami, L. (2005/1384). Historical geography of Fereydan (Joghrafiya-ye tarikhi-ye Fereydan). *Roshd-e Amuzesh-e Tarikh*, (20), 36-41.

1.5.1.2. Linguistics

Heyet, M. (2012). Fereydan Sub-dialect I (Fereyden Ağzı I). *Modern Türklük Araştırmaları Dergisi*, (4), 125-132.

1.6. Kermanshah Province

1.6.1. Article

1.6.1.1. Anthropology

Dehnavi, N. (2004/1383). The guilds of draper and hat making of Sonqor and Kolyai, during the years 1921-1926 SH (Asnaf-e bazzaz va kolahmal-e Sonqor va Kolyai, dar teyy-e salha-ye 1303-1305 SH). *Ganjine-ye Asnad-e Bahar*, (53), 59-72.

Motamedi, M. and Motamedi, M. (2016). A comparative study of the Sonqor Turkish proverbs with the Persian proverbs (Barresi-ye tatbighi-ye zarbolmasalha-ye Torki-ye Sonqor ba zarbolmasalha-ye zaban-e Farsi). *Doğu Esintileri*, (4), 257-292.

1.6.1.2. Linguistics

Adibi, H. (1982/1361). About the name of Sonqor and Kolyai (Darbare-ye nam-e Sonqor va Kolyai). *Ayande*, (2), 79-84.

Atıcı, A. (2013). About the number system of Sonqor Turkish (Sungur Türkçesinin sayı sistemi üzerine). *Türkbilig*, (25), 39-54.

Atıcı, A. (2013). Proverb examples in Sonqor Turkish (Sungur Türkçesi atasözü örnekleri). *Türk Dünyası İncelemeleri Dergisi*, (2), 143-166.

Atıcı, A. (2013). Sonqor Turks and their language (Sungur Türkleri ve dilleri). *Tehlikedeki Diller Dergisi*, (3), 214-233.

Atıcı, A. (2020). A comparative study on the /n/ consonant at the end of some words and suffixes in Sonqor dialect (Sungur diyalektinde bazı kelime ve eklerin sonundaki /n/ ünsüzü üzerine karşılaştırmalı bir inceleme). *Türkoloji*, (104), 9-31.

Bulut, Ch. (2015). No Thorn without roses: the Sonqor poet Ruhollah Amiri. *Journal of Turkish Studies*, (44), 191-200.

Doerfer, G. (1977). The Sonqor Turkish (A Preliminary Report) (Das Sonqor-Türkische (Ein vorläufiger Bericht)). *Studia Orientalia*, (47), 43-55.

1.6.2. Book

1.6.2.1. Anthropology

Ahmadi, R. and Yavari, F. (2019/1398). *Sonqor and Kolyai carpet (Qali-ye Sonqor va Koliyai)*. Aksiya.

Azadi Talayi, M. (2021/1400). *The use of natural colors in Kermanshah carpets (Sonqor case study) (Karbord-e rangha-ye tabii dar farsh-e Kermanshah (motale'e-ye moredi-ye Sonqor))*. Entesharat-e Jaliz.

Hadidi, A. (2018/1397). *Sonqor dialect, Sonqor Turkish proverbs (Guyesh-e Sonqori, zarbolmasalha-ye Torki-ye Sonqor)*. Arsalan Hadidi.

Khorshidi, S. (2023/1402). *Bayaties of Sonqor Turkish (Bayatiha-ye Torki-ye Sonqori)*. Qashqai.

Omrani, A. (2022/1401). *Proverbs: Sonqor Turkish proverbs and idioms (Atalar sözi: zarbolmasalha va estelahat-e Torki-ye Sonqori)*. Parlaq Qələm.

Soltani, M. A. (2010/2019). *Tribes and clans of Kermanshahan (Ilat va tavayef-e Kermanshahan)*. Soha.

1.6.2.2. History

Faraji, H. (2022/1401). *A review on the history of Sonqor and Kolyai (Gozari bar tarikh-e Sonqor va Kolyai)*. Entesharat-e Kermanshah.

Moayyedi, K. (2010/1389). *Sonqor in the Kolyai wheat field (Sonqor dar gandomzar-e Kolyai)*. Parto-ye Vaghe'e.

Soltan Ahmad Yamin al-Dawla (2015/1394). *Sonqorname*. Entesharat-e Abr va Bad: Arman-e Roshd.

1.6.2.3. Linguistics

Atıcı, A. (2015). *Sound and phonetic information of Sonqor Turkish (Sungur Türkçesi ses ve şekil bilgisi)*. Eğitim Yayınevi.

1.6.3. Thesis

1.6.3.1. Linguistics

Atıcı, A. (2013). *Sonqor Turkish (Sungur Türkçesi)*. PhD thesis, Trakya University.

Izadi, M. S. (2008/1387). *Linguistic analysis and description of Sonqor Turkish dialect (Barresi va tosif-e zabanshenakhti-ye guyesh-e Torki-ye Sonqor)*. Masters's Thesis, Shiraz University.

1.7. Khalajistan Region

1.7.1. Article

1.7.1.1. Anthropology

Hoseini Yazdi, M. and Fayyaz, E. (2023/1402). Studying the identification process of Khalaj and Zand tribes (Farayand-e hoviyyatyabi-ye do ghom-e Khalaj va Zand). *Pazhuheshha-ye Ensanshenasi-ye Iran*, (24), 123-143.

Jamrasi, A. (2014/1392). Traces of the ancient Turks' ceremony in Khalaj's wedding (Radd-e pa-ye marasem-e Torkan-e bastan dar arusi-ye Khalajha). *Varlıq*, (168), 28-44.

Doerfer, G. (2012). Eight Khalaj proverbs (Sekiz Halaçça atasözü) (S. Tulu Translated.). *Tehlikedeki Diller Dergisi*, (1), 25-32.

Doerfer, G. (2013). The Mullah Nasreddin tales from Khalaj (Halaçlardan Molla Nasreddin Fikraları) (S. Tulu Translated.). *Tehlikedeki Diller Dergisi*, (2), 197-230.

1.7.1.2. Linguistics

Doerfer, G. (1968). Khalaj - an archaic Turkic language in Central Persia (Das Chaladsch - eine archaische Trksprache in Zentralpersien). *Eitschrift der Deutschen Morgenländischen Gesellschaft*, (1), 79-112.

Doerfer, G. (1974). A surprising parallelism between old Turkish and Khalaj (Eski Türkçe ile Halaçça arasında şaşırtıcı bir koşutluk) (S. Tezcan Translated.). *Türk Dili Araştırmaları Yıllığı - Belleten*, 1973-1974, 1-12.

Doerfer, G. (1977). About the position of Khalaj in the circle of Turkic languages (Zur stellung des Chaladsch im kreise der Türksprachen). *Rocznik Orientalistyczny*, (2), 15-31.

Doerfer, G. (1977). Khalaj and its relation to other Turkic languages. *Türk Dili Araştırmaları Yıllığı - Belleten*, (25), 17-32.

Doerfer, G. (1979). Oghuz loanwords in Khalaj (Oghusische lehnwoerter im Chaladsch). *Harvard Ukrainian Studies*, (4), 189-204.

Doerfer, G. (1980). The aorist vowel in Khalaj (Der aoristvokal im Chaladsch). *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, (1), 51-61.

Doerfer, G. (1988). About the quantity of vowels in Khalaj (Zur quantität der vokale des Chaladsch). *Wiener Zeitschrift für die Kunde des Morgenlandes*, (78), 23-73.

Doerfer, G. (1993). About the equivalent of Khalaj h- in other Turkic languages (Halaçça h'nin diğer Türk dillerindeki karşılığı üzerine). *Türk Dilleri Araştırmaları*, (3), 285-288.

Fattahipour, M. (2016/1395). The transformation of Khalaj dialect as a result of exposure to Persian dialect of Tehran (Degarguni-ye guyesh-e Khalajha dar barkhord ba Farsi-ye Tehrani). *Faslname-ye Adabiyat va Zabanha-ye Mahalli-ye Iranzamin*, (12), 57-76.

Hasanli, K. (2012/1391). Recognizing the link between Safashahr people, Khalajs, and Qashqaies (Bazshenasi-ye peyvand-e Safashahriha ba Khalajha va Qashqaiha). *Faslname-ye Adabiyat va Zabanha-ye Mahalli-ye Iranzamin*, (1), 121-148.

Jamrasi, A. A. (2012/1391). The problem of teaching native language to Khalaj children in Khalajistan and the danger of death and extinction of Khalaj Turkish language in Iran (Mas'ale-ye amuzesh-e zaban-e madari-ye kudakan-e Khalaj dar Khalajestan va khatar-e marg va engheraz-e zaban-e Torki-ye Khalaji dar Iran). *Varlıq*, (166), 51-66.

Minorsky, V. (1940). The Turkish dialect of Khalaj. *Bulletin of the School of Oriental Studies*, (2), 417-437.

Moghaddam Tabrizi, M. (1939/1318). Vafs, Ashtiyan and Tafresh dialects (Guyeshha-ye Vafs va Ashtiyan va Tafresh). *Irakudeh*, (11), 3-184.

Sajjadiye, M. A. (1995/1374). A research on Khalaj language in the middle of Iran, considering its similarities and differences with Azerbaijani Turkish (Pazhuheshi piramun-e zaban-e Khalaj dar miyane-ye Iran ba tavajjoh be manandegi va tafavotha-ye an ba Torki-ye Azari). *Varlıq*, (1), 111-112.

1.7.1.3. Literature

Hatami, B. (2013/1392). Qarşu baluqa salam. *Varlıq*, (170), 77-83.

1.7.2. Book**1.7.2.1. Anthropology**

Doerfer, G. (1944). *Folklore texts of Khalaj (Folklore-Texte der Chaladsch)*. Harrassowitz.

Jamrasi, A. A. (2015/1394). *Gul Sinabar story (Gül Sinabar dastanı)*. Takderakht.

Jamrasi, A. A. (2016/1395). *Donkey and fox friendship (Əşəklə tülkü dostluğu)*. Aliasghar Jamrasi.

Jamrasi, A. A. (2018/1397). *Funny words of Mullah Nasreddin among Khalajs (Xələçlərçə Molla Nəsrüddinin Məzaq sözləri)*. Aliasghar Jamrasi.

Jamrasi, A. A. (2019/1398). *A collection of stories from Khalajs of Qom and Markazi provinces in Persian language (Majmue dastanhayi az mardoman-e Khalaj-e ostanha-ye Qom va Markazi be zaban-e Farsi)*. Aliasghar Jamrasi.

Jamrasi, A. A. (2019/1398). *Tales and legends from Farahan Khalajs (Fərahan Xələçləriçə matallar və əfsanələr)*. Aliasghar Jamrasi.

- Jamrasi, A. A. (2019/1398). *Tales and legends from Khalajs of Ashtiyan and Tafresh (Aştiyan və Təfriş Xələçləriçə matallar və əfsanələr)*. Aliasghar Jamrasi.
- Jamrasi, A. A. (2019/1398). *Tales and legends from Khalajs of Ashtiyan and Khalajistan (Aştiyan və Xələcistan Xələçləriçə matallar və əfsanələr)*. Aliasghar Jamrasi.
- Jamrasi, A. A. (2020/1399). *Fox and stork (Tülkü ilə Hacı Leylek)*. Aliasghar Jamrasi.
- Jamrasi, A. A. (2020/1399). *Idioms and proverbs (Hayumlar və tatarlar sözü)*. Aliasghar Jamrasi.
- Jamrasi, A. A. (2020/1399). *The story of Solomon and the ant (Həzrət-i Süleyman ilə qarınça / qamurçaq hikayəti)*. Aliasghar Jamrasi.
- Jamrasi, A. A. (2020/1399). *The tale of Bitili Bitan (Bitili Bitan matalı)*. Aliasghar Jamrasi.
- Jamrasi, A. A. (2020/1399). *The tale of Hacı Tülkü (Hacı Tülkü matalı)*. Aliasghar Jamrasi.
- Jamrasi, A. A. (2020/1399). *The treasure of bayaties (Bəyatılar xumrası)*. Aliasghar Jamrasi.
- Vasheghani, A. (2016/1395). *Quote of the word (Naghl-e Kalam)*. Vaniya.

1.7.2.2. History

- Afzal ol-Molk, Gh. (2005/1384). *Travelogue of Qom² (Safarname-ye Qom)*. Astane-ye Moghaddase-ye Qom, Entesharat-e Zaer.
- Amirhoseini, Kh. and Amirhoseini, M. (2015/1394). *History book of Khalajs (Ketab-e tarikh-e il-e Khalaj)*. Raz-e Nahan.
- Jamrasi, A. (2017/1396). *Historical and geographical background of Talkhab village located in Farahan (Pishine-ye tarixi və joğrafiyayi-ye rusta-ye Talkhab-e Farahan)*. Hoda.
- Jamrasi, A. A. (2005/1384). *Khalajs as a relic of the ancient Turks (Khalajha yadegar-e Torkan-e bastan)*. Entesharat-e Payam-e Puya.
- Jamrasi, A. A. (2018/1397). *Khalaj army (Khalaj ordu)*. Aliasghar Jamrasi.
- Khosravi, A. R. (2014/1393). *Khalajs from Jayhun to Qonqori: relations between Khalaj, Arab and Qashqai tribes in Fars (Il-e Khalaj az Jeyhun ta Qonqori: ravabet-e ilat-e Khalaj, Arab və Qashqai dar Fars)*. Sazman-e Asnad və Ketabkhane-ye Melli-ye Jomhuri-ye Eslami-ye Iran.
- Vasheghani, A. (2006/1385). *Vasheqan village in the passage of history (Vasheqan dar gozar-e tarikh)*. Abdullah Vasheghani.
- Vasheghani, A. (2011/1390). *Khalajs in the mirror of history (Khalajha dar ayine-ye tarikh)*. Vaniya.

1.7.2.3. Linguistics

- Doerfer, G. (1970). *Khalaj, an archaic Turkic language in Central Iran (Halaçça orta İran'da arkaik bir Türk dili)* (S. Tezcan Translated.). Türk Tarih Kurumu Basımevi.
- Doerfer, G. (1971). *Khalaj materials*. Indiana University Publications.
- Doerfer, G. (1983). *Khalaj, Old Turkish, Proto-Turkish (Chaladsch, Alttürkisch, Urtürkisch)*. Otto Harrassowitz.
- Doerfer, G. (1984). *Dictionary of Khalaj (dialect of Kharrab) (Wörterbuch des Chaladsch (dialekt von Charrab))*. Akadémiai Kiadó.
- Doerfer, G. (1987). *Lexicon and linguistic geography of Khalaj (Lexik und Sprachgeographie des Chaladsch)*. Harrassowitz.
- Doerfer, G. (1988). *Grammar of Khalaj (Grammatik des Chaladsch)*. Harrassowitz.
- Doerfer, G. (1989). *The copula in Khalaj (Die kopula im Chaladsch)*. W. Heissig and K. Sagaster (Red.), *Gedanke und Wirkung. Festschrift zum 90. Geburtstag von Nikolaus Poppe* (p. 106-112). Otto Harrassowitz.

² This work, which was written by Gholamhosein Khan Afzal ol-Molk (1825-1890) in the Qajar period is one of the first works that briefly compares and examines the differences between Khalaj Turkish and Azerbaijani Turkish.

- Doerfer, G. (1990). *Tati loanwords in Khalaj (Tati Lehnwörter im Chaladsch)*. Iranica Varia: Papers in Honor of Professor Ehsan Yarshater, (30), p. 62-67. Brill.
- Heyat, J. (1986/1365). *An overview of Turkish language history and dialects (Seyri dar tarikh-e zaban va lahjeha-ye Torki)*. Nashr-e No.
- Jamrasi, A. A. (2015/1394). *Speaking and knowledge of Khalaj language (Goodbye Khalaji) (Xälac Tili danışığı və bilgisi (khodahefez Khalaji))*. Entesharat-e Takderakht.
- Jamrasi, A. A. (2023/1402). *Jamrasi Khalaji-Persian dictionary of words and terms: including 30,000 common and abandoned Khalaj Turkish words and terms with Latin pronunciation of Persian equivalent (Farhang-e loghat va estelahat-e Khalaji-Farsi Jamrasi: shamel-e 30000 vaje va estelah-e rayej va matruk-e zaban-e Torki-ye Khalaji hamrah ba talaffoz-e Latin-e moadel-e Farsi)*. Andishe-ye No.
- Sarrafi, A. R. (Red.) (2014/1393). *Khalaj special issue (Xälac özäl sayı)*. Varlıq.
- Vasheghani, A. (2012/1391). *Basics of Khalaji grammar (Mabani-ye dastur-e zaban-e Khalaji)*. Vaniya.
- Tulu, S. (2013). *A Khalaj qasida from Ali Asghar Jamrasi: I was born a Khalaj Turk (Ali Asgar Camrasi'den Halaçça bir kaside: Anadan ben Halaç Türkü doğmuşum)*. H. Şirin User and B. Gül (Red.), Yalım Kaya Bitigi. Osman Fikri Sertkaya Armağanı (p. 589-599). Türk Kültürü Araştırma Enstitüsü.

1.7.2.4. Literature

- Arabgol, F. (2013/1392). *Divan of Mosayeb Arabgol's poems (Divan-e ash'ar-e Mosayeb Arabgol)*. Olum-e Eslami.
- Jamrasi, A. A. (2006/1385). *Qarşu baluqa salam*. Entesharat-e Andishe-ye No.
- Jamrasi, A. A. (2013/1392). *The tale of the fox (Tülkü matalı)*. Entesharat-e Takderakht.
- Jamrasi, A. A. (2019/1398). *House of Love / Tomb of Love (Eşq həvi / Eşq hoçaqı)*. Aliasghar Jamrasi.
- Jamrasi, A. A. (2020/1399). *Feast of the fox (Tülkü ayidi)*. Aliasghar Jamrasi.
- Jamrasi, A. A. (2020/1399). *Imaginary village (Xiyal baluqu)*. Aliasghar Jamrasi.
- Jamrasi, A. A. (2022/1401). *Jala al-Qolub*. Aliasghar Jamrasi.
- Vasheghani, A. (2013/1392). *Mahan Yarum*. Vaniya.
- Vasheghani, A. (2014/1393). *Divan of Saba along with Haydar Baba of Shahriyar (Divan-e Saba be enzemam-e Heydarbaba-ye Shahriyar)*. Vaniya.

1.7.3. Thesis

1.7.3.1. Linguistics

- Cheraghi, A. (2012/1391). *The influence of Persian language on Khalaji (Tasir-e zaban-e Farsi bar Khalaji)*. Master's Thesis, Allameh Tabataba'i University.
- Dastjani Farahani, A. A. (2022/1401). *Proverbs, stories and poems of Khalaj dialect (Zarbolmasalha, dastanha va ash'ar-e guyesh-e Khalaji)*. Masters's Thesis, Payame Noor University, Delijan center.
- Hashemi, M. (2012/1391). *Analysis of phonetic processes of Khalaj dialect in the framework of optimality (Tahlil-e farayandha-ye vaji-ye guyesh-e Khalaji dar chaharchub-e behinegi)*. Master's Thesis, Shahid Beheshti University.

1.8. Kurdistan Province

1.8.1. Article

1.8.1.1. Anthropology

- Salehi, M. (2015/1394). Remembering the great narrator of Qorveh people's culture and art (Yadi az revayatgar-e setorg-e farhang va honar-e mardom-e Qorveh). *Farhang-e Mardom*, (42-43), 181-191.

1.8.1.2. Linguistics

- Kord Zaferanlu Kamboozia, A. and Razaviyan, S. H. (2005/1384). A number of phonological processes in Bijar Turkish (Barkhi az farayandha-ye vaji dar Torki-ye Bijar). *Zaban va Zabanshenasi*, (2), 89-103.

Mokhtarinia, Kh. (2024/1402). Toponym analysis of “Top Aghaj” city in Bijar of Garus with cultural-linguistic approach (Tahlil-e toponim-e shahr-e “Top Aghaj”-e Bijar-e Garus ba ruykard-e zabanshenakhti - farhangi). *Faslname-ye Takhassosi-ye Motaleat-e Tarikh-e Azarbayjan va Tork*, (2), 98-112.

Mollavali, M., Karimi, Y., Karimi Doostan, Gh., Gholami, V. and Dastgoshadeh, A. (2022/1401). Passivization of morphological causatives in Azeri (Serishabad, Qorveh), Severing the external argument from the causative verb (Majhulsazi-ye mahmulha-ye sababi-ye sakhtvaji dar Torki-ye Azari (gune-ye Serishabad-e Qorveh): enfesal-e mosabbeeb az ruydad-e sabab). *Faslname-ye Motaleat-e Zaban va Guyeshha-ye Gharb-e Iran*, (3), 109-126.

1.8.2. Book

1.8.2.1. Anthropology

Allahyari, Gh. (2019/1398). *The cultural heritage of my city, Qorveh (Miras-e Farhangi-ye shahr-e man Qorveh)*. Entesharat-e Barakat-e Kosar.

Mokhtarinia, Kh. (2021/1400). *Bayaties of Garus (Garus bayatıları)*. Savalan İgidleri.

Mokhtarinia, Kh. (2022/1401). *Oghuz Turks, Sumerians and number seven (Torkan-e Oghuz, Sumerian va adad-e haft)*. Satr va Qalam.

Vash, H. (2015/1394). *Cool springs (Saren çeşmələr)*. Sokhanvaran.

Salehi, M. (2015/1394). *The nightingale of the garden of kindness (Bolbol-e bagh-e mehrabani)*. Mohsen Salehi.

1.8.2.2. History

Salehi, M. (2014/1393). *Esfandabad district (Boluk-e Esfandabad)*. Mohsen Salehi.

1.8.3. Thesis

1.8.3.1. Anthropology

Mokhtarinia, Kh. (2019/1398). *Cultural and social situation of Afshar tribe in Bijar of Garus and Afsharat region of Khodabandeh (Oza'e farhangi ejtemai-ye qom-e Afshar-e Bijar-e Garus va mantaghe-ye Afsharat-e Khodabandeh)*. Master's Thesis, Zanjan University.

1.9. Luristan Province

1.9.1. Article

1.9.1.1. Linguistics

Amini, R. (2024/1403). Turkish varieties of Lorestan province, influenced by language contact situation (Guneha-ye Torki-ye ostan-e Lorestan, asarpaziri az mogheyyat-e tamas-e zabani). *Domahname-ye Jastarha-ye Zabani*, (4). (accepted)

1.10. Markazi Province

1.10.1. Article

1.10.1.1. Anthropology

Ahmadi, H. (2008/1387). The position of horse in the culture of Dizak people, Rudbar of Tafresh (Jaygah-e asb dar farhang-e mardom-e Dizak-e Rudbar-e Tafresh). *Najva-ye Farhang*, (8-9), 83-90.

Ahmadi, M., Ghoreishi, S. A. and Gudarzi, F. (2018/1397). Examining the problems of multiculturalism in primary schools of Saveh region and presenting its solutions (Barresi-ye moshkelat-e chandfarhangi dar madares-e ebtedayi-ye shahr-e Saveh va erae-ye rahkarha-ye an). *Pazhuhesh dar Nezamha-ye Amuzeshi*, (42), 121-137.

Bahrani, A. (2013/1392). Carpet and carpet weaving in Qalateyn, Nowbaran of Saveh (Qali va qalibafi dar Qal'ateyn-e Nowbaran-e Saveh). *Farhang-e Mardom-e Iran*, (35), 155-163.

Ghasemkhani, E. (2018/1397). Borchalu ashiq music; yesterday, today, tomorrow (Musighi-ye ashiqi-ye Borchalu; diruz, emruz, farda). *Faslname-ye Razan*, (6), 52-90.

Gün, F. and Kasımhane, İ. (2023). Traces of ancient Turkish cults in Iran: examples of rock cult in Komijan region (İran'da eski Türk kültlerinin izleri: Komican bölgesi kaya kültü örnekleri). *Tarih Okulu Dergisi*, (62), 97-124.

Gün, F. and Kasımhane, İ. (2023). Tree cult among Turks of the central region of Iran (İran Merkezi bölgesi Türklerinde ağaç kültü). *Motif Akademi Halkbilimi Dergisi*, (41), 123-140.

- Kamali, A. (1982/1361). As'ad Nezam drowned in the flood (Əs'əd Nizamı sel apardı). *Varlıq*, (37-38), 82-93.
- Kamali, A. (1983/1362). Pieces of folklore (Folklor parçaları). *Varlıq*, (57-58), 76-87.
- Karaca, İ (2017). Cultural history of Shahsevan Baghdadi tribe, II-e Shahsevan-e Baghdadi Publications (Tarih-i ferhengi-yi il-i Şahseven-i Bağdadi, İntişarat-ı İl-i Şahseven-i Bağdadi). *Uluslararası Beşeri Bilimler ve Eğitim Dergisi*, (2), 29-31.
- Mojabi, S. A. and Fanayi, Z. (2016/1395). Classification of designs and motifs of the imaginary woven carpet of Mazlaqan village (Tabaghebandi-ye tarhha va naghshmayeha-ye qali-ye zehnbift-e rusta-ye Mazlaqan). *Goljam*, (29), 93-117.
- Riyahin, A. A. (2008/1387). Measurement scales in Khenejin of Vafs, Arak (Meghyasha-ye andazegiri dar Khenejin-e Vafs-e Arak). *Najva-ye Farhang*, (7), 147-150.
- Riyahin, A. A. (2009/1388). Winter in Khenejin of Vafs, Arak (Zemestan dar Khenejin-e Vafs-e Arak). *Najva-ye Farhang*, (13), 65-68.
- Sohrabinia, A. and Khodaverdi, M. (2022/1401). Fuel production from dung cake in a rural society and the role of women and children in its preparation (Tolid-e sukht az fozulat-e dami dar yek jame'e-ye rustayi va naghsh-e zanan va kudakan dar faravari-ye an). *Name-ye Ensanshensi*, (35), 93-110.
- Sohrabinia, A. and Montazer Zohouri, M. (2023/1402). An anthropological investigation on two threshing heap stamp, cultivation system, and landlords' ownership at Komijan city and Esfandan village in Markazi Province (Pazhuheshi mardomnegarane dar khosus-e do mohr-e kharman va nezam-e zera'at va malekiyyat-e zamindaran dar ostan-e Markazi: motale'e-ye moredi-ye shahr-e Komijan va rusta-ye Esfandan). *Dofaslname-ye Elmi-ye Daneshha-ye Bumi-ye Iran*, (20), 279-317.

1.10.1.2. History

- Abolghasemi, A. (2017/1396). The role of Bozchalu tribe in the Safavid era (Naghsh-e il-e Bozchalu dar asr-e Safaviyeh). *Tarikhname-ye Kharazmi*, (20), 1-12.
- Derikvandi, R., Forouzani, S. A. and Heidari, S. (2021/1400). The backgrounds of Saveh war and its effect on the structure and power changes in the Seljuk territory of Iran (Zamineha-ye voghu-e nabard-e Saveh va jaygah-e an dar tahavvol-e sakhtar va monasebat-e ghodrat dar ghalamrov-e Saljughian-e Iran). *Majalle-ye Motaleat-e Irani*, (40), 63-97.
- Kara, A. and Ayyıldız, E. (2023). Saveh war (Sâve savaşı). *Bartın Üniversitesi Edebiyat Fakültesi Dergisi*, (1), 125-141.

1.10.1.3. Linguistics

- Amini, R. (1401/2022). Counting system in several Iranian and non-Iranian languages inside and outside of Iran (Nezam-e shomaresh dar chand zaban-e Irani va na-Irani-ye darun va borun-e Iran). *Zaban-e Farsi va Guyeshha-ye Irani*, (13), 25-50.
- Ghasemkhani, E. and Bagherzadeh Karimi, N. (2023). A General overview of the toponyms of Komijan County, Iran. *BURANA - Türkoloji Araştırmaları Dergisi*, (2), 75-100.
- Jafari, H. and Tabrizi, R. (2008/1387). From Tabriz to Naqusan, a look at the book "Dialect of Naqusan of Tafresh" (Az Tabriz ta Naqusan, negahi be ketab-e "Guyesh-e Naqusan-e Tafresh"). *Ketab-e Mah-e Adabiyat*, (135), 54-60.
- Komijani Bozchaluei, Z., Ghiasian, M. S. and Taheri Ardali, M. (2022/1401). Language distribution in Markazi province (Parakandegi-ye zabani dar ostan-e Markazi). *Zaban-e Farsi va Guyeshha-ye Irani*, (13), 203-216.

1.10.1.4. Literature

- Bigdeli, Gh. (1981/1360). New discoveries and a glimpse of our cultural heritage (Yeni tapıntılar və mədəni irsimizə bir baxış). *Varlıq*, (25), 49-50.
- Bigdeli, Gh. (1981/1360). Our modern poet "Akbar Razzaghi" (Müasir şairimiz Əkbər Rəzzaqi). *Varlıq*, (27), 50-57.
- Kamali, A. (1981/1360). A glance at Turks of Saveh and Asem (Savə Türklərinə bir nəzər və Asım). *Varlıq*, (33), 68-77.

- Kamali, A. (1981/1360). Faghir (Fəqir). *Varlıq*, (31), 62-67.
- Kamali, A. (1981/1360). Ghodsi (Qodsi). *Varlıq*, (32), 63-69.
- Kamali, A. (1981/1360). Parody to the words of Vagif from Telim Khan (Telim Xandan Vaqif sözlərinə nəzirələr). *Varlıq*, (33-34), 68-76.
- Kamali, A. (1981/1360). Telim Khan (Telim Xan). *Varlıq*, (25), 50-58.
- Kamali, A. (1981/1360). Turkman Mahmud from Maragheh (Saveh) (Mərəğey (Savə)li Türkmən Məhmud). *Varlıq*, (28-29), 55-59.
- Kamali, A. (1982/1361). Andalib (Əndəlib). *Varlıq*, (43-44), 82-88.
- Kamali, A. (1982/1361). Ashiq Reza Ali (Aşıq Reza Əli). *Varlıq*, (35), 74-82.
- Kamali, A. (1982/1361). Mehdi Montazer (Mehdi Montəzer). *Varlıq*, (41-42), 68-77.
- Kamali, A. (1983/1362). Kharaqan poets (Xəraqan şairləri). *Varlıq*, (49-50), 86-94.
- Kamali, A. (1983/1362). Turkman Makhtumgholi and Turkman Telim (Türkmən Məxtumqulı və Türkmən Telim). *Varlıq*, (55-56), 87-95.
- Kamali, A. (1984/1363). Mozneb. *Varlıq*, (59-60), 77-89.
- Kamali, A. (1984/1363). Saber. *Varlıq*, (61-62), 87-98.
- Kamali, A. (1985/1365). Telim Khan and figures of speech (Telim Xan və şer sənətləri). *Varlıq*, (93-94), 88-90.
- Kamali, A. (1986/1365). Mahmud Bagheri from Qarluq (Qarlıqlı Məhmud Baqeri). *Varlıq*, (85-86-87), 84-90.

1.10.2. Book

1.10.2.1. Anthropology

- Amirhoseini, Kh. (2017/1396). *Wise words (Hikmətli Sözlər)*. Raz-e Nahan.
- Amirhoseini, Kh. and Cheraghi, M. (2017/1396). *Kharaqan encyclopedia (Daneshname-ye Kharaqan)*. Raz-e Nahan.
- Asadi, M. and Purtalebi, D. (2019/1398). *Traditional dishes of Saveh and Zarandiyeh counties (Ghazaha-ye sonnati-ye shahrestan-e Saveh va Zarandiyeh)*. Andishe-ye Mandegar.
- Darabi, Y. (2021/1400). *Rituals of Shahsevan Baghdadi tribe (Ayin-ha-ye il-e Shahsevan-e Baghdadi)*. Negarine.
- Ghasemkhani, E. (Red.) (2018/1397). *Borchali people of Komijan (I-IV volumes) (Kumuzan Borçalıları (cild 1-4))*. Elbilimi.
- Ghasemkhani, E. (Red.) (2022/1401). *Folk music special issue (Musighi-ye folklorik özəl sayı)*. Ozan.
- Hajili, A. (2013/1392). Forty one bayati (I volume) (*Chel yek dana bayati (jeld-e avval)*). Zehn-e Ziba.
- Hajili, A. (2015/1394). Forty one bayati (II volume) (*Chel yek dana bayati (jeld-e dovom)*). Zehn-e Ziba.
- Kasımhane, İ (2023). *Motif analysis in the story of Telim Khan and Mehri (Tilim Han ve Mehri hikayesi 'nde motif analizi)*. H. Taş (Red.), *Türkoloji Armağanları-1* (p. 213-242). Bengü Yayınları.
- Komijani, M. (2017/1396). *Folklore of Komijan (Farhang-e Amme-ye Komijan)*. Nasim-e Kosar.
- Molavi, A. (2018/1397). *The myth of Shahzende: folklore of Shazand County (Osture-ye Shahzende: farhang-e amme-ye shahrestan-e Shazand)*. Amir Molavi.
- Molavi, A. (2023/1402). *Gharib and Shahsanam (Qərib və Şahsənəm)*. Neda-ye Moaser.
- Sarrafi, A. R. (Red.) (2022/1401). *Special issue of ashig and ashig music (Aşıq və aşıq musiqisi özəl sayı)*. Ozan.
- Sufi Neyestani, M. (2017/1396). *Collection of Neyestan culture and image (Macmue-ye farhang va sima-ye Neyestan)*. Yuhanna.
- Shamil, A. (2009). *The epic of Koroghlu (versions in Ali Kamali's archive) (Koroğlu dastanı (Əli Kamali arxivindəki variantlar))*. Nurlan.

1.10.2.2. History

- Amirhoseini, Kh. (2011/1390). *Saveh in the passage of history (Saveh dar gozar-e tarikh)*. Raz-e Nahan.
- Cheraghi, M. (2016/1395). *Zarand and Kharaqan from inscriptions to webography (Zarand va Kharaqan az katibenegari ta vebnegari)*. Nashr-e Hut.
- Ghasemkhani, E. (2020/1399). *Education and schools of Komijan and Bozchalu in the passage of history (Ma'aref va madares-e Komijan va Bozchalu dar gozar-e tarikh)*. A. Abdoli Ashtiyani and M. Esmacili Anjedani (Red.), Salname-ye Ma'aref-e Araç 1 (p. 413-484). Safir-e Ardehal.
- Hasani, A. (2003/1382). *Cultural history of Shahsevan Baghdadi tribe (Tarikh-e farhangi-ye il-e Shahsevan-e Baghdadi)*. Entesharat-e Il-e Shahsevan-e Baghdadi.
- Hasani, A. (2020/1399). *Historical genealogy of Shahsevan Baghdadi tribe (Tabarshenasi-ye tarikhi-ye ettehadiye-ye il-e Shahsevan-e Baghdadi)*. Daneshgah-e Shahid Beheshti.
- Kaya Tan, P. (2023). *City of Saveh in the Seljuk Axis (Selçuklu ekseninde Sâve şehri)*. M. Aylar (Red.), Orta çağda şehir: İran (p. 85-113). Uzun Dijital Matbaa.
- Komijani, M. (2007/1388). *History of Komijan (Tarikh-e Komijan)*. Nasim-e Kosar.
- Manzuri, D., Shokraei, M., Azami, Kh. and Shokraei, M. (2021/1400). *Ardamin in the passage of time (Ardamin dar gozar-e zaman)*. Chekame Baran.
- Molavi, A. (2012/1391). *History and culture of Shazand: Sareband in the passage of time (Tarikh va farhang-e Shazand: Sareband dar gozar-e zaman)*. Nava-ye Danesh.
- Moradi, A. (2009/1388). *Komijan until yesterday (Komijan ta diruz)*. Jamal-e Honar.

1.10.2.3. Literature

- Aghamohammadi, M. (2005/1384). *The sages of Milajerd (Farzanegan-e Milajerd)*. Navayi.
- Amerei, A. (Red.) (2013/1392). *Jong-e aza, Turkish poems by Akhund Mullah Asadullah Amerei (Jong-e aza, ash'ar-e Torki-ye Akhond Molla Asadollah Amerei)*. Payam-e Alamdar.
- Amirhoseini, Kh. (Red.) (2013/1392). *Tilim Khan (Tilim Xan)*. Raz-e Nahan.
- Amiri, A. (2018/1397). *Aranlar - a collection of poems by Turkman Mahmud and Ashiq Reza Ali (Aranlar - majmue ash'ar-e Turkman Mahmud va Ashiq Reza Ali)*. Savalan İgidleri.
- Amiri, A. (Red.) (2006/1385). *Divan of Hakim Tilim Khan (Hakim Tilim Xan divanı)*. Daftar-e Nashr-e Navid-e Eslam.
- Amiri, A. (Red.) (2008/1387). *Memoir of Hakim Tilim Khan (ceremonies and articles) (Yadname-ye Hakim Tilim Khan (Mərəsimlər və Məqalələr))*. Daftar-e Nashr-e Navid-e Eslam.
- Asheri, A. S. (1979/1358). *Ugly and Beautiful (Zesht va ziba)*. Ali Safdar Asheri.
- Ashuri, E. (2005/1384). *Fourteen flowers (Chahardah gol)*. Talar-e Ketab.
- Babakhani, M. (2010/1389). *Fatherland (Baba yurdu)*. Mahistan.
- Doğan, T. (Red.) (2020). *Divan of Tilim Khan (Turkish dialect of Central Iran) (Tilimhan Divanı (Orta İran Türk Ağzı))*. Akçağ Yayınları.
- Fathollahi, A. (2012/1391). *To the pigeons in the sky (Göydə göyərçinlərə)*. Pardis-e Danesh.
- Habibi, A. (2010/1389). *Dada*. Bakhshayesh.
- Heydari, Z. (2013/1392). *A glimpse at Qasemabad of Qarakahriz village of Arak (Nimnegahi be rusta-ye Qasemabad-e Qare Kahriz az rustaha-ye shahrestan-e Arak)*. Nashr-e Nevisande.
- Heydari, M. and Khademlu, H. (Red.) (2013/1392). *Telim Khan (Telim Xan)*. Ketab-e Aghigh: Daftar-e Nashr-e Navid-e Eslam.
- Javaheri, A. (2016/1395). *The voice of Saveh: Turkish poetry and songs (Ava-ye Saveh: sher va taraneha-ye Torki)*. Zaban-e Emruz.
- Kamali, A. (Red.) (2018/1397). *The complete divan of Telim Khan (Telim Xan Kamil Divanı)*. Farr-e Ghalam.

- Mohammadi, E. (Red.) (1995/1374). *Kanz ol-Masaeb*. Elmiyye.
- Mohammadi, M. (2018/1397). *Village child (Kənd uşağı)*. E'tela-ye Vatan.
- Moradi, M. (2018/1397). *Memories of my fatherland, Duzaj (Khaterat-e vatanam Duzaj)*. Lo'lo-e Marjan.
- Ramazani, A. and Amiri, A. (2023/1402). *Divan of Mahjur Khondabi's poems (Divan-e ash'ar-e Mahjur-e Khondabi)*. Arvane.
- Razzaghi, A. (1969/1348). *Golzar-e husayni: About sufferings and managhebs of Hazrat-e Aba Abdullah al-Husayn (peace be upon him) (Golzar-e hoseini: dar masaeb va managheb-e Hazrat-e Abi Abdellah al-Hosein Alayhessalam)*. Ketabforushi-ye Buzarjomehri (Mostafavi).
- Razzaghi, A. (1983/1362). *Husayni revolution: brags, songs about the revolution and the eternal martyrs of Karbala and Iran (Enghelab-e Hoseini: orjuzaha, sorudehayi raje' be enghelab va shahidan-e javid-e Karbala va Iran)*. Sazman-e Entesharat-e Telim (Sat).
- Razzaghi, H. and Razzaghi, J. (2011/1390). *A light from Saveh (Razzaghi's divan) (Savədan bir işiq (Rəzzaghinin divani))*. Andishe-ye No.
- Seyfi, A. (2010/1389). *Qara Mil*. Navid-e Eslam.
- Sohrabi A. (Red.). (2009/1388). *Argument between goat and the vine (Kalkal-e bozi va derakht-e angur)*. Huniya.
- Sohrabi, A. (Red.). (2009/1388). *Respect for the guest (Hormat be mehmun)*. Andishe-ye No.
- Vafi, A. (2019/1398). *Son of Hendudar (Farzand-e Hendudar)*. Arvane.
- Yavashe, M. (2023/1402). *From the window (a collection of Turkish poems) (Pəncərədən (Majmue ash'ar-e Torki))*. Senabel.
- Zehtabi, M. T. and Kamali, A. (2003/1382). *Telim Khan's life and works (Telim Xan həyatı və yaradıcılığı)*. Akhtar.

1.10.3. Thesis

1.10.3.1 Anthropology

- Abdoli, F. (2020/1399). *Analysis of winter rituals based on the structuralist theory of Claude Levi-Strauss (with an emphasis on the poems in Naghali, Kusebarneshin, and Takamchi rituals) (Tahlil-e ayinha-ye zemestan bar asas-e nazariye-ye sakhtargerayane-ye Claude Lévi-Strauss (ba Takid bar ash'ar-e mojud dar ayinha-ye Naqali, Kusebarneshin va Takamchi))*. Master's Thesis, Arak University.
- Asgari, M. (2014/1393). *A study on recognition, evolution, and revival of the designs and patterns of Shahsevan Baghdadi carpets (showing sample of design) (Shenasayi, risheyabi va ehya-ye tarh va naghsh-e qali-ye Shahsevan-e Baghdadi (erae-ye yek asar-e Mobtani bar Mozu'))*. Master's Thesis, Tabriz Islamic Arts University.
- Farzaneh, H. (2020/1399). *Collecting, compiling and analyzing the legends, stories, beliefs, and rituals of Zarandiyeh people (Markazi province) (Gerdavari, tadvin va tahlil-e afsaneha, dastanha, bavarha va ayinha-ye mardom-e shahrestan-e Zarandiyeh (ostan-e Markazi))*. Master's Thesis, Shahid Beheshti University.
- Gharib, R. (2023/1402). *Ashiq music in Bozchalu region of Markazi province (Musighi-ye ashigi dar mantaghe-ye Bozchalu-ye ostan-e Markazi)*. Master's Thesis, Tehran University of Art, Farabi International Campus.
- Gholikhanian, H. (2015/1394). *Comparative anthropological study of architectural culture in Chamran village, Nowbaran ditrict, Saveh County of Markazi province, and the influence of local and folk beliefs on the shape of houses (Barresi-ye mardomshenasi-ye moghayesei-ye farhang-e memari dar rusta-ye Chamran-e bakhsh-e Nowbaran-e shahrestan-e Saveh ostan-e Markazi va tasir-e naghsh-e bavarha-ye bumi va amiyane-ye mardom dar shekl-e khaneha)*. Master's Thesis, Islamic Azad University Cantral Tehran Branch.
- Kamallu, Kh. (2011/1390). *Henna culture: anthropological study of henna among ethnic groups living in Saveh County (Farhang-e hana: barresi-ye mardomshenakhti-ye hana dar miyan-e aghvam-e saken-e shahrestan-e Saveh)*. Master's Thesis, Tehran University.

1.10.3.2. History

- Hasani, A. (1990/1369). *History of the Shahsevan Baghdadi tribe (Tarikhche-ye il-e Shahsevan-e Baghdadi)*. PhD Thesis, Islamic Azad University Science and Research Branch.

Mohit, H. (2016/1395). *Correcting, rereading and evaluating the manuscripts of decrees and letters of Fatah al-Sultan (oral history of Shahsevan Baghdadi tribe) (Tashih, bazkhani va arzyabi-ye noskhehha-ye khatti-ye faramin va mosha'at-e Fathossoltan (tarikh-e shafahi-ye il-e Shahsevan-e Baghdadi))*. Master's Thesis, Islamic Azad University Science and Research Branch.

1.10.3.3. Linguistics

Azimi Bozchaluei, M. (2019/1398). *Study of phonetic features and phonological processes of Farahan Turkish; variety: generative phonology (Barresi-ye vijegha-ye avayi va farayandha-ye vaji-ye gune-ye Torki-ye Farahan: vajshenasi-ye zayeshi)*. Master's Thesis, Tarbiat Modares University.

Faraji, M. (2022/1401). *Dialectology and cultural characteristics of Mazlaqan village of Saveh (Guyeshshenasi va vijegha-ye farhangi-ye rusta-ye Mazlaqan-e Saveh)*. Master's Thesis, University of Qom.

Ghasemkhani, T. (2012/1391). *Study of reduplication process in Fazlabad Turkish dialect (Barresi-ye farayand-e tekrar dar guyesh-e Torki-ye Fazlabad)*. Master's Thesis, Islamic Azad University.

Hasrati, M. (2007/1386). *Investigating effective factors in linguistic evolution of Turkish-Persian bilinguals in Saveh city (Barresi-ye avamel-e moasser dar tahavvol-e zabani-ye dozabaneha-ye Torki-Farsi-ye shahr-e Saveh)*. Master's Thesis, Razi University.

Manshuri, H. (2018/1397). *Investigating and comparing the prevalence of reading disorders in monolingual and bilingual (Turkish-Persian) third to fifth-grade students of elementary school in Saveh city in the academic year 2017-2018 (Barresi va moghayese-ye mizan-e shoyu'e ekhtelal-e khandan dar daneshamuzan-e yekzaban-e va dozaban-e (Torki-Farsi) paye-ye sevom ta panjom-e maghta'e ebtedayi-ye shahr-e Saveh dar sal-e tahsili-ye 1396-1397)*. Master's Thesis, Farhangian University.

Zeyghami, H. (2018/1397). *Folk etymology of Komijan county toponyms (Markazi Province) Revayat-e amiyane darbare-ye vajh-e tasmiye-ye jaynamha-ye shahrestan-e Komijan (ostan-e Markazi)*. Master's Thesis, Tehran University.

1.11. Qazvin Province

1.11.1. Article

1.11.1.1. Anthropology

Gün, F. and Salahi, A. (2020). Ashiq Masiyollah and his art (Âşık Mesiyollah ve sanatı). *MANAS Sosyal Araştırmalar Dergisi*, (3), 1970-1979.

1.11.1.2. History

Baharlu, İ. (2022). Capital cities as transformation symbol in the Safavids: Qazvin and Isfahan (Safeviler'de dönüşüm sembolü olarak başkentler: Kazvin ve İsfahan). *Gaziantep University Journal of Social Sciences*, (3), 1720-1732.

Doğan US, D. (2022). Notes on the historical geography of Qazvin narrated by Hamdallah Mostawfi Qazvini (Hamdullah Müstevfi-yi Kazvini'ye göre Kazvin'in tarihî coğrafyası. üzerine bazı notlar). *Türk Dünyası Araştırmaları*, (257), 269-286.

Rençber, A. (2012). Political history of Qazvin from the Islamic conquest to the collapse of the İraqi Seljuks (İslam fethinden Irak Selçuklularının yıkılışına kadar Kazvin'in siyasî tarihi). *İnsan ve Toplum Bilimleri Araştırmaları Dergisi*, (1), 225-265.

1.11.1.3. Linguistics

Khani, M. H. and Afkhami, A. (2020/1399). Examining sociolinguistic patterns of Qazvin Turkish dialect: A research on the influence of social variables on phonological changes (Barresi-ye olguha-ye zabanshenakhti-ye ejtemai-ye guyesh-e Torki-ye Qazvin: Pazhuheshi dar tasir-e motaghayyerha-ye ejtemai bar taghyirat-e vaji). *Nashriye-ye Pazhuheshha-ye Zabanshenasi-ye Tatbighi*, (19), 199-213.

1.11.1.4. Literature

Kamali, A. (1983/1362). Maddah (Məddah). *Varlıq*, (53-54), 80-91.

1.11.2. Book**1.11.2.1. Anthropology**

Esparvarini, M., Salehi, M., Katebi, S., Salehi, N., Sohrabi Nudehi, S., Sohrabi Nudehi, M., Taheri, E., Sohrabi Nudehi, A. and Azimi, H. (2021/1400). *Turkish proverbs and expressions of Qazvin province with Persian translation (Zarbolmasalha va estelahat-e Torki-ye ostan-e Qazvin hamrah ba tarjome-ye Farsi)*. Masir-e Daneshgah.

Heyderi, H. (Red.). (2020/1399). *Qaraqan special issue (Qaraqan özəl sayı)*. Ozan.

Moradi, B. (2018/1397). *Persian proverbs, Turkish proverbs (Zarbolmasalha-ye Farsi. Zarbolmasalha-ye Torki)*. Behnam Moradi.

1.11.2.2. History

Saraç, S. (2023). *Historical city of Central Iran: Qazvin (Orta İran'ın tarihî şehri: Kazvîn)*. M. Aylar (Red.), Orta çağda şehir: İran (p. 57-83). Uzun Dijital Matbaa.

1.11.2.3. Linguistics

Rahmani Garmarudi, H. (2022/1401). *Common vocabularies in Tati (Alamuti) and Turkish (Vazhegan-e moshtarak-e Tati (Alamuti) Torki)*. Entesharat-e Minudar.

Zeynali Farid, A. (2015/1395). *Dictionary of common Turkish and Persian geographical names in Iran (Farhang-e asami-ye joghrafiyayi-ye moshtarak-e Torki va Farsi dar Iran)*. Azarmidokht.

1.11.2.4. Literature

Adine, M. (2009/1388). *Qaqazanliyə salam*. Andishe-ye Zarrin.

Asgari, A. (2013/1392). *Feud of Cat Khan and Mr. Mouse: the Turkish mouse and cat book in the form of a humorous Turkish poem (Peşik Xan elə Siçan beygun dəvası: Kitab-e mush va gorbe-ye Torki besurat-e sher-e ghaside-ye tanzamiz-e Torki)*. Sayegostar.

Asgari, N. (2007/1386). *Kongere-ye eshgh: a collection of nohas and marsiyehs of Ahl al-Bayt of ismat and taharat (a.s) in Turkish and Persian (Kongere-ye eshgh: majmue madayeh va marasi-ye Ahl-e Beyt-e esmat va taharat (a.s) Torki va Farsi)*. Taha.

Asgari, N. (2009/1388). *Divan of love: a collection of nohas, marsiyehs, mourning in Turkish and Persian (Divan-e eshgh: majmue-ye madayeh, marasi, sinezani-ye Torki va Farsi)*. Sayegostar.

Behravan, D. (1997/1376). *Not every poet is Shahriyar (Hər şair Şəhriyar olmaz)*. Darvish Behravan.

Behravan, D. (1999/1378). *The hearth of tribes is unquenchable (Sönməz ellərin ocağı)*. Darvish Behravan.

Behravan, D. (2002/1381). *My motherland is Buin Zahra (Ana yurdum Buinzahra)*. Yas-e Bakhshayesh.

Behravan, D. (2004/1383). *Long live my village (Yaşa kəndim)*. Yas-e Bakhshayesh.

Behravan, D. (2005/1384). *Divan of Inalli (Darvish Ali Behravan's divan) (İnallı divanı (divan-e Darvish Ali Behravan))*. Yas-e Bakhshayesh.

Behravan, D. (2009/1388). *Meeting with relatives (El görüşü)*. Pinar.

Behravan, D. (2020/1399). *Ata Yavər*. Yas-e Bakhshayesh.

Behravan, D. (1998/1377). *Panah Ali - Asiya's story (Pənah Əli – Asiyə hikayəsi)*. Yas-e Bakhshayesh.

Fallah Ardaki, H. H. (2019/1398). *Mountains say and Habib writes (Dağlar diyər Həbib yazar)*. Andishe-ye Zarrin.

Feyzi, R. (2009/1388). *The sound of Ashura (Nava-ye Ashura)*. Rekalı Feyzi.

Ghasemi Razani, M. (2020/1399). *Desire to reach (Shogh-e vesal)*. Entesharat-e Minudar.

Habibi Zanjani, B. (2018/1397). *The first step: the collection of nohas and marsiyehs of the Ahl al-Bayt (peace be upon them) (Nokhostin ghadam: majmue madayeh va marasi-ye ahl-e beyt Alayhessalam)*. Azarmidokht.

- Hasanlu, S. (1995/1374). *Ay Qaraqan, a parody of Seyyed Mohammad Hosein Shariyar's Heydar Baba (Ay Qaraqan nazirei bar Heydar Baba-ye Seyed Mohammad Hosein Shahriyar)*. Rudaki.
- Hashemi Ghazvini, Y. (2016/1395). *Wonderful memories (poem) (Khaterat-e Shegeftangiz (Sher))*. Sayegostar.
- Hashemi Ghazvini, Y. (2022/1401). *Guiding Stars: ritual and Ashurai poems (Setaregan-e hedayat: ash'ar-e aini va Ashurayi)*. Sayegostar.
- Keshavarz Saleh, M. (2010/1389). *Nightmare (Roya-ye parishan)*. Andishe-ye Zarrin.
- Mafi, A. (2007/1386). *Divan of Mojrem (Davan-e Mojrem)*. Hadis-e Emruz.
- Nasehi, A. (2017/1396). *Divan of Nasehi: a collection of Persian and Turkish poems by Sheykh Abbas Nasehi (Divan-e Nasehi: Majmue ash'ar-e Farsi va Torki-ye Sheykh Abbas Nasehi)*. Taha.
- Pournader, A. (2009/1388). *In the grief of the Ali's (a.s) family (Dar gham-e al-e Ali (a.s))*. Andishe-ye Zarrin.
- Pournader, A. (2009/1388). *Revolution songs (Naghmeha-ye enghelab)*. Andishe-ye Zarrin.
- Pournader, A. (2018/1397). *Divine lights: including managhebs and sufferings of the Athar Imams (peace be upon them) (Anvar-e Elahi: shamel-e managheb va masaeb-e Aemme-ye Athar Alayhemossalam)*. Mehregan-e Danesh.
- Pournader, A. (2018/1397). *The Voice of Love (chavoshi) (Ava-ye eshgh: (chavoshi))*. Mehregan-e Danesh.
- Safarkhanlu, A. (2009/1388). *Nineveh of Love: religious Turkish poems (Neynava-ye eshgh: ash'ar-e Torki-ye mazhabi)*. Taha.
- Safarkhanlu, A. (2009/1388). *The call to reach (Neda-ye vasl)*. Sayegostar.

1.11.3. Thesis

1.11.3.1. Linguistics

- Hajizadeh, S. (2010/1389). *Investigating and comparing the position and use of Persian and Turkish languages in social situations of Qazvin and Takestan cities (Barresi va moghayese-ye jaygah va karbord-e zabanha-ye Farsi va Torki dar mogheiyatha-ye ejtemai-ye shahrha-ye Qazvin va Takestan)*. Master's Thesis, Payame Noor University.
- Khani, M. H. (2012/1391). *Investigating sociolinguistic patterns of Qazvin Turkish dialect and comparing it with Tabriz Turkish dialect (Barresi-ye olguha-ye zabanshenakhti-ye ejtemai'ye guyesh-e Torki-ye Qazvin va moghayese-ye an ba guyesh-e Torki-ye Tabriz)*. Master's Thesis, Tehran University.
- Naghshbandi, Sh. (2003/1382). *Lexical-phonemic processes in Turkish dialect (Qazvin variety) (Farayandha-ye vaj vaji dar guyesh-e Torki (gune-ye Qazvin))*. Master's Thesis, Semnan University.
- Niavand, M. (2012/1391). *Linguistic study of Turkish dialect in Qadimabad village of Qazvin (Tosif-e zabanshenakhti-ye guyesh-e torki-ye rusta-ye Qadimabad-e Qazvin)*. Master's Thesis, Shiraz University.

1.12. Qom Province

1.12.1. Book

2.12.1.1. Anthropology

- Doğan, T. (2023). *Folklore texts from Turks of Central Iran (Markazi and Qom provinces)(introduction-review-El Bilimi Journal texts-citation-index) (Orta İran (Merkezi ve Kum eyaletleri) Türklerinden halk bilimi metinleri (giriş-inceleme-El Bilimi Dergisi metinleri-aktarma-dizin))*. Türk Dil Kurumu Yayınları.
- Jamrasi, A. (2014/1393). *Anthropological background of Qom (Pishine-ye mardomshenasi-ye Qom)*. Safhe-ye Mandegar.
- Kafkasyalı, A. (2009). *The minstrel [ashiq] circles among Turks living in Iran (Iran Türkleri Âşık Muhitleri)*. Eser Ofset.
- Sarrafi, A. R. (Red.). (2016/1395). *Folklore of Qom and Markazi provinces (I-II volumes) (Qum və Mərkəzi ostanlarının folkloru) (I-II cildləri)*. Elbilimi.

1.12.1.2. Literature

Bayat, S. H. (2008/1387). *Alma yolu*. Daftar-e Nashr-e Navid-e Eslam.

Bayat, S. H. (2018/1397). *Məni rəmz içinə al*. Shani.

Bigdeli, M. H. (2007/1386). *This fire will not go out (Bu od sönməz)*. Nasim-e Hayat.

Hazrati Naemi, A. R. (1998/1377). *Marsiyat os-Sadat: Al-e Taha's collection of eulogies and marsiyehs (Marsiyat os-Sadat: majmue-ye madayeh va marasi-ye Al-e Taha)*. Alireza Hazrati.

Hazrati Naemi, A. R. (2003/1382). *Ziyarat of love: Karbobala travelogue (Ziyarat-e eshgh: Kərbobəla səfərnəməsi)*. Entesharat-e Fadaiyan-e Ahl-e Beyt Alaihemossalam.

Hazrati Naemi, A. R. (2011/1390). *Bleeding from wounds (Yaralarun axar qanı)*. Helm.

Hazrati Naemi, A. R. (2011/1390). *Nahzat as-Sadat: collection of Muharram month nohas from Madinah to Madinah, 110 nohas (Nahzat as-Sadat: majmue noheha-ye mah-e Moharram az Madineh ta Madineh 110 nohe)*. Helm.

Hazrati Naemi, A. R. (2013/1392). *Rozat as-Sadat: marsiyehs of chahardah masum (peace be upon them) (Rozat as-Sadat: marasi-ye chahardah masum Alaihemossalam)*. Astane-ye Moghaddase-ye Qom, Entesharat-e Zaer.

Hazrati Naemi, A. R. (2016/1395). *Fatimiyya of Naemi Sahifat az-Zahra: collection of praises and marsiyehs of Hazrat-e Fatimah Zahra (peace be upon her) (Fatemiye-ye Naemi Sahifat az-Zahra: majmue-ye madayeh va marasi-ye Hazrat-e Fatemeh-ye Zahra Alaihaassalam)*. Osture-ye Panjom.

Hazrati Naemi, A. R. (2016/1395). *The earths and the skys are weeping for Husayn 1 (Hüseynə yerlər ağlar göylər ağlar 1)*. Tavus-e Behesht.

Hazrati Naemi, A. R. (2016/1395). *The earths and the skys are weeping for Husayn 2 (Hüseynə yerlər ağlar göylər ağlar 2)*. Negaran-e Ghalam.

Hazrati Naemi, A. R. (2017/1396). *Ansar al-Husayn*. Azarmidokht.

Hazrati Naemi, A. R. (2022/1401). *Amir al-Mu'minin*. Negaran-e Ghalam.

Hazrati Naemi, A. R. (2022/1401). *Heavenly hymns: birthday songs of chahardah masum (peace be upon them) (Sorudha-ye asemani: miladiyeha-ye chahardah masum Alaihemossalam)*. Negaran-e Ghalam.

Hazrati Naemi, A. R. (2022/1401). *Warriors: description of the bravery companions related to Hazrat-e Seyyed al-Shohada (peace be upon them) (Salahshuran: vasf-e reshadatha-ye ashab-e Hazrat-e Seyyed al-Şohada Alaihemossalam)*. Entesharat-e Mohammad va Al-e Mohammad (s.a).

Maleknejad, M. (2017/1396). *Dusty weather (Boğanaq)*. Akhtar.

Mardi, Sh. (2016/1395). *Qələməquzan*. Buta.

Nurollahi, S. (2005/1384). *Word bazaar (Söz bazarı)*. Andishe-ye Mandegar.

1.12.2. Thesis**1.12.2.1. Anthropology**

Nouri, S. (2020/1398). *The identity strategies of Shahsevans; experience of living in Qom (Rahbordha-ye hoviyyati-ye Shahsevanha; tajrobe-ye ziste-ye shahr-e Qom)*. Master's Thesis, Allameh Tabataba'i University.

1.12.2.2. Linguistics

Imani, M. (2004/1383). *The position of Persian and Turkish among Qom speakers and examining the use and function of Turkish (Barresi-ye jaygah va karbord-e zabanha-ye Torki va Farsi dar miyan-e guyeshvaran-e shahr-e Qom)*. Master's Thesis, Payame Noor University.

1.13. Tehran Province

1.13.1 Article

1.13.1.1. Linguistics

Banishoraka, H. (2009). Cross-generational bilingual strategies among Azerbaijanis in Tehran. *International Journal of the Sociology of Language*, (198), 105-127.

Saberi, K. and Ranjbar, K. (2023/1402). The status of Turkish among female students in migrant Turkish families living in Baharestan County (Jaygah-e zaban-e Torki dar miyan-e dokhtaran-e daneshamooz dar khanevadeha-ye mohajer-e saken-e shahrestan-e Baharestan). *Faslname-ye Motaleat-e Zabanha va Guyeshha-ye Gharb-e Iran*, (1), 41-60.

1.13.2. Book

1.13.2.1. Linguistics

Davarnia, A. (2006/1385). *The causes and indicators of language change of Tehran Turks (Elal va shakheseha-ye taghyir-e zaban-e Torkha-ye Tehran)*. Abbas Davarnia.

1.13.3. Thesis

1.13.3.1. Anthropology

Amir Yazdani, Z. (2012/1391). *Typology of traditional and modern toys, a case study of Lur, Kurd, Fars, Azerbaijani people living in the central neighborhoods of Tehran (Guneshnasi-ye asbabbaziha-ye sonnati va modern, motale'e-ye moredi-ye aghvam-e Lor, Kord, Fars, Azari-ye saken-e mahallat-e markazi-ye shahr-e Tehran)*. Master's Thesis, Islamic Azad University.

Mostafavi, L. (2016/1395). *Investigating the problems and complications of preserving cultural diversity in Iran (with an emphasis on Azerbaijani residents in Tehran) (Barresi-ye moshkelat va pichidegiha-ye hefz-e tanavvoe farhangi dar Iran (ba takid bar Azariha-ye moghim-e Tehran))*. Master's Thesis, Islamic Azad University.

Moadi, M. (2016/1395). *Investigating and analyzing the identity of Azerbaijani immigrants in Tehran metropolis (case study of 10th district of Tehran) (Barresi va tahlil-e raftar-e hoviyyati-ye mohajeran-e Azarbayjani dar kalanshahr-e Tehran (motale'e-ye moredi-ye mantaghe-ye 10 Tehran))*. Master's Thesis, University of Maragheh.

1.13.3.2. Linguistics

Zeynolabedini Charandani, A. (2005/1384). *Investigation of interferences in syntactic structure of bilingual students' languages in Tehran girls' dormitories (Tahrán kız yurtlarında iki dilli öğrencilerin dillerinin sözdizimi yapısında girişmelerin incelemesi)*. Master's Thesis, Allameh Tabataba'i University.

Kamali, B. (1999/1378). *Results (effects) of bilingual education on Tehran and Zanjan primary school 3rd grade students (Tahrán ve Zancan ilköğretim 3. sınıf öğrencilerinde iki dilli öğretimin sonuçları (etkileri))*. Master's Thesis, Islamic Azad University.

Hemmati, G. (2004/1383). *Contrastive analysis of bilingual (Turkish and Persian) and monolingual primary school, 2nd grade students in Tehran (Tahrán'da iki dilli (Türk ve Fars) ve tek dilli ilköğretim 2. sınıf öğrencilerinde karşıtsal inceleme)*. Master's Thesis, Islamic Azad University.

Conclusion

Generally, there is a reasonable relationship between distribution and population of the native Turks in the investigated provinces and introduced sources. According to the results, out of the total of 427 introduced works, including 121 articles, 260 books and 46 dissertations, 65% of the works belong to 3 provinces of Hamadan, Markazi, and Qazvin which is completely in accordance with the population of Turks living in these 3 provinces. Allocation of 16% of the works to Khalaj Turks despite not considering a huge part of international sources is so remarkable. This issue is rooted in the precise understanding of the importance of Khalaj Turkish by researchers. Qom and Kermanshah provinces are in the second category of investigated provinces, in such a way that a total

of 10% of the investigated works are related to these two provinces. In this case, the lack of works related to the native Turks of Qom province, such as Turks of Jafariyeh³ County, is very important. The introduced works from 7 other provinces include less than 10% of the total works. Meanwhile, the lack of serious works related to the native Turks of Tehran and Alborz provinces as one of the first settlements of Turks in Central Iran is very prominent. We can mention Malard and Shahriyar counties, among the settlements of Turks in Tehran province and Savojbolagh and Nazarabad counties in Alborz province.

In this research, in order to show the background of Turkish literature in Eraq-e Ajam, a number of works by Turkish poets of the Qajar era were introduced. Among these poets we can mention *Hakim Tilim Khan*, *Turkman Mahmud*, *Mullah Asadullah Amerei*, *Mullah Ahmad Dargazini*, *Reza Baharli*, and *Seyed Gholamali Hoseini Sardarerudi*. Nevertheless, Turkish literary treasure of this region is not limited to the mentioned poets and the Qajar era. There is no doubt that the examination of manuscripts is one of the most important tasks to introduce other Turkish poets of Eraq-e Ajam that can be addressed in future researches. In this context, the publication of works collected by Ali Kamali, who died before their publication, can significantly help deepen Turkology studies in Central Iran region. The generality of these works are related to the literary works of poets from Central Iran and Turks folklore living there.

The main goal of this article is to provide relatively comprehensive information about Eraq-e Ajam Turks in the perspective of gaining more attention from researchers in order to conduct more extensive studies in the field of Turkology of Central Iran. By observing the significant generational gap between the current and the previous generations of Turks in this region, which has accelerated the gradual weakening of the culture and language of Turks in Central Iran, the importance of addressing this issue increases. It can be expected that some of the results obtained from the studies of Turkic culture in Central Iran can be considered a novel achievement for the world of science due to the lack of systematic Turkological researches in this region.

Figure

Figure 1: A Section of 1730 Ottens Map of Persia (Iran, Iraq, Turkey) (URL-2) Indicating the Position of Eraq-e Ajam and Eraq-e Arab (Mesopotamia).



3 The local name of the area is Gazeran.

Figure 2: A Section of New General Map of Asian Provinces of the Ottoman Empire (Kiepert, 1883) Showing the Northern Part of Eraq-e Ajam Region. On the Map, the Location of Some Important Cities and Turkish Macrotoponyms Like Khalajistan, Bozchalu, Qaragözlü, Qaraqan, and Soyuq Bulaq, Have Been Marked.



References

- Ahmadvand, A. (2020). Bazshansi-ye tarikhî-ye mana va mahdude-ye estelah-e Eraq-e Ajam (ta payan-e dore-ye Ilkhanian). *Pazhuheshname-ye Tarikhha-ye Mahalli-ye Iran*, (17), 29-44. DOI: 10.30473/lhst.2021.7560
- Alilou, S. and Nurollahi, A. (2023). Zarrabkhaneha-ye Jebal ya Pahle dar dore-ye pasa-Sasani. *Faslname-ye Motaleat-e Ilamshenasi*, (27), 1-67.
- Bayat, S. H. (2008). *Sibi miyan-e do ayene (negahi be tarikh-e Torkan va adabiyat-e Torki dar Iran be bahane-ye chap-e jeld-e nakhost-e divan-e Hakim Tilim Khan-e Savei)*. A. Amiri (Red.). *Yadname-ye Hakim Tilim Khan (məqalələr və mərasimlər)* (p. 162-224). Qom: Daftar-e Nashr-e Navid-e Eslam.
- Bayhaqi, A. (1977). *Tarikh-e bayhaqi*. Daneshgah-e Ferdowsi Mashhad.
- Bicbabaei, B. (2012a). İran Türkolojisi üzerine bir bibliyografya denemesi: tezler. *Modern Türklük Araştırmaları Dergisi*, (2), 119-143. DOI: 10.1501/MTAD.9.2012.2.17
- Bicbabaei, B. (2012b). İran Türkolojisi üzerine bir bibliyografya denemesi: kitaplar. *Modern Türklük Araştırmaları Dergisi*, (4), 185-197. DOI: 10.1501/MTAD.9.2012.4.44
- Dolati Darabadi, M. (2021). İran Türk lehçeleri üzerine bir bibliyografya denemesi. *Uluslararası Türk Lehçe Araştırmaları Dergisi*, (1), 204-228. DOI: 10.30563/turklad.899333
- Ibn al-Athir. (1992). *Tarikh-e kamel 2*. (A. Halat Translated.). Moassese-ye Matbuati-ye Elmi.
- Ibn Khaldun. (1989). *Tarikh-e Ibn-e Khaldun (al-Ebar)*. Motaleat va Tahghihat-e Farhangi.

- Kamali, A. (1982). Mehdi Montəzer. *Varlıq*, (41-42), 81-87.
- Kamali, A. (1983). Dərgəzinli Molla Əhməd. *Varlıq*, (51-52), 78-87.
- Kamali, A. (1986). Kosər. *Varlıq*,)88-89-90(, 75-83.
- Kiepert, H. (1883). *Nouvelle carte generale des provinces asiatiques de L'empire Ottoman*. Dietrich Reimer.
- Lestrangle G. (1998). *Joghrafiya-ye tarikhi-ye sarzaminha-ye khelafat-e sharghi*. (M. Erfan Translated.). Elmi va Farhangi.
- Momeni, M., Kajbaf, A. A. and Allahyari, F. (2013). Mahiyyat-e Torkamanan-e Araqi va rabete-ye anan ba Torkamanan-e Saljugh. *Pazhuheshha-ye Tarikhi*, (2), 19-36.
- Motavali, A., Jiriyaci, M. and Hasanbeigi, M. (2023). Negahi be faaliyatha-ye ejtemai va farhangi-ye tojjar-e Soltanabad az Mashrute ta payan-e Pahlavi-ye avval. *Ganjine-ye Asnad*, (2), 60-87. DOI: 10.22108/JHR.2018.106517.1228
- Nehchiri, A. (1991). *Joghrafiya-ye tarikhi-ye shahrha*. Entesharat-e Madrese.
- Shamil, A. (2011, Aralık 22-24). Orta İnan Türkçesinin ortak dil özellikleri [Sözlü Sunum]. IV. Uluslararası Dünya Dili Türkçe Sempozyumu, Muğla Üniversitesi.
- Sharafi Safa, H. and Changizi Ardahaei, E. (2020). Joghrafiya-ye tarikhi-ye A'lam dar dore-ye Eslami (az aghaz ta zohur-e Ilkhanan). *Pazhuheshname-ye Tarikhha-ye Mahalli-ye Iran*, (16), 45-60. DOI: <https://doi.org/10.30473/lhst.2020.7047>
- URL-1: Encyclopædia Iranica. Retrieved on 23 May 2024 from <https://www.iranicaonline.org/articles/jebal>
- URL-2: Geographicus. Retrieved on 22 May 2024 from <https://www.geographicus.com/P/AntiqueMap/RegnumPersicum-ottens-1730>
- Vakili Tabrizi, R. (2016). *Tarikh-e Araq (Soltanabad-e Araq, Arak)*. Ayandegan.

Çalışmanın yazarı “COPE-Dergi Editörleri İçin Davranış Kuralları ve En İyi Uygulama İlkeleri” çerçevesinde aşağıdaki hususları beyan etmiştir:

Etik Kurul Belgesi: Bu çalışma için etik kurul belgesi gerekmemektedir. / **Ethics Committee Approval:** Ethics committee approval is not required for this study.

Finansman: Bu çalışma için herhangi bir kurum veya kuruluştan destek alınmamıştır. / **Funding:** No support was received from any institution or organization for this study.

Destek ve Teşekkür: Bu vesileyle Dr. Pooneh Mostafavi, Dr. Hosein Heydari, Dr. Ahmad Sohrabinia, Tayebe Ghasemkhani, Seyed Heydar Bayat, Javad Hoseingholipour, Aliasghar Jamrasi, Asadollah Amiri, Mehdi Karimi, Hosein Alihoseini, Mohsen Salehi, Soheil Izadi, Hosein Moslemi, Khalil Mokhtarinia, Ruhollah Afshar, Tayebe Arabgol, Amirmohammad Eshaghbeygi, Mehdi Saleh, Mohammadreza Ataei ve Mojgan Jafari’ye bu araştırmada gösterdikleri iş birliği için en derin şükranlarımı sunarım. / **Support and Acknowledgments:** In this way, I would like to express my deepest appreciations to Dr. Pooneh Mostafavi, Dr. Hosein Heydari, Dr. Ahmad Sohrabinia, Tayebe Ghasemkhani, Seyed Heydar Bayat, Javad Hoseingholipour, Aliasghar Jamrasi, Asadollah Amiri, Mehdi Karimi, Hosein Alihoseini, Mohsen Salehi, Soheil Izadi, Hosein Moslemi, Khalil Mokhtarinia, Ruhollah Afshar, Tayebe Arabgol, Amirmohammad Eshaghbeygi, Mehdi Saleh, Mohammadreza Ataei, and Mojgan Jafari for their cooperation in this research.

Çıkar Çatışması Beyanı: Bu makalenin araştırması, yazarlığı veya yayınlanmasıyla ilgili olarak yazarın potansiyel bir çıkar çatışması yoktur. / **Declaration of Conflicting Interests:** The author has no potential conflict of interest regarding research, authorship or publication of this article.

Yazarın Notu: Bu çalışma herhangi bir bildiri veya tezden üretilmemiştir. / **Author’s Note:** This study was not produced from any report or thesis.

Katkı Oranı Beyanı: Bu makalenin tüm bölümleri tek yazar tarafından hazırlanmıştır. / **Author Contributions:** All sections of this article have been prepared by a single author.