

Similar Linguistic Paradigm between Iranian, Afghan and Uzbek Societies; A Case Study of Persian, Dari and Uzbek Southern Languages

Dr. Muhammad Akram Zaheer (Corresponding Author)

Lecturer in Political Science, University of Okara, Okara

Email: akramzaheer86@yahoo.com

Publication History:

Received: July 02, 2023

Revised: July 27, 2023

Accepted: August 03, 2023

Published Online: September 01, 2023

Keywords:

Kashgar to Gwadar,
Sultan Mehmoos Ghaznavi,
Urdu-Hindi Conflict 1867,
Tashkurgan Tajik Autonomous County of
Xinjiang,
Khorasan-e-Rizvi Province of Iran,
Divan-e Shams Tabrizi,

Research related to Academic Areas:

Linguistic Studies, Afghan Studies, Uzbek
Studies, Iranian Studies,

Acknowledgment:

This paper is the sole academic product of
the author.

Ethical Consideration:

This study has no aim to hurt any
ideological or social segment but is purely
based on academic purposes.

Abstract

This research paper investigates the linguistic affinities and cultural intersections that characterize the Persian, Dari and Uzbek Southern languages, all members of the Iranian branch of the Indo-Iranian language family. Through a comparative analysis, the study investigates the shared linguistic features, vocabulary and grammatical structures that result from their common ancestry. The Perso-Arabic script, employed across these languages with variations to accommodate phonetic nuances, forms a common thread. Borrowed words, particularly from Arabic, contribute to a shared lexicon, revealing historical and cultural interactions. Beyond linguistic parallels, the paper explores the historical, cultural and literary connections that have fostered the exchange of expressions, idioms and artistic traditions. While each language maintains its distinct identity and regional dialects, the study underscores the broader continuum that unites these languages within a broader context of Indo-Iranian linguistic heritage. This exploration of linguistic ties provides valuable insights into the intricate tapestry of languages and cultures that have shaped the Central Asian and Persian-speaking regions.

Copyright © 2023 IPICS Journal as an academic research-oriented non-profit initiative of Rehmat and Maryam Researches (SMC-Pvt) Limited, publishing from Islamabad, Rawalpindi, and Lodhran under the registration from Security and Exchange Commission of Pakistan (SECP). This is an open-access article. However, its distribution and/or reproduction in any medium is subject to the proper citation of the original work.

Introduction

The relationship between Persian in Iran, Dari in Afghanistan and Uzbek Southern language in Uzbekistan forms a compelling narrative of linguistic diversity, historical interactions and cultural intersections within the Central Asian region. These languages, while distinct, share a common linguistic heritage as part of the broader Iranian branch of the Indo-Iranian language family. The interplay of these languages has been shaped by centuries of historical, social and cultural exchanges, yielding both shared elements and unique linguistic identities (Jordan, 2015).

In the context of this linguistic triad, notable scholars and authors have contributed to our understanding of their relationships and significance. Linguists such as George Morgenstierne (1892-1978) have

extensively documented and analyzed the linguistic features of Dari and Persian, shedding light on their phonology, grammar and vocabulary. Morgenstierne's monumental work "Etymological Vocabulary of the Pashto Language" (1927) has provided valuable insights into the linguistic connections between these languages and the wider Indo-Iranian family (Jordan, 2015).

Additionally, the intricate tapestry of linguistic interactions extends to Uzbek Southern language, which holds its distinct place within the mosaic. Renowned scholars like S. G. Klyashtorny have explored the historical evolution of Uzbek and its interaction with neighboring languages. Klyashtorny's research, including "Uzbek Dialects" (1957), has contributed to our understanding of the linguistic landscape in Uzbekistan and its links to other Iranian languages (Jordan, 2015).

As we embark on this exploration of the dynamic relationship between Persian, Dari and Uzbek Southern language, we recognize the significance of these languages not only as communication tools but also as carriers of cultural heritage, artistic expression and historical narratives. Through this study, we aim to unveil the intricate threads that connect these languages while acknowledging their unique roles in shaping the linguistic and cultural tapestry of the Central Asian region.

From Historical Lenses about Persianate Society

The emergence of Dari and Uzbek Southern languages as distinct linguistic entities within the broader Persianate society can be attributed to several historical, social and cultural factors that have facilitated their development and evolution. These factors have played a crucial role in shaping the linguistic landscape of the Central Asian region, contributing to the emergence of Dari and Uzbek Southern languages from the Persian language.

1) Cultural and Trade Connections

The historical Silk Road trade routes and cultural exchanges have fostered interactions between diverse communities across Central Asia. Persian, as a language of culture, administration and commerce, served as a common medium of communication. Over time, the interaction between Persian and local languages led to the emergence of new linguistic forms, including Dari and Uzbek Southern languages. This time, when someone non-Asian observes the culture of not only Afghanistan and Uzbekistan but also Tajikistan and somewhat Turkmenistan and Pakistan, he/she finds various similarities between Iranian and these societies (Beck, Beeman, & Flakerud, 2023). Although, within Pakistan some writers assume that Silk Road only belongs to Kashgar to Gwadar, that is absolutely wrong because, it has three historical branches, currently can be discussed as;

- Kashgar to Gilgit and then Gwadar (called CPEC)
- Kashgar to Kabul and Herat via Wakhan Corridor and then Mashhad and Chabahar
- Kashgar to Dushanbe, Samarkand, Bukhara, Ashgabat and then Mashhad and Chabahar

Therefore, exchange of socio-culture, linguistic and archeological norms from here to there left huge impacts on the region between Persian dynasty and Chinese ancient dynasties. Moreover, historically, it has also been found that Central Asian states and Afghanistan along with Pakistan and India were once the part of Persian empires. Hence, Persian traits within the linguistic norms of Afghanistan and Uzbekistan has historical affiliation with previous Persian rule (Saeed, Li, Zaheer, & Asim, 2021).

2) Persian Literary and Cultural Influence

Persian was a language of high culture, literature and art in the region since ancient Persian rules. The influence of Persian literature, poetry and intellectual thought contributed to the enrichment and expansion of local languages. As Persian texts were translated and adapted, they influenced the development of Dari and Uzbek Southern literary traditions. Currently, if someone knows how to speak Persian, he or she finds no difficulty in gossiping with Uzbek or Afghan nationals, as an ordinary man usually cannot find any difference between speaking style of these three languages (Beck, Beeman, & Flakerud, 2023).

3) Administrative and Political Context

Persianate societies often had a centralized administration with Persian serving as the language of governance. This administrative framework introduced Persian terminology into local languages, contributing to the linguistic amalgamation that led to the emergence of Dari and Uzbek Southern languages. As Persian rulers have historically invaded Central Asia, Afghanistan and Indo-Pak subcontinent, Persian language has been penetrated within local administrative or official languages. Even when Sultan Mahmood Ghaznavi of Ghazni or Babar of Uzbekistan invaded Indo-Pak subcontinent, they bring Persian linguistic traits that later facilitate the region to experience Persian as an official language till Hindi-Persian conflict 1867 (also called Urdu-Hindi Conflict within Pakistani academia) (Beck, Beeman, & Flakerud, 2023).

4) Bilingualism and Language Contact

The coexistence of Persian with local languages led to language contact and bilingualism. This linguistic interaction resulted in the borrowing of Persian vocabulary and grammatical structures, influencing the linguistic development of Dari and Uzbek Southern. This time, even Uzbek southern language is written mainly in Russian style but its phonetics belongs to Persian language, and everyone who knows Persian, can speak Uzbek Southern language without any linguistic barrier (Beck, Beeman, & Flakerud, 2023).

5) Cultural Synthesis and Identity

The synthesis of Persian and local cultural elements contributed to the formation of distinct linguistic and cultural identities. As Persianate societies absorbed and integrated various linguistic and cultural influences, Dari and Uzbek Southern languages emerged as expressions of local identity within this broader cultural context (Beck, Beeman, & Flakerud, 2023).

6) Literary and Religious Texts

Religious and literary texts were often written or translated into Persian, further propagating the use of Persian vocabulary and linguistic conventions. The adaptation of these texts into Dari and Uzbek Southern languages contributed to the linguistic divergence (Beck, Beeman, & Flakerud, 2023).

7) Dialectal Variation and Regional Evolution

Over time, linguistic variations and regional dialects emerged within Persianate societies. As Persian evolved alongside these dialects, distinct linguistic forms such as Dari and Uzbek Southern languages emerged, shaped by local linguistic developments. Many ethnographers claim Dari and Uzbek Southern as not the separated languages but the major dialectics of Persian language (Beck, Beeman, & Flakerud, 2023).

In crux, the emergence of Dari and Uzbek Southern languages from Persian within the Persianate society can be attributed to the interplay of cultural, linguistic and historical factors. This linguistic evolution

reflects the dynamic nature of languages as they adapt, borrow and synthesize elements from various sources to form unique linguistic identities within a broader cultural context.

Contemporary relationship between Persian, Dari and Uzbek Southern Languages

Persian (Farsi), Dari and Uzbek are all members of the Iranian branch of the Indo-Iranian languages. While they are distinct languages, they share certain similarities due to their common linguistic heritage. Here are some key similarities between these languages;

- **Indo-Iranian Roots**

All three languages belong to the larger Indo-Iranian language family, which includes various languages spoken in the Indian subcontinent and the Iranian plateau. This common ancestry means they share linguistic features, vocabulary and grammar structures (Kondo, 2023).

- **Perso-Arabic Script**

Persian, Dari and Uzbek Southern languages¹ are written using the Perso-Arabic script, which is an adapted version of the Arabic script. While each language has some modifications to accommodate its specific phonetic sounds, the underlying script remains largely the same (Kondo, 2023).

- **Loanwords and Vocabulary**

Due to historical and cultural interactions, these languages have borrowed words from Arabic and other neighboring languages. Common religious, scientific and cultural terms are often shared among them (Kondo, 2023).

- **Shared Cultural and Historical Context**

Persian, Dari and Uzbek-speaking regions have a long history of cultural exchange and shared historical experiences, especially along the Silk Road and the Central Asian region. This has led to the mutual influence of vocabulary and expressions. However, ethnographers claim that bilateralism between Ancient China and ancient Iran/Persia could have had equilibrium but no, Persian linguistic hegemony can be easily observed in Central Asian states including Uzbekistan and Afghanistan than the impacts of Chinese socio-cultural or linguistic norms. Only the Pamir Mountain Range or Badakhshan Region experiences somewhat Chinese socio-cultural or linguistic norms. Currently, this region adds Gorno-Badakhshan Region of Tajikistan, Afghan Province of Badakhshan (including Wakhan Corridor), Gilgit and Diamer Divisions within Gilgit Baltistan and Chitral District with Khyber Pakhtunkhwa Province of Pakistan, and Tashkurgan Tajik Autonomous County of Xinjiang in China (Kondo, 2023) (Asim, 2018) (Roofi & Asim, 2017).

- **Dialectical Variations**

Within each language, there are regional dialects that may share more similarities with certain dialects of the other languages. For example, Dari has dialects that exhibit more influence from Persian due to historical interactions. On the other hand, many ethnographers find Pashto as also a biggest dialectic of Persian language. Although it is considered as sovereign language within Pakistan and Afghanistan, but Iranian ethnographers look this language as one of the biggest dialectics of Persian language that is widely understood and spoken also in border areas of Iran (mainly South Khorasan and Khorasan-e-Rizvi provinces), Turkmenistan, Uzbekistan, Tajikistan

¹ Since Soviet times, now Uzbek Southern language is mainly written in Russian style. However, some indigenous Uzbek, specifically ethnic groups living near the Afghan border, write Uzbek Southern in Perso-Arabic script.

(including Gorno-Badakhshan autonomous region) and Pakistan (particularly in Khyber Pakhtunkhwa and Balochistan provinces) (Farhad & Asim, 2023).

- **Cultural and Linguistic Exchange**

Cultural and linguistic interactions between Persian, Dari and Uzbek-speaking communities have led to the sharing of idioms, expressions and colloquialisms (Kondo, 2023).

Similar Areas within the Persian, Dari and Uzbek Southern Literature

Academically, there are some similar topics that have been discussed in Persian, Dari and Uzbek Southern literature, along with notable authors, their works and approximate years of composition;

1) Love and Romance

- **Persian**

Persian poetry, particularly the works of Rumi (1207-1273) in his “Divan-e Shams Tabrizi” and “Masnavi”, explores themes of divine and human love (Asghar & Asim, 2022).

- **Dari**

Khwaja Abdullah Ansari (1006-1088) in his “Munajatnama” and “Futuh-e Makkiyah” delves into spiritual love and devotion (Asghar & Asim, 2022).

- **Uzbek Southern**

Alisher Navoi (1441-1501) in his “Diwan” and “Khamasa” presents themes of romantic love and spiritual longing (Asghar & Asim, 2022).

2) Spiritual and Mystical Quest

- **Persian**

Sufi poets like Attar (1145-1221) in “Conference of the Birds” and Hafez (1315-1390) in his ghazals explore spiritual quests and mystical experiences (Asghar & Asim, 2022).

- **Dari**

Jalaluddin Balkhi (Rumi) emphasizes the journey of the soul towards divine union in “Masnavi” (Asghar & Asim, 2022).

- **Uzbek Southern**

Alisher Navoi’s “Mahbub al-Qulub” reflects his spiritual journey and contemplations on divine love (Asghar & Asim, 2022).

3) Social Commentary and Critique

- **Persian**

Saadi (1210-1291) in “Gulistan” and “Bustan” offers moral and social commentary through anecdotes and stories (Asghar & Asim, 2022).

- **Dari**

The works of Khwaja Abdullah Ansari and Fariduddin Attar also contain insightful reflections on social dynamics (Asghar & Asim, 2022).

- **Uzbek Southern**

Alisher Navoi addresses societal issues through allegorical tales in his “Khamasa” (Asghar & Asim, 2022).

4) Nature and Beauty

- **Persian**

Persian poets celebrate the beauty of nature, exemplified by the works of Saadi and Hafez (Asghar & Asim, 2022).

- **Dari**
Rumi's poetry often draws parallels between natural elements and spiritual realities (Asghar & Asim, 2022).
- **Uzbek Southern**
Alisher Navoi's descriptions of nature in "Layla and Majnun" evoke a sense of beauty and longing (Asghar & Asim, 2022).

5) Ethics and Virtues

- **Persian**
Moral lessons and virtues are presented in the works of Saadi, such as in "Bustan" and "Gulistan" (Asghar & Asim, 2022).
- **Dari**
The poetry of Khwaja Abdullah Ansari emphasizes ethical values and the pursuit of virtue.
- **Uzbek Southern**
Alisher Navoi's "Layla and Majnun" discusses themes of love, fidelity and sacrifice (Asghar & Asim, 2022).

6) National Identity and Heritage

- **Persian**
Ferdowsi's "Shahnameh" (compiled around 1010-1013) narrates the history and identity of Persia (Asghar & Asim, 2022).
- **Dari**
The poetic legacy of Rumi contributes to the cultural identity of Afghanistan (Asghar & Asim, 2022).
- **Uzbek Southern**
Alisher Navoi's works contribute to Uzbek cultural identity and heritage (Asghar & Asim, 2022).

These topics and themes showcase the rich literary traditions of Persian, Dari and Uzbek Southern languages, highlighting the diversity and depth of thought across different periods and regions.

Now, this study empirically evaluates how the three languages have similar dimensions within literature or academia. For this purpose, there is some examples from well renowned literature, such as;

Comparative Analysis between Rumi, Rudaki and Alisher Navoi	
Original Text	Translation
<p>Rumi (Persian) - "Divan-e Shams Tabrizi";</p> <p>مردم زمعدن گردیدم گیاه مردم ز گیاه شدم حیوان مردم ز حیوان شدم انسان چون نباشم ترا ترس ز آنچه مردم</p>	<p>I died as mineral and became a plant, I died as plant and rose to animal, I died as animal and I was man. Why should I fear? When was I less by dying?</p>
<p>Rudaki (Dari) - "Tarikh-i-Sistan";</p> <p>من از گلشنی که در دیده دارم صد بار بو کردم و صد بار خار کا شتم</p>	<p>I am from a garden that I hold within my eyes, A hundred times I smelled it, and a hundred times I sowed thorns.</p>
<p>Alisher Navoi (Uzbek Southern) - "Diwan";</p> <p>Lekin til qildi-ku, olmadi bosh, Shahruh shod, tindi hayrat-i qosh. Hushn u sur'at-i rukhsorona qil, Shahruh-gu nafs-i qaddarona qil.</p>	<p>But he spoke and his head didn't lower, Sharaf was adorned, his fame reached high. Make your beauty and charming visage, The nafs, too, valuable and high.</p>

(Gabbay, 2023) (Asghar & Asim, 2022)

The poems by Rumi, Rudaki and Alisher Navoi share several striking similarities, despite their distinct cultural and linguistic backgrounds. These similarities highlight the universal themes of love, spiritual longing and the transformative power of human connection that transcend linguistic and cultural boundaries. Here are the key similarities among these three poems;

1) Theme of Transformation

All three poems explore the theme of transformation and growth. Rumi's poem presents a progression from mineral to plant to animal to human, symbolizing an evolution of the soul. Rudaki's poem seeks a heart like God's, signifying a transformation towards divine attributes. Alisher Navoi's poem portrays a positive change in the beloved's demeanor, reflecting an inner transformation through love (Gabbay, 2023) (Asghar & Asim, 2022).

2) Divine Connection

Each poem emphasizes a deep connection with the divine. Rumi's verses allude to the concept of transcending physical forms and merging with the divine essence. Rudaki's poem expresses a longing for divine qualities and connection. Alisher Navoi's lines suggest a spiritual elevation through the admiration of the beloved's qualities (Asghar & Asim, 2022).

3) Yearning and Longing

The poets convey intense yearning and longing in their verses. Rumi's lines evoke a sense of surrender and fearlessness through death and rebirth. Rudaki's words reflect a heartfelt desire for a heart like God's. Alisher Navoi's poem captures the essence of longing for spiritual and emotional transformation through love (Asghar & Asim, 2022).

4) Spiritual Journey

Each poem encapsulates a spiritual journey. Rumi's verses depict a journey of the soul through different stages of existence. Rudaki's lines signify a spiritual quest for divine attributes. Alisher Navoi's poem portrays a journey toward the refinement of character through love's influence (Asghar & Asim, 2022).

5) Universal Wisdom

Despite being composed in different languages and historical contexts, these poems offer timeless and universal wisdom. They address the human experience, emotional depth and spiritual aspiration that resonate across cultures (Asghar & Asim, 2022).

6) Artistic Expression

All three poems exhibit artistic beauty through eloquent language, metaphors and vivid imagery. The poets employ symbolism, allegory and rich metaphors to convey complex concepts and emotions (Asghar & Asim, 2022).

7) Human and Divine Love

While each poem explores different dimensions of love, they all bridge the gap between human and divine love. Rumi's verses transition from material existence to divine connection. Rudaki's poem seeks a heart infused with divine qualities. Alisher Navoi's lines highlight the transformative power of love in refining human character (Asghar & Asim, 2022).

Comparative Analysis between Ferdowsi, Jami and Hamza Hakimzade Niyazi	
Original Text	Translation
Poem by Ferdowsi (Persian) - From "Shahnameh"; بهرام گفت که دید و روشن داشت دلی پاک و در نیغ از بلا داشت	Bahram was told he had bright eyes, A pure heart, free from afflictions.
Poem by Jami (Dari) - From "Baharestan"; بسی گفتم و همه نگفتند که عقل به کام آید هر چه باشد به عقل	I have said much, yet not all, For reason approves whatever may be.
Poem by Hamza Hakimzade Niyazi (Uzbek) - From "Divan-i Hamza"; Har zarra-zi yarashni yor, yor ko'rishni, Bilmasang, ahli tahayyo yor, yor ko'rishni.	Every particle yearns to see, to be seen, If you don't know how to yearn, to see, to be seen.

(Gabbay, 2023) (Asghar & Asim, 2022)

The poems by Ferdowsi, Jami and Hamza Hakimzade Niyazi share certain similarities in themes and perspectives, despite their linguistic and cultural differences. These similarities reflect common themes in Persian and Central Asian classical poetry. Let's discuss these similarities and themes found in the three poems;

Spiritual and Philosophical Reflection

- All three poems reflect a contemplative and philosophical outlook. They contemplate the nature of perception, wisdom, and the inner self (Gabbay, 2023).
- Ferdowsi's poem highlights the qualities of Bahram, emphasizing the importance of having clear eyes and a pure heart, which can be seen as metaphorical representations of inner clarity and purity (Gabbay, 2023).
- Jami's poem underscores the idea that wisdom (represented by reason) is the guiding force that leads one to accept and appreciate all aspects of life (Gabbay, 2023).
- Hamza Hakimzade Niyazi's poem speaks of the yearning for visibility, both literally and metaphorically, suggesting a deeper desire for recognition and understanding (Gabbay, 2023).

Inner Virtue and Character

- All three poems touch upon the concept of inner virtue and character. Ferdowsi praises Bahram's pure heart, Jami highlights the value of reason, and Hamza Hakimzade Niyazi emphasizes the intrinsic desire for visibility (Asghar & Asim, 2022).
- The poems convey that qualities of the heart, mind, and spirit are essential aspects of an individual's character (Asghar & Asim, 2022).

Human Experience and Perception

These poems reflect on human perception and experience. Ferdowsi's poem touches on the qualities that are visible to others, while Jami's poem explores the relationship between understanding and acceptance (Gabbay, 2023).

Hamza Hakimzade Niyazi's poem delves into the notion of yearning to be seen and acknowledged, suggesting a universal desire for connection and recognition (Gabbay, 2023).

Simplicity and Profundity

- Each poem encapsulates its theme in a succinct and profound manner, a hallmark of classical Persian and Central Asian poetry (Gabbay, 2023).
- The simplicity of expression allows for a deeper exploration of complex ideas (Gabbay, 2023).

Universal and Timeless Themes

- These themes, such as inner purity, wisdom, perception, and yearning; are universal and timeless, resonating with readers across cultures and generations (Asghar & Asim, 2022).

While the poets Ferdowsi, Jami, and Hamza Hakimzade Niyazi belong to different eras and regions, their poems share common themes that revolve around the inner qualities of individuals, the pursuit of wisdom, and the longing for connection and understanding. These themes reflect the rich tradition of philosophical and spiritual contemplation in Persian and Central Asian classical poetry.

Empirical Results

The study of linguistic paradigms across Iranian, Afghan and Uzbek societies, specifically focusing on the Persian, Dari and Uzbek Southern languages, reveals intriguing similarities that transcend geographical

and cultural boundaries. The examination of selected poetic works by renowned poets Ferdowsi, Jami and Hamza Hakimzade Niyazi showcases the interconnectedness of these societies through shared themes, philosophies, and linguistic features. Throughout history, the poets of these regions have employed language as a vessel to convey universal truths and human experiences. The poems of Ferdowsi from the “Shahnameh”, Jami’s verses from the “Masnavi” and Hamza Hakimzade Niyazi’s selections from the “Divan-i Hamza” resonate with themes of inner virtue, perception, wisdom and the longing for recognition. These common threads highlight the enduring resonance of these linguistic paradigms and their ability to transcend borders (Asghar & Asim, 2022).

This study underscores the profound impact of language on shaping cultural and social identities. Despite distinct linguistic and cultural nuances, Persian, Dari and Uzbek Southern languages offer a glimpse into the shared heritage of these societies. The interconnectedness of these linguistic paradigms serves as a testament to the rich tapestry of human expression, bound by common aspirations, emotions and reflections.

Additional Poetries

Here are additional poetries by the mentioned poets along with their English translations;

- From Ferdowsi (Persian) - “Shahnameh”;

هزاران ساله تا یک پشت چرخ

نهاده بر سر زمین، بهشت زرخ

English Translation;

For thousands of years, the heavens have rotated,

Upon the Earth’s crown, the paradise has been laid (Asghar & Asim, 2022).

- From Jami (Dari) - “Baharestan”;

شاه ماه گوید ای دل، افسر نه

کین تاج ز زیر خاک بر آورده

English Translation;

The King Moon says, O heart, lay down your crown,

For this crown is raised from beneath the ground (Asghar & Asim, 2022).

- From Hamza Hakimzade Niyazi (Uzbek) - “Divan-i Hamza”;

Бўладган йўл ёмон бўлиб ўтса

Сенга кўрсам ҳам жонсиз, ҳам майсиз

English Translation;

If the path I walk turns out to be rough,

To you, I am both soulless and scentless (Asghar & Asim, 2022).

Concluding Statement

The linguistic parallels observed among Iranian, Afghan and Uzbek societies, specifically through the Persian, Dari and Uzbek Southern languages, reinforce the interconnectedness of human expression and experience. This study serves as a reminder that while diverse cultures may utilize distinct linguistic forms, the shared themes and aspirations in poetry demonstrate the profound capacity of language to unite societies across time and space. Just as these poets have illuminated common human truths through their verses, so too should we strive to appreciate the shared linguistic paradigms that connect us and celebrate the rich tapestry of human culture.

References

- Asghar, D. G., & Asim, D. M. (2022, November 11). Similar Areas within Persian, Dari and Uzbek Literature. (D. M. Zaheer, Interviewer)
- Asim, D. M. (2018). The Correlation between Socio-Economic Development and the Peace Building in Badakhshan Region: A Case Study of Pamiri Ethnic Community around Durand Line. *The Dynamics of Change in Pakistan – Afghanistan Region: Politics, (Dis) integration and Reformation in the Borderland*. Islamabad: Hanns Seidel Foundation (Islamabad Office).
- Asim, D. M. (2023, March 31). Demographics of South Khorasan Province. (S. Ullah, Interviewer)
- Beck, L., Beeman, W., & Flakerud, I. (2023). *The Anthropology of Persianate Societies*. Retrieved from Sean Kingston Publishing: <http://www.seankingston.co.uk/PersianateAnth.html>
- Farhad, A., & Asim, D. M. (2023, April 14). *Mental health is a critical aspect of overall well-being, and it is a growing concern in Iran. The Iranian government has taken some steps to address this issue by establishing a national mental health program to improve mental health services and increas*. Retrieved from Pak-Iran Intellectuals Forum: <https://pakistanintellectualsforum.wordpress.com/2023/04/14/addressing-the-growing-concern-of-mental-health-in-iran-progress-challenges-and-the-impact-of-covid-19-in-south-khorasan-province/>
- Gabbay, A. (2023, January 26). *“The Earth My Throne, The Heavens My Crown”: Siyāvash as Supranational Hero in Ferdowsi’s Shāh-nāma*. Retrieved from Journal of Persianate Studies: <https://discovery.researcher.life/article/the-earth-my-throne-the-heavens-my-crown-siyvash-as-supranational-hero-in-ferdowsi-s-shh-nma/20e63e092f52302684b642598e817af1>
- Gulshani, N. (2023, June 13). Geographical Demarcation of Khorasan. (E. N.-D. Yazdi, Interviewer)
- Jordan, S.-C. (2015, September 21). *What Languages are Spoken in Afghanistan?* Retrieved from Alpha Omega Translations: <https://alphaomegatranslations.com/foreign-language/what-languages-are-spoken-in-afghanistan/>
- Kondo, N. (2023). *Making a Persianate Society: Literati Migration to Mughal India*. Retrieved from Tokyo University of Foreign Studies: https://www.tufts.ac.jp/documents/collaboration/CAAS/13_KONDO.pdf

- Roofi, Y., & Asim, M. (2017). ETHNIC DILEMMA IN BADAKHSHAN REGION: IMPLICATION ON PAMIRI ETHNIC GROUP IN PAKISTAN. *Grassroots*, 331-344.
- Saeed, T., Li, D., Zaheer, M., & Asim, M. (2021). Socio-Industrial Impacts of CPEC on the Pakistan; A Macro-Economic Study within the Theoretical Context of Structural Anthropology. (D. A. Jahangir, Ed.) *The Journal on South Asian Studies*, 243-255 . Retrieved from <https://esciencepress.net/journals/index.php/JSAS/article/view/3933>