



Research and Publications of Alisher Navoi's Turkic Works in Iran

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Abstract

Alisher Navoi did a lot of work in Persian poetry, though not as much as in Turkic. In this sense, the Iranians probably respect Alisher Navoi as much as their own poets. It should be noted that the great Iranian poet Soib Tabrizi, one of the representatives of the famous "Sabki Hindi", was a follower of the Turkic poets Alisher Navoi and Muhammad Fuzuli in Persian poetry. Based on the research on the life and work of Alisher Navoi, it is safe to say that in Navoi studies, after Uzbekistan, Iran ranks high. Especially in recent years, there have been radical changes in Iranian Navoi studies. In the past, only Persian works by Navoi were studied in Iran, but today it is difficult to find an unstudied work by the poet. In this article, we will try to provide one-on-one information about some of the researchers who have conducted research on the life and work of Navoi in Iran over the last 80 years and the books they have published.

Keywords: *Alisher Navoi; "Muhokamat Ul-Lug'Atayn"; Transliteration; Muhammadzoda Siddiq; "Xamsat Ul-Mutahayyirin"; Muhammad Naxjavoni; "G'Aroyib Us-Sig'Ar"; Manuscripts; "Sanglox" Dictionary; Iranian Navoi Studies*

Introduction

Muhokamat ul-lug'atayn. In this work, Alisher Navoi compared the possibilities and advantages of Turkic and Persian languages. "Muhokamat ul-lug'atayn" was published in 1841 in Paris together with "Torixi muluki Ajam" by the French Navoi scholar Kartemer. This edition was published for the second time in Paris in 1845, as it aroused great interest among readers. After that O. Vamberi published it in 1862 using a copy of this work kept in Budapest, in 1936 Valad Çhelebi published the text in Chig'atoy and a Turkish translation in Istanbul.

In 1941, this work was published in the Latin alphabet by Raf'at Eshitmon, and in 1950, it was translated into Persian by Turxon Ganjavi and published in Tehran. This translation will be published in Pakistan in 1984 with some modifications.

“Muhokamat ul–lug‘atayn” was published by Abdulkhikim Gulmuhammadov in 1925 in Ashgabat, and then in the third volume of the collection of works of the poet in his native Uzbekistan. In 1988, Hamid Temur managed to publish it in Uighur in Urumqi. Another recent study in this regard was conducted by the Turkish scientist Samo Borutchu Uzunder. In this study, he compares four world–renowned copies of each other, forms the original text of the work, and publishes it in the Latin alphabet as well as by transliteration. He also added a modern Turkish translation to the original Turkic text and his own linguistic comments in the introduction.

It was also translated into English and published in 1966 by R. Deverux. In Iran, the work “Muhokamat ul–lug‘atayn” was published by Dr. Muhammadzoda Siddiq in 2009 at the “Axtar” publishing house in Tabriz. In this edition, he cites the original text in Chig‘atoy language, the transliteration given in Latin alphabet, the Persian text translated into Azerbaijan in 1948–1949 by Turxon Ganjavi, and he relies on the manuscript copy of the work kept in the Tupkopisaroy Museum in Istanbul, which Samo Borutchu used in his publication.

The first and only surviving Persian translation of “Muhokamat ul–lug‘atayn” by Turxon Ganjavi published in Tehran in 1950. There are some abbreviations in the copy he used in the translation, and Muhammadzoda Siddiq in his edition translates these abbreviations from the copy he used into Persian and gives them in square brackets to distinguish them from Turxon’s translation. There are also some discrepancies between Turkic and Persian poems, which have not been amended in the text. Muhammadzoda Siddiq makes the following changes to the text of the Persian translation of Turxon Ganjavi:

1. Gives in square brackets when it is necessary to insert a word or words into the text;
2. Enter the correct version of the Turkic words together with the Latin spelling in the Persian translation, place the words of the author of the translation at the end of the book and link it [م=متن] that is, m. displays as [= text]. M. the purpose of which is to provide a Persian translation of Turxon Ganjavi in 1950;
3. Interprets Arabic words and phrases in the “povaraqiho” (“footnote”) part of the book;
4. Determined the measure poems (aruz).

In order to get a clear idea of how the Persian translation was presented in Muhammadzoda Sadiq’s publication, we give the following example from the Persian translation.

[نعت]

سپاس هر متکلمی را که بلبل نطقش با ترنم انا أفصح، زبان فصحای عرب را که گلبانگ بلاغت به گلشن سپهر
می رسانیدند، ببست؛ و آوازه ی دعوی آنان را شکست.

رباعی [ترجمه]:

آن روز که هنوز قلم صنع،
آدم و عالم را رقم نزده بود
وی از خلقت خود دم زد
و صای گنت نبیاً قافهم را درداد.

[Navoi A, 1387h: 52]

The book “Muhokamat ul-lug‘atayn” published by Muhammadzoda Siddiq is divided into chapters, and it is translated from the Turkic version of this work into the Azeri language and placed after the Persian translation chapter.

Divides both texts into chapters and names them separately in square brackets. Regarding the conversion to the Azeri language, the author of the publication says: “Even though we have made some changes to the spelling of the words in the poems, we have quoted its original in the Persian text. In transliteration, every effort was made to give a clear pronunciation of the words”.

Mezon ul-avzon. Huseyn Muhammadzoda Siddiq translated another work by Amir Alisher Navoi, “Mezon ul-avzon”, into Persian and published it in 2014 at “Takderaxt” Publishing House in Tehran. Prior to that, in 1993, Dr. Kemal Araslon made a comparative study of seven Turkic manuscripts of this work and published it in Ankara. Muhammadzoda Siddiq compares the manuscript with the inventory number №237/ج in the Library of the University of Literature in Tehran and compares it with the edition of Kamol Araslon and creates a complete translation from it. If the Persian translation text was made on the basis of the Ankara edition, the reference is marked with the letter “ک”, but if it was made on the basis of the manuscript kept under inventory number №237/ج, the letter is marked with the letter “د”. The translator writes about the Persian translation as follows:

رجمه ی فارسی این جانب متکی به آیین متن است و سعی کرده ام در آن شیوه ی نگارش امیر علیشیر نوایی را
حفظ کنم.

[Navoi A, 1393h: 53-54]

Translation: “The Persian translation was also based on this text, and it tried to preserve the creative style of Amir Alisher Navoi as much as possible”.

Muhammadzoda Siddiq also quotes verses and verses in Turkic in order to make them easier to read. After the transliteration, a Persian translation of the poems is placed. Kamol Araslon did not pay much attention to the transliteration based on the Latin alphabet in his publication, but he also corrected this shortcoming by expressing the diacritic sign “fatha” and the letters “خ” and “ق” in the transliteration composed by Sadiq, which is important for the East Turkic peoples, including the Uzbek people.

Dr. Sadiq mentions that there are errors in determining the measure of both copies – “ک” and “د” : “Sometimes there was an error in determining the measure of both “ک” and “د” copies. In such cases, I determined the correct version of the measure, included it in the text, and gave the error given in both copies in the link. Sometimes the “د” copy has more additions than the “ک” copy, and I have never seen such applications [studied by Kemal Araslon] in any copy. “Available only in “د” copies, here is one such application that is not found in the seven manuscripts used by Kemal Araslon:

زهی حسن اوجی اوزره عذارینگ مهر انور،
قولاغینگدا در و لعل ایکی فرخنده اختر.

[Navoi A, 1393h: 57]

After the book’s contents and “transliteration”, the author describes the life and work of Navoi, giving detailed information about the buildings and services he built in Khorasan, from how he entered political life. Focusing on the friendship between Alisher Navoi and Abdurahmon Jomi, he quotes from

poems in which friends praised each other. The author also mentions that Navoi sometimes used Persian proverbs in his Persian devon. Here are some of them:

حلال گشت به چشم تو خون من گرچه، هنوز از دهننت بوی شیر می آید!

Translation: “Although (you think) my blood has become fair to you, yet still the smell of judgment comes from your mouth”.

This proverb is still used by the Persian–Tajik peoples to refer to those who have taught someone “intelligence” and are arrogant. Or:

ساده دل واعظ، که گوید هر چه آید بر زبانش، ساده تر آنان که این افسانه باور می کنند!

[Navoi A, 1393h: 27]

Translation: “A naive preacher tells what comes to his tongue, and the more naive among them continue to believe this myth”.

This proverb also survives to this day and applies to very simple people.

Xamsat ul-mutahayyirin. Muhammad Naxjavoni was the first to translate “Xamsat ul-mutahayyirin” from Turkic into Persian in 1941, and a copy of it is now kept in the library of the Faculty of Literature of the University of Tehran under inventory number №111. Mehdi Farhoni Munfarid writes about this translation and its author: “The late Hoji Muhammad Naxjavoni, one of the classic and wise people of Iranian Azerbaijanis, translated this book into Persian. And Ali Asg‘ar Hikmat took the translation from Naxjavoni in order to use it in writing his work “Jomi”, and thus [this copy] remains in his hands. After their death, they were transferred to the library of “Kitobxonai Markazii Donishgohi Tehron” and today it is kept in this library under the inventory number №111.

In 2002, Mehdi Farhoni, using the copy of the Persian translation of the work “Xamsat ul-mutahayyirin” stored in the library of the Faculty of Literature of Tehron University under the same inventory number №111, published it with his preface, appendices and some corrections in the appendix of the 12th issue of “Nomai Farhangiston” magazine in Tehran. This publication begins with a short foreword written by Farhoni Munfarid. Then, the short and general information written by the translator about the life and work of Alisher Navoi is given under the title “introductory translator”. After that, the Persian text of the work “Muhokamat ul-lug‘atayn” is given under the name “Tarjumai Xamsat ul-mutahayyirini Amir Alisher Navoi”. At the end of the text of the work, Farhoni gives detailed information about Alisher Navoi’s commentaries and works based on historical sources, and thus this book comes to an end.

Nazm ul-javohir. This book, which is not very large in size, is actually the work “Nasr ul-laoli”, which contains the wise words of Hazrat Ali. Navai was inspired by this work and translated the 266 educational words of Hazrat Ali in nazm, rubai style into Turkic, and renamed it “Nazm ul-javohir”.

“Nazm ul-javohir” will be published in Iran in 2009 by “al-Hudo” Publishing House together with Bahman Akbari’s Persian and English translations, and Suyima Ganieva’s Uzbek and Russian translations. Bahman Akbari gives the following information about this publication:

"در مدت اقامت در آن کشور به عنوان رایزن فرهنگی با توصیه و همکاری سرکار خانم سیومه غنی آوا استاد کهنسال آکادمی شرقشناسی ازبکستان و شیفته آثار ماندگار نوایی این نسخه خطی را مورد بررسی قرار دادم که پس از ترجمه فارسی، احادیث به زبان های ازبکی، روسی، انگلیسی نیز ترجمه شد تا دیگر ملل نیز از این اثر بهره گیرند."

[Navoi A, 1387h: 10-11]

Translation: "In the capacity of "Cultural Counselor [at the Embassy of the Islamic Republic of Iran in Uzbekistan]", I began to study this copy with the recommendation and cooperation of Suyima Ganiyeva, a senior teacher of the Institute of Oriental Studies and a lover of Navoi's immortal works. After the Persian translation, other nationalities can also enjoy for, the narrations were also translated into Uzbek, Russian and English".

Based on this information of Bahman Akbari, it can be said that this publication was made using the manuscript copy of the work "Nazm ul-javohir" kept in Uzbekistan.

The remarkable aspect of this publication is that, in addition to the Persian, Uzbek, English and Russian translations of the wise words, Bahman Akbari conducted a research on the meanings of these wise words, and as a result, the source of most of them was determined. In this regard, the scientist himself writes:

"چرا که در اصل اثر هیچ اشاره ای به مصادر روایات نشده است و نوایی صراحتاً مصدر و مأخذ روایات را کتاب "نثر اللالی" اعلام میدارد. برای این بررسی و یافتن صحت و درستی اصل روایات جستجوی کاملی در بیش از 187 عنوان کتاب در 440 جلد موسوعه های روایی انجام پذیرفت..."

[Navoi A, 1387h: 8-9]

Translation: "In the original text of the work, there is no reference to the sources of the narrations, and Navoi generally notes that the source of this work is the book "Nasr ul-laoli". Based on this, in order to clarify the original source of the narrations, a search was conducted in 440 books with 187 titles..."

In the first phase of Bahman Akbari's research, he finds the original source of the wise narrations and gives its full form. In the second stage, he interprets the narrations in Nazm ul-jawahir, which are slightly different, and in the third stage, if the narration is not found, he seeks the essence of that hadith from another hadith. In the fourth stage, when he does not find the content of the hadith in another hadith, he writes in parentheses, "This hadith was not found in the books in which the narrations were narrated", and stops researching on this narration. Here is one of them to give you a better idea of how the words of wisdom are presented in this issue:

اَدِّ عِيَالِكَ تَنْفَعُهُمْ. (در مجامع روایی موجود نمی باشد)
خانواده ات را ادب آموز که به آنها سود رسانده ای.

- Oilang ahliga adab o'rgat, ularga foyda keltirasan;
- Воспитывай членов своей семьи, принесёшь ей пользу;
- Educating your household highly enriches their life [Navoi A, 1387h: 14].

This publication begins with the introduction to the book by the international “al-Hudo” publishing house. Then, Bahman Akbari gives brief information about Alisher Navoi’s life and work, and directly reflects on “Nasr ul-laoli”, which is the original source of the work, and discusses some differences between it and “Nazm ul-javohir”. After that, the text of the work is cited with translations, and the book comes to an end.

Munojotnoma. In 2017, Alisher Navoi’s work “Munojotnoma” was published by “Jangal” publishing house in Iran with translation, introduction, appendix and comments by Amir Ne’mati Limoi and Mehdi Qosimniyo. As the authors stated in the preface of the book, they used two copies of the book—the first is the 16 volumes of Alisher Navoi’s “Collection of Perfect Works” published in Uzbekistan, and the second is the copy of “Munojotnoma” translated into English and published by the Uzbek scholar Suyima Ganieva.

In the preface to the book, Ne’mati Limoi writes about the Persian translation of the work:

"شایسته و بایسته است یاد شود، متن مناجات امیر علیشیر نوایی سرشار از واژگان و اصطلاحات عربی و فارسی است و نظر به این مهم و در راستای حفظ اصالت اثر کوشیده شد تمامی لغات عربی و فارسی متن به صورت عینی در برگردان فارسی مورد کاربرد قرار گیرند و بدین روی از جایگزین کردن آنها با کلمات مترادف و هم معنا خودداری ورزیده شد. همچنین هر گاه که احساس گردید درک دقیقتر واژه ها، اصطلاحات و عبارات نیاز به توضیح و تشریح دارد، حاشیه نویسی بر آنها به صورت پاورقی انجام پذیرفت تا خواننده به آسانی فحوای سخن امیر علیشیر نوایی را دریابد."

[Navoi A, 1396h: 6]

Translation: “It should be mentioned that Alisher Navoi’s “Munojot” is full of Arabic and Persian words and phrases, therefore, in order to make the translation close to the original, we have given all the Arabic and Persian words in the Persian translation exactly, we have refrained from replacing them with other Persian synonyms. In addition, every time there is a need to comment on the meaning of a word or phrase, we explained them in the links [of the pages] so that the reader can easily follow the meaning that Alisher Navoi wants to convey”.

The book begins with an introduction by the rector of “Adolat” University, Dr. Muhammad Huseyn Bayoti. After that, the preface of Amir Ne’mati Limoi is presented, in which the author of the publication tells a detailed story about the history of “Munojotnoma”. In the course of his speech, Alisher expressed his opinion about Navoi’s work “Munojotnoma”, including:

"... اگرچه از جهت سبک و روش یادآور مناجات های خواجه عبد الله انصاری است، اما تفاوتی عمده نیز با آن برخوردار است."

[Navoi A, 1396h: 4]

Translation: "...Although stylistically reminiscent of Abdullah Ansari's prayers, [as an independent work] there are many different aspects to it".

After the preface, the authors of the publication—Ne'mati Limoi and Mehdi Qosimniyo—wrote the forewords to the book, in which they gave detailed information about Alisher Navoi's review, his entry into the political arena, his works written in Turkic and Persian, his services to the people of science and his contribution to development. After that, the Persian translation of the text of the work is presented and the book comes to an end.

Go'zidai devonhoi turkii Amir Alisher Navoi (selected Turkic devons of Amir Alisher Navoi). This book has 250 pages and was published by Sayid Ehson Shukrxudoyi in Iran in 2015 by Takderast publishing house. The original of the book was published in Turkey by the late Ogoh Sirri Levend (1893–1978), a Turkish naveologist, under the names "G'aroyib us-sig'ar", "Navodir ush-shabob", "Badoe' ul-vasat" and "Favoyid ul-kibar". Contains four selected divans of Navoi. This same book, one of the students of Dr. Muhammadzoda Siddiq, an Iranian navoi scholar, was converted from the Latin alphabet to the Arabic alphabet by the guidance of his teacher. In his short introduction to the book, the researcher writes:

"بالاخره استاد در ابتدای سال 1394 فرهنگنامه سنگلاخ را در 1800 صفحه پس از 10 سال کار طاقت فرسا برای چاپ به دست ناشر سپردند. گرچه تصحیح این اثر با تمامی پیچیدگی ها و گستردگی هایی که در لفظ و معنا داشت، وجود یک تیم تحقیقاتی، فنی و پشتیبانی را در کنار ایشان طلب می کرد و حتی میبایست جهت رویت برخی کتاب ها و نسخه های خطی به کشورهای که با زبان ترکی جغتایی سر و کار دارند سفری ترتیب داده میشد؛ اما در فقدان تمامی این حمایت ها و امداد ها، ایشان کار را با همکاری تنی چند از افراد آن هم به شکل دوره ای و مقطعی بسامان رساندند. با تمامی دقت ها که ایشان به خرج دادند برخی از اشعار امیر علیشیر نوایی در متن فرهنگنامه سنگلاخ ناخوانا باقی ماند.

... ابتدا تصمیم بر آن بود که مجموعه ی کامل آثار ترکی نوایی برگردان شود لیکن استاد، مجموعه ی چهار جلدی آگاه سرّی لوند – استاد زبان و ادبیات در ترکیه – را تایید فرمودند."

[Navoi A, 1394h: 4]

Translation: "At the beginning of 1394, the master submitted the 1800–page Sanglox dictionary to the publisher for publication after 10 years of hard work. Although the publication of this work required a whole team of researchers and organizing trips to Turkic-speaking countries on the subject, the teacher [Muhammadzoda Siddiq] was able to complete this good work with a few of his students. However, despite all these efforts, some of Alisher Navoi's poems in the text of the Sanglox dictionary [manuscript copy] remained unquoted.

...At first, while I [Sayyid Ehson Shukrxudoyi] intended to translate the perfect collection of Alisher Navoi's works, my teacher instructed me to translate the four-volume collection of Turkish language and literature teacher Ogoh Sirri Levend").

The first volume of this collection is the life and work of Amir Alisher Navoi; The second volume of Navoi's divans: "G'aroyib us-sig'ar", "Navodir ush-shabob", "Badoe' ul-vasat", and "Favoyid ul-kibar"; The third volume contains five masnavis: "Hayrat ul-Abror", "Farhad and Shirin", "Layli and Majnun", "Sabbai Sayyor" and "Saddi Iskandari"; The fourth volume contains selected prose works of Navoi.

Sayid Ehson Shukrxudoyi converted the second volume of this collection, i.e., the poet's "G'aroyib us-sig'ar", "Navodir ush-shabob", "Badoe' ul-vasat", and "Favoyid ul-kibar" divans, from the Latin alphabet to the Arabic alphabet under the guidance of his teacher Muhammadzoda Siddiq. It would not be an exaggeration to say that the interest in Alisher Navoi's Turkish works in Iran increased once again.

The book begins with a foreword by Sayid Ehson Shukrxudoyi, the author of the book. In it, the author gives brief information about the factors that led to the implementation of this good deed. After that, the introduction of Alisher Navoi's life and work given in "Mezon ul-avzon" and "Muhokamat ul-lug'atayn" editions of his teacher Muhammadzoda Siddiq will be presented. Then the original text of the work is placed and the book comes to an end.

Majolis un-nafois (Latoyifnoma/Hasht bihisht). "Majolis un-nafois" is one of the most important historical sources for Persian-Tajik literature together with Turkic (Uzbek) literature, and any literary critic or historian who wants to write the history of Persian literature of the 15th and early 16th centuries of the Hijri has repeatedly turned to it. and widely used. For example, the fact that the famous Iranian literary critic Zabihulloh Safo referred to this topic in the fourth volume of his book "History of Literature in Iran" shows how important this work is for the Persian people.

In 1944, the Iranian Navoi scholar Ali Asg'ar Hikmat published in Tehran under the name "Majolis un-nafois", combining Fakhri's "Latoyifnoma" and Qazvini's "Hasht Bihisht", which were Persian translations of the work "Majolis un-nafois" by Alisher Navoi. With this, he literally lays the foundation stone of "Iranian Navoi studies".

From the preface written by the scientist to the book, it is known that he used only one Persian manuscript for the publication of "Latoyifnoma", and then compared it with the three Turkic manuscripts of "Majolis un-nafois". First, he re-edits the Persian text of Latoyifnoma based on the manuscript of Hoji Muhammad Naxjavoni copied in 1583. Then he compares it with the Turkic manuscript of Muhammad Ali Tarbiyat, copied in 1588, and two other Turkic manuscripts, copied in 1620 and 1640, which are now kept in the Sipahsolor Library under inventory №2729 and №100.

Ali Asg'ar Hikmat first used the Persian manuscript of this work in the library of the Iranian scientist Said Nafisi in the preparation of the second translation of Qazvini's "Hasht Bihisht". Since this translation is not free of errors and omissions, it is completed on the basis of another Persian translation stored in As'ad Efandi Library in Istanbul under inventory №3788, forming a complete translation. Without being limited to this, he examines and compares the completed translation with the three Turkic manuscripts of the work, one in the Muhammad Ali Tarbiyat library and two in the Sipahsolor library, which he used to prepare "Latoyifnoma" for publication, and eliminates the shortcomings.

In the introduction to the book, Hikmat points out why the translators did not translate the author's preface in "Latoyifnoma" and "Hasht Bihisht":

"معلوم نیست چرا فخری هراتی و حکیم شاه مقدمه امیر علیشیر بر تذکره خود را به فارسی ترجمه نکرده اند. به همین سبب از دانشمند گرامی آقای اسماعیل امیر خیزی خواهش کردم تا به این کار همت گمارد."

[Hikmat, 1944: لد]

Translation: "It is not known why Faxri Hiroti and Hakimshoh Qazvini did not translate the preface written to Amir Alisher's tazkira into Persian. Therefore, I requested the respected scholar Mr. Ismail Amir Khizi to translate this [preface]".

Based on this, it can be said that "these two translators translated the tazkira without the author's preface".

Another Navoi scholar, Parvizbigi Habibobodi, based on the publication of Hikmat, takes Alisher Navoi's work "Majolis un-nafois" as a separate topic and conducts research on it, and the results of the research are called "Ta'ammule dar tazkirai Majolis un-nafois" ("Commentary on Majolis un-nafois tazkiras") published in 2010 by "Sipehr" publishing house of Tehran.

Parvizbigi Habibobodi conditionally divides his book into four chapters. After thinking about Persian tazkiras in the first season, he talks about the tazkiras "Majolis un nafois" and its Persian translations. After that, he dwells on the editions of this work and gives information about the manuscripts kept in the libraries of the world. In the next chapter, Sulton Muhammad Amiri Hiravi (Faxri) and Hakimshah Muhammad Muborak Qazvini, who translated "Majolis un-nafois" into Persian, give a brief review and mention that there are differences in their translations under the supervision of "Majolis un-nafois". In particular, he points out that there are discrepancies between the two translations in the information about a person named Hofiz Sa'd, and gives examples from the edition of Ali Asg'ar Hikmat for the reader to compare. In the third season, it provides information on the specific features of "Majolis un-nafois" divided into the following parts:

1) The author's introduction and reasons for writing the tazkira; 2) Social and cultural issues; 3) Cemetery where poets are buried; 4) Nicknames and reasons for choosing some nicknames; 5) Wrestling, military service; 6) Mental disorders in some poets; 7) Artists, calligraphers, etc; 8) Other professions of poets; 9) "Muammo" science; 10) Critical opinions of the author; 11) "Sohibosor" poets; 12) Personality of poets.

In the fourth chapter, Parvizbigi concludes this book with a review of poets one by one.

In fact, Navoi scholars such as Ali Asg'ar Hikmat, Mehdi Farhoni Munfarid, Rukniddin Humoyun Farrux, Muhammadzoda Siddiq, Amir Ne'mati Limoi and Hodi Bidaki shed light on Alisher Navoi's life and work. They did an incomparable service in translating his Turkic works into Persian, preparing them for publication in Persian, and delivering them to Iranian readers.

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