

УДК 80/81  
ББК 83+63.3(0)

TRANSLATION OF *Hamroboev Nasimjohn Abdullojohnovich,*  
«SHARAF UN-NABI» BY *candidate of philological sciences, Associate Professor,*  
NAJMUDDIN ROVANDI *claimant for Doctor's degree of Khudjand State University*  
*named after academician B. Gafurov (Tajikistan, Khudjand)*

ПЕРЕВОД «ШАРАФ-АН- *Хамробоев Насимджон Абдуллоджонович,*  
НАБИ» НАДЖМУДДИНА *к.ф.н., докторант Худжандского государственного*  
РОВАНДИ *университета имени академика Б.Гуфурова*  
*(Таджикистан, Худжанд)*  
*E-MAIL: knasim@mail.ru*

**Ключевые слова:** *Шараф-ан-Наби, перевод с арабского на персидский язык, Рованди, Харгуши, жизнеописание, Мухаммад, талхис, смысловой перевод, «Рохат-ас-судур», виды перевода*

*Статья посвящена проблеме зарождения науки жизнеописания и составления биографий на примере книги «Шараф-ан-Наби» Абу Са`да Харгуши Ниишопури, переведенной с арабского на персидский язык Наджмуддином Рованди. Книга содержит множество сведений по истории и науке калом, по этике, хадисоведению, религиоведению, событиях первого века существования ислама, доказательства и свидетельства о пророческой миссии Мухаммада. Наджнуддин Рованди избрал смысловый принцип перевода, поэтому по объёму его книга уступает арабскому оригиналу. Перевод книги «Шараф-ан-Наби» как исторического и биографического источника приобрел небывалую известность в исламском мире. Обильное использование кисса и преданий, притч и назиданий придает книге большую художественно-литературную ценность.*

**Key words:** *Sharaf an-Nabi, translation from Arabic into Persian, Rovandi, Khargushi, life description, Muhammad, talkhis, sense translation, «Rohat as-sudur», types of translation*

*The article dwells on the problem dealing with a rise of life description and biography compositions on the example of the book «Sharaf an-Nabi» by Abusa`d Khargush-i Nishopuri which was translated from Arabic into Persian by Najmuddin Rovandi. The book consisted of a multitude of information concerned with history and the following sciences: kalom, ethics, hadis studies, religion studies, events referring to the first century of Islam existence, proofs and evidences about Muhammad's prophecy mission. Najmuddin Rovandi chose the style of sense translation, therefore his book concedes to Arabic original in volume.*

*Translation of the book «Sharaf an-Nabi» as a historical and biographic source acquired an unprecedented popularity in the Islamic world. Abundant usage of kiss and tales, parables and edifications impart great artistic and literary values to the book.*

The successors of Muhammad, learned men and historians had begun to study the lifestyle of Prophet Muhammad since the first centuries of hijra which paved the way to biography studies or «*siranigori*» in both Arabic and Ajam (non-Arabic) literature. While developing the features of the individual and social life of the Prophet, his struggle for faith, the messages belonging to

him were considered as the peculiarities of biography writing mastership which was divided into some other parts as well.

At the beginning biography studies in their broad meaning were widely used in some other Islamic sciences such as: theology, *fiqh* (Moslem law), and *hadis* (narration), and ethics, etc. Later on, only the traditionalists and historians began writing about «*ghazovat*», i. e. Prophet's struggle for faith known as «*maghozi*». Another group of biographers made endeavors to reflect the peculiarities of individuality, in particular, evidences and arguments, signs of Muhammad's prophecy in their own compositions. Based on this type of biography many books named «*Shavohid-un-nubuvvat*», «*Sharaf-un-nubuvvat*», «*Daloil-un-nubuvvat*», «*Shamoil-un-nubuvvat*» [4, V.1, 22], etc. had been written for the first five centuries AD most of which are non-extant.

It is necessary to mention that the preachers, advisers and scholars of ethics made a great contribution into the development and spread of biography studies. Using Prophet's biography they called upon people to lead the right way, as well as for good deeds and thoughts, they informed them about the degree and the role of biographers by means of their literary works. Therefore, the few would have encountered among the clergymen of that period who had not written a treatise about Prophet.

In reference to this, preachers and advisers wrote treatises which referred neither to the part of biography and struggle for faith only, nor to evidence writing, however, all of these parts contained more information and those ones were compiled by the type of «*kashkulho*», in particular [4, V.1, 18].

Abusa'd (Abusaid) Abdulmalik ibn Abuusmon Muhammad Voizi Khargushi Nishopuri also wrote the literary work dealing with the biography and Muhammad's lifestyle which are well known under the title of «*Sharf-un-Nabi va mu`jizotihi*», «*Sharaf-ul-Mustafo*», «*Siyar-ul-Mustafo*», «*Daloil-un-nubuvvat*», «*Sharaf-un-nubuvvat*» and «*Sharaf-ul-Mustafo*». The literary work under consideration is one of the most significant Prophet's life data which was translated from Arabic into Persian-Tajik by a learned man and preceptor Sul-toni Tughral-Mahmud ibn Muhammad ibn Ali Rovandi.

The present literary work had been accomplished at the period when Nishopur was considered as the greatest center of Islamic and literary studies after Bagdad and was the place of meeting for scholars, shaykhs, traditionalists, faqihs, historians, educated men, thinkers and translators, in general. Unfortunately, there is not enough information in historical sources concerning the life and scientific activities of both Abusa'di Khargushi and Najmuddini Rovandi.

«*Kitob-ul-ansob*» by Sam'oni [7] and «*Tabaqotu-ash-shofeiyati-l-kubro*» by Subki [9] are considered as the valuable and primary sources which give information about the compiler of the above mentioned work. Sam'oni mentioned Abusaid in two instances: firstly, when commenting in regard to his background of «*Khargushi*»; secondly, while reporting on Abusa'd's personality he directly states that the content of two chapters is the same. Sam'oni supposed: «*Khargushi*» is a relative attribute referring to the street of great Nishopur-city where a great number of representatives of science and literature lived and one of them was an outstanding righteous man - Abusa'd Abdulmalik ibn Abuusmon Muhammad ibn Ibrohim al-Khargushi. Abusa'd travelled to many countries including Iraq, Hijoz and Egypt and managed to visit a number of great scholars and shaykhs; he greatly enjoyed their presence and had left valuable and significant compositions for further generations. Meanwhile, he was taught by some outstanding scientists and scholars such as: Qozi Abumhammad Yahyo ibn Mansur ibn Abdulmalik, Abuumar Ismoil ibn Najidi Sullami, Abuali Homid ibn Muhammad ibn Abdulloh Rinoi, Abusahl Bishr ibn

Ahmad Isfaroini, Ali ibn Bundori Sarfi and Abuahmad Muhammad ibn Muhammad ibn Husayni Shayboni and their contemporaries as well. Among a number of storytellers who told about Abusaid Khargushi's literary works, there were: Abumuhammad Hasan ibn Muhammad Khilol, Hokim Abuabdulloh Hofiz, Abulqosim Azhari, Abdulaziz ibn Ali Azji, Abulqosim Tanukhi, etc and the last representative of them - Abubakr Ahmad ibn Ali ibn Khalafi Sherozi. He had already gained and learnt the science of fiqh from the young age; he discussed it with many great devotees, until he became the leader of both devotees and faqehon with the help of Great God. Abus'ad was taught Shofey's Fiqh by Ali ibn Abulhasan Mosirjusi and stayed in Iraq up to 370/980 hijra. Then he travelled to Hijoz and lived quite near from *Haram-al-Sharif*, in Mekka; met with a number of righteous men there and obtained Hadis science in full. After returning to his homeland Nishopur Abus'ad was especially engaged in charity work and gave away all his property and wealth to the poor, indigent and lonely ones. He built a new hospital instead of an old ruined one, in Nishopur. Afterwards, he appointed some of his friends as assistants of doctors. In the field of Shariat studies he wrote a majority of appropriate books which were devoted to the miracles and signs of prophecy, biography and personal details of righteous men and worshippers. At the same time, the historic books concerning both the history of Nishopur, ancient and contemporary scholars known in Islamic states were duplicated by him. Abus'ad died in 406 hijra/1015 and his graveyard is in Nishopur and I, personally, have visited it several times» [7.V.12,34].

Thus, Sam'oni in the frames of his speech in conformity with Muhammad ibn Tohiri Maqdisi told: «*Abusa'd Kharjushi*» was also written with Persian «*kof*», namely «*Khargushi*» that refers to the village in Khorasan. The graveyard of Kharugshi is in his mausoleum, in Khargush street, in Nishopur. However, it was unclear to me (Sam'oni – N.H) whether the street was named after Abusa'd or vice versa. He died in 407 hijra /1016» [7.V. 12,34].

Being the contemporary of Abusa'di Khargushi Hokim Nishopuri told about him. As the author of the book «*Tabaqotu-ash-shofeyyati-l-kubro*» Hokim Nishopuri informed in regard to Abusa'd's role as it follows: «*I haven't seen anyone like him who could integrate in himself science, morals and righteousness in the way of God (Allah)*» [9,V.5,223].

A scholar in oriental studies Charles Story had done a significant research in both Khargushi's works and in that of the translator of «*Sharaf-un-Nabi*» and pointed to Khargushi in «*Persian Literature*»: «*Abusa'di Khargushi wrote a number of books in Arabic language, such as: «Tahzib-ul-asror fi tasavvur», «al-Bashorat va-n-nazorat fi ta'bir-ar-ru'yo» and «Sharaf-un-Nabi»* [8,V.2,735].

It should be mentioned that the appropriate information about Abusaid Khargushi's personal details was brought in anthologies and studies belonging to other researchers and scholars in Oriental studies, including «*al-Kunya va-l-alqob*» by Shaykh Abbos Qumi, «*Rayhonat-ul-adab*» by Mirzomuhammad Ali Mudarris Tabrezi, «*The History of Persian Literature*» by Zabeulloh Safo and etc. However, proceeding from the essence of the above-mentioned literary backgrounds it becomes clear that their information comes from the cites of Maqdisi, Sam'oni, Subki and Suyuti.

The critical text of «*Sharaf-un-Nabi va mu'jizotih*»'s translation had been edited by an outstanding scholar in texts studies Muhammad Ravshan and was written in one volume of 534 pages recently in 1361 hijra, in Tehran [2].

The name of the translator of «*Sharaf-un-Nabi*» was outlined as Imom Najmuddin Mahmud ibn Muhammad ibn Ali Rovandi in the present literary work [2,33]. In addition, there were some disagreements among scholars in texts studies and researchers in regard to the

---

translator's name, because a number of poets, educated men, theologians, preachers, calligraphers and craftsmen were known by the name of «*Rovandi*» as well, like: Muhammad Rovandi, Yahyo Rovandi, Tojiddin Rovandi, Zaynuddin Rovandi, Qutbiddin Rovandi and Najmuddin Rovandi who were distinguished as outstanding representatives of Rovandis` dynasty [3,«*Rovandi*»].

Thus, in conformity with the view-point of the author of «*Mu`jam-ul-buldon*» one can assert the fact that «*Rovand*» is a city near Koshon and Isfahon. In this regard, Hamza Isfahoni mentioned the origin of the city «*Rahovand*» that means «*increasing good*» [11,V.2,741].

The views of the author of «*Rohat-us-sudur*» which was compiled by the representative of the above-mentioned dynasty will help to some degree determine the translator of «*Sharaf-un-Nabi*» and solve the problem. The compiler of the book of «*Rohat-us-sudur*» (*the real title of this literary work is «A`lom-al-muluk al-musammo bu rohat-as-sudur va oyat-as-sudur»*) is Najmuddin Muhammad ibn Ali ibn Sulaymon ibn Muhammad ibn Ahmad ibn Husayn ibn Hima who was known as an outstanding poet, writer and talented calligrapher in the times of Seljuques. Najmuddin Rovandi was born about 550-555hijra/1155-1160, in Rovand. Due to the support of his uncles Tojiddin and Zaynuddin he gained knowledge, science and became a respectable person. He was a very talented calligrapher and according to what he told of himself «*he learnt seventy types of scripts*» [6,23]. Whenever Sultan Tughral ibn Arslon (in the period of 573-590hijra/1177-1193) was interested in learning calligraphic mastership he invited Zaynuddin Rovandi to his court as a teacher, in 577hijra/1181 [3,«*Rovandi*»].

In the course of exploring the mentioned issue, in accordance with the view of the author of «*Rohat-us-sudur*» Oriental Studies scholar Charles Story come to the conclusion that the translator of «*Sharaf-un-Nabi*» was Zaynuddin Mahmud ibn Muhammad ibn Ali Rovandi who was a penman, namely Najmuddin Rovandi's uncle [8,V.2,740]. However, another scholar in Oriental Studies Blusher designing on the premise of the inscriptions of one of the three copies which were recorded under the title of «*Poris*» one called the translator of the literary work as Imam Rabboni, a skillful man, a worshipper and abstemious person Najmuddin Mahmud ibn Ali Rovandi, as well as he considered both the author of «*Rohat-us-sudur*» and the translator of «*Sharaf-un-Nabi*» as the same person, while Zaynuddin Rovandi in the book «*Rohat-us-sudur*» pointed out several times that they were not the same one and in this respect it testifies that the authors of the above-mentioned literary works were different, in general [see: 2,23].

In addition, only the penname of the translator differs; namely in the available copy of Blusher the penname of translator Najmuddin was pointed out as Mahmud. Perhaps, the scribes made a mistake and wrote Najmuddin instead of Zaynuddin. Whatever we consider the name of the translator without his penname then the real name of Zaynuddin will rather remain as Najmuddin.

Thus, another point that will serve to determine the translator of the given literary work is the remaining view from «*Boyazidi Vali*»'s copy, like this: «*the greatest teacher in the world, Zaynuddin, shams-ul-Islam (the sun of Islam), teacher of kings, atorud-ul-arz, sayiyed-ul-ulamo, fakhr-ul-amosil, mukhtor-ul-anom, Mahmud ibn Muhammad ibn Ali Rovandi*» [11,V.3,1382]. In this connection one can make references that the name of Zaynuddin Rovandi in the above-mentioned citation was inserted correctly as well. Besides, it will prove that Zaynuddin and Najmuddin Rovandi are different persons.

Alongside with the above-mentioned, the name of the interpreter as well as the reason for such translation is mentioned in the introduction of the original, i.e. an ancient copy available; it runs: «Do know that shaykh, the Imam of scholars, a righteous man Abusa`d Abdulmalik ibn

Abuusmon Voiz, rahmatullohi alayhi (Allah's Mercy on him) wrote a book under the title of «Sharaf-un-Nabi, sallallohu alayhi va salam (Peace be upon him) and had some difficulties and sufferings while collecting materials concerning him ... that no one before him had been engaged in this context... and translated into Arabic and brought it in Khutba that the aim of compiling the book was the love to Rasul (Messenger). In this case, this book was available to those who knew Arabic and Persian-speaking people were deprived of its benefit. Then, the translator of this book being Imam, a Godly scholar, skilful and abstemious worshiper, Najmuddin Mahmud ibn Ali Rovandi, Allah's Mercy on him, translated the given book from Arabic into Persian word for word so that Ajam (non-Arabic) readers had spiritual information in details» [2,2].

It is important to lay an emphasis on the fact that proceeding from the information based on some historic sources one can assert that the Arabic text was quite substantial and consisted of some volumes. However, due to the availability of copies in Arabic it turns out that they are the same in size. Dr. Abuosim Nabil ibn Hoshimi Ghamro proceeding from the three remaining copies published a comprehensive text of «*Sharaf-ul-Mustafo*» with «*Manohil-ush-shifo va manohil-us-safo*» in six volumes and «*Dor-ul-bashoir-ul-Islomiya*» publishing house, in Mekka in 1424 hijra, [1].

Of course, the Persian translation of Najmuddin Rovandi is a little shorter than the Arabic copy and it is clear that some shortening was made by the translator. While making a comparison of the Arabic text with the copy of translation it turns out that Rovandi had shortened both the chapters and tales, in particular, so that the part of evidence and narration of the story-tellers mentioned were left out. «*Sharaf-un-Nabi*» from the aspect of the subject refers neither to the section of accomplished biographies nor to the historic background either. It represents different sciences such as: history, philosophy, ethics, hadis (narration) and the opinion, of it etc.

First of all, the value and significance of «*Sharaf-un-Nabi*»'s translation is its being an ancient one; without getting acquainted with this work it is impossible to understand the fields of biography studies and the history of its development, in general.

Concerning language, style and type of translation of the literary work in conformity with the translator's own words one might state the following: «the given literary work was translated from Arabic into Persian in a word for word style». However, owing to much shortened information it should be pointed out that in most cases Rovandi used semantic translation instead of word for word one as well. It can only be noticed when the translation of the book is compared to the Arabic text. To testify the above mentioned points we will compare some translated literary backgrounds by Rovandi with the original text in details below.

While translating one of the chapters of «*Sharaf-un-Nubuvvat*» under the title of «*في آداب و الشراب و الطعام*», (on the culture of food and drink) the phrase «*drinking wine*» was omitted and was interpreted by the translator as: «*On the culture of eating a meal*» [2,93]. Absolutely, the translator left out two hadises from his view-points [1,440].

Then, another hadis from the text runs:

و من أَدب الأكل أن يسمي الله، لما روي أن النبي صلى الله عليه و سلم قال: بسم الله و كل بيمينك و كل مما يليك، و ادن من الطعام (1,440).

The translator interpreted the above-mentioned hadis in the following way: «the culture of eating food is considered as: saying the name of God before eating; eating with the right hand; sitting close to the food and showing respect for it [2,93]. Supposedly, the mentioned sentence was not translated word for word because the phrases of «*يُليكَ*» and «*ادن*» are interpreted logically rather than word for word one. In reference to it, the phrase «showing respect for food» is taken

from another hadis, i.e. it serves to express additional meaning that is pointed out under the number of 1728 in the original text as: «و قال صلى الله عليه وسلم: اكرموا الطعام.» [1,440].

Najmuddin Rovandi's style of translation is considered as his specific one. In the course of translation he reduced a number of Arabic phrases belonging to Abusa'd Khargushi and translated them for the first time. He frequently used the notes of both Mashoikh and Islamic scholars to interpret and prove his view-points.

Seemingly, the translation of «*Sharaf-un-Nabi*» alongside with the values and drawbacks possesses some other features. Nevertheless, the translator made endeavors to canvass the content of the literary work for readers in a very simple and smooth way.

Firstly, as it is stated above, the translator included a number of proofs and the data about the hadis tellers at the beginning of each chapter in details and in the remaining tales he didn't follow this sequence. It is not clear hence whether the amount of the information about the above-mentioned storytellers refers only to the beginning of the first chapter under consideration or to all others tales.

Secondly, in this type of books useful information in regard to the name and role of most righteous men of *tasavvuf* (*the way of tasavvuf*) was pointed out by the translator and certain useless and unnecessary information was recorded opposing the text, in particular.

Thirdly, while telling some stories concerning the time and place of the event and its conditions the translator informed for instance: «...we have had some journey... and in some place» [2,106].

Fourthly, the manner of writing in the copies testifies to be of specific linguistic peculiarity of the script referring to the author's age, in particular, all the three copies were written by the method of the ancient one. For instance, writing the letters «*ch*» and «*p*» with one point (*nuqta*) («داندند», «نهاده»), the letter «*dol*» like «*zol*» with an additional point («جندانک», «جنانک», «آنچ...»), the letter «*dol*» like «*zol*» with an additional point («داندند», «نهاده»), a great number of words were written in an ancient manner of script including: «فرشته ی -», «بازان -», «پول - پل», «مژها - مژه ها», «ماهی شب چهارده - ماه شب چهارده», «دانه ی - دانه ای», «فرشته ای بازان», «پس روی - پیروی», «هشده - هجده», «بیران - ویران», «بازو - باو», «بان

Analysis of Rovandi's translation according to the requirements towards it proves that making changes and additions by the translator in certain cases as well as translating in a logical way and, finally, not following some translation requirements and not keeping to a precise approach is considered one of the peculiarities of the given translation. Currently, the three copies of «*Sharaf-un-Nabi*»'s translation are available and known, including: the copies of As'adi Afandi, Poris and Boyazidi Vali [10,V.3,1705]. Proceeding from the three above-mentioned copies a recognized researcher and scholar in text studies Dr. Muhammad Ravshan wrote a significant critical review of «*Sharaf-un-Nabi*». Proceeding from the information of Muhammad Ravshan in regard to the latter it is clear that the copy of As'adi Afandi is written in 599 hijra/1202 and is considered as the most ancient and accurate one. Therefore, in the course of critical reviewing the literary work he considered the given copy as a specific one, in general. The mentioned copy consisted of 200 sheets, of 21 lines each one and was written in a Naskh script. It is important to keep in mind that an unknown person wrote the following on the first page of the book: «*Kitob siyar-ul-Mustafos min qabl-at-ta'rikh*» and the date of its accomplishment were recorded at the end of the book, in Shavol month, in 599 hijra/1202 [2,19; 10,V.3,1705].

Another copy that is kept in the National library of Paris and written in 608 hijra/1211; it consisted of 222 sheets, 18 lines and 61 chapters. Husayn ibn Muhammad ibn Qosim al-Husni was mentioned as the scribe of the literary work under study, in particular, in the end of the half of the book. However, at the end of the book there wasn't any information dealing with the scribe and it was ended with the following sentence: «*the book of «Sharaf-un-Nabi» is finished»* [2,19; 10,V.3,1705].

The copy of Boyazidi Vali consisting of 195 sheets was written in twenty one lines on each sheet in Naskh script. On the first page, the name of the book was given as «*Kitob Sharaf-un-Nabi va mu'jizotihi (s)*», at the end, the date of accomplishment of the book was recorded 755 hijra/1354 and the name of the scribe was mentioned as Muhammad ibni Hoji Davlatshoh ibni Yusufi Sherozi [2,20; 10,V.3,1705].

Apparently, the copies of Boyazidi Vali have much similarity and commonness with As`di Afandi's; according to the view-point of the scholars in Oriental studies and researchers one can review that the latter was written on the basis of one copy. Thus, the quantity and similarity of chapters of the two copies prove the above-mentioned discussion being right.

It must be kept in mind that such scholars in Oriental studies as Story and Blusher and also Dr. Muhammad Ravshan have the same view-points in the case of differences in the copies of these chapters. Both the copies of As`adi Afandi and Boyazidi Vali consist of 57 chapters, however, the copy of Paris library comprises 61 chapters. According to Muhammad Ravshan, one can elicit out of comparison of the chapters of the three copies that the scribe transformed them of the available one kept in Paris singled out the 26-th chapter of other copies into four independent ones.

In conclusion, one can assert that the translation of «*Sharaf-un-Nabi*» is well-known in the world of Islam as a historic, biographic, ethic and religious work with widely used narratives, tales, proverbs and sayings is worth attention due to its literary and artistic values.

#### **Reference Literature:**

1. *Abusa`di Nishopuri, Abulkosimi Kushayri, Abuosim-i Nabil ibn-i Hoshim-i Gamro «Manohil ush-shifo va manohil us-safo» studied by Sharaf ul-Mustafo. - Makkeh: Islamic Encyclopedia (Dor ul-bashoir ul-islamiya), 1424 hijra. – 3000 pp.*
2. *Abusaidi Khargushi. «Shraf un-Nabi» Translated by Najmuddin Mahmud-i Rovandi. With the help of Muhammad Ravshan. – Tehran, Bobak, 1361 hijra. – 653 pp.*
3. *Aliakbari Dehkhudo. Dictionary (CD-ROM), the second edition, 2002.*
4. *Ibni Hoshim. As-Sirat un-Nabaviya (Prophet's Biography). Introduced and revised by Toho Abdurrauf Sa`d. V. 1-4. – Beirut: Dor-ul-jil, 1975. – 716 pp.*
5. *Kishovarz Karim. Thousand Years of Persian Prose. The second book. – Tehran, 1371. – 1065 pp.*
6. *Rovandi, Najmuddin. Rohat as-sudur va oyat us-sudur. Corrected by Muhammadiqbol, assisted by Mujtabo Minui, the author of introduction: Badeuzzamon Fururzonfar. – Tehran: Amir-i Kabir (Great Amir), 1364 hijra. – 585 pp.*
7. *Sam`oni, Abusaid. Al-ansob. V.12. – Hyderabad: Islamic Encyclopedia, 1372 hijra. – 538 pp.*
8. *Story, Charles Amorous. A Persian Literature. Bibliographic Review (in 3 parts). Translation from English, reviewed and enlarged by Yu.E. Bregal. - Moscow: Oriental Literature, 1972. – 694 pp.*

9. Subki, Muhammad. «Tabaqotu-ash-Shofeiyati-l-kubro» (Division of Big Shofeiyat). Studied by Mahmud Muhammad at-Tanohi and Abdulfattoh Muhammad al-Huluv. V.5. – al-Qohira, 1413 hijra. – 530 pp.
10. Catalogue of Persian Books. By efforts of Ahmad Munzavi. V.3, the 8<sup>th</sup> Issue: the history of Prophets and Imams. – Tehran, 1382 hijra / 2003. – 1041 pp.
11. Hamavi, Yoqut. Mu`jam ul-Buldon. V.2. – Beirut: Doru us-sodir, 1867. – 300 pp.

**Список использованной литературы:**

1. Абӯсаъди Нисобурӣ, Абулқосими Қушайрӣ, Абуосими Набил ибни Ҳошими Ғамро. «Маноҳил уш-шифо ва маноҳил ус-сафо би таҳқиқи китоб «Шараф ул-Мустафо». – Макка: «Дор ул-башиор ул-исломийа», 1424. – 3000 с.
2. Абӯсаиди Харғӯшӣ. “Шараф ун-Набӣ”. Тарҷумаи Начмуддин Маҳмуди Ровандӣ. Ба кӯшиши Муҳаммад Равиан.- Техрон, Бобак, 1361. -653 с.
3. Алиакбари Дехқудо. Лугатнома. (CD-ROM), Ривояти дуввум, 2002.
4. Ибни Ҳином. ас-Сират ун-набавийа. Қаддамалаҳо ва аллақа алайҳо Тоҳо Абдуллауф Саъд. Ҷ.1. – Байрут: Дор ул-чил, 1975. –716 с.
5. Карими Кишоварз. Ҳазор соли насри порсӣ. Китоби дуюм. – Техрон, 1371. -1065 с.
6. Ровандӣ, Начмуддин. Роҳат ас-судур ва оят ус-сурур. Тасҳеҳи Муҳаммадиқбол ба саъйи Мучтабо Минавӣ, муқаддима ба қалам Бадеуззмон Фурӯзонфар. Техрон, Амири кабир, 1364. -585 с.
7. Самъонӣ, Абӯсаид. Ал-ансоб. Ҷ. 12. Ҳайдаробод: Доират ул-маъориф ал-Усмонийа, 1372. -538 с.
8. Стори, Чарлз Амброуз. Персидская литература. Био-библиографический обзор (в трёх частях). Перевёл с английского, переработал и дополнил Ю.Э. Брегель. – Ҷ.1. - М.: Восточная литература, 1972. -694 с.
9. Субкӣ, Миһаттад. «Табақоти шифеийат ул-кубро». Таҳқиқ Маҳмуд Муҳаммад ат-Таноҳӣ ва Абдулфаттоҳ Муҳаммад ал-Ҳулув. Ҷ.5. - ал-Қоҳира, 1413. -530 с.
10. Феҳриствораи китобҳои форсӣ. Ба кӯшиши Аҳмади Мунзавӣ. Ҷ.3, баҳши ҳаитум: Таърихи наёмбарону имомон. Техрон, 1382/2003. - 1041 с.
11. Ҳамавӣ, Ёқут. Муъҷам ул-булдон. Ҷ.2. Дору ус-содир.- Байрут, 1867. -300 с.