Turkish Studies
International Periodical For The Languages, Literature and History of Turkish or Turkic
Volume 10/4 Winter 2015, p. 619-626
DOI Number: http://dx.doi.org/10.7827/TurkishStudies.7748
ISSN: 1308-2140, ANKARA-TURKEY

NAVAL KISHORE BASININ FARSÇA'YA OLAN HIZMET VE KATKILARI*

*Berna KARAGÖZOĞLU***

ÖZET

Asya'daki matbaacılığın tarihi geçmişine baktığımızda Hindistan'ın kitap ve gazete basımının diğer Asya ülkelerine nazaran çok gelişmiş ve yayıncılığının daha aktif olduğunu; ayrıca Hindistan'da yayınlanan bu kitapların on dokuzucu yüzyılın ikinci yarısında Afganistan, İran, Yemen, Türkiye ve diğer merkez Asya ülklerine gönderildiğini görmekteyiz. Bu devrimci senaryo arkasında Hindu bir kişinin başkanlığını yaptığı, Müslüman ülkelerin özelikle Orta Asya ülkelerinin İslami kitap basımı taleplerini yerine getirmede yardımcı olan ve bütün Hint yarımadasına dağılan büyük İslâm edebiyatı hazinesinin korunmasında önemli rol üstlenen bir matbaa vardı. Hindistan'ın önde gelen yayıncılık sektörünün başarısının arkasında yatan sebep, bu şahsiyet ve onun büyük çabalarıdır. Büyük ve saygın bir kişi olan Münşi Naval Kishore'un matbaası; İngilizler dönemi boyunca Lucknow eyaletinde "Hindistan'ın kitap deposu ve Naval Kishore Matbaası" adıyla mukaddes kitap Kur'an-ı Kerim de dâhil olmak üzere İslâmi konuları içeren pek çok değerli kitapları yayınladı.

Naval Kishore 1836 yılında Aligarh şehri (İngilizlerin birleşik eyalet döneminde Aligarh ismiyle anılan ancak; şimdilerde ise Uttar Pradesh olarak bilinen) yakınlarında küçük bir kasaba olan Bastui kasabasında doğdu. Hindu bir aileden, Kayastha kastına bağlı olmasına rağmen genç yaşlarda Hindistan genelinde, yüksek kalitede basılan kitapları ile aynı zamanda İslâmi kesim tarafında da tanındı. Aslında Kayastha kastı; okuma, yazma, baskı ve kitap ciltleme gibi mesleklerden olan ve ünlülerin bağlandığı bir kast sistemidir.

Naval Kishore öncelikle Lahor'da baskı eğitimi alıp basım işine girmiş ve henüz 22 yaşında iken 1858 yılında Lucknow şehrinde Naval Kishore adlı matbaa ve kitap deposunu kurmuş ve kitaplar basmaya başlamıştır. O kendi döneminde Hint alt kıtasının yanı sıra Orta Asya ülkeleri boyunca Hint-İslam kültürünü teşvik edenlerin de öncüsü oldu.

Arapça, Farsça, Hintçe, Sankritçe ve Urduca'ya ilâveten Hint alt kıtasının mahalli dillerinden olan Marathi, Gucarati ve Pencabi gibi dillerde 35.000'den fazla kitab yayınladı. Hem makul fiyatlarda dinî kitapları hem her bireyin kendi evinde kendi dini kitabı olması

---

*__Bu makale Crosscheck sistemi tarafından taranmış ve bu sistem sonuçlarına göre orijinal bir makale olduğu tespit edilmiştir.__

** Yrd. Doç. Dr. A.İ.Ç.Ü. Fen Edebiyat Fakültesi Fars Dili ve Edb. Bölümü, El-mek: brnkrgzgl@gmail.com

yönündeki isteğini yerine getirmiş olmanın yanı sıra önem arz eden kültürel kitapları da yayınladı. Buna ek olarak hatta kendisi Hindu dinine mensup olmasına rağmen Münshi, mukaddes Kur'an, hadis ve diğer değerli İslâm kitaplarının basım, yayın ve dağıtımıyla bizzat ilgilendi. Matbaasında sadece Müslüman işçilerin Kur'an-ı Kerim baskı ve ciltleme işlemini yapmaları, izinli oldukları ve onlara İslâmın buyurduğu kurallara uymaları, saygı göstermeleri, abdest almaları için ayrılan özel bir bölüm oluşturdu. Münşi Naval Kishore bu noktalara da özellikle hassasiyet gösterdi.

Naval Kishore Hindistan'ın entelektüel görünüm kazanmasında meşhur kitapları ve hikâyeleri ucuz bir şekilde basarak Hintli kitlelerin kitap okuma alışkanlığının gelişmesinde olağanüstü bir rol oynadı. O, Hint halkının zevkini çok iyi bildiği için farklı farklı edebiyat, kültür ve medeniyet kitapları yayınladı. Böylece Hint halkının okuma alışkanlığının gelişmesinde ve onları eğitmede teşvik edici oldu.

Bu araştırma yazısında Münşi Naval Kishore'un küçük bir tanıtımı, hayatı ve İngiliz dönemine ait ünlü "Naval Kishore Matbaası ve Kitap Deposu" girişimleri, başarıları ve Farsça referanslar ile İslâm edebiyatına olan hizmeti tartışılacaktır.

Anahtar Kelimeler: Naval Kishore, Farsça, Hindistan, Hindistan'da yayıncılık.

SERVICE AND CONTRIBUTION OF NAVAL KISHORE PRESS TO PERSIAN

STRUCTURED ABSTRACT

If we throw a glance over the history of printing press in Asia, we see that India was very advanced and active in the ground of printing books and newspapers rather than other Asian countries and the books which were being printed in India during the second half of the nineteenth century were also sent to the countries like Afghanistan, Iran, Turkey, Yemen and other central Asian countries to fulfill the literary need of these countries. There was an important publication behind this revolutionary scenario headed by a Hindu person who was besides fulfilling the demands of Islamic books in the Muslim countries especially of Central Asian countries contributing a major role in preserving the great Islamic literary treasure which was scattered all over the Indian subcontinent. That man and his great efforts are also the reason behind the prominent publishing industry of today's India; the name of this highly regarded great personality of India during the British era is "Munshi Naval Kishore" and his famous printing press that published a lot of valuable Islamic books including the holy 'Quran' is "Munshi Naval Kishore Printing Press & Book Depot" of Lucknow, India.

Naval Kishore was born in 1836 AD in a small town Bastui near by Aligarh city (in the United Province of British era now known as Uttar Pradesh) in a Hindu family belonged to Kayastha caste but became highly famous in his youth in all over India as well as in Islamic world also because of his great contribution of printing books of high

value. Actually, Kayastha is a caste that belongs to a class which is famous of their profession related to pen i.e. reading, writing, printing, book binding etc.

Munshi Naval Kishore firstly got his professional training of printing and publishing at Lahore and he started the work of printing, publishing and distributing books especially predominantly Islamic books when he was only 22 years old by establishing his own printing press that named *'Naval Kishore Printing Press and Book Depot'* in Lucknow city in 1858. It was very odd, risky as well as daring idea to open a printing press and selling the books printed in Arabic, Persian Urdu & Hindi languages just after the high voltage tension between the British government and the Indian people during 1857. This was the time when British government was shutting down most of the publications that were printing in Arabic-Persian script & arresting their owners but Munshi Naval Kishore chose the same time for his action and fortunately got the remarkable success in his field and soon came to known as the pioneer of his era & area in promoting Indo-Islamic culture and fulfilling the demands of the Islamic books not only in Indian subcontinent but also in most of the Central Asian countries.

He published more than 35,000 titled books in Arabic, Persian, Urdu, Hindi, Sanskrit as well as in some other regional languages of Indian subcontinent too like Marathi, Gujarati and Punjabi etc. too. He published the religious books at a very reasonable price and thus fulfilled the basic demand of every one of having his own religious book in his own home as well as he also published cultural texts of extreme importance and official materials too in order to preserve them and making their possible availability to the common mass. In addition to this, even despite of being a Hindu by religion, Munshi Naval Kishore took special interest and care in the printing, publishing and distributing of the Holy Quran, Hadith and other books of Islamic values. He had a specially section of printing and binding the Holy Quran where only Muslim workers were allowed to do this work and they were given the strict direction to follow the Aab Dast (Turkish) (Vazu in Persian & Urdu, Vadu in Arabic) and follow the Islamic direction & respect and Munshi Naval Kishore himself used to take special care of these points.

Naval Kishore played an extra-ordinary role in the intellectual outlook of India and developing the habit of reading books among the Indian mass by printing famous books and the stories of famous people in cheap price. He knew very well the taste of common people of India and that is why he published books on different topics of literature, culture and civilization etc. and thus tried to develop reading habit in Indian mass and encouraged them for education.

Here, in this research paper, a critical analysis with a short description of Munshi Naval Kishore and his life over the famous printing press of British era *'Naval Kishore Printing Press and Book Depot'*, its attempts, achievements and service to Islamic literature with special reference of Persian would be discussed.

Key Words: Naval Kishore, Printing press, Islamic Books, Persian, British Era, India etc.

Main Article

When printing press was duly established in India, Urdu and Persian books were printed preferably as Urdu being the main Indian subcontinent's language written, spoken, understood by the common mass and used frequently in the government offices also and Persian being the language of high class businessmen, elite and educated people. Thus a large number of books of various subjects and topics were got printed in Urdu and Persian. Besides books printing, simultaneously newspaper printing also began in India. In the field of printing Urdu and Persian books, Naval Kishore publication was a very famous and authentic name.

The first press printing in Urdu and Persian was established in 1801 in Fort William College by John Gilchrist and after that several presses of Urdu and Persian printing were established in different cities of Indian subcontinent.

Munshi Naval Kishore, a Kayashta Hindu, was born in Bastui (near to Aligarh) in 1836 AD (Naqavi, 2010, pp.18). It is said that his ancestors were in the service of Mughal kings and had diwani there. They got the high regard among the courtiers due to their love towards knowledge and scholarism. Naval Kishore studied in then famous Agra College, Agra where some of his valuable articles were published in the city's famous newspaper '*Safir*'. After Agra, Naval Kishore went to Lahore and worked in the famous and reputed newspaper headed by the English government '*Kuh-e-Noor'* for four years. In 1857, he left the office and returned to Agra and then from there to Lucknow where he established his own printing press known as *"Matbae Munshi Naval Kishore"* in 1858 just after a year of 1857's rebellion. It was the time when British government banned and locked up numerous printing presses and sent most of the academic bundles printed in Urdu and Persian from India to Britain (Naqavi, 2010, pp.33) but he dared to serve Urdu and Persian in the same time.

It was then one of the biggest printing presses of Asia and in thirty seven years, it printed four thousand books of Arabic, Persian, Urdu and Sanskrit languages. It was located at a big area in Hazrat Ganj, Lucknow. During the life period of Naval Kishore, there were around twelve thousand people working and three hundred machines were involved in printing.

It is necessary to mention here out that Naval Kishore printing press covered not only the Indian book markets but also it reached to the book markets of Afghanistan, Iran, Turkey, some Arabian and European countries. His real aim by this printing press was to be in touch with the scholars, promotion of their literary works and making them available for the common mass.

"وی خود می گوید هدفِ من از تأسیس مطبع و انتشار روزنامه فقط مصاحبت و هم نشینی اهل علم و فضل بوده است نه فروغ و ترقّی تجارت."(Naqavi, 2010, pp.52)

Translation: *"He himself says my aim by the establishment of printing press and the news papers publishing was the friendship and connection with the scholars and men of letters only not the (financially) progress and profit."*

I also agree with these words because the passionate dedication and enthusiasm which are seen in Munshi Naval Kishore's action in the promotion of reading habit of Indian mass and the making the famous books available in a reasonable price but in a good quality confirm this.

There were several reasons to Munshi Naval Kishore to choose Lucknow as his working city as Lucknow being a centre of Persian printing that caught the eyes of Naval Kishore also to choose this city to found his printing press because Lucknow had been the centre of Indo-Iranian culture during the period of Wajid Ali Shah, Ayatullah Ghufran Ma'ab, Sayyed Muhammad Rezwan Ma'ab and Sayyid Husain Aliyeen Makan etc and they took personally interest for the progress and advancement of Urdu and Persian printing press in Awadh region. The Nawabs of

Awadh had friendly relation with Iran and several cultural and literary exchanges used to take place there from time to time. Persian language and literature was compulsory in almost all the Madarasas and Makatib etc. and the education without the proper knowledge of Persian was considered incomplete. This elite & educative atmosphere with social peace was suitable for him that wasn't available in Agra and most of the Indian cities then just after the tense encounter of 1857 between the British government & the Indian mass. Agra being the British military base and the atmosphere just after the encounter was very tense and not suitable that was felt by Naval Kishore much before.

"نول کشور، مُدتی در آگره اِقامت کرد ولی اِحساس نمود که این شهر برای هدفی که دارد مناسب نیست. پس لکهنو را برای رسیدن به آرزو هایش انتخاب کرد.

لکهنو، از قدیم مرکز علم و دانش بود و در دورهٔ نهضت آزادی که بیش تر شهری های هند دُچار هرج و مرج شده بودند، همچنان از آرامش بر خوردار بود.(Amir, 1381, pp.175) "

Translation: **"***Naval Kishore, for the short period stayed in Agra but felt that this city isn't suitable for the goal he had. Then (he) chose Lucknow to reach his goal.*

Lucknow was the centre of education & arts since old time and during the independence movement (of India) when most of the Indian cities were in chaos, was enjoying its peace as usual."

And none such happenings could have been expected in Lucknow and being the centre of elite class and Urdu being the well understood and spoken language there was the most suitable choice of Naval Kishore to set his printing press there.

Printing books in Persian was also a normal tradition and phenomenon in Lucknow and Naval Kishore examined this point too and he brought more variety for the readers by the Persian translation of some books and printing some of the rare Persian books. Naval Kishore printing press was not the only printing press then while there were several other printing presses were running including the government operated printing press like Matbae Sultani, Matbae Jalali, Matbae Alawi, Matbae Mir Hasan, Matbae Mohammadi, Matbae Maulai, Matbae Khayali, Tamkeen Press, Matbae Ahmadi, Matbae Mahdiye and Matbae Mutazavi etc.

Munshi Naval Kishore was the lover of Persian. He printed several very important books of Persian in his printing press. He duly established a translation bureau also as a part of his printing press where some famous books from Arabic, English and Sanskrit were translated into Persian and Urdu by the famous translators and got printed. All these were the reasons that the name of Naval Kishore printing press got famous and familiar in Iran, Afghanistan, Turkey and other central Asian countries.

In the year 1886, the Iranian king travelled to India, Munshi Naval Kishore met him in the guest house of Viceroy in Delhi. Shah of Iran was very pleased with this meeting and thanked him for his great service for printing Persian books in such a large amount. Shah declared his journey to be perfect and complete after having meeting with Naval Kishore (Noorani, 1995, pp.218).

Amir of Afghanistan travelled to India in 1885 and participated in a conference in Ludhiana city where all big Amirs and known personalities were present including Naval Kishore but some objected to governor general about the presence of a businessman of books in such an important political conference and was getting so respect and value. The governor general said that Munshi Naval Kishore deserved such a high position and esteem because of his great service to knowledge and education through printing valuable books. Amir of Afghanistan, Abdul Rehman congratulated him for his great contribution to knowledge by printing books and invited him to establish a printing press in Afghanistan and promised to co-operate him for this.

In the year 1884 an American survey group visited Naval Kishore printing press and in their own report described Munshi Naval Kishore as an educated man, unbiased scholar, lover of books and a very patient man. The group wrote further in its' report about his printing press that generally Islamic books were printed in his printing press but besides them books related to Buddhism, Hinduism and other topics were also got printed in a very reasonable price.

Munshi Naval Kishore printed the famous news paper of that time 'Akhbar-e-Awadh' also in his printing press. He also used his own unique style for printing the holy book Quran.

The Naval Kishore printing press had some branches in cities like Kanpur, Kapurthala, Lahore nd Patiala too (Noorani, 1995, pp.44).

The famous Indian Persian scholar Ustad Amir Hasan Abedi wrote in his article Majjale Naya Daur:

"Wherever Eastern study exists in the world, the books printed by the Naval Kishore printing press are found surely." He adds: *"During my journey to foreign countries, I find the books printed by the Naval Kishore printing press in the libraries of Afghanistan, Iran, and Turkey etc.*[1]*"*

That would not be an exaggeration to say that the Arabic, Persian and Urdu books printed by the Naval Kishore printing press were not got printed anywhere in the world then and he appeared in scenario when Arabic-Persian & other Islamic books of high value really needed to be preserved and this fact is accepted universally by the Muslim world.

"در واقع این حقیقتی انکار ناپذیر است که در اثر علاقه و تمایل و توجه منشی نول کشور به چاپ آثار اسلامی، سرمایهٔ دینی مسلمانان که بیشتر آن با زوال نسخه های خطی در معرض نابودی بود، جمع آوری شد و به چاپ رسید.(Sultani Far, 1385, pp.218)"

- **Translation**: *"Indeed, this is indeclinable truth that because of Munshi Naval Kishore's interest, attention and sentiments in printing Islamic writings, religious wealth of Muslims in which most of them were in decaying condition and near to collapse, were collected and printed."*

Besides preserving the Islamic literary wealth, Naval Kishore Publication played a great role in spreading these books also and promoted the reading habits among the masses. This is also astonishing fact that this press started publishing Persian books when the printing press was not even introduced in Iran and Afghanistan.

Naval Kishore printing pressed helped teachers and students a lot in their studies by printing books in different topics like Sarf-o-Nahv, logic, philosophy, literature, dictionary, history, religion, Islamic custom and rituals, teachings of Islamic Sufi saints and religious leaders, famous books of Islamic philosophies that were never printed before.

Naval Kishore did a brave attempt to congregate the valuable history and politics books scattered in the private and personal libraries of Awadh's Nawabs and Amirs in one place and printed them and thus made them available for the people.

[1] Abedi, Amir Hasan, *Naya Daur, New Delhi, India*.

The famous religious books of Hinduism which were translated before into Persian were also got printed in this press and some books like Ramayana, Mahabharata, Bhagwat Gita, Shrimad Bhagwad and some articles of Shankaracharya also got re-translated and then printed.

Besides them, many valuable Arabic books were also translated into Persian by the translation bureau of this printing press.

Naval Kishore printing press printed several long and short size Persian books of moral, religion, spirituality, philosophy, history, etc. some of which were never published in Iran, Afghanistan and India then like Firdowsi's *"Shahnameh*" in three big volumes, Maulana's "*Masnavi Manavi*", *"The Persian explanation of Masnavi Manavi"* by Vali Mohammad Akbarabadi in two volumes, *"Jawahar-ul-Asrar"*, the explanation of Masnavi Manavi in three volumes, by Maulana Husain Sabzvari, *"Pirahan-e-Yusufi Mey Manzum"* Urdu translation in six volumes, *"Bustan Marafat mey sharh"* and the translation in six volumes, *"The explanation of Masnavi Manavi"* by Maulana Bahr-ul-Ulum Firangi Mahal, *"The explanation of Masnavi Manavi"* by Mulla Raza, *"Hadiqeh"* by Sanai, *"Khamseh Nizami"*, *"Panj Masnavi"* in five volumes, *"Khamseh Amir Khusaro"*, *"Diwan-e- Amir Khusaro*", *"Diwan-e- Hasan Sanjari", "Diwan-e-Zuhuri", "Diwan-e-Neymat Khan A'ali", "Diwan-e-Hafiz Shirazi", "Diwan-e- Ghani Kashmiri", "Diwan-e-Urfi Shirazi", "Diwan-e- Kaleem Damedani", "Diwan-e-Naziri Nishapuri", "Diwan-e-Ahmad Jam, "Kulliyat-e-Iraqi", "Kulliyat-e-Anwari", "Kulliyat-e- Jami", "Kulliyat-e-Bidil", "Kulliyat-e-Jalal Asiri", "Kulliyat-e-Naziri" etc.*

Naval Kishore printing press published Sa'adi's *"Gulistan"* and "*Bustan"*, Maulana's "Masnavi Manavi", Firdowsi's "Shahnameh" and "Diwan-e-Hafiz" in a very large scale as these books have the international fame and were the part of schools' syllabi in India too.

An edition of Gulistan on the famous stone printing called Khattati-e- khattat by Munshi Shamsuddin was printed many times by Naval Kishore publication. *"The Persian explanation of Gulistan-e-Sa'adi"* by Maulavi Ghayasuddin Rampuri and Vali Muhammad Akbarabadi, the *"collateral explanation of Gulistan"* by Har Gopal Tufte, the disciple of Mirza Ghalib, *"Bahar-e-Bustan"* the explanation of "Bustan-e-Sa'adi" by Tekchand Bahar printed by the Naval Kishore Printing Press also became very famous.

Besides them some other documentary books in prose or syllabus books of school curriculum like *"Kharestan", "Majdudin Khwafi", "Baharestan-e-Jami", "Gulistan of Hakim Qa'ani", "Akhlaq-e-Jalali", "Akhlaq-e-Mohsini", "Anwar-e- Suhaili", "Bahar-e-Danish", "Makatib-e-AbulFazl", "Ejaz-e-Khusaravi"* of Amir Khusaro in three volumes, *"Akhlaq-e-Nasiri", "Waqaye Niyamat Ali Khan A'ali", "Rukaayiat-e-Aalamgiri", "Majalis-e- Ashshaaq Nigar", "Danesh-e-seh Nasr-e-Mulla Zahuri","The explanation of Seh Nasre* by Sehbayi Dehalavi, *"Haft Tamasha"* by Qatil, "*Panj Ruqayie Zuhuri", "Kulliyat-e- Nasr-e-Ghalib", "Inshay-e-Jami", "Toqiyat-e-kasari", "Reyahin-e- Azim", "Sayyaq Name", "Aayin-e-Akbari"* in three volumes, *"Tarikh-e-Farishteh"* in two volumes by Abul Qasim Farishteh, *"Tarikh-e-Tabari"* (Persian translation) translator Abu Ali Bal'ami, *"Ruzeul Safa"* in seven volumes, *"Tarikh-e-Mutakharin"* in two volumes by Ghulam Husain Khan, *"Tabqat-e-Akbari"* complete version by Mulla Nizamuddin, *"Emadusa'adat","Akbar Nameh", "Muntakhib-ul-Tawarikh"* by Abdul Qadir Badayuni, *"Jahangir Nameh", "Tuzuk-e-Jahangiri", "Haft Akleem", "Hayat-ul-Qulub"* in three volumes(complete version), *"Madarejul Nabuh"* by Shah Abdul Haq Dehalvi, *"Nafhat-ul-Uns"* by Abdul Rehman Jami, *"Tazkaret-ul-Aulia"* by Fariduddin Attar, *"Jame-ul-Tawarikh","The explanation of Kashf-ul-Mahjub", "Maktubaye Imam Rabbani Mujaddad Alef Saani", "Kimiya-e-Sa'dat"* of Imam Ghazali, *"Futuhul Harmeen", "Maktubat-e-Sharafuddin Yaiyah Muniri", "Asrarul Aulia", "Matalib-e- Rashidi"* etc. got printed several times by Naval Kishore Printing Press.

CONCLUSION

Thus, the service and contribution of Naval Kishore Printing Press to Persian language and literature is nonpareil. It served the people by printing books beyond the boundary of a nation and made Persian books available at a very reasonable price even to the people of Afghanistan, Iran and Turkey etc.

Naval Kishore Publication enjoys the first position in printing many of the Persian books first time ever including Firdowsi's *"Shahnameh"*. By printing and re-printing the Persian books, Naval Kishore Printing Press did a great service to preserve the cultural heritage of India as well as Iran.

Collecting the Persian books & texts from the private libraries of Nawabs and Amirs and making them available for the general public is also a great work done by it.

REFERENCES

AMİR, Khan Mohammad, *Nameh Parsi, Iran*, Spring 1381, No: 26, (173to182), pp: 175.

DAUR, Naya (1980). **Naval Kishore**, Special Edition on Naval Kishore, India:, pp-66.

HABİB, Irfan (2009). **Md, Cultural & Literary Links between India & Iran(1857-1947)**, A New Perspective, Ph.D thesis submited to Centre for Persian and Central Asian Studies, School of Language, Literature & Cultural Studies, JNU, India.

http://www.milligazette.com/news/413-munshi-nawal-kishore-indo-islamic-culture-and-civilization By NA Ansari, The Milli Gazette Published Online: Feb 07, 2011Print Issue: 16-31 January 2011.

http://www.thehindu.com/todays-paper/tp-features/tp-literaryreview/an-untold-story-told/article1438252.ece by Pradeep Sebastian, November 2, 2008.

LALJI, Jeevan Charitra **Munshi Naval Kishore, *Naval Kishore Press,*** *Lucknow, India.*

NAQAVI, Sayyid Mustafa Husain (2010). **Munshi Naval Kishore: Hayat wa Khidmat (Persian),** New Delhi: Iran Culture House, pp: 17, 18, 52.

NOORANI, Sayyid Amir Hasan (1995). **Savaneh Munshi Naval Kishore,** Patna, India: Khuda Bakhsh Oriental Library, pp: 131-215.

RAHMAN, Ali, **Tazkare-ye- UlmayeHind**.

Sultani Far, Sadighe, Munshi Naval Kishore: Ahiyagar-e-Kutub-e-Farsi, *Mutalayat-e- Milli Kitabdari wa Saazmandehi Ittela'at, Iran,* Spring 1385, No: 67, (page: 215-222), pp: 218.

Citation Information/Kaynakça Bilgisi

KARAGÖZOĞLU, B., Naval Kishore Basınının Farsça'ya Olan Hizmet ve Katkıları, ***Turkish Studies*** *- International Periodical for the Languages, Literature and History of Turkish or Turkic* Volume 10/4 Winter 2015, p. 619-626, ISSN: 1308-2140, www.turkishstudies.net, DOI Number: http://dx.doi.org/10.7827/TurkishStudies.7748, ANKARA-TURKEY