

The Role of Molana Yaghoob Charcki In The Development of Persian Literature and Language Search and Authorship:

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Abstract: Iran's Literature History, and Also Language and Persian Literature on Its Path of own Evolution, Has Passed of Several Stages. This Scientific and Cultural movement at Global Literature Level in Iran and Islamic World, Majority of it Has Begun With Sufism's Literature, Which in the next centuries could Display the most Brilliant cultural aspects of Persian and Iranian Literature. After forming sufi order and Mysticism, Which are the famous dynasty, Sufism's Literature in Persian language found an especial place. Since, The Grand and Famous dynasties of world Sufism and mysticism like "Sohrevarديه", "Kebroieh", "Ghaderieh", "Naghsbandieh", "Molavieh", "Cheshtieh", "Norbakhshieh", "Zahabieh", and "Nematholahieh" are Established in cultural Iran, or Their founders and Remarkable Characters have been Iranian and Persian language, After a few centuries of Islamic civilization and Sufism's exaltation by persons as "Bayazid", "Bastami", "Abolhassan kharghant", "Abosaied Abolkhier", "Abolghasem ghashiri", "Khajeh abdollah ansari", "Aboleshagh kazerony", and "Ahmad Jam", "Sanaie", "Atar", "Emam Ghazali", "Shiekh Ahmad Gazali", "Einol Ghozat Hamedani", and "Sohrewards" in Mavarolnahr and "Bokhara" Territory and "Samar Ghand", the "Naghsbandieh" Movement Became Advent. Its Leadership was undertaking of "Khajeh Bahaeldin Naghsband", Who was Responsible of collating and bonding the "Shariah" (Religious law) and Sufism (The path of truth), and after him his followers and devotees tried a lot in developing, stabilization, and extending of this way, Till in most of parts of middle east, asia minor, kordestan, india and Pakistan, afghanistan, iran, sham, and Iraq has found a lot of followers. One of his most brilliant devotees is "Hazrat Molana Yaghoob Charkhi (Dead 851 A.H), Who, Has been not only one of the chief (mashaiekh) of Naghsbandieh in mavarolnahr, That has been the coliph (King) and Successor and the leader of this dynasty, but Also, he is consider of the most famous propagators in Sufism's Literature. He has had and written a lot of books, which, most of them but less are in Persian language, and his scientific character also in this view is appeared. He wrote the "Qur'an's interpretation" in Persian language, and the scientific importance of his personality also in this way is appeared. His qur'an's interpretation printed in several edition has presented as: "Abdalieh Thesis", "Horiaieh Thesis", "Ensieh Thesis", "Sharh Asma" Alhosna, "Alsier fi solok Thesis", "Faraiz Thesis", "Naieh Thesis" (Nay nameh), and "Asame Almashalekh Alkram" in Different countries. The way of writing in Persian on Sufism naghsbandieh, After molana yaghoob charkha intensely flourished, till, Tens Dexplanation about "Ghosoc olhakam e8n Arabi", Translated in to Persian language by mshayiek Naghsbandi. In this paper has Tried to besides in troouce the personality, Biography, Works and his Persian Authorships, and the impacts of his Writing – Persian on the next centuries has been shown, and also we could consider him as a Propagator of Literature and Persian language in mavarolnahr and large khorasan.

[Nader Karimian sardashti, Ali Ahmadalizadeh. **The role of Molana Yaghoob Charcki In The Development of Persian Literature and Language Search and Authorship.** *J Am Sci* 2013;9(11s):46-52]. (ISSN: 1545-1003). <http://www.jofamericanscience.org>.

Keywords: Sufism literature, Molana charkha, Persian language, Naghsbandieh, Sufism and mysticism, Mavarolnahr.

1- INTRODUCTION

Yaghoob, The son. Of osman of mahmood, the son of mohammad of mahmood Ghaznavi charkhi Sarzi is well-known for "Molana Yaghoob Charkhi" of mystics and one of the leaders of naghsbandieh patuh, Who his Birth –day is not clear, But in his own viewpoint in 782 A.H at Bokhara, had a dream, which has narrated the story of, According to Quran's interpretation, shows That his life for Gathering and seeking the knowledge and travelling to Bokhara

would last at least 20 years, and therefore may assume that he was born about 760-770 A.H. (Charkhi interpretation 1331 A.H, P: 77).

He belongs to charkh village, which has been his birthplace. This village, Today, is placed on Loger in Afghaestan. (Jami, 1336 A.H.S, P 398, Kashefi, 1356 A.H.S, volume 1, p 116).

Also his Hometown is "Sarzi", that is of villages near charkh suburban town, and it was his forebears birthplace, also he has mentioned repeatedly

of it in his nasieh thesis. (Charkhi, nasieh, 1352 A.H.S, p 139).

His father, molana osman charkhi has been from researchfrs group and one of the mystics, who was a devout person, and spiritual path seeking, that has mentioned of his piety some narratives. (charkhi, naieh, 1352 A.H.S, p 97). He has spoken of his father in his works, and conveyed a quatrain and a prayer of (charkhi, interpretation, 1331 A.H, pp:115, 212, 240, 332). Molana osman charkhi's shrine is in a masque as this namen ostroshen (oR Atapeh) placed in Tajikestan (karimian sardashti, 1381 A.H.S, p 146).

Charkhi had taken lessons from his father, namely preliminary sciences on his birthplace (Charkh) and then travelled to Harat and Bokhara cities for educations, he studied first in Harat (khashefi, 1356 A.H.S, vol 1, pp 119-120), then in 182 H.A, has moved from Harat to Bokhara (Charkhi, interpretation, 1331 A.H, p 148).

At Bokhara certificated in to religious edict by the grand and major mystics. (Khashefi, 1356 A.H.S, ed 1. P 116). He become one of the formal disciples of khjeh Bahaldin naghshband (Deceased 791 A.H), who was the leader of naghshbandieh new path. (Charkhi, ensieh, 1362 A.H.S, p 12, khashefi 1356 A.H.S, ed 1, pp 116-118). He has been under naghshband khajeh servility for some times, till could be allowed to be learned and guide dhe mystics path of Sufism. (khashefi, 1362 A.H.S, ed 1, p 119, charkhi, ensieh, 1362 A.H.S, pp 12-38).

He has a lot of works and published compilation, which all of them are in persian language. Therefore, We may consider him as a the most Persian language and literature propagators in Teimorian era (8&9 centuries) his major works besides quran interpretation are:

- 1) Naieh thesis (Ney Nameh)
- 2) Abdalieh thesis
- 3) Ensieh thesis
- 4) AsmaolHosna descriQtion
- 5) Horaieh thesis
- 6) The way of reading quran
- 7) The names of major mystics
- 8) A thesis about religious duties (**in heritage**) and calculation
- 9) A thesis about the components and sings of resurrection
- 10) A thesis on mystics and Sufism
- 11) The collection of "sier in mystics path", which is showing that charkhi on his era, has been a hyperactive writer. From molana charkha, and his sayings and words, also his mystics advices (Transcendental), repeatly, is disc used in most of the published books and historical texts (Mystics and biography), we can find his view points, and mystics idea and spiritual personality influence. (Refer to Mir

Abdol Aval neishabori's thesis, 1380 A.H.S, pp 191-192, 264, 566-567, Jami, 133, A.H.S, pp 398-9, kashefi 1356 A.H.S, pp 116-121). Charkhi had a lot of Apprentices, who educated naghshbandi path, including the caliph and his successor Abidollah khjeh Ahrar. After a long life and prolific on Saturday, 5 th safar, 851 A.H (coincident with 24 april 1447 A.d) dead. (Gholam sarvar lahari, 1312 A.H, Ed 1, pp 566-7, charkhi, preface of naieh, 1352 A.H.S, edit 2, p 99). Kashefi has reported that his shrine is on helghetto of Hesar villages, and also Norbakhsh Tavakoli has mentioned about this narration in his book as "tazkare Mashaiekh Naghshbandieh". (Kashefi, 1356 A.H.S, ed 1, p 116, Tavakoli, p 142). Now, his shrine is on 5 km far away of Doshanbeh city (The capital cityof Tajikestan), Which is well-known as "Hazrat Molana" between people, and is one of the most important and sacred shrines in this country.

2. Subject importance and research

Should be said that language and Persian literature is one the world literature fundamental and is, the most precious work and heritage, deep and developed, that is more than one thousand years that Iranian and Persian – writers fill pharsi literature with own precious works and valueable texts. In the different eras, has remained a lot of precious works of Persian scientists. One of the most important and major infrastructure of Persian Literature, is "mystics literature", That includes a big value of Persian compilation and works, and one of the most remakkable characters in Mystics history and Sufism in Iran on 9 th century A.H, is molana yaghoob charkha, who has lots of precious Persian compilations, published and edited, especially, in Mystics literature of Naghshbandieh. By knowing and access to Persian works of charkhi, as a language and persin literature propagator in, 9th century, we may find that some of his works are not clear.

3- OBJECTIVES

In persian literature history of Iran, especially in big khorasan and Mavarolnahr domain, identify and publicize Persian sources and texts of 849 centuries are very important, also one of the most vital objective in this kind of researches. By study and identify this valuable heritage of Persian language, one can figure out the way, and how to transfer prose and verse texts, and thoughtful, philosophical and mystics leaping of Persian writers the other purpose of it, is to difine the amount of propogation and extending of Persian language in 8&9, centuries, namely about Mystics and well-known Sufism and Mysticism, whom has an important role in this domain of persian thesis.

4. Hypothesis or research question

IT means that how much yaghoob charkha had role in development, writing, publishing, and editing of Persian thesis, as a Persian Mysticism, and how much has been his role in this way? What is the rank and the level of his remained works in 9th century? Finally, how much his contemporary scientists had role or responsibility on Persian literature and language? Have they developed this issues? These questions have formed our research, and we should find a suitable and scientific answers to publize, clear meaning of Persian valueable written heritage of Molana charkhi.

5. Research method

This research is done by two ways: field, and library work. In this method, the information is gathered from Iran, Tajikestan, Afghanistan, Ozbakestan, Pakistan, Arabia Saudi, and Germany country libraries. The unique manuscripts as description “Nasab olsabian”, “makharejolphoroo”, and “khavas asmaolhosna”, besides from the other center of Iran manuscripts, the author had some scientific trip to Tajikestan, Afghanistan, Ozbakestan, India, and Saudia, and some oe them also Are gathered through scientific correspondence and cultural communications.

6. Background Research

There are some limited, dispersed sources about cultural/ scientific services of Molana yaghoob charkhi in persian literature and language. But this study gives us the first epistemology of his Persian works, which has not been done before. This research is a suitable light beyond the way of seekers of Molana charkhi's works, in order to discover his other works.

7. The role of charkhi in promotion and extending of Persian language

Molana yaghoob charkhi is one of the prominent Mystics of his era, who has the highest role in publishing, and promoting Persian literature and language, and Mysticism literature in the developed and beautiful Mavarolnahr territory (somewhat is depended into his trying and moves). This sufi, scientist, and interpreter, from his youth was seeking sciences, spiritual values, gaining knowledge, and Mystics, Also serving to people has been his life epigraph. He learned formal knowledge as his contemporary learning like Persian and Arabic literatures, practical philosophy, Sufism, word, Islamic jurisprudence, Tradition, and interpreting. He memorized Quran, and besides teaching, sightseeing, especially scientific travels, he paid into self-purification, pertaing- refined. He was one of the

pioneers of practical and scientific way, also doing his duties and praying to god, regard becoming one the remarkable sufism in Mysticism path. He has been undertaking of education persons like Naghshband Bahaldin khajeh, and was imposed with regiment of strict self-discipline, in order to get spiritual ranks, one after the another, till he attanined the level of science, practice, and piety, which was a elevated rank. Then start travelling the land and the people. He paid into hardship thavells, with this viewpoint that they are merely for propaganda and Publicity of Islam, religious law and Sufism path. He followed and searched this way with the method of utiltzing scientific tools, then writhing, and composing his heart secrets In Persian language. He has done these duties by following way:

- 1) Translate and teach Islamie knowledge and Mysticism principal in perstan language.
- 2) Educate students in two Sufism and religious path.
- 3) form Mystic, preaching, and oration assemblies.
- 4) Setting up especial assembly for devotees' soul polishing.
- 5) Writing and composing, tens books and thesis in different subjects like Qurans interpretation, tradition, thexortical Sufism, practical Mystic, path of self-enlingttenment in Sufism, Islamic jurisprudence, literatures, and language in Persian.

We should admisston that his most important characteristic is writing and composing works and texts in Persian language. The author of thipaper has found some arbbic work of him. But his prose and verse remaindeo works, because of its “style and composition”, also “content and theme” is really unique. Charkhi with these works considers as a “committed, fettered writer to sufisim And Islamicjuris prudence in persian language”.

These works and compilation in different fields, which we pointed of, are the best and valuable sources and reserves of Sufism literature, that shows his thought strength, and somewhat his scientific rank. It is clear that these compilation has taken possessin of has cultural life, and scientific conduct, in orde To leave a valuable literature and cultural heritage for futures. As it is clear, that from his works, we figure–out that in comparing with authors before him like Atar, Sanai, and Ahmad Gazali, Or the authors after his era as AbdolRahman Jami, the famous writer and author, he has no been a professional writer, but in comparing with own contempromy authors and Sufism, especiall in Teimorian era, charkhi has been one of the well-known propa gators of Persian language and the most prolific authors in Sufism and religious literature. Some of his best works are unique and top – notchin Teimori era, iypically:

- 1) Quran's interpretation and translate: Form the viewpoint of both processing style and the method of

explain and interpretation, also because of simplicity, influence and attention or focus into education points, his books have the highest quality among the interpretation and translated Quran, so, we can not compare his works with none of them. Therefore, his books are useable, even in this contemporary era, yet consider as a training and lesson book in mavarolnahr, Afghanistan, Pakistan, and India territories. (Charkhi, 1331 A.H.s, edit by Ghandehar and Lahour, 1387 A.H. s, Tehran PUB).

2) ABDALIEH thesis: This thesis is the most prominent works of charkhi on theoretical Sufism, that proper define the philosophers rank, placement, and their spiritual place, from the viewpoint of a Naghshbandi Sufism. He besides presenting a good typical of Persian prose, also it has a precious content too. (Rerer to charkhi, 1357 A. H. S, edited by Ranjha, Islam-Abad).

3) Description of NieNameh or Naieh thesis: Which is written on early distiches of molavi's Masnavi, and it is unique from the view of the frst writing – single research on the same subject. (Charkhi, 1352 A. H. S, pub master Khalili with Jami's Naieh). Although, he has paid a lot about details, and margins in form of Explain and extension of NiNameh distiches, but it is no short and brief like the other samples, rather it has a vital importance, as:

1) one of them is, regardless, there is no precedence in writing of this thesis, which indicates that there is no any time or period distances between him and Molavi and his devotees, Or students, but It makes that his explani and description get more closer to purposes and intentions of a mentor like Molavi in ninameh distiches. Other than, the people, who live later or the other century, could not undertand properly the meaning of his compositions, because of being distance between meaning perception.

2) The other, charkhi has made some proper opportunity for the futures to understand better the compilation of Naieh Thesis of description of early distiches of Masnavi. This extending way is the concession of charkhi, specially, after him, his devotee's follower (Khajeh Ahrar), meaning AbdolrRahman Jami, also following charkhi, has compile and write the Naieh thesis.

3) This work shows that charkhi is one of the propagandists, promoter, and instructor of the book “manavi” masnavi in Mavarolnahr. He could guide lots of people, students intoward thought, and ideas of Molavi.

4) **Ansieh thesis:** Among conduct and practical Sufism works which is the best one, at least one of the best works on devotees spiritual path. Charkhi simply explain all conduct rules, from durability of ablutions before praying to hide own true belief (When his / her life is in danger), and the principal of 8 step process

about the masters, in a simple explanation, and reported the tools and condtions of this conduct from the view of practical in the best style and way in Persian language with a sweet and desire composing, by using utmost, brevity. (Charkhi, 1362 A.H. S, with Ordo translation through the good offiees of Ranjha, ed Islam – Abad)

5) Sharh AsmaolHosna thesis: It May say that in arabi language, specially in ebn Arabi works about description of the names of God, viewpoint and sufism outlook we can find some subjects, which are recordered, But charkhi has written this thesis in Persian, bearing very helpful, and a brief Mystics inference of AsmaolHosna, and the amount of density, which belongs to each sufi, He has explained it simply. (Ranha, 1364 A. H. S, ed Islam – abad).

6) Horaieh thesis or Jamalieh: This thesis is about the explanation of A quatrain attributed to sheikh Aboasaied Abilkhier, as:

Houra for seeing my dear located in a line
The heaven claps, because of its wonder
That black mole on my dear face abdal
Because of his fear, clawsd the book (Quran)

Charkhi has written this thests in request of one of his friend, who was a sincer, true sufi. Since it is about the beauty and glory qualities, in the end of it, named that “Alresaleh Aljamalieh”. Prose of this work bears some metaphore, oblique remark, suitable and desire distiches too. (Charkhi, “Jamalieh or Houraieh through the good offices of Ranjha, P 34). Devotee's charkhi, Khajeh Abidellah Ahrar in a other explanation Namely “Houraieh”, wrote some explanation on these distiches, which has been published too. (Khajeh Abidellah Ahrar, 1357 A. H. S, as “Resalleh Houraieh Khajeh Ahrar” with editing of Ahman Bahman yar).

7) Description of “Nasab Alsabian abonasr frahi”: one of the very precious works of charkhi on vocabulary is about description of book “Nasab olsabian” Abo Nasr Frahi (dead on 640 A. H), poet and Iranian scientist in words. Nasab olsabian, is the first vocabulary Book which is a book in verse from Arabic to rersian translaed, and because of its learning vlue in the past era, and the importance of its learning Arabic words to beginners, has a world-famous, consists of 200 couplet. charkhi has brief and valueable explanation on it. And explaine all the difficulty and ambiguity of word/ vocabulary in the text. His services in this Persian book is clear more than before, because, has made this verse text easter, in order to be understood better and simpler. (Manuscripts of sepahsalar Masqu library, Tehran).

8) Khavas AsmaolHdsna thesis: Is about the property am features of optimal names of God. Charkhi, besides this thesis, which namely is about description of these names from the viewpint of Sufism Idea, in

this book, has paid on secret, characteris and impact Of this names, in order to meet all nee dsf seeking people. Charkhi in this simple, Persian language, has used easy and normal words, but not vocabularies and unfamiliar words, he has used them en best method with most eloquent in a them in best method with most eloquent in a written text.

9) Versified “Makharej Alhroof”: Is a versified charkhi in limited distiches on letters ending, which is one of the reciting the holey Quran and reading secondary knowledge. Most of the early scientists and ancestors in this part has tried to promoting an persauding people to read Quran, in order to be aware of mistakes and deviation in the ending letters, and not making errors. He has composed a simpl and brief thesis in verse to teach the beginners in his era, in order to teach learners and readers of Quran by following all the rules and principals about the regulations of how to express and learn lessons from divine book.

10) Versified thests of reciting the holey Quran (Reading regulations): This versified thesis, is a short and brief book about the principal and regulatiens of reciting or as saying of “Nazem” is about “principal's Mora” on reciting Quran, usually consists of how to express, summarize, use different letters, integrate the double letters, substitute or changing the letters, and the priortty of some letters. This thesis consists of 22 distichg in verse, whose is suitable for readers.

11) The other works of charkhi: Besides these thes is, he has some Persian treatise, which are: A thesis about religious duties and calculation (In verse), a thesis on religious duties and calculation (on prose), a versified and prosed Mystics thesis about the tools and signs of resurrection, collection of “alseir in conduct, how to read and finish each part of Quran (In verse by Mola Jamil Rashi), a thesis as “TohfatoJamal va Khazanato Ahval” consists of the names of “Almashaiekh Olekram”, Sufism and mystic thesis, these topics and theses show that charkhi, especially have been interested in Persian language, and he would take each opportunity to write and compile Persian theses. (refer to Nafisi 1344 A. H. S, below charkhi, Nasiri, 1384 A. H. S, below charkhi Gaznavi, Mohammad Ebrahim (M. E) Khalil, 1320 A. H. S, p 1-14 Atashin Jan 1375 A. H. S, below Yaghoob charkhi, Khanba Bamshar, 1344 A. H. S, vd 2, below charkhi besides these works and compilations, there are some poems and distiches in Persian language in dictionary of poets. (Amin Ahmad Razi, “Bita”, 7 Eghlim (relation), vol 1, Khayam- por, 1340 A. H. S, below charkhi).

8) final conclusion

Anyway, Molana Yaghoob charkhi is one of the most important characters, who has thried to transfer culture, civilization, and Iranian Mystic in

Mavarolnahr. He had a major impact on doing this, and his holey purpose in a different and various method is done and reached his am. This cultural character has some other features as like we refer:

1)- Guid and educate students and devotees
2)- Write and composit some works, compilations, and theses in Persian literature, which we explained them on previous parts.

3)- Molana Yaghoob charkhi, regardless some of sufis, who belives Sufism is giving up the world and being a monk, and so, not to accept family responsibilities, he showed that accepting this role and responsibilities of wife and children, may be the way of Sufism and religious path, because each Sufism also has affection into his family, besides his social figure. Especially, through writing and composing porse and verse works on religious duties (Inheritance), and calculation, he has showed that he is obligated and responsible of law, family duties in muslim society according to Quran's doctrine, tradition, culture, and Islamic law, is necessary, but get familiar with these structure is vital for all society.

4)- In onsieh book and the other Islamic ones, specially, in traditions and the way to read prorerly Quran, he has been a responsible, obliged, faithful to do religious duties, praying, from necessities to recommended in own single and individual.

5)- Molana Charkhi has been one of the devotees and the leader of school and Islamic path, who, its follows and pioneers, whether in Khajeh baha aldin Naghshband era or after him, had a heavy responsibilities about social affairs and correcting and omission the problems, also performing divine orders, till, his own immediately successor and prominent devotee, Khjeh Abidolah Ahrar in economic, social, and politic matters had a very remarkable role, to that, kings and governor sometimes, would not do anything or order without his permission, specially in political, social, and peligious affairs.

6)- Considering his qualities and characteristics, it is not amazed that today, every believer who travel to Tajikestan, will be desired to go and visit his Shrine, because of its sanctity and sacredness, although, his Shrine is placed on open space, according to Naghshbandian's tradition, in order to not be any covers or obstacles in the way of praying to god in lifetime and decease. So his Shrine doesn,t have any corer, mausoleum, or building. But pilgrims, ther pray and desire the God, because of his sanctity, he help them and clear the way, and guid them into right path, and solve their proplems, and give them firm and stable Life.

7)- After a few centuries later, they built a Masque and aschool by his Shrine, in order not to forget the way of teaching, propaganda, preaching, formal speech, am guidness Molana Charkhi, and his method of teaching

being everlasting. Today, “the historical collection of Molana Yaghoob Charkhi” with these sumptuous a valuable buildings, put full of spiritually and blessing is yet a holey place of Tajikestan.

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10/2/2013