

Onseyeh Risaleh by Mawlana Jacob Charkhi

Mohammad Naghi Maghsoudi

Department of Islamic Studies and Humanities Sciences, Amir Kabir University of Technology, Tehran, Iran

Nader Karimian Sardashti,

Faculty member of Cultural Heritage, Handcrafts and Tourism Organization Research Center

Abstract

Onseyeh Risaleh is one of the worthwhile mystical texts from 9th lunar century that had been compiled by Mawlana Jacob Charkhi one of the prominent Naqshbandieh Sheikhs, and in different ways, it deserves to be studied and criticized. Onseyeh Risaleh is one of the oldest mystical texts in which the biographies and sayings of Naqshbandieh Sheikhs especially Bahaedin Naqshbandi and its compiler (Charkhi) have been reported. This book is very important in introducing Naqshbandieh dynasty. Also this Risaleh is very important in terms of mystical teaching literature and is considered as one of the teaching texts of Sofieh especially disciples of the religious way (creed) of Naqshbandieh, because in which some instructive teachings have been reported about human duties, worship, prayer, ziker and their types, methods and requirements extracted from sayings of Sheikhs and also some cases about inculcation, sincerity and the other issues of behavior.

Keywords: Onseyeh Risaleh, Mawlana Charkhi, practical mysticism, Naqshbandieh mystical

Introduction

Jacob son of Othman son of Mahmud son of Mohammad son of Mahmud Ghaznavi Charkhi Sarzi known as "Mawlana Jacob Charkhi" was one of mystics and leaders of Naqshbandieh creed that his date of birth is unknown, but according to his sayings in Quran interpretation in 782 A.H., he had dreamed in Bokhara that narrates its story that shows the age for learning and travelling to Bokhara at least had been 20 years, consequently we can estimate that he was born about 760-770 hegira (Charkhi, Interpretation (*Tafsir*), 1331 A.H.: 77). Charkhi has been taken from Charkh village that has been his birthplace, and this village, today, is located in Logor province in Afghanistan (Jami, 1957: 398; Kashefi, 1957: vol. 1, 116). Also he has been known as Sarzi that is a village near Charkh, and had been the residential place of Charkhi's ancestors and grandparents, and he (Charkhi) also mentioned it in Naeyeh Risaleh (Charkhi, Naeyeh, 1973: 139). Charkhi's father, Mawlana Othman Charkhi was one of the sages and mystics, and a religious and pious man that there are many sayings about his asceticism (Charkhi, Naeyeh, 1973: 7). Charkhi mentions the name of his father many times in his works and narrates a prayer and a quatrain of him (Charkhi, *Tafsir*, 1331 A.H.: 115, 212, 24, and 332). The tomb of Mawlana Othman Charkhi is in a mosque under his name in Strosheh (Oratapah) city in Tajikistan (Karimian Dashti, 200: 146). Charkhi learned the primary science in his birthplace (Charkh) before his father, and then travelled to Herat and Bokhara to complete his education. First, he studied in the principal mosque in Herat (Kashefi, 1977, vol.1: 119-120), and then moved from Herat to Bokhara in 782 A.H. (Charkhi, *Tafsir*, 1331 A.H.: 148). In Bokhara, before the great sheikhs and the sages of that time, he learned the religious science and was allowed to issue *fatwa* (Kashefi, 1977, vol.1:116). Finally, in Bokhara he became the formal follower of Khajeh Bahaedin Naqshband (died: 791 A.H.), the leader of newly established Naqshbandieh creed (Charkhi, Onseyeh, 1983; Kashefi, 1977, vol.1: 116-118). He was before Khajeh Naqshband and was learning the sightseeing and behavior when he was allowed to lead and teach the creed principles by Khajehs (Kashefi, 1977, vol.1:119; Charkhi, Onseyeh, 1983: 12-38). Charkhi has many works that all of them have been written in Persian except two or three works. Therefore, Charkhi can be known as one of the promoters of Persian language and literature in Teimorid period (8th and 9th A.H. centuries). In addition to interpretation of Quran (*Tafsir*), his works include: 1) Naeyeh Risaleh (Nay Nameh), 2) Ebdaleyeh Risaleh, 3) Onseyeh Risaleh, 4) Sharh-e-Asma-ul-Hosna (description of good names), 5) Horaeyeh Risaleh, 6) The way of citing Quran Ahzab verses, 7) Makharej-ul-Herof (Phonemes place of articulation), 8) The names of the great Sheikhs, 9) A Risaleh in religious duties (about Inheritance) and arithmetic, 10) A Risaleh in the requirements and signs of Doomsday (Qeyamat), 11) A Risaleh in mystic and

mysticism, 12) A series in behavior in religious way, 13) the description and interpretation of *Nasab-ul-Sabian* by Abu Al-Naser Farahi and his other works, and some other writings that there is no need to mention them here. However, there are some doubts about doing some of these works by Charkhi, but this shows that Charkhi had had frequent works and compiling during his time. Some mystic words, sayings and statements have been mentioned, that it is believed they are by Charkhi in mystic-historical books and biographies which indicate his ideas and mystic opinions and penetration of his spiritual personality (see, Mir Abdulaval Nishabori, 2001: 191-192, 264, 556-669, 577; Jami, 1957: 389-399; Kashefi, 1977: vol. 1, 116-121). Charkhi trained many pupils in Naqshbandieh creed that among them we can name his caliph and successor Khajeh Abidullah Ahrar. Mawlana Charkhi passed away in Saturday, 5th Saffar 851 A.H. (22 April 1447 A.D.) after a long and useful life (Gholam Sarvar Lahori, 1312 A.H.: vol. 1, 566-567; Charkhi, Preface of Naeyeh, 1973, 2nd ed., p. 99). Kashefi has reported that the tomb of Charkhi is in Halaftu, one of the villages in Hesar, and this saying has been taken by Norbakhsh Tavakoli in "*The Biographies of Naqshbandieh Sheikhs*" (Kashefi, 1977: vol. 1, p. 116; Norbakhsh Tavakoli: 142). Now, it believed his tomb is in Dushanbe (Tajikistan Center) with 5 kilometers distance from city, and people know it as "The shrine of Hazrat Mawlana" and it is one of the holy places of that country that is visited by many pilgrims.

The importance of the subject and research

It is obvious that mystic Risalehs (books) especially in the field of theoretical mystic have a great and special value. According to the subject pivot from 3rd hegira century (9th century A.D.) afterwards, these books have had many influences in formation of mental principles of mystic dynasties that one of the most important and worthwhile of the works that have been compiled and written in 9th A.H. century (15-16th century A.D.) in the field of practical mystic is Onseyeh Risaleh by Mawlana Jacob Charkhi and is considered as one of worthwhile heritages of Naqshbandieh mystic literature. Knowing about this Risaleh is very useful and valuable in the history of mystic subjects such as the way of the pious men's behavior and sightseeing and religious traditional customs.

The purposes of the research

In the course of the changes in practical mystic and the Risalehs of behavior and sightseeing, making known the main sources of these changes is one of the main purposes of such researches. By studying and recognizing this valuable heritage, we can find the common methods in how the behavior and sightseeing and its conditions were done. Another purpose is to study such kind of books in some period of mystic history (9th hegira century) that Naqshbandieh famous characters had had a specific role in writing and compiling books in practical mystic.

The hypothesis or question of the research

The main hypothesis or question of the research is that, what is the share of the Iranian in development and writing and compiling the Persian books related to practical mysticism and the mystics' mental principles and what is their role in the progress of mystic sciences and Islamic mysticism, and how much had been their scientific works in a special period of time, and after Khajeh Abdullah Ansari (as the pioneer and the owner of the first language in compiling practical mystical books such as *Manazel-ul-Saerin* and *Sad Meidan*), how much the (Iranian) mystic scientists had written their writings in Persian. These question form the foundation of the research, and the present paper is seeking to find the appropriate and scientific answers for these questions and make known one of these valuable heritages.

Methodology

The methodology of this research was as library and field studies. In collecting data and references, the authors used Iranian libraries and libraries of Tajikistan, Afghanistan, Uzbekistan, India and Pakistan. The authors also travelled to these countries to collect the manuscript versions of Onseyeh Risaleh, and obtained some versions by scientific correspondences.

Review of the literature

For the first time, Mawlana E'ajaz Mohammad Badaioni printed and published Onseyeh Risaleh in a series named *Setteh Zarroryeh* (the six necessities) in 1312 A.H., and then Pakistani scientist Mohammad Nazir Ranjha corrected and revised this book based on Badaioni version and the version of Ganj-Bakhsh library in 1983 (1404 A.H.) in Pakistan and wrote the attachments and a preface on it and published. The present research in its kind is the first introducing writing about this scientific work that has been done so far. Even before the research of Ranjha, any record about this Risaleh has not been reported in the biographies and the pen men's books.

Description and report of the subject:

1. Introducing Onseyeh Risaleh

One of the well-known and important works of Charkhi is Onseyeh Risaleh that is a report about the actions and primary traditions of Naqshbandieh creed. In this Risaleh, Charkhi tries to state briefly what he has obtained from Bahaedin Naqshband for making the followers familiar with them. In the first and third chapters of the book, he states the ritual and religious jurisprudence problems such as ablution, midnight and supererogatory prayers in a jurisprudentially method and in second chapter, describes the quality of spiritual and various awareness in a mystical and orthodox way emphasizing on hidden prayer and avoiding of obvious prayer. He also mentions the biography and sayings of Khajeh Bahaedin (Charkhi, Onseyeh, 1983: pp.11-12, 37-39). In overall, Onseyeh Risaleh has many chapters about the sayings and virtues of Khajeh Bahaedin Naqshband and the merits of Naqshbandieh dynasty and many chapters in virtue of duration of having ablution, hidden prayer, and supererogatory prayers, and its finale is allocated to how to acquire the spiritual advantages from Khajeh Naqshband and Khajeh Allaedin Attar by the author (Charkhi) (Hajji Khaliffe, 1387lunr hegira, vol. 1, 849; Esmail Pasha Baghdadi, 1955, vol. 2, 546; Ranjha, Abdaleyeh: 1978, 22-23). Hajji Khaliffe about Onseyeh says: "The Persian Onseyeh Risaleh is a series of words of Bahaedin Naqshband" (Hajji Khaliffe, 1387 A.H., vol. 1, 849). Ismail Pasha Baghdadi has referred to this book as "Onseyeh Risaleh in mysticism" (Ismail Pasha Baghdadi, 1955, vol. 2, 546), and has recorded the date of Charkhi's death in 850 (A.H.).

A. The subject pivots and main subject matters of Onseyeh Risaleh:

1. The prologue and commencing the Risaleh: In the name of God the compassionate the merciful- Praise belongs to the creator of the earth and sky that has embodied all types of perfections in Jinn and human beings, and sent the prophets and Imams and their real followers to complete the religion and selected the prophet Mohammad (SA) to do this task and guide the people and preferred him in this way to the others, and made his people as one of the best peoples, and selected some of his followers as the special Imams (Charkhi, Onseyeh: 1983, p. 11).
2. The reasons of compiling Onseyeh Risaleh (Ibid, 11-12)
3. Spiritual connection and meeting with Khajeh Bahaedin Naqshband, and acquiring the creed principles (Ibid, 12-16).
4. A chapter: about stating the virtue of duration of having ablution, benediction prayer, the rules of purification, the ceremonies before going to bed, and the sleep ceremonies (Charkhi, Onseyeh, 1982: 16-20).
5. A chapter: about the virtue of hidden prayer with special quality, the interior and exterior ablution, prayer and the rules of prayer, the virtue of prayer, hidden prayer, stating the various kinds of awareness (Charkhi, Onseyeh, 1982: 21-27).
6. A chapter: about stating the interior awareness, the benefit of the sayings of God's elected men and friends, the effects of the prayers in interior awareness, the story of returning Khajeh Bahaedin from Mecca pilgrimage travelling, the learning of the Khajehs' creed (Charkhi, Onseyeh, 1983: 28-31).
7. A chapter: in supererogatory prayers: midnight prayers, Quran verses about the virtues of prayer and midnight prayers, traditions in virtue of supererogatory prayers, the conditions of midnight prayer, supererogatory prayers in the morning, supererogatory prayers in the day-time, the morning prayer, passenger's prayer (Charkhi, Onseyeh, 1983: 31-37).
8. Epilogue: this chapter is about the teachings of Khajeh Bahaedin Naqshband and Khajeh Allaedin Attar in description of the pure (Halal) income and food, Dervish's lofty purpose, the incarnation of seize and expansion, following the prophet Mohammad tradition, the virtue of poverty and the kinds of poverty, the kinds of followers of the religious creed way, the story of the attraction of Khajeh Allaedin Attar, Quran verses in prayers (*Dhikr*), the rejection of what is separated from the material, the reality of the purity (Charkhi, Onseyeh, 1983: 37-42).
9. The finale: the Risaleh is ended as following: "... I told, if the sheikh is a real sheikh and his follower is real, it is not blasphemy if he likes such manner. The praise belongs to Thee! O! The owner of glory and honor! As Thou helped me finishing this Risaleh, and praise and pride and peace be upon our prophet Mohammad (SA) (Charkhi, Onseyeh, 1983: 42).

B. The pedigree of Naqshbandieh or the Khajehs' creed (way)

Of the cases cited in the Onseyeh Risaleh is the subject of Naqshbandieh pedigree, so it has a pedigree like other Sufi sects, and in its pedigree, they reach the relation of Bahaedin Naqshband Sufism to Abubakr Siddiq (pious) through Seyed Amir Kalal and khajeh Ghajdavany. Mawlana Jacob Charkhi, about this subject, writes: "Since our khajeh (may God scarify his soul) in religious way had admitted to be the follower of the religious sheikh, Khajeh Mohammad Baba Samsi, and he admitted that of Hazrat Khajeh Ali Ramtini, and again he admitted that of Hazrat Khajeh Mahmoud-al-Kheir Faghnavi..., and Salaman in spite of understanding and observing the prophecy of the Prophet Mohammad (PBUH), was the follower of Abubakr Siddiq (may God satisfy him) and his relation returns to him in interior science (Charkhi, Onseyeh Bodleian version, e.37, pp. 5a-6a, Onseyeh, 1983: 16).

As a result, Mawlana Jacob Charkhi ratio in religious creed has the consanguinity with Khajeh Bahaedin Naqshband (717-791A.H.) and Khajeh Bahaedin Naqshband has the consanguinity with Seyed Amir Kalal (died in 771 A.H.) and has the ordinal Sufism consanguinity up to the prophet Mohammad as the following:

1. Mohammad Baba Samasi (d. 755) from, 2. Ali Ramtin (d. 715) from, 3. Mahmoud Anjir Faghnavi (d. 685) from, 4. Aref Reiogari (d. 647) from, 5. Abdul Khaliq Ghajdavani (d. 575) from, 6. Khajeh Yusuf Hamadani (440-535) from, 7. Abu Ali Narmadi (d. 447) from, 8. Abu-al-Hasan Forghani (d. 425) from, 9. Bayazid Bastami (188-261) from, 10. Imam Jafar Sadiq (80-148) from, 11. Qasim ibn Mohammad ibn Abu Bakr (d. 101) from, 12. Salman Farsi (d. 32 or 33) from 13. Abu Bakr Sisiq (d. 13) from, 14. The prophet Mohammad (SA) (Parsa, Qudseyeh Risaleh, 1975: 10-13). In this dynasty, there are 16 generations between Mawlana Jacob Charkhi and the prophet Mohammad, and if we accept that Khajeh Bahaedin (Charkhi's leader and sheikh) has directly a relation with Abul-Khaliq Ghajdavani by spiritual consanguinity and eliminate the in-between generations and accept the spiritual consanguinity as the criterion, there are no more than 11 intermediators between Mawlana Charkhi and the prophet Mohammad. Of course, the consanguinity of the three other individuals is spiritual: Abul-Hassan Kharghani, Bayazid Bastami, and Ghasim ibn Mohammad ibn Abi Bakr.

The manuscript versions of Onseyeh

Various versions of Onseyeh Risaleh have been recognized in countries such as Pakistan, Iran, United Kingdom, Uzbekistan, Turkey, Egypt, Saudi Arabia, Tajikistan and India and have been recorded in the list of the manuscripts. Some samples of this book in Iran and outside of Iran have been introduced and reported by Ahmad Monzavi (Monzavi, 2004: 114-115). 1) Qom, Marashi Najafi Library, issue edition: 11573/3. Beginning and final subjects: identical to the sample; beautiful *Nastaliq* font, anonymous writer; date: 10th century (A.H.), having a beautiful religion Mark of Khorasan school, tabularized; seal: "Abduh al-Raji Muhammad Ali" (elliptical); paper: Eastern, 22 pp. (13-34), 15 rows, size: 7×12. Name (The list of Marashi Najafi: G 29-272); the prologue: "Praise belongs to the creator of the earth and sky that has embodied all types of perfections in human kind, and sent the prophets and Imams and their real followers to complete the religion". Epilogue: The praise belongs to Thee! O! The owner of glory and honor! As Thou helped me finishing this Risaleh, and praise and pride and peace be upon our prophet Mohammad (SA)". The report of the text: a narration of words and virtues of sheikh Bahaedin Naghshbabdi and the officials of Naqshbandieh dynasty in 4 chapters and an epilogue as follows: 1. In stating the virtue of duration of ablution, 2. In virtue of the hidden prayers with a special quality, 3. In stating the spiritual awareness, 4. In supererogatory prayers. The finale: some narrations about the benefits that have been obtained by this dervish through Hazrat Khajeh. The report of the version: the font type: beautiful *Nastaliq*, date of Writing: 10th century (A. H.) Titles and addresses: Vermilion, Paper Type: Eastern, number of pages: 22 pages, from 13 to 34, number of rows: 15, size of the text: 7×12cm. Edition features: having a beautiful religion mark of Khorasan school, the sheets tabularized with gold, azure and black; the elliptical stamp has been released at the end as "Abduh al-Raji Muhammad Ali". 2) Tehran, The Great Islamic Encyclopedia Library, issue edition: 274/14; initiated with a photograph; the copy: the same as the sample (the prototype), the original version: in Ganj-Bakhsh Library, No. 393, (Ganj-Bakhsh list 560/2, common list 1291/3), font: *Nastaliq*, the writer: Jalal, date: Monday 10 Ramadan 909 A.H, 15pages (186-200) (pictorial library list, vol. 2: 36). 3) Tehran, Majlis Library, issue edition: 10231/5 start: identical; the end: I got rid of self with myself, the praise belong to Thee and Thou bestows the generosity ... from the great sheikhs. Font: *Naskh* and *Nastaliq*,

anonymous writer; date: 11th century; edited, golden tabularized; seal: Baqir Taraqi Library; the color of cover: Brown calfskin, tabularized; 21 rows; size: 13.5×24.5cm (Majlis list, J 32-266).

4) Qom; Marashi Najafi Library, version issue: 15225/3; beginning and finale: identical; beautiful *Nastaliq*, anonymous writer, date: 11th century A.H., having a beautiful slate inlaid, tabularized, decorated, annotated, edited; seal: "...Mohammad..."; (elliptical); paper: eastern; cover: golden percussion goatskin with bergamot and medallion and fichu, the turning side: brown calfskin; pages: 20, (34 -53), 15 rows (6.5×13), size: 12×20.5 cm (The list Marashi Najafi library, vol. 38: 642).

5) Qom; Gulpaygani Library; version issue: 17/92-3312/2; beginning and finale: identical; font: *Nastaliq*, frameless, anonymous writer; date: 12th century; cover: brown hardcover; pages: 35, 7 rows, size: 16×21cm (Gulpaygani List, vol.1: 510).

6) Mashhad, Astan Razavi library; version number: 18766; beginning and finale: the same as the sample; font: *Nastaliq*; anonymous writer; date: 13th century; edited; bestowed by the leader (of Islamic Republic of Iran), in Farvardin 1372 (April, 1993); paper: milky; cover: green hardcover; 13 pages, 19 rows; size: 15×24cm [dedication of the leader: 9-160] and (Astan Razavi List, C 27-193).

7) Tehran, Tehran University library, issue version: 8573/8; font: *Nastaliq*; writer: Seyed Ahmad Khersveh; date: 1261 A.H.; paper: Sepahani; cover: cardboard, and turning side and around: brown calfskin, 9 pages (76p-84p); 14 rows (8×14); format: quadric, (the list of Tehran University, C17-163).

8) Tehran; Tehran University library, issue version: 1146/5-F; original version: Bodleian 37e (2691, 268 and 2681); anonymous writer; no date; (the list of Tehran University films, vol. 1-570).

9) Mashhad, Astan Razavi library; version number: 28449; beginning and finale: the same as the sample; font: *Shekasteh Nastaliq*; anonymous writer; no date; paper: straw; cover: golden skin decorated with chain margin [Library OPAC¹].

10) Mashhad, Astan Razavi library; version number: 28320; beginning and finale: the same as the sample; font: *Jali Nastaliq*; anonymous writer; no date; attached to version no. 28319; paper: straw; cover: percussion golden skin with maroon color, decorated with rose-leaf margin [Library OPAC].

11) Tashkent; Biruni Orientalism Studies Institute Library: No. 3454/10; beginning: (after "In the name of God...", "Praise belongs to the creator of the earth and sky that has embodied all types of perfections in human kind, and sent the prophets and Imams and their real followers to complete the religion". Epilogue: The praise belongs to Thee! O! The owner of glory and honor! As Thou helped me finishing this Risaleh, and praise and pride and peace be upon our prophet Mohammad (SA)"; "Therefore, ... I, Jacob bin Mahmud al-Ghaznavi known as Charkhi Khajeh Allaedin (PBUH) said: Quran is a sign of existence and *Haqiqat* (truth) of tradition is contrary to nature; and as long as the man not get rid of the self (*Fina*), he cannot achieve to God. Specifications: anonymous writer, writing date: 13th century A.H.; font: *Jali Nastaliq*; number of pages: 26; size: 12×20cm (Orenbayov et al, 2006: 52, below the number 134).

12) Tashkent; the previous specifications with number 5765/4; by Jacob bin Othman bin Mahmoud Ghaznavi Charkhi (death: 850 AH). Beginning: as the previous sample, Profile: anonymous writer; writing date: 13th century A.H.; font: *Nastaliq*; number of pages: 22; size: 19×13cm; (Orenbayov et al, 2006: 53, below the number 135).

13) Tashkent; the previous specifications with number 3844/6; by Jacob bin Othman bin Mahmoud Ghaznavi Charkhi (death: 850 AH). Beginning: as the previous sample, Profile: anonymous writer; writing date: 1250 A.H.; font: *Nastaliq*; number of pages: 18; size: 21×13cm; (Orenbayov et al, 2006: 53, below the number 136).

14) Tashkent; the previous specifications with number 5825/6; by Jacob bin Othman bin Mahmoud Ghaznavi Charkhi (death: 850 AH). Beginning: as the previous sample, Profile: anonymous writer; writing date: 1221 A.H.; font: *Nastaliq*; number of pages: 14; size: 20×13cm; (Orenbayov et al, 2006: 53, below the number 137).

15) Medina; Malik (King) Abdulaziz library, the series of Aref Hekmat with No. 3F; with title of: *Al-Onseyeh in al-Naqshbandieh creed*, written by *Nastaliq* font in 993 A.H. (Monzavi, editions, vol. 5: 449; Monzavi, vol. 2, section 1: 1050; Danesh Pazhoh, "libraries of Iraq and Saudi Arabia". The manuscripts, vol. 4: 449).

¹ . Online Public Access Catalog

- 16) Medina; Malik (King) Abdulaziz library, the series of Aref Hekmat with No. 44F; *Nastaliq* font accompanied with Faroghi's *Genesis and Resurrection* (Monzavi, editions, vol. 5: 449; Monzavi, vol. 2, section 1: 1050; Danesh Pazhoh, "libraries of Iraq and Saudi Arabia". The manuscripts, vol. 4: 449).
- 17) Cairo, library of Tal'at 25 Persian associations: no date (pages 103p-119), 17 rows; starting as the sample (manuscripts 1: 202; Monzavi, vol. 2, section 1: 1050).
- 18) The version of Ganj-Bakhsh library in Islamabad; the series number 393 (number of pages: 379-395), that was written by beautiful *Nastaliq* in 910A.H. (Monzavi, the common list of Persian versions of Pakistani manuscripts, vol. 3, pp. 1291; Monzavi, the list of the manuscripts in Ganj-Bakhsh library; vol. 2, p 561).
- 19) The version of Bodleian library with No. C37/5 in 921 A.H.; from this work there is a film in Central library of Tehran University with number 1146 (Danesh Pazhoh, the lists of microfilms of Central library of Tehran University, vol. 1, page: 570; Monzavi, the Persian manuscripts, vol. 2, page: 1050).
- 20) The version of Khajeh Muhammad Salim personal library in Peshawar, with beautiful *Naskh* font by Amir Mohammad bin Amir Alam bin Khajeh Muhammad Bokharaei in 4 Sha'ban 940 A.H. (Monzavi, common lists, *ibid*).
- 21) The version of Islam Abad Ganj-Bakhsh library in series No. 5866 (No. 6, pages 458-488) that has been written by Ghavam al-Din Abdullah in 945-946 A. H. in completed *Naskh* font (Monzavi, the first of the manuscript versions of Ganj-Bakhsh library, *ibid*; Monzavi, common list, *ibid*).
- 22) The version of Mawlana Muhammad Ali personal library in Machida Attack, with *Nastaliq* font in 10th century A.H. (Monzavi, *ibid* 3, p:1292).
- 23) Cairo library version, with No. 25, Tal'at Persian institute; (The list of Persian Manuscripts, al-Ghawmeyeh library and documentation, vol. 1, p. 202; Monzavi, the list of the Persian manuscripts, vol. 2, p. 1050).
- 24) The version of Ganj-Bakhsh library in Islam Abad, with No. 668, which has been written in Sha'ban 1055 AH. with beautiful *Nastaliq* (Monzavi, The common list, vol. 3, p. 1292; Tasbihi, the list of the manuscripts of Ganj-Bakhsh library, vol. 3, pp. 236/237).
- 25) The version of Matlab al-Rasul Mojjaddadi in Mojjaddadih Lelah Jahlum with beautiful *Nastaliq* and *Naskh* font in 12th century (Monzavi, *ibid*).
- 26) The version of Nazir Ahmad Naqshbandi library in Indian Sak'haki Gojaranoleh with beautiful *Nastaliq* font by Mohammad Baghdadadi Hindi in 12th century (*ibid*).
- 27) The version of Mawlana Mohammad Ismail library in the holy monastery (*Khaniqa*) of Ahmadiéh Saeedieh in Mosazeai, the grandchild of Ismail Khan, with beautiful *Nastaliq* font in 12th and 13th century (*ibid*).
- 28) The version of Faiq school in Aghapoureh Melatan, with *Naskh* font by Abdul Haq Karori in 1210 A. H. (*ibid*).
- 29) The version of Abul Faiz Abdul Karim Abdaluei in Dugaran Sheikhpoureh convent (*Khaniqa*) with *Nastaliq* font by Gholam Mohammad Ghaderi in 1221 A. H. that a few rows have been missed from the beginning (*ibid*).
- 30) The version of Mawlana Mohammad Ismail Khan in the holy monastery (*Khaniqa*) of Ahmadiéh Saeidieh in Mosazeai, the grandchild of Ismail Khan, with beautiful *Nastaliq* font in by Khajeh Muhammad Othman Damani in 1269A. H. (*ibid*).
- 31) The version of Ghawseyeh Mazhar al-Islam community in Rawalpindi Behabera market, with *Nastaliq* font by Pendar Khan, in 1282 A. H. (*ibid*).
- 32) The version of Islam Abad Ganj-Bakhsh library, in the series no. 4555 (no. 1, pages 1-19), with *Nastaliq* font by Gholam Hossein in 13th century A.H. (Monzavi, The versions of Ganj-Bakhsh library, 1980: vol. 2, pp.560-561; *ibid*; the common list ..., *ibid*).
- 33) The version of Mawlana Abul Khalil Khan Mohammad Saheb in the library of Sa'deih Kandian Meyanwali, with beautiful *Nastaliq* font by Monawar Hossein Ghazanfar Khan in 14th A. H. (*ibid*).
- 34) The library of Aligar University (India); Onseyeh Risaleh, no date (Atarodi, 1997: 309).
- 35) The library of East manuscript treasures of Orientalism Institute and manuscript heritage (Academy of Sciences of Tajikistan, Dushanbe), in the series No. 1112 (1), Booklet No. 1, written in 1255 A. H.; 21 pages.
- 36) The library of East manuscript treasures of Orientalism Institute and manuscript heritage (Academy of Sciences of Tajikistan, Dushanbe), in the series No. 1701, Booklet No. 2, written in 1270 A. H.; pp. 1b-16a.
- 37) *Ibid*, No. 2542.

- 38) Reza Rampur Library (India); No. 891, and the library serial number: 2686, anonymous writer, written in 990 A. H., pages: 1b-14b (Khajeh Piri, 1996: 206) is located in a manuscript series.
- 39) Reza Rampur Library (India); No. 878, anonymous writer, written in 1166 A. H., pages: 29b-42b (Khajeh Piri, 1996: 206) is located in a manuscript series.
- 40) Reza Rampur Library (India); No. 789, anonymous writer, no date, pages: 57b-80b (Khajeh Piri, 1996: 207) is located in a manuscript series.
- 41) Punjab University Library, three manuscripts, that have been introduced in the list of manuscript versions of Punjab University in pages 25, 289 and 549.
- 42) National Archives of Pakistan, two manuscripts that have been presented in National Archives of Pakistan in the list pages 184 and 536.

The printed version of Onseyeh

- 1) Printed in Delhi, 1312A.H. in the series of "*Setteh Zaroreyeh*" (the six necessary series) by Mawlana A'ajaz Ahmad Badaioni: this Risaleh was printed for the first time in "*Setteh Zaroreyeh*" (the six necessary series) [the series of Naqshbandieh sheikhs' Risalehs] in Mojtabaei publication in Delhi (India) in 1312 A. H. (Badaioni, 1312 A.H.: the Risaleh text, pp 15-37).
- 2) Printed in Islam Abad, 1404A.H. (1983) by Mohammad Nazir Ranjha, accompanied with its Urdu translation (in 12 pages) by Iranian and Pakistani Persian Research Center in Islam Abad and administration of literature school, Ismail Khan Branch, that again was published by Serajeyeh school, Ahmadiyeh Saeedieh monastery (*Khaniqa*), Mosa Zeei Sharif, Ismail Khan grandchildren in 1984 (1405 A.H.). Ranjha revised and corrected Onseyeh Risaleh based on the printed version by A'ajaz Ahmad Badaioni and the manuscript version of Ganj-Bakhsh library (with no. 393) (Ranjha, 2005: 136-137).

Onseyeh translation

- 1) Translation of Onseyeh into Arabic:

Onseyeh Risaleh was translated into Arabic for the first time by Abdulbaqi La'lizadeh (died: 1159 A. H.) as Al-Soneyeh Resaleh (Deraiati, 2012: vol. 5: 41).

- 2) Translation of Onseyeh into Urdu:

Onseyeh Risaleh was translated into Urdu for the first time after the publication of its Persian text by Mohammad Nazir Ranjha (habitant in Rawalpindi, Seidan, Nazdohok, Ghaziabad district).

Mohammad Nazir Ranjha in Urdu translation of Onseyeh, after preface (Charkhi, Onseyeh, 1983: With introduction and translation of Mohammad Nazir Ranjha: pp. 45-46) has explained the biography and works of Hazrat Mawlana Jacob Charkhi in Urdu language, and has described his name and consanguinity, his great father, birth, training and education, visiting Hazrat Khajeh Naqshband, travelling to Bokhara, visiting Mawlana Tajodin Dashti, visiting Majzobi in Bokhara, visiting Khajeh Bahaedin Naqshband for the second time, attending into the group of the followers of Khajeh Naqshband, the ruling (*Khilaphat*) of Khajeh Bahaedin, travelling to Bokhara, visiting Khajeh Allaedin Attar, death of Charkhi, Charkhi's tomb, Charkhi's children, caliph and the successor of Charkhi, Khajeh Ahrar's idea about Charkhi, Charkhi as a poet, Charkhi's popular songs (ibid: 59-99). The translation of Onseyeh Risaleh in Urdu is worthwhile because millions of people in Pakistan, India, and Bangladesh use it and become familiar with Charkhi's works. The translation of Onseyeh Risaleh by Mohammad Nazir Ranjha was printed in the second chapter of Onseyeh Risaleh in 1983 (1404 A. H.) by Iranian and Pakistani Persian Research Center (Islam Abad) and administration of literature school, Ismail Khan Branch (from page 40 to page 100). The book was written by Abd-ul-Aziz and bookbinding and decoration was done by Abd-ul-Hafiz.

3. Translation of Onseyeh into Istanbul Turkish

According to report of Najdat Tusun, the author of the book "Bahaedin Naqshband (printed in Istanbul in 2007), Charkhi's Onseyeh Risaleh accompanied with two other Risalehs of Abdaleyeh and Naeyeh by Charkhi have been translated into Istanbul Turkish language and printed under title of "Ney-Nameh".

Conclusion

At the end of the paper and final analysis, three important issues can be discussed and concluded:

First, Onseyeh Risaleh is one of the key and important works by Mawlana Charkhi that has been written about the religious behavior and sightseeing and religious rules, and has been divided into many chapters that have been explained previously. What is important is the Charkhi's motivation to compile this valuable work that its compiling has not been the demands and the will of others, but it has been his will. He says in

his preface of his Risaleh: “Therefore, based on my will, I, Jacob bin Othman bin Mahmud al-Ghaznavi known as Charkhi that still generation to generation have been praised was going to write a chapter about the tradition of Mohammad, the selected prophet, (PBUH & HP) and the straightforward way of him, that I have received a little of them through Sheikh-ul-Islam and Sheikh of Muslims, the great sheikh and follower of God in both worlds, Khajeh Bahaedin Waledein al-Bokhari known as Naqshband (PBUH), in order it has an eternal beneficence and causes the familiarity of the followers. And a series of his circumstances and strange manners in ultimate spiritual positions that have been mentioned by the great religious men and brethren (PBUH) is stated briefly, but what he had done through the religious attraction cannot be described by writing (Charkhi, Onseyeh, 1983: 209). Second: Onseyeh Risaleh had been likely written by Charkhi’s devotees and relatives and copied from the beginning in some teaching centers of Naqshbandieh Sufi, but teaching not as the common method of the other sciences but by the methods of Sufi behavior and sightseeing books such as *Avaref-ul-Ma’arif* and *Mesbah-ul-Hedaiat*. The acceptability of this Risaleh has probably caused it is rewritten and copied; so the number of versions of Onseyeh Risaleh are more than the number of the other Risalehs by Charkhi (except the interpretation of Quran [*Tafsir*]). The authors of this paper in the second paragraph of the discussion about this Risaleh (under the title of the manuscripts of Onseyeh), introduced 43 manuscripts of Onseyeh from the Iranian and foreign libraries and centers that one of the oldest versions is the version of Ganj-Bakhsh library with series number of 393 written in Monday 10 Ramadan 909 A.H. that had been written 58 years after death of Charkhi; and after it, there is the version of Bodleian library with number of c37.5 written in 921 A.H. that had been written 70 years after Charkhi’s death. These works show that this Risaleh had been important during the life of Charkhi or during the rule of Caliphs and Charkhi’s pupils and had been considered by the followers of Naqshbandieh creed. Also, during the field research, the authors of the present paper travelled to Saudi Arabia, Iraq, Tajikistan, and Uzbekistan and referred to some Iranian libraries to obtain the versions of Onseyeh Risaleh.

Third, one of the most important and fundamental issues of Islamic mysticism is the issue of behavior and sightseeing and the rules of religious creed that is considered as the first issues and topics of the mystics and Sufi subjects and have paid enough attention to it and have written more books and Risalehs about it. Onseyeh Risaleh has had an important value among the disciples and interested people in Naqshbandieh creed so that due to the relation of Charkhi with the founder of Naqshbandieh creed, Khajeh Bahaedin Naqshband, he (Charkhi) had had more chances and his Risaleh had been considered as one of the valuable sources and Risalehs in behavior and sightseeing during his lifetime and after his death. In Onseyeh Risaleh, for behavior in the field of practical mysticism that its conditions have been obviously explained, in addition to pay attention to the details of sightseeing steps from ablution and supererogatory prayers to teachings of Khajeh Naqshband and Khajeh Allaedin Attar, the sightseeing stages have been described and reported based on Qur’an verses and prophet’s traditions and behaviors of the mystics, and it shows that the Risalehs of Naqshbandieh have been based on the rules and teachings of religion and Sharriah from the beginning of the compilation, and this is the discriminative attribute of Naqshbandieh Risalehs.

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