

Qari Rahmatullah Vozech and His Antology Named Tohfe-Tul Ahabab Fi Tadhkira-Tul As'hab

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Abstract

Qari RahmatullahVozech was a poet, doctor, scientist, and statesman who lived in Bukhara in the 19th century. He was well educated, and being fluent in Arabic, Persian, and Turkish (both Chagatai and Anatolian Turkish), he wrote poems in all three languages. He has written thirteen books and his most important work was the Tohfe-tul Ahabab fi Tadhkira-tul As'hab.

In the period between the mid-19th century to the early 20th century, Tohfe-tul Ahabab fi Tadhkira-tul As'hab was one of the most important works from amongst the seven poetry anthologies written in the Khanate of Bukhara. Written in a biographical form, the work has been an important source of reference to all subsequent anthological works and literary history books written after it. There are fifteen manuscript copies of this work which are available in the variouslibraries of Tashkent, Dushanbe, St. Petersburg. In addition, the work was published twice, first, in Tashkent in 1914 and subsequently in Dushanbe in 1977.

In this study, first of all, the definition of a poetry anthology was made and the historical development of the tradition of writing anthologies in Persian and Turkish languages was examined. In the subsequent sections, this particular anthology was analyzed by giving a detailed information about the author and his work. After the analysis, the comparative text, Turkish translation and the facsimile of the anthology were highlighted. In the conclusion, the historical development of anthologies and the place and importance of Tohfe-tul Ahabab fi Tadhkira-tul As'hab in this development were emphasized.

Keywords:Tohfe-tul Ahabab fi Tadhkira-tul As'hab, Qari Rahmatullah Vozech (Bukhari), Bukhara anthologies, Poetry anthologies

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Introduction

Every nation desired to record its past in some way. However, Arabs went one step ahead in this regard and wrote many works on this subject even before the coming of Islam. These works, which were categorized into different but specific subject matters, were called "tabaqat" by the Arabs, while Iranians and Turks called them "tadhkira".

The main subject of this study is the *Tohfe-tul Ahabab fi Tadhkira-tul As'hab*. It is the most important work of Qari Rahmatullah Vozeh, who lived in Bukhara in the 19th century. (Akyuz, 2015)

Qari Rahmatullah Vozeh lived in Bukhara between 1817-1895. He was well educated. He possesses a good command of the Arabic, Persian, Eastern and Western Turkish languages, and has trained himself in medicine, psychology, history, mathematics, astronomy, logic, religious sciences and fine arts. He has completely memorized the Holy Qur'an and more than three thousand hadiths. After working as a courtier in the palace of the Bukhara Khanate for many years, he left the palace for various reasons and spent the remainder of his life teaching in madrasahs.

The book titled *Tohfe-tul Ahabab fi Tadhkira-tul As'hab* by Qari Rahmatullah Vozeh being a biographical work which was the most authoritative work at that time, provides valuable information and sheds light on the literary, cultural, social and political life of the 19th century Central Asia. Qari Rahmatullah Vozeh was a poet, doctor, scientist, and statesman who lived in Bukhara in the 19th century. He was well educated, and being fluent in Arabic, Persian, and Turkish (both Chagatai and Anatolian Turkish), he wrote poems in all three languages. He has written thirteen books and his most important work was the *Tohfe-tul Ahabab fi Tadhkira-tul As'hab*.

In the period between the mid-19th century to the early 20th century, *Tohfe-tul Ahabab fi Tadhkira-tul As'hab* was one of the most important works from amongst the seven poetry anthologies written in the Khanate of Bukhara. Written in a biographical form, the work has been an important source of reference to all subsequent anthological works and literary history books written after it.

Qori Rahmatullah Vozeh

Qari Rahmatullah Vozeh was the author of the poetry anthology titled "Tohfe-tul Ahbab fi Tadhkira-tul As'hab" and was born in 1817 (1233 h) in the city of Bukhara, the capital of the then Bukhara Khanate. His father's name was Muhammed Ashur. He spent his childhood and youth years in this city.(Vozeh, 1977, p. alef)

He first completed his primary education under his father, together with his relatives and family friends. He then went on to a madrasah where he graduated in 1844 (1261 h) at the age of 26. He was well educated in history, medicine, mathematics, astronomy, logic, religious sciences, and fine arts. (Anusha, 2001, p. 957)

He learnt Arabic, Persian and Turkish languages and literature excellently and gained prominence by writing poems in all three languages after completing his education. He also studied Ottoman Turkish as well as Chagatai Turkish. He memorized the Quran at an early age and for that reason, he became widely known by his nickname, Qari. Thus, he is usually referred to as Qari Rahmatullah Vozeh or Qari Rahmatullah Buhari in many sources. (Vozeh, 1977, p. jem)

In 1854, he entered the palace of the Bukhara Khanate where he worked in different official positions. However, he fell out of favor in the palace due to the rumors surrounding Ameer Muzaffar Khan's ascension to the throne, the jealousy and envy of the people around the Bukhara Khan towards him, etc. He left the palace and dedicated the remainder of his life to teaching in madrasahs.(Aqcelova, Назари Шаръӣ Перомуни Аҳвол Ва Осори Қорӣ Раҳматуллоҳи Возеҳ (Дар, 2013)

Qari Rahmatullah Vozeh died in Bukhara in 1895 (1311 h) at the age of 78.(Vozeh, Tadhkira-ush shu'ara Named Tohfe-tul Ahbab fi Tadhkira-tul As'hab, 1977, p. jem)

According to various reports, Qari Rahmatullah Vozeh memorized more than three thousand hadith-i sharifs with their chain of transmission, Kadi Bayzavi's Anvar-ul Tanzeel and Kashf-e Zemahshari.(Anusha, 2001, p. 957)

In the last years of his life, he traveled to Hejaz (modern-day Saudi Arabia) for pilgrimage and returned to Bukhara in 1887 (1305 h). After returning from this trip, he continued his

Qarirahmatullah Vozeh and His Antology Namedtohfe-Tul Ahbab Fi Tadhkira-Tul As'hab

literary activities and authored a work about his pilgrimage journey titled “Savaneh-ul-Mesalik and Feraseh-ul Memalik (travels)”. (Aqeelova, Назари Шаръй Перомуни Аҳвол Ва Осори Қорӣ Раҳматуллоҳи Воеҳ (Дар, 2013)

Qari Rahmatullah Vozeh died in Bukhara in the year 1895 (1311 h) at the age of 78. (Vozeh, 1977, p. jem)

His Literary Personality And Works

First of all, Qari Rahmatullah Vozeh was a bilingual or even a trilingual artist, scientist, and statesman. He wrote poems and produced works in all three languages i.e., Arabic, Persian and Turkish. (Anusha, 2001, p. 957)

As can be seen from the list of works highlighted below, he possesses a very well educated, self-improving, productive, creative, and superior literary personality. He was undoubtedly one of the best poets, literary and intellectual personalities of the 19th century Central Asian region. (Akyuz, 2015)

Qari Rahmatullah Vozeh was a very productive person and he has thirteen known works. The list of these works is given below:

A: Literary works:

1. Tohfe-tul Ahbab fi Tadhkira-tul As'hab,
2. Shaqayeeq-ud'Daqaiq (About the description of the sciences)
3. Devan-e Eshar-e Farsi, Arabi va Turki (Collected poems in Farsi, Arabic and Turkish)
4. Majmua-e Der Radeef-ul Eshar Ez She'rayi Gun-egun
5. Majmua-e Ez Ferdha-e Berceste Ez Shera-e Gun-egun Be Tarteeb-i Alef-ba
6. Masnave Der Heqayat-i Gun-egun
7. A'rais-ul Ebqar va Nevair-al Efqar be Nazm va Nasr-e Farsi va Arabi
8. Malek-ul Memalik (Vozeh, 1977)

B: Travels:

1. Savaneh-ul Mesaleq va Feraseh-ul Memalik, (Travels), 1887 (1305h)
(Maane, 1984)

C: Scientific Works:

1. Tarjuma-e Turki, Resale-e Farsi Hatime-eShaykh Bahay-e dar
Usturlab(Astronomy)
2. Aqaed El Nesa-e dar Niquhesh Adat-e Hurafe Zenan(Medicine)
3. Qan-e Lazzat vaKhan-e Nimeet(Medicine)
4. Tarjuma-eFarsiResale-eBer-es'SaatAsar-eMohammadBenZakariya-eRazederTib
(Medicine)
5. Tohfe-i Amaniye der Tib (Medicine)(Maane, 1984, p. 102)

The Anthology Named Tohfe-Tul Ahab Fi Tadhkira-Tul As'hab

Undoubtedly, the most important work of Qari Rahmatullah Voze was the poetry anthology titled "Tohfe-tul Ahab fi Tadhkira-tul As'hab". Written in 1871, this anthology is one of the most important works written in Central Asia. It is also known as Tadhkira-i Qari Rahmatullah Voze. (Anusha, 2001, pp. 277-278)

Hasan Anusha commented about the poets in the anthology:

"The author introduced 148 poets, mostly from Bukhara and its surroundings, and gave examples from their poems. In addition to Bukhara, there were also poets from Samarkand, Ura-Tyube, Khujand, Hesar, Qaro-tageen, Katta-qurgon, and Kokand. Furthermore, there were 2 poets from Afghanistan, 6 from Iran, 3 from India, and 1 from the Ottoman Empire (Turkey)." (Anusha, 2001, pp. 277-278) However, this research has found, with certainty, that the locations and numbers given by Hasan Anusha are wrong. (Akyuz, 2015)

According to the count and classification made by this research, the correct number and origin of the poets included in the work are as follows:

- i. 73 of them were from Bukhara city and its surrounding towns and villages such as Juybar

Qarirahmatullah Vozeh and His Antology Namedtohfe-Tul Ahabab Fi Tadhkira-Tul As'hab

etc.

ii. 26 of them were from the provinces of Samarkand, Hisar, Ura-Tyube, Urgut, Baysun, Hatlan, Hurm, Qaro-tageen, Katta-qurgon, Shahr-e Sabz and Urmeteen, which were all part of the Bukhara Khanate at that time,

iii. 18 of them were from the Kokand Khanate,

iv. 16 of them were from Afghanistan,

v. 7 of them were from Iran,

vi. 4 of them were from Marw in the present-day Turkmenistan,

vii. 3 of them were from India, which was under the administration of England at that time,

viii. 1 poet was from Kashmir.(Anusha, 2001)

One of the poets Anusha accepted as Turkish, who was known by his pen name Mullah Sharif Makhdoom, was originally from Balkh in Afghanistan. He later moved and started living in the Ottoman Empire i.e., modern-day Turkey.

Sadreddin Ayne, the most famous scholar of Tajik literature, who authored the famous book "Numune-e Adabyat-e Tajik" benefitted immensely from the Tohfe-tul Ahabab fi Tadhkira-tul As'hab. He utilized the work as his principal reference and cited a total of 43 poets from it.(Maane, 1984, p. 102)

Mirza Seleem Bek Seleemy, who published a lithographed copy of the Tohfe-tul Ahabab fi Tadhkira-tul As'hab in Tashkent in 1914, said: "In 1332, the governor of Shahr-e Sabz, Mir Inak, invited me. There I saw that this book was very famous. It is more beautiful than other anthologies and has no deficiency."(Vozeh, 1914, p. jem)

Manuscript Copies Of The Tohfe-Tul Ahabab Fi Tadhkira-Tul As'hab

There are 15 known copies of Tohfe-tul Ahabab fi Tadhkira-tul As'hab which can be found in

various institutes around the world. 10 copies are in the Department of Oriental Manuscripts in the library of the Academy of Sciences of the Republic of Uzbekistan, 2 of them are in the St. Petersburg Institute of Oriental Manuscripts, and 3 of them in the Institute of Oriental Manuscript Works of the Academy of Sciences of the Republic of Tajikistan.(Vozeh, 1977)

The features of the copies of *Tohfe-tul Ahbab fi Tadhkira-tul As'hab* are as follows:

The 1st Copy: It is registered at the Institute of Oriental Manuscript Works of the Academy of Sciences of the Republic of Tajikistan and numbered 1237.(Vozeh, 1977, p. ha)

The 2nd Copy: It is registered in the Institute of Oriental Manuscript Works of the Academy of Sciences of the Republic of Tajikistan and numbered 483.(Vozeh, 1977, p. vav)

The 3rd Copy: It is registered at the Institute of Oriental Manuscript Works of the Academy of Sciences of the Republic of Tajikistan with number 587.(Vozeh, 1977, p. vav)

The 4th Copy: It is reserved in the Department of Oriental Manuscripts in the library of the Academy of Sciences of the Republic of Uzbekistan with registration number 1857. It is 15.5 x 26 cm in size and has 125 leaves.(Vozeh, 1977, p. ze)

The 5th Copy: It is reserved in the Department of Oriental Manuscripts in the library of the Academy of Sciences of the Republic of Uzbekistan with registration number 4385. (Vozeh, 1977, p. ze)

The 6th Copy: It is reserved in the Department of Oriental Manuscripts in the library of the Academy of Sciences of the Republic of Uzbekistan with registration number 3719. It is 16 x 27 cm in size and has 101 leaves.(Vozeh, 1977, p. ha)

The 7th Copy: It is reserved in the Department of Oriental Manuscripts in the library of the Academy of Sciences of the Republic of Uzbekistan with registration number 2336/1. It is 27 x 25 cm in size and has 145 leaves.(Vozeh, 1977, p. ha)

The 8th Copy: It is reserved in the Department of Oriental Manuscripts in the library of the Academy of Sciences of the Republic of Uzbekistan with registration number 59/111. (Vozeh, 1977, p. ha)

Qarirahmatullah Vozeh and His Antology Namedtohfe-Tul Ahab Fi Tadhkira-Tul As'hab

The 9th Copy: It is reserved in the Department of Oriental Manuscripts in the library of the Academy of Sciences of the Republic of Uzbekistan with registration number 60. It is 11.5 x 19.5 cm in size and has 137 leaves.(Vozeh, 1977, p. ta)

The 10th Copy: It is reserved in the Department of Oriental Manuscripts in the library of the Academy of Sciences of the Republic of Uzbekistan with registration number 1470.(Vozeh, 1977, p. ta)

The 11th Copy: It is reserved in Department of Oriental Manuscripts in the library of the Academy of Sciences of the Republic of Uzbekistan with registration number 0854/1.(Vozeh, 1977, p. ye)

The 12th Copy: It is reserved in the Department of Oriental Manuscripts in the library of the Academy of Sciences of the Republic of Uzbekistan with registration number 02304/1.(Vozeh, 1977, p. ye)

The 13th Copy: It is reserved in the Department of Oriental Manuscripts in the library of the Academy of Sciences of the Republic of Uzbekistan with registration number 0852/1.(Vozeh, 1977, p. ye)

The 14th Copy: This copy is from the St. Petersburg Institute of Oriental Manuscripts.(Vozeh, 1977, p. kef)

The 15th Copy: This copy is from the St. Petersburg Institute of Oriental Manuscripts.(Vozeh, 1977, p. kef)

Academic Works On The Tohfe-Tul Ahab Fi Tadhkira-Tul As'hab

Since the Tohfe-tul Ahab fi Tadhkira-tul As'hab is considered to be one of the most authoritative works and its author, Qari Rahmatullah Vozeh, one of the most important personalities of Central Asian literature, the most important studies on this subject were carried out in Uzbekistan and Tajikistan. The major ones are as follows.(Akyuz, 2015)

i. Studies by Sadreddin Ayne: Sadreddin Ayne made the first comprehensive study about

the *Tohfe-tul Ahabab fi Tadhkira-tul As'hab* and Qari Rahmatullah Vozeh and while preparing his work titled "Numune-eAdabyat-e Tajik", he utilized the work in question as his main reference book.(Ayne, 1958) In fact, in his own work, a total of 48 poets were cited from the *Tohfe-tul Ahabab fi Tadhkira-tul As'hab* anthology. Sadreddin Ayne also dedicated in his book pages 505 and 506 to only Qari Rahmatullah Vozeh and the *Tohfe-tul Ahabab fi Tadhkira-tul As'hab*. His work was published in Moscow as "Numune-i Adabyat-i Tajik" in 1926.(Akyuz, 2015)

ii. Abdulghani Mutalibov's "Тухфатул ахбоб" - антология Қары Раҳматуллаҳ Ашур Мухамедова ("*Tohfe-tul Ahabab*" Qari Rahmatullah Ashur Muhammed's anthology)" was published in Tashkent in 1945.(Mutalibov, 1945)

iii. Mallaev Nathan's work "Узбек адабиёти тарихи (History of Uzbek Literature)" was published in Tashkent in 1963, and in that work, Qari Rahmatullah Vozeh and his *Tohfe-tul Ahabab fi Tadhkira-tul As'hab* were discussed.(Mallaev, 1963)

iv. Rajabov Z. included Qari Rahmatullah Vozeh and the *Tohfe-tul Ahabab fi Tadhkira-tul As'hab* in his work titled "Ma'arifparvar Ahmad Danish" published in 1964 in Dushanbe in Erfan printing house.(Rajabov, 1964)

v. Tursunbai Nimetzada's work titled "Vozeh" published in Dushanbe in 1967 in Erfan printing house.(Nimetzada, 1967)

vi. Rasool Hadezada's work titled "Adabyat-e Tajik dar Nime-i Dovvum Asr XIX" was published in 1968 amongst the Nashreyat-eDanish Publications.(Hadezada, 1968)

vii. Asghar Janfeda's work titled "Возех. Қорӣ Раҳматуллоҳ. Тӯҳфат-ул-аҳбоб. Матни интиқодӣ бо муқаддима ва тасҳеҳи Асгар Ҷонфидо (Revised Text of Vozeh Qari Rahmatullah's *Tohfe-tul Ahabab fi Tadhkira-tul As'hab* with introduction and correction by Asghar Janfeda) published in Dushanbe in 1977 in Danish Printing House.(Akyuz, 2015)

viii. Ehsan Rajabov's "Талхили киёсии ду сарчашмаи муҳим (дар мисоли Тухфат- ул- ахбоб -и Возех ва Мачмуат-уш-шуароиФазлиНаманганий) thesis study titled "Comparative Analysis of Two Important Masterpieces: *Tohfe-tul Ahabab-e Vozeh* and *Majmua-tush'Shuara-e Fazle Namanghany*" was completed in 2010 in Khujand,

Qarirahmatullah Vozeh and His Antology Namedtohfe-Tul Ahabab Fi Tadhkira-Tul As'hab

Tajikistan.(Rajabov E. , 2010)

ix. Sanaat Aqeelova's article titled "Назари Шаръи Перомуни Аҳвол Ва Осори Қорӣ Раҳматуллоҳи Возеҳ-Дар Асоси Маводи" «Тазкират-Уш-Шуаро» (The Life and Works of Qari Rahmatullah Vozeh in hispoem anthology) published in Dushanbe in the Journal of Tajikistan State University in 2013.(Aqeelova, 2013)

x. Sanaat Aqeelova's article titled “Шахсият Ва Хунари Корӣ Раҳматуллоҳи Возеҳ Аз Назари Садри Зиё-Дар Асоси Маводи« Тазкори Ашъор »- (The Personality and Talent of Qari Rahmatullah Vozehaccording to Sadr-e Zeya - Based on the Poetry Anthology) published in Dushanbe in the Journal of Tajikistan State University in 2013.(Aqeelova, 2015)

xi. Sanaat Aqeelova's doctoral thesis titled “Тухфат Ал-Ахбаб (Подарок Друзей) Возеҳа И Традиции Составления АнтологийВТаджикскойЛитературеВторойПоловиныXIX-НачалаXXВеков (The Tradition of Anthology in Tajik Literature at the End of the 19th and Early 20th Centuries and the Tohfe-tul Ahabab fi Tadhkira-tul As'hab of Vozeh)” was published in Dushanbe in the Journal of Tajikistan State University in 2015.(Aqeelova, 2015)

Works In Iran

In the research we conducted, there was no academic study specifically conducted on Qari Rahmatullah Vozeh and the Tohfe-tul Ahabab fi Tadhkira-tul As'hab in any Iranian university. However, there is some information in the "Tarekh-e Tadhkiraha-e Farsi" published by Ahmed Golchin Maani (Maane, 1984)and Hasan Anusha's "Adeb-i Farsi Der Asia-e Meane-An Encyclopedia of Persian Literature" published in Tehran in 2001.(Anusha, 2001) In addition, several books on Iranian and Persian literature also cite Qari Rahmatullah Vozeh and the Tohfe-tul Ahabab fi Tadhkira-tul As'hab amongst their references.(Akyuz, 2015)

Conclusion

Every nation desired to record its past in some way. However, Arabs went one step ahead in this regard and wrote many works on this subject even before the coming of Islam. These works, which were categorized into different but specific subject matters, were called "tabaqat" by the Arabs, while Iranians and Turks called them "tadhkira".(Akyuz, 2015)

Anthologies differ in terms of the people they deal with. Just as there are anthologies compiled about sultans and administrators only, there are those written on saints, poets, calligraphers and so on.

In this study, Qari Rahmatullah Voze and his poetry anthology named *Tohfe-tul Ahbab fi Tadhkira-tul As'hab* are discussed.

Although the tradition of writing anthologies started with Arabs, it has attracted great attention in Persian and Turkish literatures. In our research, it was determined that 545 anthologies were written in Persian and 74 were written in Turkish.(Akyuz, 2015)

In Central Asia, especially in the river region of Khorasan and Transoxiana, the number of Turkish anthologies is very low. Mustafa Isen explains: "Although the tradition of writing Turkish poetry anthologies started in Eastern Turkish language, its development could not be maintained in that written language, and after Neva-e, only Sadiqi could be mentioned as a second example. The survival of this kind of literature in the Ottoman Empire, and not in other climes, was made possible with the existence of a long and stable state, and since there was a reverse structure in Central Asia, there were no new examples of cultural and other artistic activities that could be produced after the 16th century". (Isen, 2010, p. 31)

However, the fact that in the same period, there were quite a lot of anthologies written in Central Asia and the authors of many of them being Turkish, puts Mustafa Isen's theory in a controversial position. The fact that the official and literary language in the Turkish states established in Central Asia, India, and Iran was Persian is the main reason why the number of Turkish anthologies is so low. In the Ottoman Empire, although Arabic and Persian had a great influence, the official and literary language was Turkish from the day the state was established until the day it dissolved. This situation undoubtedly had a positive effect on

Qarirahmatullah Vozeh and His Antology Namedtohfe-Tul Ahabab Fi Tadhkira-Tul As'hab

Turkish literature and Turkish anthology tradition.

The two subjects matter of this study were the poetry anthology known as Tohfe-tul Ahabab fi Tadhkira-tul As'hab and its author, Qari Rahmatullah Vozeh, who was one of the most knowledgeable and colorful figures of Central Asia in the 19th century. The author has also produced several other works. However, amongst all his works, the Tohfe-tul Ahabab fi Tadhkira-tul As'hab is almost unknown in our country, and is one of the indispensable works of the history of literature in Central Asia, Iran and Afghanistan.

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