In the Dakhadai, Qaytub and Kohnzakh regions, the expedition discovered and investigated a series of small book collections, including the collections:

1. at the Jam's mosque in the village of Khuduts in the Dakhadai region — 5 manuscripts;
2. in the village of Achant in the Dakhadai region, owned by M. Gajmirzakov — 2 manuscripts;
3. in the "House of the shaykh" in the village of Achant in the Dakhadai region — 12 manuscripts;
4. in the mosque of the village of Tasadi in the Kohnzakh region — 5 manuscripts;
5. in the mosque of the village of Kurnjap in the Kohnzakh region — 6 manuscripts;
6. in the Jam's mosque of Kohnzakh — 14 manuscripts;
7. owned by the Kohnzakh resident G. Nisaratullaev — 11 manuscripts;
8. in the mosque of "Uruja (Oruta) in the Kohnzakh region — 7 manuscripts (all are copies of the Qur'an);
9. owned by the resident of the village of Uruja in the Kohnzakh region, A. Magomedov — 17 manuscripts;
10. owned by the resident of the village of Adaga in the Quritub region, M. Rabudanov — 11 manuscripts;
11. owned by the resident of the village of Adaga in the Quritub region, R. Malikov — 8 manuscripts;
12. owned by A. Onzare (Adaga village in the Quritub region) — 20 manuscripts.

It is not possible to restore the original contents of these collections. However, according to the unanimous opinion of all the current owners, the collections were...
much richer, and each of them had its own contents. For example, Ashurrali Omarov (1893–1983) from the village of Adega had a large library—over 100 manuscripts, which were gathered over several decades. At the age of 7, he began to study reading the Qur’an, and at 15 began to study Muslim law and Arabic grammar at the mausoleum in the village of Ensi in the Tabasara region, and completed a six-year course of studying poetry, rhetoric and the history of Islam. All this time he gathered or copied manuscripts. 20 manuscript books have been preserved, mainly tafsirs, works on law, šifāt and grammar (al-Suyūtī, al-Mahalli, al-Qazwī, Ibn Malik, al-Zanjānī, Ibn al-Hājib). In this collection, particularly valuable is the original work by the renowned Dāghistānī scholar muḥāfaẓ al-dīn al-Sa’īd of Hatun, Ḥasan b. al-Saffah al-Qazwī.

In the Jam‘a mosque of the village of Khudus, the work by al-Qazwī Ḥanīf “Allām al-dīn,” copied in the mid-14th century, has notes about reading the book in 761/1360 in “Damascus protected by God” and on its sale in 784/1383; the “House of the shaykh” in the village of Ashīf has the same work by al-Qazwī, copied on 12 Shawwal 885/11 March 1481 by Ḥarīn, son of Ṣāmīr al-Ṣhirātī (from the village of Shirātī).

Uqrārāṭ Collection

The village of Uqrārāṭ is the administrative centre of the Dakhadai region, one of the ancient political centres of Dāghistān, mentioned in narrative sources from the second half of the 10th century. The mosque there is also one of the oldest in Dāghistān and the Caucasus, and its walls have tiles with kāf inscriptions of the 11th century. There is also a madrasa at the mosque, which became widely known in the 19th century. Currently the mosque collection has 69 works (101 works), reflecting the traditional circle of interests of Dāghistānī society. Almost the entire collection is made up of popular grammar texts (25 items), and copies of the Qur’an and tafsīrs (20 items). There are also legal texts (9 items), and rare works on logic, poetry and theology. The oldest manuscript is from the 15th century, while the latest is from the first half of the 19th century. Below we list the most interesting manuscripts.

Aqūṣhā Collection

Aqūṣhā is one of the oldest and largest Dāghistānī (Dargāhnī) villages, and was once the capital of the Aqūṣhā-Dargāhnī super union of village communities, an important economic, administrative and ideological centre, mentioned in written sources from the 14th century. Aqūṣhā-Dargāhnī played the active part in the political life of Dāghistān. The theocratic power in Aqūṣhā-Dargāhnī determined the special place of the religious elite in the socio-political life of the region. The Aqūṣhā madrasa, especially in the 18th–19th century, was an authoritative institution of religious study, and the Jam‘a mosque, according to tradition, is the oldest in Dāghistān along with the mosques of Darband and Qumīla. The fate of book collections in Aqūṣhā was a sad one. As some of mosques in the village were closed, and the Jam‘a mosque was completely demolished in 1941, manuscript books were either destroyed or ended up in the only surviving mosque—the Dāghshīl I district mosque (as distinct from the Dāghshīl II district).

The collection is kept at the Dāghshīl-I mosque on the second floor in several places (in a bookcase and on upper “shelves”); boards attached to the beams or in a special niche in the wall. The expedition discovered 120 manuscript books (95 of them were completely preserved and 25 were partially preserved, especially texts of the Qur’an). The 95 books include 115 works, i.e. the number of combined manuscripts is insignificant. We were able to discover a list of waqf books in the Aqūṣhā mosque compiled at the end of the 18th century, which allowed us to compare it with the books in the mosque collection today and determine the extent of change to the thematic appearance of the collection after more than 200 years.

The largest group is the collection of the copies of the Qur‘ān, work on Muslim law and Arabic grammars (or rather these works make up almost the entire collection).

The Qur‘ān and commentaries on it (a total of 35 items) mainly date from the 19th century, and only two or three copies were made in the 18th century, and just one in the 13th century. Of special interest is the Qur‘ān copied in Burtūr in 1145/1731, which has an impressive size: a length of 44.5 cm, width of 32.5 cm, height of 20 cm. The number of lines, however, is 10 per page. The text (250 folios) is written on rough, glazed paper of local manufacture, the ink is black, although individual signs and medallions on the margins are written in green, yellow and red ink. The book is in a beautiful dark brown leather binding with embossing and
a buckle. The margins contain notes (on transfer to the waqf and mubāḥ). As is well-known, work on manufacturing paper, artistic design and the actual copying of the text is done by three different people (possibly professionals), but in this case everything was done by one person.

"the most contemptible of Allah’s slaves, dust from Allah’s table by the name of Ahmad, son of Muhammad, son of Ahmad from Buri, in the year 1154 of the hijra of the Prophet".

i.e. in 1741.

The main bulk of manuscripts in the Aqṣāḥa collection are legal treatises, all of them from the šafī’ī legal school. The oldest of them is dated 682/1283—84 (this is one of the most popular works on the rudiments of Muslim law), al-Muḥarrar by ‘Abd al-Karīm al-Raḥf al-Qazwīnī (d. 1226)—a commentary on a legal work by al-Ghāzālī, al-Wafṣū, and the latest dates from the second half of the 19th century.

There is also the šanīfa treatise Mu’in al-luḫkāmīn. This is a collection of individual fatwa’s, a work by ‘All b. Ḳhalīf al-Ṭarā’ibī (d. 1440), a well-known šanīfa faqīḥ. A work by a šanīfa faqīḥ is a rare phenomenon in the book collections of Dūhghanī, where the šafī’ī religious and legal school is predominant. The characteristic of the "legal" section is the lack of Dūhghanī works.

Works on Arabic grammar are also "traditional" for the collection of the Aqṣāḥa mosque, and for all the Dūhghanī works. They are works by Arabic authors of the 11th—15th centuries on syntax and morphology. However, unlike works on Muslim law, among the grammar treatises in the Aqṣāḥa mosque, works by Dūhghanī authors can be found (Dūhghanī from Uṣūlī, Manṣūrī Muhammad, etc.)

A special place in the collection is occupied by šafī’ī — above all several copies of Fath al-bārî fi Sharh al-Bakīhrī by Ibn Ḥajar al-‘Asqālānī (d. 1449) — a renowned šafī’ī expert, historian, literateur, poet, the oldest one in the collection was copied in 718/1318. The text is written in old nāṣīḥī, on thick, glazed paper of oriental (Central Asian) manufacture. There are other old copies of Fath al-bārî from 1472 and 1657.

As indicated above, almost all the works of the Aqṣāḥa collection (with the exception of those dated from the 15th—15th centuries) were made in Dūhghanī. The preserved manuscripts were copied by scribes from the villages of Aqṣāḥa, Uṣūlī, Chuni, Bādhwī, ‘Urfī, Uṣūlī, Qappa, Ullūghārī, etc. The possessory notes also belong to residents or mosques of these villages:

"From the books of the Friday mosque of Aqṣāḥa";

"From the property of poor slave of God ‘Abd Allah from Aqṣāḥa";

"From the Aqṣāḥ mosque";

"From the books of poor sayyid Muhammad, and then it went to poor Mūdī Mīnī al-Khurānī by purchase from its owner";

"From the books of the pupil of Muhammad, son of Mūsāyir".

The oldest possessory note was made in 1575, a change of owner, and a gift of the manuscript were recorded:

"This book was taken by Mūsāyir al-Kharānī al-Wālīzadī. I bought this book to read after reading the book Aṣīrīyya in 1327/1907 from Mūlī Mādūrī, son of ‘Abd al-Mājīd, one of the pupils";

"From poor Bādhwī al-Uṣūlī to his brother in faith Bādhwī from Aqṣāḥa".

There is much interesting information about the madrasas and its creators’ work of the copying of manuscripts: the work al-Raḥfī by al-Ṭarā’ibī copied in 1142/1729 by Mīrāzī, son of ‘Umar al-Aqṣāḥa, al-Qārizī "under his noble sozīd [Hijj] Dūhghanī from Uṣūlī"; the grammatical work Wafṣū copied in 1162/1750 by

"Dūhghanī, son of Muhammad from the village of Aqṣāḥa at the madrasa of our imām, the perfect, most noble, great šaykh Muhammad, son of ‘Alī";

"The copy of this book was completed by Sulaymān, son of Mīnī al-Khurānī under our sozīd in our master, a true and profound scholar in all sciences Brīhīm al-Taʿṣīfī... in 1129/1716".

The collection contains several fīlīṣīs, lists of mosque manuscripts or notes about their transfer to the mosque. As an example, one can give the note on the ijūbi of Kūthī al-farā’ī dī on inheritance law:

"This is an explanation of the items given to the waqf by the later nās al-Ḍar al-Bahān, son of Murtadā ‘All from Aqṣāḥa — to the Friday mosque of the Aqṣāḥa village. They are: the third volume of Taḥfūt [Taḥfūt al-mubāḥ Sharḥ al-Muḥarrar] by Ibn Ḥajar; a complete Hājil [Hājil al-faṣūl al-Qārizī]; Two Jalāl — upper and lower [Ṭair Jalālīn] by Jalāl al-Dīn al-Mahmūdī and Jalāl al-Dīn al-Sayyīdī; Mu‘īn [al-Sayyīdī — 7]; Ḥāfizyya by Ḥusayn Chalīlī [Ṭairyya ‘ala Sharḥ al-Taḥfūt al-munawwil]; Wafṣū [by Ahmad b. Muhammad b. Aḥmad Bākī]; Ḥāfizyya by Chāthabī [Ṭairyya ‘ala Sharḥ al-Wafṣū]; al-Farā’ī dī al-dīn al-Tarā’ī; two volumes of al-Farā’ī dī al-dīn al-Tarā’ī; a commentary on it by ‘Abd al-Ghalīfī; Sa’d Allah [al-Tarā’ī, commentary on Ummayya], al-Iṣṭa’ā [al-Manṣūrī]; Sharḥ Taḥfūt al-Tarā’ī, Ummayyā, [by Šamīkhuṭṭārī]; Ḥāfizyya on it by Brīhīm al-Qārizī, his Tarā’ī, i.e. Ummayyā, Sallīm [by Muhammad al-Qārizī]; Faṣūr [Sharḥ Taḥfūt al-Tarā’ī — al-Farā’ī dī al-Farā’ī], Mībī al-Dīn [al-‘Arabī, Sharḥ waṣī al-qalā’ī, Iṣṭiḥāṣī [commentary by Aṣīrī al-Dīn al-Aḍwārī], Bādhwī [Sharḥ al-Uṣūlī]; Sa’d al-Shirwānī, Ḥāfizyya ‘ala Sharḥ Taḥfūt al-Tarā’ī]; Muhammadīyya [4]; Ḥāfizyya al-bakīhīyya [by Murtadā]; Miṣḥis al-ahbāb [ala qanā’il al-ruḥ al-Hāfizī al-Tarā’ī]; Aṣīrīyya al-wadād [by al-Qārizī]; al-Farā’ī dī al-Mahmūdī; Wafṣū of al-Saṣarī; Sharḥ al-Tarā’ī of Yūsūf al-Saṣarī; ‘anthology book’ with prayers and dhikr; another example of al-Farā’ī dī the late nās al-Ḍar al-Bahān gave these books to the waqf of the Friday mosque of Aqṣāḥa, seeking the favour of Allah, 1507/1889".