This list, compiled in the last quarter of the 19th century, only characterises part of the books of the Ağlığa Jann’s mosque. At the same time, it shows the more extensive thematic diversity of Ağlığa collection at the end of the 19th century, compared to its current state.

**Tusdaqar Collection**

The village of Tusdaqar was once a centre of a union of village communities, and a large economic and political centre. For participating in the uprising of 1877 against the Tsarist authorities, the settlement was completely destroyed and burnt to the ground, and the residents move to a new area a kilometre away, on the right shore of the Qaraqoyru river. The mosque was built at the end of the 19th century, and has a large collection of manuscripts which are well kept by the inam of the mosque, Magaram-khanji Selm Davudovich Jabraillow, who also teaches Arabic to schoolboys, and gives them lessons on morals and behaviour.

His father Selim Jabraillov (1897-1984) was educated by local ‘alim — first in Tusdaqar, then at the age of 10 he went to the village of Khuli (where for five years he studied injustice), M’a’ a’mil by al-Jarjani, commentary on Ummulhujj by Sa’d al-Din Bard’al, Ummulhujj by al-Zamakhshari, then in Tusdaqar once more under qadi Gani Ramadan, one year in Buiynaks he studied mu’adhin Magomedzakir Jadirnov, and in Kumtorqal for a year under mu’adhin Abdulla Sulatmanov from Bakhtar, and in Bakhtar under Mirzakadi Khazar (‘maker of jugs’) for many years. About 1925, he returns to Tusdaqar, and in 1927 he goes to Dagestanskie Ogni, where he works at a glass factory. Two years later he returns to Tusdaqar. After spending the war on the work front, he returns to Tusdaqar, where he subsequently worked as the brigadier of a collective farm, a mu’adhin, qadi and imam from 1956 to 1982. After the death of his father (1984), Khaybullula Onorov from Naskent became the imam (until 1986). The fate of the book collection was tragic. Until 1946, the mosque was closed, and the manuscripts fell into private hands. After the mosque was opened again (May 1946), the books began to return, but many copies disappeared. In 1959, by the decision of the local authorities, the Jann’s mosque was closed (or rather turned into a “Palace of Culture”), but a new mosque (“district mosque”) was opened. In October 1994, the building of the “Palace of Culture” was once again turned into the Jann’s mosque, and the official opening was held in October 1998. The manuscript collection also moved into the new building, where it is currently kept. At present, the collection has already been formed completely, as there are virtually no new waqf acquisitions.

The collection of the Tusdaqar mosque has 121 manuscripts, comprising 191 works. A study of the collection shows that it contains manuscripts texts copied in many villages of Daghistan (in the Durakhan, Awar, Lak and Qumtiq regions); Muh. ‘Utna, Urakli, ‘Aymakli, Khulda, Tyubek, Tusdaqar, Balkhar, Kharikal, Qumtiq, Argwani, Sananakh, Tsugri, Nikaki, etc. This observation leads us to think that in the 18th—20th centuries, copying Arabic manuscripts was an activity that could be found all over Daghistan, which in its turn shows the productive activity of numerous madrasah and mosque schools.

The special feature of the collection of the Friday Tusdaqar mosque is its large number of grammatical works, which is not the case with other collections. The selection of grammatical works contains a certain pattern: Haski’i al-es-haqi’i — commentaries by Sa’d al-Din al-Bardai on the grammatical treatise Ummulhujj by al-Zamakhshari — 11 copies; Sharh al-Ism-al-Hujj by Muhammad al-Ardbiili on the above-mentioned work by al-Zamakhshari — 5 copies; Dinsqal’i (Sharh Marib al-Arawi) — commentaries by Ahmad b. Dinqal’i al-Rumi on the work of Ahmad b. ‘Ali b. Marwi’i — 9 copies; Faw’id al-dil-al-huwa by ‘Abd al-Rahman Jann — 9 copies. The remaining works, such as the commentaries by Ahmad Chagardjii on Shafiiyya, M’a’ a’mil by al-Jarjani and others are represented with one or two copies.

The works on Muslim law (they occupy second place in number after philological works, and there are also old examples) are dated from the 17th—19th centuries. Of course, the Daghistani works in Arabic are an especially important category. In the collection, we found several principal works of this category, including Durcat al-thamin, poems by the renowned religious figure and scholar shaykh and martyr Nur Muhammad al-Awar, murdered in 1834 by imam Hamza. He had pro-Russian views (by the way, the archaographical expedition discovered the grave of this popular figure in the village of Khunzakh). A second copy of this work was also found.

**Collection of Zapir Zakiqavev**

Although it has a traditional composition, this collection contains a number of valuable and old manuscripts, the most important of which are the waqf treatises by al-Ghazali (Ilyâ’, copied in 1406 and 1537; Ilyâ’, copied by the scribe Khidir, son of Mantâ, resident of the village of Mu’ali, 17th century; Ilyâ’ by the same scribe al-Wajiz, copied in 1310).
This article contains a description of only part of book collections found on the territory of Dighštání. Newly found collections from Meshgen, Tišar, Qodí, Balakínt (Balakshhm), Rughí, Gotsát, Goledí, Khârkâ, Unâqü, Rughíldák, Quríá (Korodá), Datará, and other settlements have been systematically assessed. First-class Dighštání materials now held abroad (Princeton, Ankara, Paris, Berlin, etc.) stay outside the scope of this article.

It remains to bring about the long-term programme which aims at full coverage and description of the Dighštání collections. However, the characteristics given above make it possible to understand their place and importance in the intellectual life of Dighštání society.

The materials received in 2004 undoubtedly show the existence of private libraries in Dighštání in the 15th century (the library of Ahmad al-Yamani in Ghizl-Qumtí, copies of which were found for the first time this season; a series of manuscripts with the autograph of kâdh Hârin, son of Ahmad al-Shâriní — late 15th century). In the sphere of science and education, and also the formation of book collections in Dighštání the 18th—19th centuries stand out, when a plethora of Dighštání ñimans created many original works (law, theology, grammar, logic, mathematics and astronomy) and poetic works, which allows us to call this period the “Golden Age” of Dighštání literature in Arabic. Instead of the change in the period before, at this time large works also appear in local languages (using Arabic script).

The newly discovered monuments of written culture enrich our understanding of the culture dialogue of different regions and countries of the Middle East, and widen the source basis of research on the history and culture of peoples on the “periphery” of the Islamic world. The results of research show that in the sphere of Arabic book culture and the formation of such cultural centres as book collections and madrasa, the concept of “periphery” for Dighštání is conditional one. The abundance of manuscript collections, their number and thematic diversity, the active work on copying manuscripts, their density in their habitat, makes Dighštání (particularly from the 17th—early 20th century) one of the leading centres of book culture and education in the East.

Notes
1. The niche is al-Dughštání.
2. The niche is al-Tashqâdárí.
3. The description of the MS collection was made by A. R. Shikhsaidov and A. M. Magomîddâdev.
4. Most probably it is a commentary on the treatise on firâq by Muhammad b. ‘Abd al-Sâllâm (Lîla) from Shirván.

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