copyist's and owner's **nisba** could not be established. The only thing that is clear is that it can not be related to the famous Dighistan village of Jir (Avar Ts'or, Georgian Chart), the centre of the Jar-Belokhe confederation of mountainmen's villages on the territory of modern Northern Azarbajjan. The **nisba** of the Jar people was traditionally written as Jir (less often Chor). It is possible that this was one of the village communities in the west of Mountain Dighistan, most likely Karalal in the Charada district of the Republic of Dighistan. This is the most ancient of the manuscripts recorded by the expedition of 2002. It disproves the prevalent belief that works by al-Ghazalī were not popular and were no longer copied on the territory of Dighistan in the 18th century. The manuscript appeared on the territory of Kabarda later, probably closer to the mid 19th century.

The MS shows signs of restoration. Its first part is written in a typical small Dighistanī **nisba**, which can be dated to the late 18th — first half of the 19th century. It suggests that the manuscript was copied in the southwest of Mountain Dighistan at the turn of the 17th—18th centuries, and later a part of it was damaged or lost, and copied by Wāli Muhammad in 1781. This suggestion is confirmed by the glosses at the bottom of the second page of the copy, which tells us about the "restoration" of the Bidya manuscript in 1195 year of hīra. The manuscript gives a good idea of the design of Dighistanī manuscripts. It is a leather-bound copy in excellent condition. The **basmala** on the *awlam* and the headings of paragraphs are marked in red and yellow, and the colophons are framed with a triangle, which is characteristic for North Caucasian manuscripts. The paper is slightly damaged by dampness, and produced locally or in the Orient, with a size of 173 x 217 mm. This text is written by **qalam** in black Indian ink in sets of 13 lines and occupies an area of 115 x 155 mm. There are carry-over words. Between the lines and on the margins there are so many glosses by the copyist and the readers that some of the pages are hardly readable. In the Soviet period students' exercises in Arabic calligraphy appeared on the cover [26].

A handwritten gloss on a separate page attached to a lost trigonometry textbook. From the books of the library in the old mosque in Janikof.

It contains a trigonometric problem of the determination of the sine (pisba al-was) and the cosine (pisba al-was al-marūn) of an arc of 60° and two supracommentaries on it.

It is a typical example of a handwritten commentary. A "quarto" of factory produced paper of 110 x 150 mm was used for it. The work itself, as it seems, had a large format. The gloss is written in cursive, in small **nisba**, in sets of 9 lines. It was probably copied out of some other mathematical work in Kabarda in the 19th century or early 20th century. It forms a rectangle at the bottom of which there are two supracommentaries in the shape of two triangles with references to the same mathematical work Futūḥat ("Revelations").

An undetermined collection of verses in Arabic and Old Ottoman Turkish from the Kupov collection [27].

The surviving part of the collection includes many texts of **sifl** content, particularly verses dedicated to the **ṣuyūl** Imam al-Din, "The lessons of the prominent scholar **ṣuyūl** Harīf-pasha". The collection is divided into sets or **mujāfis**. The first one is about "The merits of the prayer to the prophet (Muhammad)". The second **mujāf** "The sayings of the Most High on the science of Qur'ān" includes the sayings of the well-known Egyptian **ṣifl** Dhū al-Nīn al-Mūsrī (ca. 796—860/61).

In one of the bottom page glosses it says that the collection was compiled in Rajab of 1315 (November—December 1897). Apparently, it comes from the North-western Caucasus, most probably from Kabarda. There is an inscription of ownership by Ismā'il-afandī al-Harghāfī (7). The format of the manuscript is 156 x 210 mm, and the text is 100—120 mm wide.

A collection of verses from the Kupov collection [28]. The title and the author could not be established.
b. Abū Bakr and the chapter “From the sayings of Muhammad al-Baqir [al-Majlisi],” a famous Shīʿi theologian (d. 1699) and author of the treatise against the šīhawk (‘Uqayr), deserve attention. The statements of the latter are quoted praising muḥājir fighting “on the path of Allah”.

The copy is defective without a beginning or end. According to the handwriting and content, the text can be dated to the second half of the 19th century. It probably comes from the East Caucasus. The manuscript is small, written on factory-produced paper of 105×175 mm. Verses in sets of ten lines per page are enclosed in a 68×138 mm frame. The handwriting are nastāʿīq (for the Persian text) and naskh (for the Arabic). The text is partially vocalized. Qalam, black Indian ink, the headings are marked by cinnabar. There are carry-over words. There are some glosses on the margins.

[Text continues...]

The page belongs to an undetermined manuscript collection of verses, inserted between the pages of one of the books of the old mosque library in Iankai.

The beginning of verses glorifying the prophet Muhammad has been preserved. A hamadāna with a. niṣṭāfat provides the intention for them:

Glory the Merciful, the Gracious, / Praise Him in any time and season!
Pray to the one filling the Earth and the Heavens / to Our Lord, the Ruler of people and jinns,

Iraj Qazāk (ca. 1830 — ca. 1879), the founder of national Qumaki poetry from the village of Mushk in Northern Daghstān. He was born into a poor family of farmers but received a good religious education and became a “courtier poet” for the shīḥskāḥ princes in Turkistan. Soon there followed a break with the shīḥskāḥ that was caused by Iraj Qazāk’s sympathy for Shīkh’s movement and his discontent with the firm establishment of Russian power in the North Caucasus, which was supported by the representatives of the Daghstān Muslim nobility, the shīḥskāḥ among them. For taking part in the abduction of a slave girl, the beloved of his friend Atābey, the poet was exiled. Soon after he came back, he was killed. Iraj Qazāk wrote many verses and songs of Muslim, historical, didactic and amorous content (yītar, qastās and others). The Archive of the St. Petersburg Institute of Oriental Manuscripts of Academy of Sciences has a record of a historical song composed by him about ruwm Shīrīn [29]. He is believed to have played an important part in the formation of Qumaki poetry and the Qumaki literary language. The first editions of the poet’s verses appeared after his death in 1883. His works were published particularly often in the Soviet period. Of his poetry, it was mostly the religious verses which remained unpublished. In private Daghstān collections and in the Manuscripts collection of the Institute of History, Archeology and Ethnography in Makhachkala, a number of Arabic script copies of Iraj Qazāk’s works have been preserved.

Two pages from a collection of verses by Iraj Qazāk from the old mosque in the village of Iankai. They are written in Arabic script (ṣamʿ) in the Northern (Buyanak) dialect of the Qumq language [30]. The emotional content of this poem is in the support of the muḥājir movement, a mass emigration (from Arabic ḥijra — to move, to emigrate) from the Russian Caucasus to the Ottoman Empire, which developed after the Dissolution of the Ottoman war (1817—1864). The author attacks the new Russian order in the Caucasus: the soldiers that flooded the region, the bribes that they take in the offices. The Russians have built schools and railroads, but the life of the Muslims hasn’t become any easier. The poet appeals to his fellow countrymen: wicked people sell their faith for money; those who love Islam will leave (“make hīr’es”). Let us, Muslims, gather our families and go to the Ottoman Empire,” he writes. “Especially since the Moscow Tsar allows us to leave. The Sultan (hukmār) is our support.” Those who emigrate will find themselves in paradise, but those who love tranquility may stay in Daghstān.”

The copy undoubtedly comes from the Northern Daghstān that formed part of the Dagestan district of the Terek province in 1860—1917. According to the realities mentioned in the text, the manuscript can be dated to the first half of the 1860s. In the first years after the Caucasian war, the authorities fully encouraged the emigration of the Muslims to the Ottoman Empire, and settled the evacuated territories with Cossacks and immigrants from Central Russia. As early as the end of the 1860s, the attitude of the authorities to the muḥājir movement changed: the emigration of the highlanders was restricted.

The folios were folded in four and were kept between the pages of one of the books in the mosque.

[Fig. 20...]

And to the honoree family and associates of the one [the prophet Muhammad — F. B.], who is the source of the ayat of the Qur’ān.

From the handwriting and the factory-produced paper (110×155 mm) the page can be dated to the second half of the 19th or early 20th century. It is of local origin. The text occupies an area of 75×113 mm. It is written with a qalam in black Indian ink in the naskh handwriting. The verses are partially vocalized, and a caesura is maintained in the middle of the stanza. On the margins there are a few glosses in the same but smaller handwriting.

Fig. 20
A collection of verses written on qasam from the collection of the same mosque in the village of lanjak. The author and the title have not been established.

The collection contains verses of religious content (nasim) describing divine attributes (qibdat) of Allah. The text of the verses is written in the Northern Caucasian Turkic. The copy is defective. The qasam and the colophon have not been preserved. The text begins on page 3 and ends on page 220. The binding is severely damaged and has been sewn together. Based on the peculiarities of spelling and the white glazed factory-produced paper, the copy can be dated to the late 19th or early 20th century. It probably comes from Great Khabarabad. The size of the book is 120×224 mm. The text occupies an area of 90×195 mm. There are 12 lines on every page. The text is written in nasta‘la handwriting and fully vocalized. The endings of the longer stanzas are written above the word, if they come before a caesura. In the middle of every line a caesura is maintained. The beginning of a verse is marked by a bannos. The copy is defective, and has no beginning or end. The pagination is numeric.

**Translation of the document:**

To the Committee of the All-Union Central Committee in the suit of Istrat, the daughter of Bakay al-Maqrit [from the village of Muqir — V.B], by the son of Muhammad of Muqir, Thirtham who had divorced her, concerning the alimony for his daughter 8 years aged one, the members of the District Court (aib mailkatun al-sahib) adopted a decision of the 15th [in the original all the figures have a line above them — V.B.] of November 1916 No. 1869 that confirmed the decision of the Muqir [Village] Court (aib mailkatun Maqir al-mahban bahr) on the subject of the hearing of the 23 of September 1916. To determine the amount of [alimony] for his daughter to be three [rubles] [20] is a month for subsistence. The resolution was carried into effect. According to the resolution the members of the Muqir Court, Thirtham was charged with the amount due to his daughter up to this day, without a specification of the time constraints. The case was heard on the 12th of August 1917. Chief Justice of the District Court Hijâj Mazîyûn. Field Cpt Hijâj Mazîyûn.

Official imperial seal with double eagle (and an inscription around the circumference «Administration of the Chabaq-Qurux District»)[33].

**II.1. Old Printed Books in Arabic**

**16.** Qasim al-Din Muhammad b. Ahmad al-Mahallî (791—834/ 1389—1439) in joint authorship with Jalâl al-Din Muhammad (819—911/ 1415—1505). Both were well-known theologians and legal scholars: al-Mahalli was by origin from Msr, al-Suyûtî from Baghdad. Their works are spread across various Muslim regions, including the Caucasian. The most preserved is al-Suyûtî, as many as 315 works by whom have reached us.

**Tafsîr al-Jâliînî** (Tafsîr of the two Jâliîs) from the mosque in the village of Tâlikot where it had come from the old mosque of the village. The famous work on Muslim exegesis begun by Jalâl al-Din al-Mahalli and finished by Jalâl al-Din al-Suyûtî. That is where the title comes from Arabic. The book was printed in 1584 from the publication house of Muṣṭûṭr al-Bābi known as "al-Malakînîya" and belonged to the famous al-Azhar in the Qalhara, Misr.

**V. BOBRINOVICH. Catalogue of Manuscripts and Old Printed Books**

A complete undamaged copy has remained: the first part (145 p.) and the second part (160 p.) with a detailed table of contents. The standard format of the book is 190×279 mm. The main text is in the frame 153×240 mm. Nashe. Three carry-over words at the bottom of the page and numeric pagination at the top of the page. The colophon is printed in the shape of a gradually narrowing triangle. The copy is in a very good condition. Stamped leather binding. Besides the printed glosses on the margins, there are also reader’s glosses in cursive writing (the Northern Caucasian nashe), that were written in the late 19th — first third of the 20th century. The glosses contain explanations to the text of the printed words and other works, in particular from al-Futûhât al-makhtûbah ("The Divine revelations") by Sulfâyman al-Jamal (see No. 17). On the title-page of second volume there is an Arabic seal of ownership [34].

Sulfâyman al-Jamal (d. 1204/1790) An Arabic scholar who worked and taught in al-Qâhirah. Al-Futûhât al-makhtûbah comprise tafsîr al-Jâliînî ("The Divine revelations in explanation of the tafsîr of the two Jâliîs") from the library of the Nîr mosque in Nahjah. A supplementary (istihlûn) on the preceding work, the compilation of which was finished in 1197/1782. The book was printed in al-Qâhirah at the publishing house "al-Malakînîya" at al-Azhar in the last quarter of the 19th century. It is the second part of the treatise (671 p.) with a commentary to the Qur’ân from the 6th sîra al-ârîm to the 17th sîra al-iswrîs. According to the principle of the al-Qâhirah editions on the margins of the book there are placed the commented texts from "Tafsîr al-Jâliînî" with the extracts from the work on tafsîr by Muhâmmad al-Din al-Akhbari "The ways of reading and the complete reading of the Qur’ân".

The copy is defective. The cover with the date and the table of contents has been lost. The format of the book is 190×224 mm. The main text is enclosed in a frame 153×240 mm. Clear printed nashe. Numeric pagination and carry-over words. On the title-page and above the margins is a geometric pattern. The colophon is printed in a shape of gradually converging triangle [35].

An early printed edition. It is part of the home library of early printed Arabic books (11 items) that Asker Janmal donated to the library of the Protected Government in the Caucasian. The copy is defective, without a beginning. The pages from 97 to 530 have been preserved, with the colophon and a detailed table of contents. There are no reader’s notes or glosses. There are several underlinings on the margins.

**19.** Hitây al-Din Mubârak al-Halâbi al-Shîftî (975—1050/1568—1624) a well-known religious scholar and writer of the Egyptian origin. He taught for a long time in Halâb in Shîm, where he was nicknamed of Al-Rey ("the al-Rey"). The book is an interpretation of the prophet Muhammad — V.B. From the collection of A. Janmal in the city of Tîrmanîya. A widespread work in the paradiseography of a prophet (sîra). The work is more widely known under the shorter title of al-Sira al-halabîyya.

The book was printed at the printing house of al-Azhar at the end of the 19th century. The commentary on al-Sira al-halabîyya was al-shîftî al-Muhammedî "The biography of the prophet and the prophecy of Muhammad" by a Shîftî muffsî from Makka of the 19th century. Al-Zayn is placed on the margins.

The copy is defective. The cover is lost. The second part of the work (534 p.) has survived. The format of the book is 170×270 mm, the text is enclosed in a frame 125×190 mm. Clear printed nashe. There are carry-over words and numeric pagination. On the title-page and above the margins there is a simple geometric pattern [36].

**20.** Ya’qîb b. Suyûtî, Allîzâda al-Râmînî, al-Bahrî (d. 931/1524) The Ottoman religious scholar and commentator of the 15th — early 16th century. "Tafsîr al-ismâ’îlî is dâr al-âsîmî (A commentary comes from Mecca, to the world of well-being)" from the library of A. Janmal in Tîrmanîya. The book consists of three main sections: al-ismâ’îlî (or al-Kamam). The textbook for makkîs and marâdîs on the foundations of faith (istighlî al-âb). Otherwise the work is called: "The keys to paradise and the lanterns of the soul". The title of the Commentary on al-Sira al-ismâ’îlî was the muffsî of Bukhârî, poet and sîfî Rukham Sâmî’îân Dînî al-Din Muhammad b. Aib Bakr al-Bukhârî, better known as the name Haythâm al-Qâhirî (or al-Kamam). (491—573/1099—1177). "Tafsîr" is divided into 60 chapters (fikr); "On the merits of the Qur’ân" (p. 5).
لسان اللغة العربية: "في هذه الأيام، يمكنني أن أحدثكم عن كل شيء في عالم 이루어، من التاريخ إلى الثقافة إلى اللغة. إنه شيء مثير للإعجاب."
تربش التكرار على المفتاح: تغييرات الإسهام في مساحة العالم يُدعي communicating

لا يوجد نص يمكن قراءته بشكل طبيعي.

النص الكامل غير قابل للقراءة بشكل طبيعي.

هناك خطأ في النص الذي لا يمكن قراءته بشكل طبيعي.
A work on the Muslim law (al-fiqh) by an unknown author was preserved in the library of the mosque in the Balkar village of Bylym. Belongs to lb.259 Zul'kifil Tilov. He brought his collection of the early printed books from Kazakhstan. The old people there gave him to them.

The topics of the surviving sections are matrimonial law (for example, chapters “On the marriage gift [to the bride]”, “On [sexual] continence [of women after divorce before the new marriage]”) and criminal law (section “The punishments of bitters” and “maxims of severity”). It contains many references to the works on the Muslim law and study of hadith. Fath al-Qur’ân by Qamal al-Din al-Siwadī (see no. 25) and Arba’ in hadith fil fāṭih fī ṣuṣūrī can be dated to about the second half of the 19th century.

The copy is defective, without a beginning or an end, from p. 115 to p. 353. The book is damaged, and many pages have been severely damaged by dampness. The format of the book is 185 x 270 mm. The text is encased in a frame 110 mm wide, from 195 to 230 mm long. Extensive commentaries and glosses surround it on all three sides. Dark yellow factory produced paper. Clear small printed naskhī. Numeric pagination.

A commentary on the Muslim inheritance law (Imām al-Zahīri) from the library of the old mosque in the village of Ianikol.

The rules and the procedure of drawing up a testament (wāqf) and the norms of inheritance established by šarī’ah are examined.

An old printed book. The book design hints at the al-Qur’a’ān editions, which were popular in the North Caucasus and throughout the Muslim world (probably by al-Shaykh Ahmad, also known as the son of šaykh Muhammad Ahmār, an Ottoman stift of the 17th century. Majmū‘ al-Qāṣidā juma‘a ‘l-hāshī’ (A collection of poems gathered by the šaykh Ahmad) from the library of the mosque in the village of Ianikol. Another popular collection of Friday sermons arranged according to the months of the Muslim calendar. The book is also known under the title of al-Majāls al-ṣahīḥ (A collection [of sermons arranged] according to the months)”. Here are the typical headings of the sections: “Free sermon” (p. 82). “A sermon read in the case of two lunar eclipses” (p. 444). The book was composed on the basis of sermons read by the author in the mosque of šaykh Bahā’ī after 1110/1/10/99.

Anonymous grammatical tables from the mosque of the village of Ianikol. By the outward appearance we can easily guess that they represent al-Amīrī’s al-mujaddara ("General examples") published in 1913 as appendix to the lithographic Mawrūy’s edition of Majmū‘ al-takfīr ("A morphological classification") (p. 54). A part of the tables was also included in the textbook "Morphology by al-Iṣṭa‘īn" (see no. 36). In this copy the tables of conjugations of Arabic verbs with the translation into Avar and Qurman languages (on ‘qalam). Among the sections: Examples of grammatical imperatives (expanded) from the verb in the present tense and active voice (p. 66), the same for passive voice (p. 67). "Examples of grammatical [female forms] of the verbs of admiration of the first class" (p. 72), the same for the second class (p. 73) and so on. As in the previous book the copyist of the tables was the Dighistān penman Kāhīr Hasān b. šaykh from Nizhne Karatsam. A defective copy without a beginning or an end. The format of the book is 165 x 255 mm. The tables are enclosed in a frame of 125 x 215 mm. Numeric pagination. There are occasional reader’s glosses in the margins, probably made by muta’ālim’s in the 20th century.
Majmūʿ al-Shīfiyya min ṭanay al-arfu wa al-sharīr ("Collection with the Healing [Book] on [Arabic] morphology and calligraphy") from the mosque of the vil-

lage of lanikol. It includes the following textbooks on Arabic morphology:

Abū 'Amr Uthmān b. Umar b. Abī Bakr better known as Ibn al-Ḥajīb al-Mālikī (570—646/1174—
1249). A famous philologist, a specialist on tajwīd and the Maḥāfīz legal scholar from Miṣr. Taught in Dīnārā. He left several hundreds of works among which his text-
books of Arabic grammar are the most famous.

Abūmad b. al-Ḥusayn al-Qajārḍi (d. 746/1345), suf-
ciently well known Ottoman grammarian of the 14th century.

Ibn al-Jamāl al-Jamāli, an Ottoman commentator and muškarrīs.

Hāshīya al-Qajārḍi ("Supracommentary on the Healing [Book] by Ibn al-Ḥajīb on grammar"). One of the numerous supracommentaries and glosses of the late Ottoman period to al-Qajārḍi’s text-
book on Arabic morphology.

The grammatical collection was published by "Dīr al-‘imāra" publishing house in Istanbul in 1310/1892—
93 (No. 184, 384 p.) The three above mentioned works were published according to the principles of Ottoman commenting scholarly editions. First al-Shīfiyya was printed, then Sharīr al-Qajārḍi and Hāshīya by Ibn al-Jamāli. In addition, comments of various Arabic and Ottoman grammarians on Ibn al-Ḥajīb and al-Qajārḍi were included in the form of pagination glosses such as: the commentary by Zakariyyā’ al-Anṣārī (see No. 3) un-
der the title Mandāḥi al-Kāfsya ("Methods to study the


The condition is good. Glazed white factory pro-
duced paper. The book is of a big format: 175×260 mm. The text of the introduction occupies an area of 145×230 mm. The handwriting is small but clear naskh. Only the headings on the title-page are written in bold naskh. Unlike Mawrāyyū’s editions from Dīnārān and al-Qahira early printed books the commentaries are placed not in the margins around the main text but in the bottom half of the folio. The main text is then included in a frame of 140×175 mm. Nu-
meric pagination. A vegetative pattern above the 'awāsan. The colophon is in the shape of a gradually converging triangle [58].

Iṣām al-Dīn Ibrahim b. Muḥammad b. ‘Arab al-Ḥajīb al-Isfārānī (d. 943/1536). A famous medieval muškarrīs

and commentator.

ʻAlīshīrīya ʻIsām al-dīn al-Jamāli ("Supracommentary by ʻIsam al-Dīn to the commentary by al-Jamāli") [59] from the library of the mosque in the village of lanikol. A well known textbook on the Arabic syntax. The title of the commented work is al-Kāfsya sharīr ʻawās al-Diyāyya ("Instructions to Darī al-Diyāyya as to how to interpret Kāfsya") [60]. This work in its turn represents a commentary by a famous poet and scholar Ābd al-Rahmān b. Muḥammad al-Jamāli (817—898/1414—
1492) to al-Kāfsya ("The Sufficient [book]") by Ibn al-Ḥajīb written for the son of the scholar, Darī al-Diyāyya Yūsuf and later named after the latter. Like the work by al-Jamāli, the supracommentary by ʻIsām al-Dīn al-Isfārānī was very popular in the pre-revolutionary

North Caucasus and partly still retains its prominence in the madsira of the region.

A lithographic edition. The book (510 p.) was pub-
lished on the 15th of Raʾūf al-anwal 1317/23rd of
August of 1899, probably at the publishing house of Ismāʿīl-bīy Qaṣṣālī in Bāghche-sarāy. The exact location of publication could not be established.

The format of the edition is 180×265 mm. The text of the edition is enclosed in the frame of 85×170 mm and surrounded by numerous glosses and commentaries, which in its turn are circled by a frame of 150×225 mm. The handwriting is small, hard to read nastaʿlīq. There are some glosses in very small handwriting between the lines. Carry-over words. On a separate page after the first page of the cover a poetical annotation is placed on the work by ʻIsām al-Dīn composed by a certain Ḥayy al-Dīnārī. The latter can be identified as the well

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Tābī Kūfī rūsāy-y [“A Commentary to the treatise Ṭābī Kūfī”]. The commentary (ṣāhīr) to the textbook on the theory of debate and literature (Ṣāhīr li-‘l-ṣanāh) by Mu‘āj al-‘Aḥbash (d. 663/1264) from Kupav collection of the KBSIR Archive [63]. The work commented on is known under the title of Ṣāhīr li-‘l-ṣanāh by Mu‘āj al-‘Aḥbash (Letter on the theory of literature and debate). The author of the work is the well-known Ottoman theologian and mu‘ašir Abū al-Khayr ‘Abd al-Dām Mādhūr b. Ṣulaymān al-Mustafā (Ṭābī Kūfī-zādá) (d. 968/1561). Originated from the village of Tābī Kūfī in eastern Anatolia he was born in Brussa, studied in the school of his father in Brussa, then in An- 

Kum, Istanbul and Ansâyta, taught in different madrasas of Anatolia — first in Dimetik, then in Istanbul, and finally in 1531 in Qandalqārdā hâsim, in 1537 in the mu-

drās of the vizier Muṣṭafâ Pâsha, and from 1544 in Bâ-

yāzdâyâ in Adımanuel. Later he fulfilled the duties of qādi first in Brussa, and in 1554—1554 in Istanbul.

The commentary by Chīwās-zādá was widely used in the madrasa of Istanbul and in the Ottoman Empire in general.

The book (151 p.) is of the format of 160 x 215 mm. The text, set in naskh, is enclosed in a frame 85—95 mm wide and 162—175 mm long. Numerical pagination (at the top of the page) and carry-over words (at the bottom). Printed glosses in the margins. The commented text has a line above it. A standard frame with a vegetative pattern above the ṣāhīr. The colophon in the shape of a gradually converging triangle. Under the colophon there is a note for memory made in Arabic by the owner of the book (7) in a shaky (old man’s) handwriting: “Father Muṣṭafâ, 1273 [1856–57; F. 135]. There is an ownership inscription on the title-page: “the owner of this is Muḥammad al-Maḵtûm (7)” and an Arabic seal [62].

The book is printed in Istanbul by the publishing house “Dār al-‘ālima” on the 6th of Muḥarrām 1288/1300 March 1871.

The format of the edition is 155 x 237 mm. The text of the work is placed in a frame 85 mm wide, from 118 to 170 mm long. The glosses and commentaries surround it on three sides. Small naskh. The commented text has a line above it. Numerical pagination. The heading in front of the ‘ṣāhīr is enclosed in a frame decorate
d with a vegetative pattern standard for Ottoman editions [66].


The book (151 p.) is of the format of 160 x 215 mm. The text, set in naskh, is enclosed in a frame 85—95 mm wide and 162—175 mm long. Numerical pagination (at the top of the page) and carry-over words (at the bottom). Printed glosses in the margins. The commented text has a line above it. A standard frame with a vegetative pattern above the ṣāhīr. The colophon in the shape of a gradually converging triangle. Under the colophon there is a note for memory made in Arabic by the owner of the book (7) in a shaky (old man’s) handwriting: “Father Muṣṭafâ, 1273 [1856–57; F. 135]. There is an ownership inscription on the title-page: “the owner of this is Muḥammad al-Maḵtûm (7)” and an Arabic seal [62].

The book is printed in Istanbul by the publishing house “Dār al-‘ālima” on the 6th of Muḥarrām 1288/1300 March 1871.

The format of the edition is 155 x 237 mm. The text of the work is placed in a frame 85 mm wide, from 118 to 170 mm long. The glosses and commentaries surround it on three sides. Small naskh. The commented text has a line above it. Numerical pagination. The heading in front of the ‘ṣāhīr is enclosed in a frame decorate
d with a vegetative pattern standard for Ottoman editions [66].

This volume includes a description of animal species grouped roughly in an alphabetical order, from ḍāmm to ǧumīl of the latter ḍāmm. The margins, according to the principle of al-Qādira editions, contain the al-Qādira’s work, on which the work of al-Dāmārī serves as a commentary. The copy is defective. The cover with the ‘ṣāhīr and the colophon have been lost. The format of the book is 180 x 278 mm. The main text is in a frame sized 153 x 230 mm. Numerical pagination, and a detailed table of contents. On the title-page there is an ownership inscription in Arabic made with a pencil “From the books of [two indecipherable words]” and the name Jamā’i written upside-down in Russian [67].


mous Egyptian ṣāfī and theologian. The author of 67 works on Muslim exegetics, the art of reading the Qur’an (taqwār), Arabic syntax, rhetoric, ḥadīth, fahh, and ṣāfīf (Ṣāfīf). Sharī’ī views of the famous Arabian jurist, theologian and ṣāfī Abū al-Qāsim al-Qushayri (376—465/986—1072) and al-Qaḥṣāfī, al-Shāfī’ī’s follower on the Ḥadīth al-qabīn. In this book and other works Abū al-Muṣṭafī concentrated mainly on its practi-
cal side. Al-Qaḥṣāfī introduced “enlightened” Ṣāfīf, and considered the thorough knowledge of fahh and the dogmatic interpretation of the ḥadīth to be essential. In the area of fahh al-Shāfī’ī’s achievement was the development of the theory of “scaler” (mizār) which was based upon the statement that the differences between the four legal schools of Sunni are mostly concern the degree of obli-
gatoriness of the regulations of ṣāhīr that they offered to their followers. Like al-Qaḥṣāfī and the ʿArab he ad-

vocated intuitive and revelatory knowledge (zawāk wa-zawāk) [68].

Ṭūḥī al-darb al-muṭṭāṣra fi zubd al-ulūm al-muṭṭāţir (The book of pearls scattered in the cream of known sciences) from the collection of A. Jamu’s in Tynmyar. A treatise-encyclopedia of the knowledge of Śī’a. In this work besides the rules of behaviour of a ṣādār in the tarīq, the ethics of the relationship be-
tween a ṣāfī-teacher and his students, are also discussed the so-called classes (ṣāhīrt) of “saints”. The work was finished by the author in Rahī al-avnāl 960 (February 1853).

The book was printed in al-Qādira by the “al-Maṣmū‘iyā” publishers in Rahī 1288/ February 1871.

The copy is defective. The pages 3—593 have survived, including the colophon, without a title-page, ‘ṣāhīr and table of contents. The design of this vol-

ume of al-Shaṭī’ī’s work gives an idea of the art of book printing in the late Ottoman Egypt. The book is a mixture of the formats of 170 x 260 mm. The text, set in small but clear naskh without vocalizations, is enclosed in a frame sized 115 x 215 mm. Inside the frame the headings of the sections are separated by a strip. The connective and quotation markers are enclosed in brackets. Nume-

rical pagination (at the top of the page) and carry-over words (at the bottom). The colophon is written in the shape of a converging downwards triangle in imitation of the manuscript tradition. On the last page after the colophon there is an indecipherable Arabic ownership seal. On the pages there are a few lines by readers above theawords and handwritten glosses in Arabic in handwriting that can be dated to the beginning of the 20th century, and also some notes in felt pen from the end of the 20th century [69].

Abū al-Salāh muḥarrāt al-Maṣmū‘iyā b. Muḥammad al-Suḥaylī (576—637/1181—1239). An Egyptian writer and scholar, famous for his commentar-

ies on the Šī’a fahh. In his book he explains some of the Šī’a’s innovations and illustrates the differences between the Šī’a and the Sunnī scholars.

The book is printed in the city of Cairo by the publishing house “al-Maṣmū‘iyā” in the year 997/1590 by the author, and in a shorter version al-Maṣmū‘
The book is in good condition. The format of the edition is 175x245 mm. The text is enclosed in a frame 110 mm wide and from 155 to 205 mm long and surrounded by commentaries on three sides. The handwriting is naskh. Numeric pagination and carry-over words. Geometric pattern around basma above the 'in'kwon. The colophon is in the shape of a triangle. There are lines made by readers above some words. On the last page there is an Arabic ownership seal.

11.2. OLD PRINTED BOOKS IN ARABIC SCRIPT (‘AJAM)

46 (fig. 25)

The first type. From the style of them one can easily guess the works of the well known Tatar poet and artist of the late 19th - early 20th century Gayil Allah b. Muzafar. They allow us with certainty to date this defective copy of Muhammadkhan in 1898, when the Qazan University publishing house issued an edition of this poem with 'al'tilis by Gayil Allah b. Muzafar [74].

The subjects of the 'al'tilis included in this edition of Muhammadkhan include the religious of the prophet, the themes of the Muslim cosmogony and eschatology.

Among them “The tree of bliss” with 9 circles of the world: the world of Islam, the paradise of refuge, the garden of delights, the garden of paradise, the garden of peace, Eden, the forces [of the Heaven], the greatest throne [of Allah], “The Legacy of the Lord” in 28 poems by the famous poet of the 19th century, “A rug for praying, a holy roll [of Qur’an], a stick, a woolen cloak, a comb, a kumgan, a noble mat, a pair of sandals” (p. 24); two “Banners of Muhammad” with the name of scholar and pupils (mashaf) of the preachers (pp. 232, 288). In the margins of the page with the 'al'tilis depicting the relique that belonged to the prophet Muhammad there is the following note:

The one who will write the names of these legacies... their riches will turn to their advantage; if one writes these names in the time of hardship there will be more food from day to day, and because of these names one will be able to achieve salvation from all misfortunes, may the prophet Muhammad and his associates be blessed, and praised be Allah, the Lord of the two worlds [75].

47

Dhwul-rāza Muhammad-afandī in collaboration with ‘Ubayd b. al-qāfjī Abī al-faḍīl b. Muhammad b. ‘Abd Allah al-Faṣṭ. Mawgūf al-khayrāt bī ta‘dīl ma‘āra‘a Diwāl al-khayrāt: (The helping [book] for determining the meanings of “The Arguments of Bliss”) from the collection of A. Janasen in the city of the Taranak. The original manuscript in the title of the Prophet Muhammad (saw) under the title Diwāl al-khayrāt is written in 175x244 mm. The text is enclosed in a frame 110 mm wide and from 155 to 205 mm long and surrounded by commentaries on three sides. A geometric pattern around basma above the ‘in’kwon. The colophon is in the shape of a triangle. There are lines made by readers above some words. In the last page there is an Arabic ownership seal.

V. Bobrovnikov. Catalogue of Manuscripts and Old Printed Books. The marriage of the prophet on Friday” (p. 301), “The merits of Fītīna” (p. 247) and so on.


The text is in a frame of 115x195 mm. The handwriting is fully naskh. The Arabic script is written in black ink and arranged in 4 columns with a causcious in the middle. In the margins from 10 to 15 mm wide, there are several carrying and adding notes with quadrats (rahba). The handwriting is ‘nasta’līq without vocalizations. A cover decorated with vignettes and pictures with the title and the year of publication enclosed in a circle in the centre of the book. The central area of 80x140 mm is hemmed with a belt of stamps with vignettes and arabesques in the “Oriental style”. In the stamps, a stylized outline of a mosque is repeated many times. In the bottom area of the cover, there is an inscription of the permission of publication granted by the censor in St. Petersburg in 1900. Numeric pagination without carry-over words. Pages 7—576 have been preserved. The dark yellow and rather thin paper is of local manufacture. Format 150x250 mm. The text of the poems is written in two columns in a frame of 100x140 mm, divided into several horizontal strips. The writing is exquisite Central Asian calligraphic ‘nasta’līq without vocalizations.

More important and concluding inscriptions are given in the larger script. Numeric pagination with carry-over words [79].

Allah ul-Khuqand, a well-known calligrapher and publisher of the early 20th century from Khuqand. The authorship and publication could be established by the name of the copier and the date in the colophon, the contents of the preserved sections and the features of the lithographic print.

Defective copy without a beginning. Pages 7—576 have been preserved. The dark yellow and rather thin paper is of local manufacture. Format 150x250 mm. The text of the poems is written in two columns in a frame of 100x140 mm, divided into several horizontal strips. The writing is exquisite Central Asian calligraphic ‘nasta’līq without vocalizations. The headings of sections are framed. More important and concluding inscriptions are given in the larger script. Numeric pagination with carry-over words [79].
Poetry Collection in Azarbajjani from the mosque in Jamkoll [80]. It has not been possible to identify the authors and name of the work.

From the features of the book design, it can be classified as a lithographic publication from the Russian military publishing house in Taghjet at the Headquarters of the Turkish Military district (see also Nos. 50, 51). The time of publication is probably the early 20th century.

A defective copy. A fragment of an unidentified work of which only pages 111—115 have survived.

Descriptions of 51 manuscripts and old printed books allow to draw several conclusions about the content of books collections and their role in the cultural life of pre-revolutionary Kabardino-Balkaria. The main conclusion which can be drawn from the comparison of archeographic materials from the 2002 expedition is “consoling” for the Muslims in the Republic. Those findings do not confirm the wide spread cliche of the “underdevelopment” of Islam in the northwest Caucasus, which is common among scholars and public figures of the Russian Federation [81]. Of course, the intensiveness of cultural life and the actual size of book collections in Dzhigokhty were and remain much greater. The number of educated Muslims, schools and book collections in pre-revolutionary Kabardia was several times lower than in the East Caucasus. But the educated Muslims (almost none of whom remained after Soviet repressions!) were not less well-informed on issues of Islam than their fellow believers in Russia and elsewhere.

By the second half of the 19th century, the level of Islamic literature here was no more “primitive” than in other Muslim regions in Russia and abroad. The types and contents of book and manuscript collections in late pre-revolutionary Kabardia as a whole coincided with the subject matter of Muslim libraries of the East Caucasus, the Volga region and the Ottoman Empire. They were divided into two large categories: private collections and mosques ones. The latter not only served as prayer houses of Muslim communities (jami’at), but libraries for mosque schools (mektabs and madrasas). Of the Muslim books and manuscripts, the most popular were the Qur’an and commentaries on it (6 of the items found by the expedition), textbooks and commentaries on Muslim law, the foundations of the faith and the shari‘a (16 items), Arabic grammars (6 items), poetry (6 items in Arabic and 5 in tujjar), and ethics (2 items). The history of Islam, logic, the theory of dispute, mathematics and biology are represented by single items [82].

The Muslims shared common authorities on Islamic theology, science and culture. In the North Caucasus, the Volga region, the Crimea and the Eastern Mediterranean the scholarship of the Qur’an included “Tafsir of the Two Jalals”, the biography of the prophet Muhammad by ‘Abd al-Halabi (al-Su‘ra al-halabiyah), “Comprehensive Collection on the Foundations of the Faith” by Ti‘ al-Din ‘Abd al-Wahhab al-Sikafi. Students and experts of fizh studied the works of Muhammad al-Mahalli, Ibn ‘Iyad (Iyad), the “Work on Inheritance Law” by ‘Siraj al-Din al-Sakkarki. As it concerned the Arabic grammar, its basis was al-Kufiy and al-Syihhi by Ibn al-Uhrab, the commentaries of al-Quaraqel, Tawirri by ‘Iszi. In poetry they read and copied the Quadi by al-Bas’ir, the propheth Muhammad (al-Homzya), poetry collections (al-bayan), in Arabic, Persian and old Ottoman, including the famous poems by Fizhit. All these names and titles are present in the catalogue of old printed books from Kabardino-Balkaria.

There was of course, another important genre of local origin. I have in mind so-called memorial notes (zaujahr), chronicles and other local historical works, which were missed by the 2002 expedition. These works were extremely popular in Dzhigokhty, and remain so. One can assume that this genre also existed in the Northwest Caucasus. Judging by the materials, it also existed in other regions. Thus, the Kupov collection in the KBSHR Archive contains “Rural chronicle of Zoya. Manuscript of I. Kupov (1305/1887)” [83].

Working in Istanbul in 1996, I copied an Arabic chronicle with a rather long title “Tales of the Circassians on how they put up resistance after crossing the sea and fleeing from the country of the Circassians, when discord and wars with tukh Salkin fell on them, and from this time to the time of re-settlement (tibri) of the Circassians to counties of the Ottoman empire according to how we heard it from Circassians elders, who told [the stories] of their fathers and grandfathers”. Specialists say that similar materials can be found in the North Caucasian diaspora in Syria and Jordan [84].

The pre-revolutionary book collections described in the catalogue are distributed uniquely over the territory of Kabardino-Balkaria. The majority of them are concentrated in Balkarian regions. This does not mean that the Balkarians had better knowledge of Islam than Kabardians and other Muslim peoples of the Northwest Caucasus. There was a number of different reasons for this, including the mass destruction of books and manuscripts in Arabic script during the Soviet era, and the preservation of private collections in Balkarian families deported to Central Asia who then returned home and so on. One should also take into account the location of the expedition of July 2002. The research only covered part of the republic. Numerous early printed book collections