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**ARABIC SCRIPT RARE BOOKS AT THE NATIONAL ACADEMY OF SCIENCES OF
THE REPUBLIC OF KYRGYZSTAN: AN ANNOTATED BIBLIOGRAPHY**

КЫРГЫЗ РЕСПУБЛИКАСЫНЫН УЛУТТУК ИЛИМДЕР АКАДЕМИЯСЫНДАГЫ АРАБ
ЖАЗУУСУНДАГЫ СЕЙРЕК КИТЕПТЕР: АННОТАЦИЯЛАНГАН БИБЛИОГРАФИЯ

РЕДКИЕ КНИГИ НА АРАБСКОЙ ПИСЬМЕННОСТИ В НАЦИОНАЛЬНОЙ АКАДЕМИИ
НАУК КЫРГЫЗСКОЙ РЕСПУБЛИКИ: АННОТИРОВАННАЯ БИБЛИОГРАФИЯ

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ARABIC SCRIPT RARE BOOKS AT THE NATIONAL ACADEMY OF SCIENCES OF THE REPUBLIC OF KYRGYZSTAN: AN ANNOTATED BIBLIOGRAPHY

Abstract. This bibliography lists and describes forty-one volumes of old and rare books in Arabic script held in the Library of the National Academy of Sciences of the Republic of Kyrgyzstan located in Bishkek. This small but unique collection has been neglected, untouched, and uncatalogued due to lack of linguistic expertise. The publication dates of the books in the collection generally range from the mid-nineteenth to early twentieth centuries. Each bibliographic entry consists of the original Arabic title of the work, full imprint information, and a brief annotation. Most items described in this bibliography are not found in modern catalogs, including the WorldCat database. This bibliography is a first step in providing access to one of the many hidden and rare collections in Central Asia.

Keywords: Kyrgyzstan; Arabic script; rare books; bibliography

Кыргыз республикасынын улуттук илимдер академиясындагы араб жазуусундагы сейрек китептер: аннотацияланган библиография

Редкие книги на арабской письменности в национальной академии наук кыргызской республики: аннотированная библиография

Аннотация

Бул библиография Бишкек шаарында жайгашкан Кыргыз Республикасынын Улуттук илимдер академиясынын Китепканасында сакталган араб жазуусундагы кырк бир даана эски жана сейрек китепти тизмектеп, сүрөттөп берет. Бул чакан, бирок уникалдуу жыйнак тилдик адистердин жетишсиздигинен улам узак убакыт бою көңүл сыртында калып, кол тийбей жана каталогго киргизилбей келген. Жыйнактагы китептердин басылып чыккан даталары негизинен XIX кылымдын ортосунан XX кылымдын башына чейинки мезгилди камтыйт. Ар бир библиографиялык жазууда эмгектин араб тилиндеги түп нуска аталышы, толук басма маалыматы жана кыскача аннотация берилет. Бул библиографияда сүрөттөлгөн материалдардын көпчүлүгү заманбап каталогдордо, анын ичинде WorldCat маалымат базасында да кездешпейт. Бул эмгек Борбор Азиядагы жашыруун жана сейрек жыйнактардын бирине жеткиликтүүлүктү камсыз кылууга багытталган алгачкы кадам болуп саналат.

Abstract

Данная библиография содержит перечень и описание сорока одного тома старинных и редких книг на арабской письменности, хранящихся в Библиотеке Национальной академии наук Кыргызской Республики в Бишкеке. Эта небольшая, но уникальная коллекция долгое время оставалась без внимания, не исследованной и не каталогизированной из-за нехватки специалистов со знанием языка. Даты издания книг коллекции в основном относятся к периоду с середины XIX до начала XX века. Каждая библиографическая запись включает оригинальное арабское название произведения, полные выходные данные и краткую аннотацию. Большинство изданий, описанных в данной библиографии, отсутствуют в современных каталогах, включая базу данных WorldCat. Настоящая библиография является первым шагом к обеспечению доступа к одной из многочисленных скрытых и редких коллекций Центральной Азии.

Ачык сөздөр: Кыргызстан, араб жазмасы, сейрек китептер, библиография

Ключевые слова: Кыргызстан, арабская письменность, редкие книги, библиография

Introduction

The Arabic script was used for writing and publishing in the Soviet Central Asia until the 1920s. Today, early lithographed or printed books in the Arabic alphabet are rare. Most of them were lost or destroyed during the communist regime because of their perceived religious content; however, some collections survived in local libraries. These volumes were kept in inaccessible closed stacks as they were considered ideologically dangerous texts. Unfortunately, most of those old publications are still undiscoverable. They remain uncatalogued and untapped in many libraries due to lack of experts who can read and describe texts written in old scripts.

In 2018, the author of this bibliography spent two months of research leave in Bishkek, the capital city of Kyrgyzstan. The American University of Central Asia (AUCA) in Bishkek and Indiana University's Central Eurasian Studies Department (CEUS) sponsored the trip. While in Bishkek, the author visited several libraries, including the Central Library of the National Academy of Sciences, where he discovered forty-one volumes of untouched, uncatalogued old books in Arabic script in the Library's Rare Books Department. The annotated bibliography that follows describes fifty-four works included in those forty-one volumes. They are in Arabic, Persian, Uzbek, Tatar, Kyrgyz, and Kazakh languages, and published in Central Asia (Tashkent, Bukhara, Samarkand) and Russia (Kazan, Moscow, and St. Petersburg). The collection also includes some books published by Munshi Naval Kishore (1836 – 1895), the founder of the publishing house in Lucknow, India. There are a few books from Egypt and Turkey in the collection, too.

The publication dates of the books in the collection generally range from the mid-nineteenth to early twentieth centuries. The oldest item in the collection is *Tārīkh-i Gīlān* (History of Gilan) by seventeenth-century Iranian historian 'Abd al-Fattāḥ Fūmanī, published in St. Petersburg in 1858. One of the volumes is the first issue of the journal *Janga Mektep* (New School) in Kazakh language published in Kyzyl-Orda by Kazakh intellectuals of the nineteenth to early twentieth centuries, including Alikhan Bukeikhanov, Akhmed Baitursynov, Saken Seifullin, and others. Over the years, the journal has gone through several title changes, and has been published since 1961 under the title *Qazaqstan Mektebi* (School of Kazakhstan) in the Cyrillic alphabet. Another work in this collection is the proceedings (*Biulleten*) of the first economic conference of Central Asian Countries (Turkestan, Bukhara, Khorezm), held in Tashkent in 1923.

The remaining thirty-nine volumes include fifty-two works (titles) written in the following languages: Arabic (22), Persian (14), Uzbek (5), Kyrgyz (3), and Tatar (3). Five works are bilingual: Arabic-Tatar (2), Arabic-Uzbek (1), Arabic-Persian (1), and French-Persian (1). One of the works in the collection seems to be (other copies could not be located by searching library catalogs worldwide). The work is in Uzbek, but the title of the work in Russian (Поездка потышного на высочайший смотръ) appears at the top of the first page. In it, a young college student named Ibrāhīm khwāja Mirzā Muḥammad ughlī describes his travel to Saint Petersburg, Russia in 1911 to participate in a parade of members of the Potyoshnoe (Play Regiment) movement. The Potyoshnoe is a military society for school-age boys, who received extracurricular military patriotic training.¹ The value of the book lies in the fact that the author describes not only the events he witnessed, but also those in which he actively participated. There are three titles in the collection in the Kyrgyz language. One is part of the Kyrgyz epic poem *Manas*, *Semeteyden Bir Bolum*, published in Moscow in 1925. The poem is recited by manaschi Tanybek Japyi uly and written by Ishenali Arabaev. The second work is a collection of poems by Kasym Tynystanov, and the third work is a poem about the earthquake of 1911 written by Moldo Kylych Shamirkan uly. Kyrgyz students published the latter book in Kazan.

The collection encompasses various subjects. For instance, classical Persian poetry is represented by two masterpieces: *Rubā'iyāt* (Quatrains) of 'Umar Khayyām lithographed in St. Petersburg in 1888, and *Dīvān-i Ḥāfiẓ Shīrāzī*, published by Munshi Naval Kishore. In addition, the collection includes some textbooks, such as *Uṣūl-i Jughrāfiyah* (Basics of Geography) by Tatar scholar Fayzullin (1887–1938), whose pen name was Harith Chistapuli. Another textbook, *Tahzīb al-Sibyān* (Children's Education), is written by Uzbek-Tajik intellectual Sadraddin Ayni (1878–1954). The book is a collection of texts to develop children's reading skills in Arabic script. There are several books on Arabic rhetoric, mainly commentaries and super-commentaries on one of the most popular

works, titled *Miftāḥ al-ʿUlūm* (Key of Sciences) by early thirteenth-century Khwarezmian scholar *Ṣirāj al-Dīn Sakkākī* (d. 626/1229). Further, historical narratives in the collection are represented by *Tārīkh al-Rusūl wa-l-Mulūk* (History of Prophets and Kings) of *al-T. abarī* (d. 310/923), translated into Persian from Arabic by the Samanid *wazīr al-Balʿamī* (d. 363/973). There are two dictionaries in the collection: a Persian dictionary, *Ghiyās al-Lughāt* (Contrastive Vocabularies) by *Ghiyāth al-Dīn Rampūrī* (d. 1268/1852), and an Arabic-Persian dictionary *Muntakhab al-Lughāt* (Selected Vocabularies) by *ʿAbd ar-Rashīd Tattavī*, both published in Bukhara in 1889. *Tattavī* finished this dictionary in 1046/1636 and dedicated it to *Shāh Jahān*, the Baburid emperor who reigned from 1627 to 1658.

There are many religious books in the collection, including well-known works of Islam. It is worth mentioning two Arabic exegesis (*tafsīr*) of the Quran published in Istanbul. The first one is *Anwār al-Tanzīl wa Asrār al-Taʿwīl* (The Lights of Revelation and the Secrets of Interpretation), composed by the famous thirteenth-century scholar *al-Bayḍāwī* (d. 685/1286), which includes in its margins another work, titled *Tafsīr al-Jalālayni* (Commentary of Two Jalāls) and composed by two *Jalāl al-Dīns*: *Jalāl al-Dīn Maḥallī* (d. 864/1459) and *Jalāl al-Dīn al-Suyūtī* (d. 911/1505). The collection also includes four examples of Islamic doctrine. They are commentaries and supercommentaries of the most popular work *ʿAqāʾid al-Nasafiyah* (The Creed of al-Nasafī) by twelfth-century scholar *ʿUmar b. Muḥammad al-Nasafī* (d. 537/1142). They appear in a single volume in Kazan in 1898. There are two hagiographies in the collection: *Nafahāt al-Uns* (Breaths of Fellowship) by *ʿAbd al-Raḥmān al-Jāmī* (d. 897/1492), published in 1915, and *Rashaḥāt ʿAyn al-Hayāt* (Sprinklings from the Springs of Life) by *ʿAlī b. Ḥusayn al-Wāʾiz al-Kāshifī* (d. 939/1533), published in 1890. *Munshi Nawal Kishore* lithographed and published both of these books in Lucknow. Particularly noteworthy in this collection is a magnificent example of book illustration. The book, which was lithographed and published in Tashkent, and printed by *O. A. Prtsev* in 1917, is the Persian translation of the Arabic collection of judgments (*fatāwā*) by Indian ḥanafī scholar *ʿAbd al-Ḥayy Laknawī* (d. 1886). The translator is *Mullā Muḥammad Zārīf Tāshkandī*. The title page is beautifully decorated with golden floral motifs. The incipit page is decorated with *ʿunwān*, a panel above the text, where basmalah is inscribed. The text is framed in a golden braid.

Note on the Bibliography

Each entry in this bibliography consists of a description number in sequence; full imprint information, including the author's name (in the form authorized by the Library of Congress, if it is found), transliterated title based on the Library of Congress Romanization scheme, place of publication, publisher, and date of publication; and a brief annotation. Most items described in this bibliography do not appear in online catalogs, including the WorldCat data-base. This bibliography is a first step in providing access to one of the many hidden and rare collections in Central Asia.

1

Laknawī, Muḥammad ʿAbd al-Ḥayy. *Tarjumahʾi al-Sāʾil va-l-Masāʾil li-Marām al-Masʾūl va-l-Sāʾil*. Tashkent: Tipo-lit. O.A. Portseva, 1336 [1917–18].

Persian translation of the collection of legal opinions (*fatāwā*) by Indian ḥanafī scholar *Abū al-Ḥasanāt Muḥammad ʿAbd al-Ḥayy al-Laknawī* (1264/1848 – 1304/1886). The work's original titles in Arabic are *Majmūʿ al-Fatāwā*, *Fatāwā al-Laknawī*, and *Nafʿ al-Muftī*. Translator is *Mullā Muḥammad Zārīf Qārī Tāshkandī*. Copyist is *Ṣirāj al-Dīn Makhdūm*. The title page is beautifully

decorated with golden floral motifs. The incipit page is decorated with ‘unwān, a panel above the text, where basmalah is inscribed. The text is

framed in a golden braid.

2.1

Zarnūjī, Burhān al-Dīn. Ta‘līm al-Muta‘allim T.arīq al-Ta‘allum. Kazan’: Tipografiia T-go D. Br. Karimovykh, 1902.

Arabic treatise on pedagogy and methods of attaining of knowledge by twelfth-thirteenth century scholar al- Zarnūjī. The treatise was translated into many languages including English by G. E. von Grunebaum and Theodora M. Abel. The author of the work is from Zarnūj, near Amu-Darya and he was the disciple of famous al- Marghinānī (530/1135–593/1197), author of al-Hidāyah.

2.2

Faizullin, Haris Zarifuliy. Us. ūl-i Jughrāfiyā. Kazan’: Tipografiia Torgovogo Doma brat’ev Karimovykh, 1900.

Tatar textbook of geography, written by journalist and pedagogue Faizullin (1887–1938). His pen name is Hārith al-Chīstāpūlī, and he was an editor of the Tatar newspaper Akhbār, published in Kazan in 1907–1908.

3

Sāmātāydān Bir Būlum. Moskva: SSSR elderdin borbor basma mekemesi, 1925.

The part of the Kyrgyz heroic epic Manas orally narrated by mana- schi (performer/singer of Manas) Tynybek Zhapiev (1846–1902) and written by Ishenali Arabaev (1882–1933). Arabaev is a well-known

Kyrgyz scholar, educator and politician. He is author of several textbooks including one on the new Kyrgyz alphabet. Kyrgyz State University is named after him.

4

Tynystan uulu, Kasym. Qāsim Īrlārīnin Jīnāghī. Moskva: SSSR elder- din borbor basma mekemesi, 1925.

Collection of poems by (Qasym Tynystanov) Kasym Tynystan uulu (1901–1938), a well-known Kyrgyz politician and poet. He was the first Minister of Education of the Republic of Kyrgyzstan and the founder of Kyrgyz alphabet based on Latin . He was executed in 1938 during Great terror of Stalin.

5

Mirzā Muh.ammad ughlī, Ibrāhim khwāja. [Poiezdka potiashnago na vysochaishii smotr’]. N. P., n.d.

The title page is missing. The title of the work appears in Russian (Поездка потышного на высочайший смотръ) at the top of the first page. The work is in Uzbek (Arabic script) and is written by a young college student Mirzā Muh.ammad’s son Ibrāhim khwāja, who describes travelling to Saint Petersburg, Russia in 1911 to participate in a parade of members of the Potyoshnoe movement. It should be noted that the Potyoshnoe is the movement of youth who received extra- curricular

military patriotic training. The work seems to be unique. The value of the book lies in the fact that the author describes not only the events he witnessed but also those in which he actively participated.

6

Omar Khayyam. Rubā'īyyāt-i Ḥakim Khayyām. [St. Petersburg]: Lit. Grobovoi, [1888].

A famous collection of rubā'īyyāt [quatrains] by Persian poet 'Umar Khayyām (1048–1131), copied by a student of the oriental languages

department of Saint Petersburg University. The text is authorized by Jukovskii Valentin Alekseevich (1858–1918), professor of Iranian studies.

7

Beyazîzade Ahmet. Ishārāt al-Marām. Kazan': Tipo-litografiia Imperatorskogo universiteta, 1902.

Commentary in Arabic on statements of the eponymous founder of Ḥanafî school of Islamic law, Abū Ḥanîfah Nu'mān b. Thābit (d. 767– 8). The author of the commentary is Bosnian scholar Kamāl al-Dīn Ah. mad b. Ḥasan al-Bayyāḍī (d. 1687) who was qāḍī of Istanbul.ø

8

.Sādiq, Mullā Muh.ammad. Ḥāshiyah Sharh. al-Isāghūjī li-Ḥusām al-Dīn

Ḥasan al-Kātī. Kazan: Tipografiia Brat. Karimovkyh, 1902.

Supercommentary on commentaries of al-Kātī (d. 1359) on the Kitāb

al-Isāghūjī by Athīr al-Dīn Mufaḍḍal b. 'Umar al-Abharī (d. 1265), an abridged Arabic translation of Porphyry's Isagoge.

9/1

Taftazānī, Mas'ūd b. 'Umar. Sharh. al-'Aqā'id. Kazan: Tipo- Litografiia Imperatorskogo Universiteta, 1898.

Commentary on 'Umar b. Muh.ammad al-Nasafī's (d. 1142) popular treatise on Islamic doctrine al-'Aqā'id al-Nasafiyah. al-Nasafī's work had been used as textbook in madrasas and was an object of many commentaries and supercommentaries. Sa'd al-Dīn al-Taftazānī (d.

1390), author of this commentary, is a distinguished scholar who wrote several works on Arabic grammar, rhetoric, logic, law and tafsīr.

9/2

Jundī, Mullā Ah.mad. Ḥāshiyah 'alā Sharh. al-'Aqā'id. Kazan: Tipo- Litografiia Imperatorskogo Universiteta, 1898.

Supercommentary on al-Taftazānī's commentary on al-'Aqā'id al-Nasafiyah.

9/3

Khayālī, Ah.mad b. Mūsā. Ḥāshiyah 'alā Sharh. al-'Aqā'id. Kazan: Tipo- Litografiia Imperatorskogo Universiteta, 1898.

Supercommentary by al- Khayālī (d. 1457?) on al-Taftazānī's commentary on al-‘Aqā'id al-Nasafiyah.

9/4

Is. mat'allah. Ḥāshiyah Muta'alliqah bi-l-Daftar al-Thānī min Sharh. al-‘Aqā'id. [Kazan]: Mat. ba'ah al-Vichislavii, 1890.

Supercommentary on al-Taftazānī's commentary on al-‘Aqā'id al-Nasafiyah.

10

Qut. b al-Tah.tānī, Muh.ammad b. Muh.ammad. Sharh. Matn al-Shamsiyah. Kazan: Chīrkūf khātūnī .tab'khānahsī, 1305 [1887].

Qut. b al-Dīn al-Tah.tānī's (d. 1365) commentary on al-Risālah al-Shamsiyah, a widespread textbook on logic written by Najm al-Dīn 'Alī b. 'Umar al-Qazwīnī (d. 1277).

11

Jāmī. Nafah.āt al-'Uns. Lakhnaw: Munshī Naval Kishūr, 1915.

A hagiography compiled by Persian poet 'Abd al-Rah.mān al-Jāmī (1414–1492) includes biographies and miracles of more than 600

s. ufi shaykhs. The full title of the work is Nafah.āt al-Uns min Ḥaḍarāt al-Quds.

12

S. afī, 'Alī b. Ḥusayn Kāshifī. Rashah.āt. Lakhnaw: Munshī Naval Kishūr, 1308 [1890].

Biographies of naqshbandī shaykhs compiled by 'Alī al-.Safī b. Kamāl al-Dīn Ḥusayn al-Wā'iz al-Kāshifī (d. 1532/33). The full title of the work is Rashah.āt 'Ayn al-Ḥayāt.

13

Ghazzālī. Kīmīyā-yi Sa'adat. Lakhnaw: Mat. ba'a-i Muh.ammadi, 1281 [1864].

Persian abridged version of the Arabic work Ih.yā' 'Ulūm al-Dīn, written by the prominent Muslim philosopher Abū Ḥāmid Muh.ammad

b. Muh.ammad al-Ghazzālī (d. 1111). The work is about Islamic ritual requirements.

14

Mah.būbī, 'Ubayd Allāh b. Mas'ūd. Mukhtas. ar al-Wiqāyah. Kazan.. Tipografiia brat. Karymovykh, 1901.

The abridged version of the al-Wiqāyah fī al-Masā'il al-Hidāyah, written by the author's uncle S. adr al-Sharī'ah Mah.mūd b. 'Ubayd Allāh al-Mah.būbī (d. 1274-75). Another title of the work is

al- Nuqāyah. The book includes Turkic (tatar) translation of the text made by Shihāb al-Dīn b. Mullā ‘Abd al-‘Azīz. The book is about Islamic practices according to the Hanafī school.

15/1

[Ḥadīs Imāmlarīning Is. .tilāh.ātindin Bir Āz Ma‘lūmāt].

The title page is missing, and the author is unidentifiable. The book is an explanatory Uzbek dictionary of h.adīth terminology.

15/2

Urbagarī, Kamāl al-Dīn b. Sirāj al-Dīn. Wasīlat al-Falāh. fī ‘Ilm al- Ḥadīth. Kazan: Tipolitografiia Imperatorskogo universiteta, 1906.

Textbook of h.adīth containing Tatar translations of sayings of the Prophet Muh.ammad with parallel original Arabic text.

16

Bal‘amī, Abū ‘Alī Muh.ammad b. Muh.ammad. Tārīkh-i T.abarī. Lakhnaw: Munshī Naval Kishūr, 1322 [1904].

Persian version of the general history, Tārīkh al-Rusūl wa- l-Mulūk, starting from creation of the world to the early centuries of Islam. The author of the Arabic original is Muh.ammad

b. Jarīr al-T.abarī (d. 923), a well-known historian and theologian

from Tabaristan. He wrote several works including Tafsīr al-

T.abarī, the most famous commentary on the Qur’ān.

17

Qārī al-Harawī, ‘Alī b. Sult. ān Muh.ammad. Sharh. ‘Ayn al-‘Ilm. [Istanbul]: Muh.ammad As‘ad, n.d.

Commentary on ‘Ayn al-‘Ilm wa Zayn al-Ḥilm, an abridged version of

Ih.yā al-‘Ulūm of al-Ghazzālī (d. 1111), written by Muh.ammad

b. ‘Uthmān al-Balkhī (d. 1397). The author of the commentary ‘Alī al- Qārī al-Harawī (d. 1605–06) is an Islamic scholar of the Ḥanafī school. He is also author of the most popular al-Ḥizb al-A‘z. am

collection of prayers (du‘ā).

18/1

Māwardī, ‘Alī b. Muh.ammad. Kitāb Adab al-Dunyā wa-l-Dīn. Mis. r: Mus. .tafā al-Bābī al-Ḥalabī wa akhawayhi, [1880].

A work on Islamic ethics and morality, composed by Shāfi‘ī faqīh al-

Māwardī (d. 1058), who is the author of several works including al- Ah.kām al-Sult. āniyah, a book on Islamic governance.

18/2

Ibn Miskawayh, Ah.mad b. Muh.ammad. Kitāb Tahdhīb al-Akhlāq. Mis. r: Mus. .tafā al-Bābī al-Ḥalabī wa akhawayhi, [1880].

A work on Islamic ethics composed by Ibn Miskawayh (d. 1030),

a Persian philosopher and historian who wrote in Arabic. He is the author of several works including well-known history Tajārib al-Umam.

19/1

Bayḍāwī, ‘Abd Allāh b. ‘Umar. Anwār al-Tanzīl wa Asrār al-Ta’wīl. [Istanbul]: Şirket-i hayriye-i sahabiye, n.d.

One of the most popular and the most studied commentaries to the Qur’ān, composed by the Muslim sunnī scholar al- Bayḍāwī (d. 1286).

19/2

Suyūt. i, and Jalāl al-Dīn Muh.ammad b. Ah.mad al-Mah.allī. Tafsīr al- Jalālayn. [Istanbul]: Şirket-i hayriye-i sahabiye, n.d.

One of the popular sunnī commentaries to the Qur’ān, composed first by Jalāl al-Dīn al-Mah.allī (d. 1459) and then after his death finished by his student Jalāl al-Dīn al-Suyū.ṭī (d. 1505). Therefore, the work is known as Tafsīr al-Jalālayn (Commentary of Two Jalāls).

20/1

Ghiyās al-Dīn Rāmpūrī, Muh.ammd b. Jalāl al-Dīn. Ghiyās al-Lughāt. Bukhārā: Dār al-amīra-yi Kāgān, 1337 [1889].

Popular Persian dictionary compiled in 1827 by Indian lexicographer and poet Ghiyās al-Dīn Rāmpūrī (d. 1852).

20/2

‘Abd al-Rashīd b. ‘Abd al-Ghafūr Tattavī. Muntakhab al-Lughāt. Bukhārā: Dār al-amīra-yi Kāgān, 1337 [1889].

The most popular Arabic-Persian dictionary composed by well-known lexicographer, shaykh Tattavī (17th century). The dictionary was completed in 1636 and dedicated to Shāh Jahān, Emperor of India (1628–58).

21/1

Taftazānī, Mas‘ūd b. ‘Umar. Mukhta.sar Talkhīs al-Miftāh.. Mis. r: al- Mat. ba‘ah al-Kubrā al-Amīriyah, 1317-18 [1899–90].

An abridged commentary on Talkhīs. al-Miftāh. of Jalāl al-Dīn

Muh.ammad b. ‘Abd al-Rah.mān al-Qazwīnī (d. 1338), written by renowned scholar al-Taftazānī (d. 1390). The work Talkhīs. al- Miftāh. is a revised version of Sirāj-al-Dīn al-Sakkākī’s (d. 1229) Miftāh. al-‘Ulūm.

21/2

Ibn Ya‘qūb al-Maghribī. Mawāhib al-Fattāh. fī Sharh. Talkhīs. al- Miftāh.. Mis. r: al-Mat. ba‘ah al-Kubrā al-Amīriyah, 1317–18 [1899– 90].

Commentary on al-Qazwīnī's (d. 1338) *Talkhīs al-Miftāh*. by Moroccan scholar al-Maghribī (d. 1716).

21/3

Bahā' al-Dīn al-Subkī. 'Arūs al-Afrāh. fī Sharh. *Talkhīs al-Miftāh*. Mis. r: al-Mat. ba'ah al-Kubrā al-Amīriyah, 1317–18 [1899–90].

Commentary on al-Qazwīnī's (d. 1338) *Talkhīs al-Miftāh*. by al-Subkī

(d. 1372), a well-known scholar who was born in Cairo and died in Mecca during pilgrimage.

21/4

Qazwīnī, Jalāl al-Dīn Muh.ammad b. 'Abd al-Rah.mān. *Kitāb al-Īdāh. fī 'Ulūm al-Balāghah*. Mis. r: al-Mat. ba'ah al-Kubrā al-Amīriyah, 1317–18 [1899–90].

The expanded version of *Talkhīs al-Miftāh*. by the author himself.

21/5

Dasūqī, Muh.ammad b. Ah.mad b. 'Arafah. *Hāshiyat al-Dasūqī 'alā Mukhtas. ar Talkhīs al-Miftāh*. Mis. r: al-Mat. ba'ah al-Kubrā al-Amīriyah, 1317–18 [1899–90].

Supercommentary on al-Taftazānī's abridged commentary on *Talkhīs al-Miftāh*. written by the Egyptian jurist al-Dasūqī (d. 1815). He authored several works on grammar and rhetoric as well.

22

Qurashī, 'Abd al-Qādir b. Muh.ammad. *Al-Jawāhir al-Muḍī'ah fī Tabaqāt al-Ḥanafīyah*. Al-Riyād: Dār al-'ulūm, n.d.

Biographies of ḥanafī faqīhs, published in four volumes, compiled

by al-Qurashī (d. 1373), Egyptian author of works on the Prophetic traditions. The work is edited by 'Abd al-Fattāh. Muh.ammad al-Ḥulw.

23

Risālah'i Fāfiyah fī I'lāl al-Abniyah. Kazan: Tipografiia

B. L. Dombrovskogo, 1902.

A work on Arabic grammar (morphology) in Tatar. The author's name is not given on title page. According to the introduction, the author is Muh.ibb al-Dīn wa-l-Shari'ah al-Tawakkuldī al-Bulghārī.

24/1

Ibn Hishām, 'Abd Allāh b. Yūsuf. *Qawā'id al-I'rāb*. Kazan: Tipo- litografiia nasld. M. Chirkovoi, 1902.

A work on grammar written by fourteenth century Egyptian scholar Ibn Hishām al-Ansārī (d. 1360), who is regarded as imām of Arabic grammar.

24/2

Jurjānī, 'Abd al-Qāhir b. 'Abd al-Rah.man. 'Awāmil. Kazan: Tipo- litografiia nasld. M. Chirkovoi, 1902.

A work on Arabic grammar (syntax) written by al-Jurjānī (d. 1078?), a famous grammarian and literary theorist. Another title of the work is al-‘Awāmil al-Mi’ah.

24/3

Ḥall al-Tarākib. Kazan: Tipo-litografiia nasld. M. Chirkovoi, 1902.

Arabic grammar (construction) in Persian by unknown author.

25

Shaykh Jiwān al-Laknawi, Ah.mad. Al-Tafsīrāt al-Ah.madiyah. Kazan: Lito-tipografiia I. N. Kharitonova, 1904.

Commentary on the al-Qur’ān compiled by Ḥanafī faqīh known as Mullā Jiwān (d. 1717). The full title of the work is al-Tafsīrāt al- Ah.madiyah fī Bayān l-Ayāt al-Shar‘iyah.

26

Fūmānī, ‘Abd al-Fattāh.. Tārīkh-i Gīlān. Pitirburgh: Akādīmīyah Imbrāt. ūriyh, 1858.

A history of the Gilan province of Iran covering the years 1517-

1628, written by Iranian historian of 17th century. The Persian original text is edited by Bernhard Dorn (1805–1881), a German orientalist, academician of St. Petersburg Academy.

27

Rashīd al-Dīn T.abīb. Tārīkh-i Chingīz’khān. [Title page including publication information are missing].

The history of Gengis Khan (1162–1227), the founder of the Mongol Empire. The excerpts from famous history Jāmi‘ al-Tavārīkh by Rashīd al-Dīn Faḍl Allāh (d. 1318).

28

Title unknown

A work on geography in Arabic. Author and title are unidentified because the beginning and ending pages are missing.

29

Bidlīsī, Sharaf Khān. Kitāb-I Sharaf’nāmah. Pitirbūrgh: Akādīmīyah Imbrāt. ūriyah, 1276 [1860].

A valuable source on the history of the sixteenth century of Iran,

Azerbaijan, and the Kurds. The work is written in Persian and edited by Russian historian and orientalist Vladimir Veliaminov- Zernov (1830–1904). The author Sharaf al-Dīn al-Bidlīsī (d. 1603) is an eyewitness to the historical accounts he describes.

30

Aīnī, Sadriddin. Tahzīb al-.Sibyān. Samarqand: Mat. ba‘ah-i Gazarov, 1336 [1917].

The Tajik (Arabic script) reading book compiled by Tajik-Uzbek scholar and writer Sadriddin Aīnī (1878–1954).

31

Moldo Kylych. Qis. s. ah-i Zalzalāh. Kazan: Tipo-lit. T-ga. D-ma. “V. Eremeev i A. Shashabrin”, 1911.

Poetic description of the Keminsk (Kyrgyzstan and Kazakhstan) earthquake of the January 4th, 1911. Written in Kyrgyz (Arabic script) by Moldo Kylych Samyrkan uulu (1866–1917). The publication is sponsored by Kyrgyz students of a Madrasah-i ‘āliyah in Kazan, Tatarstan.

32

[Writing and reading]. Tashkent: Lit. G. Kh. Arifzhanova, [n.d]. Manual for learners of writing and reading in Arabic script. The beginning and ending pages are missing.

33

Reisner, M. A. Ḥukūmat-i Shūraviyah Chīst? Moskva: Izdanie Tsentral’nogo Biuro Kommunisticheskikh organizatsiī narodov Vostoka, 1919.

The Persian translation of the article Chto takaia Sovetskaia vlast’? [What is Soviet power?] by Reisner Mikhail Andreevich (1868–1928), a Russian-Soviet historian. Translator is unknown.

34

Urtā Āziyā Tūrkistān, Būkhārā vah Khārahzim Jumhūriyahlarīning Birīnchī Iqtisādī Kahnfirīnsiyahsīning Byūllitīnī. Tashkent: Turkestanское gosudarstvennoe izdatel’stvo, 1923.

Proceedings of the first economic conference of the Central Asian countries held in Tashkent in March 1923. At the conference, three Central Asian countries (Turkistan Autonomous Soviet Socialist Republic, Bukharan People’s Soviet Republic, and Khorezm People’s Soviet Republic) were present and decided to unite and coordinate their economic activities.

35

Jāngā Māktāb. Kyzyl Orda: K. Dj. Sh. K. B., 1928.

The first issue (January 1928) of the monthly Kazakh journal Jāngā Māktāb (New School), which was founded in 1925. Currently the journal is published under the title Қазақстан Мектебі.

36

Muhammadjon ughli, Muminjon. Nas. āih. al-At. fal. Tashkent: Tipo- litografiia, 1332 [1913].

Morals for children, specifically, those in the third grade The book is written by Muhammadjon ughli Toshqin (1883–1964), an Uzbek educator and jadid movement activist.

37

Rozen, V. R. Les Manuscrits Persans de l’Institut des Langues Orientales (du Ministère des Affaires Étrangères). St. Petersburg: Se vend chez Eggers & Comp, 1886.

Catalogue of Persian manuscripts of the Institute for Oriental languages compiled by Russian orientalist Viktor Romanovich Rozen (1849–1908).

38

Ḥāfiz. . Dīvān-i Ḥāfiz. . [Lucknow]: Munshī Nawal Kushūr, [n.d.] Collection of poems by the famous Persian poet Shams al-Dīn Muh.ammad Ḥāfiz al-Shirāzī (1325/26–1389/90).

39

Reading book, collection of stories in Uzbek. The beginning and ending pages are missing.

40

Türk Tātār Tārīkhī.

A Tatar history. The beginning and ending pages are missing.

41

Ḥannā, Jūrj. Ma‘nā al-Qawmiyah al-‘Arabiyyah. Bayrūt: Dār al- thaqāfah, 1959.

The book is about Arab nationalism.

Note

1 For more information about the movement: Catriona Kelly, *Children’s World: Growing Up in Russia, 1890–1991* (New Haven, CT: Yale University Press, 2007), 545.

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