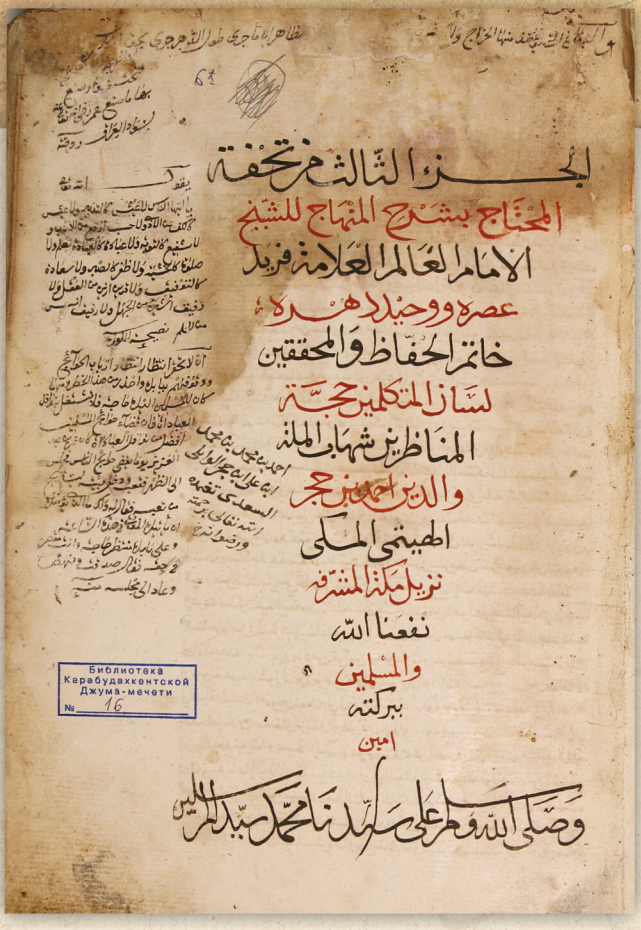
ISLAMIC MANUSCRIPTS AND BOOKS



The Karabudakhkent Mosque Collection

A Catalogue of an Islamic Library from Socialist Daghestan

SHAMIL SHIKHALIEV *and* PAOLO SARTORI

BRILL

The Karabudakhkent Mosque Collection

Islamic Manuscripts and Books

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A Catalogue of an Islamic Library from Socialist Daghestan

By

Shamil Shikhaliev
Paolo Sartori



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Arabic Transliteration System

ا	a, ā	ط	ṭ	ى	ā
ب	b	ظ	ẓ	ي	ī
ت	t	ع	ʿ	و	ū
ث	th	غ	gh	◌َ	a
ج	j	ف	f	◌ِ	i
ح	ḥ	ق	q	◌ُ	u
خ	kh	ك	k/g	أَيْ	ay
د	d	ل	l	أَوْ	aw
ذ	dh	م	m	إِيّ	iyy
ر	r	ن	n	أُوّ	uww
ز	z	ه	h	ة	a; at (if the first word ending in *tāʾ marbūṭa* is the annexed noun (*muḍāf*) in a construct phrase)
س	s	و	w, ū	فِي ال...	fī ʾl- ...
ش	sh	ي	y, ī	ذُو ال...	dhū ʾl
ص	ṣ	ء	ʾ	وَال...	wa-l- ...
ض	ḍ			بِال...	bi-l- ...

Note: This transliteration system applies specifically to the rendering of texts, names and terminology in the Arabic language. The rendering from Arabic script of Daghestani personal names and place names necessarily departs from this schema, reflecting the particularities of local usage.

Introduction

1 The Setting: Karabudakhkent

The collection of Islamic manuscripts described in this catalogue is now housed in the congregational mosque of Karabudakhkent. Perched on the foothills traversed by the Manas river and surrounded by vineyards and fruit trees, the village of Karabudakhkent (lit. Gharabudāgh) is situated 40 kilometers southwest of the Daghestani capital, Makhachkala. The history of this Kumyk-majority village dates back at least to the early 15th century and is linked to the military campaigns of the Central Asian ruler Tamerlane (Tīmūr) in the Caucasus during his conflict against certain Daghestani political entities—Kaitag, Shamkhalate, Akusha—which were vassals of the Golden Horde.[1]

Between the 16th and the first half of the 18th centuries, the village of Karabudakhkent was under the rule of an Islamic state formation known as the Shamkhalate. In the wake of a process of decentralisation leading to the formation of several semi-independent political entities, in the early 19th century Karabudakhkent rejected its political subordination to the rule of three Shamkhāls who reigned over the region in some sort of condominium.[2]

While sympathizing with the first head of the Imamate Ghāzī Muḥammad al-Gimrawī (1795–1832), Karabudakhkent was never incorporated into the so-called Imamate, a *sharīʿa*-based political entity which resisted the Russian invasion.[3] In fact, integration into the Imamate was practically impossible: Karabudakhkent lay in close proximity to the settlement of Tarki, the residence of the Shamkhāls and the station of a major garrison of the Russian imperial army.

With the capture of *imām* Shamil in 1859, the Russians were finally able to take over the North Caucasus and established a new form of administration: military officers were put in charge of the main institutions of the state (ranging from

1 For more details on Timur's military campaigns in Daghestan, see: A.E. Krishtopa, *Dagestan v 13–nachale 15 vv. Ocherk politicheskoi istorii* (Moscow: Taus, 2007), 164–207.

2 *Ādāt al-qarya Gharabudāghkent*, Collection of Oriental Manuscripts, Institute of History, Makhachkala. M.-S. Saidov Collection, fond 5, opis' 128, fol. 6b. Another communal agreement, this one dated 1844, reaffirms the village's independence from the Shamkhāls: "Neither the Shamkhāl nor any other ruler had the right to claim a share of the fines collected by the local princes [i.e., us] from the surrounding territories," in "Svidetel'stvo Karabudakhkentskikh vladel'tsev (perevod s arabskogo Kh.A. Omarova)," in: *Pis'mennye pamiatniki Dagestana XVIII–XIX vv. Sbornik statei*, ed. A.R. Shikhsaidov (Makhachkala: IIIAL, 1989), pp. 128–129.

3 Michael Kemper, *Herrschaft, Recht, und Islam in Daghestan. Von den Khanaten und Gemeindebünden zum Ğihād Staat* (Wiesbaden: Reichert Verlag, 2005).

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legal to fiscal). Meanwhile, interactions among locals were regulated by a group of native officials who were selected through a system of popular elections (cast by ballots). This specific form of governance was known as *voenno-narodnoe upravlenie* and made the North Caucasus similar to the Governorship-General of Turkestan, but distinct from most of the Russian core regions, where in 1864 elected councils (*zemstvo*) had been created to ensure a broader participation of the local population into imperial administration. Karabudakhkent became the centre of a *na'ibstvo* (district) within the province of Temir-Khan-Shura, as part of the administrative reforms of the mid-1860s.

During the 1917 revolution and subsequent civil war in Daghestan, Karabudakhkent and Gubden were among the most active supporters of the establishment of Soviet power. During the interwar period, the region of Karabudakhkent underwent two major transformative processes. One was the forced secularization and the implementation of atheist policies consisting of the closure of madrasas, the ban on Islamic law courts, and the persecution of prominent *'ulamā'*, especially in the 1930s. It is in this period that Daghestan experienced the second major transformation: the confiscation of private property (*raskulachivanie*) and the collectivization which led to the establishment of collective farms (*kolkhoz*).

After the Second World War, Karabudakhkent became a "provincial centre" (*raionnyi tsentr*) named after Lenin, an administrative change which brought to the village all key institutions of Soviet governance: Party executive committees, tribunals, a police station, schools which were manned by individuals with Communist credentials, who more often than not were atheist zealots. The establishment of such institutions was accompanied by the introduction of recreational infrastructure such as cinema, dance club, "red teahouses,"[4] libraries, and retail stores. Less than ten kilometers east of Karabudakhkent, the state opened a wine-making factory (*vinzavod*), the biggest industrial complex in the province. Consequently, most of the local population found employment either as peasants in the collective farms or in the *vinzavod*. This was the beginning of a slow process of secularization of the local society.

Such significant transformation of the socio-cultural landscape surrounding Karabudakhkent would push many to assume that the present mosque collection should be best understood as a relic of a distant past. And yet, many of the components of our manuscript collection indicate that, after the Second

4 Claire Roosien, "'Not Just Tea Drinking:' The Red Teahouse and the Soviet State Public in Interwar Uzbekistan," *Kritika: Explorations in Russian and Eurasian History* 22:3 (2021), pp. 479–510.

World War, the locality remained part of a vibrant hub for the reproduction and transmission of Islamic knowledge. We shall return to this topic in section 3 of our Introduction.

2 The Collection: A Historical Sketch

At the beginning of the 20th century, the congregational mosque in Karabudakhkent possessed a significant collection of Islamic literature. The aggregation and preservation of this library was made possible by a charitable institution (*waqf*) established for the benefit of the mosque. In 1928 Soviet authorities proposed to dismantle the mosque, due to its purported dilapidated condition, and replace it with a new one. The mosque's property, including its collection of manuscripts and printed books, needed to be temporarily relocated until the new construction would be completed. It was around this time when Jamāl al-Dīn b. Mamma al-Gharabudāghī (Altunchachev, 1858–1947), a prominent local scholar, compiled an inventory of the mosque's library, most likely to ensure that all the manuscripts would be restituted to the new mosque, once the latter had been erected.[5] The mosque library was thus taken into custody by Altunchachev, who at the time served the local community in various capacities: *imām*, *mu'adhdhin*, *waqf* administrator, and jurist.

Altunchachev received his primary education in his native village and later pursued further his studies in the Dargin villages of Akusha and Mugi, the Kumyk villages of Jengutay and Paraul, and the Avar village of Sogratl. In 1898, he performed a pilgrimage to Mecca, where he furthered his knowledge. Upon returning to his homeland, he taught at the local mosque, declining the position of *qāḍī*. He taught many students from Karabudakhkent and the neighboring Dargin and Kumyk villages. Some of these students, such as Ṣadr al-Dīn Karanaev (1891–1968) and Muḥammad-bek Mamaev (d. 1973), became prominent scholars in the post-WWII Soviet period.

Altunchaev actively participated in the events of the Revolution and the Civil War in Daghestan (1917–1921). In April 1917, he was elected as a member of *al-Jam'iyya al-Islāmiyya*, an organization established to address the religious problems of Daghestani Muslims. As a member of this organization, he was delegated to the First Congress of the Mountain Peoples of the North Caucasus and Daghestan, which was held on May 1, 1917, in Vladikavkaz.

5 Jamāl al-Dīn b. Mamma al-Gharabudāghī, *Fihris al-kutub al-mawqūfah li jāmi' Gharabudāgh*. Karabudakhkent mosque collection (see no. 350, shelfmark 52; no. 351, shelfmark 173-D).

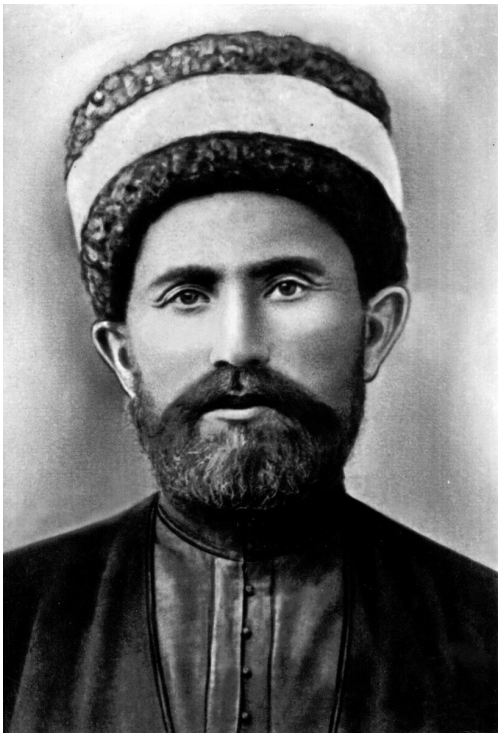


FIGURE 1
Jamāl al-Dīn b. Mamma al-Gharabudāghī (Altunchachev, 1858–1947)

By the end of 1917, local politics coalesced around two major organizations: the "Daghestan National Committee," primarily led by Muslim scholars, including Jamāl al-Dīn al-Gharabudāghī himself, and the "Daghestan Socialist Group," led by the Bolsheviks. Subsequently, due to the invasion of troops led by Anton Denikin, Altunchaev aligned himself with the Socialists and became a staunch advocate of the Soviet cause to such an extent that, during the collectivization in the 1930s, he voluntarily handed over all his property to one of the three collective farms established in Karabudakhkent. During the Great Terror, however, Soviet authorities began to target *'ulamā'* as class enemies of the revolution and oppressors of the toiling masses.[6] Many of them were imprisoned and

6 Adeeb Khalid, *Islam After Communism: Religion and Politics in Central Asia* (Berkeley: University of California Press, 2007), p. 73. On Soviet anti-religious campaigns in the 1930s in Central Asia, see Shoshana Keller, *To Moscow, Not Mecca: The Soviet Campaign against Islam in Central Asia, 1917–1941* (Westport, Conn., 2001), pp. 175–187; Paolo Sartori, "The Tashkent 'Ulamā' and The Soviet State (1920–1938). A Preliminary Research Note Based on NKVD Documents," in: Paolo Sartori and Tommaso Trevisani (ed.) *Patterns of Transformation In and Around Uzbekistan* (Reggio Emilia: Diabasis: 2007), pp. 159–182.

executed. While in 1936, Altunchaev was able to avoid exile thanks to his personal connection with Mikhail Kalinin (1875–1946), Chairman of the Central Executive Committee of the USSR, at the same time his sons were not spared and they were exiled to Kyrgyzstan and could return only after the death of Stalin in 1953.[7] In 1947, Altunchaev died in his native village and was buried in the local cemetery.

Once the old mosque was dismantled, Soviet authorities—despite their previous undertaking—did not permit the construction of a new one. After the death of Altunchaev, his library, including the books he had taken from the mosque, was transferred to his former student Ṣadr al-Dīn Karanaev and possibly to Muḥammad-bek Mamaev.[8] It is important to remind ourselves that, without an official mosque, both Karanaev and Mamaev found employment as peasants in the local collective farms and were thus never integrated into the structure of the Muslim Spiritual Board of the North Caucasus (henceforth DUMSK).[9] Karanaev passed away in 1968, and Mamaev in 1973.

In 1991, a new mosque was erected near the site of the old one. (fig. 3) The descendants of Altunchaev and Karanaev donated all their Islamic literature (manuscripts and lithographs) to the mosque.[10] The current collection of the Karabudakhkent mosque thus consists of several layers of libraries: the private

7 Dzhamalutdin Karabudakhkentskii, *Istoriia Kavkaza i seleniia Karabudakhkent*, ed. G.M.-R. Orazaev (Makhachkala: Tsentr-poligraf, 2001), pp. 12–15.

8 Only a negligible part of Altunchaev's collection were preserved by his son. These books are now among the possessions of his grandson Jamāl al-Dīn Gadzhiev (b. 1948).

9 In 1943, the Communist Party-state adopted measures to institutionalise Islam by creating four Muslim Spiritual Boards. Operating at a supra-regional level (European Russia and Siberia, the North Caucasus, Transcaucasia, and Central Asia and Kazakhstan), each of the four Muslim Spiritual Boards was presided over by one *muftī*, who was flanked by a group of scholars of Islamic sciences (*'ulamā'*). The Muslim Spiritual Boards had representatives at the republican and regional levels (called *qāḍī*s and *muḥtasib*s respectively), and supervised the religious activities at shrines and mosques. Thus designed, such institutions helped the Soviet state to reach out to and influence life within the Muslim ecumene, on the one hand, and they provided Muslims with a reliable and authoritative interlocutor when seeking spiritual guidance, on the other hand. Muslim Spiritual Boards did not operate uncontrolled, however. Indeed, they reported directly to the Council for the Affairs of Religious Cults (established in 1944), an organ established under the Council of Ministers, and its successor, the Council for Religious Affairs (1965). See Eren Tasar, *Soviet and Muslim: The Institutionalization of Islam in Central Asia, 1943–1991* (Oxford: Oxford University Press, 2017).

10 Shamil Shikhaliev's interview with Muḥammad-Amīn Karanaev (Karabudakhkent, July 5, 2000).



FIGURE 2 Jamāl al-Dīn al-Gharabudāghī's Tombstone on his Grave in the Cemetery of the Village of Karabudakhkent. Photo by Alfrid Bustanov, July 2013



FIGURE 3 The Mosque of Karabudakhkent. Photo by Shamil Shikhaliev, July 2013

collections of Altunchaev and Karanaev, as well as the remnants of the *waqf* collection of the earlier mosque that had been dismantled in 1928. Additionally, the collection includes remnants from the collection of the Daghestani Naqshbandi shaykh Ilyās al-Tsudakarī (1835–1904), whose descendants resided in Karabudakhkent and donated books to the mosque's collection in the 1990s.

Thus aggregated, the Karabudakhkent mosque collection currently holds 302 manuscript codices and printed books, including both composite works and individual treatises. It also contains 74 individual manuscript leaves, including excerpts from works in various genres. The number of letters and documents in this collection amounts to 280 items.

The collection was first discovered by Shamil Shikhaliev in August 2000, at which time he also prepared its initial description. In July 2013, an expedition to the village was conducted under the direction of Shamil Shikhaliev, with the participation of Alfrid Bustanov, Alamuddin Saidbekov, and Leila Kaplanova. During this expedition, detailed preliminary descriptions of the collection were compiled. A comparison between the state of the collection in 2024 and the descriptions produced in 2013 reveals a degree of change in the composition of the holdings. Several items recorded during the 2013



FIGURE 4 The Karabudakhkent Mosque's Collection. Photo by Shamil Shikhaliev, August 2024

expedition have since been lost, while other units not previously present have entered the collection. Regarding the collection's holdings of letters and documents, meanwhile, comparison between 2013 and 2024 is not possible, because on the earlier occasion no discrete description was made of these items.

A statistical analysis of the genres within the Karabudakhkent mosque collection reveals the following picture (Tab. 1):

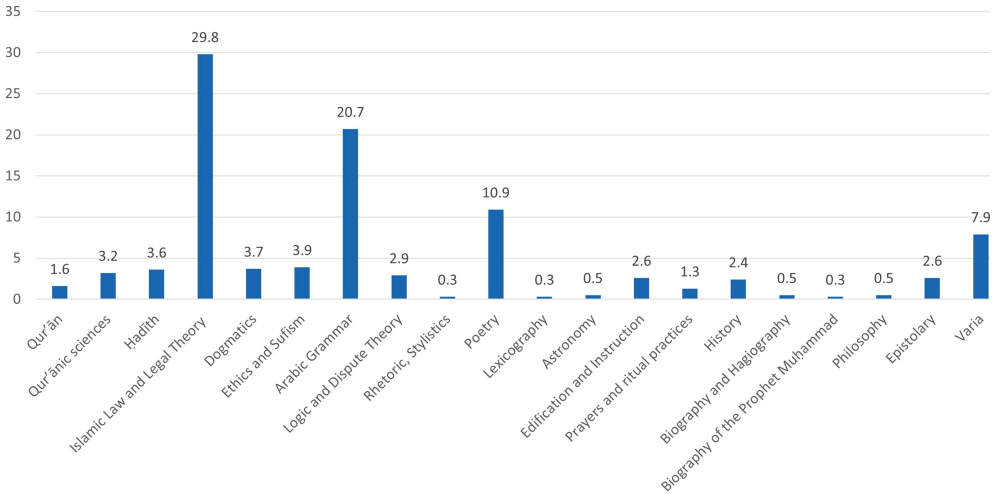


TABLE 1 The Karabudakhkent mosque collection represented in genres

3 Karabudakhkent and Its Scholarly Network

The Islamic intellectual history of the region surrounding Karabudakhkent must be examined in light of the geographical positioning of the settlements mentioned in this catalogue. All of them lie within a range of 5 to 50 kilometers from the village of Karabudakhkent, and over a long period of time they have maintained close interconnections, either as communities subordinate to the rule of the Shamkhalate and the Mekhtulla Khanate in the pre-imperial period, or later as components of a single administrative structure under the Russian rule, namely the Temir-Khan-Shura province (*okrug*). With the exception of Gubden, Akusha, whose population speak Dargin, the local population of the settlements cited in this document speak what linguists classify as the submontane dialect of the Kumyk language.

Until the second half of the 19th century, the region lacked major centres of Islamic education, in contrast to the mountainous areas of Daghestan—

particularly the Avar, Dargin, and Lak villages—where such institutions had long flourished. However, this situation changed markedly in the latter half of the century, largely owing to the activities of the prominent Daghestani scholar ʿAbd al-Laṭīf al-Ḥutsī (1851–1890), originally from the Avar village of Gotsob. His father, Muḥammad Donogo, initially served as a deputy (*nāʾib*) of *imām* Shamil before shifting his allegiance to the imperial authorities. ʿAbd al-Laṭīf's mother was a Kumyk from the village of Nizhnii Jengutay. Tensions between father and son were considerable, both in political and religious matters. ʿAbd al-Laṭīf criticised his father's service to the Russian Empire and rejected his political loyalties. Muḥammad Donogo, for his part, held views typical of the imperial elite and regarded Sufism with suspicion, an attitude that stood in stark contrast to his son's Sufi commitments. ʿAbd al-Laṭīf repeatedly urged his father to abandon imperial service and to revise his hostile stance towards Sufism.[11] After settling in Jengutay, ʿAbd al-Laṭīf established a major madrasa, where he invited some of the most prominent Muslim scholars in Daghestan to serve as teachers. As a result, by the late 19th century Jengutay had become one of the key intellectual centres in the region, and the most important among the submontane Kumyks. Its status was comparable to that of several influential Avar and Dargin madrasas located in the mountainous parts of Daghestan.

Throughout the 20th century, many of Daghestan's leading Muslim scholars and political figures were directly or indirectly connected to Jengutay. Some taught there, while others had been students at its madrasa, including those listed in this catalogue, such as Jamāl al-Dīn, Nadhīr from Durgeli, and Abū Sufyān Akaev, among others. Moreover, graduates of the Jengutay madrasa from neighbouring villages such as Paraul and Durgeli (southwest from Jengutay, 8 and 3 km respectively) went on to open madrasas of their own in their respective localities, often following the same model.

During the Soviet period, the villages of Paraul and Dorgeli came to be regarded as the most religiously active Kumyk settlements in Daghestan. The overwhelming majority of scholars mentioned in this catalogue (from Jamāl al-Dīn himself to officially appointed mosque *imām*s of the Soviet era, such as Ḥasan-khān Shapiev and ʿAbd al-Wahhāb Akhmedov in Makhachkala, or Biyarslan Idrisov and Tatam Karabudagov in Buinaksk) were closely linked to the educational traditions of Jengutay, Dorgeli, Paraul, and especially Karabudakhkent. This connection persisted both via the means of formal Islamic instruction

11 The latter is directly attested to by a manuscript—the instruction of ʿAbd al-Laṭīf to his father, presented in this catalogue (see no. 311; shelfmark 177-D).

during the early Soviet period and through clandestine study networks that emerged in response to the intensification of the state's anti-religious campaigns.

The system of underground Islamic education remained active in these three villages throughout the Soviet era. Despite the closure of mosques and madrasas in the late 1920s, the system of Islamic education in Daghestan did not cease to exist. In most villages there remained Muslim scholars who were either incorporated into the newly established collective farms or had already retired. Local inhabitants seeking Islamic education attended their homes in the evenings and pursued their studies under their supervision.

Neither Muḥammad-bek Mamaev nor Ṣadr al-Dīn Karanaev had students in their native village of Karabudakhkent. The continuity of Islamic educational traditions was instead maintained in the smaller villages mentioned above—Paraul, Dorgeli, Geli, Kakashura, Gubden, and Jengutay. This shift can be explained by the fact that during the Soviet period Karabudakhkent became a district centre, equipped with the full range of Soviet administrative infrastructure, including police authorities, Communist party institutions, and state schools. Consequently, enforcement of Soviet legislation on religious associations was more rigorous there than in smaller settlements. Islamic educational activity therefore gravitated towards peripheral villages, where oversight was comparatively less stringent, and was concentrated primarily in these smaller Kumyk and Dargin villages located within a radius of approximately 5 to 20 kilometres from Karabudakhkent. These settlements thus formed the core of a tightly woven Islamic intellectual network in the region. Most of the scholars encountered in this catalogue knew one another personally—either as natives of the same village, as students of the same teachers, or through shared participation in Islamic scholarly gatherings across the region.[12]

12 It is worth noting that the first *madrasa* to be established in the Caucasus during the late Soviet period was opened in Makhachkala in 1990, prior to the collapse of the USSR. The initiative came from Muslim scholars originating from the villages of Paraul and Dorgeli. The rector of the madrasa, along with the vast majority of its teachers, came from these two villages, as well as from the village of Gubden. This fact once again attests to the strength and continuity of the local educational tradition in this micro-region, which had persisted throughout the Soviet era. Notably, most of the teachers, including the rector himself, were born after the Second World War—underscoring the intergenerational transmission of Islamic knowledge under the restrictive conditions of the Soviet state. Moreover, the first two muftis appointed after the dissolution of DUMSK were natives of the village of Paraul: Muḥammad Mukhtār Babatov (appointed in 1989) and Bahā' al-Dīn Isaev (1990–1992).

In our view, the relatively modest number of manuscripts preserved from the three collections—namely those of the mosque, of Jamāl al-Dīn Altunchaev, and of Ṣadr al-Dīn Karanaev—can be explained by the fact that Islamic education during this period was conducted mostly underground. Students engaged in illegal teaching circles had very limited access to Islamic literature, which was scarce and difficult to obtain under Soviet restrictions. As a result, residents of villages such as Paraul, Dorgeli, Kakashura, and Geli who pursued Islamic studies acquired books from the heirs of those who had once possessed large private libraries—including, most notably, the descendants of Altunchaev and Karanaev themselves.[13]

It is unsurprising that Karanaev, whose writings are well represented in this collection, frequently consulted these Muslim scholars. His interest in seeking their advice was not on account of the fact that they occupied official roles within the Soviet Islamic institutional framework and thus held the positions of mosque *imām*s or employees of DUMSK. Rather, the explanation is more straightforward: Karanaev knew these individuals personally. He was well aware of their scholarly competence, and their legal opinions were, in his view, sufficiently authoritative to settle disputes within Karabudakhkent itself. In other words, his engagement with them was based not on their formal institutional authority, but on their long-standing personal acquaintance, and a level of knowledge he deemed reliable and authoritative. When seeking guidance on questions such as divorce, marriage, or other legal and ethical issues, Karanaev approached these individuals not as official representatives of a religious establishment, but as scholars with whom he was familiar and whose judgement he trusted.

13 There exist also different cases, that is when the heirs to prominent Muslim scholars refused to lend books. One such case is that of Muḥammad-bek Mamaev's library preserved it in its entirety after his death. The size of this collection exceeds that of the holdings currently found in the Karabudakhkent mosque, which consists of the remnants of the three aforementioned libraries—Altunchaev's, Karanaev's, and the original *waqf*-based mosque collection. Moreover, recent field research conducted in this region has shown that substantial collections of manuscripts, printed books, and archival documents are still held by the descendants of scholars who pursued underground Islamic education after the Second World War. For instance, a large manuscript collection is preserved in the village of Nizhnii Jengutay. An equally substantial collection is held by the grandson of ʻAbd al-Wahhāb Akhmedov—the Makhachkala mosque *imām* mentioned in the catalogue—who resides in the village of Paraul. In Geli, a significant manuscript collection comprising several hundred volumes was assembled by the local teacher and amateur historian Khosar Khosarov (b. 1968). Additional private and mosque-based collections can be found in Paraul and Dorgeli. The presence of these collections attests further to the continuity of manuscript preservation and scholarly tradition in the region.

We shall now briefly turn our attention to Sufism, which from the second half of the 19th century onwards began to take deep root in this region, a development closely associated with the activities of the Daghestani scholar Ilyās al-Tsudakarī (1835–1904), who would later become a Naqshbandi shaykh, and whose spiritual legacy is reflected in works echoing his teachings in this catalogue. In the 1860s, he pursued his studies in the villages of Kakashura and Dorgeli, before settling permanently in the village of Paraul. In the late 1870s, he received an *ijāza* (a certificate allowing for the transmission of the Sufi teachings) from the renowned Daghestani Naqshbandī shaykh ʿAbd al-Raḥmān al-Thughūrī, who, in the final years of his life, resided in the Kumyk village of Nizhnee Kazanishche.

In 1883, Ilyās al-Tsudakarī was exiled, on account of his public advocacy of the Sufi path (*ṭarīqa*), to the town of Novouzensk in the Tambov Governorate, where he remained until his death on 24 April 1904. Despite his exile, al-Tsudakarī continued to play an active role in the dissemination of Sufism, recruiting new *murīd*s into the Naqshbandī network, including many from the Karabudakhkent micro-region. This is attested by several letters preserved in the present catalogue, in which correspondents write to the exiled shaykh expressing their desire to join the Sufi path and to be accepted as his disciples.[14]

Following al-Tsudakarī's death, his body was returned to Daghestan and buried in the village of Paraul. His gravesite became a site of pilgrimage and is now considered one of the most important *ziyāra* destinations in Daghestan. Notably, visits to his shrine continued uninterrupted throughout the Soviet period, despite efforts by local communist officials to suppress such practices. The descendants of Ilyās al-Tsudakarī continued to reside in Paraul and in Karabudakhkent during the Soviet era. The mosque collection of Karabudakhkent contains several printed books bearing ownership inscriptions attributed to Ilyās al-Tsudakarī. It is likely that these volumes first entered the private collection of Karanaev and were subsequently transferred to the mosque library by his son.

The Sufi tradition in this micro-region was further consolidated through the efforts of al-Tsudakarī's successor, *al-ḥājj* ʿAlī al-Aqūshī (Ali-khadzhi Akushinskii, 1847–1930), who maintained a close personal friendship with Altunchaev and frequently visited him. In the Kumyk villages of the region, al-Aqūshī had numerous followers, among whom were individuals whom he authorised—often remotely—to carry out Naqshbandī ritual practices, thereby formally

14 See no. 505, shelfmark 182-D; no. 506, shelfmark 183-D; no. 507, shelfmark 184-D.

initiating them as disciples.[15] Karanaev was personally acquainted with ʿAlī al-Aqūshī, as attested by one of the letters preserved in this collection,[16] and it is likely that he was among his *murīd*s.

Although initially a close ally of the Bolsheviks, ʿAlī al-Aqūshī adopted a hostile attitude towards the Soviet authorities following the establishment of Soviet rule and its anti-religious campaign. He openly opposed the introduction of Soviet schools and discouraged parents from enrolling their children there. He also spoke out against the celebration of the International Workers' Day and was generally critical of Communist ideology. In response, in December 1928, the secret police (*OGPU*) initiated a criminal case against ʿAlī al-Aqūshī and his followers. Due to the advanced age of the shaykh, the police decided not to arrest him. However, his followers were subject to brutal repression: 29 were executed, while others (including members of al-Aqūshī's own family) were deported to Kyrgyzstan.[17] Despite their exile, al-Aqūshī's children and grandchildren continued to maintain correspondence with residents of Karabudakhkent, as evidenced by numerous letters included in this collection.

ʿAlī al-Aqūshī passed away in his native village of Akusha, without designating a successor within the Naqshbandī tradition. To this day, many Dargins—particularly those from the Akusha and Levasha districts, as well as from the village of Gubden—continue to regard ʿAlī al-Aqūshī as the last legitimate Naqshbandī shaykh in Daghestan, rejecting the authority of those who came after him. This view is reflected in a letter from an anonymous author addressed to Muḥammad b. Murtaḍā ʿAlī of Gubden, in which the writer explicitly states that "in the present time, the 14th century of the Hijri, […] there are no longer any true shaykhs in Daghestan," thereby affirming the perceived absence of legitimate Sufi leadership in the region.[18]

Thus, although the institutional Naqshbandī lineage in this micro-region was effectively interrupted the Sufi tradition nonetheless persisted. Official records from the Council for Religious Affairs (CARC) note the continued popularity of pilgrimage practices (*ziyāra*) in the region, particularly to the shrine of shaykh Ilyās al-Tsudakarī in Paraul and to that of his teacher, ʿAbd al-Raḥmān al-Thughūrī, in the village of Kazanishche, located some 30 kilometres from Paraul. This demonstrates that the Kumyk and Dargin villages of the region

15 No. 442, shelfmark 104-D; no. 508, shelfmark 185-D.

16 No. 508, shelfmark 185-D.

17 G.I. Kakagasanov, (ed.), *Ali-khadzhi Akushinskii—sheikh-ul'-islam Dagestana, patriot i mirotvorets* (*dokumenty i materialy*) (Makhachkala: IIAE, 1998).

18 No. 420, shelfmark 77-D.

remained closely interconnected not only through Islamic scholarly and educational networks but also through shared Sufi affiliations.

A revival of Sufism in the region began in 1981, when another Naqshbandī shaykh, the Dargin scholar Muḥammad-Amīn Gadzhiev (1916–1999), moved with his family from Kaiakent to the village of Paraul. Upon settling there, he became involved in religious teaching and actively contributed to the expansion of Sufi networks in the area. In the 1990s, six individuals from this region emerged as recognised Sufi shaykhs: Muḥammad Mukhtār Babatov (1954–2015), Muḥammad-Ḥājjī Gadzhiev (b. 1954), and Arslan-ʿAlī Gamzatov (b. 1955), all from the village of Paraul; and Muhājir Akaev (1933–2008), Patā-Muḥammad Akaev (1943–2009), and Ilyās Ilyasov (1947–2013), all from the village of Dorgeli.

4 An Island of *Sharīʿa* in Socialist Daghestan?

We have mentioned above that, starting from the interwar period, the village of Karabudakhkent underwent major socio-cultural transformation: Islamic institutions such as the local mosque, the madrasa and *sharīʿa* courts were officially banned since the end of the 1920s. Meanwhile, after the Second World War, Karabudakhkent became an administrative centre and the seat of major Soviet institutions, a change which marked the beginning of a profound process of secularization of the local society. While fully integrated into the institutional infrastructure of he USSR, the region nevertheless proved surprisingly resilient and resourceful with regard to the recomposition and the reinforcement of Islam. Taken holistically, the Karabudakhkent mosque collection stands as a monument to this remarkable resilience. Rather than representing an aggregate of disparate, loosely connected texts cobbled together by scholars who were either attempting to salvage local culture from destruction or in pursuit of items of Orientalist interest, this collection of Islamic manuscripts and printed books should be more usefully understood as a library fulfilling a number of different functions. On the one hand, it brings together a selection of texts which are considered as the canon of the Daghestani madrasa, centred on the Shāfiʿī *madhhab*. One may therefore speculate as to whether they were used to teach Islamic sciences in underground teaching circles.[19] On the other hand, most of

19 This is particularly evident in the works about Arabic grammar presented in this collection, which were clearly used to teach the Arabic language at the madrasa. This applies also to works of Islamic jurisprudence, which were studied either at the madrasa or to pursue further the study of *fiqh* individually with a jurist after graduation. In particular,

these texts were in fact used as juristic references by scholars who were expected to deliver opinions on matters of Islamic jurisprudence. Let us expand briefly on this latter point. Broadly speaking, under Soviet rule *sharīʿa* occupied two distinct, though interrelated domains: one was represented by the environment of legal theory, the other by that of legal practice. Though self-contained, the first one was the preserve of the educated class of the *ʿulamāʾ* whose network we have described above, and who had vested interests in the preservation of their status through the transmission of legal scholarship useful to address issues of communal concern. The Karabudakhkent mosque collection includes a significant number of short jurisprudential essays addressing issues (*masʾala*) ranging from the ritual prayer to the definition of usury. Copied either prior to the fall of the tsarist empire or during the interwar period, they point to the rapid changes that the local society was undergoing in the North Caucasus in the early 20th century. The confiscation of lands and the establishment of collective farms in the North Caucasus, for example, sparked a major discussion among local jurists on the fiscal status of goods produced within the kolkhoz. More specifically, such a controversy was centred on the ownership rights of the harvest and questioned whether the latter ought to be subject to Islamic taxation. The Karabudakhkent collection includes an Arabic-language *risāla* (no. 92, shelfmark 83) in which a Daghestani jurist argued that the annual yield of the kolkhoz should be regarded as the propriety of the Muslim communities and individuals who originally owned the lands prior to the Bolshevik takeover; hence, he argued, the payment of the zakat on the kolkhoz harvest ought to be regarded as a collective duty of all Muslims. Most probably a copy lent to Ṣadr al-Dīn Karanaev, this work shows how the local scholarly establishment found ways to coerce local communities into subsidizing the poor by following the *sharīʿa*, notwithstanding the existence of a new Soviet welfare system. It also points to the possibility that part of the agricultural produce of the kolkhoz was used to support Islamic religious activities, even if they were deemed illegal by state authorities at the time. Regarded from this point of view, jurisprudential texts such as these can be seen not to have originated from specific disputes or individual queries coming from the laity. Rather, they represent a scholarly intervention on a matter addressing the integrity of the local Muslim community.

Let us come now to the domain of the practice of Islamic law. The Karabudakhkent collection includes a substantial number of texts showing the active

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the following textbooks were usually employed in teaching circles: *Minhāj al-ṭālibīn wa ʾumdat al-muttaqīn* (nos. 40–43), *Kanz al-rāghibīn sharḥ Minhāj al-ṭālibīn* (nos. 44–49), *Tuḥfat al-muḥtāj bi-sharḥ al-Minhāj* (nos. 52–57).

deployment of Islamic jurisprudence (*furūʿ al-fiqh*), which indicate that between the 1950s until his death, Ṣadr al-Dīn Karanaev solicited legal opinions as well as legal decisions on matters of Islamic family law (mostly divorce) and inheritance from members of DUMSK, especially the *imām*s of the congregational mosques of Buinaksk and Makhachkala. Clearly, in such instances Karanaev sought the advice from scholars of recognised legal authority when ruling over disputes among his fellow villagers. All these records indicate that *sharīʿa* survived in Socialist Daghestan as a juristic discourse either to sanction or to discipline behaviour in public. It was a juristic discourse accepted by some constituencies of Soviet citizens in the North Caucasus who regarded themselves as "Muslim". In addition, however, one should note that, in deploying the language of Islamic legal hermeneutics, local *ʿulamāʾ* disregarded the constraints which the Soviet state posed upon them through the system of the Muslim Spiritual Administrations. Indeed, even if officially there existed only one *muftī* in the North Caucasus, i.e., the head of DUMSK, the *imām-khāṭib*s in Buinaksk and Makhachkala operated as jurists and thus issued their own *fatwā*s; and even if given "independently", such *fatwā*s could receive the sanction of the *muftī* himself. Furthermore, even if the Soviet nomenclature attached to the term *qāḍī* the meaning of "helper" (Rus. *pomoshchnik*),[20] nothing prevented such individuals from issuing "judgements" thereby effectively acting in the capacity of judges presiding over a *sharīʿa* court. Finally, the existence of such documentary practices, whose crafting was clearly informed by earlier writing traditions, sheds light on the peculiar trajectory of Islamic jurisprudence in the North Caucasus under Soviet rule. The global dynamics which shaped the 20th-century evolution of *sharīʿa* appear not to have influenced the Islamic juristic field of Daghestan where codes of law were not introduced in the colonial period. Equally important is to note that modernist trends among *ʿulamāʾ* which paved for the adoption of principles such as "hermeneutic eclecticism" and "amalgamation" (*takhayyur* and *talfīq*, respectively) and allowed jurists to rely on opinions taken from more than one school of law are known to have gained some currency in the North Caucasus, especially in the interwar period.[21]

20 I.Kh. Sulaev, *Gosudarstvo i musul'manskoe dukhovenstvo v Dagestane: Istoriia vzaimootnoshenii (1917–1991 gg.)* (Makhachkala: 2009), p. 223.

21 Shamil Shikhaliev, "*Taqlīd* and *Ijtihād* over the Centuries: The Debates on Islamic Legal Theory in Daghestan, 1700–1920s," in: Paolo Sartori and Danielle Ross (eds.), *Sharīʿa in the Russian Empire: The Reach and Limits of Islamic Law in Central Eurasia* (Edinburgh: Edinburgh University Press, 2020), pp. 239–280: Shamil Shikhaliev, "Continuities and Complexities of the Islamic Discourse in Daghestan from the 1920s to the 1980s" in: Ron Sela, Paolo Sartori and Devin Deweese (eds.), *Muslim Religious Authority in Central Eurasia* (Leiden: Brill, 2022), pp. 277–302.

Whether after the Second World War, a period when Islamic scholarship from the Middle East rarely could cross the Soviet boundaries, Daghestani *'ulamā'* developed further such juristic thinking or merely relied on the texts which were then available to them is a question that requires further scholarly inquiry. Finally, the records emerging from Karabudakhkent encourage us to rethink, or indeed to re-imagine, the venues and the ways in which, after waves of destabilization, Muslimness—'the embodiment of intellectual traditions, beliefs, and reflections on being Muslim as a religious and moral subject'[22]—could undergo a process of recomposition in and adaptation to a Socialist environment.[23] It was recognised long ago that Soviet citizens inhabiting areas traditionally under the influence of Islam (the North Caucasus, Central Asia, the Volga-Urals) conferred on life-cycle rituals (such as birth, marriage, and death) a religious significance.[24] In addition, published Soviet archival records indicate that in the North Caucasus, Islamic marriages and divorces continued to be solemnised even despite being officially illegal.[25] However, our documentation shows a different, in fact a stronger type of attachment to Muslimness. It suggests that there were Daghestanis who privileged the opinion of an *'ālim* on issues of *nikāḥ* and *ṭalāq* over the documentation which they could secure from the Soviet bureaus for marriage and divorce.

To be clear: the presence of these records should not be regarded in simplistic terms as a manifestation of the unreconstructed continuity of Islamic intellectual practices in the North Caucasus. The very fact that we are dealing here either with Soviet institutional infrastructure (the environment of collective farms) or with the peculiarities of Soviet everyday life (such as alcoholism) should alert us to the fact that these *sharī'a*-informed records are part and parcel of that process of socio-cultural change that we call Soviet modernization

22 Paolo Sartori, *A Soviet Sultanate: Islam in Socialist Uzbekistan, 1943–1991* (Vienna: Austrian Academy of Sciences Press, 2024), p. 6.

23 On patterns of resilience and accommodation, see Stéphane A. Dudoignon and Christian Noack (eds.), *Allah's Kolkhozes: Migration, De-Stalinisation, Privatisation, and the New Muslim Congregations in the Soviet Realm (1950s–2000s)* (Berlin: Klaus Schwarz Verlag, 2014), esp. the introduction.

24 For a survey and discussion of the literature (mostly anthropological) on the subject of life-cycle rituals, see Devin DeWeese, "The Soviet Union in Islamic Studies: Some Reflections on Envisioning the USSR as a Religious Space," in Ron Sela, Paolo Sartori, and Devin DeWeese (eds.), *Muslim Religious Authority in Central Eurasia* (Leiden: Brill, 2022), p. 37.

25 "In Dagestan a qazi [*qāḍī*] was withdrawn from registration for performing a divorce according to the *sharī'a* in violation of Soviet legislation," Yaacov Ro'i, *Islam in the Soviet Union from the Second World War to Gorbachev* (New York: Columbia University Press, 2000), p. 250.

and which affected Muslims *qua* Soviet citizens. The peculiar material features of many items in this collection, ranging from the *qāḍī* stamps in the Cyrillic script to the paper of notebooks are in fact a testament to the specifics of the socio-cultural environment in which many of these texts were produced.

Equally important is to note that one can find in this collection peculiar, in fact unique textual elements that can be interpreted as manifestations of Muslim dissent or resistance to Soviet power.[26] One such specimen of dissent is a portrait of Joseph Stalin drawn in pencil, which is accompanied by Qur'ānic verses (29:6; 31:12) written above the head of the dictator. The combination of Stalin and the Islamic scriptures is highly powerful, serving as a reminder that God is self-sufficient and whoever rejects his blessing will be punished for his ingratitude (including Stalin). Another such specimen is the *Risāla fī 'l-'ushr*, which we have discussed briefly above, and which posits that the lands confiscated by Soviet authorities and distributed among collective farmers ought to be regarded as part and parcel of the 'Abode of Islam' (*dār al-Islām*). On the basis of this reasoning, the author of this text claimed that the harvest of the kolkhoz belonged to the local Muslim community (not to the state), and that the community was therefore obliged to pay the zakat on the annual agricultural yield.[27] It does not take a leap of imagination to see that this work constituted a direct challenge to the authority of local Party committees. One could make a further interpretive move and say that it is precisely the overwhelming reality of Soviet institutional infrastructure that makes the very presence of records pointing to the application of *sharī'a* all the more significant.

In the present collection, we furthermore observe the presence of a considerable number of letters sent to scholars in Karabudakhkent to invite them to celebrate life-cycle rituals ranging from marriages to the birth of a child (all such rituals fell within the rubric of *mawlid*). Such letters written in the 1960s show how local scholars called for *mawlid*s to be held alongside with Soviet-style celebrations with music and alcohol. Clearly, the consumption of alcohol concerned many. Our collection includes a letter addressed to Karanaev, which questions the Islamic liceity of gatherings were alcohol is also present. At the same time, the collection of Gasan Orazaev (1947–2024) includes a letter written by the deputy of the mufti at the DUMSK Shams al-Dīn Abdullaev (d. 1984), in

26 For a foray into Islamic dissent culture, see Stéphane A. Dudoignon, "Gnosis as Dissent? In Soviet and Present-Day Tajikistan," *Journal of Central Asian History* (2022), pp. 273–308.

27 See: Shamil Shikhaliev and Paolo Sartori, "Islamic Dissent in a Dagestani Kolkhoz: a Research Note," *Journal of the Economic and Social History of the Orient* 68 (2025), pp. 856–873.

which, in response to a question from an unknown addressee about whether 'those who consume alcohol can be considered non-Muslims,' Abdullaev replied that if one were to take such a strict approach to alcohol, there would not be a single Muslim left in Daghestan. He added that the consumption of any alcohol is strictly prohibited under *sharīʿa*. However, a Muslim who violates this prohibition does not cease to be a Muslim. And for drinking alcohol, he himself will answer to God in the afterlife for violating his prohibitions. All these records suggest an unprecedented degree of entanglement between Sovietness and Muslimness.

The collection presented in the catalogue exhibits both typological affinities with other regional holdings and a number of substantive features that distinguish it from them.

In its composition, the collection is representative of the book culture of Daghestan. As in the majority of other private and mosque collections in the region, its core consists of manuscripts, lithographic editions, and printed books that together constitute the conventional corpus of educational and scholarly literature characteristic of the local intellectual tradition. The genre-thematic profile is, to a considerable extent, uniform: works on Islamic law, Arabic grammar, logic, theology, and history predominate, directly reflecting the curriculum of the Daghestani madrasas.

Notwithstanding this shared genre composition, the collection under consideration differs qualitatively from many others in its structure and, so to speak, its "functional history." Its principal distinguishing feature is the abundance of documents of personal provenance: letters, responses to private opinions (*taqrīrāt*) across a wide range of disciplines—from dogmatics and Islamic law to history and philosophy—as well as drafts and marginalia relating to these genres. These materials include not only the writings of Jamāl al-Dīn Altunchaev and Ṣadr al-Dīn Karanaev, which form the nucleus of the collection, but also original works by other Daghestani scholars who were connected, in one way or another, with this micro-region.

The inclusion of these personal materials permits the conclusion that, prior to its transfer to the mosque, the collection functioned not merely as a repository of books but as a "living" library. The manuscripts and printed works were not preserved as museum artefacts; they served as working instruments. Their owners consulted them continuously: the texts functioned as sources for the composition of new works and, of particular importance, as the basis for extensive correspondence. Numerous letters addressed to Jamāl al-Dīn requesting clarification of complex issues—ranging from nuanced questions of Islamic law to subtleties of grammar and logic—and the drafts of his replies clearly demonstrate the interactive mode in which books circulated within this milieu. The

collection records the very process of intellectual labour, capturing moments of engagement between the scholar and the texts preserved therein, as well as his responses to the enquiries of contemporaries.

It is equally noteworthy that the collection continued to "live" after the death of Jamāl al-Dīn in 1947. The evidence reveals active correspondence among scholars during the period from the 1950s to the 1970s, including the copying of individual manuscripts and people's continual reading and engagement with them, as reflected in glosses and marginal annotations. In other words, the collection remained dynamically operative throughout the post-war Soviet period, even after the deaths of Jamāl al-Dīn and Ṣadr al-Dīn.

In this respect, the Karabudakhkent collection differs fundamentally from many other private and mosque collections in the region. Those, notwithstanding their historical value, often appear as static assemblages. They transmit to us only the final outcome of book collecting—a corpus of copied or acquired volumes. In such collections, intertextual and intergeneric connections, as well as the quotidian processes of intellectual engagement with books, are frequently difficult to trace, if not entirely invisible. Even where a private collection includes a family archive, it seldom displays such a degree of integration between epistolary materials and the corpus of scholarly and educational literature, whereby letters function as an organic extension of the library itself.

Admittedly, reader engagement with texts—through immersion, annotation, and the production of glosses—has historically been characteristic of any manuscript culture. In the Karabudakhkent collection, however, this process, reflecting the realities of intellectual life under Soviet rule, is documented with exceptional richness and clarity. What we encounter, therefore, is not a mechanical amalgamation of the remnants of three separate collections but, a uniquely well-preserved complex that documents the living nexus between scholars, books, and society.

5 Structure of the Catalogue

During our most recent inspection of the Karabudakhkent collection in 2024, we numbered all the manuscripts, printed books, and documents. Each type of material was assigned its own independent numbering system. To avoid confusion between these different types, the letter "B" (for "Books") was added to the numbers of printed books and lithographs. As we pointed out earlier, printed books were included in the Karabudakhkent mosque collection since its inception: some of them were present in the mosque at the moment of its closure (1928), subsequently these became part of the private possession of Jamāl al-

Dīn Altunchaev and later they were passed onto Ṣadr al-Dīn Karanaev (1947). Integral components of this collection, they thus deserved to be treated on a documentary par with all the other works in manuscript form. In addition, since letters and documents were stored in the mosque separately in a dedicated folder, without envelopes, arranged loosely and without any discernible order, we have resolved to append the letter "D" (for "Documents") to their corresponding numbers. However, during the cataloguing process, we discovered several manuscripts, excerpts from the works and even the private scholars' opinions (*taqrīrāt*) in various genres within the folder designated for documents. These are subsequently described as manuscripts in the first part of the catalogue. Therefore, our catalogue is divided into two main sections based on the type of material: (1) manuscripts and printed books, and (2) letters and documents.

The manuscripts and old printed books are arranged thematically within the catalogue. In general, based on the analysis of the available catalogues of Arabic literature, we have defined the following genres for the Daghestani Islamic book tradition:

القرآن (Qur'ān)	Qur'ān;
علوم القرآن (*'Ulūm al-Qur'ān*)	Qur'ānic Sciences, including Qur'ānic Exegesis;
الحديث وعلومه (*al-Ḥadīth wa-'ulūmuh*)	Ḥadīth;
الفقه وأصوله (*al-Fiqh wa uṣūluh*)	Islamic Law and Legal Theory;
العقائد وأصول الدين (*al-'Aqā'id wa uṣūl al-dīn*)	Muslim Dogmatics and Principles of the Faith;
الأخلاق والسلوك (*al-Akhlāq wa-l-sulūk*)	Ethics and Sufism;
الصرف والنحو (*al-Ṣarf wa-l-naḥw*)	Arabic Grammar (Morphology and Syntax);
المنطق والمناظرة (*Manṭiq wa-l-munāẓara*)	Logic and Dispute Theory;
البلاغة (*Balāghah*)	Rhetoric, Stylistics;
الشعر وشروحه (*al-Shi'r wa shurūḥuh*)	Poetry and its Commentaries;
المعاجم (*al-Ma'ājim*)	Lexicography;
الهيئة (*al-Hay'a*)	Astronomy and Natural Sciences;
المواعظ والرقائق (*al-Mawā'iẓ wa-l-raqā'iq*)	Edification and Instruction;
الأوراد والأدعية (*al-Awrād wa-l-ad'iya*)	Various prayers and ritual practices;
التأريخ (*al-Ta'rīkh*)	History
التراجم والطبقات (*al-Tarājim wa-l-ṭabaqāt*)	Biography and Hagiographical works;
السيرة (*al-Sīra*)	Biography of the Prophet Muḥammad

الحكمة والفلسفة (*al-Ḥikma wa-l-falsafa*)	Philosophy;
المراسلات (*al-Murāsalāt*)	Epistolography;
المتفرقات (*al-Mutafarriqāt*)	Varia.[28]

Within each genre, descriptions of multiple copies of a single particular work are arranged in chronological order. Descriptions of items pertaining to a particular genre follow a hierarchical principle: the principal text (*matn*) is presented first, followed by its commentary (*sharḥ*), and subsequently by a sub-commentary (*ḥāshiya*). For instance, in the section titled *Islamic Law and Legal Theory*, we begin with the fundamental text *Minhāj al-ṭālibīn wa ʻumdat al-muttaqīn* by Muḥyī al-Dīn Abū Zakariyā Yaḥyā b. Sharaf al-Nawawī (*matn*), along with all known manuscript copies, ordered chronologically from the earliest. This is followed by the commentary *Kanz al-rāghibīn sharḥ Minhāj al-ṭālibīn* by Jalāl al-Dīn Muḥammad b. Aḥmad al-Maḥallī (*sharḥ*), and finally by the sub-commentary *Ḥāshiya ʻalā Kanz al-rāghibīn sharḥ Minhāj al-ṭālibīn* by Shihāb al-Dīn Aḥmad b. Aḥmad al-Qalyūbī (*ḥāshiya*). This methodical arrangement is likewise applied across all other genres covered. Dated manuscripts are presented first, followed by undated items, whose approximate dates of production are determined on the basis of their paleographic features.

No. Each description is assigned a sequential number, for example, No. 1, No. 2, and so on.

Title. Following the sequential number, the title of the work is provided in Arabic, along with its transliteration in Latin script. Descriptions of multiple copies of a particular single work are arranged in chronological order: first, all dated manuscripts/printed books are listed, beginning with the earliest; these are followed by those for which the date has been determined through palaeographic analysis. If a manuscript cannot be identified, a generic title based on its subject matter is provided in square brackets, for example [رسالة في الفقه] / [*Risāla fī ʻl-fiqh*], meaning "A Treatise on Islamic Jurisprudence." In cases where a manuscript comprises miscellaneous notes from one or multiple genres, it is categorized in square brackets as [مجموع الملتقطات] / [*Majmūʻ al-multaqiṭāt*], that is a "A Collection of Excerpts." In cases where we assign a title ourselves based on the subject matter, this should not be taken to imply that all subsequent works or excerpts are identical to the preceding entry. Rather, the heading [*Risāla fī-l-fiqh*] or [*Majmūʻ al-multaqiṭāt*] are employed

28 This final section comprises notes on various subjects, including excerpts from a range of different works, which are unrelated to each other.

as a general title for manuscripts that might have a different content. Likewise, manuscripts featuring the heading [*Shiʿr*] ("Poetry"), this too should not be read as an indication that all poems are repetitions of the same text. Rather, they are distinct poetic compositions by different, often anonymous, authors. The title [*Shiʿr*] has been assigned by the authors of this catalogue in the absence of original titles within the manuscripts themselves. This system of categorisation is intended to provide a functional descriptive framework while acknowledging the diversity and heterogeneity of content within individual manuscripts.

Shelfmark. Here, the reference code under which the manuscript or book is stored in the Karabudakhkent mosque is recorded. If the manuscript / book is a convolute, a corresponding letter is added to the number (e.g., a, b, c, d, etc.). For published works, the capital letter "B" (denoting "Book") is appended, together with an indication of whether the item is a lithographic or letterpress edition.

Dimensions / number of sheets (pages for printed books). This section provides information about the format of the manuscripts/books and the number of folios (or pages for published books). This includes the length and height of the manuscripts or books (in cm), as well as the number of sheets or pages. For instance, the notation 17.5 × 22 cm / 64 fols. indicates these dimensions and number of pages.

Language. This section specifies the language of the manuscript or book. For example, Arabic. If the item is multilingual, all languages are listed, such as Arabic and Turkic.

Author. This section includes the full name of the author written in Arabic, following its transliteration in Latin script. If the author's name cannot be identified, a dash is used in that field. For works by Daghestani authors with confirmed authorship, the nisba الداغستاني (al-Dāghistānī) is appended to denote the author's regional affiliation.

Incipit (for manuscripts). Opening words of the manuscript (1–2 lines), preserving the orthography of the manuscript text.[29]

Explicit (for manuscripts). Closing words of the manuscript (1–2 lines), preserving the orthography of the manuscript text.

Date of Copying (or composition for holographs) / Publishing (for books). The dating, if indicated in the manuscript or book, is provided in full, including days and months, along with a translation from the *Hijri* to the Gregorian calendar. For example: 23 Rabīʿ al-akhīr 1303 / 28 January 1886. If only the month and

29 In some cases, particularly in poems, when the verses are brief we provide a full text.

year of the copying are indicated, the date range is provided to include all days of that month as written in the manuscript. For instance, if the manuscript was copied in the month of Dhū 'l-ḥijja 1190, the range is given as 10 January 1777–8 February 1777, since Dhū 'l-ḥijja 1190 AH began on 10 January 1777 and ended on 8 February 1777. If the date of copying is indicated without specifying the day or month, only the *Hijri* year is provided, converted into the corresponding range of the Gregorian calendar. For example, 1217 / 3 May 1802–21 April 1803 means that the *Hijri* year 1217 began on 3 May 1802, indicating that the manuscript could have been copied on any day from 3 May 1802 until 21 April 1803, when this *Hijri* year ended. When the date is not specified, a conditional date is provided based on the palaeographical analysis of the manuscript, including the characteristics of the paper and handwriting. Our extensive experience allows us to confidently date the copying of manuscripts within a margin of plus or minus 5–10 years.

Copyist. This item is provided in Arabic script, as it appears in the manuscript, along with the transliteration in Latin script. In the case of convolutes, the name of the copyist is included only in one of the works within the volume. Other works in the same volume, though written in the same handwriting, do not include the name of the copyist. In such cases, the name of the copyist from the first work is provided for the other works included in the volume. If the copyist's name is missing, a dash is placed in this field.

Place of Copy (or composition for holographs) / Publishing (for books). We provide the place of copying, if the latter is clearly indicated in the work in question. If the place of copying is not specified, it is inferred on the basis of paleographic elements (e.g., characteristics of the paper, handwriting, etc.).

Notes. This section is auxiliary and offers additional information, including details about the paleography of the manuscript. It also provides information about Daghestani scholars mentioned in the manuscripts. In certain cases, the description includes reference to the binding, specifying both the material and the form of the cover. Where no binding is mentioned in the description of a particular item, this indicates that the manuscript or printed work lacks a cover.

Reference. The following key catalogues and reference works were used in the description of manuscripts and early printed books, with the corresponding abbreviations indicated in this section:

Carl Brockelmann, *Geschichte der arabischen Litteratur*. Band I. (Leiden: Brill, 1943); Band II (Leiden: Brill, 1949). (***GAL*: G I**, ***GAL*: G II**).

Carl Brockelmann. *Geschichte der arabischen Litteratur*. Supplementband I (Leiden: Brill, 1937); Supplementband II (Leiden: Brill, 1938); Supplementband III (Leiden: Brill, 1942) (**S I, S II, S III**).

Khalidov A.B. (ed.), *Arabskie rukopisi Instituta vostokovedeniia Akademii nauk SSSR* (*Kratkii katalog*). Volumes 1, 2. (Moscow: Nauka—Glavnaia redaktsiia Vostochnoi literatury, 1986) (***ARIV***).

'Umar Riḍā Kaḥḥāla, *Mu'jam al-mu'allifīn tarājim muṣannifī al-kutub al-'arabiyya* (Damascus: Mu'assasat al-risāla, 1957–1961). Vols. 1–4. (***Mu'jam al-mu'allifīn***).

When the same works recur, references are provided only for the first description. This section also includes references to secondary literature that mention the work being described, its author, the manuscript's scribe, or individuals referred to in the annotation.

Section 2 contains descriptions of letters and documents, which are structured according to the following scheme:

No. This section employs a continuous system of numbering. Specifically, Section 1, comprising the descriptions of manuscripts and printed works, concludes with item no. 376. Accordingly, Section 2 of the catalogue, which contains the descriptions of letters and documents, commences with item no. 377.

Shelfmark. The inventory number under which the letter or document is stored in the mosque's collection.

Format. The format of the letter, for example, 6×12 cm, where the former measurement pertains to the width of the document, and the latter to its height. The size is provided relative to the arrangement of the text on the page. If the height and width of the document vary across the sheet, the format is given as an average measurement.

Language. The language in which the letter or document is written.

Sender. The author or sender of the letter, which may be an individual, multiple individuals, or an entire village community. This information is provided in Latin script, with the modern name of the sender's place of origin indicated. The name of the sender is also provided in Arabic script, as it appears in the original document.

Addressee. The recipient of the letter, which, like the sender, may be an individual, multiple individuals, or an entire rural community. This section is formatted in the same way as the "Sender" section. If a document, rather than a letter, is being described, the "Sender" and "Addressee" fields are omitted.

Summary. This section provides a concise summary of the content of the letter or document.

Date of composition. If the date is given according to the Hijri calendar, it is converted into the Gregorian calendar. If the date is already in the Gregorian format, it is recorded exactly as it appears. If the document does not contain a date, it is dated using palaeographic features (such as paper type and handwriting), the names of individuals mentioned in the document, or contextual clues.

Place of composition. The place where the letter or document was written. If not explicitly mentioned in the text, the location is determined using palaeographic analysis or based on the content of the document.

Notes. This section includes any additional marginal notes found in the document, as well as, if necessary, comments on the content of the document.

In this catalogue, we do not provide detailed descriptions of the contents of manuscripts or printed books authored by scholars from the Middle East, for they are alredy referenced in numerous bibliographic sources, studies, and scholarly publications. For the same reason, we do not include comprehensive biographical information on these authors. Conversely, we do offer detailed descriptions of the works of Daghestani authors, along with brief biographical notes, for such information is generally absent from existing reference works and they remain largely unknown to the broader scholarly community. Finally, the numbers provided in the indexes refer to the catalog items rather than the page numbers.

CHAPTER 1

Manuscripts and Books

1 القرآن Qur'ān

No. 1

Shelfmark: 30.
Dimensions: 19.5 × 31 cm / 297 fols.
Language: Arabic.
Incipit:

قَالَ كَذٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا. قَالَ رَبِّ اجْعَل لِّيٓ آيَةً ۚ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا. فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا.

Explicit:

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ. فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ. فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ.

Date of copy: 1272 / 13 November 1855–01 November 1856.
Place of copy: Daghestan.
Copyist: گچ بك بن سفر الغربدغي / Gichchi-bek b. Safar al-Gharabudaghī.
Notes: The text is written in black ink on dense Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The titles of the *sūra*s are written in red ink within a green frame, and the *āya*s are separated by red markers. The manuscript is incomplete, preserving the text from *sūra Maryam* (Q 19) to *sūra al-Qamar* (Q 54).
References: *GAL*: G. I 33–36; S. I 62–64; ARIV, 1–168; Shamil Shikhaliev, Ilona Chmilevskaya, "The Qur'ans of Daghestan: Practices of Copying, Using, and Translating," in: Gulnaz Sibgatullina and Gerard Wiegers (eds.), *European Muslims and the Qur'an: Practices of Translation, Interpretation, and Commodification* (Berlin, Boston: De Gruyter, 2024), pp. 117–142.

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No. 2

القرآن

Qur'ān
Shelfmark: 96-D
Dimensions: 9×16 cm / 1 fol.
Language: Arabic.
Incipit:

الم. تَنزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ. أَمْ يَقُولُونَ افْتَرَاهُ ۚ بَلْ هُوَ الْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ.

Explicit:

وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ. وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ. وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ. لَكُمْ دِينُكُمْ وَلِيَ دِينِ.

Date of copy: 6 Dhū 'l-qa'da 1284 / 28 February 1868.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps. Fragment of *sūra al-Sajda* (Q 32) and *sūra al-Kāfirūn* (Q 109).

No. 3

القرآن

Qur'ān
Shelfmark: 48.
Dimensions: 23×35 cm / 484 fols.
Language: Arabic.
Incipit:

لَّيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

Explicit:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ. مِن شَرِّ مَا خَلَقَ. وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ. وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ. وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ.

Date of copy: 1790s.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink; the titles of the *surah*s are written in red ink and the *ayah*s separated by red markers. The script is *naskh*. The paper is Russian-made, featuring *vergeures*, *pontuseaux* and watermarks in the form of a six-pointed star, produced by the Demid Meshchaninov factory between 1786 and 1788. The manuscript is incomplete, preserving the text from *sūra al-Baqara* (Q 2) to *sūra al-Falaq* (Q 113).

No. 4

القرآن

Qur'ān
Shelfmark: 105.
Dimensions: 20 × 34 cm / 339 fols.
Language: Arabic.
Incipit:

وَعْدَ اللَّهِ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ. يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ. أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِم ۗ مَّا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ.

Explicit:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ. مَلِكِ النَّاسِ. إِلَٰهِ النَّاسِ. مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ. الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ. مِنَ الْجِنَّةِ وَالنَّاسِ.

Date of copy: 1850–1860.
Place of copy: Daghestan.
Copyist: ?

Notes: The text is written in black ink, using the *naskh* script on Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps. The manuscript is incomplete, preserving the text from *sūra al-Rūm* (Q 30) to *sūra al-Nās* (Q 114).

No. 5

القرآن

Qur'ān
Shelfmark: 117.
Dimensions: 17 × 21.5 cm / 212 fols.
Language: Arabic.
Incipit:

قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا. فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا..

Explicit:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ. مَلِكِ النَّاسِ. إِلَٰهِ النَّاسِ. مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ. الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ. مِنَ الْجِنَّةِ وَالنَّاسِ.

Date of copy: 1830–1840.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux*, watermarks or stamps. The manuscript is incomplete, preserving the text from *sūra Maryam* (Q 19) to *sūra al-Nās* (Q 114). The last five folios were restored on 10 Rabīʿ al-awwal 1312 / 10 September 1894.

No. 6

القرآن

Qur'ān
Shelfmark: 119-d.
Dimensions: 11 × 17.5 cm / 9 fols.
Language: Arabic.
Incipit:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا. وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا.

Explicit:

يَوْمَ يَغْشَاهُمُ الْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ. يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ. كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ.

Date of copy: 1890–1910.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on Russian-made cellulose paper with stamps. The manuscript is incomplete, preserving the text of *sūras al-Rūm* (Q 30), *Luqmān* (Q 31) *al-Sajda* (Q 32), *al-Aḥzāb* (Q 33).

2 علوم القرآن Qur'ānic Sciences, Exegesis of Qur'ān

No. 7

أنوار التنزيل وأسرار التأويل

Anwār al-tanzīl wa asrār al-ta'wīl
Shelfmark: 8.
Dimensions: 22 × 31 cm / 229 fols.
Language: Arabic.
Author: أبو سعيد عبد الله بن عمر بن محمد الشيرازي البيضاوي / Abū Sa'īd 'Abdullāh b. 'Umar b. Muḥammad al-Shīrāzī al-Bayḍāwī.
Incipit:

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ يعني القرآن رتب استحقاق الحمد على إنزاله تنبيهًا على أنه أعظم نعمائه، وذلك لأنه الهادي إلى ما فيه كمال العباد والداعي إلى ما به ينتظم صلاح المعاش والمعاد ...

Explicit:

... مِنَ الْجِنَّةِ وَالنَّاسِ بيان ل الْوَسْواسِ أو للذي أو متعلق ب يُوَسْوِسُ أي يوسوس في صدورهم من جهة الجِنَّةَ والناس وقيل بيان ل النَّاسِ على أن المراد به ما يعم الثقلين وفيه تعسف إلا أن يراد به الناسي

كقوله تعالى يَوْمَ يَدْعُ الدَّاعِ فإن نسيان حق الله تعالى يعم الثقلين عن النبي صلى الله عليه وسلم من قرأ المعوذتين فكأنما قرأ الكتب التي أنزلها الله تبارك وتعالى.

Date of copy: 11 Dhū ʻl-qaʻda 981 / 13 March 1574.
Place of copy: Iran.
Copyist: عمر بن إبراهيم الصفدي / ʻUmar b. Ibrāhīm al-Ṣafadī.
Notes: The text is written in black ink, with underlining in red ink, using the *naskh* script. The paper is Iranian-made, dense, and white. The book cover is in an Eastern style, made of brown leather with traces of restoration. The front endpaper contains numerous *waqf* records from the village of Karabudakhkent, dating between the late 18th and early 19th centuries.

On the last page, there are two identical impressions of a black oval seal, measuring 1×2 cm, inscribed with: شاه غلام انلذار (؟) ١٠٧٣
The following ownership note is found on the rear endpaper:

جلد الفقير علي الأقوشي ١٢٨١

Reference: *GAL*: G I 416, 25; S. I 738; ARIV, 445–487.

No. 8

كتاب الوقف والابتداء

Kitāb al-waqf wa-l-ibtidā'
Shelfmark: 99-a.
Dimensions: 18×22.5 cm / 40 fols.
Language: Arabic.
Author: أبو عبد الله محمد بن طيفور السجاوندي الغزنوي / Abū ʻAbdullāh Muḥammad b. Ṭayfūr al-Sajāwandī al-Ghaznawī.
Incipit:

وبعده فإعلم انّ الأهمّ لقارئ القرآن علم الوقف والوصل لانّ المعنى يفتقر اليه وعلماء المعاني في البيان جعلوا هذا العلم ...

Explicit:

... بسم الله اه. الفلق. ما خلق. اذا وقب. في العقد إذا حسد. سورة الناس مكية بسم الله اه. برب الناس ملك الناس. اله الناس. الخناس. الناس. الناس.

Date of copy: 1255 / 16 March 1839–3 March 1840.
Place of copy: Istanbul.
Copyist: علخان بن ربدان البيناقي / ʻAlikhān b. Rabadān al-Buynāqī.
Notes: The text is written in black and red ink, using the *naskh* script on European-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is made of cardboard.
Reference: *Muʻjam al-muʼallifīn*, III, 354.

No. 9

التفسير الكبير، مفاتيح الغيب

Al-Tafsīr al-kabīr; Mafātīḥ al-ghayb
Shelfmark: 57-B.
Dimensions: 20 × 28 cm / 488 pages.
Language: Arabic.
Author: فخر الدين محمد بن عمر الرازي / Fakhr al-Dīn Muḥammad b. ʻUmar al-Rāzī.
Date of publishing: 1308 / 16 August 1890–5 August 1891.
Place of publishing: Cairo, al-Maṭbaʻa al-ʻāmira al-sharafiyya.
Notes: Letterpress. This *tafsīr* is known under two titles: *Mafātīḥ al-ghayb* and *al-Tafsīr al-kabīr*. The book cover is made of dark blue cardboard, with embossing and flap.
Reference: *GAL*: G. I 506, 6, III.

No. 10

التفسير الكبير، مفاتيح الغيب

Al-Tafsīr al-kabīr; Mafātīḥ al-ghayb
Shelfmark: 59-B.
Dimensions: 19.5 × 27.5 cm / 794 pages.
Language: Arabic.
Author: فخر الدين محمد بن عمر الرازي / Fakhr al-Dīn Muḥammad b. ʻUmar al-Rāzī.
Date of publishing: 1308 / 16 August 1890–5 August 1891.
Place of publishing: Place of publishing: Cairo, al-Maṭbaʻa al-ʻāmira al-sharafiyya.
Notes: Letterpress. This *tafsīr* is known under two titles: *Mafātīḥ al-ghayb* and *al-Tafsīr al-kabīr*. The book cover is made of dark brown leather with embossing and flap.

No. 11

التفسير الكبير؛ مفاتيح الغيب

al-Tafsīr al-kabīr; Mafātīḥ al-ghayb
Shelfmark: 70-B.
Dimensions: 22 × 28 cm / 524 pages.
Language: Arabic.
Author: فخر الدين محمد بن عمر الرازي / Fakhr al-Dīn Muḥammad b. ʻUmar al-Rāzī.
Date of publishing: 1308 / 16 August 1890–5 August 1891.
Place of publishing: Cairo, al-Maṭbaʻa al-ʻāmira al-sharafiyya.
Notes: Letterpress. This *tafsīr* is known under two titles: *Mafātīḥ al-ghayb* and *al-Tafsīr al-kabīr*. The book cover is black leather with embossing and flap. There is a *waqf* note on the first page:

هذا من موقوفات جامع غربداغ كنت اشتريته بنقد ثلاثة مناة ونصف مناة من وقف المرحوم العالم قهرمان بن تَمَّتْ الغربداغي في ٢١ من شهر رجب المرجّب في سنة ١٣١٦ وأنا القاضي عبد الخالق.

No. 12

المقدمة الجزرية

al-Muqaddima al-jazariyya
Shelfmark: 132.
Dimensions: 11 × 17.5 cm / 8 fols.
Language: Arabic.
Author: محمد بن محمد الجزري الدمشقي العمري الشيرازي الشافعي / Muḥammad b. Muḥammad al-Jazarī al-Dimashqī al-ʻUmarī al-Shīrāzī al-Shāfiʻī.
Incipit:

يقول راجي عفو رب سامع. محمد ابن الجزري الشافعي. الحمد لله وصلى الله على نبيه ومصطفاه محمد وآله وصحبه ومقرئ القرآن مع محبه ...

Explicit:

... والحمد لله لها ختام. ثم الصلاة بعد السلام على النبي المصطفى وآله. وصحبه وتابعي منواله.

Date of copy: 15 Jumāda-l-ūlā 1339 / 24 January 1921.
Place of copy: Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū ʻl-Qarnayn al-Gharabudāghī.

Notes: The text is written in black ink, using the *naskh* script on Russian-made cellulose, light cream-coloured paper without *vergeures*, *pontuseaux*, watermarks or stamps.
Reference: *GAL*: G. II 201, 6; S. II 247; ARIV, 222–239.

No. 13

تفسير البحر المحيط

Tafsīr al-baḥr al-muḥīṭ
Shelfmark: 20.
Dimensions: 19×26 cm / 166 fols.
Language: Arabic.
Author: محمد بن يوسف الشهير بأبي حيان الأندلسي / Muḥammad b. Yūsuf al-Shahīr bi-Abī Ḥayyān al-Andalusī.
Incipit:

قال الشيخ الإمام أبو سعيد الحنيفي رحمه الله إعلم أنّ في هذه السورة كلاما من خمسة أوجه أحدها في فضائل قراءته والثاني في ...

Explicit:

... والعين ألف ومائتان وتسعة عشر والفاء ألف وأربعمائة وتسعة وسبعون والقاف ستة ألاف وثمان مائة وثمانية وعشرون ...

Date of copy: 1650–1670.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on locally produced paper. The book cover is made of dark brown leather with embossing. There is an ownership note:

هذا كتاب تفسير البحر—اشتراه في زمان قاضي أورش—جماعة غربداغ بمال المسجد الجامع للانتفاع به لمن يأخذ النفع منه من قاض أو مدرّس أو طالب بحيث لا يباع ولا ينقل إلى مكان آخر تقبّل الله تعالى منهم آمين.

Reference: *GAL*: G. II 110; S. II 120, 5, 136.

No. 14

تفسير الجلالين

Tafsīr al-jalālayn
Shelfmark: 39.
Dimensions: 17 × 22.5 cm / 273 fols.
Language: Arabic.
Author: جلال الدين عبد الرحمن بن أبي بكر السيوطي / Jalāl al-Dīn ʻAbd al-Raḥmān b. Abī Bakr al-Suyūṭī.
Incipit:

كهيعص. الله أعلم بمراده بذلك هذا. ذكر رحمة ربك عبده مفعول رحمة زكريا بيان إذ متعلق برحمة نادي ربه نداء مشتملا على دعاء ...

Explicit:

... صراط الذين أنعمت عليهم بالهداية ويبدل من الذين بصلة غير المغضوب عليهم وهم اليهود ولا وغير الضال وهو النصارى ونكتة البدل إفادة انّ المهتدين ليسوا يهود والأنصار.

Date of copy: 1770–1780.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in *naskh* script with regular vocalization. Quotations from the Qur'ān are underlined in red and black ink, and the titles of *sura*s are written in red ink. The paper is Russian-made, featuring *vergeures*, *pontuseaux*, and watermarks in the form of Cyrillic letters "*P Ф*," and shows varying density. The cover is made of brown leather with embossing. The Egyptian scholar Jalāl al-Dīn al-Maḥallī began his commentary of the first *surah*, *al-Fātiḥah*. He then proceeded to the middle of the Qur'ān, starting from *surah al-Kahf* and continuing through to the final *surah*, *al-Nās*. In 1459, al-Mahalli passed away before completing the work. After his death, his student Jalāl al-Dīn al-Suyūṭī continued the *tafsīr*, composing the commentary on the remaining part, covering the *surah*s from *al-Baqara* to *al-Isrā'*.
Reference: *GAL*: G. I 267; G. II 114, 143, 7, 145, 6; S. I 69, S. II 140, 178; *ARIV*, №554–573.

No. 15

[تقريرات في التفسير]

[*Taqrīrāt fī ʻl-tafsīr*]
Shelfmark: 214-D.
Dimensions: 11.5×19 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

قوله إنّ هؤلاء متبر ما هم فيه. هؤلاء إشارة لمن عكفوا الأصنام ومتبر فيه وجهان أحدهما ان يكون خبرا لأن وما موصولة بمعنى الذي نائب فاعله وهم فيه جملة اسمية ...

Explicit:

... الله عز وجل ان يجعلني زوجتك في الجنة قال ذلك لك إن لم تتزوجي بعدي فإن المرأة لآخرة أزواجها.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū ʼl-Qarnayn al-Gharabudāghī.
Notes: The text is written in purple ink, using the *naskh* script on Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text comprises excerpts from the *tafsīr Futūḥāt al-ilāhiyya* (فتوحات الإلهية) by the Egyptian scholar Sulaymān b. ʻUmar al-ʻUjaylī al-Azharī (d. 1789).
Reference: *GAL*: S. II 180.

No. 16

[تقريرات في التفسير]

[*Taqrīrāt fī ʻl-tafsīr*]
Shelfmark: 215-D.
Dimensions: 11.5×19 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

قوله محرمة أي محترمة وذلك لأن العرب في الجاهلية كانت تعظمها وتحرم فيها القتال حتى أن أحدهم لو لقي قاتل أبيه أو إبنه أو أخيه في هذه الأربعة ...

Explicit:

... إن جعل مصدرا والمعنى ان هذا أمر ثابت في نفس الأمر منذ خلق الله عز وجل الإجرام والأزمنة.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū 'l-Qarnayn al-Gharabudāghī.
Notes: The text is written in purple ink, using the *naskh* script on Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps. The text comprises excerpts from the *tafsīr Futūḥāt al-ilāhiyya* (فتوحات الإلهية) by the Egyptian scholar Sulaymān b. 'Umar al-Jamal al-'Ujaylī (سليمان بن عمر الجمل العجيلي) (d. 1790).
Reference: *GAL*: G. II 145, 6, Glossen d; S. II 180, d.

No. 17

[تقريرات في التفسير]

[***Taqrīrāt fī 'l-tafsīr***]
Shelfmark: 216-D.
Dimensions: 12 × 19 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

فأرسلت عليه الريح العقيم. وكانت باردة ذات صوت شديد لا مطر فيها وكان وقت مجيئها في عجز الشتاء وابتدأتهم صبيحة الأربعاء ...

Explicit:

... وأما ولد الناقة ففر هاربا فانفتحت له الصخرت التي خرجت منها أمه فدخلها وانطبقي عليه اه. أبو السعود. وقيل إنهم أدركوه وذبحوه اه.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū 'l-Qarnayn al-Gharabudāghī.

Notes: The text is written in black ink, using the *naskh* script on Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps. The text comprises excerpts from the *tafsīr Futūḥāt al-ilāhiyya* (فتوحات الإلهية) by the Egyptian scholar Sulaymān b. ʻUmar al-Jamal al-ʻUjaylī (سليمان بن عمر الجمل العجيلي) (d. 1790).

No. 18

[تقريرات في التفسير]

[*Taqrīrāt fī ʼl-tafsīr*]
Shelfmark: 217-D.
Dimensions: 12 × 22.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

قوله سورة التوبة. لها أسماءٌ براءة والتوبة والمقشقشة والمبعثرة والمسردة والمخزية والفاضحة والمثيرة والحافرة والمنكلة والمدمدمة لأنها ـ أي لأن فيها التوبة ...

Explicit:

... قال نعم نحن أفضل منكم نعمر المسجد الحرام ونحجب الكعبة أي نخدمها ونسقي الحجج ونفك العاني يعني الأسير فنزلت هذه الآية اه.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū ʼl-Qarnayn al-Gharabudāghī.
Notes: The text is written in purple ink, using the *naskh* script on Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text comprises excerpts from the *tafsīr Futūḥāt al-Ilāhiyya* (فتوحات الإلهية) by the Egyptian scholar Sulaymān b. ʻUmar al-Jamal al-ʻUjaylī (سليمان بن عمر الجمل العجيلي) (d. 1790).

3 الحديث وعلومه Ḥadīth

No. 19

أحاديث الأربعين

Aḥādīth al-arbaʿīn
Shelfmark: 2-f.
Dimensions: 11×17.5 cm / 20 fols.
Language: Arabic.
Author: محيي الدين أبو زكريا يحيى بن شرف النووي الشافعي / Muḥyī al-Dīn Abū Zakariyā Yaḥyā b. Sharaf al-Nawawī al-Shāfiʿī.
Incipit:

الحمد لله رب العالمين قيوم السموات والأرضين مدبر الخلائق أجمعين باعث الرسل صلواته وسلامه عليهم إلى المكلفين لهدايتهم وبيان شرائع الدين بالدلائل القطعية وواضحات البراهن ...

Explicit:

... يا بن آدم إنك لو أتيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئا لا تيتك بقرابها مغفرة. رواه الترمذي رحمه الله تعالى وقال حديث حسن صحيح.

Date of copy: 1810–1820.
Place of copy: Daghestan.
Copyist: قربان / Qurbān.
Notes: The text is written in black ink using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is in an Eastern style, made of dark brown leather with embossing. There are brief chronological notes on the history of Daghestan on folio 20a.
Reference: *GAL*: G. I 396, 30, IX; S. I 682–683; *ARIV*, 807–814.

No. 20

شمائل المحمدية

Shamāʾil al-muḥammadiyya
Shelfmark: 134-a.
Dimensions: 17.5×21 cm / 43 fols.
Language: Arabic.

Author: أبو عيسى محمد بن عيسى بن سورة الترميزي / Abū ʿĪsā Muḥammad b. Īsā b. Sūra al-Tirmīzī.
Incipit:

الحمد لله وسلام على عباده الذين اصطفى قال الشيخ الحافظ أبو عيسى محمد بن عيسى بن سورة الترمذي رحمه الله باب ما جاء في خلق النبي صلى الله تعالى عليه وسلم أخبرنا أبو رجاء قتيبة بن سعيد عن مالك ابن آنس ...

Explicit:

... هذا الذي أردت منك صارت عاقبة أمرك إلى ان كفرت بريك إني برك منك إني أخاف الله رب العالمين يقول الله تعد فكان عاقبتهما يعني الشيطان وذلك الإنسان إنهما في النار خالدين فيها وذلك جزاء الظالمين تمت.

Date of copy: 1830–1840.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black and red ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. At the end of the manuscript there are excerpts from various works.
Reference: ARIV, 1098–1099.

No. 21

الفتح المبين بشرح الأربعين

al-Fatḥ al-mubīn bi-sharḥ al-arbaʿīn
Shelfmark: 3-a.
Dimensions: 18 × 22 cm / 175 fols.
Language: Arabic.
Author: شهاب الدين أحمد بن محمد ابن حجر الهيتمي / Shihāb al-Dīn Aḥmad b. Muḥammad Ibn Ḥajar al-Haytamī.
Incipit:

الحمد لله الذي وفق طائفة من علماء كل عصر للقيام بأعيان الأحاديث وسنن. وميزهم على من سواهم بسلوكهم أوضح المحجة وأقوم سنن ...

Explicit:

... إنه الجواد الكريم الرؤوف الرحيم والله أعلم بالصواب وإليه المرجع والمآب وصلى الله تعالى وسلم على رسوله محمد وعلى آله وأصحابه أجمعين.

Date of copy: 23 Rabīʿ al-akhīr 1303 / 28 January 1886.
Place of copy: Daghestan.
Copyist: جمال الدين بن مَمّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The book cover is made of cardboard. There is an ownership note added at the end of the manuscript: ... ... من كتب الحاج بالحرمين جمال الدين
Reference: *GAL*: G. I 396, 30, IX, 11; G. II 388, 5, c, 1; S. I 683; S. II 529, 42; ARIV, 815–816.

No. 22

نزهة النظر في توضيح نخبة الفكر

Nuzhat al-naẓar fī tawḍīḥ nukhbat al-fikar
Shelfmark: 3-b.
Dimensions: 18 × 22 cm / 6 fols.
Language: Arabic.
Author: شهاب الدين أحمد بن محمد ابن حجر العسقلاني / Shihāb al-Dīn Aḥmad b. Muḥammad Ibn Ḥajar al-ʿAsqalānī.
Incipit:

الحمد لله الذي لم يزل عالما قديرا وصلى الله على سيدنا محمد الذي أرسله إلى الناس بشيرا وتذيرا وعلى آل محمد وصحبه وسلم تسليما كثيرا ...

Explicit:

... ومعرفة سبب الحديث وهي نقل محض ظاهرة التعريف مستغنية عن التمثيل وحصرها متعسر فلتراجع لها مبسوطاتها والله الموافق والهادي لا إله إلاّ هو عليه توكلتُ وإليه أنيب وحسبنا الله.

Date of copy: Dhū ʿl-qaʿda 1317 / 2–30 March 1900.
Place of copy: Daghestan.
Copyist: جمال الدين بن الحاج مَمّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the

Daghestani *naskh* script. The paper consists of Russian-made cellulose. It bears the Cyrillic stamp *Tovarishchestvo № 6*. The book cover is made of cardboard. Reference: *GAL*: G. I 358, 19, 1, e; S. I 611; ARIV, 773–783.

No. 23

نزهة النظر في توضيح نخبة الفكر

Nuzhat al-naẓar fī tawḍīḥ nukhbat al-fikar
Shelfmark: 57-a.
Dimensions: 13 × 21 cm / 2 fols.
Language: Arabic.
Author: شهاب الدين أحمد بن محمد ابن حجر العسقلاني / Shihāb al-Dīn Aḥmad b. Muḥammad Ibn Ḥajar al-ʻAsqalānī.
Incipit:

الحمد لله الذي لم يزل عالما قديرا وصلى الله على سيدنا محمد الذي أرسله الى الناس بشيرا وتذيرا وعلى آل محمد وصحبه وسلم تسليما كثيرا ...

Explicit:

... ومعرفة سبب الحديث وهي نقل محض ظاهرة التعريف مستغنية عن التمثيل وحصرها متعسر فلتراجع لها مبسوطاتها والله الموافق والهادي لا إله إلاّ هو عليه توكلتُ وإليه أنيب وحسبنا الله ونعم الوكيل.

Date of copy: 13 Jumāda-l-ūlā 1339 / 22 January 1921.
Place of copy: Karabudakhkent, Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū ’l-Qarnayn al-Gharabudāghī.
Notes: The text is written in purple ink, using the *naskh* script on the pages of a lined exercise book. The manuscript was copied from the manuscript written by Jamāl al-Dīn al-Gharabudāghī (i.e., no. 22; shelfmark 3-b).

No. 24

نزهة النظر في توضيح نخبة الفكر

Nuzhat al-naẓar fī tawḍīḥ nukhbat al-fikar
Shelfmark: 134-b.
Dimensions: 17.5 × 21 cm / 5 fols.
Author: شهاب الدين أحمد بن محمد ابن حجر العسقلاني / Shihāb al-Dīn Aḥmad b. Muḥammad Ibn Ḥajar al-ʻAsqalānī.

Incipit:

الحمد لله الذي لم يزل عالما قديرا وصلى الله على سيدنا محمد الذي أرسله الى الناس بشيرا وتذيرا وعلى آل محمد وصحبه وسلم تسليما كثيرا ...

Explicit:

... ومعرفة سبب الحديث وهي نقل محض ظاهرة التعريف مستغنية عن التمثيل وحصرها متعسر فلتراجع لها مبسوطاتها والله الموافق والهادي لا إله إلاّ هو عليه توكلتُ وإليه أنيب وحسبنا الله ونعم الوكيل.

Date of copy: 1900–1910.
Place of copy: Daghestan.
Copyist: [نذير بن محمد الدركلي / Nadhīr b. Muḥammad al-Durgilī].
Notes: The work is a commentary on *Ma'rifat anwā' 'ilm al-ḥadīth* by Ibn al-Ṣalāḥ al-Shahrazūrī (d. 1245). The text is written in black ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The last three folios were restored, restored, and rewritten between 1910 and 1920 on a lined exercise book.
Reference: *GAL*: G. I 359; G. II 67, 13, 7; S. I 611; ARIV, 771–772.

No. 25

شرح نخبة الفكر في مصطلح أهل الأثر

Sharḥ nukhbat al-fikar fī muṣṭalāḥ ahl al-athar
Shelfmark: 6-j.
Dimensions: 18 × 23 cm / 21 fols.
Language: Arabic.
Author: علي بن سلطان محمد الهروي القاري / 'Alī b. Sulṭān Muḥammad al-Harawī al-Qārī.
Incipit:

قال الإمام العالم العامل الحافظ وحيد دهره وأوانه فريد عصره وزمانه شهاب الملة والدين أبو الفضل أحمد بن علي العسقلاني الشهير بابن حجر أثابه الله الجنة بفضله وكرمه ...

Explicit:

... قال مؤلفه علقه مؤلفه أحمد بن علي بن حجر وفرغ منه في مستهل ذي الحجة سنة ثماني عشر وثمانمائة حامدا لله تعالى ومصليا على نبيه سيدنا محمد وآله وأصحابه ومسلما.

Date of copy: 1262 / 29 December 1845–18 December 1846.
Place of copy: Bashlykent (برشله), Daghestan.
Copyist: أرسلان الغربداغي / Arslān al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on white Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is made of cardboard.
Reference: *GAL*: G. I 358, 19, 1, e; S. II 611; ARIV, 787–788.

No. 26

مصابيح السنة

Maṣābīḥ al-sunna
Shelfmark: 128.
Dimensions: 23 × 34.5 cm / 164 fols.
Language: Arabic.
Author: أبو محمد الحسين بن مسعود الفراء البغوي / Abū Muḥammad al-Ḥusayn b. Mas'ūd al-Farrā' al-Baghawī.
Incipit:

... أن يطيعوه وإني مخبره عني إني أنا المسيح الدجال وإني اوشك أن يؤذن لي الخروج فاخرج وأسير في الأرض لا يدع قرية ...

Explicit:

قال رسول الله النفقة كلها في سبيل الله إلاّ البناء فلا خير فيه غريب وقال إن كل بناء ...

Date of copy: 1670–1690.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black and red ink, using the Daghestani *naskh* script on local paper. The manuscript is incomplete, lacking the beginning, the end and the book cover.
Reference: *GAL*: G. I 363–364, 6, 1; S. I 620; ARIV, 712–719.

No. 27

مصابيح السنة

Maṣābīḥ al-sunna
Shelfmark: 47.
Dimensions: 20 × 32.5 cm / 145 fols.
Language: Arabic.
Author: أبو محمد الحسين بن مسعود الفراء البغوي / Abū Muḥammad al-Ḥusayn b. Mas'ūd al-Farrā' al-Baghawī.
Incipit:

... كان فقيرا فاغناه الله ورسوله وأمّا خالد فانكم تظلمون خالداً قد احتبس أوراعه واعتده في سبيل الله وأما العباس فهي عليّ ومثلها معها ثم قال يا عمر ...

Explicit:

... باب الكتّاب إلى الكفار ودعائهم إلى الاسلام من الصحاح. عن ابن عباس أن النبي صلى الله عليه وسلم كتب إلى قيصر يدعوه إلى الإسلام وبعث بكتّابه إليه مع دحية الكلبي وأمره أن يدفعه إلى عظيم بصرى ليدفعه إلى قيصر.

Date of copy: 1750–1770.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on European-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is in an Eastern style, made of dark brown leather with embossing and flap.

No. 28

إرشاد الساري في شرح صحيح البخاري

Irshād al-sārī fī sharḥ ṣaḥīḥ al-Bukhārī
Shelfmark: 34-B.
Dimensions: 19.5 × 27.5 cm / 476 pages.
Language: Arabic.
Author: شهاب الدين أحمد بن محمد بن أبي بكر القسطلاني / Shihāb al-Dīn Aḥmad b. Muḥammad b. Abī Bakr al-Qasṭalānī.

Date of publishing: 1890s.
Place of publishing: Cairo.
Notes: letterpress.
Reference: *GAL*: G. I 159, 2, I, 16; G. II 73, 7, 2; S. I 262; *ARIV*, 683.

No. 29

إرشاد الساري في شرح صحيح البخاري

Irshād al-sārī fī sharḥ ṣaḥīḥ al-Bukhārī
Shelfmark: 73-B.
Dimensions: 19.5 × 27 cm / 441 pages.
Language: Arabic.
Author: شهاب الدين أحمد بن محمد بن أبي بكر القسطلاني / Shihāb al-Dīn Aḥmad b. Muḥammad b. Abī Bakr al-Qasṭalānī.
Date of publishing 1890s.
Place of publishing: Cairo.
Notes: letterpress. There is the following ownership note on page 1: من كتب إلياس بن محمود الداغستاني الژدخاري

No. 30

[أربعون حديثا في العفو والغفران]

[***Arbaʿūn ḥadīthan fī ʿl-ʿafw wa-l-ghufrān***]
Shelfmark: 88.
Dimensions: 13 × 21.5 cm / 5 fols.
Language: Arabic.
Author: محمد بن أبي بكر / Muḥammad b. Abī Bakr.
Incipit:

... وبعد فإنّ العبد المذنب محمد بن أبي بكر رحمة الله عليه بعد طول خوضه في بحر الذنوب والعصيان طلب رضاء الرحمن ومخالفة الشيطان والنجاة من النيران والدخول في دار الجنان ...

Explicit:

... إذا دعونا يوم الجمعة عسى الله أن يقضي حوائجنا فإنه رؤوف وإله كريم. الحديث السابع. عن عبد الصمد مغفل قال سمعت أنّ وهب بن ...

Date of copy: 1910–1920.

Place of copy: Daghestan.
Copyist: ?
Notes: The work comprises forty *ḥadīth*s of the Prophet Muḥammad, each accompanied by a full chain of transmission (*isnād*). The majority of the *ḥadīth*s concern the ethical conduct of the Muslim. The manuscript is incomplete: the copyist did not finish transcribing the text, which breaks off at the ninth *ḥadīth*. The text is written in purple ink, using the *naskh* script on the pages of a lined exercise book.
Reference: *GAL*: S. II 942.

No. 31

[ملتقطات في علم الحديث]

[***Multaqiṭāt fī ʿilm al-ḥadīth***]
Shelfmark: 89.
Dimensions: 17 × 21 cm / 11 fols.
Language: Arabic, Turkic (Kumyk).
Author: ?
Incipit:

عن أمير المؤمنين أبي حفص عمر بن الخطاب رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول إنما الأعمال بالنية وإنما لكل أمرء ما نوى ...

Explicit:

... يا بن آدم إنك لو أتيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئا لا تيتك بقرابها مغفرة. رواه الترمذي رحمه الله تعالى وقال حديث حسن صحيح.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: جمال الدين بن مَمّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book. There are occasional notes written in the Kumyk language.

4 الفقه وأصوله Islamic Law and Legal Theory

No. 32

النهاية العظمى فى شرح الغاية القصوى

al-Nihāya al-ʿuẓmā fī sharḥ al-ghāya al-qaṣwā
Shelfmark: 19.
Dimensions: 20 × 28 cm / 356 fols.
Language: Arabic.
Author: محمد بن محمد الاسفرائيني العراقي الشافعي المعروف بالصدر الشعيبي / Muḥammad b. Muḥammad ʿal-Isfarāʾīnī al-ʿIrāqī al-Shāfiʿī al-maʿrūf bi-l-Ṣadr al-Shuʿaybī.
Incipit:

... الاعتكاف بدونه لأنه مشروط بالصوم المشروط بمضي يوم كامل لنا على صحة الاعتكاف من دون الصوم ما روى إن عمر سأل النبي عليه السلام قال كنت زرت في الجاهلية ...

Explicit:

... اتخاذه حانوتاينا في احترامه وبعد ما ذكرنا ما بقي في ألفاظ الكتاب والله أعلم وتمام كتاب إحياء الموت تم النصف الأول من الكتاب الأولى.

Date of copy: Dhū ʿl-ḥijja 710 / 28 April–27 May 1311.
Place of copy: Near East.
Copyist: ?
Notes: The manuscript is a lifetime copy, as the author died in 1346. The text is written in black ink in a *naskh* script on thick, white paper. Section and chapter titles are written in red ink. There is a partially erased gilded title (*ʿunwān*) on folio 1a. The book cover is made of brown leather with embossing.
Reference: *GAL*: G. I 418, 424; S. I 742, 753.

No. 33

الوجيز

al-Wajīz
Shelfmark: 41.
Dimensions: 14 × 20.5 cm / 116 fols.
Language: Arabic.

Author: أبو حامد محمد بن محمد الغزالي الطوسي / Abū Ḥāmid Muḥammad b. Muḥammad al-Ghazālī al-Ṭūsī.
Incipit:

... ففيه تردد إذ مفارقة لأهل تعسر ولو رحلت معهم وأرادت المقام بقرية جاز بخلاف البلدية في السفر ولو كانت في دار أخرى فقالت لا انتقل فإني انتقلت بالإذن فأنكر فالقول قوله ...

Explicit:

... الثاني مستولدة استولدتها شريكان ثم قال كل واحد ولدت أولا مني فهي مستولدتي فقد صارت مستولدة فإن ماتا عتقت والولاء موقوف وإن كان معسرين ...

Date of copy: before 931 / 7 November 1524–27 October 1525.
Place of copy: Iran.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on thick, white, Eastern (possibly Iranian) paper. A note indicates that the last four pages of the manuscript were restored in 931 AH (between 1524 and 1525). Chapter headings are written in red ink. There are remnants of a Daghestani-style leather book cover with embossing. Based on the characteristics of the paper and handwriting, the manuscript can be dated around the 14th century.
Reference: *GAL*: G. I 424; S. I 290, 641.

No. 34

الأنوار لأعمال الأبرار

al-Anwār li-aʿmāl al-abrār
Shelfmark: 28.
Dimensions: 21.5 × 29 cm / 221 fols.
Language: Arabic.
Author: جمال الدين يوسف بن إبراهيم الاردبيلي / Jamāl al-Dīn Yūsuf b. Ibrāhīm al-Ardabīlī.
Incipit:

والكلب العقور وسائر الفواسق وما في معناها ولو فضل الماء عن شربه وهناك آدمي محترم أو حيوان آخر محترم يموت عطشاً لا يجوز أن يتوضأ به ...

Explicit:

... كفسخه يعيبها سقط المهر كله ومعنى التشطر أن يعود نصف الصداق إلى الزوج بنفس الطلاق إن كان عينا ولم تزد ولم تنقص ويسقط نصفه عنه إن كان دينا في ذمته.

Date of copy: Jumāda-l-ūlā [1]173 / 20 December 1759–18 January 1760.
Place of copy: Khuryag village (قرية خراغ), Tabasaran district, Daghestan.
Copyist: حاجي بن شعبان / Ḥājji b. Sha'bān.
Notes: The text is written in black ink in the naskh script on paper of varying density produced locally.

The manuscript includes a copy of a letter to Shamil (1797–1871), the third Daghestani *imām* (1834–1859), as well as an original letter addressed to Sulaymān-khān (1794–1836), ruler of the Tarki Shamkhalate (1830–1836). In this letter, the rulers and residents of Gubden, Karabudakhkent, and other Kumyk villages state that they will not join the troops fighting against the village of Gimry. The letter is dated to October 1832, when Russian troops captured and destroyed said village and killed Ghāzī Muḥammad (1795–1832), the first Daghestani *imām* (1828–1832).
Reference: *GAL*: G. II 199, b, 3; S. II 271; ARIV, 4679.

No. 35

الأنوار لأعمال الأبرار

al-Anwār li-a'māl al-abrār
Shelfmark: 22.
Dimensions: 19×31 cm / 238 fols.
Language: Arabic.
Author: جمال الدين يوسف بن إبراهيم الاردبيلي / Jamāl al-Dīn Yūsuf b. Ibrāhīm al-Ardabīlī.
Incipit:

... اما بعد فهذه أحكام شرعية ومسائل دينية تعم بها بلوى في الدرس والفتوى وتمس إليها الحاجة في العمل التقوى جمعتها عن كتب المعتبرة المعتمدة ...

Explicit:

ويجوزالنظر والمس للفصد الحجامة والمعالجة بشروط أن يكون الرجل مسلما إلاّ إذا لم يوجد ثم أن يكون عدلا إلاّ إذا فقد هناك ...

Date of copy: 1650–1670.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on locally produced paper. Section and chapter titles are highlighted in red ink. The book cover is made of light brown leather with embossing and flap.

No. 36

الأنوار لأعمال الأبرار

al-Anwār li-aʿmāl al-abrār
Shelfmark: 104.
Dimensions: 20 × 31 cm / 305 fols.
Language: Arabic.
Author: جمال الدين يوسف بن إبراهيم الاردبيلي / Jamāl al-Dīn Yūsuf b. Ibrāhīm al-Ardabīlī.
Incipit:

... فيقول ظلمني فلان أو فعل بي كذا الثالث الاستعانة على تغير المنكر ورد المعاصر لمرجو القدرة على الدفع فلان يعمل كذا فازجره الرابع الاستفتاء بأن يقول ...

Explicit:

... وإذا مات أحدهما ففي عتق نصفها خلاف وإذا ماتا عتق كلها والولاء موقوف بين عصبتهما ولو كانا معسرين فهي مستولدتهما فإذا ماتا فالولاء بين عصبتهما بالسوية.

Date of copy: 1690–1720.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on locally produced paper. The final part of the manuscript was restored by using European-made paper from the mid-18th century. There are remnants of an Eastern-style leather book cover with embossing and flap.

No. 37

الحاوي الصغير

al-Ḥāwī al-ṣaghīr
Shelfmark: 4.
Dimensions: 19×30 cm / 154 fols.
Language: Arabic.
Author: نجم الدين عبد الغفار بن عبد الكريم القزويني / Najm al-Dīn ʻAbd al-Ghaffār b. ʻAbd al-Karīm al-Qazwīnī
Incipit:

... أما بعد فانّ هذا الكتاب سميته الحاوي لما حوى الفوائد الزوائد وما في اللباب وأكفيتُ من الأقاويل والطرق والوجوه بما عليه معظم الأصحاب تسهيلا للأمر على الطلاب ...

Explicit:

... لا إن تكاذب شاهدان بآلة وزمن ووصف أو حلف بغيبته وبالبينة نقض الحاكم كحبس ومرض يبعّد قتله وكذا وارث في القتل ...

Date of copy: 1550–1570.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on locally produced paper. The book cover is made of light brown leather with embossing. There is the following ownership note on folio 1a: صاحب الكتاب ابراهيم بن ملا ظهرب غفر الله لهما آمين

There is a *waqf* note on the front endpaper:

قد وقف هذا الكتاب المسمى بأنوار الأعلى على مسجد الجامع كراغ كريم من محلة عَرَبْلَرْ لأجل الله تعالى بحيث لا يولت ولا يوهب ولا ينقل تقبّل الله منه آمين

Reference: *GAL*: G. I 394, 27, I; S 1 679, 29.

No. 38

الإيجاز في مختصر المحرر

al-Ījāz fī mukhtaṣar al-muḥarrar
Shelfmark: 45.
Dimensions: 15 × 20 cm / 169 fols.
Language: Arabic.
Author: تاج الدين محمود بن محمد الشاطبي العجمي الكرماني / Tāj al-Dīn Maḥmūd b. Muḥammad al-Shāṭibī al-'Ajamī al-Kirmānī.
Incipit:

... من البيع والهبة والرهن والتزويج والكتابة والإجارة بجلّ الدين قبل انقضائها والوطئ وانتفاع ينقصه وله الفصد والحجامة وما فيه مصلحة ...

Explicit:

... فقال السيد كنتُ فسخت الكتابة وانكر العبد صدق. فصل إذا ادّعى العبد الكتابة وأنكر السيد فهو المصدق ...

Date of copy: 1720–1730.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on locally produced paper. The manuscript is incomplete, lacking the beginning, the end and the book cover. There is a *waqf* note on the last folio:

قد وقف هذا الكتاب اسمه منهاج عُرُوس خَان ابن مرتضعلي غفر الله لهما آمين في شهر رجب ... ١٣١٤

Reference: GAL: G. I 393, 29; S. II 976, I.

No. 39

شرح الإيجاز

Sharḥ al-ījāz
Shelfmark: 124.
Dimensions: 19.5 × 30 cm / 171 fols.
Language: Arabic.

Author: محمود بن محمد الكرماني الشاطبي / Maḥmūd b. Muḥammad al-Kirmānī al-Shāṭibī.
Incipit:

... دلائله عن جلي الحق عواطل كل ذلك بعد بعثها وتنقيرها وتفتيشها وتقريرها تحفة لخزانة كتب وذريعة الاستدخال رقبتي في ربعة دعاه ...

Explicit:

... فالشرط أن يلتفت إليها كل ساعة وإلاّ فهو مضيع والقطار تسعة عادة فان زادت على تسعة فهي كفر المقطرة وإن لم تكن مقطرة لم تكن محزرة إلاّ بلحاظ دائم ...

Date of copy: 1650–1670.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black and red ink, using the Daghestani *naskh* script on white European-made paper, featuring *vergeures*, *pontuseaux* and watermarks in the form of a jug. The manuscript is incomplete, lacking the end and the book cover. There is a *waqf* note on the front endpaper: من موقوفات جامع غربداغ A study of various copies of *al-Ījāz*, and his commentaries, widely circulated in Daghestan, has led to the following conclusions. The author of *al-Ījāz* is the Persian scholar Maḥmūd b. Muḥammad al-Kirmānī al-Shāṭibī (1329–1404; on him, see: *GAL*: S. II, 976). The work is an abridgement of the renowned treatise *Kitāb al-Muḥarrar* by the Shāfi'ī scholar 'Abd al-Karīm al-Rāfi'ī al-Qazwīnī (1160–1226). Additionally, Maḥmūd b. Muḥammad al-Kirmānī composed a commentary on his own work, which he titled *Sharḥ al-Ījāz*. Another commentary on *al-Ījāz* was authored by the Daghestani scholar Alī al-Baghdādī, known in Daghestan as Baghdād 'Alī (d. 1655). In one of the copies of *Ḥall al-ījāz*, the following is written: "The most eminent *imām* and vast ocean of knowledge, Jamāl al-Dīn, known as Baghdād 'Alī—may God envelop him in His all-encompassing forgiveness—said ..."[1]
Reference: *GAL*: S. II 976, 49.

1 Jamāl al-Dīn 'Alī b. Muḥammad al-Baghdādī al-Targhūlī (Jamāl al-Dīn Baghdād 'Alī), *Ḥall al-Ījāz*, Collection of the Institute of History, Makhachkala, fond 14, no. 1742, fol. 1b. For more details about this author see no. 197 (shelfmark 113) in this catalogue.

No. 40

منهاج الطالبين وعمدة المتقين

Minhāj al-ṭālibīn wa ʻumdat al-muttaqīn
Shelfmark: 10.
Dimensions: 17 × 21.5 cm / 64 fols.
Language: Arabic.
Author: محيي الدين أبو زكريا يحيى بن شرف النووي الشافعي / Muḥyī al-Dīn Abū Zakariyā Yaḥyā b. Sharaf al-Nawawī al-Shāfiʻī.
Incipit:

الحمد لله البر الجواد الذي جلت نعمه عن الإحصاء بالأعداد المانّ باللطف والإرشاد الهادي إلى سبيل الرشاد الموفق للتفقه في الدين مَن لطف به واختاره من العباد ...

Explicit:

... وسأل الله تعالى الجنة ورضوانه واستعاذ به من النار. باب دخول مكّة الأفضل دخولها قبل الوقوف وأن يغتسل داخلها من طريق المدينة ...

Date of copy: 1710–1720.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the *naskh* script on light brown locally produced paper. The manuscript is incomplete, lacking the end and the book cover. There is a *waqf* note on the front endpaper: من موقوفات مسجد محلة فراول
Reference: *GAL*: G. I 395, 30, 1; S. I 680; ARIV, 4347–4349.

No. 41

منهاج الطالبين وعمدة المتقين

Minhāj al-ṭālibīn wa ʻumdat al-muttaqīn
Shelfmark: 122.
Dimensions: 17 × 21.5 cm / 128 fols.
Language: Arabic.
Author: محيي الدين أبو زكريا يحيى بن شرف النووي الشافعي / Muḥyī al-Dīn Abū Zakariyā Yaḥyā b. Sharaf al-Nawawī al-Shāfiʻī.

Incipit:

... ومرهون بعد انفكاكه وموروث وباق في يد وليه بعد رشده وكذا عارية ومأخوذ بسوم ولا يصح بيع المسلم فيه ولا الاعتراض عنه ...

Explicit:

... أو بعدها قبل نكاح فلتصبر لتزول الريبة وإن نكحت فالمذهب عدم إبطاله في الحال فإن علم مقتضيه ابطلناه ولو أبانها فولدت لأربع سنين لحقه أو أكثر ...

Date of copy: 1720–1740.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on light brown locally produced paper. The manuscript is incomplete, lacking the beginning, the end and the book cover.

No. 42

منهاج الطالبين وعمدة المتقين

Minhāj al-ṭālibīn wa ʻumdat al-muttaqīn
Shelfmark: 46.
Dimensions: 16 × 21 cm / 130 fols.
Language: Arabic.
Author: محيي الدين أبو زكريا يحيى بن شرف النووي الشافعي / Muḥyī al-Dīn Abū Zakariyā Yaḥyā b. Sharaf al-Nawawī al-Shāfiʻī.
Incipit:

... في التثويب فيقول صدقت وبررت والله أعلم ولكل أن يصلي إلى النبي صلى الله عليه وسلم بعد فراغه ثم اللهم ربّ هذه الدعوة التامة والصلاة القائمة آت محمداً الوسيلة والفضيلة وأبعثه مقاماً محمود الذي وعدته ...

Explicit:

... وإذا حجر بحال لم يحل المؤجل في الأظهر ولو كانت الديون بقدر المال فإن كان كسوبا ينفق من كسبه فلا حجر وإن لم يكن كسوبا وكانت نفقته ...

Date of copy: 1730–1750.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on European-made paper, featuring *vergeures*, *pontuseaux* and watermarks in the form of a jester's head. The manuscript is incomplete, lacking the beginning and the end. The book cover is made of brown leather with embossing and flaps. At the end of the manuscript there is a letter from a certain Amīr Utsūmī to the ruler of Kaitag, Rustām-khān b. Khān-Muḥammad (r. 1799–1804), asking that arrangements be made so that a freed slave girl may be married to a certain Mirza.

No. 43

منهاج الطالبين وعمدة المتقين

Minhāj al-ṭālibīn wa ʻumdat al-muttaqīn
Shelfmark: 44.
Dimensions: 17 × 21 cm / 74 fols.
Language: Arabic.
Author: محيي الدين أبو زكريا يحيى بن شرف النووي الشافعي / Muḥyī al-Dīn Abū Zakariyā Yaḥyā b. Sharaf al-Nawawī al-Shāfiʻī.
Incipit:

... فلو كوثر بإيراد طهور فلم يبلغهما لم يطهر وقيل طاهر لا طهور ويستثنى ميتة للآدم لها سائل فلا تنجس مائعاً على المشهور وكذا في القول نجس لا يدركه طرف ...

Explicit:

... ولا تجبر وما سوى الوقوف أركان في العمرة أيضاً ويؤدّى النسكان على أوجه أحدها الإفراد بأن يحجّ ثم يحرم بالعمرة كإحرام المكي ويأتي بعملها ...

Date of copy: 1770–1780.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on white Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The manuscript is incomplete, lacking the beginning, the end and the book cover.

No. 44

كنز الراغبين شرح منهاج الطالبين

Kanz al-rāghibīn sharḥ minhāj al-ṭālibīn
Shelfmark: 75.
Dimensions: 20 × 34.5 cm / 251 fols.
Language: Arabic.
Author: جلال الدين محمد بن أحمد المحلي / Jalāl al-Dīn Muḥammad b. Aḥmad al-Maḥallī.
Incipit:

كتاب النكاح أي التزوج هو مستحب لمحتاج إليه بأن تتوق نفسه إلى الوطء يجد أهبته أي مؤنه من مهر وغيره تحصينا للدين وسواء كان مشتغلا بالعبادة ام لا ...

Explicit:

وعتق المستولدة من رأس المال وإن كان الاستيلاء في مرض الموت نزل منزلة استهلاك المال بإنفاقه في اللذات والشهوات ويقدم عتقها على الديون والله أعلم بالصواب واليه المرجع والمآب ورزقه دار الثواب.

Date of copy: 1186 / 4 April 1772–24 March 1773.
Place of copy: Daghestan.
Copyist: أمير علي بن الحاج مُقَي الغربداغي / Amīr ʿAlī b. *al-ḥājj* Muqay al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on European-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is made of dark brown leather with embossing. On folio 1a, there is an inscription indicating that the book was purchased from the heirs of a certain Amīr ʿAlī with funds from the mosque of the village of Karabudakhkent:

هذا كتاب اشتراه جماعة قربداغ (!) من وارث أمير على المرحوم بمال المسجد الكبير للانتفاع به لمن يأخذ النفع منه من قاض ومدرس وطالب فلا يبدل ولا ينقل إلى بلد آخر تقبّل الله تعالى منهم آمين

The same folio also includes a list of *waqf* books from the mosque of Karabudakhkent. Judging from the characteristics of paper and handwriting, this list was compiled between the 1870s and 1890s.
Reference: *GAL:* G. I 395, 30, I, 15; S. I 681; ARIV, 4350–4354.

No. 45

كنز الراغبين شرح منهاج الطالبين

Kanz al-rāghibīn sharḥ minhāj al-ṭālibīn
Shelfmark: 36.
Dimensions: 21.5 × 34 cm / 301 fols.
Language: Arabic.
Author: جلال الدين محمد بن أحمد المحلي / Jalāl al-Dīn Muḥammad b. Aḥmad al-Maḥallī.
Incipit:

هذا ما دعت إليه حاجة المتفهمين لمنهاج الفقه من شرح يحل ألفاظه ويبين مراده ويتّم مفاده على وجه لطيف خال عن الحشو والتطويل ...

Explicit:

... طالب بالزيادة عليها لم ينفسخ العقد في الأصح لأنه جرى بالغبة في وقته والثاني ينفسخ لتبين وقوعه على خلاف الغبطة في المستقبل وضعّفه المص في فتاويه تم.

Date of copy: 1188 / 13 March 1774–2 March 1775.
Place of copy: Daghestan.
Copyist: حنفي بن عبد الله البيناقي / Ḥanafī b. ʿAbdullāh al-Buynāqī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on white Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks in Cyrillic (letters *C Я*.) The book cover is made of dark brown leather with embossing and a flap. *Waqf*, ownership, and other notes are present on the front and rear endpapers.

No. 46

كنز الراغبين شرح منهاج الطالبين

Kanz al-rāghibīn sharḥ minhāj al-ṭālibīn
Shelfmark: 12.
Dimensions: 19 × 28 cm / 285 fols.
Language: Arabic.
Author: جلال الدين محمد بن أحمد المحلي / Jalāl al-Dīn Muḥammad b. Aḥmad al-Maḥallī.
Incipit:

فصل لا تجب الصلاة إلاّ على مسلم بالغ عاقل طاهر عن الحيض والنفاس ويقضي المرتد مع زمن الجنون والسكر دون زمن الحيض ...

Explicit:

فالسيد يرجع إلى المكاتب وهو يرجع إلى المشتري ليرده ما دفع إلى ثم يدفع إلى السيد إلاّ إذا قال السيد للمشتري بعد البيع خذه منه أو قال للمكاتب ادفعها صار المشتري وكيلا.

Date of copy: 1750–1780.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on white locally produced paper. Remnants of an Eastern-style leather book cover with embossing are present. The following *waqf* record is included: وقف جامع قرابداغي

No. 47

كنز الراغبين شرح منهاج الطالبين

Kanz al-rāghibīn sharḥ minhāj al-ṭālibīn
Shelfmark: 34.
Dimensions: 17 × 22 cm / 201 fols.
Language: Arabic.
Author: جلال الدين محمد بن أحمد المحلي / Jalāl al-Dīn Muḥammad b. Aḥmad al-Maḥallī.
Incipit:

... منسوب إلى رافع بن خديج الصحابي كما وجد بخطه فيما حكى رحمه الله ذي التحقيقات الكثيرة في العلم والتدقيقات الغزيرة في الدين من كرامته ما حكي ...

Explicit:

... عليه في الجديد ولا يجبر المالك له إن امتنع من وضعها والقديم عكس ذلك لحديث الشيخين لا يمنعن جار جاره أن يضع خشبه في الجداره أي الأول وخشبه روى بالإفراد منوناً والأكثر ...

Date of copy: 1810–1820.
Place of copy: Daghestan.
Copyist: ?

Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on white Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The manuscript is incomplete, lacking the beginning, the end and the book cover. There are comments on the text in the Kumyk language in the margins of the manuscript.

No. 48

كنز الراغبين شرح منهاج الطالبين

Kanz al-rāghibīn sharḥ minhāj al-ṭālibīn
Shelfmark: 99-e.
Dimensions: 18 × 22.5 cm / 19 fols.
Language: Arabic.
Author: جلال الدين محمد بن أحمد المحلي / Jalāl al-Dīn Muḥammad b. Aḥmad al-Maḥallī.
Incipit:

كتاب الفرائض أي مسائل قسمة المواريث جمع فريضة بمعنى مفروضة أي مقدرة لما فيها من السهام المقدرة فغُلّبَت على غيرها وفي الحديث ابن ماجه ...

Explicit:

... ولكل ابن من الأولى سهمان في ثمانية عشر بستة وثلاثين ومن الثانية خمسة في واحد بخمسة. كتاب الوصايا جمع وصية بمعنى إيضاء.

Date of copy: 1870–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The manuscript includes only the chapter on inheritance law from this work. The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper, with stamps. The book cover is made of cardboard.

No. 49

كنز الراغبين شرح منهاج الطالبين

Kanz al-rāghibīn sharḥ minhāj al-ṭālibīn
Shelfmark: 42.
Dimensions: 21 × 35 cm / 233 fols.

Language: Arabic.
Author: جلال الدين محمد بن أحمد المحلي / Jalāl al-Dīn Muḥammad b. Aḥmad al-Maḥallī.
Incipit:

... ويدخل في العمّ عم الأب وعمّ الجدّ والمراد بالمعتق مَنْ أَعْتَقَ أو عصبه ولي بمعتق فلو اجتمع كل الرجال ورص الأب والإبن والزوج فقط ...

Explicit:

ولو ترك لفظ التعليق أي إذا إلى آخره ونواه بقوله كاتبتك على كذا إلى آخره جاز ولا يكفي لفظ كتابة بلا تعليق ولا نية على المذهب المنصوص ...

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper, with stamps. The manuscript is incomplete, lacking the beginning, the end and the book cover. The chapter titles are written in a calligraphic style. Contained within the leaves of the manuscript is additionally a document of land lease in the area of Karabudakhkent dated 1917.

No. 50

حاشية على كنز الراغبين شرح منهاج الطالبين

Ḥāshiya ʿalā kanz al-rāghibīn sharḥ minhāj al-ṭālibīn
Shelfmark: 127.
Dimensions: 20 × 30 cm / 216 fols.
Language: Arabic.
Author: شهاب الدين أحمد بن أحمد بن سلامة القليوبي المصري / Shihāb al-Dīn Aḥmad b. Aḥmad b. Salāma al-Qalyūbī al-Miṣrī.
Incipit:

الحمد لله حمداً يوافي نعمه بمنه وأفضاله ويدافع نعمه بعزة وجلاله ويكافئ مزيده بحسن فعاله والصلاة والسلام على سيدنا محمد وآله وصحبه وتابعيه في أقواله وأفعاله ما دام المولى يتفضل على عبيده بنواله ...

Explicit:

... قوله إلاّ كذا أو قياس ما مرّ في البيع بطلان الفقدان جمع بين سببين قال شيخنا وهو كذلك قوله ولنا شرط الأخير قال ابن حجر فهو شرط فاسد غير مفسد والشرط الأوّل تأكيد والثاني معتبر قوله لا يباع أصلا أوّلا بأكثر من ...

Date of copy: 1750–1760.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black and red ink, with underlining in red ink, using the Daghestani *naskh* script on white locally produced paper. The manuscript is incomplete, lacking the end and the book cover.
Reference: *GAL:* G. I 395, 15, Glossen b; S. II 492, 19.

No. 51

نهاية المحتاج إلى شرح المنهاج

Nihāyat al-muḥtāj ilā sharḥ al-minhāj
Shelfmark: 11-B.
Dimensions: 20 × 27.5 cm / 246 pages.
Language: Arabic.
Author: شمس الدين محمد بن شهاب الدين أحمد بن حمزة الرملي / Shams al-Dīn Muḥammad b. Shihāb al-Dīn Aḥmad b. Ḥamza al-Ramlī.
Date of publishing: 1304 / 30 September 1886–18 September 1887.
Place of publishing: Cairo, al-Maṭba'a al-sharqiyya al-miṣriyya.
Notes: letterpress. The book cover is made of cardboard.
Reference: *GAL*: G. I 321; S. I 681, 20; S. II 442.

No. 52

تحفة المحتاج بشرح المنهاج

Tuḥfat al-muḥtāj bi-sharḥ al-minhāj
Shelfmark: 85.
Dimensions: 20.5 × 31.5 cm / 302 fols.
Language: Arabic.
Author: شهاب الدين أحمد بن محمد ابن حجر الهيتمي / Shihāb al-Dīn Aḥmad b. Muḥammad Ibn Ḥajar al-Haytamī.

Incipit:

وبعد فإنه طال ما يخطر لي أن أتبرك بخدمة شيء من كتب الفقه للقطب الرباني والعالم الصمداني ولي الله بلا نزاع ومحرر المذهب بلا دفاع أبي زكريا يحيى النووي قدس الله روحه ونور ضريحه إلى أن عزمت ثاني عشر محرم سنة ثمان وخمسين وتسعمائة على خدمة منهاجه ...

Explicit:

... كأن أحصر فسلك طريقا آخر ففاته لصعوبة الطريق أو طوله وقد ألجأه نحو العدو إلى سلوكها أو صابر الإحرام متوقعا زوال الحصر فلم يزل حتى فات الحج فتحلل بعمل عمرة لم يقض لأنه بذل ما في وسعه كالمحصر مطلقا.

Date of copy: 15 Jumāda-l-ūlā 1114 / 6 October 1702.
Place of copy: Near East.
Copyist: مصطفى بن شيخ عيسى بن الشيخ علي بن شيخ حسن الفارسي الشافعي الأحمدي / Muṣṭafā b. Shaykh ʿĪsā b. al-Shaykh ʿAlī b. Shaykh Ḥasan al-Fārisī al-Shāfiʿī al-Aḥmadī.
Notes: The text is written in black ink, using the *naskh* script. The commented text is written in red ink. The paper is European-made, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is made of cardboard.
Reference: *GAL*: G. 1 395, 19; S. I 681; ARIV, 4355.

No. 53

تحفة المحتاج بشرح المنهاج

Tuḥfat al-muḥtāj bi-sharḥ al-minhāj
Shelfmark: 106.
Dimensions: 21×31 cm / 227 fols.
Language: Arabic.
Author: شهاب الدين أحمد بن محمد ابن حجر الهيتمي / Shihāb al-Dīn Aḥmad b. Muḥammad Ibn Ḥajar al-Haytamī.
Incipit:

وعداوتهم وهو مصدر أضيف إلى مفعول أو فاعل وقرا ابن عامر وإسمعيل وابن عباس عن عاصم بسكون النون وهو أيضا مصدر ...

Explicit:

... جنسه اختيارا أو اضطرارا وما يعاونه ويقويه ورتب الحمد عليه الدلالة على أنه يستحق جنس الحمد لأنه كامل الذات المنفرد بالإيجاد المنعم على الإطلاق وما عداه ناقص ...

Date of copy: [1702].
Place of copy: Near East.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script. The commented text is written in red ink. The paper is European-made, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is made of brown leather with embossing, most probably produced in Daghestan. The manuscript is the second volume of the no. 52 (shelfmark 85). The manuscript is incomplete, lacking both the beginning and the end.

No. 54

تحفة المحتاج بشرح المنهاج

Tuḥfat al-muḥtāj bi-sharḥ al-minhāj
Shelfmark: 16.
Dimensions: 21×30.5 cm / 244 fols.
Language: Arabic.
Author: شهاب الدين أحمد بن محمد ابن حجر الهيتمي / Shihāb al-Dīn Aḥmad b. Muḥammad Ibn Ḥajar al-Haytamī.
Incipit:

كتاب الفرائض أي مسائل قسمة المواريث جمع فريضة بمعنى مفروضة من الفرض بمعنى التقدير فهي هنا شرعا نصيب مقدر للوارث غلبت على غيرها لفضلها بتقدير الشارع لها ولكثرتها وورد الحث على تعلمه وتعليمه في خبر ضعيف ...

Explicit:

الزيادة عليه وصح أن الرجل ليوجر في نفقته كلها إلا في هذا التراب أي ما لم يقصد بالانفاق في البناية مقصدا صالحا كما هو معلوم والله أعلم.

Date of copy: Dhū ʻl-qaʻda 1117 / 13 February–14 March 1706.
Place of copy: Near East.

Copyist: مصطفى بن شيخ عيسى بن الشيخ علي بن شيخ حسن الفارسي الشافعي الأحمدي / Muṣṭafā b. Shaykh ʿĪsā b. al-Shaykh ʿAlī b. Shaykh Ḥasan al-Fārisī al-Shāfiʿī al-Aḥmadī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on European-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The manuscript is the third volume of the no. 52 (shelfmark 85), copied by the same copiest. The book cover is made of light brown leather with embossing.

No. 55

تحفة المحتاج بشرح المنهاج

Tuḥfat al-muḥtāj bi-sharḥ al-minhāj
Shelfmark: 100.
Dimensions: 21×35 cm / 243 fols.
Language: Arabic.
Author: شهاب الدين أحمد بن محمد ابن حجر الهيتمي / Shihāb al-Dīn Aḥmad b. Muḥammad Ibn Ḥajar al-Haytamī.
Incipit:

> كتاب الجراح جمع جراحة غلبت لأنها أكثر طرق الزهوق وأعم منها الجناية ولذا آثرها غيره لشمولها القتل بنحو سحر أو سم أو مثقل وجمعها لاختلاف أنواعها الآتية وأكبر الكبائر بعد الكفر القتل ظلما وبالقود أو العفو ...

Explicit:

> ... ولا في غيره من سائر آثاري بقبيح ما جنيت من الذنوب وعظيم ما اقترفت من العيوب إنك أرحم الراحمين وأكرم الأكرمين دعواهم فيها سبحانك اللهم وتحيتهم فيها سلام وآخر دعواهم أن الحمد لله رب العالمين.

Date of copy: 1177 / 12 July 1763–1730 June 1764.
Place of copy: Endirei (عند العالم أحمد الشرني القاضي الاندري), Daghestan.
Copyist: باي مرز البكلاني / Bay Mirza al-Buklānī
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks in Cyrillic (letters *П Р.*) The book cover is made of dark brown leather, with embossing and flap, most probably produced in Daghestan. There is a buying note on folio 1a:

قد اشترى هذا الكتاب القاضي فتله بمال مسجد الجامع الغربداغي لينتفع به القاضي والمتعلّم والمعلّم موقوف فيه تأريخ سنة اشترائه سنة ١٢٢٩

> This book was purchased by *al-qāḍī* Fatalih with funds from the Karabudakhkent congregational mosque, so that it might be of benefit to the judge, the student, and the teacher alike. It is endowed (*waqf*) for this purpose. The date of its acquisition is the year 1229 [23 December 1813–12 December 1814].

The *nisba* al-Buklānī refers to the Kumyk village of Buglen, now located in the Buinaksk district of Daghestan.

No. 56

تحفة المحتاج بشرح المنهاج

Tuḥfat al-muḥtāj bi-sharḥ al-minhāj
Shelfmark: 23.
Dimensions: 23 × 36 cm / 152 fols.
Language: Arabic.
Author: شهاب الدين أحمد بن محمد ابن حجر الهيتمي / Shihāb al-Dīn Aḥmad b. Muḥammad Ibn Ḥajar al-Haytamī.
Incipit:

> كتاب الإيمان بالفتح جمع يمين لأنهم كانوا يضعون إيمانهم بعضها ببعض عند الحلف وأصل اليمين القوة فلتقوية الحلف الحث على الوجود أو العدم سمي يمينا ويرادفه الإيلاء والقسم وهي شرعا بالنظر لوجوب تكفيرها تحقيق أمر محتمل ...

Explicit:

> ... وعتق المستولدة ولو في المرض وإن نجز عتقها فيه أو أوصى بعتقها من الثلث كما بينته في شرح الإرشاد مع الفرق بينه وبين ما مر في حجة الإسلام وكذا أولادها الحادثون بعد الاستيلاد (من رأس المال) مقدما على الديون والوصايا للخبر السابق عنه صلى الله عليه وسلم.

Date of copy: 1810–1820.
Place of copy: Daghestan.
Copyist: نور محمد الأواري / Nūr Muḥammad al-Awārī.
Notes: The text is written in black ink, with underlining in red and blue ink, using the Daghestani *naskh* script on think Russian-made paper, featuring *vergeures*,

pontuseaux and watermarks. Between folios 28 and 29, there is a legal opinion by Muḥammad Mirzā al-ʻAymakī (see no. 73, shelfmark 6-a). On the title page, the following text is written:

فلقد وقع وزال بضع أَيْبلَة بنت بكش الفراولي بالوقوع من الشجر
أنا صاحب هذا الكتّاب عبد الصمد بن القاضي أرسلان بعتُ هذا الكتّاب ابن حجر من النذر , لناظر
الأوقاف والوصايا لـ ... ... عيسى بيك , بضمانة عشر منات من وصية المرحوم العالم ... (بشير خان؟)
الغربداغي ابن بمّاتْ أنا الكاتب عبد الصمد في ٨ ينوار ١٩٠١ وهو اليوم الثلاثين من رمضان ١٣١٨

Indeed, the fall occurred, and with it passed away Aybala, daughter of Bekishi of Paraul, by falling from a tree. I, the owner of this book, ʻAbd al-Ṣamad b. *al-qāḍī* Arslān, have sold this book by Ibn Ḥajar as part of a votive offering (*nadhr*) to the supervisor of *waqf*s, … ʻĪsā-bek, with the guarantee of ten *manat*s from the bequest of the late scholar … (Bashīr Khān?) of Karabudakhkent, son of Bammāt. I, the scribe ʻAbd al-Ṣamad, wrote this on the 8th of January 1901, which corresponds to the thirtieth day of Ramaḍān 1318.

The copyist of the manuscript is Nūr Muḥammad b. Maqsūd al-Awārī (d. 1834), a prominent Daghestani scholar, *qāḍī* of Khunzakh, and teacher of the future *imām* Ḥamzat-bek (1789–1834), a political and religious leader who served as the second *imām* of Daghestan. Nūr Muḥammad al-Awārī was the author of numerous poetic texts and translations from Arabic into Avar. He was a supporter of Bakhū-bike (d. 1834), the daughter of ʻUmma-khān (1762–1801), who was the ruler of the Avar Khanate (1774–1801). In supporting the Avar khans and the Khanate's authority, he was a staunch opponent of the first and second *imām*s, Ghāzī Muḥammad (r. 1828–1832) and Ḥamzat-bek (r. 1832–1834), respectively, opposing their claims to power. He authored a work entitled *Taqrīrāt*, which openly criticized the Imamate in the Caucasus. He was killed along with the Avar khans and their mother Bakhū-bike during negotiations with Ḥamzat-bek in 1834 and was buried in Khunzakh. Ḥamzat-bek, who was also killed by the khan's relatives a few months later, was buried next to Nūr Muḥammad in the same cemetery in Khunzakh. The *nisba* al-Awārī refers to the former Avar khanate (*nutsal'stvo*), political entity, now located mostly in Khunzakh district of Daghestan.

No. 57

تحفة المحتاج بشرح المنهاج

Tuḥfat al-muḥtāj bi-sharḥ al-minhāj
Shelfmark: 50.
Dimensions: 22 × 34.5 cm / 335 fols.
Language: Arabic.
Author: شهاب الدين أحمد بن محمد ابن حجر الهيتمي / Shihāb al-Dīn Aḥmad b. Muḥammad Ibn Ḥajar al-Haytamī.
Incipit:

> وبعد فإنه طال ما يخطر لي أن أتبرك بخدمة شيء من كتب الفقه للقطب الرباني والعالم الصمداني ولي الله بلا نزاع ومحرر المذهب بلا دفاع أبي زكريا يحيى النووي قدس الله روحه ونور ضريحه إلى أن عزمت ثاني عشر محرم سنة ثمان وخمسين وتسعمائة على خدمة منهاجه ...

Explicit:

> ... كأن أحصر فسلك طريقا آخر ففاته لصعوبة الطريق أو طوله وقد ألجأه نحو العدو إلى سلوكها أو صابر الإحرام متوقعا زوال الحصر فلم يزل حتى فات الحج فتحلل بعمل عمرة لم يقض لأنه بذل ما في وسعه كالمحصر مطلقا.

Date of copy: 1820–1840.
Place of copy: Daghestan.
Copyist: الحاج علي بك بن عيسى الدركلي الشافعي / *al-ḥājj* ʻAlī-bek b. ʻĪsā al-Durgilī al-Shāfiʻī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks.

The manuscript was copied from a previous version, which had been written on 15 Jumāda-l-ūlā 1114 / 6 October 1702, by Muṣṭafā b. Shaykh ʻĪsā al-Fārisī (مصطفى بن شيخ عيسى بن الشيخ علي بن شيخ حسن الفارسي الشافعي الأحمدي). A Daghestani copyist copied this manuscript from a copy of the first volume, which had been writtend by the same scribe as the manuscript no. 54 (shelfmark 16). The *nisba* al-Durgilī refers to the Kumyk village of Dorgeli, now located in the Karabudakhkent district of Daghestan.

No. 58

حاشية على تحفة المحتاج بشرح المنهاج

Ḥāshiya ʻalā tuḥfat al-muḥtāj bi-sharḥ al-minhāj
Shelfmark: 5-B.
Dimensions: 19.5 × 28.5 cm / 507 pages.
Language: Arabic.
Author: أحمد بن قاسم الصباغ العبادي \ عبد الحميد بن الحسن الداغستاني الشرواني / Aḥmad b. Qāsim al-Ṣabbāgh al-ʻIbādī / ʻAbd al-Ḥamīd b. al-Ḥasan al-Dāghistānī al-Shirwānī.
Date of publishing: 1305 / 18 September 1887–6 September 1888.
Place of publishing: Cairo, al-Maṭbaʻa al-maymaniyya al-miṣriyya.
Notes: letterpress. The book comprises two separate commentaries on the *Tuḥfat al-Muḥtāj* by Ibn Ḥajar al-Haytamī, contained in a single volume. The book cover is made of dark brown leather with embossing and flap. There is a *waqf* note on the first page:

من موقوفات جامع غربداغ كنت المشتراة من غلة ... المرحوم رجلنا قهرمان بن بَمَّتْ الغربداغي

ʻAbd al-Ḥamīd b. al-Ḥusayn al-Shirwānī (d. 1884) initially did his studies in his native Daghestan before pursuing further his education under the mentorship of various scholars in Istanbul, Egypt, and Mecca, including the head of al-Azhar, Ibrāhīm al-Bājūrī (d. 1860). He was proficient in Arabic, Persian, and Turkish. Al-Shirwānī is the author of a well-regarded sub-commentary (*ḥāshiya*) on *Tuḥfat al-Mḥtāj* by Ibn Ḥajar al-Haytamī (d. 1566), which itself is a commentary on the *Minhāj al-Ṭālibīn* by Muḥyī al-Dīn al-Nawawī (d. 1278). He passed away in Mecca.
Reference: *GAL*: S. I 19; Nazir ad-Durgili, *Uslada umov v biografiiakh musul'manskikh uchenykh* (*Nuzkhat al-azkhan fi taradzhim 'ulama' Dagistan*)*: Daghestanskie uchenye X–XX vv. i ikh sochineniia*, translated by. A.R. Shikhsaidov, M. Kemper, A.K. Bustanov (Moscow: Izdatel'skii dom Mardzhani, 2012), 142–143.

No. 59

حاشية على تحفة المحتاج بشرح المنهاج

Ḥāshiya ʻalā tuḥfat al-muḥtāj bi-sharḥ al-minhāj
Shelfmark: 44-B.
Dimensions: 19.5 × 28.5 cm / 494 pages.
Language: Arabic.

Author: أحمد بن قاسم الصباغ العبادي \ عبد الحميد بن الحسن الداغستاني الشرواني / Aḥmad b. Qāsim al-Ṣabbāgh al-ʻIbādī / ʻAbd al-Ḥamīd b. al-Ḥasan al-Dāghistānī al-Shirwānī.
Date of publishing 1305 / 18 September 1887–6 September 1888.
Place of publishing: Cairo, al-Maṭbaʻa al-maymaniyya al-miṣriyya.
Notes: letterpress. The book cover is made of dark brown leather with embossing and flap. The book comprises two separate commentaries on the *Tuḥfat al-Muḥtāj* by Ibn Ḥajar al-Haytamī, contained in a single volume.

No. 60

حاشية على تحفة المحتاج بشرح المنهاج

Ḥāshiya ʻalā tuḥfat al-muḥtāj bi-sharḥ al-minhāj
Shelfmark: 7-B.
Dimensions: 19.5 × 28.5 cm / 434 pages.
Language: Arabic.
Author: أحمد بن قاسم الصباغ العبادي \ عبد الحميد بن الحسن الداغستاني الشرواني / Aḥmad b. Qāsim al-Ṣabbāgh al-ʻIbādī / ʻAbd al-Ḥamīd b. al-Ḥasan al-Dāghistānī al-Shirwānī.
Date of publishing: 1305 / 18 September 1887–6 September 1888.
Place of publishing: Cairo, al-Maṭbaʻa al-maymaniyya al-miṣriyya.
Notes: letterpress. The book cover is made of cardboard. The book comprises two separate commentaries on the *Tuḥfat al-Muḥtāj* by Ibn Ḥajar al-Haytamī, contained in a single volume.

No. 61

التلويح على التوضيح لمتن التنقيح في أصول الفقه

al-Talwīḥ ʻalā ʻl-tawḍīḥ li-matn al-tanqīḥ fī uṣūl al-fiqh
Shelfmark: 60-d.
Dimensions: 18 × 22 cm / 2 fols.
Language: Arabic.
Author: سعد الدين مسعود بن عمر بن محمد التفتازاني السمرقندي الحنفي/ Saʻd al-Dīn Masʻūd b. ʻUmar b. Muḥammad al-Taftazānī al-Samarqandī al-Ḥanafī.
Incipit:

قوله فموضوع هذا العلم المراد بموضوع العلم ما يبحث في العلم عن أعراضه الذاتية والمراد باعرض ها هنا المحمول على الشيء الخارج عنه وبالعرض الذاتي ما يكون منشاؤه ...

Explicit:

بما يكون الغير منفصلا وما سبق مختصا بما يكون غير منفصل ويتم بمجموعها المطه أعني إثبات عرض ذاتي آخر.

Date of copy: 1855–1856.
Place of copy: Daghestan.
Copyist: [عثمان بن كنجه] / [‘Uthmān b. Genje].
Notes: The manuscript is incomplete, lacking the beginning. The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on cellulose paper with stamps made in Russia.
Reference: *GAL*: G. II 214, 17, 1, 3 b; S. II 300–301. ARIV, 4538–4551.

No. 62

حاشية البجيرمي على شرح المنهج

Ḥāshiyat al-Bujayrimī ‘alā sharḥ al-manhaj
Shelfmark: 68-B.
Dimensions: 17.5 × 26 cm / 402 pages.
Language: Arabic.
Author: سليمان بن محمد بن عمر البجيرمي / Sulaymān b. Muḥammad b. ‘Umar al-Bujayrimī.
Date of publishing: 1309 / 6 August 1891–24 July 1892.
Place of publishing: Cairo, Maṭba‘a Burāq.
Notes: letterpress. The book cover is dark brown leather with embossing. There is a *waqf* note on the page 1: من موقوفات مسجد الجامع الغربداغي
Reference: *GAL*: S. I 681.

No. 63

أسنى المطالب في شرح روض الطالب

Asnā ‘l-maṭālib sharḥ rawḍ al-ṭālib
Shelfmark: 72-B.
Dimensions: 20 × 28 cm / 590 pages.
Language: Arabic.
Author: أبو يحيى زكريا بن محمد بن أحمد الأنصاري / Abū Yaḥyā Zakariyā b. Muḥammad b. Aḥmad al-Anṣārī.
Date of publishing: 1313 / 23 June 1895–11 June 1896.

Place of publishing: Cairo, al-Maṭba'a al-maymaniyya al-miṣriyya.
Notes: letterpress. The volume 1.
Reference: *GAL*: G. II 282; S. II 118.

No. 64

حاشية الباجوري على شرح ابن قاسم على متن أبي شجاع

Ḥāshiyat al-Bājūrī 'alā sharḥ Ibn Qāsim 'alā matn Abī Shujā'
Shelfmark: 1-B.
Dimensions: 19.5 × 27 cm / 442 pages.
Language: Arabic.
Author: إبراهيم بن أحمد الباجوري الشافعي / Ibrāhīm b. Aḥmad al-Bājūrī al-Shāfi'ī.
Date of publishing: 1306 / 7 September 1888–26 August 1889.
Place of publishing: Cairo, al-Maṭba'a al-maymaniyya al-miṣriyya.
Notes: letterpress. The book cover is made of cardboard.
Reference: *GAL*: G. II 487; S. II 741; *Mu'jam al-mu'allifīn*, I, 57.

No. 65

حاشية على شرح المنهج لشيخ الإسلام زكريا الأنصاري

Ḥāshiya 'alā sharḥ al-manhaj li-shaykh al-Islām Zakariyā al-Anṣārī
Shelfmark: 2-B.
Dimensions: 19.5 × 27.5 cm / 539 pages.
Language: Arabic.
Author: سليمان بن عمر الجمل العجيلي الأزهري / Sulaymān b. 'Umar al-Jamal al-'Ujaylī al-Azharī.
Date of publishing: 1305 / 18 September 1887–6 September 1888.
Place of publishing: Cairo, al-Maṭba'a al-maymaniyya al-miṣriyya.
Notes: letterpress. The book cover is made of dark brown leather with embossing and flap.
Reference: *GAL*: G. I, 396, 16; S. II 480, 61.

No. 66

حاشية على شرح المنهج لشيخ الإسلام زكريا الأنصاري

Ḥāshiya 'alā sharḥ al-manhaj li-shaykh al-Islām Zakariyā al-Anṣārī
Shelfmark: 3-B.
Dimensions: 19.5 × 27.5 cm / 500 pages.

Language: Arabic.
Author: سليمان بن عمر الجمل العجيلي الأزهري / Sulaymān b. ʻUmar al-Jamal al-ʻUjaylī al-Azharī.
Date of publishing: 1305 / 18 September 1887–6 September 1888.
Place of publishing: Cairo, al-Maṭbaʻa al-maymaniyya al-miṣriyya.
Notes: letterpress. The book cover is made of dark brown leather with embossing and flap.

No. 67

حاشية على شرح المنهج لشيخ الإسلام زكريا الأنصاري

Ḥāshiya ʻalā sharḥ al-manhaj li shaykh al-Islām Zakariyā al-Anṣārī
Shelfmark: 4-B.
Dimensions: 19.5 × 27 cm / 620 pages.
Language: Arabic.
Author: سليمان بن عمر الجمل العجيلي الأزهري / Sulaymān b. ʻUmar al-Jamal al-ʻUjaylī al-Azharī.
Date of publishing: 1305 / 18 September 1887–6 September 1888.
Place of publishing: Cairo, al-Maṭbaʻa al-maymaniyya al-miṣriyya.
Notes: letterpress. The book cover is made of dark brown leather with embossing and flap.

No. 68

حاشية البرماوي على شرح ابن قاسم الغزي على متن أبي شجاع

Ḥāshiyat al-Birmāwī ʻalā sharḥ Ibn Qāsim al-Ghazzī ʻalā matn Abī Shujāʻ
Shelfmark: 58-B.
Dimensions: 19.5 × 27 cm / 325 pages.
Language: Arabic.
Author: إبراهيم بن محمد بن شهاب الدين بن خالد البرماوي / Ibrāhīm b. Muḥammad b. Shihāb al-Dīn b. Khālid al-Birmāwī.
Date of publishing 1319 / 19 April 1901–8 April 1902.
Place of publishing: Cairo, al-Maṭbaʻa al-azhariyya al-miṣriyya.
Notes: letterpress. The book cover is made of cardboard.
Reference: *GAL*: G. II 322, 19; S. II 444, 19.

No. 69

حاشية البرماوي على شرح ابن قاسم الغزي على متن أبي شجاع

Ḥāshiyat al-Birmāwī ʻalā sharḥ Ibn Qāsim al-Ghazzī ʻalā matn Abī Shujāʻ
Shelfmark: 30-B.
Dimensions: 20 × 27.5 cm / 326 pages.
Language: Arabic.
Author: إبراهيم بن محمد بن شهاب الدين بن خالد البرماوي / Ibrāhīm b. Muḥammad b. Shihāb al-Dīn b. Khālid al-Birmāwī.
Date of publishing: 1320 / 9 April 1902–29 March 1903.
Place of publishing: Cairo, al-Maṭbaʻa al-azhariyya al-miṣriyya.
Note: letterpress.

No. 70

حاشية البناني علي شرح جمع الجوامع للمحلي

Ḥāshiyat al-Bannānī ʻalā sharḥ jamʻ al-jawāmiʻ li-l-Maḥallī
Shelfmark: 10-B.
Dimensions: 19.5 × 28 / 260 pages.
Language: Arabic.
Author: عبد الرحمن بن جاد الله البناني المغربي / ʻAbd al-Raḥmān b. Jādullāh al-Bannānī al-Maghribī.
Date of publishing: 1890s.
Place of publishing: Cairo, al-Maṭbaʻa al-sharqiyya al-miṣriyya.
Notes: letterpress. The book cover is made of cardboard.
Reference: *GAL*: G. II 89; S II 105; *Muʻjam al-muʼallifīn*, III, 237.

No. 71

فتح القريب المجيب في شرح ألفاظ التقريب

Fatḥ al-qarīb al-mujīb fī sharḥ alfāẓ al-taqrīb
Shelfmark: 56-B.
Dimensions: 20 × 27 cm / 64 pages.
Language: Arabic.
Author: أبو عبد الله شمس الدين محمد بن قاسم بن محمد الغزي ابن الغرابيلي / Abū ʻAbdullāh Shams al-Dīn Muḥammad b. Qāsim b. Muḥammad al-Ghazzī Ibn al-Gharābīlī.
Date of publishing: 1319 / 19 April 1901–8 April 1902.
Place of publishing: Cairo, al-Maṭbaʻa al-maymaniyya al-miṣriyya.

Notes: letterpress.
Reference: *GAL*: S. I 677; S. II 533.

No. 72

فتح القريب المجيب في شرح ألفاظ التقريب

Fatḥ al-qarīb al-mujīb fī sharḥ alfāẓ al-taqrīb
Shelfmark: 20-B.
Dimensions: 19.5 × 27 cm / 68 pages.
Language: Arabic.
Author: أبو عبد الله شمس الدين محمد بن قاسم بن محمد الغزي ابن الغرابيلي / Abū ʻAbdullāh Shams al-Dīn Muḥammad b. Qāsim b. Muḥammad al-Ghazzī Ibn al-Gharābīlī.
Date of publishing: 1325 / 13 February 1907–2 February 1908.
Place of publishing: Cairo, Dār al-kutub al-ʻarabiyya al-kubrā.
Notes: letterpress. The book cover is made of cardboard. The other title of this treatise is: القول المختار في شرح غاية الاختصار

No. 73

بذل الفتوى فيما عمّت به البلوى

Badhl al-fatwā fīmā ʻammat bihi al-balwā
Shelfmark: 6-a.
Dimensions: 18 × 23 cm / 9 fols.
Language: Arabic.
Author: محمد بن محمد مرزا العيمكي الجنكوتي الداغستاني / Muḥammad b. Muḥammad Mirzā al-ʻAymakī al-Jungutī al-Dāghistānī.
Incipit:

> فهذه أجوبة مرضية في بيان مسائل فقهية التمس جوابها بعض العلماء الكبار لكونها مما عمت به البلوى في بعض الديار ولذلك سمّيتها بذل الفتوى فيما عمت به البَلْوَى ...

Explicit:

> ... المسألة الثانية والأربعون إن حملة الشرع يقولون ان العرف يقوم مقام اللفظ كثيرا فيعملون به ويحكمونه فهل المراد به عرف بلد مطلقا أو عرف الحجاز الجواب أن المراد به العرف المطلق لا عرف الحجاز في عهد رسول الله صلى الله تعالى عليه وسلم

Date of copy: 1265 / 27 November 1848–16 November 1849.
Place of copy: Daghestan
Copyist: أرسلان الغربداغي عند العالم الشهير حاج سليم الأفندي / Arslān al-Gharabudāghī under the prominent scholar Ḥajji Salīm-afandī.
Notes: The text is written in black ink using the Daghestani *naskh* script on white Russian-made paper with stamps. The book cover is made of cardboard. This work is also known under the title *Fatḥ al-mujīb bi-tawḍīḥ masā'il al-ḥabīb*—فتح المجيب بتوضيح مسائل الحبيب

The text consists of a series of forty-one juridical questions addressing a broad range of issues in Islamic law, with particular attention to commercial transactions, liability, ritual practice, inter-communal relations, and the application of legal doctrine in changing social circumstances. A substantial number of the questions concerns property, contractual relations, and financial liability. These include the leasing of arable land; the distribution of income in joint agricultural and commercial ventures; disputes over defects in sold goods and the allocation of the burden of proof; compensation for stolen or damaged property; liability arising from negligence in employment, safekeeping, or guardianship; and the legal consequences of invalid or ambiguous contractual arrangements. Several cases focus specifically on livestock and horses, including theft, restitution, and compensation, as well as inheritance involving movable property. Questions are also raised regarding the classification of collective village practices—such as rotational animal guarding—within established legal categories (e.g. deposit or defective hire). Another group of issues concerns ritual and devotional matters. These include the obligation of paying *zakāt* on livestock and trade goods; the permissibility of eating in cemeteries; rules governing Qur'ānic recitation (*tajwīd*), including whether it is obligatory, and the hiring and remuneration of Qur'ān reciters; and questions relating to funerary rites for slaves and non-Muslims. A further set of questions address relations with non-Muslims, including marriage, dietary laws, property rights, truces, the permissibility of friendship, and the legal status of Jews and Christians living among Muslims. Particular attention is given to warfare, war spoils, cooperation with non-Muslim powers, and the restitution of seized property. Finally, the text engages with broader juristic reflection, notably the view attributed to Ibn Ḥajar al-Haytamī that legal rulings may vary in response to changes in custom and social conditions. Taken together, the questions reflect a pragmatic engagement with everyday legal problems within a specific socio-historical context.

Muḥammad b. Muḥammad Mirzā al-'Aymakī (d. 1820) was a Daghestani juristc and poet, originally from the village of Aiamaki then under the rule of the Mekhtulla Khanate. He spent most of his life in the Avar village of Verkhnii Jengutay. At the invitation of Mahdī Shamkhāl (1760–1830), the ruler of the Tarki

Shamkhalate (1797–1830), he relocated to the capital Tarki, where he taught at the local madrasa. However, he soon publicly criticized Mahdī Shamkhāl for failing to follow the *sharī'a*. Shamkhāl reported him to tsarist military authorities, which at that time were under the command of General Alexey Ermolov (1777–1861). The Russian authorities arrested and imprisoned him in the city of Kizlyar, where he died in prison in 1820.
Reference: Nazir ad-Durgili, *Uslada umov v biografiiakh musul'manskikh uchenykh* (*Nuzkhat al-azkhan fi taradzhim 'ulama' Dagistan*)*: dagestanskie uchenye X–XX vv. i ikh sochineniia*, translated by. A.R. Shikhsaidov, M. Kemper, A.K. Bustanov (Moscow: Izdatel'skii dom Mardzhani, 2012), p. 67.

No. 74

[تقريرات في الاجتهاد]

[*Taqrīrāt fī 'l-ijtihād*]
Shelfmark: 6-c.
Dimensions: 18 × 23 cm / 1 fol.
Language: Arabic.
Author: الحاج سليم بن محرم الأختي / *al-ḥājj* Salīm b. Muḥarram al-Akhtī.
Incipit:

قوله أسألك أنّ الاجتهاد أمر واجب أم لا إن كان الأوّل فما الدليل لانسداد بأنه في زماننا هذا إلى آخره
في السؤال أقول الجواب إعلم ان الاجتهاد ...

Explicit:

... في هذا الحديث أهل الإجماع الذين ليس فيهم فسق ولا بدعة لأن الفسق يورث التهمة ويسقط العدالة
وصاحب البدعة يدعو الناس إلى البدعة ولا يكون من الأمة على الإطلاق انتهى.

Date of copy: 1848–1849.
Place of copy: Daghestan.
Copyist: أرسلان الغربداغي / Arslān al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The book cover is made of cardboard.

The author here addresses the question of whether independent reasoning (*ijtihād*) is permissible or whether one must adhere to the established legal schools (*madhāhib*). The author begins by clarifying the meaning of the term

ijtihād, subsequently asserting that *ijtihād* is legitimate in Islam and that it is incumbent upon anyone who possesses the requisite qualifications. The author enumerates the conditions that must be met by a *mujtahid* in order to engage with independent legal reasoning. He further states that God did not oblige Muslims to follow Abū Ḥanīfa, Mālik, or any other *mujtahid*s. At the same time, the author underscores that the Qur'ān and Sunna give clear indications on many points of law. Such injunctions as well as prohibitions are manifest to all Muslims, whether learned or illiterate, and they do not require independent juristic engagement. Specifically, the author notes that matters such as the obligation of ritual prayer, fasting, and the payment of *zakāt* are self-evident and require no elaboration to establish their obligatory nature. The same applies to prohibitions such as those against adultery, theft, and murder. These matters—namely, the obligation to perform the former and the prohibition of the latter—are so clear and universally recognized that there is no need to correlate them with the rulings of any particular legal school. The author concludes by stating that anyone who does not meet the conditions required to be a *mujtahid* is obliged to follow the legal opinion of one of the four recognized *madhāhib*.

Al-ḥājj Salīm b. Muḥarram al-Akhtī (d. 1850–1851) spent most of his life in the village of Makhmudkent (now in the Magaramkent district), where his father had relocated at the request of Surkhay-khān II (1744–1827), the ruler of the Kazikumukh Khanate (1789–1820), to teach at a madrasa. After his father's death, Salīm continued to teach and led the madrasa in Makhmudkent for about 30 years. He authored numerous *fatwā*s and works on poetry. *Al-ḥājj* Salīm al-Akhtī composed a number of works on Islamic law, including a collection of *fatwā*s that sparked a heated scholarly debate among the *'ulamā'* of Shirvan.[2]

No. 75

[تقرير في تفصيل معنى الفقير]

[*Taqrīr fī tafṣīl ma'nā 'l-faqīr*]

Shelfmark: 6-d.

Dimensions: 18 × 23 cm / 1 fol.

Language: Arabic.

Author: الحاج إبراهيم بن محمد العردي / *al-ḥājj* Ibrāhīm b. Muḥammad al-'Uradī.

2 The collection of Shirinbeg Mirzoev (b. 1983) in the village of Akhty includes a manuscript work containing the *fatwā*s of *al-ḥājj* Salīm al-Akhtī and the critiques of these *fatwā*s by scholars from Shirvan and al-Akhti's response to them. Shirinbeg Mirzoev's Collection, Akhty village, no. 362, 76 folios.

Incipit:

أما بعد فقد قال صلى الله عليه وسلم العلم خزائن الله ومفتاحها السؤال فاسئلوا فإنه يوجد فيه أربعة السائل والعالم والمستمع والمجيب لهم فأقول الفقير متحير في مسألة طائفة ...

Explicit:

... المذكورة والزكوة كما ذكر نظيره في ابن حجر لا أمة يتخذ القوت المذكورة ذخرا ويأكل من الزكوة والله سبحانه وتعالى أعلم الجواب من المخالف والعذر من الموافق. حاج إبراهيم العردي.

Date of copy: 1848–1849.
Place of copy: Daghestan.
Copyist: أرسلان الغربداغي / Arslān al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The book cover is made of cardboard.

The text serves both as a juristic opinion (*fatwā*) and a moral exhortation to preserve the dignity and purpose of *zakāt* by prioritizing the financial support of those engaged in the acquisition and dissemination of Islamic knowledge. It addresses the permissibility of distributing alms (*zakāt*) to students. The author emphasizes the necessity of adhering strictly to the explicit texts of the Qur'ān, *ḥadīth*, and authoritative legal books, rejecting any practices that contradict these sources. It is stated that *zakāt* may be given to students who meet the criteria of legal indigence (*faqr*), particularly when they are unable to support themselves and are engaged in the pursuit of religious sciences. The author explores various classifications of poverty—those who lack all means, those with minimal income, and those who can earn but are fully occupied with their studies—and determines the legitimacy of *zakāt* eligibility for each case. The author further critiques certain social phenomena, such as scholars refraining from verifying the actual financial conditions of students, as well as the misuse of *zakāt* by individuals not in genuine need. Additionally, the author appeals to the example of early Muslim scholars (*salaf*) who supported seekers of knowledge and urges contemporary scholars to uphold this legacy.

Ibrāhīm al-'Uradī (1701–1771) was a prominent Daghestani scholar and political figure, specializing in Islamic law. He served as the *qāḍī* of Gidatl, one of a confederation of rural communities in Daghestan, and was regarded as one of the leading legal scholars of mid-18th-century Daghestan. He authored several legal opinions, including those advocating resistance against Nadīr Shāh (1698–1747), as well as supporting the permissibility of raids on Georgia.

Reference: Sh.M. Khapizov, M.G. Shekhmagomedov, *Ibragim-khadzhi iz Urady* (*1701–1770*) *i ego epokha: ocherki istoriii zhizni* (Makhachkala: IIAE, 2021).

No. 76

مناظرة بين الغاسلين والماسحين

Munāẓara bayna al-ghāsilīn wa-l-māsiḥīn
Shelfmark: 6-e.
Dimensions: 18 × 23 cm / 4 fols.
Language: Arabic.
Author: ?
Incipit:

قال الغاسلون قد ورد الغسل في الكتاب والسنة أما الكتاب فقد قال الله تعالى يا أيها الذين آمنوا إذا قمتم إلى الصلاة فاغسلوا وجوهكم وأيديكم إلى المرافق وامسحوا برءوسكم وأرجلكم إلى الكعبين ...

Explicit:

... غفر الله لنا ولكم وتجاوز عنا وعنكم ومن علينا وعليكم بالتوفيق والهداية وعصمنا الله وإياكم عما يوجب الضلالة والغواية آمين رب العالمين.

Date of copy: 1848–1849.
Place of copy: Daghestan.
Copyist: أرسلان الغربداغي / Arslān al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The book cover is made of cardboard.

This polemical treatise presents an exchange between two theological-legal opinions: those who maintain the obligation of washing the feet (*ghasl al-rijlayn*) during ritual ablution (*wuḍū'*), and those who permit or prefer wiping (*masḥ*) the shoe. The author of the dialogue opens by citing scriptural and prophetic evidences in support of washing, including Qur'ānic verse and numerous *ḥadīth*s describing the Prophet Muḥammad's ritual practice. He then critiques various linguistic and grammatical arguments used by proponents of wiping. The proponents of wiping (*masḥ*) respond with a call to doctrinal tolerance and suggest that legitimate linguistic readings support their stance. They further cite reports from early authorities allegedly in favour of wiping.

No. 77

رسالة في رد مذهب الشيعة فيما يتعلق بغسل الرجلين في الوضوء

Risāla fī radd madhhab al-shī'a fīmā yata'allaq bi-ghasl al-rijlayn fī 'l-wuḍū'
Shelfmark: 6-f.
Dimensions: 18 × 23 cm / 3 fols.
Language: Arabic.
Author: أحمد بن حيدر الشافعي / Aḥmad b. Ḥaydar al-Shāfi'ī.
Incipit:

... فهذه نبذة من الأفكار وزبدة من الأنظار جمعها العبد الفقير إلى الله الغني أحمد بن حيدر الشافعي لرفع أبحاث الشيعة المتعلقة بمسألة بغسل الرجلين بالتماس بعض الإخوان في الدين ...

Explicit:

... فلو حمل الأية على المسح لزم إهمال أحد الدليلين بالكلية وهو لا يجوز فيلزم حملها على الغسل وهو الاحتمال الراجح في قراة النصب تم.

Date of copy: 1265 / 27 November 1848–16 November 1849.
Place of copy: Daghestan.
Copyist: أرسلان الغربداغي / Arslān al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The book cover is made of cardboard. The manuscript was copied 'under ... the scholar, pilgrim to the Two Holy Mosques, Salīm-afandī' (عند ... ... العلامة الحاج بالحرمين سليم أفندي).

No. 78

جواب لكتاب العالم المشهور عبد الرحمن الأفندي

Jawāb li-kitab al-'ālim al-mashhūr 'Abd al-Raḥmān al-afandī
Shelfmark: 6-g.
Dimensions: 18 × 23 cm / 2 fols.
Language: Arabic.
Author: الحاج سليم بن محرم الأختي / *al-ḥājj* Salīm b. Muḥarram al-Akhtī.

Incipit:

الحمد لله الذي شرع لنا في الدين ردّ السائل ولو بشيء مُهين والصلاة والسلام على سيد المرسلين وعلى آله وأصحابه البررة المتقين وبعد فإن أشهر ظلم يجلو عن البيان ما يجلو عنها ...

Explicit:

... مجيبا عما ذكره لفول العلماء فيها ومؤيد الكل ما أتيت به في جواب بمنقولات الكتب المعتمدة لدي أولى الألباب عافانا الله تعالى وإياكم عما عثر به القلم وزل به القلم بالنبي الآمين.

Date of copy: 1848–1849.
Place of copy: Daghestan.
Copyist: أرسلان الغربداغي / Arslān al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The book cover is made of cardboard.

This work provides a legal response to a question regarding the necessity of repeating the noon prayer (*ẓuhr*) after performing the Friday congregational prayer (*jum'a*) in contexts where doubt exists about whether the conditions for a valid *jum'a* have been met. It addresses more specifically the minimum of forty eligible participants (*arba'ūn*) in the Friday prayer. Citing classical jurists and authoritative commentaries, the author examines differing scholarly opinions within the Shāfi'ī school and beyond. The response indicates that, according to many authorities, repeating the *ẓuhr* after *jum'a* in some cases is not just unnecessary but potentially impermissible, as it could lead to engaging in an invalid (*fāsid*) act of worship. However, the author concedes that if an individual suspects the Friday prayer was invalid due to a deficiency in the required number of attendees, repeating the *ẓuhr* might be considered for the sake of precaution (*iḥtiyāṭ*), even though its obligatory character is a matter of controversy.

No. 79

جواب لكتاب العالم المشهور عبد الرحمن الأفندي

Jawāb li-kitab al-'ālim al-mashhūr 'Abd al-Raḥmān al-afandī
Shelfmark: 55-a.
Dimensions: 17 × 22 cm / 5 fols.
Language: Arabic.

Author: الحاج سليم بن محرم الأختي / *al-ḥājj* Salīm b. Muḥarram al-Akhtī.
Incipit:

الحمد لله الذي شرع لنا في الدين ردّ السائل ولو بشيء مُهين والصلاة والسلام على سيد المرسلين وعلى آله وأصحابه البررة المتقين وبعد فان أشهر ظلم يجلو عن البيان ما يجلو عنها ...

Explicit:

... مجيبا عما ذكره فحول العلماء فيها ومؤيد الكل ما أتيت به في جواب بمنقولات الكتب المعتمدة لدي أولى الألباب عافانا الله تعالى واياكم عما عثر به القلم وزل به القلم بالنبي الآمين وعترته الميامين.

Date of copy: 1910–1915.
Place of copy: Daghestan.
Copyist: ?
Notes: The work is the same as the one above (no. 78, shelfmark 6-g). The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

No. 80

غاية الانتصار للأئمة الأنصار

Ghāyat al-intiṣār li-l-a'imma al-anṣār
Shelfmark: 6-h.
Dimensions: 18 × 23 cm / 1 fol.
Language: Arabic.
Author: عبد الرافعي الحسني / ʻAbd al-Rāfiʻī al-Ḥasanī.
Incipit:

... وبعد فيقول العبد الضعيف الفقير إلى رحمة ربه الغني الكبير عبد الرافعي الحسني عفى عنه الملك الغني لما رأيت لبعض الفضلاء المعاصرين رسالة مشتملة على إفتاء بترك صلاة الظهر بعد صلاة الجمعة ...

Explicit:

... إلى أقوال هؤلاء الفقهاء العظام مع تحقق هذه المفاسد فيه ولنقتصر على هذه القدر من الكلام في هذا المقام فإنه قد زلت فيه كثير من الأقدام وبه يتم المرام فالاختيار لكم والسلام عليكم إلى يوم القيام.

Date of copy: 1848–1849.

Place of copy: Daghestan.
Copyist: أرسلان الغربداغي / Arslān al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The book cover is made of cardboard.

The text is a juridical epistle addressing the permissibility and desirability of performing the midday prayer (*ẓuhr*) after the Friday prayer (*jum'a*) in cases where the validity of the latter is subject to scholarly disagreement. The author responds to a *fatwā* prohibiting the performance of *ẓuhr* following *jum'a* in certain towns and villages. The core argument defends the practice of repeating *ẓuhr* as a precautionary measure and as a means of exiting from juridical disagreement (*al-khurūj min al-khilāf*), particularly within the Shāfi'ī school. The author maintains that where doubt exists concerning the validity of the Friday prayer the performance of *ẓuhr* remains not only licit but recommended, and in some formulations even obligatory. He adduces statements from recognised Shāfi'ī authorities in order to demonstrate that leading *imām*s endorsed the repetition of *ẓuhr* under conditions of dispute. A substantial portion of the treatise is devoted to refuting the position attributed to al-Qalyūbī, who is said to have regarded the repetition of *ẓuhr* as invalid where *jum'a* has been validly performed. The author argues that such a view cannot stand in light of the consensus of prominent jurists, nor can it be reconciled with the established legal principle that exiting from disagreement is preferable when feasible. He further distinguishes between conceptions of *jum'a* as an independent obligation, maintaining that in either case the repetition of *ẓuhr* may be justified where doubt persists.

No. 81

العين الفياض في دفع الاعتراض

al-'Ayn al-fayyāḍ fī daf' al-i'tirāḍ
Shelfmark: 6-i.
Dimensions: 18 × 23 cm / 8 fols.
Language: Arabic.
Author: الحاج سليم بن محرم الأختي / *al-ḥājj* Salīm b. Muḥarram al-Akhtī.
Incipit:

... وبعد فلقد كنت كتبت عدة سطور ساطعة تدل على عدم استحسان فعل الظهر بعد الصلاة الجمعة في قرى وبلدان لا تتعدد جمعهم ...

Explicit:

... وأقول تعجب فإنه لا عجب في تعجب والله تعالى أعلم هذا ونسأل الله تعالى حسن الختام وأن يجعله ذريعة إلى دار السلام وأن يعافيني وإياكم عما عثر به القدم وزل به القلم بالنبي الآمين وعترته الميامين.

Date of copy: 1265 / 27 November 1848–16 November 1849.
Place of copy: Daghestan.
Copyist: أرسلان الغربداغي / Arslān al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on European-made paper, featuring *vergeures*, *pontuseaux* and watermarks.

This work addresses the issue of performing the Friday prayer (*jum'a*) in villages and remote areas where the canonical conditions for *jum'a* may not be fully met, and whether one may or must perform the *ẓuhr* prayer afterward to resolve scholarly disagreement (*khilāf*). The author composed this response in reaction to an inquiry from the esteemed scholar 'Abd al-Raḥmān-afandī al-Shamākhī, whose question itself had to be clarified due to misconceptions spreading among the general public. The author critiques a specific objection posed by another scholar on the basis of the scriptures. The discussion is structured around the principle of the avoidance of disagreement (*al-khurūj min al-khilāf*) and examines whether the latter is obligatory, recommended, or discouraged under various conditions. Drawing from authoritative sources, the author distinguishes between different categories of disagreement: (a) those affecting the validity of worship, (b) those pertaining to recommendation of worship, and (c) those involving divergent legal interpretations. The text emphasizes that one should not exit a disagreement if doing so entails violating a weightier legal consideration, for instance by contradicting established Prophetic injunctions or committing a prohibited act. Specifically, the practice of performing *ẓuhr* after *jum'a* in areas where the validity of *jum'a* is disputed is assessed in light of these principles. The author concludes that the intention to avoid disagreement does not legitimize actions that may themselves fall into other disputed or invalid categories. The conclusion reaffirms the invalidity of repeating the *ẓuhr* prayer after a valid *jum'a* and critiques superficial appeals to consensus or scholarly authority that lack proper legal grounding. Throughout, the text advocates for methodological rigour in resolving legal disputes and promotes adherence to well-established jurisprudential norms.

This work, along with the aforementioned treatises by *al-ḥājj* Salīm b. Muḥarram al-Akhtī devoted to the performance of the Friday prayer, constitutes a continuation of his ongoing polemical engagement with the Shāfi'ī scholars of Shirvān on this matter.

No. 82

المحمدية شرح المختصر الكبير

al-Muḥammadiyya sharḥ al-mukhtaṣar al-kabīr
Shelfmark: 33-d.
Dimensions: 17 × 21.5 cm / 153 fols.
Language: Arabic.
Author: محمد بن عبد السليم الملقب بلاله الداغستاني / Muḥammad b. ʻAbd al-Salīm al-mulaqqab bi-Lālah al-Dāghistānī.
Incipit:

... أما بعد فإنّ علم الشرائع والأحكام روضة من رياض الله الكريم بل هي جنة من جنات النعيم أُودِع فيها عن أسرار إني أعلم ما لا تعلمون ...

Explicit:

... ذوالفضل العظيم تاب الله علينا توبة نصوصاً أي خالصا من النقص والقصور ذلك فضل الله يؤتيه من يشاء والله ذوالفضل العظيم.

Date of copy: 1780–1790.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on European-made paper, featuring *vergeures*, *pontuseaux* and watermarks.

The work is a commentary on a treatise entitled *al-Mukhtaṣar al-kabīr* written by the Daghestani scholar ʻAlī b. Muḥammad al-Ghumuqī (d. 1528). The author of this commentary is also of Daghestani origin, from Shirwan, and passed away in the 1770s. Another commentary on *al-Mukhtaṣar al-kabīr* was compiled by the Egyptian scholar and shaykh of al-Azhar, ʻAbdullāh b. Ḥijāzī al-Sharqāwī (d. 1812).

The treatise is divided into two parts. The first part is devoted to issues of *ashʻarī* theology, addressing topics such as the belief in God (along with a description of His attributes), and belief in angels, in the revealed scriptures, in the messengers, in the Last Day, and in divine predestination (*al-qadar*). The second part is dedicated to Islamic law. Structurally, it follows the conventional format of legal treatises, comprising chapters that begin with ritual purity (*al-ṭahāra*) and conclude with matters related to trade (*al-bayʻ*), as well as a classification of sins according to their degree of severity.

Reference: M.-S. Saidov, "Dagestanskaia literatura 18–19 vv. na arabskom iazyke," in: *Trudy dvadtsat' piatogo Mezhdunarodnogo kongressa vostokovedov. Tom 2* (Moscow: Izdatel'stvo vostochnoi literatury, 1963), p. 119.

No. 83

الإفصاح فى رفع سبب السفاح عن عقود النكاح

al-Ifṣāḥ fī raf' sabab al-sifāḥ fī 'uqūd al-nikāḥ

Shelfmark: 65-b.
Dimensions: 15.5 × 22 cm / 5 fols.
Language: Arabic.
Author: الحاج يوسف بن الحاج موسى اليخساوي الداغستاني / *al-ḥājj* Yūsuf b. *al-ḥājj* Mūsā al-Yakhsāwī al-Dāghistānī.
Incipit:

... اما بعد فيقول العبد اللهاف على انتشار نار الجهل والطغيان في هذا الصقع من القرى والبلدان منذ أسلم أهل ديار داغستان من حدود المائة السابقة إلى الآن ...

Explicit:

... قد قال السلف رحمهم الله تعالى لا تستوحش سبيل الحق بقلة السالكين ولا تستأنس سبيل الغر بكثرة الهالكين وقلت نظماً في ذلك المعنى ...

Date of copy: 2 Sha'bān 1333 / 14 June 1915.
Place of copy: In the Paraul village, in the time of the teacher al-Ḥājj Mūsā al-Frawālī (في مدرسة الميمنية فراول في زمان المدرس الحاج موسى الفراولي), Daghestan.
Copyist: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Notes: The text is written in black ink, using the *naskh* script on the two types of paper: Russian-made paper, without *vergeures*, *pontuseaux* or watermarks, and pages from a lined exercise book.

This treatise is authored in response to observed legal misapplications in certain Daghestani villages regarding the formulation of marriage contracts. The author aims to rectify common errors in the usage of linguistic expressions in marital contracts under Shāfi'ī legal school. The introduction outlines the causes of juristic disagreement by distinguishing between issues originating from (a) misunderstandings, (b) faulty logical or linguistic reasoning, and (c) the use of ambiguous or non-Arabic terms. The text emphasizes the legal necessity of using the explicit Arabic terms *nikāḥ* or *tazwīj*, or their precise translations

when valid, when stipulating marriage contracts. The author critiques the practice of using words that imply gifting (*i'ṭā'*) or the transfer of ownership, arguing that such formulations deviate from the conditions laid down in the Qur'ān and the Prophetic traditions. Drawing upon the works of classical authorities such as al-Nawawī, al-Ghazālī, Ibn Ḥajar, and others, the author seeks to demonstrate that a marriage contract lacking established formulaic stipulations (because of either ignorance or mistranslation) fails to meet the legal requirements defined by the Shāfi'ī legal school. He warns of the social and spiritual consequences of invalid marriages, including the issue of children being born illegitimately (*walad al-zinā*) and the sin incurred by unqualified individuals issuing faulty *fatwā*s. The treatise ultimately calls for a return to scholarly rigour, proper legal education, and linguistic precision in the practice of issuing marriage contracts.

Yūsuf al-Yakhsāwī (1795–1871) was born into a wealthy family and studied in several Kumyk and Avar villages under a number of scholars, including the renowned Sa'īd al-Harakānī, who was one of the teachers of the first and third Daghestani imāms, Ghāzī Muḥammad and Shamil. Subsequently, he served as a *qāḍī* in his native village of Aksai. In 1833–1834, at the invitation of the imperial authorities, he served as a *qāḍī* in the Tsar's Imperial Convoy in Saint Petersburg, where he held the rank of captain.[3] Throughout his life, he maintained a pro-Russian orientation and wrote a work on the illegitimacy of Shamil's Imamate and resistance to the Russian Empire. He was also one of Daghestan's most talented poets and the author of satirical poems. According to contemporaries, he was fluent in Arabic and Turkic languages and had a good command of Russian. Reference: Nazir ad-Durgili, *Uslada umov v biografiiakh musul'manskikh uchenykh* (*Nuzkhat al-azkhan fi taradzhim 'ulama' Dagistan*)*: dagestanskie uchenye X–XX vv. i ikh sochineniia*, translated by. A.R. Shikhsaidov, M. Kemper, A.K. Bustanov (Moscow: Izdatel'skii dom Mardzhani, 2012), p. 135. Michael Kemper, "The Daghestani Legal Discourse on the Imamate," *Central Asian Survey* 21:3 (2002), pp. 161–174.

No. 84

الجواب لصلحاء من أهل قرية كبدان لحكم مياههم

al-Jawāb li-ṣulaḥā' min ahl qaryat Gubdān li-ḥukm miyāhihim
Shelfmark: 66-a.

3 This was an elite military unit formed specifically to guard and escort the Emperor. During the Caucasian War, representatives of the local aristocracy (shamkhals, khans) were recruited into it. Since they were Muslims, a *qāḍī* was assigned to them.

Dimensions: 17.5 × 22 cm / 3 fols.
Language: Arabic.
Author: الحاج علي بن مَعَمَّ الأقوشي الداغستاني / Al-ḥājj ʻAlī b. Maʻamma al-Aqūshī al-Dāghistānī.
Incipit:

... أمّا بعد فقد سألني بعض الصلحاء من أهل قرية كبدان عن حكم مياههم فسألتهم عن حالها ليكون الجواب على حسب السؤال على ما قيل ان المجيب أسير السائل ...

Explicit:

... بالكتاب والسنة بقدر الإمكان متواضعين خاشعين حقيرين فقيرين لأني خويدم الفقر في هذا الزمان كثير المساوي قليل البضاعة الحاج علي بن معم الأقوشي والحمد لله اه.

Date of copy: 1331 / 9 December 1912–28 November 1913.
Place of copy: Daghestan.
Copyist: نذير بن محمد الدركلي/ Nadhīr b. Muḥammad al-Durgilī.
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book.

Al-ḥājj ʻAlī al-Aqūshī (Ali-khadzhi Akushinskii, 1847–1930), a Naqshbandi shaykh, was an active participant in the political events of the revolution and civil war in Daghestan and a leader of the uprising against the White Army leader Anton Denikin (1918–1919). He collaborated with the Bolsheviks by facilitating the establishment of Soviet power in Daghestan. However, in the latter half of the 1920s, he opposed Soviet policies towards Islam. In response, the secret police (*OGPU*) arrested him, along with his family and disciples. In 1928, all of them, except himself, were exiled to Kyrgyzstan. Due to his advanced age, he avoided exile and passed away in his native village of Akusha.

This treatise addresses the issue of ritual purity and the use of water for ablution (*ṭahāra*) in the context of uncertainties regarding water sources. The author begins by elaborating on a legal question concerning the permissibility of using water that may be contaminated by impurities (*najāsa*), such as animal waste, in both ritual and non-ritual contexts. Drawing upon various authoritative opinions within the four Sunni schools of law, with a focus on the Shāfiʻī *madhhab*, the author affirms that the ruling on water depends on whether its essential qualities (taste, smell, and colour) have changed due to the impurity. If a change occurs, the water is considered impure by consensus; if not, it may still be used, though differences arise among jurists. The author critiques those who issue *fatwā*s outside the four legal schools, particularly

targeting individuals who are not scholars and who are commoners. He also warns against the juristic practice of borrowing from other schools (*talfīq*) without scholarly oversight, especially when it leads to corrupted acts of worship. The author calls for religious authorities and community leaders to properly educate the public on issues of purification and ritual conduct, highlighting that negligence in these matters can lead to spiritual and communal harm. In closing, he reiterates a commitment to humility, sincerity, and adherence to the Qur'ān, Sunna, and the consensus of the rightly-guided scholars. He stresses the need for continual learning and warns against arrogance in religious discourse, invoking the Qur'ānic ethos of gentleness and wisdom in counsel and correction.
Reference: Paolo Sartori, Shamil Shikhaliev, "*Talfīq* as liberation: encountering 'Alī al-Ghumuqī and global Islam in twentieth-century Dagestan," *Journal of the Royal Asiatic Society* 35:2 (2025), pp. 253–272.

No. 85

رسالة في التقليد وجواز التلفيق

Risāla fī 'l-taqlīd wa jawāz al-talfīq
Shelfmark: 66-b.
Dimensions: 17.5 × 22 cm / 3 fols.
Language: Arabic.
Author: علي بن عبد الحميد الغمقي الداغستاني / 'Alī b. 'Abd al-Ḥamīd al-Ghumuqī al-Dāghistānī.
Incipit:

... وبعد فما لا يخفى على من له أدنى مطالعة ووقوف على سير السلف الصالحين ومن عاصرهم من عوام المسلمين أنهم لم يكونوا يتخذون لأنفسهم أئمة مخصوصين يعملون بأقوالهم كلها ...

Explicit:

... والمرجو من كل من بلغه كتابي هذا أن ينبّهني على مواضع الخطاء ومواقع الغلط فيه فإن الإنسان من لوازمه الخطاء والنسيان حاشى الأنبياء صلوات الله تعالى وتسليماته عليهم وعلى آلهم وأصحابهم أجمعين هذا.

Date of copy: 1913–1914.
Place of copy: Daghestan.
Copyist: نذير بن محمد الدركلي/ Nadhīr b. Muḥammad al-Durgilī.

Notes: The text is written in black ink using the *naskh* script on the pages of a lined exercise book.

ʿAlī b. ʿAbd al-Ḥamīd al-Ghumuqī (Ali Kaiaev, 1878–1943) was a Muslim scholar, journalist, and historian. He received his education in various Lak, Avar, and Kumyk villages. From 1905 to 1908, he studied at al-Azhar in Cairo, where he became acquainted with the Egyptian reformist Muḥammad Rashīd Riḍā. He collaborated with the latter at the *al-Manār* publishing house. After returning to the Caucasus, he opened a new-method school. From 1913 to 1919, he was the editor of the Arabic-language newspaper *Jarīdat Dāgistān*. During the revolutionary events in Daghestan, he initially supported the Bolsheviks, but distanced himself from them in 1919. He returned to his native village of Kumukh,[4] where he taught at the local madrasa and served as a *qāḍī*. In 1927, at the invitation of the Soviet authorities, he worked as a researcher at the Institute of National Cultures, established in 1924, where he wrote works on history and philology in Arabic, Turkic, and Lak. In 1930, he was arrested by the Soviet secret services and exiled to the Urals. Released in 1934, he returned to work at the Institute. However, in 1939, he was arrested again, accused of anti-Soviet activities, and exiled to Kazakhstan, where he died.

The work is written as a responce to the previous work by *al-ḥājj* ʿAlī al-Aqūshī (no. 84, shelfmark 66-a). This work addresses the meaning of *taqlīd* ("imitation") in Islamic jurisprudence and the permissibility of the application of the legal principle known as "amalgamation" (*talfīq*). Drawing extensively from references to the early generations of scholarls, the author demonstrates that neither the Companions of the prophet Muḥammad, his Followers, nor the Righteous Forefathers (*salāf al-ṣāliḥīn*) adhered exclusively to a specific legal school in their religious practice. Rather, they engaged hermeneutically with the evidence available from the Qur'ān and the Sunna, followed the consensus of qualified scholars, irrespective of their school of affiliation, and sought guidance from any learned authority. The treatise critiques the restrictive attitude adopted by some jurists who privileged *taqlīd* over any other principle of legal reasoning. The author claims that such attitude is not found in the Qur'ān, the Sunna, or the consensus of the jurists. He references a substantial body of juridical and historical evidence to support the permissibility of combining rulings from different schools in a single act of worship or in a legal deliberation. Examples include cases drawn from Ḥanafī, Mālikī, and Shāfiʿī legal schools, along with explicit endorsements of *talfīq* by jurists such as al-Nawawī, Ibn al-Humām, Ibn Nujaym, and Abū ʿl-Suʿūd. The author further elaborates that the

4 The village in the Lak district of Daghestan.

insistence on rigid adherence to a single *madhhab* and the rejection of legal cross-referencing not only lacks a textual basis, but also places undue hardship on laymen, particularly those incapable of fully grasping the intricacies of any given school of law. The author decries the legal formalism of later jurists who narrowed the scope of divine mercy through overregulation and doctrinal rigidity. In conclusion, the author reaffirms that the best scholars did not limit themselves to follow strictly a certain legal school, but instead followed the truth and sound reasoning wherever they found them.
Reference: Paolo Sartori, Shamil Shikhaliev, "*Talfīq* as liberation: encountering ʻAlī al-Ghumuqī and global Islam in twentieth-century Dagestan," *Journal of the Royal Asiatic Society* 35:2 (2025), pp. 253–272.

No. 86

رسالة في رد على رسالة علي الغمقي

Risāla fī radd ʻalā risāla ʻAlī al-Ghumuqī
Shelfmark: 66-c.
Dimensions: 17.5 × 22 cm / 3 fols.
Language: Arabic.
Author: غزنوف بن أَلْمِرْزَ حاج الكبداني / Ghasanūf b. Almirza-ḥājji al-Gubdānī.
Incipit:

... وبعد فهذه تعليقات علقتها على رسالة أخينا العالم الماهر المجيد الغازي غموقي علي بن عبد الحميد قوله فمما لا يخفى إلى قوله كما صرّح به الخ ...

Explicit:

امّا الضعيف فيجب عليه التقليد لأحد من الائمة وإلاّ هلك وضل اه وفي قوله هلك وضل عبرة للمعتبرين رضي الله تعالى عليهم وعنا أجمعين.

Date of copy: 1913–1914.
Place of copy: Daghestan.
Copyist: نذير بن محمد الدركلي/ Nadhīr b. Muḥammad al-Durgilī.
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book.

Ghazanūf (Ghazanup) b. Almirza-ḥājjī al-Gubdānī (1872–1942) studied in various Dargin, Avar, and Kumyk villages, including under Jamāl al-Dīn al-Gharabudāghī. During the Soviet era, he led underground teaching circles while

working at the local collective farm (*kolkhoz*). His students were Daghestani Muslim scholars who played a significant role in the so-called process of re-Islamization in the North Caucasus in the late 1980s and 1990s.

This treatise offers a set of critical observations on the previous work by ʻAlī b. ʻAbd al-Ḥamīd al-Ghumuqī (no. 85, shelfmark 66-b). The discussion centres on the application of the juristic principle of "amalgamation" (*talfīq*) of legal opinions taken from different schools of law. The author critiques al-Ghumuqī's endorsement of the model of the Pious Forefathers prior to the codification of legal schools. While acknowledging the authority of early scholars, the author warns his readers against establishing an analogy between the Pious Forefathers and contemporary scholars who live in the age of moral corruption, bereft of moral integrity. The treatise evaluates various juristic opinions, notably those of al-Nawawī, Ibn al-Humām, Ibn Ḥajar al-Haytamī, and others, with the author rejecting claims that contradict established consensus (*ijmāʻ*), especially regarding the permissibility of *talfīq*. He maintains that to deviate from the recognized *madhhab*s leads to undermining the reliability of the method of transmission of legal rulings and the authority of juristic tradition. The author underscores the critical importance of adhering to one qualified school in matters of worship and legal reasoning. Ultimately, this work represents a robust defence of the method of *taqlīd*.

Reference: Paolo Sartori, Shamil Shikhaliev, "*Talfīq* as liberation: encountering ʻAlī al-Ghumuqī and global Islam in twentieth-century Dagestan," *Journal of the Royal Asiatic Society* 35:2 (2025), pp. 253–272.

No. 87

التقريظ على رسالة الحاج علي الأقوشي

al-Taqrīẓ ʻalā risālat al-ḥājj ʻAlī al-Aqūshī

Shelfmark: 66-d.

Dimensions: 17.5 × 22 cm / 7 fols.

Language: Arabic.

Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.

Incipit:

... امّا بعد فلما اطلعت على ما حرره شيخنا الشيخ الحاج علي الأقوشي في المياه والتقليد وجدناه حريا أن يقال فيه على الرأس والعين دون التنفيذ ...

Explicit:

ولا تقبل فتوى الفاسق والصادق في دعواه البلوغ إلى رتبة الاجتهاد المطلق ولا يضره عدم أتباعنا به وأما أصحاب الدعاوى الكاذبة فدافعتهم السهام الصائبة والسلام.

Date of copy: 22 August 1914.
Place of copy: Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū ʻl-Qarnayn al-Gharabudāghī.
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book.

This concise work is a review to the work by *al-ḥājj* ʻAlī b. Maʻamma al-Aqūshī (no. 84, shelfmark 66-a) regarding the legal rulings on water for purification and the principles of *taqlīd*. Upon reviewing al-Aqūshī's statements, the author deems them worthy of respect and attention. The work underscores the position of the scholars within the *madhhab* who emphasize adherence to established doctrines and the necessity of acting upon certainty in legal practice, in order to ensure the discharge of one's religious obligations without ambiguity. The author upholds the binding nature of the affiliation to a particular *madhhab*, referencing the scholarly consensus on this point and asserting that any deviation from the schools of laws by applying the principle of "amalgamation" (*talfīq*) leads to instability in legal reasoning. He distinguishes between permissible disagreement within a *madhhab* and impermissible amalgamation of rulings. The work also critiques those who, without scholarly authority, advocate for independent reasoning or seek to dismiss the *madhhab*s by inviting Muslims to rely directly on the Qur'ān and Sunna. Such actions are interpreted as stemming from caprice rather than knowledge, and they undermine the principles of juristic engagement. Drawing on authoritative positions within the Shāfiʻī school, the author reaffirms the importance of scholarly prudence in deriving rulings.
Reference: Paolo Sartori, Shamil Shikhaliev, "*Talfīq* as liberation: encountering ʻAlī al-Ghumuqī and global Islam in twentieth-century Dagestan," *Journal of the Royal Asiatic Society* 35:2 (2025), pp. 253–272.

No. 88

[رسالة في الاجتهاد والتقليد]

[*Risāla fī ʻl-ijtihād wa-l-taqlīd*]
Shelfmark: 59-b.
Dimensions: 11×18 cm / 2 fols.
Language: Arabic.

Author: نذير بن محمد الدركلي الداغستاني / Nadhīr b. Muḥammad al-Durgilī al-Dāghistānī.
Incipit:

... أما بعد فقد ظهر في هذه العصور المتأخرة التي قل فيها التقوى والورع جنون جهال ولا سيما ظهر علي الغموقي في الديار الداغستانية يدعي الاجتهاد المطلق بزعمه وفهم الكتاب والسنة ...

Explicit:

فويل له ويل لمن ينظرونه من صار من أعدائه فله البشرى
وأفعاله مثل المجانين والعكل فطرداً له طرداً وخسراً له خسراً
هذه نبذة من كلامي على ساق العجلة.

Date of composition: 1920–1924.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the Daghestani *naskh* script, on Russian-made cellulose paper with stamps.

Nadhīr al-Durgilī (1891–1935) was a Daghestani scholar and the author of several works on ḥadīth, local history, Islamic legal theory, and poetry. He is the author of the renowned Arabic biographical dictionary *Nudhhat al-adhhān fī tarājim 'ulamā' Dāghistān* ("The Delight of the Minds in the Biographies of Daghestani Scholars"), which sheds light on the lives of more than 200 scholars from the 11th century to the early 20th century.

This work offers a scathing critique of coeval Daghestani scholars (most notably, one of them was Alī b. 'Abd al-Ḥamīd al-Ghumuqī, who wrote the work described here in no. 85, shelfmark 66-b), who ostensibly claim for themselves the status of "absolute interpreter" (*mujtahid muṭlaq*). The author critiques al-Ghumuqī's rejection of *taqlīd*, his disparagement of the eponymous founders of the four *madhhab*s, and his propagation of views derived from the controversial doctrines of Ibn Taymiyya and his followers, particularly the Wahhabis. Characterized by self-conceit, rhetorical excess, and a disregard for the foundational principles of Islamic jurisprudence, al-Ghumuqī is here portrayed as leading others astray by promoting a superficial appeal to the Qur'ān and the Sunna. Al-Ghumuqī's statements, which he presents as a bold reform of Islam, are depicted as misleading and harmful to the religious commitment of the laity, especially students without the tools to critically assess religious texts. The author emphasizes the importance of the scholarly consensus by insisting on the observance of qualified transmission of knowledge through the *madhhab*s.

At the same time, he warns against those who abandon this tradition under the guise of "enlightenment" (verbatim: "they were enlightened by the light"—تمدنوا نورا, i.e. the author denotes a false sense of intellectual awakening and modern enlightenment, proposed by al-Ghumuqī) Referencing the works of Aḥmad Zarrūq and al-Manāwī regarding Ibn Taymiyya's theological positions, the treatise underscores that memorization and textual command do not compensate for deficiencies in faith and reason. The text functions both as a defence of orthodoxy and a caution against the dangers of pseudo-scholarship. The manuscript is a holograph which the author entrusted directly to Jamāl al-Dīn al-Gharabudāghī.

In 1924, Nadhīr al-Durgilī composed an extensive treatise to justify the legitimacy of Sufi practices such as spiritual connection with a shaykh (*rābiṭa*), appeal to God for help through the Prophet Muḥammad, deceased saints, or shaykhs (*istighātha*), prayer to God through the mediation of a Prophet, saints, or shaykhs (tawassul), and the practice of visiting the graves of the Prophet Muḥammad, saints, and shaykhs (*ziyārat al-qubūr*)—in response to the critiques of these practices by Islamic reformers.[5] In this substantial work, he criticised the views of Ibn Taymiyya, the Wahhabis, and Egyptian reformers, as well as those influenced by them, including ʿAlī al-Ghumuqī. Nevertheless, despite this critical stance, he subsequently maintained a correspondence with ʿAlī al-Ghumuqī, addressing letters to him in which he requested clarification on a range of juridical issues as well as questions relating to the natural sciences.[6] Upon receiving responses, Nadhīr al-Durgilī began to study more closely the doctrines of the Islamic reformers in matters of law and dogma. By 1927, he had adopted a diametrically opposed position. In that year he authored several treatises legitimising the practice of *ijtihād* and criticising fanatical adherence to a particular *madhhab*, while offering a favourable reassessment of the activity of Ibn Taymiyya, the Wahhabis, and the Egyptian reformers.

Reference: Shamil Shikhaliev, Ilona Chmilevskaya, "Sufii-reformator? Intellectual'nye poiski Nazira ad-Durgili Altuni," *Islamology* 3:1 (2024), pp. 24–38.

5 Nadhīr b. Muḥammad al-Durgilī, *Al-Fajr al-ṣādiq fī radd ʿalā munkarī ʿl-wasāʾiṭ wa-l-khawāriq*. Institute of History, Makhachkala, Muḥammad-Said Saidov's collection, *opis'* 1, no. 31b.

6 Nadhīr b. Muḥammad al-Durgilī, *As'ilat Nadhīr al-Durgilī ilā ʿAlī b. ʿAbd al-Ḥamīd al-Ghumuqī*. Makhachkala, private collection of Ilias Kaiaev (b. 1962), no. 228.

No. 89

الأسئلة الطالب نذير وأجوبة الحاج جمال الدين

al-As'ila al-ṭālib Nadhīr wa ajwibat al-ḥājj Jamāl al-Dīn
Shelfmark: 62-D.
Dimensions: 17.5 × 22.5 cm / 2 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

ما قولكم دام فضلكم بتسليم المصحف والكتب الشرعية وغيرهما للكافرين لاصلاحهم وتجليدهم وإن لم يضتر لهم كوجود المصلح منا فهل هو حرام أو مكروه ...

Explicit:

... والأفضل منه ما كان بالقلب واللسان جميعا انتهى. وقد أثنى الله تعالى القارئين فقال الذين آتيناهم الكتّاب يتلونه حق تلاوته اه. والسلام من الحاج جمال الدين الغربداغي.

Date of copy: 1920–1930.
Place of copy: Daghestan.
Copyist: نذير بن محمد الدركلي الداغستاني / Nadhīr b. Muḥammad al-Durgilī al-Dāghistānī.
Notes: The text is written in black ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The work aggregates Jamāl al-Dīn al-Gharabudāghī's answers to a number of questions posed by Nadhīr al-Durgilī, which revolve around the permissibility of handing over the Qur'ān and other Islamic texts to non-Muslims for purposes such as binding or repair. The author outlines the classical legal positions drawn from the Shāfiʿī school, which strictly prohibit that infidels touch or handle the Qur'ān, even its cover, due to the sanctity of the text. This prohibition is extended by analogy (*qiyās*) to other books containing Qur'ānic verses, Prophetic traditions, the names of Prophets and pious individuals, or any content considered sacred, especially when there is a risk of desecration. The second part of the work addresses questions concerning the direction of prayer (*qibla*) and the conditions under which laymen may follow different schools of law in cases of necessity. The author affirms that, in proximity to the Kaʿba, precise orientation (*ʿayn al-qibla*) is required with certainty, while at greater distances an approximate directional alignment (*jihat al-Kaʿba*) is sufficient, consistent

with positions attributed to *imām*s Abū Ḥanīfa and Mālik. The use of practical indicators such as the magnetic compass is allowed. The third part concerns the proper articulation of supplications (such as "seeking God's refuge," *ta'awwudh*) and invoking blessings upon the Prophet before prayer. The final part delves into questions of Qur'ānic recitation, proper pronunciation, and the role of breath control when reciting it. It affirms that the full articulation of the words during recitation yield greater reward than passive listening, citing the consensus of the *imām*s and exegetical traditions. The physiological basis of speech, distinctions between inhalation and exhalation, and their relation to the articulation of specific phonemes are briefly treated. The author concludes by reaffirming the superiority of recitation over what other acts of worship, supported by Qur'ānic and Prophetic testimonies, and reinforces the combined importance of verbal articulation and internal reflection.

No. 90

[قطعة من رسالة في الفرائض]

[*Qiṭ'a min risāla fī 'l-farā'iḍ*]
Shelfmark: 76-D.
Dimensions: 17.5 × 22 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

... أما بعد فهذه ملفّقة من كتب متفرقة ببيان زبدة الأحكام في كيفية إرث ذوي الأرحام على مذهب أهل التنزيل فإن وجد أحدهم منفرد أحاز الجميع وإذا اجتمعوا ينزل كل واحد ...

Explicit:

... ابن أخ لأمّ وبنت أخت لهما وابن أخت لأمّ وبنت أخ لها أي الوارث وهذا كما ترى إذا ادلو الورثة وتفرق وامّا إذا ...

Date of copy: 1890–1910.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book. The text is a short legal manual on Islamic inheritance law. The author addresses a specific and technical question: how an estate is to be

distributed when the surviving relatives do not include the standard categories of heirs recognised in the Qur'ān and classical jurisprudence.[7]

The issue concerns a third category—more distant kin who are connected through female lines or mixed lines and who are neither fixed sharers nor agnatic heirs (*dhawū al-arḥām*). These may include, for example, a daughter's son, a sister's child, a maternal aunt's child, or other descendants through women. In legal terminology, they may be described as cognatic relatives (relatives traced through female lines) or, in some cases, uterine relatives (those related through a shared mother rather than a shared father). They do not receive specified Qur'ānic fractions and are not part of the agnatic residual structure. The author explains how such relatives inherit when no closer Qur'ānic sharers or agnatic heirs are present. The governing principle is representation: each cognatic relative is assigned the legal position of the intermediary ancestor through whom he or she is connected to the deceased. The estate is then distributed as though that intermediary heir was alive. For example, the child of a daughter may be treated analogically as occupying the daughter's position. The shares are then calculated according to standard inheritance rules, including the principle that a male generally receives the portion of two females, except in certain maternal lines where equal division applies.

No. 91

رسالة في الصوم والإفطار

Risāla fī 'l-ṣawm wa 'l-ifṭār
Shelfmark: 55-c.
Dimensions: 17 × 22 cm / 4 fols.
Language: Arabic.
Author: شهاب الدين هارون بن بهاء الدين المرجاني القازاني / Shihāb al-Dīn Hārūn b. Bahā' al-Dīn al-Marjānī al-Qāzānī.
Incipit:

7 In Islamic law, heirs are normally divided into two principal groups. 1) Fixed sharers (*dhawū 'l-furūḍ*)—close relatives whose portions are explicitly prescribed in the Qur'ān (such as a daughter, mother, father, husband, or wife); their shares are predetermined fractions (one-half, one-quarter, one-sixth, etc.). 2) Agnatic heirs (*'aṣaba*)—typically male relatives related through the male line (such as sons, brothers, paternal uncles), who inherit the residue of the estate after the fixed shares have been allocated.

الفصل السادس في بيان ما هو الواجب المهم الثابت المختار وما يلزم في الصوم والإفتار إعلم أنّ الواجب علينا بحكم الدين وأمر الشرع المبين في صوم شهر رمضان ...

Explicit:

... بل زيادة محض على أنهم قالوا ليس المراد من الرؤية حقيقتها بل قيام الدليل عليها ذكره شمس الأئمة السرخسي وغيره.

Date of copy: 1910–1915.
Place of copy: Daghestan.
Copyist: ملا عادل خان بن خان علي الترغولي / Mallā ʻĀdil-khān b. Khān ʻAlī al-Targhūlī.
Notes: The text is written in black ink, using the *naskh* script on Russian-made cellulose paper with stamps.

The manuscript includes a fragment of *al-Barq al-wamīḍ*, a work of the prominent Tatar scholar Shihāb al-Dīn al-Marjānī (1818–1889).

This work discusses the rules and principles concerning the beginning and end of the lunar month in Islamic jurisprudence, with a particular focus on the month of Ramaḍān and the methods by which its onset and conclusion are determined, that is, either by visual sighting (*ru'ya*) of the new moon or completing the 30 days of the month of Shaʻbān. The author argues forcefully that the visual sighting of the crescent moon is the primary legal basis for establishing the start of Ramaḍān and other months, citing numerous *ḥadīth*s. The text critically addresses divergences on this point of law, particularly the reliance on astronomical calculations to determine the Islamic calendar, rejecting them as unfounded and contrary to consensus. The work further examines classical scholarly positions on the number of the days in lunar months, emphasizing that they can only be 29 or 30, and never fewer. It engages with a variety of textual traditions, especially juridical opinions, assessing their reliability and relevance to practical observance. Additionally, the author reflects on the theological implications of rejecting prophetic guidance, asserting that such positions undermine the epistemological foundations of the *sharīʻa*. The manuscript ends with a poem dedicated to al-Marjānī.
Reference: Michael Kemper, *Sufis und Gelehrte in Tatarien und Baschkirien, 1789–1889. Der islamische Diskurs unter russischer Herrschaft* (Berlin: Klaus Schwarz Verlag, 1998), pp. 429–465; Shamil Shikhaliev, "Shihabaddin Mardzhani v dagestanskikh rukopisiakh v kontekste diskussii ob idzhtikhade v pervoi treti 20 v.," *Islamology* 9:1–2 (2019), pp. 95–110.

No. 92

رسالة في العشر

Risāla fī ʾl-ʿushr
Shelfmark: 83.
Dimensions: 10.5×17 cm / 6 fols.
Language: Arabic.
Author: محمد بن داود حاج الأقوشي النسكنتي / Muḥammad b. Dāwud Ḥājji al-Aqūshī al-Naskentī.
Incipit:

> فهذه رسالة ألّفها الفقير محمد بن داود حج الأقوشي النسكنتي بالتماس بعض الإخوان وإن لم أكن أهلا لهذا الشأن في حق وجوب العشر في الغلة الحاصلة من الأراضي القفقاسية المزروعة باسم الكلخوز بين جماعات المسلمين ...

Explicit:

> ... والسلام على جميع المؤمنين الأخيار والعلماء الأبرار اللهم اجعلنا من الذين يستمعون القول فيتّبعون أحسنه والحمد لله الذي هدانا لله لهذا وما كنّا لنهتدي لولا إن هدانا الله والصلاة والسلام على رسوله محمد وآله وصحبه أجمعين آمين.

Date of copy: Rabīʿ al-thānī 1368 / 30 January–27 February 1949.
Place of copy: Daghestan.
Copyist: غازي محمد الكبداني / Ghāzī Muḥummad al-Gubdānī.
Notes: The text is written in black ink, using the *naskh* script on the pages of a squared exercise book.

This work addresses a critical and contested issue in Islamic jurisprudence: the obligation of paying a type of agricultural tax, i.e., the tithe (*ʿushr*) on the produce of lands in the Caucasian territories, specifically those cultivated under the system of collective farming known as *kolkhoz* among Muslim communities. The treatise reflects the concerns of fellow Muslims regarding the legal status of lands confiscated and redistributed by non-Islamic authorities, and considers whether such a confiscation affects the duty to pay *zakāt* on crops grown therein. The work opens with a methodological clarification: two pivotal questions are raised: 1) whether lands under the control of non-Muslims are to be considered as part of the "Abode of Islam" (*dār al-Islām*) or the "Abode of War" (*dār al-ḥarb*), and 2) whether ownership is nullified when property is con-

fiscated by tyrants (*ẓālimūn*), especially in the context of the Soviet collective farms. Drawing upon the legal texts and authoritative commentaries from Ibn Ḥajar, al-Ṭaḥṭāwī, al-Shirwānī, and al-Suyūṭī, the author argues that:
– Lands forcibly taken do not automatically lose their Islamic legal character;
– The obligation of the payment of the *zakāt* for the poor remains binding, even on produce grown from misappropriated or commingled seeds, provided the original ownership by a Muslim can be established;
– The change in political sovereignty or external control over the territory does not absolve Muslims from their religious duties, including *zakāt*.

The author critically engages with and refutes several contemporary juristic opinions that posit that the payment of the *zakāt* is no more obligatory due to:
– Ambiguity in the legal status of the land in the North Caucasus;
– Impurity of the source (e.g., stolen or confiscated seed);
– Difficulty in separating legitimate from illegitimate wealth;
– Personal hardship or fear under political regimes.

The author regards such reasoning as weak and unsubstantiated, asserting that the principles of Islamic law require the continuation of the payment of the *zakāt* in all viable circumstances. Drawing analogies from legal texts regarding mixed or usurped property, he insists that even if the land or the seeds were initially confiscated, the resulting agricultural yield remains to be paid as *zakāt*. He also argues that collective ownership or cooperative farming models (like *kolkhoz*es) do not eliminate individual responsibilities if the individual share of the yield can be established. On folia 6b–7a, it includes the *fatwā* of Daghestani scholar Muḥammad ʿAlī al-Chūkhī[8] (1844–1889) regarding the payment of the tithe in Islam.

Reference: Shamil Shikhaliev and Paolo Sartori, "Islamic Dissent in a Dagestani Kolkhoz: a Research Note," *Journal of the Economic and Social History of the Orient* 68 (2025), pp. 856–873.

No. 93

[رسالة في الوقف والوصية]

[*Risāla fī ʾl-waqf wa-l-waṣiyya*]
Shelfmark: 84.
Dimensions: 11.5×17.5 cm / 14 fols.

8 The *nisba* al-Chūkhī refers to the Avar village of Chokh, now located in the Gunib district of Daghestan.

Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

... وبعد رأيت من فتاوى المرحوم محمد علي أبحاث الأفاضل ديارنا لإخراج ما عمت به البلوى من حيز الإشكال إلى حيز التجلي حيث قال من حكم ...

Explicit:

... وأما الإفتاء بصحة بيعها مما لا وجه له أن صحة الوصية فلا تغتر بما يخالف نص كتب المذهب لأن نص الإمام للمقلد كنص الشارع للمجتهد من عدم صحة العدول عنه.

Date of composition: 1910–1920.
Place of composition: Karabudakhkent, Daghestan.
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book.

This work addresses the legal status of agricultural estates and endowed properties (*waqf—awqāf*) in the Caucasus, particularly those bequeathed to the benefit of Islamic institutions, such as mosques. It examines the validity of endowment (*waqf*) and testamentary bequest (*waṣiyya*) in the context of inherited farmlands, mills, meadows, and residential estates, where some utility (e.g., grain yields or lighting provisions during the month of Ramaḍān) has traditionally been directed to public or religious institutions. The treatise revolves around a central legal question, namely whether the allocation of a fixed quantity of produce to a mosque or charity constitutes a binding stipulation or a non-binding custom or testamentary wish. The work argues that in many cases, what the public has assumed to be a *waqf* is technically a *waṣiyya*. This distinction is important because it determines whether the property can be sold, inherited, or altered. The author emphasizes that confusion between *waqf* and *waṣiyya* has led to improper legal claims, unwarranted restrictions on heirs, and invalid sales or donations. He further criticizes the misapplication of endowment principles, often resulting from ignorance of Islamic jurisprudence among both laymen and scholars, especially in cases where the form of endowment (*ṣīgha*) lacks legal rigour or where rights of ownership or disposal have not been clearly separated. The text also underscores the importance of legal precision in determining the validity of claims to land and its yields, and it warns against relying on custom, vague documents, or oral traditions in lieu of legal contracts. It concludes by urging contemporary jurists to distinguish carefully between true endowments and testamentary allocations, to adhere to established legal

criteria for validity, and to ensure that public religious property is administered in accordance with *sharīʿa*. The manuscript is a holograph.

No. 94

[رسالة في الاستحاضة]

[***Risāla fī ʾl-istiḥāḍa***]
Shelfmark: 98.
Dimensions: 14.5 × 21 cm / 5 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

والاستحاضة وأوقع في الغبر لأن الحيض أي دم تراه المرأة غير دم الحيض والنفاس حدث دائما كسلس رأت الحيض ...

Explicit:

وفي الثالث سبعة وفي الرابع ثلثة وفي الخامس خمسة وفي السادس سبعة ثبت هذا الدوران مرة نشاء من عادة بمرتين.

Date of composition: 1910–1920.
Place of composition: Karabudakhkent, Daghestan.
Notes: The text is written in blue ink, using the *naskh* script on a squared exercise book.

This work is devoted to the legal rulings concerning menstrual blood (*ḥayḍ*), its distinguishing characteristics, and its implications for acts of worship such as prayer and fasting. It explores the minimum and maximum durations of menstruation, the classification of different types of blood, and the application of legal maxims to women in various states, that is habitual and irregular menstruants (*mustaḥāḍa*). The work discusses the criteria for identifying *ḥayḍ* based on colour, timing, and recurrence. It addresses cases of forgotten menstruation cycles, overlapping blood episodes, and the difference between *ḥayḍ* and *istiḥāḍa* (non-menstrual bleeding). The text concludes with philosophical reflections on the createdness of the world, God's pre-eternity, and the limitations of human reason in grasping divine essence by arguing for the averment of divine attributes and cautioning against anthropomorphism. The manuscript is a holograph.

No. 95

[مجموع الملتقطات في الفقه]

[***Majmūʿ al-multaqiṭāt fī ʾl-fiqh***]
Shelfmark: 69-D.
Dimensions: 18 × 22.5 cm / 6 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

هذه أجوبة المسائل أتت إليّ من جناب أخينا الفاهم محمد الغزانشي العليا وعبارته هكذا إلى من حاز صنوف العلوم الربانية وأحاط فنون الحكم الصمدانية وذي الأخلاف الطيبة والخصال الحميدية المرضية ...

Explicit:

... والكتّاب كيف تصرف فيما أتى به من الحروف من مراعة ترجمة كلم الناذر أو رسم ما رأى واستحسن ترجمة كما هو الغالب.

Date of composition: 1890–1910.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The work is a collection of legal opinions compiled by Jamāl al-Dīn al-Gharabudāghī, which addresses issues such as:

– the obligation of *zakāt* on agricultural produce cultivated on endowed (*waqf*) land. The author also analyzes whether the contractual relationship between the landholder and the cultivator qualifies as rental (*ijārā*) or a form of crop-sharing where land is cultivated in return for a share of the harvest (*mukhābara*), and concludes that *zakāt* must be paid by whoever tills the land and uses his own seeds;
– the legal status of constructing or utilizing spaces adjacent to or within the community-owned lands (*ḥarīm*), a mosques or public endowment (*waqf*). It explores debates on whether building, using, or benefitting from these areas is legally permissible—particularly in the case of prayer, spiritual retreat (*iʿtikāf*), or economic activity—and whether such actions constitute a breach of Islamic legal norms concerning public religious property;
– the validity of contracts involving endowed or communal property, especially concerning issues like inheritance rights, guardianship, and rental income derived from endowment properties;

– whether a legal guardian may benefit financially from property under their care or not.

No. 96

[مجموع الملتقطات في الفقه]

[*Majmūʿ al-multaqiṭāt fī ʾl-fiqh*]
Shelfmark: 71.
Dimensions: 11.5×18 cm / 84 fols.
Language: Arabic, Kumyk.
Author: جمال الدين بن ممّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

جزاك الله حيث سعيت لوفاء مرادي وأرسلت الفقير ايدمير لدي بكتاب منك وإني نظرت حاله ومقاله وأظن إنه صادق في مقاله يقول إن تركت كبشك ...

Explicit:

... ورجح قوم التوكل وأخرون الاكتساب على توكل وثالث الاختلاف باختلاف الناس وهو المختار من ثم قيل إرادة التجريد مع داعية الأسباب.

Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: The text is written in black and blue ink, using the *naskh* script on Russian-made cellulose paper. It bears the Cyrillic stamp *Fabriki Sergeeva № 5*. The book cover is made of cardboard.

This work is a collection of legal opinions compiled by Jamāl al-Dīn al-Gharabudāghī, which addresses issues such as:
– legal debate surrounding the measurement of distance for shortening prayers (*masāfat al-qasr*), specifically the definition and extent of a mile (*mīl*) and its subdivisions. The text highlights methodological disputes among jurists regarding the reliability of transmitted reports and the correct interpretation of juristic precedent within the Shāfiʿī *madhhab*;
– the standard weights and measures for *zakāt* and other financial obligations, comparing classical Islamic definitions with local customs and mathematical approximations. This includes a complex discussion of the metric (*nisāb*) to define the value of grains, gold, and other commodities;
– theological and ethical analysis of poetry in Islam, distinguishing genres which are permissible (such as moral exhortation and praise) from those

which are impermissible involving erotism, satire, or musical performance. The author argues for a cautious but balanced approach, acknowledging the literary and spiritual value of certain forms of poetry while condemning their misuse.

The manuscript is a holograph.

No. 97

[مجموع الملتقطات في الفقه]

[***Majmūʿ al-multaqiṭāt fī ʾl-fiqh***]
Shelfmark: 79.
Dimensions: 11.5×19 cm / 54 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

فرع أعطى آخر دراهم ليشتري بها عمامة مثلا ولم تدل قرينة حاله على أنّ قصده مجرد التبسط المعتاد لزمه شراء ما ذكر لأنه ملك مقيد ...

Explicit:

... ثم أعرضت عن تنزيل الجواب على سقي الترددية في السؤال تفصيلا إكمالا لفهم النظر هذا. من الفقير الحاج جمال الدين الغربداغي.

Date of composition: 1910–1920.
Place of composition: Karabudakhkent, Daghestan.
Notes: The text is written in black and purple ink, using the *naskh* script on various types of paper, including lined and squared exercise book pages and paper with the stamp "*... Fabriki № 5*."

This work is a detailed critical commentary on the legal validity of a specific type of vow (*nadhr*) made by an individual in exchange for the waiver of a financial obligation. The central issue revolves around whether this vow qualifies as a valid religious obligation or is a mere conditional contractual statement that is invalid for religious effect. Drawing from classical sources of the Shāfiʿī school, the author investigates whether a vow can be equated with a testamentary disposition (*waṣiyya*), particularly when made during illness. The author examines systematically the implications of the vow's wording, focusing on its structure, conditional elements, and association with reciprocal obligation (*muʿāwaḍa*).

The treatise proceeds to assess whether the vow was made in exchange for a specific benefit and how this affects its legitimacy and enforceability under Islamic law. The work emphasizes the distinction between explicit and implicit obligations in vows, referencing scholarly disagreement on whether the implicit benefit invalidates the vow's religious dimension. The author further examines analogies between this type of vow and testamentary gifts or charitable endowments, exploring whether the vow is enforceable posthumously without the consent of heirs. The text also scrutinizes the appropriateness of linking the intention of a vow with religious devotion. Concluding with an appeal to scholars to adhere strictly to established juristic methodology, the author argues for the invalidity of the vow on the basis of its lack of spiritual merit and failure to meet the necessary conditions for *nadhr* according to the scholarly consensus.

The manuscript also contains Jamāl al-Dīn al-Gharabudāghī's legal opinions on inheritance law (*waṣiyya*, *nadhr*). The manuscript is a holograph.

No. 98

[مجموع الملتقطات في الفقه]

[***Majmūʿ al-multaqiṭāt fī ʾl-fiqh***]
Shelfmark: 96.
Dimensions: 15.5 × 22 cm / 5 fols.
Language: Arabic.
Author: ?
Incipit:

... فالمحبة يقتضي في أمر المحبوب صلاحا وضدّه والإضافة من قبيل إضافة الموصوف إلى الصفة وصدق الصداقة استواء الظاهر والباطن فيها ...

Explicit:

... وبالجملة يجوز لنا أن نفعل كلاّ منهم ونحن في القيام مأجورون أو معذورون وقبل هذا الحقير أميل إلى ما نقل عن الغيط فتأمل وحقق وأنا الحقير ضياء الدين ولد همت الخوفي.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on the Russian-made, darkened, creamy paper. The manuscript consists of excerpts from various works on Islamic law, The last two pages are including responses

by Sa'īd al-Makkī (Muḥammad Sa'īd b. Muḥammad Sunbul al-Majalā'ī al-Makkī, d. 1761) (محمد سعيد بن محمد سنبل المجلائي المكي), the Shāfi'ī mufti of Mecca from the first half of the 18th century, to legal questions posed by Shirvani Shāfi'ī scholar *al-qāḍī* Aḥmad al-Shirwānī.

The first issue concerns the payment and allocation of *zakāt* prior to the complete assessment and distribution of eligible recipients. The author maintains that disbursement before full verification is impermissible, since the right of the poor is collectively attached to the whole qualifying property. The discussion acknowledges juristic disagreement among the legal schools, invoking the well-known maxim that divergence within the community may constitute a form of mercy.

Subsequent questions address the reuse of materials from graves for mosque construction. The author distinguishes between graves of prophets, saints, and scholars—whose sanctity prohibits disturbance even after physical decay—and ordinary graves, where reuse may be permitted with communal consent, provided no violation of proprietary or sacred rights occurs. Another ruling concerns intoxicating beverages reportedly consumed in Daghestan. The decisive criterion is harm to body or intellect: anything demonstrably impairing reason or health is categorically prohibited.

The permissibility of accepting judicial office in morally compromised environments is also examined. The author affirms that assuming judicial authority may not only be permissible but obligatory if it serves the enforcement of Islamic legal norms and prevents greater injustice, especially when no more qualified alternative exists. Further questions consider the lawfulness of consuming meat slaughtered by non-Muslims, particularly Jews. The text stipulates that permissibility depends on their adherence to revealed scripture and avoidance of doctrinal corruption, in line with Qur'ānic principles governing the People of the Book. A futher issue concerns the use of animal hides obtained from non-Muslim regions, applying the presumption of purity unless clear evidence indicates unlawful slaughter. A related inquiry examines amphibious animals and whether their consumption is licit, depending on whether they are classified as exclusively marine (generally permissible) or terrestrial predators (prohibited).

Finally, the last issue addresses the controversial issue of triple divorce (*ṭalāq al-thalāth*). While early reports suggest that three pronouncements were once treated as a single revocable divorce, the author upholds the later consensus established during the caliphate of 'Umar b. al-Khaṭṭāb that three pronouncements count as three, thereby effecting an irrevocable separation.

Reference: Sh. Shikhaliev, M. Shekhmagomedov, "Fikkh v islamskom diskurse dagestanskikh ulemov," in: Bobrovnikov, V.O., Shekhmagomedov, M.G., Shikh-

aliev, Sh.Sh. *Fikkh i musul'manskii obychai v rossiiskom Dagestane: istochniki i issledovaniia* (Saint Petersburg: Prezidentskaia biblioteka, 2017), pp. 12–51.

No. 99

[مجموع الملتقطات في أصول الفقه]

[***Majmūʿ al-multaqiṭāt fī uṣūl al-fiqh***]
Shelfmark: 90-D.
Dimensions: 11×18 cm / 11 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

منطوقه صريح ومفهومه إن لم تكن للباء هذه الأولوية لا تكون بالعجلة كلمة عربية بتلك الكيفية ففيه منطوقا ومفهوما أمّا منطوقا فإن الأولوية ...

Explicit:

رتيمة الرشد قد شدت نصرنا أبديت شعرا بديعا ضاربا مثلا
إن العرب لجواد راكبه لحاذق ألف الأفراس ما خبلا.

Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

This work offers an in-depth analysis of terminology in Islamic legal theory, with particular focus on the semantic and syntactic structures involving Arabic prepositions, especially in contexts where the legal interpretation depends on exact linguistic formulation. The author furthermore examines the concept of causality within the theory and methodology of Islamic law, tracing its expressions through classical Arabic grammar, logic, and rhetorical conventions. Drawing upon a broad array of sources (including grammatical treatises, Qur'ānic exegesis, legal texts, and poetic examples) the work explores how the deployment of prepositions influences the exactitude of legal formulations, particularly in cases where ambiguity may yield divergent juridical outcomes. By highlighting the subtle semantic functions of such particles, the study underscores their critical role in ensuring both doctrinal clarity and linguistic precision. As such, the essay serves as a model of interdisciplinary engagement

between Arabic grammar, legal hermeneutics, and rhetorics. The manuscript is a holograph.

No. 100

[مجموع الملتقطات في أصول الفقه]

[***Majmūʿ al-multaqiṭāt fī uṣūl al-fiqh***]
Shelfmark: 399-D.
Dimensions: 10.5×12 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

المجتهد المطلق من يتنبط الأحكام من القرآن والحديث والإجماع والقياس والمجتهد المذهب من يجري على قواعد الأول فيستنبط منها الوجوه والمجتهد الفتوى من يجري على طريقهما ويرجح ما استنبط ...

Explicit:

... التمسك بالظاهر المجرد عن القرائن والكلام هنا في اشتراط معرفة المعار بعد ثبوت كونه حارضا وفيما قاله نظر.

Date of copy: 1890–1910.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on the white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text comprises concise excerpts from an anonymous treatise on the theory of Islamic law. It outlines the conditions required of *mujtahid*s at various levels (*muṭlaq*, *muntasib*, and *mujtahid* within a *madhhab*) as well as the distinctions between these respective levels of *ijtihād*.

No. 101

[مجموع الملتقطات في أصول الفقه]

[***Majmūʿ al-multaqiṭāt fī uṣūl al-fiqh***]
Shelfmark: 416-D.
Dimensions: 11×18 cm / 3 fols.
Language: Arabic.

Author: ?
Incipit:

... في الجنس بالقيود بقوله ثم رأيت العباوي صرح به أيضا بالنظر إلى هذا المقال ولا يخفى أنه لم يرد العباوي بهذه الكلام أن العلم في قول المص هو بمعنى الظن يدخل فيه العلم ...

Explicit:

وهي مسألة النافع اه المذكورة في الاسستدلال وأعم الأدلة عندنا خلق لكم ما في الأرض الخ. المذكور فيها وعند المعتزلة دليلا القولين المطويين الذكور إنّ هنا. إبراهيم العردي.

Date of copy: 1920–1930.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book.

The text comprises are fragmentary excerpts on the theory of Islamic law, lacking any internal coherence. It is likely that these folios were appended as glosses to a treatise on Islamic legal theory, intended as commentary on specific passages of that work.

No. 102

[مجموع الفتاوى لعلماء داغستان]

[***Majmū' al-fatāwā li-'ulamā' Dāghistān***]
Shelfmark: 65-a.
Dimensions: 15.5 × 22 cm / 16 fols.
Language: Arabic.
Author: ?
Incipit:

مسألة فهل يجب إخراج زكوة الزرع الحاصل من الحبوب المشترة المسمى بلسان السهل بِرْنْكْ فإن وجب فهل يجب إخراج عشر تلك الحبوب بعد إخراج زكوة الزرع الحاصل منها في السنة القابلة ...

Explicit:

... وعند المحققين المتورعين التحيل حرام هذا ما تيسر التنبيه عليه فيما يتعلق بهذه الأسئلة ونرجوا من الله تعالى إنه عين الصواب وإنه مقبول عند ذوي اللباب والله تعالى أعلم.

Date of copy: Jumāda-l-akhīr 1333 / 15 April–14 May 1915.
Place of copy: Paraul (في مدرسة فراول), Daghestan.
Copyist: حسن الأسيشي / Ḥasan al-Usīshī.
Notes: The text is written in black ink, using the *naskh* script on the two types of paper: Russian-made paper, without *vergeures*, *pontuseaux* or watermarks, and pages of a lined exercise book.

This work is a collection of legal opinions compiled by Daghestani scholars, which includes:

– legal opinion of ʻUmar from the Awar village of Okhli (d. 1916). This work addresses the obligation of the payment of *zakāt* on crops that grow spontaneously from previously harvested seeds. The central question discussed in this *fatwā* revolves around whether the produce constitutes a new, independent crop liable for *zakāt* or whether it retains a derivative status from the original crop. Furthermore, the text discusses the implications of inability to separate or collect the scattered grains and how this affects the liability of the payment of the *zakāt*. It considers the principle of facilitation and leniency (*musāhala wa-l-taysīr*) in *zakāt*-related rulings and explores scenarios where the *zakāt* obligation is delayed or waived due to lack of ability or negligence on the part of the owner. The text upholds that if the spontaneously regrown crop reaches the minimum height (*niṣāb*) and the grain matures, *zakāt* should be paid in proportion, based on the predominant assumption of the crop's origin. This reinforces the foundational legal maxim that *zakāt* is tied to ownership and accessibility, rather than the mere biological occurrence of growth.
– legal opinions of three unknown scholars: one from the Kumyk village of Paraul; a certain *qāḍī* of the Kumyk village of Khalimbek-aul;[9] a certain Nasrullāh of the Kumyk village of Buglen. They address issues related to *zakāt*, especially concerning crops grown from previously sowed seeds (*al-burr al-mabdhūr*) in subsequent years, and whether the payment of the *zakāt* remains obligatory in such cases. They indicate that *zakāt* is not due on crops grown in later years from seeds that already produced a crop which was made subject to the payment of the *zakāt*. The rationale is rooted in the principle that *zakāt* is tied to the *yield* of a harvest, not the residual or derivative growth from previous *zakāt*-paid produce. They further discuss the form in which *zakāt* can be given, especially regarding the permissibility of disbursing dates while still fresh (*rutab*). While the predominant position in the Shāfiʻī school is that *zakāt* must be paid only after drying and cleansing,

9 Khalimbek-aul is a Kumyk village in the Buinaksk district of Daghestan.

exceptions are allowed where the poor benefit more from the fresh produce. A notable portion of these opinions also concern *zakāt al-fiṭr* on behalf of dependents, including absent individuals and their families. The scholars explore whether a guardian, spouse, or the state (*ḥākim*) may pay *zakāt al-fiṭr* for individuals under their care. They conclude that general legal agency (*al-idhn al-ʿāmm*) granted to wives typically suffices for valid discharge of *zakāt al-fiṭr* on behalf of dependents. Another significant section addresses the criteria for the *niṣāb* for grapes and other fruits. The debate revolves around whether the *niṣāb* should be calculated including stalks or the berries themselves. They maintain that *zakāt* applies only after cleansing from non-consumable parts, drawing a parallel with cereals like barley that must be threshed and purified before assessing *zakāt*. The author further evaluates the obligation of *zakāt* on *waqf* lands and their yields. If the land is endowed and the seeds are donated by a third party, *zakāt* is not obligatory on such produce, as it lacks full private ownership and does not meet the conditions for *zakāt* liability. However, if the seeds are provided by a private individual, the crop may belong to them, and *zakāt* becomes due accordingly. Finally, the authors discuss aspects of sales and other transactions;

– legal opinions by Muḥammad Ṭāhir al-Qarākhī[10] and Ḥajalʿalī al-Aqūshī,[11] that explore the legal status of using paper money in commercial transactions and the implications thereof for the obligation of the payment of the *zakāt* in the Shāfiʿī school of law. The authors assess whether such money can serve as

10 Muḥammad Ṭāhir al-Qarākhī (1809–1880), a prominent Daghestani scholar, historian, jurist, expert in Arabic grammar, and poet. In 1850–1858, he was *imām* Shamil's secretary, and, in addition to his main functions, he also wrote the history of Shamil's Imamate. After the *imām*'s capture, al-Qarākhī returned to Temīr-Khān-Shūra, where he served as a *qāḍī*, then as the senior *qāḍī* of the Daghestan People's Court, and performed these duties until his death. He is the author of a number of works on Islamic law, history, poetry, Arabic grammar, and polemical works on Islamic law. For more details about him see: *Mukhammed-Takhir al'-Karakhi. Kniga o znachimosti stremleniia uluchshat' svoi deianiia po mere sil*, perevod s arabskogo i kommentarii R.S. Abdulmazhidova, D.M. Malamagomedova, M.G. Shekhmagomedova. (Moscow: Nauka—Vostochnaia literatura, 2014).

11 Not to be confused with *al-ḥājj* ʿAlī al-Aqūshī. Despite the similarity of their names, they were two different scholars of two different generations. They are distinguished as the "Senior" and "Younger" ʿAlī. The first of them was a contemporary of Muḥammad Ṭāhir al-Qarākhī, argued with him on the issue of *nadhr*, and died in 1878. The second was a Naqshbandi shaykh and an active participant in the political events of the 1917 revolution and the civil war in Daghestan, died in 1928. The latter is the author of a work on what kind of water is suitable for ablution in this catalogue (shelfmark 66-a). For more details about the polemic on *nadhr* between Muḥammad Ṭāhir al-Qarākhī and Ḥajalʿalī al-Aqūshī see: Abdulmazhidov R.S. "Polemika ob otchuzhdenii sobstvennosti po «nazru» v Dagestane v 19 v.," *Islam v sovremennom mire* 14; 4 (2018), pp. 183–200.

lawful capital in trade and thereby fall within the rubric of goods subject to the payment of *zakāt*. They critically engage with the views of contemporary scholars who deny the legal validity of transactions based on paper money. The text emphasizes that, for an asset to be liable to the payment of the *zakāt*, it must be independently beneficial and possess intrinsic value recognized by *sharīʿa* as an exchangeable good. Ultimately, the authors conclude that transactions involving paper money are only valid insofar as the currency is widely accepted;

– legal opinion (fatwā) by Muḥammad Ṭāhir al-Qarākhī in support of the validity of trading in Russian rubles (القروش الروسي), treating paper money as a legitimate medium of exchange endowed with a conventional value equivalent to that of gold. The author asserts that this currency is valid for sale and purchase, given its widespread acceptance, ease of handling, and relative utility compared to traditional silver and gold coins. The discussion emphasizes that the benefit derived from any item is context-dependent: paper money has limited utility, but once inscribed or used for documentation, its value increases based on content and use. Similarly, coins or banknotes used for storage or exchange acquire functional worth according to prevailing customs and circumstances. Drawing from Abū Ḥāmid al-Ghazālī's *Iḥyāʾ ʿulūm al-dīn*, the author articulates the idea that gold and silver are not intrinsically beneficial but serve only as means to achieve higher objectives. Thus, monetary instruments gain legal and practical value not from their substance, but from their accepted use and economic function, supporting the permissibility of their use in Islamic commercial transactions;
– legal opinion of Muḥammad Ṭāhir al-Qarākhī, where he expands upon the previous legal opinion regarding the permissibility of trade involving the use of paper money printed in Russia. He argues that paper money possesses an intrinsic value due to its potential utility: it can be used to protect other items and thus constitutes a legally recognized benefit. The presence of non-Islamic symbols (e.g., animals or crosses) on such seals does not invalidate transactions involving these notes, as long as their utility is legitimate and not religiously impermissible. The author further stresses that Islamic law does not prohibit the use of objects simply due to their association with non-Muslims. To argue otherwise would lead to unreasonable restrictions in daily life, such as the prohibition of using foreign paper or ink. Ultimately, the author defends the permissibility of transacting with paper money, provided its purpose is legitimate, practical, and consistent with Islamic legal norms.
– legal opinion by a certain Ḥusayn b. Muḥammad of Apshi[12] in which he identifies the legal status of banknotes regarding their use in transactions and

12 Now is an Avar village in the Buinaksk district of Daghestan.

the obligation of the payment of the *zakāt*. The author discusses two prevailing views: first, paper currency represents deferred debt and is therefore not subject to *zakāt*, unless its amount can be repaid or recovered; second, paper currency is considered akin to minted coinage due to its widespread acceptance and legal authority, making it subject to *zakāt* like any other monetary asset. After examining the practices and intentions of the users, the treatise leans toward the second view, emphasizing that paper money is legally binding and valuable. As such, the payment of *zakāt* on it becomes obligatory once it reaches the *niṣāb* and one lunar year has passed. The work refutes opposing opinions which deny the obligation of the payment of the *zakāt* on paper money, by arguing that they contradict practical realities and established customs.

Reference: Sh. Shikhaliev, M. Shekhmagomedov, "Fikkh v islamskom diskurse dagestanskikh ulemov," in: Bobrovnikov, V.O., Shekhmagomedov, M.G., Shikhaliev, Sh.Sh., *Fikkh i musul'manskii obychai v rossiiskom Dagestane: istochniki i issledovaniia* (Saint Petersburg: Prezidentskaia biblioteka, 2017), pp. 12–51.

No. 103

[مجموع الفتاوى لعلماء داغستان]

[***Majmū' al-fatāwā li-'ulamā' Dāghistān***]
Shelfmark: 44-D.
Dimensions: 17.5 × 22 cm / 6 fols.
Language: Arabic.
Author: ?
Incipit:

الحمد لله مسائل وردنا من أهل الداغستان حفظهم الله تعالى الأول هل يجوز أكل بعض الزرع بعد إخراج زكاة أي وبعد تصفيته قبل تمام تصفية البعض ...

Explicit:

في ضابط من تلزمه اليمين من توجَّهت عليه دعوى صحيحة لو أقرَّ بمطلوبها لزمه فإن أنكره حلف لحديث اليمين على من أنكر إذ لو أقرَّ لَكُلِّفَ بتحويله عن جهة المدّعي.

Date of copy: 1920–1930.
Place of copy: Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū 'l-Qarnayn al-Gharabudāghī.

Notes: The text is written in black and purple ink, using the *naskh* script on the pages of a lined exercise book. The colophon indicates that one part of this manuscript was copied when Ṣadr al-Dīn al-Gharabudāghī was studying in the village of Gubden under the scholar Ghazānūf al-Gubdānī in 1332 [December 1913–November 1914].

The work is a collection of legal opinions by Daghestani scholars, including:

- legal opinion compiled by *al-ḥājj* Aḥmad al-Jārī[13] concerning the following issues: *zakāt* on partially harvested crops, the erection of buildings over old graves, validity of animal slaughter and seafood consumption, triple divorce ruling, living under non-Muslim rule (e.g., Russian administration);
- legal opinions by Jamāl al-Dīn al-Gharabudāghī, Murtaḍā ʿAlī al-ʿUradī,[14] Yūsuf al-Yakhsāwī, Muḥammad al-Quduqī on the following issues:
  - Monetary currency and their legal value: A significant number of *fatwā*s deal with the juridical status of banknotes and paper currency, analyzing whether they are considered profitable assets, and considering the legitimacy of their use in transactions. The *fatwā*s also discuss whether promissory notes can replace currency in obligations and contracts;
  - The validity of sale contracts: The text examines various scenarios where the sale of animals, notably bulls and camels, can be made null and void because the contracts lack stipulations concerning the possession and mutual consent. The legal opinions further discuss how compensation is to be determined;
  - The use of assets belonging to charitable endowments (*waqf*) in transactions, especially in cases when their use expands beyond the stipulations defined by the individuals who established the endowment;
  - The execution of bequests (*waṣiyya*): Several *fatwā*s discuss the execution and legal effect of wills, especially when the bequeathed amount is to be fulfilled in currency either debased or fluctuating. They furthermore examine cases when recipients must be compensated according to the value of the currency at the time of the bequest or at the time of fulfillment;
  - Divorce pronouncements and legal consequences: The final sections of the work focus in on the conditions and implications of statements of divorce

13 Jār is an Avar historical district located today in the Northern Azerbaijan.

14 Murtaḍā ʿAlī b. Muḥammad al-ʿUradī (d. 1865), a prominent Daghestani scholar, author of a number of works, including a treatise on the grammar of the Arabic, as well as an essay on the legitimacy of the Imamate as a state formation. He furthermore served as a *qāḍī* during the Imamate of Shamil. In the aftermath of the Caucasian War, he was appointed as a *qāḍī* in the Daghestan People's Court under Russian imperial rule. For more details about him see: Sh.M. Khapizov, M.G. Shekhmagomedov, *Murtaza'ali iz Urada—verkhovnyi kadii Imamata* (Makhachkala: Epokha, IIAE DNTs RAN, 2018).

(*ṭalāq*), either intentional or unintentional, and their binding nature. The *fatwā*s analyze the semantic intent behind such utterances and the weight of accompanying circumstantial evidence;
– Inheritance and marital rights: A substantial section evaluates whether a husband inherits from his wife in cases involving non-biological children or previous marital ties. Opinions diverge, especially when reconciling traditional inheritance rules with exceptional cases documented in legal manuals and marginal glosses.
– Land and pasture rights: The text also references rights over unregistered lands and grazing grounds, confirming ownership in favour of those who utilize and cultivate them, irrespective of whether formal signs of possession exist.

No. 104

جواب جمال الدين الغربداغي لعبد العزيز الكبداني في مسائل فقهية

Jawāb Jamāl al-Dīn al-Gharabudāghī li-ʿAbd al-ʿAzīz al-Gubdānī fī masāʾil al-fiqhiyya

Shelfmark: 68.
Dimensions: 17.5 × 22 cm / 15 fols.
Language: Arabic.
Author: جمال الدين بن مَمّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

... اما بعد فرفع إليّ عبد العزيز الكبداني سجل حكم حاكم محكمة الشرع لمحروسة كبدان فيما شجر بينه وبين خصمه في أغصان تجاوزت عن الأرض شجرة لمالكها وخرجت وانتشرت إلى هواء ملكه المجاور لأرض الشجرة فقطع هو غصنا منها لكونه يضره بعد إذن من بعض شركاء الشجرة ...

Explicit:

من الأفعال الاختيارية للإنسان إنما يوجد في غراسها في مغرسها بخلاف عفرها والتجاوز والخروج لا يملكهما الإنسان وعبارة الشربيني وأمّا التي لم يعلم حدوثها فلا يتعرض.

Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: The text is written in black and purple ink, using the *naskh* script on the pages of a lined exercise book.

This legal opinion compiled by Jamāl al-Dīn al-Gharabudāghī addresses a dispute concerning the ownership and legal status of a tree whose roots and branches extend across the boundary between two properties. The central question is whether the tree rightfully belongs to the owner of the land in which it is planted, or whether partial ownership may be claimed by the neighbor whose property has been affected by the tree's growth. This issue becomes particularly contentious when the adjacent landowner claims a share in the tree or demands its removal on the basis of various considerations: perceived harm (*ḍarar*), encroachment upon his property, or lack of consent. The text invokes the legal concepts of preponderance of probability (*ghalaba ʿalā ʾl-ẓann*), customs (*ʿurf*), and silence implying consent (*sukūt ʿan al-iʿtirāḍ*), while also analysing the juristic implications of possession, long-term tolerance, and the absence of clear contractual stipulations. The work outlines key distinctions based on whether the tree was planted with explicit permission, tacit approval, or entirely without the neighbor's knowledge. If the tree was planted with consent, the author maintains that the legal presumption of partnership may be established, particularly when the shared benefit is evident, and longstanding silence supports the claim. If the tree was planted without consent, the burden of proof lies with the claimant seeking to establish shared ownership or entitlement to its fruits or the wood. In all cases, harm (*ḍarar*) must be substantiated through legally recognised channels, and any request for removal must rest on demonstrable—and not merely hypothetical—harm. The legal opinion reflects on the prioritization of protection of rights, and procedural integrity. It rejects arbitrary claims and emphasizes the necessity of testimony (*bayyina*) and the role of legal precedent. The work was written as a response to legal questions posed by a certain ʿAbd al-ʿAzīz al-Gubdānī (عبد العزيز الكبداني) to Jamāl al-Dīn al-Gharabudāghī. The manuscript is a holograph.

No. 105

[تقريرات في المسائل الفقهية]

[*Taqrīrāt fī ʾl-masāʾil al-fiqhiyya*]
Shelfmark: 229-D.
Dimensions: 18 × 22 cm / 2 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

الجواب الجامع بينهما أنّ المراد من قول الباجوري والبجيرمي وغيرهم من الفقهاء لعدم الخليفة بالبيعة العامة وإن المراد من المبايعة قبل شروع التجهيز.

Explicit:

... ملكت هذا الشيء مثلا فعلى إن أنذره لفلان صح لأنه من الالتزام فهو لفلان فلا يصح لأنه من صيغ المعين فافهم فإنه مهم وراجع التحفة والفتاوى الكبرى لابن حجر وحواشي عبد الحميد رحمه الله تعالى.

Date of composition: Jumāda-l-ūlā 1314 / 7 October–5 November 1896.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

This short text includes a legal opinion addressing questions surrounding guardianship (*wikāla*), communal prayer, religious authority, and the role of customary practices and textual evidence in legal reasoning. One of the primary concerns of this work involves the permissibility and function of proxy contracts, particularly with regard to marriage. The author investigates whether a woman's verbal designation of a guardian (or agent) for her marriage, expressed in colloquial or implicit terms, constitutes a valid appointment (*ṣīghat al-wikāla*). The *fatwā* holds that such expressions may indeed suffice, if the intent is clear, aligning with the views of early authorities who prioritised intention (*niyya*) and context. Significant attention is also paid to the status of contracts, particularly those involving conditions or clauses seen as irregular or superfluous. The legal opinion outlines the principle that stipulations absent from the Qur'ān or the Sunna (and which contradict the essence of a contract) are null and void. This principle is extended to include endowment deeds and other commercial transactions. Another theme explored in the text is the legitimacy of invoking the prayer for the Prophet (*ṣalāt ʿalā ʾl-nabī*) during communal rites such as funerals. The author argues that the recitation of such prayers holds juridical merit, though distinctions are made between required forms of supplication and optional invocations that may risk distracting from core ritual obligations. The legal opinion also addresses questions regarding intercession of the Prophet Muḥammad (*shafāʿa*), discussing its theological and procedural legitimacy. He affirms that the intercession of the Prophet and other righteous figures on behalf of sinners is accepted within Sunni orthodoxy. The author critiques sectarian deviations that seek to minimise or reject the doctrine of intercession, presenting a thorough defence of its salvific and communal function. The work also includes discussions on the ritual status of wine (*khamr*), the obligation to avoid cases of doubt matters (*shubuhāt*), and the boundaries between ritual performance and spiritual intentionality. On the matter of forbidden transactions, the text reaffirms the prophetic warning that those who fall into ambiguous dealings inevitably approach the prohibited, reinforcing

a cautious attitude toward modern practices that resemble interest-bearing transactions. The manuscript is a holograph.

No. 106

[تقريرات في المسائل الفقهية]

[*Taqrīrāt fī 'l-masā'il al-fiqhiyya*]
Shelfmark: 72-D.
Dimensions: 17 × 22 cm / 4 fols.
Language: Arabic.
Author: الحاج نصر الله البكلاني / *al-ḥājj* Naṣrullāh al-Buklānī (of Buglen).[15]
Incipit:

... ريف في قرب القرية وفيه مستحق وكان ذلك الريف من محل ولايته لا خارجه وليس ذلك للمالك برء بالأنصاف فتفكر تدرك المني وتصير عاقبتك إلى الحسنى ...

Explicit:

استعمال بسطه فيها انتهى. فهذا ما عند المسؤول في الحال وليس هو باعلم من السائل والعلم عند الملك الله تعالى أعلم بالصواب وإليه المرجع والمآب وأوصيكم بالدعاء.

Date of composition: Ramaḍān 1326 / 26 September–25 October 1908.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This work offers an extended reflection on various points of Islamic law, including the validity of bequests made during periods of mental incapacity, the permissibility of altering conditions of a *waqf*, and issues related to ritual purification and funerary practices. It examines the status of a prayer made over individuals whose bodies were not completely washed due to physical impediments; discusses the obligations of travelers performing prayers aboard moving vehicles, and evaluates the legality of reciting the Qur'ān or *dhikr*s aloud before the official call to prayer (*adhān*). The text further explores customary practices such as recitations at gravesites and their status as harmful innovations (*bid'a*), the recitation of particular *sūra*s during burials, and the reward associated with such acts. Additional sections deal with the classification of

15 Buglen is a village in the Buinaksk district of Daghestan.

currency, such as paper money, with regard to the obligation of the payment of the *zakāt*, the permissibility of sacrificial practices in light of local customs, and the ritual implications of using intoxicants for medicinal purposes. It also raises practical questions regarding the spatial boundaries of mosques and schools, and whether shared usage is permissible under Islamic law.

The manuscript is a holograph.

No. 107

[تقريرات في المسائل الفقهية]

[***Taqrīrāt fī 'l-masā'il al-fiqhiyya***]
Shelfmark: 242-D.
Dimensions: 17.5 × 22 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

تصحيح الأراء من ترجمة واجب الدعاء كثير من الناس يقولون من عجز عن دعاء صلاة الميت يقف ولا يترجم بغير العربية توهما أن ترجمة تبطل الصلاة والحق إنه ليس بحق بل نبذ العلم ...

Explicit:

... تقديم الترجمة عن الوقف متف عليه وعن ذكر آخر مختلف فيه وبطلان الصلاة بالترجمة في قادر مطلقا وعاجز في غير ماقور والله تعالى أعلم.

Date of composition: 22 April 1911.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book.

This text consists of a legal opinion on the permissibility and implications of translating ritual elements of prayer, such as *dhikr* and prayers (*du'ā'*), from Arabic into other languages for Muslims who are unable to recite them in Arabic, due either to ignorance or incapacity. The author distinguishes between "essential" prayers, which must be executed in Arabic, from "supplementary" ones, that is those executed for the benefit of the deceased, that may be translated under certain conditions. The author argues that while some scholars uphold a strict requirement for Arabic in all ritual utterances, others offer concessions for non-Arabic speakers, particularly when dealing with invocations for the dead

or general *du'ā'*. The text further discusses the conditions under which the use of translated *du'ā'* is valid, and when it leads to the invalidation of prayer. The manuscript is a holograph.

No. 108

[تقريرات في المسائل الفقهية]

[***Taqrīrāt fī 'l-masā'il al-fiqhiyya***]
Shelfmark: 47-D.
Dimensions: 17 × 22 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

ألقي من طالب هلّي يقال له بهاء الدين كتّاب فيه ثلث مسائل وفقد هو مني وحاصل ما فيه لو لم يغب السفق حتى يطلع الفجر أو لم يوجد أصلا كيف أمر الصلاة العشاء والصوم اه ...

Explicit:

... وهو لا يحصل إلاّ بعد حضور المال مع نحو التصفية الخ. ولا تبرئ ذمته بذلك عن زكاة ما لم يتلف من الزرع. هذا ما ظهر لي اليوم والله تعالى أعلم والسلام من الحاج جمال الدين الغربداغي.

Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This legal opinion by Jamāl al-Dīn al-Gharabudāghī addresses three interrelated issues concerning the validity of night prayer and financial liability in the context of *zakāt* on agricultural produce. The first issue concerns the obligation of night prayer (*ṣalāt al-'ishā'*) and the fast (*ṣawm*) when there is uncertainty about whether the sunset (*ghurūb*) or the dawn (*ṭulū' al-fajr*) has occurred. The author argues that in cases of doubt, proximity to settled areas determines the proper times for initiating and concluding acts of prayer. The second issue concerns the permissibility of the landowner consuming part of the crop before the process of full purification (*tamyīz wa-taṣfiya*) is complete. According to the Shāfi'ī doctrine, the right of the poor is attached to every individual grain once the crop reaches the minimum measure of height (*niṣāb*) to become liable to the payment of the *zakāt*. Therefore, no disposal of any portion of the harvest

is permissible prior to the separation of the portion of crops liable to *zakāt* without risking transgression against the rights of others. However, the author acknowledges a position, based on juristic concession (*rukhṣa*), which allows for consumption in cases of necessity (*ḍarūra*), provided that the share of the crops liable to the payment of the *zakāt* is accurately measured and secured. The third issue revolves around the question of whether the owner of the crop is liable to the payment the *zakāt* even if part of it has been damaged due to fire or theft. The author concludes that liability (*ḍamān*) only applies if the destruction occurred after the portion designated for *zakāt* was established precisely. Prior to that, ownership remains joint between the landowner and the poor, and the legal obligation for compensation does not arise unless negligence (*tafrīṭ*) or deliberate delay in separating the *zakāt* share is proven. The manuscript is a holograph.

No. 109

[تقريرات في المسائل الفقهية]

[***Taqrīrāt fī 'l-masā'il al-fiqhiyya***]
Shelfmark: 147-D.
Dimensions: 17.5×14 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

مسائل قول شيخنا في العباب يكره تعليق العمر الملهية في المسجد يعني بالعمر أوراقا طوال فيها آيات من القرآن مكتوبة بأقلام غلاظ وفيها مثال الحرمين الشريفين ...

Explicit:

... مسألة قال م ر لا يفتر بوصول الدخان إلى الجوف وإن تعمد فتح فيه لذلك إذ ليس هو عينا عرفا وإن كان ملحقا بها في باب الأحرام اه. قال شيخنا لكن استثنوا منه دخان التنباك لأنه يتحصل منه عين بل نازع بعضهم في كون الدخان ليس بعين لا سيما إذا كان من نجس فينجس.

Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The author discusses the permissibility and potential reprehensibility (*karāha*) of placing decorative architectural elements (such as domes, inscriptions, and artistic representations) within mosque structures. The text focuses specifically on the inclusion of ornamental features that contain Qur'ānic verses and depictions of the two Holy Sanctuaries (*al-Ḥaramayn al-Sharīfayn*), evaluating their status in light of the principle of avoiding distraction during prayer. The author holds that the inclusion of ornamental domes (*'imāra fī 'l-masjid*) featuring Qur'ānic inscriptions or sacred imagery is discouraged (*makrūh*), if such additions are placed directly in front of the worshipper (*muṣallī*) and may distract concentration (*khushū'*) during prayer. However, if the placement is elevated or distant, and not within the immediate field of vision during worship, then their presence should not be considered blameful. The second issue addresses a juridical discussion concerning whether the entry of smoke into the body invalidates the fast. One jurist states that the fast is not nullified by smoke entering the body, even if a person deliberately opens their mouth to allow it in, because smoke is not regarded as a tangible substance (*'ayn*) according to customary legal understanding. However, the author notes an exception made by some scholars regarding tobacco smoke, arguing that it produces a perceptible substance and therefore may be treated differently. Moreover, some jurists dispute the general claim that smoke is not a tangible entity, particularly when it originates from an impure substance, in which case it too may be considered impure. The manuscript is a holograph.

No. 110

[تقريرات في المسائل الفقهية]

[***Taqrīrāt fī 'l-masā'il al-fiqhiyya***]
Shelfmark: 237-D.
Dimensions: 13.5 × 21 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

سألني الطالب مرزه اغا عمالو توافقا على بيع ١٥ ذراعا من الثوب كل ذراع بثمن ١٥٠٠ مناة فجمعا الثمن وعقدا جملة من الثوب بجملة من الثمن بحسب التوافق ...

Explicit:

... عرف بعد انتهى والحاصل إن بيع اذرع الثوب بأن كل ذراع بكذا ما ذكر في الجملة لم يكن كذلك للجهل لا غير من الحاج الحرمين جمال الدين الغربداغي.

Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This is a legal opinion about a contractual dispute originating from a disagreement over a payment. It addresses the question of whether a sale is valid if the contracting parties initially agree on a given price, but later change such stipulation due to a mathematical error. One party insists on the total price recorded in the contract, while the other refers to the earlier verbal agreement. The author carefully examines the jurisprudential implications of this discrepancy. He distinguishes between two scenarios: (1) if the total price stated in the contract deviates from the agreed per-unit rate due to an error in calculation, and (2) if the contracting parties were entirely unaware of the correct sum when the contract was concluded. The author argues that a sale based on mutual consent regarding a known item and its value is generally valid, even if a miscalculation occurs. However, where there is ambiguity about the actual price at the time of contract, the sale may be deemed void for failing the condition that the parties must be aware of all essential contractual elements. Further, the author addresses whether mathematical errors discovered ex post can be rectified. He concludes that if both parties knowingly agreed on the per-unit price, and the mistake in calculation was unintentional, the contract may be interpreted according to their shared intent. Nevertheless, in the absence of demonstrable clarity and mutual consent regarding the full price, the contract must be considered invalid under the classical doctrine of prohibitive uncertainty (*jahāla*).

No. 111

[تقريرات في المسائل الفقهية]

[***Taqrīrāt fī ʻl-masāʼil al-fiqhiyya***]
Shelfmark: 322-D.
Dimensions: 10.5×15.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

وقع السؤال في بيت الحاج داود بأن كان غائبا عن مكة ولكن لم يتركه لنصيب الجواب بل كثرة كلامه قول المحلي وإلاّ أي وإن لم يمكن علم القبلة أخذ بقول ثِقَةٍ يخبَرُ عن علم اه. لا عن اجتهاد كقوله أنا أشهد الكعبة ولا يكلف المقاية بصعود ...

Explicit:

... أي ما في معناها كالقطب وموفقه صلى الله تعالى عليه وسلم إذا ثبت بالتواتر فإن ثبت بلا آحاد فكالخبر عن علم بجبرمي.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in purple ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This brief text is an excerpt from a legal commentary or marginal gloss (*ḥāshiya*) to a certain text in a treatise and concerns the rules of determining the direction of prayer (*qibla*) in Islamic law. The author discusses various scenarios in which one may rely on the report of a trustworthy informant (*akhbār al-thiqa*) instead of personal independent reasoning (*ijtihād*), particularly when hardship or physical obstacles are involved.

No. 112

[تقريرات في المسائل الفقهية]

[***Taqrīrāt fī ʻl-masāʼil al-fiqhiyya***]
Shelfmark: 339-D.
Dimensions: 12.5×10.5 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

وقع في الدرس هل يقع في ديارنا عقد السلم وما ترجمته بلساننا قال صاحب فتاوى الجوخي لا يكون عقد السلم عندنا لأنه لا يعرف عندنا ترجمة لفظ السلم هل هو معتمد ...

Explicit:

فيما لو قال اشتريت منك ثوبا صغته كذا بهذه الدراهم فقال الخ اعتبارا باللفظ وقيل الاعتبار بالمعنى فلو ذكر سلما بعده كان سلما بالاتفاق من الحاج جمال الدين.

Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: The text is written in purple ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This brief legal opinion addresses an issue concerning the contractual interpretation of the term "forward sale" (*'aqd al-salam*) in Daghestan and surrounding regions. The "forward sale" is a type of sale contract in which the price is paid in full in advance, at the time of concluding the agreement, while the delivery of the goods is deferred to a specified future date. The type, quality, quantity, and delivery time of the goods must be precisely stipulated. The issue arises from a claim that in the local practice, the practice "forward sale" is not admissible because of terminological ambiguity, particularly in translation from the Arabic to local languages. The manuscript is a holograph.

No. 113

[تقريرات في المسائل الفقهية]

[***Taqrīrāt fī 'l-masā'il al-fiqhiyya***]
Shelfmark: 74-D.
Dimensions: 12.5 × 21 cm / 2 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

أما بعد: هل الأسكناس مثلية أو متقومة؟ وهل تقوم مقام النقود والأعراض أو وثائق؟ وهل هي متمولة في ذاتها قبل التعامل بها بقطع النظر عن انضمامها إلى غيره أم لا؟

Explicit:

... وسميتموه نقوداً كيف لا ينظر في اليد العادية للاقصى بعد ردّ العين على أن اليد فيها ليست بعادية إصالة هذا ما ظهر لي.

Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: The text is written in purple ink, using the *naskh* script on the pages of a lined exercise book.

The author discusses issues such as the validity of monetary exchanges, the value of notes, and the application of Islamic law in transactions. The primary

concern involves determining the value of paper currency in relation to its nominal and real value, and how it should be treated under Islamic law. Key issues include the determination of the equivalency or validity of paper money in financial transactions; whether such transactions are considered legitimate or invalid; and various hypothetical legal scenarios, such as the inheritance of debts and the legitimacy of purchases made with paper money under Islamic law. Clearly, all these questions originate from the loss of value of paper money in the aftermath of the Bolshevik revolution. The manuscript is a holograph.

No. 114

[تقريرات في المسائل الفقهية]

[***Taqrīrāt fī ʻl-masāʼil al-fiqhiyya***]
Shelfmark: 402-D.
Dimensions: 17 × 22 cm / 2 fols.
Language: Arabic.
Author: ?
Incipit:

قوله مثاله باع شقصا من دار وصيفا بالغا يعني أن الألف يوزع على الشقص والسيف باعتبار القيمة لتعذر وتوزيع الثمن عليهما بلا معرفة قيمة كل منهما ...

Explicit:

في هذه المسائل فإنها تنجيك من الانهماك في رطة الهلاك وتحميل من وقوع في أكبر الكبراء الذي آت فيه بحرب لإطاقة لنا بمقاومة بآية فإن لم تفعلوا فأذانوا بحرب من الله ورسوله.

Date of copy: 1920–1930.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This anonymous text comprises a detailed juristic analysis concerning the validity of certain sales contracts in Islamic commercial law. The discussion revolves around complex scenarios involving the exchange of commodities of similar or different kinds, with careful attention given to equivalency (*tamāthul*) and disparity in value during the sales. It elaborates on hypothetical examples illustrating how variations in quantity or price impact the legitimacy of the sale

according to established juristic standards. The legal reasoning aims to clarify when a sale is rendered void due to impermissible usury (*ribā*) in bilateral exchanges of similar goods.

No. 115

[تقريرات في المسائل الفقهية]

[***Taqrīrāt fī ʻl-masāʼil al-fiqhiyya***]
Shelfmark: 403-D.
Dimensions: 12 × 20.5 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

أما بعد: هل الأسكناس مثلية أو متقومة؟ وهل تقوم مقام النقود والأعراض أو وثائق؟ وهل هي متمولة في ذاتها قبل التعامل بها بقطع النظر عن انضمامها إلى غيره أم لا؟

Explicit:

... وسميتموه نقوداً كيف لا ينظر في اليد العادية للأقصى بعد ردّ العين على أن اليد فيها ليست بعادية إصالة هذا ما ظهر لي.

Date of copy: 1920–1930.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book. This work is a copy of the legal opinions of Jamāl al-Dīn b. Mamma al-Gharabudāghī (shelfmark: 74-D).

The author discusses issues such as the validity of monetary exchanges, the value of banknotes, and the application of Islamic law in transactions. The primary concern involves determining the value of paper currency in relation to its nominal and real value, and how it should be treated under Islamic law. Key issues include the determination of the equivalency or validity of paper money in financial transactions; whether such transactions are considered legitimate or invalid; and various hypothetical legal scenarios, such as the inheritance of debts and the legitimacy of purchases made with paper money under Islamic law. Clearly, all these questions originate from the loss of value of paper money in the aftermath of the Bolshevik revolution.

No. 116

[تقريرات في المسائل الفقهية]

[***Taqrīrāt fī ʻl-masāʼil al-fiqhiyya***]
Shelfmark: 7-D.
Dimensions: 13×16 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

قوله لا يعرف القديم إلاّ بها لو ظهر تغير لحم الحيوان بعد ذبحه فإن أمكن معرفة تغيره بدون ذبحه كما في الجلالة امتنع الردّ بعد الذبح ...

Explicit:

... لأن النتن يمكن أن يعرف بدونه الذبح كما أفتى به مرتض علي العردي خلافا لمن توهم إنه يردها ولا أرش عليه للذبح لأن النتن لا يعرف ألاّ به.

Date of copy: 1920–1930.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book.

The text comprises discrete sub-commentaries on a treatise of Islamic law. These sub-commentaries address the legal status of the meat of slaughtered animals, specifically whether it is *ḥalāl* or *ḥarām*, as well as certain nuances related to its purchase.

No. 117

[تقريرات في المسائل الفقهية]

[***Taqrīrāt fī ʻl-masāʼil al-fiqhiyya***]
Shelfmark: 57-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

وقع السؤال في الدرس عما وقع بين اثنين عقد السلم عن برّ عشرة أكيال مع شروطه المعتبرة فيه مؤجّلا ثم إذا حلّ الأجل عجز المسلم إليه عن تحصيل المسلم فيه ...

Explicit:

فقال الخ اعتباراً باللفظ وقيل اعتباراً بالمعنى ولو ذكر سلماً بعده كان سلماً بالاتفاق ولا يعوّل على ما في فتاوى الچوخي وإن جلّ لعدم دليل الخ. من الحاج جمال الدين التون چا چوف.

Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: The text is written in brown ink, using the *naskh* script on the pages of a lined exercise book.

This text presents a legal opinion regarding the permissibility of substituting the object of a "forward sale" (*'aqd al-salam*) in cases when the seller is unable to deliver the specified commodity at the due date. The question explores whether the contract should be annulled or if an item of equal value may be accepted instead. The author suggests that substitution of the object of the contract is invalid, if it involves a different kind of commodity, as this would constitute a prohibited sale of an item not yet in one's possession. However, annulment of the contract (*faskh*) may be permissible even without a legal cause. A permissible alternative is proposed by the author: to mutually annul the sale contract and solemnise a new sale involving the same monetary value equal to the original capital. The manuscript is a holograph.

No. 118

[تقريرات في المسائل الفقهية]

[***Taqrīrāt fī 'l-masā'il al-fiqhiyya***]
Shelfmark: 143-D.
Dimensions: 13 × 21 cm / 2 fols.
Language: Arabic.
Author: حج قادي بن أسلدار الغربداغي / Ḥajji Qāḍī b. Asildār al-Gharabudāghī.
Incipit:

مسائل أُلْقي إلينا من العالم بهاء الدين قاضي قرية هلي. الأول نشرت امرأة فخرجت من بيت زوجها مانعةً حقها للزوج من الإطاعة والعود يدعوها الزوج لديه وهي لا تعود ...

Explicit:

ثم السلام عليكم على القاضي بهاء الدين الهلي وإلى أهل بيته فهذا ما عندي والعلم الحق عند الله الملك الأبدي.

Date of composition: 1930–1940.
Place of composition: Daghestan.
Notes: The text is written in red ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This short text includes legal opinions answering questions posed by Bahā' al-Dīn, a *qāḍī* operating in the village of Geli.[16] The questions concern aspects of marital obligations, financial responsibility, property rights, and contractual stipulations. The first issue concerns a woman who is instructed to return to her husband after a revocable divorce, despite not having received any support (*nafaqa*) from him during the waiting period (*'idda*). The author argues that, unless she has a legitimate legal excuse (*'udhr shar'ī*), she is obliged to resume cohabitation if the husband provides her with adequate housing and fulfills the essential conditions of maintenance and marital companionship. The second question addresses the case of a woman who delays her moving into her husband's residence due to a debt owed by him. The author concludes that she may not refuse relocation unilaterally unless the debt impairs her well-being or security. If the creditor has not demanded repayment or legal recourse has not been initiated, her grounds for refusal are invalid. The scholar upholds that coercion may be applied to enforce her relocation, should the conditions for a valid marital home be fulfilled. The third issue addresses the sale of a mare (*ramka*) known to be pregnant. If the foal (*walad al-ramka*) is born while in the buyer's possession and the contract did not specify the status of the fetus, then, according to the principles of "conditional sale" (*bay' bi-sharṭ*), the foal legally follows the terms agreed upon. If no such terms are stipulated, the foal remains the seller's property unless the buyer assumed full liability. A further scenario discussed involves a woman who, after divorce, requests compensation for having served her husband or his household without any previously agreed wage. The author rules that in the absence of an earlier stipulation or customary expectation, she may not claim remuneration. The legal reasoning is based on the analogy of a craftsman completing work without a clear wage agreement: in absence of contract or an established customary practice, the worker has no legal claim to compensation. The manuscript is a holograph.

16 Geli is a Kumyk village, located in the Karabudakhkent district of Daghestan.

No. 119

[تقريرات في رؤية هلال رمضان]

[*Taqrīrāt fī ru'yat hilāl Ramaḍān*]
Shelfmark: 163-D.
Dimensions: 10×17 cm / 1 fol.
Language: Arabic.
Author: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū 'l-Qarnayn al-Gharabudāghī.
Incipit:

ومن المبين المكشوف أن الشريعة الحقية لم يأت قط بإبطال العقلية وتكذيب الأمور الواقعة والألغات ثمرة التكليف وحكمة البعثة ...

Explicit:

... وإن غمّ عليهم الهلال أكملوا لمدة شعبان ناقصاً في البيان وقاصراً في مقام الحاجة إليه وعموم الابتداء به ودوام الوقوع والسكوت في موضع البيان الخ.

Date of composition: 1940–1950.
Place of composition: Daghestan.
Notes: The text is written in black pencil, using the *naskh* script on the pages of a squared exercise book.

A brief conclusion concerning the determination of the beginning of the month of Ramaḍān and the corresponding commencement of the fast. The manuscript is a holograph.

No. 120

[تقريرات في مسألة البيع]

[*Taqrīrāt fī mas'alat al-bay'*]
Shelfmark: 371-D.
Dimensions: 13×15 cm / 1 fol.
Language: Arabic.
Author: عبد الحميد بن الحسن الداغستاني الشرواني / 'Abd al-Ḥamīd b. al-Ḥasan al-Dāghistānī al-Shirwānī.
Incipit:

قول حجر والمشتري على الثاني كان حاصل إيضاحه إنهما تنفقان على وجوه في يد البائع إلاّ أن البائع يدعي سبقه العقد المشتري يدعي تأخره عنه ...

Explicit:

... قال الجلال البلقيني أفتيتُ فيها بأنّ القول قول المشتري مع يمينه لأنّ الأصل برائة الزمة عن غرم أرش العيب انتهى اه. عبد الحميد الشرواني.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in purple ink, using the *naskh* script on the pages of a lined exercise book.

Concise excerpts from the sub-commentary of ʿAbd al-Ḥamīd al-Shirwānī concerning a certain issue related to sales transactions.

The issue addresses a dispute between a seller and a purchaser concerning a defect (*ʿayb*) in the sold item, particularly when they differ over whether the defect pre-existed the contract or arose subsequently. The general rule outlined is that, in cases of disagreement regarding the occurrence of a defect, the seller's statement is accepted under oath on the basis of the presumption of the absence of prior defect. However, further juristic clarification indicates that the determination depends on whether the defect justifies rescission (*radd*). Where the defect entails the right of return, the seller's claim is upheld; where it does not nullify the contract, the purchaser's statement may be preferred. The text also refers to later authorities, who maintain that when the seller alleges that the defect arose in the purchaser's possession, the purchaser's statement is accepted under oath, grounded in the presumption of freedom from financial liability.

No. 121

[تقريرات في الصلاة]

[***Taqrīrāt fī ʾl-ṣalāt***]
Shelfmark: 383-D.
Dimensions: 11 × 9 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

وإعلم أن الفجر فجران فالأول هو القاعد في السماء والفجر الثاني هو العريض الأبيض المنير في عرض الأفق وهما جميعا من أنوار الشمس ...

Explicit:

... ويدخل وقت المغرب بغيوبه الشمس عن الأبصار في الأراضي المستوية التي محفوقة بها في جهة المغرب فتوقف إلى أن يرى اقبال السواد من جانب المشرق.

Date of copy: 1860–1870.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

Brief explanations regarding the timing of each of the five obligatory daily prayers.

No. 122

[تقريرات في رفع اليدين في الصلاة والدعاء]

[***Taqrīrāt fī raf' al-yadayn fī 'l-ṣalāt wa-l-du'ā'***]
Shelfmark: 17-D.
Dimensions: 16.5 × 20.5 cm / 2 fols.
Language: Arabic.
Author: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū 'l-Qarnayn al-Gharabudāghī.
Incipit:

مسألة متناقضة شائعة في القرى والبلدان على أرآء العصر وقرّاء أواخر الزمان فمنهم من يرفعون أيديهم وقت قرائة سورة الفاتحة ويمسحون وجوههم بها بعد قرائتهم ...

Explicit:

... وفي الفاتحة بالطريق الأملي في غير الصلاة لما مر من إذا أحسن الدعاء ما ورد في القرآن آخذا مما مرّ وقرّر فالحمد لله رب العالمين والله أعلم بالصواب.

Date of composition: 1940–1950.
Place of composition: Daghestan.

Notes: The text is written in purple ink, using the *naskh* script on the pages of a lined exercise book.

This text addresses the status and the function of the recitation of the *sūra al-Fātiḥa* outside the formal context of the ritual prayer (*ṣalāt*) or during the sermon (*khuṭba*), particularly when it is followed by the customary gesture of wiping the face after supplication. The author outlines divergent scholarly positions: while some scholars assert that reciting *al-Fātiḥa* outside of the ritual prayer with the intent of supplication is permissible and yields the expected rewards, others view such usage sceptically due to a lack of direct precedent or concerns about blameful innovations. The author supports the view that reciting *al-Fātiḥa* with the intention of delivering a *du'ā'*, even outside the formal context of the ritual prayer, is valid and spiritually beneficial. He argues that the recitation, even when not explicitly intended as a recitation of the Qur'ān, does not lose its Qur'ānic character and therefore remains a means of drawing divine favour. The practice of raising the hands and wiping the face after reciting *al-Fātiḥa* is regarded as part and parcel of accepted supplicatory practices. The author concludes by affirming the legitimacy of reciting *al-Fātiḥa* as a form of supplication in both ritual and non-ritual settings, emphasizing that its structure was divinely ordained to teach believers the etiquette of submitting an appeal to God. The manuscript is a holograph.

No. 123

[مسألة الطلاق]

[*Mas'alat al-ṭalāq*]
Shelfmark: 251-D.
Dimensions: 16 × 22 cm / 2 fols.
Language: Arabic.
Author: بي أرسلان بن إدريس، قاضي بُيْنَاكْسِكِي / Biy Arslān b. Idrīs (Idrisov), *qāḍī* of Buinaksk.
Incipit:

فصل في أحكام الرجعة وإذا طلّق شخص امرأته واحدة أو إثنتين فله مراجعتها ما لم تنقض عدّتها فإن انقضت عدّتها بوضع حمل أو قراء أو شهر حل له أي لزوجها ...

Explicit:

... إن اعتمد على أقوال النساء التي جائت أي بهذه المسألة ولذلك أفتيت بما أفتيت فيه اه. هذا في ١١ من فبرال سنة ١٩٥٠ ميلادي اه.

Date of composition: 11 February 1950.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This text explores the legal and doctrinal dimensions of revocable divorce (*ṭalāq raj'ī*) and irrevocable divorce (*ṭalāq bā'in*). It examines the conditions under which a husband may lawfully take back his wife after issuing one or two divorces, provided that the waiting period has not yet expired. In cases where the *'idda* has concluded, a new marriage contract (*'aqd jadīd*) is required for reconciliation. The author also addresses the implications of triple divorce (*ṭalāq thalāth*) issued at one session. The author further considers the role of intention (*niyya*) and linguistic expression in determining the validity and extent of divorce, particularly in relation to explicit and allegorical expressions of divorce (*ṣarīḥ* and *kināya*). Emphasis is place upon the importance of the importance of context and corroborative evidence, including the husband's explicit statements, judicial procedures, and the function of the woman's guardian (*walī*) in facilitating remarriage. The manuscript is a holograph.

No. 124

[مسألة الطلاق]

[*Mas'alat al-ṭalāq*]
Shelfmark: 389-D.
Dimensions: 17 × 20 cm / 1 fol.
Language: Arabic.
Author: بي ارسلان بن ادريس، قاضي بُيْنَاكْسْكِي / Biy Arslān b. Idrīs (Idrisov), *qāḍī* of Buinaksk.
Incipit:

مسئلة حضر لديّ الرجل جهبار بن سليمان من قرية غربداغ كنت وقال إني قلت لزوجتي كوثر ابنة دَقَايْ طلّقت كوثر بنت دقاي بلا قصد ولا نية لطلاقها ...

Explicit:

... انقضت عدتها حلّ له أي زوجها مكاحها بعقد جديد وتكون أي الزوجة معه بعد العقد على ما بقي من الطلاق. كتبه القاضي بي أرسلان قاضي بلدة بويناغسكي في ١٣ من سنتابر ١٩٥٢ من تأريخ الميلادي وفي ١١ من محرّم سنة ١٣٧٢ من تأريخ الإسلام.

Date of composition: 13 September 1952.
Place of composition: Daghestan.
Notes: The text is written in dark purple ink, using the *naskh* script on the pages of a lined exercise book.

This is a legal opinion issued by *qāḍī* Biy Arslān Idrisov, *imām* of the congregational mosque in Buinaksk. It addresses the validity of a divorce pronouncement made by a man from the village of Karabudakhkent. The man stated that he had verbally declared a divorce from his wife, using an explicit formula, but without the intention to separate from his wife. The core legal issue is whether such a statement constitutes a valid divorce under Islamic law. The author asserts that the pronouncement qualifies as a revocable divorce rather than an irrevocable one, provided that is the first or second instance of divorce. In accordance with classical legal doctrine, the husband retains the right to resume marital relations with his wife during the waiting period, without requiring her consent. Should the *'idda* period expire, the spouses may remarry through a new marriage contract, and the wife would again be considered his lawful spouse. The manuscript is a holograph.

No. 125

[مسألة الطلاق]

[*Mas'alat al-ṭalāq*]
Shelfmark: 70-D.
Dimensions: 25.5 × 24 cm / 3 fols.
Language: Arabic.
Author: بي أرسلان بن إدريس، قاضي بِيْنَاكْسِكِي / Biy Arslān b. Idrīs (Idrisov), *qāḍī* of Buinaksk.
Incipit:

مسئلة جاءت نفيسة ابنة علاء الدين من قرية غربداغ كنت وقالت إن زوجها إزم الدين بن حج خان من قرية غربداغ كنت ذهب إلى محاربة حكومة كرمان وذهب بعد ذهاب وغيبته أزيد من ثلاثة عشر سنة ...

Explicit:

... يجوز لزوجها المفقود من زوج آخر وهو قول قديم للإمام الشافعي وإن للإمام والقاضي الفتوى بالمرجوح إن كان فيه المصلحة اه.

Date of composition: 25 October 1953.
Place of composition: Daghestan.
Notes: The text is written in purple ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This work consists of two legal rulings issued by *qāḍī* Biy Arslān Idrisov, *imām* of the congregational mosque in Buinaksk, and they address cases of Islamic divorce under Soviet rule. In the first case, a woman sought the dissolution of her marriage to husband, who went missing during the Second World War. Based on her husband's prior verbal authorization, his prolonged absence, and the lack of financial support, the *qāḍī* ruled that the marriage could be annulled. The second case involved a woman whose husband likewise went missing during the war. After receiving official confirmation from Soviet authorities that he had gone missing in action, and after having endured years without support, she annulled the marriage and later remarried. Biy Arslān Idrisov affirms the validity of her second marriage, again citing juristic precedent allowing for the annulment of marriages when the husband's whereabouts are unknown and maintenance is impossible. The rulings reflect the application of Islamic legal norms in Socialist Daghestan after the Second World War. The manuscript is a holograph.

No. 126

[مسألة الطلاق]

[*Mas'alat al-ṭalāq*]
Shelfmark: 390-D.
Dimensions: 16.5 × 20.5 cm / 1 fol.
Language: Arabic.
Author: تتام غرابداغوف / Tatām Gharābudāghov (Karabudagov).
Incipit:

حضر لدينا رجل مطلق زوجته اسمه محمد بن سليمان الغربداغ كنتي ومعه شاهده بهاء الدين بن زاكاو وأقر لدينا بأنه طلق زوجته فيانة بنت أكاي بهذه الألفاظ ...

Explicit:

... الكناية بالصرائح فيحتاج إلى النية لا يقاع الطلاق وافترانها بلفظ الكناية فيصدق بيمينه في عدم النية كما يصدق في عدم افترانها بها. محمد ميرز العيمكي. كتبه قاضي بلدة بوبناغسكي تتام غربداغوف.

Date of composition: 24 April 1960.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book.

This is a court ruling issued by *qāḍī* Tatām Gharābudāghov, *imām* of the congregational mosque in Buinaksk, concerning the validity of a triple divorce (*ṭalāq thalāth*) allegedly issued under duress. The petitioner, an inhabitant of the village of Karabudakhkent, appeared before the *imām* accompanied by a witness, who testified that the petitioner had pronounced a triple divorce against his wife under the coercion of his father. The petitioner affirmed that he had neither intended to divorce his wife prior to nor during the utterance of the statements of divorce, and had spoken only under paternal pressure. The *imām*'s legal analysis addresses the categorization of the phrase "May triple divorce be upon you" as an allegorical or indirect expression (*kināya*), rather than an explicit (*ṣarīḥ*) formula of divorce. Karabudagov affirms that indirect expressions do not constitute a valid divorce unless accompanied by the husband's clear and demonstrable intent (*niyya*) to dissolve the marriage. Since the husband took an oath denying such intent, and the phrase in question lacks the explicitness required for a divorce to become valid, the *qāḍī* rules that the divorce did not have legal effect. The manuscript is a holograph.

No. 127

[مسألة الطلاق]

[*Mas'alat al-ṭalāq*]
Shelfmark: 68-D.
Dimensions: 10.5×18 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

ولو قيل له استخباراً اطّلقتها أي زوجتك فقال نعم فإقرارٌ به أي بالطلاق فإن كان كاذبا فهي زوجته باطنا وإن قال أردت طلاق ماضيا وراجعت صُدِّقَ بيمينه في ذلك.

Explicit:

... بل صرحوا بأن ما تقدمته يكون قرينة أيضا. ويقع الطلاق بصريحه بلا نية. منهاج. ولو قال لم أنو به الطلاق لم يقبل وحكي الخطابي فيه الإجماع.

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text comprises excerpts from various legal treatises concerning the issue of divorce. The topics here addressed include conditional divorce (i.e., when a husband stipulates that if the wife commits a certain act, divorce will ensue), the pronouncement of the divorce formula clearly by the husband without the intention to divorce, and the figurative or metaphorical utterance of the divorce formula.

No. 128

[مسألة الطلاق]

[***Mas'alat al-ṭalāq***]
Shelfmark: 219-D.
Dimensions: 21.5 × 35 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

على قضية كتابك المرسل إلينا بطلبه ملاحظة ما جريان البوياقي غازي مرزه في المحاكم الثلث من أمر طلاق زوجته بلغت فكري فيما وقع أول مرة ...

Explicit:

... لأن العمل بالظاهر والله يتولى السرائر ولا أثر لقول الشهود في مثل ذلك كما مر بخلاف ما نواه لأنهم لا يطلعون على ما في قلبه فإن يك كاذباً فعليه كذبه.

Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: The text is written in blue ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This text consists of a letter which Jamāl al-Dīn al-Gharabudāghī addressed to a local authority responsible for one particular court decision. It revolves around a case of divorce (*ṭalāq*) whose validity was questioned given that the husband in fact had no intention to separate. The document reflects upon testimonies

presented before the local authority, analyzing whether the statements made by the man constitute an explicit or implicit divorce within the framework of Shāfiʿī law. Special attention is given to the intent (*niyya*) behind the statements, the legal implications of ambiguous or conditional utterances, and the consistency of the testimonies with the formal prerequisites of a valid *ṭalāq*. The text also refers to precedents and interpretations from various jurists, indicating the presence of strong presumptions against the validity of such a divorce. The letter argues that in the absence of any clear and deliberate statement of intent, and given the contradictory or insufficient witness testimonies, the divorce cannot be considered valid. The legal reasoning culminates in a cautious non-validation of the divorce due to the lack of conclusive evidence and proper procedural conduct, emphasizing the foundational principle that any ruling must rest on certainty, not conjecture. The manuscript is a holograph.

No. 129

[مسألة الطلاق]

[***Mas'alat al-ṭalāq***]
Shelfmark: 392-D.
Dimensions: 17 × 22 cm / 1 fol.
Language: Arabic.
Author: عاد الغمقي / ʿĀda al-Ghumuqī.
Incipit:

عرف أئمة الفقه والدين الطلاق بحل عصمة النكاح وربما يعبرون عنه بالتفريق والإبانة وعلى هذا فالطلقات الثلاث معناها التفريقات الثلثة والإبانة الثلث ...

Explicit:

مِنْ سِنِي أُجْد طَلَاقْ بُشْ إتم لا يلزمه إلاّ الطلقة الرجعية لأنه لم يقصد عدد الإيقاع والتفريق. والله تعالى أعلم وكتبه عاد الغموقي.

Date of composition: 1940–1950.
Place of composition: Daghestan.
Notes: The text is written in purple ink, using the *naskh* script on the pages of a lined exercise book.

This legal opinion addresses the jurisprudential implications of a husband's declaration of triple divorce (*ṭalāq thalāth*) within Islamic law. The author

begins by outlining the definitions provided by classical jurists, who equate divorce with the dissolution of the marital bond, often expressed through the terms separation (*tafrīq*) and dissolution (*ibāna*). The phrase "triple divorce" therefore, entails three acts of separation and dissolution. The core argument of the opinion centres on the legal consequences of the husband's statement, "I divorce you with three divorces." According to the dominant opinion among Islamic jurists, if the husband is aware of his right to pronounce divorce three times and intends to unify all three acts in one utterance, the divorce is counted as triple and irrevocable (*ṭalāq bā'in*). However, according to the author, if the husband is unaware of this legal possibility, or if he does not intend to perform all three acts, the pronouncement is treated as a single, revocable divorce. The author reinforces the position that most laypeople do not possess the required legal knowledge or intent to render a triple divorce effective, and notes that their use of emphatic language is typically aimed at expressing finality or emotional intensity rather than legal precision. The author concludes that in cases where a layperson declares a triple divorce at one session without the explicit intention to execute three separate legal acts, we are dealing with a single revocable divorce. The manuscript is a holograph.

No. 130

[مسألة النكاح]

[***Mas'alat al-nikāḥ***]
Shelfmark: 333-D.
Dimensions: 17 × 21.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

لو عقد النكاح بين الزوجين بولاية القاضي مع كون وليها الخاص دون مسافة القصر وكانت حاملا منه فهل ينعقد هذا العقد أم لا فما الحكم في ذلك ...

Explicit:

... والحاصل أن ذلك النكاح لم ينعقد فتجب العدة على الزوج للوطئ بالشبهة و نعتدّ هي بوضع الحمل حاملا من أخيكم ملا عادنلخان الترغولي هذا ما بدالي في مسئلتكم والعلم عند الله تعالى.

Date of copy: 1900–1910.

Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps. The work is an explanation regarding the validity of a marriage (*nikāḥ*) in cases where the guardian of the bride is a *qāḍī*. Particularly, in the event that, in a settlement or within the distance within which it is permitted to combine the *ẓuhr* with the *'aṣr* prayer and the *maghrib* with the *'ishā'* prayer, there is no male relative of the girl, does a *qāḍī* have the right to act as her guardian, and what additional conditions are imposed in this regard?

No. 131

[مسألة النكاح]

[***Mas'alat al-nikāḥ***]
Shelfmark: 213-D.
Dimensions: 17.5×11 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

حادثة وقع السؤال عنها وهي أنّ بكرا وجدت حاملا وكشف عليها القوابل فرأيناها بكرا هل يجوز لولها ان يزوجها بالإجبار مع كونها حاملا أم لا ...

Explicit:

... واحتمال كونها زنت وإن البكارة عادة والتحمت فيه إساءة ظن بها فعملنا بالظاهرإعانة الطالبين ص ٣١٢ تحت قول المنهاج وللأب تزويج صغيرة.

Date of copy: 1900–1910.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in purple ink, using the *naskh* script on Russian-made cellulose paper with stamps "№ 5".

A brief legal opinion concerning a young woman presumed to be a virgin who was found to be pregnant, addressing the legal authority of her guardian to contract her marriage.

No. 132

[مسألة الوصية]

[*Mas'alat al-waṣiyya*]
Shelfmark: 145-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

أوصيت بكذا على من يقرأ الخ. يصدق عليه إنه تفضل بما لا يجب عليه فيشمله تعريف الوصية لأن التبرع تفضل بما لا يجب عليه متطوعا.

Explicit:

... عليه العمل مجانا على ما في التحفة وحواشيه في شرح قول المنهاج وللموصي والوصي العزل متى شاء فإن كان الأكل قد باجرة مثل عمله أو أقل فلا منع الخ. وللضيق الخ. اقتصرت من الفقير الحاج جمال الدين إلى الأخ في الله العالم المحقق الحاج نصر الله السلام عليكم الخ. وأفتى داود الأسيشي بجواز تناول الوصي الورثة شيأ من الوصية على العادة الجارية.

Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This text consists of a legal opinion which Jamāl al-Dīn al-Gharabudāghī formulated to answer a question posed by *al-ḥājj* Naṣrullāh who asked whether a guardian (*waṣī*) can consume food or goods from a bequest (*waṣiyya*) which he is expected to safeguard. *Al-ḥājj* Naṣrullāh specifically seeks clarification on how to reconcile the general jurisprudential ruling that the *waṣī* is not permitted to take anything for himself, as stated in canonical legal texts, with practical scenarios and some legal opinions by Daghestani scholars, who allowed such behaviour. The legal opinion affirms the basic principle that the guardian is not permitted to consume or take anything from the bequest for personal use merely by virtue of his formal appointment, especially if the bequeather (*mūṣ*) has authorized the guardian to disburse the property according to his discretion. This opinion follows the jurisprudential rule that the *waṣī* is essentially an agent (*wakīl*) of the deceased, and thus bound by limits outlined by the legal schools.

However, a distinction is drawn when it comes to the guardian receiving compensation equivalent to a standard wage, provided that certain stipulations are met. The text also references the legal opinion by Daghestani scholar Dāwūd al-Usīshī, who permitted both the guardian and the heirs to partake of the bequest in accordance with local custom. Nonetheless, Jamāl al-Dīn al-Gharabudāghī regards such permissive views as lacking legal authority. The manuscript is a holograph.

Dāwūd b. Muḥammad b. ʻAlī al-Usīshī (d. 1757), a prominent Daghestani scholar, specialised in Arabic grammar, logic, and Islamic law. He studied under leading Daghestani scholars, including ʻAlī al-Qilī (of Keleb,[17] d. 1690) and Muḥammad al-Quduqī, and subsequently taught at the madrasa of his native village, Usīsha. He authored numerous glosses (*ḥawāshī*) on works dealing with logic, Arabic grammar, and Islamic law. In addition, he composed a series of legal opinions (*taqrīrāt*) in response to questions posed by the Daghestani scholar Muḥammad b. Titalaw al-Karāṭī (d. 1770s).
Reference: Sh. Shikhaliev, M. Shekhmagomedov, "Fikkh v islamskom diskurse dagestanskikh ulemov," in: Bobrovnikov, V.O., Shekhmagomedov, M.G., Shikhaliev, Sh.Sh., *Fikkh i musul'manskii obychai v rossiiskom Dagestane: istochniki i issledovaniia* (Saint Petersburg: Prezidentskaia biblioteka, 2017), pp. 12–51; Shamil Shikhaliev, "Continuities and Complexities of the Islamic Discourse in Dagestan from the 1920s to the 1980s," in: Ron Sela, Paolo Sartori and Devin Deweese (eds.) *Muslim Religious Authority in Central Eurasia* (Leiden: Brill, 2022), pp. 277–302.

No. 133

[مسألة الوصية]

[***Mas'alat al-waṣiyya***]
Shelfmark: 337-D.
Dimensions: 13×11 cm / 1 fol.
Language: Arabic.
Author: عبد الحميد بن الحسن الداغستاني الشرواني / ʻAbd al-Ḥamīd b. al-Ḥasan al-Dāghistānī al-Shirwānī.
Incipit:

وقع السؤال عما يقع كثيرا أن الشخص بموت ويخلف تركة وأولاد أو يتصرفون بعد الموت في تركة بالبيع والزرع والحج وغيرها ثم بعد مدة يطلبون الانفضال ...

17 Keleb is a historical rural community, located now in the Shamilskii district of Daghestan.

Explicit:

مثل ما صرفه الموضون له لنحو الزواج ووجدت قرينة دالة على ذلك لجريان العادة بذلك وفيه وقفة لا سيما إذا اعتقد الرجوع مع الإذن المذكور فليراجع. عبد الحميد الشرواني. صحيفة ٢٩٩.

Date of copy: 1920–1930.
Place of copy: Daghestan.
Copyist: جمال الدين بن مَمّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book.

The text contains excerpts from the sub-commentary of Abd al-Ḥamīd al-Shirwānī concerning the division of property bequeathed by a deceased through a will. The legal issue pertaints to a frequently occurring inheritance dispute. Upon a person's death, heirs dispose of estate property (e.g. by sale, cultivation, or expenditure for pilgrimage and marriage). After some time, one of the heirs may seek separation of shares and demand reimbursement for his portion from those who have managed or expended the estate. The ruling distinguishes between cases where the claimant has granted permission and those where he has not. If the heir is legally competent and explicitly authorised the disposition, he has no right of recourse. The same applies where clear circumstantial evidence indicates tacit consent. However, if no permission or approval has been given—or if the alleged authorisation cannot be established—the heir retains the right to reclaim his proportional share from the party who has disposed of the property.

No. 134

[مسألة الزكاة]

[***Mas'alat al-zakāt***]
Shelfmark: 311-D.
Dimensions: 13 × 21 cm / 1 fol.
Language: Arabic.
Author: محمد علي بن محمد مرزا الچوخي / Muḥammad ʿAlī b. Muḥammad Mirzā al-Chūkhī.
Incipit:

مسئلة أبدأها القاضي حج القبلي في ديارنا شياه موقوفة للمسجد الجامع يؤكل ريعها فيه يوم الجمعة الخ. فهل يجب فيها أو في نتاجها الزكاة إما بالانفراد أو بالخلطة أم لا ...

Explicit:

... لا يتصور وفق ووصية المسجد بجماعة على عادتنا أن تكون لمعين وإذا لم يكن كل واحد منهما المعين لم تجب الزكاة اه. من ضمن تقريره الطويل. فتوى الچوخي صحيفة ٧٠ سطرا ١١.

Date of copy: 1900–1910.
Place of copy: Daghestan.
Copyist: جمال الدين بن مَمّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book.

This legal opinion addresses the obligation to pay *zakāt* on livestock (specifically sheep) that have been andowed as *waqf* for the benefit of a congregational mosque. The question centres on whether *zakāt* is due either on the sheep themselves or on their offspring, particularly when consumed on Fridays, and whether the obligation arises in cases of individual or collective ownership. The answer provided distinguishes clearly between the *waqf* property itself and its yield or offspring. It affirms that *zakāt* is not obligatory on the endowed animals, since they are not owned in the legal sense by the beneficiaries but are considered to be owned by God, and thus do not fulfill the condition of private ownership required for *zakāt*. However, the offspring of such livestock may be subject to *zakāt* if they are deemed the actual property of the beneficiaries and fulfill the other conditions of *zakāt*: reaching the minimum threshold of maturity (*niṣāb*) and completion of one full lunar year. The discussion differentiates between limited *waqf* (with named beneficiaries in a single generation) and perpetual *waqf* (for recurring beneficiaries across generations, such as a mosque's *mu'adhdhin* or general maintenance), concluding that the latter, due to the lack of specific, individual ownership, is also not subject to *zakāt*—neither in the endowed assets nor in their yields.

Muḥammad ʻAlī al-Chūkhī (1833–1888) was a Daghestani scholar and jurist. Born in the village of Chokh, he belonged to a family that sought refuge in Kumukh following the establishment of *imām* Shamil's rule over the region. His father, Muḥammad Mirzā, entered the service of Agalar Khan (r. 1847–1859), ruler of the Ghāzī-Kumukh khanate, as a secretary. Muḥammad ʻAlī was raised and educated in Kumukh, where he studied with prominent local scholars. He later pursued his studies further under Muḥammad Ṭāhir al-Qarākhī and other prominent Avar scholars. He attained high proficiency in Islamic sciences, including Islamic law, dogmatics, logic, dispute theory and philosophy, as well as in mathematics and astronomy. He was active as a teacher, known for compiling legal opinions, treatises, and polemical works. He is credited as the first

Daghestani scholar to assemble his legal opinions into a single volume. This collection was later published multiple times by his son, Muḥammad Mirzā, in Temīr-Khān-Shūra.

No. 135

[مسألة الزكاة]

[***Mas'alat al-zakāt***]
Shelfmark: 387-D.
Dimensions: 17 × 21.5 cm / 1 fol.
Language: Arabic.
Author: الحاج نصر الله البكلاني / *al-ḥājj* Naṣrullāh al-Buklānī (of Buglen).
Incipit:

... وهي هذه الأوّل إذا كان لواحد مزرعة بالحبوب الزكوية واشتد حبها وآن لحصادها فهلك بعض الغلة بآفة سماوية ولم يحصل لمالك المزرعة منها ...

Explicit:

... دفعها لواحد فهذان الأقران مما لا يجوز على الراجح فعدم جواز النقل القول المنهاج وإلاّ ظهر منع نقل الزكات ولقوله أيضاً ولو عدم الأصناف في البلد ...

Date of copy: 1910–1915.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text provides a concise legal discussion concerning *zakāt* on agricultural produce, focusing on the obligations of the land owner regarding the portion subject to *zakāt*. It addresses issues such as the calculation of *zakāt* when part of the produce is lost or damaged, the conditions under which *zakāt* becomes obligatory, and specific scenarios involving the payment and distribution of *zakāt* in areas with limited access to rightful recipients.

No. 136

[مسألة الزكاة]

[***Mas'alat al-zakāt***]
Shelfmark: 56-D.
Dimensions: 10.5×17.5 cm / 2 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

ولما مر فيها في باب البيع ونحوه قبل قبضه من جواز الاستبدال والتعويض عما في الذمة خصوصا في الثمن نقدا كان أو غيره لأن الثمن تقصد ماليته انتهى ...

Explicit:

... يصح إذا لم يردّ لجواز بيع ما في الذمة للمالك ولأنّ المتزود له يملك النذر وإن لم يعين ما لم يرد قال من التحفة وما في الذمة يصح بيعه انتهى.

Date of composition: 1917–1919.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book. Private legal opinions (*taqrīrāt*) by Jamāl al-Dīn al-Gharabudāghī concerning the issue of *zakāt*.

The short legal tract examines the obligation to pay *zakāt* on debts and financial assets held in trust or pending repayment, particularly in enviroments such as the Caucasus, where modern administrative and economic conditions intersect with classical Islamic legal theory. Drawing extensively from authoritative juristic sources such as *Tuḥfat al-muḥtāj* by Ibn Ḥajar al-Haytamī, *Minhāj al-ṭālibīn* by al-Nawawī, and works by scholars like al-Subkī and al-Azraqī, the text discusses whether the payment of the *zakāt* is obligatory on wealth not yet physically received by the creditor, and considers under what conditions that wealth enters the legal definition of property (*māl*). It discusses complex cases concerning the application of the payment of the *zakāt* on delayed debts, mixed currencies (gold and silver), items not fully possessed, or assets awaiting valuation. The author critically evaluates the opinions on whether *zakāt* is tied to actual ownership or the mere establishment of a financial right, especially when involving non-liquid or non-homogenous assets. In the preface, the author states that this question were posed to members of the *sharī'a* depart-

ment of the North Caucasus Muftiate by its head Najm al-Dīn al-Ḥūtsī. Later, possibly due to Najm al-Dīn's arrest and execution by the Bolsheviks following an anti-Soviet rebellion, Jamāl al-Dīn erased Najm al-Dīn's name from the preface. Nevertheless, his name remains legible in the manuscript. The manuscript is a holograph.

Najm al-Dīn al-Ḥūtsī (Gotsinskii 1859–1925) was a prominent North Caucasian Islamic scholar and military and political figure. He served as Mufti of the Union of the United Mountaineers of the North Caucasus and Daghestan (1917–1919) and became a leading figure in the anti-Soviet insurgent movement. Prior to the February Revolution, he was a member of the Daghestan People's Court, *nā'ib* of the Koisubuli district of the Avar okrug, and a substantial landowner. Following the collapse of the Russian Empire, he became a member of the Provisional Daghestan Regional Executive Committee, the local organ of the Provisional Government. During the Civil War and the early Soviet period (1918–1925), he led an armed anti-Bolshevik movement in Daghestan and Chechnya, aiming at the establishment of a theocratic Islamic state in the North Caucasus under his leadership. He organised two major uprisings against Soviet authority: one in Daghestan (1920–1921) and another in Chechnya (1924–1925), both of which were suppressed by Soviet forces. He was arrested by Soviet security services in September 1925 and executed in the same year.
Reference: Khadzhimurad Donogo, *Nadzhmuddin Gotsinskii* (Makhachkala: DGPU, 2011); Naira E. Sahakyan. *Muslim Reformers and the Bolsheviks: The Case of Dagestan* (London and New York: Routledge, 2022).

No. 137

[مسألة الفرائض]

[***Mas'alat al-farā'iḍ***]
Shelfmark: 404-D.
Dimensions: 15.5×19 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن محمد / Jamāl al-Dīn b. Muḥammad.
Incipit:

مسئلة مات رجل عن بنت وأخ لأبوين وثلاثة أخوات الجواب المسئلة من اثنين لأن فيه نصفا فقط فرض البنت ومخرجه إثنين نصفه للبنت ونصف الآخر بين أخ الشقيق والأخوات للذكر ...

Explicit:

... وهو خمسة للأخ للأبوين بالعصوبة ولا شيئ لابن أخ لأبوين لأنه محجوب بالأخ وهذا ما عندي والعلم عند الملك الأبدي هذا. السائل بلال بن ألخاص والمجيب جمال الدين بن محمد.

Date of copy: 1930–1940.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book.

The text presents a series of legal issues (*masā'il*) in Islamic inheritance law, each outlining the allocation of shares among heirs based on established jurisprudential rules. It addresses various different inheritance scenarios involving a combination of direct and extended relatives—such as daughters, siblings, uncles, and cousins—demonstrating the application of fractional shares, the principles of residuary inheritance, and rules of exclusion.

No. 138

[مسألة الفرائض]

[***Mas'alat al-farā'iḍ***]
Shelfmark: 332-D.
Dimensions: 17.5 × 21.5 cm / 1 fol.
Language: Arabic.
Author: عبد الله بن خسبلات الأقوشي / 'Abdullāh b. Khasbulāt al-Aqūshī.
Incipit:

ماتت وخلفت زوجا وبنت خالة وبنت ابن أخت يقسم التركة بين الزوج والآخر بين مناصفة ويصح أصل المسئلة من إثنين لأن نصيبا ذوي الإرحام ما بقي بعد أخذ نصيب ...

Explicit:

... أصل المسئلة على هذه الأنصباء ظاهرة فلا حاجة التطويل ومأخذ التقرير لا يخفى على من اطلع على مجيب الفرائض من المنهاج وغيره هذا والسلام من الطالب الأقوشي عبدالله بن خصبلات جوابا لسؤال العالم التقيّ الغربداغي بلال بن ألخاص.

Date of composition: 1960s.
Place of composition: Soviet Socialist Republic of Kyrgyzstan.
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text addresses the distribution of an inheritance among a husband, a maternal cousin (daughter of the maternal aunt), and a paternal niece (daughter of the paternal sister's son), with reference to principles of Islamic inheritance law (*'ilm al-farā'iḍ*). It examines a specific case when the shares exceed the estate, and details how to resolve it. The maternal cousin is treated as a maternal sibling, and the paternal niece is assigned the position of a full sister. Accordingly, the husband receives half, while the remaining shares are distributed among those whose relationship to the deceased does not give them an automatic right to inheritance. That is, those who do not have fixed shares, can still receive an inheritance in the absence of direct heirs.

The work was written by 'Abdullāh, son of Khasbulāt al-Aqūshī, grandson of the Naqshbandi shaykh *al-ḥājj* 'Alī al-Aqūshī, who lived in Kyrgyzstan, to a request from Bilāl b. Alkhāṣ al-Gharabudāghī. The manuscript is a holograph.

No. 139

[مسألة البدعة في الجنائز]

[***Mas'alat al-bid'a fī 'l-janā'iz***]
Shelfmark: 246-D.
Dimensions: 15.5 × 22 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

إعلم أنّ في بلدتنا القسطنطنية بدعاً كثيرة عند دفن الميت منها شروع الأئمة والمؤذنين لقراءة القرآن عقب وضع الميت في القبر قبل حصول الدّفن وهذا بدعة مكروهة كما عرفت آنفا ...

Explicit:

فهذه بدعة مكروهة وسبَبٌ لأمور مكروهة وهي الأكل والشرب عند القبر أقول بل هذا سبب لأمور محرّم كالغيبة واللعب والقهقهة الفاحشة. أحكام الجنازة من تصنيف البواري. حررته في ١٤ من إيول سنة ١٩١٢.

Date of copy: 14 July 1912.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This text addresses the status of several religious practices regarded as blameful innovations (*bidʿa*) and reprehensible rites (*makrūhāt*) that have become common during the celebration of funerals (*janāʾiz*). The author of the text criticizes the collective and simultaneous recitation of the Qur'ān by *imām*s and *muʾadhdhin*s at the gravesite before burial. He defines it a blameful innovation because during its performance people fail to listen properly (*istimāʿ*) to the Qur'ānic recitation. The author furthermore objects to the synchronized collective reading of the scriptures and recommends instead that a single person recite according to the rules of *tajwīd*, showing sincere intention, while others listen and confers on the deceased the reward of the afterlife (*al-thawāb*). The author also criticizes the practice of reading the Qur'ān without ablution, for monetary compensation, or in ways that disrespect the sanctity of the text, such as dividing a chapter between multiple readers. Other condemned innovations include slaughtering animals at the gravesite, setting up tents for multiple-day readings (three, seven, or forty nights), and engaging in food, drink, and idle talk around the grave. These actions are not only considered inappropriate, but also explicitly forbidden.

No. 140

[مسألة الصلاة]

[***Masʾalat al-ṣalāt***]
Shelfmark: 406-D.
Dimensions: 12.5 × 20.5 cm / 2 fols.
Language: Arabic.
Author: عبد البصير / ʿAbd al-Baṣīr
Incipit:

إعلم أيها الطالب المسترشد أنّ لصلاة الظهر ستة أوقات وقت فضيلة أي وقت لإ يقاع الصلاة فيه فضيلة زائدة بالنسبة لما بعده وهو أوّل الوقت بحيث يقع الاشتغال بأسبابها ...

Explicit:

من قلم الناسخ لأنه بعد التفحص التام بفكرنا الفاتر ونظرنا القامّ لم أجد له مرجعاً فإن وجدت أنت أيها المطلع المعرفة فأت به لنكون من المقتدين انتهى.

Date of composition: 1329 / 1 January–21 December 1911.
Place of composition: Daghestan.

Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This short text is a legal commentary on the classification of prayer times in Islamic jurisprudence, focusing particularly on *ṣalāt al-ẓuhr* and *ṣalāt al-ʿaṣr*. It distinguishes between various time categories: preferred time (*waqt al-faḍīla*), permissible but not preferred time (*waqt al-ikhtiyār*), barely valid time (*waqt al-jawāz*), reprehensible time (*waqt al-karāha*) and time of necessity (*waqt al-ḍarūra*). The author discusses scholarly disagreements, citing authorities such as al-Qalyūbī and al-Maḥallī, particularly regarding whether it is valid to delay the prayer until the end of its time window or to extend the recitation until sunset. The manuscript is a holograph.

No. 141

[مسألة الوقف]

[***Mas'alat al-waqf***]
Shelfmark: 45-D.
Dimensions: 17×18.5 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

مسألة لنا أوقاف على أهل القرية وجدنا أهل القرية ينتفعون بها على قدر وسعها عليهم بأنفسهم أو نائبهم بلا إعارة ولا إجارة ولا نعلم شروط الواقفين وتفاصيلها بل إنما نعلم أنّ من يقف منا ...

Explicit:

... ثم ما كان أقرب إلى مقاصد الواقفين الخ. وظاهر كلام بعضهم اعتبار العرف المطرد الآن في شيئ فيعمل به أي عمله باستحصاب المقلوب لأن الظاهر وجوده في زمن الواقف وإنما يقرب العمل به حيث انتضى كل من الأوّلين. ابن حجر.

Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text consist of the legal opinions by Jamāl al-Dīn al-Gharabudāghī on aspects of endowment (*waqf*). More specifically, it addresses the status of the proceeds of a *waqf*, which have historically been used by the local popula-

tion without formal documentation of the conditions set by the original donor (*wāqif*). There is a consistent customary practice in author's village whereby the inhabitants benefit from the *waqf* annually, particularly through allocations of agricultural yield and firewood. The distribution follows a tradition of prioritizing the neediest, which has become a binding established practice, thereby assuming the legal force of a stipulation (*sharṭ*) of the *wāqif*. The question arises whether current administrators may redirect the use of the *waqf* to support a newly established school. The ruling presented is negative: the established local custom functions legally as an implicit condition, and thus cannot be altered. Equity in distribution among beneficiaries is emphasized, taking into account varying needs, with a prohibition on privileging the more socially esteemed over the more needy. The manuscript is a holograph.

No. 142

[مسألة ربا]

[*Mas'alat al-ribā*]
Shelfmark: 407-D.
Dimensions: 22 × 12 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

سئل في رجل دفع لآخر خمسة وعشرين قرشا من مدة من السنين وفي كل سنة يبيعه شيأ ليكون حيلة في التخلص من الربا ثم إن المدين كان يدفع للدائم في كل سنة ما حصلت عليه الموافقة ...

Explicit:

... لا يجوز أخذ الربا منه ولا التطفيف في كيل أو وزن ومن فعل ذلك عزر عليه التعزير الشديد والمراد بالحربي الكافر الذي ليس له أمان بنحو عقد جزية أو تأمين مسلم بشرطهما المعروف في كتب الفقه. فتوى الكبرى.

Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text consists of a legal opinion on the issue of usury (*ribā*) in various transaction, and it discusses whether there are valid mechanisms to circumvent

the prohibition of interest in Islamic law. The primary case involves a creditor who annually sold goods to a debtor under a contract that masked an interest-bearing loan. The ruling establishes that such disguised sales, despite their formal legality, do not circumvent *ribā*, and the debtor remains liable to repay the original capital. The issue emphasizes that if the sale was merely a pretext to generate profit from the loan, it is impermissible, and the creditor may not claim what he profited through this mechanism. Another section discusses the permissibility of employing certain legal stratagems (*ḥiyal*) to avoid engaging in *ribā*, particularly in transactions between Muslims and non-Muslims. While some Shāfiʿī authorities allow such practices when all conditions of a valid sale are met, they remain discouraged (*makrūh*) due to the broader consensus against using deceptive methods to circumvent divine injunctions. The issue also considers whether it is lawful to engage in such practices with a non-Muslim from a non-Muslim entity not under Islamic rule, stating that even if doing so is technically allowed, one must avoid fraud or unjust gain. The text concludes by reinforcing that true avoidance of *ribā* lies not only in fulfilling the formalities of sales contracts but also in maintaining ethical intention and transparency, as stipulated by the broader objectives of *sharīʿa*. The manuscript is a holograph.

No. 143

[مسألة النحل]

[***Mas'alat al-naḥl***]
Shelfmark: 49-D.
Dimensions: 12 × 20 cm / 1 fol.
Language: Arabic.
Author: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū 'l-Qarnayn al-Gharabudāghī.
Incipit:

قال في المنهاج وعليه أي مالك دواب علف دوابه المحترمة.حجر. وسعيها ويقوم مقامهما تخليتها الترعى.
محلى قال في التحفة ثم رأيت الأذرعي صرح بذلك مع الزيادة ...

Explicit:

وأما في فصول الشتاء وأواخر الخريف فلا يجوز ويأثم لأن المالك حينئذ يكون سببا لتعذيبه بالبرودة والجوع مع أنّ عليه رعاية و صالحة. هذا من أخيك المذنب الحقير وإلى ربه تعالى الفقير الغبي صدر الدين الغربداغي.

Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text consists of a legal opinion which discusses legal and ethical obligations regarding the treatment and ownership of animals in Islamic law, with a particular focus on neglected or partially owned livestock such as draft animals (*duwābb*), grazing animals, and bees. The issue evaluates scenarios in which the owner is either unable or unwilling to adequately care for animals that fall under their responsibility. The author draws from authoritative Shāfiʿī sources to determine when care becomes obligatory and when neglect constitutes impermissible cruelty (*taʿdhīb*). A key issue addressed is whether sending animals away to graze, despite the owner's knowledge that they will likely suffer hunger or thirst, is permissible. The *fatwā* concludes that such actions are prohibited if they result in foreseeable harm, equating them with the prohibited abandonment of unattended livestock. In the case of bees, the issue affirms the permissibility of collecting honey as long as this does not deprive the bees of necessary sustenance, particularly in winter or harsh seasons. It further asserts that during spring and summer, when flowers are abundant, honey may be harvested with moderation. The opinion emphasizes the moral and legal duty to safeguard the welfare of animals under one's ownership, condemning both intentional neglect and indirect harm, and affirming that Islamic legal tradition upholds animal rights as part of a broader ethical framework of stewardship and mercy. The manuscript is a holograph.

No. 144

[وثيقة المحكمة الشرعية لقرية الغربداغ كنت]

[***Wathīqat al-maḥkama al-sharʿīyya li-qaryat al-Gharabudāgh-kent***]
Shelfmark: 43-D.
Dimensions: 22 × 35.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

> وفي اليوم السابع والعشرين في ينوار حضرت امرتنا ايملو بنت بيبلات الغربداغية لمحكمتنا الغربداغية وعرضت إلينا قائلة إني أطلب منكم إعطاء نصيبي من تركة أبي المرحوم بيبلات الذي مات قبل هذا بثلاثين سنة ...

Explicit:

فلم ترض ايملو عن هذا الحكم وطلبت منا نسخة الحكم فدفعتها إلى يدها لتذهب بها إلى أين شائت في ٣ من فبرال ١٩١٩ وأنا الأسيف المتلاشي المذبوح بغير سكين القاضي حج بن أسلدار الغربداغي.

Date of copy: 3 February 1919.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on the paper of a rural court register. It includes an extract from the court register of the village court of Karabudakhkent. This legal document records a dispute brought before a rural court concerning inheritance and the revocation (*ibrā'*) of a prior waiver and transfer of a share in a jointly inherited estate. On January 27, 1919 a certain Aymilaw, a woman from Karabudakhkent, initially appeared before the court and confirmed that she had willingly relinquished her share in the estate inherited from her deceased relative, transferring it to other heirs. This was supported by witnesses and recorded with her consent. However, the petitioner later claimed that her waiver had been made without full knowledge of the value of the estate and expressed regret, seeking its revocation and the reclaim of her share. The court considered her claim in light of classical Shāfi'ī legal principles, which stipulate that waivers without precise knowledge of the value of the property in question are invalid. However, the judge concluded that since the woman had initially made a legally binding declaration in court, confirmed by witnesses, and without evidence of coercion or proven ignorance at the time of the act, her revocation was not admissible. The judgement thus upheld the original revocation and transfer as valid, rejecting her request for retraction. At the conclusion of the document, it is stated that the plaintiff Aymilaw, being dissatisfied with the court's ruling, requested an official extract of the decision. This was duly issued to her, so that she might take it wherever she wished. The document ends with the following remark: "I, wretched, slain without a knife, *al-qāḍī* Ḥajji Asildār al-Gharabudāghī." It is evident that the plaintiff had thoroughly exhausted the *qāḍī* with her claim and her refusal to accept his judgement.

On the reverse side, there is a private legal opinion by Ghazānūf al-Gubdānī, composed in response to the *qāḍī*'s ruling, in which he contests its validity. His opinion engages with the doctrinal validity and limitations of revocation (*ibrā'*) in Shāfi'ī law, particularly with regard to unknown or indeterminate rights, property, or debts. Drawing upon classical sources, the author clarifies that a revocation of an unidentified share in an estate or a vague claim over property is void according to the dominant legal opinion. The discussion distinguishes

between waiving debts, which may be valid under certain conditions, and waiving tangible assets or unspecified entitlements, which are generally invalid without precise identification and knowledge. The emphasis here is placed on the requirement that transactions, especially among heirs and involving the divisions of inheritance, must be conducted with explicit language and awareness of the underlying rights involved. The author concludes that verbal waivers or formulations lacking precise content, especially when issued without full awareness or under social norms rather than legal clarity, are void. It supports the position that revocation of such waivers is permissible under traditional jurisprudence, especially when the original act was based on ignorance of the property's value or scope. It is evident that, having obtained this extract of the *qāḍī*'s decision, Aymilaw turned to Ghazānūf al-Gubdānī in order to have the ruling either confirmed or refuted. Notably, Ghazānūf himself, despite being a scholar of considerable standing, did not serve as a *qāḍī* and was not integrated into the formal judicial institutions.

5 العقائد وأصول الدين Muslim Dogmatics and Principles of the Faith

No. 145

الفقه الأكبر

al-Fiqh al-akbar
Shelfmark: 33-b.
Dimensions: 17 × 21.5 cm / 5 fols.
Language: Arabic.
Author: أبو حنيفة النعمان بن ثابت الكوفي / Abū Ḥanīfa al-Nuʿmān b. Thābit al-Kūfī.
Incipit:

منك العون يا معين أَصْلُ التوحيد وما يصحُّ الاعتقاد عليه يجب أنْ يقول آمنتُ بالله وملائكته وكتبه ورسله والبعث بعد الموت والقدر خيره وشره من الله تعالى والحساب والميزان والجنة والنار حق كله ...

Explicit:

... ونزول عيسى عليه الصلام من السماء وسائر علامات يوم القيمة على ما وردت به الأخبار الصحيحة حق والله يهدي من يشاء إلى صراط مستقيم الحمد لله الذي بنعمته تتم الصالحات والحمد لله حمداً يوافي نعمه ويكافي مزيده وصلى الله على سيد المرسلين وعلى آله وصحبه أجمعين آمين.

Date of copy: 1190 / 21 February 1776–8 February 1777.
Place of copy: Daghestan.
Copyist: شعبان الشراهي / Sha'bān al-Shurāhī (of Kakashura).
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks.

Al-Shurāhī is a *nisba* referring to Kakashura, the village in the Karabudakhkent district of Daghestan.
Reference: *GAL*: G. I 169, 1; S. I 285; ARIV, 1129–1145.

No. 146

متن العقائد النسفية

Matn al-'aqā'id al-nasafiyya
Shelfmark: 2-D.
Dimensions: 11×13.5 cm / 4 fols.
Language: Arabic.
Author: نجم الدين أبو حفص عمر بن محمد بن أحمد النسفي / Najm al-Dīn Abū Ḥafs 'Umar b. Muḥammad b. Aḥmad al-Nasafī.
Incipit:

قال أهل الحق حقائق الأشياء ثابتة والعلم بها متحقق خلافا للسوفسطائية وأسباب العلم للخلق ثلاثة الحواس السليمة والخبر الصادق والعقل فالحواس خمس السمع والبصر والشم واللمس وبكل حاسة منها يوقف على ما وضعت هي له ...

Explicit:

والله تعالى يضل من يشاء ويهدي من يشاء وما هو الأصلح للعبد فليس بواجب على الله تعالى وعذاب القبر للكافرين ولبعض عصاة المؤمنين وتنعيم أهل الطاعة في القبر وسؤال منكر ونكير ثابت بالدلائل السمعية والبعث.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: جمال الدين بن مَمّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Notes: The text is written in purple ink, using the *naskh* script on the pages of a lined exercise book. The manuscript is incomplete, lacking the end and the book cover.
Reference: *GAL*: G. I 427, 11, I; S. I 758, 11; ARIV, 1342–1375.

No. 147

شرح العقائد النسفية

Sharḥ al-ʿaqāʾid al-nasafiyya
Shelfmark: 135.
Dimensions: 16 × 22 cm / 129 fols.
Language: Arabic.
Author: سعد الدين مسعود بن عمر بن محمد التفتازاني السمرقندي الحنفي / Saʿd al-Dīn Masʿūd b. ʿUmar b. Muḥammad al-Taftazānī al-Samarqandī al-Ḥanafī.
Incipit:

> وبعد فانّ مبنى علم الشرائع والأحكام وأساس قواعد عقائد الإسلام هو علم التوحيد والصّفات الموسوم بالكلام المنجي عن غياهب الشكوك وظلمات الأوهام وإنّ المختصر المسمى بالعقائد للشيخ الإمام الهمام قدوة علماء الإسلام نجم الملة والدين عمر النسفي ...

Explicit:

> ... إنما هو في أمر التجرد وإظهار الأثار القوية لا في مطلق الشرف والكمال فلا دلالة على أفضلية الملائكة على بشر الحمد لله أوّلا وآخرا والصلاة على رسول الله باطنا وظاهراً.

Date of copy: 1860–1870.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red and black ink, using the Daghestani *naskh* script on white Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps.
Reference: *GAL*: G. I 427, 11, I; S. I 758, 11; ARIV, 1376–1421.

No. 148

حاشية الكوراني على شرح العقائد النسفية للتفتازاني

Ḥāshiyat al-Kūrānī ʿalā sharḥ al-ʿAqāʾid al-nasafiyya li-l-Taftāzānī
Shelfmark: 35-a.
Dimensions: 17 × 21.5 cm / 95 fols.
Language: Arabic.
Author: ملا إلياس الكوراني / Malla Ilyās al-Kūrānī.
Incipit:

وبعد فهذه حواش على شرح العقائد في علم الكلام للعلامة السعد التفتزاني طيّب الله ثراه وجعل الجنة مثواه مشتملة على نكات لطيفة منقولة من كلام الأئمة المتبحرين كالفاضل عصام الدين والفاضل القرمي والكستلي ...

Explicit:

... والانفرار من هذا الوجه لا ينافي كون البشر أفضل منهم من حيث كونهم أكثر ثوابا وأجلالا وأكرم على الله سبحانه وتعالى حالا ومالا فلا دلالة في الآبة الكريمة على أفضلية الملائكة عليهم السلام على عيسى بن مريم عليهما الصلاة والسلام.

Date of copy: 1183 / 06 May 1769–25 April 1770.
Place of copy: Daghestan (عند أستاذ العالم المتبحر فى كل العلوم حج أحمطلو الهجوي).
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is Daghestani-produced, made of dark brown leather, with embossing and flap.
Reference: ARIV, 1574–1577.

No. 149

حاشية قول أحمد على حاشية الخيالي على شرح العقائد النسفية

Ḥāshiyat Qūl Aḥmad ʻalā ḥāshiyat al-Khiyālī ʻalā sharḥ al-ʻaqā'id al-nasafiyya
Shelfmark: 35-b.
Dimensions: 17 × 21.5 cm / 24 fols.
Language: Arabic.
Author: قول أحمد بن محمد بن خضر الأغطاشي / Qūl Aḥmad b. Muḥammad b. Khiḍr al-Aghṭāshī.
Incipit:

قوله الحمد لمستاهله الحمد هو صف المختار بالجميل مطلقا على الجميل الاختياري من نعمة وغيرها باللسان على جهة التعظيم قال في الكشاف بعد ما قال وهو الثناء والنداء على الجميل وغيرها وأما الشكر فعلى النعمة خاصة وهو بالقلب واللسان ...

Explicit:

... وينكحون ويركبون فاجعل لهم الدّنيا ولنا الآخرة قال لا أجعل من خلقته بيدي ونفخت فيه كمن قلت له كن فكان رواه البيهقي في شعب الإيمان من المشكاة وفي الحديث دلالة على تفضيل البشر تم ولله الحمد الله أكبر.

Date of copy: 1770–1790.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is Daghestani-produced, 'made of dark brown leather with embossing and flap.

Qūl Aḥmad b. Muḥammad b. Khiḍr al-Aghṭāshī (d. 1543) was a scholar from Shirvan, the author of several works on dogmatics, logic, stylistics, and the theory of disputation, which were widely popular in Daghestan. Some of his works on logic formed the basis of the scholarly and educational system in Daghestan from the 17th century to the first third of the 20th century.
Reference: *GAL*: G. I 427, 11, I, Commentary 1, Glossen b, Superglossen, y; S. I 759; ARIV, 1468–1474.

No. 150

حاشية شرح العقائد ومتن العقائد النسفية

Ḥāshiyat sharḥ al-'aqā'id wa matn al-'aqā'id al-nasafiyya
Shelfmark: 17-B.
Dimensions: 16.5 × 23.5 cm / 323 pages.
Language: Arabic.
Author: رمضان بن عبد المحسن البهشتي الوزيري / Ramaḍān b. 'Abd al-Muḥsin al-Bahshatī al-Wazīrī.
Date of publishing: 1304 / 30 September 1886–18 September 1887.
Place of publishing: Istanbul, al-Maṭba'a al-ḥājj Ḥusayn-afandī.
Notes: letterpress. The book cover is made of cardboard.
Reference: *GAL*: G. I 427, 11, I, Commentary 1, Glossen n; S. I 759; ARIV, 1534.

No. 151

أعلام الهدى وعقيدة أرباب التقى

A'lām al-hudā wa 'aqīdat arbāb al-tuqā
Shelfmark: 133.
Dimensions: 17.5 × 22 cm / 38 fols.
Language: Arabic.
Author: شهاب الدين أبو عبد الله عمر بن محمد بن عبد الله السهروردي / Shihāb al-Dīn Abū 'Abdullāh 'Umar b. Muḥammad b. 'Abdullāh al-Suhrawardī.
Incipit:

> الحمد لله الذي رفع الغشاوى الغمة عن بصائر أهل الوداد وهداهم بنور اصطفائه إلى أقوام مناهج الرشاد وزكي نفوسهم عن الميل إلى الدنيا حتى سلكوا أعدل طرائق الزهاد وحمي عقولهم بالأهواء المردية بصحيح الاعتقاد ...

Explicit:

> ... ونعتقد الجمعة ووجوب قضاء حقوق المسلمين والاتفاق معهم على ما اتفقوا عليه وانعقد إجماعهم فيه ولا نستبدّ بإرائنا دون إجماع المسلمين وكل ذلك بتوفيق الله العظيم.

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.
Reference: *GAL*: G. I 440, 22, 3; S. I 788–789; ARIV, 2159.

No. 152

حاشية على متن السنوسية

Ḥāshiya 'alā matn al-sanūsiyya
Shelfmark: 14-B.
Dimensions: 20 × 28 cm / 56 pages.
Language: Arabic.
Author: إبراهيم بن أحمد الباجوري الشافعي / Ibrāhīm b. Aḥmad al-Bājūrī al-Shāfi'ī.
Date of publishing: 1328 / 12 January–30 December 1910.
Place of publishing: Cairo, al-Maṭba'a al-sharqiyya al-miṣriyya.

Notes: letterpress.
Reference: *GAL*: G. II, 487, 2.

No. 153

[رسالة في العقيدة]

[***Risāla fī ʾl-ʿaqida***]
Shelfmark: 86.
Dimensions: 11×18 cm / 12 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

وبعد إن الله تعالى هدانا لهذا وما كنا لنهتدي لولا إن هدانا الله هداية الله تعالى أنواع لا تحصى لكنها تخصر من أجناس مترتبة إفاضة القوي التي يتمكن المرء ...

Explicit:

... بوجود إله يوجده ويستدل بما في أفعال العالم العلوى والسفلى من أحكام الصنع وإتقانه على كمال علمه وقدرته وإنه حي سميع بصير منعوت.

Date of composition: 1915–1920.
Place of composition: Karabudakhkent, Daghestan.
Notes: The text is written in black and blue ink, using the *naskh* script on the pages of a lined exercise book.

This work is a classical Islamic theological and philosophical reflection on the nature of human reason, divine guidance, and the principles of epistemology in Islamic thought. The author explores the various modes of divine instruction—from the faculties of the intellect and sensory perception to the sending of prophets, revelation of scriptures, and divine inspiration (*ilhām*). He emphasizes the Qur'ānic and prophetic basis for distinguishing between truth and falsehood, as well as between righteousness and corruption. A substantial portion of the text is devoted to a detailed examination of the proofs for God's existence, unity, and attributes, employing rational, scriptural, and intuitive arguments. The concept of prophethood (*nubuwwa*) is discussed, particularly the necessity and role of Prophet Muḥammad in conveying divine guidance. The work engages deeply with classical debates on *kalām*, addressing issues such as the createdness of the world, divine speech, the epistemic status of knowledge

derived through reason versus revelation, and the limits of human cognition in apprehending divine realities. The work further touches upon anthropological and cosmological themes, asserting the uniqueness of human beings through their rational faculty, and their responsibility for recognizing divine signs in the universe. A significant warning is issued against excessive theological speculation without grounding in transmitted knowledge, particularly in matters of creed. This work presents a rich synthesis of Islamic metaphysics, epistemology, and theology, structured around the imperative of aligning reasoned faith (*īmān bi-l-naẓar*) with scriptural revelation, while advocating humility in speculative theology and a firm adherence to the transmitted tradition of the Prophet and the early generations. The manuscript is a holograph.

No. 154

[مسألة العقيدة]

[***Mas'alat al-'aqīda***]
Shelfmark: 112-c.
Dimensions: 17 × 22 cm / 4 fols.
Language: Arabic.
Author: ?
Incipit:

الفرق بين القضاء والقدر أنّ القضاء وجود الموجود لمن في اللوح المحفوظ أجملا والقدر هو تفصيل قفائه السابق بإيجادها في الموجود الخارجية مفصلة واحدة ...

Explicit:

... التخصيص والفرق بين الحرفة والصاعة فالحرف هو كحب القيام مثل الحراشة والدياسة والصاعة هي كسب اليدين مثله الخياطة والكتابة.

Date of copy: 1877–1878.
Place of copy: Daghestan.
Copyist: علي بن عمر القلزمي / 'Alī b. 'Umar al-Qulitsmī.[18]
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

18 The *nisba* al-Qulitsmī refers to the Avar village of Kuletsma, now located in the Levashi district of Daghestan.

No. 155

[مسألة العقيدة]

[***Mas'alat al-'aqīda***]
Shelfmark: 401-D.
Dimensions: 14.5 × 20 cm / 2 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

... وما يصوره العقل إما واجب أو ممتنعٌ أو مكن لأن ذاته أي المتصور إن تقتضي وجوده في الخارج أو عدمه أو لا تقتضي شيئًا من وجوده أو عدمه ...

Explicit:

... أن يقدر عليه وهو المكن بخلاف الممتنع أي وهو الذي يقتضي ذاته عدمه كما في ص ٤٦٧ حيث قال بخلاف الممتنع قلب الجوهر عرضا محال عقلي.

Date of composition: 1935–1940.
Place of composition: Daghestan.
Notes: The text is written in black ink on the cover of the Charter of the Agricultural Collective, printed in 1935.

This text explores foundational issues in Islamic theology (*'aqīda*), particularly the obligation of knowing God as the first and most essential duty upon every legally responsible individual (*mukallaf*). It articulates the classical view that the knowledge of God's existence is a rational and revealed necessity (*wājib*), preceding even ritual obligations. Drawing on scholastic arguments, the text discusses the proofs for God's necessary existence (*wujūb al-wujūd*) and the rejection of temporal origination in God, asserting His pre-eternity and self-sufficiency. The work critically addresses epistemological debates between theologians, philosophers, and various Islamic sects, highlighting positions on prophecy, divine attributes, and the limits of human reason. It affirms the necessity of accepting Muḥammad's prophethood, and regards the rejection or ignorance of prophetic truth as grounds for unbelief, referencing the views of prominent scholars. The author also affirms divine uniqueness (*tawḥīd*) and absolute dissimilarity from creation, rejecting corporealism and anthropomorphism. The existence of God is positioned as beyond space, time, and composition, and the created universe is described as necessarily contingent

upon God's will and creative act. In its conclusion, the text provides an extensive synthesis of Islamic theology, legal theory, and metaphysical philosophy, affirming the classical Sunni orthodoxy of God's transcendence. The manuscript is a holograph.

No. 156

[مجموع الملتقطات في العقيدة]

[***Majmūʿ al-multaqiṭāt fī ʾl-ʿaqīda***]
Shelfmark: 93.
Dimensions: 17 × 21 cm / 9 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

كيف لا يكون كفرا وقد قال صلى الله عليهم وسلم إذا قال المسلم لأخيه يا كافر فقد جاء بها والضرورة أوجب بأن من كفرهم مسلم والحديث يقتضي ...

Explicit:

... ويعلم مع بحث عنهما إنه لا يكون إلاّ ما يريد الله كونه أي وجوده منهما أو من غيرهما ولا ينافي علمنا بذلك المعلوم الذي ختمناه هذا الكتاب اه.

Date of composition: 1930–1940.
Place of composition: Karabudakhkent, Daghestan.
Notes: The text is written in black ink, using the *naskh* script on a squared exercise book.

The text addresses foundational topics in Islamic speculative theology (*ʿilm al-kalām*), and metaphysics. The work elaborates on the nature and necessity of knowing God (*maʿrifat Allāh*) as the first religious obligation upon the responsible person, emphasizing rational and scriptural evidence for God's existence, unity, and attributes. The text traces the development of doctrinal disputes among early Islamic sects, including the Muʿtaziliyya, Ashʿariyya, Karrāmiyya, and other schools, focusing on debates over divine attributes, the eternity of the world, anthropomorphism, and the nature of prophecy. It reaffirms the Sunni orthodoxy that the world is created, God is absolutely unlike creation, and prophetic miracles are rational evidence for the truth of revelation. It also explores the proper limits of doctrinal conformity in theology, arguing that

imitation without evidence is insufficient in matters of creed, and that knowledge of God must be grounded in certainty. A detailed discussion of free will (*ikhtiyār*), divine omnipotence, and human accountability is presented through analysis of competing views from the Mu'taziliyya and Jabriyya schools, concluding with an Ash'arī position on acquisition acts (*kasb*).[19] Further sections examine epistemology, language and logic, the ontological status of accidents (*a'rāḍ*) and substances (*jawāhir*), and the philosophical principles of existence, causality, and temporality. The work also outlines the Sunni understanding of resurrection, bodily return (*ma'ād*), divine speech (*kalām*), and the status of non-Muslim sects and philosophers who deviate from orthodox doctrines. The manuscript is a holograph.

No. 157

[قطعة من أصول الدين]

[*Qit'a min uṣūl al-dīn*]
Shelfmark: 350-D.
Dimensions: 10.5×17.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

مرحبا بملائكة الليل مرحبا بالمسلكين الكريمين الكاتبين الحافظين الشاهدين أكتب في صحيفتي إني أشهد أن لا إله إلاّ الله وحده لا شريك الله وأشهد أنّ محمدا عبده ورسوله أرسله ...

Explicit:

لا حول ولا قوة إلاّ بالله ما شاء الله كان وما لم يشأ لم يكن أعلم أن الله على كل شيئ قدير وأن الله قد أحاط بكل شيئ.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: أرسلان بيك الغداري / Arslān-bek al-Ghadārī.[20]

19 Kasb (كسب), or "acquisition," the Ash'arite doctrine according to which human acts are created by God but acquired by human beings, thereby grounding moral responsibility.

20 The *nisba* al-Ghadārī refers to the Dargi village of Kadar, now located in the Buinaksk district of Daghestan.

Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

No. 158

[مسألة المعتزلة]

[***Mas'alat al-mu'tazila***]
Shelfmark: 415-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

فائدة في بيان فرق المعتزلة ذكر الصفوي أن المعتزلة جنس يُطلق على فرق منهم الواصلية والهذلية والنظامية والجاحظية والخناطية والبشرية والمعمرية ...

Explicit:

... في المالكية قدرية والغالب في الحنابلة الحشوية ومن المعتزلة الصاحب بن عباد والزمخشري صاحب الكشاف والفراء النحوي والسيرافي. مجمع البحرين.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, underlining in blue ink using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This excerpt offers a concise overview of the theological sect of Mu'taziliyya. Notable figures affiliated with the school are listed, such as al-Jāḥiẓ, Wāṣil b. 'Aṭā', Ibrāhīm al-Naẓẓām, and Abū Hāshim al-Jubbā'ī, among others. The text notes that while these figures share core rationalist theological principles, significant doctrinal disagreements exist among them. The Mu'taziliyya influence is traced through various later scholars and juristic schools, with observations on the prevalence of certain theological orientations among major Sunni legal schools.

6 الأخلاق والسلوك Ethics and Sufism

No. 159

أيها الولد

Ayyuhā ʻl-walad
Shelfmark: 99-g.
Dimensions: 18 × 22.5 cm / 31 fols.
Language: Arabic.
Author: أبو حامد محمد بن محمد الغزالي الطوسي / Abū Ḥāmid Muḥammad b. Muḥammad al-Ghazālī al-Ṭūsī.
Incipit:

إعلم أن واحداً من الطلبة المستفدين لازم خدمة الشيخ الإمام زين الدين حجة الإسلام أبي حامد محمد بن محمد الغزالي الطوسي رحمه الله واشتغل بالتحصيل وقراءة العلم عليه حتى جمع دقائق العلوم ...

Explicit:

... وأكفنا بحلالك عن حرامك وأحرف عنا شرّ الأشرار واعتقْ رقابنا ورقاب أبائنا وأمهاتنا ولجميع المؤمنين والمؤمنات والمسلمين والمسلمات من النار برحمتك يا أرحم الراحمين.

Date of copy: 1270 / 3 October 1853–22 September 1854.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black and red ink, using the *naskh* script on Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps. The book cover is made of cardboard. There is the following ownership note on the rear endpaper: صاحب هذا الكتاب بلال بن مخلص الغربداغي
Reference: *GAL*: G. I 419, 5, 32; S. I 750; ARIV, 1277–1299; A.R. Shikhsaidov, A.B. Khalidov, "Manuscripts of Al-Ghazali's works in Dagestan," *Manuscripta Orientalia. International Journal for Oriental Manuscript Research* 3:2 (1997), pp. 18–30.

No. 160

أيها الولد

Ayyuhā ʻl-walad
Shelfmark: 2-g.
Dimensions: 11×17.5 cm / 23 fols.
Language: Arabic.
Author: أبو حامد محمد بن محمد الغزالي الطوسي / Abū Ḥāmid Muḥammad b. Muḥammad al-Ghazālī al-Ṭūsī.
Incipit:

إعلم أن واحداً من الطلبة المستفدين لازم خدمة الشيخ الإمام زين الدين حجة الإسلام أبي حامد محمد بن محمد الغزالي الطوسي رحمه الله واشتغل بالتحصيل وقراءة العلم عليه حتى جمع دقائق العلوم ...

Explicit:

وفي دينك اجتهادنا وعليك توكلنا واعتقادنا وثبتنا على نهج الاستقامة وأعذنا من موجبات الندامة يوم القيمة خفّف عنا ثقل الأوزار وارزقنا عيشة الأبرار واكفنا بحلالك عن حرامك.

Date of copy: 1820–1830.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red and green ink, using the *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is in an Eastern style, made of dark brown leather with embossing.
Reference: A.R. Shikhsaidov, A.B. Khalidov, "Manuscripts of Al-Ghazali's works in Daghestan," *Manuscripta Orientalia. International Journal for Oriental Manuscript Research* 3:2 (1997), pp. 18–30.

No. 161

ذكر الموت من إحياء علوم الدين

Dhikr al-mawt min iḥyā' ʻulūm al-dīn
Shelfmark: 40.
Dimensions: 19.5×28 cm / 149 fols.
Language: Arabic.

Author: أبو حامد محمد بن محمد الغزالي الطوسي / Abū Ḥāmid Muḥammad b. Muḥammad al-Ghazālī al-Ṭūsī.
Incipit:

... حبيب جاء على فاقة لا أفلح من ندم اللهم إن كنت تعلم أن الفقر أحب إلي من الغنى والسقم أحب إلى من الصحة والموت أحب إلى من العيش فسهل على الموت حتى ألقاك فإذن التائب معذور في كراهة الموت ...

Explicit:

... فقد قال رسول الله صلى الله عليه وسلم يؤتى يوم القيامة بناس من النار إلى الجنة حتى إذا دنوا منها واستنشقوا رائحتها ونظروا إلى قصورها وإلى ما أعد الله لأهلها فيها نودوا أن أصرفوهم عنها لا نصيب لهم فيها فيرجعون بحسرة ما رجع الأولون والآخرون ...

Date of copy: 1670–1690.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with occasional underlining in red ink, using the Daghestani *naskh* script on a locally produced paper. The titles of sections and chapters are written in red ink. The manuscript is incomplete, lacking the beginning and the end. Remnants of a Daghestani-style leather book cover with embossing are present.
Reference: *GAL*: S. I, 744, 5, 47 k; ARIV, 1317; A.R. Shikhsaidov, A.B. Khalidov, "Manuscripts of Al-Ghazali's works in Daghestan," *Manuscripta Orientalia. International Journal for Oriental Manuscript Research* 3:2 (1997), pp. 18–30.

No. 162

منهاج العابدين

Minhāj al-ʿābidīn
Shelfmark: 55-B.
Dimensions: 20 × 27 cm / 83 pages.
Language: Arabic.
Author: أبو حامد محمد بن محمد الغزالي الطوسي / Abū Ḥāmid Muḥammad b. Muḥammad al-Ghazālī al-Ṭūsī.
Date of publishing: 1306 / 7 September 1888–26 August 1889.
Place of publishing: Cairo, al-Maṭbaʿa al-maymaniyya al-miṣriyya.

Notes: letterpress.
Reference: *GAL*: G. I 419, 5, 38; S. I, 751; ARIV, 1331–1334; A.R. Shikhsaidov, A.B. Khalidov, "Manuscripts of Al-Ghazali's works in Daghestan," *Manuscripta Orientalia. International Journal for Oriental Manuscript Research* 3:2 (1997), pp. 18–30.

No. 163

المشرب النقشبندية

al-Mashrab al-Naqshbandiyya
Shelfmark: 27-B.
Dimensions: 15 × 22 cm / 80 pages.
Language: Arabic.
Author: الحاج عبد الرحمن الثغوري الداغستاني / *al-ḥājj* ʻAbd al-Raḥmān al-Thughūrī al-Dāghistānī.
Date of publishing: 1907.
Place of publishing: Temīr-khān-Shūrā, al-Maṭbaʻa al-islāmiyya li-Muḥammad Mirzā Mawrāyūf.
Notes: lithograph.

al-ḥājj ʻAbd al-Raḥmān al-Thughūrī al-Dāghistānī (1792–1882) was a prominent Daghestani scholar, Naqshbandi shaykh, and companion of imām Shamil (1797–1871). He authored several works on the theory of debate, Sufism, and poetry, most notably a treatise urging Muslims to leave (*hijra*) the territories under the occupation of the Russian empire. He served as the spiritual leader of the famous 1877 uprising. Following the suppression of the revolt, he was resettled in the village of Nizhnee Kazanishche, where he passed away.

The treatise is a spiritual guide compiled for novices setting out on the Sufi path. Written at the request of his disciples, the work offers an accessible yet profound introduction to the foundations of Islam and Sufi doctrine, articulated through the lens of the Naqshbandi tradition. The opening section contemplates the divine and prophetic attributes: it lays out the essential qualities of God—His pre-eternity, omnipotence, and absolute knowledge—while firmly rejecting any imperfection, such as weakness or ignorance, as unworthy of the Divine. This is followed by a depiction of the Prophet Muḥammad as the perfect spiritual guide, whose qualities must be known and emulated by the seeker. The core of the treatise is devoted to the principles of Sufism as understood within the Naqshbandi lineage. It speaks of the purification of the heart as a vital process—one that demands the removal of all that obstructs true devotion. Asceticism (*zuhd*), not as mere renunciation but as a redirection of desire from worldly distractions to divine reality, is presented as essential. Deep spiritual

self-attentiveness (*murāqaba*) is described as a path to self-transformation—an inner witnessing of God's presence cultivated through discipline and silence. Interwoven with these themes are Prophetic *hadith*s. These traditions explore the essence of Islamic belief, such as the imperative to love the Prophet more than oneself or one's family, and they lay out ethical imperatives: the prohibition of envy and hatred, the need for brotherhood, and the sacredness of life, property, and honour within the Muslim community. The author warns of the dangers posed by attachment to the fleeting pleasures of this world, which veil the heart and distract the soul. People, he observes, fall into two broad groups: those consumed by worldly gain, and those who partake of it only as far as it aids their journey toward God. Turning to ritual and ethics, the treatise offers detailed guidance on the spiritual practices particular to the Naqshbandi order. These include specific prayers and their prescribed frequencies, recommended fasts (such as on Mondays, Thursdays, and during the first nine days of *Dhū 'l-ḥijja*), and regular acts of remembrance. At the same time, the text exhorts readers to cultivate moral virtues: compassion, generosity, and purity of heart, while warning against theft, fornication, sorcery, and wastefulness. Finally, the bond (*rābiṭa*) between the disciple (*murīd*) and the shaykh is explored with reverence and seriousness. The *rābiṭa*, or spiritual connection, is described as one of utter loyalty and love—where the disciple entrusts himself entirely to the guidance of his teacher. Through this relationship, the seeker is led toward *murāqaba*, a state of continuous awareness of God. Central to the Naqshbandi path is the practice of the remembrance of God (*dhikr*) not as rote repetition, but as a disciplined act involving breath, posture, and focused thought.
Reference: Z.A. Magomedova, *Sheikh Nakshbandiiskogo tarikata Abdurakhman-khadzhi iz Sogratlia* (Makhachkala: Epokha, 2010).

No. 164

طريق نقشبند يه نك أصولني حاوي

Ṭarīq Naqshbandiyanyng uṣūlny ḥāwī
Shelfmark: 38-B.
Dimensions: 15 × 23.5 cm / 63 pages.
Language: Tatar.
Author: ?
Date of publishing: 1305 / 18 September 1887–6 September 1888.
Place of publishing: Kazan, Tipografiia naslednikov Chirkovoi.
Notes: letterpress. The treatise is devoted to Naqshbandī ritual practice and is divided into two parts, each of which comprises several sections. The first part

addresses issues related to Naqshbandī ritual observance, including the ethical conduct expected of a disciple (*murīd*) towards their spiritual guide (*murshid*); an explanation of Sufi terminology and concepts; an account of the procedure and conditions for the performance of the silent *dhikr*, accompanied by a detailed account of the emotional states the disciple is expected to experience during the invocation; as well as the method and prerequisites for the practice of self-vigilance (*murāqaba*), among other topics. This section concludes with a spiritual genealogy (*silsila*) of the Naqshbandī brotherhood, tracing the author's spiritual lineage through certain shaykh *al-ḥājj* Aḥmad, then to shaykh Khālid al-Baghdādī, and ultimately back to the Prophet Muḥammad. The second part of the work concerns Islamic dogmatics, with particular emphasis on the doctrine of Divine Unity (*tawḥīd*). It is evident from the content and style of the treatise that its author was a Tatar Naqshbandī shaykh active during the second half of the 19th century.

No. 165

كتاب تبيين المحارم

Kitāb tabyīn al-maḥārim
Shelfmark: 99-f.
Dimensions: 18 × 22.5 cm / 71 fols.
Language: Arabic.
Author: يوسف سنان الدين الأماسي الواعظ الحنفي / Yūsuf Sunān al-Dīn al-Amāsī al-Wā'iẓ al-Ḥanafī.
Incipit:

الحمد لله الذي أنزل علينا كتابا أحكمت آيته ثم فصلت من لدنك تفصيلا ونوّر به قلوبنا وشرح به صدورنا وعلمنا ما فيه من الوعد الوعيد تعليماً وهدانا به من الضلالة وأنقذنا من الجهالة ...

Explicit:

... لحجة الإسلام بغير إذن الزوج وقت خروج أهل بلدها وتفصيل المسئلة في المناسك ومن ملك من المال مقدار ما يبلغه إلى مكة ذاهبا وجائبا راكبا لا ماشيا بنفقة متوسطة لا إسراف ...

Date of copy: 1720–1750.
Place of copy: Daghestan.
Copyist: ?

Notes: The text is written in black ink, using the Daghestani *naskh* script on the Daghestani locally produced paper. The manuscript is incomplete, lacking the end. The book cover is made of cardboard.
Reference: *GAL*: G. II 387, 1; S. II, 524; ARIV, 4841.

No. 166

خزينة الحكماء وزينة الفضلاء

Khazīnat al-ḥukamā' wa zīnat al-fuḍala'
Shelfmark: 18.
Dimensions: 11 × 17.5 cm / 5 fols.
Language: Arabic.
Author: محمد بن محمود البلغاري الحنفي / Muḥammad b. Mahmūd al-Bulghārī al-Ḥanafī.
Incipit:

الحمد لله العادل فلا جور فيما أنشأ وابتدع الرحيم فلا ظلم فيما ابتدأ واخترع الحكيم الذي لا باطل فيما قدّم وأخّر العليم الذي فلاسفه فيما قضى وقدّر المنزّه عن إخلال العباد عن الدين ...

Explicit:

... اختياره كثراعتباره من عجز عن الإحسان ثقل على الخوان الفقر أمذلة للأعناق والسخاء من مكارم الأخلاق كما قال خالق الخلق ما عندكم ينفد وما عند الله باقٍ. تم

Date of copy: 1293 / 27 January 1876–14 January 1877.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in purple ink, using the Daghestani *naskh* script on Russian-made cellulose paper, stamped in Cyrillic *"Demidova № 4."*

This work combines religious exhortation with ethical and political instruction. The central thesis advocates for a synthesis of religious law (*sharī'a*) and just governance (*siyāsa*), asserting that effective leadership and social harmony are founded upon moral discipline, self-restraint, and knowledge. The author argues that the moral integrity of a ruler must be grounded in ethical discipline, self-restraint, and knowledge, as well as in strict adherence to the norms of the *sharī'a*. The work is organised into thematic chapters, each of which addresses a key domain of ethical refinement of rulers. These include: the pursuit of knowledge and virtuous action; asceticism and worship; control of speech; sub-

jugation of the lower self; noble character; personal conduct; political sagacity; and eloquence. The treatise aims to provide a concise yet comprehensive manual for moral refinement and sound governance, directed especially towards the learned and those in positions of influence.
Reference: *Mu'jam al-mu'allifīn*, III, 701.

No. 167

خزينة الحكماء وزينة الفضلاء

Khazīnat al-ḥukamā' wa zīnat al-fuḍala'
Shelfmark: 129-a.
Dimensions: 17 × 21 cm / 4 fols.
Language: Arabic.
Author: محمد بن محمود البلغاري الحنفي / Muḥammad b. Mahmūd al-Bulghārī al-Ḥanafī.
Incipit:

الحمد لله العادل فلا جور فيما أنشأ وابتدع الرحيم فلا ظلم فيما ابتدأ واخترع الحكيم الذي لا باطل فيما قدّم وأخّر العليم الذي فلاسفه فيما قضى وقدّر المنزّه عن إخلال العباد عن الدين ...

Explicit:

... اختياره كثر اعتباره من عجز عن الإحسان ثقل على الإخوان الفقر أمذلة للأعناق والسخاء من مكارم الأخلاق كما قال خالق الخلق ما عندكم ينفد وما عند الله باقٍ. تم

Date of copy: 1830–1840.
Place of copy: Daghestan.
Copyist: علي الأقوشي بن نرادين / ʻAlī al-Aqūshī b. Nurādīn.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The manuscript was copied for a certain ʻAlī al-Usīshī: كتبت هذا الكتاب بعون الله القادر لصاحبي هو علي حاج الحرمين الأسيشي

No. 168

تعليم المتعلم طريق التعلّم

Taʻlīm al-mutaʻallim ṭarīq al-taʻallum
Shelfmark: 24.
Dimensions: 11 × 17 cm / 7 fol.

Language: Arabic.
Author: برهان الدين النعمان بن إبراهيم بن الخليل الزرنوجي / Burhān al-Dīn al-Nuʿmān b. Ibrāḥīm al-Khalīl al-Zarnūjī.
Incipit:

... أنّ الخليفة هارون الرشيد بعث ابنه إلى الأصمعي ليعلّمه العلم والأدب فرآه يوماً يتوضأ ويغسل رجله وابن الخليفة يصب الماء على رجله فعاتب الأصمعي في ذلك بقوله إنما بعثته إليك لتعلّمه وتؤدّبه ...

Explicit:

... في تلك الحالة لا يكون ذلك إيمان اختيار بل يكون ذلك إيمان بائس كذا في قول الإمام الزاهد والهمام العابد رحمة الله تعالى في سلك ...

Date of copy: 1246 / 22 June 1830–11 June 1831.
Place of copy: Daghestan.
Copyist: علبك بن حجيو الترغولي / ʿAlibek b. Ḥajiyaw al-Targhūlī.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The manuscript is incomplete, lacking the beginning, the end and the book cover. At the end of the manuscript, there is a fragment of a *qasīda* in the Avar language, written in Arabic script.

The text is a treatise on Muslim ethics and the proper conduct of students in their pursuit of knowledge. It emphasises the foundational importance of reverence for knowledge, discipline in behaviour, and the refinement of character. The author criticizes superficial learning and underlines the necessity of internalizing ethical principles, observing decorum with teachers, and maintaining sincerity in seeking knowledge. Structured as a guide for students and scholars alike, the text offers moral instruction rooted in the Islamic tradition. It touches upon ascetic practices such as reduced food intake for spiritual clarity, caution in speech, and control of desires. The text further advocates practical steps for ethical and intellectual development, such as establishing routines for learning, regulating bodily desires, and adhering to the path of prophetic guidance. It concludes with reflections on the responsibility of scholars and the lasting value of beneficial knowledge, positioning moral discipline as essential to the flourishing of both the individual and society.
Reference: *GAL*: G I 462, 17; S. I 837; ARIV, 9873–9920.

No. 169

[تقريرات في السلوك]

[***Taqrīrāt fī ʿl-sulūk***]
Shelfmark: 4-D.
Dimensions: 18 × 27 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

فعمل شيخ مشائخنا إمام الوجود القطب المجتهد جلال الدين ابن أحمد عبد الرحمن أفندي الثغوري قدس سره وروح فداه يكفي سندا في هذا الأمر ...

Explicit:

... بل نسلّم لهم أحوالهم ولا نتابعهم فيما لا يوافق ما نحن به مخاطبون ومطالبون من إصلاح ظاهر الشرع وباطنه على ما في شرح سلك العين من أوائله وابن حجر من الردة واه. فراجعه والله تعالى أعلم. للسلطي علي من خط خطه.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on dark paper made in Russia without *vergeures*, *pontuseaux*, watermarks or stamps.

The text serves as a commentary on the statement, "The deeds of Sufi shaykhs are, in themselves, sufficient proof." The commentary asserts that the actions of the Daghestani Naqshbandī shaykh ʿAbd al-Raḥmān al-Thughūrī constitute undeniable evidence of his sanctity in the eyes of his disciples (*murīd*s). Furthermore, it emphasizes that *murīd*s must submit entirely to the judgement of their shaykhs, acquiescing without dissent and relinquishing personal desires—save for those inspired by the shaykh himself.

No. 170

[تقريرات في السلوك]

[***Taqrīrāt fī ʿl-sulūk***]
Shelfmark: 384-D.

Dimensions: 10 × 17 cm / 1 fol.
Language: Arabic.
Author: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū 'l-Qarnayn al-Gharabudāghī.
Incipit:

روى عن بعض الصالحين قال كنت جالسا في بيت المقدس الخ. وإذا أنا برجلين الخ. فقلت له من أنت يرحمك الله قال أنا الخضر وقلت ومن ذلك الرجل قال أخي إلياس ...

Explicit:

... فائدة ٣٠٠ النقباء في مغرب ٧٠ النجباء في مصر ٤٠ الأبدال في شام ٧ الأخيار ٤ العمدة في زوايا الأرض ١ هو الغوث مسكن الغوث في مكة.

Date of composition: 1930–1940.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on the pages of a squared and exercise book.

This text outlines the titles of the Sufi spiritual hierarchy—*qutb*, *ghawth*, *nujabā' nuqabā'*—along with their respective functions, their prescribed number, and their distribution across the world.[21]

No. 171

[رسالة في السلوك]

[***Risāla fī 'l-sulūk***]
Shelfmark: 129-b.
Dimensions: 17 × 21 cm / 4 fols.
Language: Arabic.
Author: أبو عبد الرحمن محمد بن الحسين بن موسى السلمي / Abū 'Abd al-Raḥmān Muḥammad b. al-Ḥusayn b. Mūsā al-Sulamī.
Incipit:

21 In classical Sufi doctrine, the *quṭb*, *ghawth*, *nujabā'*, and *nuqabā'* constitute ranks within the invisible hierarchy of saints (*rijāl al-ghayb*), each associated with a prescribed number of members and particular cosmological functions.

الحمد لله حق حمده وصلاته على محمد وآله قال أبو عبد الرحمن محمد بن الحسين بن موسى السلمي سألت أكرمك الله بجميل نظره بيان ألفاظ وذكرتها على حدّ الاقتصار ...

Explicit:

... على ما وراءه بعد أن استعنت الله فيه وبرؤية من حولي وقوتي واستوفقته ونعم الوكيل والموفق والمعين والحمد لله رب العالمين والصلاة على خير خلقه محمد صلى الله عليه وسلم وآله وعترته أجمعين والسلام على المرسلين والحمد لله رب العالمين. تمت الكتاب.

Date of copy: 1820–1840.
Place of copy: Daghestan.
Copyist: موسى بن فربدغ الأقوشي/ Mūsā b. Firbudagh (Pirbudagh) al-Aqūshī.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks.

The treatise is devoted to the elucidation of Sufi terms and concepts, such as repentance, piety, fear of God and hope in His mercy, reliance upon God, sincerity, asceticism, contentment with what God bestows, and related notions.

No. 172

[تقريرات في الأخلاق]

[***Taqrirāt fī ʻl-akhlāq***]
Shelfmark: 205-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

فالسبب في التسطير كثرة الأشواق التي عجزت عن حصرها في أوراق وكونكم في حماية الملك المتعال من الأمراض والأحزان والآفات ...

Explicit:

... لأجل اقتضاء قلوبنا من جلاوة الأحوال التي يدركها بتأمل المال رقمنا الرسالة نحو جنابكم الا وهي رجاء تعليمك وتفهيمكم بالسطور أحوالاتكم البُشرى.

Date of copy: 1910–1920.

Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black pencil, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This brief ethical reflection addresses the importance of spiritual and moral resilience in the face of widespread tribulations and personal trials. The author highlights the need for spiritual protection from worldly afflictions such as disease and calamity. Through supplication, the author expresses a yearning for divine mercy, the companionship of the righteous, and ultimate success in both this world and the hereafter. The piece concludes with a collective invocation for divine remembrance and mercy.

No. 173

[تقريرات في الأخلاق]

[*Taqrirāt fī ʾl-akhlāq*]
Shelfmark: 146-D.
Dimensions: 11 × 17.5 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

تمسك بحبل الله واتبع الهدى ولا تكن بدعيا لعلك تفلح ولذ بكتاب الله والسنة التي أتت عن رسول الله تنجو وتربح ودع عنك آراء الرجال وأقوالهم فقول رسول الله أزكى وأرجح ...

Explicit:

... قال بعضهم الكتاب وعاء ملآن علما وظرفا حشى وعاء وإناء وحشى مزاحا إن شئت كان أعيا من باطل وإن شئت كان أبلغ من سبحان وإن شئت سردت نوادره.

Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text centres on the concept of primordial love (*al-ḥubb al-awwal*), which posits that true love belongs solely to the "first beloved," namely, God. The text's recurring theme is the soul's yearning to return to its original covenant (*mīthāq al-awwal*) with the Divine, referencing the pre-temporal moment in which,

according to Qur'ānic tradition, humanity testified to God's lordship. This longing is metaphorically cast as a journey through "stations of existence," beginning in divine proximity and followed by descent into the multiplicity of worldly experience. The narrative further draws from the classical motif of spiritual estrangement (*ghurba*), evoking the pain of separation from the Beloved. Literary and theological allusions include references to the metaphysical symbolism of books, knowledge, and writing as vehicles of divine wisdom. The idea that the written word (*kitāba*) is both a spiritual act and a means of salvation permeates the text. The text's stylistic richness is enhanced by its use of metaphoric imagery—ravens, camels, and desolate landscapes—symbolising the soul's exile and longing for reunion. It concludes with an elegiac tone and allusions to esoteric wisdom. The manuscript is a holograph.

7 الصرف والنحو Arabic Grammar

No. 174

تصريف العزي

Taṣrīf al-ʿIzzī
Shelfmark: 37-b.
Dimensions: 17.5 × 22.5 cm / 16 fols.
Language: Arabic.
Author: عز الدين عبد الوهاب بن إبراهيم الزنجاني / ʿIzz al-Dīn ʿAbd al-Wahhāb b. Ibrāhīm al-Zanjānī.
Incipit:

> إعلم ان التصريف في اللغة التغيير وفي الصناعة تحويل الأصل الواحد إلى أمثلة مختلفة لمعان مقصودة لا تحصل إلاّ بها. ثم الفعل إمّا ثلاثي وإمّا رباعي وكل واحد منهما إمّا مجرد أو مزيد فيه وكل واحد منهما إمّا سالم أو غير سالم ...

Explicit:

> ... ومما زاد على ثلثة بزيادة التاء كالإعطآءة والانطلاقة إلاّ ما فيه تاء التأنيث منهما فالوصف بالواحدة كقولك رحمته رحمةً واحدة ودحرجته دحرجةً واحدة والفعلة بالكسرة للنوع من الفعل تقول هو حسن الطعمة والجلسة.

Date of copy: 1303 / 9 October 1885–28 September 1886.
Place of copy: Daghestan.
Copyist: فشى الكبداني / Fashā (Pashā) al-Gubdānī.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. There is the following ownership note on folio 1a: صاحبه محمد بن عبد القدير
Reference: *GAL*: G. I 283, 16, I; S. I 497; ARIV, 7451–7508.

No. 175

تصريف العزي

Taṣrīf al-ʿIzzī
Shelfmark: 121-a.
Dimensions: 17 × 21 cm / 17 fols.
Language: Arabic.
Author: عز الدين عبد الوهاب بن إبراهيم الزنجاني / ʿIzz al-Dīn ʿAbd al-Wahhāb b. Ibrāhīm al-Zanjānī.
Incipit:

... فامثلته تفعلل كتدحرج تدحرجاً وافعنلل كاحرنجم احرنجاماً وافعنلل نحو اقشعرّ اقشعراراً تنبيه الفعل أمّا متعدّ وهو الّذي يتعدّي من الفاعل إلى مفعول به كقولك ضربت زيداً ويسمّى أيضاً واقعاً ومجاوزاً ...

Explicit:

... ومما زاد على ثلثة بزيادة التاء كالإعطآءة والانطلاقة إلاّ ما فيه تاء التأنيث منهما فالوصف بالواحدة كقولك رحمته رحمةً واحدة ودحرجته دحرجةً واحدة والفعلة بالكسرة للنوع من الفعل تقول هو حسن الطعمة والجلسة.

Date of copy: 1790–1810.
Place of copy: Kakashura (عند أستاذ كبك قاضي شراهي) Daghestan.
Copyist: أمق بن بيكش الفرولي / Umaq b. Baygishi al-Farawulī.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The manuscript is incomplete, lacking the beginning. At the end of the manuscript, conjugations of certain verbs are provided.

No. 176

تصريف العزي

Taṣrīf al-ʿIzzī
Shelfmark: 114-a.
Dimensions: 17 × 22 cm / 15 fols.
Language: Arabic.
Author: عز الدين عبد الوهاب بن إبراهيم الزنجاني / ʿIzz al-Dīn ʿAbd al-Wahhāb b. Ibrāhīm al-Zanjānī.
Incipit:

إعلم ان التصريف في اللغة التغيير وفي الصناعة تحويل الأصل الواحد الى أمثلة مختلفة لمعان مقصودة لا تحصل إلاّ بها. ثم الفعل إمّا ثلاثي وإمّا رباعي وكل واحد منهما إمّا مجرد أو مزيد فيه وكل واحد منهما إمّا سالم أو غير سالم ...

Explicit:

... ومما زاد على ثلثة بزيادة التاء كالإعطآءة والانطلاقة إلاّ ما فيه تاء التأنيث منهما فالوصف بالواحدة كقولك رحمته رحمةً واحدة ودحرجته دحرجةً واحدة والفعلة بالكسرة للنوع من الفعل تقول هو حسن الطعمة والجلسة.

Date of copy: 1850–1860.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on white Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps. The book cover is made of cardboard. There is the following ownership note on the last page: من كتب حج عمر المكري

No. 177

تصريف العزي

Taṣrīf al-ʿIzzī
Shelfmark: 109.
Dimensions: 15.5 × 20 cm / 25 fols.
Language: Arabic.

Author: عز الدين عبد الوهاب بن إبراهيم الزنجاني / ʻIzz al-Dīn ʻAbd al-Wahhāb b. Ibrāhīm al-Zanjānī.
Incipit:

... وافعنلى نحو اسلنقاء وأمّا الرباعي المزيد فيه فأمثلته تفعلل كتدحرج يتدحرج تدحرجاً وافعنلل كاحرنجم يحرنجم احرنجاماً وافعلّ نحو اقشعرّ يقشعرّ اقشعراراً

Explicit:

... ومما زاد على ثلثة بزيادة التاء كالإعطآءة والانطلاقة إلاّ ما فيه تاء التأنيث منهما فالوصف بالواحدة كقولك رحمته رحمةً واحدة ودحرجته دحرجةً واحدة والفعلة بالكسرة للنوع من الفعل تقول هو حسن الطعمة والجلسة.

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black, red and green ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The manuscript is incomplete, lacking the beginning and the book cover.

No. 178

تصريف العزي

Taṣrīf al-ʻIzzī
Shelfmark: 119-c.
Dimensions: 11×17.5 cm / 3 fols.
Language: Arabic.
Author: عز الدين عبد الوهاب بن إبراهيم الزنجاني / ʻIzz al-Dīn ʻAbd al-Wahhāb b. Ibrāhīm al-Zanjānī.
Incipit:

إعلم ان التصريف في اللغة التغيير وفي الصناعة تحويل الأصل الواحد إلى أمثلة مختلفة لمعان مقصودة لا تحصل إلاّ بها. ثم الفعل إمّا ثلاثي وإمّا رباعي وكل واحد منهما إمّا مجرد أو مزيد فيه وكل واحد منهما إمّا سالم أو غير سالم ...

Explicit:

... ولا تغتبر حركات لالفات في الأوائل فإنها زائدة تثبت في الابتداء وتسقط في الدرج فالمبني للمفعول منه وهو الّذي لم يسمّى فاعله ما كان أوّله مضموما كفعّل وفعلل وافعل وفوعل وتفوعل وفعّل ...

Date of copy: 1900–1901.
Place of copy: Daghestan.
Copyist: شيخ شبك ابن ددق الأتامشي / Shīkhshabek b. Dadaq al-Utāmishī.[22]
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The manuscript is incomplete, lacking the end and the book cover.

No. 179

شرح تصريف العزي

Sharḥ taṣrīf al-ʿIzzī
Shelfmark: 1.
Dimensions: 17 × 21 cm / 137 fols.
Language: Arabic.
Author: سعد الدين مسعود بن عمر بن محمد التفتازاني السمرقندي الحنفي / Sa'd al-Dīn Mas'ūd b. 'Umar b. Muḥammad al-Taftazānī al-Samarqandī al-Ḥanafī.
Incipit:

إنّ أروى زهر تخرج في رياض الكلام من الأكمام وأبهى حبر تحاك ببنان البيان وأسنان الأقلام حمد الله وتعالى على تواتر نعمائه الظاهرة الزاخرة وترادف آلائه المتوافرة المتطافرة ...

Explicit:

... وأمّا غيره فالنوع منه كالمرة بلا فرق في اللفظ والفرق القرائن الخارجية تقول رحمة واحدة للمرة لطيفة أو نحوها للنوع وكذا دحرجة واحدة للمرة ودحرجة لطيفة ونحوها وانطلاقة حسنه للمرة أو قبيحة أو غيرهما للنوع وكذا البواقي والله أعلم بالصواب.

Date of copy: Dhū 'l-ḥijja 1190 / 11 December 1776–8 January 1777.
Place of copy: Urakhi (الحراقي), Daghestan.
Copyist: علي ابن محمد بن المهدي الحراقيين / 'Alī b. Muḥammad al-Mahdī al-Ḥurāqiyyīn.

22 The *nisba* al-Utāmishī refers to the Kumyk village of Utamysh, now located in the Kaiakent district of Daghestan.

Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks in the form of a square with the Cyrillic letters "*B Ф*" in the centre. The book cover is made of dark brown leather. There are two seal impressions.
Reference: *GAL*: G. I 283, 16, I, Commentary 1; G. II 215, 2, 2; S. I 497; ARIV, 7509–7544.

No. 180

شرح تصريف العزي

Sharḥ taṣrīf al-ʿIzzī
Shelfmark: 15.
Dimensions: 16 × 20 cm / 147 fols.
Author: سعد الدين مسعود بن عمر بن محمد التفتازاني السمرقندي الحنفي / Sa'd al-Dīn Mas'ūd b. 'Umar b. Muḥammad al-Taftazānī al-Samarqandī al-Ḥanafī.
Incipit:

إنّ أروى زهر تخرج في رياض الكلام من الأكمام وأبهى حبر تحاك ببنان البيان وأسنان الأقلام حمد الله وتعالى على تواتر نعمائه الظاهرة الزاخرة وترادف آلائه المتوافرة المتطافرة ...

Explicit:

... وأمّا غيره فالنوع منه كالمرة بلا فرق في اللفظ والفرق القرائن الخارجية تقول رحمة واحدة للمرة لطيفة أو نحوها للنوع وكذا دحرجة واحدة للمرة ودحرجة لطيفة ونحوها وانطلاقة حسنه للمرة أو قبيحة أو غيرهما للنوع وكذا البواقي والله أعلم بالصواب.

Date of copy: 1740–1750.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script. The paper is European-made, featuring *vergeures*, *pontuseaux* and watermarks in the form of a jester's head (Amsterdam paper); the first and last two folios were restored between 1880–1890. The book cover is made of cardboard. There are the following ownership notes on folio 1a:

مالكه أبي مرغل عبد المجيد الكبداني سنه ١٣٣٦
محمد ابن قربان الخوفى الطلاوي

No. 181

شرح تصريف العزي

Sharḥ taṣrīf al-ʿIzzī
Shelfmark: 103-b.
Dimensions: 17.5 × 21 cm / 141 fols.
Author: سعد الدين مسعود بن عمر بن محمد التفتازاني السمرقندي الحنفي / Saʿd al-Dīn Masʿūd b. ʿUmar b. Muḥammad al-Taftazānī al-Samarqandī al-Ḥanafī.
Incipit:

إنّ أروى زهر تخرج في رياض الكلام من الأكمام وأبهى حبر تحاك ببنان البيان وأسنان الأقلام حمد الله وتعالى على تواتر نعمائه الظاهرة الزاخرة وترادف آلائه المتوافرة المتطافرة ...

Explicit:

... وأمّا غيره فالنوع منه كالمرة بلا فرق في اللفظ والفرق القرائن الخارجية تقول رحمة واحدة للمرة لطيفة أو نحوها للنوع وكذا دحرجة واحدة للمرة ودحرجة لطيفة ونحوها وانطلاقة حسنه للمرة أو قبيحة أو غيرهما للنوع وكذا البواقي والله أعلم بالصواب.

Date of copy: 1830–1840.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the *naskh* script on Russian-made, light green paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is in an Eastern style, made of dark brown leather with embossing and flap.

No. 182

شرح تصريف العزي

Sharḥ taṣrīf al-ʿIzzī
Shelfmark: 13.
Dimensions: 17.5 × 21 cm / 55 fols.

Author: سعد الدين مسعود بن عمر بن محمد التفتازاني السمرقندي الحنفي / Sa'd al-Dīn Mas'ūd b. 'Umar b. Muḥammad al-Taftazānī al-Samarqandī al-Ḥanafī.
Incipit:

إنّ أروى زهر تخرج في رياض الكلام من الأكمام وأبهى حبر تحاك ببنان البيان وأسنان الأقلام حمد الله وتعالى على تواتر نعمائه الظاهرة الزاخرة وترادف آلائه المتوافرة المتطافرة ...

Explicit:

... في الأفعال فكذا جعل الكسر عوضاً عن السكون عند تعذر السكون وأما الفتح فلكونه أخف ولك تقول الكسر في لم يفِرَّ لمتابعة العين وكذا الفتح في لم يعَضَّ وتقول لم يفرِر ولم يعضَض بفك الادغام كما هو لغة الحجازيين ...

Date of copy: 1850–1860.
Place of copy: Daghestan.
Copyist: أربين بن حسن الغربداغي / Arbīn b. Ḥasan al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux* watermarks or stamps. The manuscript is incomplete, lacking the end and the book cover. There is following ownership note on folio 1a: صاحب هذا الكتاب بن حسن

No. 183

شرح تصريف العزي

Sharḥ taṣrīf al-ʿIzzī
Shelfmark: 111.
Dimensions: 17 × 22 cm / 149 fols.
Author: سعد الدين مسعود بن عمر بن محمد التفتازاني السمرقندي الحنفي / Sa'd al-Dīn Mas'ūd b. 'Umar b. Muḥammad al-Taftazānī al-Samarqandī al-Ḥanafī.
Incipit:

... عز الملة والدين الزنجاني رحمه الله تعالى مختصراً ينطوي على مباحث شريفة ويحتوي على قواعد لطيفة سنح لي أن أشرحه شرحاً يذلل من اللفظ صعابه ويكشف عن وجه المعاني نقابه ويستكشف مكنون غوامضه ...

Explicit:

... قال المصنف رحمه الله تعالى في شرح الهادي المراد بالنوع الحالة التي عليها الفاعل تقول هو حسن الركبة إذا كان ركوبه حسناً يعني أن ذلك عادته في الركوب وهو حسن الجلسة يعني أن ذلك لما كان ...

Date of copy: 1850–1860.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps. The manuscript is incomplete, lacking the beginning, the end and the book cover.

No. 184

شرح تصريف العزي

Sharḥ taṣrīf al-ʿIzzī
Shelfmark: 126-b.
Dimensions: 17.5 × 22 cm / 108 fols.
Author: سعد الدين مسعود بن عمر بن محمد التفتازاني السمرقندي الحنفي / Saʿd al-Dīn Masʿūd b. ʿUmar b. Muḥammad al-Taftazānī al-Samarqandī al-Ḥanafī.
Incipit:

إنّ أروى زهر تخرج في رياض الكلام من الأكمام وأبهى حبر تحاك ببنان البيان وأسنان الأقلام حمد الله وتعالى على تواتر نعمائه الظاهرة الزاخرة وترادف آلائه المتوافرة المتطافرة ...

Explicit:

... وأمّا غيره فالنوع منه كالمرة بلا فرق في اللفظ والفرق القرائن الخارجية تقول رحمة واحدة للمرة لطيفة أو نحوها للنوع وكذا دحرجة واحدة للمرة ودحرجة لطيفة ونحوها وانطلاقة حسنه للمرة أو قبيحة أو غيرهما للنوع وكذا البواقي والله أعلم بالصواب.

Date of copy: 1870–1880.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The book cover is made of cardboard.

No. 185

الاستعارة على ديباجة شرح تصريف العزي للتفتازاني

al-Isti'āra 'alā dībājat sharḥ taṣrīf al-'Izzī li-l-Taftāzānī
Shelfmark: 67-a.
Dimensions: 16 × 21 cm / 8 fols.
Language: Arabic.
Author: مَنِلَوْ محمد بن عرب بن حَج بن عرب القراخي الداغستاني / Manilaw Muḥammad b. 'Arab b. Ḥajji b. 'Arab al-Qarākhī al-Dāghistānī.
Incipit:

... وبعد فيقول المحتاج إلى الله الملك القديم منلو محمد بن عرب بن حج بن عرب طاب الله ثراهم لما كان صدر شرح الإمام الفاضل الكامل قدوة المحققين عز الملة والدين مسعود بن عمر القاضي التفتازاني ...

Explicit:

... وإعلم أنّ في بعض نسخ الشرح والمراد بالتصريف ههنا عين علم التصريف بالعين المهمة ثم الياء ثم النون فيرد على هذا النسخ ذلك الورود بلا خفاء الله أعلم بالصواب وإليه المرجع والمآب.

Date of copy: 1282 / 26 May 1865–15 May 1866.
Place of copy: Daghestan.
Copyist: إبراهيم بن حسن الغربداغي / Ibrāhīm b. Ḥasan al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. There is the following ownership note on folio 1a: صاحب هذا الكتاب إبراهيم بن حسن

Manilaw Muḥammad (Manilasul Muḥammad) al-Tlakhī, al-Qarakhī (d. 1725–1726), was a prominent Daghestani scholar specializing in Arabic grammar, logic, and *tafsīr*. He was born in the village of Tlakh, which is now abandoned and located 3 km west of the village of Charoda. He belonged to one of the Tlakh clans, which is said to have descended from an Arab who spread Islam in Qarākh, one of the confederations of rural communities in Daghestan. The work is a commentary on the introductory part of *Sharḥ Tasrīf al-'Izzī* by Mas'ūd b. 'Umar al-Taftāzānī (1312–1390). This work was popular among Daghestani scholars and was widely used for nearly two centuries in the Eastern Caucasus as an Arabic language textbook in local madrasas.

This intertextual text combines elements of metaphysics, Arabic poetics, and rhetorical theory—particularly focusing on the application and philosophy of figurative language (especially *isti'āra*, or metaphor) in literary contexts. The text

delves into the technical analysis of rhetorical devices, particularly the structure and semantics of metaphor. Through extensive examples and commentary, the author categorizes metaphors into explicit (*ṣarīḥa*), implied (*makniyya*), and imaginative (*takhayyuliyya*) forms, examining their conditions, components, and aesthetic functions. Using examples, such as the lion for courage, the horse's forehead mark for nobility, or the season spring for renewal—the author explains how metaphors serve as tools of persuasion. Additionally, the text offers a layered commentary on the relation between meaning and expression. Concepts such as resemblance (*tashbīh*), allegory, synecdoche, and symbolic association are tied to principles of cognition and revelation. The author advocates for precise and inspired rhetorical craftsmanship, in which metaphor is a bridge between literal expression and inner truth.
Reference: *GAL*: G. I 283, 16, I, Commentary 1, Glossen d; ARIV, 7550–7559; Sh.M. Khapizov, M.G. Shekhmagomedov, *Karakh v 12–nachale 20 vv.* (*istoricheskie i etnograficheskie ocherki*) (Makhachkala: IIAE, 2019), pp. 181–184; D.Kh. Gadzhieva, "Grammaticheskie sochineniia arabskikh avtorov i ikh dagestanskie kommentarii," in: A.R. Shikhsaidov, N.A. Tagirova, D.Kh. Gadzhieva, *Arabskaia rukopisnaia kniga v Dagestane* (Makhachkala: IIAE DNTs RAN, 2001), pp. 214–236.

No. 186

الاستعارة على ديباجة شرح تصريف العزي للتفتازاني

al-Isti'āra 'alā dībājat sharḥ taṣrīf al-'Izzī li-l-Taftāzānī
Shelfmark: 2-b.
Dimensions: 11×17.5 cm / 10 fols.
Language: Arabic.
Author: مَنِلَوْ محمد بن عرب بن حَج بن عرب القراخي الداغستاني / Manilaw Muḥammad b. 'Arab b. Ḥajji b. 'Arab al-Qarākhī ál-Dāghistānī.
Incipit:

... وبعد فيقول المحتاج إلى الله الملك القديم منلو محمد بن عرب بن حج بن عرب طاب الله ثراهم لما كان صدر شرح الإمام الفاضل الكامل قدوة المحققين عز الملة والدين مسعود بن عمر القاضي التفتازاني ...

Explicit:

... واعلم ان في بعض نسخ الشرح والمراد بالتصريف ههنا عين علم التصريف بالعين المهمة ثم الياء ثم النون فيرد على هذا النسخ ذلك الورود بلا خفاء تمت الرسالة التي منلو عن الفارسي نور الله قبره بنور العلم والعمل آمين الحمد لله رب العالمين.

Date of copy: 1800–1810.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black, green, and red ink using the *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is in an Eastern style, made of dark brown leather with embossing.

No. 187

الاستعارة على ديباجة شرح تصريف العزي للتفتازاني

al-Isti'āra 'alā dībājat sharḥ taṣrīf al-'Izzī li-l-Taftāzānī
Shelfmark: 103-a.
Dimensions: 17.5 × 21 cm / 7 fols.
Language: Arabic.
Author: مَنِلَوْ محمد بن عرب بن حَج بن عرب القراخي الداغستاني / Manilaw b. 'Arab b. Ḥajji b. 'Arab al-Qarākhī al-Dāghistānī.
Incipit:

... وبعد فيقول المحتاج إلى الله الملك القديم منلو محمد بن عرب بن حج بن عرب طاب الله ثراهم لما كان صدر شرح الإمام الفاضل الكامل قدوة المحققين عز الملة والدين مسعود بن عمر القاضي التفتازاني ...

Explicit:

... وإعلم أنّ في بعض نسخ الشرح والمراد بالتصريف ههنا عين علم التصريف بالعين المهمة ثم الياء ثم النون فيرد على هذا النسخ ذلك الورود بلا خفاء تمت الاستعارة

Date of copy: 1830–1840.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is in an Eastern style, made of light brown leather with embossing.

No. 188

الاستعارة على ديباجة شرح تصريف العزي للتفتازاني

al-Isti'āra 'alā dībājat sharḥ taṣrīf al-'Izzī li-l-Taftāzānī
Shelfmark: 126-a.

Dimensions: 17.5 × 22 cm / 9 fols.
Language: Arabic.
Author: مَنِلَوْ محمد بن عرب بن حَج بن عرب القراخي الداغستاني / Manilaw Muḥammad b. ʻArab b. Ḥajji b. ʻArab al-Qarākhī al-Dāghistānī.
Incipit:

... وبعد فيقول المحتاج إلى الله الملك القديم منلو محمد بن عرب بن حج بن عرب طاب الله ثراهم لما كان صدر شرح الإمام الفاضل الكامل قدوة المحققين عز الملة والدين مسعود بن عمر القاضي التفتازاني ...

Explicit:

... وإعلم أنّ في بعض نسخ الشرح والمراد بالتصريف ههنا عين علم التصريف بالعين المهمة ثم الياء ثم النون فيرد على هذا النسخ ذلك الورود بلا خفاء تم ولله الحمد سرّا وجهراً

Date of copy: 1870–1880.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The book cover is made of cardboard.

No. 189

المقصود فى التصريف

al-Maqṣūd fī ʻl-taṣrīf
Shelfmark: 14-a.
Dimensions: 17 × 22 cm / 16 fols.
Language: Arabic.
Author: ?
Incipit:

أمّا بعد فان العربية وسيلة إلى العلوم الشرعية واحد أركانها التصريف لأنه به يصير القليل من الأفعال كثيراً والله الموفق والمرشد. الأفعال على ضربين أصلي وذو زيادة ...

Explicit:

... فافعل وإلاّ صرّف الفعل الغير الصحيح وقد يكون في بعض المواضع لا يغيّر المعتلات فيه مع وجود المقتضي نحو عَوِرَ واعْتَوِرَ واستوى وغير ذلك فبعضها لايغيّر لصحة البناء وبعضها لعلة أُخرى.

Date of copy: 1830–1840.
Place of copy: Daghestan.
Copyist: ?
Notes: *al-Maqṣūd fī ʿl-taṣrīf* often attributed to Abū Ḥanīfa (699–767). The text is written in black ink on thick, Russian, *Yaroslavl* factory-made paper, featuring *vergeures*, *pontuseaux* and watermarks in the shape of an oval, containing an image of a bear with a halberd in the centre in the Daghestani *naskh* script. There is following ownership note on folio 1a: صاحبه و مالكه سلطان سلم بن داود
Reference: GAL: S I 287; S. II 654, 3, 25; ARIV, 7792–7805.

No. 190

المقصود فى التصريف

al-Maqṣūd fī ʿl-taṣrīf
Shelfmark: 38-b.
Dimensions: 16 × 20.5 cm / 4 fols.
Language: Arabic.
Author: ?
Incipit:

أمّا بعد فإنّ العربية وسيلة إلى العلوم الشرعية واحد أركانها التصريف لأنه به يصير القليل من الأفعال كثيراً والله الموفق والمرشد. الأفعال على ضربين أصلي وذو زيادة ...

Explicit:

... فافعل وإلاّ صرّف الفعل الغير الصحيح وقد يكون في بعض المواضع لا يغيّر المعتلات فيه مع وجود المقتضي نحو عَوِرَ واعْتَوِرَ واستوى وغير ذلك فبعضها لايغيّر لصحة البناء وبعضها لعلة أُخرى.

Date of copy: 1900–1910.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

No. 191

أبواب التصريف المسمى أيها الولد

Abwāb at-taṣrīf al-musammā ayyuhā ʻl-walad
Shelfmark: 67-b.
Dimensions: 16 × 21 cm / 6 fols.
Language: Arabic.
Author: ?
Incipit:

أمّا بعد فهذه ورقة سطرت في بيان الكلمة كتبت من كتب النحوية أخذت من الجامي وغيره جمعت.
أيّها الولد فينبغي لك أن تعلم أنّ الكلمة ثلثة أقسام اسم وفعل وحرف ...

Explicit:

... والسادس عشر حرف التعليل فهي كي والسابع عشر حرف الردع والثامن عشر اللامات والتاسع عشر تاء التأنيث الساكنة نحو نعمت وخربت والعشرون النون المؤكدة نحو اخربن واحدى وعشرون وهاء السكوت. تم ولله الحمد.

Date of copy: 1284 / 4 May 1867–22 April 1868.
Place of copy: Daghestan.
Copyist: إبراهيم بن حسن الغربداغي / Ibrāhīm b. Ḥasan al-Gharabudāghī.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

No. 192

الأمثلة في علم الصرف

al-Amthila fī ʻilm al-ṣarf
Shelfmark: 67-c.
Dimensions: 16 × 21 cm / 5 fols.
Language: Arabic.
Author: ?
Incipit:

زَلْزَلَ يُزَلْزِلُ زَلْزَلَةً وَزِلْزَالاً زَلْزِلْ لا تُزَلْزِلْ مُزَلْزِلٌ مُزَلْزَلٌ رَدَّ يَرُدُّ رَدّاً أُرْدُدْ رُدى لا تَرْدُدْ لا تُرَدِّي رَادٌّ مَرْدُودٌ أَعَدَّ يُعِدُّ اعْدَاداً أَعْدِدْ لا تَعْدِدْ مُعِدٌّ مُعَدٌّ ...

Explicit:

... وَقَى يَقِي قِ لا تَقِ وَاقٍ مَوْقِيٌّ مَوْقاً مِوْقاً اِعْتدى يَعْتَدِي اعْتِداءً لا تَعتَدِ مُعتَدٍ مُعْتَداً اْسْتَرَشَى يَسْتَرْشِي اسْتِرْشاءً اِستَرْشِ لا تَسْتَرْشِ مُسْتَرْشِ مُسْتَرْشاً ...

Date of copy: 1284 / 4 May 1867–22 April 1868.
Place of copy: Daghestan.
Copyist: إبراهيم بن حسن الغربداغي / Ibrāhīm b. Ḥasan al-Gharabudāghī.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. In the margins and between the lines, there are grammatical comments and translations of some verbs into the Kumyk language. There is the following ownership note on folio 1a: صاحب هذا الكتّاب إبراهيم بن حسن الغربداغي
Reference: ARIV, 7719–7736.

No. 193

الأمثلة في علم الصرف

al-Amthila fī ʿilm al-ṣarf
Shelfmark: 37-a.
Dimensions: 17.5 × 22.5 cm / 5 fols.
Language: Arabic.
Author: ?
Incipit:

نصر ينصر فهو ناصر وذاك منصور لم ينصر لما ينصر ما ينصر لا ينصر لينصر لا ينصر انصر لا تنصر لن ينصر مَنصر مِنصر نَصْرَة نِصْرَة نصار نصور نصري ...

Explicit:

... مثال صيغة تصغير نُصَيْرٌ نصيران نصيرون نصيرة نصيرتان نصيرات مثال افعال التفضيل ألأنصر الانصران الأنصرون الأناصر النصرى النصريان النصريات النصر مثال فعل تعجّب ما أنصره.

Date of copy: 1301 / 1 November 1883–19 October 1884.
Place of copy: Daghestan.
Copyist: داود / Dāwud.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. There is the following ownership note on folio 1a:

صاحب هذا الكتاب فتشى الكبداني

No. 194

الأمثلة في علم الصرف

al-Amthila fī ʿilm al-ṣarf
Shelfmark: 38-a.
Dimensions: 16 × 20.5 cm / 19 fols.
Language: Arabic.
Author: ?
Incipit:

> نصر ينصر نصرا ضرب يضرب ضربا سئل يسئل سؤالا منع يمنع منعاً ابى يأبي اباَ علم يعلم علما حسب يحسب حسابا حسن يحسن حسنا دحرج يدحرج دحرجة ...

Explicit:

> ... الامثلة المطردة من أفعال التفضيل الأنصر الأنصران الأنصرون الأناصر النصرى النصريان النصريات النصرالأمثلة المطردة فعل تعجّب ما أنصره ما أنصرهما ما أنصرهم ما أنصرها ما أنصرهما ما أنصرهنّ ما أنصرك ما أنصركما ما أنصركم ما أنصركِ ما أنصركما ما أنصركنّ ما أنصرني ما أنصرنا.

Date of copy: 1328 / 12 January–30 December 1910.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. There is an interlinear translation of Arabic verbs into the Kumyk language.

No. 195

الأمثلة في علم الصرف

al-Amthila fī ʿilm al-ṣarf
Shelfmark: 2-a.
Dimensions: 11 × 17.5 cm / 15 fols.
Language: Arabic.
Author: ?
Incipit:

نصر ينصر فهو ناصر وذاك منصور لم ينصر لما ينصر ما ينصر لا ينصر لينصر لا ينصر انصر لا تنصر لن ينصر مَنصر مِنصر نَصْرَة نِصْرَة نصار نصور نصري ...

Explicit:

... لم يق لم يقيا لم يقوا لم تق لم تقيا لم يقين لم تق لم تقيا لم تقو لم تقي لم تقيا لم تقين لم اق لم نق مثال نفي الحال ما يقي ما يقيان ما يقون ما تقي ما تقيان ما يقين ما تقي ما تقيان ما تقون ما تقين ما تقيان ما تقين ما اقي ما نقي.

Date of copy: 1800–1810.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink using the *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is in an Eastern style, made of dark brown leather with embossing. On folios 15b–16b, there are verses in Arabic with no author specified.

A treatise on morphology, the text presents the conjugation of verbs across various morphological patterns, the formation of nominal derivatives—including active and passive participles—as well as their declension.

No. 196

مائة عامل

Mi'at 'āmil
Shelfmark: 121-b.
Dimensions: 17 × 21 cm / 23 fols.
Language: Arabic.
Author: عبد القاهر بن عبد الرحمن بن محمد الجرجاني / 'Abd al-Qāhir b. 'Abd al-Raḥmān b. Muḥammad al-Jurjānī.
Incipit:

وبعد فإنّ العوامل في النحو على ما ألّفه الشيخ الإمام عبد القاهر بن عبد الرحمن الجرجاني رحمة الله عليه مائة عامل وهي تنقسم إلى قسمين لفظية ومعنوية ...

Explicit:

... ورافع الفعل المضارع نحو يضرب زيد والعامل في الفعل المضارع هو وقوعه موقع الاسم والعامل في المبتدأ والخبر هو الابتداء وهو معنى لا يوجد في الخارج فهذه مائة عامل لا يستغني الصغير والكبير والوضيع والرفيع عن معرفتها واستعمالها اللهم وفقنا الطاعتك يا رب آمين.

Date of copy: Jumāda-l-akhīr 1213 / 9 November–7 December 1798.
Place of copy: Daghestan.
Copyist: مرتضى علي الشراهي / Murtaḍā ʻAlī al-Shurāhī.
Notes: The text is written in black ink, with underlining in red and purple ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks.
Reference: *GAL*: G. I 287, 5. I; S. I 503; ARIV, 6756–6884.

No. 197

مائة عامل

Mi'at ʻāmil
Shelfmark: 113.
Dimensions: 15.5 × 20 cm / 19 fols.
Language: Arabic.
Author: عبد القاهر بن عبد الرحمن بن محمد الجرجاني / ʻAbd al-Qāhir b. ʻAbd al-Raḥmān b. Muḥammad al-Jurjānī.
Incipit:

وبعد فإنّ العوامل في النحو على ما ألّفه الشيخ الإمام عبد القاهر بن عبد الرحمن الجرجاني رحمة الله عليه مائة عامل وهي تنقسم إلى قسمين لفظية ومعنوية ...

Explicit:

... ورافع الفعل المضارع نحو يضرب زيد والعامل في الفعل المضارع هو وقوعه موقع الاسم والعامل في المبتدأ والخبر هو الابتداء وهو معنى لا يوجد في الخارج فهذه ماية عامل لا يستغني الصغير والكبير والوضيع والرفيع عن معرفتها واستعمالها والله أكبر ولله الحمد.

Date of copy: 1750–1770.
Place of copy: Gergebil'[23] (الكركبي), Daghestan.
Copyist: أبو بكر بن حاجي محمد / Abū Bakr b. Ḥājī Muḥammad.

23 The village is located in the Gergebil district of Daghestan.

Notes: The text is written in black and red ink, using the *naskh* script on European-made paper, featuring *vergeures*, *pontuseaux*, and watermarks.

The title page contains verses by the Daghestani scholar ʻAlī al-Baghdādī. Jamāl al-Dīn ʻAlī b. Muḥammad al-Baghdādī al-Targhūlī (d. 1655), originally from Baghdad, arrived in Tarki in the 1620s and served as a *qāḍī* and clerk under Ildār Shamkhāl (d. 1635), the ruler of the Shamkhalate of Tarki. He died in Tarki and was buried in the local cemetery. ʻAlī al-Baghdādī is the author of several works, including poetry in Arabic, Turkic, and Avar, as well as a treatise on Shāfiʻī law titled *Ḥall al-Ījāz*, that is a commentary on *al-Ījāz* by Maḥmūd b. Muḥammad al-Kirmānī (1329–1404), a Shāfiʻī scholar from Iran.
Reference: *Kumykskii entsiklopedicheskii slovar'* (Makhachkala: Delta-press, 2012), p. 62; Michael Kemper, Amri Shikhsaidov, Alfrid Bustanov, *Nazir ad-Durgeli, Uslada umov v biografiiakh dagestanskikh uchenykh: dagestanskie uchenye 10–20 vv. i ikh sochineniia. Progulka umov v biografiiakh dagestanskikh uchenykh* (Moscow: Izdatel'skii dom Mardzhani, 2012), pp. 27–28, 38–42; Sh.M. Khapizov, "Biografiia i poeticheskoe tvorchestvo srednevekovogo dagestanskogo alima Ali al-Bagdadi (um. v 1655 g.)," in: *Materialy pervogo Mezhdunarodnogo foruma "Bogoslovskoe nasledie musul'man Rossii"* (Kazan: Meddok, 2020), pp. 204–209.

No. 198

مائة عامل

Mi'at ʻāmil
Shelfmark: 114-b.
Dimensions: 17 × 22 cm / 12 fols.
Language: Arabic.
Author: عبد القاهر بن عبد الرحمن بن محمد الجرجاني / ʻAbd al-Qāhir b. ʻAbd al-Raḥmān b. Muḥammad al-Jurjānī.
Incipit:

وبعد فإنّ العوامل على قسمين لفظية ومعنوية فاللفظية على قسمين سماعية وقياسية فالسماعية أحد وتسعون عاملا والقياسية سبعة عوامل والمعنوية عددان فالجملة مائة عامل ...

Explicit:

... ورافع الفعل المضارع نحو يضرب زيد والعامل في الفعل المضارع هو وقوعه موقع الاسم والعامل في المبتدأ والخبر هو الابتداء وهو معنى لا يوجد في الخارج فهذه مائة عامل لا يستغني الصغير والكبير والوضيع والرفيع عن معرفتها واستعمالها والله أعلم بالصواب وإليه المرجع والمآب.

Date of copy: 1850–1860.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on white Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps. The book cover is made of cardboard.

No. 199

مائة عامل

Mi'at 'āmil
Shelfmark: 37-c.
Dimensions: 17.5 × 22.5 cm / 9 fols.
Language: Arabic.
Author: عبد القاهر بن عبد الرحمن بن محمد الجرجاني / 'Abd al-Qāhir b. 'Abd al-Raḥmān b. Muḥammad al-Jurjānī.
Incipit:

> وبعد فإنّ العوامل في النحو على ما ألّفه الشيخ الإمام عبد القاهر بن عبد الرحمن الجرجاني رحمة الله عليه مائة عامل وهي تنقسم الى قسمين لفظية ومعنوية ...

Explicit:

> ... ورافع الفعل المضارع نحو يضرب زيد والعامل في الفعل المضارع هو وقوعه موقع الاسم والعامل في المبتدأ والخبر هو الابتداء وهو معنى لا يوجد في الخارج فهذه مائة عامل لا يستغني الصغير والكبير والوضيع والرفيع عن معرفتها واستعمالها. تم ولله الحمد والمنة استراح قلمي وأي ركبتي.

Date of copy: 1885–1886.
Place of copy: Daghestan.
Copyist: فشى الكبداني / Fashā (Pashā) al-Gubdānī.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

No. 200

مائة عامل

Mi'at 'āmil
Shelfmark: 119-a.
Dimensions: 11×17.5 cm / 13 fols.
Language: Arabic.
Author: عبد القاهر بن عبد الرحمن بن محمد الجرجاني / 'Abd al-Qāhir b. 'Abd al-Raḥmān b. Muḥammad al-Jurjānī.
Incipit:

> وبعد فانّ العوامل في النحو على ما ألّفه الشيخ الإمام عبد القاهر بن عبد الرحمن الجرجاني رحمة الله عليه مائة عامل وهي تنقسم الى قسمين لفظية ومعنوية ...

Explicit:

> ... ورافع الفعل المضارع نحو يضرب زيد والعامل في الفعل المضارع هو وقوعه موقع الاسم والعامل في المبتدأ والخبر هو الابتداء وهو معنى لا يوجد في الخارج فهذه مائة عامل لا يستغني الصغير والكبير والوضيع والرفيع عن معرفتها واستعمالها.

Date of copy: 1900–1901.
Place of copy: Daghestan.
Copyist: شيخ شبك ابن ددق الأتامشي / Shīkhshabek b. Dadaq al-Utāmishī.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

No. 201

العوامل الجديدة

al-'Awāmil al-jadīda
Shelfmark: 110-b.
Dimensions: 15×20 cm / 10 fols.
Language: Arabic.
Author: محمد بن بير علي البركوي الرومي / Muḥammad b. Bīr (Pīr) 'Alī al-Birkawī al-Rūmī.
Incipit:

وبعد فإعلم أنه لا بد لكل طالب معرفة الإعراب من معرفة مائة شيء ستون منها يسمّى عاملا وثلثون منها يسمّى معمولا وعشرة منها تسمّى عملا وإعرابا فأبين لك بإذن الله تعالى ...

Explicit:

... الاثنين كلاهما أي الكلب والسنة واتبعة الاثنين كليهما وعملنا بالاثنين كليهما والثالث لا يكون الأتام الإعراب وهو قسمان قسم بالضمة ونصبه بالفتحة وجزمه بحذف الحركة وهو الفعل المضارع الذي ...

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: محمد بن عمر خان الچوخي / Muḥammad b. ʻUmar-khān al-Chūkhī.
Notes: The text is written in black, red and green ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The manuscript is incomplete, lacking the end and the book cover.
Reference: *GAL*: G. II 440, 3, 21; S. II 657; ARIV, 7781–7782.

No. 202

تركيب مائة عامل

Tarkīb miʾat ʻāmil
Shelfmark: 114-c.
Dimensions: 17 × 22 cm / 25 fols.
Language: Arabic.
Author: ?
Incipit:

وبعد فإني لما رأيت الطالبين يطلبون شرحا للعوامل للشيخ الإمام عبد القاهر فحل إعرابها أردت أنْ أُبيّن إعرابها كلاماً إلاّ ما كان بالزيادة ...

Explicit:

... بعضها مرفوع على أنه مبتدأ والهاء ضمير بارز مجرور المحل لأنه مضاف إليه للبعض وراجع إلى الكلمات ترفع فعل مضارع فاعله ضمير مستتر فيه وراجع إلى البعض باعتبار الكلمات والفعل مع ما عمل فيه مرفوعة المحل لوقوعها ...

Date of copy: 1850–1860.
Place of copy: Daghestan.

Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on white Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps. The manuscript is incomplete, lacking the end. The book cover is made of cardboard. There is the following ownership note on folio 1a: من كتب سعيد الحراقي
Reference: *GAL*: S. I 504, 30.

No. 203

حاشية مائة عامل

Ḥāshiyat mi'at 'āmil
Shelfmark: 72-b.
Dimensions: 16 × 22.5 cm / 9 fols.
Language: Arabic.
Author: ?
Incipit:

الباء حرف من حروف الجارة مبني على الكسر والاسم مضاف إلى الله والله مضاف إليه للاسم والاسم مجرور لفظا بالباء الجار والمجرور ظرف مستقر مجازي منعلق بالعامل ...

Explicit:

... تركيب المذكر مبتدأ أحد عشر رجلا لفظ مراد تقديراً مرفوع صفة المبتدأ واثنى عشر رجلا لفظ مراد تقديرا مرفوع معطوف على أحد عشر رجلا إلى عشرين أي إلى المنتهيات إلى عشرين باثبات التاء.

Date of copy: 1260 / 21 January 1844–8 January 1845.
Place of copy: Daghestan.
Copyist: أسلدار بن عبد الرحمن الغربداغي / Asildār b. 'Abd al-Raḥīm al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on white Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps.

No. 204

متن الأجرومية

Matn al-ajurrūmiyya
Shelfmark: 119-b.
Dimensions: 11 × 17.5 cm / 12 fols.

Language: Arabic.
Author: أبو عبد الله محمد بن عبد الله بن داود الصنهاجي ابن آجروم / Abū ʻAbdullāh Muḥammad b. ʻAbdullāh b. Dāwud al-Ṣanhājī Ibn Ājurrūm.
Incipit:

قال الشيخ الإمام العلامة أبو عبد الله محمد بن داود الصنهاجي رحمة الله عليه الكلام هو اللفظ المركب المفيد بالوضع وأقسامه ثلثة اسم وفعل وحرف جاء لمعنى فالاسم يعرف بالخفض والتنوين ...

Explicit:

... وأمّا ما يخفض بالإضافة فنحو قولك غلام زيد وهو على قسمين ما يقدر باللام وما يقدر بمن والذي يقدر باللام نحو قولك غلام زيد وما يقدر بمن نحو ثوب خزّ وباب ساج وخاتم حديد.

Date of copy: 1318 / 1 May 1900–19 April 1901.
Place of copy: Daghestan.
Copyist: شيخ شبك ابن ددق الأتامشي / Shīkhshabek b. Dadaq al-Utāmishī.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.
Reference: *GAL*: G. II 237, 2, 1, 1; S. II 332; ARIV, 7597–7606.

No. 205

متن الأجرومية

Matn al-ajurrūmiyya
Shelfmark: 114-d.
Dimensions: 17 × 22 cm / 8 fols.
Language: Arabic.
Author: أبو عبد الله محمد بن عبد الله بن داود الصنهاجي ابن آجروم / Abū ʻAbdullāh Muḥammad b. ʻAbdullāh b. Dāwud al-Ṣanhājī Ibn Ājurrūm.
Incipit:

قال الشيخ الإمام العلامة أبو عبد الله محمد بن داود الصنهاجي رحمة الله عليه الكلام هو اللفظ المركب المفيد بالوضع وأقسامه ثلثة اسم وفعل وحرف جاء لمعنى فالاسم يعرف بالخفض والتنوين ...

Explicit:

... وأمّا ما يخفض بالإضافة فنحو قولك غلام زيد وهو على قسمين ما يقدر باللام وما يقدر بمن والذي يقدر باللام نحو قولك غلام زيد وما يقدر بمن نحو ثوب خزّ وباب ساج وخاتم حديد.

Date of copy: 1850–1860.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on white Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps. The book cover is made of cardboard.

No. 206

متن الأجرومية

Matn al-ajurrūmiyya
Shelfmark: 121-c.
Dimensions: 17 × 21 cm / 10 fols.
Language: Arabic.
Author: أبو عبد الله محمد بن عبد الله بن داود الصنهاجي ابن آجروم / Abū ʻAbdullāh Muḥammad b. ʻAbdullāh b. Dāwud al-Ṣanhājī Ibn Ājurrūm.
Incipit:

قال الشيخ الإمام العلامة أبو عبد الله محمد بن داود الصنهاجي رحمة الله عليه الكلام هو اللفظ المركب المفيد بالوضع وأقسامه ثلثة اسم وفعل وحرف جاء لمعنى فالاسم يعرف بالخفض والتنوين ...

Explicit:

... وأمّا ما يخفض بالإضافة فنحو قولك غلام زيد وهو على قسمين ما يقدر باللام وما يقدر بمن والذي يقدر باللام نحو قولك غلام زيد وما يقدر بمن نحو ثوب خزّ وباب ساج وخاتم حديد.

Date of copy: 1850–1860.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black and purple ink, using the Daghestani *naskh* script on white Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps.

No. 207

متن الأجرومية

Matn al-ajurrūmiyya
Shelfmark: 37-d.
Dimensions: 17.5 × 22.5 cm / 8 fols.
Language: Arabic.
Author: أبو عبد الله محمد بن عبد الله بن داود الصنهاجي ابن آجروم / Abū ʿAbdullāh Muḥammad b. ʿAbdullāh b. Dāwud al-Ṣanhājī Ibn Ājurrūm.
Incipit:

قال الشيخ الإمام العلامة أبو عبد الله محمد بن داود الصنهاجي رحمة الله عليه الكلام هو اللفظ المركب المفيد بالوضع وأقسامه ثلثة اسم وفعل وحرف جاء لمعنى فالاسم يعرف بالخفض والتنوين ...

Explicit:

... وأمّا ما يخفض بالإضافة فنحو قولك غلام زيد وهو على قسمين ما يقدر باللام وما يقدر بمن والذي يقدر باللام نحو قولك غلام زيد وما يقدر بمن نحو ثوب خزّ وباب ساج وخاتم حديد.

Date of copy: 1885–1886.
Place of copy: Daghestan.
Copyist: فشى الكبداني / Fashā (Pashā) al-Gubdānī.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

No. 208

متن الأجرومية

Matn al-ajurrūmiyya
Shelfmark: 110-a.
Dimensions: 15 × 20 cm / 9 fols.
Language: Arabic.
Author: أبو عبد الله محمد بن عبد الله بن داود الصنهاجي ابن آجروم / Abū ʿAbdullāh Muḥammad b. ʿAbdullāh b. Dāwud al-Ṣanhājī Ibn Ājurrūm.
Incipit:

الكلام هو اللفظ المركب المفيد بالوضع والاقسامه ثلثة اسم وفعل وحرف جاء لمعنى فالاسم يعرف بالخفض والتنوين ودخول الألف واللام والحروف الخفض الباء ...

Explicit:

... وأمّا ما يخفض بالإضافة فنحو قولك غلام زيد وهو على قسمين ما يقدر باللام وما يقدر بمن والذي يقدر باللام نحو قولك غلام زيد وما يقدر بمن نحو ثوب خزّ وباب ساج وخاتم حديد وما اشبه ذلك.

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: محمد بن عمر خان الچوخي / Muḥammad b. ʻUmar-khān al-Chūkhī.
Notes: The text is written in black, red and green ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The manuscript is incomplete, lacking the beginning and the book cover.

No. 209

شرح الأنموذج

Sharḥ al-unmūdhaj
Shelfmark: 102.
Dimensions: 17.5 × 22 cm / 74 fols.
Language: Arabic.
Author: محمد بن صدر الحاج شمس الدين بن عبد الغني الأردبيلي / Muḥammad b. Ṣadr *al-ḥājj* Shams al-Dīn b. ʻAbd al-Ghanī al-Ardabīlī.
Incipit:

الحمد لله الذي جعل العربية مفتاح البيان وصيرها آلة يحترز بها عن الخطأ في اللسان و قوّم بسببها المنطق الذي هو مميز الإنسان وهيأها سلما يرتقى بها إلى ذروة حقائق القرآن ...

Explicit:

اما انتفاء الأوّل فنحو قولك لمن قال آتيك أنا إذَنْ أُكرمك فإن أُكرمك متعلق بما قبله لأنه خبره وأمّا انتفاء الثاني فنحو قولك لمن حدثك إذَنْ أظنك كاذبا فأنه للحال أمّا انتفاؤهما فنحو قولك له أنا إذَنْ اظنك كاذبا.

Date of copy: 1306 / 7 September 1888–26 August 1889.
Place of copy: Daghestan.

Copyist: إبراهيم هجيو بن عيسى الچوخي / Ibrāhīm Ḥajiyaw b. ʿĪsā al-Chūkhī.
Notes: The text is written in black ink, using the Daghestani *naskh* script on thin, white, glossy paper made in Russia. The manuscript is incomplete, lacking the end. The book cover is made of cardboard. There is the following ownership note on folio 1a:

صاحبه و مالكه محمد بيك بن محمد عمر الغرابدغي ١٣٢١

Reference: *GAL*: G. I 289, 12, III, Commentary 1; S. I 510; ARIV, № 6936–6994.

No. 210

شرح الأنموذج

Sharḥ al-unmūdhaj
Shelfmark: 81.
Dimensions: 17 × 22 cm / 128 fols.
Language: Arabic.
Author: محمد بن صدر الحاج شمس الدين بن عبد الغني الأردبيلي / Muḥammad b. Ṣadr *al-ḥājj* Shams al-Dīn b. ʿAbd al-Ghanī al-Ardabīlī.
Incipit:

الحمد لله الذي جعل العربية مفتاح البيان وصيرها آلة يحترز بها عن الخطأ في اللسان و قوّم بسببها المنطق الذي هو مميز الإنسان وهيأها سلما يرتقى بها إلى ذروة حقائق القرآن ...

Explicit:

لأنه شأن أُسِّس على الاستعداد وإني يتيسر الترقي فيه لمن ابتلى بشرّ صحبة الأضداد عصمنا الله تعالى من شرورهم ورُدَّ إليهم بلطفه كيد نحورهم والله أعلم وإليه المرجع والمآب تمت.

Date of copy: 5 Jumāda-l-akhīra 1317 / 10 October 1899.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper, with stamps. The book cover is made of cardboard. There is the following ownership note on folio 1a: صاحب هذا الكتاب عبد السلام

No. 211

شرح الأنموذج

Sharḥ al-unmūdhaj
Shelfmark: 37-B.
Dimensions: 17.5 × 27.5 cm / 240 pages.
Language: Arabic.
Author: محمد بن صدر الحاج شمس الدين بن عبد الغني الأردبيلي / Muḥammad b. Ṣadr *al-ḥājj* Shams al-Dīn b. ʿAbd al-Ghanī al-Ardabīlī.
Date of publishing: 1328 / 12 January–30 December 1910.
Place of publishing: Petrovsk, Daghestan, Tipolitografiia A.M. Mikhailova.
Notes: lithograph. The book cover is made of cardboard.

No. 212

شرح الأنموذج

Sharḥ al-unmūdhaj
Shelfmark: 118.
Dimensions: 14 × 19.5 cm / 121 fols.
Language: Arabic.
Author: محمد بن صدر الحاج شمس الدين بن عبد الغني الأردبيلي / Muḥammad b. Ṣadr *al-ḥājj* Shams al-Dīn b. ʿAbd al-Ghanī al-Ardabīlī.
Incipit:

> الحمد لله الذي جعل العربية مفتاح البيان وصيرها آلة يحترز بها عن الخطأ في اللسان و قوّم بسببها المنطق الذي هو مميز الإنسان وهيأها سلما يرتقى بها إلى ذروة حقائق القرآن ...

Explicit:

> ... فقام رجل من الفصحاء وقال قوم تباعدوا عن فراتيه العراق وتيامنوا عن كشكشة تميم وتياسروا عن كسكسة بكر ليست فيهم غمغمة قضاعة ولا طمطمانية حمير. فقال معاوية فمن هم قال قومك فالكشكشة والكسكسة الحاق الشين والسين بالكاف ...

Date of copy: 1710–1730.
Place of copy: Daghestan.
Copyist: ?

Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on locally produced paper. The manuscript is incomplete, lacking the end and the book cover.

No. 213

شرح الأنموذج

Sharḥ al-unmūdhaj
Shelfmark: 78.
Dimensions: 17.5 × 21 cm / 100 fols.
Language: Arabic.
Author: محمد بن صدر الحاج شمس الدين بن عبد الغني الأردبيلي / Muḥammad b. Ṣadr *al-ḥājj* Shams al-Dīn b. ʿAbd al-Ghanī al-Ardabīlī.
Incipit:

الحمد لله الذي جعل العربية مفتاح البيان وصيرها آلة يحترز بها عن الخطأ في اللسان و قوّم بسببها المنطق الذي هو مميز الإنسان وهيأها سلما يرتقى بها إلى ذروة حقائق القرآن ...

Explicit:

لأنه شأن أُسِّس على الاستعداد وإني يتيسر الترقي فيه لمن ابتلى بشرّ صحبة الأضداد عصمنا الله تعالى من شرورهم ورُدَّ إليهم بلطفه كيد نحورهم.

Date of copy: 1780–1810.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black and red ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is made of dark brown leather with embossing and flap. There is a seal impression on the last folio: عبده الراجى حمزة

No. 214

شرح الأنموذج

Sharḥ al-unmūdhaj
Shelfmark: 77.
Dimensions: 17 × 22.5 cm / 110 fols.
Language: Arabic.

Author: محمد بن صدر الحاج شمس الدين بن عبد الغني الأردبيلي / Muḥammad b. Ṣadr *al-ḥājj* Shams al-Dīn b. ʿAbd al-Ghanī al-Ardabīlī.
Incipit:

الحمد لله الذي جعل العربية مفتاح البيان وصيرها آلة يحترز بها عن الخطأ في اللسان و قوّم بسببها المنطق الذي هو مميز الإنسان وهيأها سلما يرتقى بها إلى ذروة حقائق القرآن ...

Explicit:

لأنه شأن أُسِّس على الاستعداد وإني يتيسر الترقي فيه لمن ابتلى بشرّ صحبة الأضداد عصمنا الله تعالى من شرورهم ورُدَّ إليهم بلطفه كيد نحورهم.

Date of copy: 1820–1840.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is made of dark brown leather with embossing and flap. There is the following ownership note on folio 1a: من مملوكات العبد الفقير الى الله تعالى بُلَتْ بن الحاج محمد

No. 215

شرح الأنموذج

Sharḥ al-unmūdhaj
Shelfmark: 114-e.
Dimensions: 17 × 22 cm / 42 fols.
Language: Arabic.
Author: محمد بن صدر الحاج شمس الدين بن عبد الغني الأردبيلي / Muḥammad b. Ṣadr *al-ḥājj* Shams al-Dīn b. ʿAbd al-Ghanī al-Ardabīlī.
Incipit:

... قال وممّا يستوي فيه المذكّر والمؤنث فعول وفعيل بمعنى مفعول نحو حلوب وبغي وقتيل وجريح أقول ومن الاسماء التي يستوي فيها المذكر والمؤنث فعول كحلوب وبغي فإنه يقال رجل حلوب ...

Explicit:

... فإن فصل بين الفعل والفاعل المؤنث بشيء جاز ترك التاء في الحقيقي نحو جاء اليوم هند لضعفه بالفاصلة مع أنّ عدم الترك أولى وحسن الترك في غير الحقيقي ...

Date of copy: 1850–1860.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on white Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps. The manuscript is incomplete, lacking the beginning and the end.

No. 216

شرح الأنموذج

Sharḥ al-unmūdhaj
Shelfmark: 107.
Dimensions: 17 × 21 cm / 87 fols.
Language: Arabic.
Author: محمد بن صدر الحاج شمس الدين بن عبد الغني الأردبيلي / Muḥammad b. Ṣadr *al-ḥājj* Shams al-Dīn b. ʿAbd al-Ghanī al-Ardabīlī.
Incipit:

الحمد لله الذي جعل العربية مفتاح البيان وصيرها آلة يحترز بها عن الخطأ في اللسان و قوّم بسببها المنطق الذي هو مميز الإنسان وهيأها سلما يرتقى بها إلى ذروة حقائق القرآن.

Explicit:

... الحروف المشبهة بالفعل ووجه شبهها بالفعل لفظي ومعنوي إمّا اللفظي فلكونها ثلاثية ورباعية مفتوح الآخر كالماضي وإمّا المعنوي فلكون كل منها بمعنى فعل فإن معنى إنّ وأنّ حققت ومعنى لكن استدركت ومعنى كأنّ شبّهت ومعنى ليت ...

Date of copy: 1860–1870.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on white Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps. The manuscript is incomplete, lacking the end. The book cover is made of cardboard.

No. 217

شرح الأنموذج

Sharḥ al-unmūdhaj
Shelfmark: 58.
Dimensions: 17 × 21 cm / 113 fols.
Language: Arabic.
Author: محمد بن صدر الحاج شمس الدين بن عبد الغني الأردبيلي / Muḥammad b. Ṣadr *al-ḥājj* Shams al-Dīn b. ʿAbd al-Ghanī al-Ardabīlī.
Incipit:

الحمد لله الذي جعل العربية مفتاح البيان وصيرها آلة يحترز بها عن الخطأ في اللسان و قوّم بسببها المنطق الذي هو مميز الإنسان وهيأها سلما يرتقى بها إلى ذروة حقائق القرآن.

Explicit:

... بضم الدال وكسر النون وسكوت الياء والهاء منكرا لقدومه إذا كان قليل السفر بخلاف قدومه إذا كان كثير السفر وكقولك لمن قال ...

Date of copy: 1870–1890.
Place of copy: Daghestan.
Copyist: رجب بن علي الأقوشي / Rajab b. ʿAlī al-Aqūshī.
Notes: The text is written in blue ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper. The manuscript is incomplete, lacking the end. It bears the Cyrillic stamp *Troitskoi fabriki Govarda № 6*. The book cover is made of cardboard. On folio 1a, there is an ownership note in Arabic:

كاتبه و مالكه الحقير الفقير رجب بن علي الأقوشي

On folio 4b, a letter about *ishkīl* is pasted, with comments on the text written on its reverse side.
Ishkīl (اشكيل) denotes a customary practice akin to Latin *abigeautus* and Qazaq *barimta*. It denotes the right of the plaintiff to seize the movable property (*mulk*) of the offender's fellow villagers or to hold them as hostages until the defendant repays an overdue debt or fulfills other obligations to satisfy the plaintiff. The term is also used to describe the property and hostages taken under *ishkīl*. The practice of *ishkīl* was widespread in Daghestan during the 17th and 18th cen-

turies. However, in the 19th century, both opposing sides—*imām* Shamil and the Russian imperial administration—sought to eradicate the practice. Imām Shamil strictly suppressed it because it did not conform to Islamic legal norms. The imperial authorities also opposed it, for it was contrary to the interests of the empire and complicated the administration of the region. By the mid-1850s, *ishkīl* had virtually ceased to exist.
Reference: Vladimir Bobrovnikov, "Verbrechen und Brauchtum zwischen islamischem und imperialem Recht: Zur Entzauberung des *iškīl* im Daghestan des 17. bis 19. Jahrhunderts," in: Michael Kemper, Maurus Reinkowski (eds.), *Rechtspluralismus in der Islamischen Welt. Gewohnheitsrecht zwischen Staat und Gesellschaft* (Berlin: de Gruyter, 2005), pp. 297–316.

No. 218

شرح الأنموذج

Sharḥ al-unmūdhaj
Shelfmark: 108.
Dimensions: 17.5 × 22 cm / 126 fols.
Language: Arabic.
Author: محمد بن صدر الحاج شمس الدين بن عبد الغني الأردبيلي / Muḥammad b. Ṣadr *al-ḥājj* Shams al-Dīn b. ʿAbd al-Ghanī al-Ardabīlī.
Incipit:

... بعناية رب العالمين ملك القضاة والحكام جمال الملة والدين محمد بن صدر الحاج شمس الدين عبد الغني الأردبيلي متع الله المسلمين بطول حياته وأدام دولته بحق خالقه ...

Explicit:

... ونصبهما على المفعولية دون الخمسة الباقي فإن كلاً منها قد يُستعمل بمعنى فعل متعدّ إلى واحد نحو ظننته إذ ظننت قد يكون من الظنة بكسر الظاء بمعنى التحمة ...

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the *naskh* script on Russian-made cellulose paper with stamps. The manuscript is incomplete, lacking the beginning, the end and the book cover.

No. 219

إظهار الأسرار

Iẓhār al-asrār
Shelfmark: 121-d.
Dimensions: 17 × 21 cm / 33 fols.
Language: Arabic.
Author: محمد بن بير علي البركوي الرومي / Muḥammad b. Bīr (Pīr) ʻAlī al-Birkawī al-Rūmī.
Incipit:

> وبعد فهذه رسالة فيما يحتاج إليه كل معرب أشدّ الاحتياج وهو ثلثة أشياء العامل والمعمول والعمل أي الإعراب فوجب ترتيبها على ثلثة أبواب. الباب الأول في العامل إعلم أوّلا أنّ الكلمة وهي اللفظ الموضوع لمعنًى مفرد ثلثة ...

Explicit:

> ... وهذه خمسة أوجه يجوز في أمثاله وصفة اسم لا المبني المفردة المتصلة به فإنه يجوز بناؤها على الفتح نحو لا رجل ظريف وإعرابها رفعا ونصبا نحو لا رجل ظريف وظريفاً.

Date of copy: 1209 / 28 July 1794–17 July 1795.
Place of copy: Daghestan.
Copyist: علي بن رجب الموحي / ʻAlī b. Rajab al-Mūḥī.[24]
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. At the end of the manuscript, someone noted that the Russians burnt the village of Akusha in 1234 (31.10.1818–1819.10.1819) and the dates of death of several Daghestani rulers and scholars.
Reference: *GAL*: G. II 440, 3, 20; S. II 656; ARIV, 7768–7774.

24 The *nisba* al-Mūḥī refers to the Dargi village of Mugi, now located in the Akusha district of Daghestan.

No. 220

إظهار الأسرار

Iẓhār al-asrār
Shelfmark: 26.
Dimensions: 17 × 28 cm / 34 fols.
Language: Arabic.
Author: محمد بن بير علي البركوي الرومي / Muḥammad b. Bīr (Pīr) ʻAlī al-Birkawī al-Rūmī.
Incipit:

> وبعد فهذه رسالة فيما يحتاج إليه كل معرب أشدّ الاحتياج وهو ثلثة أشياء العامل والمعمول والعمل أي الإعراب فوجب ترتيبها على ثلثة أبواب. الباب الأول في العامل إعلم أوّلا أنّ الكلمة وهي اللفظ الموضوع لمعنًى مفرد ثلثة ...

Explicit:

> ... وهذه خمسة أوجه يجوز في أمثاله وصفة اسم لا المبني المفردة المتصلة به فإنه يجوز بناؤها على الفتح نحو لا رجل ظريف وإعرابها رفعا ونصبا نحو لا رجل ظريف وظريفاً.

Date of copy: 1268 / 26 October 1851–13 October 1852.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in blue ink, with underlining in red and green ink, using the Daghestani *naskh* script on Russian-made cellulose paper. It bears the Cyrillic stamp *Fabrika Sergeeva №. 7*. At the end of the manuscript, there are notes on the reading of various books by the manuscript's owner, and copies of letters from and to Daghestani scholars.

No. 221

إظهار الأسرار

Iẓhār al-asrār
Shelfmark: 131-b.
Dimensions: 17 × 21.5 cm / 39 fols.
Language: Arabic.
Author: محمد بن بير علي البركوي الرومي / Muḥammad b. Bīr (Pīr) ʻAlī al-Birkawī al-Rūmī

Incipit:

وبعد فهذه رسالة فيما يحتاج إليه كل معرب أشدّ الاحتياج وهو ثلثة أشياء العامل والمعمول والعمل أي الإعراب فوجب ترتيبها على ثلثة أبواب. الباب الأول في العامل إعلم أوّلا أنّ الكلمة وهي اللفظ الموضوع لمعنًى مفرد ثلثة ...

Explicit:

... وهذه خمسة أوجه يجوز في أمثاله وصفة اسم لا المبني المفردة المتصلة به فإنه يجوز بناؤها على الفتح نحو لا رجل ظريف وإعرابها رفعا ونصبا نحو لا رجل ظريف وظريفاً.

Date of copy: 1282 / 27 May 1865–15 May 1866.
Place of copy: Daghestan.
Copyist: أسد الله بن يحيى / Asadullāh b. Yaḥyā.
Notes: The text is written in black ink, with underlining in red and green ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

No. 222

إظهار الأسرار

Iẓhār al-asrār
Shelfmark: 123.
Dimensions: 17.5 × 22 cm / 39 fols.
Language: Arabic.
Author: محمد بن بير علي البركوي الرومي / Muḥammad b. Bīr (Pīr) ʻAlī al-Birkawī al-Rūmī.
Incipit:

وبعد فهذه رسالة فيما يحتاج إليه كل معرب أشدّ الاحتياج وهو ثلثة أشياء العامل والمعمول والعمل أي الإعراب فوجب ترتيبها على ثلثة أبواب. الباب الأول في العامل إعلم أوّلا أنّ الكلمة وهي اللفظ الموضوع لمعنًى مفرد ثلثة ...

Explicit:

... وهذه خمسة أوجه يجوز في أمثاله وصفة اسم لا المبني المفردة المتصلة به فإنه يجوز بناؤها على الفتح نحو لا رجل ظريف وإعرابها رفعا ونصبا نحو لا رجل ظريف وظريفاً.

Date of copy: 1297 / 14 December 1879–2 December 1880.
Place of copy: Apshi (حبشه),[25] Daghestan.
Copyist: شمويل ابن قربان الأرمي / Shamwīl b. Qurbān al-Urmī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on white Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps. The book cover is made of cardboard. There is the following ownership note on folio 1a: من مملوكات العبد الفقير إلى الباري تعالى شمويل بن قربان

No. 223

إظهار الأسرار

Iẓhār al-asrār
Shelfmark: 120-c.
Dimensions: 17.5 × 21.5 cm / 40 fols.
Language: Arabic.
Author: محمد بن بير علي البركوي الرومي / Muḥammad b. Bīr (Pīr) ʻAlī al-Birkawī al-Rūmī.
Incipit:

> وبعد فهذه رسالة فيما يحتاج إليه كل معرب أشدّ الاحتياج وهو ثلثة أشياء العامل والمعمول والعمل أي الإعراب فوجب ترتيبها على ثلثة أبواب. الباب الأول في العامل إعلم أوّلا أنّ الكلمة وهي اللفظ الموضوع لمعنًى مفرد ثلثة ...

Explicit:

> ... فاحوال الثلثة تقديري نحو أحمد ومضاربة وضاربتانٍ وإن كان منويا بغيرها فرفعه وجره تقديري دون نصبه نحو زيد وأمّا المحلي ففي موضعين إحديهما الاسم المعرب ...

Date of copy: 1869–1870.
Place of copy: Daghestan.
Copyist: إبراهيم الغربداغي / Ibrāhīm al-Gharabudāghī.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The manuscript is incomplete, lacking the end.

25 Apshi is an Avar village, located in the Buinaksk district of Daghestan.

No. 224

حدائق الدقائق

Ḥadāʾiq al-daqāʾiq
Shelfmark: 298-D.
Dimensions: 17 × 21.5 cm / 1 fol.
Language: Arabic.
Author: سعد الدين سعد الله البردعي / Saʿd al-Dīn Saʿdullāh al-Bardaʿī.
Incipit:

... كلامه وإن كان الآخر ساكنا حرك بالكسر ثم أوتي بالياء نحو قدي في قد فعل مالي في الألف واللام إذا تذكر حارثا ووجه تركه هذه الأصناف عدم شيوعها في اطلاقات ...

Explicit:

الحمد لله على دوام على منه علينا بالإتمام على طبق المسؤل والمرام وعلى الرسول أفضل التحية والسلام على آله وأصحابه البررة الكرام ما نطق الحمام وترغد الغمام وزهر النور بالإكمام.

Date of copy: 1284 / 4 May 1867–22 April 1868.
Place of copy: Daghestan.
Copyist: أَبَاقْ بن غُرْمِنْ الشراهي / Abāq b. Ghurman al-Shurāhī (of Kakashura).
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The final surviving folio of the manuscript of this work.
Reference: *GAL*: G. I 289, 12, III, Commentary 2; S. I 510; ARIV, 7001–7006.

No. 225

حدائق الدقائق

Ḥadāʾiq al-daqāʾiq
Shelfmark: 29.
Dimensions: 16 × 21.5 cm / 287 fols.
Language: Arabic.
Author: سعد الدين سعد الله البردعي / Saʿd al-Dīn Saʿdullāh al-Bardaʿī.
Incipit:

اللهم إنا نريد أن تشبه بمن يحمدك على ألآئك وأنْ نتشبث بأزيال من يشكرك لنعمائك على ما هديتنا إلى لغة قوم خيرة الأنبياء منهم صلوات الله عليهم وأهديت لنا لسانا به أُنزل خير كتبك والهم ...

Explicit:

... ومن أصناف الحرف حرف التذكير وهي مدة يزيدها المتكلم مجانسة لحركة الآخر ويقول في قال زيد ويقول عمرو وخدام قالا ويقولوا وخدامي إذا تذكر ولم يرد أن يقطع ...

Date of copy: 1810–1820.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in blue ink, with underlining in red and blue ink, using the Daghestani *naskh* script on the dense Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The manuscript is incomplete, lacking the end.

No. 226

حدائق الدقائق

Ḥadā'iq al-daqā'iq
Shelfmark: 101.
Dimensions: 17 × 22 cm / 229 fols.
Language: Arabic.
Author: سعد الدين سعد الله البردعي / Sa'd al-Dīn Sa'dullāh al-Barda'ī.
Incipit:

اللهم أنّا نريد أن تشبه بمن يحمدك على ألآئك وأنْ نتشبث بأزيال من يشكرك لنعمائك على ما هديتنا إلى لغة قوم خيرة الأنبياء منهم صلوات الله عليهم وأهديت لنا لسانا به أُنزل خير كتبك والهم ...

Explicit:

... فتوقع فاعلة ومفعولة ومبتدأ ومضاف إليه ولا تستقل بدون الانضمام قال فأكسر في مظانّ الجملة وافتح في مظان المفردات أقول لازم للفرق المذكور أي إذا كان كذلك فاكسر أي فاستعمل أنّ المكسورة ...

Date of copy: 1860–1870.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on the thin, white, glossy Russian-made paper with stamps. The manuscript is incomplete, lacking the end. There is the following note on folio 1a:

"I, Bek Mirzah b. 'Abd al-Waḥīd, was indebted to 'Abd al-Wāḥid to the sum of thirty-six *tumāns*[26] in cash." (إنا بيك مرزه بن عبد الوحيد كنت مدينا لعبد الواحد تمانا ٣٦ من النقد)

There is also the following note here:

من مملوكات العبد الفقير سعد الله بن محمد الكبداني

The manuscript also contains several letters from Daghestani scholars.

No. 227

إعراب عن قواعد الإعراب

I'rāb 'an qawā'id al-i'rāb

Shelfmark: 112-d.
Dimensions: 17 × 22 cm / 3 fols.
Language: Arabic.
Author: جمال الدين أبو محمد عبد الله بن يوسف بن أحمد بن عبد الله ابن هشام / Jamāl al-Dīn Abū Muḥammad 'Abdullāh b. Yūsuf b. Aḥmad b. 'Abdullāh Ibn Hishām.
Incipit:

إعلم أن هذا الكتاب مشتمل على ما بين الباب الأول في الجملة وأحكامها وفيه أربع المسئلة الأولى في شرحها إعلم انّ اللفظ المفيد يسمى كلاما يسمّى جملة ونعني بالمفيد ما دل على معنى ...

Explicit:

أحدهما أن تقدره فاعلة الجارّ والمجرور لنباية عن الفعل المقدر وهو الراجح وثانيهما أن تقدره مبتدأ مؤخراً والجار والمجرور خبراً مقدما عليه والجملة صفة والله أعلم بالصواب وإليه المرجع والمآب.

Date of copy: 1294 / 15 January 1877–3 January 1878.
Place of copy: Daghestan.
Copyist: علي بن عمر القلڑمي / 'Alī b. 'Umar al-Qulitsmī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The present item is a fragment of the larger text.
Reference: *GAL*: G. II 23, 7, 3; S. II 18; ARIV, 7674–7693.

26 One *tumān* is one hundred rubles.

No. 228

إعراب عن قواعد الإعراب

I'rāb 'an qawā'id al-i'rāb
Shelfmark: 121-e.
Dimensions: 17 × 21 cm / 24 fols.
Language: Arabic.
Author: جمال الدين أبو محمد عبد الله بن يوسف بن أحمد بن عبد الله ابن هشام / Jamāl al-Dīn Abū Muḥammad 'Abdullāh b. Yūsuf b. Aḥmad b. 'Abdullāh Ibn Hishām.
Incipit:

قال الشيخ الإمام العالم العامل جمال الدين زيد بن هشام نفع الله تعالى المسلمين ببركته هذه فوائد جليلة في قواعد الإعراب يقتضى متأملها جادة الصواب ...

Explicit:

... ولا يكون بياناً لأنّ ما لا يوصف ولا يعطف عليه عطف البيان كالمضمرات وكثير من المتقدمين يسمّون الزائد صلةً وبعضهم يسمّيه مؤكداً وفى هذا المختصر كفاية لمن تأمله ولله الحمد والمنة.

Date of copy: 1790–1810.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red and green ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks.

No. 229

موصل الطلاب إلى قواعد الإعراب

Mūṣil al-ṭullāb ilā qawā'id al-i'rāb
Shelfmark: 82.
Dimensions: 17 × 21.5 cm / 65 fols.
Language: Arabic.
Author: خالد بن عبد الله بن أبي بكر بن محمد الجرجاوي الأزهري / Khālid b. 'Abdullāh b. Abī Bakr b. Muḥammad al-Jirjāwī al-Azharī.
Incipit:

وبعد فيقول العبد الفقير إلى مولاه الغني خالد بن عبد الله الأزهري هذا شرح لطيف على قواعد الإعراب سألنيه بعض الأصحاب يحلّ المباني ويبيّن المعاني سميته موصل الطلاب إلى قواعد الإعراب نافع إن شاء الله تعالى ...

Explicit:

... حيث قال تقتفي بمتأملها جادة الصواب والله الموفق والهادي إلى سبيل الخيرات بمنه وكرمه سأل الله التوفيق والهداية إلى طريق الخير بمنه وكرمه كما فعل في أول الكتاب حيث قال ومن الله أستمدّ التوفيق والهداية إلى أقوم طريق بمنه وكرمه نختم كتابه بما ابتدأ به.

Date of copy: 1270 / 3 October 1853–22 September 1854.
Place of copy: Daghestan.
Copyist: نوح بن عبش البرشلي / Nūḥ b. ʻAbash al-Barshlī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. There is the following ownership note on folio 1a: من مملوكات محمد بيك بن محمد عمر الغربداغي سنة ١٣٢٥
Reference: *GAL*: G. II 23, 7, 3, Commentary b; S. II 18; ARIV, 7690–7693.

No. 230

موصل الطلاب إلى قواعد الإعراب

Mūṣil al-ṭullāb ilā qawāʻid al-iʻrāb
Shelfmark: 121-f.
Dimensions: 17 × 21 cm / 71 fols.
Language: Arabic.
Author: خالد بن عبد الله بن أبي بكر بن محمد الجرجاوي الأزهري / Khālid b. ʻAbdullāh b. Abī Bakr b. Muḥammad al-Jirjāwī al-Azharī.
Incipit:

وبعد فيقول العبد الفقير إلى مولاه الغني خالد بن عبد الله الأزهري هذا شرح لطيف على قواعد الإعراب سألنيه بعض الأصحاب يحلّ المباني ويبيّن المعاني سميته موصل الطلاب إلى قواعد الإعراب نافع إن شاء الله تعالى ...

Explicit:

... حيث قال تقتفي بمتأملها جادة الصواب والله الموفق والهادي إلى سبيل الخيرات بمنه وكرمه سأل الله التوفيق والهداية إلى طريق الخير بمنه وكرمه كما فعل في أول الكتاب حيث قال ومن الله أستمدّ التوفيق والهداية إلى أقوم طريق بمنه وكرمه نختم كتابه بما ابتدأ به.

Date of copy: 18 Jumāda-l-akhīr 1304 / 13 March 1887.
Place of copy: Buinaq, under the *al-qāḍī* Tonay (في قرية بيناق عند قاضي تُنَي), Daghestan.
Copyist: سعيد پاشا ابن حاج محمد الغرابداغي / Sa'īd-pasha b. Ḥājji Muḥammad al-Gharābudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The book cover made of cardboard.

No. 231

الفوائد الضيائية شرح الكافية في النحو

al-Fawā'id al-ḍiyā'iyya sharḥ al-kāfiya fī 'l-naḥw
Shelfmark: 21.
Dimensions: 21.5 × 34 cm / 293 fols.
Language: Arabic.
Author: عبد الرحمن بن أحمد الجامي / 'Abd al-Raḥmān b. Aḥmad al-Jāmī.
Incipit:

أمّا بعد فهذه قواعد وافية بحل مشكلات الكافية للعلامة المشتهر في المشارق والمغارب الشيخ ابن الحاجب تغمده الله بغفرانه وأسكنه بحبوحة جنانه نظمتها في سلك التقرير وسمط التحرير للولد العزيز ضياء الدين يوسف ...

Explicit:

... في وظائف عبودية للإعراض عن مطالبة الأعواض والأغراض ضحوة السبت الحادي عشر من رمضان المعظم في سلك شهور سنة سبع وتسعين وثمانمائة.

Date of copy: 1870–1880.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red and purple ink on Russian-made cellulose paper. It bears the Cyrillic stamp *Tatarskoi fabriki*

Protas'eva. The handwriting is Daghestani *naskh*, typical of the 19th century. Section and chapter titles are highlighted in red and green ink. Two letters are enclosed within the manuscript. There is the following ownership note on folio 1a: مجلد الفقير على الأقوشي
Reference: *GAL*: G. I 303, 8, I, Commentary 13; G. II 207, 8, 11; S. I 533; ARIV, 7210–7286.

No. 232

الفوائد الضيائية شرح الكافية في النحو

al-Fawā'id al-ḍiyā'iyya sharḥ al-kāfiyya fī 'l-naḥw
Shelfmark: 31.
Dimensions: 17.5 × 22 cm / 411 fols.
Language: Arabic.
Author: عبد الرحمن بن أحمد الجامي / 'Abd al-Raḥmān b. Aḥmad al-Jāmī.
Incipit:

كالقاضي رفعا وجرّاً أي في حالتي الرفع والجرّ لا في حالة النصب لانتشقال الضمة والكسرة على الياء المكسور ما قبلها دون الفتحة ونحو مسلمي عطف على قوله كقاض ...

Explicit:

... أي لا تهينن حذفت النون الخفيفة لالتقائها اللام الساكنة التي بعدها وأبقيت فتحة ما قبلها لتدلّ عليها وإلا لكان الواجب أن يقال لا تهن الفقير ولم يحركوها كما يحرك التنوين فرقاً بينهما وإنما لم يعكس ...

Date of copy: 1870–1880.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in blue ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper. It bears the Cyrillic stamp *Rzhevskoi fabriki № 5*. The manuscript is incomplete, lacking the beginning, the end and the book cover.

No. 233

حاشية على الفوائد الضيائية

Ḥāshiya ʻalā ʻl-fawāʼid al-ḍiyāʼiyya
Shelfmark: 17.
Dimensions: 19 × 28 cm / 254 fols.
Language: Arabic.
Author: عصام الدين إبراهيم بن محمد بن عرب شاه الإسفرائيني / ʻIṣām al-Dīn Ibrāhīm Muḥammad b. ʻArab Shāh al-Isfrāʼīnī.
Incipit:

> وبعد فيقول العبد المفتقر إلى الله الغني عن العالمين إبراهيم بن محمد بن عرب شاه الإسفرائيني عصام الدين هذه حواش كالشمس لنجوم درر الزبر غواش ما فيه للفوائد الضيائية ...

Explicit:

> ليدل على الواو المحذوفة وفي لا تخشونّ ليطرد وكذا قوله ليدل على الياء المحذوفة وإن اشترط في التقاء الساكنين على حده أن يكون الساكنان في كلمة واحدة ولا بدّ من بيان جهة عدم حذف الألف في أضربان وأضربنان ...

Date of copy: 1750–1770.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on locally produced paper. The manuscript is incomplete, lacking the end and the book cover. There is a *waqf* note on the front endpaper: من موقوفات مسجد جامع الغربداغ
Reference: *GAL*: G. I 303, 8, I, Commentary 13, Glossen f; G. II 410, 1, 1; S. I 533; S. II 571; ARIV, 7326–7345.

No. 234

شرح مراح الارواح

Sharḥ marāḥ al-arwāḥ
Shelfmark: 27.
Dimensions: 17.5 × 21.5 cm / 260 fols.
Language: Arabic.

Author: أحمد بن دنقوزي الرومي / Aḥmad b. Dinqūzī al-Rūmī.
Incipit:

اللهم يا مصرف القلوب صرّف قلوبنا نحو رضائك وصل على من أوتي جوامع الكلم من بين أنبيائك وعلى الآمرين بالمعروف الناهين عن المنكر من آله وأصحابه وأزواجه وأحبّائه وعلى المتبعين بهم في مصادرهم وموارديهم ...

Explicit:

... إلاّ أنه لا يعل تبعا لطوى وطاويان وطوى مجهول طوى فإنه لو أعلّ الواو فيهما بقلبه ألفاً أو بإسكانها لثقل الكسرة عليها لم يلزم اجتماع الإعلالين إلا أنه لا يعل حملا على طوى.

Date of copy: 1205 / 9 September 1790–29 August 1791.
Place of copy: Gachada, in the madrasa of Muḥammad al-Ṣaghīr al-Hachadī (مدرسة مولانا محمد الصغير الهچدي), Daghestan.
Copyist: عبد الله بن محمد الأقوشي / ʿAbdullāh b. Muḥammad al-Aqūshī.
Notes: The text is written in blue ink, with underlining in red and blue ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is made of black leather with embossing and a flap. There are the following ownership and historical notes on folio 1a: تأريخ أخذ الشيخ الشهيد شمويل بأيدى الروس من جبل غني ١٢٧٦; من كتب عبد الله
Reference: *GAL*: G. II 21; 1, I; Commentary I; S. II, 14; ARIV, 7640–7649.

No. 235

شرح مراح الارواح

Sharḥ marāḥ al-arwāḥ
Shelfmark: 9.
Dimensions: 18 × 22 cm / 137 fols.
Language: Arabic.
Author: أحمد بن دنقوزي الرومي / Aḥmad b. Dinqūzī al-Rūmī.
Incipit:

اللهم يا مصرف القلوب صرّف قلوبنا نحو رضائك وصل على من أوتي جوامع الكلم من بين أنبيائك وعلى الآمرين بالمعروف الناهين عن المنكر من آله وأصحابه وأزواجه وأحبّائه وعلى المتبعين بهم في مصادرهم وموارديهم ...

Explicit:

... وثانيها مخرج الكاف وهو لم يفعل من موضع القاف من اللسان قليلا ومما يليه من الحنك إلاّعلى وثالثها مخرج الجيم والشين المعجمتين والياء بنقطتين من تحت بين وسط اللسان وبين وسط الحنك ...

Date of copy: 1860–1870.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the *naskh* script on Russian-made cellulose paper with stamps. The manuscript is incomplete, lacking the end. The book cover is made of cardboard. There is the following ownership note on folio 1a: صاحبه و مالكه محمد بهل بن محمد عمر الدغستاني الغربداغي

No. 236

الشافية

al-Shāfiyya
Shelfmark: 43-a.
Dimensions: 17 × 22 cm / 8 fols.
Language: Arabic.
Author: جمال الدين أبو عمر عثمان بن عمر بن أبي بكر ابن الحاجب / Jamāl al-Dīn Abū ʻUmar ʻUthmān b. ʻUmar b. Abī Bakr Ibn al-Ḥājib.
Incipit:

على دويرة ثم جمعه على دويرات وأمّا اسم الجمع كقوم فيصغّر على بنائه فإنّ لفظ يشبه لفظ الواحد في الأغلب والضمير في لا اسمه وقلته إلى الجمع ...

Explicit:

... سقائي بالهمزة لأنه لما حذفت التاء للنسبة زال مانع قلب الياء همزة وباب شقاوة شقاوي بالواو من غير قلب الواو همزة وإن زال المانع لئلا يلتبس ببيان سقاية باب وراية للعلم مما وقع فيه الياء بعد الألف مقلوبة ...

Date of copy: 1820–1840.
Place of copy: Daghestan.
Copyist: ?

Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The manuscript is incomplete, lacking the beginning, the end and the book cover.
Reference: *GAL*: G. I 303, 8, II; S. I 535; ARIV, 7424–7431.

No. 237

الوافية في شرح الشافية

al-Wāfiyya fī sharḥ al-shāfiyya
Shelfmark: 43-b.
Dimensions: 17 × 22 cm / 41 fols.
Language: Arabic.
Author: أحمد بن محمد بن أبي بكر / Aḥmad b. Muḥammad b. Abī Bakr.
Incipit:

... أوّل مجتمعهم فيها وصنعاني مبتدأ وما بعده عطف عليه وشاذ خبره وإن كانت تلك الهمزة أصلية تثبت على الأكثر كقرّائي في فرّاء وهو الرجل المتنسك من قرّاء إذا تنسك ...

Explicit:

... ثم يصغر وإلى واحده فيصغر الواحد للتنافي بين الكثرة والتصغير ثم يجمع مصغّر الواحد جمع السلامة إمّا بالواو والنون نحو غليمون وإمّا بالألف والتاء نحز دويرات برد دور إلى دار ثم تصغيره ...

Date of copy: 1790–1810.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The manuscript is incomplete, lacking the beginning, the end and the book cover.
Reference: *CAL*: G. I 303, 8, II; S. I 535; ARIV, 7445–7448.

No. 238

حاشية على الوافية شرح الشافية

Ḥāshiya ʻalā ʻl-wāfiyya sharḥ al-shāfiyya
Shelfmark: 112-e.
Dimensions: 17 × 22 cm / 6 fols.
Language: Arabic.
Author: حسن بن حاج محمد الكدالي الداغستاني / Ḥasan b. Ḥājj Muḥammad al-Kudālī al-Dāghistānī.
Incipit:

وأحوال الماضي عدم حروف أتين وفتح الأول في الماضي النبني للفاعل وضمه في المبني للمفعول وغرضه هو المضي الذي يدلّ لمعنى في الزمان الماضي وأحوال المضارع وجوده حروف أتين ...

Explicit:

... وأحوال الأمثلة أن تنحو الفتحة نحو الكسرة والألف نحو الياء والغرض مجانسة الفتحة للكسرة والألف للياء وقد تكون للاشتغال كتخفيف الهمزة وحاله أن يحذف في نحو مسئلة وغرضه التخفيف تمت حسن الكدالي.

Date of copy: 1877–1878.
Place of copy: Daghestan.
Copyist: علي بن عمر القلڑمي / ʻAlī b. ʻUmar al-Qulitsmī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

Ḥasan "the Elder" (*al-Kabīr*) al-Kudālī (c. 1740s—late 18th century) was a prominent Daghestani scholar, renowned as a madrasa teacher and the author of works and glosses on Arabic grammar, Islamic history, rhetoric, and Islamic law. One of his most notable works is *Mankhūl al-Maghāzī*, a biography of the Prophet Muḥammad and a history of the first four caliphs.
Reference: *GAL*: G. II, 151, 130.

No. 239

شرح الألفية

Sharḥ al-alfiyya
Shelfmark: 32.
Dimensions: 17.5 × 21.5 cm / 226 fols.
Language: Arabic.
Author: عبد الله بن عبد الرحمن بن عبد الله الهاشمي ابن عقيل / ʻAbdullāh b. ʻAbd al-Raḥmān b. ʻAbdullāh al-Hāshimī Ibn ʻAqīl.
Incipit:

قال محمد هو ابن مالك أحمد ربي الله خير مالك
مصليا على الرسول المصطفى وآله المستكملين الشرفا
وأستعين الله في ألفية مقاصد النحو بها محوية
تقرب الأقصى بلفظ موجز تبسط البذل بوعد منجز ...

Explicit:

وما يجمعه عُنيت قد كمل نظماً على جل المهمات اشتمل
أحصى من الكافية الخلاصه كما اقتضى غنًى بلا خصاصه
فأحمد الله مصلياً على محمد خير نبيّ أُرسلا
وآله الغر الكرام البرره وصحبه المنتخبين الخيره.

Date of copy: 1297 / 14 December 1879–2 December 1880.
Place of copy: Daghestan.
Copyist: مصباح الأختي / Miṣbāḥ al-Akhtī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on the Russian-made, light green paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is in an Eastern style, made of dark brown leather with embossing. On folio 9b, there are verses in Arabic, written in 1226 AH (26 January 1811–15 January 1812), dedicated to the *qāḍī* of Aqusha.

Yhe manuscript contains a letter from the rulers of Kaytag and Tabasaran to the Naqshbandi shaykh Muḥammad al-Yarāghī (1771–1838) and first Daghestani *imām* Ghāzī Muḥammad, stating their readiness to join them in the fight against the Russians.

The following notes are on the front endpaper:

و أنا جمال الدين بدأت ألفية فى علم النحو فى شهر ربيع الأول فى هذه السنة ١٣٢٦ فى يوم الأربعاء فى مسجد جامع كبدان

بعد الإتمام هذا ابتدأت جامي من علم النحو فى شهر الله المبارك شعبان فى يوم السبت سنة ١٣٢٦ فى مسجد جامع خلنبيك أَوُلْ عند أستاذنا العالم الأوحدي سيف الدين ابن محمد الغزانشي الأسفلي.

I, Jamal al-Din, began [to read] the *Alfiyya* on Arabic grammar in the month of Rabīʿ al-awwal of this year 1326 AH [April 1908], on a Wednesday, at the Congregational Mosque of Gubden.[27] After completing this [text], I commenced my study of [ʿAbd al-Raḥmān] Jāmī's work [*al-Fawāʾid al-ḍiyāʾiyya*] on grammar in the blessed month of Shaʿbān, on a Saturday in the year 1326 AH [August–September 1908], at the Congregational Mosque of Khalimbek-aul, under our most distinguished teacher, Sayf al-Dīn b. Muḥammad al-Ghazānishī al-Asfalī.[28]

من كتب طالب العلم الشريف صدر الدين ابن المرحوم ذو القرنين الغربداغي.

The book belongs to the student, Ṣadr al-Dīn b. the late Dhū ʾl-Qarnayn al-Gharabudāghī.

The following note is on the final folio of the manuscript:

مما كتبه العالم الفقير مصباح الأختي لأجل نفسه ثم انتقل منه إلى أستاذه ثم انتقل منه إلى حاجي بولي ثم انتقل من ولده الطالب يحيى البداغي إلى ملك الفقير أكي ابن سلطان أحمد الغزانشي السفلى فى شهر ربيع الأول سنة ١٢٩٧

This [text] was copied by poor Miṣbāḥ al-Akhtī for himself. Then [this manuscript] entered the possession of his teacher, then from him to Ḥājjī Bulay. Then, [this manuscript] was moved from the possession of his son, the student Yaḥyā al-[Ghara]budāghī to ownership of Akāy b. Sulṭān Aḥmad al-Ghazānishī al-Suflā in the month of Rabīʿ al-awwal of this year 1297 AH [February–March 1880]

Reference: *GAL*: G. I 298, 4, 11; Commentary I; S. I 522; ARIV, 7580–7582.

27 The village in the Karabudakhkent district of Daghestan now.

28 From the village Verkhnee Kasanische, in the Buinaksk district of Daghestan now.

No. 240

وسيلة المبتدئ ودليل المهتدي شرح على اللمعة المضيئة

Wasīlat al-mubtadi' wa dalīl muhtadī sharḥ 'alā 'l-lum'a al-muḍī'a
Shelfmark: 112-a.
Dimensions: 17 × 22 cm / 27 fols.
Language: Arabic.
Author: جمال الدين يوسف النحوي / Jamāl al-Dīn Yūsuf al-Naḥawī.
Incipit:

> وبعد فهذه شرح على اللمعة المضيئة فى علم العربية بين العبادة وواضح الإشارة سميته وسيلة المبتدئ ودليل المهتدى جعله الله خالصا لوجه الكريم إنه هو السميع العليم ...

Explicit:

> ... ولم يذكر الناظم اللفظية وهي إضافة اللفظ إلى معموله ولا تفيد إلاّ تخفيفا في اللفظ فالمضاف على تنكير فتدخل عليه رب وتوصف به النطرة مع إضافته إلى المعرفة وقد تقدم الكلام على الحمد والصلوة والسلام على النبي صلى الله عليه وسلم.

Date of copy: 1 Rabī' al-awwal 1294 / 15 March 1877.
Place of copy: Nizhnee Kazanishche (غزانش الأسفل), Daghestan.
Copyist: علي بن عمر القلزمي / 'Alī b. 'Umar al-Qulitsmī.
Notes: The text is written in black, red and green ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.
Reference: ARIV, 7840.

No. 241

مقدمة فى النحو

Muqaddima fī 'l-naḥw
Shelfmark: 2-c.
Dimensions: 11 × 17.5 cm / 9 fols.
Language: Arabic.
Author: يوسف السلطي الداغستاني / Yūsuf al-Salṭī al-Dāghistānī.
Incipit:

وبعد فيقول العبد الفقير إلى الله الغفور يوسف السلطي رحمه الله تعالى هذه رسالة مقدمة في النحو تسهل المبتدئين ضبط قواعده وتعين المعتبرين في حفظ أحكام ...

Explicit:

... المنصور بسائر الأسماء الجامدة التي أجريت مجرى الصفات نحو زيد شمس الوجه بنصب الوجه بشمس على التشبيه بالمفعول فلا تغفل عنها فإنها كثيرة الشهور والوقوع مطلوبة الشعور والشروع.

Date of copy: 1217 / 3 May 1802–21 April 1803.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on the Russian-made, light green paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is in an Eastern style, made of dark brown leather with embossing. On folio 9b, there are verses in Arabic, written in 1226 AH (26 January 1811–15 January 1812), dedicated to the *qāḍī* of Aqusha.

Yūsuf al-Salṭī (d. 1810s) was a Daghestani scholar originally from the village of Salta, one of the villages of ʻAndalal, a confederation of rural communities in Daghestan. He specialized in the study of Arabic grammar and Islamic law and authored several works on Arabic grammar and poetry, including an essay on the prohibition of drinking wine.

This work is an introductory treatise on Arabic grammar and morphology (*naḥw wa-ṣarf*), written for beginners. The treatise offers detailed explanations of grammatical categories, syntactic functions, and the rules governing declension (*iʻrāb*) and structure in Arabic. The author classifies the three primary parts of speech—noun (*ism*), verb (*fiʻl*), and particle (*ḥarf*)—and explains their roles within sentence structures. Core grammatical concepts such as active and passive voice, verbal moods, and subject-predicate agreement are examined through numerous examples. Special attention is given to the four principal inflectional cases—nominative (*rafʻ*), accusative (*naṣb*), genitive (*jarr*), and jussive (*jazm*)—and their morphological indicators. Further, the author analyzes types of verbs (past, present, imperative), verbal agents (subject and object), and grammatical operators (*ʻawāmil*), including those that govern verbal and nominal sentences. The treatise also offered a detailed enumeration of 27 categories of grammatical dependencies and types of governed words (*maʻmūlāt*), particularly those that manifest in typical sentence structures. The work includes in-depth treatment of rare or complex syntactic patterns, such as exceptional cases in predicate structures, compound forms, and semantically derived constructions (*maʻnāwī*).

Reference: Nazir ad-Durgili, *Uslada umov v biografiiakh musul'manskikh uchenykh* (*Nuzkhat al-azkhan fi taradzhim 'ulama' Dagistan*)*: dagestanskie uchenye X–XX vv. i ikh sochineniia,* translated by. A.R. Shikhsaidov, M. Kemper, A.K. Bustanov (Moscow: Izdatel'skii dom Mardzhani, 2012), p. 65.

No. 242

مقدمة فى النحو

Muqaddima fī 'l-naḥw
Shelfmark: 131-c.
Dimensions: 17 × 21.5 cm / 5 fols.
Language: Arabic.
Author: يوسف السلطي الداغستاني / Yūsuf al-Salṭī al-Dāghistānī.
Incipit:

وبعد فيقول العبد الفقير إلى الله الغفور يوسف السلطي رحمه الله تعالى هذه رسالة مقدمة في النحو تسهل المبتدئين ضبط قواعده وتعين المعتبرين في حفظ أحكام ...

Explicit:

... المنصور بسائر الأسماء الجامدة التي أجريت مجرى الصفات نحو زيد شمس الوجه بنصب الوجه بشمس على التشبيه بالمفعول فلا تغفل عنها فإنها كثيرة الشهور والوقوع مطلوبة الشعور والشروع.

Date of copy: 1282 / 27 May 1865–15 May 1866.
Place of copy: Daghestan.
Copyist: أسد الله بن يحيى / Asadullāh b. Yaḥyā.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

No. 243

شرح البناء

Sharḥ al-binā'
Shelfmark: 7.
Dimensions: 17.5 × 22 cm / 26 fols.
Language: Arabic.
Author: محمد الكفوي / Muḥammad al-Kafawī.
Incipit:

وبعد فيقول أفقر الورى وأضعف العبيد السيد محمد الكفوي بن الحاج حميد لقد كنت أمطت عن قريحة القريحة أعطية الغباوة الصريحة وبسطت بطبيعتي الجزيحة ...

Explicit:

... وأشار إلى بعض الأحوال والأحكام في ضمن الأمثلة أو في صريح الكلام فقال إن كل فعل إمّا صحيح وهو الذي ليس في مقابلة الغاء والعين واللام من الوزن حرف من حروف العلة الخ.

Date of copy: 1870–1890.
Place of copy: Daghestan.
Copyist: عبد الرحمن / ʿAbd al-Raḥmān.
Notes: The text is written in black ink using the Daghestani *naskh* script on Russian-made cellulose paper. It bears the Cyrillic stamp *Fabriki Platunova № 6*. There are the following ownership notes on folio 1a:

من كتب الطالب العلم الشريف محمد بن على الغربداغي في سنة ١٣٢٣
صاحب و مالكه عبد الرحمن

Reference: ARIV, 7765–7767.

No. 244

[رسالة في الصرف]

[***Risāla fī ʿl-ṣarf***]
Shelfmark: 14-b.
Dimensions: 17 × 22 cm / 41 fols.
Language: Arabic.
Author: ?
Incipit:

بدأ بها اقتداءً بالكتاب العظيم وعملا بحديث الرسول الكريم ولم يجعل الحمد جزاء من رسالته إما هضما لنفسه ولا يخالف حديث الابتداء لأنه لم يكن ذا بال في ظن واعتقاده أو لأنه لا يلزم من عدم جعله منها عدم البدأ ...

Explicit:

... من أربعة أبواب نحو هنأ يهنأ وسيأ يسيأ وصدئ يصدئ وجزء يجزؤ كذا في المراح يعني لا يجئ من الأول والسادس فهذه سبعة أقسام تجمعها هذا البيت صحيحست مثالست مضاعف لفيف ناقص مهموز أجوف قوله إما خبر مبتدأ محذوف هو وإما بدل الكل من هذا البيت.

Date of copy: 1830–1840.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink on thick paper produced by a factory in Yaroslavl. It features *vergeures*, *pontuseaux* and watermarks in the shape of an oval, containing an image of a bear with a halberd in the centre in the Daghestani naskh script. There is the following ownership note on folio 1a: صاحب هذا الكتاب سلم بن داود الغربداغي

No. 245

[رسالة في الصرف]

[***Risāla fī ʻl-ṣarf***]
Shelfmark: 131-a.
Dimensions: 17 × 21.5 cm / 8 fols.
Language: Arabic.
Author: ?
Incipit:

... علامتان لمجهول ويأتي إذا تمّ وهو كروح في أرجائها
الباب الثاني في أبنية الأسماء
تسير مثل البرق يا صاح قطعتي فسما بها تنل بالسير قرة مُقلة

Explicit:

... فحمداً ثم حمداً ثم حمداً لخالقنا المعين لكل عان
فصلوا ثم صلوا ثم صلوا على ذاك الشفيع مدى الزمان
وعموا لآل والصحب الكرام نجوم ومنهم من الأتباع تراه

Date of copy: 1282 / 27 May 1865–15 May 1866.
Place of copy: Daghestan.
Copyist: أسد الله بن يحيى / Asadullāh b. Yaḥyā.

Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The manuscript is incomplete, lacking the beginning, the end and the book cover.

The manuscript is a treatise on Arabic morphology. The preserved fragment addresses topics such as bi-case nouns and their declension, as well as the formation of "weak" verbs—those in which one of the root letters is represented by *alif*, *wāw*, or *yā'*—and the morphological transformations that occur during their conjugation.

No. 246

[رسالة في الصرف]

[***Risāla fī 'l-ṣarf***]
Shelfmark: 112-b.
Dimensions: 17 × 22 cm / 6 fols.
Language: Arabic.
Author: ?
Incipit:

إعلم أن موضع النحو الكلمة والكلام وتعريفه علم بأصول تعرف بها أحوال أواخر الكلم إعرابا وبناء وغايته معرفة الإعراب والبناء الكلمة لفظ في اللغة الرامي وفي الاصطلاح ...

Explicit:

... عند ملاقاة الساكن التنوين وهي في الاصطلاح نون ساكنة تتبع حركة الآخر لتأكيد الفعل وهي للتمكن والتنكر والمقابلة ولترغم نون المؤكدة تمت.

Date of copy: 1877–1878.
Place of copy: Daghestan.
Copyist: علي بن عمر القلڑمي / 'Alī b. 'Umar al-Qulitsmī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

A work on Arabic syntax, it explains the inflectional changes of nouns and verbs depending on the governing particles, as well as the case endings of sentence constituents.

No. 247

[تقريرات في مسألة النحو]

[*Taqrīrāt fī mas'alat al-naḥw*]
Shelfmark: 296-D.
Dimensions: 13×15 cm / 1 fol.
Language: Arabic.
Author: محمد بن موسى القدقي/ Muḥammad b. Mūsā al-Quduqī.
Incipit:

والحال تنقسم على إثنى عشر قسما موطئة ومنتقلة ومؤكدة ومترادفة ومتتابعة ومحققة ومقدرة ودائمة ومقارنة حقيقة ومقارنة حكما وجارية على ...

Explicit:

... والحادية عشر أعني الجارية على من هي له هي التي قامت بذي الحال نحو جاءني زيد قائما والثانية عشر أعني الجارية على غير من هي له وهي التي قامت بمتعلق ذي الحال نحو جاءني زيد قائما أبوه.

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper. Muḥammad b. Mūsā al-Quduqī (1652–1717), a prominent Daghestani scholar from the village of Kudutl (now in the Gergebil district of Daghestan), was the author of several widely studied works on Arabic grammar, Islamic law, logic, and dogmatics. He was also the founder and teacher of various madrasa networks in Daghestan.

The text offers a detailed classification of the various types of grammatical category of "circumstantial qualifiers" (*ḥāl*) in Arabic syntax, dividing them into twelve distinct categories based on their syntactic position, semantic function, and relationship to the subject (*ṣāḥib al-ḥāl*).

The treatise notes that these categories may intersect, depending on context and meaning. By distinguishing between real, assumed, metaphorical, and syntactic relationships, the author discusses one of Arabic grammar's most nuanced elements.
Reference: Rebecca Gould, "*Ijtihād* against *Madhhab*: Legal hybridity and the meanings of modernity in early modern Daghestan," *Comparative Studies in Society and History* 57 (2015), pp. 35–66; Michael Kemper, "*Ijtihad* into phil-

osophy: Islam as cultural heritage in post-Stalinist Daghestan," *Central Asian Survey* 33:3 (2014), pp. 391–392.

No. 248

[تقريرات في الصرف و النحو]

[*Taqrīrāt fī ʾl-ṣarf wa-l-naḥw*]
Shelfmark: 319-D.
Dimensions: 11.5×17.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

وقولك وأنا أقول في الجواب الخ. بل إني قلت قبل في الجواب إجمالا ما قلت فيه تفصيلا فعليه لا فائدة في القصر بتقديم أنا على قول تدبر وأيضاً قولك ...

Explicit:

... قولك وأنت إضافة فمن شئانها إضافة المسائل فإضافة مسئلتين الأسئلة والأجوبة أحديهما هذا قول التفتازاني وأعاد رحيم الفضائل وكتب عليه تجريد العلامة ...

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text comprises brief explanatory notes on Arabic syntax, including the inflectional changes of nouns according to their syntactic function within a sentence.

No. 249

[تقريرات في الصرف والنحو]

[*Taqrīrāt fī ʾl-ṣarf wa-l-naḥw*]
Shelfmark: 320-D.
Dimensions: 10.5×18 cm / 1 fol.
Language: Arabic.
Author: ?

Incipit:

جاءني زيد فإن قيل إن جاء لازم فكيف يكون مفعول قلت قد تعدّي بحرف الجر تقديره فحذف الياء لكسرة الاستعمال فإن قيل لم قدم المفعول على الفاعل مع أن الأصل تقدم الفاعل على المفعول ...

Explicit:

... وسميت نون الوقاية لأنها لتق آخر الفعل من الكسرة ونون العمادة لأن العمادة تصون السقف عن السقوط فكذلك هذا يصون آخر الفعل عن الكسرة تم.

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in purple ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text comprises brief excerpts on Arabic morphology and syntax. It provides a morphological and syntactic analysis of the sentence "Zayd came to me."

No. 250

[تقريرات في الصرف والنحو]

[***Taqrīrāt fī ʻl-ṣarf wa-l-naḥw***]
Shelfmark: 340-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Author: عثمان الأسيشي / ʻUthmān al-Usīshī.
Incipit:

فإن قيل نصر أفعل هو أم اسم أم حرف قلت إنه فعل فإنّ قيل إنّ الفعل مشتمل على ثلثة معان أحدها الحدث الذي هو معنى المصدر المفهوم من المادة وثانيها الزمان الذي هو المفهوم من الهيئة ...

Explicit:

... وأما الابتداء بحرف المدّ فممتنع بالاتفاق كما بين في دين قوضي كما في باب الأجوف فإن كان صوابا فمن الله وإلاّ فمني ومن الشيطان والله أعلم بالصواب.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book.

The text comprises brief excerpts on Arabic morphology, illustrating word formation using the example of the verb "to help" (نصر).

No. 251

[تقريرات في الصرف والنحو]

[***Taqrīrāt fī ʾl-ṣarf wa-l-naḥw***]
Shelfmark: 413-D.
Dimensions: 13×15.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

فإن قيل المفعول ضد الفاعل في المعنى فكيف يجوز أن يقام مقامه وترتفع ارتفاعه قلنا إنما جاز لأن للفعل طرفين طرف الصدور وهو الفاعل وطرف القوع وهو المفعول ...

Explicit:

... وهو إسناد من قولهم أضعت ظهري إلى الحائط إذا أسندت فهو خارج عن البحث لأن إضافة التي قيدها بقوله بتقدير حرف الجرّ هي الإضافة الاصطلاحية فكيف يصح الاعتراز عن غير المبحوث.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, underlining in blue ink using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps. The text comprises brief excerpts from various works on Arabic morphology and syntax.

8 المنطق والمناظرة Logic and Dispute Theory

No. 252

شرح الإيساغوجي

Sharḥ al-Īsāghūjī
Shelfmark: 116.
Dimensions: 17 × 22 cm / 31 fols.
Language: Arabic.
Author: حسام الدين الحسن الكاتي / Ḥusām al-Dīn al-Ḥasan al-Kātī.
Incipit:

الحمد لله الواجب الوجوده الممتنع نظيره الممكن سواه وغيره الصادر باختياره شره وخيره والصلاة على محمد الذى انتشر به نهيه وأمره وعلى آله المختصين بمن لا يدرك كنهه وغوره ...

Explicit:

... وإعلم أنّ ما عليه الاعتماد والتعويل والاجتهاد من هذه القياسيات إنما هو البرهان لأنه مركب من مقدمات يقينية وليكن هذا آخر ما كتبناه من الأوراق لا يضاح ما فى كتاب إيساغوجى.

Date of copy: 1228 / 4 January–23 December 1813.
Place of copy: Daghestan.
Copyist: عبدل بن بكمرذ الخومي / ʿAbdul b. Bekmirdha al-Khūmī.[29]
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made, light green paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is made of cardboard. The text comprises a commentary on the treatise *Īsāghūjī* by the philosopher and astronomer Athīr al-Dīn al-Abharī (d. 1264), this latter a reworking of the *Isagoge* by the Greek philosopher Porphyry of Tyre (ca. 234–305). The material is presented in the following order: (1) the doctrine of words and their meanings; (2) the doctrine of the five universal concepts; (3) the doctrine of definitions; (4) the doctrine of propositions; (5) on contradictions; (6) on conversions; (7) on syllogisms; (8) on apodictics; (9) on topics; (10) on rhetoric; (11) on poetics; and (12) on sophistics.
Reference: *GAL*: G. I 464, 23, II, Commentary I; S. I 841; ARIV, 5340–5405.

29 The *nisba* al-Khūmī probably refers to the Kumyk village of Kumtorkala (Kum.: Torqali), now located in the Kumtorkalimskii district of Daghestan.

No. 253

شرح الإيساغوجي

Sharḥ al-Īsāghūjī
Shelfmark: 63-a.
Dimensions: 18 × 22 cm / 31 fols.
Language: Arabic.
Author: حسام الدين الحسن الكاتي / Ḥusām al-Dīn al-Ḥasan al-Kātī.
Incipit:

الحمد لله الواجب الوجوده الممتنع نظيره الممكن سواه وغيره الصادر باختياره شره وخيره والصلاة على محمد الذى انتشر به نهيه وأمره وعلى آله المختصين بمن لا يدرك كنهه وغوره ...

Explicit:

... وإعلم أنّ ما عليه الاعتماد والتعويل والاجتهاد من هذه القياسيات إنما هو البرهان لأنه مركب من مقدمات يقينية وليكن هذا آخر ما كتبناه من الأوراق لا يضاح ما فى كتاب إيساغوجى.

Date of copy: 15 Dhū ʻl-qaʻda 1315 / 6 April 1898.
Place of copy: Daghestan.
Copyist: فخر الدين الغربداغي / Fakhr al-Dīn al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper, stamped "*№ 5*." There is an ownership note on folio 1a: مملوكات العبد الحقير الفقير نخرالدين الغربداغي

No. 254

الولدية في فن المناظرة

al-Waladīyya fī fann al-munāẓara
Shelfmark: 60-a.
Dimensions: 18 × 22 cm / 14 fols.
Language: Arabic.
Author: محمد بن أبي بكر سچقلي زاده المرعشي / Muḥammad b. Abī Bakr Sachaqlīzādah al-Marʻashī.
Incipit:

بسم الله و بحمده و الصلاة و السلام على رسوله يقول البائس الفقير المدعو بسچقلى زاده أكرم الله سبحانه بالفلاح والسعادة هذه رسالة فى فن المناظرة عملتها لك يا ولد و لأمثالك المبتدئين ...

Explicit:

... أحسن الله إرشادهم عن أحدهما أن يستغفروا لي ولوالدي ويدعو لنا بالجنة والنعيم الباقية ومن لا يشكر الناس لا يشكر الله والحمد لله الذى لا شيء فوقه.

Date of copy: 29 Ṣafar 1272 / 9 November 1855.
Place of copy: Daghestan, "Under the proficient scholar, the *qāḍī* Ḥasan al-Tsudaqarī" (عند العالم الماهر القاضي حسن الژدقري).
Copyist: عثمان بن كنجه / ʻUthmān b. Genje.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. Folios 1a and 15a have a seal impression: عبد الراجي الى الباري محمد توكّلي إلى خالقي و ربي

No. 255

حاشية نعمان على شرح الإيساغوجي

Ḥāshiya Nuʻmān ʻalā sharḥ al-Īsāghūjī
Shelfmark: 125-a.
Dimensions: 17.5 × 22 cm / 41 fols.
Language: Arabic.
Author: نعمان بن شيخ سعيد الشرواني / Nuʻmān b. shaykh Saʻīd al-Shirwānī.
Incipit:

الحمد لله الذى وجب لذاته وجوده وامتنع باقتضاء الألوهية ضده ونده واستغاض منه كائنات الإمكان وخلق بمشيته كل شيء من شر والخير والإنسان ...

Explicit:

... إنّ فائدة الخطابة ترغيب العوام القاحرين عن درجة البرهان فيما ينفعهم من أمور دينهم ودنياهم قوله ومنها الشعر وإنما سمي به لأن مداره إلى الكذب والشعر هو الكذب وكذلك قال النبى صلى الله عليه و سلم أفضل الشعراء أكذبهم.

Date of copy: 1287 / 2 April 1870–21 March 1871.
Place of copy: Daghestan.

Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on white Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps.
Reference: *GAL*: S. I 839, 23, II; Commentary 1; Glossen i; ARIV, 5442–5463.

No. 256

حاشية نعمان على شرح الإيساغوجي

Ḥāshiya Nuʿmān ʿalā sharḥ al-Īsāghūjī
Shelfmark: 63-b.
Dimensions: 18 × 22 cm / 41 fols.
Language: Arabic.
Author: نعمان بن شيخ سعيد الشرواني / Nuʿmān b. shaykh Saʿīd al-Shirwānī.
Incipit:

الحمد لله الذى وجب لذاته وجوده وامتنع باقتضاء الألوهية ضده ونده واستغاض منه كائنات الإمكان وخلق بمشيته كل شيء من شر والخير والإنسان ...

Explicit:

... فلو تركب قياس من اتفاقيتين أو من حملة واتفاقية يحتاج العلم بالقياس على العلم بالصدق أحد طرفي الاتفاقية أو كذبه والعلم بالنتيجة الاتفاقية محتاج إلى العلم بالقياس فلزم الدور لأنّ العلم بالنتيجة الاتفاقية مشتملة على العلم الموقوف عليه العلم بالقياس فتأمل ...

Date of copy: 1898–1899.
Place of copy: Daghestan.
Copyist: فخر الدين الغربداغي / Fakhr al-Dīn al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper, stamped *"№ 5"*. The manuscript is incomplete, lacking the end and the book cover.

No. 257

حاشية على حاشية نعمان على شرح إيساغوجي

Ḥāshiya ʻalā ḥāshiya Nuʻmān ʻalā sharḥ al-Īsāghūjī
Shelfmark: 125-d.
Dimensions: 17.5 × 22 cm / 36 fols.
Language: Arabic.
Author: داود بن محمد الأسيشي الداغستاني / Dāwud b. Muḥammad al-Usīshī al-Dāghistānī.
Incipit:

> الحمد لله الذي اه أقول وبالله التوفيق والعروج إلى معارج التحقيق لا بدّ قبل الخوض في المقصود من تقديم مقدمة وها هي إعلم أن كل ما يخبر عنه فإمّا باطل وإمّا حق مطلقا وإمّا حق من وجه وباطل من وجه فالممتنع ...

Explicit:

> وإن أمكن عدم وجوبه لها وعدم انفكاكه عنها عادة لأنه لا يكفيها مجرد الحصف بل الكافي لها هو الوجوب واللزوم العادي وهو حاصل بالنسبة إلى الاستحضار دون التحصيل فتأمل في هذا لمقام فإنه مما يخفي على الأقوام.

Date of copy: 1870–1880.
Place of copy: Daghestan.
Copyist: جمال الدين بن مَمّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Notes: The text is written in black ink, with underlining in red and yellow ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

Dāwud b. Muḥammad al-Usīshī (1686–1759) was a renowned Daghestani scholar, who studied under ʻAlī al-Kilī (d. 1715) and Muḥammad al-Quduqī (1652–1717). He pursued further his education in Syria and performed the pilgrimage to Mecca. Upon his return to his homeland, he taught for many years in the madrasa of Akusha, as well as in his native village of Usisha. Dāwud al-Usīshī authored several works on Arabic grammar, logic, and Islamic law. Notably, he wrote *Ḥāshiya ʻalā-l-Charpardī*, a subcommentary on *Sharḥ Marāḥ al-arwāḥ*, a work on Arabic grammar by Aḥmad b. Dinqūzī al-Rūmī (d. 1451). He also compiled a collection of 60 legal opinions (*taqrīrāt*), which gained popularity in Daghestan, written in response to questions posed by Muḥammad b. Titalaw

al-Karāṭī (d. 1770s). One of these legal opinions addressed the prohibition of seizing the property of Christian Georgians and shedding their blood. During the 17th and the 18th centuries, Daghestanis conducted annual raids on Georgia, capturing their inhabitants and their property. In response to a question from Muḥammad al-Karāṭī, Dāwud al-Usīshī condemned these raids, declaring it forbidden (*ḥarām*) to shed Georgian blood or seize their property. He justified this by stating that Georgia was not an independent state but was under the protection of the Ottoman Empire and Georgians paid a poll tax (*jizya*) as non-Muslims did in Islamic state. Dāwud al-Usīshī passed away in his native village of Usisha, where he was also buried.

The work is al-Usīshī's subcommentary on the *Ḥāshiya Nu'mān 'alā sharḥ al-Īsāghūjī* by Nu'mān b. shaykh Sa'īd al-Shirwānī.
Reference: M.N. Osmanova, *Katalog pechatnykh knig na arabskom iazyke, vypushchennykh dagestanskimi izdateliami v Rossii i za rubezhom v nachale 20 v.* (Makhachkala: IIAE, 2008), pp. 60–61; D.M. Alkhasova, *Daud-Khadzhi al-Usishi: zhizn' i tvorchestvo* (Makhachkala: Epokha, 2006).

No. 258

جهة الوحدة المشهور بملا أغلي

Jihat al-waḥda al-mashhūr bi-Mullā Oghlī
Shelfmark: 125-b.
Dimensions: 17.5 × 22 cm / 27 fols.
Language: Arabic.
Author: محمد أمين بن صدر الدين الاغطاشي الشرواني / Muḥammad Amīn b. Ṣadr al-Dīn al-Aghṭāshī al-Shirwānī.
Incipit:

إن أحسن ما افتتح به المنطق و الكلام. حمدا لله الواحد الذى برأ الأنام. و نصب جهات دالة على وحدته على وجوه الدهور والأغوام. وأبهى ما يترنّم به البلابل في الحدائق ...

Explicit:

... و ميزت القشر عن اللباب على أن همم المحصلين متقاعدة وعزائمهم منقاصرة حامدا لله تعالى ومصليا على رسوله محمد صلى الله عليه و سلم اللهم ارزقنا حسن الخاتمة آمين.

Date of copy: 1860–1870.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on white Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps.
Reference: Vladimir O. Bobrovnikov, "Catalogue of Manuscripts and Old Printed Books in Arabic, Persian and Turkic Languages from Kabardino-Balkaria," *Manuscripta Orientalia* 16: 1 (2010), pp. 13–64; Ahmet Kamil Cihan (ed.), *El-Fevâidül'l-Hâkâniyye Şirvânînin Bilimler Tasnifi. Sadreddinzâde Mehmed Emin Şirvânî* (Istanbul: Türkiye yazma eserler kurumu Başkanliği, 2019); Idem, "Şirvani'nin Ilimlerin Tanimi ve Meseleleri Ilgili Eseri: el-Fevaidu'l- hakaniyye," *The Journal of Academic Social Science Studies* 6:4 (2013), pp. 229–243.

No. 259

تحرير القواعد المنطقية فى شرح الرسالة الشمسية

Taḥrīr al-qawā'id al-manṭiqiyya fī sharḥ al-risāla al-shamsiyya
Shelfmark: 125-c.
Dimensions: 17.5 × 22 cm / 60 fols.
Language: Arabic.
Author: محمد بن قطب الدين محمد الرازي التحتاني / Muḥammad b. Quṭb al-Dīn Muḥammad al-Rāzī al-Taḥtānī.
Incipit:

إن أبهى درر تنظم ببنان البيان وأزهر زهر تنثر في أردان الأذهان حمد مبدع أنطق الموجودات بأيات وجوب وجوده وشكر منعم أغرق المخلوقات في بحار أفضاله وجوده تلألأ في ظلم الليالي أنوار حكمته الباهرة ...

Explicit:

... على تحصيص بعض الألفاظ بالإيجاب كلفظة غير ولا وبعضها بأسلب كليس فإذا قيل زيد غير كاتب أو لا كاتب موجبة وإذا قيل زيد ليس بكاتب كانت سالبة.

Date of copy: Jumāda-l-akhīr 1297 / 10 May–8 June 1880.
Place of copy: Daghestan.
Copyist: جمال الدين بن مَمّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.

Notes: The text is written in black ink, with underlining in red and yellow ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. There is the following ownership note on olio 1a: من مملوكات العبد جمال الدين الغرابدغي
Reference: *GAL*: G. I 466, 26, I, Commentary 1; S. I 845; ARIV, 5602–5649.

No. 260

رسالة في آداب البحث

Risāla fī ādāb al-baḥth
Shelfmark: 60-b.
Dimensions: 18 × 22 cm / 7 fols.
Language: Arabic.
Author: أحمد بن مصطفى مصلح الدين طاشكبري زاده / Aḥmad b. Muṣṭafā Muṣliḥ al-Dīn Ṭāshkubrī-zādah.
Incipit:

> الحمد لله الذي لا مانع لعطائه ولا مناقض لانشائه والصلوة على سيد أنبيائه وأصغيائه وعلى آله وأصحابه أدلة أوليائه وبعد وقد كنت كتبت عدة السطور مع قلة البضاعة وكثرة الفتور في علم المناظرة والآداب ...

Explicit:

> ... هذا الذي ذكرناه من وظائف المتخاصمين وداب المناظرين غاية ما يراد في هذا الباب أي في باب داب البحث إذ لا مزيد عليها في تقرير القواعد وتحرير الأصول ومن الله التوفيق لإظهار الحق وإلهام الصواب فى كل باب.

Date of copy: 3 Rabīʿ al-awwal 1272 / 12 November 1855.
Place of copy: Daghestan.
Copyist: عثمان بن كنجه / ʿUthmān b. Genje.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on the Russian cellulose paper with stamps.
Reference: *GAL*: G. II 425, 4, 13; S. II 633; ARIV, 6257–6277.

No. 261

شرح آداب البحث لطاشكبري زاده

Sharḥ ādāb al-baḥth li-Ṭāshkubrī-zādah
Shelfmark: 60-c.
Dimensions: 18 × 22 cm / 6 fols.
Language: Arabic.
Author: ?
Incipit:

قوله الحمد لله سلك ههنا الطريق المشهور في الحمد اقتداء بالكتاب الكريم وعقبه بما يدل على صغة الجلال إيماء إلى يستحق الحمد لمجرد صغة الجلالية فكيف بصغات الكمالية ...

Explicit:

... والمقصود منه إفادة إنّ اللفظ لأي معنى وضع لإفادة تصوير المفهوم كما إذا أردت أن تعرف أن لفظ الإنسان لأي معنى من المعاني التي في ذهن المخاطب وضع وقلت الإنسان الحيوان الناطق أي ما وُضِعَ له لفظُ الإنسان وهو مفهوم لفظِ الحيوانِ الناطق فيتوجّه المنعُ بأنّ الإنسانَ هو ذلك.

Date of copy: 25 Ramaḍān 1272 / 29 May 1856.
Place of copy: Geli (في مسجد الجامع هلي), Daghestan.
Copyist: عثمان بن كنجه / ʿUthmān b. Genje.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on the Russian cellulose paper with stamps. There is a seal impression on folio 23a:

عبد الراجي إلى الباري محمد توكّلي إلى خالقي و ربي

Reference: *GAL*: G. II 425, 4, 13; ARIV, 6278–6286.

No. 262

[تقريرات في علم المنطق]

[***Taqrīrāt fī ʿilm al-mantiq***]
Shelfmark: 57-c.
Dimensions: 13 × 21 cm / 1 fol.
Language: Arabic.

Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

> المنطق مصدر ميمي بمعنى النطق ويطلق على التكلم الظاهري وعلى الباطني من الإدراك بالمعقولات وباعتبار كلا معنييه سمّى لهذا الفن بالمنطق وهو أصول وقوانين يبحث فيه عن الأعراض الذاتية للتصورات ...

Explicit:

> لا تكفي لمعرفة صحة الأنظار الجزئية وفسادها ولا لما وقع الخطأ عن العقلاء الطالبين للحق وإن ضبط الأنظار الجزئية ومعرفة أحوالها تفصيلا متعذر لعدم تناهيها فاحتيج إلى هذا الفن لأنه متكفل بها وميزان لها والله تعالى أعلم من الحاج جمال الدين.

Date of copy: 17 Jumāda-l-akhīr 1339 / 25 February 1921.
Place of copy: Karabudakhkent, Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū ʻl-Qarnayn al-Gharabudāghī.
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book. It offers a concise yet conceptually dense exposition of classical Islamic logic (*ʻilm al-manṭiq*), framed within the Aristotelian tradition as received and systematized in Islamic philosophy. It delineates the subject matter, structure, function, and epistemological status of logic as a discipline necessary for securing accurate reasoning and attaining certain knowledge. The text opens by distinguishing two fundamental senses of speech: the external articulation of language and the internal rational cognition, emphasizing the latter as the proper domain of logic. Logic is then defined as a science concerned with the essential elements of things intelligible, which addresses more specifically those concepts and mental operations whose forms exist in the intellect. In this context, logic studies how these forms relate to existence in ways that facilitate the understanding of both conceptualizations (*tasawwurāt*) and judgements (*taṣdīqāt*). Methodologically, logic operates by constructing syllogisms that unite universal propositions (*qaḍāyā kulliyya*) with particular premises (*ṣughrā*), leading to conclusions that reveal the essence or nature of things. The text provides canonical examples of deductive reasoning, which serve as models for demonstrating not only formal validity, but also ontological and theological truths, indicating the intimate linkage between logic and metaphysics in the Islamic tradition. The author affirms that logic must derive its foundational assumptions from a higher science in the epistemo-

logical hierarchy—typically metaphysics—yet serves as a prerequisite for all other disciplines due to its function as an auxiliary science. The author critiques the insufficiency of natural human intuition for achieving reliable reasoning, arguing that even intelligent seekers of truth can fall into error without methodical training. The role of logic, therefore, is to regulate thought and prevent fallacies.

9 البلاغة Rhetoric, Stylistics

No. 263

شرح تلخيص المفتاح

Sharḥ talkhīṣ al-miftāḥ
Shelfmark: 5.
Dimensions: 17 × 22.5 cm / 348 fols.
Language: Arabic.
Author: سعد الدين مسعود بن عمر بن محمد التفتازاني السمرقندي الحنفي / Sa'd al-Dīn Mas'ūd b. 'Umar b. Muḥammad al-Taftazānī al-Samarqandī al-Ḥanafī.
Incipit:

نحمدك يا من شرح صدورنا لتلخيص البيان في إيضاح المعاني ونور قلوبنا بلوامع التبيان من مطالع المثاني ونصلي على نبيك محمد المؤيد دلائله إعجازه بأسرار البلاغة وعلى آله وأصحابه المحرزين

Explicit:

... ومنطوية على حسن الخاتمة ختم الله لنا بالحسنى ويسر لنا الفوز بالذخر الأسنى بحق النبي محمد صلى الله عليه وسلم وآله الطاهرين وأصحابه المنتجبين والحمد لله رب العالمين

Date of copy: 1760–1770.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on European-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is made of light brown leather with a flap. There is a *waqf* note on folio 2a:

هذا كتاب موقوف على مسجد الجامع فى قرية غربداغ المشتري جماعتها بماله من ورثة أمير ... المرحوم
لتنفع به العلماء من قاضي أو مدرس أو طالب تقبّل الله منهم و جزاهم به جنة

Reference: *GAL*: G. I 294, 16, I, 3, Commentary 4; S. I 516; ARIV, 8163–8185.

10 الشعر وشروحه Poetry and Its Commentaries

No. 264

الكواكب الدرية في مدح خير البرية

al-Kawākib al-durriyya fī madḥ khayr al-barriyya
Shelfmark: 2-d.
Dimensions: 11×17.5 cm / 25 fols.
Language: Arabic.
Author: محمد بن سعيد بن حماد الصنهاجي البوصيري / Muḥammad b. Sa'īd b. Ḥammad al-Ṣanhājī al-Būṣīrī.
Incipit:

ما بال قلبك لا ينفك ذا ألم مذ بان أهل الحمى والبان والعلم
وانهل مدمعك القاني بمنسجم أمن تذكر جيران بذي سلم
مزجت دمعاً جرى من مقلة بدم أم زاد دمعك فيضاً لوم لائمة ...

Explicit:

... أهل التقى والنقى والحلم والكرم تخصه ثم تأتي آله النخبا
وصحبه خير من في الله قد صحبا تعلي لهم كرماً من فضله رتبا
ما رنحت عذبات البان ريح صبا وأطرب العيس حادي العيس بالنغم.

Date of copy: 1800–1810.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the *naskh* script on the Russian-made, light green paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is in an Eastern style, made of dark brown leather with embossing.
Reference: *GAL*: G. I 264–266, 16, I; S. I 467–468; ARIV, 8589–8629.

No. 265

تبارك ذو العلى والكبرياء

Tabārak dhū ʻl-ʻulā wa-l-kibriyā'
Shelfmark: 2-e.
Dimensions: 11 × 17.5 cm / 7 fols.
Language: Arabic.
Author: الحسين بن علي بن أبي طالب / al-Ḥusayn b. ʻAlī b. Abī Ṭālib.
Incipit:

تبـارك ذو العلا والكبريـاء تفـرد بـالجلال والبقـاء
وسوى الموت بين الخلق طـراً وكلهـم رهائـن للفنـاء
ودنيانـا وإن ملنـا إليهـا وطال بها المتاع إلى انقضاء ...

Explicit:

... معينا للأرامـل واليتامـى أمين الجنب عن قرب ونائي
بعيدا عن سبيل الشر سمحـا نقي الكف عن عيب ونائي
تلق مواعظي بقبول صـدق تفز باليسر عند حلول لائي.

Date of copy: 1800–1810.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink using the *naskh* script on Russian-made, light green paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is in an Eastern style, made of dark brown leather with embossing.

No. 266

تخميس تبارك ذو العلى والكبرياء

Takhmīs Tabārak dhū ʻl-ʻulā wa-l-kibriyā'
Shelfmark: 115-b.
Dimensions: 17.5 × 22 cm / 11 fols.
Language: Arabic.
Author: جمال الدين علي بن محمد البغدادي الترغولي / Jamāl al-Dīn ʻAlī b. Muḥammad al-Baghdādī al-Targhūlī al-Dāghistānī.
Incipit:

... وبعد فقد التمس بعض أصحابنا المؤمنين الراشدين من هذا العبد الذليل المذنب الخاطي علي بن محمد البغدادي عفا الله عنهما أن أجعل تخميسا للقصيدة التي أولها تبارك ذوالعلى اه ...

Explicit:

... فليس لمن كواه الذنب عمداً سوى عضو المهيمن من مداو
لقد أذنبتُ ذنبا في البرايا وبالعمران أيضاً والزوايا
إلهي قاعف عني ذي الخطايا وقعنا في الخطايا والبلايا ...

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on white Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps. The manuscript is incomplete, lacking the end.

No. 267

مرشد الأخيار إلى موضوعات الأخبار

Murshid al-akhyār ilā mawḍū'āt al-akhbār
Shelfmark: 6-b.
Dimensions: 18 × 23 cm / 8 fols.
Language: Arabic.
Author: محمد بن محمد الداودي المقدسي / Muḥammad b. Muḥammad al-Dāwudī al-Maqdisī.
Incipit:

يقول راجي ربه الودود محمد بن المقدسي الداودي
الحمد لله الذي قد رفعا للعلماء قد رهم ووضعا
من شذّ عن طريق أهل الأثر من كل وضاع كذوب مفترى ...

Explicit:

... والله أرجو منه أن يمنا لي بالرضى وختمه بالحسنى
ثم أصلي ثانيا في الآخر على النبي الهاشمي الطاهر
والآل والصحب صلاة تلزم على الولا وبالسلام تختم.

Date of copy: 1265 / 27 November 1848–16 November 1849.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The book cover is made of cardboard. Another title for this work is *Murshidat al-akhyār ilā-l-ladhī mā ṣaḥḥa min al-akhbār* (مرشدة الأخيار إلى الذي ما صح من أخبار). This manuscript is the third copy from the holograph.

No. 268

تعليق لطيف مليح على بردة المديح

Ta'līq laṭīf malīḥ 'alā burda al-madīḥ
Shelfmark: 33-a.
Dimensions: 17 × 21.5 cm / 34 fols.
Language: Arabic.
Author: جلال الدين محمد بن أحمد المحلي / Jalāl al-Dīn Muḥammad b. Aḥmad al-Maḥallī.
Incipit:

... أ هو تذكّر المحبوبين الغائبين أم هبوب الريح ولمعان البرق من جهتهم فكانّ المخاطب أنكر ذلك شيء عن الحب لإنكاره الحب فقال له فجا لعتيبك إن قلت لهما ...

Explicit:

... اجعل البردة على عينيك تقف فخصّلها وجعلها على عينيه وقرئت عليه فعوفي في الحال والوقت والله أعلم بالصواب وإليه المرجع والمآب تحت القصيدة بعون الملك الوهاب.

Date of copy: 1770–1780.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The manuscript is incomplete, lacking the beginning and the book cover. On folio 34a, there is a *fatwā* by a Daghestani scholar (possibly Ibrāhīm al-'Uradī, d. 1771) stating that Shī'ite Iran is considered as a "territory of war" (*dār al-ḥarb*) and that Shī'ites are labeled as "infidels" (*kāfir*).
Reference: *GAL*: G. I 265, 16, I, 6; S. I 468, 16, I, 12; ARIV, 8636–8737.

No. 269

حاشية على قصيدة البردة للبوصيري

Ḥāshiya ʻalā qaṣīdat al-burda li-l-Būṣīrī
Shelfmark: 21-B.
Dimensions: 19.5 × 27.5 cm / 78 pages.
Language: Arabic.
Author: إبراهيم بن أحمد الباجوري الشافعي / Ibrāhīm b. Aḥmad al-Bājūrī al-Shāfiʻī.
Date of publishing: 1321 / 30 March 1903–17 March 1904.
Place of publishing: Cairo, al-Maṭbaʻa al-maymaniyya al-miṣriyya.
Notes: letterpress.

No. 270

متن البيقونية

Matn al-bayqūniyya
Shelfmark: 57-b.
Dimensions: 13 × 21 cm / 1 fol.
Language: Arabic.
Author: عمر بن محمد بن فتوح البيقوني / ʻUmar b. Muḥammad b. Futūḥ al-Bayqūnī.
Incipit:

أبـدأ بالحمـد مصليـا علـى محمـد خيـر نبـي أُرسِلا
وذي من أقسام الحديث عده وكـل واحـد آتـى وحـدّه
أوّلها الصحيح وهو ما اتصـل أسناده ولـم يشـذّ أو يعـل ...

Explicit:

... والكذب المختلف المصنوع على النبـي فذلـك الموضـوع
وقد أتت كالجوهـر المكنـون سميتهـا منظومـة البيقـون
فـوق الثلاثيـن بأربـع أتت أقسامهـا بخيـر خُتِمَـتْ.

Date of copy: 21 Jumāda-l-ūlā 1339 / 30 January 1921.
Place of copy: Karabudakhkent, Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū ʻl-Qarnayn al-Gharabudāghī.
Notes: The text is written in purple ink, using the *naskh* script on the pages of a lined exercise book.

No. 271

متن البيقونية

Matn al-bayqūniyya
Shelfmark: 134-c
Dimensions: 17.5 × 21 cm / 2 fols.
Language: Arabic.
Author: عمر بن محمد بن فتوح البيقوني / ʻUmar b. Muḥammad b. Futūḥ al-Bayqūnī.
Incipit:

أبـدأ بالحمـد مصليـا علـى محمـد خيـر نبـي أُرسِلا
وذي من أقسام الحديث عده وكـل واحـد آتـى وحـدّه
أوّلها الصحيح وهو ما اتصـل أسناده ولـم يشـذّ أو يعـل ...

Explicit:

... والكذب المختلف المصنوع على النبي فذلك الموضوع
وقد أتت كالجوهر المكنون سميتهـا منظومـة البيقـون
فـوق الثلاثيـن بأربـع أتـت أقسامهـا بخيـر خُتِمَـتْ.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: [نذير بن محمد الدركلي / Nadhīr b. Muḥammad al-Durgilī].
Notes: The text is written in black ink, using the Daghestani *naskh* script on a Russian-made lined exercise book.

No. 272

ديوان كرم

Dīwān Karam
Shelfmark: 25-B.
Dimensions: 16 × 24 cm / 72 pages.
Language: Turkic (Ottoman).
Author: ?
Date of publishing: 1311 / 14 July 1893–3 July 1894.
Place of publishing: [Istanbul].
Notes: lithograph.

No. 273

كتاب أحمدية

Kitab al-aḥmadiyya
Shelfmark: 29-B.
Dimensions: 17 × 25 cm / 478 pages.
Language: Turkic (Ottoman).
Author: ?
Date of publishing: 1890s.
Place of publishing: [Istanbul].
Notes: lithograph.

No. 274

ديوان الممنون

Dīwān al-Mamnūn
Shelfmark: 39-B.
Dimensions: 17.5 × 27 cm / 96 pages.
Language: Arabic.
Author: حسن بن عبد الله أفندي الألقداري الداغستاني / Ḥasan b. ʻAbdullāh-afandī al-Alqadārī al-Dāghistānī.
Date of publishing: 1911.
Place of publishing: Temīr-khān-Shūrā, al-Maṭbaʻa al-islāmiyya li Muḥammad Mirzā Mawrāyūf
Notes: letterpress. The work is a collection of poems, including autobiographical verses, composed by the Daghestani scholar Ḥasan al-Alqadārī.

Ḥasan b. ʻAbdullāh b. Qurbān ʻAlī al-Alqadārī al-Dāghistānī (1834–1910) was a prominent Daghestani scholar, historian, poet, and specialist on Islamic law, logic, and Arabic grammar. He was born in the village of Alqadar, where he initially studied at his father's madrasa. He continued his education under Ismāʻīl b. Muḥammad al-Yarāghī, and later at the madrasa of Mirza ʻAlī al-Aktī. Between 1856 and 1862 al-Alqadārī served as a secretary of Yūsuf-khān, ruler of the Kyura khanate and taught his children. In 1862–1866, he was a member of the rural court at the village of Kasumkent. From 1866 till 1877, he served for years as an imperial official, holding the position of chief (*nāʼib*) of Southern Tabasaran district in Daghestan. In 1879, al-Alqadari was exiled to the Tambov province for his involvement in the 1877 uprising against imperial authority in Daghestan. Following an amnesty granted by Alexander III, in 1883 he returned to Alqadar, where he remained for the rest of his life. Upon his return, he restored his

father's madrasa in Alqadar and taught there until his death. Al-Alqadari left a substantial body of scholarly, poetic, and epistolary work. His most important historical work, entitled *Asar-i Dāghistān*, was written in Azeri Turkic in 1891 and published in Baku in 1903. This extensive work covers Daghestan's history over a period of fifteen centuries, from the 5th century to the 1870s. Among his most well-known works, besides this autobiographical poetry collection *Dīwān al-Mamnūn*, is *Jirāb al-Mamnūn*, a compilation of his conclusions (*taqrīrāt*) on Islamic law, dogmatics, history, logic, and Arabic grammar.
Reference: Gasan Alkadari, *Divan al-Mamnun*, perevod s arabskogo i kommentarii I.R. Nasyrova (Moscow: Nauka—Vostochnaia literatura, 2020).

No. 275

تحفة العاشقين فى مدح النبي

Tuḥfat al-ʿāshiqīn fī madḥ al-nabiyy
Shelfmark: 59-a.
Dimensions: 11×18 cm / 4 fols.
Language: Arabic.
Author: نذير بن محمد الدركلي الداغستاني / Nadhīr b. Muḥammad al-Durgilī al-Dāghistānī.
Incipit:

سأبكي على ما فات منّي عن الورى وأنـدب أيّاماً وضُعفـي كمـا تـرى
وقـد هـام قلبـي محبتـه طيبـة معاهدهـا تعيي بجسمي لماجـرى
كـذا مهجتي روحي ولبي لأنهـا حبيبـة كـلّ العاشقيـن بلا مـرا ...

Explicit:

... يا رب صلي على خسر البرية من لـولاه مـا عُـرف الجـن لاملاك
عليـك مـن ربـك الله الصلاة كمـا السلام عليـك الطيـب الزاكـى
والآل والصحب والتباع قاطبة مـا دارت الشمس مـن آفـاق أفلاك.

Date of composition: 1334 / 8 November 1915–26 November 1916.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the Daghestani *naskh* script on white Russian cellulose paper with stamps. The *beyt*s are underlined in green ink.

There is a dedication at the end of manuscript: أهديتها على أخينا القريب جمال الدين الغربداغي

"I gifted it to our dear brother Jamāl al-Dīn al-Gharabudāghī ١٣٣٤ [8 November 1915–26 November 1916]."

The *qasīda* is a panegyric poem composed in praise of the Prophet Muḥammad. The author begins by lamenting the sorrow and estrangement felt by lovers of the Prophet, expressing intense longing, regret over missed spiritual opportunities, and the searing pain of separation. Through this emotive lens, the Prophet is invoked as the balm of the heart and the object of ultimate love and aspiration. The poem traverses multiple spiritual registers—moving from supplication and penitence to admiration—depicting the Prophet as the most noble, luminous, and perfect of all creation. His character is lauded as sublime, surpassing all other prophets in stature, beauty, wisdom, and closeness to God. Throughout, the poet employs vivid metaphors and symbolic imagery: the Prophet as the moon, a healing light, a fragrant presence, and the intercessor for all humanity. Furthermore, the composition affirms the Prophet's role as the seal of prophethood, the mediator on the Day of Judgement, and the axis of divine mercy. The closing lines blend praise, supplication, and eschatological hope, culminating in a plea for salvation and divine mercy, expressing certainty in the Prophet's redemptive intercession. The manuscript is a holograph.

No. 276

شواهد الشكايات في مدح خير البريات

Shawāhid al-shikāyāt fī madḥ khayr al-bariyyāt

Shelfmark: 94.

Dimensions: 11×18 cm / 2 fols.

Language: Arabic.

Author: نذير بن محمد الدركلي الداغستاني / Nadhīr b. Muḥammad al-Durgilī al-Dāghistānī.

Incipit:

لله ما إنا من وجد الجوى شاك هلّا يكون الشفا لقاء فتّاك
فما لهذا الجوى العسرى عذبني بالنار والدمع مني دون أهلاكي
وبت أشكو إلى مولاي من وجدي ومن دموعي جَرَتْ بشكوى سفّاكِ ...

Explicit:

... وأنت أكرمهم قدرا وأفضلهم لولاك ما خلق الأرض بـأفلاك
سريت تخترق السبع الشداد إلى مرقى تباعـد عنـه كـلّ مسلّاك
ناداك رب الورى فُقْتَ على فلق قد كنت شمسا لأنـوار وأملاك.

Date of composition: 1915–1920.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

This poem is a Sufi lyrical work that explores the emotional and spiritual turmoil of a soul enflamed by love and longing for the Prophet Muḥammad. The author, immersed in the affliction of mystical yearning, articulates a state of emotional disarray, divine obsession, and existential suffering that only a beatific encounter with the Prophet could heal. In the poem personal sorrow and metaphysical love converge in a plea for divine proximity and intercession. The author confesses his helplessness before the fire of love, which causes both physical exhaustion and tears of longing, and directs his complaint to God, the ultimate refuge for lovers lost in divine yearning. Throughout the composition, vivid images of night, celestial light, weeping, and intoxication evoke the intensity of the poet's inner state. The frequent allusions to the moon, stars, and the light (*nūr*) of the Prophet serve as metaphors for guidance and hope amidst spiritual darkness. Central to the poem is the figure of the Prophet Muḥammad, portrayed not only as the most noble of all creation but also as the intercessor (*shafīʿ*), healer, and spiritual refuge. The poet pleads for the Prophet's intercession on the Day of Judgement, affirming that were it not for him, the world itself would lack purpose or creation. The poet extols in exalted terms the Prophet's virtues: the perfection of his character, the beauty of his conduct, the elevation of his soul, and the unrivaled station he holds in the divine order. The poem culminates in the poet's total surrender—offering his body, soul, and wealth—as he seeks liberation from sin and union through divine mercy. The manuscript is a holograph.

No. 277

[مجموع القصائد]

[***Majmūʿ al-qaṣāʾid***]
Shelfmark: 53.
Dimensions: 18 × 22 cm / 13 fols.
Language: Arabic.

Author: حاج محمد بن الحاج عبد الرحمن الثغوري الداغستاني / Ḥājji Muḥammad b. *al-ḥājj* ʻAbd al-Raḥmān al-Thughūrī al-Dāghistānī
Incipit:

زمـــان منـــه أيّـــام الزنـــام عظـام بـل تحـض إلـى العظـام
لقـد صدفـت إلينـا قـوس صـرع فقـــوس إلينـــا وقـــع السهـــام
فقـد عظمـت حوادثهـا علينـا خطوب فوق جطب كالرضام ...

Explicit:

... وهل يجزيه رب الناس شراً علـى أحيائـه دينـاً رميمـاً
إمارتـــه إبـــارة كـــل بـــاغٍ كرامتـــه إهانـــة مـــن تعامـــا
تمسكنـا بحبـل الـرب جهـداً فأكرمنـا فنحمـده دوامـا.

Date of copy: 24 Dhū ʻl-qaʻda 1320 / 9 February 1903.
Place of copy: Daghestan.
Copyist: القاضي عبد الخالق بن القاضي زاده / *al-qāḍī* ʻAbd al-Khāliq b. *al-qāḍī* Zādah.
Notes: The text is written in black ink, using the *naskh* script on Russian-made, squared exercise book.

Al-ḥājj Muḥammad al-Thughūrī (d. 1869–1870), son of the Naqshbandi shaykh ʻAbd al-Raḥmān al-Thughūrī, served as a market inspector (*muḥtasib*) under Imām Shamil. Initially, he fulfilled the duties of deputy (*nāʼib*) in Shamil's Imamate but was later relieved of his position due to a denunciation. He then moved to Abū-Muslim-khān, the Shamkhāl of Tarki, where he taught his children. After the death of the Shamkhāl, *al-ḥājj* Muḥammad moved to the Ottoman Empire, where he passed away in Istanbul. His brother, Muḥammad-ḥājji, remained in Daghestan with their father in the aftermath of the Caucasian War. In 1877, Muḥammad-ḥājji became the leader of the uprising against Russia rule. Following the suppression of the uprising by imperial authorities, Muḥammad-ḥājji was captured and, along with other participants, was hanged in front of their father. After the uprising, their father, the Naqshbandi shaykh ʻAbd al-Raḥmān al-Thughūrī, was relocated to the village of Nizhnee Kazanishche in Daghestan and remained under house arrest until his death in 1882. ʻAbd al-Raḥmān al-Thughūrī had many successors in the Naqshbandiyya brotherhood. The renowned Turkish Naqshbandi shaykh Nazim Haqqani Kibrisi (1922–2014) traced his Sufi genealogy (*silsila*) to ʻAbd al-Raḥmān al-Thughūrī through the latter's successor Muḥammad-ḥājji al-Kikunī (1835–1913), then Sharaf al-Dīn al-Kikunī (1875–1936), and ʻAbdullāh Fayḍī al-Dāghistānī (1891–1973). The latter

three shaykhs emigrated to the Ottoman Empire after Daghestan was incorporated into the Russian Empire.

The manuscript consists of three interrelated *qasīda*s. The first *qasīda*, by *al-ḥājj* Muḥammad al-Thughūrī, is dedicated to praising three Daghestani *imām*s—Ghāzī Muḥammad (1828–1832), Ḥamzat-bek (1832–1834), and Shamil (1834–1859). The second *qasīda*, by Yūsuf al-Yakhsāwī, criticizes *imām* Shamil and his war against the Russian empier. The third *qasīda*, by *al-ḥājj* Muḥammad al-Thughūrī, responds to Yūsuf al-Yakhsāwī's criticism, praising Shamil and countering the attacks on him.

No. 278

[قصائد شتى]

[***Qaṣā'id shattā***]
Shelfmark: 80.
Dimensions: 15×22 cm / 12 fols.
Language: Arabic, Kumyk.
Author: ?
Incipit:

مصدفا در روح أعظم نوري نور كائنات مصطفا در وجه أكرم سري سر بينات
أي كمال قدرت اِسّي أي إله ذو الجلال أي جلال حصرت اِسّي بادشاه ذو الجلال
نهي قلار لم يزل لا يزال بر كمال كئم إيدر جلالته عرض تجلى جمال ...

Explicit:

... وكأني على حرفٍ وأنت مُشَيَّعٌ وما لي بأرضِ الباخليـنَ البلادُ
إذا ذُكِـرَتْ نُبْـذَةٌ وذكرتُهـا خرجتُ مع البازي على السـوادِ
يشيبُ ابـنُ آدمَ وتشبُّ منـهُ خصلتانِ الحرصُ وطولُ الأملِ.

Date of copy: 1920–1930.
Place of copy: Karabudakhkent, Daghestan.
Copyist: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Notes: The text is written in purple ink, using the *naskh* script on the pages of a lined exercise book.

A collection of various *qaṣīda*s devoted to the Prophet Muḥammad.

No. 279

[قصيدة]

[*Qaṣīda*]
Shelfmark: 120-a.
Dimensions: 17.5 × 21.5 cm / 5 fols.
Language: Arabic.
Author: إبراهيم الغربداغي / Ibrāhīm al-Gharabudāghī.
Incipit:

وكيف يمهلها ذو اللب في سفر أليس يعلم انّ الله بالرصد
والجمع والقصر منه رخصتان له مبسوطتان لذي ضعف وذي جلد
إنَّ الصلوة لمفتاح الجنان وما مفتاحها غير إسباغ إلى العضد ...

Explicit:

... صلى ولع البرايا الواحد الصمد على النبي المغيث الناس من كمد
محمد المصطفى ذي الفضل والكرم وأجمل الناس في وجد وفي جسد
والآل والصحب أهل الله في أمم من القرون فإن لا تبعتهم تسد.

Date of composition: 1286 / 13 April 1869–2 April 1870.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The manuscript is incomplete, lacking the beginning and the book cover.

This poetic composition offers a religious exhortation interwoven with theological reflections, emphasizing piety, moral restraint, and fidelity to orthodox Islamic doctrine. The author advises the reader to adhere to the path of truth and righteousness, maintain purity of speech, and shun falsehood, arrogance, and sinful practices such as fornication and usury. Emphasis is placed on companionship with the pious poor and on preparing for the Day of Judgement through sincere action and godliness. The poem affirms core tenets of Islamic creed, including the absolute oneness and transcendence of God, His unique attributes, and the uncreated nature of the Qur'ān. It also praises the Prophet Muḥammad, extols the virtues of the rightly guided caliphs and other Companions, and encourages respect for the scholars of the *umma*. The poet calls for avoiding sectarian conflict while recognizing the dignity of all Companions,

including contentious figures like the fifth caliph Muʿāwiya. The work concludes with prayers for the Prophet and his family and invokes divine favour upon those who follow the righteous path with love, humility, and steadfast faith. The manuscript is a holograph.

No. 280

[قصيدة]

[Qaṣīda]
Shelfmark: 120-b.
Dimensions: 17.5 × 21.5 cm / 2 fols.
Language: Arabic.
Author: إبراهيم الغربداغي / Ibrāhīm al-Gharabudāghī.
Incipit:

الحمـد لله رحمـن الوجـودات وخالق الخلق كشاف الكروبات
ثم الصلات على المختـار سيدنـا محمـد اصطفـى رب الباريـات
وآله هم شمـوس العلـم والحكـم وصحبه هم بدور في ظلومـات ...

Explicit:

... نظمتـه لـذوي الإفهـام والفكـر مـن الرجـال وأربـاب الهدايـات
بفكـرة فتـرت وفطنـة ضعفـت في نصف يوم شريف ذي السعودات
يـا رب احفظـه مـن سـوء بخاتمـة وأَسْلُكْهُ في سلـك اصحـاب السعـادا.

Date of composition: 1869–1870.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

The moral and exhortation poem, urging seekers of virtue not to be idle or pursue knowledge without sincerity. It cautions against wasting one's life in frivolity and emphasizes the preciousness of the human soul, likened to a jewel whose loss is a great misfortune. The author praises diligent pursuit of knowledge and the sciences, encouraging engagement with learning and warning against laziness, which leads to regret on the Day of Judgement. He calls upon his brothers—particularly scholars and students—to pray sincerely for him, acknowledging his own shortcomings and limitations. The closing lines reaffirm

central Islamic beliefs, including the mercy of God, the value of sound doctrine, and the futility of salvation without divine guidance. The author presents the work as a humble composition created despite personal limitations, asking God to accept it and protect him from harm, and to include him among the blessed. The manuscript is a holograph.

No. 281

مرثية على وفات جمال الدين الغربداغي

Marthiyya ʿalā wafāt Jamāl al-Dīn al-Gharabudāghī
Shelfmark: 73-D.
Dimensions: 20.5 × 29 cm / 1 fol.
Language: Arabic.
Author: محمد بك الغربداغي / Muḥabmmad-bek al-Gharabudāghī.
Text:

كيف تلتذ جفوف بالمنام بعد شرب شيخنا كأس الحمام
أم لقلبي راحة من بعده وجفون بالبكاء سحت دوام
أن يكن غاب عن الدنيا ففي جنة الخلد له أهنى مقام
لكن المقدور حتم لازم مالنا من بأسه من اعتصام
جاد أرض وسماء بالبكاء بعد موت وإرث خير الأنام
جمال الدين الفقيه المستند في البرايا سند أهل الكرام
فجزاه الله خير كلما بكت السحب بأجفان الغمام

Date of copy: 29 Shawwāl 1367 / 3 September 1948.
Place of copy: Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū 'l-Qarnayn al-Gharabudāghī.
Notes: The text is written in purple ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This elegiac composition serves as a tribute to Jamāl al-Dīn al-Gharabudāghī, whose virtues in knowledge, humility, and piety earned him widespread reverence among his contemporaries and students.

No. 282

مرثية على وفات جمال الدين الغربداغي

Marthiyya ʿalā wafāt Jamāl al-Dīn al-Gharabudāghī
Shelfmark: 1-D.
Dimensions: 20 × 20.9 cm / 1 fol.
Language: Arabic.
Author: محمد بك الغربداغي / Muḥabmmad-bek al-Gharabudāghī.
Text:

كيف تلتذ جفوف بالمنام بعد شرب شيخنا كأس الحمام
أم لقلبي راحة من بعده وجفون بالبكاء سحت دوام
أن يكن غاب عن الدنيا ففي جنة الخلد له أهفى مقام
لكن المقدور حتم لازم مالنا من بأسه من اعتصام
جاد أرض وسماء بالبكاء بعد موت وإرث خير الأنام
جمال الدين الفقيه المستند في البرايا سند أهل الكرام
فجزاه الله خير كلما بكت السحب بأجفان الغمام

Date of copy: 30 September 1948.
Place of copy: Karabudakhkent, Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū 'l-Qarnayn al-Gharabudāghī.
Notes: The text is written in purple ink, using the *naskh* script on Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

An elegy by Muḥabmmad-bek al-Gharabudāghī on the death of Jamāl al-Dīn al-Gharabudāghī.

No. 283

[شعر جمال الدين الغربداغي]

[***Shiʿr Jamāl al-Dīn al-Gharabudāghī***]
Shelfmark: 97-D.
Dimensions: 16.5 × 20 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

شهـدت بـانّ الله جـلّ جلالـه حميد مجيـد مالـك الملـك جامـع
وأنّ طـه خيـر الخلائـق مطلقـا كمـا دلّ أيـات قـواض قواطـع
بخالـص عهـد فـي خبـر أمـة تجلّت له منك العلوم السواطع ...

Explicit:

... وما لي إلاّ أنت يا خير مرسل إذا لم يكـن إلاّ النّبيّـون شافـع
يناجيكم قطميركـم وهـو باسـط ذراعيـه ذلّا بالوحيـد وضـارع
وما لي من الخيرات إلاّ شهادتي وحبي لأهل الخيـر أنجى وأنجـع

Date of copy: 1950–1960.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This poetic composition is a eulogy. The author praises various renowned scholars and jurists, beginning with the Prophet and extending through successive generations of scholars. They are cited not merely on account of their lineage but to emphasize the integrity and preservation of Islamic knowledge through scholarly chains. The poem also underscores the theological and spiritual authority of these scholars, portraying them as mountains of steadfastness, lights of guidance, and custodians of truth. The metaphorical language equates their knowledge with radiant light and enduring fortresses that withstand the erosion of time. The author identifies himself humbly as a follower in need of their intercession and guidance, particularly during calamities. The author ends by invoking the Prophet as the ultimate intercessor (*shāfiʿ*) and asks to be included among the faithful servants.

No. 284

[شعر أبي بكر العيمكي الداغستاني]

[***Shiʿr Abī Bakr al-ʿAymakī al-Dāghistānī***]
Shelfmark: 144-D.
Dimensions: 18 × 17 cm / 1 fol.
Language: Arabic.
Author: أبو بكر بن معاوية العيمكي / Abū Bakr b. Muʿāwiyya al-ʿAymakī.
Incipit:

الحمـد للمبدـئ المفيـض للنعـم ثم الصلاة على المختار مـن الأنـام
والآل والصحب والأزواج قاطبة ومن يلوذ بهـم مـن سائـر الخـدم
وبعد فالكاتب المغموس في الشبه محمـد حامـل الأوزار والظلـم ...

Explicit:

... بأمره قد هدوا وهديـه سعـدوا وسعـده مطـر بالخيـر والنعـم
ثم الذي قد رجى من فضلكم وابلا دعائكـم بالنجـا بجامـع الكـم
ثم الصلاة على المختـار مـن خلقـه لولاه لم تخـرج الدنيـا مـن الـدم.

Date of copy: 1890–1910.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps. Abū Bakr b. Mu'āwiyya al-'Aymakī (d. 1791) was one of the prominent scholars of Islamic jurisprudence in Daghestan, a poet and the founder and teacher of a madrasa in his native village. He was the author of several works on poetry and Islamic law.

In the poem, the author humbly describes his own moral and spiritual state as burdened by sins and injustice. Despite his shortcomings, he seeks to offer a dedicatory gift to a certain Yūsuf, praising him with refined language and elevated moral imagery, whose virtues include justice and commendable character, surpassing his peers in righteousness and dignity. His fame has spread widely, likened metaphorically to light or fragrance permeating the world. The passage then celebrates the generosity and virtue of Yūsuf and his household, emphasizing their protective influence and the fertility they bring to the land, which prospers under their shade. His lineage is praised as a source of goodness and blessings, and the text requests his favours and prayers, indicating the author's hope for spiritual benefit through association with the righteous. The piece concludes by returning to a blessing upon the Prophet Muḥammad, affirming his centrality to the continuity of divine mercy. The Prophet is described as the indispensable link between heaven and earth, without whom the world would not have manifested.

No. 285

[شعر علي السلطي الداغستاني]

[*Shi'r 'Alī al-Salṭī al-Dāghistānī*]
Shelfmark: 178-D.
Dimensions: 22.5 × 22 cm / 1 fol.
Language: Arabic.
Author: علي السلطي الداغستاني / 'Alī al-Salṭī al-Dāghistānī.
Incipit:

بسم الله لا شيء فوقه تخيرت الأفكار في كنه ذاته

هـــو المنعـــم البـــاري تعالـــى عـــن ردي

تجلـــى عزيـــزا فـــي علـــى صفاتـــه

محمـــــدا يوافـــــي لنعمائـــــه يمنهـــــا

تعـــزز ربـــي فـــي جلال صفاتـــه

إلى أخينا الأمين إنـه مـن عبـاد الله المكرميـن ...

Explicit:

... وليكن طول الكتاب كفارة لما مضى وقضاء لما فات بسوء القضا على أنّ التكرار مقدوح عند أرباب الدرايات وطول القيام في الصلوة أفضل من كثرة الركعات هداكم الله سواء الطريق وإذا قمكم حلاوة الإيمان والتحقيق بالصدق والصديق وسائر أرباب التصوري والتصديق.

Date of copy: 10 Ramaḍān 1306 / 10 May 1889.
Place of copy: Daghestan.
Copyist: الهلي / al-Hillī.
Notes: The text is written in purple ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

'Alī-*ḥājjī* (1861–1946), son of 'Ammadada al-Salṭī, was a prominent Daghestani scholar. He received an outstanding education both in his native village Salta and in several Avar settlements. In 1902, he performed the pilgrimage to Mecca. Upon his return, he taught in various Kumyk and Avar villages across Daghestan until the closure of the madrasas in the late 1920s. He is the author of several Arabic works, including a treatise dedicated to the history of his native village of Salta and its scholars.

The author extols divine transcendence, affirming the unknowable essence of the God, whose attributes remain inaccessible to finite intellects. The divine

majesty is described in exalted terms, emphasizing the impossibility of attributing limitation or imperfection to Him. Following the metaphysical praise, the text transitions into a personal, emotional meditation, lamenting the interruption of correspondence with certain addressee, which once offered comfort and assurance through expressions of affection and truth. The author expresses longing for reunion with a noble addressee, highlighting the intimate bond between kindred spirits shaped by shared religious and intellectual pursuits. The author touches upon the human struggle with impermanence and longing, rendered in metaphorical language such as the "ship of the heart" adrift or caught in the "nets" of fate. He mourns the difficulties of estrangement and the ephemeral nature of worldly connections, contrasting them with the permanence of divine mercy and knowledge. The motifs of divine providence, the role of scholars, the transience of life, and the search for existential meaning are woven throughout. The author warns against heedlessness, pride, and the decline of values, while calling for a return to virtuous knowledge, sincerity, and companionship of the righteous.
Reference: Alī-Ḥājjī al-Saltī, *Tawārīkh 'Ulamā' Dāghistān* (*Svedeniia o dagestanskikh uchenykh*), translated from the Arabic, with commentary, facsimile edition, indices, and bibliographical apparatus prepared by M.G. Shekhmagomedov, Sh.M. Khapizov, R.S. Abdulmadzhidov, and A.A. Magomedov (Makhachkala: IHAE DFITs RAN, 2025).

No. 286

[شعر]

[***Shi'r***]
Shelfmark: 313-D.
Dimensions: 12 × 16 cm / 1 fol.
Language: Arabic.
Author: محمد بن حاج الهيمي / Muḥammad b. Ḥājjī al-Huymī.[30]
Incipit:

يـا لصمـة الله يـا غـوث الأنـام ويـا نضر المريديـن فـي عصـر الضلالات
فأنـت نـور الهـدى فـي كـل طائفـة وأنت شمس الضحى بـدر الضيـاآت
أزل ضلالتنـــــــا والمرســـــــل وأسكن علينا من الخيرات رحمات ...

30 The *nisba* al-Huymī refers to the Lak village of Guimi, now located in the Lak district of Daghestan.

Explicit:

... يا رب صنه عن الأعداء كلهم سلّم من شرّ أسرار الخليقات
بحرمة الأحمد المختار من مضر وآله أهل حوز للكرامات
صل وسلم عليه دائما أبداً والآل والصحب هم أهل الولايات.

Date of composition: 15 Ramaḍān 1306 / 15 May 1889.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The author of the poems is probably one of the Daghestani scholars who moved to the Ottoman Empire, since in the colophon he calls himself a "emigrant" (*muhājir*).

This poem is an eulogy to honour the memory of Jamāl al-Dīn al-Ghumuqī, a revered Daghestani Naqshbandī shaykh. The poem exalts the shaykh as an embodiment of divine mercy and a guiding light amidst an age of misguidance, portraying him as both the "sun of noon" and the "full moon of illumination," which are metaphors commonly used in Sufi literature to signify spiritual radiance and perfection. The poet beseeches the shaykh to dispel misguidance, grant spiritual blessings, and pour forth divine grace upon seekers, especially those at the initial stages of the Sufi path. Further imagery identifies the shaykh as a garden of fragrant wisdom and a vast ocean of intellect, cleansed from the darkness of ignorance. The poem reflects themes of spiritual intoxication, loyalty to one's spiritual guide, and divine protection against adversaries and hidden trials.

Jamāl al-Dīn al-Ghumuqī (1788–1867) was a shaykh of the Naqshbandī *ṭarīqa*, an Islamic theologian, and the author of the Sufi treatise *Ādāb al-marḍiyya*, dedicated to Naqshbandī practice. He was the spiritual guide and father-in-law of the well-known Imām Shamil (r. 1834–1859), whom he accompanied as adviser and assistant, serving as a member of his state council (*dīwān-khāna*) throughout the period of the Caucasian War. In 1862, following the fall of the Imamate, Jamāl al-Dīn al-Ghumuqī migrated to the Ottoman Empire. He passed away in 1867 in Istanbul and was buried in the Karacaahmet cemetery. The Naqshbandī shaykhs mentioned in this catalogue—'Abd al-Raḥmān al-Thughūrī, Ilyās al-Tsudaqārī, *al-ḥājj* 'Alī al-Aqūshī, Udhūn-*ḥājjī* al-Salṭī—as well as all post-Soviet Naqshbandī shaykhs referred to in the catalogue's introduction, and a number of Ottoman and later Turkish Naqshbandī shaykhs, including the renowned Muḥammad Nāẓim al-Ḥaqqānī al-Qubrusī (1922–2014), trace their spiritual lineage back to Shaykh Jamāl al-Dīn al-Ghumuqī. The manuscript is a holograph.

Reference: M.G. Shekhmagomedov, Sh.M. Khapizov, "Genealogiia saiida, shaikha Dzhamaluddina Gazikumukhskogo (1788–1867) v svete vnov' vyiavlennogo pis'mennogo istochnika 19 v.," *Vestnik Sankt-Peterburgskogo universiteta. Vostokovedenie i afrikanistika* 16:1 (2024), pp. 219–233.

No. 287

[شعر]

[***Shi'r***]
Shelfmark: 200-D.
Dimensions: 15.5 × 22 cm / 2 fols.
Language: Arabic.
Author: ?
Incipit:

هديـة بهـرت إلـيّ قـد ظهـرت ممـن قـد اشتهـرت يـداه بالجـود
هديـة حيّـرت أفكـار ناظرهـا بحسنها فغـدت أخفـى مـن العـود
هدية كشفت كروب ذي الكرب الغريب أو صيّرته عين محسـود ...

Explicit:

... أعني به البؤبؤ خاتري الشهير عندنا بحاجخـان الألمعـي الأفنـدي المكملا
أسعده المبدئ بل أصفـده جميـع مـا يرومـــه بفضلـــه ممـــا يعـــد أملا
عن قعاني جزاه الصمـد الخيـر علـى ما أنعما عليه بل صانه من سوء البلا.

Date of copy: 15 Ramaḍān 1308 / 23 April 1891.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in green ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

This panegyric poem is a poetic gift (*hadīyya*) addressed to a prominent spiritual figure, a certain Ḥājji-khān-afandī (حاجخان أفندي) "renowned for his generosity and moral excellence". The verses reflect the poet's humility and the exalted status of the recipient, who is described as a paragon of knowledge, virtue, and divine favour. The addressee is celebrated as a guiding luminary, a notable man, associated with both scholarly knowledge and mystical authority. The poet alludes to divine praise and reward, emphasizing the shaykh's elev-

ated station in both the earthly and metaphysical realms. The composition aligns with traditional Sufi praise poetry, characterized by reverence for spiritual masters, dense metaphoric language, and the expression of intimate devotion.

No. 288

[شعر]

[***Shi'r***]
Shelfmark: 71-D.
Dimensions: 22 × 35.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

بسم الله أبتدئ سلامي وحمدا لله خلاق الأنام
وتصلية على خير البرايا وآله ثم صحبه العظام
فلما ثار توقاني شوقي إلى رؤية ذا الشيخ الهمام ...

Explicit:

ويقرئكم سلاما مع دعاء وكيلا عن غريب مستهام
قعانيّك بالإخلاص يدعو بخير لك شيخ على الدوام
وصل على الرسول يا إلهي وسلمه مع الآل العظام.

Date of copy: 1310 / 25 July 1892–14 July 1893.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps. The author does not identify himself, but writes that he is the *imām* of the village of Gurik, in Tabasaran.

This ornate Arabic poem, composed in a highly stylised and rhetorical register, is addressed to a distinguished Islamic scholar and Sufi shaykh, a certain ʻAbd al-Majīd-afandī. The author interweaves expressions of reverence, humility, and longing for spiritual union, while invoking traditional Islamic imagery, including the metaphors of divine light, resurrection, sacred knowledge, and esoteric unveiling (*kashf*). The verses glorify the recipient as a luminous beacon

guiding both elite and common people, comparing him to celestial bodies dispelling the darkness. The author identifies himself as a humble and repentant seeker, yearning for proximity to the saintly figure and imploring his prayers and intercession. The poem portrays the shaykh ʿAbd al-Majīd-afandī as an heir to prophetic wisdom, a source of both exoteric and esoteric knowledge, and a reviver of the religious sciences in an age of spiritual neglect. Thematically, the composition reflects Sufi ideals of spiritual poverty (*faqr*), etiquette (*adab*), and divine love (*maḥabba*), while stylistically it adheres to classical conventions of Arabic panegyric.

No. 289

[شعر]

[***Shiʿr***]
Shelfmark: 243-D.
Dimensions: 17.5 × 22 cm / 1 fol.
Language: Arabic.
Author: خير الله / Khayrullāh.
Incipit:

ما لي أرى ههنا حالي على حـذر من طول مكثي هنا من غير مختبر
وأن أكون إلى أقصى البلاد بلا مستصـرخ لـي منفيـا بلا أثـر
أو يخرج الروح هيجانا من الحرج بلا تحمّل هذا الظلـم والضـرر ...

Explicit:

... بحرمة السيد المولى الرسول إلى كـل الخلائـق بالتبشيـر والنـذر
وآلـــه والأصحـــاب والتبـــع ومن بهم يقتدي مـن كـل معتبـر
علـى الرسـول وآلـي مـع صحابتـه ومن بهم يقتدي خلاق ذي القدر

Date of composition: 15 Dhū ʿl-qaʿda 1348 / 14 April 1930.
Place of composition: Daghestan.
Notes: The text is written in purple ink, using the *naskh* script on the pages of a squared and exercise book. The author writes that he composed these poems while he was imprisoned in Makhachkala.

The author begins this text by expressing the anguish of displacement, describing the restless state of the soul and the pain of being far from one's

homeland and kin. The sense of tribulation is conveyed through the metaphors of locked doors, lost traces, and invisible suffering, evoking the allegories of the exiled sage or spiritual seeker. A sharp transition occurs as the author surveys the social landscape, depicting various factions of society with a satirical edge: some are scholars who command respect, while others are ignorant, obsessed with material wealth. The author dissects human behaviour to show the fragility of the religious community. Despite this bleak imagery, the author does not abandon hope. A shift toward divine providence and cosmic order are grounded: everything unfolds by divine decree (*bi-l-qadar*), and the true salvation lies not in human design but in pre-eternal knowledge and divine mercy. The theme of patient endurance (*ṣabr*) runs through the poem, aligning with Qur'ānic virtues. The manuscript is a holograph.

No. 290

[شعر]

[*Shi'r*]
Shelfmark: 164-D.
Dimensions: 12 × 17.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

ولقـد رَأَيْتُـكِ فـي المنـام كأنمـا أسقيتني من ريـق فيـكِ البـاردي
وكـانّ كفّـره فـي يـدي وكأنمـا بتنـا جميعـا فـي فـراس واحـد
ثـم انتبهـت و معصمـاكِ كلاهمـا بيدي اليمين وفي يسارِكِ ساعدي ...

Explicit:

... يا من يلوم على الهوى أهل الهوى هيهـات تضـرب فـي حديـد بـارد
مـا يخلـق الرحمـن أحسـن منظـرا مـن عاشقيـن علـى فـراس واحـد
متعانقيـن عليهمـا طـل الهـوى متوسديـن بمعصـم وبساعـدِ.

Date of copy: 1870–1880.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in green ink, using the Daghestani *naskh* script on Russian-made cellulose paper.

This three-part poem traces a narrative of love and desire. The first section describes an intimate dream of union with the beloved, using sensuous imagery and evoking classical motifs of love-visions. The second shifts to a more assertive tone, where the beloved reciprocates and affirms their love. In the final part, a king validates their relationship, presenting love as noble and divinely sanctioned, and ultimately legitimizes it through marriage. Overall, the text combines erotic lyricism with a defence of love and its reconciliation with authority.

No. 291

[شعر]

[***Shi'r***]
Shelfmark: 210-D.
Dimensions: 10.5×14 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

الحلم زين وسكـوة سلامـت فـإذا نطقـت ولا تكـن
وليس لي ندمت على الكلامه لقد ندمت على الكلامه مرارا
العمر ينقص الذنوب معاشراً المرئ يبلى والدهـر جديـد

Explicit:

خصـوص كـل مـن حديـث الكلام فضـة والسكـوت ذهـب
يا من بالدنيا اشتغل وغره طول الأمل لم يـزل فـي غفلـة حتـى أتـاه الأجـل
بعد مدة يأتيك الخبـر بانقضـاء العمـل فاصبر على ما سواها لا نجاة إلاّ بالأجل

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This poetic text reflects on the connection between knowledge, speech, and worldly entertainment. It cautions against excessive speech, extolling the virtue of silence and patience and emphasising the regret that may follow ill-

considered words. Juxtaposing the fleeting nature of worldly life with the enduring value of knowledge and discipline, the verses echo classical Arabic ethical and didactic poetry. The poem is contemplative, warning against heedlessness and encouraging a restrained engagement with both speech and worldly entertainment.

No. 292

[شعر]

[***Shi'r***]
Shelfmark: 231-D.
Dimensions: 15 × 20.5 cm / 1 fol.
Language: Arabic.
Author: ?
Text:

تزوّجتُ إثنيـن لفـرط جهلي — عسـى بزواجهـنّ تُقَـرُّ عينيـن
كنـتُ أعيـش بينهمـا خروفًـا — أنعـم بيـن أكـرم نعجتيـن
ذوءَ الحـال عكـسُ الحـال — دومًـا عـذابٌ دائـمٌ ببليتيـن
الـذي يحـرك سخـط هـذه — فلا أخلوا من إحدى السخطين
أمّـا ليلـةٌ ولتلـك أُخـرى — نِقَـارٌ دائـمٌ فـي الليلتيـن
أمّـا شِئـتَ أن تُحيـي سعيـدًا — مـن الخيـراتِ مملـو الديـن
عذابًـا وإن لـم تستطـع — فواحـدة تكفـي عسكريـن

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in green ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

This satirical poem reflects on the poet's personal misjudgement in marrying two women, presenting the experience as a source of unrelenting hardship. Through humorous lamentation, the poet contrasts his expectations of marital bliss with the daily reality of discord, describing the union as a state of "perpetual torment in two trials." Each night brings its own quarrel, undermining the hope of domestic peace. The poet concludes with the ironic observation that managing two wives is akin to confronting two armies—a metaphor highlighting the overwhelming tension and exhaustion of polygamous life.

No. 293

[شعر]

[*Shi'r*]
Shelfmark: 199-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

تلاهم من قتل العجل ومن أسرعوا توبة لله واقتتلوا
ماتوا على الملة الحسنة وارتحلوا عن دار دنياهم إلى العلى انتقلوا
ذهبوا بعد ما أذن لهم الرشاد أما النصارى فقد عكفوا على الصلبان ...

Explicit:

... أفهل يقول الفتى قولًا بلا أثر وهل يدع الفتى الرحمن ذا عبرة
متى المتابع إلى المولى أستغفر الله بل هذا كل قدر
جرى من الله ذو الحكم وذو عبرة خذ الفتى واعتبر فالأمر معتبر.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on the page of a lined exercise book.

The poem begins by describing individuals who committed acts of haste and transgression, yet subsequently repented and engaged in righteous struggle, emphasising the interplay of sin, accountability, and divine guidance. The second section contrasts the fates of the righteous and others, portraying those who died adhering to a virtuous path and departed from the worldly domain to a higher, spiritual realm, while others, such as the Christians mentioned, are depicted as absorbed in ritual observances.

No. 294

[شعر]

[*Shi'r*]
Shelfmark: 225-D.
Dimensions: 18.5×17 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

فيمـا تحـدّث أنّ أعـزَّ فـي النقـل لو كان في شرف المأوى بلـوغ فَنائي
لـم تبـرح الشمـس يـوم دارة الجمـل وإنّ علائـي مَـن دونـي فلا عجبـا
لي أسرة بانحط ذا الشمس عن زحل أعلّـل النفـس بالأمـال أرقبهـا ...

Explicit:

... وانّمـا رجـل الدنيـا وأوحدهـا من لم يعول في الدنيا علـى رجـل
مـا كنـت أوتـر أن يمتـد لـي حتى أرى دولـة الأوغار والسفل
دع التشاغـل بالغـزلان والغـزل يكفيك ما ضاع من أيامكم الأول.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black pencil, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This poem explores themes of aspiration, spiritual maturity, and the illusory nature of worldly life. The speaker contrasts the allure of earthly glory with the enduring value of patience and inner tranquillity. Through rhetorical questioning and metaphor, such as likening life to the movement of the sun and burdens of the soul to celestial cycles, the poet laments the distractions of passion, enmity, and ambition. The call to abandon worldly preoccupations in favour of higher pursuits underscores an ethical and Sufi orientation, critiquing material attachments and urging detachment from the transient in pursuit of eternal meaning.

No. 295

[شعر]

[*Shi'r*]
Shelfmark: 358-D.
Dimensions: 13.5 × 21.5 cm / 2 fols.
Language: Arabic.
Author: ?
Incipit:

فـــا أباؤنـــا بأمـــنّ منـــه علينـــا اللاء قـــد مهـــد والحجـــورا
بكيت على سرب القط إذ مررن بي فقلـــت ومثلـــي بالبكـــاء جديـــر
اسرب القطا هل من يعيـر جناحـه لعلي إلى مـن قـد هويـت أطيـر ...

Explicit:

... ينـام بإحـدى مقليتـه ويتقـي بأخرى الأعادي فهو يقظان بهاجع
وأبـــرح مـــا دام الله قومـــي بحمـــد الله منتطقـــا مجيـــدا
صاح شمّر ولا تـزل ذاكـر المـوت فنسيانـــــه ضلال مبيـــــن.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, with underlining in red ink, using the *naskh* script on the pages of a squared and exercise book.

This poem blends personal lamentation, political commentary, tribal pride, and spiritual reflection. The speaker mourns injustice and personal loss, drawing on imagery of weeping, war, and separation. He writes that there is a strong contrast between nobility and the dishonour of those who succumb to fear or false pride. The poem references tribal lineages (notably Ma'add, 'Adnān, and Qaḥṭān), and employs metaphorical language to assert moral authority. Throughout, the poet's longing for honour, truth, and divine favour frames his disdain for empty rhetoric and transient power.

No. 296

[شعر]

[*Shi'r*]
Shelfmark: 386-D.
Dimensions: 14.5 × 22 cm / 1 fol.
Language: Arabic.
Author: ?
Text:

وعنوان ما بي ما أبثك بعضد وما تحته إظهاره فوق قدرتي
وأسكت عجزاً عن أمور كثيرة بنطقي أن تحصى ولو قلت قلتِ
وقالوا تلاف ما بقي منك قلت لا أراني إلاّ للتلاف تلفتي
جهد البلاء صحبة الضداد فإنها كي على الفواد
أعظم ما يلقي الفتى من جهد أن يبتلى في جنبه باضد
فإنما الرجال بالإخوان واليد بالساعد والبنان
لا يحقر الصحبة إلاّ جاهل أو مارق عن الرشاد غافل
صحبة يوم نسب قريب وذمة يحفظها اللبيب
وموجب الصداقة المساعدة ومقتضي المودة المعاضدة
لا سيما في النون الشدائد والمحن العظيم إلاّ وابد
أفوض ما تضيق به الصدور إلى من لا تغالبه الأمور.

Date of copy: 1910–1920.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in purple ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

In the opening lines, the poet reflects on an inner state that he is unable fully to articulate: suffering exceeds the capacities of language, while silence becomes a compelled mode of existence. This establishes a motif of concealed grief and existential overburdening. Subsequently, the theme of loss and inevitable depletion emerges: the lyrical subject recognises his own gradual dissipation in the world, rejecting calls to "preserve himself" and acknowledging that his fate lies in a process of steady disintegration. The central passage assumes a distinctly

gnomic character, as the poet meditates on the hardship of living among those of an opposing disposition (*al-aḍdād*), emphasising that one of the gravest trials is proximity to those who are inwardly alien. Against this background, the value of friendship and solidarity is affirmed: a person is defined through his brethren and companions, and genuine friendship entails mutual support, particularly in times of trial and adversity. In its conclusion, the text turns to a religious orientation: all that weighs upon the soul and admits of no resolution is to be entrusted to God, the sole authority over all circumstances.

No. 297

[شعر]

[*Shi'r*]
Shelfmark: 203-D.
Dimensions: 16.5 × 20.5 cm / 1 fol.
Language: Arabic.
Author: ?
Text:

وعنوان ما بي ما أبثك بعضد — وما تحته إظهاره فوق قدرتي
وأسكت عجزاً عن أمور كثيرة — بنطقي ان تحصى ولو قلت قلتِ
وقالوا تلاف ما بقي منك قلت لا — أراني إلاّ للتلاف تلفتي
جهد البلاء صحبة الضداد — فإنها كي على الفواد
أعظم ما يلقي الفتى من جهد — أن يبتلى في جنبه بأضد
فإنما الرجال بالإخوان — واليد بالساعد والبنان
لا يحقر الصحبة إلاّ جاهل — أو مارق عن الرشاد غافل
صحبة يوم نسب قريب — وذمة يحفظها اللبيب
وموجب الصداقة المساعدة — ومقتضي المودة المعاضدة
لا سيما في النون الشدائد — والمحن العظيم إلاّ وابد
أفوض ما تضيق به الصدور — إلى من لا تغالبه الأمور.

Date of copy: 1920–1930.
Place of copy: Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū 'l-Qarnayn al-Gharabudāghī.

Notes: The text is written in black ink, using the *naskh* script on the pages of a squared and a lined exercise book. The verses are the same as those in entry no. 297 (shelfmark 386-D).

In the opening lines, the poet reflects on an inner state that he is unable fully to articulate: suffering exceeds the capacities of language, while silence becomes a necessary mode of existence. This establishes a motif of concealed grief and existential overburdening. Subsequently, the theme of loss and inevitable depletion emerges: the lyrical subject recognises his own gradual dissipation in the world, rejecting calls to "preserve himself" and acknowledging that his fate lies in a process of steady disintegration. The central passage assumes a distinctly gnomic character, as the poet meditates on the hardship of living among those of an opposing disposition (*al-aḍdād*), emphasising that one of the gravest trials is proximity to those who are inwardly alien. Against this background, the value of friendship and solidarity is affirmed: a person is defined through his brethren and companions, and genuine friendship entails mutual support, particularly in times of trial and adversity. In its conclusion, the text turns to a religious orientation: all that weighs upon the soul and admits of no resolution is to be entrusted to God, the sole authority over all circumstances.

No. 298

[شعر]

[***Shi'r***]
Shelfmark: 235-D.
Dimensions: 18 × 22.5 cm / 2 fols.
Language: Arabic.
Author: ?
Incipit:

زيادة المرأ في دنياه نقصان وربحه غير محض الخير خسران
وكل وجدان حظ لإثبات له فإن معناه في التحقيق فقدان
يا عامرا لخراب الدهر مجتهدا بالله هل الخراب العمر عمران ...

Explicit:

... لا تحسبنّ سروراً دائما أبداً من سره زمن سائته أزمان
إذا جفاك خليل كنت تألفه ما طلب سواه فكل الناس إخوان
خذها سرائر أمثال مهذّبة فيها لمن التبيان في البيان.

Date of copy: 1930–1940.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This poem explores the transience and deception of worldly gains, emphasizing that a person's attachment to material wealth often leads to loss rather than true profit. The poet cautions against relying on anyone other than God, asserting that such dependence results in disappointment and failure. He highlights the illusory nature of fortune, the fickleness of time, and the spiritual peril of arrogance and injustice. Through metaphoric contrasts between transient wealth and enduring divine reliance, the poem ultimately calls for humility, reliance on God, and moral rectitude, suggesting that true dignity lies in spiritual rather than material attainment.

The final page contains the dates of death of some prominent Arab scholars.

No. 299

[شعر]

[***Shi'r***]
Shelfmark: 412-D.
Dimensions: 17.5 × 22 cm / 1 fol.
Language: Arabic, Kumyk.
Author: ?
Text:

إنْ اشتــدّ الأشربــة فاقتعــوا إن سكرتــم للتوبــة فارعــوا
إن وجدتم غيـر هـذا فاشربـوا جائزمُ كرهتم حلال مُ حـرامْ
تشربـون الخمـر باسـم النبيـذ تملـؤون البطـن بـذي اللذيـذة
وأنّهـا نـوع مـن الحميـض جائزمُ كرهتم حلال مُ حـرامْ
عبد الرحمن حَدِيث لَكَه اِنَدِي أُتُـوزْ بِـرْبِـلْ بُولَـنْ يِنَـدِي
بِرْ جَوَابْ وِيْر غَازِ محمد افنـدي جائزمُ كرهتم حلال مُ حـرامْ.

Date of copy: 1940–1950.
Place of copy: Daghestan.
Copyist: ?

Notes: The text is written in black ink, underlining in blue ink using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This poem addresses the themes of moderation regarding consumption. It advises cutting off excess when intoxicated and urges swift repentance. The poem distinguishes between what is permissible (*ḥalāl*) and forbidden (*ḥarām*), warning against indulgence in harmful or undesirable substances.

No. 300

[شعر]

[***Shi'r***]
Shelfmark: 417-D.
Dimensions: 10 × 14 cm / 1 fol.
Language: Arabic.
Author: ?
Text:

إن العلا حدثتني وهي صادقة فيما تحدث أن العز في النقل
لو كان في شرف المساوي بلوغ مني لم تبرح الشمس يوما دارة الحمل
وإن علاني من دوني فلا عجبا لى أسوة بانحطاط الشمس عن زحل
أهلل النفس بالآمال ارقبها ما أضيق العيش لولا فسحة الأمل
وإنما رجل الدنيا وأوحدها من لم يعول في الدنيا على رجل
ما كنت أوثر أن يمتد بي زمني حتى أرى دولة الأوغار والسنل
دع التشاغل بالغزلان والغزل يكفيك ما ضاع من أيامك الأوّل

Date of copy: 1940–1950.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The poem combines moral reflection with social critique. The poet maintains that true distinction is attained by transcending one's immediate milieu rather than remaining dependent upon it. He emphasises the value of inner autonomy and self-sufficiency, while at the same time expressing disillusionment with a world in which the unworthy prevail. Within this framework, hope emerges as the sole means by which the burdens of existence may be endured.

On the reverse side, there are pencil drawings of Joseph Stalin and an officer of Soviet secret service (*NKVD*) or Red Army. Above these pictures are three verses of Qur'ān: "And whoever strives only strives for [the benefit of] himself. Indeed, God is free from need of the worlds." (Qur'ān, 29:6); "But if any is ungrateful, verily God is free of all wants, Worthy of all praise" (Qur'ān, 31:12); Your creation and your resurrection are only as a single soul (Qur'ān, 31:28).

No. 301

[شعر]

[***Shi'r***]
Shelfmark: 398-D.
Dimensions: 21×7 cm / 1 fol.
Language: Arabic.
Author: محمد بك الغربداغي / Muḥammad-bek al-Gharabudāghī.
Text:

كيف تلتذ جفوف بالمنام بعد شرب شيخنا كأس الحمام
أم لقلبي راحة من بعده وجفون بالبكاء سحت دوام
أن يكن غاب عن الدنيا ففي جنة الخلد له اهفي مقام
لكن المقدور حتم لازم مالنا من بأسه من اعتصام
جاد أرض وسماء بالبكاء بعد موت وإرث خير الأنام
جمال الدين الفقيه المستند في البرايا سند أهل الكرام
فجزاه الله خير كلما بكت السحب بأجفان الغمام

Date of copy: 1948–1950.
Place of copy: Daghestan
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

An elegy by Muḥammad-bek al-Gharabudāghī on the death of Jamāl al-Dīn al-Gharabudāghī.

No. 302

[شعر]

[*Shi'r*]
Shelfmark: 20-D.
Dimensions: 16 × 20.5 cm / 1 fol.
Language: Arabic, Kumyk.
Author: ?
Text:

أُفَوِّضِي أَمْرُ إِلَى خَالِقِي وَحَسْبِي اِلَهِ وَنِعْمَ الْوَكِيلْ
وَلَا أَرْجِئَنْ إِلَى غَيْرِهِ ي فَإِنَّ لْ إِلَهَ بِكُلِّ كَفِيلْ.
بُو نَظْمُ اُزُنُو يُوقْلَرِنْدَنْ اُزُكْ يَخْشِلِقْ بُولْمَيْكَنَّ دَائِمْ أُزُنُو يَخْشِلغِي أُزُلْيِكِنْ بِرْ أَلله كَه سِينِكَانْ كُوفْ اُلُّ سُوزْلِي جِيكَنْ نَزْمُو شُو دِيفْ اَيْتِدِ جَمَالُ الدِّيْنْ حَاج رَحمَه الله.

Date of copy: 1950–1960.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in blue ink, using the *naskh* script on the pages of a lined exercise book.

Four brief verses are as follows:

> I entrust my affairs to my Creator;
> My God suffices me—most excellent the Guardian.
> I shall not defer to any other;
> For my God is surety over all things.

Beneath the poem, a note written in Kumyk prose states that, according to Jamāl al-Dīn al-Gharabudāghī, despite their brevity, these verses possess profound meaning. They convey that when a person is overcome by hardship, they must remain patient and place their trust solely in God.

On the reverse side, there are fragments of certain *sura*s from the Qur'ān.

No. 303

[شعر]

[*Shi'r*]
Shelfmark: 24-D.
Dimensions: 21 × 28.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

الحمـد للـه رزق لطيبـات والشكر لله وهـاب النعمـات
محمـد أحمـد المختـار سيدنـا هو الحبيب لـه كـم الشفاعـة
ثم الصلاة على الخير الباريات ثم رض عـن آلـه وصحبـه ...

Explicit:

... وحقـه يـا إلـه هـب لنـا كرمـا يوم الحسابات يـا رب الخليقـات
وحـق شافعنـا يـوم القيامـة مـن حبيبه المصطفى روض الفيوضات
صـل عليـه آلـه العـرش ثـم علـى آلـــه وصحبـــه ذو العنايـــات.

Date of copy: 1950–1960.
Place of copy: Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū 'l-Qarnayn al-Gharabudāghī.
Notes: The text is written in blue pencil, using the *naskh* script on dark Russian-made paper.

The author seeks divine pardon for past sins, and expresses longing for peace and dwelling in the Abode of Peace (*Dār al-salām*) with loved ones. The poet appeals for spiritual and worldly support from God for the righteous, and emphasizes the sanctity of the early places of worship. The poem closes with a plea for divine generosity on the Day of Judgement, invoking the intercession of the Prophet and the faithful. Its tone is marked by humility, reverence, and eschatological hope.

No. 304

[شعر]

[*Shi'r*]
Shelfmark: 25-D.
Dimensions: 10.5×15.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

باسم الإلـه بـه بدينـا ولو عبدنا غيره شقينا
يا حبّذا ربا وحد دنيا وحبّـذ محمـد هادينـا
لأوله ما كنّا ولا بقينا

Explicit:

... الله يا لطيف يا عليم الله يا رؤف يا حكيـم
الله يا تواب يـا حليـم الله يا وهاب يا كريـم
هبنا العلا واجعل عدانا الدنا.

Date of copy: 1950–1960.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in purple ink, using the *naskh* script on dark Russian-made paper

The poem is a prayer to God, listing all of his names.

11 المعاجم Lexicography

No. 305

اللطائف في اللغة

al-Laṭā'if fī 'l-lugha
Shelfmark: 36-B.
Dimensions: 17.5×27 cm / 191 pages.
Language: Arabic.

Author: أحمد بن مصطفى اللَّبَابِيدي الدمشقي / Aḥmad b. Muṣṭafā al-Labābīdī al-Dimashqī
Date of publishing: 1329 / 1 January–20 December 1911.
Place of publishing: Petrovsk, Daghestan, Tipolitografiia A.M. Mikhailova.
Notes: lithograph. The book cover is made of cardboard.

This work is a compendium of synonyms and idiomatic expressions in Arabic.

12 الهيئة Astronomy and Natural Sciences

No. 306

عمدة الأولى النهي والعرفان في علم الميقات والقبلة بداغستان

'Umdat al-ūlā 'l-nahy wa-l-'irfān fī 'ilm al-mīqāt wa-l-qibla bi-Dāghistān
Shelfmark: 99-c.
Dimensions: 18 × 22.5 cm / 11 fols.
Language: Arabic.
Author: رضوان بن عبد الله الجاني المصري / Riḍwān b. 'Abdullāh al-Jānī al-Miṣrī.
Incipit:

من ممدّ الكون استمدّ العون لمن سمك السماء وزيّنها بالكواكب وسيّرها بقدرة رب المشارق والمغارب
الحمد هو الله الذي لا إله إلاّ هو أحمده حمد متدبر في آياته وأشكره شكر متفكّر ...

Explicit:

ثم أبعد عن نقطة المشرق بقدر سمت مكة في جهته من الشمال والجنوب إن كانت مكة أطول وإلاّ فمن
نقطة المغرب ومد من ثمّه خطّا إلى المركز فهو خط القبلة والله تعالى أعلم.

Date of copy: 7 Rabīʿ al-ūlā 1279 / 1 September 1862.
Place of copy: Daghestan.
Copyist: محمد علي بن أكو / Muḥammad 'Alī b. Akaw.
Notes: The text is written in black and red ink, using the *naskh* script on white Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps. The book cover is made of cardboard.

The treatise was compiled by an Egyptian astronomer at the request of an unnamed Daghestani scholar, with the purpose of determining with accuracy the times of sunrise and sunset, as well as the direction of the *qibla* for the region of Daghestan.
Reference: ARIV, 9853.

No. 307

عمدة الأولى النهي والعرفان في علم الميقات والقبلة بداغستان

'Umdat al-ūlā 'l-nahy wa-l-'irfān fī 'ilm al-mīqāt wa-l-qibla bi-Dāghistān
Shelfmark: 408-D.
Dimensions: 14 × 21 cm / 1 fol.
Language: Arabic.
Author: رضوان بن عبد الله الجاني المصري / Riḍwān b. 'Abdullāh al-Jānī al-Miṣrī.
Incipit:

من ممدّ الكون استمدّ العون لمن سمك السماء وزيّنها بالكواكب وسيّرها بقدرة رب المشارق والمغارب الحمد هو الله الذي لا إله إلاّ هو أحمده حمد متدبر في آياته وأشكره شكر متفكّر ...

Explicit:

... النقطة وهي ما لا جزء له والخط هو ما له طول فقط ومنه مستقيم وهو أقصر خطٍ وصل بين نقطتين والسطح والبسيط بمعنى واحد وهو ما له طول وعرض فقط.

Date of copy: 1920s.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps. The manuscript is a fragment of the treatise *'Umdat al-ūlā 'l-nahy wa-l-'irfān fī 'ilm al-mīqāt wa-l-qibla bi-Dāghistān*.

No. 308

[رسالة في التقويم]

[Risāla fī 'l-taqwīm]
Shelfmark: 99-d.
Dimensions: 18 × 22.5 cm / 19 fols.
Language: Arabic.
Author: ?
Date of copy: 1860–1865.
Place of copy: Daghestan.
Copyist: محمد علي بن أكو / Muḥammad 'Alī b. Akaw.

Notes: The text is written in black and red ink, using the *naskh* script on white Russian-made paper, without *vergeures*, *pontuseaux* watermarks or stamps. The book cover is made of cardboard. The works consists of astronomical tables.

13 المواعظ والرقائق Edification and Instruction

No. 309

السبعيات في مواعظ البريات

al-Sabʿiyyāt fī mawāʿiẓ al-bariyyāt
Shelfmark: 33-c.
Dimensions: 17 × 21.5 cm / 26 fols.
Language: Arabic.
Author: أبو منصور محمد بن عبد الرحمن الهمداني / Abū Manṣūr Muḥammad b. ʿAbd al-Raḥmān al-Hamadānī.
Incipit:

> قال الشيخ الإمام الأجل أبو منصور محمد بن عبد الرحمن الهمداني إعلم أنّ الباري جلت قدرته وعلت كلمته وتوالت آلاؤه وتتابعت نعماؤه زين الاشياء السبعة بالأشياء السبعة ...

Explicit:

> ... فخرج الناس إليه ولم يبق في المسجد إلاّ إثنى عشر رجلا فنزلت هذه الآية وإذا رَأَوْا او تجارة الآية فقال النبي عليه السلام والذي نفس محمد بيده لو لم يبق هذه الإثنى عشر منكم لسال الوادي نارا وهو قوله تعالى ولو دفع الله الناس بعضهم ببعض آية تمت الكتاب.

Date of copy: Muḥarram 1110 / 9 July–7 August 1698.
Place of copy: Daghestan.
Copyist: دايتبك بن بك إز / Dayitbek b. Bek Izi.
Notes: The text is written in black ink, with underlining in red ink, using the Daghestani *naskh* script on European-made paper, featuring *vergeures*, *pontuseaux* and watermarks.
Reference: *GAL*: G. II 412, 5, 3, 2; S. II 583; ARIV, 2483–2490.

No. 310

تنبيه الغافلين بأحاديث سيد الأنبياء والمرسلين

Tanbīh al-ghāfilīn bi-aḥādīth sayyid al-anbiyā' wa-l-mursalīn
Shelfmark: 35-B.
Dimensions: 20 × 27.5 cm / 234 pages.
Language: Arabic.
Author: أبو الليث نصر بن محمد بن إبراهيم بن الخطاب السمرقندي / Abū 'l-Layth Naṣr b. Muḥammad b. Ibrāhīm b. al-Khaṭṭāb al-Samarqandī.
Date of publishing: 1330 / 21 December 1911–9 December 1912.
Place of publishing: Cairo, Maṭba'a shirkat al-tamaddun al-ṣinā'iyya.
Reference: *GAL*: G. I 196, 6, 9; S. I 348.

No. 311

نصيحات عبد اللطيف حاجي بن دنغي محمد الحڑي ثم الجنكتي لأبيه الرشيد محمد

Naṣīḥāt 'Abd al-Laṭīf-ḥājjī b. Dunughī Muḥammad al-Ḥutsī thumma al-Jungutī li-abīh al-rashīd Muḥammad
Shelfmark: 177-D.
Dimensions: 11 × 18 cm / 2 fols.
Language: Arabic.
Author: عبد اللطيف الحڑي / 'Abd al-Laṭīf al-Ḥutsī.
Incipit:

لا يخفى عليك أن الوقوف بين يدي الله سبحانه وتعالى يوم القيامة مع عظمته وجلاله أمر عظيم يتلاشي عنده كل عظيم حتى الجحيم والحمم فينبغي للمؤمن أن يستعدّ لذلك استعداداً تاماً ...

Explicit:

... على أخذك العهد ولو بواسطة فتذكر فإني لك ناصح مين ولا تلتفت إلى ما يقولونه فأفهم جاهلون والله سبحانه وتعالى شهيد على ما أقول وسيعلمون الذين ظلموا أب منقلب ينقلبون والسلام من أحقر الخليقة بل شيء من الحقيقة عبد اللطيف حاج خادم المؤمنين.

Date of copy: 1890–1910.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text consists of a series of instructions addressed to the author's father, Muḥammad Donogo, who was a chief of Koysubuli district in Russian imperial service.

'Abd al-Laṭīf al-Ḥutsī (of Gotsob,[31] 1851–1890) was a prominent Daghestani scholar and the son of Muḥammad Donogo, a *nā'ib* of *imām* Shamil who later served as an imperial official in the role of *nā'ib* of the Koysubuli district following the conclusion of the Caucasian War. Al-Ḥutsī received an excellent education and went on to establish a major madrasa in the village of Nizhnii Jengutay. His areas of expertise included poetry, logic, the theory of debate, rhetoric, and the natural sciences. In 1886, he undertook a journey to Kazan, where he met the renowned scholar Shihāb al-Dīn al-Marjānī (1818–1889). He spent several months studying at al-Marjānī's madrasa, copying some of his works and writing reviews of several of his treatises. In 1889, without obtaining prior permission from the imperial authorities, al-Ḥutsī traveled to Istanbul and Cairo and performed the pilgrimage to Mecca. During his journey between Medina and Mecca, he composed an exceptional poem dedicated to the Prophet Muḥammad. This poem was highly regarded by Ottoman scholars who read it, leading to its immediate publication in an Istanbul printing house: 'Abd al-Laṭīf b. Muḥammad al-Ḥutsī al-Dāghistānī. *al-Rawḍa al-niddiyya fī madḥ al-ḥaḍra al-mu'aẓẓama al-muḥammadiyya* (Istanbul: 'Ālim maṭba'asy, 1306 [1889]). The work later inspired several commentaries and *takhmīs* by Daghestani scholars. Upon his return to Daghestan, al-Ḥutsī was arrested by the imperial authorities for traveling abroad without permission. He was subsequently exiled to the Tambov Governance, where he passed away in 1890.

The author begins by invoking the awe of the Day of Judgement, emphasizing the magnitude of standing before God. He highlights the urgency of spiritual preparation through constant remembrance of God (*dhikr*), which is described metaphorically as a spiritual magnet and a purifier of the heart from worldly impurities and internal pollutants. The author argues that *dhikr* cannot be sustained without initiation by a spiritual guide. The author defends the practice of ritual instruction in remembrance (*talqīn*) and the taking of a spiritual covenant (*'ahd*) from a master. He references consensus among scholars of the four Sunni *madhhab*s, asserting that the transmission of litanies and methods of *dhikr* through a chain of masters becomes not only valid, but indispensable. The author illustrates his point with examples taken from prominent scholars, including 'Abd al-Wahhāb al-Sha'rānī, who despite his vast knowledge took the covenant from an illiterate saint. According to the author, spiritual realiza-

31 The village is now located in the Gergebil district of Daghestan.

tion transcends outward scholarly competence. The author warns against those who arrogantly reject the authority of spiritual guides, equating their spiritual blindness with a kind of inner disbelief. He laments the decline of genuine Sufi practice and urges his father to take the matter seriously and seek out a qualified shaykh before it is too late.
Reference: Shamil Shikhaliev, "Shikhabaddin Mardzhani v dagestanskikh rukopisiakh v kontekste diskussii ob idzhtikhade v pervoi treti 20 v.," *Islamology* 9:1–2 (2019), pp. 95–110.

No. 312

خطبة سعيد الهركاني في يوم الجمعة

Khuṭba Sa'īd al-Harakānī fī yawm al-jum'a
Shelfmark: 12-D.
Dimensions: 10×18 cm / 2 fols.
Language: Arabic.
Author: سعيد بن محمد الهركاني الداغستاني / Sa'īd b. Muḥammad al-Harakānī al-Dāghistānī.
Incipit:

الحمد لله الذي أبدع الخلائق لعبادته وأوضح لنا سبيل الرشاد وبعث لهدايتنا محمدا وأيّده بالمعجزات الباهرات وأساد وأظهر الإسلام بعد ما كان غريباً وأسس الشرائع الأحكام كما أراد ...

Explicit:

فاتقوا الله الذي خلقكم والجبلة الأولين من نطفة أمشاج اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات واجعلنا من الظافرين بالحور والأزواج إن الله وملائكة يصلون على النبي يا أيّها الذين آمنوا صلّوا عليه وسلموا تسليما.

Date of copy: 1890–1910.
Place of copy: Daghestan.
Copyist: ?
Notes: Sa'īd al-Harakānī (1763–1834) was a renowned Daghestani scholar and expert in Muslim law, logic, rhetoric, and grammar, as well as a poet. He was the grandson of Abu Bakr of Aiamaki, a prominent Daghestani scholar and the founder and teacher of a madrasa. Sa'īd received his initial education from his grandfather, studying grammar, Islamic law, and hadith, and later completed his studies under Ḥasan the Elder of Kudali, focusing on logic, rhetoric, and

the theory of debate. He owned one of the largest libraries of manuscripts in Daghestan, comprising over 700 volumes. Sa'īd was distinguished by his broad erudition and fluency in Arabic, Persian, and Turkish. He authored several works on Arabic grammar, ethics, Muslim law, and poetry. He opposed the complete displacement of customary law (*rasm*) by *sharī'a*, as famously advocated under the Imamate. At various times, he served as a *qāḍī* in the villages of Mogokh, Kudutl, Arakani, and Kubachi. Sa'id had a large number of students, many of whom became prominent Daghestani scholars and political figures, including the three Daghestani *imām*s: Ghāzī Muḥammad, Ḥamzat-bek, and Shamil. In 1818, Sa'īd was one of the ideologues behind the anti-Russian movement among the Daghestani political elite. He inspired the uprisings of the Mekhtulla and Avar Khanates, as well as the Akusha rural communities, against the Russian forces in Daghestan. However, following the defeat of these uprisings by General Alexey P. Ermolov, Sa'īd adopted a pro-Russian stance and began receiving a salary from the Russian authorities. He opposed armed resistance against the Tsarist regime, believing that such efforts were futile and would have disastrous consequences for Daghestan. Due to his pro-Russian position and opposition to *jihād*, Sa'īd was attacked in 1833 by troops led by his former student, the second *imām*, Ḥamzat-bek. His property, including his library, was plundered. In a letter to Aslān-khān of Gazikumukh in September 1833, Sa'īd al-Harakānī lamented this attack by Ḥamzat-bek, writing: "My student Ḥamzat-bek destroyed my house, leaving no stone unturned. He robbed my library, consisting of 700 volumes …" Currently, the remains of his library are scattered among private and mosque collections in Daghestan.

The text is a standard admonitory sermon delivered during Friday prayers.

No. 313

[خطبة في يوم الجمعة]

[***Khuṭba fī yawm al-jum'a***][32]
Shelfmark: 89-D.
Dimensions: 11 × 17.5 cm / 3 fols.
Language: Arabic.
Author: ?
Incipit:

32 This and the following five texts (nos. 313–317) represent various sermons (*khuṭba*) delivered by the mosque's *imām* during the Friday prayer.

الحمد لله الذي تفضّل على عباده بأنواع الألطاف وأصناف النعماء وأعطيها وفيّض على المخلصين شآبيبَ الرحمة ومتمنيها وزيّن صدور المحسنين بزينة التوحيد ...

Explicit:

يسألونك عن الساعة أيام مرسيها فيما أنت من ذكريها إلى ربك منتهيها إنما أنت منذر من يحشيها كأنهم يوم يرونها لع يلبثوا إلاّ عشية أوضحيها.

Date of copy: 14 September 1903.
Place of copy: Daghestan.
Copyist: جان خوة بن خان كشي الغربداغي / Jānkhuwat b. Khāngishi al-Gharabudāghī.
Notes: The text is written in black ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

No. 314

[خطبة في يوم الجمعة]

[***Khuṭba fī yawm al-jum'a***]
Shelfmark: 22-D.
Dimensions: 11×17 cm / 2 fols.
Language: Arabic.
Author: ?
Incipit:

الحمد لله الذي أنزل من السماء ماءً طهوراً ووعد للمستغفرين بإرسال السماء عليهم مدرارا وأرسل الرياح الواقح فسقى بها أنعاما وأناسيّ كثيراً وأحيى بهوأطل أمطاره بلدة مياه دليلا على قدرته ...

Explicit:

... إنه رحيم بالعباد ومربّ أهل الرشد والعناد وتوبوا إلى بارئكم وتصدقوا من أموالكم وصلّوا على خير أنبيائكم واستغفروه يغفر لكم واستغفر الله لي ولكم ولسائر المسلمين والمسلمات إنه هو الغفور الرحيم.

Date of copy: 1920s.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

No. 315

[خطبة في يوم الجمعة]

[***Khuṭba fī yawm al-jum'a***]
Shelfmark: 11-D.
Dimensions: 11.5×17.5 cm / 2 fols.
Language: Arabic.
Author: ?
Incipit:

الحمد لله الذي أفصح السنة أوليائه المتقين بغرر التحيات المباركات والمع زوايا قلوب الواصلين بدرر روائح محاسن الصلوات الناميات ...

Explicit:

... وما تأتيهم من آية من آيات ربهم إلاّ كانوا عنها معرضين عصمنا الله وأعاذنا الله من سرور أنفسنا ومن سيئات قبائح أفعالنا وأقوالنا استغفر الله لي ولكم أجمعين وهو أرحم الراحمين آمين.

Date of copy: 1920–1930.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on the pages of a squared exercise book.

No. 316

[خطبة في يوم الجمعة]

[***Khuṭba fī yawm al-jum'a***]
Shelfmark: 86-D.
Dimensions: 11×17.5 cm / 2 fols.
Language: Arabic.
Author: ?
Incipit:

الحمد لله الذي تفضّل على عباده بأنواع الألطاف وأصناف النعماء وأعطيها وفيّض على المخلصين شآبيبَ الرحمة ومتمنيها وزيّن صدور المحسنين بزينة التوحيد ...

Explicit:

... اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات ما بين المشارق والمغارب كلهم عامة اللهم ألّف بين قلوبهم وأصلح ذات بينهم وانصرهم على عدوهم آمين وقال تعالى إنّ الله وملائكة يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلّموا تسليماً.

Date of copy: 1950–1960.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in purple ink, using the *naskh* script on the pages of a lined exercise book.

No. 317

[خطبة في يوم الجمعة]

[*Khuṭba fī yawm al-jum'a*]
Shelfmark: 26-D.
Dimensions: 11×17.5 cm / 2 fols.
Language: Arabic.
Author: ?
Incipit:

الحمد لله الذي لم يتخذ في تدبير ملكه مدبراً ولا ذريراً ولا في تقدير حكمه معينا ولا مشيرا سبحانه وتعالى عما يشركون علوّا كبيراً ونوّر العلم ...

Explicit:

... اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات ما بين المشارق والمغارب كلهم عامة آمين إنّ الله وملائكة يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلّموا تسليماً.

Date of copy: 1960–1970.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black pencil, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

14 الأوراد الأدعية Prayers and Ritual Practices

No. 318

[رسالة في التلقين]

[*Risāla fī ʻl-talqīn*]
Shelfmark: 6-D.
Dimensions: 17 × 21 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

زعم الذين كفروا أن لن يبعثوا قل بلى وربي لتبعثن ثم لتنبؤن بما عملتم وذلك على الله يسير الحمد لله الذي هدانا للإيمان والإسلام وشرّفنا برسوله محمد عليه أفضل الصلاة والسلام ...

Explicit:

... أنتم سلفنا ونحن بالأثر لاحقون بكم بفضل الله تعالى وبرحمته إلى دار السلام منها خلقناكم وفيها نعيدكم ومنها نخرجكم تارة أخرى إنا لله وإنا اليه راجعون فالحكم لله العلي الكريم.

Date of copy: 1960–1970.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in purple ink, using the *naskh* script on the pages of a squared exercise book. It comprises a prayer recited during the burial ceremony of the deceased.

No. 319

[مجموع الأدعية]

[*Majmūʻ al-adʻiya*]
Shelfmark: 9-D.
Dimensions: 13 × 17 cm / 3 fols.
Language: Arabic.
Author: ?
Incipit:

يا رب صل على المختار من مضر والأنبياء وجميع الرسل ما ذكروا وصل ربي على الهادي وشيعته وصحبه من لطي الدين قد نشروا وجاهدوا معه في الله ...

Explicit:

... في أحكامه عمر وجد لعثمان ذي النورين من كملت له المحاسن في الدارين والظفر كذا على مع أبنيه وأمها أهل العباء كما قد جائنا الخبر سعد سعيد ابن عوف طلحة وأبو عبيدة وزبير السادة الغرر.

Date of copy: 1940–1950.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in blue black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

No. 320

[مجموع الأدعية]

[***Majmūʿ al-adʿiya***]
Shelfmark: 10-D.
Dimensions: 10 × 15.5 cm / 6 fols.
Language: Arabic.
Author: ?
Incipit:

عباد الله رجال الله أعينونا بعون الله وكونو عونا لله عسى نحضر بفضل الله بحق الله رجال الله أعينونا بعون الله فيا أقطاب يا أوتاد ويا أبدال ويا أسياد أجيبونا ذوي الأمداد ...

Explicit:

فيا أركان بيت الله ويا جيران نجر الله بكم طبنا بحق الله وهذا شأن أهل الله بحق الله رجال الله أعينونا بعون الله وزين العابدين ملقاً على أبوابكم حقاً فخاشا بعده يشقى أيا سادات أهل الله.

Date of copy: 1960–1970.
Place of copy: Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū 'l-Qarnayn al-Gharabudāghī.
Notes: The text is written in blue ink, using the *naskh* script on the pages of a lined exercise book.

No. 321

[دعاء]

[*Du'ā'*]
Shelfmark: 52-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

إن الحمد لله نحمده ونستعين ونستغفره ونعوذ بالله من شرور أنفسنا وسيات أعمالنا من يهدي الله فلا مضل له ومن يضلل الله فلا هادي له أشهد أن لا إله إلاّ الله وحده لا شريك له ...

Explicit:

... أسئلك خيرها وخيروا جبلتها عليه وأعوذ بك من شرها وشر ما جبلتها عليه اللهم إني أعيذها بك وذريتها من الشيطان الرجيم آمين.

Date of copy: 12 Shawwāl 1339 / 18 June 1921.
Place of copy: Daghestan.
Copyist: جمال الدين بن مَمّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

No. 322

[دعاء]

[*Du'ā'*]
Shelfmark: 396-D.
Dimensions: 10×13.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

اللهم إني ظلمت نفسي ظلما كثيرا ولا أستطيع على استجماع شروط التوبة والدعاء فتقبل مني بلا شروط واعف عنا يا خير مأمول ...

Explicit:

... وأكرم مسؤل إنك عفو كريم يا رؤف يا رحيم برحمتك يا أرحم الراحمين وصلى الله على سيدنا محمد وآله وصحبه وسلم سبحان ربك رب العزة عما يصفون.

Date of copy: 1953.
Place of copy: Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū 'l-Qarnayn al-Gharabudāghī.
Notes: The text is written in purple ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

15 التأريخ History

No. 323

تأريخ الإسلام في داغستان وتراجم علمائه وانتشار العلوم فيها

Ta'rīkh al-islām fī Dāghistān wa tarājim 'ulamā'ih wa intishār al-'ulūm fīhā
Shelfmark: 51-a.
Dimensions: 17 × 21.5 cm / 21 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

سئلني أولو أمر الوقت عن مسائل تأتي: متى جائت المدنية العربية إلى داغستان ومن أين جائت ومن الجائي بها ولم اختلفت المذاهب وما كيفية الخلاف ومن أين أخذت وتعلمت المدنية والمذاهب ...

Explicit:

... المرجو ممن اطلع عليه وطلع على الخلل في خلاله أن يستعمل فيه حسن حصاله بالصفح الجميل المأمول والتلقى للمعذرة بالقبول كيف وقد وقع ما وقع من القلب اللاهي والقلم الساهي وقد أثرنا عن إمامنا الشافعي كم من كتاب قد تصفحته وقلت في نفسي لصحته ثم إذا طالعته ثانيا وجدت تصحيفا فأصلحته. الحاج جمال الدين الغربداغي والسلام.

Date of composition: November 1925.
Place of composition: Daghestan.

Notes: The text is written in purple ink, using the *naskh* script, on the pages of a lined exercise book.

The work comprises Jamāl al-Dīn al-Gharabudāghī's responses to questions posed by Jalāl al-Dīn (Jalaluddin) Korkmasov (1877–1937), who was a prominent Daghestani politician and statesman. He was educated at the Stavropol Gymnasium, attended imperial Moscow University, and graduated from the Sorbonne in Paris. In 1910, he joined the Socialist Group and relocated to Istanbul, where he published the newspaper *Istanbul Haberleri*. He also lived in Paris for a time. After the February Revolution of 1917, Korkmasov returned to Daghestan and became actively involved in the revolutionary movement. Following the establishment of Soviet power in Daghestan, he held several important political positions: Chairman of the Daghestan Regional Committee of the Communist Party (1919–1920), Chairman of the Revolutionary Committee of Daghestan (1920), and Chairman of the Council of People's Commissars of Daghestan (1921–1931). In 1931, he was transferred to Moscow, where he served in the Presidium of the Central Executive Committee of the USSR as Deputy Secretary of the Council of Nationalities, a member of the Scientific Committee of the Central Committee, and a member of the Presidium of the Budget Commission of the USSR. On 22 June 1937, Korkmasov was arrested by the Soviet secret services (*NKVD*) and accused of counter-revolutionary activities. He was executed on 27 September 1937. He was posthumously rehabilitated on 4 August 1956.

This extensive historical and theological treatise explores the influence of Arabo-Islamic culture on Daghestan from the early Islamic conquests through the rise and fall of local governance structures, particularly during the time of *imām* Shamil. It discusses the spread of Islam via Arab expeditions and migrations, the assimilation of Islamic jurisprudence and Arabic linguistic culture, and the evolution of religious schools of thought in the region, with a focus on Shāfiʿī and Ashʿarī intellectual traditions. The text also traces the establishment and transformation of administrative and educational institutions in Daghestan under various political entities, including the Abbasid Caliphate, Safavid, and Ottoman empires, culminating in the Russian conquest. Furthermore, it addresses theological disputes among Islamic sects, the necessity of scholarly transmission through qualified scholars, and debates on *ijtihād*. The treatise critically compares traditional Islamic governance, especially under *imām* Shamil, with later systems introduced during Russian imperial rule, arguing for the preservation of Islamic legal frameworks. Throughout, it calls for a revitalization of Islamic learning, adherence to traditional scholarship, and resistance to secular encroachment, while emphasizing the spiritual and social roles of scholars in guiding the *ummah*. The manuscript is a holograph.

Reference: Shamil Shikhaliev, "Aziatskaia tsivilizatsiia, Islam i tiurkskie narody v khronike Dzhamal ad-Dina al-Garabudagi," in: Bobrovnikov V., Akhmadullin C., Bessmertnaia O., Vasil'ev A., Kaiaev I., Kaiaev M., Navruzov A., Shariafetdinova D., Shikhaliev Sh., *Iz khronik v istoriografiiu: Istoricheskie sochineniia musul'man Rossii kontsa 19–pervoi poloviny 20 v.* (Moscow: Sadra, 2026), pp. 341–398.

No. 324

تأريخ الإسلام في داغستان وتراجم علمائه وانتشار العلوم فيها

Ta'rīkh al-islām fī Dāghistān wa tarājim 'ulamā'ih wa intishār al-'ulūm fīhā
Shelfmark: 56.
Dimensions: 18 × 22 cm / 17 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

متى جائت المدنية العربية إلى داغستان ومن أين جائت ومن الجائي بها ولم اختلفت المذاهب وما كيفية الخلاف ومن أين أخذت وتعلمت المدنية والمذاهب ...

Explicit:

... المرجو ممن اطلع عليه وطلع على الخلل في خلاله ان يستعمل فيه حسن حصاله بالصفح الجميل المأمول والتلقى للمعذرة بالقبول كيف وقد وقع ما وقع من القلب اللاهي والقلم الساهي وقد أثرنا عن إمامنا الشافعي كم من كتّاب قد تصفحته وقلت في نفسي لصحته ثم إذا طالعته ثانيا وجدت تصحيفا فأصلحته.
الحاج جمال الدين الغربداغي والسلام.

Date of composition: November 1925.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book.

The manuscript is the second copy of the previous manuscript (no. 323, shelfmark 51-a). At the end of the manuscript, there is a letter from Jamāl al-Dīn al-Gharabudāghī to the scholar 'Ādil Khān of Tarki, where the former answers questions posed by the latter. In this letter, the author mentions Alī Kayaev ('Alī al-Ghumuqī), the Egyptian reformers Muḥammad Abduh and Muḥammad Rashīd Riḍā, and notes that Alī Kayaev was a student of the latter. The manuscript is a holograph.

Reference: Shamil Shikhaliev, "Aziatskaia tsivilizatsiia, Islam i tiurkskie narody v khronike Dzhamal ad-Dina al-Garabudagi," in: Bobrovnikov V., Akhmadullin C., Bessmertnaia O., Vasil'ev A., Kaiaev I., Kaiaev M., Navruzov A., Shariafetdinova D., Shikhaliev Sh., *Iz khronik v istoriografiiu: Istoricheskie sochineniia musul'man Rossii kontsa 19–pervoi poloviny 20 v.* (Moscow: Sadra, 2026), pp. 341–398.

No. 325

تأريخ الإسلام في داغستان وتراجم علمائه وانتشار العلوم فيها

Ta'rīkh al-islām fī Dāghistān wa tarājim 'ulamā'ih wa intishār al-'ulūm fīhā
Shelfmark: 92.
Dimensions: 17 × 21 cm / 4 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

سئلني أولو أمر الوقت عن مسائل تأتي متى جائت المدنية العربية إلى داغستان ومن أين جائت ومن الجائي بها ولم اختلفت المذاهب وما كيفية الخلاف ومن أين أخذت وتعلمت المدنية والمذاهب ...

Explicit:

جواب هذه المسئلة مشكل جدا لمن لم يكن عنده ميزان العلم ولم يزن به علوم كلا فريقين وإن كان السؤال عن الاحتمال العقلي والعادي أيضا فالوجود في حيز الإمكان وأمّا نحن فلا نعلم ذلك فإن كان فمن أين استفاد العلوم والمعارف. من جواب هذا فيما قبله وحاصله لا نعلم.

Date of copy: 1920–1930.
Place of copy: Daghestan.
Copyist: صدر الدين بن ذو القرنين الغربداغي / Ṣadr al-Dīn b. Dhū 'l-Qarnayn al-Gharabudāghī.
Notes: The text is written in purple ink using the *naskh* script on the pages of a lined exercise book. The work takes the form of Jamāl al-Dīn al-Gharabudāghī's responses to questions posed by Jalaluddin Korkmasov and is a copy of the no. 323 (shelfmark 51-a), copied by al-Gharabudāghī's former student Ṣadr al-Dīn Karanaev (Ṣadr al-Dīn b. Dhū 'l-Qarnayn al-Gharabudāghī). The text is a fragment of Jamāl al-Dīn's work.
Reference: Shamil Shikhaliev, "Aziatskaia tsivilizatsiia, Islam i tiurkskie narody v khronike Dzhamal ad-Dina al-Garabudagi," in: Bobrovnikov V., Akh-

madullin C., Bessmertnaia O., Vasil'ev A., Kaiaev I., Kaiaev M., Navruzov A., Shariafetdinova D., Shikhaliev Sh., *Iz khronik v istoriografiiu: Istoricheskie sochineniia musul'man Rossii kontsa 19–pervoi poloviny 20 v.* (Moscow: Sadra, 2026), pp. 341–398.

No. 326

تأريخ الإسلام في داغستان وتراجم علمائه وانتشار العلوم فيها

Ta'rīkh al-islām fī Dāghistān wa tarājim 'ulamā'ih wa intishār al-'ulūm fīhā
Shelfmark: 51-b.
Dimensions: 17 × 21.5 cm / 19 fols.
Language: Turkic (Kumyk).
Author: جمال الدين بن ممّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

اسئلة يولداش جلال قورقماسوف قندان سؤال أيتا كه ن زات لار الأول مدنية عربية داغستان كه نه زمن كلدي كيم كل تيردي مذهب لر نكه اختلاف بولدو ...

Explicit:

إمام توكول آل جنكيز تتار خان لار كوچلو زما نده إيش الا لن قولونده بول غان دين إيش له ر إيچون ألار بير يخشي عالم ني نصب إيتيف أونو أحكام لارين أوز له ر تنفيذ إيته بول غان.

Date of composition: 1925.
Place of composition: Daghestan.
Notes: The text is written in black ink using the *naskh* script on the pages of a lined exercise book. The manuscript is a holograph and is a translation from Arabic into Kumyk of Jamāl al-Dīn's work (no. 323, shelfmark 51-a).
Reference: Shamil Shikhaliev, "Aziatskaia tsivilizatsiia, Islam i tiurkskie narody v khronike Dzhamal ad-Dina al-Garabudagi," in: Bobrovnikov V., Akhmadullin C., Bessmertnaia O., Vasil'ev A., Kaiaev I., Kaiaev M., Navruzov A., Shariafetdinova D., Shikhaliev Sh., *Iz khronik v istoriografiiu: Istoricheskie sochineniia musul'man Rossii kontsa 19–pervoi poloviny 20 v.* (Moscow: Sadra, 2026), pp. 341–398.

No. 327

[رسالة في التأريخ]

[*Risāla fī ʻl-taʼrīkh*]
Shelfmark: 61.
Dimensions: 17 × 21.5 cm / 52 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

لما كانت ديار داغستان سكنى لأقوام مختلفة جنسا ولسانا ولم يكن لها تأريخ على حدة وكانت أبناؤها فيها حيارى وفي أعيانها من البيكات والأمراء وتشوفت نفوسهم لإدراك تأريخ طوائفها ومَنْ تناوب عليها من الملوك والدول ...

Explicit:

كانوا في أوّل ظهورهم كفارا لا يتدينون بدين فلما ملكوا معظم بلاد الإسلام وتسلطنوا بها وخالطوا العلماء والمشائخ الكبار أسلموا وحسن إسلامهم ، وأكرموا العلماء وألفوا بأسمائهم التآليف العظيمة كالفتاوى التتار خانية من فقه الإمام أبي حنيفة رحمه الله تعالى انتهى.

Date of composition: 1925–1930.
Place of composition: Daghestan.
Notes: The text is written in purple and black ink, using the *naskh* script on the pages of a lined exercise book.

The work is a synthetic historical narrative that integrates chronicle writing with ethnographic observation and elements of Islamic intellectual historiography. Structurally, it is organised into a prefatory theoretical section followed by two principal "books," which together trace the historical development of Daghestan from primordial times to the period of Russian imperial expansion. The author situates the history of the Caucasus within a broader Eurasian framework, conceptualising it as a zone of sustained interaction with major imperial formations, including the Northern Wei, the Xiongnu polity, the Rouran Khaganate, the Turkic Khaganate and Avar Khaganate, as well as the Khazar Khaganate, Volga Bulgaria, the Mongol Empire and its successor the Golden Horde, the Timurid Empire, the Ottoman Empire, various Iranian dynasties from the Achaemenid Empire to the Qajar dynasty, and, finally, the Russian Empire. The text opens with a methodological introduction in which

history is defined as the systematic determination and organisation of temporal succession. The author presents his work as a compilation grounded in earlier authorities, explicitly acknowledging the fragmentary and, at times, contradictory nature of transmitted accounts. Rather than attempting a comprehensive reconciliation of divergent narratives, he adopts a cautious and self-reflexive stance, emphasising both the epistemological limits of historiography and the inherent fallibility of human knowledge.

This introductory framework is complemented by a geographical and ethnographic survey of Daghestan. The region is delineated as part of the eastern Caucasus, bounded by the Caspian littoral and adjacent territories such as Azerbaijan and Armenia. Particular emphasis is placed on the region's exceptional diversity: Daghestan is represented as a complex mosaic of communities differentiated by language, ethnicity, and religious affiliation. This plurality is implicitly treated as a key factor in shaping the region's historical trajectory, especially its persistent political fragmentation. The first major section (Book 1) addresses the earliest phases of Daghestan's history, extending from post-diluvian times to the advent of Islam. In this context, the author engages with questions of ethnogenesis, with particular attention to Turkic and steppe populations, including the Khazars and Qipchaqs, as well as earlier nomadic formations. These discussions combine elements of genealogical tradition and historiographical speculation, while remaining marked by a critical attitude toward unverifiable claims. Notably, the author scrutinises assertions of noble or Arab descent among local elites, rejecting those that lack reliable chains of transmission. The second major section (Book 2) constitutes the analytical core of the work, tracing the processes of Islamisation and the subsequent historical development of Daghestan. The author examines the institutionalisation of Islam, the dissemination of religious knowledge, and the incorporation of the region into wider intellectual networks of the Muslim world. Particular attention is devoted to the role of scholars, jurists, and Sufi figures, as well as to the predominance of the Shāfiʿī legal school and the formation of judicial and administrative structures grounded in Islamic law. Concurrently, the author advances a sustained critique of local political culture. He contends that the failure of many rulers to cultivate the ethical discipline and administrative competence requisite for just governance contributed significantly to internal division and structural instability. In his interpretation, these deficiencies rendered Daghestan especially susceptible to external domination. The later sections address the consequences of Russian imperial expansion. Within this framework, particular emphasis is placed on resistance movements associated with *imām* Manṣūr and *imām* Shamil, who are presented as figures embodying religious authority. At the same time, the author underscores the internal div-

isions that constrained the effectiveness of such resistance. The work concludes with doctrinal reflections, including a defence of Sufism as an integral component of Islamic orthodoxy, and is supplemented by a bibliographical listing of the sources consulted. The treatise aggregates materials compiled by Jamāl al-Dīn al-Gharabudāghī, which later served as the basis for his major work *Tārīkh al-Qafqās*.[33] The manuscript is a holograph.
Reference: Shamil Shikhaliev, "Aziatskaia tsivilizatsiia, Islam i tiurkskie narody v khronike Dzhamal ad-Dina al-Garabudagi," in: Bobrovnikov V., Akhmadullin C., Bessmertnaia O., Vasil'ev A., Kaiaev I., Kaiaev M., Navruzov A., Shariafetdinova D., Shikhaliev Sh., *Iz khronik v istoriografiiu: Istoricheskie sochineniia musul'man Rossii kontsa 19–pervoi poloviny 20 v.* (Moscow: Sadra, 2026), pp. 341–398.

No. 328

[قطعة من تأريخ الانقلاب في داغستان]

[***Qit'a min ta'rīkh al-inqilāb fī Dāghistān***]
Shelfmark: 228-D.
Dimensions: 12 × 18 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

> وبعد هذا رمز وإشارة إلى ما بعد الانقلاب العمومي من دولة الروس على لطيف مناسب لما يقع من أخر الزمان من حوادث ديارنا داغستان ونوائب وقائعها ...

Explicit:

> ... والأرض من أيدي أربابهم بدون تفرقة بين أحد واحد وبين آحاد وجماعات فما تركوا أحدا أن يحرث شبرا من الأرض وأن يقطع شجرة من الأيكة بلا إذنٍ منهم ولا أجرة لهم إلاّ من دخل من ...

Date of composition: 1925–1928.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book.

33 A fully completed version of this work is preserved in the collection of Jamāl al-Dīn's student, Muḥammad-Bek Mamaev.

It offers an extended set of reflections on the sociopolitical transformations following the collapse of the Russian Empire, particularly with reference to Daghestan and its fate in the context of global political realignments. The author situates these events within an eschatological framework, linking them to the signs of the end of times and the dissemination of European philosophical sciences (especially mathematics and natural philosophy) that restructured geopolitical alliances (such as that between Germany, Austria-Hungary and Turkey against England, France and Russia). He narrates the internal weakening of Russia culminating in the fall of Tsar Nicholas of the Romanov dynasty, attributing it to moral decay and materialism introduced by Western laws and ideologies. The initial optimism of the masses, who believed in justice and liberation, is portrayed as naïve and easily manipulated by revolutionary rhetoric. This betrayal led to deep disillusionment and a potential turn toward pan-Islamic solidarity as a counterforce. The manuscript is incomplete, lacking the end and the book cover. The manuscript is a holograph.
Reference: Shamil Shikhaliev, "Aziatskaia tsivilizatsiia, Islam i tiurkskie narody v khronike Dzhamal ad-Dina al-Garabudagi," in: Bobrovnikov V., Akhmadullin C., Bessmertnaia O., Vasil'ev A., Kaiaev I., Kaiaev M., Navruzov A., Shariafetdinova D., Shikhaliev Sh., *Iz khronik v istoriografiiu: Istoricheskie sochineniia musul'man Rossii kontsa 19–pervoi poloviny 20 v.* (Moscow: Sadra, 2026), pp. 341–398.

No. 329

[مجموع الملتقطات في التأريخ]

[***Majmūʿ al-multaqiṭāt fī ʾl-taʾrīkh***]
Shelfmark: 90.
Dimensions: 11.5×18 cm / 9 fols.
Language: Arabic.
Author: جمال الدين بن مَمّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

وكان فيه بعد السلام والدعاء لي وله بالعناية من عنده تعالى والحفظ عن الوقوع في فتن الأيام الحاضرة ما عبادته إنّ شذوذا من ضباط الترك في محل ولاية نجم الدين وأُذُنْ حج أرسل اليّ نحو أربعة عشر رسالة من أوار ...

Explicit:

... من قفجاق حين بلغهم التتر وقاتلوهم وقاوموهم أحسن مقاومة فلم تظهر تظفر إحدى الطائفتين بالأخرى فأرسل التتر إلى قفجاق ليخادعهم يقولون نحن وأنتم جنس واحد وهو لاء اللان ...

Date of composition: 1920–1930.
Place of composition: Karabudakhkent, Daghestan.
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book. The manuscript is incomplete, lacking the beginning, the end and the book cover. The manuscript is a holograph. The text consists of notes by Jamāl al-Dīn al-Gharabudāghī on local history. The text presents a detailed chronicle of political, religious, and military developments in Daghestan during the late 19th and early 20th centuries. The text recounts the activities and claims of *al-ḥājj* Udhun Khayr al-Salṭī, who emerged amidst social unrest, religious contention, and administrative instability following the collapse of centralized imperial authority. Styling himself as a divinely guided leader, he invoked Qur'ānic legitimacy and sought to revive a legal order, which he attempted to integrate with Islamic principles. The narrative traces his influence over various tribal factions, and his confrontations with Ottoman, Russian, and local powers. The author also reflects on the legacy of Chinggisid jurisprudence, local autonomy, and the Islamic orthodoxy as interpreted by the Shāfi'ī traditions.

Al-ḥājj Udhun Khayr al-Salṭī (1848–1920) was a Naqshbandī shaykh and the spiritual successor of Shaykh ʿAbd al-Raḥmān al-Thughūrī. During the imperial period, he was twice exiled—first in 1890 and again in 1911—for teaching the Sufi doctrine. He performed the pilgrimage to Mecca several times. As a staunch opponent of the tsarist imperial authority, he refused to welcome the Governor-General during his visit to Salta, his native village, unlike the other residents.[34] During the revolutionary upheaval and the civil war in Daghestan, he emerged as a prominent political figure. He advocated for the establishment of an independent Islamic state in Daghestan and Chechnya and maintained a strongly antagonistic stance toward Russians and Russian culture. Writing traditions attribute to him the following remark, "I would hang all engineers and everyone who writes from left to right." Initially an opponent of *al-ḥājj* ʿAlī al-Aqūshī for his support of the Bolsheviks, he later formed an alliance with him to resist the forces of Anton Denikin. In 1919, at the request of the Chechens, *al-ḥājj* Udhun al-Salṭī travelled to Chechnya, where he founded the North Caucasian Emirate, which existed from September 1919 until April 1920. During this period, he fought against the Denikin forces. He died in the village of Vedeno, where he was also buried.

34 Adam Dukhaev, "Ssylka Uzun-khadzhi," *Arkhivnyi vestnik AUP ChR* 8 (2022), p. 86.

No. 330

[تأريخ داغستان]

[***Ta'rīkh Dāghistān***]
Shelfmark: 317-D.
Dimensions: 18 × 22 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

كانت هذه الجبال القافقازية قبل الإسلام هي الحدود الفاصلة بين الدولتين الفارسية الخزرية وكانت الأولى منهما في جنوبها والثانية في شمالها وكانت أعني الجبال في أول الأمر بيد الأولى منها ...

Explicit:

... وكان مدة قتاله لهم ٢٥ سنة ووقعت بينه وبينهم عدة وقائع عظيمة جداً سارت بها الركبان وانتصر في كثير منها وأظهر للعالم كله من الشجاعة وجودة الرأي ما اعترفوا له به وزاد في صحائف مجد داغستان وشرفها صحيفة بيضاء رحمه الله تعالى رحمة واسعة ثم استقرّت داغستان بيد الدولة الروسية.

Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This text offers a brief historical overview of the history of Daghestan prior to and following the advent of Islam. Initially forming a frontier between the Persian and Khazar states, Daghestan was heavily fortified by the Persians, particularly around the Derbend Pass. The passage traces the succession of powers that ruled the region: from the Persians to the Arabs during the caliphate of ʿUmar b. al-Khaṭṭāb, followed by Umayyad and Abbasid control, then the Seljuks, the Mongols under Ghinggis-Khan, and later Timur. The region experienced brief autonomy under local rulers, notably the Shamkhāls of Daghestan, before falling under Russian control. The narrative details the oscillating influence of the Safavid and Ottoman empires over Daghestan and highlights key historical figures such as Cholāq Surkhāy (1680–1748), khan of Ghāzī Ghumūq, and the Iranian ruler Nādir Shāh (1688–1747). The final segment recounts the prolonged resistance against Russian expansion led by Ghazi Muḥammad and imām Shamil, whose leadership and military campaigns became emblematic of Daghestani resilience. Ultimately, Daghestan was fully incorporated into the

Russian Empire, concluding a long era of contested sovereignty. The manuscript is a holograph.

No. 331

[تأريخ مقدس]

[***Ta'rīkh muqaddas***]
Shelfmark: 24-B.
Dimensions: 16 × 25 cm / 67 pages.
Language: Turkic (Azeri).
Author: أقا مير محسن حاجى مير / Aqā Mīr Muḥsin Ḥājī Mīr.
Date of publishing: 1920s.
Place of publishing: Baku, Maktab matba'asy.
Notes: letterpress.

16 التراجم والطبقات Biography and Hagiography

No. 332

تعريفات المرشدين عند السادات النقشبندية على ترتيب مراتبهم

Ta'rīfāt al-murshidīn 'inda al-sādāt al-naqshbandiyya 'alā tartīb marātibihim
Shelfmark: 49.
Dimensions: 17.5 × 22 cm / 7 fols.
Language: Arabic.
Author: ?
Incipit:

> فأولهم وأدناهم مرشد التبرك وأوصافه اللازمة له هذه فهو عندهم من له الإذن لتلقين الذكر خمسة آلاف وخمسماية صلاة على النبي صلى الله عليه وسلم لا أزيد ويجب أن يكون له ملكة علم تسبيحات المخلوقات جميعا ...

Explicit:

> ... لما حصل له حصة مّا من الطريقة ويجب في المرشد مائتا ألف تحمل في حق الأمة كل يوم وكان شاه النقشبندي أعلى الله درجاته دائما أبدا يحتمل سبعماية آلاف عورة انتهى بعون الله تعالى سبحانه جلّ جلاله.

Date of copy: 1900–1915.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on Russian-made cellulose paper with stamps. The manuscript contains short hagiographic stories about Yahyā al-Bukhārī, Abū Yazīd al-Bistāmī, ʻUmar al-Nasafī, Shāh (Bahāʼ al-Dīn) al-Naqshbandī, and ʻAbd al-Khāliq al-Gijduwānī.

No. 333

ذكر أولاده صلى الله عليه و سلم

Dhikr awlādih ṣallā Allāh ʻalayh wa-sallam
Shelfmark: 87.
Dimensions: 13 × 21 cm / 7 fols.
Language: Arabic.
Author: ?
Incipit:

أولاده صلى الله عليه وسلم الذكور منهم القاسم وبه كان يكني ثم الطيب ثم الطاهر وعبد الله وإبراهيم والأناث منهن رقية وهي أكبرها ثم زينب ثم أم كلثوم ثم فاطمة وجميع أولاده عليهم السلام من خديجة رضي الله عنها غير سيدنا إبراهيم عليه السلام ...

Explicit:

... أما عمرة القضاء من العام المقبل وكانت أيضا في ذي القعدة وعمرة من الجعرانة حيث قسم غنائم حذين في ذي القعدة وعمرة مع حجته وإحرامه بها عليه السلام في ذي القعدة.

Date of copy: 1920–1930.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in purple ink, using the *naskh* script on the pages of a lined exercise book. The work consists of concise biographies of the descendants of the Prophet Muḥammad.

17 السيرة Biography of Prophet Muḥammad

No. 334

[قصة المعراج]

[*Qiṣṣat al-miʿrāj*]
Shelfmark: 72-a.
Dimensions: 16 × 22.5 cm / 9 fols.
Language: Arabic.
Author: ?
Incipit:

> أما بعد فهذا كتاب قصة نبينا محمد صلى الله عليه وسلم ليلة المعراج إلى السماء قال الله تعالى سبحان الذي أسرى بعبده ليلا من المسجد الحرام إلى المسجد الأقصى الذي باركنا حوله عن آنس ابن مالك ...

Explicit:

> ... ثم أنزل الله تبارك وتعالى تلك الساعة سبحان الذي أسرى بعبده ليلا من المسجد الحرام إلى المسجد الأقصى الذي باركنا حوله لنريه من آياتنا إنه هو السميع البصير والحمد لله رب العالمين اللهم اختم لنا بالخيرات آمين.

Date of copy: 1260 / 21 January 1844–8 January 1845.
Place of copy: Daghestan.
Copyist: أسلدار بن عبد الرحمن الغربداغي / Asildār b. ʿAbd al-Raḥmān al-Gharabudāghī.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps. There is the following ownership note on folio 1a:

> مملوكات الفقير الحقير إلى رحمة ربه أسلدار بن عبد الرحمن الغربداغي

18 الحكمة والفلسفة Philosophy

No. 335

[رسالة في الفلسفة]

[*Risāla fī ʻl-falsafa*]
Shelfmark: 91.
Dimensions: 11×18 cm / 17 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

وبعد سمعت من بعض من تصدّق بالعلم أنه ألّف علي الغموقي كتابا فيما لمس إليه حاجة الإنسان في اليوم بين القوم اتّفق لي ذلك في شهر ربيع ٢ سنة ١٣٥٠ من الهجرة ١٩٣١ من الميلاد في محاچ قال ...

Explicit:

ولا تـــرى فـــي الأرض دونـــك مؤمنًـــا
ولا كافـــرًا حتـــى تغيّـــب فـــي القبـــر
فـــإنّ ختـــام الأمـــرِ عنـــك مغيـــب
ومـــن ليـــس ذخـــر يخـــاف المكـــر
تداعـــى الزمـــان وتزلزلـــت الأركـــان
وتراكمت عظائم الخطوبِ فضوف الطلب والمطلوب

Date of composition: 1931.
Place of composition: Karabudakhkent, Daghestan.
Notes: The text is written in black and blue ink, as well as pencil, using the *naskh* script on the variety of Russian-made paper.

The essay was compiled by al-Gharabudāghī as a response to the treatise *Al-Sahm al-ṣā'ib li ṣāḥib al-za'm al-kādhib* (*The Arrow of Truth for the Claimant of Falsehood*) by ʻAlī al-Ghumuqī, in which latter criticized the views of Soviet materialist philosophers from the perspective of idealist philosophy.

This philosophical text is a complex and conceptually rich treatise that explores ontological, cosmological, and theological issues—primarily concerning the eternity of the world, its createdness, the nature of knowledge of God, and the role of prophecy. The author engages in polemics with various philo-

sophical schools, particularly Islamic and ancient Peripatetic traditions, as well as with materialists and metaphysical naturalists, defending the traditional Islamic doctrine of the world's creation and the ontological dependence of all being on God as the Creator. Particular attention is devoted to a critique of views that assert the eternity of matter or the beginningless nature of the world, which the author regards as incompatible with both reason and revelation. He draws on arguments from the Qur'ān, ḥadīths, and authoritative theologians to affirm the createdness of matter, form, and accidents. The notions of temporal origination (*ḥudūth*) and eternity (*qidam*) are addressed from both philosophical-theological and epistemological perspectives. The author maintains that true knowledge of the world and of God is unattainable without prophetic revelation, and therefore philosophers who reject prophethood fall into contradictions and false conclusions. He emphasizes the necessity of following prophets—who possess knowledge granted by God—rather than speculative theories born solely of abstract reasoning. Moreover, a distinction is drawn between knowledge acquired empirically or rationally and knowledge revealed through divine communication, the latter being of a higher order of certitude. A significant part of the text is dedicated to the ontological differentiation between the Creator and creation, between necessary being (*wājib al-wujūd*) and contingent being (*mumkin al-wujūd*). Further, the treatise delves into issues concerning the nature of accidents, motion, time, and their implications for the view that the world cannot be eternal in itself, but only through the will and act of the God. The text serves as an example of Islamic philosophical-theological polemics against the proponents of autonomous metaphysics, emphasizing the primacy of revelation over speculation and the necessity of a theocentric framework in the interpretation of the cosmos and existence. The manuscript is a holograph.

No. 336

[رسالة في الفلسفة]

[***Risāla fī ʾl-falsafa***]
Shelfmark: 69.
Dimensions: 11×18 cm / 60 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

الحمد لله الذي جعل العقل عمادا للدنيا وأصلا للدين وأنزل كتابا وأرسل رسولا بشيرا ونذيرا هدى للمتقين الذين يؤمنون بالغيب ويتفكرون من خلق السموات والأرض ...

Explicit:

... ولا وجود له في الخارج بل يمنع وجوده فيه لأنه كونه وإله مستمرين المبدأ والمنتهى وعلى الأمر المستمر الموجود الذي لا انقسام له في مأخذ الحركة وهو الذي يدعي أنه قديم لا المعنى الأوّل فتأمل.

Date of composition: 1932.
Place of composition: Daghestan.
Notes: The text is written in black and purple ink, as well as in pencil, using the *naskh* script on Russian-made cellulose paper. The author philosophically examines concepts such as "abstract" (مجرد) and "material" (مادي), contrasting them with one another. The author also emphasizes the distinction between immaterial ideas and physical objects, discusses issues of idealistic philosophy, and critiques the approaches of materialists. According to the author, this treatise was written after encountering, in 1932 in Makhachkala, a work in Arabic that dealt with the contradiction between the abstract and the material. The manuscript is a holograph.

19 المراسلات Epistolary

No. 337

[مجموع المراسلات]

[***Majmūʿ al-murāsalāt***]
Shelfmark: 62.
Dimensions: 17.5 × 22 cm / 41 fols.
Language: Arabic.
Author: ?
Incipit:

إلى العالم الفاضل الفريد والإمام الكامل الوحيد الذي اشتهر صوته في الأفاق وشهد بفضله جميع الناس بالاتفاق مولانا الحاج جمال الدين الغربداغي جملة الله تعالي بإشراق سره ...

Explicit:

... يخرج ثانيا بعد حولان الحول له أم يخرج زكاته حين يخرج زكاة ماله بعد شهر أو ستة أشهر أم لا. مسئلة فهل يصح اتخاذ المقبرة من حريم القرية لما إلى الآن أم لا الجواب من مرض رأسك إمام البوركنت عادانخان الترغولي صدر هذا في ٩ ربيع الأول سنة ١٣٢٧.

Date of composition: 1906–1915.
Place of composition: Daghestan.
Notes: The text is written in black and blue ink, as well as pencil, using the *naskh* script on the variety of Russian-made paper.

The manuscript is a collection of correspondence between Jamāl al-Dīn al-Gharabudāghī and Daghestani scholars. The collected letters are as follows:

- A letter from Nika Muḥammad al-Durghilī to Jamāl al-Dīn al-Gharabudāghī requesting that the book *Kifāyat al-murīd* by the Naqshbandi shaykh Ilyās of Tsudaqar (d. 1904) be presented to Daghestani scholars, for some scholars criticise this book, considering it inconsistent with *sharī'a*. The response from Jamāl al-Dīn al-Gharabudāghī follows at folios 1b–2a.
- A letter from 'Ādil-khān al-Targhūlī [of Tarki] to Jamāl al-Dīn al-Gharabudāghī, requesting clarification on some legal issues, 9 Shawwāl 1321 AH [27 December 1903] (folios 2b–3a).
- A response from Jamāl al-Dīn al-Gharabudāghī to the letter from 'Ādil-khān al-Targhūlī (folio 4a).
- A letter from Zakariyā al-Junghūtī to Jamāl al-Dīn al-Gharabudāghī (folio 4b).
- A letter from Jamāl al-Dīn al-Gharabudāghī to *qāḍī* Ḥajji b. Asildār al-Gharabudāghī (folios 5b and 10b).
- A letter from Jamāl al-Dīn al-Gharabudāghī to 'Ādil-khān al-Targhūlī (folio 7a).
- A letter from Aḥmad al-Aqūshī al-Buynaqī to Jamāl al-Dīn al-Gharabudāghī (folio 8b).
- A letter from Ḥajji al-Qumūqī, a resident of the village of Kiakhulai,[35] to Jamāl al-Dīn al-Gharabudāghī (folio 9b).
- The work *al-Qawl al-mufīd fī aḥkām al-masjid wa-l-mazīd* by Jamāl al-Dīn al-Gharabudāghī on the permissibility of demolishing an old mosque to construct a new one (folios 11b–15a).
- A letter from Aḥmad al-Badawī al-Hillī to Jamāl al-Dīn al-Gharabudāghī, 7 Ṣafar 1314 AH (folios 17b–18b).
- A letter from 'Ādil-khān al-Targhūlī to Jamāl al-Dīn al-Gharabudāghī requesting a response to some legal issues, and the latter's response, 24 Sha'bān 1315 AH (folios 19b–21b).

35 It is a part of Makhachkala now.

- A letter from ʿĀdil-khān al-Targhūlī to Jamāl al-Dīn al-Gharabudāghī requesting a response to a question regarding divorce (19 Muḥarram 1325 AH [3 March 1907]), and al-Gharabudāghī's response (folios 22b–23b).
- A letter from ʿĀdil-khān al-Targhūlī to Jamāl al-Dīn al-Gharabudāghī requesting a response to some legal issues (folio 24b).
- A letter from ʿĀdil-khān al-Targhūlī to Jamāl al-Dīn al-Gharabudāghī, dated 13 Ramaḍān 1327 AH [27 September 1909] (folio 25b).
- A letter from ʿAbd al-Azīz b. Idrīs of Kaiakent to Jamāl al-Dīn al-Gharabudāghī, dated 5 Ramaḍān 1327 AH [19 September 1909], and al-Gharabudāghī's response (folios 27b and 31b).
- A letter from ʿAbd al-Azīz b. Idrīs of Kaiakent to Jamāl al-Dīn al-Gharabudāghī, dated 11 Jumāda-l-Ūlā 1327 AH [18 May 1909] (folios 28b–29a).
- A letter from ʿAbd al-Azīz b. Idrīs of Kaiakent to "his teacher, Jamāl al-Dīn al-Gharabudāghī" (folio 30a).
- A letter from Jamāl al-Dīn al-Gharabudāghī to ʿAbd al-Azīz b. Idrīs of Kaiakent (folio 32b).
- A work by Jamāl al-Dīn al-Gharabudāghī on *waqf*. This is a holograph (folios 34a–36a).

No. 338

[رسالة في إنشاء المراسلات]

[***Risāla fī inshāʾ al-murāsalāt***]
Shelfmark: 99-b.
Dimensions: 18 × 22.5 cm / 2 fols.
Language: Arabic.
Author: ?
Incipit:

وهذا بيان المكتوب إلى الأمراء والوزراء والقضاة والأئمة والأصحاب والأعداء وغيرهم وفي هذا الكتاب نذكر من كل نوع مقيد مكتوب إلى السلاطين إلى جناب ملك الإسلام والمسلمين جلال الحق والملة والدين خلّد الله ملكه وسلطانه ...

Explicit:

مكتوب إلى الأمهات إلى جناب العزيزة السيرة الضائنة المتدينة المشفقة سيدة النساء دامت سترتها وأخلاقها التسليمات والدعوات وبعد ...

Date of copy: 1839–1840.
Place of copy: Istanbul.
Copyist: علخان بن ربدان البيناقى / ʻAlikhān b. Rabadān al-Byunāqī.
Notes: The text is written in black and red ink, using the *naskh* script on European-made paper, featuring *vergeures*, *pontuseaux* and watermarks. The book cover is made of cardboard.

The work is a handbook of epistolography.

No. 339

[مجموع المراسلات لعلماء الداغستان]

[***Majmūʻ al-murāsalāt li-ʻulamāʼ Dāghistān***]
Shelfmark: 63-D.
Dimensions: 17.5 × 22 cm / 9 fols.
Language: Arabic.
Author: ?
Incipit:

إلى الأخ الخبير والنافد البصير القاضي عبد القاهر الغزانشي الكبير السلام عليكم من السميع البصير وفقكم الله تعالى لحيازة العلوم وتذكية الفهوم وبعد فقولك زاد فضلك ...

Explicit:

... بأخذ الغرامة بخلط ذي المال أمر سهل هيّن عليهم لأنّ حكم الله تعالى نسيهم حبسهم إلى الممات تعزيرا كما هو المسطور في الكتب وشرط أمضاه بخط من شيخ الإسلام الحاج علي الأقوشي.

Date of copy: 1920–1925.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black and red ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps. The text contains correspondence among Daghestani scholars concerning disputed lands belonging to the community of the village of Nizhnee Kazanishche and the permissibility of grazing livestock on them.

No. 340

[مجموع المراسلات لعلماء الداغستان]

[***Majmūʿ al-murāsalāt li-ʿulamāʾ Dāghistān***]
Shelfmark: 165-D.
Dimensions: 11×17.5 cm / 7 fols.
Language: Arabic.
Author: ?
Incipit:

وإنا الفقير فلان قد أجرت زريبتي لفلان سن بخمسة وثلاثين جزعة و ستة وثلثين سنحلة وأربعة من الجبن وكبش لقبض له إليه وجرى العقد بيننا لدي ملاء من الناس منهم فلان ...

Explicit:

... فمست الحاجة إلى استعانة بأمثالكم الأقرباء الثقاة فأبزل وسك في هذا الأمر وإنه المبتغي منك فإني أو في أجرة من سعي في طلب إيجاده ووجده ثم جاء به إلينا فهذا والسلام.

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper. It consists of a series of templates for drafting letters.

No. 341

[مجموع الملتقطات في إنشاء المراسلات]

[***Majmūʿ al-multaqiṭāt fī inshāʾ al-murāsalāt***]
Shelfmark: 166-D.
Dimensions: 11×18 cm / 2 fols.
Language: Arabic.
Author: ?
Incipit:

من ولدكم المنغمس في بحار الآخر الطالب الكئيب فلان أرزل الأقران إلى رئة فؤاده وقوة قلبه ومعتمد عضده الأب العزيز لا ريب عادل فإلى عياله عامة الأشواق بحيث لا يسعها الأوراق ...

Explicit:

... لا تَنْسي ذلك إنْ كان بيني وبينك أخوّة ولو مثقال ذرة فطال أمرها ومن وعد ذلك فنحن نخجزه وحان أن ينبت له لحية وعانة فافهم هذا ولا تغفل عنه والسلام.

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper.

No. 342

[طراز إنشاء المراسلات]

[*Ṭirāz inshā' al-murāsalāt*]
Shelfmark: 172-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

أمّا بعد فإنّ عبد الله ابن حاج قد كاتب عبده بفلان بن فلان وأيضا كاتبا منه المسماة بفلانة بنت فلان على ثلاثين تومانا فضية بيضاء وأجلا لأداء تلك النقد إليه ...

Explicit:

... كما هو دأب الإخوان الأحبابِ واستدجاء الطلّاب ولله درّ القائل اذكرونا مثل ذمؤنا لكم رب ذكرى قربت من الترحال وإن استطعتم الاستعلام عن أحوالا تنا فبذل المقالِ مصحوب بأخذ الحالِ فالحمد لله.

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper. The manuscript consists of a series of templates for drafting letters.

No. 343

[طراز إنشاء المراسلات]

[*Ṭirāz inshā' al-murāsalāt*]
Shelfmark: 260-D.
Dimensions: 11.5×18 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

إلى الطالب الخليل ذي الفهم الجليل فلان بن فلان الغربداغي السلام عليكم وأدامت الأفعال عاملة ومفاعيل محمولة وبعد فلما كان القرابة الراسخة ...

Explicit:

... فلما كان انتقال ابنكم العزيز من دار الدنيا إلى دار الآخرة نويت أن أسجد سجدة راتبة الظهر. إلى العالم الفاضل القاضي يحيي سلام عليكم. إلى الطالب الذكي من الطالب البليد.

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper.

No. 344

[طراز إنشاء المراسلات]

[*Ṭirāz inshā' al-murāsalāt*]
Shelfmark: 266-D.
Dimensions: 9.5×13.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

من الكاتب الفقير فلان إلى أحب الإخوان وأصدق الخلان الطالب الذكي فلان سلاما ودعاء عاما أمّا بعد فالملتمس من جنابك المحبوب أن تحسن لهذا الناقل ...

Explicit:

... وإنه غاية المرام قال تعالى فبما رحمة من الله لنت لهم الآية الا تحبون أن يفقر الله لكم وأن تعفوا أقرب للتقوى والكاذبين الغيظ والعافين عن الناس والله يحب المحسنين والسلام.

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper.

No. 345

[طراز إنشاء المراسلات]

[***Ṭirāz inshā' al-murāsalāt***]
Shelfmark: 272-D.
Dimensions: 11 × 17.5 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

إلى الكيس العظيم وذي الفطنة الأجهر وذي الوثاقة الفائقة وذي الاحترام والطبع الكريم وذي الغبطة الصافية وذي الجد حاجة الفتور بها هو وميق الناسِ خاصة أرباب العلوم ...

Explicit:

... من الله المنان أن لا تبخل بها فإن البخيل قريب من النار وبعيد من الجنة والله لا يضيع أجر المحسنين هذا كفى به لذي العقل والكمال هذا من طلبة خلنبيك أول.

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper.

No. 346

[طراز إنشاء المراسلات]

[*Ṭirāz inshā' al-murāsalāt*]
Shelfmark: 347-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

من الطالب البليد إلى الطالب الذكي إلى العالي بالشأن والرفيع بالمكان فلان بن فلان إلى العالي بالشأن إلى العالي بالشأن والرفيع بالمكان فلان بن الفلاني ...

Explicit:

... السلام التام والدعاء العام إلى يوم القيام أمّا بعد فالمراد من إرسال السلام ومرور الكلام لدي جنابك الكرام أن ترسل فلانة بنت فلان الفلاني.

Date of copy: 1880–1890.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper.

20 المتفرقات Varia

No. 347

قواعد في بيان جماعات قرى ولاية الداغستان وفي تدبير أمورهم والحقوق الواجبة على أهالي القرى للفادشاهية ١٨٩٨

Qawā'id fī bayān jamā'āt qurā wilāyat al-Dāghistān wa fī tadbīr umūrihim wa-l-ḥuqūq al-wājiba 'alā ahālī al-qurā al-fādishāhiyya, 1898
Shelfmark: 54.
Dimensions: 18×22 cm / 20 fols.
Language: Arabic.
Author: Russian imperial authorities.

Incipit:

هذا قواعد في بيان جماعات قرى ولايات الداغستان وفي بيان تدبير أمورهم والحقوق الواجبة على أهالي الداغستان وقراها للفادشاهية وللجماعة. فبين في هذه القاعدة أوّل انتظام جماعات قرى ولايات الداغستان وتدبير أمورهم ...

Explicit:

... ومن ليس لهم أقرباء الذين يقولون على حفظهم ومؤنهم وتربي الأيتام أيضا وخامسها أن يبالغوا في إطفاء نار إنما وقع ولو في الأيكة وتجتهد انتشار الماء وإفزاع الجراد والسباع وكذلك في منع سائر البليات والآفات تمت.

Date of copy: 1898.
Place copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made cellulose paper with stamps.

The manuscript is a copy of the imperial law of 1898 on the Status of Rural Communities in the Daghestan Region (*Dagestanskaia Oblast'*), and the Management of Their Affairs and the Obligatory Duties of Village Residents to the State. At the end of the manuscript, there is a copy of a court case from 1867, copies of Shāfiʿī legal norms regarding the conditions for performing ablution, lists of requirements for *qāḍī*s, stipulations for decision-making by *qāḍī*s, and information about court witnesses, among other topics. Clearly, this text was the notebook of the Karabudakhkent *qāḍī*, who, in addition to the imperial *Regulations on the Organization of Rural Communities in Daghestan*, incorporated into the manuscript various Shāfiʿī legal issues, all of which are related to legal proceedings.

No. 348

[رسوم غربداغ كنت]

[***Rusūm Gharabudāghkent***]
Shelfmark: 263-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Author: ?

Incipit:

هذا كتاب ينطق بالحق و الصواب ليوم الغد اتفقوا على أن لا يأخذوا المال بالحلف ممّن لم يخرج منه السرقة مرة واحدة فإن حلف عليه فحلفه باطل و لا يأخذ به المال واتفقوا أيضا على أن خطبة امرأة ينكح في هذا اليوم والليلة فإنّ من أخّر النكاح عليه ثور فدية للأحرار ...

Explicit:

... ولا يقبل إلاّ لواقع بعد كتبة هذا الكتاب في يوم النحر من ذي الحجة سنة ١٢٤٤ وكل شيء قبل هذا فهو متروك ولا يصغى إليه أحد وأيضا اتفقوا على خرب البيوت مَنْ ذهب إلى أبناء شمخال وإليه بلا إرسال أهالي غربدغ ولا إذن منهم فإن تيقّن ذهابه فعليه هذا التنبيه سواء كان الذاهب أميرا أو حرا والسلام.

Date of copy: 1920–1930.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps. The text comprises a fragment of a work on customary law of Karabudakhkent.

Written by the noblemen and the free people of Karabudakhkent, this document represents a collective pledge to adhere strictly to Islamic law (*sharīʿa*) in all civil and legal matters, including disputes—regardless of their value—which are to be judged solely by Islamic law and not by customary practices. Key stipulations include: rejection of financial claims based solely on oaths when no prior evidence of theft exists; regulation of marriage customs with penalties for delay; the prohibition on rulers unjustly taking a deceased person's estate when legitimate heirs remain; and specific penalties for mourning violations, such as wailing at funerals. Unauthorized contact with the sons of Shamkhāl without the approval of Karabudakhkent community is also condemned. The text concludes with a curse upon anyone who breaches the covenant or turns away from Islamic law, declaring them an enemy to the people of Karabudakhkent. Any disputes predating the document are considered null.

No. 349

[رسوم غربداغ كنت]

[***Rusūm Gharabudāghkent***]
Shelfmark: 318-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

وأخذوا لذلك بعضهم من بعض المواثيق بالعهود المحكمة والإيمان المغلظة وقبلوا أن يكون بعضهم ظهيرا على من انخرم هذا فلعنة الله والملائكة والناس أجمعين كما إذا فارق أحدنا من سيده بالعيب منه يكون دمه مهدر ومجّانا فكذلك تكون أموالهم مأكولا ومجّانا ...

Explicit:

... واتفقوا أيضا على أن لا يتركوا الأمراء أن يأخذوا الأموال المعطاة منهم ومن أباءهم للحشمة والخدمة لهم بل يأكلون إذا جاعوا أو احتاجوا في الحياة والمماة ولا يردّونهم شيئا من ذلك المال.

Date of copy: 1920–1930.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

This agreement records a formal pact among the nobles and free people of a village in the Karabudakhkent. Key provisions include rules concerning theft and corresponding compensations, plus time limits on legal claims (seven years). The text further outlines compensation values for damaged items such as horses, firearms, and swords, and penalties for destruction of property like grasslands and orchards. Witness testimony under oath is requested when hearing appeals. Marriage regulations are also addressed: forced abduction of a woman leads to demolition of the offender's house, and expulsion from the village. Selection of oath-takers in disputes is limited to parties involved, and abuse of that system is penalized.

No. 350

فهرس الكتب الموقوفة لجامع غربداغ

Fihris al-kutub al-mawqūfah li-jāmi' Gharabudāgh
Shelfmark: 52.
Dimensions: 16.5 × 22 cm / 3 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

> من ذكر الكتب الموقوفة لجامع غربداغ من الفنون التي تأتي من التفسير وموضوعه كلام الله تعالى الذي هو منبع كل حكمة و معدن كل فضيلة وغاية التوصل إلى فهم تعالى القرآن واستنباط حكم ...

Explicit:

> ... ومن الوضع حاشية الدسوقي على الرسالة العضدية بمطبعة مصر. ومجموعة فيها العضدية والسلم و حاشية النعمان بمطبعة مصر. ومن أدب البحث رسالة أدب البعث للقاضي عضد الدين الإيجي بمطبعة مصر. من المنطق رسالة إيساغوجي لأثير الدين الأبهري المتوفى سنة ٧٠٠ بمطبعة داغستان ودر الناجي بمطبعة مصر. مجموع مطبوع من الخطب.

Date of composition: 1927–1928.
Place of composition: Karabudakhkent, Daghestan.
Notes: The text is written in purple ink on Russian-made cellulose paper. This manuscript is a list of items in the endowed book collection of the Karabudakhkent mosque. The manuscript is a holograph.

No. 351

فهرس الكتب الموقوفة لمسجد الجامع للغربداغ كنت كائنة في أيدي جمال الدين الغربداغي

Fihris al-kutub al-mawqūfah li-masjid al-jāmi' Gharabudāghkent kā'ina fī ayday Jamāl al-Dīn al-Gharabudāghī
Shelfmark: 173-D.
Dimensions: 11 × 17.5 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

عندي من كتب الوقف لمسجد جامع غربداغ كنت شرح المحلي على المنهاج وبهامشه حاشية العميرة والشهاب القليوبي في جلدين وكتاب الأنوار في أعمال الأبرار ليوسف الأردبيلي ...

Explicit:

... والمجلد من مفاتح الغيب للفخر الرازي والجلد الرابع من الفتوحات التفسيرية لسليمان الجمل والزواجر عن اقتراف الكبائر للفقيه ابن حجر الهيتمي و تهافت الفلاسفة للغزالي ولابن رشد وبهامش المماكة لخواجه زاده وأنا الحاج جمال الدين.

Date of composition: 1927–1928.
Place of composition: Karabudakhkent, Daghestan.
Notes: The text is written in purple ink on Russian-made cellulose paper. A list of *waqf* books belonging to the mosque of the village of Karabudakhkent, temporarily borrowed by Jamāl al-Dīn al-Gharabudāghī. The manuscript is a holograph.

No. 352

[فهرس بعض الكتب من كشف الظنون]

[***Fihris baʿḍ al-kutub min Kashf al-ẓunūn***]
Shelfmark: 130.
Dimensions: 17 × 20.5 cm / 36 fols.
Language: Arabic.
Author: مصطفى بن عبد الله المعروف بحاجي خليفة / Muṣṭafā b. ʿAbdullāh al-maʿrūf bi-Ḥājī Khalīfa.
Incipit:

أصول الصيرفي هو الإمام أبو بكر محمد بن عبد الله الشافعي المتوفى ٣٣٠ ثلاثين وثلاثمائة وهو من الأصول المعتبرة فيما بينهم كشف الظنون. السنن الكبير للنسائي وهو أبو عبد الرحمن أحمد بن شعيب النسائي الحافظ المتوفى سنة ٣٠٣ ثلاث وثلاثمائة ...

Explicit:

... ليحيى بن خالد البروكي في خلافة المهدي وذلك في سنة ١٦٥ خمس وستين ومائة ونظمه سهل بن نوبخت الحكيم ليحيى بن خالد المذكور وزير المهدي والرشيد فلمَّا وقف عليه أجازه بألف دينار الخ كشف الظنون.

Date of copy: 1950–1960.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink using the naskh script on a Russian-made, squared exercise book. The work consists of excerpts from the treatise *Kashf al-ẓunūn* by Ḥājī Khalīfa (Kātib Chelebī), with a list of some works and their authors.

No. 353

[رسالة في أصول الفقه و العقائد مكتوبة في ردّ على رسالة أبي سفيان الغزانشي]

[*Risāla fī uṣūl al-fiqh wa-l-ʻaqāʼid maktūba fī radd ʻalā risālat Abī Sufyān al-Ghazānishī*]
Shelfmark: 70.
Dimensions: 11.5×18.5 cm / 38 fols.
Language: Arabic.
Author: جمال الدين بن مَمّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

أمّا بعد فلما اشتمل ما حرّره الأديب أبو سفيان لأبناء عصر عدم فيه تمرنا السمع واللسان ومشاجلة الأقوام الكرام من الأئمة العظام بخائل خطرات الأوهام تخطئة لأجلّ الشافعية في تحرير المذهب مرّة وعامّتهم أخرى رضي الله تعالى عن صاحب المذهب ...

Explicit:

... إنها ما لنفسه وظنه وأحرصهم على السؤال من العلماء العاملين والأئمة المجتهدين فالتعصب للأهواء ونظر الخصوم بعين الإزدراء مما يهلك العباد والعلماء فضلا عن البطالين والجهلاء.

Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: The text is written in black and blue ink, using the *naskh* script on Russian-made cellulose paper, stamped "*№ 6*." The book cover is made of cardboard.

This work is written in response to a treatise by the Daghestani scholar Abū Sufyān al-Gazānishī, who examines issues of contradiction between the Shāfiʻī and Ḥanafī legal traditions, measurements of length and weight in various Arabic traditions, and certain issues of dogmatics. The manuscript is a holograph.

Abū Sufyān b. Akāy al-Gazānishī (Abu Sufyan Akayev, 1877–1931) received his education in Kumyk and Avar villages in Daghestan. He furthered his studies in Kazan and Orenburg and, upon returning in 1902, established the first new-method school in Northern Caucasus in his native village of Nizhnee Kazanishche. From 1904 to 1905, he worked at the *Tercüman* printing house of Ismail Gasprinsky, where he published several works in Arabic and Kumyk. From 1905 to 1917, he published dozens of books in Arabic, Kumyk, and Turki languages at the Islamic printing house in Temir-Khan-Shura, including multilingual dictionaries, works on Sufism, grammar, ethics, Islamic law, and philosophy; he also translated classical Arabic and Persian literature into Kumyk. In 1917, he served as editor-in-chief of newspapers in Kumyk and Avar languages. During the revolution and civil war in Daghestan (1917–1921), he actively supported the Bolsheviks. In 1924, he wrote a critique of Marxist materialist philosophy in Arabic, drawing on the works of European idealist philosophers. From 1925 to 1928, he was the editor-in-chief of the Arabic-language journal *Bayān al-Ḥaqā'iq*. In 1928, he was arrested by the Soviet secret services (*OGPU*) and accused of organizing the Islamist anti-Soviet organization "Dini Komitet." That same year, he was exiled to the Kotlas camps (*GULAG*), where he died of exhaustion during the construction of the *Belomorkanal* in 1931.
Reference: Donogo Khadzhimurad, Dakhdugadzhi Dakhduev, *Mukhammad-Kadi Dibirov* (*Karakhskii*). *Na izlome vekov* (Makhachkala: Epokha, 2015).

No. 354

[تأريخ وفاة جمال الدين الغربداغي]

[***Ta'rīkh wafāt Jamāl al-Dīn al-Gharabudāghī***]
Shelfmark: 208-D.
Dimensions: 11×10 cm / 1 fol.
Language: Arabic.
Author: ?
Text:

في ٧ من شهر المبارك ذي القعد في سنة ١٣٦٦ توفي العالم العلامة الذي افتخر به الأواخر على الأوائل الذي غاص بدقيق فكره في بحار المعارف واستخرج ما لم يخرج الأماثل أشرفت في سماء فؤاده شموس المعارف وانتظمت في درر أقواله أسماط العوارف كشاف مشكلات الفروع والأصول برأيه الصائب المعفول المنقول وحيد الزمان وفريد الأوان أستاذ الأساتذة وجهبذ الجهابذة شيخنا الحاج جمال الدين لا زالت جمالية نور روضته زائدة إلى يوم الدين ابن الحاج مام اه اللهم احشرهم واحشرنا في زمرة سيد اه.

Date of copy: 1947–1948.
Place of copy: Daghestan.
Copyist: ?
Notes: This is a chronogram of Jamāl al-Dīn al-Gharabudāghī's death accompanied by list of honorific epithets.

No. 355

[معلومات في ضرائب قرية فراول]

[***Ma'lūmāt fī ḍarā'ib qaryat Farāwul***]
Shelfmark: 388-D.
Dimensions: 17.5 × 11 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

هذا بيان العادة الجارية المألومة من الآباء والأجداد من أهالي فراول في أماكن الضرائب ثلاثة العطاء لتيمسخان وغيرهم فهي إنهم ينتفعون ويحرزون ويأخذون الحشيش من جميع أماكن ضرائب ...

Explicit:

... من أرسل الغنام وغيرهم في المكان المحفوظ الحرون من الرعاة ويأخذون أيضا فدية من أخذ الحشيش قبل دخول جميع الناس ويرسلون بقورهم وخيولهم وأغنامهم في أماكن جميع ضرائب مهدي أولو سوى تُتَيْ بعد انسلاخ چلّه إلى طلوع طُرْش.

Date of copy: 1890–1900.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text comprises information on the taxes imposed on the inhabitants of the village of Paraul. On the verso, there is a private legal opinion concerning matters of inheritance (*waṣiyya*).

No. 356

[معلومات عن المؤتمر في القاهرة عام ١٩٢٤ وعن نشاط المصلحين المصريين]

[***Maʿlūmāt ʿan al-muʾtamar fī ʿl-Qāhira ʿāmm 1924 wa ʿan nashāṭ al-muṣliḥīn al-miṣriyyīn***]
Shelfmark: 394-D.
Dimensions: 16×16.5 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

رأيت بتأريخ ربيع الأوّل في سنة ١٣٤٣ من الهجرة المصادفة بتأريخ أوكتابر ١٩٢٤ من الميلاد الجزء الأوّل من مجلة المؤتمر الإسلامي العام للخلافة بمصر وكان بها مقالة طويلة لمدير المنار بمصر يدعو ...

Explicit:

... بما وقع عليها من الكماليين من الطامّة والصاخّة وذكر شريف مكة وسمّاه بطاغوت الحجاز وأطال في إطلاق لسانه على علماء الدين في السبّ والثلب ليت ابتُلي قبل أن يموت بموت القالب.

Date of composition: 1924–1925.
Place of composition: Daghestan.
Notes: The text is written in purple ink, using the *naskh* script on the pages of a squared and exercise book. It offers information about the Islamic conference in Cairo in 1924, the activities of Egyptian Islamic reformers, and the reaction of Daghestani scholars to this congress. The manuscript is a holograph.

No. 357

[مجموع الملتقطات في العقائد والفقه]

[***Majmūʿ al-multaqiṭāt fī ʿl-ʿaqāʾid wa-l-fiqh***]
Shelfmark: 55-b.
Dimensions: 17×22 cm / 7 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

وفيه قلت وقد رأيت شهاب الدين الأذرعي صاحب القوت قدمه إلى شيخ الإسلام الشيخ تقي الدين السبكي رحمه الله وصورته ما يقول سيدنا ومولنا شيخ الإسلام على تكفير أهل الأهواء والبدع فكتب إليه إعلم يا أخي ...

Explicit:

... فالمال بنت العم لسبعها إلى الوارث وإن خالف لما في فتاوى ابن حجر فهو موافق لما في مؤلفه وما في الأنوار وغيره وللقاعدة الكلية في مذهب أهل التنزيل من إطلاق تقديم الأسبق إلى الوارث من غير تخصيص صنف وصنفين فجواب الفتاوى مشكل جدا فراجعه. تتلو الكراطي.

Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the *naskh* script on the pages of a lined exercise book.

This text presents a comprehensive examination of theological and jurisprudential issues within the framework of classical Islamic scholarship. At its core, the treatise addresses the critical question of *takfir*, i.e., the practice of accusing other Muslims of unbelief, particularly in cases involving doctrinal innovations or heterodox beliefs. Drawing upon a letter addressed to Taqī al-Dīn al-Subkī, the author underscores the cautious and measured approach adopted by classical scholars toward *takfīr*, emphasizing that such declarations demand an exact knowledge of an individual's internal belief and intention—knowledge that is, in most cases, inaccessible and speculative. The author thereby reinforces a principle of restraint, rooted in the ethical humility of Sunni orthodoxy. The treatise proceeds to evaluate the historical development of sectarian disputes in Islam, specifically between the Mu'tazilis and Ash'aris. The author critiques the influence of speculative theology (*'ilm al-kalām*) and Greek philosophy, arguing that their overreliance on rational speculation diverged from the scriptural sources—the Qur'ān and the Sunna. This critique is situated within a broader scholarly consensus that prioritizes foundational Islamic sciences—namely, Qur'ān, Sunna, *fiqh*, and Arabic grammar—over theological abstraction, except when rational argumentation becomes necessary to refute heretical innovation (*bid'a*). The text also addresses the legacy of controversial figures such as Ibn Taymiyya, criticizing his divergence from mainstream positions on key legal and theological matters. Among the condemned views are his stances on triple divorce (*ṭalāq*), the permissibility of traveling to visit the Prophet's grave, and certain rulings concerning oaths. These positions, deemed heterodox by his contemporaries, ultimately led to censure and imprisonment. Such deviations are

presented not merely as doctrinal errors, but as sources of broader social discord and confusion in the ummah. Following these theological deliberations, the treatise transitions into an extensive analysis of epistemological categories and the sources of divine knowledge. It explores the foundations of Islamic belief (*ʿaqīda*), the conceptual distinctions between prophecy (*nubuwwa*), prophecy (*risāla*), and sainthood (*wilāya*), and emphasizes the necessity of the revelation (*waḥy*) as the sole foundation for legal and theological certainty. The critique of excessive rationalism is balanced by a detailed discussion of legal methodology, including the roles of analogy (*qiyās*) and consensus (*ijmāʿ*) in jurisprudential reasoning. In the work's concluding sections, the author offers a meticulous treatment of inheritance law (*farāʾiḍ*), with particular attention to the distribution of estates among distant relatives. It examines the principle of determining the inheritance shares of kin not directly named in the Qur'ān—and engages in debates over the precedence of maternal versus paternal relatives. The author refers to a variety of juridical opinions, predominantly within the Mālikī and Ḥanafī traditions, and underscores the importance of adhering to established legal hierarchies when determining rightful heirs. The work is a holograph.

No. 358

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 125-D.
Dimensions: 11×17 cm / 2 fols.
Language: Arabic.
Author: ?
Incipit:

كتبت وفي فـؤادي نـار شوقـي لهـا لهـب وللدمعـي انكسـاب
ولـولا النـار بـل السطـر دمعي ولولا الدمع لاحترقت الكتـاب
سلام عليكـم والعهـود بجالهـا وقد جاوز الاشواق حد كمالها ...

Explicit:

... فلا بدّ لي ولك من أن ترتحل متوصل لدينا وكنت في الخدمة الكبيرة هذا فعليك بالحضور بعد الوصول وأوصل ليلا ولا توقف ولو لحظة هذا والسلام على الدوام بحيث لا يزال ولا يندرس بمرور الأيام وكرور الأعوام.

Date of copy: 1284 / 4 May 1867–22 April 1868.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The manuscript comprises a collection of miscellaneous excerpts, including: poetry, sample letter compositions indicating both sender and recipient by the placeholder "so-and-so" (فلان); verses of poetry; a specimen agreement of an unidentified society referred to as "the society of such-and-such village" (جماعة قرية فلان) about a lease contract concerning the rental of pastureland.

No. 359

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 314-D.
Dimensions: 11×15 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

الرسائل والكتب التي يذكر فيما مثل هذه الأقوال الفظيعة والمفتريات الشيعة ولا إعانة عليها ولا حاجة للإسلام بمثلها وليتجنب كل التجنب من مثل هذه الدسائس التي اعتداها المفسدون ...

Explicit:

... لكل ساقطة في الحي لاقطة وكل كاسدة يوما لها سوق
إذا ما شئت أن تقوى وتبقى قويا فاتصل بالأقوياء
فتأ الافتعال يصير طاء إذا ما صار متصلا بطاء.

Date of copy: 6 Ṣafar 1315 / 6 July 1897.
Place of copy: Istanbul.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on dark paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text comprises various scattered entries of a personal or quotidian nature. The author denounces certain "false claims" and "blatant deceptions", emphasising their detrimental impact on Islam and firmly rejecting any complicity in the

dissemination of such ideas. He urges the avoidance of traditional misconceptions upheld by "the misguided and those who lead others astray". The author asserts that the light of God cannot be extinguished, even if the unbelievers desire it so.

No. 360

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 11.
Dimensions: sheets of various formats / 156 fols.
Language: Arabic.
Author: ?
Incipit:

> قال عليه السلام رفع القلم عن ثلث عن الصبي حتى يبلغ وعن النائم حتى يستيقظ وعن الجنون حتى يفيق. حل الإيجاز. صاحب الورد والعون وهو الذي يشتغل الورد في تركه مصلحة للمسلمين بأن يسكت الفتنة لو لم يشتغل إلى الورد واشتغل فيه فهو ملعون ...

Explicit:

> وقد ورد بيان عددهم في بعض الأحاديث والأولى أن لا يقتصر على العدد في التسمية فقد قال الله تعالى منهم من قصصنا عليك ومنهم من لم نقصص عليك ولا يؤمن في ذكر العدد اه بدخل فيهم من ليس منهم أو يخرج منهم من هو فيهم وكلهم كانوا مخبرين مبلّغين عن الله تعالى صادقين ناصحين وأفضل الأنبياء محمد صلى الله عليه وسلم.

Date of copy: 1880–1940s.
Place of copy: Daghestan.
Copyist: ?
Notes: The texts are written on various pieces of Russian-made paper, some with stamps and others without. The inks used are black, blue, and purple; some texts are written in pencil. The book cover is made of cardboard.

The manuscript consists of disparate texts, including excerpts from the works of Arab scholars on various legal matters—such as the sale of mosque property, votive offerings (*nadhr*), the minimum number of Muslims required for the performance of the Friday prayer, and the permissibility of consuming meat that retains traces of blood, among others. The manuscript also contains numerous

legal discussions related to ritual practice (*ʿibāda*), as well as issues of dogmatics, Muslim ethics, and poetry. It does not constitute a coherent or unified composition, but rather a compilation of excerpts drawn from various works across different genres.

No. 361

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 95.
Dimensions: 17 × 22.5 cm / 10 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

> صاحب الكتاب الملل والنحل محمد الشهرستاني صرح به صاحب المواقف في المقصد الثالث الجسم البسيط الجسم الطبيعي جوهر يمكن أن يفرض فيه ابعاد ثلاثة متقاطعة على زوايا قائمة والتعليمي كم قابل للأبعاد الثلاثة المتقاطعة على الزوايا القائمة ...

Explicit:

> ... إذا اجتمع أخوال من الأمّ وخالات منها نُزّلوا منزلةَ الأمّ فيرثون نصيبها لكن يقتسمونه للذكر مثل حظّ الأنثيين. ولو ورثوا نصيب الأمّ على حسب ميراثهم منها لو كانت هي الميتة لاقتسموه على عدد رؤوسهم بالسوية. شرواني عن ابن الجمال على عبارة التحفة إلاّ أولاد ولد الأمّ، والأخوال والخالات.

Date of composition: 18 February 1894.
Place of composition: Karabudakhkent, Daghestan.
Notes: The text is written in black and blue ink, using the *naskh* script on various types of paper, including a lined and squared exercise book.

The manuscript contains Jamāl al-Dīn al-Gharabudāghī's excerpts from various Arabic sources on topics related to Islamic law, theology, exegesis of Qur'ān, astronomy, and history. The manuscript is a holograph.

No. 362

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 160-D.
Dimensions: 10×17.5 cm / 2 fols.
Language: Arabic.
Author: ?
Incipit:

أطلب العلـم يـا فتـى إنمـا العلـم بالطلـب
رحـم الله مـن قـرا ودعى للـذي كتـب
زفـت الحسنـاء منـي فهنيئـا لمـن خطـب
فهي في الدنيا كمسك والزمـــن الرطـــب
فانكحنهـا أو تـزوج وتزحزح عن العطب.
نظم العالم المتبحر الحاج يوسف اليخسوي.

Explicit:

... وان لم يكن في خير القبول فاشر بأنك لا تقدر على ذلك لا طلب من غيرك هذا ثم أرسلت تقدك في يد حمزة وهو مناة بيد الحامل فعليك بالأخذ اه. ثم ألف ألف سلام من اللئيم إلى أستاذه القديم والسلام.

Date of copy: 1890–1910.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text comprises excerpts from various works, including Friday sermons and templates for drafting letters.

No. 363

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 323-D.
Dimensions: 9×14 cm / 1 fol.

Language: Arabic.
Author: ?
Incipit:

قوله جوازه الخ. من المعلوم الجواز كون الشيء بحيث يستوي نسبة الفعل والترك إليه وهو بهذا المعنى لا يلائم قوله ليهتدي به إلى الصواب لأنه يقتضي نسبة الفعل إليه ...

Explicit:

... حكمة المنطق شيء عجيب واختلاف الناس فيه أعجب
كل علم هو قانون له وبه يرمك ما يستصعب
وله في نفسه من لم يوه فعزة توجب ما لم يوجب
وكذا ينفرد من ليس له أدب عمن لديه أدب

Date of copy: 1890–1910.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in black ink, using the *naskh* script on white Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text comprises excerpts from various works, including verses of poetry concerning the permissibility and prohibition of studying logic.

No. 364

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 136.
Dimensions: 13 × 21 cm / 8 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

ومن أشراط الساعة ما رواه علي بن أبي طالب رضي الله عنه قال سئل رسول الله صلى الله عليه وسلم عن أشراط الساعة فقال إذا رأيت الناس قد ضيعوا الحق وأماتوا الصلاة واكثروا القذف واستحلوا الكذب ...

Explicit:

... وذكر الغزالي رضي الله عنه في الإحياء أنّ العبد إذا كان مسرفا على نفسه فيرجع يديه ويقول يا رب حجبت الملائك صوته أوّلا وثانيا وثالثا وفي الرابعة يقول الله تعالى إلى متى تحجبون صوت عبدي عني قد علم إنه ليس له رب يغفر الذنوب غيري.

Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: The text is written in purple ink in *naskh* script on pages of a lined exercise book. It comprises excerpts by Jamāl al-Dīn al-Gharabudāghī from various works on dogmatics, *ḥadīth*, ethics, as well as a draft of an appeal by a certain Khiḍr b. Bammat Mirzā al-Gharabudāghī, concerning a lawsuit submitted to the provincial court based in Temir-Khan-Shura, prepared by Jamāl al-Dīn al-Gharabudāghī. The manuscript is a holograph.

No. 365

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 230-D.
Dimensions: 13 × 21 cm / 1 fol.
Language: Turkic.
Author: ?
Incipit:

أي شهردلدارم سفر قلديم يند سندن فراقك آتشي شِمْدِي كچور مشرد بني بندن رقيب دَ يُوسر تلَرْ سَوُنْسُونْ اَلودَاغ دِيرْ كِيْ بودر تقدير دبّاني يازِلْمِشْ ...

Explicit:

... كتاب أولمش بيلن بيلدي اُودَرْدِي چكْمَيَنْ زَاهِدندر بونچه مغاندرلر بو سكري عبر عتسقنده غريق مستهام أولدي آشدي اه فريادك زمين آسما ندير لر.

Date of copy: 1910–1915.
Place of copy: Daghestan.
Copyist: ?

Notes: The text is written in purple ink, using the *naskh* script on the pages of a lined exercise book. The text does not follow a strict narrative structure and is likely a collection of fragmentary excerpts.

No. 366

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 234-D.
Dimensions: 18 × 22.5 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

نسب رسول الله صلى الله عليه وسلم هو محمد بن عبد الله بن عبد المطلب بن هاشم واسم هاشم عمرو ابن عبد المناف واسم عبد المناف المغيرة بن قصي واسم قصي زيد بن كلاب بن مرة بن كعب بن لؤي بن غالب ...

Explicit:

... وما زال التأريخ من العرب من عام الفيل إلى خلافة عمر بن الخطاب رضي الله تعالى عنه فتقرّر الأمر على أن يؤرخ بهجرة النبي صلى الله تعالى عليه وسلم إلى المدينة وجعلوا التأريخ من المحرّم أوّل عام الهجرة.

Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: The text is written in brown ink, using the *naskh* script on the pages of a lined exercise book.

The passage presents a disjointed account of prophetic and genealogical history as understood in Islamic tradition, intertwining scriptural, historical, and legendary narratives. It traces the lineage of the Prophet Muḥammad, through notable Arab ancestors such as Qusayy b. Kilāb and ʿAdnān, linking him ultimately to the Prophet Ibrāhīm. The text touches on various episodes and figures from Islamic and pre-Islamic lore, including the Great Flood, the rebuilding of the Kaʿba, the lineage of Israelites, and prophetic missions starting from Ādam and concluding with Muḥammad. It references the rise and fall of empires including those of Alexander the Great, the Pharaohs, Nebuchadnezzar, and others. The text concludes with the establishment of the Islamic calendar based on the *hijra* of the Prophet to Medina and its adoption during the caliphate of

‘Umar b. al-Khaṭṭāb marking the beginning of Islamic chronology. The manuscript is a holograph.

No. 367

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 227-D.
Dimensions: 10.5×18.5 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

وفي صحيفة ٩٦ من شواهد الحقّ عن الصلاح الصفدي أنه قال في شرحه على لأمية العجم عند قول الطغرائي ولا أهاب الصفاحَ البيضَ البيت ...

Explicit:

... قال الصفدي بعد ما ذكر قلت وكذا أيضا كان الشيخ الإمام العالم العلامة تقي الدين أحمد بن تيمية رحمه الله تعالى علمه متسع جداً إلى الغاية، وعقله ناقص يورطه في المهالك ويوقعه في المضايق انتهى.

Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: The text is written in brown ink, using the *naskh* script on Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text offers a synthesis of poetic reflection and historical-biographical notes on Muslim scholars, addressing the significance of authentic religious knowledge, spiritual sincerity, and prophetic guidance. The author contrasts genuine scholarship with superficial religiosity and critiques the intellectual inadequacy of certain prominent figures. Overall, the text functions as a meditation on the value of true scholarship and the dangers of intellectual superficiality. The manuscript is a holograph.

No. 368

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 64.
Dimensions: 18 × 22 cm / 26 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

قولكم ثم إذا زاد المخروص أو نقص فهل يخرج قدر الزياد وينقص قدر النقص أم يخرج ما ضمّن على المالك أولاً انتهى

يزاد وينقص بقدر الزيادة والنقص ولا يُجمد على التخمين إذا ظهر اليقين ...

Explicit:

... على اشكدار عن يد سلطان سليم بعساكر العجم مع إعلان مذهب الشيعة فصار عليه سلطان سليم بالجنود العثمانية فرجع شاه إسماعيل الصفوي منهزما وأغار كرجستان وكردستان ممالك الصفوية فلتيقن إسماعيل الصفوي عدم استقلال الحكومة الإسلامية في جواد الدولة العلية العادلة أشاعت مذهب الشيعة في إيران لتشكيل الدولة الصفوية.

Date of composition: 1910–1930.
Place of composition: Daghestan.
Notes: The text is written in black and blue ink, as well as pencil, using the *naskh* script on Russian-made cellulose paper.

The manuscript contains a response by Jamāl al-Dīn al-Gharabudāghī to various questions on Islamic law, dogmatics, and history, sent to him by Daghestani scholars and copied for himself.

– Jamāl al-Dīn al-Gharabudāghī's critique of Ali Kayaev (ʿAlī al-Ghumuqī) for his views on *ijtihād*, *madhhab*s, and *taqlīd*. This section also includes al-Gharabudāghī's critique of the newspaper *Jarīdat Dāghistān*, edited by Ali Kayaev, for promoting the ideas of members of the Masonic lodge in Egypt (folios 2b–3b).
– A response by Jamāl al-Dīn al-Gharabudāghī to a question from the scholar Muḥammad, son of the Naqshbandi shaykh Ilyās of Tsudaqar (folio 4).
– Comments and responses by Jamāl al-Dīn al-Gharabudāghī to certain *fatwā*s issued by a Daghestani scholar (fols. 5a–7b).

– Jamāl al-Dīn al-Gharabudāghī's commentary on the phrase: "I am from the community of the prophet Ibrāhīm," popular among Muslims (fols. 7b–8a).
– Legal questions posed by a Daghestani scholar to Jamāl al-Dīn al-Gharabudāghī and his responses (fols. 8b–10b).
– Jamāl al-Dīn al-Gharabudāghī's comments regarding the performance of prayers for the deceased (fols. 11a–b).
– Questions from Daghestani scholars Ḥamza of Chirkey and Badawī of Buglen to Jamāl al-Dīn al-Gharabudāghī and his responses (fols. 12a–14b).
– A question from a scholar of Nizhnii Jengutay regarding the demolition of a mosque due to its dilapidated condition and the income from its *waqf*s, along with Jamāl al-Dīn al-Gharabudāghī's response (fols. 15a–19a).
– A legal question about divorce posed to Jamāl al-Dīn al-Gharabudāghī and his response (fol. 20a).
– A question from the *qāḍī* of Paraul, Ḥājji b. Asildār al-Gharabudāghī, seeking clarification on an inheritance matter and his response (fol. 21b).
– Jamāl al-Dīn al-Gharabudāghī's comments on the legal treatise *al-Anwar* by Yūsuf al-Ardabīlī (fols. 22a–b).
– A legal query addressed by the *qāḍī* of Kapchughay and Badawī of Buglen to Jamāl al-Dīn al-Gharabudāghī regarding the permissibility of discharging *zakāt* obligations through paper currency, along with his reply (folios 24a–26a).
– Brief historical notes on the Seljuks, who initially practiced shamanism, then converted to Nestorian Christianity, and later embraced Islam (folios 26b–27a).
– Brief historical notes on the emergence of the Ottoman dynasty (folio 27b).

The manuscript is a holograph.

No. 369

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 97.
Dimensions: 12 × 18.5 cm / 4 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

وانتزع ملكها نِكَالَاي من بني رمان عن ملكه ودخل عمالها في كل مكان من أجزاء ملكه العظيم في حيز خبر كان تداخل قبائل شمال قفقاس في إصلاح أمورهم الداخلية والخارجية كسائر الناس ...

Explicit:

... ما كان خيرا محضا كظهور إمام معصوم من الأحكام يملأ الأرض عدلا كما ملئت ظلما ونزول نبي الله تعالى وورد أن زمن عيسى كله زمن سلم وخير وبركة وأمن.

Date of composition: 1920–1930.
Place of composition: Karabudakhkent, Daghestan.
Notes: The text is written in black ink, using the Daghestani *naskh* script on Russian-made, darkened, creamy paper, without *vergeures*, *pontuseaux*, watermarks or stamps.

The text offers a concise account of developments in Daghestan following the Revolution of 1917. The author discusses disputes concerning forms of governance, attempts to reform the administrative system, and conflicts among various factions. Particular attention is given to divergences between proponents of centralised authority, and adherents of traditional modes of governance. The author then turns to a critique of Daghestani public and religious figures, highlighting hypocrisy, the instrumentalisation of religious rhetoric, and the involvement of various local actors in political struggles. It is emphasised that many such individuals operate under the slogan of "combating injustice", while in reality pursuing other aims. Considerable space is devoted to the role of religious scholars and Sufi shaykhs in public life, as well as their influence on competing political groups, which seek to secure their support in order to bolster their own legitimacy. The final section assumes a distinctly eschatological tone, outlining conceptions of the signs of the Day of Judgement, the major upheavals preceding it, and the ultimate establishment of divine justice. The manuscript is a holograph.

No. 370

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 226-D.
Dimensions: 12 × 17 cm / 1 fol.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

لتبيين عين المراد من احتمالات لفظ المقدمة قبله فهي بكر الدال لكونها من اللازم في موارد الاستعمالات اللغوية عند جمهور أئمة اللغة وبالفتح عند بعضهم وهؤلاء الأئمة يثبت اللغة العربية ...

Explicit:

... على الشارح أن ينفي الاختلاف بين الجمهور والبعض في المقدّمة اللغوية تعطفا على تكلّف غفلة عمّا من كتب متن اللغة من الفقير الحاج جمال الدين الغربداغي والله تعالى أعلم.

Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: The text is written in brown ink, using the *naskh* script on the pages of a lined exercise book.

This text explores a philological discussion concerning the correct vocalization and semantic interpretation of the Arabic term *al-muqaddima*, particularly in connection with its usage in reference to military or ceremonial contexts, such as the vanguard of an army (*muqaddimat al-jaysh*). The author references linguistic authorities, including *Tāj al-ʿArūs* and classical Arabic grammarians, to highlight the variations in pronunciation and the implications these nuances hold for meaning. The discussion reflects broader concerns about the transmission of Arabic linguistic tradition, proper usage, and the preservation of eloquence (*fasāḥa*) amid changing cultural and political environments. The manuscript is a holograph.

No. 371

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 338-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Author: ?
Incipit:

فسئلت جماعة عن علماء مصر فقال أكبرهم علما وسنا ما الأصل في الأشياء قبل وراود الشرع فقلت الحل ثم قالوا وما أعم الأدلّة فقلت خلق لكم ما في الأرض جميعا ...

Explicit:

عن ابن مسعود رضي الله عنه أن النبي عليه سلم قال ما منكم من أحد إلاّ وقد وكّل به قرينه من الجن قالوا وإياك قال وإياي إلا أن الله أعانني عليه فأسلم فلا يأمرني إلاّ بخير لا تدخل الجن بيتا فيه الا ترج حيات الحيوان.

Date of copy: 1920–1930.
Place of copy: Daghestan.
Copyist: ?
Notes: The text is written in purple ink, using the *naskh* script on dark Russian-made paper without *vergeures*, *pontuseaux*, watermarks or stamps.

The text touches on questions regarding prophetic behaviour prior to formal revelation, the permissibility of certain actions and consumables (such as intoxicating beverages made from grapes and dates), and the broader implications of divine legislation versus human conduct. The narrative discusses interpretations from prominent scholars like Ibn Ḥajar and others regarding the permissibility of actions such as consuming fermented drink (*nabīdh*), depending on its intoxicating effect. The text references the legal opinions of Daghestani scholars Ibrāhīm al-ʻUradī and Saʻīd al-Harakānī.

No. 372

[مجموع الملتقطات]

[***Majmūʻ al-multaqiṭāt***]
Shelfmark: 76.
Dimensions: 11.5×18 cm / 78 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

يا أيها الذين آمنوا عليكم أنفسكم لا يضركم من ضل إذا اهتديتم إلى الله مرجعكم جميعا فينبئكم بما كنتم تعملون في آخر المائدة لا تدركه الأبصار وهو يدرك الأبصار وهو اللطيف الخبير ...

Explicit:

... الكلام عن نهجة إلى عرض منه بضم العين أيْ جانب والكناية هي الدلالة على شيئ بذكر لوازمه وروادفه كقولك طويل النجاد للطويل وكثير الرواد.

Date of composition: 1920–1930.

Place of composition: Karabudakhkent, Daghestan.
Notes: The text is written in black and blue ink, using the *naskh* script on various types of paper, including lined exercise book pages, stamped paper, and rough, cream-coloured paper. The manuscript contains various excerpts by Jamāl al-Dīn al-Gharabudāghī on *tafsīr*, Islamic law, dogmatics, ethics, and edification. The manuscript also contains historical accounts by Jamāl al-Dīn al-Gharabudāghī concerning the Islamisation of Daghestan during the reign of ʿUmar b. al-Khaṭṭāb (d. 644), the spread of the Arabic language and Islamic scholarship in the region, the establishment of Arabic as the official language throughout Daghestan, the attempt to introduce Russian clerks into village courts in 1914 and the unrest such a measure provoked, the establishment of Soviet power in Daghestan in 1922 (by the "Lenin faction"—*al-firqa Līnīn*), and the beginning of the socialists' campaign against the use of Arabic. The manuscript is a holograph.

No. 373

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 73.
Dimensions: 12 × 18 cm / 137 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

ولولا فضل الله عليك ورحمته لهملت طائفة منهم أن يضلّوك وما يضلّون إلاّ أنفسهم وما يضرّونك من شيء وأنزل الله عليك الكتاب والحكمة وعلّمك ما لم تكن تعلم وكان فضل الله عليك عظيما وكذلك جعلنا لكل نبي عدوا شياطين الإنس والجن يوحي بعضهم إلى بعض زخرف القول غرورا ولو شاء ربك ما فعلوه فذرهم وما يفترون ...

Explicit:

من علمك عمن سواك يا الله يا عظيم يا علي يا كبير نسألك الفقر عما سواك والغنى بك حتى لا نشهد إلا إياك ولطف بنا فيهما لطفًا حتى نعلمه ويصلح لمن وكلته

Date of composition: 1920–1930.
Place of composition: Karabudakhkent, Daghestan.

Notes: The text is written in black and purple ink, using the *naskh* script on the pages of a lined exercise book; some pages have a stamp "№ 5." The book cover is made of cardboard.

The text includes various excerpts by Jamāl al-Dīn al-Gharabudāghī on dogmatics, law, poetry, the history of the Mu'tazilites, and legal proceedings in Egypt in the mid-19th century. It also contains a *fatwā* by al-Gharabudāghī on *ṭalāq*, his memoirs on the events of the revolution and civil war in Daghestan, and notes on revolutionary events in Europe: the establishment of the First International in London in 1866, the Second International in Paris in 1889, and the Third International in Moscow in 1919. Additionally, there are discussions on the difference in the understanding of "freedom" (*ḥurriyya*) in religion and among materialist philosophers. The text is not a unified composition but rather consists of various excerpts compiled by the author. The manuscript is a holograph.

No. 374

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 74.
Dimensions: 18 × 22 cm / 28 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

> وقع في الروس انقلاب عظيم حتى انقرضت حكومة ملوك بني رومان من عهد نكالاي ١٧ يوما من شهر أفريل سنة ١٩١٧ بإرادة الله تعالى مع اتساع بلادها ونطاقها وكانت إدارة أمورها بيد إمبراطورها مستقلا برأيه يتصرف من كليات الأمور وجزئياتها ...

Explicit:

> ... وفيها أيضا الخامس أن يكون مع المدعي خط المدعي عليه بما تضمنه الدعوى فإن اعترف بخطه سأله عما تضمنه فإن أقر به لزمه وإن انكره لم يجز الحكم عليه بمجرد الخط فإن قال كتبه ليقرضني أو أقرضني أو ليدفع إليّ ثمن بعته وما وقع الخ.

Date of composition: 1920–1930.
Place of composition: Karabudakhkent, Daghestan.

Notes: The text is written in black and blue ink using the *naskh* script on Russian-made cellulose paper. It bears the Cyrillic stamp *Obshchestvo Markov № 5*. The manuscript aggregates random notes by Jamāl al-Dīn al-Gharabudāghī, including: memoirs of the revolution and civil war in Daghestan, legal issues addressed by al-Gharabudāghī, early Islamic history, and notes on dogmatics and Islamic law. The manuscript is a holograph.

No. 375

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 25.
Dimensions: 11×18 cm / 86 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

> وبعد وقع في الروس الانقلاب عظيم جدا حتى انقرضت حكومة ملوك بني رومان من عهد نكالاي ١٧ يوما من شهر أفريل ١٩١٧ بإرادة الله تعالى مع اتساع بلادها ونطاقها وكانت إدارة أمورها ...

Explicit:

> ... وفيها أيضًا الخامس أن يكون مع المدعي خطّ المدعى عليه بما تضمنته الدعوى فإن اعترف بخطه سُئل عما تضمنه فإن كان صحيحًا لزمه وإن أنكره لم يجز الحكم عليه بمجرد الخطّ فإن قال كتبه ليقرضني أو يدفع إليّ ثمن بعته فما وقع.

Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: The text is written in blue and black ink in *naskh* script on pages of a school exercise book.

The text comprises a fragment of a work by Jamāl al-Dīn al-Gharabudāghī on the history of Daghestan following the Revolution of 1917, as well as the author's notes on Islamic law, dogmatics, *tafsīr*, and geography.

The manuscript is a holograph.

No. 376

[مجموع الملتقطات]

[***Majmūʿ al-multaqiṭāt***]
Shelfmark: 115-a.
Dimensions: 17.5 × 22 cm / 6 fols.
Language: Arabic.
Author: جمال الدين بن مَمَّ الغربداغي / Jamāl al-Dīn b. Mamma al-Gharabudāghī.
Incipit:

فكتب معاوية لعليّ كرم الله وجهه يا علي قلت ما لا يضرك وتركت ما ينفعك وأقسمت إليه لا يرمك شهاب قابس ولا تدركك الرياح إن وقع في الأرض ارتسب أو إذا وقع في صخرة ...

Explicit:

... تغز بالخير عند صلول لاي إلهـي صـلّ خيـر الأنبيـاء
شفيعـا للـورى يـوم الجـزاء وأهـل بيتـه والأصدقـاء
بأعـداد لـذرات التـراء وعدّ أصرف الصحف وأي.

Date of composition: 1920–1940.
Place of composition: Daghestan.
Notes: The text is written in black ink, using the Daghestani *naskh* script on white Russian-made paper, without *vergeures*, *pontuseaux*, watermarks or stamps.

The text is an aggregate notes by Jamāl al-Dīn al-Gharabudāghī from various works on biography of Prophet Muḥammad, biographies of the first four Caliphs, some Islamic scholars and poetry. The manuscript is a holograph.

CHAPTER 2

Letters and Documents

No. 377

Shelfmark: 3-D.
Dimensions: 17 × 23 cm / 1 fol.
Language: Arabic.
Sender: Abū Muslim-khān Shamkhāl (أبو مسلم خان شمخال).
Addressee: Ṣaliḥ of Paraul[1] (صالح الفراولي).
Summary: The letter talks about the purchase of land from the Shamkhāl by a certain resident of the village of Paraul for grazing her sheep.
Date of composition: 23 Muḥarram 1266 / 8 December 1849.
Place of composition: Daghestan.
Notes: original. There is an impression of a black sender's seal, measuring 2 × 2 cm, inscribed with: "Abū Muslim-khān Shamkhāl, ruler of Daghestan" (والي داغستان أبو مسلم خان شمخال)

No. 378

Shelfmark: 5-D.
Dimensions: 15 × 21 cm / 1 fol.
Language: Arabic.
Sender: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Addressee: ʿAbd al-Khāliq of Kadar[2] (عبد الخالق الغداري).
Summary: The letter is the sender's response to the addressee's question about the permissibility of a wedding feast from a *fiqh* perspective. The author examines this issue in detail, referring to legal literature.
Date of composition: 1930–1940.
Place of composition: Daghestan.
Notes: original. Here and below, Ṣadr al-Dīn al-Gharabudāghī (Ṣadr al-Dīn b. Dhū 'l-Qarnayn al-Gharabudāghī) refers to Ṣadr al-Dīn Karanaev (1891–1968), one of the former students of Jamāl al-Dīn al-Gharabudāghī.

1 The village is located in the Karabudakhkent district of Daghestan.
2 The village is located in the Buinaksk district of Daghestan.

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No. 379

Shelfmark: 8-D.
Dimensions: 11 × 8.5 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: ʻAbbās of Kharikolo[3] (عباس الحريكلي).
Summary: The author greets the recipient, expressing hope that the latter will fulfill the former's request. A fragment, including the ending, is missing.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 380

Shelfmark: 13-D.
Dimensions: 11 × 18 cm / 1 fol.
Language: Arabic.
Summary: A document certified by the village *sharīʻa* court confirms that Āsiyat, daughter of Saʻadullāh, undertakes the obligation to fulfill all duties related to posthumous ritual practices concerning her mother, Niyārkhānūm, on the condition that she does not pass away before her mother.
Date of composition: 14 Rabīʻ al-akhīr 1341 / 3 December 1922.
Place of composition: Daghestan.
Notes: original.

No. 381

Shelfmark: 14-D.
Dimensions: 17.5 × 18.5 cm / 1 fol.
Language: Arabic.
Sender: Qurbān ʻAlī of Argvani[4] (قربان علي الأرغوني الهشولي).
Addressee: ʻAbd al-Ḥalīm b. *al-ḥājj* ʻAlī of Arghvani (عبد الحليم بن الحاج علي الأرغوني).
Summary: A letter of general content. The author writes to inform the recipient that their letter has been received and expresses joy upon learning that they are well. The author then exhorts the recipient to continue adhering to the path of

3 The village is located in the Khunzakh district of Daghestan.
4 The village is located in the Gumbet district Daghestan.

the Prophet Muḥammad and to remain steadfast in following it. The letter is composed in rhymed prose.
Date of composition: 24 Sha'bān 1302 / 7 June 1885.
Place of composition: Daghestan.
Notes: original.

No. 382

Shelfmark: 15-D.
Dimensions: 10.5×17.5 cm / 1 fol.
Language: Arabic.
Sender: Ilyās of Dorgeli[5] (إلياس الدركلي).
Addressee: Jamāl al-Dīn, Bilāl, Ḥajji b. Jalaw, Murtaḍa'alī (جمال الدين, بلال, حج بن جلو و مرتضعلي).
Summary: In the letter, the author invites the recipients to a wedding feast celebrating his marriage. He states that such a feast is in accordance with the Sunna and requests the recipients to join him on the 14th of Rabī' al-akhīr of the same year.
Date of composition: 7 Rabī' al-akhīr 1336 / 19 January 1918.
Place of composition: Daghestan.
Notes: original.

No. 383

Shelfmark: 16-D.
Dimensions: 8×6 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: Muḥammad b. *al-ḥāfiẓ* Umalāt of Karabudakhkent (محمد بن الحافظ أملات الغربداغي).
Summary: A letter of general content. The author wishes the recipient health and well-being and informs them that he himself is also in good health.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

5 The village is located in the Karabudakhkent district of Daghestan.

No. 384

Shelfmark: 18-D.
Dimensions: 14 × 17 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: ?
Summary: The author of the letter asks the recipient how to interpret the Qur'ānic verse *"Indeed, my Lord is upon a straight path"* (إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ).
Date of composition: 1920–1940.
Place of composition: Daghestan.
Notes: original.

No. 385

Shelfmark: 19-D.
Dimensions: 17 × 20 cm / 1 fol.
Language: Arabic.
Sender: Tatām Karabudagov, *qāḍī* of Buinaksk (قاضي بلدة بوياغسكي تتام غربداغوف).
Addressee: ?
Summary: The author of the letter writes that a resident of the village of Karabudakhkent approached him with a question. The man had told his wife: "If you remain a guest in your father's house for more than five days, I divorce you." He then asked the author whether the divorce would be valid in this case and whether they could reconcile. The author replied that if the wife stays in her father's house for up to five days, the divorce is effective but not final, and they are permitted to reconcile after renewing the *nikāḥ* ceremony.
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original. Tatām Karabudagov (1895–1970s) was a Daghestani scholar from the village of Khalimbekaul. He studied in his native village as well as in the village of Kazanishche. In February 1930, he was arrested by the OGPU on charges of counter-revolutionary and anti-Soviet activities. However, he was released from custody three months later. During the 1950s and 1960s, he served as a member of the North Caucasus Spiritual Administration and concurrently as the *imām* of the mosque in Buinaksk.

No. 386

Shelfmark: 21-D.
Dimensions: 16.5×20.5 cm / 1 fol.
Language: Arabic.
Sender: Muḥammad-bek of Karabudakhkent (محمد بك الغربداغي).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: A letter of condolence on the occasion of the passing of the recipient's granddaughter.
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

No. 387

Shelfmark: 23-D.
Dimensions: 12×15 cm / 1 fol.
Language: Arabic.
Summary: A certain ʻAbd al-Majīd Anayev (عبد المجيد أنايوف) authorises Bāfū-Ḥājī, son of ʻAbd al-Jalīl (پافو حاجي بن عبد الجليل), to act as the guardian from his side for the marriage of Anayev's daughter to Muḥammad Rasūl, son of Ṣadr al-Dīn (محمد رسول بن صدر الدين), in the presence of witnesses.
Date of composition: 25 December 1947.
Place of composition: Daghestan.
Notes: original.

No. 388

Shelfmark: 27-D.
Dimensions: 14.5×16 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: Lieutenant General Mahdī-khān Shamkhāl (ينارال ليط ناط مهدي خان شمخال).
Summary: The author writes that he has received a letter from the Russian command and is immediately forwarding it to the recipient.
Date of composition: 1238 / 18 September 1822–6 September 1823.
Place of composition: Daghestan.
Notes: original. Mahdī Shamkhāl (1760–1830), was the ruler of the Tarki Shamkhalate (1797–1830).

No. 389

Shelfmark: 28-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Sender: Ḥajji b. *al-ḥājj* Shu'ayb of Kumukh[6] (حج بن الحاج شعيب القموقي).
Addressee: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Summary: The author requests the recipient to resolve the matter concerning the distribution of the deceased's estate in accordance with inheritance law.
Date of composition: 30 October 1911.
Place of composition: Daghestan.
Notes: original.

No. 390

Shelfmark: 29-D.
Dimensions: 8.5×16 cm / 1 fol.
Language: Arabic.
Sender: Kilaskhān of Karabudakhkent (كلسخان الغربداغي).
Addressee: Ḥajji Qurbān of Ubekimakhi[7] (حج قربان الأبكي مكي).
Summary: The author writes that the recipient's debtor is troubling him and insists on the repayment of the recipient's debt. The author states that he does not wish to act as an intermediary between them and advises the recipient to deal directly with the person to whom he owes money.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 391

Shelfmark: 30-D.
Dimensions: 11×16.5 cm / 1 fol.
Language: Arabic.
Sender: Prince Tarkhanov, ruler of Mekhtulla (كيناز ترخانوف حاكم مهدي ألو).
Addressee: *qāḍī*, elders and all residents of the village Kakashura[8] (قاضي و عرفاء و جل جماعة شراه)

6 The village is located in the Lak district of Daghestan.
7 The village is located in the Levashi district of Daghestan.
8 The village is located in the Karabudakhkent district of Daghestan.

Summary: In the letter, the author congratulates the recipients on the conclusion of the month of Ramaḍān and the celebration of *ʿĪd al-fitr*. He expresses hope that God will accept their fast and the good deeds performed during this month. The author also requests that the message be conveyed to all the residents, warning that anyone who drinks alcohol or causes disturbances during *ʿĪd al-fitr* will be strictly punished.
Date of composition: 1284 / 4 May 1867–22 April 1868.
Place of composition: Daghestan.
Notes: original. The sender is likely Prince Mikhail Tarkhan-Mouravov (d. 1890s), a chief of the Mekhtulla district who was appointed by imperial officials to govern the Mekhtulla after the dissolution of the Mekhtulla Khanate in 1867.[9] On the reverse side of the letter, there is an impression of a seal with the Arabic inscription: "كيناز ميخائيل طرخان موروف" (Prince Mikhail Tarkhan-Mourouf).

No. 392

Shelfmark: 31-D.
Dimensions: 13 × 21 cm / 1 fol.
Language: Arabic.
Sender: ʿAbd al-ʿAzīz of Kaiakent[10] (عبد العزيز الغيه كنتي).
Addressee: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Summary: The author writes to the recipient about the circumstances of a matter concerning a debt. He states that he filed a complaint with the chief of the district regarding the debt owed to him, and in response, the official issued a written order for the debt to be recovered. However, the author mentions that despite this order, he is unable to collect the debt.
Date of composition: 2 Rajab 1322 / 11 September 1904.
Place of composition: Daghestan.
Notes: original.

No. 393

Shelfmark: 32-D.
Dimensions: 10 × 16.5 cm / 1 fol.
Language: Arabic.
Sender: Ghazaq Mirza, *nāʾib* of Kakashura (غزق مرز نائب شوره).

9 The Mekhtulla Khanate was a Daghestani political entity between the 16th century and 1867.
10 The village is located in the Kaiakent district of Daghestan.

Addressee: Prince Tarkhanov, deputy of ruler (Russian—*pomoshnik*) of Mekhtulla (كيناز ترخانوف فوشنيك مهدي الو).
Summary: The author writes that he has carried out the instructions of the recipient, sent in the previous letter, regarding the verification of the ownership of the bull.
Date of composition: 1280 / 17 June 1863–5 July 1864.
Place of composition: Daghestan.
Notes: original. On the reverse side of the letter, there is an impression of a seal with the Arabic inscription: "غزق مرز بك" (Ghazaq Mirza-bek).

No. 394

Shelfmark: 33-D.
Dimensions: 10.5×17 cm / 1 fol.
Language: Arabic.
Sender: Mutay-bek, Second Lieutenant (Russian—*podporuchik*), *nā'ib* of Gubden (فت فرچيك متي بيك نائب كبدان).
Addressee: Khidirlaz of Geli (خديرلاز الهلي).
Summary: The author informs the recipient that the bearer of this letter is the son of his close friend. He requests the recipient to assist the bearer by speaking with the *qāḍī* of the village about arranging lessons for him, assigning him provisions for sustenance, and caring for him as if he were his own son.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original. On the reverse side of the letter, there is an impression of the sender's seal with an illegible inscription.

No. 395

Shelfmark: 34-D.
Dimensions: 5.5×6 cm / 1 fol.
Language: Arabic.
Sender: *qāḍī* of Aqusha[11] (قاضي أقوشه).
Addressee: *qāḍī* and elders of Urakhi[12] (قاضي و رؤساء حرق).
Summary: The sender of the letter requests the recipients to pay the relatives of a certain Laqi'alī (لَقِعَلِي) the amount of 6.5 rubles (قروش) for a bull sold by him.

11 The village is located in the Akusha district of Daghestan.
12 The village is located in the Sergokala district of Daghestan.

Date of composition: 1820–1830.
Place of composition: Daghestan.
Notes: original. On the reverse side of the letter, there is an impression of the sender's seal with an illegible inscription.

No. 396

Shelfmark: 35-D.
Dimensions: 8.5×11 cm / 1 fol.
Language: Arabic.
Sender: Commandant of the fortress Aiamaki[13] (كمندات قلعة عيمكي).
Addressee: Ghazanbiy, *nā'ib* of Dorgeli (غزنبي نائب دركلي).
Summary: The author writes that a certain Ḥājji from the village of Dorgeli has escaped from detention in the fortress of Aiamaki, where he was being imprisoned. He notes that the fugitive might return to his village to retrieve his weapons and horse and requests the recipient to apprehend the fugitive if he comes back to the village.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 397

Shelfmark: 36-D.
Dimensions: 9×12 cm / 1 fol.
Language: Arabic.
Sender: *qāḍī* and elders of Tsudakhar[14] (قاضي وغرفاء ژود).
Addressee: *qāḍī* and elders of Kadar (قاضي وغرفاء غدر).
Summary: In the letter, the authors request the recipients to resolve the issue faced by the bearer of this letter regarding the purchase of a bull.
Date of composition: 1870–1890.
Place of composition: Daghestan.
Notes: original. On the reverse side of the letter, there is an impression of a seal with the Arabic inscription: "قربان" (Qurbān).

13 The village is located in the Gergebil district of Daghestan.
14 The village is located in the Levashi district of Daghestan.

No. 398

Shelfmark: 37-D.
Dimensions: 11×17 cm / 1 fol.
Language: Arabic.
Sender: Ghāzī, *nā'ib* (غازي نائب).
Addressee: Alacha Muḥammad (اَلَچ محمد).
Summary: In the letter, the author instructs the recipient to inform the residents of the village that those who have recently returned are prohibited from leaving the village again until they meet with the naib. The author orders the recipient to impose fines on anyone who violates this directive. Furthermore, the author instructs the recipient to send people equipped with shovels, pickaxes, and provisions to him. Those who refuse or attempt to flee must be subjected to a heavy fine.
Date of composition: 1860–1880.
Place of composition: Daghestan.
Notes: original.

No. 399

Shelfmark: 38-D.
Dimensions: 8×11 cm / 1 fol.
Language: Arabic.
Sender: Aḥmad-pasha (أحمد باشى).
Addressee: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Summary: The sender requests that several individuals be sent to him for the performing of the *mawlid*.
Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: original.

No. 400

Shelfmark: 39-D.
Dimensions: 10.5×17 cm / 1 fol.
Language: Arabic.
Summary: A list of expenses compiled by Jamāl al-Dīn al-Gharabudāghī related to the funeral rites and weddings of some Karabudakhkent villagers.
Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: original.

No. 401

Shelfmark: 40-D.
Dimensions: 10×13 cm / 1 fol.
Language: Arabic.
Sender: Khālid (خالد).
Addressee: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Summary: The author writes that the delay in writing the letter was due to being extremely busy, not forgetfulness. He mentions that he is going to visit the recipient to offer condolences for the death of the son of their mutual friend, a certain ʻAbd al-Khāliq. The author requests the recipient to convey his sincere condolences to ʻAbd al-Khāliq should the recipient see him.
Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: original.

No. 402

Shelfmark: 41-D.
Dimensions: 13.5×21 cm / 1 fol.
Language: Arabic.
Sender: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Addressee: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Summary: The author writes that, according to calendars prepared by astronomers, the month of Dhū ʻl-ḥijja of the current Hijrī year 1360 begins on a Saturday.
Date of composition: 1360 / 28 January 1941–16 January 1941.
Place of composition: Daghestan.
Notes: original.

No. 403

Shelfmark: 42-D.
Dimensions: 12.5×17 cm / 1 fol.
Language: Arabic.
Sender: Bahāʼ al-Dīn of Geli (بهاء الدين الهلي).
Addressee: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Summary: The author wishes the recipient health and well-being. He asks not to be reproached for the delay in his response and requests that greetings be conveyed to their mutual friends.

Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: original.

No. 404

Shelfmark: 46-D.
Dimensions: 15 × 20 cm / 1 fol.
Language: Arabic.
Sender: Ghazānūf of Gubden (غزانوف الكبداني).
Addressee: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Summary: The author asks the recipient whether a prayer performed on a moving train is valid, or if the traveler must disembark at the station to perform the prayer there.
Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: original.

No. 405

Shelfmark: 48-D.
Dimensions: 19 × 25 cm / 1 fol.
Language: Arabic, Kumyk.
Sender: Ṣadr al-Dīn b. Dhū 'l-Qarnayn of Karabudakhkent (صدر الدين بن ذو القرنين الغربداغي).
Addressee: Mirzā Aghā of Karabudakhkent (مرزا أغا الغربداغي).
Summary: In the letter, the author provides a detailed response to questions devoted to the permissibility of purchasing *waqf* mosque property in the situation where the mosques have been closed by unbelievers, and the mosque assets have been looted and are now being sold. The author examines whether it is lawful to acquire such property under these circumstances, considering the religious and legal implications tied to the sanctity of *waqf*. He includes a reference to the principles of Islamic jurisprudence, which govern the handling of *waqf* property, particularly when its intended purpose has been violated or disrupted.
Date of composition: 17 Shawwāl 1366 / 2 September 1947.
Place of composition: Daghestan.
Notes: original.

No. 406

Shelfmark: 50-D.
Dimensions: 13 × 21 cm / 1 fol.
Language: Arabic.
Sender: ʻAlī of Salta[15] (علي السلطي).
Addressee: *qāḍī* Muḥammad of Tsudakhar (قاضي محمد الڑدقاري).
Summary: The author writes that he has received a letter from the recipient and wishes him health and well-being. He further expresses how pleased he was to hear the news that a certain ʻAbd al-Raḥmān has safely returned to his homeland. The author then advises the recipient not to become overly attached to worldly possessions or place too much importance on them, as everything on earth is transient.
Date of composition: 23 Muḥarram 1303 / 31 October 1885.
Place of composition: Daghestan.
Notes: original.

No. 407

Shelfmark: 51-D
Dimensions: 12 × 21.5 cm / 1 fol.
Language: Arabic
Sender: ʻAbd al-Laṭīf of Gotsob (عبد اللطيف الحڑي).
Addressee: Ghaflān (غفلان).
Summary: The author writes that upon learning of the recipient's illness, he was deeply saddened. He advises the recipient not to despair, as relief follows every hardship. Furthermore, the author remarks that physical illness serves to cleanse the ailments of the soul, and in this, too, there is a blessing.
Date of composition: 15 Jumāda-l-ūlā 1299 / 17 March 1882.
Place of composition: Daghestan.
Notes: original. The dates in the letter are duplicated according to the Hijrī and Gregorian calendars.

No. 408

Shelfmark: 53-D.
Dimensions: 17 × 22 cm / 1 fol.

15 The village is located in the Gunib district of Daghestan.

Language: Arabic.
Sender: *al-ḥājj* Ḥajji Khalinbek b. Rajab of Kaiakent (الحاج حج خلنبك بن رجب القيكنتي).
Addressee: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Summary: The author writes that he very much wished to visit the recipient, but his current obligations occupy all his time and prevent him from doing so. He reassures the recipient of their friendship, which no separation can diminish. The author also congratulates the recipient on completing the pilgrimage to Mecca and prays that God accepts his pilgrimage.
Date of composition: 1885–1890.
Place of composition: Daghestan.
Notes: original. On the bottom of the page, there is an impression of a seal with the Arabic inscription: "عبده حاج خلنبك" (The Slave [of God] Ḥājji Khalinbek).

No. 409

Shelfmark: 54-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Sender: Ḥajji b. *al-ḥājj* Shu'ayb of Kumukh (حج بن الحاج شعيب القموقي).
Addressee: Jamāl al-Dīn of Karabudakhkent (حاج جمال الدين الغربداغي).
Summary: The author asks the recipient to respond to two questions, including whether it is permissible to bury the deceased on communal land (*ḥarīm*), given that the community owning the land consents to the burial. The author states that he is unable to find answers to these questions himself and requests the recipient's written guidance on the matter.
Date of composition: 19 Muḥarram 1330 / 8 January 1912.
Place of composition: Daghestan.
Notes: original. On the reverse side of the letter, there is Jamāl al-Dīn's answers to these questions.

No. 410

Shelfmark: 55-D.
Dimensions: 12×18 cm / 1 fol.
Language: Arabic.
Sender: Jamāl al-Dīn of Karabudakhkent (الحاج جمال الدين الألتنجاجي).
Addressee: Ghazānūf of Gubden (غزانوف الكبداني).
Summary: In the letter, the author provides answers to questions previously posed by the recipient. It focuses on certain aspects of the theory and methodology of Islamic law (*uṣūl al-fiqh*).

Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: original.

No. 411

Shelfmark: 58-D.
Dimensions: 17 × 21 cm / 1 fol.
Language: Arabic.
Sender: Ḥamzat (حمزة).
Addressee: ?
Summary: The author writes that he inquired about a book belonging to the recipient from the brother of the late Saliskār (سلسكار). He was told that the book is in their house in the city of Khasavyurt. The author mentions that he informed them to bring the book to Makhachkala during their next visit.
Date of composition: 12 February 1937.
Place of composition: Daghestan.
Notes: original.

No. 412

Shelfmark: 59-D.
Dimensions: 17 × 22 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-Khāliq of Kadar (عبد الخالق الغداري).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author asks the recipient to respond to the following question: A man was invited to a wedding. When he arrived, he observed that the celebration included music, and young men and women were dancing together. At the same time, scholars and notable figures of the city were seated at a table, conversing with one another. The author inquires what the man should have done in such a situation: should he have entered the hall and joined the table, fearing that otherwise the wedding hosts and guests would reproach him, even though what was taking place there contradicted *sharīʻa*? Or should he have left the event altogether?
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

No. 413

Shelfmark: 60-D.
Dimensions: 17 × 22 cm / 1 fol.
Language: Arabic.
Sender: ʿAbd al-Jabbār of Karanayaul[16] (عبد الجبار في قراناي آوول).
Addressee: Bilāl, the *imām* of Manas[17] (بلال إمام محلة مناس).
Summary: The author writes that their course of actions have brought about major afflictions to a number of people. Specifically, the author mentions that he advised one individual to leave his native village and relocate elsewhere, suspecting him of committing a sin. The recipient, according to the author, instructed the same individual to marriage a second wife, which also resulted in his moving to the seaside and distancing himself from his relatives and loved ones. Furthermore, the author states that their hasty decisions forced the scholar Ghazānūf of Gubden to leave his homeland and settle in the village of Aksai.[18] Additionally, the author notes that their actions led to a mutual acquaintance being imprisoned for a month. The author advises the recipient that both of them must repent (*tawba*) for their ill-considered advice and seek forgiveness from those affected.
Date of composition: 21 Ramaḍān 1345 / 24 March 1927.
Place of composition: Daghestan.
Notes: original.

No. 414

Shelfmark: 61-D.
Dimensions: 20.5 × 31 cm / 1 fol.
Language: Arabic.
Summary: The document is drafted as testimony confirming that the late Buday-Bek, son of Rustām-Khān from Kumukh (بدي بك بن رستام خان الغموقي), orally declared his will, listing the bequeathed property. The witnesses affirm that they were present when the deceased articulated this testament verbally. The document was prepared by a certain Shaykh Muḥammad (شيخ محمد) at the request of these witnesses. The document bears the signatures and personal seals of those who were present during the witnesses' statements.

16 The village is located in the Kaiakent district of Daghestan.
17 The village is located in the Karabudakhkent district of Daghestan.
18 The village is located in the district of Khasavyurt in Daghestan.

Date of composition: 28 Dhū ʿl-ḥijja 1235 / 5 October 1820.
Place of composition: Daghestan.
Notes: original.

No. 415

Shelfmark: 64-D.
Dimensions: 8 × 15.5 cm / 1 fol.
Language: Arabic.
Sender: elders of Bashlykent[19] (كبراء و عقلاء برشله).
Addressee: *qāḍī* and elders of Kaiakent (قاضي و كبراء قيه).
Summary: The senders write that they had permitted the residents of Kaiakent to gather grass and cut firewood on land belonging to the senders. However, they did not allow the recipients to use the water flowing through their territory. Despite this, the recipients violated this condition and used the water. Consequently, the authors of the letter state that, due to this breach, they are prohibiting the recipients from using their resources in the future.
Date of composition: 1830–1840.
Place of composition: Daghestan.
Notes: original.

No. 416

Shelfmark: 65-D.
Dimensions: 13 × 21.5 cm / 1 fol.
Language: Arabic.
Summary: An address from Osman Osmanov (عثمانوف), the chairman of the Sharīʿa Department of the People's Commissariat of Justice (*Narkomiust*) of the Daghestan Autonomous Soviet Socialist Republic (DASSR), to all Daghestani scholars, *qāḍī*s, and *imām*s. It calls for a broad effort in the field of education, urging them to begin educating the illiterate by explaining the duties of Islam, the pillars of faith (*īmān*), and informing them about major and minor sins.
Date of composition: 1921–1926.
Place of composition: Daghestan.
Notes: lithograph.

19 The village is located in the district of Kaiakent, Daghestan.

No. 417

Shelfmark: 66-D.
Dimensions: 13.5 × 21 cm / 1 fol.
Language: Arabic.
Sender: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Addressee: Ibrāhīm and Muḥammad (إبراهيم ومحمد).
Summary: In the letter, the author writes that he is in good health and well-being. He mentions that he has visited some holy sites (*ziyāra*). The author then states that he is currently in Istanbul, where he is staying with a certain Khaṣbulāt from Kumtorkala. He goes on to describe his meetings with some Daghestanis living in Istanbul, with certain Arab scholars, and with those who organize pilgrimages to Mecca and Medina.
Date of composition: 1 Ramaḍān 1314 / 2 February 1897.
Place of composition: Daghestan.
Notes: original.

No. 418

Shelfmark: 67-D.
Dimensions: 13 × 22 cm / 1 fol.
Language: Arabic.
Sender: Yūsuf, foreman (*raʾīs*) of Nizhnee Kazanishche (يوسف رئيس غزانشي السفلى).
Addressee: Mama, foreman (*raʾīs*) of Verkhnee Kazanishche (مَمَ رئيس غزانش العليا).
Summary: The author writes that a poor woman came to him, tearfully complaining that her husband had gone into a protected forest and brought back a small amount of firewood. The author then states that some time later, he received a letter from the addressee. He invited the woman's husband to his home and read the received letter to him. The culprit, in turn, asked the author to write to the addressee, informing him that he lives in extreme poverty and requesting his forgiveness, asking that no responsibility be imposed on him for the gathered firewood.
Date of composition: 19 Ṣafar 1297 / 31 January 1880.
Place of composition: Daghestan.
Notes: original.

No. 419

Shelfmark: 75-D.
Dimensions: 11 × 17.5 cm / 1 fol.
Language: Arabic.
Sender: Fāṭima (فاطمة).
Addressee: Islam of Tsudakhar (إسلم الڑدقاري).
Summary: The author writes to the addressee requesting the dispatch of three pounds (*ratl*) of sheep fat, which she urgently requires.
Date of composition: 1200 / 4 November 1785–23 October 1786.
Place of composition: Daghestan.
Notes: original. On the reverse side, there are various excerpts concerning Arabic grammar.

No. 420

Shelfmark: 77-D.
Dimensions: 11 × 16 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: Muḥammad b. Murtaḍa'alī of Gubden (محمد بن مرتضعلي الكبداني).
Summary: In the letter, the author answers a question previously posed by the addressee. In Sufi literature, it is stated that if there exists a legitimate Sufi shaykh, following this shaykh becomes an individual obligation (*farḍ al-'ayn*) for every Muslim. In the present time, the 14th century of the Hijri calendar, when there are no longer any true shaykhs in Daghestan, what should Muslims do? Whom should they follow? Referring to Sufi and other Islamic literature, the author explains to the addressee that, in the absence of a true, legitimate shaykh in a given region, Muslims should engage in remembrance of God (*dhikr*) and blessings (*ṣalawāt*) upon the Prophet Muḥammad, as he is the closest and most potent means (*wasīla*) for bringing a Muslim nearer to God.
Date of composition: 1970s.
Place of composition: Daghestan.
Notes: original. On the reverse side of the letter, there is a claim written in Russian by a certain Niyarkhanum Gadzhieva from the village of Karabudakhkent, addressed to the Soviet People's Court. The claim concerns the recovery of a debt from a certain Atagaji Imān-'Alī oglu for a saddle purchased from the claimant seven years earlier, in 1918, with the due amount still unpaid. The claim is dated 1925.

No. 421

Shelfmark: 78-D.
Dimensions: 4×7 cm / 1 fol.; 4×6 cm / 1 fol.; 7.5×6.5 cm / 1 fol.
Language: Arabic.
Sender: Gebek, *nā'ib* (نائب كبك).
Addressee: Ismāʿīl, *qāḍī* Mirza-bek, (إسماعيل، قاضي مرزبك).
Summary: Three letters from *nā'ib* Gebek, joined together:
—In the first letter, he requests that the recipients send all livestock owners to the mountains in order to prepare their herds for their seasonal migration to the lowlands
—In the second letter, addressing *qāḍī* Mirza-bek, he asks him to resolve the issue of the bearer of the letter.
—In the third letter, also addressing *qāḍī* Mirza-bek, he requests him not to oppress a certain poor woman by evicting her from the house she resides in and to refrain from raising this matter at all.
Date of composition: Dhū ʿl-qaʿda 1272 / 3 July–1 August 1856
Place of composition: Daghestan
Notes: original. On the reverse side of the letter, there is an impression of the sender's seal.

No. 422

Shelfmark: 79-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Sender: Muṣṭfā of Tarki (مصطفى في ترغو).
Addressee: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Summary: The letter contains the author's request for the recipient to provide an answer regarding the permissibility of leasing property according to Islamic law. On the back of the letter there is the addressee's answer to the question asked.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 423

Shelfmark: 80-D.
Dimensions: 10.5×17 cm / 1 fol.

Language: Arabic.
Sender: Fayḍ al-Dīn (فيض الدين).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين).
Summary: The author expresses condolences on the passing of the recipient's son.
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

No. 424

Shelfmark: 81-D.
Dimensions: 16.5 × 21 cm / 1 fol.
Language: Arabic.
Sender: [Ṣadr al-Dīn of Karabudakhkent].
Addressee: ?
Summary: The author expresses sorrow over the interruption in their correspondence. He mentions his intention to visit the recipient in person. The letter is of a general nature, expressing friendship and gratitude toward the recipient.
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

No. 425

Shelfmark: 82-D.
Dimensions: 16.5 × 20 cm / 1 fol.
Language: Arabic.
Sender: Ḥasan-khān of Geli[20] (حسن خان الهلي).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author expresses condolences on the passing of the recipient's wife.
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

20 Ḥasan-khān of Geli (d. 1979) was a Daghestani scholar who specialized on the study of the Islamic law of inheritance, and served as *imām* at the congregational mosque of Makhachkala between 1950–1960.

No. 426

Shelfmark: 83-D.
Dimensions: 16.5 × 20.5 cm / 1 fol.
Language: Arabic.
Sender: [Ṣadr al-Dīn of Karabudakhkent].
Addressee: Ilyās's children (أولاد إلياس).
Summary: The author expresses condolences on the passing of the recipients' brother.
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

No. 427

Shelfmark: 84-D.
Dimensions: 17 × 22 cm / 1 fol.
Language: Arabic.
Sender: Members of the Kakashura village court (أهل محكمة قفه شوره).
Addressee: *nā'ib* of Mekhtulla, Capitan Ivanov (كفتان يوانوف نائب مهدي ألو).
Summary: The authors write that a certain ʿĪsā, the son of Mamma, approached them with an accusation of theft of his horse against a certain Khalimbek. The court ruled that Khalimbek should bring six oath-helpers to testify in his favour. However, he only brought five of them. The court members then explain how they proceeded with the further resolution of this matter.
Date of composition: 18 Dhū ʿl-qaʿda 1302 / 28 August 1885.
Place of composition: Daghestan.
Notes: original. On the right margin of the letter, there is one seal with a coat of arms, and three seals from the court members of the village of Kakashura.

No. 428

Shelfmark: 85-D.
Dimensions: 16 × 18 cm / 1 fol.
Language: Arabic.
Summary: The document is a ruling from the village court of the village of Karabudakhkent regarding the sale of property belonging to the orphans of a certain ʿAbd al-Salām, listing their property, for their upkeep.
Date of composition: 1 Jumāda-l-ūlā 1306 / 3 January 1889.
Place of composition: Daghestan.

Notes: original. On the verso of the letter, there is the imprint of the official seal of the court of Karabudakhkent and four seals from the court members.

No. 429

Shelfmark: 87-D.
Dimensions: 10.5×13 cm / 1 fol.
Language: Arabic.
Sender: *al-ḥājj* Bilāl (الحاج بلال).
Addressee: ʻAbd al-Baṣīr (عبد البصير).
Summary: The author of this letter states that he will fully comply with the commands and prohibitions of the addressee, so the addressee can rely entirely on him in all matters.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 430

Shelfmark: 88-D.
Dimensions: 11×17 cm / 1 fol.
Language: Arabic.
Summary: A testament of certain ʻAbd al-Wahhāb, son of Akay of Karabudakhkent, regarding the distribution of his property after his death.
Date of composition: 5 Jumāda-l-akhīr 1334 / 7 April 1916.
Place of composition: Daghestan.
Notes: original.

No. 431

Shelfmark: 91-D.
Dimensions: 17.5×18 cm / 1 fol.
Language: Arabic.
Summary: An order from Major Kabuzin (كبوزين), *nāʼib* of Karabudakhkent, regarding the treatment of and quarantine measures for sick animals, outlining the steps that need to be taken.
Date of composition: 3 Shaʻbān 1298 / 30 June 1881.
Place of composition: Daghestan.
Notes: original.

No. 432

Shelfmark: 92-D.
Dimensions: 11 × 17.5 cm / 1 fol.
Language: Arabic.
Summary: A contract in which Sulṭān Aḥmad, son of Būtaw (سلطان أحمد بن بُوتو) of Karabudakhkent, leases the land in the quarter of Karabudakhkent "Ghonghur-awul" (غنغور أول) to a fellow villager for an agreed-upon rental price from 1 June 1905 to 1 June 1906.
Date of composition: 1 June 1905.
Place of composition: Daghestan.
Notes: original.

No. 433

Shelfmark: 93-D.
Dimensions: 17.5 × 22 cm / 1 fol.
Language: Arabic.
Summary: A document detailing a legal dispute between two residents of Karabudakhkent. ʻAbd al-Rashīd purchased a cow from Muḥammad, who assured him at the time of sale that the cow was without defects. However, it was later discovered that the cow had certain flaws. The new owner demanded that the seller annul the transaction, but the seller refused. The matter was brought before local authorities for resolution in accordance with Islamic law. The authorities proposed that both parties swear an oath on the Qur'ān: the buyer, affirming that the cow was defective at the time of purchase, and the seller, denying the buyer's claim. The buyer swore the oath, while the seller refused. The author then cites a passage from the Shāfiʻī legal text *al-Maḥallī*, which states that a buyer has the right to return an item if it is found to have defects. Based on this ruling, the author concluded that the seller was obligated to refund the purchase price and take back the cow. The document was submitted to the revolutionary committee (رفكوم) of Karabudakhkent. The reverse side bears imprint of seals with illegible inscriptions in Cyrillic.
Date of composition: 1920–1924.
Place of composition: Daghestan.
Notes: original.

No. 434

Shelfmark: 94-D.
Dimensions: 10.5×18 cm / 1 fol.
Language: Arabic.
Sender: Ilyās b. Ilyās of Dorgeli (إلياس بن إلياس الدركلي).
Addressee: *mu'adhdhin* Bilāl (مؤذن بلال).
Summary: In the letter, the author requests the recipient to send him the book that was promised after the *'Īd al-fitr* prayer.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 435

Shelfmark: 95-D.
Dimensions: 9×6.5 cm / 1 fol.
Language: Arabic.
Sender: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Addressee: Bilāl b. Alkhāṣ (بلال بن ألخاص).
Summary: The author requests the recipient to send him half a bottle of olive oil via the bearer of the letter.
Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: original.

No. 436

Shelfmark: 98-D.
Dimensions: 13×17 cm / 1 fol.
Language: Arabic.
Sender: Ḥasan-khān of Geli, *qāḍī* of Makhachkala (قاضي مهاج قلعة حسن خان الهلي).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: In the letter, the author informs the recipient that a certain Nafisat, daughter of 'Ala al-Dīn, approached him and reported that her husband went missing in action in 1941 during one of the battles of the Second World War. She provided him with a document annulling her marriage (*nikāḥ*). The author writes that he asked her to additionally present witnesses who could confirm her account. However, she stated that the witnesses could not appear due to being located far away. The author requests the recipient to take responsibility

for this matter and investigate the witnesses who might verify the woman's statement. He also mentions that if he learns anything further on his side, he will immediately inform the recipient.
Date of composition: 11 April 1952.
Place of composition: Daghestan.
Notes: original.

It is worth noting that in this collection, there are several examples of cases where a husband went missing on the fronts of the Second World War, leaving his wife without means of sustenance, and she intended to remarry. In such instances, women turned to *qāḍī*s to determine whether their marriage could be considered dissolved. In this context, an intriguing question was posed by Nadhīr al-Durgilī to another Daghestani scholar, 'Alī al-Ghumuqī (Kayaev).[21] Specifically, in one of his letters, Nadhīr al-Durgilī asked Kayaev:

Al-Nawawī wrote in his book *al-Minhāj*[22] that if someone goes missing and no news is received about him, his wife is not permitted to marry another (*nikāḥ*) until the death of her missing husband or evidence of his divorce from her becomes evident. What is your opinion on this matter?

Ali Kayaev responded as follows:

> If someone goes missing and no information about him is available, his wife is permitted to marry another (to contract *nikāḥ* with another man) after the *qāḍī* declares him deceased. Such a declaration is made when there is a strong presumption of his death after a certain period has elapsed or based on evidence indicating that, were he alive, he would have certainly returned home or sent news of himself through telegraph, post, or other individuals who frequently travel across the world. In determining such a declaration, it is necessary to consider the character of the missing man, his behaviour, whether he was someone who neglected his family and children or one who cared for them and sought to meet their needs before and after his departure. Shāfi'ī scholars have written that if the time of a person's death cannot be precisely determined, the decision should be based on a prevailing certainty of his death. However, I believe that determining a person's death in such cases is not necessarily tied to the passage of time but rather to the availability of evidence and testimony indicating that, were he alive, he would have returned home or his family would have received some news of him. In our time, this process is relatively straightforward compared to earlier periods when such means as telegraph, telephone, or postal services were

21 The works of both scholars are preserved in this Karabudakhkent collection. See: Shelfmarks 59-a, b; 66-b, 94.

22 *Minhāj al-Ṭālibīn*, a treatise on Shāfi'ī law by Muḥyī al-Dīn al-Nawawī (1233–1278).

unavailable. It is evident that if ʻUmar b. al-Khaṭṭāb, lived in our day and witnessed the means of communication and information that exist today, he would have established a shorter waiting period for news of a missing person's death, and his ruling would have been more suited to the circumstances than the four-year waiting period he prescribed in his time. The rulings of early jurists were based on the societal conditions and context of their time. If they lived today, they would consider and reduce the prescribed waiting period for news of the missing rather than adhere to the four-year waiting period, which was appropriate to their era of limited communication. Many later Shāfiʻī scholars have concluded that the dissolution of a marriage from a missing husband is permissible within shorter periods.[23]

No. 437

Shelfmark: 99-D.
Dimensions: 17 × 10.5 cm / 1 fol.
Language: Arabic.
Sender: Khamuḥjiev, chief of district (نچالنيك اچاستكه خموجيوف).
Addressee: foreman of Karabudakhkent (رئيس غربداغ كنت).
Summary: In the letter, the author states that all decrees, decisions, and orders concerning mountains, lands, and immovable property issued by the Bolsheviks are hereby annulled. The author instructs the recipient to return all immovable property that had been confiscated from its owners, restoring it to them. Should any disputes arise in this regard, all dissatisfied parties are directed to seek resolution through the courts.
Date of composition: 6 November 1918.
Place of composition: Daghestan.
Notes: original.

No. 438

Shelfmark: 100-D.
Dimensions: 16.5 × 21.5 cm / 1 fol.
Language: Arabic
Sender: Niẓām al-Dīn of Karabudakhkent[24] (نظام الدين الغربداغي).

23 *As'ilat Nadhīr al-Durgilī wa ajwibat ʻAlī al-Ghumuqī.* Collection of the Institute of History, archaeology and Ethnology in Makhachkala. Muḥammad-Sayid Saidov's collection (fond M.-S. Saidova), opis' 1, ms. 90, fol. 286a–b.

24 This is likely Nizamuddin Kaziev (d. after 1957), the son-in-law of Jamāl al-Dīn al-Gharabu-

Addressee: Ṣāliḥat of Karabudakhkent, sender's mother (صالحة الغربداغي).
Summary: The author asks his mother to send his clothing to Tarki. He writes that he has moved to the village of Tarki, having requested *qāḍī* Ṣāliḥ al-Durgilī to accommodate him among the other students. He also explains that he relocated to Tarki from the village of Buynak,[25] where he had previously gone to study, as he found the conditions there unsuitable, in terms of both living arrangements and the quality of the lessons offered.
Date of composition: 1890–1910.
Place of composition: Daghestan.
Notes: original.

No. 439

Shelfmark: 101-D.
Dimensions: 17.5 × 22 cm / 1 fol.
Language: Arabic.
Summary: A contract in which Sulṭān Aḥmad, son of Būtaw (سلطان أحمد بن بُوتو) of Karabudakhkent, leases som land in the "Ghonghur-awul" (غنغور أول) quarter of Karabudakhkent to a fellow villager for an agreed-upon rental sum from 1 June 1905 to 1 June 1906.
Date of composition: 1 June 1905.
Place of composition: Daghestan.
Notes: original; cf. no. 56 (shelfmmark 92-D).

No. 440

Shelfmark: 102-D.
Dimensions: 11 × 17.5 cm / 1 fol.
Language: Arabic.
Sender: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Addressee: *qāḍī* Shams al-Dīn of Kumtorkala[26] (قاضي شمس الدين الخوم ترقالي).

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dāghī and husband of his daughter, who translated al-Gharabudāghī's Arabic-language work *The History of the Caucasus and the Village of Karabudakhkent* into Kumyk, supplementing it with additions drawn from the works of Soviet historians. Unfortunately, nothing is known about Nizamuddin Kaziyev's biography, except that he worked as a teacher in a local school during the Soviet period.

25 The village has been renamed Ullubiyaul and is located in the Karabudakhkent district of Daghestan.

26 The village is located in the Kumtorkala district of Daghestan.

Summary: In the letter, the author responds to the recipient's question regarding the permissibility of using *waqf* property to fund education, specifically as payment for a teacher.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 441

Shelfmark: 103-D.
Dimensions: 8.5 × 11 cm / 1 fol.
Language: Arabic.
Sender: Idrīs (إدريس).
Addressee: ?
Summary: In the letter, the author informs the recipient that he is in good health and well-being, engaged in his studies, and under the patronage of the *mu'adhdhin* Badr al-Dīn al-Gharabudāghī.
Date of composition: 1900–1910.
Place of composition: Daghestan.
Notes: original.

No. 442

Shelfmark: 104-D.
Dimensions: 11 × 8.5 cm / 1 fol.
Language: Arabic.
Sender: *al-ḥājj* ʿAlī of Akusha (الحاج علي الأقوشي).
Addressee: Bilāl b. Alkhāṣ (بلال بن أنخاص).
Summary: The letter discusses a ritual Naqshbandi practice (*wird*) assigned by Naqshbandi shaykh *al-ḥājj* ʿAlī al-Aqūshī to a certain Imām Ghazālī. The author of the letter requests the recipient to convey this assignment to Imām Ghazālī. The *wird* includes the daily recitation of the formula "There is no God but Allāh" (لا اله الا الله) one thousand times, the invocation of blessings upon the Prophet Muḥammad (الصلوة) one hundred times, and the performance of good deeds with the appropriate intention.
Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: original.

No. 443

Shelfmark: 105-D.
Dimensions: 17 × 22 cm / 1 fol.
Language: Arabic.
Sender: Rural community of Karabudakhkent (جماعة الغربداغيين).
Addressee: *al-ḥājj* ʿAlī al-Aqūshī (الحاج بالحرمين علي حج الأقوشي).
Summary: The letter concerns events from the Civil War in Daghestan. The authors write that when the people of Karabudakhkent arrived in Deshlagar,[27] the troops stationed there, under the command of *al-ḥājj* ʿAlī al-Aqūshī, disarmed them, confiscated their horses and weapons, and placed them under arrest. The authors of the letter request al-Aqūshī's assistance in securing the release of their people.
Date of composition: 1918–1919.
Place of composition: Daghestan.
Notes: original.

No. 444

Shelfmark: 106-D.
Dimensions: 11.5 × 14.5 cm / 1 fol.
Language: Arabic.
Summary: Sharāb al-Dīn, son of Jamāw (شراب الدين بن جماو), a representative of the "Ghonghur-awul" (غنغور اول) quarter of the village of Karabudakhkent, on behalf of the community, enters into an agreement to lease a plot of land belonging to this quarter for a period of five years, with a rental payment of 2500 rubles. As confirmation of this transaction, it was documented by the mosque's *muʾadhdhin*.
Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: original.

No. 445

Shelfmark: 107-D.
Dimensions: 11 × 15 cm / 1 fol.

27 This settlement is now called Sergokala and is located in the Sergokala District of Daghestan. During the imperial period, it was the seat of a military garrison. During the Civil War, it became one of the key centres where forces loyal to *al-ḥājj* ʿAlī al-Aqūshī were concentrated, opposing the troops of the Russian General Anton P. Denikin in 1918–1919.

Language: Arabic.

Sender: Ulash b. Ikhlāz of Geli (أُلاشْ بن إخلاز الهلي).
Addressee: Murtaḍa'alī b. *al-ḥājj* 'Īsa of Kakashura (مرتضعلي بن الحاج عيسى الققه شراهي).
Summary: The author writes that, due to his own illness and that of his son, they were unable to plough and sow their field. As a result, they have been left without grain. The author requests the recipient to send him the rent owed, whether for a month or a year, as it does not matter. Otherwise, they will remain without grain.
Date of composition: 9 September 1905.
Place of composition: Daghestan.
Notes: original. Drafts of sample letters are present on the reverse side.

No. 446

Shelfmark: 108-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Sender: 'Abd al-'Azīz-*qāḍī* b. Idrīs of Kaiakent (عبد العزيز قادي بن إدريس القيكنتي).
Addressee: 'Abd al-Ḥafīẓ, *mu'adhdhin* of Karabudakhkent mosque (عبد الحفيظ مؤذن مسجد جامع غربداغ).
Summary: In the letter, the author writes that the bearers of this letter wish to pursue their studies in the village of Karabudakhkent. The author requests the recipient to provide them with accommodation, arrange provisions for them, and oversee their education.
Date of composition: 4 February 1906.
Place of composition: Daghestan.
Notes: original.

No. 447

Shelfmark: 109-D.
Dimensions: 9×11 cm / 1 fol.
Language: Arabic.
Sender: Alypqāch b. 'Alī Mirza, *imām* of Mutsalaul[28] (أَلِفقاچ بن علي مرزه المژلي).

28 The village in the Khasaviurt district of Daghestan.

Addressee: ʻAbd al-Ḥamīd b. *al-ḥājj* ʻUthmān of Mutsalaul, living in Babayurt[29] (عبد الحميد بن الحاج عثمان المژلي العاشي في بيايورت).
Summary: The author writes that the bearer of this letter is a woman from the village of Mutsalaul who is very poor and in need. The author requests the recipient to provide this woman and her children with the *zakāt* that is due to be paid from the recipient's property.
Date of composition: 20 Ṣafar 1321 / 17 May 1903.
Place of composition: Daghestan.
Notes: original.

No. 448

Shelfmark: 110-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: sender's parents and sister (الأبوين و الأخت).
Summary: The letter is of a general nature. The author inquires about the recipients' well-being, asking if they are in good health and if they are in need of anything. He requests them to inform him about any news and events that have occurred in his homeland.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 449

Shelfmark: 111-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Summary: The document is a will concerning a vow (*nadhr*) of property, in which ʻUthmān's daughter Atkhalay (أتخلي بنت عثمان), a resident of the village of Karabudakhkent, distributes her estate among her four daughters. Witnesses to the drafting of this document were members of the court of Karabudakhkent: Jamāl al-Dīn, son of Muḥammad (جمال الدين بن محمد), and Kākā, son of ʻAbd al-Majīd (كاكا بن عبد المجيد), both from Karabudakhkent.
Date of composition: 12 October 1923.

29 The village in the Babaiurt district of Daghestan.

Place of composition: Daghestan.
Notes: original. The document is certified by the woman's fingerprint.

No. 450

Shelfmark: 112-D.
Dimensions: 10.5 × 17 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-Jabbār b. Aḥmad of Gubden (عبد الجبار بن أحمد الكبداني).
Addressee: Idrīs, *muʾadhdhin* of Karabudakhkent mosque (المؤذن إدريس الغربداغي).
Summary: In the letter, the author writes that the bearer of this letter is Abakar of Gubden (أبكر الكبداني). He wishes to pursue his study in the village of Karabudakhkent. The author requests the recipient to provide him with accommodation, arrange provision for him, and oversee his education.
Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: original.

No. 451

Shelfmark: 113-D.
Dimensions: 16 × 22 cm / 1 fol.
Language: Arabic.
Sender: Aqāy b. Saʿīd of Karabudakhkent (أقاي بن سعيد الغربداغي).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author describes the following situation. While mowing hay in an area near Karabudakhkent, he encountered a madrasa student. The author asked the student who he was and where he was from, and the student shared his story. He had been studying in the village of Kiakhulai and, after completing his studies, decided to return to his native village of Luchek[30] (لچك). On his way, he stopped in Manas and left his belongings—including books, clothing, and other items—with some locals, asking them to look after them temporarily while he went to eat. However, when he returned shortly after, he found neither the people nor his belongings. He then went to the chief of Manas and inquired about his possessions. The chief responded that the items had been sent to the village of Kaiakent. The student then traveled to Kaiakent and approached the chief of the village, but was told that no such belongings had been seen

30 The village in the Rutul district of Daghestan.

there. The author of the letter asks the recipient to assist in this matter and help the student recover his belongings. If they are found, the author requests that the recipient inform either him or the owner of the property, whose address is provided at the end of the letter.
Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: original.

No. 452

Shelfmark: 114-D.
Dimensions: 12.5 × 21 cm / 1 fol.
Language: Arabic.
Sender: Khālid of Dorgeli (خالد الدركلي).
Addressee: ?
Summary: The letter has a general ethical tone. The author, citing various works, advises the recipient to follow Islam, refrain from sins, and improve their character. At the end of the letter, the author includes verses of poetry.
Date of composition: 1930–1940.
Place of composition: Daghestan.
Notes: original.

No. 453

Shelfmark: 115-D.
Dimensions: 9 × 12.5 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: *al-qāḍī* Saʿīd (القاضي سعيد).
Summary: A certain man came to the author of the letter and explained that, being heavily intoxicated, he became angry with his wife and gave her a threefold divorce. After sobering up, he regretted his actions and came to the author, claiming that he had been severely drunk and had no intention of divorcing his wife. The author writes to the recipient that he was unable to provide an answer to the man's question about whether he can reunite with his wife, and thus sends him with this letter to the recipient for further guidance.
Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: original.

No. 454

Shelfmark: 116-D.
Dimensions: 8.5×14.5 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: ?
Summary: The letter is of a general nature. The author writes that he has received a letter from the recipient, thanks them for it, and informs them that he is in good health and well-being.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 455

Shelfmark: 117-D.
Dimensions: 12.5×21 cm / 1 fol.
Language: Arabic.
Summary: A sales contract for an orchard located in the village of Karabudakhkent between the seller, ʻAbd al-Ḥafīẓ b. Aqāy of Karabudakhkent (عبد الحفيظ بن أقاي الغربداغي), and the buyer, Ṣadr al-Dīn b. Dhū ʻl-Qarnayn of Karabudakhkent (صدر الدين بن ذو القرنين الغربداغي).
Date of composition: 21 November 1922.
Place of composition: Daghestan.
Notes: original.

No. 456

Shelfmark: 118-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Sender: Arslān ʻAlī (أرسلان علي).
Addressee: ʻAbd al-Bāṣīr of Karabudakhkent (عبد البصير الغربداغي).
Summary: The author writes that as soon as he received the recipient's letter informing him of their illness, he immediately sent a letter by post. However, it was returned with a note stating that the recipient was not found. The author then wrote this second letter and sent it through a certain Muḥammad. In the letter, the author provides a prescription for treating the illness that has affected the recipient according to folk medicine. The prescription is written in the Kumyk language.

Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

No. 457

Shelfmark: 119-D.
Dimensions: 12.5 × 11 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Summary: A letter from an unknown sender to Jamāl al-Dīn of Karabudakhkent, expressing condolences on the death of his sister.
Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: original. The letter is incomplete, with the ending missing.

No. 458

Shelfmark: 120-D.
Dimensions: 11 × 17 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-ʻAzīz (عبد العزيز).
Addressee: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Summary: In the letter, the author requests the recipient to clarify, from a *fiqh* perspective, certain issues related to the leasing of *waqf* lands.
Date of composition: 8 Ramaḍān 1346 / 28 February 1928.
Place of composition: Daghestan.
Notes: original.

No. 459

Shelfmark: 121-D.
Dimensions: 11 × 9 cm / 1 fol.
Language: Arabic.
Summary: The document is a short essay written by a student of the Karabudakhkent madrasa, a certain ʻAbd al-Laṭīf, featuring corrections made by his teacher and an evaluation of the essay.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 460

Shelfmark: 122-D.
Dimensions: 17 × 22 cm / 1 fol.
Language: Arabic.
Summary: The document is a template for a letter. It includes eloquent expressions and allegories, and it is evident that the letter is not addressed to anyone specific. Instead, it serves as a model for composing a letter with all its essential components: an introduction, a salutation, the reason for writing, the main body, and a conclusion.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 461

Shelfmark: 123-D.
Dimensions: 11 × 17 cm / 1 fol.
Language: Arabic.
Summary: The document is a template for a letter. It includes eloquent expressions and allegories, and it is evident that the letter is not addressed to anyone specific. The letter is same as above.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 462

Shelfmark: 124-D.
Dimensions: 11 × 17.5 cm / 1 fol.
Language: Arabic.
Sender: Irbayin, living in Muslim-aul[31] (إربين الساكن في محلة مسلم).
Addressee: Prince Jorjadze[32] (جورجاز كيناز والي ولاية داغستان).

31 The village has been renamed as Atlanaul and is situated in the district of Buinaksk, Daghestan.

32 Georgiy Davidovich Jorjadze (1819–1889), Russian imperial officer, General, the chief of Central Daghestan (Rus.: *Nachal'nik Srednego Dagestana*).

Summary: In the letter, the author recounts the circumstances of a legal case. A resident of Temīr-Khān-Shūra accused the author of stealing his logs. The author denied taking them. They then proceeded to court (السود) to resolve the dispute. The judge instructed both parties to bring two witnesses each — one pair for the accusation of theft and the other for the defence. The accuser was unable to produce any witnesses, whereas the author did. The author goes on to describe the accuser's subsequent actions and the court's decision.
Date of composition: 1870–1880.
Place of composition: Daghestan.
Notes: original. On the reverse side of the letter, there is a template text concerning the emancipation of a female slave by her master.

No. 463

Shelfmark: 126-D.
Dimensions: 22 × 28 cm / 1 fol.
Language: Arabic.
Sender: chief (نَجَنِّيكْ).
Addressee: students of an unidentified madrasa (معاشر الطلبة).
Summary: In the letter, the authors write that when they learned of the recipient's intention to visit and settle in their village, they were overjoyed, as the recipient is renowned for his nobility, good character, kindness, and generosity. The authors express that they gathered the courage to write this letter, confident in his generosity and assured that he would not leave the students without material support or charitable donations (*ṣadaqa*). They then cite Qur'ānic verses about the spiritual rewards for those who provide financial assistance. The letter is written in an exceptionally ornate style.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 464

Shelfmark: 127-D.
Dimensions: 13 × 21.5 cm / 1 fol.
Language: Arabic.
Summary: An address from Osman Osmanov (عثمانوف), the chairman of the Sharī'a Department of the People's Commissariat of Justice (*Narkomiust*) of the Daghestan Autonomous Soviet Socialist Republic (DASSR), to all Daghestani

scholars, *qāḍī*s, and *imām*s. The address calls for a broad effort in the field of education, urging them to begin educating the illiterate by explaining the duties of Islam, the pillars of faith (*īmān*), and informing them about major and minor sins.
Date of composition: 1921–1926.
Place of composition: Daghestan.
Notes: lithograph. The document is same as document 65-D.

No. 465

Shelfmark: 128-D.
Dimensions: 17.5 × 22.5 cm / 1 fol.
Language: Arabic.
Summary: A certificate issued to Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي) conforming that he is a scholar, has studied *sharī'a*, and has acquired sufficient knowledge. He needed a certificate to pass the exams for the position of *qāḍī*, which is why he was given this certificate.
Date of composition: 15 April 1916.
Place of composition: Daghestan.
Notes: original. At the bottom of the document, there are two seal impressions with an inscription in Russian: "Karabudakhkent Village Court of the Temīr-Khān-Shūra District". (*Karabudakhkentskii Sel'skii Sud Temir-Khan-Shurinskogo okruga*).

No. 466

Shelfmark: 129-D.
Dimensions: 17.5 × 22 cm / 1 fol.
Language: Arabic.
Sender: members of the Dorgeli court (أهل محكمة دركلي).
Addressee: chief of Jengutay (نچالنيك الجنكوت).
Summary: The authors write that, in accordance with the decision of the district court (المحكمة الا كرجنية) and by order of the chief of Jengutay, they put up for auction (Russian: Torg; in the text: الدرك) the houses of the deceased Mukhtār b. Abakar of Dorgeli (مختار بن أبكر الدركلي), announcing this in the mosque on Friday. The auction for the sale of the property started at a sum of 100 rubles. The authors then describe how the auction proceeded and the amounts proposed by potential buyers.
Date of composition: 14 March 1903.
Place of composition: Daghestan.

Notes: original. At the bottom of the document, there are three seal impressions of the Dorgeli court members and one seal impression of the Dorgeli court—all of them with an inscription in Russian.

No. 467

Shelfmark: 130-D.
Dimensions: 17.5 × 22 cm / 1 fol.
Language: Arabic.
Summary: Members of Dorgeli court (أهل محكمة دركلي) issued the present certificate stating that the houses of Mukhtar b. Abakar of Dorgeli (مختار بن أبكر الدركلي) are in a dilapidated conditions and cannot be repaired without tearing them down and building new houses, which would require a lot of capital investment.
Date of composition: 18 March 1903.
Place of composition: Daghestan.
Notes: original. At the bottom of the document, there are three seal impressions of the Dorgeli court members and one seal impression of the Dorgeli court—all of them with an inscription in Russian.

No. 468

Shelfmark: 131-D.
Dimensions: 17.5 × 22 cm / 1 fol.
Language: Arabic.
Summary: The document of the Karabudakhkent court pertains to the leasing of communal land in the village of Karabudakhkent to a resident of the same village, a certain Ḥajji b. Labazān (حج بن لبزان), for 10 *tuman*s (1000 rubles).
Date of composition: 26 February 1900.
Place of composition: Daghestan.
Notes: original. At the bottom of the document, there are six seal impressions: four seals of the members of the Karabudakhkent court with Arabic inscriptions; one official seal of the Karabudakhkent village court in Cyrillic; and one official seal of the Karabudakhkent village foreman.

No. 469

Shelfmark: 132-D.
Dimensions: 13 × 22 cm / 1 fol.
Language: Arabic.

Summary: The document was issued by the elder and the court of the village of Kafir-Kumukh (كافر قموق), certifying that a certain Khalīl b. Shahmān of Paraul (خليل بن شهمان الفرولي) is obliged to return to Iskander b. Ghazaw of Buglen (إسكندر بن غَزَو) the mare stolen from him. The ownership of the mare by Iskander was confirmed by the testimonies of witnesses, whose names are listed in the document.
Date of composition: 17 Jumāda-l-ūlā 1294 / 29 May 1877.
Place of composition: Daghestan.
Notes: original. At the bottom of the document, there is an impression of an official seal with an Arabic inscription: "This is the seal of the court of the village of Kafir-Kumukh."

No. 470

Shelfmark: 133-D.
Dimensions: 11 × 22 cm / 1 fol.
Language: Arabic.
Summary: Certificate of reliability for ʻAbd al-Laṭīf b. *al-ḥājj* ʻAbdullāh, a resident of the village of Karabudakhkent. The residents of the village of Karabudakhkent, comprising 793 households, including 545 individuals who are personally free and constitute two-thirds of the village's population, under the leadership of ʻAlī Iskandār-Bek Umaev (علي إسكندار بك أومايوف), convened and decided to issue this certificate. It attests that the aforementioned ʻAbd al-Laṭīf, aged 31, is a reliable individual, a member of the free communal class, and has never been implicated in crimes against individuals or property, nor has he ever been summoned to court.
Date of composition: 17 July 1907.
Place of composition: Daghestan.
Notes: original.

No. 471

Shelfmark: 134-D.
Dimensions: 21.5 × 14.5 cm / 1 fol.
Language: Arabic.
Summary: The document pertains to a meeting of scholars from the Makhachkala district regarding the oath of allegiance sworn to shaykh *al-ḥājj* ʻAlī b. Maʻamma al-Aqūshī (الحاج علي بن معم الأقوشي).
Date of composition: 3 September 1921.

Place of composition: Daghestan.
Notes: original. The absence of signatures and seals in the document suggests that the text is a draft version.

No. 472

Shelfmark: 135-D.
Dimensions: 17.5 × 22 cm / 1 fol.
Language: Arabic.
Summary: A contract for the sale of land inherited by two sisters, Ḥawā and Bākū, daughters of Gebek (حوى و باكو بنتي كبك) from the village of Karabudakhkent, to Khamīq, son of Urūsbiy (خميق بن أُروسبي), also from Karabudakhkent.
Date of composition: 19 May 1897.
Place of composition: Daghestan.
Notes: original. At the bottom of the document, there are the following seals: two seals of the members of the Karabudakhkent court with an Arabic inscription; and an official court seal of the Karabudakhkent village court featuring a double-headed eagle and an Arabic inscription.

No. 473

Shelfmark: 136-D.
Dimensions: 17.5 × 22 cm / 1 fol.
Language: Arabic.
Summary: List of property of Khamīq, son of Urūsbiy (خميق بن أُروسبي) of Karabudakhkent
Date of composition: 19 May 1897.
Place of composition: Daghestan.
Notes: original. The document is a fragment, likely a continuation of document no. 472, shelfmark 135-D.

No. 474

Shelfmark: 137-D.
Dimensions: 17 × 21 cm / 1 fol.
Language: Arabic.
Summary: The document is a fragment, consisting of an inventory of the property of a resident of the village of Karabudakhkent, with the corresponding value assigned to each item.

Date of composition: 1900–1910.
Place of composition: Daghestan.
Notes: original.

No. 475

Shelfmark: 138-D.
Dimensions: 17 × 21 cm / 1 fol.
Language: Arabic.
Summary: The document is a fragment, consisting of an inventory of the property of a resident of the village of Karabudakhkent, with the corresponding value assigned to each item.
Date of composition: 1900–1910.
Place of composition: Daghestan.
Notes: original.

No. 476

Shelfmark: 139-D.
Dimensions: 13.5 × 21 cm / 1 fol.
Language: Arabic.
Sender: Tāj al-Dīn (تاج الدين).
Addressee: ?
Summary: The author writes that he has received the news of ʿAbdullāh's injury, which deeply saddened him. He then urges the recipient to bear this affliction with patience.
Date of composition: 20 Rabīʿ al-awwal 1303 / 26 December 1885.
Place of composition: Daghestan.
Notes: original.

No. 477

Shelfmark: 140-D.
Dimensions: 10 × 14 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: ?
Summary: A letter of condolence from an unknown sender regarding the death of the recipient's brother.
Date of composition: 1880–1890.

Place of composition: Daghestan.
Notes: original.

No. 478

Shelfmark: 141-D.
Dimensions: 10.5×17.5 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: Abū Muslim-khān Shamkhāl (أبو مسلم خان شمخال).
Summary: In the letter, the author writes that they received a letter from the recipient, in which the recipient mentioned that they had safely arrived in Moscow and settled there. This news pleased the author. The author and their family—parents, brothers, and sisters—are in good health and well-being. The author also sends greetings to the recipient from Ḥasan, the *qāḍī* of the village of Geli.
Date of composition: 1273 / 1 September 1856–21 August 1857.
Place of composition: Daghestan.
Notes: original. The reverse side contains a template of a condolence letter.

No. 479

Shelfmark: 142-D.
Dimensions: 17.5×11.5 cm / 1 fol.
Language: Arabic.
Sender: Ḍiyā' al-Dīn Bammatov (ضياء الدين بماتوف).
Addressee: ?
Summary: A fragment of a letter regarding the cultivation and sowing of land.
Date of composition: 3 July 1920.
Place of composition: Daghestan.
Notes: original. The reverse side contains private legal opinions from a Daghestani scholar.

No. 480

Shelfmark: 148-D.
Dimensions: 11.5×11 cm / 1 fol.
Language: Arabic.
Sender: Muḥammad (محمد).
Addressee: ?

Summary: In the letter, the author requests to be sent the work *Ḥāshiya Ibrāhīm* for temporary use.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 481

Shelfmark: 149-D.
Dimensions: 19 × 23 cm / 1 fol.
Language: Arabic.
Summary: The document is a contract of sale for a piece of land between two residents of the village of Gubden.
Date of composition: 30 April 1922.
Place of composition: Daghestan.
Notes: original.

No. 482

Shelfmark: 150-D.
Dimensions: 11 × 17.5 cm / 1 fol.
Language: Arabic.
Summary: The document is a contract of sale for a piece of land between two residents of Karabudakhkent. The contract was concluded and certified by the *sharī'a* court of the village of Karabudakhkent.
Date of composition: 9 March 1922.
Place of composition: Daghestan.
Notes: original. At the bottom of the document, there is an imprint of a seal with the Arabic inscription: "خاتم المحكمة الشرعية الغربداغية" (Seal of the Karabudakhkent *Sharī'a* Court).

No. 483

Shelfmark: 151-D.
Dimensions: 15 × 14 cm / 1 fol.
Language: Arabic.
Summary: The document was issued by the *imām* of the mosque in the city of Makhachkala, Ḥasan-khān of Geli, to Umm Saybat, daughter of Mukhtār al-Dīn from the village of Karabudakhkent (أمّ سيبة بنت مختار الدين الغربداغية), annulling her marriage (*nikāḥ*) due to the fact that her husband went missing in battle during World War II and because she has no means of support.

Date of composition: 17 June 1955.
Place of composition: Daghestan.
Notes: original. In the upper right corner of the document, there is a stamp in both Russian and Kumyk languages: "Religious Community of Muslims of the City of Makhachkala." The structure of the stamp fully corresponds to similar stamps used in Soviet bureaucratic procedures.

No. 484

Shelfmark: 152-D.
Dimensions: 11 × 35 cm / 1 fol.
Language: Arabic.
Summary: The residents of the village of Karabudakhkent, comprising 793 households, including 545 individuals who are personally free and constitute two-thirds of the village's population, under the leadership of chief of Karabudakhkent Revolutionary Committee (فرسداتل رفكوم الغربداغية) Muḥammad-khān b. Hārūn of Karabudakhkent (محمد خان بن هارون), convened and decided to issue this certificate testifying that the residents of 40 households, totalling 228 people from their village, find themselves in an appalling state of destitution. They lack the means to sustain themselves and are on the brink of starving to death. For this reason, they may be forced to relocate to other villages and towns where they hope to secure food. The people of Karabudakhkent call upon those who are able to extend their assistance to show compassion and provide aid.
Date of composition: 25 May 1921.
Place of composition: Daghestan.
Notes: original. At the bottom of the document, there is an impression of an official seal with a Russian inscription *"Karabudakhkent rural* [*Revolutionary Committee*] *of the Temīr-khān-Shūra district"* (*Karabudakhkentskaii sel'skii* [*Revkom*] *Temir-Khan-Shurinskogo Okruga*).

No. 485

Shelfmark: 153-D.
Dimensions: 10.5 × 17 cm / 1 fol.
Language: Arabic.
Sender: Idrīs of Aiakaka[33] (إدريس العيققي).
Addressee: Muḥammad (محمد).

33 The village is located in the Akusha district of Daghestan.

Summary: A general letter. The author writes that they are in good health and well-being and expresses hope that the recipient and their family are also doing well.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 486

Shelfmark: 154-D.
Dimensions: 14×16 cm / 1 fol.
Language: Arabic.
Summary: A certificate issued to Ṣadr al-Dīn b. Qaranāy (Dhū 'l-Qarnayn) of Karabudakhkent (صدر الدين بن قرناي الغربداغي), attesting to his good character and stating that he has not been involved in any criminal activities. The document also mentions that Ṣadr al-Dīn is travelling to the cities of Temīr-Khān-Shūra and Makhachkala to seek employment to support his family.
Date of composition: 31 August 1920.
Place of composition: Daghestan.
Notes: original. In the upper left corner of the document, there is a Russian-language stamp: "Karabudakhkent rural Revolutionary Committee of the Temīr-khān-Shūra district" (*Revkom Karabudakhkentskogo uchastka Temir-Khan-Shurinskogo okruga*). On the reverse side is the same text written in Russian.

No. 487

Shelfmark: 155-D.
Dimensions: 14.5×16.5 cm / 1 fol.
Summary: A certificate issued to Ṣadr al-Dīn b. Qaranāy (Dhū 'l-Qarnayn) of Karabudakhkent (صدر الدين بن قرناي الغربداغي), attesting to his good character and stating that he has not been involved in any criminal activities. The document also mentions that he is travelling to the cities of Temīr-Khān-Shūra and Makhachkala to seek employment to support his family.
Date of composition: 31 August 1920.
Place of composition: Daghestan.
Notes: original. In the upper left corner of the document, there is a Russian-language stamp: "Karabudakhkent rural Revolutionary Committee of the Temīr-khān-Shūra district" (*Revkom Karabudakhkentskogo uchastka Temir-Khan-Shurinskogo okruga*). On the reverse side is the same text written in Russian.

No. 488

Shelfmark: 156-D.
Dimensions: 18×11 cm / 1 fol.
Language: Arabic.
Sender: Mūkhtār (موختار).
Addressee: Jamāl al-Dīn of Karabudakhkent and his family (جمال الدين الغربداغي).
Summary: In the letter, the author states that they have not received any correspondence from the recipient except the one explaining the arguments for determining the *qibla*. The author also extends greetings to the recipient's family as well as to Ṣadr al-Dīn of Karabudakhkent.
Date of composition: 20 April 1937.
Place of composition: Daghestan.
Notes: original.

No. 489

Shelfmark: 157-D.
Dimensions: 10.5×17 cm / 1 fol.
Language: Arabic.
Sender: Shaykh Muḥammad of Alkhodzhakent[34] (شيخ محمد الخوجي).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: In the letter, the author writes that they visited the recipient's home for a certain matter they wished to discuss but found the recipient absent. The author requests the recipient to inform them when they will be available at home.
Date of composition: 5 Muḥarram 1345 / 14 July 1926.
Place of composition: Daghestan.
Notes: original.

No. 490

Shelfmark: 158-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.

34 The village is located in the Kaiakent district of Daghestan.

Sender: Yūsuf b. Ḥasanay of Jengutay[35] (يوسف بن حسناي).[36]
Addressee: students of a certain madrasa (الطلاب).
Summary: The author writes urging students from Karabudakhkent to hasten their return to resume studies at the madrasa. He warns that those who arrive late will not have a place in the madrasa.
Date of composition: 1915–1920.
Place of composition: Daghestan.
Notes: original.

No. 491

Shelfmark: 159-D.
Dimensions: 11×18.5 cm / 1 fol.
Language: Arabic.
Sender: Temīr-khān b. Ḥajji Mūsā of Gubden (تمر خان بن حج موسى الكبداني).
Addressee: *qāḍī* and *mu'adhdhin* of Karabudakhkent (قاضي و مؤذن قرية غربداغ).
Summary: In the letter, the author requests the addressees, along with the community of the village of Karabudakhkent, to perform the funeral prayer (*janāza*) for the deceased Nafīsat, daughter of Surkhay of Gubden (نفيسة بنت سرخي الكبداني).
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 492

Shelfmark: 161-D.
Dimensions: 14.5×18.5 cm / 1 fol.

35 The village is located in the Buinaksk district of Daghestan.

36 Gasanayev Yusuf (1869–1929) was born in the village of Nizhnii Jengutay. He served as a *qāḍī* in his native village and taught at the local madrasa. In 1914, he emerged as one of the leaders of the *Anti-Pisarskoe* uprising in the Temīr-Khān-Shūra district and was the ideological figure behind the seizure of the district administration building in Nizhnii Jengutay on March 18, 1914. Although he was arrested, he was later released. In late April 1917, Yusuf participated as one of the Daghestani delegates at the Baku Congress of Caucasian Muslims. During the 1920s, he co-founded and served as a member of the editorial board of the journal *Bayān al-Ḥaqā'iq*. He was also a member of the *Dini Komitet* ("Religious Committee"), established in the mid-1920s to defend Islamic interests. In January1929, Yusuf was arrested by the OGPU (Unified State Political Directorate) and accused of anti-Soviet activities. He was executed later that same year.

Language: Arabic.
Sender: Khayrullāh b. Ataygishi, chief of Karabudakhkent Revolutionary Committee (رفكوم غربداغ خير الله بن أتي كشي).
Addressee: Ghazānūf of Gubden (غزانوف الكبداني).
Summary: In the letter, the author states that the community of Karabudakhkent agrees to the addressee's arrival in their village to become a teacher at the local madrasa. As compensation, they offer the addressee a plot of land for temporary use to sow and harvest crops for personal benefit.
Date of composition: 23 September 1920.
Place of composition: Daghestan.
Notes: original.

No. 493

Shelfmark: 162-D.
Dimensions: 12 × 11 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-ʻAzīz (عبد العزيز).
Addressee: Sāhum Aqāy and his friends-students (الطالبون ساهم اَقَيْ).
Summary: In the letter, the author invites the addressees to dinner and requests that they visit no one else but him.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 494

Shelfmark: 167-D.
Dimensions: 10 × 18 cm / 1 fol.
Language: Arabic.
Sender: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Addressee: Ghazānūf of Gubden (غزانوف).
Summary: A letter of condolence on the occasion of the recipient's son's passing.
Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: original.

No. 495

Shelfmark: 168-D.
Dimensions: 11 × 14.5 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-Khāliq of Karabudakhkent (عبد الخالق الغربداغي).
Addressee: Second Lieutenant ʻAqīl-bek (فرافورچيك عقيل بيك).
Summary: The author writes that, at the request of the addressee, he is sending a trusted person along with this letter.
Date of composition: 12 Jumāda-l-akhīr 1295 / 12 June 1878.
Place of composition: Daghestan.
Notes: original.

No. 496

Shelfmark: 169-D.
Dimensions: 11 × 9 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين).
Summary: The author writes that, after careful consideration, he has decided to relocate to Karabudakhkent for the purpose of studying.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 497

Shelfmark: 170-D.
Dimensions: 9 × 11.5 cm / 1 fol.
Language: Arabic.
Sender: Muḥammad of Gubden (محمد الكبداني).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author of the letter requests the addressee to compose the promised poems in the Kumyk language.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 498

Shelfmark: 171-D.
Dimensions: 9 × 11 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-ʻAzīz (عبد العزيز).
Addressee: Aqay and his friends of Karabudakhkent (أقي و رفقائه الغرابداغيين).
Summary: The author asks the addressee to inquire among their friends whether anyone could lend one ruble for a day or two. The author mentions that they are in urgent need of money.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 499

Shelfmark: 174-D.
Dimensions: 13 × 20.5 cm / 1 fol.
Language: Arabic.
Sender: son of ʻAbd al-Razzāq-qadī (ولد عبد الرزاق قدي).
Addressee: Najm al-Dīn (نجم الدين).
Summary: A general letter. The author expresses hope for the health and well-being of the recipient, wishing that no misfortunes trouble them. The author then requests the recipient to accept the bearer of the letter into his madrasa.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 500

Shelfmark: 175-D.
Dimensions: 11 × 17.5 cm / 1 fol.
Language: Arabic.
Sender: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Addressee: The sender's mother Khaniyat, his brothers Shihāb al-Dīn, Jamāl al-Dīn and his bride Ayghanat (أمي خَنِيَةْ و أخوين شهاب الدين و جمال الدين و إلى العروسة أَيْغَنَةْ).
Summary: The author greets the recipients, expressing hope that they are doing well. He writes that he is also in good health and well-being, with no needs or difficulties. He also mentions that he gives lessons every day.

Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: original.

No. 501

Shelfmark: 176-D.
Dimensions: 17 × 10 cm / 1 fol.
Language: Arabic.
Summary: The decision of the *sharī'a* court of Karabudakhkent states that Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي), who serves as the overseer of *waqf* property, must distribute the grain that is due to the students in training.
Date of composition: 1 March 1921.
Place of composition: Daghestan.
Notes: original. At the bottom of the document, there is an imprint of a seal with the Arabic inscription: "خاتم المحكمة الشرعية الغربداغية" (Seal of the Karabudakhkent *Sharī'a* Court).

No. 502

Shelfmark: 179-D.
Dimensions: 10.5 × 18 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: ?
Summary: In the letter, the author reproaches a certain man who has two wives but does not live with either of them or provide for them, which, in the author's opinion, is reprehensible.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 503

Shelfmark: 180-D.
Dimensions: 11 × 17.5 cm / 1 fol.
Language: Arabic.
Sender: Qiyās-bek and 'Abd al-Jalīl of Paraul (قياس بيك و عبد الجليل في فراول).
Addressee: Temir-bek of Kakashura (القَقشوراهي تمربيك).

Summary: The authors write that they were saddened to learn about the illness of the addressee's daughter. They express that this news distressed them to the extent that they felt like a bird with a broken wing. The authors request to be informed about the condition of the patient.
Date of composition: 15 Ramaḍān 1308 / 23 April 1891.
Place of composition: Daghestan.
Notes: original.

No. 504

Shelfmark: 181-D.
Dimensions: 20.5 × 21 cm / 1 fol.
Language: Arabic.
Sender: Giray of Gubden (كراي الكبداني).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author writes that he safely reached his destination without encountering any difficulties on land or at sea. He also mentions that upon his arrival, he was visited by Muḥammad and Ilyās of Akusha (محمد و إلياس الأقوشيين). Furthermore, the author sends his regards to their mutual acquaintances who remained in their homeland.
Date of composition: 11 April 1949.
Place of composition: Soviet Socialist Republic of Kyrgyzstan.
Notes: original. It is evident that Muḥammad and Ilyās mentioned in the letter are the sons of shaykh *al-ḥājj* ʿAlī al-Aqūshī, who were exiled to Kyrgyzstan in 1928. The reference to travel by land and sea also suggests that the author arrived in Kyrgyzstan, where Muḥammad and Ilyās visited him upon his arrival. On the reverse side of the letter, the sender's address is given as Kyrgyz SSR, Kaganovich District, Dzhonchi Pokhty State Farm—*sovkhoz* (currently known as Jany-Pakhta, a village in the Sokuluk District of Chuy Region, Kyrgyzstan, and the administrative centre of the Jany-Pakhta Ayyl Aymak).

No. 505

Shelfmark: 182-D.
Dimensions: 11 × 17.5 cm / 1 fol.
Language: Arabic.
Sender: ʿAmār b. Aydi, his wife Pakhay, Murzah b. Buka (عَمَارْ بن أَيْدِ و زوجته نَخَايْ و مُرْزَهْ بن بُكه)
Addressee: Ilyās al-Tsudāqarī (إلياس الڗداقري).

Summary: In the letter, the authors express their desire to join Sufism and become disciples of shaykh Ilyās. On the reverse side of the letter, the shaykh's response is inscribed, stating that he accepts them as his disciples and instructs them to perform Naqshbandi ritual practices.
Date of composition: 22 Dhū 'l-ḥijja 1319 / 1 April 1902.
Place of composition: Daghestan.
Notes: original. The Daghestani shaykh in question was Ilyās al-Tsudāqarī (1835–1904). In 1883 Russian authorities exiled him to the Tambov province for preaching the Naqshbandi way where he passed away. After his death his sons delivered his body to the village of Paraul in Daghestan, where he was buried.

No. 506

Shelfmark: 183-D.
Dimensions: 10.5×17 cm / 1 fol.
Language: Arabic.
Sender: some Daghestani Muslims.
Addressee: Ilyās al-Tsudāqarī (إلياس الڑداقري).
Summary: In the letter, the authors express their desire to join Sufism and become disciples of shaykh Ilyās. On the reverse side of the letter, the shaykh's response is inscribed, stating that he accepts them as his disciples and instructs them to perform Naqshbandi ritual practices.
Date of composition: 25 Dhū 'l-ḥijja 1318 / 14 April 1901.
Place of composition: Daghestan.
Notes: original. The letter and response are same as above.

No. 507

Shelfmark: 184-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Sender: some Daghestani Muslims.
Addressee: Ilyās al-Tsudāqarī (إلياس الڑداقري).
Summary: In the letter, the authors express their desire to join Sufism and become disciples of shaykh Ilyās. On the reverse side of the letter, the shaykh's response is inscribed, stating that he accepts them as his disciples and instructs them to perform Naqshbandi ritual practices.
Date of composition: 15 Dhū 'l-ḥijja 1318 / 4 April 1901.
Place of composition: Daghestan.
Notes: original. The letter and response are same as above.

No. 508

Shelfmark: 185-D.
Dimensions: 12 × 20.5 cm / 1 fol.
Language: Arabic.
Sender: Bilāl b. Alkhāṣ of Karabudakhkent (بلال بن ألخاص الغربداغي).
Addressee: *al-ḥājj* ʻAlī al-Aqūshī (الحاج علي الأقوشي).
Summary: In the letter, the author expresses his desire to join Sufism and become a disciple of shaykh *al-ḥājj* ʻAlī al-Aqūshī. On the reverse side of the letter, the shaykh's response is inscribed, stating that he accepts him as his disciple and instructs him to perform Naqshbandi ritual practices.
Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: original.

No. 509

Shelfmark: 186-D.
Dimensions: 17 × 21 cm / 1 fol.
Language: Arabic.
Sender: [Ṣadr al-Dīn of Karabudakhkent].
Addressee: *al-ḥājj* ʻAlī al-Aqūshī (الحاج علي الأقوشي).
Summary: A letter of condolence on the occasion of the recipient's brother's passing.
Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: original.

No. 510

Shelfmark: 187-D.
Dimensions: 16.5 × 20.5 cm / 1 fol.
Language: Arabic.
Sender: Giray [of Gubden], his mother Abay and his family who live in Soviet Socialist Republic of Kyrgyzstan (كراي و عياله و أمه).
Addressee: Zabay, ʻAbd al-Khāliq, Muḥammad Saʻīd, Muḥammad Aydī, Ṣadr al-Dīn, Muḥammad Ṭāhir, Jaʻfar, Majīd, ʻAbdullāh, Bahā' al-Dīn
(زَبَي, عبد الخالق, محمد سعيد, محمد أيدي, صدر الدين, محمد طاهر, جعفر, مجيد, عبد الله, بهاء الدين).
Summary: In the letter, the author writes that after returning to his place of residence, he fell seriously ill and remained unwell for a long time, but has

finally recovered. The author also mentions that he plans to send his mother to Daghestan.
Date of composition: 29 January 1952.
Place of composition: Soviet Socialist Republic of Kyrgyzstan.
Notes: original.

No. 511

Shelfmark: 188-D.
Dimensions: 16.5×17.5 cm / 1 fol.
Language: Arabic.
Sender: Mīkā'īl 'Uthmanov al-Ūsīshī, chairman of the *sharī'a* court of Dargi district (صدر المحكمة الشرعية الدركية ميكائيل عثمانوف الأوسيشي).
Addressee: *mu'adhdhin* and *qāḍī* of Karabudakhkent (مؤذن و قاضي غربداغ كنت).
Summary: In the letter, the author requests the addressees to accept the bearers of this letter, who are his fellow villagers, as students in the madrasa of the village of Karabudakhkent.
Date of composition: 19 October 1926.
Place of composition: Daghestan.
Notes: original. On the reverse side of the document, there is an imprint of a seal with the Arabic inscription: "خاتم المحكمة الشرعية الدركية" (Seal of the Dargi *Sharī'a* Court).

No. 512

Shelfmark: 189-D.
Dimensions: 11×14 cm / 1 fol.
Language: Arabic.
Summary: The document, which is issued to Sulaymān b. 'Alī Mulla of Gubden (سليمان بن علي مله الكبداني) appoints Ḥusayn b. Alburī of Paraul (حسين بن ألبري الفراوولي) as the guardian (وكيل) for arranging the marriage of Sulaymān's niece, Mawliyyat (مَوْلية), to Jamāl al-Dīn b. Muḥammad of Karabudakhkent (جمال الدين بن محمد الغربداغي). The document was certified by the rural court of Gubden.
Date of composition: 12 June 1907.
Place of composition: Daghestan.
Notes: original. At the bottom of the document, there is a seal impression with an inscription in Russian: "Gubden Village Court of the Temīr-Khān-Shūra District" (*Gubdenskogo Sel'skogo Suda Temir-Khan-Shurinskogo okruga*).

No. 513

Shelfmark: 190-D.
Dimensions: 14 × 23 cm / 1 fol.
Language: Arabic.
Sender: ʿAbd al-Razzāq (عبد الرزاق).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين).
Summary: In the letter, the author writes that a resident of the recipient's village accidentally injured one of their people with a gunshot. The author requests the recipient to detain the individual and send him to them for clarification of the incident.
Date of composition: 1900–1910.
Place of composition: Daghestan.
Notes: original.

No. 514

Shelfmark: 191-D.
Dimensions: 13.5 × 20.5 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: ʿAbd al-Baṣīr (عبد البصير).
Summary: The author writes that representatives from the Temīr-Khān-Shūra, Avar, and Dargin districts have arrived to meet him, and lists the villages from these districts.
Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: original.

No. 515

Shelfmark: 192-D.
Dimensions: 17 × 11 cm / 1 fol.
Language: Arabic.
Sender: Mahdiev, chief of Karabudakhkent (حاكم غربداغ كنت مهديوف).
Addressee: foreman (*raʾīs*) of Karabudakhkent (رئيس غربداغ كنت).
Summary: The author orders the recipient to apprehend those who have deserted from the regiment (الفلك—Russian: *Polk*). If they cannot be found, their fathers or relatives are to be arrested until the deserters return. The author further notes an increase in the number of individuals selling and consum-

ing alcohol. Such individuals must be detained, brought before the *qāḍī*, and subjected to the appropriate punishment. Additionally, the author instructs the recipient to inform the residents that entering the fortress while armed is strictly prohibited. Anyone violating this order is to be immediately arrested.
Date of composition: 1 June 1919.
Place of composition: Daghestan.
Notes: original. In the upper left corner of the document, there is a Russian-language stamp: "The Administration of the Chief of the Karabudakhkent of the Temīr-khān-Shūra district" (*Upravlenie nachal'nika Karabudakhkentskogo uchastks Temir-Khan-Shurinskogo okruga*).

No. 516

Shelfmark: 193-D.
Dimensions: 11 × 17.5 cm / 2 fols.
Language: Arabic.
Sender: ?
Addressee: Niẓām al-Dīn (نظام الدين).
Summary: A letter of general content. The author writes that they received the addressee's letter and were overjoyed, as it serves as evidence of their friendship. The author also expresses hope that their amicable relations will remain unbroken in the future and declares that the addressee's enemies shall be the enemies of God. Furthermore, the author advises the addressee to follow the path of pious and righteous Muslims.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 517

Shelfmark: 194-D.
Dimensions: 17 × 10.5 cm / 1 fol.
Language: Arabic.
Sender: Khamuḥjiev, chief of district (نچالنيك أچاستكه خموحجيوف).
Addressee: foreman (*ra'īs*) of Karabudakhkent (رئيس غربداغ كنت).
Summary: In the letter, the author reports that the plague has begun to spread in the Temīr-Khān-Shūra district and in Chir-Yurt.[37] The author instructs the

37 The city is now known as Kizilyurt in Daghestan.

addressee to take all necessary measures to contain the spread of the disease. Specifically, the letter orders the restriction of the movement of people and goods, as well as the immediate burial of those who have died from the illness. Furthermore, the author directs the addressee to inform the district court that any individual failing to appear in response to a court summons should be fined between 25 and 100 rubles or placed under arrest for a period ranging from three to twenty-five days.
Date of composition: 6 November 1918.
Place of composition: Daghestan.
Notes: original.

No. 518

Shelfmark: 195-D.
Dimensions: 17 × 11 cm / 1 fol.
Language: Arabic.
Sender: Mahdiev, chief of Karabudakhkent (حاكم غربداغ كنت مهديوف).
Addressee: foreman (*ra'īs*) of Karabudakhkent (رئيس غربداغ كنت).
Summary: The author instructs the addressee to inform the villagers that if they have any complaints against the authorities, they should first address them directly to the village elder. Only then should they escalate the matter to higher authorities, ensuring that they follow this sequence without deviation.
Date of composition: 1 June 1919.
Place of composition: Daghestan.
Notes: original.

No. 519

Shelfmark: 196-D.
Dimensions: 17 × 11 cm / 1 fol.
Language: Arabic.
Sender: 'Aliev, deputy commissar of Tarki district (*Pomoshchnik komissara Tarkinskogo uchastka* عليوف).[38]
Addressee: commissar of Karabudakhkent (كميسار غربداغ كنت).
Summary: In the letter, the author instructs the addressee not to hinder the residents of the mountain villages from selling their fruits and purchasing grain.
Date of composition: 4 July 1918.

38 The sender's staff position is written in Russian, and the surname is in Arabic.

Place of composition: Daghestan.
Notes: original.

No. 520

Shelfmark: 197-D.
Dimensions: 17 × 11 cm / 1 fol.
Language: Arabic.
Sender: Mahdiev, chief of Karabudakhkent (حاكم غربداغ كنت مهديوف).
Addressee: foreman (*ra'īs*) of Karabudakhkent (رئيس غربداغ كنت).
Summary: In the letter, the author provides a notice regarding the escape of a certain Gul Muḥammad from custody in the city of Derbent, including a description of his physical characteristics. The second report details the disappearance of a horse from the village of Levashi,[39] detailing its distinguishing features. The third report concerns the discovery of a partially buried body of a murdered man, approximately 25 years old, near the village of Chugli.[40] The author requests immediate notification if any information regarding these three matters becomes available.
Date of composition: 1 June 1919.
Place of composition: Daghestan.
Notes: original. In the upper left corner of the document, there is a Russian-language stamp: "The Administration of the Chief of the Karabudakhkent of the Temīr-khān-Shūra district" (*Upravlenie nachal'nika Karabudakhkentskogo uchastka Temir-Khan-Shurinskogo okruga*).

No. 521

Shelfmark: 198-D.
Dimensions: 14 × 20 cm / 1 fol.
Language: Arabic.
Sender: Sender: Ḥasan-khān of Geli, *qāḍī* of Makhachkala (قاضي بلدة مهاج قلعة حسن خان الهلي).
Addressee: ?
Summary: In the letter, the author recounts an incident involving a man from Karabudakhkent who, in a state of intoxication, issued a single pronouncement of divorce to his wife and sent her away to her parents' home along with her

39 The village is located in the Levashi district of Daghestan.
40 The village is located in the Levashi district of Daghestan.

belongings. The following morning, after sobering up, he asked his wife to return home, which she did. Subsequently, in an attempt to conceal the circumstances, the man left the village for several years. Upon his return, he approached the addressee to inquire whether his marriage was still valid. The author writes that he advised the man to consult the local scholars of Karabudakhkent, who are more familiar with both the individuals involved and the details of the incident. However, if the account as narrated is accurate, the marriage remains valid, as a final, irrevocable threefold divorce was not pronounced.
Date of composition: 1950–1955.
Place of composition: Daghestan.
Notes: original.

No. 522

Shelfmark: 201-D.
Dimensions: 13 × 21 cm / 1 fol.
Language: Arabic.
Sender: Amīr Khālid Shaykhamirov (أمير خالد شيخ أميروف).
Addressee: Khālid of Kakashura (خالد الققه شوري).
Summary: A general letter. The author expresses sorrow over the separation from the addressee and requests them to share details about their current circumstances.
Date of composition: 15 Ṣafar 1291 / 2 April 1874.
Place of composition: Daghestan.
Notes: original. On the reverse side of the letter, there is an impression of a seal with the Arabic inscription: "عبده الراجي خالد" (A servant of [God], hoping for [His mercy] Khālid).

No. 523

Shelfmark: 202-D.
Dimensions: 16.5 × 20.5 cm / 1 fol.
Language: Arabic.
Sender: Ḥusayn b. ʻUmar of Kakashura (حسين بن عمر الققاشوراهي).
Addressee: Ṣadr al-Dīn, Muḥammad-bek and Ḥājī of Karabudakhkent (صدر الدين و محمد بك و حاجي الغربداغيون).
Summary: In the letter, the author inquires whether, according to the principles of *fiqh*, it is permissible to construct structures over the grave of a deceased person using the property of Muslims or funds obtained from the sale of hay harvested from a cemetery. The author cites arguments from Shāfiʻī texts that

prohibit such actions and requests the recipients to inform him if they have any alternative arguments permitting this practice.
Date of composition: 12 Rabīʿ al-awwal 1375 / 27 October 1955.
Place of composition: Daghestan.
Notes: original.

No. 524

Shelfmark: 204-D.
Dimensions: 14.5×16.5 cm / 1 fol.
Language: Arabic.
Sender: Ilyās b. ʿUthmān (إلياس بن عثمان).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: A general letter. The author expresses sorrow at being separated from the recipient, wishes them good health, and hopes they will meet again soon.
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

No. 525

Shelfmark: 206-D.
Dimensions: 17×20 cm / 1 fol.
Language: Arabic.
Sender: Ghāzī Muḥammad (غازي محمد).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author writes that he had intended to visit the recipient. However, while he was on his way a woman handed him a letter, and he was obliged to travel to the village of Gubden. The author mentions that after spending a few days in Gubden, he will come to visit the recipient.
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

No. 526

Shelfmark: 207-D.
Dimensions: 16×20.5 cm / 1 fol.
Language: Arabic.
Sender: *qāḍī* Khiḍr (القاضي خضر).

Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: In the letter, the author requests the recipient to lend him a book on practical astronomy, if the recipient has one, for temporary use.
Date of composition: 15 Dhū ʻl-ḥijja 1379 / 9 June 1960.
Place of composition: Daghestan.
Notes: original.

No. 527

Shelfmark: 209-D.
Dimensions: 10 × 18 cm / 1 fol.
Language: Arabic.
Sender: ʻAbdullāh (عبد الله).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author requests the recipient to send him a work titled *Futūḥāt*.
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

No. 528

Shelfmark: 211-D.
Dimensions: 14 × 21 cm / 1 fol.
Language: Arabic.
Sender: ʻAbdullāh b. Qādir Aghā (عبد الله بن قادر أغا).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author asks the recipient to provide answers to the question of whether it is permissible to make physical movements while reciting *dhikr*, and requests the presentation of strong arguments for their stance.
Date of composition: 1345 / 10 July 1926–29 June 1927.
Place of composition: Daghestan.
Notes: original.

No. 529

Shelfmark: 212-D.
Dimensions: 17.5 × 11.5 cm / 1 fol.
Language: Arabic.
Sender: Mukhtār al-Gharabudāghī (مختار الغربداغي).

Addressee: Idrīs, *mu'adhdhin* of Karabudakhkent (مؤذن جامع غربدغ كنت إدريس).
Summary: The author requests the recipient to accept two students from the village of Dorgeli as disciples and arrange for them to be admitted to the madrasa in the village of Karabudakhkent.
Date of composition: 18 August 1922.
Place of composition: Daghestan.
Notes: original.

No. 530

Shelfmark: 218-D.
Dimensions: 17.5×11 cm / 1 fol.
Language: Arabic.
Sender: Mukhtār, *qāḍī* of Karabudakhkent (قاضي قرية غربداغ كنت مختار).
Addressee: students of Karabudakhkent (الطلبة الساكنون في مسجد الجامع).
Summary: The author writes that if the students require anything for their sustenance, they should not only turn to him but also seek permission from the elder, who represents the civil authority (رأس القرية سياسة).
Date of composition: 21 March 1926.
Place of composition: Daghestan.
Notes: original. On the reverse side of the document, there is an imprint of a seal with the Arabic inscription: "خاتم المحكمة الشرعية الغربداغية" (Seal of the Karabudakhkent *Sharī'a* Court).

No. 531

Shelfmark: 220-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.

Summary: A contract of sale: Fayḍullāh, son of Umāsh (فيض الله بن أُماش) from Karabudakhkent, has purchased a garden from Rabī'at, daughter of Abūsh (ربية بن أَبوش) from Karabudakhkent, for 32 rubles.
Date of composition: 25 November 1908.
Place of composition: Daghestan.
Notes: original. At the bottom of the page, there is one seal with a coat of arms, and three seals from the court members of the village of Karabudakhkent; all are in Russian.

No. 532

Shelfmark: 221-D.
Dimensions: 11 × 18 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: ?
Summary: A general letter: The author inquires about the health of the recipient, mentions that he himself is in good health and well-being, and requests a response to previously asked questions.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 533

Shelfmark: 222-D.
Dimensions: 21 × 9 cm / 1 fol.
Language: Arabic.
Summary: A fragment of a document representing a legal dispute over the purchase of a bull, reviewed by the rural court of the village of Karabudakhkent.
Date of composition: 27 October 1893.
Place of composition: Daghestan.
Notes: original. At the bottom of the document, there are five seal impressions with Arabic inscriptions: four seals of the members of the Karabudakhkent court, and one official seal of the Karabudakhkent village court with double-headed eagle.

No. 534

Shelfmark: 223-D.
Dimensions: 18 × 28 cm / 1 fol.
Language: Arabic.
Sender: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Addressee: *al-qāḍī* Ḥajji b. Asildār of Karabudakhkent (القاضي حج بن أسلدار الغربداغي).
Summary: In the letter, the author discusses a question posed by the addressee regarding the legitimacy, from the perspective of *sharīʿa*, of a sale of land conducted by a resident of the village of Paraul without notifying the owner.
Date of composition: 1 Ramaḍān 1339 / 8 May 1921.

Place of composition: Daghestan.
Notes: original.

No. 535

Shelfmark: 224-D.
Dimensions: 14 × 26 cm / 1 fol.
Language: Arabic.
Sender: *al-ḥājj* ʿAlī of Akusha (الحاج علي الأقوشي).
Addressee: heads of *sharīʿa* courts of Daghestan (صدر المحاكم الشرعية الداغستانية).
Summary: In the letter, the author writes that, due to the increasing incidents of theft and robbery, he is instructing *sharīʿa* courts to compel individuals to take an oath regarding stolen property and to formally accuse those they suspect of theft.
Date of composition: 1918–1920.
Place of composition: Daghestan.
Notes: original.

No. 536

Shelfmark: 232-D.
Dimensions: 12.5 × 21 cm / 1 fol.
Language: Arabic.
Sender: Ṣāliḥ Ūrūṣilūf (صالح أوروصلوف), Khālid-afandī, *dīwān-bek* (ديوان بك خالد افندي).
Addressee: Second Lieutenant (Russian—*podporuchik*) Mutalīm-bek (بوط پاروچيك متليم بيك).
Summary: A general letter. The author extends his greetings to the recipients and expresses his hope that their cordial relationship will continue in the future.
Date of composition: 19 Rajab 1309 / 17 February 1892.
Place of composition: Daghestan.
Notes: original.

No. 537

Shelfmark: 233-D.
Dimensions: 11 × 13.5 cm / 1 fol.
Language: Arabic.
Summary: The contract of sale for a cattle barn purchased by a certain Abacha (أبچه) from Asildar (أسلدار) for eight *tuman*s in the presence of witnesses. The contract was certified by the *qāḍī* Ḥājji Muḥammad (قاضي حاج محمد).

Date of composition: Rabīʿ al-akhīr 1251 / 26 July–23 August 1835.
Place of composition: Daghestan.
Notes: original. At the bottom of the document, there is an impression of the *qāḍī* Ḥājji Muḥammad's seal.

No. 538

Shelfmark: 236-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Sender: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Addressee: Ḥajji-afandī of Paraul (حج أفندي أمين الشرع في فراول).
Summary: The letter is a response from the author to the recipient's request to distribute the property of the deceased woman from the village of Paraul in accordance with the principles of inheritance law. On the reverse of the letter, there are comments on this matter by Ghazānūf of Gubden.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 539

Shelfmark: 238-D.
Dimensions: 15×21 cm / 1 fol.
Language: Arabic.
Sender: Abu Saʿīd b. Mirzā of Gubden (أبو سعيد بن مرزا الكبداني).
Addressee: Afḍal al-Dīn of Gubden (أفضل الدين الكبداني).
Summary: This letter is a scholarly legal response, addressing a query concerning the legal status of *zakāt* allocation. The author summarizes a previous reply that he had sent to another judge, asserting that unless the *zakāt* is received through a valid legal act of transfer, it remains the property of the donor rather than of the entitled recipients. He argues, that this entitlement does not become complete until a valid act of acceptance is performed. The author concludes by requesting that the recipient reflect upon the reply, consult their teacher—Jamāl al-Dīn al-Gharabudāghī—and reconcile the reply with the established legal opinions, highlighting specific problematic areas raised in the initial correspondence.
Date of composition: 13 Jumāda-l-ūlā 1350 / 25 September 1931.
Place of composition: Daghestan.
Notes: original.

No. 540

Shelfmark: 239-D.
Dimensions: 17.5 × 22 cm / 1 fol.
Language: Arabic.
Sender: Mukhtār-pāshā, student (الطالب مختار فاشا).
Addressee: Bilāl b. Alkhāṣ Alklawūf (بلال بن أنلخاص أنلخلووف).
Summary: The letter is a response to the recipient's question regarding whether a person who is of legal age, free, of sound mind, and has not verbally declared the testimony of faith, "There is no God but Allāh, and Muḥammad is His messenger," can be considered a Muslim.
Date of composition: 2 September 1332 / 2 September 1914.
Place of composition: Daghestan.
Notes: original.

No. 541

Shelfmark: 240-D.
Dimensions: 16 × 20 cm / 1 fol.
Language: Arabic.
Sender: Muḥammad-bek (محمد بك).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين).
Summary: The author writes that in the work *Kitāb al-milal wa-l-niḥal*, he has found information about Ibn Ḥazm. However, he notes that the writer of this work spoke unfavourably about the Ash'arites.
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

No. 542

Shelfmark: 241-D.
Dimensions: 18 × 22 cm / 1 fol.
Language: Arabic.
Sender: Khālid (خالد).
Addressee: Isma'īl (إسمعيل).
Summary: A general letter distinguished by its elevated and eloquent style, in which the author extends greetings to the recipient and sends him poetry.
Date of composition: 16 June 1915.
Place of composition: Daghestan.
Notes: original.

No. 543

Shelfmark: 244-D.
Dimensions: 17.5 × 22 cm / 1 fol.
Language: Arabic.
Sender: Qarībek of Karabudakhkent (قريبك الغربداغي).
Addressee: ?
Summary: A general letter in which the author writes that he received the recipient's letter and was greatly pleased by it. He conveys his greetings, wishes the recipient health and prosperity, and prays that he attains an honourable place in Paradise.
Date of composition: 21 April 1912.
Place of composition: Daghestan.
Notes: original.

No. 544

Shelfmark: 245-D.
Dimensions: 15.5 × 21 cm / 1 fol.
Language: Arabic.
Sender: Abu Sa'īd b. Mirzā of Gubden (أبو سعيد بن مرزا الكبداني).
Addressee: Afḍal al-Dīn of Gubden (أفضل الدين الكبداني).
Summary: This letter addresses a legal issue regarding the proper attribution of *zakāt* on grain that was sown in the name of an eligible relative before that person had taken legal possession of it and prior to the crop entering his ownership. The question further explores whether the produce resulting from this sowing belongs to the beneficiary or remains the property of the sower, given that the *zakāt* due on one measure of grain had not yet been discharged through a valid act of transfer. The author refers to an existing legal opinion suggesting that the entitled recipients share in the yield proportional to the outstanding *zakāt* obligation, yet seeks clarification as to whether this means full entitlement to the entire produce or only a part of it.
Date of composition: 7 Jumāda-l-ūlā 1350 / 19 September 1931.
Place of composition: Daghestan.
Notes: original.

No. 545

Shelfmark: 247-D.
Dimensions: 17 × 20.5 cm / 1 fol.

Language: Arabic.
Sender: Muḥammad-bek (محمد بك).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين).
Summary: The author writes that he is saddened by the injustice inflicted upon the recipient. However, he notes that this has occurred by the will of God and urges the recipient to show patience in the face of the calamity that has befallen him.
Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: original.

No. 546

Shelfmark: 248-D.
Dimensions: 16.5 × 21 cm / 1 fol.
Language: Arabic.
Sender: Sulaymān al-M.R.Kī (سليمان المراكي).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author requests the recipient to send him the book *Al-ʿUqūd al-luʾluʾiyya* by Yūsuf al-Nabhānī and promises to return the book within ten days.
Date of composition: 22 Ramaḍān 1374 / 14 May 1955.
Place of composition: Daghestan.
Notes: original. Yūsuf al-Nabhānī (1848/49–1932) was a prominent Muslim scholar originally from Lebanon. He graduated from al-Azhar in Cairo and spent many years living and working in Mecca and Medina. He authored more than 50 works.

No. 547

Shelfmark: 249-D.
Dimensions: 17 × 20.5 cm / 1 fol.
Language: Arabic.
Sender: Ghāzī Muḥammad [of Gubden] (غازي محمد).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author requests the recipient to clarify certain issues related to divorce, noting that the opinion of Ṣāliḥ al-Yamanī contradicts the rulings on this matter of all four legal schools. The author then provides some examples and asks the recipient to comment on them.
Date of composition: 18 Ṣafar 1372 / 5 November 1952.

Place of composition: Daghestan.
Notes: original. Ṣāliḥ al-Yamanī (1637–1697), a Yemeni scholar who lived in Mecca, was an opponent of the four Sunni legal schools and Sufism. On the issue of divorce, he adhered to Ibn Taymiyya's opinion, believing that the simultaneous threefold repetition of the divorce formula in one instance does not constitute an irrevocable divorce.

No. 548

Shelfmark: 250-D.
Dimensions: 15 × 20.5 cm / 1 fol.
Language: Arabic.
Sender: Ghazānūf Almirzaev of Gubden (غزانوف ألميرزايوف).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: In the letter, the author requests the recipient to assist the sender in finding employment in Karabudakhkent.
Date of composition: 22 June 1933.
Place of composition: Daghestan.
Notes: original.

No. 549

Shelfmark: 252-D.
Dimensions: 9 × 11 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: Ḥājji Bammat (حاج بمت).
Summary: The author asks the recipient to host the bearer of the letter, explaining that he could not offer hospitality himself because there are sick individuals in his house, and he fears that the guest might contract an illness from them.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 550

Shelfmark: 253-D.
Dimensions: 13.5 × 21 cm / 1 fol.
Language: Arabic.

Summary: A contract of sale for a house. Certain Dāwud b. Ḥamzat from Karabudakhkent sold a house, which he inherited, for 4,000 *tuman*s [40,000 rubles].
Date of composition: 20 April 1922.
Place of composition: Daghestan.
Notes: original. At the bottom of the document, there are two seal impressions bearing inscriptions, one of them in Arabic "خاتم المحكمة الشرعية الغربداغية" (Seal of the Karabudakhkent *Sharī'a* Court), and the other in Russian "Karabudakhkent rural soviet" (*Karabudakhkentskii sel'skii sovet*).

No. 551

Shelfmark: 254-D.
Dimensions: 16.5 × 20 cm / 1 fol.
Language: Arabic.
Sender: Muḥammad of Kuppa[41] (محمد الخوفي).
Addressee: Ghāzī Muḥammad [of Gubden] (غازي محمد), Muḥammad of Kakamakhi[42] (محمد الققمكي).
Summary: A condolence letter sent to the recipients regarding the death of the scholar al-Hajj Surkhay and the mother of one of the recipients.
Date of composition: 1930–1940.
Place of composition: Daghestan.
Notes: original.

No. 552

Shelfmark: 255-D.
Dimensions: 14 × 21.5 cm / 1 fol.
Language: Arabic.
Sender: Muḥyī al-Dīn of Paraul (محي الدين الفراولي).
Addressee: Jamāl al-Dīn [of Karabudakhkent] (جمال الدين).
Summary: In the letter, the author addresses a question regarding the division of property in accordance with the principles of Shāfi'ī inheritance law, as posed by the recipient.
Date of composition: 8 Ramaḍān 1341 / 24 April 1923.
Place of composition: Daghestan.
Notes: original.

41 The village is located in the Levashi district of Daghestan.
42 The village is located in the Levashi district of Daghestan.

No. 553

Shelfmark: 256-D.
Dimensions: 16.5 × 21 cm / 1 fol.
Language: Arabic.
Sender: Ghāzī Muḥammad [of Gubden] (غازي محمد).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author writes that the sender of this letter has pronounced a threefold divorce upon his wife. The author requests the recipient to listen attentively and to clarify whether this divorce is final or not.
Date of composition: 4 Dhū ʻl-qaʻda 1371 / 25 July 1952.
Place of composition: Daghestan.
Notes: original.

No. 554

Shelfmark: 257-D.
Dimensions: 14 × 21 cm / 1 fol.
Language: Arabic.
Sender: Fayḍ al-Dīn (فيض الدين).
Addressee: Aqay (أقي), Ṣadr al-Dīn of Karabudakhkent (صدر الدين).
Summary: After offering greetings and well wishes for the recipients' health, the author writes that he plans to hold a *mawlid* on Thursday evening and invites the recipients to join him at that time.
Date of composition: 14 July 1949.
Place of composition: Daghestan.
Notes: original.

No. 555

Shelfmark: 258-D.
Dimensions: 15 × 19.5 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-Wahhāb [of Paraul] (عبد الوهاب).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: In the letter, the author invites the recipient to a wedding celebration in connection with the marriage of his son. He also asks the recipient to extend his invitation to two other residents of the village of Karabudakhkent, whom he mentions in the letter.
Date of composition: 1950–1960.

Place of composition: Daghestan.
Notes: original.

No. 556

Shelfmark: 259-D.
Dimensions: 15 × 20.5 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-Wahhāb [of Paraul] (عبد الوهاب).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: In the letter, the author invites the recipient to a wedding celebration in connection with the marriage of his son Makka Muḥammad (مك محمد).
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

No. 557

Shelfmark: 261-D.
Dimensions: 17 × 21.5 cm / 1 fol.
Language: Arabic.
Sender: community of Kakashura (أعيان و نائب و عرفاء قق شره).
Addressee: head of Mekhtulla, Prince Tarkhanov (كيناز ترخانوف حاكم ولاية مهدي الو).
Summary: The authors complain that the Christians living among them insult them with words, despite the fact that the locals treat Christians kindly. Furthermore, the authors write that Christians graze their horses on the crops, which leads to damage, disregarding their requests to refrain from doing so. The authors ask the recipient to intervene and resolve this issue.
Date of composition: 22 Rabīʻ al-awwal 1287 / 21 June 1870.
Place of composition: Daghestan.
Notes: original.

No. 558

Shelfmark: 262-D.
Dimensions: 9.5 × 21.5 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: Amīr Chopān-bek (أمير چوفان بيك).

Summary: The letter is of a general nature. The author sends greetings to the recipient and hopes that all is well with him. On the reverse side, an example of the division of inheritance according to Shāfiʿī law is provided.
Date of composition: 1286 / 13 April 1869–2 April 1870.
Place of composition: Daghestan.
Notes: original.

No. 559

Shelfmark: 264-D.
Dimensions: 9 × 17 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: ?
Summary: A letter of condolence from an unknown sender regarding the death of the recipient's brother.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 560

Shelfmark: 265-D.
Dimensions: 17.5 × 8 cm / 1 fol.
Language: Arabic.
Sender: ʿAbd al-ʿAzīz of Gubden (عبد العزيز الكبداني).
Addressee: *muʾadhdhin* of Karabudakhkent mosque Ṣadr al-Dīn of Karabudakhkent (مؤذن مسجد جامع غربداغ صدر الدين).
Summary: The author requests that his son be accommodated at the madrasa in the village of Karabudakhkent, with a stipend assigned to him, and that care be taken of him.
Date of composition: 6 Shaʿbān 1345 / 8 February 1927.
Place of composition: Daghestan.
Notes: original.

No. 561

Shelfmark: 267-D.
Dimensions: 10.5 × 14 cm / 1 fol.
Language: Arabic.

Sender: Qiyās-bek of Geli (قياس بيك الهلي).

Addressee: Bilāl b. Alkhāṣ (بلال بن أنلخاص).
Summary: The author requests that the recipient send him the tea he had promised, stating that he is in urgent need of it.
Date of composition: 24 Ramaḍān 1336 / 29 June 1918.
Place of composition: Daghestan.
Notes: original.

No. 562

Shelfmark: 268-D.
Dimensions: 10.5×13 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: *qāḍī* of Kazanishche ʻAbdullāh (عبد الله قاضي غزانش).
Summary: The author requests that the recipient send him the book *Sharh Silk al-ʻAin*, of which he is in urgent need.
Date of composition: 1890s.
Place of composition: Daghestan.
Notes: original.

No. 563

Shelfmark: 269-D.
Dimensions: 11×13.5 cm / 1 fol.
Language: Arabic.
Sender: Tāj al-Dīn (تاج الدين).
Addressee: ?
Summary: The author writes that the sender of this letter, Qiyās-bek of Geli (قياس بيك الهلي), is a close friend of his, who has always helped him in every way, so that the author is unable to repay him for his kindness. He requests that the recipient accept him as one of his students.
Date of composition: 13 June 1895.
Place of composition: Daghestan.
Notes: original.

No. 564

Shelfmark: 270-D.
Dimensions: 15×19 cm / 1 fol.
Language: Arabic.
Sender: members of the Karabudakhkent court (أهل المحكمة الغربداغ كنت).
Addressee: all Muslims (جماعة المسلمين و طائفة الموحدين).
Summary: The document states that the bearer of this document, Ḥadīja, was formerly a Jewess and is now a Muslim. She renounced Judaism, the faith of her forefathers, and embraced the true religion—Islam.
Date of composition: 25 March 1907.
Place of composition: Daghestan.
Notes: original.

No. 565

Shelfmark: 271-D.
Dimensions: 16.5×14 cm / 1 fol.
Language: Arabic.
Sender: Sulaymān al-M.R.Kī (سليمان المراكي).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author writes that he has received from the recipient the book *al-ʿUqūd al-luʾluʾiyya* by Yūsuf al-Nabhānī and expresses his gratitude.
Date of composition: 29 May 1955.
Place of composition: Daghestan.
Notes: original.

No. 566

Shelfmark: 273-D.
Dimensions: 11×15 cm / 1 fol.
Language: Arabic.
Sender: *al-ḥājj* Mūsā of Paraul (الحاج موسى الفراولي).
Addressee: Alkhāṣ and his son Bilāl (ألخاص و ابنه بلال).
Summary: A letter of condolence from an unknown sender regarding the death of the recipients's wife and mother.
Date of composition: 1890–1910.
Place of composition: Daghestan.
Notes: original.

No. 567

Shelfmark: 274-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Summary: The document concerns the exchange of land plots between two residents of the village of Karabudakhkent in the presence of witnesses to the transaction, whose names are mentioned in the document.
Date of composition: 17 May 1917.
Place of composition: Daghestan.
Notes: original.

No. 568

Shelfmark: 275-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Summary: The document concerns the exchange of land plots between two residents of the village of Karabudakhkent in the presence of witnesses to the transaction, whose names are mentioned in the document.
Date of composition: 1917–1920.
Place of composition: Daghestan.
Notes: original.

No. 569

Shelfmark: 276-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-Qāḍī of Genta[43] (عمر القادي الحنطي).
Addressee: Jamāl al-Dīn [of Karabudakhkent] (جمال الدين).
Summary: The author requests that the recipient accept two of his relatives, whose names he mentions and who are the bearers of this letter, as students.
Date of composition: 1890–1910.
Place of composition: Daghestan.
Notes: original.

43 The village is located in the Akusha district of Daghestan.

No. 570

Shelfmark: 277-D.
Dimensions: 11×17 cm / 1 fol.
Language: Arabic.
Sender: Idrīs (إدريس).
Addressee: Ṣadr al-Dīn [of Karabudakhkent] (صدر الدين).
Summary: A letter of condolence from the sender regarding the death of the recipients's wife.
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

No. 571

Shelfmark: 278-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Sender: Ṣadr al-Dīn of Karabudakhkent who lives in the mosque of Gubden (صدر الدين الساكن في مسجد الكبداني).
Addressee: Sender's mother and relatives (إلى أمه و جميع عياله).
Summary: The author hopes that his mother and relatives are in good health and well-being. He then asks his mother to come to him immediately upon receiving this letter and to bring him his belongings, which he is in urgent need of.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 572

Shelfmark: 279-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-Razzāq (أستاذكم عبد الرزاق), teacher of the addressees
Addressee: Aqay b. Saʻīd of Karabudakhkent (أقي بن سعيد الغربداغي), Fayḍ al-Dīn of Karabudakhkent (فيض الدين الغربداغي), Ṣadr al-Dīn [of Karabudakhkent] (صدر الدين), ʻAbd al-Ḥafīẓ of Karabudakhkent (عبد الحفيظ الغربداغي).

Summary: The author requests that the recipients assist the bearer of this letter, a native of the village of Urakhi[44] (الحراقي), with whatever he needs, if possible. However, if they are unable to do so, there is no reproach in this.
Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: original.

No. 573

Shelfmark: 280-D.
Dimensions: 10.5×17.5 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-ʻAzīz (عبد العزيز).
Addressee: *muʾadhdhin* of Karabudakhkent mosque Ṣadr al-Dīn of Karabudakhkent (مؤذن مسجد جامع غربداغ صدر الدين).
Summary: The author requests that the recipient accept two of his relatives, whose names he mentions and who are the bearers of this letter, as students.
Date of composition: 7 Jumāda-l-ūlā 1345 / 12 November 1926.
Place of composition: Daghestan.
Notes: original.

No. 574

Shelfmark: 281-D.
Dimensions: 11.5×17.5 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-Azīz of Gubden (عبد العزيز الكبداني).
Addressee: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Summary: In the letter, the author asks the recipient to clarify complex issues regarding *waqf*, providing the context of the matter in the letter.
Date of composition: 28 Dhū ʻl-qaʻda 1346 / 18 May 1928.
Place of composition: Daghestan.
Notes: original.

44 The village is located in the Sergokala district of Daghestan.

No. 575

Shelfmark: 282-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Sender: Muḥammad b. Murtaḍa'alī of Gubden (محمد بن مرتضعلي الكبداني).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين).
Summary: He asks the recipient to inquire with the community whether they agree to accept him as a *mu'adhdhin*. If they have no objection, he is willing to move to Karabudakhkent with his family.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 576

Shelfmark: 283-D.
Dimensions: 12×16 cm / 1 fol.
Language: Arabic.
Sender: Ismā'īl (إسماعيل), Ṣāliḥ (صالح).
Addressee: Aqāy (أقاي) and Ṣadr al-Dīn [of Karabudakhkent] (صدر الدين).
Summary: The authors wish the recipients health and well-being. They then write that they plan to move to the village of Kazanishche (غزانش) next week and, therefore, request that their belongings be sent to them in Kazanishche via the bearer of this letter, even if through those travelling to the market in Nizhnii Jengutay (الجنكوتي السفلى).
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 577

Shelfmark: 284-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Sender: Sayf al-Dīn of Kazanishche (سيف الدين الغزانشي).
Addressee: Ṣalaḥ-bek (صلح بيك).
Summary: A letter of condolence on the occasion of the passing of recipient's relative, certain Afasī (اَفَسِي).

Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 578

Shelfmark: 285-D.
Dimensions: 11.5×17.5 cm / 1 fol.
Language: Arabic.
Sender: Rashīd-khān of Yersi[45] (رشيد خان اليرصي).
Addressee: Muḥammad b. Yūsuf of Arakani[46] (محمد بن يوسف الهركني).
Summary: In the letter, the author requests that the book *Sharḥ jam‘ al-jawāmi‘* (شرح جمع الجوامع) be lent to him temporarily and sent via the bearers of this letter, two students from the village of Tsudakhar (الژدقار).
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 579

Shelfmark: 286-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Sender: *qāḍī* Khalinbek of Muslim-aul (القاضي خلنبك الموسلمي).
Addressee: Ghaflān of Kakashura (غفلان الققشراهي).
Summary: In the letter, the author informs the recipient that his son has abducted a young woman named Bejey, the daughter of Salim-Girey from Khalimbekaul (بِجِي بنت سليم كِرِي الخلنبكي), and has taken her to the village of Paraul (فراوُل). The author writes that this problem must be resolved, despite its difficulty. He further states that since the abduction has occurred, they must be married urgently, as marriage, when one has the means, is a Sunna.
Date of composition: 15 Jumāda-l-ūlā 1301 / 12 March 1884.
Place of composition: Daghestan.
Notes: original. On the reverse side of the letter, there is an impression of a sender's seal with the Arabic inscription.

45 The village is located in the Tabasaran district of Daghestan.
46 The village is located in the Gergebil district of Daghestan.

No. 580

Shelfmark: 287-D.
Dimensions: 10.5×21.5 cm / 1 fol.
Language: Arabic.
Sender: the sender's student Bilāl (تلميذك بلال).
Addressee: *al-ḥājj* Jamāl al-Dīn [of Karabudakhkent] (الحاج جمال الدين).
Summary: The author asks the recipient to clarify an issue he has encountered. The matter concerns an individual who wishes to dedicate a plot of land, personally owned by him, as *waqf*. On the reverse side, the recipient's response to this question is provided.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 581

Shelfmark: 288-D.
Dimensions: 10.5×17 cm / 1 fol.
Language: Arabic.
Sender: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Addressee: ʻAbd al-Wahhāb of Paraul (عبد الوهاب الفراولي).
Summary: The author writes that a fellow villager of the recipient came to him and stated that during the marriage of Abū Bakr (أبو بكر) and Aṣlīkhānūm (أصلي خانوم), it was revealed that her first husband Qurbān b. ʻAbd al-Khāliq (قرباتن بن عبد الخالق) had not granted her a divorce (*ṭalāq*). The witnesses, however, concealed this fact, as they are friends of her first husband. The author notes that they must resolve this issue by investigating all the circumstances of the matter.
Date of composition: 1961.
Place of composition: Daghestan.
Notes: original.

No. 582

Shelfmark: 289-D.
Dimensions: 13.5×22 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: Bukay-ḥajji of Karabudakhkent (بكي حج الغربداغي).

Summary: This letter is written by a teacher to his student. It is of a general nature. The author wishes the recipient health and well-being and advises him to be diligent in his further studies and to tirelessly strive for the refinement of his character.
Date of composition: 1890–1910.
Place of composition: Daghestan.
Notes: original.

No. 583

Shelfmark: 290-D.
Dimensions: 13 × 20.5 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: Bilāl (بلال).
Summary: In the letter, the author asks the recipient to clarify certain questions about agency (*wakāla*) in the transfer of property that he found unclear in the work *Tuhfat al-muhtāj* by Ibn Ḥajar al-Haytamī. The end of the letter is damaged, making it impossible to identify the sender's name.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 584

Shelfmark: 291-D.
Dimensions: 12.5 × 21.5 cm / 1 fol.
Language: Arabic.
Sender: Ḥājji b. ʻAbd al-Fattāḥ (حاج بن عبد الفتاح).
Addressee: *al-ḥajj* Zayn al-ʻĀbidīn (الحاج زين العابدين).
Summary: The author congratulates the recipient on his safe return from the pilgrimage to Mecca and Medina and wishes that God accepts his pilgrimage. The author then asks the recipient to sell him the book on rhetoric that the author had previously borrowed from him temporarily.
Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: original.

No. 585

Shelfmark: 292-D.
Dimensions: 13×18.5 cm / 1 fol.
Language: Arabic.
Sender: Batyr-Mirza b. Sa'īd of Jengutay (بتر مرزبن سعيد الجنكوتي).
Addressee: Shihāb al-Dīn (شهاب الدين), Ṣadr al-Dīn (صدر الدين), Jamāl al-Dīn (جمال الدين), all from Karabudakhkent (الغربداغيين).
Summary: The author greets the recipients and writes that he himself is in good health and well-being. He asks Ṣadr al-Dīn to share any news they may have.
Date of composition: 1930–1940.
Place of composition: Daghestan.
Notes: original.

No. 586

Shelfmark: 293-D.
Dimensions: 21×13 cm / 1 fol.
Language: Arabic.
Summary: A certificate issued to Ṣadr al-Dīn b. Qaranāy (Dhū 'l-Qarnayn) of Karabudakhkent (صدر الدين بن قرناي الغربداغي), aged 31, and his wife Āminat bint Aqāy of Karabudakhkent (آمنة بنت أقاي الغربداغية), aged 20, permitting them to travel to the city of Makhachkala and other locations in search of employment to support their family.
Date of composition: 10 November 1922.
Place of composition: Daghestan.
Notes: original. The document was issued by Sharaf al-Dīn Aliev (شرف الدين عليوف), the chairman of the village council of Karabudakhkent (صدر سويت غربداغ كنت).

No. 587

Shelfmark: 294-D
Dimensions: 14×22.5 cm / 1 fol.
Language: Arabic.
Sender: 'Abd al-Jabbār (عبد الجبار), Ḥamzat (حمزة).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author expresses condolences on the passing of the recipient's son.
Date of composition: 1927.

Place of composition: Daghestan.
Notes: original.

No. 588

Shelfmark: 295-D.
Dimensions: 11.5 × 22 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-Jabbār, son of Mallā of Gubden (عبد الجبار ملا أوغلي الكبداني).
Addressee: *muʾadhdhin* Ṣadr al-Dīn of Karabudakhkent (مؤذن صدر الدين الغربداغي).
Summary: The author writes that he has received the recipient's letter, in which the latter requested news. The author states that there is no new information to share, and that the rest is already known to the recipient. He also mentions that he is in good health and well-being.
Date of composition: 1915–1920.
Place of composition: Daghestan.
Notes: original.

No. 589

Shelfmark: 297-D.
Dimensions: 11 × 18 cm / 1 fol.
Language: Arabic.
Summary: An inventory of the possessions of the late ʻAdīl, son of Ilyās (أديل بن إلياس), left as an inheritance, with a total value of 33 *tuman*s, 1 *manat*, and 6 *ʻabbas*.
Date of composition: Dhū ʻl-qaʻda 1295 / 26 October–24 November 1878.
Place of composition: Daghestan.
Notes: original.

No. 590

Shelfmark: 299-D.
Dimensions: 16.5 × 13 cm / 1 fol.
Language: Arabic.
Sender: *qāḍī* Ramaḍān b. Sulaymān of Shukty[47] (قاضي رمضان بن سليمان الشقدي).

47 The village is located in the Akusha district of Daghestan.

Addressee: Ṣadr al-Dīn (صدر الدين) and Yaḥyā (يحيي)—both from Karabudakhkent (الغربداغ كنتيين).
Summary: The author requests the recipients to hand over, through the bearer of this letter, the provisions he had left with Yaḥyā.
Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: original.

No. 591

Shelfmark: 300-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Sender: Salāḥ of Arakani (سلاح الهركني).
Addressee: Jamāl al-Dīn [of Karabudakhkent] (جمال الدين).
Summary: The author asks the recipient to accept as a gift the book *Khulāṣat al-ḥisāb*, which he inherited from his late brother.
Date of composition: 28 Jumāda-l-ūlā 1310 / 17 December 1892.
Place of composition: Daghestan.
Notes: original.

No. 592

Shelfmark: 301-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: ?
Summary: The author writes that he has received two letters from the recipient and was delighted by this, as it demonstrates that the recipient has not forgotten him. The author then advises the recipient to be more diligent in their studies, to improve their character, and to follow the path of the righteous.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 593

Shelfmark: 302-D.
Dimensions: 11×17.5 cm / 1 fol.

Language: Arabic.
Sender: ?
Addressee: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Summary: In the letter, the author asks whether the recipient knows in which village the student Faḍl al-Dīn is currently residing. If the recipient has any information on this, the author requests that he inform him without delay.
Date of composition: 1860–1870.
Place of composition: Daghestan.
Notes: original. On the reverse side of the letter, there is a note requesting that the letter be delivered to Jamāl al-Dīn, residing in the village of Paraul. It is likely that this letter was written while Jamāl al-Dīn al-Gharabudāghī was studying at the madrasa in Paraul.

No. 594

Shelfmark: 303-D.
Dimensions: 10.5×17 cm / 1 fol.
Language: Arabic.
Sender: ʿAbd al-Wahhāb (عبد الوهاب).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: In the letter, the author invites the recipients to a wedding.
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

No. 595

Shelfmark: 304-D.
Dimensions: 7.5×15.5 cm / 1 fol.
Language: Arabic.
Sender: Chopān and his son Sulaymān (چوفان و ابنه سليمان).
Addressee: students who live in Mugi[48] (المتعلمون الذين سكنوا في قرية المحي).
Summary: The authors write that they have heard of the generosity and magnanimity of the recipients and request financial assistance in the form of *zakāt* and *ṣadāqa*. They emphasise that supporting those engaged in the pursuit of knowledge is a virtuous and God-pleasing act.
Date of composition: 1840–1850.

48 The village is located in the Akusha district of Daghestan.

Place of composition: Daghestan.
Notes: original.

No. 596

Shelfmark: 305-D.
Dimensions: 11.5×9 cm / 1 fol.
Language: Arabic.
Sender: Muḥammad (محمد).
Addressee: *qāḍī* Ḥajiyaw (القاضي حجيو).
Summary: The author requests the recipient to temporarily lend the book *Kanz al-Rāghibīn* to a student known as Ṭāhir from among the *waqf* books in the mosque, provided this is permissible under Islamic law. Furthermore, the author asks the recipient to send him the order from the district chief regarding the conclusion of a written contract of sale.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 597

Shelfmark: 306-D.
Dimensions: 9×11 cm / 1 fol.
Language: Arabic.
Sender: Zayn al-ʻĀbidīn (زين العابدين).
Addressee: *muʾadhdhin* of Karabudakhkent mosque Alkhāṣ (مؤذن جامع أنلخاص غربداغ).
Summary: The author writes that Muslims must fulfil the obligations they have undertaken. He then reminds the recipient that they once promised to carry out his request should the need arise. The author states that the time has now come and asks the recipient to honour their promise by assisting him.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 598

Shelfmark: 307-D.
Dimensions: 10.5×13 cm / 1 fol.
Language: Arabic.

Sender: Ja'far (جعفر).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author requests the recipient to send his book *Silk al-'ayn* through the bearer of this letter.
Date of composition: 5 Shawwāl 1344 / 17 April 1926.
Place of composition: Daghestan.
Notes: original.

No. 599

Shelfmark: 308-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Sender: Shihāb al-Dīn (شهاب الدين).
Addressee: Ṣadr al-Dīn [of Karabudakhkent] (صدر الدين).
Summary: The author requests the recipient to purchase two buffaloes, which he urgently requires, at a reasonable price.
Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: original.

No. 600

Shelfmark: 309-D.
Dimensions: 11×15 cm / 1 fol.
Language: Arabic.
Sender: Zakariyā (زكريا).
Addressee: 'Abd al-Majīd (عبد المجيد).
Summary: A letter of general content. The author writes that he was delighted to learn that the recipient's brother has recovered and that the illness did not affect the recipient himself. The author requests not to be reproached for being unable to visit the recipient.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 601

Shelfmark: 310-D.
Dimensions: 14.5×21.5 cm / 1 fol.

Language: Arabic.
Sender: Mukhtār (مختار).
Addressee: *qāḍī* Gichi Ulān (القاضي كچ ؤلان).
Summary: In the letter, after offering greetings, the author requests the recipient to go to his house, take the second volume of al-Bujayrimī's work, and send it to him.
Date of composition: 1900–1915.
Place of composition: Daghestan.
Notes: original.

No. 602

Shelfmark: 312-D.
Dimensions: 17 × 24.5 cm / 1 fol.
Language: Arabic.
Summary: An agreement made at a meeting of scholars in Makhachkala in October 3, 1921. The document states that the most prominent Daghestani scholars gathered together, discussed three issues and reached a unanimous decision on each of them: 1. The necessity of ending theft and punishing those who commit it. 2. The permissibility of using paper money. 3. The need for the repayment of loans. The document provides a detailed discussion of these three matters. The chairman of the meeting was Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Date of composition: 3 October 1921.
Place of composition: Daghestan.
Notes: original.

No. 603

Shelfmark: 315-D.
Dimensions: 8.5 × 11 cm / 1 fol.
Language: Arabic.
Sender: *al-ḥājj* Mūsā (الحاج موسى).
Addressee: *al-ḥājj* Idrīs-afandī (الحاج إدريس أفندي).
Summary: The author requests the recipient, if they have the book *Futūḥāt al-Ilāhiyya*, to send it to him.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 604

Shelfmark: 316-D.
Dimensions: 9 × 11.5 cm / 1 fol.
Language: Arabic.
Summary: The document states that on 13 July 1910, an outbreak of cholera occurred in the village of Karabudakhkent, resulting in the deaths of Naṣur, son of Ataw (نَصُرْ بن أتو), ʻAbd al-Ḥamīd, son of *al-ḥājj* Mamma (عبد الحميد بن الحاج مم), and Akai, son of Muḥammad (أكي بن محمد).
Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: original.

No. 605

Shelfmark: 321-D.
Dimensions: 11 × 17.5 cm / 1 fol.
Language: Arabic.
Sender: someone who lives in mosque (إني سكنتُ في مسجد).
Addressee: student Murtaḍaʻalī (الطالب مرتضعلي).
Summary: A letter of general content, written by one student to another. The author writes that he is in good health and well-being, and wishes the same for the recipient.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 606

Shelfmark: 324-D.
Dimensions: 17 × 22 cm / 1 fol.
Language: Arabic.
Sender: Jamāl al-Dīn b. Ṣalāḥ-bek of Karabudakhkent (جمال الدين بن صلاح بيك الغربداغي).
Addressee: Ṣadr al-Dīn (صدر الدين) and his brothers Shihāb al-Dīn (شهاب الدين) and Jamāl al-Dīn (جمال الدين), all from Karabudakhkent.
Summary: The author expresses condolences on the passing of the recipients' mother.
Date of composition: 1917.

Place of composition: Daghestan.
Notes: original.

No. 607

Shelfmark: 325-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Sender: Ya'qūb of Khajalmakhi[49] (يعقوب انخجلمكي).
Addressee: Bilāl of Karabudakhkent (بلال الغربداغي).
Summary: The author writes that he was greatly pleased when he received the news of the recipient's recovery. He then requests that, on this occasion, the recipient send him a map.
Date of composition: 1920–1922.
Place of composition: Levashi (لواشه), Daghestan.
Notes: original. At the bottom of the document, there is an impression of a round seal with the inscription: "صدر المحكمة الشرعية ١٣٣٨" (Chairman of the *Sharī'a* Court, 1338 [1920]).

No. 608

Shelfmark: 326-D.
Dimensions: 12.5×21 cm / 1 fol.
Language: Arabic.
Summary: A complaint submitted to the Village Council of Karabudakhkent (سويت) regarding the defendant, the heir of certain Abū Sultān (أبو سلتان), failing to comply with the ruling of the *sharī'a* court of Karabudakhkent (محكمة الشرع لقرية غربداغ كنت), dated 24 December 1921. The ruling is recorded in the court register (دفتر محكمة الشرع), with the relevant number and the name of the Chairman of the Daghestan People's Court (صدر محكمة خلقية داغستانية) specified, in accordance with the article of law issued by the People's Commissariat of Justice (نَرْكُومْ يُسْتْ). The complaint was prepared on behalf of the claimant by Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Date of composition: 15 January 1923.
Place of composition: Daghestan.
Notes: original.

49 The village is located in the Levashi district of Daghestan.

No. 609

Shelfmark: 327-D.
Dimensions: 10.5×18 cm / 1 fol.
Language: Arabic.
Sender: Ilyās b. Ilyās of Dorgeli (إلياس بن إلياس الدركلي).
Addressee: Ṣadr al-Dīn [of Karabudakhkent] (صدر الدين).
Summary: The author asks whether the recipient has among their manuscripts a textbook for learning the Arabic alphabet and vocabulary. If such a manuscript exists, the author requests that it be sent to him through the bearer of this letter.
Date of composition: 1920s.
Place of composition: Daghestan.
Notes: original.

No. 610

Shelfmark: 328-D.
Dimensions: 11×14 cm / 1 fol.
Language: Arabic.
Sender: *al-qāḍī* Arslān (القاضي أرسلان).
Addressee: Arslān-bek (أرسلان بيك).
Summary: The author writes that he has appointed the recipient as his trustee regarding the leasing of land and a livestock pen, designating him as his representative in the village of Buynak. The author requests that the recipient not decline this request.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 611

Shelfmark: 329-D.
Dimensions: 8.5×14 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: ʻAbd al-Karīm (عبد الكريم).
Summary: The author expresses condolences on the passing of the recipient's father.
Date of composition: 1910–1915.

Place of composition: Daghestan.
Notes: original.

No. 612

Shelfmark: 330-D.
Dimensions: 11×15 cm / 1 fol.
Language: Arabic.
Sender: *al-ḥāfiẓ* Umalāt (الحافظ أملات).
Addressee: *mu'adhdhin* Ṣadr al-Dīn [of Karabudakhkent] (مؤذن صدر الدين).
Summary: The author requests that the bearer of this letter be given two *kayl*s (كيل) of grain from what has been allocated in the mosque for the support of students (نفقة).
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 613

Shelfmark: 331-D.
Dimensions: 11×13 cm / 1 fol.
Language: Arabic.
Sender: Muḥammad b. *al-ḥājj* Ibrāhīm of Gubden (محمد بن الحاج إبراهيم الكبداني).
Addressee: *mu'adhdhin* Ṣadr al-Dīn [of Karabudakhkent] (مؤذن صدر الدين).
Summary: The author writes that the bearers of this letter are two young men from the village of Akusha, who are his relatives. They wish to pursue their studies, and the author requests that the recipient arrange for their accommodation in the mosque, provide them with food support (نفقة), and oversee their lessons.
Date of composition: 1920s.
Place of composition: Daghestan.
Notes: original.

No. 614

Shelfmark: 334-D.
Dimensions: 10.5×17 cm / 1 fol.
Language: Arabic.
Summary: An order from the assistant to the head of the Tarki District in the Temīr-Khān-Shūra District to the foreman of the village of Karabudakhkent. The document addresses the outbreak of an epidemic affecting livestock and

strictly mandates the implementation of quarantine measures to prevent the spread of the disease, including isolating animals suspected of being infected.
Date of composition: 27 May 1915.
Place of composition: Daghestan.
Notes: original.

No. 615

Shelfmark: 336-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Summary: An order from the assistant to the head of the Tarki District in the Temīr-Khān-Shūra District to the foreman of the village of Karabudakhkent. The document states that Colonel Federnik has been appointed as the new head of the Temīr-Khān-Shūra District and instructs that this information be conveyed to the residents of the village of Karabudakhkent on Friday.
Date of composition: 28 May 1915.
Place of composition: Daghestan.
Notes: original.

No. 616

Shelfmark: 341-D.
Dimensions: 16×13 cm / 1 fol.
Language: Arabic.
Sender: Jāliw (جالْو).
Addressee: Ṣadr al-Dīn (صدر الدين), Muḥammad-bek (محمد به ك), Muḥammad (محمد)—all from Karabudakhkent.
Summary: The author invites the recipients to Makhachkala on the following Saturday for the recitation of a *mawlid*.
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

No. 617

Shelfmark: 342-D.
Dimensions: 13.5×11 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-Wahhāb (عبد الوهاب).

Addressee: Ṣadr al-Dīn [of Karabudakhkent] (صدر الدين).
Summary: In the letter, the author informs that a certain Chūkhā, son of Sulṭān Maḥmūd (چوخَا بن سلطان محمود), came to him and stated that he had witnessed Qurbān b. ʿAbd al-Khāliq (قربان بن عبد الخالق), a resident of your area, clearly and explicitly pronouncing a triple *ṭalāq* to his wife, Aṣlīkhānūm (أصلي خانوم). This letter is related to no. 581, shelfmark 288-D and serves as a response to it.
Date of composition: March 1961.
Place of composition: Daghestan.
Notes: original.

No. 618

Shelfmark: 343-D.
Dimensions: 10.5×11 cm / 1 fol.
Language: Arabic.
Sender: Ghazānūf of Gubden (غزانوف الكبداني).
Addressee: ʿAbd al-Waḥīd (عبد الوحيد).
Summary: The author responds to the recipient's question regarding how to perform ritual ablution in cases where there is a wound on the body parts to be washed, and there is a risk of introducing an infection through water.
Date of composition: 1930–1940.
Place of composition: Daghestan.
Notes: original.

No. 619

Shelfmark: 344-D.
Dimensions: 11×17.5 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: ʿAbd al-Wahhāb of Paraul (عبد الوهاب), Ṣadr al-Dīn [of Karabudakhkent] (صدر الدين) and their wives.
Summary: In the letter, the author invites the recipients to a wedding feast. He states that such a feast is in accordance with the Sunna and requests the recipients to join him.
Date of composition: 1920–1930.
Place of composition: Daghestan.
Notes: original.

No. 620

Shelfmark: 345-D.
Dimensions: 12×19 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: Ṣadr al-Dīn [of Karabudakhkent] (صدر الدين).
Summary: The author writes that, at the recipient's request, he has obtained the guardianship certificate from a certain ʻAbd al-Majīd Onaev (عبد المجيد أونايوف) and is sending it. However, the author notes that it is evident such a certificate cannot serve as a basis for concluding a *nikāḥ*, because, as the recipient is well aware, the guardian in such cases is the bride's father.
Date of composition: 1940–1950.
Place of composition: Daghestan.
Notes: original.

No. 621

Shelfmark: 346-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Sender: Qaysār-bek ʻAlī of Karabudakhkent (قيصار بيك علي الغربداغي).
Addressee: Dāwud-*ḥajji* b. Sulaymān of Paraul (داود حج بن سليمان الفراولي).
Summary: The author writes that he is eagerly looking forward to the trip to the madrasa in the village of Kapchugay[50] (غفچغاي) and requests the recipient to inform him by letter when he intends to undertake this journey.
Date of composition: 1910–1920.
Place of composition: Daghestan.
Notes: original.

No. 622

Shelfmark: 348-D.
Dimensions: 10.5×17 cm / 1 fol.
Language: Arabic.
Sender: Ḥajji of Manas (حج في مناص).

50 The village is located in the Buinaksk district of Daghestan.

Addressee: scholars of Karabudakhkent (علماء غربداغ).
Summary: The author requests a response to several legal questions, including whether it is permissible to construct a mausoleum over the grave of a saint and whether it is permissible for a woman to listen to the recitation of the Qur'ān.
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

No. 623

Shelfmark: 349-D.
Dimensions: 11.5×16.5 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-Khāliq (عبد الخالق).
Addressee: Jamāl al-Dīn [of Karabudakhkent] (الحاج جمال الدين).
Summary: The author requests the recipient to lend him five rubles, which he is in urgent need of, and asks that the money be passed to him through the bearer of this letter.
Date of composition: 19 May 1914.
Place of composition: Daghestan.
Notes: original.

No. 624

Shelfmark: 351-D.
Dimensions: 16.5×21 cm / 1 fol.
Language: Arabic, Turkic (Qumyk).
Sender: Shihāb al-Dīn (شهاب الدين), Jamāl al-Dīn (جمال الدين).
Addressee: Ṣadr al-Dīn (صدر الدين) and Aminat (أمنة), both from Karabudakhkent.
Summary: A letter of condolence on the occasion of the passing of the recipients' son Muḥammad Saʻīd.
Date of composition: 1938.
Place of composition: Daghestan.
Notes: original.

No. 625

Shelfmark: 352-D.
Dimensions: 17.5×22.5 cm / 1 fol.
Language: Arabic.

Sender: ʻAbd al-Jabbār (عبد الجبار) and *al-ḥājj* ʻAbd al-Malik (الحاج عبد الملك) of Aiamaki (العيمكي).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author expresses condolences on the passing of the recipients' mother.
Date of composition: 8 Ramaḍān 1335 / 27 June 1917.
Place of composition: Daghestan.
Notes: original.

No. 626

Shelfmark: 353-D.
Dimensions: 17 × 22 cm / 1 fol.
Language: Arabic.
Sender: Ghazānūf (غزانوف) and his wife Pākhūsh (فاخوش) of Gubden.
Addressee: Ṣadr al-Dīn [of Karabudakhkent] (صدر الدين) and his family (عياله).
Summary: A letter of condolence on the occasion of the passing of the recipients' son.
Date of composition: 30 August 1938.
Place of composition: Daghestan.
Notes: original.

No. 627

Shelfmark: 354-D.
Dimensions: 20.5 × 14.5 cm / 1 fol.
Language: Turkic (Qumyk).
Sender: Arslān ʻAlī (أرسلان علي).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author requests clarification on a matter regarding a woman whose husband went missing, most likely on the war front. The question is whether her marriage (*nikāḥ*) is considered invalid or whether it still remains in force.
Date of composition: 29 May 1950.
Place of composition: Daghestan.
Notes: original.

No. 628

Shelfmark: 355-D.
Dimensions: 17×14.5 cm / 1 fol.
Language: Arabic.
Sender: [*imām* of Makhachkala mosque] ʿAbd al-Wahhāb of Paraul (عبد الوهاب).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author writes that a certain Niyārkhānūm, residing in Makhachkala, has requested him to act as her guardian and perform the marriage (*nikāḥ*) with ʿAbd al-Muslim (عبد المسلم) from Karabudakhkent, as her father, who should have been her guardian, passed away many years ago.
Date of composition: 5 May 1959.
Place of composition: Daghestan.
Notes: original. In the upper left corner of the document, there is a stamp in both Russian and Kumyk languages: "Religious Community of Muslims of the City of Makhachkala." The structure of the stamp fully corresponds to similar stamps used in Soviet bureaucratic procedures.

No. 629

Shelfmark: 356-D.
Dimensions: 14×10 cm / 1 fol.
Language: Arabic.
Sender: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Addressee: ?
Summary: A fragment of a letter, only the conclusion of which has been preserved. In the letter, the author states that he cannot consider the divorce in this case to be final (*ṭalāq bāʾin*) based on the words spoken by the husband. The author then criticises certain ignorant scholars who confuse a final divorce (*bāʾin*) with a revocable divorce (*rajʿi*).
Date of composition: 1940–1950.
Place of composition: Daghestan.
Notes: original.

No. 630

Shelfmark: 357-D.
Dimensions: 11×17 cm / 1 fol.
Language: Arabic.
Summary: On 5 November 1894, the residents of the Ghonghūr quarter (محلة غنغور) of the village of Karabudakhkent, numbering 197 people, convened with

the permission of the village elder to discuss the payment of the state tax (الجزية الفادشاهية) imposed on their community, amounting to 40 *tuman*s and 2 rubles for the second half of 1894. After deliberating on the matter, they unanimously decided to appoint Naṣrullāh b. Atay (نصرالله بن أتي) as their representative, authorising him to collect one ruble from each household, regardless of whether the residents of that household were wealthy or impoverished, to settle the tax.
Date of composition: 5 November 1894.
Place of composition: Daghestan.
Notes: copy.

No. 631

Shelfmark: 359-D.
Dimensions: 16.5×20.5 cm / 1 fol.
Language: Arabic, Dargi.
Sender: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Addressee: Ghāzī Muḥammad of Gubden (غازي محمد الكبداني).
Summary: The author writes that he was deeply saddened to learn of the recipient's illness. Nevertheless, he notes that illness is a gift from God by which He tests His servants. The author further mentions that, at the recipient's request, he visited a resident of his village to inquire in detail about the circumstances of the divorce (*ṭalāq*) between him and his wife. Subsequently, the author recounts the particulars of this case in the Dargin language, using Arabic script.
Date of composition: 1940–1950.
Place of composition: Daghestan.
Notes: original.

No. 632

Shelfmark: 360-D.
Dimensions: 10.5×17 cm / 1 fol.
Language: Arabic.
Sender: Ghazānūf of Gubden (غزانوف).
Addressee: Ṣadr al-Dīn [of Karabudakhkent] (صدر الدين).
Summary: In the letter, the author asks the recipient to go to a certain Niẓām al-Dīn, where the author will be waiting for them.
Date of composition: 1930–1940.
Place of composition: Daghestan.
Notes: original.

No. 633

Shelfmark: 361-D.
Dimensions: 17 × 20.5 cm / 2 fols.
Language: Arabic.
Sender: ʻUmar of Okhli[51] (عمر الأحلي الداغستاني).
Addressee: Ismāʻīl, *qāḍī* of Aktash-Aukh[52] (إسماعيل أفندي قاضي قرية أقتاش أوخ).
Summary: In the letter, the author discusses whether it is necessary to perform the midday prayer after the Friday prayer (إعادة الظهر بعد الجمعة) in cases where the required conditions for the Friday prayer, such as the presence of at least 40 adult men, are not met.
Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: original.

No. 634

Shelfmark: 362-D.
Dimensions: 13.5 × 12.5 cm / 1 fol.
Language: Arabic.
Sender: ʻAbdullāh (عبد الله).
Addressee: Ṣadr al-Dīn [of Karabudakhkent] (صدر الدين).
Summary: The author requests the addressee to send him the book *Futūḥāt* for a few days, assuring that he will return it intact and in good condition.
Date of composition: 1940–1950.
Place of composition: Daghestan.
Notes: original.

No. 635

Shelfmark: 363-D.
Dimensions: 10 × 17 cm / 1 fol.
Language: Arabic.
Sender: ʻAbdullāh (عبد الله).
Addressee: Ṣadr al-Dīn (صدر الدين) and Muḥammad-bek (محمد بيك)—both from Karabudakhkent.

51 This is an Avar-majority village situated in the Levashi district of Daghestan.
52 The village has been renamed as Leninaul and is situated in the Kazbek district of Daghestan.

Summary: The author requests the addressees to send him the book *Anīs al-jalīs* for a few days, assuring that he will return it intact and in good condition. He writes that he in fact possesses his own copy of this book, but that it is incomplete, as the ending is missing.
Date of composition: 1940–1950.
Place of composition: Daghestan.
Notes: original.

No. 636

Shelfmark: 364-D.
Dimensions: 17 × 20 cm / 1 fol.
Language: Arabic.
Sender: Ḥajiyaw b. ʻUmar of Chirkey[53] (حجيو بن عمر الچركي).
Addressee: Ṣadr al-Dīn [of Karabudakhkent] (صدر الدين).
Summary: A letter of condolence on the occasion of the passing of the recipient's granddaughter.
Date of composition: 1950–1960.
Place of composition: Daghestan.
Notes: original.

No. 637

Shelfmark: 365-D.
Dimensions: 14 × 20.5 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-Jalīl of Naskent (عبد الجليل النسكنتي).[54]

Addressee: ʻAbd al-Ḥamid Aqāy (عبد الحميد أقاي), Jamāl al-Dīn (جمال الدين), ʻAbd al-Jabbār Akāy (عبد الجبار أكاي), ʻAlī Ghālbats (علي غالبڗ), Aḥmad (أحمد), ʻIẓām al-Dīn (عظام الدين), ʻAbd al-Wahhāb (عبد الوهاب), Ṣadr al-Dīn (صدر الدين) and Ḥasan-bek (حسن بيك), all from Karabudakhkent.
Summary: The author writes that he has recovered from his injury and is going to return to their village Karabudakhkent on the upcoming Friday, hoping to see them all.
Date of composition: 1920–1930.

53 The village is located in the Buinaksk district of Daghestan.
54 The village is located in the Levashi district of Daghestan.

Place of composition: Daghestan.
Notes: original.

No. 638

Shelfmark: 367-D.
Dimensions: 23 × 35 cm / 2 fols.
Language: Arabic.
Summary: The residents of the village of Karabudakhkent, numbering 545 people and constituting more than a third of the community, convened with the permission of the village elder. After collective deliberation, they decided to lease a plot of land belonging to their community in the area of Gerey-Tuz (كري توز) to ʿAlī b. Baḥand from the village of Kavkamakhi (علي بن بحند الكبكي),[55] for the period from 10 September 1906 to 10 May 1907, for the sum of 78 *tuman*s and 5 *manat*s. At the bottom of the document, there is a seal impression with the inscription in Russian: "Karabudakhkent Village Court, Temīr-Khān-Shūra District" (*Karabudakhkentskogo sel'skogo suda Temir-Khan-Shurinskogo okruga*) On the reverse side of the document, there are fingerprint impressions and the names of the 545 residents of Karabudakhkent.
Date of composition: 30 August 1906.
Place of composition: Daghestan.
Notes: original.

No. 639

Shelfmark: 368-D.
Dimensions: 16 × 11.5 cm / 1 fol.
Language: Arabic.
Sender: Bilāl, the secretary of the Karabudakhkent village council (محرر سوت بلال).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The author instructs that a list of the income received by the mosque from *waqf*s be submitted to the village council.
Date of composition: 8 February 1923.
Place of composition: Daghestan.
Notes: original.

55 The village is located in the Akusha district of Daghestan.

No. 640

Shelfmark: 369-D.
Dimensions: 17 × 21.5 cm / 1 fol.
Language: Arabic.
Summary: A purchase agreement concluded between *al-qāḍī* Arslān (القاضي أرسلان), acting on behalf of Duka, the son of the late Izi (دُكَ بن المرحوم اِزِ), and Ḥajji Aqay, the son of ʻAyṣah (جج أقي بن عيصه). The first party, serving as the guardian on behalf of the orphans, sold a mill to the second party for 36 *kurush* (rubles). In the right margin of the document, there are seal impressions of five court members who certified this transaction.
Date of composition: 26 Muḥarram 1288 / 16 April 1871.
Place of composition: Daghestan.
Notes: original.

No. 641

Shelfmark: 370-D.
Dimensions: 15 × 11 cm / 1 fol.
Language: Arabic.
Sender: ʻAbd al-Ḥamīd of Dorgeli (عبد الحميد الدركلي).
Addressee: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Summary: A letter of condolence on the occasion of the passing of the recipient's brother ʻAbd-al-Muslim (عبد المسلم). At the end of the letter, the author requests that the book *Ṭabaqāt al-Shaʻrānī* be sent to him temporarily, if the addressee has it.
Date of composition: 1930–1940.
Place of composition: Daghestan.
Notes: original.

No. 642

Shelfmark: 372-D.
Dimensions: 13 × 19 cm / 1 fol.
Language: Arabic.
Sender: Mirza-Butta Ḥasanov (مرز بدّه حسنوف).
Addressee: *al-ḥājj* Zayn al-ʻĀbidīn and *al-ḥājj* ʻAbdullāh (الحجاج زين العابدين و عبد الله).

Summary: The author asks for forgiveness on behalf of Zayn al-ʿĀbidīn for not meeting the addressees when he visited Kumukh.[56] The author explains that he was indeed absent at the time, and they missed each other as he was returning to Kumukh. He further mentions that he has not heard any news from the addressees' homeland and requests them to inform him about it in a reply letter.
Date of composition: 2 February 1912.
Place of composition: Daghestan.
Notes: original.

No. 643

Shelfmark: 373-D.
Dimensions: 12 × 19 cm / 1 fol.
Language: Arabic.
Sender: Mukhtār (مختار).
Addressee: Ṣadr al-Dīn [of Karabudakhkent] (صدر الدين).
Summary: The author writes that he has received a letter from the addressee, in which the latter invited him to return to his homeland. The author states that he indeed holds a deep affection for his homeland and wishes to visit the graves of his parents. However, he explains that circumstances have compelled him to remain abroad for a while longer.
Date of composition: 25 December 1947.
Place of composition: Daghestan.
Notes: original.

No. 644

Shelfmark: 374-D.
Dimensions: 17.5 × 22.5 cm / 1 fol.
Language: Arabic.
Summary: The document concerns the lease of a plot of land in the Arkhar-Kutan area, owned by the residents of the Ghonghūr-Aul (غنغور أول) quarter in the village of Karabudakhkent, to two residents of the same village—ʿAbd al-Ghafūr, son of Maḥmūd, and Umalāt, son of Akāy—for the period from 1 June 1905 to 1 June 1906. The agreed rental payment amounts to 57 tumans and 50 rubles, of which 50 rubles were paid upfront as a deposit.
Date of composition: 1 June 1905.

56 The village is located in the Lak district of Daghestan.

Place of composition: Daghestan.
Notes: original.

No. 645

Shelfmark: 375-D.
Dimensions: 9 × 9 cm / 1 fol.
Language: Arabic.
Sender: *qāḍī* and elders of Tsudakhar (قاضي وكبراء ژدقر).

Addressee: *imām* and elders of Meusisha[57] (إمام و كبراء مؤسشي).
Summary: The authors express grievances against the residents of the village of Meusisha for seizing and consuming the small livestock belonging to one Nika Muḥammad (نك محمد) from Tsudakhar. Meanwhile, Nika Muḥammad himself states that he had come to their lands at the invitation of one of their own people.
Date of composition: 1830–1840.
Place of composition: Daghestan.
Notes: original.

No. 646

Shelfmark: 376-D.
Dimensions: 10 × 16.5 cm / 1 fol.
Language: Arabic.
Summary: A contract of sale for a bull valued at 21 *manat*s, concluded between Shihāb al-Dīn, son of Karanāy (شهاب الدين بن قرناي), and Ḥusayn, son of Umāw (حسين بن أماو), both residents of Karabudakhkent. In this agreement, the former acts as the seller and the latter as the buyer. The contract was authenticated in the presence of witnesses at the village court of Karabudakhkent.
Date of composition: 19 October 1909.
Place of composition: Daghestan.
Notes: original. At the bottom of the document, there are three seal impressions of the Karabudakhkent rural court with an inscription in Russian.

57 The village is located in the Dakhadaev district of Daghestan.

No. 647

Shelfmark: 377-D.
Dimensions: 11×18 cm / 1 fol.
Language: Arabic.
Sender: sufi shaykh Zubayr of Gichchigamri[58] (المرشد زبير الحمري).
Addressee: ?
Summary: A letter of condolence on the occasion of the passing of the recipient's relative. The author advises the recipient to practise humility, provides guidance on matters of Islamic ethics, and writes that he will visit him soon.
Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: original.

No. 648

Shelfmark: 378-D.
Dimensions: 15×21 cm / 1 fol.
Language: Arabic
Sender: ?
Addressee: *qāḍī* Muḥammad-afandī (قاضي محمد أفندي).
Summary: In the letter, the author writes that on 2 Shawwāl 1371 AH / 24 June 1952, a certain man came to him and stated that, in a fit of anger, he had pronounced a triple divorce (*ṭalāq*) to his wife without intending to divorce her. The author then examines this matter, addressing whether the man's wife is to be considered divorced, and concludes that the divorce had indeed taken effect.
Date of composition: 24 June 1952.
Place of composition: Daghestan.
Notes: original.

No. 649

Shelfmark: 379-D.
Dimensions: 11.5×13.5 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: *qāḍī* Salīm of Kakashura (القاضي سليم الشراهي).

58 The village is located in the Sergokala district of Daghestan.

Summary: The author requests a clarification on a number of issues concerning the Islamic law of inheritance.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 650

Shelfmark: 380-D.
Dimensions: 14.5 × 20.5 cm / 1 fol.
Language: Turkic (Kumyk).
Sender: Shāfī Alkhāṣ (شافي ألخاص).
Addressee: Bilāl (بلال).
Summary: The author writes that he is sending the recipient eight sheets of cardboard and three envelopes. He asks not to be reproached for being unable to visit the recipient in person.
Date of composition: 1940–1950.
Place of composition: Daghestan.
Notes: original.

No. 651

Shelfmark: 381-D.
Dimensions: 17 × 21.5 cm / 1 fol.
Language: Arabic.
Sender: ?
Addressee: ?
Summary: The author writes that he has not seen the recipient for a very long time, and this letter serves as an expression of his enduring friendship and warm regard for him. The author asks the recipient to reply with a letter, sharing any news and how he has been doing.
Date of composition: 20 December 1900.
Place of composition: Daghestan.
Notes: original.

No. 652

Shelfmark: 382-D.
Dimensions: 11 × 16 cm / 1 fol.
Language: Arabic.

Sender: Niẓām al-Dīn b. *al-qāḍī* ʿAbd al-Ṣamad of Karabudakhkent (نظام الدين بن القاضي عبد الصمد الغربداغي).
Addressee: *al-ḥājj* Dabāch (الحاج دَباچْ) and his son Ḥamdī (حمدي).
Summary: The author writes that the bearers of this letter, Ṣadr al-Dīn (صدر الدين) and Abūsū (أَبُوسُو), both from Karabudakhkent, are students who are relatives of his close friends. They have left their village to purchase some wheat flour for sustenance. The author requests the recipients to sell them some flour at a reasonable price.
Date of composition: 1910–1915.
Place of composition: Daghestan.
Notes: original.

No. 653

Shelfmark: 385-D.
Dimensions: 9 × 11.5 cm / 1 fol.
Language: Arabic.
Sender: students of Chirak[59] (الطلبة الچراكية).
Addressee: ʿĀlim Sulṭān-afandī (عالم سلطان أفندي).
Summary: The students, acknowledging the generosity and piety of the recipient, request him to provide them with funds for their sustenance.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 654

Shelfmark: 391-D.
Dimensions: 17 × 21 cm / 1 fol.
Language: Arabic.
Sender: Biy Arslān b. Idrīs, *qāḍī* of Buinaksk mosque (قاضي بوياقسكي بي أرسلان بن إدريس).
Addressee: Ṣadr al-Dīn of Karabudakhkent (صدر الدين الغربداغي).
Summary: The letter is a response to the addressee's question concerning a divorce pronounced in the Kumyk language, analysing a specific case that occurred in Karabudakhkent. The author examines the issue in detail and urges the addressee to perform a new marriage contract (*nikāḥ*) if it has been agreed

59 The village is located in the Agul district of Daghestan.

upon by the groom, the bride and her guardian (*wali*). At the end of the letter, the author writes that the *muftī al-ḥājj* Muḥammad Qurbanov[60] (مفتي الحاج محمد قربانوف) reviewed this case and agreed with the decision.
Date of composition: 15 June 1951.
Place of composition: Daghestan.
Notes: original. At that time the addressee Ṣadr al-Dīn of Karabudakhkent did not operate in any official position of *imām* or *mu'adhdhin* because the mosque in Karabudakhkent was closed and he worked in the local collective farm (*kolkhoz*). Although he did not serve in the mosque, Ṣadr al-Dīn nevertheless officiated marriages in his village. This practice was generally characteristic of the post-Second World War period when, in villages where mosques had been closed, local Muslim scholars—sometimes even *kolkhoz* workers—performed marriage ceremonies (*nikāḥ*).

No. 655

Shelfmark: 393-D.
Dimensions: 11 × 15.5 cm / 1 fol.
Language: Arabic.
Sender: Dātsī of Gubden (دازي الكبداني).
Addressee: Jamāl al-Dīn of Karabudakhkent (جمال الدين الغربداغي).
Summary: The author requests the addressee to send him, through the bearer of this letter, the book *Itqān* by al-Nawawī, if the addressee possesses it.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 656

Shelfmark: 400-D.
Dimensions: 7 × 11 cm / 1 fol.
Language: Arabic.
Sender: 'Abd al-Laṭīf (عبد اللطيف).
Addressee: *qāḍī* and elders of Urakhi (قاضي وكبراء حرق).
Summary: In the letter, the author informs that a certain Nawrūz-bek (نَوْرُزْبكْ) came to them and swore as a witness that a certain calf belonged to a resident

60 Muḥammad-*ḥajji* Qurbanov (1888–1975) was the second mufti (1950–1975) of DUMSK.

of the addressees' village, a certain 'Alī-bek (عَلِبكْ), and that this calf was born from a cow he had exchanged for sheep with a certain Amir Arslān (اَمِر أرْسلَان). The authors state that there are witnesses to all of this.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

No. 657

Shelfmark: 335-D.
Dimensions: 8.5 × 23 cm / 1 fol.
Language: Arabic.
Sender: 'Abd al-Baṣīr (عبد البصير).
Addressee: ?
Summary: The author addresses the recipient with exhortations concerning patience, steadfastness, and devotion to the pursuit of knowledge, invoking the example of the Prophet Muḥammad and the ideals of Islamic scholarship. The text refers to a journey and to an encounter with a respected *qāḍī* and shaykh, to whom the author and his companions had travelled in search of guidance and spiritual benefit. The letter emphasizes the importance of beneficial knowledge, piety, and adherence to the path of virtue, contrasting these values with spiritual decline and ignorance.
Date of composition: 1880–1890.
Place of composition: Daghestan.
Notes: original.

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The present catalogue offers a granular description of a manuscript collection now hosted at the mosque of Karabudakhkent, a village situated in the Republic of Daghestan (Russian Federation). Representing one of the largest private manuscript collections today in the region, this mosque library covers an extensive chronological range, extending from the 18th to the middle of the 20th century. It includes 302 codices and 280 documentary items crafted in Arabic and Turkic languages, which shed light on the history of Islamic knowledge production in the North Caucasus across the Russian colonial and Soviet periods.

This catalogue will be of value to researchers studying Islam in tsarist Russia and the USSR, the circulation of Islamic writing traditions between the North Caucasus, Iran and the Hijaz, and the wider history of autobiographical narratives and ego-documents.

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