

Ilya V. Zaitsev  
Tatiana A. Anikeeva

## **Thesaurus of Islamic Literacy and Scribes of Russia: Historical Background and Contemporary Approaches<sup>1</sup>**

---

DOI: 10.55512/wmo697149

Submitted: September 29, 2025.

Accepted: October 07, 2025.

*Abstract:* Arab-Muslim scholars had come up with a well-developed system of classification of sciences (from the Middle Ages and Abu Nasr al-Farabi and to Hajji Khalifa in 17 c. in the Ottoman Turkey). Later attempts have been made to create bi-bibliographic collections of Muslim scholars in Russia, primarily in the Volga region and Dagestan (by Sh. Marjani, R. Fakhreddin, Nadir al-Durgeli). Recently, the process of cataloguing the rich manuscript heritage kept in state and private collections in our country has accelerated significantly. Despite the fact that this cataloguing and the accompanying digitization process are still far from complete, it is possible to see a unified space of Muslim culture in our country's history. Such unity, manifested in a shared, close written culture, has not been fully appreciated. This is due to the fragmentation of materials: texts copied by one person can be found in repositories in several cities in the Russia and other countries. The same applies to many prominent authors. The “Thesaurus of Islamic Literacy and Scribes of Russia: electronic version” (work on the project is currently underway) in the form of an electronic database, will compile data on numerous monuments, collections, scribes, *madradas*, authors of original works and translations, as well as on major centers of manuscript production in Dagestan, Crimea, the Volga-Ural region, Siberia. The Thesaurus will reflect the dynamic exchange of knowledge and texts between the Russian Empire, neighboring Islamic regions, and countries, emphasizing the cultural and religious unity of Russia's Muslim communities through the interconnection between the written cultures.

*Key words:* Muslim Scholars, Islamic written culture, literary monuments, scribes, bibliographies, biographies, libraries and manuscript collections, electronic catalog

---

<sup>1</sup> This research was carried out with the financial support of the Russian Science Foundation, project no. 25-18-00781 “Thesaurus of Islamic Literacy and Scribes of Russia: electronic version”, <https://rscf.ru/en/project/25-18-00781/>.

---

*About the authors:* Ilya V. Zaitsev, Dr. Sci. (History), Professor of the RAS, Leading Researcher of the Center for Islamic Manuscripts Center named after Sheikh Zayed of the Institute of Oriental Studies RAS (Moscow, Russian Federation) (ilyaaugust@yandex.ru). ORCID: 0000-0002-9862-8511.

Tatiana A. Anikeeva, PhD (Philology), Senior Researcher, Head of the Center of Islamic Manuscripts named after Sheikh Zayed, of the Institute of Oriental Studies RAS (Moscow, Russian Federation) (tatiana.anikeeva@gmail.com). ORCID: 0000-0002-0653-3970.

---

© Zaitsev Ilya V., 2025

© Anikeeva Tatiana A., 2025

By the 10th c., Arab-Muslim scholars had come up with a well-developed system of classification of sciences. Abu Nasr al-Farabi (c. 870–950) in the first half of the 10th c. created treatises “On the Origin of Sciences” and “Classification of Sciences”.<sup>2</sup> Another author of 10th c., Abu Abdullah Muhammad al-Khwarizmi also touched upon this issue in his treatise “Mafatih al-‘Ulum”.<sup>3</sup> At its first stage, the issue of the classification of sciences presupposed the systematization of very significant data in Arabic manuscripts, which means that it inevitably led to the appearance of bio-bibliographic collections compiled according to the categories of sciences.

The first extant monument of this kind was “The Catalog” (“Kitab al-Fihrist”) by Ibn al-Nadim (d. 995).<sup>4</sup> As we know, his work was not popular for about two centuries before bio-bibliographic collections appeared at the beginning of the 13th c., using al-Nadim’s methodological and factual achievements. Among them, first of all, it is necessary to mention “The History of the Sages” (“Ikhbār al-‘Ulamā’ bi Akhbār al-Hukamā’”, or “Ta’rikh al-Hukamā’”) by Ibn al-Qifti, “The Book of the News in the Classes of Physicians” (“Uyūn al-Anbā’ fī Ṭabaqāt al-Aṭibbā’”) by Ibn Abi Usaibia, “The Dictionary/Encyclopedia of Learned Men” (“Irshad al-arīb ilā ma’rifat al-adīb...”) by Yaqut al-Hamawi, “Obituaries of Eminent Men and History of the Sons of the Epoch” (“Wafayāt al-’a’yān wa-’anbā’

---

<sup>2</sup> AL-FARABI 1970.

<sup>3</sup> *Liber Mafatih al-Olum...* 1895.

<sup>4</sup> POLOSIN 1989.

---

'abnā' al-zamān") by Ibn Khallikan et al. These writings absorbed such a biographical genre as *tabaqat* (literally "layers"), which developed in parallel within the Arabic written tradition, which consisted of collections of biographies of people of the same generation (at first, they were mainly transmitters of hadith) who lived at the same time.

Islamic culture reached a new stage of information synthesis in the era of the Turkish Ottoman scholar Hajji Khalifa (or Katip Çelebi, 1017–1067H/1608–1657), who created the grandiose bio-bibliographic corpus titled "The Removal of Doubt from the Names of Books and the Arts" ("Kashf az-Zunūn 'an 'asāmī al-Kutub wa'l-funūn"), which is a bibliographic and encyclopedic dictionary written in Arabic. This work covered scholarly literature in Arabic, Persian and Turkish, and was arranged alphabetically, containing 14.500 titles and 10.000 names of authors and commentators. The materials for this work were collected by Mustafa Abdullah over a period of almost 20 years. Comments on the works of individual authors provided information about the time they were written, their content and structure, as well as biographical details about the authors.<sup>5</sup>

Attempts have been made to create bio-bibliographic collections in our country, primarily in the Volga region and Dagestan. It is important to note that the collections owners were not only aware of the great work of their predecessors, but they also directly relied on their achievements.

In Tatar historical literature, the emergence of historical and biographical studies is closely associated with the name of the prominent Tatar historian Shihab al-Din (Shigabutdin) Marjani. This is especially true for two of his most notable works, "Wafiiyyat al-Aslāf wa-Naḥiyyat al-Akhlāf" and "Mustafād al-Akhhār fī Aḥwāl Qazān wa-Bulghār". The first one presents biographies of famous personalities from all over the Muslim world, the second (namely, the second volume) introduces biographies of prominent personalities of the Volga-Ural region. "Wafiiyyat al-Aslāf" covers the period from the 7th to the 19th cc. (11–1304/633–1887, from the year of Prophet Muhammad's death and ending with the time when Marjani lived). The volumes of the work include 6057 biographies of scientists, writers, philosophers and socio-political figures of the East of the 7th–19th cc. "Wafiiyyat al-Aslāf" is a collection of biographical studies in which, unlike

---

<sup>5</sup> *Lexicon bibliographicum et encyclopaedicum a Mustafa ben Abdallah Katib Jelebi...*, 1835–1858.

Arabic dictionaries, there is no division into *tabaqats* and biographies are arranged by date of death. Modern researchers describe it as structurally similar to “Kitāb al-‘Ibar wa Dīwān al-Mubtada’ wa-l-Khabar fī Ta’rīkh al-‘Arab wa-l-Barbar wa Man ‘Āsarahum min Dhawī al-Sha’n al-Akbār” (“The Book of Lessons and Record of Beginnings and News and the History of the Arabs and the Berbers and The Most Significant of Their Contemporaries”) by Ibn Khaldun (1332–1406), a famous Arab thinker. However, this is merely an external similarity, as these works differ in both their composition (Ibn Khaldun organized the volumes by dynasty) and the content of the material. Marjani was the first scholar in Russia to compile an encyclopedic dictionary of famous figures from the East. He was aware of the importance of this type of research for the future development of Tatar history and Russian Oriental studies, as well as for deepening the understanding of different cultures. He considered this work to be a life’s mission, and one of the most significant goals of his scientific endeavors.<sup>6</sup> For volumes I, II, and III (11–755/633–1355), Marjani used the already mentioned the already mentioned “Deaths of Eminent Men and History of the Sons of the Epoch” (“Wafayāt al-’a’yān wa-’anbā’ ’abnā’ al-zamān”) by Ibn Khallikan (1211–1282) as one of his main sources. For Volume III (474–755/1081–1355), it seems that the main sources, in addition to Ibn Khallikan, were “Kitāb al-Wāfi bi-l-Wafayāt” (“Comprehensive on Obituaries”) by Salah al-Din al-Safadi (1296/97–1363), “Mu’jam al-buldan” (“Dictionary of Countries”) by Yaquṭ al-Hamawī, “Kitāb Tahdhīb al-asmā’ wa-al-lughāt” (“The Book of Correcting Names”) by Imam al-Nawawī (d. 1278), “Al-Jawāhir al-muḍīyah fī tabaqāt al-ḥanafīyah” (“Former Values of the Past in the Ranks of the Hanafis”) by ‘Abd al-Qādir al-Qurashī (1297–1379) and “Tabaqat al-huffaz” (“The Ranks of The Transmitters of Hadith”) by Jalal al-Din al-Suyuti (1445–1505). For Volume IV (756–1004/1355–1595), in addition to the works of al-Safadi, al-Qurashī and al-Suyuti, “Kitāb al-Iṣābah fī Tamyīz al-Ṣahābah” (“Hitting the Mark in the Discernment of the Companions”) and “Al-Durar al-kāminah fī a’yān al-mi’ah al-thāminah” (“Hidden Pearls about Noble People of 800/1398”) by Ibn Hajar al-‘Asqalani; for Volume V (1004–1100/1596–1689) of “Tarjama al-‘ayoun min abna al-zaman” (“Biographies of Famous Sons of All Time”) by al-Burini (963–1024/1555–1615), “Kitāb Sulāfat ’al-‘aṣr fī maḥāsīn ’al-shu‘arā’ bi-kull Miṣr” (“The Glory of the Epoch in the Virtues

<sup>6</sup> YUZEEV 2021: 90.

of the Poets of all Egypt”) by ‘Ali b. Ahmad b. Ma‘sum (d. 1120/1708–09), and “*Tarikh khulaṣat al-athar fi a‘yan al-qarn al-ḥādī ‘ashar*” (“Collection of Brief Information on Famous People of the 11th Century”) by Muhammad al-Muhibbi (1651–1759); for Volume VI (1072–1304/1661–1887), besides al-Muhibbi, he added archaeological material of the Tatars of the Volga region and the Urals. Marjani used various sources, mostly without citing them, and processed the material by putting it together from multiple sources.<sup>7</sup>

In addition, Marjani actively resorted to the biographical genre in his other work “*Mustafād al-Akhhbār*”: in part II, biographies are an integral part of a small essay about something, for example, the largest number of biographies is found in the history section of various mosques.

Rizaeddin Fakhreddin (1858–1936), who created his biographical collection called “*Asar*” (“Footprints”, or “Monuments”),<sup>8</sup> became the successor of Marjani’s work. This work, like Marjani’s “*Wafiyat al-Aslāf*”, covers the period from the time of early Islam to contemporary personalities, but it contains almost no general Muslim material: it contains all the information known to Fakhreddin that has at least some relation to the Volga region and its contacts with the Islamic world. “*Wafiyat al-Aslāf*” and “*Asar*” are complementary: Marjani was more interested in information about Kazan, Chistopol, Kargali, Orenburg as well as the famous villages around to them, and Fakhreddin, on the other hand, focuses more on Ufa, Menzelinsky, Belebeevsky, Birsky, and Sterlitamak districts.<sup>9</sup>

In Dagestan, Nadir al-Durgheli (1891–1935) played an important role in systematizing the biographies of local scholars. In his work “*A Journey of the Minds through the Biographies of the Islamic Scholars of Daghestan*” (“*Nuzkhat al-azkhān fi tarādzhim ‘ulamā’ Dāgistān*”), he collected information on about 230 scholars from various ethnic groups, including Arabs, Azerbaijanis, Avars, Dargins, Kumyks, Lakhs, Lezgins and Chechens. The book includes biographical information and writings by these scholars, many of which are now lost forever. The dictionary covers a wide range of disciplines from Islamic law and theology, Sufi ethics to astronomy, medicine, Islamic poetry, logic, etc. This work is of great encyclopedic importance in terms of its scale and completeness of the information provided

<sup>7</sup> YUZEEV 2021: 94–95.

<sup>8</sup> See: BAYBULATOVA 2004.

<sup>9</sup> MARJANI 2022: 27.

with a rich source base. Nadir al-Durgheli used in his work a number of information about Dagestani scholars from the works of the Central Asian historian of the 12th c., Abu Sa'd as-Sam'ani, an Arab encyclopedist of the 13th c., mentioned above, Yaqut al-Hamawi, a traveler of the 14th c., Ibn Battuta, and many others.<sup>10</sup>

In Crimea, the genre of biographical summaries of scholars has not been widely developed. In the works of Crimean Tatar historians from the 17th and 18th cc., there is scattered biographical material. However, a separate essay on this topic was written in the 20th c. by the Ottoman scholar Mehmed Tahir Bursalı (1861–1925). He collected information about 42 Crimean-born authors who lived during the Ottoman era and served in various cities in the Ottoman Empire<sup>11</sup>.

*The project of the “Thesaurus of Islamic Literacy and Scribes of Russia: electronic version”*

Recently, the process of cataloguing the rich manuscript heritage kept in state (museum, archive and library) and private collections in our country has accelerated significantly (due to the global trend in science to create large-scale consolidated databases combining materials from different collections<sup>12</sup>). These collections currently hold a vast number (several tens of thousands) of manuscripts copied in Arabic, Persian, and Turkic languages by Russian Muslims on the territory of the former Russian Empire in the Middle Ages and modern time. These written monuments are found in numerous collections in Dagestan, Moscow, St. Petersburg, Kazan, Ufa, Ivanovo, Novosibirsk, Orenburg, Yalta, Bakhchisarai, and other cities. As a result of the acceleration of the digitization and cataloging process, we have gained a fairly clear understanding of the quantity and quality of written products of Russian Muslims up to the middle of the 20th c. Natu-

---

<sup>10</sup> SHIKHSAIDOV & KEMPER & BUSTANOV 2012.

<sup>11</sup> BURSALI 1335/1919.

<sup>12</sup> See the paper by Tatiana A. Anikeeva and Ilya V. Zaitsev “Online Resources on Arabic Manuscripts (databases and libraries): a Brief Overview”. The article is a brief outline and an attempt to systematize some online (mostly foreign) resources that provide access to digital copies of manuscripts in Arabic, Persian and Turkic languages from various world repositories and libraries. These are the most famous European and American library databases (“Gallica”, a project of the French National Library; Virtual Hill Museum and Manuscript Library, USA), and the Istanbul University Library project (digitization was completed in May 2021), and some Russian resources (ANIKEEVA & ZAITSEV 2021).

---

---

rally, cataloging a large amount of handwritten material leads to a fairly large amount of information about scribes, correspondence centers, customers, editors, and so on. This information needs to be understood and conceptualized.

Despite the fact that this cataloging and the accompanying digitization process are still far from complete, we can already see a unified space of Muslim culture in our country's history. Of course, the written culture of Russian Muslims had and still has its own intra-regional specifics, however, those lands of our country whose historical destiny is firmly linked to Islam were not confined within their own territorial borders: there was an active exchange of knowledge and texts both within the empire and with neighboring Islamic regions and countries. Thus, the texts of Dagestani authors were read and copied in the Volga region, Muslims of the Volga-Ural region went to study in Central Asia, returning from there with manuscripts and printed books, Crimean Muslims experienced powerful cultural influences from the Ottoman Empire, but they were all connected not only by a common political affiliation, but also by awareness of cultural and religious unity. This is why Ismail Gasprinsky (1851–1914) declared “Russian Islam” as a cultural, religious and political phenomenon.<sup>13</sup>

Such unity, manifested in a shared and close written culture, has not been fully appreciated. This is due to the fragmentation of materials. Often, texts copied by one person can be found in repositories in several cities in the Russian Federation and other countries. The same applies to many other prominent authors. Therefore, a significant number of manuscripts originating from Dagestan are kept outside of Dagestan, in collections in Moscow and St. Petersburg.<sup>14</sup> The same is true for the Crimea.

The upcoming encyclopedic dictionary of Islamic literature and scribes of Russia (“Thesaurus of Islamic Literacy and Scribes of Russia: electronic version” — work on the project is currently underway), to be created in the form of an electronic database, will compile data on numerous monuments, scribes, authors of original works and translations, as well as on major centers of manuscript production in the North Caucasus, Dagestan, Crimea, the Volga-Ural region, and Siberia, where many manuscript collections are still undiscovered, anonymous original and translated monuments, cycles

---

<sup>13</sup> GASPRINSKY 1881.

<sup>14</sup> See, for example: ALIKBEROV & CHMILEVSKAYA 2023: 24–54.

---

of works, the most common collections of a stable composition, bibliophiles, collectors of libraries and so on.

The articles of the Thesaurus are planned to be in Russian. An article about a person (author, scholar, scribe, etc.) includes the full name (including any possible *lakabs* or *nisbas*, as well as any nicknames), as well as the dates of their life (according to the Hijri and Christian calendars, with accuracy to the day whenever possible). The article should also provide information about the type of activity they were engaged in, such as being a scribe, a Tatar/Crimean/Dagestani *'alim*, a calligrapher, and a bibliophile or the owner of the collection. Additionally, the article should mention their works on *fiqh* and other relevant information. The article should include information about the person's education, including teachers, as well as his biography, such as places of residence, family, and students. The article may also include essays written by the author, either in manuscript form or published editions, along with references to any unpublished works. Finally, the sources for the article should be provided at the end, along with any relevant literature.

The Thesaurus will also include articles about *madrasas* (name, location and date of foundation, *waqfs*, the most famous graduates, manuscripts copied at the educational institution, indicating the place of storage), manuscript collections, the most famous and frequently copied works, etc.

Here we provide a sample article in English:

*al-Bulgari, Abu Sharaf Husayn b. Muhammad b. 'Umar b. al-Kirmani as-Sa'ati (d. 1858)*

Abu Sharaf Muhammad Husayn ibn Abu Umar al-Bulgari (?–1858) was a Bukharan scholar and bibliophile of Tatar origin. He was born in Kargala village and his ancestors came from Kasimov. The fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan has over a dozen manuscripts copied by him, as well as containing his works. In the afterwords and glosses to these manuscripts, Abu Sharaf Muhammad Husayn noted that he arrived in Bukhara in 1815 and lived in Khulabafan *guzar* for three decades. During this time, he was a member of Emir Nasrallah (1826–1860) court in Bukhara and engaged in literary and scholarly activities in the society of Hussein, the son of Emir Haidar (1800–1826). He collected a large collection of books and his interests were extremely wide. Among his manuscripts in the collection of the Academy of Sciences of Uzbekistan are works on Sufism, poetry, medi-

---

cine, astrology, biographies and reference books in Arabic, Persian and Turkic languages. Shihab al-Din Marjani, who knew al-Bulgari well personally, reported many interesting and important details about him.<sup>15</sup> Abu Sharaf Muhammad Husayn died on Friday, the 3rd of Shaban, 1274 H/March 19, 1858.

It was possible to identify more than two dozen manuscripts from his rich manuscript collection, which can be divided into three parts: his own autographed works; works by other authors that he personally copied, and, finally, manuscripts that were created earlier and, most likely, bought by him on the Bukhara book market. The basis for identifying the manuscripts of the al-Bulgari library are the colophons of the lists, as well as the seals.

*Works.* Marjani considered al-Bulgari to be the author of a number of books, including “Marsad at-tasanif ila ‘uluf sunuf at-tawalif”, which is similar to “Kashf al-zunun...”, “Kitab ma’aqid al-marjan mukhtasar masanid al-nu‘man”.

The first work of al-Bulgari, mentioned by Marjani under the title of the author’s 1266/1850 and 1270/1853 autographs, has been preserved and has come down to us. This multi-volume work belongs to the historical and literary genre and is a collection of extracts from the sofas of various poets with their biographies, sometimes quite extensive. Judging by the dates of correspondence of its parts, it was compiled in the 1850s. The first part contains verses excerpts from the divans of 19 poets (including al-Bulgari’s contemporaries); the second one contains excerpts from 18 divans and “Collection of Kokand poets” (مجمع شعراء خوقندی).

“Kitab ma’aqid al-marjan Mukhtasar masanid al-nu‘man” has not yet been found in the catalogues (judging by the name, it is probably a collection of biographies of Hanafi figures). However, we have also received an autograph of another work by al-Bulgari called the “Commentary on the Wise Sayings of Atayi”. The author of the main text is Abdulkarim b. Ataullah al-Iskandari (d. 709/1309). al-Bulgari began commenting on this Sufi work in 1260/1844 based on comments on the same treatise by Sheikh Ahmed al-Burnusi (d. 899/1493) and Sheikh Ali al-Hindi. However, al-Bulgari’s work remained unfinished.

The al-Bulgari library has preserved manuscripts copied by other calligraphers (such are extract from the tractate of al-Kushayri of 14th c.,

<sup>15</sup> See the corresponding article about al-Bulgari in: MARJANI 2022.

“Al-Shaqa’iq al-Nu‘maniyya fi ‘Ulama’ al-Dawla al-‘Uthmaniyya” by Ahmet Taşköprülüzade (copy of no later than 16th c.) and so on.

Thus, more than two dozen manuscripts (17 in the collection of the Academy of Sciences of Uzbekistan and one each in the collections of the Academy of Sciences of Tajikistan in Dushanbe, State Historical Public library of Russia in Moscow, the National Library of Russia in St. Petersburg and Kazan Federal University in Kazan) belonged to Abu-Sharaf Muhammad Husayn al-Bulgari, a book lover and literature connoisseur, a native of Tatar Kargala. He was a member of the Bukhara intelligentsia, moving among scholars and writers. His interests were vast, ranging from Islamic sciences such as medicine, mineralogy, astrology, and Hurufism to Sufism and history, as well as Hadith studies, *fiqh*, logic, and belles lettres. It is likely that this is just a small fraction of his extensive collection of books, which were scattered across Eurasia due to various circumstances.

Lit.: *Vildanova A.B.* Manuscripts from the IVAN Fund of the Republic of Uzbekistan created by natives of Bulgaria // Languages, Spiritual Culture and History of the Turks: Traditions and modernity. Proceedings of the International Conference in 3 volumes. June, 9–13, 1992, Kazan, vol. 2. Moscow: Insan, 1997; *Zaitsev I.V.* Abu-Sharaf Husayn b. Muhammad b. ‘Umar b. al-Kirmani as-Sa’ati al-Bulgari (died in 1858): Tatar Scholar, Calligrapher and a Book Lover in Bukhara (Material for the Future Dictionary of Islamic Literature and Scribes of Russia) // The Road of Science: A Collection of Articles in Honor of the 80th Anniversary of Academician M.B. Piotrovsky / Comp. and Ed. by A.S. Matveev. St. Petersburg: Russian Academy of Fine Arts, 2024. P.100–113; *Marjani Sh.* Loyalty to the Predecessors and Greetings to the Descendants (Wafiyat al-Aslāf wa-Nahiyat al-Akhlāf). Translation from Arabic of Selected Biographies, Research, Comments, Facsimiles of Sections about the Volga-Ural Region]. Kazan: Magarif–Vakyt, 2022.

The Thesaurus will reflect the dynamic exchange of knowledge and texts between the Russian Empire, neighboring Islamic regions, and countries, emphasizing the cultural and religious unity of Russia’s Muslim communities through the interconnection between the written cultures. The source and main material for the articles of the Thesaurus are manuscript collections of our country, but it is also possible to attract materials from

---

foreign repositories that contain manuscripts of Russian Muslims (e.g., collections of Turkey and Uzbekistan).

## References

- ALIKBEROV, Alikber K. & CHMILEVSKAYA, Ilona A. 2023: “Araboiazychnye sochineniia dagestanskikh avtorov v kollektzii Instituta vostochnykh rukopisei RAN” [“Writings of Dagestani Authors in Arabic Language in the Collection of the Institute of Oriental Manuscripts of the Russian Academy of Sciences”]. *Orientalistica* 6(5): 870–885.
- AL-FARABI, Abu Nasr Muhammad ibn Muhammad 1970: *Filosofskie traktaty* [Philosophical Treatises]. Alma-Ata: Nauka.
- ANIKEEVA, Tatiana A. & ZAITSEV, Ilya V. 2021: “Setevye resursy po arabografichnym manuskriptam (bazy dannyykh i biblioteki): kratkii obzor” [“Web Resources for Arabographic Manuscripts (Databases and Libraries): A Brief Overview”]. *Digital Orientalia* 1: 33–39.
- BAYBULATOVA, Liliya F. 2004: *Istokhnikovaia baza biobibliograficheskogo svoda “Asar” R. Fahreddina. Avtoreferat dissertatsii na soiskanie uchenoi stepeni kandidata istoricheskikh nauk* [The Source Base of the Bio-bibliographic Code “Asar” by R. Fakhreddin. Abstract of the Dissertation for the Degree of PhD in History]. Kazan.
- BURSALI, Mehmed Tâhir 1335/1919: *Îdâre-i Osmâniyye Zamanında Yetişen Kırım Müellifleri*. İstanbul: Matbaa-i Orhaniye.
- GASPRINSKY, Ismail 1881: *Russkoe musul'manstvo: Mysli, zametki i nabliudeniia musul'manina* [Russian Islam: Thoughts, Notes, and Observations of a Muslim]. Simferopol: Spiro Typography.
- Liber Mafatih al-Olum explicans vocabula technica scientiarum tam Arabum quam peregrinorum auctore Abu Abdallah Mohammed ibn Ahmed ibn Jusof al-Katib al-Khowarezmi*. Lugdunum Batavorum: s.l., 1895.
- Lexicon bibliographicum et encyclopaedicum a Mustafa ben Abdallach Katib Jelebi dicto et nomine Haji Khalfa celebrato compositum ad codicum Vindobonesium Parisiensium et Berolinensis fiden primum edidit*. In 7 vols. London–Leipzig, 1835–1858.
- MARJANI, Shihab al-Din 2022: *Vernost' predshestvennikam i privetstvie potomkam (Vafijjat al'-aslyaf va tahijjat al'-ahlyaf). Perevod s arabskogo izbrannykh biografii, issledovanie, kommentarii, faksimile razdelov o Volgo-Ural'skom regione* [Loyalty to the Predecessors and Greetings to the Descendants (Wafiiyyat al-Aslâf wa-Nahiiyyat al-Akhlâf). Translation from Arabic of Selected Biographies, Research, Comments, Facsimiles of Sections about the Volga-Ural Region]. Kazan: Magarif–Vakyt.
- POLOSIN, Valery V. 1989: “Fikhrist” *Ibn an-Nadima kak istoriko-kul'turnyi pamiatnik 10 veka* [“Fikhrist” by Ibn al-Nadim as a Historical and Cultural Monument of the 10th Century]. Ed. A.B. Khalidov. Moscow: Nauka.
- SHIKHSAIDOV Amri R. & KEMPER, Michael & BUSTANOV, Alfrid K. 2012: *Nadhîr al-Durgîlî. Uslada umov v biografiyakh dagestanskikh uchenykh (Nuzkhat al-azkhân fû ta-*

*rādzhim ‘ulamā’ Dāgistān*). *Dagestanskie uchenye 10–20 vv. i ikh sochineniya* [Nadhīr al-Durgilī. A Journey of the Minds through the Biographies of the Islamic Scholars of Daghestan. Dagestani Scholars of the 10th–20th cc. and Their Works]. Russian Translation from Arabic, Commentaries, Facsimile of the Manuscript, Indices and Bibliography by A.R. Shikhsaidov, M. Kemper, A.K. Bustanov. Moscow: Mardjani.

YUZEEV, Aydar N. 2021: “Entsiklopedicheskii slovar ‘Wafijat al-’aslaf...’ Sh. Mardzhani kak pamiatnik arabo-musul’manskoj kul’tury” [Sh. Marjani’s “Wafiyat al-’Aslaf” as a Monument of Arabo-Islamic Culture]. *Islam in the Modern World* 17(1): 89–100.

---