

E-mail: alsuarlanova044@mail.ru

Arslanova Alsu – PhD in History, senior scientific researcher of the Department of the Medieval History of the Institute of History of Tatarstan Academy of Sciences; senior bibliographer of the Department of rare books and manuscripts of Kazan (Volga) Federal University; head of the Center of Iranian Studies.

From the experience of scientific cataloging of Persian manuscripts in the collection of the Scientific Library of the Kazan (Volga) Federal University

My report is called "From the experience..." but when more than 10 years ago, by the advice of my scientific the late academician Mirgasim Usmanov I started working at the Archaeographic laboratory of Kazan University, I had almost no experience of this kind work at all. So my report is the result of a rather long work, accompanied by numerous consultations with some more competent colleagues and studying of appropriate methodology, literature and reference materials. Certainly the process was not easy and not without some faults. But nevertheless I would like to share with you some preliminary observations.

The present collection of Arabic script manuscripts of the Scientific Library of Kazan (Volga) Federal University was formed mainly after 1917. At the base of the fund are famous collections of the Tatar socio-political figure and religious reformer, journalist and teacher G.Galiev-Baroudi (al-Baroudi) (1857-1922) and scientist-archeographer S.Vahidi (1887-1938), who donated his own collection of manuscripts to state institutions. G.Barudi, for example, in 1920 passed to government a collection of 947 manuscripts - mainly of Central Asian origin. The fund entered the Central Eastern Library-Museum of the Tatar Republic and further was significantly increased at the expense of other acquisitions. In 1932, two largest libraries of Kazan united – i.e. the University Library and the Scientific Library of the Tatar Republic, which was established "after the October Revolution from book collections of several abandoned schools, institutions, societies, and also from nationalized private libraries.

In 1934 the manuscripts were united in the manuscript department of the University's Library.

In 20-30s well known Tatar archaeographer Syed Wahidi (1887-1938) delivered a part of his own collection to the University library. Despite the deteriorated attitude during this period to the written cultural heritage of the past, which led to the massive destruction of arabic script manuscripts, due to repeated change of Tatar's writing, during his holidays and at his own expense he gathered, that is actually saved, more than 3 thousand manuscripts.

Possessors' seals available in the manuscripts show that there were also private collections of Shihab al-Din Marjani, Salah al-Din b. Ishaq al-Kazani, Hasangata Gabashi etc.

Currently, at the Fund of the Eastern Sector more than 13,500 units, including 736 in Persian are inventoried.

However, because of the objective and subjective reasons their scientific catalog for a long time was not prepared, which prevented from having more or less completed picture of the collection, and thus impeded the access to these handwritten books and their use by specialists. Thus, the work on drawing up a complete scientific catalog was in the air and very actual.

Once Yu.E.Bregel, who in April of 1969 briefly examined handwritten storages of Kazan, wrote: "Kazan – is the old center of gathering of oriental manuscripts. Reviews of manuscripts of Kazan University are contained in several articles and notes... but only a tiny part of them was described in printed catalogs; about other stores there was almost no information in press". However, even the most cursory examination of the available inventory lists enabled Yu.E.Bregel to highly estimate this fund, and to draw up an impression of absolute quantitative and qualitative richness of the collection and the importance for the spiritual culture of the Tatar people, as well as for Russian science on the whole.

The main objective of our description was to open the fund of Persian manuscripts of Eastern Sector of Scientific Library of Kazan State University, making it accessible to a wide range of professional iranists, as well as for researchers

of related disciplines and interested readers. In electronic form, we think this work may serve as a solid database, which will facilitate an access to the manuscripts under review. Moreover, it will provide an opportunity to maximally improve the work of readers of the Eastern Sector of the department of rare books and manuscripts, bringing it closer to modern methods of treatment and research of the written heritage.

Certainly the preparation of the publication of this kind is inevitably required, except of very systematic and scrupulous research, quite a long time. However, for the demand for such a description was very urgent, the number of specifically trained and qualified specialists to realize this task was very little, after some hesitation, we decided to work step by step and publish it in a series of issues, not waiting for the end of the work on the description of the entire fund in general. Thus, in 2005 the first volume of "The descriptions of manuscripts in Persian language of the Scientific Library of the Kazan University" was published. It includes the first half of the number of items entering to inventory books. The description was made in accordance with general principles adopted for cataloging of Persian and Tajik manuscripts of the Institute of Oriental Studies of Russian Academy of Sciences on the basis of a unified scheme-form. According to this scheme, the description of each manuscript contains the most complete and accessible information about it. At present time the work on the second volume of the "Description", which includes the second half of the inventoried Persian manuscripts is also finishing.

As it was noted above, the Fund of Persian manuscripts of the Eastern Sector of the Scientific Library of KPFU possesses 736 storage units, very brief details of them entered the inventory books. A more accurate figure is difficult to give since it is bounded with a rather poor quality of the alphabetical and systematical catalogs. In some cases, the inventory books and catalogs of manuscripts are not always clearly defined by languages. There are Arab manuscripts among Persian and Turkic ones, and vice versa. Build up manuscripts (sometimes majmu'ats) containing several works in two or three languages, are referred to only one of them. In the systematical catalogue many works are attributed to different sections in a wrong way. Moreover

sometimes it happens so that different copies of the same work are assigned to different sections. All of these errors were objectively caused by the lack of skilled professional orientalists during many decades. Until our research almost nobody was engaged in Persian manuscripts in such an aspect and extent, dozens of them were not sorted out.

Specification of the exact number of Persian manuscripts' fund of Kazan University, will certainly be possible only as a result of acquaintance with each manuscript *de visu*, as well as after massive scientific cataloging of new acquisitions, because each year the collection actively and very efficiently increasing thanks to the constant efforts of the Archaeological Research expedition (which was organized in 1963 by Professor M.A.Usmanov, who had headed it for about 25 years) under the leadership of Z.S.Minnullin together with the National Library of the Republic of Tatarstan. It is important to note that since 1963, the expedition had conducted systematic surveys of more than 900 settlements in Tatarstan and other republics and regions of Russian Federation's.

Persian manuscripts in the collection under review constitute approximately 5-10% of the whole oriental fund and chronologically embrace a vast period - from the XIV to the end of the XIX century. Basically they present copies of the works known from other published catalogs and directories. Geographically, they are presented by the following regions: the Volga region, Central Asia, Afghanistan, Turkey, Iran, Iraq, etc., reflecting close cultural and economic ties of the Tatar people with these countries. In many manuscripts the copyists' names are not specified. There are manuscripts with colored miniatures, drawings, skillfully crafted by colorful unvans, charts and tables.

In general thematically repertoire of the collection of Persian manuscripts of Kazan university is very diverse. Here we can see the works on astrology, astronomy, mathematics, logic, medicine, theology (the doctrine and practices of Islam, dogma, eschatology), on religion and the Koran [Tafsir, the art of reading the Quran (Tajwid) traditions (hadith), collections of prayers and their interpretations, stories of prophets, religious ritual, Sufism], history, jurisprudence (fiqh), grammar and

lexicography (dictionary), linguistics, poetics and poetry, geography, politics, ethics, magic, etc.

Many Persian manuscripts present copies of famous Persian works, for example, such outstanding classics as Farid al-Din 'Attar (1120-1229), Sa'di Shirazi (d.1292), Abd ar-Rahman Jami (1414-1492), Hafiz (1325-1390), etc. The library possesses a manuscript of the "Khamse" of Amir Khousrau. However, the Persian language was not only the language of poetry, but also of science, poetics and poetry, geography, politics, ethics, magic, etc.

Among manuscripts in Persian, of great interest is "Ahlak-i Muhsini" - an essay on ethics of the XVI century in the copy of the XIX century. The author is a persian scientist Kamal al-Din al-al-Va'iz Kashifi.

A certain part of the collection of Persian manuscripts consists of dictionaries. There are Persian-Turkish dictionary of the XVI century "Lugat-i Ni'matallah" of Ni'matallah ibn Ahmad ibn Mubarak ar-Rumi (copy of 1731), the Persian-Turkish dictionary "Sihah-i 'Ajab" of Mawlana Barkawi (copy of 1825), explanatory dictionary (mostly Sufi terminology) of 'Abd ar-Rahim b. Ahmad Suri "Kashf al-lugat" in the copy of the XIX century; explanatory dictionary of rare and little used Persian words "Farhang-i Jahangiri" of Jamal al-Din Husayn Injou (copy of XIX c.); explanatory dictionary of difficult Arabic words "Hulasat al-lugat va Tafsir al-mushkilat" (composed not later than 1510) of Isma'il b. Lutfallaha al-Bakharzi (copy of 1845), etc.

In the collection of Kazan University there are Persian manuscripts containing essays on history. They mainly relate to the history of Central Asia and the Middle East. Among them one can mention, for example, a richly illuminated copy of 1856 work of Banakati "Rauzat uli-l-albab fi tavarikh al-akabir wa-l-ansab" (1317-18) - commonly called "Tarikh-i-Banakati", which tells the story from Adam to the (official) accession to the throne of Abu Sa'id; the rhymed story "Timur-name" of Abdullah Hatifi in the copy of the XVIII century - about the life and exploits of Amir Timur; a copy of 1876 of "Tarikh-i A'sam al-Kufi" - dedicated to the history of the Caliphate from the accession to the throne of Abu Bakr until the death of Musta'sina

(252/866 g); a copy of the XIX century of "Tarikh-i Abdallah Khan" of Hafiz-i Tanish (written between 1584-1590), in which the details of political history of Central Asia, Kazakhstan and neighboring countries of the East in the XVI century are shown; a copy of 1595 of the second volume of the general history "Tarikh-i Rauzat as-Safa" of Mirkhvand; the Bukhara's copy of 1857 of World History "Mir'at al-'alam" of Saharanpuri; copies of 1832 and 1839 of "Tazkira-i Mukim Khani" of the historian of the XVIII century Muhammad Yusuf Munshi b. Khwaja Buck Balkhi containing important information on the history of Central Asia, in particular, of Shaybanids Dynasty and Djanids (Ashtarkhanids); a copy of 1752 of the work of 'Abd al-Hakk Dihlavi "Djazb al-kulub ila diyar al-Mahboub", dedicated to the historical, geographical and topographical description of Medina (written in 1589-90 - 1592-93); a copy of 1824 of the "Tuhfa-i isna-'Ashariya" of Shaikh Abu-l-Faiz-i Dihlavi dedicated to the history of Shia from Sunni positions for the period of about 12 centuries, etc.

An important place in the collections take MSS in the natural sciences: medicine and pharmacology, geography, mathematics and geometry, astronomy, etc.

In the field of astronomy, for example, of more valuable are the commentary titled "Zidj of Ulug-beg" in the copy of 1732, "Sharh-I Zidj-i Ulug-beg" in the copy of 1820, "Tuhfat al-Nizamiyya" (1672), "Sharh-i Bist bab dar ma'rifat-i asturlab" of Nizam ad-Din al-Birjandi (1778), etc.

A significant part of the collection consists of the Koranic literature, in particular, tafsirs (commentaries to the Koran).

Among them, for example, are the commentary to 58 suras of the Qur'an by Muhammad b. al-Husayn b. Al-Fudayl al-Va'iz called "Zad al-muzakirin" in the copy of 1798; "Tafsir-i Ya'qub Charkhi" in the copy of the XVIII century. Author - Ya'qub b. Usman b. Mahmud b. Muhammad al-Ghaznavi, and then al-Charkhi, a disciple of the famous Bukhara Shaykh Baha ad-Din Naqshband and the teacher of no less famous ishan of Central Asian - Khoja Ahrar, one of the outstanding leaders of the Naqshbandiyya order (hvadzhan), a prominent writer on the Sufi dervish-theory. Ya'qub Charkhi interprets 49 suras of the Qur'an in terms of Sufism.

"Tafsir az-Zahidi" by Abu Nasr b. Ahmad Sulaymani (copy of XVIII century). Its author - ash-Shaykh al-Imam az-Zahid Abu Nasr Ahmed b. Husayn b. Ahmed Az-Zariyi as-Soleimani ad-Darvadjaki al-Bukhari. The work was completed in Bukhara on Shawwal, 9th in 519/8 November 1125. Apparently it is a very rare comment.

The library has also Tafsir titled "Tafsir-i Khwaja Parsa" (a copy of the XVIII century). Muhammad b. Muhammad b. Mahmoud al-Hafizi al-Bukhari, or Khwaja Muhammad Parsa, an outstanding student of Baha'ad-Din Naqshband.

Of undoubted interest and widespread commentary on the Quran is "Tafsir and Husaini" (copy of 1873), by Herat writer and preacher of Timurids - Maulana Husayn b. Ali al-al-Va'iz Kashifi (d. 910/1505), dedicated to the famous Uzbek poet and writer 'Alisher Navoi. Sometimes it is also called "Gifts, presented to Alisher (Navoi)", or, "Huseyn's explanation [of the Quran]".

At present among all inventoried Persian books we have found 110 storage units on grammar, most of which are collections. Unfortunately, in 23 cases, the copies did come to us in bad state, so it is difficult to determine the authorship, names of works and of copyists, as well as the time and place of scribing. These factors certainly impoverish our idea of the works. Therefore, in the future the work in this direction remains to be done more carefully and thoughtfully.

Our task was primarily to identify and attribute detected copies. In some cases to reveal the facts of time of scribing and the origin of a copy was possible only because of paleographic data, namely by studying the paper, available watermarks, handwriting style pagination, the availability of custods, the appearance of text, records of owners, seals, etc. In those cases where it was possible, we found that the manuscripts on grammar came into the collection of the University from the following regions: the Mari Republic, Perm, Astrakhan, Kasimov, Kazan, and of ordering, Baltachavsky, Aktanyshsky, Alexis, Apastovsky, Sarmanovskiy, Laishevsky, Muslimovsky, Menzelinsky, Nizhnekamsk, Kama-Ustinsky districts of Tatarstan. Many of them were rewritten by Shakirds of madrassas in typical so-called "Tatar" nasta'lik and dotted with numerous translations into Tatar language. Of

grammatical works the oldest dated copy is the manuscript under the code F-369 (3279) - 1714 Composition: شرح كافية الشيخ ابن الحاجب "Comment on [grammatical treatise] al-Kafiyat [fi-n-nahv] Shaykh Ibn Hadzhib" (partial copy) which came from the collection of Sayyid Vahidi, as it is evident from his personal seal, available here.

In total identified copies on grammar, there are 17 prints of this ascetic personal print in the collection of manuscripts. In addition, we met 36 prints of the Eastern Central Library Museum, 28 – of the Research Library of TSSR, 3 - from the collection of Muhammad Najib Tuntari, 53 seal of the Eastern Sector of the Department of Manuscripts and Rare Books. 3 list of the Fund's I.Gotwald - [F-480 (4903)] "The Persian grammar" in the list of 1840, [F-483] - "Brief Persian grammar. Compiled by Mirza Dzhafarom signed censor Smirnova from February 12, 1883", [F-484 (4933)] - "Persian christomatiya. Department of prose." Rewritten by the hand of Gottwald.

In a copy of F-286 (1952) we met personal seals of Hassan Gata Gabashi – a well known Tatar religious and social activist, historian, educator, who also played a major role in the preparation of the Tatar-Muslim collections of the Central Museum of Tatarstan.

In our collection the literary fund has significant place (178 copies) and represents a huge reservoir of differing in artistic value, but at least stunning works of classical Persian literature - poetry and prose from different historical eras. Our experience of cataloging of these manuscripts showed that they reflect the overall development of the classical Persian literature. In our fund the legacy of the greatest poets of the pre-Mongol period is represented, as Ferdowsi (1 copy of his great epic of "Shah-Nameh"), of 'Attar (24 copies of "Panda-name"), of Saadi (18 copies of "Gulistan", 40 of "Bustan"). As one can see, these works of Iranian authors were very popular in our region. They carried a huge moral and didactic sense. For example, among the Tatar population was well-known "Pand-name" of Attar called حمدى بى حد "Incalculable Glory".

In our library there is also a copy of his famous (1834) mesnevi "Mantiq al-Tair" ("Conference of the Birds").

Geography of the copies in fiction, where are shown places of writing, is also significant - Herat (Afghanistan), Bulgar, Kazan, Egerzhe (Tatarstan), Central Asia, Iran and Turkey.

I will focus only on some manuscripts on fiction, which seemed to be interesting not only from the point of view of their content, but also palaeographic values and informative value.

Thus, the manuscript under the code: F-27 (176) is a complete list of "Khamse" of Amir Khusrau Dehlavi (651/1253-18 Shawwal 725/27 sent.1325). Our manuscript was copied in 992/1584 г., in Herat (Afghanistan), written in a very fine calligraphic nasta'lik, on thick, cream-colored paper without watermark, consisting of 133 sheets. However, the manuscript is in pretty good condition and is notable for its rich illustrations – on pp. 84, 170, there are two very fine hand-written unwans made by gold, dark blue, light blue, black, white and vermilion paint. The manuscript has neatly pasted colorful miniatures, but deficiency is expressed in the fact that they were much intentionally spoiled: the faces of the figures scraped, and some later roughly painted on.

A significant part of the collection includes Persian manuscripts on Islamic law (fiqh).

To the present time, from the whole stuff of the inventoried Persian books we identified 41 copies of 27 works on fiqh, 2 of them are collections. Unfortunately, a number of copies did not come down in a complete form, so it is most difficult to determine the authorship, the name of the work, as well as the time and place of its writing. From the total number of copies on fiqh the area of creating of some of them was detected. It's Central Asia (in two places Bukhara and Samarkand are noted), and also Kazan. As for the time of writing, the exact date is shown in 14 copies. It may be noted that the oldest dated copy on fiqh is that under the code of F-71 (551) "Fatawi-ye Firuz Shah" ("Fatwas of Firuz Shah"), copied in 1693. The upper chronological limit of copies on fiqh is the second half of the XIX century. Only in six copies the

names of copyists were noted. The names of the authors of the works are given in five manuscripts. The names of the works identified in twelve. Fourteen copies have Fihrists (i.e. tables of contents). As for the seals, among manuscripts on fiqh, we have identified four personal ones of Salah ad-Din ibn Ishaq al-Mulla Kazani, 4 seals of Galimdzhan al-Baroudi, 5 of Sayyid Vahidi (7 copies do not contain his seals, but on the cover, apparently, made by his own hand their serial numbers of the manuscript department of his private library are marked), and also 5 seals of others owners. Almost all manuscripts have the seal of the Central Eastern Library Museum of Tatarstan Republic and of the Research Library of Tatar Republic. In general, the manuscripts have many glosses, a different owner's records and notes. In particular, Muhammad Najib damulla Shams al-Din al-Tuntari (1863-1930). He was the Imam-Khatib and mudarris of the mosque in Tuntar village of Malmyzh County. When working on the section "Sufism", we have noticed a number of other copies of his collection.

Among the studied manuscripts we can see, for example, the copies of the following works, of which authorship and time of writing and copying are known: two copies of the work "Mukhtasar al-vikaya" of a famous Bukhara lawyer of the XIV century 'Ubaydallah b. Mas'ud on Islamic law in translation from arabic language of Damulla Muhammad Salah. Three copies of the work "Khairat al-fuqaha 'wa Hujjat al-Fozala" - "Wonder of lawyers and embarrass of scientists " by 'Ala al-Din al-Mufti al-Bukhari (XIII c.). This essay interprets legal solutions for various complicated issues of Islamic law. 2 complete copies (XVIII [Kazan], XIX century) of "Madzhmu'-e Hani fi 'ilm al-ma'ani" ("The Khan collection in rhetoric"). The Author of it - Kamal al-Din Karim Naguri. This essay is one of the attempts to draw up the code of religious and legal norms on the basis of the well-known works of the Hanafi fiqh. A partial copie of the XVIII century of the "Kitab fi-l Fatawi ash-Shafi'i" ("The Book of shafi'it fatwas"). The complete list (1713) of the "Fara'iz-i Sidzhavandi" ("Inheritance law of Sidjavandi"). The author of it is Siraj ad-Din Abu Tahir Muhammad b. Muhammad b. 'Abd al-Rashid as-Sijhavandi write this work in 1203. The two copies of "Salat-i faqih Mas'udi" ("Prayer Mas'udi faqih") (the full

Bukhara copie of 1858). The author - Shaikh Faqih Mas' ud b. Mahmoud Samarkandi (not earlier than VIII/XIV century).

By present time, in the whole fund of inventoried Persian books we found out 117 copies on Sufism. Thus, the section "Sufism" is the largest one in the collection of Kazan University. Attributed ones chronologically relate to the vast period of the XIV-XIX centuries. due to the presence of collections the number of works is much more numerous. The largest number of copies (more than 23) presents the work "Maslak al-muttakin" by Sufi Allahyar. In some copies we have found the notes of places of transcription. They are the following: Baghdad, Kabul, Istanbul, Bukhara. In 11 copies there are possessory seals of mullah Ibn Ishaq al-Kazani, in 10 - of al-Baroudi.

Among the manuscripts studied till now may be noted, for example, copies of the following works, of which the authorship, time of writing and transcription are known. Full copy of 762/1360 r. «Mirsad al-'ubbad min al-mabda' ila 'l-ma'ad» («The Way of slaves [of Allah] from this life to the future»). Full copy of 897/1491 "Tardzhome-yi a'varef al-ma'aref". This is the "Translation" of Light of Guidance and key to the satisfaction" by Mahmoud b. 'Ali al-Kashani. Translation of the known work on Sufism, written originally in Arabic عوارف معارف, by Shihab al-Din b. Omar Muhammad as-Suhrawardi (d. 632/1234 g.). The full copy of 901/1495 of «Fasl al-Hatab fi-l-muhazerat" ("Clear Speech"). The author of it Muhammad b. Muhammad b. Mahmoud al-Bukhari (Muhammad Parsa) (d. 822/1419). The work is a complete encyclopedia on Sufism, on all issues of the Muslim faith, religious rituals, dogmatical and philosophical ways in light of the Sufi doctrine. A complete copy of 1006/1597, rewritten in Kabul of "Nuzhat al-arvah" ("Delight for souls"). The author: Rukn al-Din b. 'Alim al-Husaini, known as Mir Fakhr as-Sadat Husaini. The complete copy of 1092/1681 «Shathiyat" ("ecstatic utterances") by Abu Yazid (Bayazid) Tayfur ibn 'Isa ibn Adam ibn Surushan al-Bistami (d. 875 or 878). A non complete copy of 1101/1689 of «Tadhkirat al-awliya» ("Biography of saints") by Farid al-Din Muhammad ibn Ibrahim 'Attar - the famous Sufi poet. A complete copy of XVIII-XIX centuries of "Nafahat al-ons min hazarat al-Qods" ("Fragrant breaths

of spiritual intimacy from peaks of holiness” by Abd al-Rahman b. Ahmad al-Jami (born in 817/1414, died in 898/1492). A partial copy of the XVIII century of "Masa'il-i Rahat al-kulub» («Problems" of Rahat al-kulub"). A complete manuscript of the XVIII century of the "Mafih al-a'djaz sharh-i golshan-i raz" («Keys to the miraculous in the interpretation of “Roses garden of secrets”). A complete copy of 1250/1834 rewritten in Baghdad of "Kanz al-Hidayat al-bidayat wa-l-nihayat" ("The treasure of secrets to uncover of initial and final stages of the mystical path"). The author - Muhammad Baqir b. Sharaf ad-Din al-Lahuri Husaini. A complete ms of 1244/1828, Istanbul - "Barakat-i Ahmadiyya wa zubdat al-maqamat" ("Blessings of Ahmad and creams of steps on the path of improvement") by Ahmad 'Abdallah al-Faruqi al-Naqshbandi as-Sirhindi. Complete copies of the first (1227/1812) and second volumes (the first half of XIX century) of "Kimiya-yi sa'adat" ("Alchemy of happiness” by Abu Hamid Muhammad b. Muhammad b. Muhammad al-Ghazali (d. 505/1111). Full copy of the XVIII century of "Minhaj al-'Arefin" ("Way of following of those who know the truth”) by sayyid' Ali b. Shihab ad-Din Muhammad al-Hamadani - a famous Sufi religious leader and preacher of Kashmir and Badakhshan (d. 786/1385).

This is certainly not a complete list of manuscripts in Persian in the fund.

In our "Description" we have chosen the principle of frontal consolidated brief cataloging of manuscripts in Persian distributing them in the appropriate subject headings according to traditional Islamic categorization. Within each thematic heading descriptions are grouped in ascending inventory numbers. We have tried to provide each description with accessible bibliography.

Collections, united by one theme, placed at the end of their corresponding subject headings, and thematically diverse ones were placed at the end of the "Description" - in a separate section, which was also described on the principle of increasing of numbers of ciphers.

Madjmu'ats represented by a significant number were placed in a special section of "Collections". Many of manuscripts contain more than one work. They can be thematically homogeneous or not. Often they contain works in various languages. In

our "Description" and similar collections of essays, and those that contain the works of different directions, each were described separately - as independent units, with certain exceptions in parameters for the collections as a whole, and are given by their original names, if known.

I can conclude that the repertoire of Persian Manuscripts at Kazan University is very diverse and extremely rich. It covers various aspects of scientific and practical knowledge, translated during extensive chronological range and within large geographic area.

Thanks to efforts of prominent Tatar mullahs, collectors, who deeply understood the significance and great value of these works, tatar intellectuals of the XIX - early XX centuries had a great opportunity to use this rich spiritual heritage of the written culture in Persian language and to extract necessary knowledge and experience. By the way, many Tatar intellectuals of the era knew Farsi and were able to read these works in the original.

At present our task is to open the fund to the scientific community and provide the opportunity for interested researchers and readers to get acquainted with the specific composition and characteristics of the collection of manuscripts in Farsi.

Lying without any movement, unused in science, inaccessible to readers, books are also dead, at least half dead. To make them come to life, they should be flipped, read, stroke and published.