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## PROBLEMS OF CATALOGING AND RESEARCH OF RARE BOOKS (BASED ON PERSIAN BOOKS)

Catalogs play a huge role in the study of manuscripts and rare books. Compilation of catalogs is a responsible and time-consuming process. There are many requirements for a cataloger of manuscripts or rare books, in particular, in addition to knowledge of codicology, he must master a number of subjects such as knowledge of language, history, religion, literature, philosophy, etc. More importantly, he must be able to effectively use this knowledge when compiling a catalog.

Manuscripts and rare books are kept in all regions of Kazakhstan. The article is devoted to the history, cataloging and research of rare Persian books stored in the National Library and the Central Scientific Library of the Republic of Kazakhstan. Persian rare books, kept in the rare collections of the National Library and the Central Scientific Library, were little studied in Soviet times. Even after the declaration of independence of the Republic of Kazakhstan, due to the lack of specialists, rarities were not studied for some time. For this reason, cataloging of manuscripts and rare books, as well as research into the history of books, have been initiated in recent years. The article comprehensively explores the problems of cataloging and researching Persian rare books, stored in the rare collections of the two named libraries. In the course of the study, methods related to the compilation of catalogs were used, namely, classification, textological analysis, codicological method, chronological and bibliographic research methods. In addition, we relied on the experience and methods of Soviet scientists, Western and Iranian scientists. As a result of the study, the exact number of Persian rare books, thematic features and their place in the Kazakh intellectual life were determined. On specific examples, the fact that the Persian language was taught in different madrasah was presented and the history of interest in the study of the Persian language in Kazakh society is deep. Persian rare books are grouped by subject, publisher and country of publication, and information is given about the history of these books coming to the library.

**Key words:** catalogue, Persian language, rare books, National library, Scientific library, Kazakhstan, Central Asia.

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### Сирек кездесетін кітаптарды каталогқа енгізу және оларды зерттеу мәселелері (парсы тіліндегі кітаптар негізінде)

Қолжазбалар мен сирек кітаптарды зерттеуде каталогтардың алатын орны орасан зор. Каталогтарды құрастыру әрі жауапты әрі уақыт талап ететін ұзақ процесс. Қолжаба немесе сирек кітаптардың каталогын құрастырушыға қойылатын талаптар көп, атап айтқанда қолжазбатану саласынан басқа тіл, тарих, дін, әдебиет, философия және т.с.с. бірқатар пәндерді жақсы меңгеруі тиіс. Одан да маңыздысы осы білімін каталог жасау барысында тиімді қолдана білуі қажет.

Қолжазбалар мен сирек кездесетін кітаптар Қазақстанның барлық аймақтарында сақталған. Мақалада ҚР Ұлттық кітапханасы мен Орталық ғылыми кітапхана қорларында сақталған сирек кездесетін парсы тіліндегі кітаптардың тарихы, каталогқа енуі және зерттелуі қарастырылады. Ұлттық кітапхана мен Орталық ғылыми кітапхананың сирек қорларында сақталған парсы тіліндегі кітаптар кеңес дәуірінде аз зерттелген. Қазақстан Республикасы тәуелсіздігін алғаннан кейін де арнайы маман жетіспеушілігінен біршама уақыт сирек кітаптар зерттелмей келген. Сол себепті қолжазбалар мен сирек кітаптарды каталогқа енгізу және кітап тарихын зерттеу жұмыстары соңғы жылдары қолға алына бастаған. Мақалада аты аталған екі кітапхананың сирек қорларында сақталған парсы тіліндегі сирек кездесетін кітаптардың каталогқа енуі мен оларды зерттеу мәселелері жан-жақты зерделенеді. Зерттеу барысында каталог құрастыруға қатысты әдістер, атап айтқанда классификациялау, мәтінтану, кодикологиялық әдіс, хронологиялық және библиографиялық зерттеу әдістері қолданылды. Сонымен қатар кеңес ғалымдары, батыс және

ирандық ғалымдардың тәжірибесі мен әдістеріне сүйендік. Зерттеу нәтижесінде парсы тіліндегі сирек кездесетін кітаптардың нақты саны, тақырыптық ерекшеліктері және қазақ интеллектуалды өмірінен алатын орны анықталды. Парсы тілінің түрлі медреселерде оқытылғаны мен қазақ қоғамында парсы тілін үйренуге деген қызығушылықтың тарихы тереңде жатқандығы нақты мысалдармен ұсынылды. Парсы тіліндегі сирек кездесетін кітаптар тақырыптарға, баспаларға және жарық көрген елдеріне қарай топтастырылып, осы кітаптардың кітапханаға келіп түсу тарихына қатысты мәліметтер берілді.

**Түйін сөздер:** каталог, парсы тілі, сирек кітаптар, ұлттық кітапхана, ғылыми кітапхана, Қазақстан, Орталық Азия.

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### **Проблемы каталогизации и исследования редких книг (на основе персидских книг)**

Каталоги играют огромную роль в изучении рукописей и редких книг. Составление каталогов – ответственный и трудоемкий процесс. Существует множество требований к каталогизатору рукописей или редких книг, в частности, помимо знания о кодикологии он должен хорошо освоить ряд предметов таких, как знание языка, истории, религии, литературы, философии и т. д. Что еще более важно, он должен уметь эффективно использовать эти знания при составлении каталога.

Рукописи и редкие книги хранятся во всех регионах Казахстана. Статья посвящена истории, каталогизации и исследованию редких персидских книг, хранящихся в Национальной библиотеке Республики Казахстан и Центральной научной библиотеке. Книги на персидском языке, хранящиеся в редких фондах Национальной библиотеки и Центральной научной библиотеки, в советское время мало изучались. Даже после провозглашения независимости Республики Казахстан из-за отсутствия специалистов раритеты какое-то время не изучались. По этой причине в последние годы были начаты каталогизация рукописей и редких книг, а также исследования истории книг. В статье комплексно исследуются проблемы каталогизации и исследования редких книг на персидском языке, хранящихся в редких фондах двух названных библиотек. В ходе исследования использовались методы, связанные с составлением каталогов, а именно классификация, текстологический анализ, кодикологический метод, хронологический и библиографический методы исследования. Кроме того, мы опирались на опыт и методы советских ученых, западных и иранских ученых. В результате исследования были определены точное количество редких книг на персидском языке, тематические особенности и их место в казахской интеллектуальной жизни. На конкретных примерах был представлен тот факт, что персидский язык преподавался в разных медресе и история интереса к изучению персидского языка в казахском обществе глубока. Редкие книги на персидском языке сгруппированы по тематике, издательству и стране издания, а также дана информация об истории поступления этих книг в библиотеку.

**Ключевые слова:** каталог, персидский язык, редкие книги, национальная библиотека, научная библиотека, Казахстан, Центральная Азия.

### **Introduction**

It is not known in which century books in the Persian language came to the Kazakh land for the first time. There are several views about the arrival of Persian manuscripts or books to Central Asia and Kazakhstan. One of them is that Iranians came to Central Asia along with the spread of Islam, and the Persian language was spread through it, but now a group of scientists believe that before the emergence of Islam, the Persian language was in use in the Central Asian region. That is, there is an opinion that the arrival of books in Persian to Central Asia dates back to ancient times. It is known from the pages of

history that texts in the Sogdian, Khorezm languages and various scientific texts of Manichaeism spread to Central Asia before Islam (Tafazzuli, 2021:4). But the language of these works is a dead language these days. Therefore, the widespread distribution of works in the Persian language to the countries of the world, especially to the Central Asian region, belongs to the period after the Islamic era.

In the article, we cannot fully cover the centuries-old history of books in the Persian language. This article was researched on the basis of rare books in the Persian language stored in the rare collections of large libraries in the country. Although manuscripts and rare books are closely related, they also have

significant differences. According to world practice, catalogs of manuscripts and rare books are compiled individually. It is also possible to separate the catalog by language. Therefore, the article deals mainly with rare books in Persian, while briefly talking about manuscripts.

The exact number of rare books written in Persian in Kazakhstan is unknown. No special research work was conducted for it. However, the Persian language books stored in the rare collection of the National Library and the Central Scientific Library are cataloged and the exact number is known. However, the number of Persian rare books stored in library collections in other cities is unknown and has not been specially studied. In addition, we know that there are hundreds, perhaps even more, of Persian rare books in private collections in different regions of Kazakhstan. There is no official data on this. We know that there are many rare books preserved in private collections through owners of such rare books. There are many books that pass from hand to hand and the study of the history of traveling books requires special research. This research paper deals with cataloged Persian rare books. In the course of researching Persian rare books, we will find answers to the questions of who read these books, when they read them, and in which educational institutions they were taught. We will have an opportunity to get acquainted with the Kazakh society, the educational centers (schools, madrasah) that existed at least a hundred years ago, the level of education and the intellectual life of the local people in all Central Asian countries. Apart from that gave some information about the centuries this tradition has been going on. The relevance and novelty of the article also rests on this issue. That is, for the first time, while studying the history of Persian rare books, the place of Persian books on various topics in the Kazakh society is described.

### **Justification of the Choice of this Article and the Goal**

In source studies, along with manuscripts, rare books have a special place. Therefore, books published from lithography are no less valuable than manuscripts. Because lithographic books are first written by hand like a manuscript, and then several copies are prepared by steaming (Colta, 2000). There are often cases where the manuscripts of some books have not been preserved, but the lithographic version has been preserved. In this regard, it is important to create a catalog of lithographic books, which are

second only to manuscripts in terms of value, to research and put them into scientific circulation.

For the first time, the art of lithography printing was invented by the German inventor Alois Senefelder (Alois Senefelder 1771-1834) in 1798. The art of lithography invented by Alois soon spread to all European countries. Lithography will soon come to Russia. It came to Persia through Russia at the beginning of the 19<sup>th</sup> century (Britanica, 2022). Lithography is called "stone printing" in Persian (سنگین چاپ – *čāp-e sangi*). With the arrival of the art of lithography in Iran, the life of many manuscript versions was extended and they found a new appearance. Lithography has been used by calligraphers, copyists, artists, cover artists, etc. in Iran for about seventy years. The Iranian researcher M. Araste (Araste, 2009:1).

The homeland of lithographic Persian books is undoubtedly Iran. However, Persian lithographic books were published not only in Iran, but also in India. The famous lithography of Munshi Nawal Kishore (1836-1895) can prove it. He opened a publishing house called "Munshi Nawal Kishore" in the Lucknow and Kanpur, thereby making his own contribution to the world printing art (Ahmed, 2017:67). Lithographic books in Arabic, Persian, Urdu and Sanskrit languages were published in many cities of India. In addition, lithographic Persian books were published in a number of countries such as Central Asia, the Caucasus, Europe, Russia, Egypt, the Ottoman Empire, etc. Those books are definitely rare books for today's readers. In order to study such books, first of all, it is necessary to make an accurate list of them and describe them in the catalog. Compiling the catalog has its own ways, methods and schools. Compiling the catalog of manuscripts and rare books was first undertaken in European countries and set in motion. British scientists were the first to master the art of cataloging among European countries. After conquering India, Great Britain began cataloging the manuscripts and rare books preserved in the conquered country. At first, it was prepared a simple list, then British scholars become a master of creating a catalog. Today, the best catalogs are catalogs compiled by English scientists. Also, the best and most valuable manuscripts are stored in the library collections of Great Britain. It is known that during the period of modernization of Eastern society, valuable manuscripts in Arabic, Persian and Turkish languages were easily taken away by European researchers, and nowadays it is worth mentioning that one should go to European countries to read

and study these valuable manuscripts. In this way, manuscripts and rare books in Eastern languages spread to Western countries. As for the rare Persian books, their fate is similar. But a number of Persian rare books were published in lithographs of European countries. It will be discussed in the main section. The problem of researching Persian rare books, which have spread to many countries of the world, is related to creating a catalog. It is not an easy task to research and introduce these books into scientific circulation until they are included in the catalog. The chronology of Persian rare books preserved in Kazakhstan and Central Asian countries is the XIX century and the beginning of the XX century. As for the established schools of catalog compilation, a number of schools have been established. They are: European, including English, French, Italian, Soviet and Iranian schools. Catalogs compiled in India and Pakistan are a continuation of the school once formed by English orientalists. It should be noted that the Kazakh school of catalog compilation is a new school that is being formed, and on the one hand it relies on the Soviet school, but it tries to take the best examples of other schools. In the article, Persian rare books kept in the National Library and Central Scientific Libraries were considered as the main material. As a result, for the first time, the catalog of rare books in Kazakhstan and the history and importance of Persian books included in those catalogs were discussed and presented to the readers.

### **Scientific research methodology**

According to the researchers, the study of manuscripts or rare books begins with cataloging. Compiling a catalog of manuscripts (Arabic, Persian or Turkish) is a time-consuming and painstaking task. The requirement for a cataloger is heavy. The main requirement is to be well acquainted with the art of handwriting, i.e. codicology, along with knowledge of oriental languages. In addition, it is necessary to be familiar with history, literature, philosophy, religion, sufism, etc.

The people who compiled the most famous catalogs in the world were mainly orientalists, that is, specialists who knew several Eastern and Western languages, who were famous for creating catalogs. Among them there are scientists such as Charles Rieu, Charles Ambroise Storey, Herman Ethè, Edgar Blochet, Francis Richard, A.A. Semenov, O.P. Shcheglova and others. One of them is the English orientalist E. Edwards. He compiled a catalog of Persian rare books held in the British

Library (Edwards, 1922). This catalog, compiled in alphabetical order, contributed to the creation of other catalogs. English orientalists undertake the cataloging and research of manuscripts and rare books preserved in India. As a result, the Royal Asiatic Society was founded in Calcutta, the capital of British India in 1784. The work done by this society for the science of oriental studies is enormous. One of them is the cataloging, preservation and research of manuscripts and rare books preserved on Indian soil. Since 1834, this society has been publishing the *Journal of the Asiatic Society*. It also publishes catalogs of manuscripts and rare books preserved in the Royal Asiatic Society. First, catalogs of manuscripts are published, followed by catalogs of rare books. One of them is *Catalog of Persian rare books in the Library of the Asiatic Society*. The librarian of the Asia Society, Maulvi Mutiur Rahman (Rahman, 1967), compiled the catalog. Many such catalogs have been published in India. It should be noted that the catalogs published in India are mostly in English. And the catalog of lithographic books in Russian was compiled for the first time by O.P. Shcheglova. At first, she compiled a catalog of lithographic Persian books stored in the state library of Leningrad (Shcheglova, 1975). Then, she published a catalog of lithographic Persian books stored in the Institute of Oriental Studies, Leningrad (Shcheglova, 1989). In general, O. P. Shcheglova is a scientist who made a great contribution to the study of the history of lithographic books in India and Iran and Persian books of the XVIII-XIX centuries.

We mentioned above that research and cataloging of the history of manuscripts and lithographic books in Kazakhstan was undertaken after independence. During the Soviet Union, the bibliographic index of rare books stored in the Rare Fund of the National Library of the Republic of Kazakhstan was published under the name "Oriental books in the section of rare books and manuscripts". This bibliographic index includes books published in lithography in Arabic, Persian, Turkish, Chagatai, Uzbek, Tatar, Azerbaijani, Uzbek languages (Sauytbekov, 1981). There are several differences between a catalog and a bibliographic index. In the catalog, in addition to the external definition of each book, there is an internal, that is scientific annotation and bibliography. And in the bibliographic index, only the external description of each book is written, like the name, author, publisher, city of publication, year, number of pages and size of the book. After independence, the research of manuscripts and rare books in rare collections became more relevant.

As a result, the catalog of Persian manuscripts in the rare collection of the National Library of the Republic of Kazakhstan was published in Russian in 2008 (Abdullo, Kamaledini, 2008). Annotations of 112 Persian manuscripts are included in this catalog. Soon, in 2011, the catalog of lithographic books in the National Library of the Republic of Kazakhstan was published in the Kazakh language (Kambarbekova, 2011). This catalog includes abstracts of 247 books in Persian. And in 2015, the catalog of books in Persian language from the Rare Fund of the Central Scientific Library was published in the Kazakh and Russian languages (Kambarbekova, 2015). This catalog contains descriptions of more than 400 Persian books. As a result, the list of lithographic Persian books in the rare collection of the National Library and the Central Scientific Library was determined and entered into the system.

As for the history of the study of Persian lithographic books in Iran itself, we can see that this work has been started in Iran in recent years. Iranian researchers explain that the reason is that there are thousands of manuscripts preserved in Iran and it takes a long time to catalog them all. In any case, lithographic books have a special place as a continuation of the art of handwriting and as an extension of the life of manuscripts. The art of publishing books by lithographic method came to Iran for the first time in 1819. When the Qajar dynasty came to power, Fath-Ali Shah sent five fellows to study in England and France. One of the five, Mirza Salih Shirazi (1790-1845), returned home with several printing presses after completing his studies. In addition, Mirza Salih Abbas orders several printing presses from Russia. In 1831, Mirza Zayn al-Abidin Tabrizi was sent to St. Petersburg to learn printing art by order of the then shah of Iran, Fath-Ali Shah. Four years later, Zayn al-Abidin brought four printing presses with him to Tabriz. Little by little, book publishing by lithographic method will be launched in Tehran, Isfahan, Shiraz and Mashhad. The first newspaper in Iran, *Kagaz-e akhbar* (newspaper), was also published by lithographic printing (Masudi, 2001: 63-64). Lithographic printing presses in Iran are divided into public and private printing presses. The state-owned publishing houses were mainly engaged in producing newspapers and religious books that wrote about the visits, orders, speeches and family life of the Shah of Iran. Private publishers often publish books on religious topics, including literary and historical books (Babazade, 1999: 16-18).

In addition to Iran and India, lithographic Persian books were also published in the Central Asia and the

Caucasus. Accordingly, many Persian rare books are kept in the funds of the Institute of Oriental Studies in Tashkent and Dushanbe, the National Library, and the Central Scientific Library. Unfortunately, there is no information about the publication of a catalog of Persian rare books in Uzbekistan. However, we know that it is often said that there are many such books and that they will publish as a catalog. Nevertheless, the catalog of manuscripts in Arabic, Persian and Turkish languages kept in the Academy of Sciences of Uzbekistan was systematically studied and published (SVR, 1952-1968). After some time, this work will continue again after the 1980s (SVR, 1989). These catalogs have been published for several years with the participation of a group of scientists. A similar situation can be said for Tajikistan. That is, the catalog of manuscripts stored in manuscript funds in Dushanbe was also published for several years with the participation of a number of scientists (KVR, 1960-9). However, although the catalog of manuscripts preserved in Tashkent and Dushanbe was created, the catalog of rare books was not compiled for many years, and only in recent years it has been started. In Dushanbe, the institutes of language, literature, history and oriental studies were separate institutes. Each institute had its own manuscript fund. Nowadays, these institutes have merged and become one institute. In recent years, the renamed institute has published a catalog of rare Persian books. As mentioned in the preface, this institute has 6340 lithographic books in Persian (Alimardanov, 2013: 4). Due to the large number of books, it is planned to publish them in several volumes. The first volume of the above-mentioned catalog and the annotations of 300 lithographic books are included in it. According to the compilers, the remaining volumes will be published one by one in the future. As we have seen, researching and cataloging of lithographic Persian books have been started only in recent years not only in Kazakhstan, but also in other neighboring countries. The article provides detailed information about Persian rare books based on the method of named catalogs.

## Results and discussion

Persian rare books stored in the collection of rare books and manuscripts of the National Library and Central Scientific Library of the Republic of Kazakhstan were included in the catalog. There are more than 600 rare Persian books stored in two libraries. It can be said that by compiling the catalog of Persian printed books, it was possible to study,

translate, make comparative research of the works, and enter the scientific circulation. Now we will focus individually on the Persian rare books stored in the rare collections of the two libraries.

### **Persian rare books from the collection of the National Library of the Republic of Kazakhstan**

The catalog of Persian rare books stored in the rare collection of the National Library of the Republic of Kazakhstan includes descriptions of 247 books written in the Persian language published in Iran, India, Central Asia, Europe, Russia, Azerbaijan, Turkmenistan, Turkey and Georgia. Of these rare books, 152 books were published by lithography, 71 books by typography, 9 books by typo-lithography, and the publisher of 17 books is unknown. The catalog of lithographic Persian books by O.P. Shcheglova was taken as a model in the preparation of the catalog. However, since some time has passed since the publication of O.P. Shcheglova's catalog, there are some differences.

Most of the Persian printed books stored in the collection of the National Library were published in India, apart from Iran. India is the country that has produced the largest number of lithographic Persian books. Based on the works of O.P. Shcheglova, who studied the history of lithographic Persian books, they are published more in India than in Iran (Shcheglova, 2001:16). We can clearly see this situation in the rare fund of the National Library. Thirty copies of Persian printed books kept in the rare collection are books published by Munshi Naval Kishore lithography in Lucknow and Kanpur, while the number of books published in other cities of India is 35, a total of 65 books in this collection were published in India. The subjects of these books are diverse, namely: poetry, prose, jurisprudence, Sufism, biography of Sufis, history, explanatory dictionaries, grammar of the Persian language, and works on the teachings of the Qur'an.

Some of the Persian rare books kept in the rare collection of the National Library were published in Central Asia. In particular, the number of Persian rare books published from lithographs in Tashkent is 61. The number of Persian printed books published in Bukhara, Samarkand and Margilan is 11. The Persian printed books published in Central Asia cover various topics. 21 different collection of poems of Abd al-Qadir Bidil have been preserved in the National Library, 16 books of which were published in Tashkent, Bukhara and Samarkand. This catalog includes 15 different diwans of Hafiz.

All but one of them were published in Tashkent. The number of books published in St. Petersburg is 15, and the number of books published in Moscow is 16. It is known that Kazan was the center of Islamic culture and science, and Persian language teaching is well established in its madrasahs. Therefore, many books in Persian language were published in this city. For instance 23 copies of those books are stored in the collection of the National Library. The book "Tartil al-Quran" for Persian speakers, published by "Vaqt" printing house in Orynbor, is unique in that it was published in a region far from the Islamic world. At the same time, taking into account that Orynbor was the capital of Kazakhstan in 1920-1925 (Akanov, 2017: 160-165), this book, preserved in the rare collection, can be considered as the only Persian rare book published on Kazakhstan. The subjects of Persian printed books published in Moscow and St. Petersburg are mostly research and political works on the history of Persian literature, oral literature, Iranian history. The books published in Kazan are mostly books on Sufism, Fiqh, poetry, prose and grammar of the Persian language.

The number of Persian printed books published in Istanbul, which has been the center of Islamic culture and science since early times, is 20. They are mostly comments on literary works. The number of Persian printed books published in Iran is 4. The number of books published in Tbilisi publishing houses is 4. The number of books published in London, Paris, Leipzig, Ashgabat and Baku is no more than 1-2 copies.

### **History of the Persian rare books**

When and under what conditions Persian printed books were received in the collection of the National Library has not been specifically studied. The Persian language, along with the Arabic language, has been taught in centers of education and madrasahs in the Central Asia until last hundred years. In addition to the Persian language, literature in the Persian language was also taught. The subjects of the books used as such textbooks are diverse, namely poetry, prose, jurisprudence, Sufism, language, history, etc. It is well known that the intelligentsia of Kazakhstan knew Arabic and Persian languages well. Abai Kunanbayuly (1845-1904), Shakarim Kudaiberdiuly (1858-1931), Mashhur Zhusip Kopeiuli (1858-1931) and others. There are many studies show that many representatives of the intelligentsia knew the Persian language well. There were many books written in Persian in the private libraries of Kazakh

intellectuals. But little of them survived. However, the Persian language books kept in museums and private collections reveal many secrets. Therefore, there is a good reason to say that the Persian printed books stored in the collection were once kept in the private libraries of Kazakh intellectuals and have survived to this day. Moreover, we know from the books of intellectuals of that period that Persian books were widespread among Kazakhs. Also, there are cases where many of these books passed from hand to hand and some books were even kept as Holy Quran. The poems of the Persian poets such as Hafiz, Saadi, Nizami, Firdausi, Fizuli, whose name Abay Kunanbayuly mentioned, can be found among the rare books considered in the article. In addition, the "Akhlaq-i Jalali" by Iranian scholar Jalaladdin Dawani, whose name is well-known, but whose works are not yet widely known to the scientific community, is also found in a rare collection. This book was published in 1889 by Munshi Nawal Kishore, Lucknow. Edited and reprinted by Mawlavi Muhammad Abdighafur (Dawani, 1889). Another edition of Akhlaq-i Jalali is kept in the collection of the Central Scientific Library. This book also published by Munshi Nawal Kishore Lithography in Lucknow. The only difference between the two books is the year of publication. Last one stored in the Central Scientific Library published in 1891 (Dawani, 1891).

Abai Kunanbayuly mentioned the name of Jalaladdin Dawani only in one poem. At the end of his poem, which starts with "Don't be proud until you find the science", Abay Kunanbayuly cited Dawani's quotes and writes his name as Gholamahi Dawani (Abay, 1986:41-42).

The "Akhlaq-i Jalali" by Jalaladdin Davani, whose name has been mentioned in this poem, belongs to the work that is often found in the libraries of Central Asian countries and India, except Iran. The ten (10) editions of the "Akhlaq-i Jalali" published between 1867 and 1909 in the catalog of lithographic Persian books published in Dushanbe can prove it. In addition, the compilers of this catalog wrote about this work as follows: "Judging by the number of editions of such works of the Middle Ages as "Akhlaq-i Jalali", Jalal ad-Din Davani (d. 908/1503), "Akhlaq-i Mohsini" by Husayn b. Ali Kashifi (d. 910/1505) and "Akhlaq-i Nasiri" by Nasir ad-Din Tusi (d. 672/1274), the social demand for these works never stopped (Alimardonov, 2013: 33). Comparing the editions of "Akhlaq-i Jalali" kept in Dushanbe, Tashkent and Almaty libraries, we can see that all these books were published in

Lucknow, India. In addition, it is not difficult to understand that this book was published in different years because of its demand. If so, there is a reason to say that this work was in demand in Central Asian countries as well.

The book "Akhlaq-i Jalali" or "Ethics of Jalali", is one of the most famous works of Jalaluddin Dawani. Kazakh researchers have written more or less about this work, but the information is short and general (Abay, 1995:99-100). It is clear that the "Akhlaq-i Jalali", kept in a rare fund, passed from hand to hand and ended up in the collection of the National Library. About this work, an Iranian researcher writes that this book was once used as a textbook in madrasahs on the Indian subcontinent, and even in higher educational institutions at the end of the 19<sup>th</sup> century, for students of philosophy, oriental studies, and religion (Danishgar, 2012:40-41). It should be noted that even in Iran this work was not as popular as in the Indian subcontinent. One of the reasons why this work is not as popular in Iran as it is in the Indian subcontinent and Central Asian countries is explained by the fact that Dawani was sunni. That is why the "Akhlaq-i Jalali" has been kept as a manuscript for many years in Iran itself, and a special critical text has been published in recent years (Dawani, 2011). Jalaladdin Dawani wrote this work on the order of Khalil Sultan, the son of Uzyn Hasan of the Black Sheep. The goal is to make an original contribution to correcting the problem of behavior of people in society at that time, to re-educate as much as possible (Dawani, 1889: 17-19). We think that Abai Kunanbayuly got acquainted with this work while studying at the madrasah, but later, when he was middle-aged. This is because the "Ethics of Jalali" is written in the complex prose style of medieval Persian. It is not easy to understand the real purpose of this work without the teacher's explanation. Dawani's "Akhlaq-i Jalali" consists of three parts. The first part is dar tahzib-e akhlaq (about the repair and re-education of character), the second part is dar tadbir-e manzel (about household wisdom), the third part is dar tadbir-e tamaddun wa rusum-e padeshahi (about the city or the inhabitants of the city and the wisdom in creation). As the name of the first part suggests, the problems related to human character, including character education, were described. According to Dawani, character can be changed, educated and repaired. However, for this, a person must go through a number of stages. Here, it can be observed that the words of Abay in the 37<sup>th</sup> wise words "If I were a person with the power of law, I would cut off the tongue of a person

who says that human character cannot be corrected" is combined with Dawani's thoughts about behavior (Abay, 1986: 135). In short, it can be said that most of the Persian rare books used as a special textbooks or books that were in demand.

### **The history of the Persian printed books of the National Library of the Republic of Kazakhstan**

Persian printed books came to the National Library of Kazakhstan in different ways. A number of books are stamped "Library of the Province of Verny". Apparently, some of the books in Persian were transferred to the library even when the city of Almaty was "Verny". Books without any stamp have been brought to the National Library every year by private individuals. One of them is written on the frontispiece of the book "Ghiyas al-lughat" gift from the Yarzumut Abdirahman-uly, citizen of Karnak village, Turkestan region, 16.X-1934." (Kambarbekova, 2011: 94). In addition, some books stored in the private libraries of famous orientologists such as A. Zhukovsky (1858-1928) A.A. Semenov (1858-1973), N.V. Khanykov (1819-1878), A.G. Tumansky (1861-1920), A.A. Romaskevich (1885-1942) or their students. Inscriptions, additions and handwritten notes on the front pages of several books are full proof of these words (Kambarbekova, 2011: 26). A large part of the Persian books in the rare fund came to this library through sympathetic people, surviving the difficult times when the bolsheviks burned the books with Arabic script (despite the fact that they were in Arabic, Persian, Turkish or Kazakh languages). This is the reason why there are few books in Persian language. These books, which have survived the period when books written in Arabic script were not distinguished from each other and were considered as a symbol of old time, belong to valuable relics. There is no doubt that the number of these books, which have experienced a difficult historical period, was once large. It can be said that every madrasah student had at least ten to fifteen different books in his home, and half of them were in Persian.

### **Publishing houses of the Persian rare books in the National Library**

The oldest of the Persian books included in this catalog is the Persian translation of the Bible published by the "Bible Society" in Petropoli in 1815, and the latest one is a facsimile of Omar Khayyam's two volume Rubaiyat collection

published by the Academy of Sciences in Moscow in 1959. As for the publishing house, most of the books published in Moscow, St. Petersburg, Kazan, Istanbul and Tehran were published in old printing houses. Books published in Tashkent, Samarkand, Bukhara, Bombay, Lahore, Lucknow and Kanpur are mainly lithographic books. During the compiling of the catalog, we notice that some city names are changing. The name of the city of St. Petersburg was written as "Petropoli" on the cover of the Bible book published in Persian in 1815. After a while, books published in this city read "Petrograd" on the cover, some books written S.-Petersburg, Sankt Petersburg, Sanktpeterburg, and several books written "Leningrad". The same situation applies to the city of Istanbul. In early Persian books, the name of Istanbul is written as "Sa'adat" and "Constantinople" in brackets.

As for the peculiarities of publishing houses, for example, some publishing houses in Istanbul were iranian publishing houses. For instance, "Iraniya" publishing house in Istanbul was a publishing house opened by Iranians. Books in Arabic, Persian, and Turkish languages were in great demand in Kazan. But publishers were forced to publish books in Russian by a special order of the tsarist government. Since books in Russian were not in demand, the brothers Karimov established the "Karimov" printing house in 1900. Arabic, Persian, Tatar, Kazakh, etc. from this publication. Many books have been published in different languages. And it is worth highlighting the contribution of the Indian publisher Munshi Nawal Kishore (1836-1895) to the world printing art by opening a publishing house called "Munshi Nawal Kishore" lithography in the Lucknow and Kanpur. He published the first newspapers and magazines in his lithographic presses. Later, he published books with about a thousand titles in Arabic, Urdu and Persian languages. The largest part of them are Persian language books (Ahmed, 2017). The Indian publisher, who quickly learned to work according to the needs of the readers, is distinguished by the publication of Quranic teachings, fiqh, hadith, tafsir, translation, Sufism and literary works. The books published by Indian lithographs are rare Persian books. Today, researchers can find the books they are looking for among the lithographic books published in India. Also, "Arifdzhanov publishing house" in Tashkent is sometimes written as "Ghulam Hasan Arifdzhanov", sometimes as "Arifdzhanov", and sometimes as "Ghulami" publishing house. It is noteworthy that the subject of books published from Tashkent lithographs is often Persian poetry. The



collection of Hafiz ben Bidil's poems included in this catalog was published mainly in Tashkent. Taking into account that reading these works is difficult for students who are just learning Persian, it can be seen that there is a reason for including these works as a special subject in the madrasa curriculum.

### **Persian rare books from the collection of the Central Scientific Library**

The Central Scientific Library, established in 1932, is located in the building of the Academy of Sciences. These days, this building is called the Gylym ordasy. Until 2015, there was no catalog of Persian rare books stored in the Central Scientific Library. Traditional index cards were made for readers, and they used to order and read books by name. The catalog of Persian rare books contains descriptions of 428 books in Persian, Afghan and Tajik languages published in Iran, India, Central Asia, Europe, Russia, Azerbaijan, Afghanistan, Egypt, Turkey and Pakistan, stored in the rare collection of the Central Scientific Library. The oldest cataloged political-religious book in Persian "Kitab-i Haqiqat Nemah" published in 1833. The place of publication of this book is unknown, and it was published at Ioanna Typography. Based on the size and style of the writing, it can be assumed that it was published in Indian subcontinent. In the rare collection 104 Persian books were published by lithography, 52 books by typo-lithography, the publisher of 35 books is unknown, and the remaining 237 books were published by an old type of typography. Most of the books published by the printing press were published 100 years ago, and even the oldest ones were published 191 years ago. Books published by lithography and some books published by typography have the same lifespan. These books are rare and limited in number. There are 64 copies of Persian books stored in the Central Scientific Library published in India like in National Library. The topics of the books published in other cities of India are related to the topics of Persian language books stored in the rare collection of the National Library of the Republic of Kazakhstan. This fund also has quite a number of books published from lithographs in Central Asia. The number of Persian books published by lithography in Tashkent is 63. And 16 copies of these books were published by Gholam Hasan Arifdzhanov lithography in Tashkent. The number of Persian books published in Bukhara and Samarkand is 16. Persian books published in Central Asian countries

cover various topics. Among them there are books on historical, literary, political, grammatical and religious topics. There are also editions of the same book in different years. In particular, ten diwans of Abd al-Qadir Bidil published in different years and eleven diwans of Hafiz Shirazi are preserved in the rare collection. Persian books published in Central Asia mainly show that the Persian language has been used in this region for a long time. Persian books were in demand because Persian language and literature and books of various sciences written in Persian were specially read in madrassas. Before lithography arrived in the city of Dushanbe, printing of books using the typographic method had already spread to Central Asia. Therefore, it should be said that Dushanbe editions are mainly books published by old printing presses. The books published in Dushanbe are Persian-Tajik language textbooks, anthologies, political literature and manuals. Here it should be noted that this catalog differs from the catalog of the Persian printed books of the National Library. Because books in Persian, Afghan and Tajik languages have been added to the catalog of Persian printed books and it has its own reasons. Firstly, the number of books published in Afghanistan and Tajikistan is small, and it is not enough to publish them as a separate catalog. Secondly, the language of the books published in Afghanistan, Tajikistan and Iran included in this catalog does not have a great difference in terms of style, grammar and vocabulary. That is, the fact that these books were written in classical Persian language, regardless of geographical differences, was taken into account. It means that the language of the book published in Kabul is the same as the language of the book published in Tehran and Dushanbe. Therefore, at the beginning of the 20<sup>th</sup> century, even until the 50s, the cream of the Persian language did not break, and it shows that there was no great difference in the written language of the named Persian-speaking countries. But today there are significant differences in the language of the books published in these three countries. The topics of Persian rare books published in Afghanistan are mainly research works. They are "Afghanistan dar masir-i tarikh", "Siraj at-tawarikh", "Tazkira", "Aryana" and a number of archaeological works devoted to the history of Afghanistan. In particular, "Asar-i atiq'ye budda-ye Bamyān", "Asar-i atiq'ye Kutil Khayir-khana", "San'ati budda-ye Bakhtar", "Baghram", "Haft katiba-ye qadim az Pokhand 'Abd al-Haye Habibi". It is also possible to highlight the poem "Jang-nama" by the author Mohammad Gholam Gholami

Kuhistani (1236-1306/1820-1888), which belongs to political literature and praises the bravery of Afghans against the British colonialists.

The number of books from the Central Scientific Library collection published in Moscow is 54 and in St. Petersburg is 21, and in Kazan is 14. The Persian books published in Moscow and St. Petersburg mostly cover the history of Persian literature, oral literature, scientific research works in the field of literature, Iranian history, Central Asian history and Iranian studies. Among them, there are also political literature glorifying the Soviet Union. In addition, we can mention the book "Al-Ajma' al-avval min rasa'il ash-shaikh al-Babi" by Baha'u'llah of Iranian origin, who founded the new Baha'i religion (sect), published in St. Petersburg. This book was prepared for publication by the famous orientalist V.R. Rosen (1849-1908). The collection of the main ideas of the new religion that appeared in Iran has not lost its relevance for Iranologists.

Among the rare books stored in the National Library, the number of books published in Iran is four, while the number of books published in Iran in the Rare Fund of the Central Scientific Library is much higher. These books were published by printing houses in Tehran, Mashhad, Tabriz, and Qom, and the total number is 79. Among these books, 72 copies were published in Tehran, 4 copies in Mashhad, 2 copies in Tabriz, and one book was published in Qom. There is a reason why there are many books published in Iran in the Rare Collection of the Central Scientific Library. First, the Central Scientific Library is located in the building of the Academy of Sciences and is the largest scientific library in Kazakhstan. Secondly, there is a tradition among domestic scientists to donate their personal library to the Central Scientific Library. According to this tradition, although the library does not buy books from abroad, the books of the rare books collection are replenished at the expense of the private library of scientists. Thirdly, when large delegations from abroad visited the Academy of Sciences, it was a tradition to get acquainted with the Central Scientific Library and present books. For example, "Chand ghazal-i asil az Diwan-i Hafiz" and "Fihristi Quranha-ye khatti Kitapkhana-ye Saltanati", "Fihristi moraq'ate kitapkhana-ye Saltanati", "Fihristi kitap dini va mazhabi khatti -ye Kitapkhana-ye Saltanati on the front page: "To the library of the Academy of Sciences of the Kazakh SSR from Badri Atabay" in Russian and in Persian " یدردب، یبراف لاس نیمدص و رازه نشج زوردایب "

یآبات 1975، ربماتپس، [September 1975, Memory of the 1100<sup>th</sup> anniversary of Farabi, Badri Atabay] (Kambarbekova, 2015: 123, 163, 304). Therefore, it is possible to know that in 1970 the 1100<sup>th</sup> anniversary of al-Farabi was widely celebrated and the celebration lasted for some time, and a special delegation from Iran came to this event, and the well-known Iranian scientist and bibliographer Badri Atabay was part of that delegation. Badri Atabay (born in 1928) served as the director of the Royal Palace Library in Tehran from 1970 to 1979.

The delegation from Iran presented a number of books to the Central Scientific Library. One of them is Dekhuda dictionary. The explanatory dictionary of the Persian language consists of 50 volumes, but 14 volumes have been donated to the library. Ali Akbar Dekhuda (1879-1954), who devoted his life to explanatory dictionary of the Persian language, on the first page of the book called Preface (Muqaddima) of the dictionary: "Given to Kazakhstan Academy of Sciences by IRI. Vice-President of the President of IRI, member of the Academy of Persian Language and Literature – Hasan Habibi, Almaty. December 1994-95" written in Persian (code 9499).

The number of books published by Istanbul publishing houses is 9, and those books are literary works, translations, Sufism themes and commentaries on literary works. The number of books published in London, Paris, Leipzig, Edinburgh, Vienna and Berlin is not more than 1-4 copies. Among these books are the Persian translation of the Bible, the historical works "Siyasat-nama-ye Nizam al-Mulk", "Tarikh-i Asiya-ye Markazi" published in Paris, and it is possible to highlight the political magazine "Sitara-ye surkh" published by the Iranian communists in Vienna (unknown publisher).

### **The history of the Persian rare books of the Central Scientific Library**

We can see from the seals printed inside the books that a number of books in the Persian language stored in the Central Scientific Library were first kept in the Institute of History and Ethnology, and then transferred to the Central Scientific Library. The fate of the Persian books stored in the scientific library is the same as the rare books of the National Museum of the Republic of Kazakhstan. Some books were brought by individuals voluntarily, while some books were later found and transferred to the library. One such book is a book called "Ghiyas al-lughat, on the frames of Muntahab al-lughat and Chiragi-hidayat". This book is an explanatory dictionary

of the Persian language, code: 8865, and on the front page of the book it says "Found in Mangistau, Sahara Mountain in 1957. B. Adambayev found the book and handed it over to O.G.K. 16. VIII. 1977." (Kambarbekova, 2015: 282). This book published in Razzaqi lithography in Kanpur, the year of publication of this book is unknown, and the number of pages is 616. This book was found in Sahar Mountain of Mangistau. Along with the found books, there were manuscripts. However, their exact number is unknown. In 1977, a group specially sent from the Institute of Literature and Art made a list of 51 manuscripts and books and submitted them to the Central Scientific Library. Orazmagambet Turmaganbetuly (1881-1942), a citizen of that region, is the owner of the written heritage hidden in the foothills of Sahara Mountain. He was a famous geologist-scientist, religious scholar. He was fluent in several oriental languages. In 1897-1900, at the age of 16-19, he studied engineering-geology at the University of Bombay, India. The scientist, caught in the negative attention of the Soviet Union, moves to Iran. But Iran and the Soviet Union agreed and took the scientist back and tortured him to death in 1942 (Qari, 2017). A son named Muhammed (Ebzhan), who came specially for look to his father's legacy after Kazakhstan gained independence, saw the books left by his father and took part in correcting and supplementing the description of some books. It is known that there weren't 51 books in Orazmagambet Turmaganbetuly's library. When the books were first discovered in 1957, hidden in the mountains, they were scattered across the country. Among the 51 books transferred to the Central Scientific Library, there are books and manuscripts written in Arabic, Persian and Turkish languages.

### **The value of rare Persian books**

Among the Persian rare books kept in the collection of the National Library of the Republic of Kazakhstan, there are works on the biography of the Prophet Muhammad and khalifs, as well as translations of the Bible and Psalms into Persian, along with famous historical works such as "Rauzat al-Safa", "Tarikh-i Tabari", "Tarikh-i Chingiz-Khan", the "Lamahat min nafahat al-quds" dedicated to the biographies of the sheikhs of the Yasawiyya order, the works "Maslak al-muttakin", "Murad al-'arifin" by Sufi Allahyar, the poems of Sanai, Hafiz, Rumi, Saadi, a collection of poems by Firdausi and Jami, the rare "Complete Collection of Bidil's poems" is of particular note. In addition,

explanatory dictionaries of the Persian language and examples of Persian oral literature, commentaries on the works of Rumi and Saadi, textbooks on the art of calligraphy, advanced examples of Persian prose are among the valuable books of the Rare books collection. Calligraphers, that means copyists, should be mentioned separately here. As we mentioned above, lithographic books were copied by hand like manuscripts. Sorting Persian lithographic books, we notice that the most common type of writing is the Central Asian nasta'liq script and the Indian nasta'liq script. In general, nasta'liq writing is a type of writing invented by Iranian calligraphers. Among the types of writing, the most convenient writing style for prose and especially poetry is nastalik writing. Most of the manuscripts and Persian rare books are written in nasta'liq script. Nasta'liq script is large, small, bold and rich depending on different geography. The scripts of the Persian rare books considered in the article is mostly nasta'liq. When talking about writing models, it is impossible not to mention copyists – calligraphers. If we take into account that in order to publish one book, in addition to the calligrapher, a group of people work, including the bookbinder, pager, binder, customer and steamer, we can see that publishing a lithographic book is a great art. Since the topic is specific topic that requires a separate study, we will talk about it in another research paper. In addition to copywriters, it is also worth talking about those who developed for publishing. Some of the rare books discussed in the article were prepared for publication by the same person who copied them. For example, Ghulam Husain Ahmad ad-Din, who developed and reprinted the work "Fatawi-ye barahna" published by Muhammadi lithography in Lahore. This happens several times.

As for the value of Persian rare books in the Central Scientific Library, among them "Tarikh-i Chingiz-Khan", "Tarikh-i Shahruhi", "Tarikh-i Narshahi", "Tarikh-i Salatin-i Mangitiya", "Sharaf-nama-ye shahi", "Iz arhiva shaikhov Juybari", "Dastur al-muluk", "Muntahab at-tawarikh", "Tarikh-i Asiya-yi markasi", "Zafar-nama" and other historical works. In the National Library religious and literary works and examples of translated literature and oral literature have been preserved. In addition, the book "Dorri yasamani farsi" by Mirza Gholam-Ahmad Sahib Qadiyani (1835-1908) is stored. This book is a collection of poems written by Mirza Gholam-Ahmad Qadiyani in Persian and Urdu languages. Ahmad Qadiyani, the founder of the Ahmadiyya movement in Islam, declared

himself the Mahdi in 1889. Muslims considered him a heretic. Through his religious poems, Ahmad Qadiyani called to keep the religion as it was when it was born. This collection was commissioned by the Ahmadiyya Islamic Organization in Lahore and published in 1916 by the Nuin Nasim Press lithography. In addition, the rare collection of the Scientific Library contains several newspapers and magazines published at the end of the XIX and the beginning of the XX centuries. Among them, there is a military magazine called "Qoshun", published since 1885. This is a bi-monthly military magazine devoted to infantry, general military history and current affairs. The root of the word Qoshun comes from the Turkish word "qosyn". Later, that is, all issues of the magazine from 1885 were printed in Germany as one book. In addition, several issues of the military magazine "Pahlavi" have been preserved. The magazine has been published once a month since 1890. As well, a military magazine called "De Ordu Mujella" has been preserved. From 1918, the magazine was published once a month in Kabul, Afghanistan, from the "Vizarat" printing house. A rare collection contains one, sometimes several issues of magazines on health, literature, science and religion. Among them is the journal "Journal tchahre-nemo". This magazine was published in Cairo from 1904, but was also distributed in Iran and Afghanistan. Periodicals in Persian include newspapers. One of them is the weekly newspaper "Afghanistan", which has been published in India since 1930. In addition, several issues of the newspaper "Habl al-matin" published since 1908 have been preserved. The daily liberal newspaper was first published in Tehran, then published in Calcutta and distributed in Kabul, Cairo and Istanbul. In addition, several issues of the popular, democratic and free newspaper "Anis" have been preserved. Since 1927, this newspaper has been published on the 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>st</sup>, 28<sup>th</sup> of every month. Examining periodicals in Persian, we make sure that newspapers and magazines covering various topics are published and distributed to other countries.

### Conclusion

The catalogs of Persian rare books from the collections of the National Library and Central Scientific Library published for the first time in Kazakhstan. Before these two catalogs were published, there had never been a catalog of rare books in Arabic, Persian and Turkish. During the compilation of the catalog, the catalog of O.P.

Shcheglova was guided. However, since O.P. Shcheglova's catalog was published earlier, the methods of the English and French schools of cataloging were also taken into account. Also, bibliographic information is provided in the manuscript catalogs in addition to the scientific annotation. This method was also used in these catalogs. Therefore, Persian rare books stored in the collections of the National Library and the Central Scientific Library, were referred to as those stored in St. Petersburg, London, Tehran, Tashkent, Dushanbe and were listed as Shcheglova, SVR, KVR. Among the bibliographic references is the well-known orientalist C.A. Storey (Storey C.A. Persian literature. A bio-bibliographical survey, vol. I-II.– L., 1927-1958 (translated from English and revised and supplemented by Y.E. Bregel). In III vol. M: Main edition of Eastern literature, 1972) was also referred to the catalog.

Catalogs of rare Persian books in the National Library and the Central Scientific Library are made according to one rule. Summarizing the article devoted to the Persian rare books and their catalog stored in the rare collection of the two largest libraries in the Republic of Kazakhstan and the issues surrounding these two topics, we come to the following conclusions.

First of all, the number of Persian rare books in the libraries of Kazakhstan is small compared to other Central Asian countries. But, nevertheless, the Kazakh people in the the end of 19<sup>th</sup> century the beginning of the 20<sup>th</sup> century by analyzing these books, we were able to determine what kind of literature Kazakh people read. The Kazakh people not only learned the Persian language and literature, but were well acquainted with the scientific literature on various topics written in the Persian language. The use of Persian as a language of science in Kazakh society is evidenced by medicine, archeology, history, encyclopedia, periodicals and so on, we notice from the literature on the topics. The preservation of a number of newspapers and magazines probably shows that the Persian language became a political language in the mentioned era and was used outside its geographical territory. The fact that various religious groups and currents (Ismailism, Bahaism, Ahmadiyya) and political groups (communist and liberal) published books and newspapers-magazines in Persian, and the preservation of their samples in the library funds we considered can prove these words.

Secondly, the fact that books in the Persian language were often published by publishers in India

and Central Asia indicates that there was a demand from the local population. Due to the demand for Persian books, books on various topics have been published, and the fact that one book has been published in different countries and several times back supports this statement.

Thirdly, the fact that Persian printed books are preserved in Kazakhstan and are still preserved in private collections indicates two different things. On the one hand, it means that the Kazakh people often used literature in the Persian language. That is, not only read Persian, but also historical, literary written in this language able to read and use the literature on the topics. Many books in Persian, Arabic and Chagatai script refute the one-sided view that the Kazakh people were illiterate and uneducated before the establishment of the Soviet Union. For centuries, the Kazakh people tried to learn two languages other than their own. One of them is Arabic and the other is Persian. It was easy to learn Persian and the frequent occurrence of Persian words in the language of that time made it easier to learn this language. Various Persian language textbooks and bilingual (Persian-Turkish) and trilingual (Arabic-Persian-Turkish) dictionaries can be cited as evidence. The abundance of textbooks for teaching a language indicates an interest in learning the language. On the other hand, a complete list of rare Persian books has been obtained, and it is too early to say that everything has been studied. Because, as mentioned above, Persian language books from two large library collections were included in the catalog. However, Persian manuscripts and rare books kept in other cities and private collections have not been studied yet. The number of those books is unknown. However, based

on experience, we believe that the titles of Persian rare books that are yet to be studied have similar titles to the Persian rare books discussed in the article, and there may be several hundred in number. In addition, we believe that among rare books that have not yet been studied, there may be a very important historical or scientific work. Therefore, we believe that the research of rare books has just begun and will continue logically.

Research of manuscripts and rare books in the Arabic, Persian and Chagatai scripts stored in the rare collections of the National Library and the Central Scientific Library is one of the topical topics for orientalists today. Because it is clear that the readers of these books were local people. Looking at Persian rare books, we can see that it is difficult to read manuscripts, and it is not easy to read lithographic books. In terms of value, books published by lithographic or old typographical methods are valuable works like manuscripts in terms of historical importance and subject matter. During the compilation of the catalog, we found that reading some lithographic books is not as easy, if not more difficult, than reading manuscripts. Due to the difficulty of reading, some rare books in Persian are little studied even after being cataloged. Because it is worth mentioning that reading one book takes a long time, taking into account the types and style of writing. However, we hope that the rare Persian books and other rare books stored in the National Library and the Central Scientific Library will find their researchers. At the same time, we hope that you will have the opportunity to get acquainted with the literary, cultural, religious and political views of the Eastern peoples at the time when these books were published.

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