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TAHQIQ OF KAZAKH STEPPE SCHOLARS' ARABIC MANUSCRIPTS: CURRENT STATUS AND DEVELOPMENT PROSPECTS

This article evaluates the current state of the critical editing (tahqiq) of the works of scholars from the Kazakh steppe and examines the theoretical and practical foundations for processing and introducing Kazakhstan's manuscript heritage preserved in libraries across Kazakhstan and in manuscript collections worldwide into scholarly circulation. The study aims to provide a general theoretical framework for tahqiq, assess the extent and quality of critical editions of the works of Kazakh steppe scholars based on published critical editions and doctoral dissertations devoted to manuscript editing, and propose strategies for further development through institutional, methodological, and technological measures. To achieve these objectives, manuscript catalogues, library collections, and dissertation repositories from different countries were examined. The findings are presented in the form of bibliographic tables of published critical editions and dissertations. A comprehensive bibliographic review was conducted, and the current state of research was analyzed according to geographical and chronological criteria. Since errors may occur in the process of preparing critical editions, this study also identifies and corrects several inaccuracies found in previous research on selected manuscripts. The preservation of manuscript heritage is an increasingly urgent concern, as many manuscripts have a limited physical lifespan. Some have already deteriorated to the point where they can no longer be digitized, while others continue to suffer gradual physical degradation, creating a substantial risk of irreversible loss within the coming decades. To preserve their intellectual content for future generations, it is essential to develop a tahqiq methodology specifically adapted to the manuscript heritage preserved in Kazakhstan. Such an approach should encompass not only Arabic-language manuscripts but also works written in Chagatai, Persian, and Old Kazakh, enabling researchers to study these texts in their original form through reliable critical editions.

Keywords: scholars of the Kazakh steppe, Arabic-language manuscripts, tahqiq, muhaqqiq, textology, critical edition.

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Қазақ даласы ғалымдарының арабтілді қолжазба мұрасын тахқиқтау деңгейі және дамыту жолдары

Бұл мақалада қазақ даласы ғалымдары жазған шығармалардың арнайы ғылыми-сыни өңдеуден (тахқиқ) өткен деңгейі бағаланып, Қазақстан кітапханалары мен әлемдік қолжазба қорларында сақталған қолжазба мұрамызды өңдеп ғылыми айналымға шығарудың теориялық және практикалық негіздері талқыланады. Зерттеу мақсаты тахқиқ ісінің жалпы теориялық негізінің сипаттамасын беріп, қазақ даласы ғалымдары шығармаларының басылып шыққан кітап түрі және шығарма тахқиғына арналған диссертация жұмыстары негізінде сыни өңдеудің дәрежесі мен сапасына анализ жасау және дамыту жолдарын институционалды, ғылыми әдістемелік және технологиялық шаралар негізінде ұсыну. Бұл үшін әлемдік кітапхана және диссертация қорларымен жұмыс жасалып, нәтижесі кітап және диссертация түрінде жарық көрген еңбектер кесте түрінде көрсетілді және библиография мәліметтеріне шолу жасап, зерттеу деңгейі географиялық және хронологиялық белгілер бойынша қорытылды. Тахқиқ жұмысында да қателіктер орын алады, сондықтан кейбір зерттеу тақырыптарындағы олқылықтардың дұрыс нұсқасы көрсетілді. Қолжазбалардың ғұмыры ұзақ емес, тіпті кейбірі электронды форматқа түсіруге келмей толықтай немесе біртіндеп үгіліп не жойылып барады, алдыңғы онжылдықта

лып қалу қаупі де бар. Келер ұрпаққа оның мазмұнын жеткізу үшін арабтілді қолжазбалармен қатар, елімізде сақталған шағатай, парсы тілінде және төте жазуында сақталған қолжазбалардың түпнұсқасымен таныса алу үшін қолжазбаларымызға бейімделген тахқиқ саласын қарастырған аса маңызды.

Түйін сөздер: қазақ даласы ғалымдары, арабтілді қолжазбалар, тахқиқ, мухаққиқ, текстология, сыни өңдеу.

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Уровень и пути развития критического издания арабоязычного рукописного наследия ученых казахской степи

В данной статье рассматривается уровень специального критического редактирования (тахкик) произведений, написанных учеными казахских степей, а также теоретические и практические основы обработки и введения в научный оборот нашего рукописного наследия, хранящегося в библиотеках Казахстана и мировых рукописных фондах. Цель данного исследования – описать общую теоретическую базу тахкик; проанализировать объём и качество научно-критических изданий трудов учёных казахской степи на основе опубликованных книг и диссертаций, посвящённых тахкик произведений; а также предложить институциональные, научно-методологические и технологические решения для его развития. Для этого был проведён поиск по мировым библиотечным и диссертационным базам данных. Найденные работы, опубликованные в виде книг и диссертаций, представлены в таблице. В статье приводится обзор библиографических данных и обобщается уровень исследований по географическим и хронологическим показателям. В изданных работах также могут возникать ошибки; поэтому предлагаются исправления недочётов, допущенных в названиях некоторых исследований. Рукописи недолговечны: некоторые из них полностью или постепенно рассыпаются и разрушаются, не поддаваясь даже оцифровке, и существует риск утраты многих из них в ближайшее десятилетие. Чтобы донести их содержание до будущих поколений, крайне важно развивать сферу тахкик, адаптированную к нашим рукописям, не только арабоязычным, но и тем, что сохранились в нашей стране на чагатайском, персидском языке и графике тоте, чтобы их можно было изучать в первоизданном виде.

Ключевые слова: ученые казахской степи, арабоязычные рукописи, тахкик, мухаққиқ, текстология, критическое издание.

Introduction

Manuscripts constitute one of the most valuable legacies of Islamic civilization. Throughout the medieval period, Muslim scholars documented their knowledge across a wide range of disciplines, leaving behind a rich intellectual heritage. The identification, study, critical editing, and publication of these manuscripts in forms accessible to contemporary scholarship are of paramount importance. The discipline concerned with the principles and methods for locating, examining, and preparing manuscript texts for publication is known as *tahqiq* (critical editing).

The foundations of *tahqiq* can be traced back to the earliest period of Islamic scholarship, with *hadith* scholars playing a particularly significant role in establishing its methodological principles. During the period when the Prophet's *hadiths* were transmitted primarily through oral tradition, there

was little need for systematic textual verification, as they were memorized and preserved by their transmitters. However, the rapid expansion of Islam, the migration of the Companions to different regions, and the passing of many early transmitters created the need to collect, record, and authenticate *hadith* literature (Abd al-Amir, 2017: 344).

To ensure the reliability of transmitted reports, *hadith* scholars developed rigorous methods for verifying narrations, identifying transmitters, and distinguishing between individuals with similar names, epithets, and kunyas (honorific appellations derived from the name of one's eldest child). These methodological principles subsequently influenced scholars in other fields of knowledge. Numerous classical works contain dedicated chapters and sections addressing the principles of *tahqiq* and textual verification (Abd al-Amir, 2017: 344).

Accordingly, the origins of *tahqiq* as a scholarly discipline may be attributed to *hadith* scholars,

whose methodological contributions laid the foundation for its subsequent development. As Muwaffaq Abd al-Qadir observes, «Anyone engaged in the study of manuscript heritage should be familiar with the methods employed by hadith scholars in the science of tahqiq» (Al-Tamimi, n.d.).

In Europe, the discipline of critical editing emerged considerably later. As Muhi Hilal Al-Sirkhan notes, Europeans became acquainted with this field only in later centuries, particularly following the invention of the printing press in the fifteenth century, when renewed attention was directed toward the publication of Greek and Latin classical texts. Initially, texts were printed from a single available manuscript without comparison with other witnesses. Only with the development of classical philology did scholars begin to search for and collate multiple manuscript copies. Nevertheless, systematic methods for correcting and critically editing manuscripts had not yet been established. It was not until the nineteenth century that the scientific foundations of textual criticism and the critical publication of manuscripts were firmly developed (Al-Sirkhan, 1984: 179). To date, no comprehensive studies devoted specifically to the tahqiq of Arabic-language manuscripts have been published in Kazakhstan. Nevertheless, a number of doctoral dissertations have examined the works of individual scholars from the Kazakh steppe, providing valuable contributions to the study of this manuscript tradition.

Literature review

The historical development of tahqiq has received considerable scholarly attention. Dayeh (2019) traces the emergence of critical editing as a scholarly discipline over several decades following the introduction of printing technologies into the Islamic world, emphasizing that both Muslim scholars and Orientalists and Western Arabists, for example as Ignaz Goldziher, William Wright, Ludolf Krehl, Michael Jan De Goeje, Ferdinand Wüstenfeld, contributed to the establishment of methods for editing Arabic-language manuscripts. Likewise, Most (2016) examines the critical editing of ancient Chinese texts and discusses broader Western traditions of textual criticism. In contrast to these studies, the present research assesses the extent to which the works of scholars from the Kazakh steppe have been critically edited and proposes strategies for advancing this field. Such an assessment is particularly timely because a substantial number of their works

remain unpublished and survive only in manuscript form.

To provide a systematic evaluation of the current state of critical editions of manuscripts by Kazakh steppe scholars, this study draws upon the theoretical foundations of tahqiq established within the Islamic scholarly tradition. A comparative analysis of the views of leading scholars on the principles and methodology of critical editing is therefore undertaken. Among the most comprehensive recent contributions, Al-Saadi (2024) characterizes tahqiq as both an art and a scholarly discipline, presenting its conceptual framework while outlining the knowledge, competencies, and methodological skills required of a muhaqqiq (critical editor). In Bekiroğlu's (2019) research, critical editing examined as a process entailing a thorough evaluation of a manuscript's intrinsic and extrinsic components. He proposes a set of theoretical and methodological principles for its dissemination within academic circles. Mesallem and Redin's (2017) in-depth study of the field of tahqiq within the context of hadith scholarship defined the academic requirements for researchers and the algorithm for comparative textual analysis. In Kazakhstan, extant research has chiefly concentrated on the descriptive analysis and cataloguing of manuscript copies of individual scholars' works. In the field of domestic research, K. Kurmanbayev (2015) offers a comprehensive analysis in the initial section of his dissertation, presenting a detailed account of the manuscript versions of Khusamuddin as-Syghnaqi's seven literary works, which are currently held in various libraries worldwide. Subsequently, the four researchers who defended dissertations focusing on the scholars of the Kazakh steppe (as shown in Table-2) also present data in one chapter on the manuscript versions of their chosen works and conduct a comparative analysis. However, dedicated studies addressing the theory and methodology of tahqiq itself have not yet been published. The present study also draws upon the authors' practical experience in preparing critical editions of hadith manuscripts, the results of which have been published in the form of books and scholarly articles.

The emergence of artificial intelligence has also begun to influence the field of manuscript studies. Al-Suhaim (2026) explores the application of AI tools to the critical editing of hadith manuscripts, demonstrating the growing potential of digital technologies in this domain. This development provides an important basis for the technological recommen-

dations proposed in the present study to support the future advancement of tahqiq.

Materials and Methods

Since the primary objective of this study is to evaluate the current state of the critical editing of Arabic-language manuscripts authored by scholars from the Kazakh steppe, the research draws upon both the historical development and the theoretical foundations of tahqiq as articulated by leading scholars of the Islamic intellectual tradition. The empirical basis of the study consists of data collected from international library catalogues and dissertation repositories documenting published critical editions and academic research.

A historical-comparative method was employed to establish the historical context of the concept of critical edition and to examine the evolution of its methodological foundations. The theoretical framework of the discipline was developed through a comparative analysis of the views of prominent scholars on the principles and practices of critical editing. To assess the extent to which the works of medieval scholars from the Kazakh steppe have been critically edited, a comprehensive bibliographic analysis was conducted. Information on published critical editions and doctoral dissertations defended at universities worldwide was collected, organized chronologically according to the year of publication, and analyzed using geographical, chronological, and thematic criteria. Based on the results of this analysis, the study proposes institutional, methodological, and technological measures to support the further development of critical edition of manuscripts in Kazakhstan.

Results and Discussion

As Dayeh (2019: 245-247) mentioned, the use of the term tahqiq in the sense of critical editing is generally associated with the Egyptian scholar Ahmad Zaki Pasha. In 1911 his edition of Ibn al-Muqaffa's *Al-Adab al-Saghir*, the work was described as being prepared «through the tahqiq of Ustadh Ahmad Zaki Pasha». This marked the first recorded use of the term in Arabic textual scholarship, and Ahmad Zaki Pasha referred to himself as an *al-muhaqqiq* (critical editor). Prior to this, editorial work had typically been described using terms such as *muqabala* (collation) and *tashih* (correction). By introducing the term, Ahmad Zaki Pasha emphasized that the preparation of a critical edition extends far beyond

correcting grammatical or orthographic errors; it requires comprehensive research into the history, authorship, provenance, and textual transmission of a manuscript.

Islamic scholars have defined tahqiq in various but closely related ways. According to Al-Kharrat (1988), tahqiq is «the discipline that studies the principles governing the publication of manuscripts» by the words of Abd al-Hadi al-Fadli. In Western scholarship, this discipline is commonly referred to as critical edition (Most, 2016).

The preparation of a critical edition generally involves several successive stages.

1. Collection of manuscript witnesses. The first stage consists of identifying and collecting all available manuscript copies of a work. This process relies heavily on bibliographical catalogues that describe and index manuscript collections, such as Carl Brockelmann's *Geschichte der arabischen Litteratur* (History of Arabic Literature) and Fuat Sezgin's *Geschichte des arabischen Schrifttums* (History of the Arabic Written Tradition) (Abd al-Tawwab, 1986: 60-63). In addition to printed bibliographies, researchers consult microfilm catalogues of manuscript collections. Extensive microfilm archives are preserved at the Islamic University of Madinah, Imam Muhammad ibn Saud Islamic University and King Saud University in Riyadh, King Abdulaziz University in Jeddah, and the Süleymaniye Library in Türkiye. These catalogues enable researchers to identify, locate, and examine manuscript witnesses that might otherwise remain inaccessible (Al-Kharrat, 1988: 31).

2. Evaluation and arrangement of manuscript witnesses. Once the available manuscripts have been collected, they are evaluated and arranged according to their textual authority. In the study of Arabic manuscripts, the highest priority is given to an autograph manuscript written by the author. If more than one autograph survives, it is necessary to determine the chronological sequence of these copies and establish which represents the author's final revised version. This step is essential because many scholars continued to revise their works by adding new material, deleting passages, or making substantive corrections (Al-Kharrat, 1988: 31).

Among autograph manuscripts, a distinction is made between a fair copy (a finalized clean manuscript) and a draft manuscript containing revisions and corrections. When both versions are available, the fair copy is regarded as the principal witness. If the fair copy has been lost and only the draft survives, the draft is compared with other extant manu-

script witnesses in order to reconstruct the author's final intended text (Mysri, 2017: 18). In the absence of an autograph manuscript, manuscript witnesses are evaluated according to the following order of authority:

- a copy read or dictated by the author, or read under the author's direct supervision;
- a copy transcribed from, or collated with, the author's manuscript;
- a copy written during the author's lifetime by someone who received the text directly through the chain of transmission from the author;
- copies produced after the author's death.

Among these, the earliest manuscript is generally preferred as the principal witness (Al-Munajjid, 1987: 13). Nevertheless, chronological priority alone is not decisive; greater weight is given to the textual accuracy and reliability of the manuscript (Mysri, 2017: 20).

Another important method for identifying an author's autograph is the analysis of handwriting. Researchers examine the characteristic features of the author's script by comparing the manuscript under investigation with other authenticated autograph manuscripts. Such comparisons may help establish whether a manuscript was written by the author personally (Al-Kharrat, 1988: 38). In some cases, manuscripts contain neither a date of copying nor internal evidence indicating when they were produced. Under these circumstances, researchers rely on codicological features, including the type of paper and the style of calligraphy. Although these characteristics cannot determine the exact date of a manuscript, they provide a reasonable basis for estimating its period of production (Abd al-Tawwab, 1986: 66).

3. Collation of Manuscript Witnesses

The preparation of a critical edition is based on a single principal manuscript, which serves as the primary textual authority. Selecting readings from multiple manuscripts and arbitrarily combining them into a reconstructed text according to the editor's personal preference is inconsistent with accepted principles of scholarly editing. Consequently, the principal manuscript remains the foundation of the edition, while other manuscript witnesses are consulted only when the principal text contains illegible, damaged, incomplete, or otherwise problematic readings (Mysri, 2017: 41).

When several manuscript witnesses are available, they should be systematically collated. This process involves selecting the most reliable manuscripts and comparing each of them with the prin-

cipal witness, while recording all significant textual variants in the critical apparatus (footnotes). Each manuscript is normally assigned a siglum, typically derived from the name of the library or repository in which it is preserved, and these sigla are explained in the introduction to the edition. Collation enables the editor to clarify illegible words, decipher ambiguous characters, and identify textual variants. Where necessary, damaged or missing portions of the text may be restored on the basis of other manuscript witnesses, with every editorial intervention explicitly documented in the critical apparatus. Likewise, when a reading in the principal manuscript is obscured because of physical damage rather than an inability to decipher the script, this fact should be clearly indicated. Systematic comparison of manuscript witnesses also allows the editor to identify and correct omissions, copyists' errors, and other textual defects that arose during the process of manuscript transmission (Al-Umari, 1983: 54).

If, after an exhaustive search, only a single manuscript witness can be identified, that manuscript serves as the basis for the critical edition. In such cases, textual verification relies not on comparison with parallel manuscript witnesses but on the sources cited or used by the author. Many classical works subsequently became authoritative references for later scholars, who often quoted them directly. Accordingly, when the author of a manuscript explicitly relied on earlier works, the editor compares the manuscript text with those source texts to verify readings and identify possible errors or omissions. This approach is particularly effective in disciplines where authors frequently transmitted the same reports or narratives, such as biographical (tarajim) and hadith literature. For example, Ibn Sa'd's *al-Tabaqat* and Ya'qub al-Fasawi's *al-Ma'rifa wa al-Tarikh* belong to the same scholarly tradition and were composed by contemporary authors. As a result, they preserve numerous parallel narrations that can be compared during the editorial process. Such parallel sources provide valuable evidence for evaluating the accuracy of a manuscript when only a single witness has survived (Al-Umari, 1983: 55).

4. Textual Correction and Annotation

After collating the available evidence and documenting textual variants, the editor undertakes a thorough review of the text to eliminate remaining errors and inconsistencies. This stage requires consultation of a wide range of reference works. Lexicons are used to verify vocabulary and linguistic forms; biographical dictionaries help identify historical figures; geographical works clarify place

names; collections of poetry are consulted when poetic citations occur; and hadith collections are examined to verify prophetic traditions and their transmission. Critical editions should also include explanatory annotations designed to facilitate readers' understanding of the text. The critical apparatus records textual problems and provides clarifications where necessary, while avoiding unnecessary commentary. For instance, in editions of biographical or hadith literature, the editor does not normally provide detailed biographies for every transmitter in a chain of transmission. Instead, annotations are limited to individuals whose identity may be unclear or potentially ambiguous (Al-Umari, 1983: 55).

When Quranic verses appear in the text, the editor should identify the corresponding surah and verse number. Likewise, hadith reports must be traced to their original sources, and their level of authenticity should be indicated (Manari, 2020: 17). Poetic quotations should be attributed to their original authors whenever possible, and obscure or difficult vocabulary should be explained (Manari, 2020: 18).

The introduction to a critical edition constitutes one of its most important methodological components. It should provide a comprehensive account of the author's life, drawing upon available historical and biographical sources while critically evaluating conflicting reports. The introduction normally discusses the author's educational background, scholarly travels, teachers, students, published works, surviving manuscripts, scholarly assessments of the author's intellectual contribution, the date of death, and other relevant biographical information.

In addition, the introduction should explain the significance of the edited work, its place within the relevant scholarly tradition, and its relationship to earlier and later works in the same field. It should describe the author's methodology, the sources on which the work was based, and the extent to which it served as a reference for subsequent scholars. Particular attention should also be devoted to verifying both the correct title of the work and its authorship.

The editor should further provide a detailed description of the principal manuscript on which the critical edition is based. This description typically includes the number of folios, date of copying, physical dimensions, script type, and, where available, information on ijazahs (certificates of transmission) and ownership statements indicating that the manuscript belonged to a particular individual, family, library, or institution. The introduction should also identify the repository in which the manuscript is

preserved and explain the editorial principles and methodology adopted in preparing the critical edition (Al-Tamimi, n.d.).

The bibliographical index (fihrist) serves as the key to the entire edition. In modern publications, it generally functions as a comprehensive index designed to facilitate access to the information contained in the work and to assist researchers in locating specific material efficiently. A poorly constructed index significantly reduces the usability of a scholarly edition. The structure of the index varies according to the subject matter of the work; however, editions of Islamic legal, historical, and related texts typically include standardized indexes of Quranic verses, hadith reports, athar (reports from the Companions and early Muslim authorities), poetic citations, personal names, and geographical names. These indexes are generally arranged alphabetically, with the exception of Quranic verses, which are organized according to the order of the surahs and verse numbers. A complete bibliography of the sources consulted during the preparation of the critical edition is also included (Al-Tamimi, n.d.).

Having outlined the theoretical principles and methodological foundations of tahqiq, the following section evaluates the current state of the critical editing of Arabic-language works authored by scholars from the Kazakh steppe.

The Current State of Critical Editing of Arabic-Language Works by Scholars from the Kazakh Steppe

To assess the current state of critical editing of Arabic-language works authored by scholars from the Kazakh steppe, this study examines two categories of scholarly output. Table-1 presents works that have been critically edited and published as books, while Table-2 lists doctoral and master's dissertations devoted to the preparation of critical editions or the scholarly study of individual manuscripts, arranged chronologically according to the year of publication. In many Arab countries, it is common practice for master's and doctoral theses to focus on the preparation of a critical edition of a previously unpublished manuscript, accompanied by analytical research. Although dissertations defended in Kazakhstan generally do not constitute critical editions in the strict methodological sense, they nevertheless examine individual manuscript works and therefore provide valuable evidence of the current level of manuscript research. For this reason, they have also

been included in the present analysis. Overall, the study draws upon data from 59 previously published scholarly works, providing the basis for a compre-

hensive assessment of the current state and development of the critical editing of the works of scholars from the Kazakh steppe.

Table 1

List of works that have undergone tahqiq and been published as books (ordered by year of publication)

No.	Book Title	Author	Muhaqqiq	Publisher / City	Volume	Year
1	Kitab Ta'lim al-Muta'allim	Burhan al-Islam al-Zarnuji	Marwan Qabbani	Al-Maktab al-Islami, Beirut	1	1981
2	Sharh Fusus al-Hikam	Mu'ayyid al-Din al-Jendi	Sayyid Jalal al-Din Ashtiyani	Danishgah-e Mashhad, Mashhad	1	1982
3	Ara' Ahl al-Madinah al-Fadilah	Abu Nasr Muhammad bin Muhammad Tarkhan al-Farabi	Albert Nasri Nader	Dar al-Mashriq, Beirut	1	1986
4	Al-Sihah Taj al-Lughah wa Sihah al-Arabiyyah	Abu Nasr Isma'il bin Hammad al-Jawhari al-Farabi	Ahmad Abd al-Ghafur Attar	Dar al-Ilm lil-Malayin, Beirut	6	1987
5	Al-Sihah Taj al-Lughah wa Sihah al-Arabiyyah	Abu Nasr Isma'il bin Hammad al-Jawhari al-Farabi	Emil Badi' Ya'qub, Muhammad Nabil Tarif	Dar al-Kutub al-Ilmiyyah, Beirut	7	1999
6	Al-Tabyin Sharh al-Muntakhab	Qiwam al-Din al-Farabi al-Itqani	Sabir Nasr Mustafa Uthman	Ministry of Awqaf and Islamic Affairs, Sector of Ifta and Sharia Research, Kuwait	2	1999
7	Tahdhib Khalisat al-Haqa'iq wa Nisab Ghayat al-Daqa'iq	Mahmud bin Ahmad bin al-Hasan, Imad al-Din, al-Fariyabi	Muhammad Khayr Ramadan Yusuf	Dar Ibn Hazm, Beirut	2	2000
8	Al-Kafi Sharh al-Bazdawi	Husayn bin Ali al-Sighnaqi al-Hanafi	Fakhr al-Din Sayyid Muhammad Qanit	Maktabat al-Rushd, Riyadh	5	2001
9	Al-Iqlid Sharh al-Mufasssal	Taj al-Din Ahmad al-Jendi	Mahmud Ahmad Ali Abu Kuttah al-Darawish	Imam Muhammad ibn Saud Islamic University, Riyadh	4	2002
10	Mu'jam Diwan al-Adab	Abu Ibrahim Ishaq bin Ibrahim bin al-Husayn al-Farabi	Ahmad Mukhtar Umar	Mu'assasat Dar al-Sha'b, Cairo	4	2003
11	Sharh Fusus al-Hikam	Mu'ayyid al-Din al-Jendi	Asim Ibrahim al-Kayyali, Al-Husayni al-Shadhili al-Darqawi	Dar al-Kutub al-Ilmiyyah, Beirut	1	2007
12	Al-Fatawa al-Bazzaziyyah aw al-Jami' al-Wajiz	Muhammad ibn Muhammad bin Shihab bin Yusuf al-Kardari al-Bazzazi	Salim Mustafa al-Badri	Dar al-Kutub al-Ilmiyyah, Beirut	2	2009
13	Al-Sihah Taj al-Lughah wa Sihah al-Arabiyyah	Abu Nasr Isma'il bin Hammad al-Jawhari al-Farabi	Muhammad Muhammad Tamer, Anas Muhammad al-Shami, Zakariya Jabir Ahmad	Dar al-Hadith, Cairo	1	2009
14	Al-Nihayah fi Sharh al-Hidayah	Husayn bin Ali al-Sighnaqi al-Hanafi	Master's Theses	Umm al-Qura University, Makkah	25	2013-2016

Continuation of the table

No.	Book Title	Author	Muhaqqiq	Publisher / City	Volume	Year
15	Sharh al-Aqidah al-Tahawiyyah	Hibat Allah bin Ahmad bin Mu'alla bin Mahmud al-Tarazi, Shuja' al-Din al-Turkistani	Jad Allah Bassam Salih	Dar al-Nur al-Mubin, Amman	1	2014
16	Ta'lim al-Muta'allim fi Tariq al-Ta'allum	Burhan al-Din al-Zarnuji	Salah Muhammad al-Khaymi, Nadheer Hamdan	Dar Ibn Kathir, Beirut / Damascus	1	2014
17	Kitab al-Musiqah al-Kabir	Abu Nasr Muhammad bin Muhammad Tarkhan al-Farabi	Ghattas Abd al-Malik Khashabah	Dar al-Katib al-Arabi, Cairo	1	2015
18	Ara' Ahl al-Madinah al-Fadilah	Abu Nasr Muhammad bin Muhammad Tarkhan al-Farabi	Hasan Majid al-Ubaydi	Mu'assasat al-Hindawi, Beirut	1	2016
19	Sharh Mushkilat al-Quduri	Muhammad bin Mahmud bin Abd al-Karim al-Kardari Badr al-Din al-Hanafi al-Shahir bi-Khwahar Zadeh	Ahmad Rashid al-Muhaylibi, Muhammad Umar al-Otaybi, Sa'd Mijbil al-Tawil	Maktabat al-Imam al-Dhahabi, Kuwait	2	2017
20	Al-Nihayah fi Sharh al-Hidayah	Husayn bin Ali al-Sighnaqi al-Hanafi	Mustafa ibn Ahmad bin Abd Allah	Dar al-Isra'	-	2019
21	Sharh Mukhtasar al-Tahawi	Ali ibn Muhammad ibn Isma'il bin Ali al-Isbijabi	Abd Allah Nadhir Ahmad Abd al-Rahman	Dar al-Rayahin, Beirut	4	2021
22	Tasdid fi Sharh al-Tamhid	Husayn bin Ali al-Sighnaqi al-Hanafi	Ali Tariq Ziyad Yilmaz	Dar al-Rayahin, Beirut	2	2021
23	Zad al-Fuqaha Sharh Mukhtasar al-Quduri	Baha' al-Din Muhammad ibn Ahmad ibn Yusuf al-Isbijabi	Al-Mawlawi Muhammad Ahmad al-Haqqani al-Afghani	Dar al-Kutub al-Ilmiyyah, Beirut	3	2022
24	Zad al-Fuqaha Sharh Mukhtasar al-Quduri	Baha' al-Din Muhammad ibn Ahmad ibn Yusuf al-Isbijabi	Ahmad Mahmud al-Atmuni	Dar al-Malikiyyah, Tunis	3	2022
25	Al-Nihayah fi Sharh al-Hidayah	Husayn bin Ali al-Sighnaqi al-Hanafi	Al-Mawlawi Muhammad Ahmad al-Haqqani al-Afghani	Dar al-Kutub al-Ilmiyyah, Beirut	11	2023
26	Kitab al-Wafi fi Usul al-Fiqh	Husayn bin Ali al-Sighnaqi al-Hanafi	Ahmad ibn Muhammad bin Hammud	Dar al-Qahirah, Cairo	5	2023
27	Tasdid fi Sharh al-Tamhid	Husayn bin Ali al-Sighnaqi al-Hanafi	Mahdi Sa'id Muhammad	Markaz Ihya' lil-Buhuth wa al-Dirasat, Cairo	2	2023
28	Ghayat al-Bayan Nadirat al-Zaman fi Akhir al-Awan	Qiwam al-Din al-Farabi al-Itqani	Markaz al-Dirasat wa al-Buhuth bi-Mu'assasat Ilm Ihya' al-Turath wa al-Khadamat al-Raqmiyyah	Dar al-Diya', Kuwait	17	2023

Table 2*List of dissertations on the individual study and tahqiq of the works of scholars from the Kazakh Steppe (ordered by year of publication)*

No.	Title	Author	Language	University / City	Pages	Year
1	Al-Wafi fi Usul al-Fiqh li-l-Imam Husam al-Din Husayn bin Ali bin Hajjaj bin Ali al-Sighnaqi al-Mutawaffa 'Am (714H): Dirasah wa-Tahqiq	Al-Yamani, Ahmad bin Muhammad bin Hamud	Arabic	Jami'at Umm al-Qura, Makkah	1940	1997
2	Al-Shamil fi Sharh Usul al-Bazdawi li-l-Qadi Abi Hanifah Amir Katib bin Amir Umar al-Amid al-Farabi al-Itqani (658-758) H min Bab Bayan Aqşam al-Sunnah Hatta Akhir Bab al-Ta'n Yalhaqu al-Hadith min Qibal Ghayr Rawihi: Dirasah wa-Tahqiqan	Sa'id bin Sad Jam'an al-Amri	Arabic	Jami'at al-Imam Muhammad bin Saud al-Islamiyyah, Riyadh	1384	2003
3	Al-Jami' al-Wajiz al-Ma'ruf bi-Fatawa al-Bazzaziyyah li-l-Imam Muhammad bin Muhammad al-Bazzazi (al-Buyu' wa-l-Sarf): Tahqiq wa-Dirasah	Bushnaq, Ahmad al-Jazzaz bin Muhammad Dawud	Arabic	Jami'at al-Ulum al-Islamiyyah al-Alamiyyah, Amman	499	2009
4	Al-Jami' al-Wajiz al-Ma'ruf bi-Fatawa al-Bazzaziyyah by Imam Muhammad ibn Muhammad al-Bazzazi (d. 827 H. – 1423 M.): A Study and Critical Edition: The Books of Faith, Emancipation, and Wills	Dalu', Murad Mahmud 'Isa	Arabic	World Islamic Sciences and Education University, Amman	515	2011
5	Sharh al-Isbijabi 'ala Mukhtasar al-Tahawi by Imam al-Isbijabi (d. 535 H): from the Chapter of 'Ariyah to the End of the Book of Istibra': A Study and Critical Edition	Al-Kubaisi, Sa'id Fawwaz Wuhayb	Arabic	Iraqi University, Baghdad	366	2012
6	Sharh Mukhtasar al-Tahawi by Judge Abu Nasr Ahmad ibn Mansour al-Isbijabi (d. 480 H): from the Beginning of the Book of Fighting Rebels to the End of the Chapter on the Method of Taking Oaths and Claims	Al-Qahtani, Abdullah ibn Mushabbab ibn Musfir	Arabic	Omdurman Islamic University, Omdurman	488	2012
7	A Critical Edition of Sharh Mukhtasar al-Tahawi by Abu Nasr Ahmad ibn Muhammad al-Isbijabi (d. 480 H) from the Beginning of the Book of Sales to the End of the Book of Debts	Al-Muhaimid, Abdulaziz	Arabic	Omdurman Islamic University, Omdurman	443	2013
8	Al-Nihayah fi Sharh al-Hidayah by Imam Husam al-Din Husayn ibn Ali ibn Hajjaj al-Sighnaqi (d. 711 H. – 1311 M.): from the Beginning of the Chapter on Recitation to the Beginning of the Chapter on Deposits: A Study and Critical Edition	Baghdadi, Abdulrahman Mahmud Salih	Arabic	World Islamic Sciences and Education University, Amman	665	2014
9	Zad al-Fuqaha: A Commentary on Mukhtasar al-Quduri by Baha' al-Din Abu al-Ma'ali Muhammad ibn Ahmad al-Isbijabi (d. 595 H) from the Beginning of the Book to the End of the Book of Runaway Slaves: A Study and Critical Edition	Yasir ibn Ali ibn Mas'ud al-Qahtani	Arabic	Jami'at Umm al-Qura, Makkah	-	2014
10	Zad al-Fuqaha Sharh Mukhtasar al-Quduri li-Abi al-Ma'ali Baha al-Din Muhammad bin Ahmad al-Isbijabi (d. 591 H) min Bidayat Kitab Ihya al-Mawat ila Nihayat al-Kitab: Dirasah wa-Tahqiqan	Al-Dawsari, Id bin Muhammad bin Hamad	Arabic	Jami'at Umm al-Qura, Makkah	988	2014
11	Khusamuddin as-Syghnaqi enbekterindegi «Usul al-fiqh» iliminin lingvistikalıq negizderi [The linguistic foundations of the science of «Usul al-fiqh» in the works of Husam al-Din al-Sighnaqi]	Kurmanbaev, Kairat	Kazakh	Nur-Mubarak EUIC, Almaty	158	2015

Continuation of the table

No.	Title	Author	Language	University / City	Pages	Year
12	Al-Nihayah fi Sharh al-Hidayah li-l-Imam Husam al-Din Husayn bin Ali bin Hajjaj al-Sighnaqi (711 H – 1311 M) min Awwal Kitab al-Shuf'ah ila Nihayat Kitab al-Rahn: Dirasah wa-Tahqiq	Shahadah, Khawlah Abdullah Dhib	Arabic	Jami'at al-Ulum al-Islamiyyah al-Alamiyyah, Amman	707	2015
13	Zad al-Fuqaha Sharh Mukhtasar al-Quduri li-l-Imam al-Qadi Abi al-Ma'ali Muhammad bin Ahmad Baha al-Din al-Isbijabi min Kitab al-Da'wa ila Akhir al-Makhtut: Dirasah wa-Tahqiq	Al-Shamaylah, Azzam Mahmud Salih	Arabic	Jami'at al-Ulum al-Islamiyyah al-Alamiyyah, Amman	322	2015
14	Zad al-Fuqaha Sharh Mukhtasar al-Quduri li-l-Imam al-Qadi Abi al-Ma'ali Muhammad bin Ahmad Baha al-Din al-Isbijabi min Kitab al-Itq ila Kitab al-Da'wa: Dirasah wa-Tahqiq	Al-Zaman, Muhammad Akramin bin Qamar	Arabic	Jami'at al-Ulum al-Islamiyyah al-Alamiyyah, Amman	363	2015
15	Al-Nihayah fi Sharh al-Hidayah li-l-Imam Husam al-Din al-Sighnaqi (711 H – 1311 M): Dirasah wa-Tahqiq	Majid Amin Sari	Arabic	Jami'at al-Ulum al-Islamiyyah al-Alamiyyah, Amman	676	2016
16	Al-Nihayah fi Sharh al-Hidayah by Imam Husam al-Din Husayn ibn Ali ibn Hajjaj al-Sighnaqi (711 H. – 1311 M.): from the Chapter on the Punishment for Drinking Wine to the End of the Option for Defects: A Study and Critical Edition	Matruk, Raid Mahmud Duwayni'	Arabic	World Islamic Sciences and Education University, Amman	919	2016
17	Al-Nihayah fi Sharh al-Hidayah by Imam Husam al-Din Husayn ibn Ali ibn Hajjaj al-Sighnaqi (d. 714 H. – 1314 M.): from the Beginning of the Book of Purity to the Beginning of the Chapter on Recitation: A Study and Critical Edition	Al-Ani, Isam Abdulmajid Abdulhamid	Arabic	World Islamic Sciences and Education University, Amman	553	2016
18	Al-Nihayah fi Sharh al-Hidayah by Imam Husam al-Din Husayn ibn Ali ibn Hajjaj al-Sighnaqi (d. 714 H.): from the Beginning of the Chapter on Zihar to the End of the Chapter on Testimony of Adultery and its Retraction: A Study and Critical Edition	Al-Mashhadani, Adnan Mansour Muhammad Husayn	Arabic	World Islamic Sciences and Education University, Amman	716	2016
19	Al-Nihayah fi Sharh al-Hidayah by Imam Husam al-Din Husayn ibn Ali ibn Hajjaj al-Sighnaqi (711 H. – 1311 M.): from the Beginning of the Book of Leases to the Book of Pre-emption: A Study and Critical Edition	Ishadah, Ilham Mustafa Abduljabbar	Arabic	World Islamic Sciences and Education University, Amman	784	2016
20	Al-Jami' al-Wajiz, also known as Fatawa al-Bazzaziyyah by Imam Muhammad ibn Muhammad ibn Shihab al-Kardari al-Bazzazi (d. 827 H.): from the Beginning of the Book of Disliked Matters to the End of the Book of Inheritance Laws: A Study and Critical Edition	Al-Hadir, Samer Abdulkarim	Arabic	World Islamic Sciences and Education University, Amman	367	2016
21	Al-Jami' al-Wajiz al-Ma'ruf bi-Fatawa al-Bazzaziyyah li-l-Imam Muhammad bin Muhammad al-Bazzazi (t: 711H – 1311M): Dirasah wa-Tahqiq Kitab al-Nikah wa-l-Talaq	Al-Anazi, Hani Miflih Muhammad al-Salimat	Arabic	Jami'at al-Ulum al-Islamiyyah al-Alamiyyah, Amman	565	2016

Continuation of the table

No.	Title	Author	Language	University / City	Pages	Year
22	Zad al-Fuqaha Sharh Mukhtasar al-Quduri li-l-Imam Baha al-Din Muhammad bin Ahmad bin Yusuf al-Isbijabi al-Marghinani: min Bidayat al-Kitab ila Bidayat Kitab al-Ijarat: Dirasah wa-Tahqiq	Abu Aliqah, Wasfi Mar'i Hasan	Arabic	Jami'at al-Ulum al-Islamiyyah al-Alamiyyah, Amman	375	2016
23	Orta gasyrlyk khanafi galym Abu-l Qasym al-Farabi//al-Faryabidin (?-1210) «Khalisatu-l khaqa'yq» traktatyndagy moraldyq-etikalyq normalar: mani men manyzy	Anarbayev, Nurlan	Kazakh	Nur-Mubarak EUIC, Almaty	139	2016
24	Dirasah wa-Tahqiq Makhtut Kitab al-Jami' al-Wajiz al-Ma'ruf bi-Fatawa al-Bazzaziyyah: min Awwal Kitab al-Iqrar ila Nihayat Kitab al-Ma'dhun	Abazi, Adib	Arabic	Jami'at al-Ulum al-Islamiyyah al-Alamiyyah, Amman	308	2017
25	Al-Jami' al-Wajiz al-Ma'ruf bi-Fatawa al-Bazzaziyyah li-l-Imam Muhammad bin Muhammad al-Bazzazi (t. 827 H. – 1423 M.): min Awwal Kitab al-Shahadat ila Akhir Kitab al-Da'wa: Dirasah wa-Tahqiq	Mahany, Salateen Youssef	Arabic	Jami'at al-Ulum al-Islamiyyah al-Alamiyyah, Amman	360	2017
26	Dirasah wa-Tahqiq Makhtut Kitab al-Jami' al-Wajiz al-Ma'ruf bi-Fatawa al-Bazzaziyyah: min Awwal Kitab al-Qismah ila al-Karahiyah	Shibkofisa, Jokan Ala al-Din	Arabic	Jami'at al-Ulum al-Islamiyyah al-Alamiyyah, Amman	373	2017
27	Ortalyq Aziya musulman quqygy tarihyndagy Ali ibn Muhammad al-Isbijabidin (535/1141 q.b.zh.) orny men manyzdylygy	Manabayev, Baghdad	Kazakh	Nur-Mubarak EUIC, Almaty	129	2017
28	Mesto i znachenie Muhammada ibn Ahmada al-Isbijabi v istorii musulmanskogo prava v Centralnoj Azii (na osnove dannyh ego sochineniya «Zad al-fukah»)»	Kairbekov, Nurlan	Russian	Nur-Mubarak EUIC, Almaty	121	2017
29	Al-Nihayah fi Sharh al-Hidayah li-l-Imam Husam al-Din Husayn bin Ali bin Hajjaj al-Sighnaqi (d. 711 H. – 1311 M.) min Awwal Kitab al-Da'wa ila Akhir Kitab al-Hibah: Dirasah wa-Tahqiq	Al-Khattar, Muwaffaq Abdulhalim Muhammad	Arabic	Jami'at al-Ulum al-Islamiyyah al-Alamiyyah, Amman	347	2018
30	Al-Nihayah fi Sharh al-Hidayah li-l-Imam Husam al-Din Husayn bin Ali bin Hajjaj al-Sighnaqi (d. 711 H. – 1311 M.) min Awwal Bab al-Bay' al-Fasid ila Akhir Kitab al-Hawalah: Dirasah wa-Tahqiq	Al-Kubaisi, Faiq Uwayd Abdullah	Arabic	Jami'at al-Ulum al-Islamiyyah al-Alamiyyah, Amman	1071	2018
31	Akhmad ibn Mansur al-Isbijabi (480/1087 zh.q.b.) zhane onyn «Sharh mukhtasar at-Takhaui» enbegi	Ilesbekov, Bizhan	Kazakh	Nur-Mubarak EUIC, Almaty	149	2024

As shown in Table-1, the earliest critical editions of the works of scholars from the Kazakh steppe began to appear in the 1980s. Since then, the field has expanded considerably. Notably, the works of the Signaqi scholars have been published in a multi-volume critical edition extending from Volumes 11 to 25, illustrating both the growing scale and increasing scholarly maturity of this field. These develop-

ments indicate that the critical editing of the manuscript heritage of the Kazakh steppe has progressed beyond isolated initiatives and has become part of international academic research. The overwhelming majority of these critical editions have been produced in the Middle East, a pattern that can be explained by several historical, cultural, and institutional factors. First, it reflects the geographical dis-

tribution of manuscript collections. Scholars from the Kazakh steppe travelled extensively throughout the Islamic world in pursuit of learning and, in many cases, because of political circumstances. As a result, the autograph manuscripts and early copies of their works are now preserved primarily in the manuscript repositories of Egypt, Syria, Türkiye, and Saudi Arabia. Second, *tahqiq* has developed into an established academic discipline within universities in countries such as Lebanon, Egypt, and Saudi Arabia. These institutions have created specialized departments, trained professional critical editors, and established well-developed methodological schools devoted to manuscript studies. Third, the principal publishing centers for Arabic scholarly and literary works have historically been located in Beirut and Cairo. Over many decades, these publishing houses have accumulated extensive expertise in preparing and publishing complex critical editions. In addition, governments and research institutions in several Middle Eastern countries have invested substantial financial resources in preserving and revitalizing the Islamic intellectual heritage through dedicated grants and long-term research programs. Kazakhstan likewise possesses significant manuscript collections and research institutions capable of supporting this field. Consequently, there is considerable potential not only for preparing critical editions of Arabic-language manuscripts but also for works written in Persian, Chagatai, and Old Kazakh (Arabic script). Establishing nationally recognized methodological standards for critical editing and integrating these editions into international scholarly discourse should therefore be regarded as a strategic priority. In the digital age, such efforts are essential for preserving Kazakhstan's documentary heritage and ensuring its accessibility for future generations. Iran has also developed substantial expertise in this field, where the discipline is commonly referred to as *Tashih va Tahqiq-e Kitab-e Khatti* (Hossaini, 2010).

Turning to the dissertations listed in Table-2, the studies defended at universities in Jordan, Saudi Arabia, Iraq, and Sudan are commonly described as *dirasah wa tahqiq* («study and critical edition»). Large works are often divided into separate sections or chapters and assigned to master's and doctoral students as individual dissertation projects. In Kazakhstan, focused research on the works of prominent scholars began at Nur-Mubarak University in 2015. Following the dissertation by K. Kurmanbayev (2015), four additional doctoral dissertations were defended. A distinctive feature of the Ka-

zakhstani studies is that they do not primarily aim to produce critical editions; instead, they examine the works within their historical context and place greater emphasis on content-based analysis. Because critical editions produced abroad are generally published in Arabic, they are not always readily accessible to Kazakhstani scholars working in history, philosophy, and ethics. Moreover, whereas international editorial projects tend to prioritize the accurate reconstruction and preservation of the original text, domestic researchers focus more extensively on conceptual and content analysis. It is therefore necessary to combine the strengths of both approaches and establish a distinct national school of critical manuscript editing in Kazakhstan.

Nevertheless, not all critical editions are of equal quality. In entry 28 of Table-1, the author of *Ghayat al-Bayan* is identified as *Qiwam al-Din al-Atqani*. However, the manuscript evidence indicates that the more authoritative form of the name is *Qawam al-Din al-Itqani*. In Islamic biographical literature, the year of a scholar's death is of particular importance. Even when the date of birth is unknown, establishing the date of death helps clarify scholarly succession and assess the reliability of hadith transmitters. One of the purposes of *tabaqat* and *tarajim* works is not only to identify a scholar's teachers and students but also to record the dates of their deaths. Several dissertations contain inaccuracies in this regard. In some critically edited works defended as dissertations, the titles provide inconsistent dates for the deaths of the scholars concerned. For example, the dissertation titles listed in entries 8, 12, 15, 16, 19, and 29 of Table-2 state that *Husam al-Din al-Sighnaqi* died in 711/1311. Although the sources variously propose the Hijri years 710, 711, and 714, the most strongly supported date is 714/1314 (Yaran, 2009). Similarly, in al-Anazi's dissertation listed in entry 21 of Table 2, al-Bazzazi's year of death is incorrectly given as 711 AH. This appears to have been confused with the date attributed to al-Sighnaqi. In fact, al-Bazzazi died in 827/1424 (Özel, 1992), a date correctly reported in other dissertations. These examples demonstrate that the preparation of a reliable critical edition requires exceptional accuracy, careful source verification, and meticulous scholarly attention.

Strategies for Advancing the Critical Editing of the Works of Scholars from the Kazakh Steppe

The preparation of critical editions may take different forms depending on the nature and scope of the source material. Short treatises, for example, can be critically edited and analyzed within a single

scholarly article. Our own experience in editing and studying the works of Islamic scholars has demonstrated the effectiveness of this approach (Altuntaş & Zhamashev, 2022a, 2022b; Al-Dimashqi, 2021).

The primary objective of critical editing is to establish a text that reproduces, as faithfully as possible, the version originally written or approved by its author. Developing this field in Kazakhstan would make it possible to introduce manuscript works into international scholarly circulation regardless of the language in which they were composed, thereby creating new opportunities for in-depth interdisciplinary research. Achieving this objective, however, requires coordinated institutional, methodological, and technological initiatives.

Institutional Measures:

A first priority is the integration and expansion of existing manuscript catalogues. Although the National Library of the Republic of Kazakhstan, the National Center of Manuscripts and Rare Books, and several research institutions have prepared catalogues of their collections, many manuscripts remain uncatalogued and should be systematically identified and incorporated into a unified national catalogue.

Equally important is the creation of comprehensive digital access. A standardized digital repository containing high-quality electronic copies of manuscripts would substantially improve accessibility for researchers. At present, the Kazakhstan National Electronic Library (KazNEB) hosts more than 10,000 digitized manuscripts and rare books in various languages, and this collection continues to expand (KazNEB, n.d.).

A further institutional priority is the systematic publication of scholarly editions and research devoted to manuscript heritage. Particular attention should be given to publishing critical editions of the most valuable manuscripts, especially shorter treatises, through specialized academic journals or dedicated publication series.

Research institutions should also encourage the preservation and publication of manuscript heritage by supporting scholars interested in this field. Researchers from related disciplines should receive structured training in the principles and practice of critical editing through specialized educational programs and competitive research projects. Since a substantial proportion of Kazakhstan's manuscript heritage relates to Islamic scholarship, students and graduates of Islamic studies should receive not only theoretical instruction but also practical workshops

and applied training in manuscript editing (Ghasemi & Habibzadeh, 2026).

Methodological Measures:

The development of this field depends on the preparation of highly qualified specialists. According to Al-Saadi (2024), editors of manuscripts should possess expertise in the language of the manuscripts, philology, and codicology, together with a thorough understanding of the physical characteristics of manuscript materials. In addition, scholars specializing in philosophy, poetry, Islamic law, theology (aqidah), Sufism, and other relevant disciplines should acquire formal training in the methodology of critical editing so that they can prepare authoritative editions within their respective fields of expertise.

A useful institutional model is provided by the World Islamic Sciences and Education University (Jami'at al-'Ulum al-Islamiyyah al-'Alamiyyah) in Jordan, where specialists in manuscript editing are trained through graduate programs. Similar programs could be introduced in Kazakhstan by assigning the preparation of critical editions of short treatises as master's-level projects and larger manuscript works as doctoral dissertations.

During the initial stages of developing this discipline, Kazakhstan would also benefit from inviting experienced specialists from established manuscript centers in Türkiye, Egypt, Saudi Arabia, Iran, and Jordan or by supporting research internships at leading international institutions specializing in manuscript studies and critical editing. At the same time, Kazakhstan should develop its own methodological framework for preparing critical editions. Whereas Arab countries primarily focus on Arabic manuscripts and Iran has developed methodologies for Persian texts, Kazakhstan's collections comprise manuscripts written in Arabic, Persian, Chagatai, and Old Kazakh (Arabic script). Consequently, editorial standards should reflect the linguistic and textual diversity of these collections. Establishing a coherent national methodology would improve not only the quality of critical editions but also the reliability of subsequent translations and scholarly research. More broadly, bringing these valuable manuscripts and rare books into academic circulation would create new opportunities for interdisciplinary research across the humanities and social sciences.

Technological Measures

The rapid development of artificial intelligence has begun to transform manuscript studies as well. The integration of AI technologies into the prepa-

ration of critical editions can substantially reduce the time and resources required for editorial work while significantly improving research efficiency (Al-Suhaim, 2026). It also creates new opportunities for collaboration between manuscript specialists and information technology experts. Nevertheless, the careful evaluation of textual evidence, critical interpretation, and scholarly judgment remain fundamentally human responsibilities.

Ultimately, the successful revitalization of Kazakhstan's manuscript heritage depends on drawing upon international experience while developing a methodological framework tailored to the linguistic, historical, and textual characteristics of the country's own collections. Such an approach will ensure both the long-term preservation of this documentary heritage and its meaningful integration into global scholarly research.

Conclusion

The preparation and publication of critical editions of manuscripts constitute a complex and systematic scholarly process that demands methodological rigor, specialized expertise, and a high degree of academic responsibility. The principal stages of this process including the identification and collection of manuscript witnesses, the selection of the principal manuscript, the collation of textual variants, and the correction and annotation of the text are all intended to preserve the integrity of the original work and to reconstruct, as accurately as possible, the version intended by the author.

This study evaluated the current state of the critical editing of the works of scholars from the Kazakh steppe and presented a comprehensive overview of the existing scholarly output in this field. The analysis demonstrates that approximately sixty studies have resulted in published critical editions or related scholarly research. The majority of these works have been produced in the Middle East, where the discipline of critical editing has become well established through specialized academic institutions and research traditions. Although the present review also includes dissertations defended at Nur-Mubarak Egyptian University of Islamic Culture in

Kazakhstan, these studies should not be regarded as critical editions in the classical methodological sense. Within Kazakhstan, important progress has been achieved through the translation of a number of works by scholars such as al-Farabi, al-Kardari, and al-Itqani into Kazakh, as well as through articles and monographs analyzing their intellectual contributions. Nevertheless, these publications differ fundamentally from critical editions, which require the systematic identification, comparison, and evaluation of all available manuscript witnesses before establishing an authoritative text in its original language. The preparation of reliable critical editions provides significant scholarly benefits. By documenting textual variants and reconstructing the most authoritative version of a work, it enables researchers to reassess previous conclusions, identify previously overlooked evidence, strengthen the continuity of scholarly traditions, and preserve the textual content of manuscripts even when the physical originals deteriorate or are lost. Drawing upon international experience and the scholarly literature, this study therefore proposes a set of institutional, methodological, and technological measures aimed at establishing and advancing a sustainable national framework for critical editing in Kazakhstan.

Funding

The article was funded under the «Zhas ghalym» project of the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan for 2024-2026. (Grant AP22686474 «Anthology of Arabic-Language Sources of Kazakh Thinkers in Foreign Archives»).

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Author-1: Conceptualization, Methodology, Investigation, Writing – Original Draft, Funding Acquisition.

Author-2: Data Curation, Project Administration, Formal Analysis, Visualization, Writing – Review & Editing.

Author-3: Supervision, Writing – Review & Editing.

Author-4: Validation, Writing – Review & editing.

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Received June 17, 2026

Accepted July 30, 2026