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## The Role of Written Heritage of Bukhara in the Development of World Civilization

Ahtam Akhmedov

Imam Bukhari International Research Center, Uzbekistan

e-mail: [ahtambuxoriy1978@mail.ru](mailto:ahtambuxoriy1978@mail.ru)

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**ABSTRACT** *The written heritage of Bukhara constitutes a significant pillar in the formation and transmission of knowledge within world civilization, particularly during the classical Islamic period. This study aims to examine the scope, characteristics, and civilizational significance of Bukhara's manuscript tradition, highlighting its role in the development of religious sciences, medicine, literature, history, and Sufism, as well as its function as a center of intercivilizational knowledge exchange. Employing qualitative historical methods, including codicological analysis, classification, categorization, and comparative analysis, this research investigates manuscripts preserved in the Oriental Manuscripts Fund of the Abu Ali Ibn Sino Library in Bukhara. The findings demonstrate that the collection encompasses manuscripts dating from the eighth to the twentieth centuries, written in Arabic, Persian, and Turkic languages, originating not only from Bukhara and Transoxiana but also from broader intellectual networks spanning Central Asia, the Middle East, South Asia, and beyond. The presence of translated works by classical Greek authorities such as Hippocrates and Galen further underscores Bukhara's role as a hub for the transmission and integration of knowledge across civilizations. In addition to medical and religious texts, the collection preserves major works of classical Eastern literature and biographical compendia, reflecting a vibrant literary and intellectual culture. Overall, this study argues that Bukhara's written heritage represents not merely a local or regional legacy but an integral component of global intellectual history, offering valuable insights for contemporary discussions on intercivilizational dialogue, knowledge continuity, and the revitalization of humanistic values in the modern era.*

**Keywords** : Bukhara, Anthologies, Ghazals, Qasidas, Collection.

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## INTRODUCTION

The written heritage of Bukhara represents a crucial foundation in the history of world civilization, particularly in the transmission of knowledge, religious thought, philosophy, science, and culture during the classical Islamic period (Joshi, 2025; Khan, 2025). Bukhara functioned not merely as a regional intellectual center but as a global nexus that connected Eastern and Western intellectual traditions through the works of influential scholars whose ideas transcended civilizational boundaries (Alimova & Karimov, 2023). In the modern era, characterized by identity crises, digital disruption of knowledge, and the fragmentation of civilizational values (Utesheva et al., 2016), an in-depth study of Bukhara's written heritage has become increasingly urgent (SinghaRoy, 2019). Such research is essential for reconstructing Bukhara's historical contributions in a rigorous academic manner and for challenging Eurocentric narratives in global civilizational history (Friedla, 2021; Kalra & Saxena, 2021). Consequently, this study is relevant for

strengthening intercivilizational dialogue, advancing global historical studies, and revitalizing knowledge-based values in contemporary society.

The novelty of this research lies in its integrative approach, which positions Bukhara's written heritage not merely as a product of local or classical Islamic history but as an integral component of world civilization with transnational and interdisciplinary influence. This study examines manuscripts, scholarly works, and intellectual traditions originating from Bukhara within a global civilizational framework, linking them to the development of knowledge systems, literary culture, and cross-cultural intellectual exchange (Mariya Smetanina, 2022). Furthermore, this research offers a contextual reinterpretation of Bukhara's written heritage by emphasizing its relevance to modern challenges, such as epistemological crises, the integration of knowledge and values, and the development of a knowledge-based civilization.

Although numerous studies have explored Bukhara as a center of Islamic scholarship or focused on prominent figures originating from the region, comprehensive analyses of Bukhara's written heritage within the broader framework of world civilization remain limited (Ward, 2009). Most existing research tends to be descriptive and historical, concentrating on theological or biographical aspects without sufficiently addressing their global impact and long-term civilizational significance. Moreover, there is a lack of studies that critically examine the relevance of Bukhara's written heritage in contemporary contexts, particularly from the perspective of intercivilizational dialogue and global knowledge development (Adham et al., 2024; Alam Choudhury, 1994). This gap provides the academic space for the present study to offer broader historical and conceptual contributions.

This study seeks to develop a comprehensive understanding of the distinctive characteristics of Bukhara's written heritage and its position within the intellectual traditions of Islam and world civilization. It explores how written works produced in the scholarly milieu of Bukhara contributed to the advancement of knowledge, literary culture, and the broader dynamics of global civilization (Bilal & Mydin Meera, 2015; Najafqolinejad & Hassanzadeh, 2016). The research also examines Bukhara's role as a center for intellectual transmission and cross-cultural exchange that facilitated meaningful scholarly interactions between different regions and civilizations. In the context of contemporary challenges, this study further reflects on the enduring relevance of Bukhara's written heritage and investigates how it may be reinterpreted and reconstructed as a source of values, inspiration, and insight for the development of a knowledge-based and humane global civilization today.

It is important to emphasize that from the second half of the nineteenth century to the early twentieth century, ancient Bukhara produced numerous educated and cultured figures who played a significant role in the development of its local intellectual tradition. These figures included historians, scholars, writers, and poets who systematically conducted in-depth studies of the history and culture of their homeland (Khalil Kohi, 2022). Through their intellectual contributions and creative works, they bequeathed a rich and enduring cultural and historical legacy to subsequent generations. Among the most prominent of these enlighteners was Professor Muso Saidjonov, a distinguished historian, archaeologist, and translator.

Professor Saidjonov played a strategic role in the establishment of the History Museum and the Abu Ali Ibn Sino Library in Bukhara. Through his sustained scholarly dedication and tireless efforts, these institutions were enriched with invaluable cultural and educational collections, including rare manuscripts, lithographic books, historical documents from various periods, high-quality examples of calligraphy, and other written spiritual and intellectual treasures. At that time, the regional library was located in the Amir Olim Khan Madrasah, situated in the vicinity of the Kalon Minaret, which formed an integral part of Bukhara's intellectual and cultural landscape.

## **METHOD**

In writing this study, source research methods such as classification, categorization, and comparative analysis were used. And sources were classified through all methods of codicology.

In 1971, a new dedicated building was constructed for the library, and the aforementioned rare collection was moved to this new space. The core of the Oriental Manuscripts Fund comprises handwritten sources from the palace libraries of the Bukhara emirs, along with books collected and preserved in the private libraries of notable intellectuals and officials such as Ahmad bin Mahmud (Khoja Porso), Ahmad Donish, Sadri Ziyο, Muhammad Siddiq Hashmat, Mahdikhon Kotib, and his son Abdulfattoh Kotib.

The collection of the fund houses manuscripts spanning from the 8th to the 20th century, along with lithographic editions published during the 19th and 20th centuries in Central Asia, Afghanistan, Russia, Turkey, Iran, India, Saudi Arabia, Egypt, and Yemen. The sources in this collection are grouped by languages, including Arabic, Persian, and Turkic (old Uzbek, Tatar, Azerbaijani, and Turkmen) and cover diverse fields of knowledge. As written above, many of the sources from the library's collection come from royal libraries of Bukhara rulers, as well as from the personal collections of prominent figures who held judicial and scholarly positions in that time—such as Muhammad Sharif Sadri Ziyο, Muhammad Siddiqkhontura Hashmat ibn Amir Muzaffar, Abdulfattoh ibn Mahdikhon, and Ibodulloh Odilov. This is evidenced by ownership marks such as seals and inscriptions on the book covers, clearly displaying the names of these individuals, confirming that the books once belonged to them.

## **RESULTS AND DISCUSSION**

### **Result**

The manuscripts in this collection were transcribed by calligraphers from Mavarannahr and Khorasan, with those copied in Bukhara also holding a particularly significant position. Close examination of each manuscript revealed that many include colophons or final notes indicating where and when they were copied. For instance, a Sufi anthology was transcribed by Katib Nurmuhammad bin Sultan Muhammad Balkhi in 1235 AH / 1818 CE at the Subhonqulikhon madrasa in Bukhara; Jalal al-Din Khoja's *Diwan-iZuhuri* was copied in 1247 AH / 1830 CE in the *Valida-iAbdullahon* neighborhood of Bukhara; Jalal al-Din Muhammad Awfi's *Jami' al-Hikayat* was transcribed in 1302 AH / 1885 CE at the "Bibi Khalifa" madrasa; and Mawlana Mu'in's *Siyar-i Sharif* was copied in 1311 AH / 1894 CE by Mullo Abdurasul Qori ibn MulloMirzo Abdul Wahhob Bukhari at the Joybori Kalon madrasa in Bukhara. All of this information is recorded directly within the manuscripts themselves.

### **Discussion**

Among the rare treasures are two folios from the Langar Quran, containing verses 35–81 of the Surah Al-Qasas. These folios correspond to the missing part of the Quran kept in Saint Petersburg and Tashkent. They date back to the 8th century and are written on (antelope) leather. Published in 2004, in his book *The Uthman Quran* (Saint Petersburg, Katta- Langar, Bukhara, Tashkent), E. Rezvan writes about the two folios: These folios belonged to Muhammad Siddiq, known by the pen name Hashmat, the son of the Bukhara emir Muzaffar. After Emir Muzaffar's death, Abdulahad came to power, and Hashmat withdrew from political life, dedicating himself to literary creation (Balachandran, 2023).

A beautifully calligraphed Qur'an in the "Naskhi Bukhori" style, created by Mirzo Abdullobek, is also preserved (Al-Wahy, 2021; Jarvik, 2005). The binding was crafted by Ibodulloh Odilov, the first head of the Bukhara library. His name, "Qori Ibodulloh bin Mir Odilkhoja," is engraved on the cartouche of the cover. Among Qur'an commentaries, the library preserves a handwritten autograph copy of *Tafsir al-Husayni* (also known as *Mawahibi Laduniya*) by al-Husayn Wa'iz Koshifiy, *Fakhr al-Din al-Razi's Mafatih al-Ghayb* (also known as *Tafsir-iKabir*), *Jami' al-Bayan fiTafsir al-Qur'an* by al-Tabari, and *Tafsir Ya'qub Charkhi* and *Ruh al-Bayan* by ShaykhIsmail Haqqi. All of these tafsirs are carefully preserved as invaluable treasures.

In the field of Hadith studies, there is a copy of Muslih ad-Din Mawlana Mustafa ar-Rumi's *Mishkat al-Masabih*, transcribed in 1135 AH (1722 CE) by Mawlana Abdulmajid Korakoli from

an original manuscript copied by Awaz Muhammad al-Bukhari. The collection also preserves a 17th-century copy of Sharh Mishkat al-Masabih, written by Abdulhaq bin Saifiddin ad-Dehlavi. The book Kanz al-Ummal fi Sunan al-Aqwalwal-Afal by Aladdin Ali bin Hisamuddin ibn Qazikhan al-Qadiri ash-Shadhili al-Hindi (1472–1567), a highly esteemed reference in the field of Hadith science, is also preserved in the collection of the Library and Information Center. This renowned work includes more than forty thousand hadiths.

In addition, the collection also holds important sources on Islamic jurisprudence. Among them is a handwritten autograph copy of Fatawa Mustasfa (“Selected Fatwas”) by Abu’l-Barakat Abdullah bin Ahmad an-Nasafi transcribed in 685 AH (1286 CE). During the research, it was discovered that several pages of this manuscript had the personal seals of Muhammad bin Mahmud al-Hafiz al-Bukhari (Khoja Porso). This indicates that the work was once part of Khoja Porso’s personal library and regarded as a highly respected source. Over time, for reasons unknown, it ended up in the collection of the regional library. The library’s collection also holds a copy of the fiqh (Islamic jurisprudence) work Fatawa-iQaydi by Muhammad ibn Ali Qaydi al-Khojandi, transcribed in 760 AH (1359 CE). In addition, the collection includes.

**Table 1.** Representative Written Heritage of Bukhara: Manuscripts and Scribes

No	Title	Author	Scribe	Year of Transcription
1	<i>Khulāṣat al-Fatāwā</i>	Tāhir bin Ahmad bin ‘Abdurasyīd al-Bukhārī	-	974 H / 1566 M
2	<i>Fatāwā-i Tatarikhānī</i>	‘Abdul Bāqī Jamālī	-	1007 H / 1599 M
3	<i>Jāmi’ ar-Rumūz</i>	-	Fayzī ibn al-Marḥūm Mullā Mir Muḥammad Ghaznawī	1076 H / 1666 M
4	<i>Asrār ad-Dabbūsiyyah</i>	Abū Zayd ‘Ubaydullāh bin ‘Umar bin ‘Isā ad-Dabbūsī	Muḥammad	1140 H / 1728 M

Moreover, the collection includes other significant works on Islamic law, such as Radd al-Muhtar ‘ala ad-Durr al-Mukhtar, Mukhtasar al-Wiqayama’a Jang, Sharh al-Hidaya, and Fatawa al-Hindiya (also known as Fatawa-iAlamgiriya).

There are also important sources on Sufism (Islamic mysticism). Among them is a copy of the Sufi treatise Mafatih al-Ijaz fi Sharh Gulshan-iRaz by Muhammad bin Yahya bin Ali al-Jilani al-Lahiji an-Nurbakhshi, transcribed by Muhammad Jamal in 877 AH (1473 CE). Another work is Fasl al-Khitab li-Wasl al-Ahbab by Muhammad bin Mahmud al-Bukhari, copied in the 16th century. This latter work was once used as a practical manual among Islamic scholars and is considered an authoritative source on issues related to Sufism. It provides a detailed discussion of Islamic doctrines, worship, and the norms of both sharia and tariqa, addressing them from both scholarly and mystical perspectives.

The library’s collection also includes a copy of Kimiya-yiSa’adat by Zayn al-Din Abu Hamid Muhammad al-Ghazali, transcribed by Abdullah bin Tahir Muhammad Ya’qub Shaykhi al-Bukhari in 1030 AH (1620 CE), a manuscript of Ihya’ ‘Ulum al-Din, copied approximately in the 18th century, and a copy of Maktubat-i Imam Rabbani by Shaykh Ahmad Faruqi an-Naqshbandi, transcribed in 1240 AH (1825 CE). In this latter work, the author addresses and reforms certain controversial issues in Islamic creed and gathers letters sent to sheikhs of that time. These letters were compiled by three different individuals. The first part was collected by Yarmuhammad Badakhshi at-Talqani, the second by Abdulhay ibn Khoja ChokarHisori, and the third one by Khoja Muhammad Hashim. The first part includes 313 letters, the second part 99 letters, and the third part 123 letters, making a total of 535 letters.

The collection also preserves a copy of Shaykh Ahmad Faruqi’s work Ma’arif al-Ladunniya, transcribed in 1334 AH (1916 CE), as well as a 16th-century manuscript of Abdurahman Jami’s Silsilataz-Zahab (Anwar et al., 2024). Among the sources mentioned above are Jawahir al-Asrar, Maslak al-‘Arifin, and Khazināt al-Asfiyā, which include biographies of the masters of various Sufi orders such as Suhrawardiyya, Uwaisi, Kubrawiyya, Qadiriyya, Naqshbandiyya, Chishtiyya, and others. Other important Sufi-related works include Sharh-i Shabistan, Masnavi Ma’navi,

Nuzhat al-Arwah, Manazil as-Sa'irin, Tahqiqati Khoja Muhammad Porso, and Safinat al-Awliya. These key texts on Sufism and its terminology constitute a significant part of the library's holdings. The collection has several important historical sources as well. Among them are a copy of Tarikh-i Mullozoda by Ahmad ibn Mahmud, known by the nickname Mu'een al-Fuqara ("Helper of the Poor"), transcribed in 1183 AH (1769 CE); a copy of Navadir al-Waqa'i' by Ahmad Mahdum Danish, transcribed in 1305 AH (1888 CE); and copies of Tarikh al-Tabari by Abu Ja'far Muhammad ibn Jarir Yazid al-Tabari, transcribed in the 20th century.

Additionally, the collection holds Tarikh-i Muqimi by Muhammad Yusuf Munshi; Khulasat al-Tawarikh by Mahmud Hakim Ya'funi bin Domlo Shodi Muhammad Farghani; Temurnoma; Ruznomah-i Mirza Muhammad Babur Kuragon (Baburnama); Kitab al-Qand fi Ma'rifat 'Ulama' Samarqand; and Tuhfataz-Zoirin - all of which are valuable sources that provide insight into the history of Bukhara and Mawarannahr. The collection also contains numerous works related to general history, including sources such as Tarikh-i Salatini Sāsāniya (History of the Sasanian Kings), Tarikh-i Iran (History of Iran), Jami' al-Tawarikh, Nasikh al-Tawarikh, Tawj al-Tawarikh, Miftah al-Tawarikh, Tarikh-i Nigoristan, Tarikh-i Petr Kabir, and Tarikh-i Muharabayi Rusva Japon (History of the Russo-Japanese War).

The collection carefully preserves valuable sources related to Islamic history as well, including works like Tarikh al-Khulafawal-Umara al-Mu'minin, Rawzat al-Shuhada, Rawzat al-Safa fi Sirat al-Anbiyawal-Mulukwal-Khulafa, Nadir al-Mi'raj, Majalis al-Mu'minin, Habib al-Siyar fi Akhbar Afrad al-Bashar, and Wafau al-Wafa bi-Akhbar Dar al-Mustafa (Yotenka et al., 2022). The source Wafau al-Wafa bi-Akhbar Dar al-Mustafa provides nearly one hundred historical names of the city of Medina, descriptions of its healing waters and soils, historical monuments, pilgrimage sites and their locations, and other noteworthy places there. It also contains essential information about prominent figures who contributed to the development of Islam.

The collection also includes tazkirahs (biographical compendiums), manaqib (hagiographies), and other biographical works that contain the life stories, journeys, lifestyles, and other details of famous historical figures, jurists (fuqaha), scholars, and Sufi masters who lived in those countries (Farooqi et al., 2024; Harrag, 2014). For example, the collection preserves a copy of Jawahir al-Mudiyya fi Tabaqat al-Hanafiyya by Abdulqadir bin Muhammad bin Nasrullah bin Salim bin Muhyiddin Abu Muhammad Abulwafa al-Qurashi, transcribed in 117 AH (1705 CE) by Lutfullah; a manuscript of Majalis al-Nafais by Alisher Navoi, copied in 1270 AH (1854 CE) by the scribe Yunuskhodja; as well as 20th-century copies of Fawa'id al-Bahiyya fi Tarajim al-Hanafiyya by Abul Hasanat Muhammad Abdul-Hayy al-Lakhnawi and Wafiyyat al-'Uyunwa Anba' Abna' al-Zaman by Abu Abbas Shams al-Din Ahmad bin Muhammad bin Abu Bakr bin Khalkon. Also, featured are several Manakib (hagiographic) texts, including Manakib Hazrat Ghawsul-Azam and Manakib Sayyokhin. Furthermore, the library's collection contains a range of medical literature, with notable examples including:

**Table 2.** Selected Medical Manuscripts from the Bukhara Intellectual Tradition

No	Title	Author	Scribe
1	<i>Zakbira-i Khwārazmshāhi</i>	Ismail bin Husayn Jurjani	Disalin sekitar abad ke-16
2	<i>Tibb al-Qumri</i>	Abu Mansur al-Husayn bin Nuh al-Qumri	Guru Abu Ali Ibn Sina
3	<i>Tibb-i Akbari</i>	Muhammad Akbar	-
4	<i>Iksir fi 'Ilm al-Tibb</i>	Abu Ahmad 'Abd al-'Aziz	1277 H / 1861 M
5	<i>Mujaz</i>	Abul Hasan Qurashi	Disalin 1213 H / 1799 M
6	<i>Khawāṣṣ al-Asbya'</i>	Ibn Zakariyya	1261 H / 1845 M
7	<i>Qawanin al-'Ilaj</i>	-	1235 H / 1820 M
8	<i>Al-Qānun fi al-Tibb</i>	Abu Ali Ibn Sina	1287 H / 1870 M
9	<i>Mu'ālatāt al-Atfal</i>	Ṣāliḥ bin Muḥammad Ṣāliḥ	1261 H / 1845 M
10	<i>Mujarrabat 'Imadi</i>	'Imad al-Din Mahmud	-
11	<i>Tuhfat al-Mu'minin</i>	Muhammad Mu'in Husayni	-
12	<i>Dustūr al-Atṭibā'</i>	Sultan 'Ali	1253 H / 1838 M
13	<i>Ikhtiyarat Qasimi</i>	Muhammad Qasim	Disalin abad ke-18

14	<i>Tazkirat al-Suwaydi</i>	‘Izzuddin al-Suwaydi al-Ansari	-
15	<i>Tashil al-Manafi’ fi al-Tibb wa al-Hikmah</i>	Ibrahim bin ‘Abdurahman al-Azraqi	-
16	<i>Mufarrih al-Qulub</i>	Muhammad Akbar Arif Muhammad	1197 H / 1782 M
17	<i>‘Amal al-Šalihiyin</i>	Šalih al-Qandahari	1263 H / 1846 M
18	<i>Farhang-i Tibb, Qamus al-Tibb</i>	Various scholars	Medical dictionaries & encyclopedias

The aforementioned medical sources include not only works by scholars from Bukhara or Transoxiana but also those from Herat, India, Iran, and various Arab countries. Even the works of prominent European medical figures such as Hippocrates and Galen were translated into Persian or Arabic in later periods and have reached us through those translations. The fact that these works are still preserved in this library’s collection further demonstrates the vast scope and richness of this treasure.

Alongside other disciplines, the collection also features works by representatives of classical Eastern literature. Notable examples include the manuscript of Kulliyat-e Sheikh Saadi by Sheikh Saadi Shirazi, copied in 1018 AH / 1610 CE; Khamsa-I Nizami by Nizami Ganjavi, copied in 1084 AH / 1674 CE; a 19th-century copy of Diwan-I Navoi by Alisher Navoi; Diwan-I Bedil by Mirza Abdul-Qadir Bedil, copied in 1243 AH / 1828 CE; Diwan-i Asiri by Mawlana Asir ad-Din, copied in 1114 AH / 1605 CE; and a handwritten copy of Abdurakhman Zhomiy's Diwan-I Mavlaviy Zhomiy, transcribed by Ernazari ibn Muhammad Husayni al-Juzjoni.

Literary texts and poetry anthologies by Bukharan poets and thinkers, written in Persian and Turkic languages, are also part of the collection. These manuscripts include Diwan-i Imlo by Mullo Muhammad Imlo Bukhari, Diwan-I Shahdiy by Shahdi Bukhari, Diwan-i Afgon by Mullo Kulmukhammad Afghon, Diwani Ahliy by Ahliy Sherozi, Diwan-i Kassob by Kassob Bukhari, Diwan-i Urfi by Urfi Sherozi, Diwan-i Mulhim by Mulhim Bukhari, Diwan-i Voris by Mullo Bahauddin Bukhari, Sharhi Diwan-i Anwari by Muhammad bin Muhammad (known as Anwari), and Diwan-i Saido by Saido Bukhari.

## CONCLUSION

The manuscript collection discussed in this study reflects the extensive intellectual networks of Bukhara that transcended geographical and cultural boundaries. The medical sources preserved in the collection originate not only from Bukhara and Transoxiana but also from Herat, India, Iran, and the Arab world. Moreover, the presence of classical European medical works by figures such as Hippocrates and Galen, transmitted through Persian and Arabic translations, underscores Bukhara’s role as a major center for the transmission and integration of knowledge across civilizations. The continued preservation of these manuscripts highlights the breadth and enduring value of this intellectual treasury. Beyond medical sciences, the collection also affirms Bukhara’s significance as a center of classical Eastern literature. Manuscripts of major literary figures such as Sa‘di Shirazi, Nizami Ganjavi, Alisher Navoi, Bedil, and Jami, alongside poetic anthologies by Bukharan authors written in Persian and Turkic languages, demonstrate the strength of literary culture and intellectual creativity in the region. Overall, these findings confirm that Bukhara’s written heritage represents not merely a local historical legacy but an integral component of world civilization that contributed substantially to the development of global knowledge and culture.

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