



RESEARCH CENTRE FOR ISLAMIC HISTORY, ART AND CULTURE

WORLD BIBLIOGRAPHY OF TRANSLATIONS OF THE HOLY QUR'AN IN MANUSCRIPT FORM

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RESEARCH CENTRE FOR ISLAMIC HISTORY,
ART AND CULTURE
(IRCICA)

**WORLD BIBLIOGRAPHY OF
TRANSLATIONS OF THE HOLY
QUR'AN IN MANUSCRIPT FORM**

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(Turkish, Persian and Urdu translations excluded)

Compiled by
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*Dedicated to
Prof. Muhammed Hamidullah
in deep gratitude for his invaluable efforts
and innovative work in the field of bibliographic
studies on translations of the Holy Zu'ran*

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FOREWORD

IRCICA has shown a growing interest in compiling bibliographies and catalogues during the past two decades of its history and has considered these as an essential instrument of scholarship and research. The Centre plans and implements projects each of which results from painstaking and long studies.

One of the most important IRCICA projects is "*Bibliographies of Translations of the Meanings of the Holy Qur'an*" which is planned to be implemented in three stages, namely "Printed translations of the Holy Qur'an", "Manuscript translations of the Holy Qur'an" and "Oral translations of the Holy Qur'an." The quantity of the materials related to the printed and manuscript translations as well as the sound recordings of the oral translations indicate that the activities within the framework of this project cover a much more extensive area than expected.

Even though care and attention is given to the preparation of bibliographies and catalogues, inevitably there will be deficiencies and mistakes. The preliminary studies constitute one of the steps that speed up and facilitate scholarly researches. These studies require painstaking effort and take a very long time, however there is always the risk of missing even a small detail. Regretfully such studies do not receive the support and attention they deserve. It is not easy to explain this contradiction. The publication and dissemination of these works also lead to problems that need to be solved.

Considering the need for bibliographies and catalogues in the scholarly world, IRCICA continues to prepare and publish such works, despite its limited means and often on the basis of personal initiatives, although probably, these works should have priority on the agenda of some other institutions. For twenty years IRCICA has been publishing catalogues and bibliographies which continues to attract great interest. This interest supports our goal and encourages new efforts in this field.

The product of the first stage concerning the "*World Bibliography of Translations of the Holy Qur'an in Printed Form*" was presented to the scholarly world in 1986 as a result of the studies which lasted more than six

years.* In this bibliography there are 2672 bibliographic entries of printed translations of the Holy Qur'an in 65 languages. This bibliography attracted great interest and has been in demand. This becomes evident from the fact that we have been constantly receiving questions as to when the supplement of the bibliography will be printed. This supplement contains the translations which were published after 1980 and also includes information complementing the first edition. Our work on this supplement is going on and we plan to publish it hopefully in near future.

The second stage of this important project is titled "*World Bibliography of Translations of the Holy Qur'an in Manuscript Form.*" The publication of the present work entitled *World Bibliography of Translations of the Holy Qur'an in Manuscript Form (Turkish, Persian and Urdu excluded)* has a particular importance on the occasion of the twentieth anniversary of IRCICA. Considering that as compared to the printed works, the information contained in the bibliographic entries of manuscripts is more detailed and voluminous, the Centre decided to give priority to the publication of the translations in languages excluding Turkish, Persian and Urdu³ in one volume. This will be followed by the publication of the bibliographies of translations of the Holy Qur'an in Turkish, Persian and Urdu in three volumes. Thus, altogether there will be four volumes of this bibliography.

The preparatory research on this project started around mid-1986 and as a result of the bibliographic searches, until now more than 5000 copies of the Holy Qur'an in manuscript form in 61 languages were traced. What we consider as translations also include the commentaries on the Qur'an written in different languages. The above figure includes complete translations and commentaries as well as the translations and commentaries on *juz'es*, suras and verses. These figures, which are not known exactly at the moment, will become definite when the above-mentioned four volumes of this bibliography are published. The number of the languages also includes some dialects and the number of the manuscripts includes the copies of the same translation or commentary which were made at different dates. Persian, Turkish and Urdu translations respectively comprise 96% of the Qur'an translations in manuscript form. The translations in languages and dialects excluding Persian, Turkish and Urdu consist of 4% of the total number. The

* *World Bibliography of Translations of the Meanings of the Holy Qur'an- Printed Translations 1915-1980.* Prepared by İsmet Binark - Halit Eren, edited with introduction by Ekmeleddin İhsanoğlu. İstanbul 1406/1986, L+ 880 + 24 p.

bibliographic searches yielded translations of the Holy Qur'an and Qur'anic commentaries in 61 languages and dialects. Among these translations and commentaries in manuscript form, the bibliographic information about 293 copies in 58 languages and dialects excluding Turkish, Persian and Urdu was included in this study. We presented a paper on the preliminary findings about the translations in manuscript form to the scholarly world in 1992.¹

We met some important problems in collecting information due to the fact that these manuscripts were located in various geographic centers and that the experts who are acquainted with these languages and manuscripts are few in number. We exerted every effort in order to solve these problems, but despite our goodwill and endeavors, it was impossible to reach some manuscripts about which we detected some hints. Without doubt, these hints which will shed light upon the future studies were also included in this bibliography.

Considering the rapidly developing technology of disseminating knowledge in the present century, one might think that the tradition of writing manuscripts would come to an end. Moreover, manuscripts are increasingly replaced by the materials which are produced by typewriters and computers as a result of technological advancement. These materials should also be taken care of in the light of bibliographic studies. However, we are pleased to observe that the activities related to the translations of and commentaries on the Holy Qur'an still continue increasingly and that new horizons open in regard to translation activities.

A new project on the translation of the meanings of the Holy Qur'an into a special language for the deaf and the mute has been initiated. The number of the deaf and the mute in the Muslim world is about 80 million. The Sheikh of Al-Azhar Al-Sharif Dr. Muhammed Sayyid Tantavi approved this project upon the condition that the special explanations to be included in this language will not run contrary to what the fuqaha and the Muslim scholars have agreed upon. This new project will be recorded on video and computer diskettes to be distributed to the concerned institutions dealing with the deaf and the mute in the Muslim world. Moreover, there will also be a web site of this project on the internet.²

¹ E. İhsanoğlu, "A Study on the Manuscript Translations of the Holy Qur'an," in *The Significance of Islamic Manuscripts: Proceedings of the Inaugural Conference of al-Furqan Islamic Heritage Foundation*, edited by John Cooper. London: Al-Furqan Islamic Heritage Foundation, 1992, 79-105.

² "Asharq al-Awsat," Issue 7705, Sunday, 2 January 2000.

Studies on oral translations that constitute the third stage of the project of translations of the Holy Qur'an are in progress. Among them, we can mention the following oral translations that are undertaken as IRCICA projects: These are the oral translations in Fulfulde and Mossi languages carried out by the Ministry of Foreign Affairs, Burkina Faso; oral translations in Hausa language undertaken by Say Islamic University, Niger; oral translations in Kanuri language implemented by Open Press (Kaduna), Nigeria; oral translations in Songhay and Tamashek languages executed by Centre de Documentation et Recherches Historiques d'Ahmed Baba, Mali; oral translations in Wolof language implemented by Institut Fondamental d'Afrique Noire, Senegal and finally oral translations in Zoulou language carried out by Cape Town Islamic Foundation, Republic of South Africa. The sound recordings of these translations are kept in IRCICA archives.

In preparing this bibliography, the Centre exchanged information with several scholars, researchers and institutions. Evidently, it is impossible to mention the names of all these persons and institutions. I am deeply grateful to those who support scholarly activities and who did not spare their assistance and encouragement from us. I wish to take this opportunity to thank Prof. Gazmend Shupuza (Albania), Dr. H. Sharifi (Iran), the late Dr. Jan Knappert (England), Dr. Rodice Vassie (England), S. Quraishi (England), Prof. Muhammad Hamidullah (France), Dr. Feti Mehdiu (Kosovo), Prof. Nimetullah Hafiz (Kosovo), Dr. J. J. Witkam (The Netherlands), Raja Fuziah Raja Tun Uda (Malaysia), Rohani Rustam (Malaysia), B. Yunus Muhammad (Nigeria), Prof. Enes Karić (Republic of Bosnia and Hercegovina), Prof. Juan Vernet (Spain), Prof. Julio Samsó and his assistants (Spain), Prof. John Hunwick (U.S.A.), Prof. Déroche (France), and al-Furqan Islamic Heritage Foundation for their valuable contributions. I wish to express my gratitude to Prof. Iraj Afshar (Iran) and Dr. Muhammad Isa Waley (England) for their constructive contributions. My special thanks go to Dr. M. Isa Waley for rewriting and proof-reading the introduction to this work. I also wish to thank Prof. Erendiz Özbayoğlu from the University of Istanbul who did not spare her valuable assistance in solving our problems with the translations in Latin.

I also wish to take this opportunity to thank Dr. M. Nejat Sefercioğlu who has been working for long years on the preparation of this bibliography with great care and diligence and who has great experience in preparing bibliographies; Mr. Abdurrahman Altan, Mr. Abdullah Uysal and Mr. Hasan Gökbulut for their contributions during various stages of the bibliographic searches and the preparation of this bibliography; Dr. Semiramis Çavuşoğlu for her diligent

translation of the Turkish text into English. I express my thanks to Mrs. Dilek Orbay for efficiently taking care of the overseas correspondence regarding this project; Assistant Director General Dr. Hidayet Y. Nuhoglu for his valuable contributions during every stage of the preparation of this bibliography as well as its publication; the staff of IRCICA Library, and Mrs. Mihin Lugal in particular, for their valuable assistance; Head of the Computer Department Mr. Acar Tanlak and his colleague Mr. Davut Tefir for realising the page set-up and writing the Arabic texts; the graphic designer of the Centre Mrs. Hatice Polat Kirkavak for preparing the cover design as well as all staff members of the Centre who contributed to this study.

Prof. Dr. Ekmeleddin İhsanoğlu
Director General

TRANSLATIONS OF THE HOLY QUR'AN IN MANUSCRIPT FORM

Ekmeleddin Ihsanoglu

The translation of the Holy Qur'an into different languages is a highly important aspect of the history of Islamic culture. Over the centuries, many have attempted to translate this, the most venerated text in the Arabic language.

Translators of the Qur'an fall into three categories: Muslims, who believe that a translation is no substitute for the Revelation given to the Prophet Muhammad by God; non-Muslims, who do not believe it to be divinely revealed and whose main aim is to refute Islam; and non-Muslims with a more impartial outlook. So far as we know, the first translations by Muslims were made in the 4th/10th century, and the first by others in the 6th/12th. Some Muslim scholars believed that availability of translations would ensure that the Holy Book would be far better understood by a greater number of people and Islam could be taught from its primary source. The translators' and commentators' patrons included rulers who wished their people to be better acquainted with the Holy Book. Mansur ibn Nuh, the Samanid ruler of Bukhara, was the first to encourage the translation of the Holy Qur'an into Persian.

The objective of the first translations made into European languages was to introduce Islam to limited scholarly and clerical circles, for study, criticism and refutation. Thus the translation of the Holy Qur'an into Latin was envisaged and encouraged by the Church, which saw the new religion as a rival. The first Latin translation was made in France in the 12th century by order of Peter the Venerable, Abbot of Cluny.

One significant aspect of these translations is that they constitute a source for the study of the changes which occurred in the various languages with the passage of time. The various translations of the unalterable original text of the Holy Qur'an made at different times into the same language represent valuable evidence for philologists and also for historians of literature and religion. In addition, the Qur'an being the book most highly revered by all believing Muslims, the manuscripts of Qur'an translations were normally prepared with diligence and carefully preserved. They also provide a wealth of valuable data for codicological studies.

This ground-breaking bibliography is the fruit of the second phase of the Holy Qur'an Translations Project, which was initiated by IRCICA in 1980, the very year of its establishment. As is explained in detail in the Introduction to the *World Bibliography of Translations of the Meanings of the Holy Qur'an (Printed Translations 1515-1980)* published by IRCICA, that work effectively opened up a new field of study: the history of the translation of the Holy Qur'an. The present volume does not delve into the questions discussed in the earlier Introduction: we shall confine our observations to the manuscript translations and commentaries (*tafasir*) in different languages that have survived to the present day. This will avoid needless repetition, and will concentrate the attention of scholars upon facts and questions that are specific to this new bibliography.

Even after the printing press came into widespread use, manuscripts, which have their own very special characteristics and importance, continued to be prized, studied, and indeed produced, particularly in the East. Indeed, these works are among the most important monuments and artistic manifestations of a nation's cultural assets. Every manuscript ever made is in some sense a unique artefact of historical value; many are also the original sources of printed works. Many, too, are of special artistic merit in view of their calligraphy, illumination and bindings. Each represents the work of a particular copyist, bookbinder and, very often, illuminator. One should always keep in mind that there may be differences among various copies of the same work or even among different copies of a work made at different times (perhaps from different source manuscripts) by the same person. Manuscripts are also of linguistic value inasmuch as they reflect the grammatical and stylistic characteristics of a language within its historical evolution.

The differences which one almost invariably finds between different copies of a given text arise either from mistakes and interpolations made by the copyists or from the fact that the copyists include corrections made and the marginal notes added to the original text by readers. Researchers working on manuscripts should keep these points in mind.

Mushafs, i.e. manuscript copies of the Holy Qur'an, unlike copies of other works, differ only because of scribal errors and variations of *rasm al-khatt* (orthography) and *qira'at* (canonical readings). Otherwise, the text found in *mushafs* never varies in any way. This is mainly because Muslims always venerated their Holy Book so greatly that they were extremely careful both in copying it and in checking the copied text. Muslim scribes were deeply conscious of their responsibility and took great care to avoid making any mistakes in copying the

Scripture which, as is stated clearly in the Holy Qur'an itself, is divinely protected against corruption³.

Without doubt, when the text of the Holy Qur'an and its translation in an Islamic language were included in the same manuscript, the same care and attention was shown in transcribing the Qur'anic text. In general, scribes were also meticulous in copying translations of the sacred text. However, copies of the same work sometimes differ, for such reasons as different dates of copying, gradual changes which occurred in the language, and the amount of specialist knowledge of the subject which the copyists concerned possessed. One should also consider the physical state of the original copy, and whether corrections and additions made by the readers may have inadvertently been introduced into the text itself. Moreover, the original manuscript may be worn or have suffered damage of some kind. Missing portions of text were sometimes completed on the basis of another copy or by the copyist himself, or possibly by another person. Consequently, when dealing with manuscripts in general, and examining manuscript translations of the Holy Qur'an in particular, it is necessary to pay attention to variations found between the extant copies and to consider all the possible factors.

Particularly if the translations of the Holy Qur'an are contained in more than one manuscript volume, it is necessary to find out whether these volumes were copied by the same copyist. In some libraries, volumes of a particular work may contain various copies produced by different copyists. The librarian or the owner of the collection to which the manuscripts belong may have acquired various versions of the translation at different times and in different ways. Hence a multi-volume text of a translation may have been assembled by bringing together volumes copied by different copyists at different dates. In that case, the manuscript will not constitute a uniform whole. This lack of uniformity will be evident both in the appearance of the manuscript and often also in changes of wording which the translation may have undergone over the course of time. There may even be confusion in the dates of copying. Moreover, copyists or binders may divide the same text into volumes starting and ending on different pages or in different ways. In a set which consists of such copies, some parts may be missing and there may also be repetitions. Not much can be done in such cases, however. Since manuscript copies cannot be exchanged, it is not possible to bring together the volumes of a translation that have somehow become dispersed between different places or libraries, except perhaps in the form of

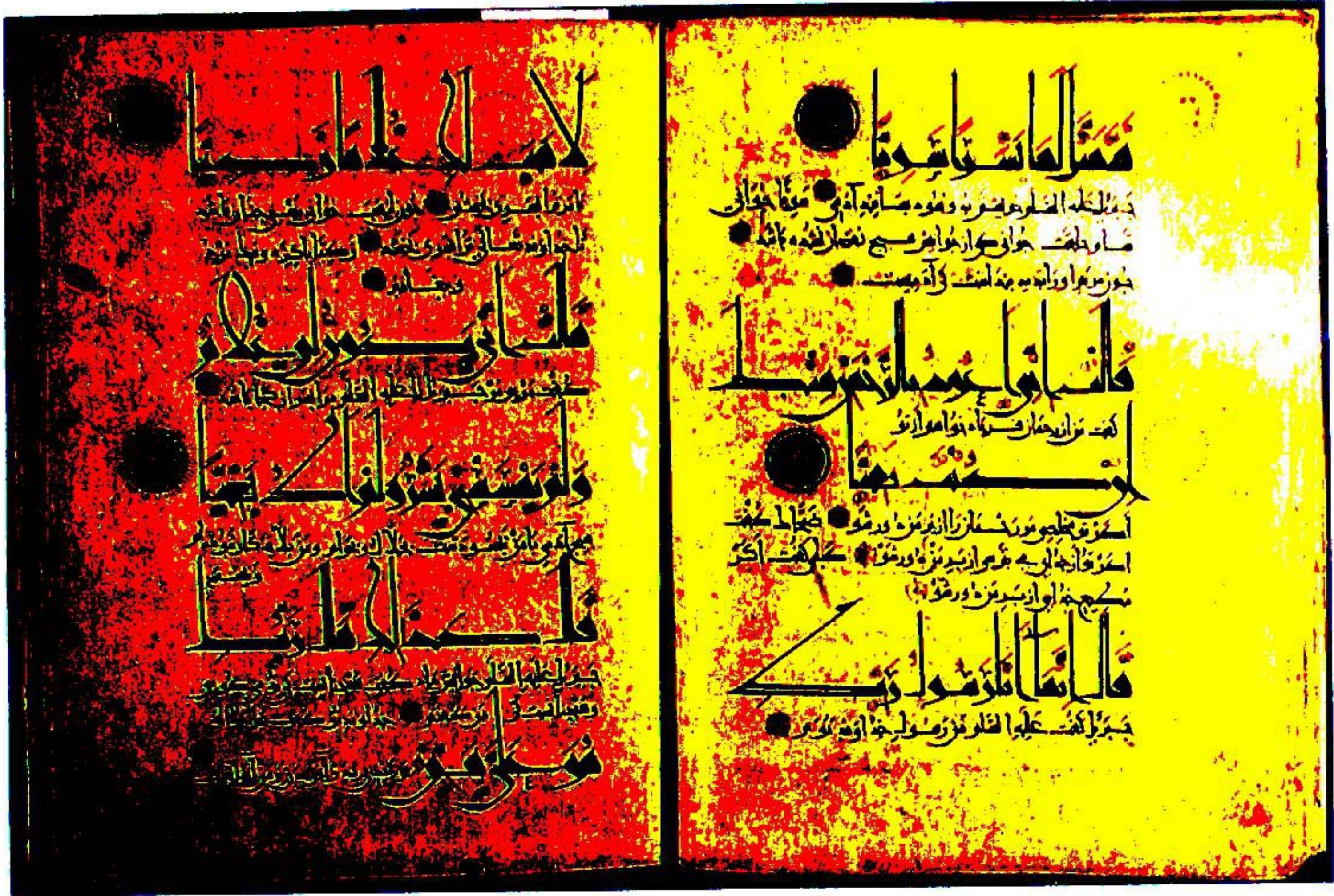
³ Qur'an, Surah XV, verse 9.

microfilms, photographs, or digitized images. Meticulous and extensive research is necessary to establish whether the separate volumes of a translation in manuscript form originally belonged together. Aside from the possibility of their dispersal, the volumes of a single set may even be lost or damaged.

Translations in manuscript form are also important evidence for reconstructing the historical evolution of the language into which the Holy Qur'an is translated. Interlinear word for word paraphrases of the Qur'an are especially important and indispensable sources in this respect. This divinely revealed Book was preserved in its original form for centuries without even the change of a single word. By referring to translations which are based on the sound text of the Qur'an, it is possible to find out the exact meanings of the words in the language concerned at the time when the translation in question was composed. Philologists and linguists should therefore find ample material for study in translations of the Holy Qur'an.

Some of the manuscripts which contain the translations of the Holy Qur'an are of high artistic value. It would not be wrong to say that it was to a great extent thanks to the Holy Qur'an and its translations that the arts of calligraphy, illumination and binding underwent rapid development towards perfection. The artists who engaged in copying, illumination and binding of translations of *Mushafs* and the Qur'an displayed all their skills and considered it a religious duty to employ the finest materials and the most refined techniques available. As a result, exquisite manuscripts were produced which are nowadays to be found in museums, libraries and private collections all over the world. Undoubtedly, therefore, the artistic appreciation of these exceptional Islamic manuscripts should not be neglected. The materials, instruments and the techniques used in producing such works are sufficiently important in their own right to form a subject for specialist research.

In general, translations of the Holy Qur'an in manuscript form fall into two categories. The first group consists of interlinear word for word translations or paraphrases. In these renderings, the most suitable equivalent in a particular language is written beneath each Arabic word. Hence there is no need to use additional words in order to construct a grammatically correct sentence and to explain the meaning. It does, however, require special care to select the closest equivalent to the Arabic word concerned in that particular language. It is quite impossible to convey the complete or the precise meaning of the Holy Qur'an in another language since it is a sacred Scripture expressing the most exalted of messages in the most sublime, eloquent, melodious and rhythmically powerful



Abû Nasr Ahmad b. Muhammad b. Hamadân b. Muhammed:
The Holy Qur'an (Tafsîr-i Fârisî). 239 folios, 5+7 lines to a page.
 Kûfî script with vowel marking. Copied by 'Osmân b. el-Hüseyn el-Verrâk
 el-Gaznevî, 484/1091-92. The beginning and the end are missing. From sura
 XVIII/60 to sura XXII. (Topkapı Palace Museum Library, Emanet Hazinesi
 Section, 209)

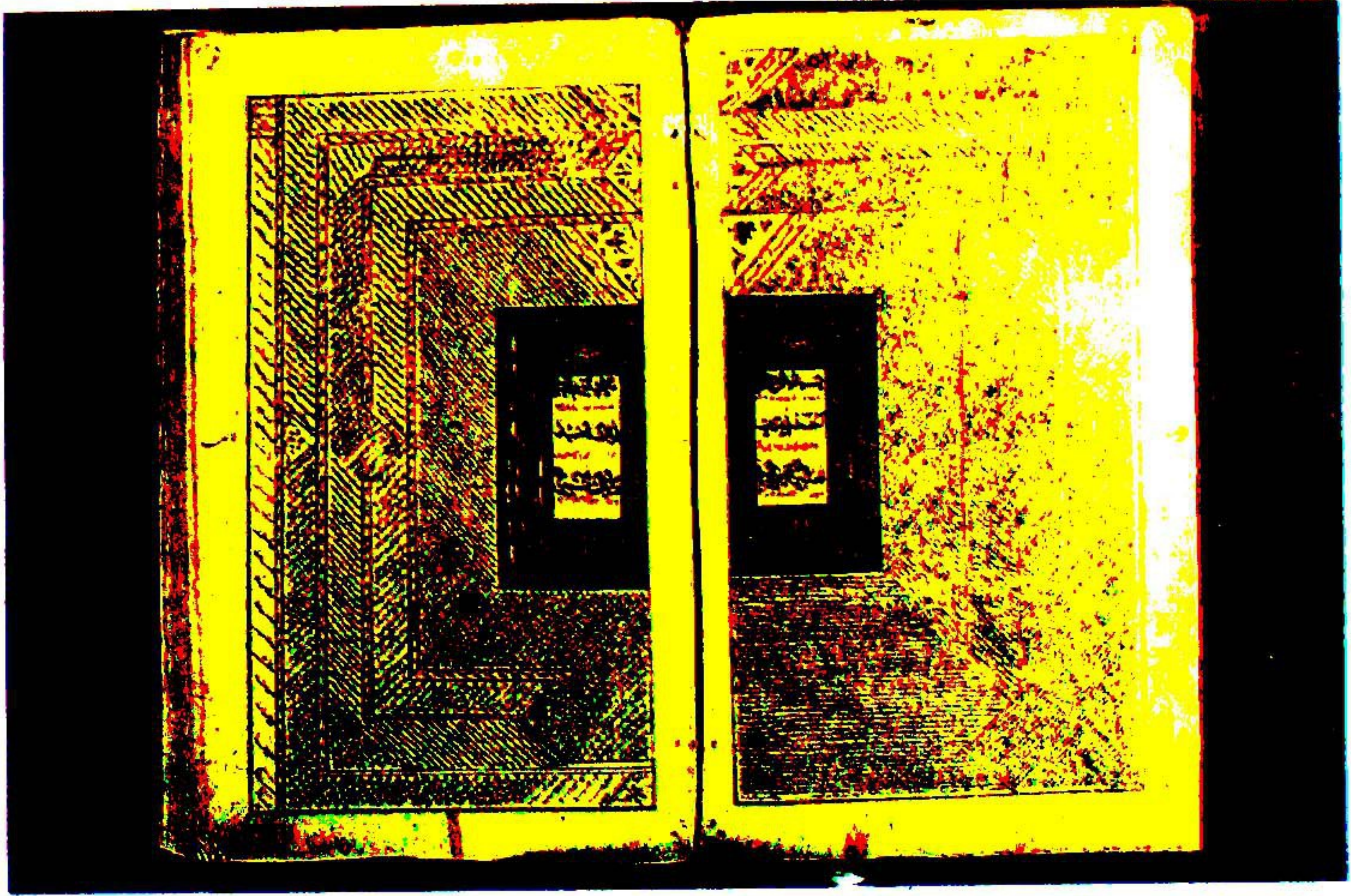
Arabic. The reader has to grasp the general sense of the text by reading the words used in the translation; but his knowledge of the subject, as well as the level of his learning and culture, do not always permit him to do so. As a rule, therefore, word for word translations are far from being able expressing fully the meanings intended in the Qur'an and convey them easily to the reader. Such translations of the Holy Qur'an, particularly in Turkish and Persian, are quite numerous. They are of most benefit to readers who possess some knowledge of Classical Arabic but need help in understanding it.

Although there may be some differences between these translations owing to the occurrence of changes in the language concerned, such translations naturally tend to resemble one another. Especially if the translator is unknown and the translation does not have a particular title, it is sometimes impossible to

determine at first sight whether such translations are different copies of the same translation or are entirely separate translations. Such paraphrases also look very much alike on the page. Compared with the text of the Holy Qur'an itself, the translation is written either in a finer and smaller script which resembles that of the Qur'anic text, or in a different script which is often written in diagonal lines and in ink of a different colour. The text of the translation is normally copied by the same person as that of the Holy Qur'an, but it is not unknown for a different scribe to add a translation below the Qur'anic text at a later date. In such cases, a single manuscript may have more than one copyist and date and/or place of copying. This whole subject is of concern both to cataloguers of manuscripts and to researchers in the field of linguistics.

The second category of manuscript translations of the Holy Qur'an comprises those which also include a commentary. In such translations the translator would be expected to express the meaning in complete and coherent sentences. The author of such translations has a greater responsibility but is in a favourable situation inasmuch as he is free to use a greater variety of different words and expressions. He can also benefit from various sources such as Traditions of the Prophet and commentaries in order to support his translation. Translations with accompanying commentaries also differ from others in their appearance on the written page. The text of the translation may be arranged in different ways. It may be written in the margins of the Qur'anic text either horizontally or in diagonal lines. Again, the Arabic text may be interrupted by certain words or verses, presenting one verse at a line, each verse being followed by the translation or commentary. The text of the Holy Qur'an and the translation may also be arranged in block form. Translations that are laid out in this way, particularly those written in the margins, contain more than one translation together with a commentary written sometimes in the same language, sometimes in several languages. There are also translations with a commentary written in the margins of an interlinear word for word translation. One can even find translations that include a commentary but do not include the Qur'anic text itself.

In manuscripts of those translations that include a commentary, various means are used to separate the text of the Holy Qur'an from the translation. Among them are writing in different characters and sizes of script; using an ink of a different colour; drawing lines above and below the Qur'anic text, generally in red ink; writing the Surah headings in red ink; separating the text of the Qur'an from the translation with ruled lines or columns; adding vowel marks; and illuminating the text.

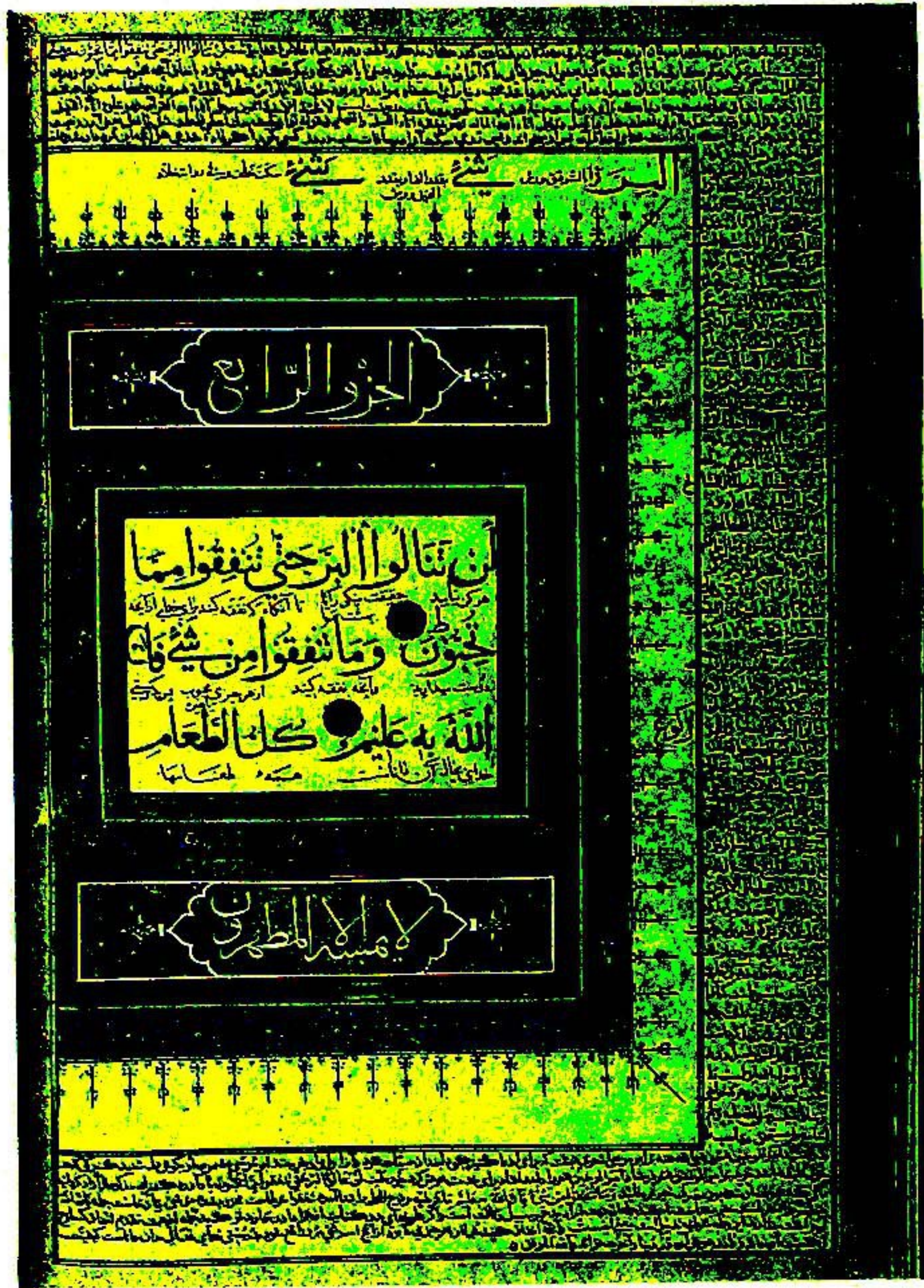


Interlinear translation in Persian. In addition, there are quotations from *al-Kashshâf*, *Tafsîr Husaynî*, *al-Baydawi*'s commentary, *Tafsîr Madârik*, *Tafsîr Rahmânî* and *Tafsîr al-Jalâlayn*. 728 folios, 9 lines to a page. Verses in Naskhî script with vowel marking, and the translation in Ta'liq script. Copied by Hasan b. 'Alî b. Ahmad, c. 1000/1700. (Topkapı Palace Museum, Medine Section, 97)

Various methods are used in translations with an interpretation in order to separate the text of the Holy Qur'an and the translation, such as writing in different characters and sizes of script, using an ink of a different color, drawing lines below and above the Qur'anic text generally in red ink, writing the chapter or sura headings in red ink, separating the text of the Qur'an and the translation with rulers, putting vowel marks and illuminating the text.

Compared with interlinear word for word translations, it is easier to identify and compare those different translations which have commentaries. This is because the authors of translations with commentary are generally known, and the works concerned have a specific title, an introduction and sometimes a list of contents. In these cases it is also possible to compare the texts of the translation stylistically. Despite these advantages, such manuscript works still afford scope for extensive research.

Although we use the word “translation”, in our view it is impossible to make a complete translation of the Holy Qur’an in the full sense of the word. The long-standing and continuing controversy on this subject is beyond the scope of this Introduction. Nevertheless, such works, whatever we may call them, are an effective medium for transferring the Holy Qur’an into languages other than Arabic. As is well known, those who attempt to translate the Holy Qur’an into various languages, including Western ones, sometimes frankly admit that they are not able to achieve a complete or perfect translation.



Interlinear translation in Persian. There are also *tafsîr* in the margin. 667 folios, 9 lines to a page. Verses in Thuluth script, translation and exegesis in the Naskhî and Ta'liq scripts. (Süleymaniye Library, Ayasofya Section, 2)



تفسير فتح شريف الشيخ اسمعيل افندي المولى
الحمد لله الذي ازل القرآن • هدى للناس وبينات
 من الهدى والفرقان • وقرن له اسماء الاله وصفاته
 وافعاله ومصنوع العباد • واسرارها والمعاد
 كما يتأما كان به زبدي ونقصان • فاستبان الله
 خلق الانسان على البيان • وجعل القرآن شفاه
 للوزج والاهدان • ورفق من اصدار العارفين
 عشاق • ليرى وجوه الفاضله ومناقب •
 ورفق من قلوبهم كذا ان يفتخروا اسرارهم متان
 فخرها ظهوره ويطينه وسامه منطلعه بالذوق
 والوجدان • فعبقروا ما صرنا منه بالذم لتعجب
 واعذب اللسان • ليدبروا الطاهرين وان
 العلوم والشران • ويوتقوا اهلهم الى شرب
 الصديق والايقان • والصلوة على سبيلنا في العباد

السر والتمجيد والايقان • الذي ازل القرآن
 وبيان المشاهدة والايقان • وعلى الله واصحابه
 الذين اتهموا باحسان رضوانه عليهم ورضوانهم
 ذكر وقت وان • وارسلهم من الغيب والتمجيد
 الى انقضاء الامم • وانزلهم الى زمان •
 اما بعد بوكتوز وحسنه بولوى المولى الشيخ اسمعيل
 الانزوى • فتح الله عليه الفتوى • وكان
 هذه الفتوى المسمى • بزمان بكونه من
 امكن حشره مشنوبين شرح المسند مشنوب اوله
 وكتبه طاهر والماد ينك مطا له ستمدهم خط
 حظ ولان الورود شولمته كه كتب لونه
 نقاط وخط كورمه خط وحاله رطابها اذ
 مطهر بولش • ورعا للعليه تلك مطا
 مرومه اولان ارقه حقايق نظايمه ليطرلق
 جهان بتمه كون ومكانه خوبرو وصوبه كمش
 حكمت ابراهيمه تلك شريعتها اوله قدمه
 دينه ليه اتمسبه نازلا ولوب وجهه
 دينه منهاه بمرده كرمها بل اوله
 بعده بوكتوزم خطوطه وسكونه
 اولدى • وكاتبه قران او منتهى
 القاموس لته درون له مطالعه كمش
 الشان تلوونها ليه زياده اشقان
 البصير بدم شجره • باربعه كرم

Tafsîr of the sura *al-Fâtihah* (1) in Turkish by Ankaravî Ismail b. Ahmed entitled *Fîtuhat al-Ayniyye* 120 folios, 23 lines to a page. Copied in Naskhî script. (Süleymaniye Library, Halet Efendi Section, 27)

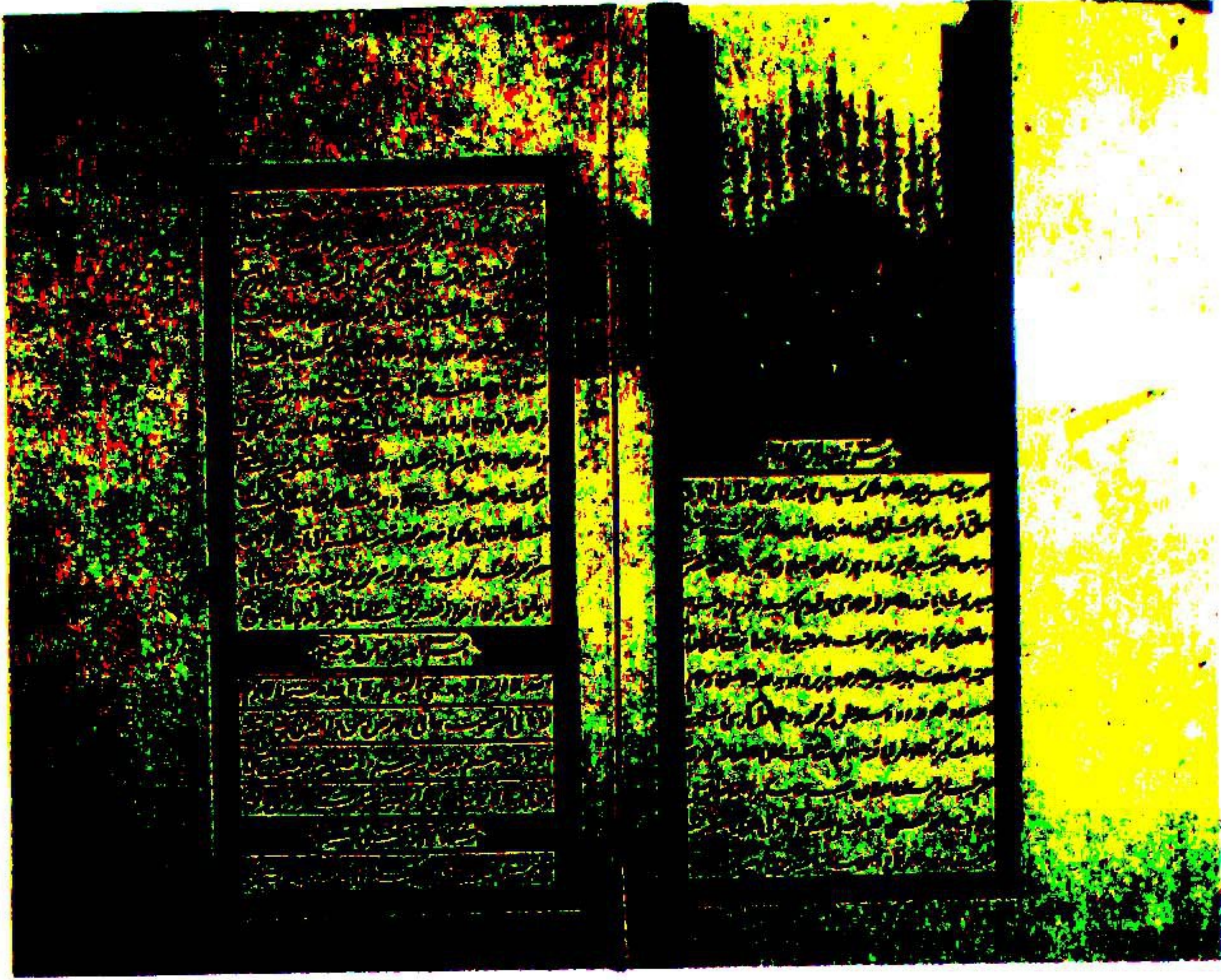
For various reasons, it sometimes happens that one or more volumes of a manuscript Qur'an translation comprising more than one volume may be missing from the collections. In this bibliography, we shall consider such copies among the complete translations because these seemingly missing copies are in fact the extant portions of a complete translation. These missing volumes may be located in another collection or in the possession of an individual person and we may come across them one day if they have survived.

There are also partial translations of the Holy Qur'an, meaning translations of either of selected passages or of a section such as one or more *juz'* (thirtieth part), Surah, or verse. They may also contain translations of verses concerning one specific subject. In some cases, the copyist preferred to copy not the whole of an existing translation but a selected part, such as *Surat al-Fatihah*. In some cases one can identify the translation on which the text is based, and manuscripts of this kind may therefore be considered to be part of the full translation. When the complete translation cannot be identified with certainty, however, one should consider partial copies as separate translations.

Research on the contents of translated sections indicates that the portions of the Holy Qur'an that are most often copied are the last two *juz'*, i.e. the 29th and the 30th; the Surahs al-Fatihah, Yusuf, Ya Sin and Ikhlas; and verse 255 of Surat al-Baqarah, which is known as *Ayat al-Kursi* (the Throne Verse). The special veneration and love Muslims have for these particular sections of the Holy Book is a fitting subject for further study.

Besides prose translations of the Holy Qur'an, there are also verse renderings. Yet another category of work to be mentioned is that of Qur'anic glossaries: works that give in another language the meanings of the Arabic words found in the Qur'an, the latter being listed alphabetically. Although not included in the present bibliography, these works also arguably deserve to be studied and considered as a kind of translation. In addition, there are literary, mystical and scholarly works which contain translations of several verses but do not aim to present a translation of the whole Qur'an. The translations included in such works also deserve to be studied.

According to information furnished by Professor Muhammad Hamidullah, there are also translations in various languages and dialects which appear under the heading "Selected parts". We understand that Professor Hamidullah asked some of his students and colleagues to translate selections from short Surahs and verses in various languages and dialects in which no translation of the Holy Qur'an was

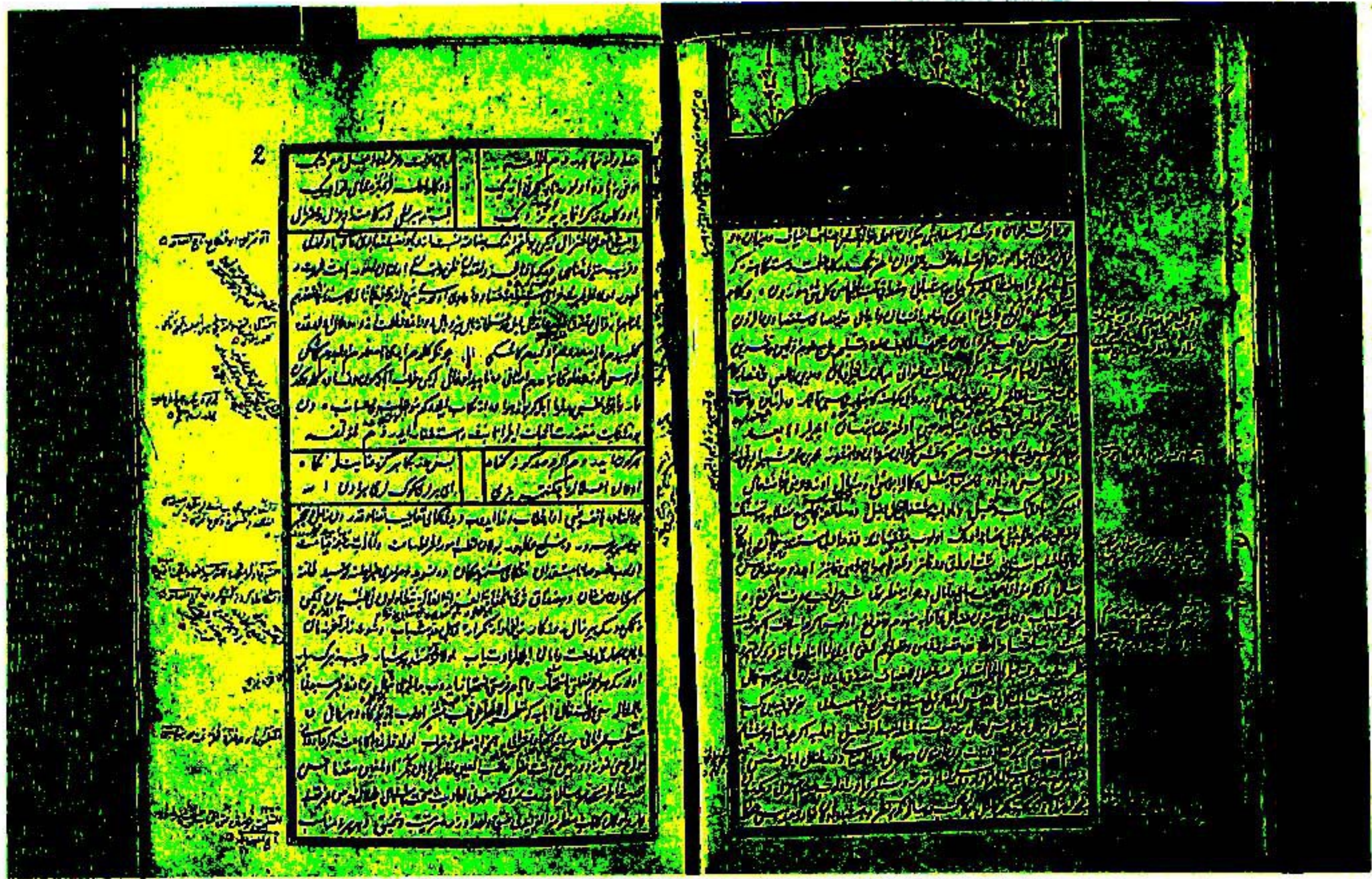


Turkish exegesis of the Throne Verse (*sura al-Baqarah*, 255th verse), 10 folios, 19 lines to a page.
Written in fine Ta'liq script in 1164/1750, (Süleymaniye Library, Hamidiye Section, 56)

known to exist. He then included the information about these translations in the introduction to his own French translation of the Qur'an. The texts of these translations, which are probably kept in his private library, have been included in this bibliography because of their symbolic value⁴.

The bibliographical research conducted so far has brought to light manuscript copies of the Holy Qur'an in sixty-one languages or dialects. Of these, Turkish, Persian and Urdu versions are the most numerous. We therefore intend to publish descriptions of them in three separate volumes. The present bibliography includes information about 293 manuscripts which contain translations of the Holy Qur'an in fifty-eight languages or dialects, the above-mentioned three languages being excluded.

⁴ See the entries numbered Bohemian 46/1; Breton 50/1, 51/2; Corsican 55/1; Estonian 60/1; 62/2; Friesian 70/1-72/3; Gaelic 76/1; German 77/1; Icelandic 131/1; Irish 132/1-134/3; Lapp 147/1; Latvian 187/1; Letzбургisch 188/1; Lowlandish 189/1; Maltese 208/1-212/5; Norwegian 213/1; Platt-Deutsch 223/1-225/3; Portuguese 234/1; Provencal 235/1; Romanian 238/1; Romansch 239/1; Slovenian 255/1; Volapuk 289/1, 290/2; Welsh 291/1; and Yiddish 293/1.



Turkish translation of Okçuzade Muhammed Shahî's *Nazm-ı Mübin fi el-Ayât el-Erbain* in verse, 252 folios, 25 lines to a page. Copied by Şehbâz b. Şa'ban in 22 Jamâdi-l-Âkhir 1051/28 Sept 1641 in Istanbul, (Süleymaniye Library, Lala Ismail Paşa Section, 612)

Readers who examine the bibliographical descriptions with care will notice that certain details are missing from many of them. Despite all our efforts, there remain some shortcomings in our knowledge of these translations, which are located in various libraries of the world. There are a number of reasons for these deficiencies, which stem from the particular nature of manuscripts; the main ones are as follows.

Although the same translation may be found in a number of manuscripts, each copy will have different characteristics. Contrary to the case in printed works, it is not possible to extrapolate the missing information about a particular manuscript on the basis of another copy. It is invariably necessary, therefore, to examine each individual copy and to note down the bibliographic details. This is the most ideal way to collect information about any particular translation. But the linguistic and geographical scope of the present study covers translations in languages and in libraries, museums and private collections from all over the world. Consequently, in order to gather the requisite bibliographical information in most cases we have had to depend entirely on the assistance of other people

world. Consequently, in order to gather the requisite bibliographical information in most cases we have had to depend entirely on the assistance of other people who contributed to this project, also referring to such secondary sources as are available.

In many cases it was not possible for the compilers of this work to examine the manuscripts in person; nor was it always possible to benefit from the assistance of experts with specialist knowledge of the languages and manuscripts concerned. Furthermore, we were not always able to check the accuracy of the information supplied by our informants.

A number of problems arose which had the effect of impeding the work undertaken by those who filled out the information forms after examining the manuscripts or referring to secondary sources. These made the task of verifying the details more difficult and more uncertain. We tried to overcome such difficulties by re-examining the available sources as far as possible.

Some of the libraries, museums and private collections where the manuscripts are preserved do not have complete catalogues of their holdings. Generally speaking, the information contained in catalogues, inventories and related publications is not sufficient to meet the needs of the specialist bibliographer. This factor also led to difficulties in our researches.

For various reasons, we came across errors and contradictions in the secondary sources.

We also faced the following difficulties during our research. Some manuscripts consist of more than one volume. When these volumes are located in different places, the information about them may be inconsistent because it was provided by different people. It was sometimes impossible to collect sufficient information since in some cases our letters to the institutions where the copies are located remained unanswered or the lack of specialist staff led to difficulties. Again, different evaluations of the same manuscript in various sources gives rise to uncertainty as to the reliability of information provided. The officious and excessively protective attitude of some institutions and private owners of manuscripts made it difficult to gain access to them. Finally, problems of location and transportation arose owing to the fact that certain collections and libraries had moved to different locations without our being aware of it.



Interlinear translation in Çagatay Turkish, 451 folios, 9 lines to a page, verses written in large Naskhî script and translation in Naskhî with vowel marking. Thought to be written in Turkestan approximately in 1000/1500-1600 (Topkapı Palace Museum, Hirka-i Saadet Section, 54)

Most of the translations contained in this bibliography, in languages excluding Turkish, Persian and Urdu, are not complete ones. Some translations of *juz'*, surahs and verses into a given language ought perhaps to be regarded as having been intended as exercises in translation from Arabic rather than interpretations of the Islamic Scripture. Regardless of the length of the translation, however, we have included all available translations and commentaries relating to the Holy Qur'an. Although religious works which contain sermons, spiritual counsel, litanies (*awrad*), and supplicatory prayers (*ad'iyah*) often include translations of, or commentaries on, Qur'anic verses, they fall outside the scope of this bibliography. In our view, texts of this nature form a very worthwhile subject for study in their own right.

The total number of manuscript translations and commentaries in each language included in this bibliography is as follows: 46 in Hausa; 39 in Latin; 36 in Aljamiado; 22 in Swahili; 16 in Malay; eleven in Sindhi; nine in Pashto; seven each in Javanese and French; six in Spanish; five each in Armenian, Maltese and Polish; four each in German and Hebrew; three each in Bosnian, Friesian, Russian and Syriac; two each in Albanian, Breton, Catalan, Dutch, English, Flemish, Italian, Kurdish, Macassar, Punjabi, Ukranian and Volapuk; and one copy each in an indeterminate African language, Berber, Bohemian, Chinese, Corsican, Estonian, Gaelic (Scottish), Icelandic, Kanembu, Lapland, Latvian, Letzburgesch, Lowlandish, Norwegian, Portuguese, Provencal, Romansch, Rumanian, Slovenian, Thai, Welsh, Wolof, and Yiddish.

The Latin translation by Robertus Ketenensis is the oldest translation of the Holy Qur'an into any language other than Turkish, Persian or Urdu. There are eight known copies of this translation (148/1-155/8)⁵. Three of them are datable to the XIIIth or the XIVth centuries; two date from the XVth century; and two from the XVIth. This first translation in Latin was made by order of Peter the Venerable (1092-1156) in the hope of converting the Muslims to Christianity. Peter believed that it would be possible to fulfill this objective by learning and understanding the Islamic sources and the Holy Qur'an in particular. When he traveled to Spain in 1142, Peter the Venerable entrusted the task of undertaking various translation projects to two scholars. Robertus Ketenensis made this first translation in Latin with the help of a Spanish Muslim by the name of Muhammad⁶. This pioneering translation, made with the aim of convincing the Muslims to abandon their religion, led to great disputes and faced serious obstacles. Despite the difficulties,

⁵ The numbers given in parentheses refer to the description number of the manuscript in this bibliography.

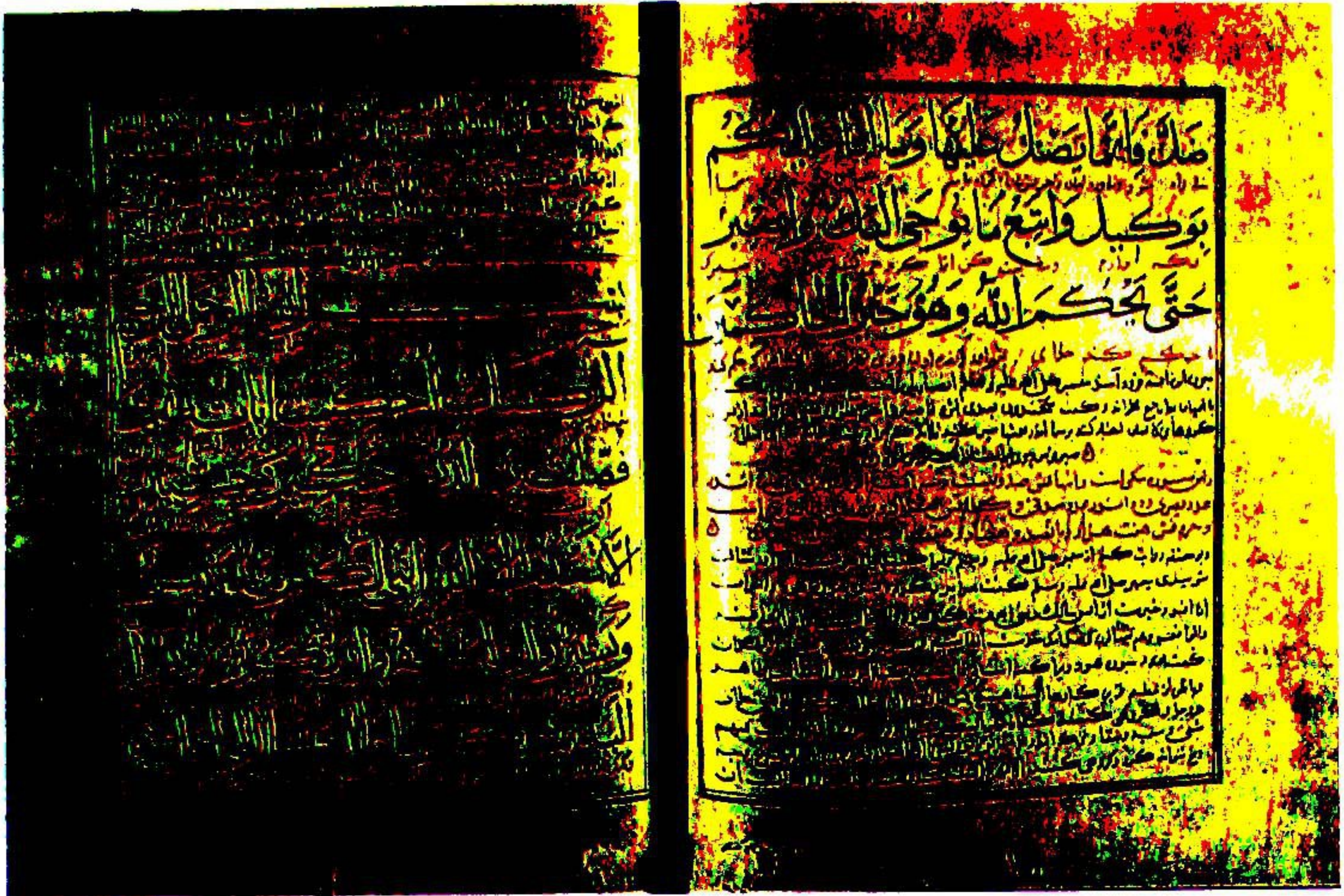
⁶ H. Bobzin, "Latin translation of the Koran: a short overview", *Der Islam*, Band 70, Heft 2 (1993), pp. 193-206.

it was published in 1543 in Bailex under the editorship of Theodorus Bibliander, and this was followed by later editions⁷. Also among the first translations in Latin (181/34) was one by a man of religion from Rome who was well-versed in the Arabic language and had a good knowledge of the Holy Qur'an. The Arabic text of the Qur'an was copied in the XIIth and XIIIth centuries; the Latin translation was copied in the XIVth century.

Among the translations known to have been made during the XVth century one may cite the translation by an unknown writer into a Berber language (45/1); the translation in Malay (194/3) entitled *Tafsir al-Quran Jalalain*, dated 1450 A.D., by Jalaluddin Mohammad ibn Ahmad al-Muhli; and a Syriac translation by an unknown translator (284/1) which bears the same date of copying as the above-mentioned Malay translation.

From the XVIth century onwards, there was an increase both in the number of translations and in the number of languages. That century produced the following translations: the version in Aljamiado by Abu 'Abd Allah Muhammad ibn. 'Abd Allah ibn Abi Zamin (Zamanin) entitled *Commentario de Alcoran* (4/1), as well as six more translations in Aljamiado (8/5-12/9, 25/22-30/27) whose authors are not named; the Dutch translation by Salomon Swigger (Schweigger) entitled *Die Arabischen Alkoran* (56/1) and dated 1590 A.D.; the Italian translation by Andrea Arrivabene entitled *L'Alcoran di Macimetto* (135/1) and dated 1547 A.D.; the translation into Latin (156/9), dated 1530 A.D., by Robert of Chester-Hermann of Carinthia which was submitted to Peter the Venerable, and the Latin translation, which is cited as *Le Coran* (167/20) in the source that we referred to, and dated 1538 A.D., by Guillelmus Raymondus de Moncata; the translation in Latin entitled *Liber Alchorani Machometi* (160/13) by Marcus Canonicus Toledanus; the Latin translation (175/28) whose translator is unnamed; the translation into Polish (229/4), also of unknown authorship; the translation in Spanish that appears as *Le [[al-?] Coran* (256/1) in the source that we examined, and dated 17 Shawwal 976 A.H./4 April 1569 A.D., by Ibrahim Isquierdo; the Spanish translation by an unknown author, entitled *Alphurcani Mohamedis Libri* (257/2) and dated 26 June 1518; and the manuscript in Spanish entitled *al-Coran* (258/3).

⁷ World Bibliography of Meanings of the Holy Qur'an, pp. 285-286: nos. 1032/1 - 1034/3.



Abû al-Muzaffar Tâhir b. Muhammad Asfarâyînî's Persian exegesis with interlinear translation entitled *Tafsîr Tâj al-Tarâjim* and Persian interlinear translation. 1102 folios, number of lines vary from one page to the other. Verses in large Naskhî, interlinear translations in Naskhî, and the *tafsîr* in broken Naskhî calligraphy. (Süleymaniye Library, Rüstem Paşa Section, 28)

The number of translations of the Holy Qur'an continued to increase also in the XVIIth century. Among the translations which were made in this century we may cite the following: the translation dated June 1689 which contains interpretations in an African language (1/1); the translation in French titled *L'Alcoran de Mahomet* (63/1) by Antoine Galland and 4 translations in French (65/3-69/7) by unknown translators; the translation in German entitled *Alcoranus Mahometicus* (80/4) by Salomon Schweigger; the Hebrew translation titled *Sefer Ha-Alqoran* (127/1) and dated 1636 A.D. by Jakop Levi ben Israel, the manuscript version in Hebrew titled *Alcoranus* (128/2) and dated 1600 A.D. by an unknown translator; the translation into the Kanembu language (144/1) which was copied in 1080 A.H./1669-70 A.D.; the translation in Latin (158/11) dated ca. 1690 A.D. by Abraham Hinckelmann, the Latin translations titled *Interpretatio Alcorani* (172/25) and dated 1669 A.D. by Dominicus Germanus de Silisie, and by an unknown translator (178/31); the translation by an unknown author in the Malay language (197/6) which was copied in the XIIth century A.H./XVIIth-XVIIIth centuries A.D., the translations in Polish (228/3) by Piotry Starkowiecki and by

an unknown translator (230/5); the translation into Spanish (258/3) dated 11 July 1606 A.D. by an unknown translator.

Among the translations which were written in the XVIIIth century are the following: the translation in Armenian (40/1) by Father Stephanus (Polish born); the translation in Latin entitled *Alcorani Translatio* (166/19) by Salomone Negri-Rali (Caroli) Dadichi, the Latin translation (170/23) dated 1737 A.D. by Nicolaus Wilhelm Schroeder in the translator's own hand, and the Latin translation entitled *Alcorani Liber primus* (176/29) by an unknown translator; the translation into Malay entitled *Alcorani* (195/4) by Stephane Schulze, as well as two more Malay translations (197/6, 200/9) whose translators are unknown; the translation into Pashto by Adib Muhammad Samad dated 1125 A.H./1713 A.D. entitled *Sharh-i mandum bar ayat-i Qur'aniyyah wa Ahadith-i Nabawiyyah* (214/1), and the partial Pashto translation *Surah-i Fatihah wa Surah-i Ikhlas* (219/6) by an unknown writer; the translation into Russian (241/2) by Piotr Vasilevich Postnikov, which was published in 1716 A.D.; and the Sindhi translation by Ahmad entitled *Kisso Hazrat Yusuf Jo* (244/1, 254/2).

Among the translations of the Holy Qur'an produced during the XIXth century are the following: the translation into Chinese (54/1); the Hebrew translation (129/3), which was probably copied before 1857 A.D.; the translation in Latin (169/22) copied by Henri Pareau around 1800 A.D.; the translation in Malay entitled *Tarjuman al-Mustafid* (192/1, 193/2) by Shaikh Abdul Rauf b. Ali al-Fansuri (Abdul Rauf Singkel), of which there are two copies, dated 9 Rabi' II 1235 A.H./25 January 1820 A.D. and 4 Rabi' II 1299 A.H./23 February 1882 A.D., the Malay translation (203/12) dated 27 Dhu'l-Qa'dah 1298/21 October 1881, whose author is unknown; the translations in Polish-Belorussian (Leh-Belony) (231/1, 233/3) dated 1802-1810 A.D. and 1857 A.D., respectively; the Russian translation (240/1), dated 26 May 1871, by D.N. Boguslavsky; and the translation into Sindhi titled *Tafsir Sura-i Yusuf* (247/4) which was translated by Makhdum 'Abdullah and copied in approximately 1800 A.D.

Of the manuscript translations dating from the 20th century, some are renderings of selected verses or Surahs⁸. In addition to these, there are also more extensive translations which were copied in the 20th century. Among the most significant are the following: the Albanian version dated 1920-1924 entitled *Tafsir-i Kuranit* (3/2) which was written by Hafiz Ali Korca; the translation into Bosnian entitled *Prijevod Kur'ana* (47/1) by Mustafa Fetin Kulenovic; the versions in the same

⁸ See footnote 2.

language by Hilmo Saric (48/2), dated 1360 A.H./1941 A.D., and by Hafiz Seid Zenunovic (49/3) the translations into the Hausa language entitled *Ma'anar al-Qur'an al-Karim* (81/1) by al-Haji Gurama Abbaje; *Tafhim al-Qur'an al-Karim fi lughat Hausa* (82/2) by Ahmad b. Shu'aib; *Tafsiri Surat al-Baqara* (107/27) by Mallam Muhammad Shamakin Bajoga; *Fassarar Tafsiri al-Jalalayn* (83/3) by Mallam 'Umar Balarabe; *Tarjama wa Tafsiri Ma'ani al-Qur'an* (84/4) by Shaikh Bashir Ahmed Muhyiddin; *Tafsiri Surati al-Rahman* (86/6) by Shaikh Dahiru Bauchi; *Tarjama al-Qur'an al-Karim* (87/7) by Shaikh 'Uthman Tahir Bauchi; *Fassarar Ma'anani al-Qur'ani al-Karim Na Mallam Bishir a Hausa* (88/8) by Mallam Bishir; *Fassarar Surat Yasin da Khutbar Sa* (89/9) by Muhammad Mai Babban Buzu; *al-Kur'ani Mai Girma da Kuma Tarjaman Ma'anoninsa Zuwa Ga Harshen Hausa* (90/10) by Shaikh Abubakar Mahmud Qummi; *Ma'anar al-Qur'ani mai Girma* (91/1) and *Tarjamar Ma'anani al-Kur'ani Mai Girma* (92/12); *Surat Waqi'a a Cikin Ajami* (93/13) by Liman Haidara; *Tarjama Ma'anar Surat A'la Zuwa Surat al-Nas a Cikin Hausa* (94/14) by Ibn Mu'adh; *Tarjamar Juz' Amma* (95/15) by al-Haji Muhammad Baban Inna; *Tarjamar Wadansu Surori Daga Mai Girma* (96/16) by Mallam 'Abd al-Qadir Jahun; *Fassarar Juz' 'Amma Zuwa Ga Harshen Hausa* (97/17) by al-Haji Abdullah Jamo; *Ihsan al-Mannan fi Ibraz Khabaya' al-Qur'an* (98/8, 99/19) by Shaikh Muhammad Nasir Kabara; *Fassarar al-Kur'ani* (100/20) by Major Edgar; *Fassarar Surori al-Qur'ani Daga al-Naba' Zuwa al-Takwir A Cikin Hausa* (101/21) by Mallam Babban; *al-Kur'ani Mai Girma* (102/22) by Mustafa al-Qasim; *Fassarar Tafsiri al-Qur'ani* (103/23) and *Tarjamar Ayoyin Surat da Yasin da Surat al-Waqi'a* (104/24) by Mu'allim Ridwan; *Ma'anar Ayayoyi Surat al-Baqara Zuwa Surat al-A'raf Cikin Hausa* (105/25) by al-Haji Gabra Mai Sallah; *Tafsiri Jalalaini A Cikin Hausa Juzu'i Na Farko Da Na Biyu* (106/26) by Emir Muhammadu Sanusi; *Tarjama al-Kur'ani Mai Girma A Cikin Ajami* (108/28) by Shaikh Shu'ibu Muhammad; *Fassarar al-Qur'an A Cikin Ajami* (109/29) by Shaikh Zubairu Sirajo; *Fassarar Surat Baqara Da al-Ma'ada Ga Hausa* (110/30) and *Fassarar Suratu Yasin* (111/31) by Aliyu Tsafe; *Fassarar al-Qur'ani Mai Girma* (112/32) by Mallam Ahmad Tura; *Fassarar al-Qur'ani Mai Girma* (113/33) by al-Haji 'Umar, as well as thirteen versions (114/34-126/46) in the same language by an unknown translator; the Kurdish translation in eight volumes, entitled *Tafsir al-Qur'an (Tazkari al-Iman li-l-Ekrad)* (146/2.1-8) and dated 29 Ramadan 1349 A.H./18 February 1930-1932 A.D., by Muhammad 'Abd al-Karim al-Qadi; the Polish translations (226/1, 227/2) by Ismail Wieslaw Jezierski, dated 1956 A.D. and by Imam Jozef Korcky, dated 1900 A.D., respectively; the translation in Sindhi which appears as *Tarjuma ain Tafseer Mawlânâ 'Ubayd Allâh Sindhî* (250/7) in the source that we referred to and, dated 1943 A.D., by Mawlânâ 'Ubayd Allâh Sindhî; in Swahili one may cite

the translations of various Surahs (261/1-269/8) by Ahmad Bashheikh Hussain, the translation entitled *Tabaraka Dhu'l-'Ala* (270/9-281/20) by Mansab, and another entitled *Tabaraka* (282/21, 283/22) dated 1963 A.D. by Masud Abdulla; and lastly there is the Ukrainian translation (287/1) made by Alexandre Abranchak-Lisenetski between the years 1913 and 1915 A.D.

The dates of copying of the following manuscript translations are unknown: Albanian (2/1), Fulani (73/1-75/3), Macassar (190/1, 191/2), Punjabi (236/1, 237/2), and Thai (243/1); the Ukrainian translation (288/2) by Volodymyr Lezevye (288/2) and the translation entitled *Exegese Coranique* (292/1) by Muhammad Deme. These translations too probably date from the XXth century.

In the light of the above findings, it appears that the translations of the Holy Qur'an in languages other than Turkish, Persian and Urdu started with the translations in Latin made from the XIIth and XIIIth centuries onwards. Particularly in the XVth and the XVIth centuries, the number of these translations increased and they were followed by translations in Aljamiado, Berber, Malay, Dutch, Italian, Polish and Spanish. The XVIIth century produced translations in French, German, Hebrew, Kanembu, Malay and Polish also. In the XVIIIth century, translations in Armenian, Pashto, Russian and Sindhi were added to those in languages already mentioned. In the XIXth century came translations in Chinese and Hebrew. In addition to a number of experiments in translation into various languages, the XXth century also saw the production of manuscript translations in Albanian, Bosnian, Fulani, Hausa, Kurdish, Macassar, Punjabi, Polish, Sindhi, Thai, Ukrainian and Wolof.

In the future it seems very likely that as a result of technological developments the tradition of writing texts by hand is unlikely to continue for long, except in the form of works of fine calligraphy whose main or sole raison d'etre is aesthetic. Most of the manuscripts listed in this bibliography contain the final versions of texts originally drafted in the translator's or commentator's own hand. During the XXth century, many of these copies were actually produced on typewriters instead, for which reason we have also included typewritten texts in this bibliography. In the electronic world of today, the majority of authors and translators write their works on computers before having them printed. The texts are commonly stored on a computer's hard disk, or on diskettes. The question which then arises, as to whether the contents of these diskettes should be included in bibliographies of this kind, awaits an answer.

A number of points concerning items omitted from or included in the present bibliography call for elucidation. Firstly, E.G. Browne's *Supplementary Hand-list* states that manuscript Or. 652 (8) in the Library of the University of Cambridge contains translations of the Holy Qur'an in an African language⁹. According to information supplied by Dr. R. Vassie, however, this manuscript does not in fact contain a translation of the Qur'an. Likewise, R.B. Serjeant's *Handlist* describes three manuscripts in the library of New College, Edinburgh University, Arabic MSS. Or. (Arab) 1, 4, and 5, as containing translations of the Holy Qur'an in African languages¹⁰. Our correspondence with that library, however, elicited the response that none of those three manuscripts contain any translation of the Holy Qur'an. Accordingly, the four manuscripts in question have not been included in this bibliography.

A catalogue entry by F. Deroche mentions a translation of the Holy Qur'an in Paris with interlinear interpretations in an African language¹¹. Since the language of the translation has not been identified with certainty, this manuscript has been described under the heading "African Language" and mentioned under the heading "Africa" in the alphabetical listing. Moreover, in the "Note" section of the bibliographic entry we have inserted the relevant information obtained from the sources.

Our researches show that contradictory to the descriptions given by E. Saavedra the manuscript texts preserved in the Archive of La Real Academia de la Historia in Madrid, Spain under the numbers Gg 72, Gg 121, Gg 197 and Gayangos T6¹² are not translations of the Holy Qur'an in Aljamiado. These manuscripts in fact contain works on Arabic grammar, *Kitab al-Tarhib wa'l-Fada'il*, a work on Traditions (*Ahadith*) of the Prophet Muhammad and religious precepts, and a number of works which include Qur'anic texts but no translation. The manuscripts in question have not been included in the bibliography. According to information provided by Professor Hamidullah, Pablo Gil published a work at Zaragoza in the year 1904 in which he asserted that the manuscripts numbered 3, 18, 25, 39, 41, 47, 58 and 62 in his private collection were translations of the

⁹ E. G. Browne, *A Supplementary Hand-list of the Muhammadan Manuscripts preserved in the Libraries of the University of Cambridge*, Cambridge 1922, p. 154: no. 938.

¹⁰ R. B. Serjeant, *A Handlist of the Arabic, Persian and Hindustani MSS. of New College, Edinburgh*. London, 1942, p. 4; *Oriental Manuscripts in Europe and North America a survey*. Compiled by J. D. Pearson. [Switzerland] 1971, p. 319.

¹¹ F. Deroche, G. Vajda, and Y. Sauvan, *Catalogue des manuscrits arabes de la Bibliotheque Nationale. Deuxieme partie: manuscrits musulmans*, Paris 1983-1985, I/2, p. 48: no. 334.

¹² E. Saavedra, *L'Indice general de la literatura aljamiado*. Madrid 1878, pp. 120 (no. XXII), 128 (no. XXIV), 136 (no. XLXVI), 159 (no. LXXX).

Holy Qur'an into Aljamiado¹³. Hamidullah, however, reports that he was unable to learn the whereabouts of this collection from anybody¹⁴. Our studies indicate that the manuscripts referred to by the numbers 3, 18, 25, 39 and 58 are actually the manuscripts that now bear the same numbers in the Junta collection. Unfortunately, we were not able to obtain definite information about manuscripts 41, 47 and 62. There may possibly be some connection between the former Pablo Gil manuscript 47 and the one numbered Junta 47, but it has not so far been possible to reach a definite conclusion on this subject. The three manuscripts in question have therefore been included in the bibliography, but with reservations.

We were unable to obtain more detailed information concerning the three manuscripts in Fulani (Pulaar Dialect) that are described in the catalogue by T. Diallo¹⁵. It proved possible to trace a manuscript including a poem by Boubacar Diabbo in Jerma, which is a dialect of the Songhay language; and it may be that this poem includes the translation of a Qur'anic verse. In any case, we have included this copy in our bibliography, with reservations.

A catalogue entry by P. Voorhoeve¹⁶ mentions a manuscript translation of the Holy Qur'an with commentary entitled *Tafsir al-Jalalayn* in the Rijksuniversiteit (State University) Library, Leiden, Netherlands: manuscript Or. 6980 (2). On examining it, Dr. J. J. Witkam discovered that this translation was not in Javanese but in Malay. The manuscript has therefore been listed among the Malay translations in this bibliography.

According to Hamidullah¹⁷, there are also three translations of the Holy Qur'an in Latin in the Rijksuniversiteit Library, Leiden: manuscripts 247, 2444 and 2450. All three contain a translation made by Levinus Warenus. Information supplied by Witkam indicates that these texts are not translations of the Holy Qur'an, and that the number 247 is incorrect. Furthermore, manuscript 2444 has now been redesignated as Or. 1161 and manuscript 2450 as Or.1171. None of these manuscripts has been included in the bibliography.

¹³ P. Gil, "Los manuscritos de mi colleccion", *Homenaje à D. Francisco Codera en su jubilacion del profesorado*, Zaragoza 1904, pp. 337-347.

¹⁴ M. Hamidullah, *Le Saint Coran. Nouvelle edition corrigee et augmentee*, [Paris] 1989, p.XLIII: Aljamiado 28-35.

¹⁵ T. Diallo, *Catalogue des manuscrits de l'IFAN*, Dakar 1966, pp. 44, 65.

¹⁶ P. Voorhoeve, *Handlist of Arabic manuscripts in the Library of the University of Leiden and other collections in the Netherlands*, The Hague; Boston; London 1980, p. 353.

¹⁷ Hamidullah, *op. cit.*, p.XLV: Latin 29.

The manuscript listed among the translations into German which includes translations of Surahs I-IV made by Muhammad Hamidullah¹⁸ is an example of the exercises in translation that have been undertaken in this field; but the compilers of the bibliography have not succeeded in obtaining any further details of the manuscript.

According to an article by J. D. Pearson¹⁹, there are two manuscript translations of the Qur'an in Washington, D.C. and in Cambridge, England. Unfortunately, we were unable to trace either manuscript, but have included both in the bibliography with reservations.

Despite all the shortcomings mentioned above, we hope that the bibliography which we now present to the world of scholarship will be an important source for future studies on this subject. Both the hard information and the hints offer starting-points for new research. This applies both to manuscript translations into African and Asian languages, to which it is difficult to gain access under the present conditions, and also to those in European languages, many of which have never been studied despite their linguistic and other interest. Despite our efforts and good intentions, there will inevitably be omissions and errors in this bibliography. We firmly believe, however, that it will prove possible to remedy these shortcomings in the future thanks to the advice and suggestions that we hope to receive from scholars and researchers who use it while pursuing research on the material included.

¹⁸ Hamidullah, *op. cit.*, p. XLVI: Allemand.

¹⁹ J. D. Pearson, "Translation of the Kur'an", *Encyclopaedia of Islam, New edition*, V, p. 431.

GENERAL ABBREVIATIONS

A.D.	Anno Domini
A.H.	Anno Hegirae
Beg.	Beginning of the Translation
Dr.	Doctor
End	End of the Translation
fol.	Folio
fols.	Folios
fragm.	Fragment
IFAN	Université Cheikh Anta Diop (=Institut Fondamental d'Afrique Noire), Dakar-SENEGAL
IRCICA	Research Centre for Islamic History, Art and Culture, Istanbul-TURKIYE
MS	Manuscript
no.	Number
p.	Page
pp.	Pages
Prof.	Professor
r.	Recto
Ref.	References
S.	Ottoman solar calendar
Suppl.	Supplement
v.	Verso
vol.	Volume

ABBREVIATIONS OF LIBRARIES

A

Abbâje	al-Hajj Gurama Abbâje Library, Kumo-NIGERIA
Alkâli	Mallam Ibrâhîm Alkâli, Gombe-NIGERIA
Arab	Mallam Ibrâhîm Arab Collection, Kaduna-NIGERIA
Arbil	Central Library of Salahuddin University, Arbil-IRAQ
AFS	Archiv der Franckischen Stiftungen-GERMANY
ARAH	Archivo de la Real Academia de la Historia, Madrid-SPAIN

B

Balârabe	al-Hajj 'Umar Balârabe Collection, Kaduna-NIGERIA
Bauchi	Tâhir Bauchi Private Library, Bauchi-NIGERIA
Berlin	Staatsbibliothek zu Berlin-Preussischer Kulturbesitz, Berlin-GERMANY
Bhopal	Bhopal State Library, Bhopal-INDIA
Birmingham	Selly Oak Colleges Library, Birmingham-UNITED KINGDOM
Bodleian	Bodleian Library. University of Oxford-UNITED KINGDOM
Bonn	Bibliotheca Academia Bonnensi Servantur, Bonn-GERMANY
Bruxelles	Bibliothèque Royale d'Albert 1 ^{er} , Bruxelles - BELGIUM
Bûzu	Late Mai Babban Bûzu Collection, Bauchi-NIGERIA

C

Cambridge	University of Cambridge Library, Cambridge-UNITED KINGDOM
CILS	Centre for Islamic Legal Studies Library, Zaria-NIGERIA

D

- Dakar Institut Fondamental d'Afrique Noire, Dakar-
SENEGAL
- Dar al-Salaam University of Dar al-Salaam, Library, Dar al-
Salaam-TANZANIA
- Dresden Sächsische Landesbibliothek, Dresden-
GERMANY
- DBP Pusat Dokumentasi Dewan Bahasa dan Pustaka,
Kuala Lumpur-MALAYSIA

E

- Escorial Real Biblioteca de San Lorenzo de El Escorial,
Madrid-SPAIN

G

- Gafaka Mallam Ibrâhîm Gafaka Library, Potiskum-
NIGERIA
- Gotha Forschungs-und Landesbibliothek Gotha, Gotha-
GERMANY
- Guwandu Wazîri Guwandu's Private Library, Sokota State-
NIGERIA

H

- Haidara Lîman Haidara Collection, Haidara-NIGERIA
- Hamburg Staats-und Universitätsbibliothek, Hamburg-
GERMANY
- Harvard Harvard University Semitic Museum, Cambridge-
U.S.A.

I

- IOL Oriental and India Office Collections, British
Library, London-UNITED KINGDOM
- ITN Islamic Trust of Nigeria Library, Zaria-NIGERIA
- Ibn Mu'âdh al-Hajj Ibn Mu'âdh Collection, Zaria-NIGERIA
- Imam Thâni Imam Thâni Private Library, Zaria-NIGERIA

- Inna Muhammad Babban Inna Library, Bauchi-NIGERIA
 Inuwa Inuwa Na'ibi Library (Potiskum Central Mosque), Potiskum-NIGERIA

J

- Jâhun 'Abd al-Qâdir Jâhun Library, Bauchi-NIGERIA
 Jalizada Private collection of Masud Muhammad Jalizada, Baghdad-IRAQ
 Jamo Late Jamo Private Collection, Gombe-NIGERIA
 John Rylands John Rylands University Library of Manchester, Manchester-UNITED KINGDOM
 Julfa St. Nerses Shnorhaly Library, the Armenian Cathedral Julfa (Muze-i Kilisa-i Armaniyan), Isfahan-IRAN
 Junaidu Wazîri Junaidu Collection, Gidadava-Sokoto-NIGERIA
 Junta Consejo Superior de Investigaciones Cientificas [=Junta para la Ampliación de Estudios Library = Bibliotheca de la Escuela des Estudios Arabes (Junta Collection)], Madrid-SPAIN

K

- Kabara Shaikh Nâsir Kabara Private Library, Kano-NIGERIA
 Kabul Arshiv-i Millî-i Afghânistân, Kabul-AFGHANISTAN
 Kansas University of Kansas Libraries, Kansas-U.S.A.
 Katsina Katsina State History Bureau, Katsina-NIGERIA
 Kiev Vernadsky Central Library of the Ukranian Academy of Sciences, Kiev-UKRAINE
 Kôna Lîman Kôna Library, Zaria-NIGERIA
 Kuala Lumpur National Library of Malaysia, National Centre for Malay Manuscripts, Kuala Lumpur-MALAYSIA
 Kumo al-Hajj Shu'aibu Muhammad, Kumo-NIGERIA
 Kusfa Shehu Tasi Kusfa Collection, Zaria-NIGERIA

L

- Leiden Bibliothek der Rijksuniversiteit Leiden (Library of the State University), Leiden-NETHERLANDS
Leipzig Universitätsbibliothek der Universität Leipzig, Leipzig-GERMANY

M

- Madrid Biblioteca Nacional, Madrid-SPAIN
Mallam Late Babban Mallam Library, Kona-NIGERIA
Marsailles Bibliothèque Municipale (Fonds Garcin de Tassy), Marseilles-FRANCE
Miguel Asin Biblioteca del Instituto Miguel Asin Palacios, a l'Escuela des Estudios Arabes, Madrid-SPAIN
Milano Biblioteca Ambrosiana, Milan-ITALY
Montpellier Faculté de Médecine de Montpellier, Montpellier-FRANCE
Moscow Archives of the Russian Academy of Sciences (Spd Section), Moscow-RUSSIA
Moscow/A Russian State Archives of Ancient Acts., Moscow-RUSSIA
Mu'âdh Shaikh Talhat Mu'âdh's Private Library, Zaria-NIGERIA
Mukhtâri Mukhtâri 'Abd al-Rahmân Collection, Zaria-NIGERIA
Muntaqa Late Muntaqa Coomâsie, Zaria-NIGERIA
München Bayerische Staatsbibliothek, München-GERMANY

N

- NAK National Archives Kaduna, Kaduna-NIGERIA
NHRS Northern History Research Scheme Library, Zaria-NIGERIA
Nigeria National Library of Nigeria, Lagos-NIGERIA

P

- Pablo Gil Biblioteca de Pablo Gil, Zaragoza-SPAIN

Padova Biblioteca Universitaria (Collezione Scoff),
Padova-ITALY
Paris Bibliothèque Nationale, Paris-FRANCE
Pristina Pristina Library, Pristina-KOSOVA
Poitiers Bibliothèque Municipale, Poitiers-FRANCE

R

RAS Royal Asiatic Society Library, London-UNITED
KINGDOM
Rostock Universitätsbibliothek, Rostock-GERMANY

S

Sahibzada Library of Sahibzada Sharafat Nawshahi-IRAQ
Sallah al-Hajj Gabra Mai Sallah Library, Kano-NIGERIA
Sanûsi Muhammad Sanûsi Library, Wudil-NIGERIA
Sarajevo Zemaljski Muzej Bosne i Hercegovine Biblioteka,
Sarajevo-BOSNIA AND HERZEGOVINA
Shâmaki Shâmaki Private Library, Gombe-NIGERIA
Sindhology Institute of Sindhology Library, University of
Sindh, Jamshoro-PAKISTAN
Sirâjo Shaikh Zubairu Sirâjo Private Library, Kaduna-
NIGERIA
Sokoto Sokoto State History Bureau, Sokoto-NIGERIA
St. Petersburg/IOS Institute of Oriental Studies, Russian Academy of
Sciences, St. Petersburg-RUSSIA
St. Petersburg/LAS The Library of the Russian Academy of Sciences,
St. Petersburg- RUSSIA
St. Petersburg/U St. Petersburg State University, Faculty of Oriental
Studies Library, St. Petersburg- RUSSIA

T

Toledo Biblioteca Provincia de Toledo, Sala, Reservada ,
Toledo-SPAIN
Tsâfe 'Aliyu Tsâfe Private Library, Bauchi-NIGERIA
Tübingen Universitätsbibliothek, Tübingen-GERMANY
Tûra Ahmad Tûra Collection, Bauchi-NIGERIA

U

- Ukraine Ukraine, Lwow, State Scientific Library, Fund of Shevchenko Scientific Society- UKRAINE
- Umar al-Hajj Umar Privative Collection, Bauchi- NIGERIA
- Utrecht Rijksuniversiteit te Utrecht, Universiteits Bibliotheek, Library of Oriental Manuscripts, Utrecht-NETHERLANDS

V

- Vatican Biblioteca Apostolica Vaticana, Roma-VATICAN CITY
- Venice Biblioteca Nazionale Marciana, Venice-ITALY
- Vienna Österreichische Nationalbibliothek, Vienna- AUSTRIA

W

- Washington Library of Congress, Washington-U.S.A.
- Wizârat Kitabkhâna-i Wizârat-i Ma'ârif wa Irshâd, Kabul- AFGHANISTAN

Z

- Zâhir Shâh Kitabkhâna-i Khusûsî-i A'lahazrat-i Humâyûn Muhammad Zâhir Shâh, Kabul-AFGHANISTAN

ABBREVIATIONS OF SOURCES

A

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B

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F

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**WORLD BIBLIOGRAPHY OF TRANSLATIONS
OF THE HOLY QUR'AN
IN MANUSCRIPT FORM**

1- AFRICAN LANGUAGE

1/1 Coran

198x146 mm., fols. 228-253, Sudanese script, 20 lines, **Ramadan 1100 A.H./June 1689 A.D.**; Oriental paper; sura headings, number of verses and vowel marks written in red ink; the circular signs at the end of the verses are coloured; in the middle there is a decoration shaped like a wreath which is faded; different colours of ink are used.

Beg.:

بسم الله... ذلك الكتاب لا ريب فيه هدى...

End: ... صدق الله العظيم وصدق رسوله. الحمد لله رب العالمين وصلواته على نبيه... في شهر

رمضان العظيم قدره سنة ألف ومائة.

Note: The manuscript, which consists of 254 folios, comprises fragments of several manuscripts. Suras II/1-3 are on fols. 1-6; sura II/41-49 is on fol.7; suras II/60-LV/1 are on fols. 8-227. The gaps between the suras are filled with various additions; suras LIV/32-CI/6 are on fols. 228-253 and suras CI/6-CXIV are on fol. 254. Each group of ten verses is marked with a sign. On the back of the cover is the inscription of "Mas'ûd ibn Yahyâ ibn Mas'ûd." Interlinear interpretations are added in an African language that has not been identified yet. The former code numbers of the manuscript are Asselin 901 and Suppl. Arabe 124.

Ref.: [Paris, Arabe 402]; Déroche, I/2, p. 48, no. 334.

2- ALBANIAN

The Albanian language is an Indo-European language of Thracian-Illyrian origin. Many foreign conquests have ensured that the ancient Illyrian language has been enriched by the addition of words and phrases from Latin, Greek, Turkish and languages of Slavic and Romance origin.

Two dialects, Gheg and Tosk, make up modern Albanian.

Affiliation : Albanian is an isolated language within the Indo-European family of languages.

2/1 Tafsir al-Âye 'Alâ Lisân al-Arnavûd

Ref.: [Pristina, Shelf 2, Document 5, book number. 1238]; List of Pristina Library, p. 12.

3/2 Korca, 'Ali: Tefsir-i Kur'anit.

2000 pages. 1920-1924.

Ref: Dr. Feti Mehdiu.

3- ALJAMIADO

A Hispanic Romance language (Portuguese, Galician, Castilian, Aragonese or Catalan, depending on the district) written not in roman, but in Arabic characters. After the reconquest of Andalusia by the Spanish, this language was used by Muslims who kept their faith and remained there.
Affiliation :Indo-European

a) Translations whose translators are acknowledged:

4/1 **Abu 'Abd Allâh Muhammad b. 'Abd Allâh b. Abî Zamnî (Zamanin):
Comentario de Alcoran**

290x220 (210x130) mm., 144 fols., 22 lines, legible Maghribi script, 15th century A.D. ; satin paper with fine lines; unbound.

Beg.: En el nonbere de Diyos, el clemente, el misericordiyoso. Su dezir de Allah 'azza wa galla. Es ke loo su persona i mando a los gierbos ke do loasen i la loer es elagaradensiya de la gavasiya...

End: ...i akesta nuwestara vrazon dimosla a Ibrahim sobre su gente i alsamos las garadas de kiyen keremos ke tu senor (ye Muhammad) es siyente (en sus jechos, i sabidor) Kon la ke doran sus siyerbos...

Note: Suras I-II (the end of verse 90 and verses 91-97, excluding 96); suras III, IV, V (verses 1-49 and 115-120); sura VI (from the beginning up to verse 83). Original text, interlinear translation and commentary. Arabic text is written in larger script. The end section is missing.

Ref.: [Junta, 51]; Ribera-Asin, p. 189.

5/2 'Isa Ibn Jabir (Jean de Ségovie) : Breviario Zunni

Note: Translation of some verses. This work about Islam quotes several verses. The translation is in Arabic script.

Ref.: [Miguel Asin, 1]; Hamidullah (1989), p. XLII, Aljamiado 3.

6/3 ———: Le Coran

Note: Translation of some verses. This work about Islam quotes several verses. The translation is in Latin script.

Ref.: [Miguel Asin, 60]; Hamidullah (1989), p. XLII, Aljamiado 3.

b) Anonymous translations:

7/4 [Alcoran abreviado]

Note: Suras I; II/2, 159; LIX/18-24.

Ref.: [ARAH, Gayangos T 13]; Hamidullah (1981), p. XLIV, Aljamiado 16-26; Hamidullah (1989), p. XLIII, Aljamiado 16-26; Saavedra, p. 163, no. LXXXVII (The call number appears as "Bib. de D. Pascual de Gayangos, T13" in this source).

8/5 [Alcoran abreviado]

290x190 (230x160) mm., 198 fols., 17 lines, Maghribi script, [16th century A.D.], paper datable to the 16th century A.D.; sheepskin binding.

Beg.: En el monb(e)re de Allah elbi(y)adoso eneste mundo i toda la gente generalmente api(y)adadar en el otro mundo a los bu(w)enos espesi(y)almente...

End: ... esta juwe la sagera asura kebine sobre Muhammad ... benido y konkistada Makka...

Note: Interlinear translation. Suras II/159; XII/102.

Ref.: [ARAH, Gayangos T 18]; Hamidullah (1989), p. XLIII, Aljamiado 16-26; Saavedra, p. 167, no. CXII (The call number appears as "Bib. de D. Pascual de Gayangos, T 18" in this source).

9/6 Azaros Alcoranicas

210x140 (160x90) mm., 190 fols., 14-21 lines, Maghribi script, 16th century A.D., paper with thick lines; sura headings are gilt in gold, vocalised in red ink; leather binding with a worn front cover.

Beg.: Guro Allah keste Algor'an juwe desendido del Biyadoso de Biyadad. Es es Kiribtura ke son de Kalaradas sus ale'as, iy Algor'an en garasiya...

End:...Iy esto (... Kontado a tu, ye Muhammad, en esta alsura)... berdad siyerta. Puwes fes asala... kone... gavende (para ke te alinbiye Allah del pekado).

Note: Suras XLI-LV. (There are gaps between verses 5 and 18 of sura LV). Original text, interlinear translation, some commentaries and traditions.

Ref.: [Junta, 18]; Gil, pp. 337-349; Hamidullah (1989), p. XLIII, Aljamiado 28-35; Lopez Morillan; Ribera-Asin, p. 90, no. 18; Vernet, Lillo, pp. 183-225.

10/7 Azaros Alcoranicas

200x180 (150x90) mm., 184 fols., 14 lines, legible Maghribi script, 16th century A.D.; thick paper; section headings are gilt in gold up to fol. 85; the other headings are copied in red. Vocalised in red ink.

Beg.: En el nonbre de Allah, Biyadoso de biyadad los loores ada Allah, senor de todas las kosas. Biyadoso de Biyadad. Rey del diya del...

End :...akel ke rretiyenta (i rrebwelbe) los korasones de las gentes, sea de los algines o de las gentes.

Note: Interlinear translation. Suras I; II (fragment); III (fragment); XI/128-130; XVI/100; XVIII/107-110.

Ref.: [Junta, 25]; Gil, pp. 337-349; Hamidullah (1989), s. XLIII, Aljamiado 28-35; Ribera-Asin, p. 110, no. 25. (Also see Vernet-Moraleda).

11/8 Codice de miscelánea

310x210 (230x140) mm., fols. 1-173, 14 lines, Maghribi script, 16th century A.D., some headings are gilt in gold, some in red ink; parchment binding.

Beg.: Las loores ada Allah señor de las gentes. Biyadoso de biyadad rrey del diya del gudisiyo a tu adoramas...

End: ... el muwerto del bibo i da elrizig akiyen kiyere sines de Kuwento y bino...

Note: Suras I-II/5; II/255-257; II/284-III/6; fragments from verses 7, 18, 19 and 26 of sura III. The codex consists of 236 fols. The Qur'anic text is between fols. 1-173. Interlinear translation is on the first seven folios.

Ref.: [Junta, 3]; Gil, p. 337-349; Hamidullah (1989), p. XLIII, Aljamiado 28-35; Ribera-Asin, p. 10, no. 3.

12/9 Comentario del Alcoran:

250x180 (130x120) mm., 132 fols., 20 lines, legible Maghribi script, 16th century A.D.; fine satin paper; unbound.

Beg.: Gura Allah por el alKoran el del nonbramiyento karo ke akellos ke des kereen son en giribiyeza yenemigansa konelannabi (se'm) y apartados...

End: ... el kastigo ke de Allah ('azza wa galle) les podiya benir y el ke mato el al-naga se Mamaba godar hich de salif.

Note: Interlinear translation and some commentaries. Suras XXXVIII-XLI; LVII- LVIII; LXXXVII; XC; XCIX.

Ref.: [Junta, 47]; Gil, p. 337-349; Hamidullah (1989), p. XLII, Aljamiado 14; Ribera-Asin, p. 177, no. 47; Mermosilla.

13/10 Le Coran

Ref.: [Madrid, 2076]; Hamidullah (1959), p. XXXIX, Aljamiado.

14/11 Le Coran

(155x95) mm., 14 lines, Maghribi script.

Beg.: Ke manda Allah konello asu Annabi Muhammed (se'm) ke el eonbiya perdonado ke ya jue razonado por el Annabi (se'm) ke Allah...

End: ... y enbi(y)o sobrellos Abes arrabanos ke kes lansaban kon biyedras delsiyelo.

Note: Interlinear translation. Suras II/286; III/1-3, 25, 26; IX/129, 130; XII/102; XXVI/78, 79; LIX/22-24; LXVII/1; LXVIII/14-CV.

Ref.: [Madrid, 4938]; Hamidullah (1989), p. XLII, Aljamiado 4-13; Robles, p. 33, no. LXVII.

15/12 [Le Coran]

185x130 (130x85) mm., 15 lines, Maghribi script.

Beg.: Las lo'ores son a Allah senor de todas los kosas halegadas elbiyadoso eneste mundo o buwenos y malos... en el otro a los buwenos...

End: ... y mandó Allah ta'ala al-nabiy 'alayhi al-salam y ya los kereyentes kesedefendiyesen kou Allah ta'ala dellos.

Note: Interlinear translation and some commentaries. Suras I; II/1-5, 256-260, 284-286; III/1-5, 16, 17, 26, 27; IX/129; XXVI/79-90; XXVIII/88; XXX/16-19; XXXIII/40-44; LIX/18-24; XXXVI; LXVII; LXXVII-CIV.

Ref.: [Madrid, 4963]; Hamidullah (1989), p. XLII, Aljamiado 4-13 (The call number appears as 5110 in this source); Robles, p. 241, no. DLXXXIX.

16/13 Le Coran

210x150 (160x110) mm., 35 fols., 15 lines, Maghribi script; unbound.

Beg.: Sob(e)re los ke son gudi(y)os ni de los gerrados ke son los k(i)ristiyanos...

End: ...akel konp(e)lega algo y dize mi algo y lotro de nuey ide diya ke nobiyensa sino en konp(e)legar algo.

Note: Interlinear translation, and commentary on some passages. Suras I/1; LXVII/1; LXXVIII/39; LXXIX/41; LXXX/22; LXXXIV/9; LXXXIX/10-20; CI/4; CIV/1.

Ref.: [Madrid, 5078]; Hamidullah (1989), p. XLIII, Aljamiado 4-13; Robles, p. 83, no. CLXXIV; (Also see Lopez-Morillas (1982)).

17/14 [Le Coran]

205x150 (150x120) mm., 11 fols., 20 lines, Maghribi script.

Beg.: ye Muhammad por el al-Qur'an de si(y)ensiya ke tu eres de los mensageros sobre karrera deresada desendido de lonrado piyadoso parakepedrikes agentes...

End: ...kiyen te a engando kontu senor elonrado ke es abatesido sus mandamiyantos akel kete a halagado y te igu(u)alado tus lados y te...

Note: Suras XXXVI; XXXVII; LXXIX/5-LXXII/8. The text of the verses is missing; there is only translation.

Ref.: [ARAH, Gayangos V 8]; Hamidullah (1989), p. XLIII, Aljamiado 16-26; Saavedra, p. 171, no. CI (The call number appears as "Bib. de D. Pascual de Gayangos, V 8" in this source).

18/15 [Le Coran]

2 fols., cramped naskhi script, 14 lines.

Beg.: y la pas seya sobre los kereyentes...

End: ... de la hanb(e)re y los segurad del miyedo de los enemigos.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

انما من كان اذ احشوا
بفوقه كل من يكون

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Le Coran]. See bibliographic entry 18/15.

كُنْتُمْ تَدْعُونَ اللَّهَ تَدْعُوا لِيَوْمٍ كُنْتُمْ تَدْعُونَ
 الْيَوْمَ وَاللَّهُ يَوْمَ الْقِيَامَةِ يَوْمَ الْقِيَامَةِ
 يَوْمَ الْقِيَامَةِ يَوْمَ الْقِيَامَةِ

سورة النجم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 عَمَّ يَتَسَاءَلُونَ عَنِ الْغَيِّ الْعَظِيمِ
 الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ رَكَّابًا
 لَسِيَعْلَمُونَ ثُمَّ رَكَّابًا لَسِيَعْلَمُونَ
 لَسِيَعْلَمُونَ ثُمَّ رَكَّابًا لَسِيَعْلَمُونَ
 لَسِيَعْلَمُونَ ثُمَّ رَكَّابًا لَسِيَعْلَمُونَ
 لَسِيَعْلَمُونَ ثُمَّ رَكَّابًا لَسِيَعْلَمُونَ
 لَسِيَعْلَمُونَ ثُمَّ رَكَّابًا لَسِيَعْلَمُونَ

[Le Coran]. See bibliographic entry 18/15.

اللَّهُ كُتِبَ

رِغْمَ كِدِّهِ نَدَامُهُ فَوَارَءَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَلْبَسُ فَرِيضًا يَلْبَسُ

حِلَّةَ الْمَيْتَةِ وَالسَّيْفِ

زَاكَاةً دَا فَرِيضًا شَلِيحًا بُولِيغًا

مُسْتَشْرًا مَارَكًا رِيضًا غَوْرًا دَبْلُغًا

مَشِي جَا شَتَا مَشِي كَا نَمَا مَشِي قَرِيْبَةً نَانْفَةً

دَانِيَةً بَرَكَا مَارَةً دَالِشًا دَالِكَةً دَالَّةً

دَا كَبِيَةً كَابِيَةً دَالِشًا دَالِيْقَةً بَرَدًا دَا رَدًا

كَرًا دَالِكَةً كَبِيَةً كَابِيَةً بِيَادَ رَشِيَّةً

آ تِيْبَارًا دَلِيْمَةً كَابِيَةً أَلِيْمَةً مَاسِيَةً

كَا هِي بِيَا شَانَهُ أَلِيْمَةً أَلِيْمَةً هِي بِيْلَشِي

لَالَّةً كُتِبَ يَزَالُ تَلْمُزُ تَرَكِيْبَهُ دُنْدَادًا

[Le Coran]. See bibliographic entry 18/15.

19/16 [Le Coran]

215x150 mm., 7 fols., naskhi script, various number of lines.

Beg.: el tormento mas g(a)raude de gahannam...

End: ...las gentes y par la unidat y par la noche.

Note: Interlinear translation. Suras LXXXVIII/17-19; XXXVI/81-82.

Ref.: [ARAH, Gayangos V 10]; Hamidullah (1989), p. XLIII. Aljamiado 16-26; Saavedra, p. 172, no. CIII (The call number appears as "Bib de D. Pascual de Gayangos, V 10" in this source).

ك ك ه ه ه ه
الْبُرِّ مَا نْتُهُ مَشْرَعْرُنْتَا خَابِجَهْتُمْ
اَبَّ نُسْتُهُ شَارَ شَيْئًا يَبْكُرُ لَشْرًا بِرِ
شَشْ شَارَ بِمَنْ لَانْشَرَ كَنْتُهُ خَابِجَهْتُمْ
اَبْرَنْشُ
لِسْمِ اللّٰهِ الْبُرِّ الْبُرِّ الْبُرِّ الْبُرِّ
وَالْعَبْرِ وَالْبِلَالِ عَشْرًا مَرْجِي
خ ل ك ف س م ل ذ ن ج ح ب ر

[Le Coran]. See bibliographic entry 19/16.

20/17 [Le Coran]

Note: Muhammad Hamidullah has a microfilm of this copy.

Ref.: [Miguel Asin, 68]; Hamidullah (1989), p. XLII, Aljamiado 15.

21/18 [Le Coran]

Note: According to Muhammad Hamidullah, the whereabouts of this copy are unknown.

Ref.: [Pablo Gil, 41]; Gil, pp. 337-349; Hamidullah (1989), p. XLIII, Aljamiado 28-35.

22/19 [Le Coran]

Note: According to Muhammad Hamidullah, the whereabouts of this copy are unknown.

Ref.: [Pablo Gil, 47]; Gil, pp. 337-349; Hamidullah (1989), p. XLIII, Aljamiado 28-35.

23/20 [Le Coran]

Ref.: [Pablo Gil, 62]; Gil, pp. 337-349; Hamidullah (1989), p. XLIII, Aljamiado 28-35.

24/21 [Le Coran]

84 fols.

Note: Translation of some verses from suras LV and LXXVIII.

Ref.: [Pablo Gil, ?]; Hamidullah (1989), p. XLIII, Aljamiado 27; Saavedra, p. 180, no. CXXX (The call number appears as "Bibl. de D. Pablo Gil en Zaragoza" in this source).

25/22 [Le Coran]

220x140 (190x110) mm., 14-17 lines, Maghribi script, 16th century A.D.

Beg.: Erresos de Muhammad por el al-Qur'an kunyado... ke tu eres de los mensayeros...

End: ... ke las palabras ke diso non son tuebas mas... kastigo de remen... de buwen... kearo.

Note: Interlinear translation and some commentary. Sura XXXVI/1-80.

Ref.: [ARAH, Gayangos T 12]; Hamidullah (1989), p. XLIII, Aljamiado 16-26; Saavedra, pp. 162-163, no. LXXVI (The call number appears as "Bib. De D. Pascual de Gayangos T 12" in this source).

26/23 [Le Coran]

260x175 mm., 35 fols., 15 lines, Maghribi script, probably [16th century A.D.], since the paper dates from the 16th century A.D.

Beg.: Ide Tamud ke desminti(y)eron asus mensageros komo por akellos dest(u)ruyó Allah ta'ala...

End:...y kiyen abra mi(y)edo elporparamiyento de su senor debedará a su persona de segir suboluntad pu(w)es bilasganna será sumorada.

Note: Interlinear translation and some commentary. Suras LXXXV/19; LXXXIX/19; XXXVI/8-83; LXVII; LXXVIII; LXXIX.

Ref.: [ARAH, Gayangos T 19]; Hamidullah (1989), p. XLIII, Aljamiado 16-26; Saavedra, p. 168, no. XCII (The call number appears as "Bib. De D. Pascual de Gayangos, T 19" in this source).

27/24 Devocionario

110x80 (90x60) mm., fols. 73b-85, Maghribi script, 16th century A.D.: fine soft paper; some folios and vowel marks are written in red ink; embossed leather binding.

Beg.: Aquexite ex el xuéno que xono un çalih en la çibdad de Tunes...;

End: y feçnox de lox mejorex de los de ella en bida y en muarte...

Note: Partial translations of Qur'anic texts. 109 fols.

Ref.: [Junta, 55]; Ribera-Asin, p. 200, no. 55.

كَرَّمَ دَمًا بِرِيحَاتِنَا نِيدُ الْجَوَارِ الْكُنُتَ بِرَالنَّبِيِّ
 بِرِصْفٍ : كَالِدَالِ دِشْ لِيْشْ بِبِئْسُشْ شُئْ مَقَارِشْ :
 ! دَالِشْ آيْ كَاتِيْبَانَا دَمَارِشْ دَارِجُشْ : !
 دَالِشْ كَاتِيْبَانَا دَمَارِشْ دَارِجُشْ : ! دَالِشْ آيْ
 كَاتِيْبَانَا اَنْ دَارِجُ شُرْ بُوَاشْ اَكَالِ
 كَالِ آيْ دَمَارِشْ دَارِجُشْ : دَمَارِشْ دَالِجُشْ
 بِرِيحَاتِنَا كَالِ دَمَارِشْ مُسَلِمٌ : يَكَالِ كَالِ آيْ اَنْ
 دَمَارِجُشْ دَمَارِشْ دَمَارِشْ دَمَارِشْ مُسَلِمٌ :
 يَكَالِ كَاتِيْبَانَا اَنْ دَارِجُ شُرْ دَمَارِشْ دَالِجُشْ
 دَمَارِشْ دَمَارِشْ : اَلْمَتَارِجُ اَكَالِ دَمَارِشْ : كَالِ
 اَكَالِ كَالِ آيْ اَنْ دَمَارِشْ دَارِجُشْ : دَمَارِشْ
 اَنْ دَمَارِشْ دَمَارِشْ : يَالِدَارِجُ دَالِجُشْ
 يَالِ دَارِجُ دَمَارِشْ دَمَارِشْ : يَكَالِ كَالِ آيْ
 اَنْ دَمَارِشْ دَمَارِشْ : دَمَارِشْ دَالِجُشْ : اَنْ
 دَمَارِشْ مُسَلِمٌ : يَالِدَارِجُ دَمَارِشْ دَمَارِشْ : يَكَالِ

كَالِ آيْ اَنْ

[Le Coran. 16th century A.D.] See bibliographic entry 26/23.

سَارَتَا جَسَّهُ يَا نَبَّاسُلْ ذَا رَشْرَزْ : اِيْشَلَا يَا بَدْرَا
اِذْ نَدَا مَا يَلِيَارِشْ لَا بَرْ : يِشَلَا لَا بُتَا الْكِنْبِيَّةِ ذَا لَه
مَا نَشْبَارُ ذَا اللّٰهْ دَرَمَمْ : تَرِشْعَرُ ذَا لَهْ اِرَا جُ ذَا اللّٰهْ ذَا لَه
يِشْهُ نَمَهْ ذَا لَهْ اِرَا جُ ذَا اللّٰهْ ذَا لَهْ اِنْمِجَلِشْهُ اِنْمَا ا
بَارْ غَوَانَسَا شْهُ ذَا النِّتَا ذَا اللّٰهْ اُنْرِيْ ذَا لَهْ ذَا اللّٰهْ
عَلَا فَعُشْهُ : يِشْهُ كُحْرُ اِنْمَا شْهُ يَلِيَارِشْهُ كَا
شَادْ يَا اَبْرَانَسْهُ هَمْنَهْ ذَا النِّتَا ذَا اللّٰهْ عَمْرُ وَ جَبَلْ
اِذْ النِّتَا اَشْمَا نَشْبَارُ مِجْمَمَهْ رَمْعُ : بَرِ اللّٰهْ نَمَسْمَرَا
ذَا لَهْ اِرَا جُ ذَا اللّٰهْ ذَا لَهْ مِشْنَهْ ذَا النِّتَا ذَا اللّٰهْ اُنْرِيْ ذَا لَهْ
ذَا اللّٰهْ اَتَا شَتِيْغُوْنَتَا شْهُ اَيِشْ يَكْمَهْ ذَا لَهْ اللّٰهْ تَعْلِيْ
ذَا نَسَا نَرِيْ ذَا اَلْعُرُ اِرِيْ اَهْقَعْنَهْ تَا شِيْغُ ذَا اللّٰهْ اِنْمَه
كِنْبِيْنِيْ ذَا اللّٰهْ كَا رَا يَانَسَا شْهُ كَا بَرِ بَانَسْر
كَا تَابَارِ اَلْعُنَهْ جَا لَكْرُ اِشَا جَا ذِرْ طَرَا شَا اِشَا اِثْرِيْ
كِنْبِيْ كَا شِيْغُ ذَا شَبُوَا شْهُ ذَا نَبَّاسُ ذَا رَشْرَزْ
هَمْسَهْ كَلَا يِنَهْ كُنَالَا اَلْمَا سِيْطِرْ بُوَا شْهُ كَلُوْنَهْ اِبِيْ

[Le Coran. 16th century A.D.] See bibliographic entry 26/23.

28/25 Legajo de miscelánea

180x130 (160x110) mm., 162 fols., 14-17 lines, Maghribi script, 16th century A.D., thin loose textured paper; unbound.

Beg.: Eu el nonbre de Allah biyadosa de biyadad. Las loores son a Allah senor de todas las kosas, el biyadoso biyadad para buwenos...

End: ...y de los alginares y de las gentes. Iy alsaytenes y de los alginnes iy de los alsaytenes. I mando Allah a los kereyentes kes defendiyerau kon Allah de todos los malos.

Note: Interlinear translation. Suras I; II (fragm.); III (fragm.); IX/128; LXXIX/5-XC; LXVII; LXXVIII; XCII-CI; CIII-CXIV.

Ref.: [Junta, 39]; Gil, 337-349; Hamidullah (1989), p. XLIII, Aljamiado 28-35; Ribera-Asin, p. 149, no. 39; Lopez-Morillas (1982).

29/26 Miscelánea

190x140 (160x120) mm., 88 fols., Maghribi script 16th century A.D.; thin paper; partially vocalised in red ink; parchment binding.

Beg: Memoria de lax bextiax que Miçero me debe a Billa Real...

End: ...Mas Lamora para Amarco en dox becex ocho dinerox.

Note: Fols. 8, 14-20, 77, 79 are blank.

Ref.: [Junta, 24]; Ribera-Asin, p. 108, no. 24.

30/27 Miscelánea. Fragmentos del Alcoran y oraciones

170x120 (120x70) mm., fols. 3^v-48^v, lines 11-13, Maghribi script, 16th-17th century A.D.; two types of paper made of thread with fine lines; parchment binding.

Beg: Las lo'ores son ada Allah, senor de todas las kosas. El Biyadoso de biyadad para buwenos y malos en este mundo...

End: ...Pues pare miyenteres la persona de ke jueve halegada juwe halegada de una gota de aguwa.

Note: Interlinear translation and commentary. Suras I; II (fragment); III, IV; LXXXII-LXXXVI/7. 98 folios.

Ref.: [Junta, 58]; Gil, 337-349; Hamidullah (1989), p. XLIII, Aljamiado 28-35; Ribera-Asin, p. 205, no. 58.

31/28 Partial translation

Ref.: [Madrid, 5081]; Hamidullah (1989), p. XLII, Aljamiado 4-13; Robles, no. CLV.

32/29 Partial translation

Ref.: [Madrid, 5223]; Hamidullah (1989), p. XLII, Aljamiado 4-13; Robles, no. CXV.

33/30 Partial translation

Ref.: [Madrid, 5228]; Hamidullah (1989), p. XLII, Aljamiado 4-13; Robles, no. XC.

34/31 Partial translation

Ref.: [Madrid, 5300]; Hamidullah (1989), p. XLII, Aljamiado 4-13; Robles, no. CLVIII.

35/32 Partial translation

Ref.: [Madrid, 5310]; Hamidullah (1989), p. XLII, Aljamiado 4-13; Robles, no. LXIII.

36/33 Partial translation

Ref.: [Madrid, 5355]; Hamidullah (1989), p. XLII, Aljamiado 4-13; Robles, CCLVIII.

37/34 Partial translation

Ref.: [Madrid, 6016]; Hamidullah (1959), p. XXXIX, Aljamiado.

38/35 Partial translation

Ref.: [Madrid, 6364]; Hamidullah (1989), p. XLII, Aljamiado 4-13;
Robles, no. XC.

39/36 Poema de Yuçuf

Note: Verse translation of Sura Yûsuf.

Ref.: Lévi Provençal-Harvey; Hamidullah (1989), p. XLIII, Aljamiado 36;
For the printed version see Menéndez (1902); Menéndez (1952).

4- ARMENIAN

The Armenian language is the only surviving member of the Thracian branch of the Indo-European group of languages and is thought to be an off-shoot of Phrygian. It has been a spoken idiom since before the 6th century B.C. but has been written only since the 5th century A.D.

Affiliation : Indo-European

a) Translations whose translators are acknowledged:

40/1 Stephanus Father (Polish-born): Holy Qur'an

315x205 (310x200) mm., 118 fols., 52 lines, Notragir script (little characters), 18th century A.D.; yellow paper, without illumination; leather binding.

Note: There is an incomplete list on pages 1 and 2. The Qur'an translation is on fols. 3-108 and consists of 124 (?) suras. It was translated into Armenian from Latin. The first translation was made between 1670-1680.

Ref.: [Julfa, 361]; Minassian, p. 53, no. 39; Minassian (MS), p. 195.

41/2 ———: Holy Qur'an

300x210 (205x180) mm., 111 fols., 59-65 lines, Notragir script (little characters), 18th century A.D.; leather binding.

Note: The manuscript is in two parts. Part One is the translation of the Qur'an from the beginning up to sura LXVIII. Part Two is copied in a different script from that of Part One. According to Minassian, the Qur'an with the number of "Kilisa-i Armeniyan, 12" and the title "Kur'an (Bezebân-ı Ermenî-i Kadîm)" must refer to this copy.

Ref.: [Julfa, 600]; Minassian, pp. 81-82, no. 66; Minassian (MS), p. 196. Danishpazhuh and Afshar, Daftar 5, p. 324, no. 12.

42/3 —: [Translation of the Qur'an in Classical Armenian]

Note: This manuscript in "simply perfect calligraphy" lacks title-page and date, but it probably dates from the first half of the 17th century A.D. The text was translated from Latin.

Ref.: [Bhopal, ?]; Pearson (TK), p. 431.

b. Anonymous translations:

43/4 Koran

160x120 mm., 186 fols., 25-27 lines, cursive script, 3 October 1803 A.D., Istanbul; thick glossy paper with gilt edges; stiff paper and leather binding.

Note: Suras I-CV. "Pages between 1-6 contain the alphabetical list of names and subjects; pages between 7-184 consist of the translation of the Qur'an into old Armenian, including 105 suras with their headings (104 suras, according to Armenian numbers). Each sura is divided into paragraphs and the numbers of the suras are written on the margins. According to the Qur'an translation by L. Ullmann (7th ed., Leipzig 1877), suras 106-114 are missing; Pages between 184-185 include a letter of liberation for Christian believers confirming their good behavior".

Ref.: [Berlin, Ms. Or. Quart 605]; Karamianz, p. 78, no. 96.

44/5 [Translation of the Holy Qur'an]

210x170 (180x130) mm., fols. 4^r-342^r, 23 lines; in italic up to fol.19^v, the rest is in cursive, 1856 A.D., Tathew (?); leather spine, hardbound: cardboard with paper.

Note: The text is arranged as 104 suras instead of 114. At the end there is a list of contents on fols. 345^r-347^v. Between fols. 342^r and 344^v the manuscript includes a decree of the Caliph Mu'awiya about the relations between the Christians and Muslims in Armenia. 352 folios.

Ref.: [Tübingen, Ma. XIII 84]; Finck, p. 117.

4.
 49. 1856 A.D. Tathew (?)
 Translation of the Holy Qur'an

Alif Lam Mim

In the name of Allah, the Most Gracious, the Most Merciful

The Holy Qur'an

Chapter 49: The Ambassadors
 In the name of Allah, the Most Gracious, the Most Merciful
 When the angels descend upon the Prophet, they say: O Muhammad, Allah has revealed to you a new revelation. It is a revelation that will bring you and your people into a new era of peace and harmony. It is a revelation that will guide you and your people to the straight path of Allah. It is a revelation that will bring you and your people into a new era of prosperity and well-being. It is a revelation that will bring you and your people into a new era of justice and equity. It is a revelation that will bring you and your people into a new era of love and compassion. It is a revelation that will bring you and your people into a new era of hope and optimism. It is a revelation that will bring you and your people into a new era of faith and belief. It is a revelation that will bring you and your people into a new era of devotion and worship. It is a revelation that will bring you and your people into a new era of submission and obedience to Allah. It is a revelation that will bring you and your people into a new era of peace and harmony with Allah and with His creation. It is a revelation that will bring you and your people into a new era of prosperity and well-being. It is a revelation that will bring you and your people into a new era of justice and equity. It is a revelation that will bring you and your people into a new era of love and compassion. It is a revelation that will bring you and your people into a new era of hope and optimism. It is a revelation that will bring you and your people into a new era of faith and belief. It is a revelation that will bring you and your people into a new era of devotion and worship. It is a revelation that will bring you and your people into a new era of submission and obedience to Allah. It is a revelation that will bring you and your people into a new era of peace and harmony with Allah and with His creation.

[Translation of the Holy Qur'an]. 1856 A.D. Tathew (?). See bibliographic entry 44/5.

Handwritten text in a cursive script, likely a translation of the Holy Qur'an. The text is arranged in approximately 10 lines, with some lines starting with a decorative flourish. The script is dense and characteristic of 19th-century manuscript writing.

Handwritten text in a cursive script, likely a translation of the Holy Qur'an. This section contains several lines of text, including a line that appears to be a title or a specific chapter reference.



Handwritten text in a cursive script, likely a translation of the Holy Qur'an. This line appears to be a decorative border or a specific line of text.

Handwritten text in a cursive script, likely a translation of the Holy Qur'an. This line appears to be a decorative border or a specific line of text.



Handwritten text in a cursive script, likely a translation of the Holy Qur'an. This line appears to be a title or a specific chapter reference.

Handwritten text in a cursive script, likely a translation of the Holy Qur'an. This section contains several lines of text, including a line that appears to be a title or a specific chapter reference.

[Translation of the Holy Qur'an]. 1856 A.D. Tathew (?). See bibliographic entry 44/5.

5- BERBER

The Berber language is a subfamily of the Hamitic linguistic group. It is spoken in Morocco, Algeria, Tunisia, Libya, northern Mauritania, northern Mali and northern Niger. It is believed that the Berber-speaking peoples originally came from the eastern Mediterranean area before 2000 B.C. They moved across North Africa and went as far as the Canary Islands, where a Berber language, Guanche, was spoken when the Spanish landed in the 15th century A.D. The Berber language may be divided into three broad groups: Masmuda, Sanhaja and Zenata. There are several hundred dialects, some of which are not mutually intelligible.

Affiliation : Afroasiatic.

45/1 Le Coran

200x140 mm., 254 fols.

Note: "Interlinear translation. This manuscript consists of notebooks on various copies of the Holy Qur'an. Almost all of these copies are written very badly in Maghribi characters. The first six pages are copied in an Ottoman hand, page 7 is copied in a kind of African script; and the remaining pages (up to page 163) belong to a copy written in the 15th century in Spain. A few pages were added with oriental script in the sixteenth century in order to fill in the gaps. Pages between 167-201 belong to a different copy in Spanish. Pages 202-207 were copied in another kind of script probably dating from the same century. The following notebooks up to the one before the last seem to be copied in Africa with an occidental script. In between the lines of the Arabic text there are brief glosses and explanations. Some are in Arabic; the others are in a language which resembles a Berber dialect."

Ref.: [Paris, Mss. Arabes Suppl. 124]; Slane, vol. I, p. 121, no. 402.

6- BOHEMIAN

Bohemia is the Western Part of Czechoslovakia. Czechs are one of the western Slav peoples and speak Czech (formally called Bohemian), a West Slavic tongue, closely related to Slovak, Polish, and the Serbian languages of East Germany. Czech is written in the Roman (Latin) alphabet.

Affiliation : Indo-European

46/1 Zanaska (de Koprivnice), Rudo: Selected passages

1952.

Ref.: Hamidullah (1989), p. LVI, Bohemien 4.

7- BOSNIAN

Bosnian is the official language of the Bosnian Muslims. It is a form of Serbo-Croatian and is written in both the Cyrillic and Latin alphabets. Bosnian is, on the one hand, related to the Stokav dialect, which is a literary form of Serbo-Croatian, a member of Slavic languages, and, on the other hand, is related to the Rumelian dialect of Turkish spoken in Anatolia. Both Serbo-Croatian-Bosnian and Bosnian Turkish began to develop upon the Ottoman conquest of Bosnia in 1463.

Affiliation : Indo-European

a. Translations whose translators are acknowledged:

47/1 Kulenović, Mustafa Fetin: Prijevod Kur'âna

243+454 pages, Copied in Latin characters.

Note: 2 vols. Translation of İzmirli İbrâhîm Hakki's work entitled "Ma'anî-i Kur'ân-ı Kerîm." There is an introduction on pages 1-26 of volume I.

Ref.: [Sarajevo ?]; Hamidullah (1989), p. LVI, Bosniaque A-3.

48/2 Šarić, Hilmo: [Translation of the Holy Qur'an]

1360 A.H./1941 A.D.

Note: Interlinear translation. According to the information provided by Muhammad Hamidullah, "Hilmo Šarić (d. 1957), translated the Holy Qur'an in manuscript form around 1360 A.H./1941 A.D. Muhamad Hadžijahić published reproductions of parts of this translation (end of sura 40 and beginning of sura 41) (Bibliotekarstvo Jurnal Sarajevo, 1967, p. 51). According to the letter by Enes Karić dated 23.3.1992, "Hilmo Šarić (1878-1952) translated the Qur'an in the same way as Zenunović. This was an interlinear translation. This

work was copied in the Bosnian language in Arabic script and includes the Arabic text of the Qur'an. It is impossible to find the whole work except for some suras. These have been destroyed during the past 30 years."

Ref.: Hadžijahić, pp. 39-54; Hamidullah (1989), p. LVI, Bosniacque I-3.

49/3 Zenunović, Hafiz Seid: [Translation of the Holy Qur'an]

Note: Interlinear translation. According to the information given by Muhammad Hamidullah, "Hafiz Seid Zenunović (d. 1932) passed away before he finished the translation." Muhamad Hadžijahić in his article titled "Bibliografske biljeske o prijevodima Kur'ans", published in the journal Bibliotekarstvo (Sarajevo 1967, pp. 39-54), reproduced the beginning of sura 15 (p. 50). According to the information given by Enes Karić in his letter dated 23.3.1992, "It is a complete interlinear translation written in Arabic script. It was destroyed during World War II."

Ref.: Hadžijahić, pp. 39-54; Hamidullah (1989), p. LVI, Bosniacque I-2.

8- BRETON

Celtic languages form one branch of the Indo-European family of languages. Breton is one of the Insular Celtic languages of the British Isles, spoken in Brittany, France. It is an importation from Britain and not a continental Celtic dialect. The main sources of information on the early stages of Celtic languages are manuscripts written from the 7th century onwards in Irish and somewhat later in the British languages.

Affiliation : Indo-European

a. Translations whose translators are acknowledged:

50/1 Troale, Abbé Y.: Selected passages

1952, Landivisiau (Finistère)

Ref.: Hamidullah (1989), p. LVII, Breton 2. (Also see France-Islam, Paris 1971, nos. 53, 54, p. 10).

b. Anonymous translations:

51/2 Selected passages

1952.

Ref.: Hamidullah (1989), p. LVII, Breton 1.

9- CATALAN

Catalan is a Romance language derived from Latin, used chiefly in the northeastern corner of Spain. The geographical location of Catalan has made it a linguistic bridge between the Gallo-Romance and the Ibero-Romance dialects. Catalan was the official language of Aragon and Catalonia until the 18th century.

Affiliation: Indo-European

52/1 Dalmau, Delfi: Selected parts

1952, Barcelona.

Ref.: Hamidullah (1989), p. LVIII, Catalan 2.

53/2 Valles, Martin: Selected parts

1952, Barcelona.

Ref.: Hamidullah (1989), p. LVIII, Catalan 1.

10- CHINESE

Four major language families are represented in China: Sino-Tibetan, Altaic, Indo-European and Austro-Asiatic. The Sino-Tibetan family is the most important of these. Han Chinese is the most widely spoken language. Chinese can be regarded as an ethnolinguistic monolith, despite being an assemblage of several separate languages intertwined in an endless network of dialects.

Affiliation : Member of Sino-Tibetan

54/1 Al-Qur'an (entitled Chinese translation)

215x155 (170x120) mm., 60 fols., 5 lines, large vocalised naskhi script, 19th century A.D. (?); Chinese paper; headings of suras, marks of pause, etc. in red ink; 19th century leather binding.

Note: Suras I-II/1-4, 158, 256-259, 285, 286; III/6-7, 14-17 (first five words), 25-26; IX/129-130; XXXVI, LXVII, LXXXVI, LXXXVII, XCIII, XCIV, CII, CIII, CV. A volume of selections from the Qur'an accompanied by a Chinese translation which is written sometimes at the end, sometimes in the middle of the lines and occasionally between the lines. Fols. 56-60 contain a prayer. On fol. 1 is the following note faintly written in pencil: "A Koran found by me at Amoy in the Admiral's House (W.M. Gabbett). The most valuable Book yet found in China. (W.M. Gabbett)". The following note is on fol. 61a: "This Koran was found by M. General W.M. Gabbett in the Chinese Admiral's House at Amoy when taken by the force under the command of Lord Gough. My brother was then Lord Gough's aide de camp. (R.J. Gabbett, Vicarage, Foynes)." Between fols. 60-61 is a letter dated 7th June, 83 from Mr. Hugh W. Gabbett, General Gabbett's son, who presented the MS. to the India Office Library. The manuscript was presented to the India Office Library by H.W. Gabbett on 27 June 1883.

Ref.: [IOL, Arabic Mss. 3440 280 B]; Storey, p. 6, no. 1062.

لَذِكِّ انْعَمْتَ عَلَيْهِمْ

此句十九個字
字同前八
十個字共
成九十九個
字
素寫這九元
個字在先天
裡這九元
標為在人身
上九人在拜
內度數今
九十九個字
素寫身九元

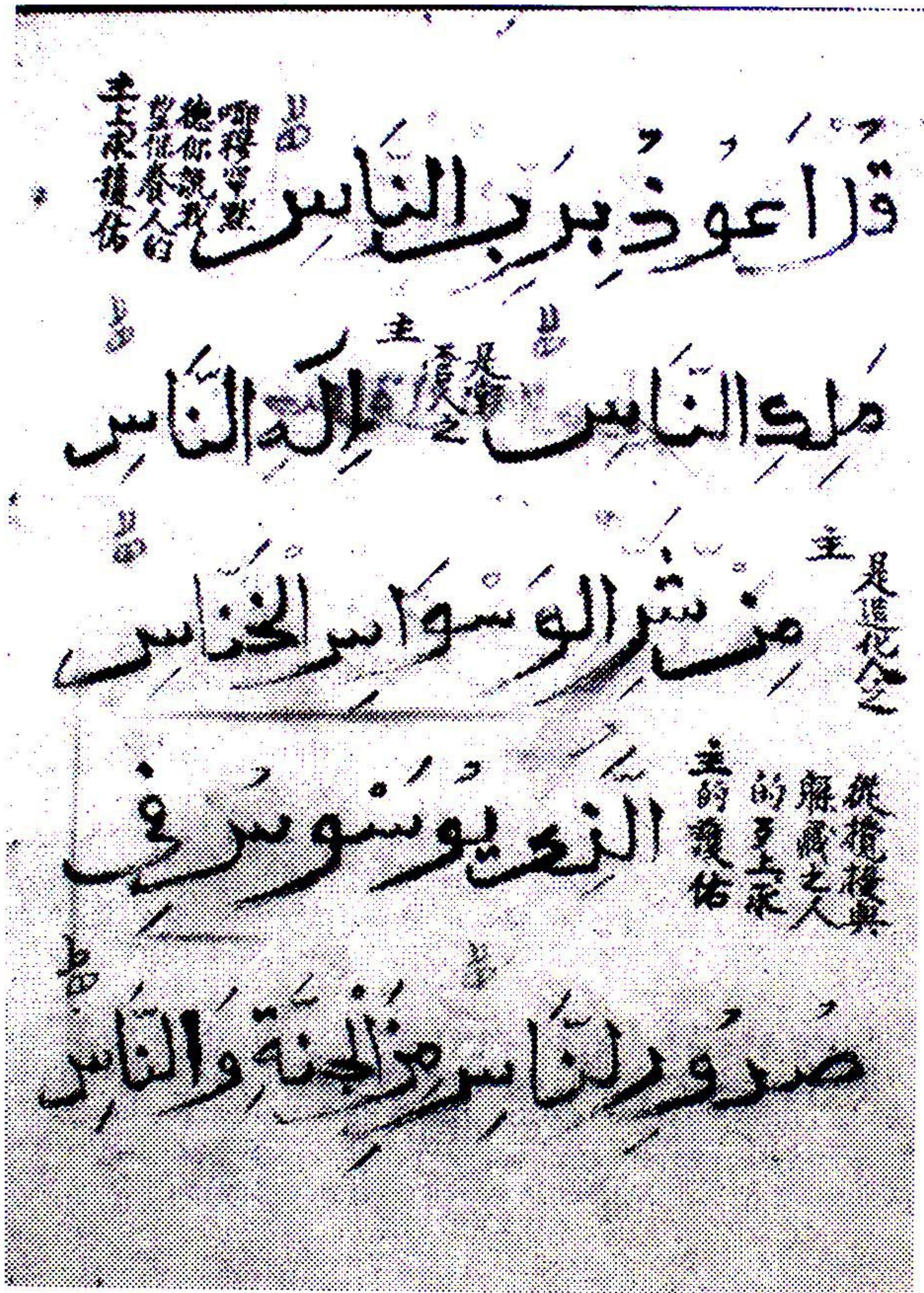
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

十九標為
布看守
此句十五個字
同前九十九個
共成一百一
個字
素寫這一百一
個字標布
或古而何物
之內一百一
以數九
人在拜內度
或今了
素寫他四賜如
一百一四度
勤約一和四

وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

賜他三個字
四賜他一百
十四件好
餘他一百
四件好
素寫十個
字同前

al-Qur'an (entitled Chinese translation). 19th (?). See bibliographic entry 54/1.



al-Qur'an (entitled Chinese translation). 19th (?). See bibliographic entry 54/1.

11- CORSE

This is an Italian dialect spoken by Corsicans as their native tongue, while French is their official language.

55/1 Brandizi, Mlle: Selected parts

1987, Marseilles.

Ref.: Hamidullah (1989), p. LVIII, Corse 1.

12- DUTCH

Dutch is a West-Germanic language closely allied to Flemish. It is spoken mainly in the western Belgian provinces. Outside Europe, Dutch is spoken in Indonesia, Surinam, and the Netherlands Antilles. Cape Dutch (Afrikaans), spoken in South Africa, has developed into an independent language. Dutch and Flemish are identical in their early history. The term "Flemish" was applied to both languages and literatures before their separation into two dialects.

Affiliation : Indo-European

a. Translations whose translators are acknowledged:

56/1 Swigger (Schweigger), Salomon (?): Die Arabische Alkoran

205x155 (180x130) mm., 283 fols., lines 25-26, Gothic Latin script, approximately around 1590 A.D; paper with watermark; modern cardboard binding with leather spine and corners.

Note: The manuscript contains a note: "Bruxelles, Fierez, vente 1913, no. 166." The Dutch translation of the Qur'an was published in Hamburg in 1641, fifty years after the manuscript was copied.

Ref.: [Bruxelles, Ms. II, 5447]; Bauwens, p. 12, no. 20; Bauwens, p. 13, no. 21; For the printed version see Bibl. IRCICA, p. 63, no. 215/24.

35. 7. 1711.
 Die Arabische Alkoran
 in der deutschen Sprache
 von Salomon Swigger

Die Arabische Alkoran
 in der deutschen Sprache
 von Salomon Swigger

Die Arabische Alkoran
 in der deutschen Sprache
 von Salomon Swigger

Die Arabische Alkoran
 in der deutschen Sprache
 von Salomon Swigger

Die Arabische Alkoran
 in der deutschen Sprache
 von Salomon Swigger

Die Arabische Alkoran
 in der deutschen Sprache
 von Salomon Swigger

Die Arabische Alkoran
 in der deutschen Sprache
 von Salomon Swigger

Die Arabische Alkoran
 in der deutschen Sprache
 von Salomon Swigger

Photograph n°2



[Swigger (Schweiggen), Salomon (?): Die Arabische Alkoran. Approximately around 1590 A.D. See bibliographic entry 56/1.

b. Anonymous translations:

57/2 The Qur'an

200x165 (125x105) mm., 100 pages. The Arabic text comprises 8 lines and the translation 16 lines, **18th century A.D.**

Beg.: In den naam Gods, den Barmhartigen, den ontfermer...

End: ...het heeft zyn deel en gy hebt uw deel...

Note: Sura I and translation of part of sura II.

Ref.: [Leiden, Cod. Or. 3054 B]; Voorhoeve (1957), p. 278.

13- ENGLISH

English is one of the major languages of the world and is a member of the Germanic branch of the Indo-European family. English is spoken in areas widely scattered over the globe, and is used throughout most of the North American continent, in the British Isles, Australia, New Zealand and the Republic of South Africa. Of the languages of colonisation, it has been the most important one in Africa, Asia, and the Islands of the central and southern Pacific.

Affiliation : Indo-European

a. Translations whose translators are acknowledged:

58/1 Khulusi, S.A.: [Selected suras]

Part of this was printed through duplication in Oxford in 1985, the rest was still in manuscript form in 1986. Arabic text, including vowel marks and translations (transliteration).

Ref.: Hamidullah (1989), p. LV, Anglais 167.

b. Anonymous translations:

59/2 Le Coran

79 fols.

Note: This partial translation consists of the Qur'anic texts and English translations written on the walls of the interior court of the Taj Mahal in the city of Agra in India. The date of translation is 1805-1806 A.D.

Ref.: [Paris, Arabe 4529]: Hamidullah (1981), p. XLVIII, Anglais 7: (Also see Chauvin, p. 126).

14- ESTHONIAN

Esthonians speak one of the Baltic-Finnic languages of the Finno-Ugrian language family. They are closely related to the Finns but not to the Latvians or Lithuanians. The Esthonian language falls into two principal dialectal forms: the northern "Tallinn" and the southern "Tartu". Its vocabulary contains many loan words from the Baltic, Germanic and Slavonic languages spoken by the Estonians' neighbours.

Affiliation : Ural-Altaiic

60/1 Kruse, Hans: Selected passages

1951.

Ref.: Hamidullah (1989), p. LIX, Estonien 1. (Also see: **France-Islam**, Paris 1974, nos. 83-85, p. 9).

15- FLEMISH

Flemish is the name given to the form of the Dutch language spoken in the northern part of Belgium and by a small group in the adjoining part of France known as "French Flanders". Flemish is used to indicate the Oost-Vlaams (East Flemish) and West-Vlaams (West Flemish) dialects, that are spoken in the two large provinces of Flanders, in Belgium. The written and spoken language is identical to Dutch.

Affiliation : Indo-European

a. Translations whose translators are acknowledged:

61/1 Baaten, W.: Selected parts

1952.

Ref.: Hamidullah (1989), p. LIX, Flamand 2.

b. Anonymous translations:

62/2 Anonymous: Selected parts

1952.

Ref.: Hamidullah (1989), p. LIX, Flamand 1. (Also see: **France-Islam**, Paris 1975, nos. 103-106, p. 14).

16- FRENCH

French is a Romance language that has its roots in Latin. French is the official, social and literary language of France, Monaco and Luxembourg, and the co-official and literary language of Belgium, Switzerland (western cantons) and the British Channel Islands.

In the Western Hemisphere, French is the official and literary language of Haiti is co-official in Canada (mainly in Quebec) and some native speakers of French are located in the United States (mainly in New England and Louisiana). French is also the official language of French Guiana, Martinique, Guadeloupe and Miquelon.

In addition, French is spoken and co-official in Cambodia and widespread in Laos and Vietnam, North Africa, Lebanon, Syria, Jordan, Israel and Iran.

The French language has numerous dialects.

Affiliation: Indo-European

a. Translations whose translators are acknowledged:

63/1 Galland, Antoine: L'Alcoran de Mahomet

248x190 mm., pages 1-107, translator's handwriting, end of the 17th century A.D.; cardboard binding.

Beg: Au nom de Dieu clément et miséricordieux. Louange soit à Dieu seigneur de ciel et de la terre...

End: ...et fais leur entendre qu'ils n'ont point d'autre protecteur que lui; Il n'a aucun compagnon de sa puissance.

Note: Incomplete. Translation of 1809 verses. This translation is part of a collection of texts related to science and theology that was compiled by Antoine Galland (1646-1715). 375 fols.

Ref.: [Paris, Français 25280]; Omont, p. 552.

64/2 Monteil, Vincent: Le Coran

Note: Hamidullah gives the following information about this copy:
"Vincent Monteil, manuscript work (It is our unprinted work which primarily aims to reflect the original Arabic meter in French verse. The note says: 'Translation of the author.')

Ref.: Hamidullah (1989), p. LXI, Français 41 (Also see V. Monteil, *L'Islam*, Paris 1963, p. 28, no.1, XCI, p. 28, 1, 29, XXIV, 35 p. 34).

b. Anonymous translations:

65/3 Alcoran

315x215 mm., fols. 270-290, 293-315; **second half of the 17th century A.D.**; 17th century soft parchment binding.

Beg: Chapitre premier. Au nom de Dieu clément et miséricordieux...

End: ... contre les personnes hérétiques.

Note: Suras I/II. A specialist from the second half of the 17th century has corrected the text and added marginal notes. The second part of the text contains corrections and glosses that were added by two persons in the 17th century.

Ref.: [Paris, Latin 3394 (Suite)]; Bib. Nat. Cat., C.IV, fols. 339-341; (Also see D'Alverny, pp. 113-131).

66/4 Alcoran

310x210 mm., fols. 317-338; **second half of the 17th century**; 17th century parchment binding.

Beg: Chapitre III. De la lignée de fouchim. Dieu, il n'y a point de Dieu que luy...

End: ... car Dieu scait tout.

Note: Suras III-IV. Same as the note above.

Ref.: [Paris, Latin 3394 (Suite 2)]; Bib. Nat. Cat., C.IV, pp. 339-341; (Also see D'Alverny, pp. 113-114).

67/5 Alcoran de Mahomet

278x185 (235x125) mm., 308 fols., 13 lines, vocalised naskhi and European script, **third quarter of the 17th century A.D.**; European paper; Western style red morocco binding.

Beg: ... Alecaot pas léxnhise Anon des ignorans et gui ne ont gue penser muis maleur. Ceux gui eseneunt le liew de levr orainet puis different co orant de oieu...

End: ...chapter au saxq getre de ...

Note: Interlinear translation. Suras II/17-XCVI/1. It was copied by several European copyists. Each copyist wrote his name at the beginning of the part he copied. There are marginal notes. In these, there are quotations from Cluny's and du Riyer's Qur'an translations. Herbelot wrote the notes in Latin and French; J. Ascani completed them. The former call numbers are "Regius, 454" and "Ancien Fonds, 183." There is Qur'anic text between fols. 1-296, but the beginning is incorrect. The interlinear translation in French starts from fol. 20. The table of contents is between fols. 298^v-303^r and there are a few Qur'anic verses on fol. 305.

Ref.: [Paris, Arabe 468]; Déroche, vol. I/2, p. 149, no. 576; Slane, vol. I, p. 130, no. 468; Hamidullah (1989), p. LX, Français 2; (Also see: Chauvin, p. 126).

68/6 Le Coran

222x160 (164x70)mm., 430 fols., 10-15 lines, vocalised naskhi and European script, **17th century A.D.**; Oriental paper; Western style parchment binding with small spots.

Beg.: Commenceration de la ... de dieu son Seyneur en Servicteur.

End: ... que Les grand Babment [LXXVII/42]...

Note: There is a list at the beginning and several notes and translations in Latin and French in the margins. Some of these appear to have been written by E. Renaudot. They are taken from the library of E. Renaudot who acquired the text in 1720 from the Monastery of

Saint-Germain des Près. The former call numbers are "Saint Germain, 285" and "Arabes Supplement 155."

Ref.: [Paris, Arabes 493]; Déroche, vol. I/2, p. 150, no. 577; Slane, vol. I, p. 132, no. 493.

69/7 Le Coran

240x175 (167x94) mm., 1087 pages+11 fols., the text is in vocalised naskhi script, before 29 Rabî' II 1185 A.H./11 June 1771 A.D., India; Oriental paper; sura headings, number of verses, signs at end of verses, and the sajda and juz' on the margins are written in red ink, groups of 5 and 10 verses are marked by an ornamentation consisting of the letters hâ and yâ; Oriental binding without a flap.

Note: The copy contains the following parts:

Fol. A: Table of readings of the Qur'an (Written in French between 1 October 1784-23 June 1785);

Fols. B-F: Summary of the contents of the suras (in French);

Fols. G-H: Table of suras consisting of the number of verses;

Fol. I: Fâl-i Kur'ân (in Persian);

Fol. J: Table of juz'es;

Fol. K: Table of vowel marks and division of verses;

Fols. 1-1083: The Qur'an;

Fol. 1084: List of suras, verses and letters (in French);

Fol. 1085: List of the letters in each juz;

Fols. 1085-1087: List of the verses according to their subjects (in Persian). There is a short note stating that according to the colophon, this codex was revised by *Fulan* (?) on 29 Rabi II 1185 A.H./11 August 1771 A.D. On 15 August 1784 it was sold by Aussant to Cheik Mahamod Zaman Monuchy who repaired the manuscript, made additions to it, corrected it and it is to him that we owe the parts in Persian. The former call numbers are "Aussant 43" and "Suppl. Arabe 133."

Ref.: [Paris, Arabe 573]; Déroche, vol. I/2, pp. 140-141, no. 556; Slane, vol. I, p. 135, no. 573.

17- FRISIAN

The Frisian language is a northwest Germanic dialect. It is spoken by the inhabitants of the Frisian Islands, an island chain along the North Sea coast of Western Europe, and also in part by people who live along the Dutch and German shores of the North Sea.

Affiliation : Indo-European

70/1 Nijdam, A.J.: Selected parts

1952, The Hague.

Ref.: Hamidullah (1989), p. LXIII, Frison 1.

71/2 De Jong Dan, S.S.: Selected parts

1952.

Ref.: Hamidullah (1989), p. LXIII, Frison 3. (Also see: **France-Islam**, Paris 1978, no. 111, p. 15).

72/3 Schurer, M.: Selected parts

Ref.: Hamidullah (1989), p. LXIII, Frison 2.

18- FULANI (PULAAR DIALECT)

Fulani is an ethnic group distributed throughout the western Sudanic region of Africa, from Senegal to the Central African Republic. The Fulani people are also called Fulbe, Pullo, Peul, Fula and Fellata. "Fulani" is the name given to them by the Hausa people. They are concentrated in Nigeria, Senegal, Mali, Guinea, Cameroon and Niger.

The Fulani language, called Fulfulde, is classified as belonging to the West Atlantic group of the Niger-Congo family. There are several distinct dialects of Fulfulde. Most Fulani also speak the dominant language of their region.

Affiliation : Niger-Congo

a. Translations whose translators are acknowledged:

73/1 Diobbo, Boubacar: Poème religieux en jerma

200x130 (180x110) mm., 6. fols., 18 lines, Veillard, Niger: various kinds of paper.

Beg: Est perdu...

End: ... ne veut pas soleil...

Note: The manuscript consists of 31 fols.

Ref.: [Dakar, 58]; Diallo, p. 65.

b. Anonymous translations:

74/2 Coran traduit en pulaar

200x150 (180x120) mm., 622 fols., 12 lines; onion-skin paper.

Beg.: au nom de Dieu....

End : ... par un verset coranique.

Ref.: [Dakar, 99]; Diallo, p. 44.

75/3 Enseignement des enfants (verset coranique)

210x160 (190x140) mm., 17. fols., 20 lines, **Veillard**; various kinds of paper.

Beg.: Matino du dal...

End : ... Nom d'un homme.

Note: Translation of a verse. The complete codex consists of 54 folios.

Ref.: [**Dakar, 57**]; Diallo, p. 65.

19- GADHELIC (D'ECOSSE)

Scottish Gaelic, which belongs to the Celtic language group, is concentrated in the northern and central parts of Scotland, and in the Western off-shore islands. Most Gaelic speakers in Scotland are bilingual. Scottish Gaelic originates with a group of Old Irish speakers who migrated to Scotland in the latter half of the fifth century. It diverged from old Irish sufficiently in the Modern Irish period to be accorded separate language status.

Affiliation : Indo-European

76/1 Selected parts

1948, Glasgow.

Note: This translation may have been the work of Dunlop.

Ref.: Hamidullah (1989), p. LXIII, Gaelic 1.

20- GERMAN

German is one of the West-Germanic languages, a category that includes English, Dutch, Low German and Frisian.

High German is today the standard language of Germany, Austria, and the German speaking part of Switzerland. Throughout all Germany, local dialects are also spoken, but always in addition to the standard language, which has developed from the dialects.

Affiliation : Indo-European

a. Translations whose translators are acknowledged:

77/1 Hamidullah, Muhammad: [Translation of the Holy Qur'an]

1976.

Note: Suras I-V.

Ref.: Hamidullah (1989), p. XLVI, Allemand 49.

78/2 Henning, Max: Der Koran

117x105 mm., 574 fols., 43 lines, antique script in Latin characters.

Ref.: [Leipzig ?]; Information form sent by H. Preissler (Karl Marx University Centre of African and Near Eastern Studies) on 3. 12.1986. IRCICA archives. For printed versions see Bibl. IRCICA, pp. 216-218, nos. 799/10-810/21.

79/3 Hobohm, Muhammad Imam: [Translation of the Holy Qur'an]

1952.

Ref.: Hamidullah (1989), p. XLVI, Allemand 47.

80/4 Schweigger, Salomon: Alcoranus Mahometicus

215x163 mm., 95 fols.; cardboard binding.

Note: Summary of the Holy Qur'an. The translation dates from the 12th century A.H./17th-18th centuries A.D. It was translated from Arabic into Italian and from Italian into German. It is one of the summaries of Qur'an translations and the translation is on fols. 5-24.

Ref.: [Paris, Allemand 209]; Huet, p. 105; For printed versions see Bibl. IRCICA, pp. 222-223, nos. 826/23-829/40.

21- HAUSA

The Hausa language is a member of the Chad group of the Afro-Asiatic family of languages. It is spoken by the West African people of north-western Nigeria and adjacent parts of Niger. It is also spoken in Dahomey, Togo and Ghana. The vocabulary reflects heavy borrowing from Arabic, African languages, and English. Because of the Hausa's traditional commercial enterprise in many parts of West Africa, their language has become a lingua franca used as a second language that is in many other countries. Hausa has been written in the Arabic script for several hundred years.

Affiliation: Afroasiatic

a. Translations whose translators are acknowledged:

81/1 Abbâje, al-Haji Gurama: Ma'anar al-Qur'ân al-Karîm
(مَعْنَى الْقُرْآنِ الْكَرِيمِ)

195x170 (180x140) mm., 12 fols., 26 lines, Sudani script, Mallam Abubakar, [20th century A.D.]; trelune watermarked paper; embellished on the margins; hard card cover.

Beg.:... يس إنا ترنطوا د القرآن بيننبنى. للى كى كنا دغ تكن ماىكا

End:... طركى يا تبت غا لله وند مكن كوى د كوى أحنس يكي. كم غبراش أكمينكو

Note: Interlinear translation. Sura XXXVI/1-83. Translated in 1952 A.D.

Ref.: [Abbâje, GA/595]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

82/2 Ahmad b. Shu'aib: Tafhîm al-Qur'ân al-Karîm fî Lughat Hausa
(تفهيم القرآن الكريم في لغة هوسا)

220x180 (192x150) mm., 120 fols., Sudani/Sharq script; trelune watermarked paper; cloth and hard card spine.

Beg.:... د سونن الله ميرحمة مينجنتي. الم الله كجي مغي سنن ابيده يكي نفي د ونن.

End: .. الله ينا بيتنا قا اغرك دون كرك بتا. كم الله غد كن كومي مسني ني.

Note: Interlinear commentary. Suras II-IV.

Ref.: [NHRS, Q/125]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

83/3 Balârabe, Mallam 'Umar: Fassarar Tafsîri al-Jalâlayn
(فسرر تفسير الجلالين)

230x190 (190x172) mm., 496 fols., 21 lines, Sudanese script, al-Hajj Muhammadu 'Umaru, 1370 A.H./1950-51 A.D. Kaduna; trelune watermarked paper; fully vocalised excellent handwriting; stout card and cloth binding.

Beg.:... الم. الله ني مغي سنن ابيده يكي نفي و ونن. ونن لتافي ونن د محمد يكي كرتتاوا باب شك.
أتكس...

End:.. ... با حنير وطند كي فش د سوبا. كم بان بتتوبا

Note: Complete commentary. Translated in 1368 A.H./1948-1949 A.D.

Ref.: [Balârabe, UB/42]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

84/4 **Bashîr Ahmad Muhyiddîn, Shaikh: Tarjama wa Tafsîri Ma'ânî al-Qur'ân** (ترجمة وتفسير معاني القرآن)

270x190 (185x160) mm., 854 fols., 18 lines, Roman script, [20th century A.D.]; bond paper; full leather binding.

Beg.: Elif Lam Mim. Allah shi ne ma fi sani abin da yake nufi da wannan (huruffa)...

End: ... Wadanda ke sanya wasuwasi a cikin kirazan mutane. Daga aljannu da mutane.

Note: Translation with tafsir. 2 vols. Completed on 25 November 1985. First volume published in 1986 in India by the "Continental Book Centre." Full volume under review awaiting publication by the "Islamic Trust of Nigeria."

Ref.: [ITN, 1264]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

85/5 —: **Tarjama wa Tafsîri Ma'ânî al-Qur'ân** (الترجمة والتفسير معاني القرآن إلى لغة هوسا)

245x180 (235x170) mm., 752 fols., 33 lines, Latin script, **Shaikh Talhat Mu'âdh, 1991 M., Zaria**; trelune paper; full leather spine binding.

Beg.: Elif Lam Mim. Allah shi ne ma fi sani abin da yake nufi da wannan (haruffa)...

End: ... Yan'uwa kuma na nasaba shashin su ya fi wani shashi cancantar (gado) cikin hukuncin Allah. Hakika Allah masani da komai.

Note: Suras II-VIII. Translation completed on 24 December 1985. Published in 1986 in India by "Continental Book Center."

Ref.: [Mu'âdh ?]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

86/6 **Bauchi, Shaikh Dâhiru: Tafsîri Sûrati al-Rahmân**

(تفسير سورة الرحمن)

190x160 (170x150) mm., 8 fols., 26 lines, Sudani script, **Mallam Ibrahim Gafaka, 1980 A.D., Potiskum**; bond paper; illuminated on the first page; paperback.

Beg.:

(أبنجى) ميرخمة. يا سترد القرآن...

End:

... سنن أبنجك ميغرما. جلالا د كرمت يا طرفكا.

Note: Interlinear commentary. Sura LV.

Ref.: [Gafaka, 19/38]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

87/7 **Bauchi, Shaikh 'Uthman Tâhir: Tarjama al-Qur'ân al-Karîm**

(ترجمة القرآن الكريم)

230x180 (170x140) mm., 386 fols., 13 lines, Sudani/Magribi script, [20th century A.D.], **Bauchi**; trelune watermarked paper. Cloth and leather binding.

Beg.: غوديا تا تبت غالله وند أبندي كي ثكن سمي د أبندي كي ثكن فس نسا ني كم شيكي د غوديا رانر:

لاجرأ. كم شيني منحكما مسني...

End:

... د غ الجنو د متا ني.

Note: Suras XXXIV-CXIV.

Ref.: [Bauchi, TB/295]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

88/8 **Bishir, Mallam: Fassarar Ma'anôni al-Qur'âni al-Karîm Na Mallam**

Bishir a Hausa (فسرار معنون القرآن الكريم نما لم بشر أهوسا)

226x192 (170x150) mm., 111 fols., 16 lines, Sudani script, [20th century A.D.], **Zaria**; trelune paper; leather spine.

Beg.: ياكى انبي كبالله د تقوا. كم كد كي طاعا غكافري د منافقى. للى الله يا كسننى ميعلمي

منحكما...

End: ... وَتَنْ ذِكْرِي سُنِّي وَسَوَاسِ أَتَكُنْ ذِكْرًا مَتَانِي. دَغَ الْجَنُودِ ذِمَّتَانِي.

Note: Suras XXXIII-CXIV. Interlinear translation.

Ref.: [CILS, 316]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

89/9 Bûzu, Muhammad Mai Babban: Fassarar Sûrat Yâsin da Khutbar Sa
(فَسَّرَ سُورَةَ يَسٍ دَ حُطْبَتَس)

220x180 (190x140) mm., 15' fols., 13 lines, excellent calligraphic work, legible script, Mallam Tahir Muhammad [20th century A.D.], Bauchi; trelune watermarked paper; stout card binding.

Beg.:.. يَس. اللَّهُ نِي مَقِي سِنِي أَبْنَدِيكِي نَفِي دَ وَتَنْ. إِنَا رَنْطُوا دَ الْقُرْآنِ أَبْنِ حَكِمْتَرُوا..

End: ... طَرِكِي يَا تَبَيَّتَ غَوْنَدَ أَحْتَنَسِنِي مَلَكَنَ كَوْمِي دَ كَوْمِي يَكِي كَمَ غَبْرَاشِ أَكِي مِيدَ كُو.

Note Interlinear translation with commentary. Sura XXXVI.

Ref.: [Bûzu, BB/401]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

90/10 Gummi, Shaikh Abûbakar Mahmûd: al-Kur'âni Mai Girma da Kuma
Tarjaman Ma'anôninsa Zuwa Ga Harshen Hausa
(الْقُرْآنِ مَيْغَرْمَا دَ كَمَ تَرْجَمَنَ مَعْنُونَسَ ذَوَاغَ حَرْشَنَ هَوَسَا)

260x190 (230x160) mm., 597 fols., 22 lines, Sudani/Suqi script, Mallam Daubi-Inuwa Na'ibis, [20th century A.D.], Potiskum; bond paper; gilt margins, fully vocalised in red and yellow ink; leather spine and cloth binding.

Beg.:.. دَ سُونِنِ اللَّهُ مَيْرَحْمَةَ مَيْجَنَقِي. غُو دِ يَا تَا تَبَيَّتَ غَا لَلَّهْ أَبْنَجِنِ حَلْتُو..

End:.. ... وَتَذِكْرِي سُنِّي وَسَوَاسِ أَتَكُنْ قِرْآنَنِ مَتَانِي دَغَ الْجَنُودِ ذِمَّتَانِي.

Note: Complete interlinear translation in 3 vols. Published by the King Fahd Complex for the Printing of the Holy Qur'an, Medina.

Ref.: [Inuwa, IN/35]; Information form sent by Baba Yunus Muhammad, IRCICA archives. For the printed version see Bibl. IRCICA, p. 243, no. 902/1.

91/11 —: **Ma'anar al-Qur'âni Mai Girma** (معنر القرآن ميغرما)

220x190 (180x150) mm., 871 fols., 19 lines, Suqi script, Ibrahim Alkali, 1411 A.H./1990-91 A.D., Gombe; bond paper; ornamented with gilt illumination on the opening and final pages; cloth and bound leather spine.

Beg.: د سونن الله ميرحمة ميحنقى د كن يبو يا تبت غا لله ابنجن حلتو..

End: ... دغ الجنو د متانى.

Note: Complete interlinear translation. Translated in 1407 A.H./1986-1987 A.D.

Ref.: [Alkâli, 1A/Q/43]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

92/12 —: **Tarjamar Ma'anônin al-Kur'âni Mai Girma**

(ترجمر معنونن القرآن ميغرما)

230x150 (180x130) mm., 61 fols., 28 lines, Roman characters. [20th century A.D.], bond paper; stout card cover.

Beg.: (Allah) Wanda gudanar da mulki yake ga hannunsa (Ikonsa), ya tsarkaka, kuma shi mai iko ne a kan kome...

End : ... Daga aljannu da mutane.

Note: Interlinear translation. Suras LXVII-CXIV. Published by The Light of Islam, Kano, Nigeria, 1981.

Ref.: [Junaidu, WJ/21/3]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

93/13 **Haidara, Lîman: Fassarar Sûrat Wâqî'a A Cikin Ajami**

(فسرر سورة الواقعة ائكن اجمى)

220x180 (190x150) mm., 7 fols., 21 lines, Sudani script, [20th century A.D.], Raha; trelune watermarked paper; beautifully decorated on the margins; paperback.

Beg.: .. إِنَّ مِثْلَهُمْ بِمَا كَانُوا يَكْفُرُونَ. بَابُ وَ تَرَى مِثْلَهُمْ يَتَأَوَّأُونَ عِندَ الْكُفْرَةِ.
End: ... لَلَّيْ وَتَنْ حَقِيقًا شَيْئًا عَسَكِيًا تَيْقِينِي. سَبُو ذَكَكَ كَطَرٌ كَكَجِي سُونَنُ أَبْنَعَجِنَكَ مِيكَرْمَت.

Note: Sura LVI.

Ref.: [Haidara, ?]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

94/14 Ibn Mu'âdh: Tarjamar Ma'anar Sûrat A'lâ Zuwa Sûrat al-Nâs A
Cikin Hausa (ترجمَر مَعَنَر "سورة الأعلى" نُوا "سورة الناس" أَتَكِن هُونَسَا)

190x160 (170x140) mm., 62 fols., 15 lines, Suqi script, Ustâdh Sâni Mu'âdh, [XX. M. asır], Zaria; trelune paper; loose folios.

Beg.: . كَطَرٌ كَكَجِي سُونَنُ أَبْنَعَجِنَكَ مَعِي طَوَكَا. وَنَدِي حَلَّتَا سَنَنَنُ يَدِينِيَتِ أَبْنُ حَلَّتَرُ..
End: وَتَنْ نَكِي مَنِي وَسَوَاسِ أَتَكِنُ ذُ كَاتَنُ مَتَانِي. ذَغُ الْجَنُ دِمَتَانِي

Note: Suras LXXXVI-CXIV. Translated in 1353 A.H./1934-35 A.D.

Ref.: [Ibn Mu'âdh, ?]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

95/15 Inna, al-Haji Muhammad Baban: Tarjamar Juz' 'Amma
(ترجمَر جَزْعِن "عم")

232x190 (180x135) mm., 49 fols., 11 lines, elegant Sudani script, 'Abd al-Razaq Muhammad, 1973 A.D., Bauchi; trelune watermarked paper; with illumination; unbound.

Beg.: أَكْنَمِي سَكِي تَبِيرُ جُونَا؟
أَكْنُ بَيْنَ لَابَارِي مَيَغْرَمَا؟
End: ... وَتَنْ دِيكِي سَنِي وَسَوَاسِ أَتَكِنُ ذُ كَاتَنُ مَتَانِي ذَغُ الْجَنُ دِمَتَانِي.

Note: Suras LXXVIII-CXIV. Interlinear translation.

Ref.: [Inna, BI/18]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

96/16 Jâhun, Mallam 'Abd al-Qâdir: Tarjamar Wadansu Sûrôri Daga al-Qur'âni Mai Girma (ترجمہ وطنس سنوروری دغ القرآن میغرما)

210x190 (180x120) mm., 21 fols., 15 lines, Sudani script, translator's autograph, 1951 A.D., Jâhun; trelune watermarked paper, loose folios; unbound.

Beg.: د ثونن اللہ میرحمہ منجنقی. کران غسکیا! میننی کرن غسکیا؟
End: ... وئز د کی منی وسواس نکن قرانن متانی. دغ الجنو د متانی.

Note: Suras LXIX-CXIV.

Ref.: [Jâhun, ?]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

97/17 Jamo, al-Hajj 'Abdullâhi: Fassasar Juz' 'Amma Zuwa Ga Harshen Hausa (فسرار جزعن "عم" ذوا غ حرشن هوسا)

215x176 (180x140) mm., 56 fols., 17 lines, legible Sudani script, al-Hassan Jamo, [20th century A.D.] , Gombe; bond paper; beautiful illumination in the margins; unbound.

Beg.: اکنمی سکی تنبیر جونا؟
اکن لباری میغرما؟
End: ... وئز کی سنی وسواس ائکن ذ کاتن متانی. دغ الجنو د متانی.

Note: Suras LXXVIII-CXIV.

Ref.: [Jamo, JG/24]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

98/18 Kabara, Shaikh Muhammad Nâsir: Ihsân al-Manân fî Ibrâz Khabâyâ al-Qur'ân (إحسان المنان فی إبراز خبایا القرآن)

300x190 (220x170) mm., 656 fols., 17 lines, Sudani script, 1980 A.D., Kabara; trelune paper; fully rubricated, vocalised, in beautiful handwriting, gilded and embellished; full leather binding.

Beg.: دسونن الله مير حما مى جنقى دُكُنْ يَبُو دُ غُو دِ يَا سُنْتَبْتَاغِ اللهُ مِىْ غَمْمِيْزِ رَحْمَا مِىْ جِنِّ فِىْ...
(مومنى الآخر)...

End: ... وَ نَدَّ يَكِي وَسُوَاسِ اَقْرَا زَمْتَانِيْ (اِنْ سُنْ دَفَكْنَا عَنبِرِنْ ذِكْرِنْ اللهُ) نَدَغَ الْجِنُّ دِ مَتَانِيْ.

Note: Complete translation with commentary. 4 vols. Completed in 1980.
First published in Beirut, Lebanon in 1989 by Dar al-Fikr.

Ref.: [Kabara, ?]; Information form sent by Baba Yunus Muhammad,
IRCICA archives.

99/19 —: Ihsân al-Mannân fi ibrâz Khabâyâ' al-Qur'ân
(إِحْسَانُ الْمَنَّانِ فِي إِبْرَازِ خَبَايَا الْقُرْآنِ)

240x200 (190x160) mm., 276 fols., 30 lines, beautiful Latin script, 1980
A.D., Kabara; trelune paper; decorated; half leather binding.

Beg.: Muna farawa da sunan Allah, magamin kyauta a duniya mai
kebabben jin kai a lahira. Dukka yabbo ya tabbata ga Allah uban
gijin talikai...

End: ...Fadi na gudu neman tsari daga ubangijin mutane. Mamallakin
mutane, Allahun mutane domin shi ceceni daga muguntar maradi,
wanda ke bijira da wayo.

Note: Complete interlinear translation with commentary. Published in
1989 in Beirut.

Ref.: [Kabara, ?]; Information form sent by Baba Yunus Muhammad,
IRCICA archives.

100/20 Major, Edgar: Fassarrar al-Kur'âni (فَسَّرَ الْقُرْآنِ)

360x220 (340x190)mm., 276 fols., 57 lines, beautiful Latin script, [20th
century A.D.]; trelune paper; decorated; half leather binding.

Beg.: Muna farawa da sunan Allah, magamin kyauta a duniya mai
kebabben jin kai a lahira. Dukka yabbo ya tabbata ga Allah Uban
gijin Talikai. Magamin kyauta a duniya mai kebabben jin kai a
lahira...

End :...Fadi na gudu neman tsari daga ubagijin mutane, mamallakin mutane, Allahun mutane domin shi ceceni daga muguntar maradi, wanda ke bijira da wayo.

Note: Complete translation. Translated in 1911 A.D.

Ref.: [NAK, 0/AR2/39]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

101/21 Mallam, Babban: Fassarar Sûrôri al-Qur'âni Daga al-Naba' Zuwa al-Takwîr A Cikin Hausa

(فَسَّرَ سُورَاتِ الْقُرْآنِ دَعِ النَّبَأِ ذَوَا التَّكْوِيرِ. اِتَّكِنَ هَوَسًا)

190x160 (170x130) mm., 13 fols., 26 lines, Sudani script, [20th century A.D.]; trelune watermarked paper; loose folios; unbound.

Beg.: غَمْدِمِي سَكِي تَنْبِيرُ جُونَا؟

غَمْدُ مَهْمَنْ لَابَارِي مَيَغْرُمَا؟

End: ... كُمْ بَا ذَا كُسُوبَا سِيَاءِ دِنِ اللّٰهَةِ اُبْنَعِجِنُ حَلْتَا يَاسُو.

Note: Suras LXXVIII-LXXXI.

Ref.: [Mallam, ?]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

102/22 al-Qâsim, Mustapha: al-Kur'âni Mai Girma (الْقُرْآنِ مَيَغْرُمَا)

200x180 (190x150) mm., 451 fols., 8 lines, Sudani script, [20th century A.D.], Zaria; bond paper; full leather binding.

Beg.: الم. وَنَنْ لَتَأْفِي حَقِيقَةً بَابُ شَكِّ اِتَّكِنَسْ شِي شَرِيَانِي غَمَاسُ تَقْوَا

End: ... كُمْ اُكِّي حُكْنِي طَكَانَسُ دِ غَسْكِ يَا كُمْ اُكْنِي غُو دِيَا تَبَّتْ غَالَّةُ اُبْنَعِجِنُ حَلْتُو.

Note: Translation with commentary. Suras II-XXXIX. Completed in 1984.

Ref.: [NHRS, 1040]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

103/23 **Ridwân, Mu'allim: Fassarar Tafsîri al-Qur'âni (فَسَّرَ تَفْسِيرِنِ الْقُرْآنِ)**

250x200 (210x180) mm., 18 fols., 18 lines, Sudani script, Mallam 'Abd al-Rahmân, [20th century A.D.], Zaria; trelune watermarked paper; binding of stiff boards.

Beg.: إِنَّ سَمَا تَطَاغَى تَسْوَرَارِ أَبْنَعَجِنْتَ كُمْ أَكَّ وَجِبْتَ مَتَّ بِنِ سَوْرَارُونَ...

End: ... إِنَّا رَنَطُوا ذَرَانَا دَرَانَا دَحْنَطِنْتَ. كُمْ دَوْنَا إِدْنِ يَا بِيْنَا.

Note: Interlinear commentary. Suras LXXXIV-XCI.

Ref.: [Mukhtâri, MAK/Q/15]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

104/24 —: **Tarjamar Âyôyin Sûrat da Yâsin da Sûrat al-Wâqî'a**
(تَرْجَمَرِ أَيَوِينِ سُورَةِ يَسٍ دَ سُورَةِ الْوَأِقِعَةِ)

190x160 (170x130) mm., 93 fols., 16 lines, excellent Sudani script, Shehu Tasi Kusfa, [20th century A.D.], Zaria; trelune watermarked paper; vocalised in red and yellow ink; full leather binding.

Beg.: يَس. إِنَّا رَنَطُوا ذَ الْقُرْآنِ أَبْنِ بِيْنَاوَا. لَلِّي كَى كْنَا دَغِ تِكْنِ مَا يَكَا...

End: ... لَلِّي وَنَّنْ حَقِيقَةُ شِيْنِي غَسْكِيَا تَيْقِينِي. سَبُو ذَ حَكِّ كَطْرُ كَى سُونِنِ أَبْنَعَجِنْتَ مِيْكَرْمَتِ

Note: Interlinear translation. Suras XXXVI-LVI.

Ref.: [Kusfa, STK/501]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

105/25 **Sallah, al-Hajj Gabra Mai: Ma'anar Âyôyi Sûrat al-Baqara Zuwa Sûrat al-A'râf A Cikin Hausa**
(مَعْنَرِ أَيَوِينِ سُورَةِ الْبَقْرَةِ ذُوَا سُورَةِ الْأَعْرَافِ إِيْتِكْنِ هُونَسَا)

230x180 (190x170)mm., 75 fols, 16 lines, Sudani script, Ustaz Bala Garba, [20th century A.D.], Kano; bond paper; decorated; leather and cloth binding.

Beg.: الم. اللّٰهُ نِي مَفِي مَنْنْ اَبْدُ يَكِي نَفِي د و نَنْ. و نَنْ لَتَافِي بَابُ كُوْكَو لَتُوْ اَتِكْنَسْ. شَرِيَانِي
غَمَاسُ تَقُوَا..

End: ... لَلِي نِي وَطَنْدِكِي وُرُنْ اَبْنَعَجَنَكْ بَاسِيْنْ غَرْمَنِكِي غَبُوْ تَامَسْ. كُمْ سَنَا ظَرْ كَكْشِ د تَسْبِيح
كُمْ غَبِرَاشِ شَكِي سَجْدَا.

Note: Suras II-VII.

Ref.: [Sallah, AG/30]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

**106/26 Sanûsi, Emir Muhammadu: Tafsîri Jalâlâini A Cikin Hausa Juzu'1
Na Farko Da Na Biyu (تَفْسِيرِنْ جَلَالَيْنِ اَتِكْنِ هُونَسَا جَزْءِي نَفْرَكُوْ د نَبِيُو)**

250x196 (200x170) mm., 107 fols. 20 lines, Sudani script, Mallam 'Abd al-Rahmân Sanûsi, 1978 A.D., Wudil; trelune watermarked paper; colourful decoration on the margins of the first two pages; cloth binding.

Beg.: اللّٰهُ و نَدُ غَدُ اَنْرَدُ مَلِكِي يَكِي غَحْنَسَا يَا ظَرْكَكْ كُمْ شِي اَكْنِ دُ كَنْ كَوْمِي مِيَا يَكُونِي...

End: ... وَنَنْ دِيكِي سَنِي وَسُوَاسِ اَتِكْنِ قِرَآنِنْ مَتَانِي. دَغُ الْجَنُوْ دَمَتَانِي.

Note: Commentary. Suras LXVII-CXIV.

Ref.: [Sanûsi, ?]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

**107/27 Shâmakin Bajôga, Mallam Muhammad: Tafsîri Sûrat al-Baqara
(تَفْسِيرِنْ سُورَةِ الْبَقَرَةِ)**

245x190 (180x140) mm., 23 fols., 14 lines, Sudanese script, Mu'allim Wâli Muhammad, 1970 A.D., Gombe; trelune watermarked paper; rubricated and vocalised in red ink; loose folios; unbound.

Beg.: الم. اللّٰهُ نِي مَفِي سَنَنْ اَبْدُ يَكِي نَفِي د وَنَنْ. وَنَنْ لَتَافِي بَابُ شَكَّ اَتِكْنَسْ شَرِيَانِي غَمَاسُ تَقُوَا.

End: ... كِيْ عَفُوَا غَبِرَامْ. كُمْ كِيْ غَافِرَا غَبِرَامْ. كُمْ كَرَحْمَتْسِمْ. كِيْنِيْ مَجِبِنْتِنْمْ. كَتِيْمَكِمْ اَكْنِ مَتَانِي
كَافِرْمِيْ.

Note: Interlinear commentary on sura II. Completed in 1964 A.D.

Ref.: [Shâmakin, SB/2/28]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

108/28 Shu'aibu Muhammad, Shaikh: Tarjama al-Kur'âni Mai Girma A Cikin Ajami (ترجمہ القرآن میغرمہ ایکن اجمی)

220x190 (180x150) mm., 563 fols., 18 lines, Sudani/-Maghribi script, Alhaji Babikir, [20th century A.D.]; trelune watermarked paper; interlinear translation in red ink, fully vocalised in yellow ink; paper binding.

Beg.: غُو دِ يَا تَا تَبَّتْ غَا لَلَّهْ اُبْنُغِجِي تَالِكِي ...

End: ... وَ نَدِي كِي سَنِي وَمَوَاسِ اُنْكِنْ قِرَانِنْ مَتَانِي. دَغْ اَلْجَنُو دَ مَتَانِي.

Note: Complete interlinear translation. 2 vols.

Ref.: [Kumo, ?]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

109/29 Sirâjo, Shaikh Zubairu: Fassarar al-Qur'ân A Cikin Ajami (فَسَّرَ الْقُرْآنَ اُنْكِنْ اَجْمِي)

225x198 (230x150) mm., 426 fols., 21 lines, Suqi script, translator's autograph, Kaduna; trelune watermarked paper; stout card cover.

Beg.: دَ سُونِنْ اَلَلَّهْ مُكِي فَا رَا قَا مِي رَحْمَهْ مِي غَمَمَرْ جِنْفِي ...

End: ... دَغْ اَلْعِنُو دَ مَتَانِي.

Note: 2 vols. Complete translation with commentary. Published in Arabic characters by Sanusi Gumbi Enterprises, Kaduna.

Ref.: [Sirâjo, KADUNA 25/2/201]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

110/30 Tsâfe, 'Aliyu: Fassarar Sûrat Baqara Da al-Ma'da Ga Hausa

(فسرر سورة البقرة د المائدة د هوسا)

240x190 (200x150) mm., 180 fols., 17 lines, legible fully vocalised Sudani script, [20th century A.D.]; trelune paper; cloth binding with leather spine.

Beg.:

د سونن اللہ میر خمہ میجنقی.

الح. اللہ نی مئی کسنن ابد یکی نفی دونی ونن لتافی باب ککوونتو ائکنس...

End:

... ونن نی مئی کسنتر سڈو د شیدا اکن فسکرتا ککو سچی ظورن اتوری رنظووری

اباین د مظوو ینس.

Note: Interlinear translation. Suras II-V/108. Translated in 1375 A.H./1955-56 A.D.

Ref.: [Tsâfe, AT/K/22]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

111/31 —: Fassarar Sûrat Yâsin (فسرر سورة يس)

160x120 (120x110) mm., 30 fols., 13 lines, Sudani script, [20th century A.D.]; trelune paper; loose folios.

Beg.:

یس. اللہ نی مئی سنن ابد یکی نفی د و نن. انا رنظوا د القرآن مبینی...

End:

... ظرکی یا تببت غوند احنسنی ملکی کومی د کومی یکی کم غبراش اکی مید کو.

Note: Sura XXXVI. Translated in 1383 A.H./1963-64 A.D.

Ref.: [Tsâfe, AT/K/16]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

112/32 Tûra, Mallam Ahmad: Fassarar al-Qur'âni Mai Girma

(فسرر القرآن میغرما)

240x190 (160x130) mm., 829 fols., 15 lines, large and clear Sudani script, [20th century A.D.]; trelune paper; beautifully illuminated and gilded; leather binding.

Beg.: الم. اللَّهُ نِي مَعِي سَنَنْ أَبْنَدُ يَكْنَفِي ذ وَ نِي. وَ نَنْ لِنَافِي بَلْبُ شَكَّ أَشِكْنِسْ شِرِيَانِي غَمَاسُ تَقْوَا.

End: ... وَ نَنْ ذِي سَنِي وَ سَوَاسِ أَتِكِنْ قِرَازَنْ مَتَانِي. دَغَ الْجَنُودِ مَتَانِي.

Note: Interlinear complete translation. 2 vols. Translated in 1398 A.H./1977-78 A.D.

Ref.: [Tûra, ?]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

113/33 'Umar, al-Hajj: Fassasar al-Qur'âni Mai Girma (فَسَّرَ الْقُرْآنَ مَيْغَرِمَا)

210x180 (180x130) mm., 53 fols., 9 lines, Sudani script, [20th century A.D.], Bauchi; trelune watermarked paper; illuminations in the margins.

Beg.: كَظَرَ كَكِي سُونَنْ أَبْنَجِنَكْ مَعِي طَوَكَا..

End: ... دَغَ الْجَنُودِ مَتَانِي.

Note: Interlinear translation. Suras LXXXVII-CXIV.

Ref.: ['Umar, ?]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

b. Anonymous translations:

114/34 Fassasar Kifâyat Du'afâ al-Sudân fi Bayân Tafsîr al-Qur'ân (فَسَّرَ كِفَايَةَ الضُّعَفَاءِ السُّودَانِ فِي بَيَانِ تَفْسِيرِ الْقُرْآنِ)

235x170 (190x130) mm., 296 fols., 22 lines, Sudani/Magribi script; Ibrâhîm b. 'Abdullâh b. 'Uthmân, [20th century A.D.], Gwandu; trelune watermarked paper; full leather binding.

Beg.: (الحمد لله) يَبُو أَكَنْ أَبُ مَنْكِيُوو نَسَاكِي نَدَغَ نِعْمَه كُو وَنِنْتَا (رب العالمين) مَمَلَكَنْ ذَكَنْ حَبْت...

End: ... (الذي يوسوس في صدور الناس) ذُو قِيُوَيْسُ إِذَنْ سَكَّ غَقْلَ غَبْرِنَ أَنْبَتُوو اللَّهُ (من الجنة

والناس) بَيَانِيْنِ شَيْطَنْ مَيُوَسُوَاسِ.

Note: Full commentary. 2 vols.

Ref.: [Junaidu, WJ/21/12]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

115/35 Fassarar al-Kur'âni Mai Girma (فَسْرَرُ الْقُرْآنِ مَيْغَرْمَا)

220x170 (190x130) mm., 728 fols., 12 lines, fully vocalised excellent Sudani/Sharqi script, 'Abd al-Hakami Muntaqa, 1995 M., Zaria; trelune watermarked paper; decorated in red and yellow ink in the margins; full leather binding.

Beg.: د سونن آله ميرهحه مينجني غوديا تا تبت غا لله ابنجين تالكي...

End: ... وند يكي سني وسواس اكن ذكاتن متاني. دغ الجنو د متاني.

Note: Complete interlinear translation. 2 vols.

Ref.: [Muntaqa, AM/35]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

116/36 Fassarar Sûrat al-Wâqî'a (فَسْرَرُ سُورَةِ الْوَاقِعَةِ)

100x60 (90x50) mm., 7 fols., 11 lines, legible Suqi script; [20th century A.D.]; trelune watermarked paper; margins decorated in red ink; paperback.

Beg.: يابن د مياوكوا تاوكو. باب ونمي قريناوا غاوكور تات...

End: ... للى ونن حقيقه شبنى غسكيا تيتقيني سبو د حكا كظرك كي سونن ابنجنك ميغرمث.

Note: Sura LVI.

Ref.: [NAK, O/AR 32/2]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

117/37 Fassarar Tafsîri al-Kur'âni Mai Girma (فَسْرَرُ تَفْسِيرِ الْقُرْآنِ مَيْغَرْمَا)

210x190 (185x160) mm., 49 fols., 28 lines, Sudani script, Aliyu Ibrahim Liman Kona, 1385 H./1965-66 M., Zaria; bond paper; paperback.

Beg.: كَتَبِي أَلِي وَحَيِي غَبْرَالِي ثَلَوَا وَسْ جَمْعُهُ نَالْجَنُو سُونُ سُوْرَارِ (كَرَاتُونَا) سِنْسُكْتِي لَلِي مُ مُنْج

End: ... وَنَدَّ يَكِي سَنَمِي وَسُوَاسِ إِتْكَنْ ذُ كَاتَنْ مَتَانِي دَغِ الْجَلُو دَ مَتَانِي.

Note: Interlinear translation and commentary. Suras LXXII-CXIV.

Ref.: [Kona, ?]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

118/38 Fassarar Tafsîri Sûrati al-Baqara A Harshen Hausa

(فَسَّرَرِ تَفْسِيرِنِ سُورَةِ الْبَقَرَةِ أَحْرَشِنِ هُونَسَا)

230x190 (190x150) mm., 23 fols., 14 lines, Sudani script, [20th century AD.], Gwandu; trelune watermarked paper; fully vocalised in red ink, ornamented on the margins of the first and final pages. Leather binding.

Beg.: اَلْم. اَللّٰهُ نِي مَقِي سِنِنِ اَبِنْدَ يَكْنَفِي دَ وَنِن. وَ نِنِ لَتَانِي وَنَدَّ مُحَمَّدِ يَكِي كَرَنْتَاوَا بَابُ شَكَّ اَتَكْسِ

End: ... كِي عَفُوَا غَبْرَامُ. كُمُ كِي غَاغْرَا غَبْرَامُ. كُمُ كَرَحْمَشِمُ. نُنُ كِي نِي مَجْبِنَشِنِمُ. كَتْتِمِكُمُ اَكْنُ
مَتَانِي كَاغْرِنُ.

Note: Commentary. Sura II.

Ref.: [Gwandu, ?]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

119/39 Littafin Kur'âni Da Hausa (لِتَافِنِ قُرْآنِ دَ هُونَسَا)

360x200 (280x180) mm., 641 fols. 13 lines, clearly written, beautiful Sudani script, fully rubricated and vocalised [20th century A.D.]; trelune paper; gilded and decorated; full leather binding.

Beg.: بِسْمِ اللّٰهِ... مَنَا فَاَرَاوَا دَ سُونِنِ اَللّٰهُ مِي غَمَمَّرْ كُوَا تَا كُمُ مِي جِنِ قَنِ مَوْمِنِي الْاَخْرَا...

End: ... وَنَدَّ يَكِي سَنِيَا وَسُوَاسِ اَنْكَاتَنْ مَتَانِي دَغِ تِكْنِ اَلْجِنِ دَ مَتَانِي

Note: Complete translation. 3 vols. Translated in 1908 A.D.

Ref.: [NAK, O/AR 2/104]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

120/40 Ma'anar Âyôyin al-Qur'âni (معنر آيويين القرآن)

290x210 (195x170) mm., 102 fols., 24 lines, clearly-written, beautiful Sudani script, [20th century A.D.], Kaduna; bond paper; gilded and decorated.

Beg.: د سونن الله مير حمة ميچنقى ميغممن رحمة. يا سندر القرآن غوند يسو. يا حلت متن
يا سندر شى بيانى....

End: ... دغ الجنو د متانى.

Note: Suras LV-CXIV.

Ref.: [Arab, 1A/171]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

**121/41 Ma'anar al-Qur'âni Mai Girma A Cikin Hausa
(معنر القرآن مى غرما اتكن هوسا)**

210x180 (170x130) mm., 906 fols., 18 lines, excellent Sudani script, [20th century A.D.], Gwandu; trelune watermarked paper; beautiful illumination in the margins; leather binding.

Beg.: غوديا تا تبت غالله ابنجين تالكى..

End: ... ونن دكى سننى وسواس اتكن ذ كاتن متانى. دغ الجنو د متانى

Note: Translation with occasional comments. 2 vols.

Ref.: [Gwandu, ?]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

**122/42 Ma'âni Âyât al-Qur'ân al-Karîm fî al-Hausa
(معانى آيات القرآن الكريم فى الهوسا)**

210x160 (220x140) mm., 74 fols., 9 lines, beautiful Magribi script, [20th century A.D.] trelune paper; fully vocalised in red ink; paperback.

Beg.: لا تَارِنَا مَي كَافِرِن مَك سَكَب تَمْبِيرْ جُو نَفْسُ سُنَا تَمْبِيرْ بَيْنْ لَا بَارِن نَنِّي... ..

End: ... وَنَدْ يَكْنْ يِ سَوَكَا مَشِكْنْ نُكَاتَا مَتَانِي.

Note: Suras LXXVIII-CXIV. First published in Kano, Nigeria in Arabic and Roman scripts.

Ref.: [Mukhtâri, MAKD/Q/7]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

123/43 Tafsîrin al-Kur'âni A Cikin Hausa (تَفْسِيرِ الْقُرْآنِ أَتِكِنِ هَوَسَا)

210x190 (195x170) mm., 470 fols., 12 lines, Sudani script; Ibrahim b. Junaidu, [20th century A.D.], Sokoto; trelune paper; leather and cloth binding.

Beg.: دَ سُونَنَ اللَّهُ مِيرْحَمَةً مَيَجْنَقِي. غُودِيَا تَا تَبَّتْ غَالَلَهُ أَبْنَعَجِنْ حَلْتُو... ..

End: ... وَنَنْ دَ كِي سَنِي وَسَوَاسِ أَتِكِنِ دُ كَاتَنِ مَتَانِي دَغَ الْجَنُودِ مَتَانِي.

Note: Commentary. 4 vols.

Ref.: [Sokoto, SHR/157]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

124/44 Tafsîrin al-Kur'âni Mai Girma (تَفْسِيرِنِ الْقُرْآنِ مَيَغْرِمَا)

250x195 (200x180) mm., 92 fols., 21 lines, Sudani script, [20th century A.D.], trelune watermarked paper; excellent hand, gilded in the margins of the first and last pages; paperback.

Beg.: دَ سُونَنَ اللَّهُ مِيرْحَمَةً مَيَجْنَقِي. غُودِيَا تَا تَبَّتْ غَالَلَهُ أَبْنَعَجِنْ تَا لِكِي... ..

End: ... كَبِي أَبْنَدْ أَكِي وَحِينَا غَبْرَاكْ كَمْ كِي حَقْرِي حَرُّ اللَّهِ يَبِي حُكْنَتِ نُونِ شِينِي مَقِي الْخَيْرِنِ.

Note: Commentary. Suras I, X/109.

Ref.: [Abbâje, GA/450]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

125/45 Tafsîri Sûrat Yûsuf A Cikin Ajami: (تفسیرن سورۃ یوسف اٹکن اجمی)

180x120 (160x110) mm., 31 fols., 19 lines, Sudani script, Imam Thani, 1975 M., Zaria; trelune watermarked paper; beautiful marginal decorations in yellow ink; excellent hand; stout card binding.

Beg.: المن. وطنن اویون لتافیننی مبینی...

End: ... د ربواور دکن ابو بوا. د شریا د رحمة غمتانی وطند سکی ایمانی.

Note: Commentary. Sura XII.

Ref.: [Imam Thâni, ?]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

126/46 Tarjamar al-Kur'âni Zuwa Ga Hausa (ترجمہ القرآن ذواغ ہوسا)

210x180 (190x150) mm., 114 fols., 17 lines, Sudani script, [20th century A.D.], trelune watermarked paper; full leather binding.

Beg.: د سونن اللہ میرحمة مینجقی. یس. الله نی مفی سنن ابدن یکی نفی د وئتن...

End: ... وند یکی سننی وسواس اڑکن قرادن متانی دغ الجنو د متانی

Note: Interlinear translation. Suras XXXVI-CXIV.

Ref.: [Katsina, KS HB/Q/105]; Information form sent by Baba Yunus Muhammad, IRCICA archives.

22- HEBREW

The Hebrew language and its literary application have had a long and complex evolution from Biblical times to present times in the nation state of Israel.

The history of Hebrew, the official state language of Israel, extends back at least to the 12th century B.C. It was the language of nearly all of the Old Testament. Through the ages, and in many parts of the world, it has been one of the deepest sources of Jewish consciousness, linking religion and cultural tradition.

Modern comparative studies of linguistics have established that Hebrew is a member of the northwestern group of the Semitic family of languages. Spoken in Canaan, it was adopted by the Hebrews when they settled there.
Affiliation : Semitic

a. Translations whose translators are acknowledged:

127/1 Jakob Levi ben Israel: Sefer Ha-Alqoran

200x150 (155x110) mm., 101 fols., 24 lines, Italian Rabbinic script (i.e., the Hebrew script used by the Italian rabbis around the beginning of the Middle Ages), 1636 A.D., Venice; typical Italian paper of the period; 19th century leather binding.

Note: Complete translation. The name of the book from which the translation was made is unknown. It was most probably translated into Hebrew from an Italian Qur'an translation.

Ref.: [Bodleian, Ms. Michael 113]; Neubauer, V.1, cd. 759, entry no. 2207; Pearson (TK), p. 431; (Also see: Weinstein, pp.20-21; Encyclopaedia Judaica, vol. X, cd. 1199).

b. Anonymous translations:

128/2 Alcoranus

205x145 (157x100) mm., 200 fols., 19 lines, oriental semi-cursive script, often vocalised; ca. 1600 A.D., Oriental paper; decorated border on folios 1^v and 2^r; late 18th or 19th century leather binding.

Note: The manuscript has no title. "Alcoranus." is written on the spine. This work is the Qur'an in Judeo-Arabic. Occasional translations into Hebrew both in the margins and in the text.

Ref.: [Bodleian, Ms. Huntington 529]; Neubauer, entry no. 1221.

129/3 [Koran]

Note: It was prepared before 1857 based on the Italian translation by Arrivabene.

Ref: [Cambridge, ?]; Pearson (TK), p. 431 a; (Also see Weinstein, 19-44, p. 850 b, 85.1).

130/4 [Koran]

Note: Translated from the Dutch translation by Gluzemaker into Hebrew.

Ref.: [Washington, ?]; Pearson (TK), p. 431.

23- ICELANDIC

Icelandic is the official literary and spoken language of Iceland. It belongs to the Scandinavian branch of the Germanic languages. It developed from the Norse speech brought to Iceland by settlers from Western Norway in the 9th and 10th centuries. Old Icelandic, usually called Old Norse, is the language in which the eddas, sagas, and skaldic poems were written in the Middle Ages. Icelandic can be distinguished from Norwegian by several dialectal characteristics.

Affiliation: Indo-European

131/1 **Magnusson, Olafur S.: Selected parts** ,

1951, Reykjavik.

Ref.: Hamidullah (1989), p. LXIV, Islandais 1.

24- IRISH

The Irish language, or Gaelic, one of the Goidelic group of Celtic languages, is spoken in Ireland and is by far the most important of all the Celtic languages because of its wealth of archaic features and the abundance of its linguistic materials. As one of the national languages of the Republic of Ireland, Irish is taught in public schools and is required for certain civil posts.

Affiliation: Indo-European

132/1 Selected parts

1949.

Note: Translated by the official translator of the Parliament of Eire (the Dail).

Ref.: Hamidullah (1989), p. LXIV, Irlandais 1.

133/2 Selected parts

1949, Paris.

Note: Translated by an assistant of Mr. Sweeney.

Ref.: Hamidullah (1989), p. LXIV, Irlandais 2.

134/3 Selected parts

1988.

Note: Translated by a professor of Queen's University, Belfast from an English version.

Ref.: Hamidullah (1989), p. LXIV, Irlandais 3.

25- ITALIAN

Italian is the official, social, and literary language of the Republic of Italy and of Ticino canton in Switzerland. It is also used, largely in dialectal forms, in other areas of Europe: Corsica, parts of southeastern France, Malta, and along the eastern Adriatic coast, former Italian colonial possessions in Africa and Italian immigrant communities, particularly in North and South America.

Italian is a Romance language.

Affiliation : Indo-European

a. Translations whose translators are acknowledged:

135/1 Arrivabene, Andrea: [L'Alcoran di Macometto....]

1547 M.

Note: "This work in Italian consists of three parts. Only the third part contains Qur'anic text and is based on a very bad translation. The texts in Dutch and Italian contain the same errors. They only differ in the numbering of the parts. For instance, sura 105 is listed under no. 87 in the Italian text and under 88 in the Dutch text."

Ref.: [Bruxelles, V.H. 2482]; Bauwens, p. 13, no. 22; For printed versions see Bibl. IRCICA, pp. 267-268, no. 985/1-986/2.

b. Anonymous translations:

136/2 [Translation of Sura Bakara]

Ref.: [Marseilles, 2954]; Deloncle, p. 266.

26- JAVANESE

The people of Java share a Malayo-Polynesian heritage. There are three major ethnic divisions. The most important is that of the Javanese, who inhabit the central and eastern portions of the island. The Sundanese live in western and the Madurese in eastern Java and on Madura.

Bahasa Indonesia is the official language, but each group has its own separate language and cultural tradition. A form of Malay is used by the various Indonesian peoples and the Chinese in Jakarta.

The Javanese language belongs to the West Indonesian group. Because of Indian influence the Javanese script has Sanskrit syllables. Originally, it was written on palm-leaves.

Affiliation : Hesperonesian group of Austronesian

137/1 al-Qur'an

415x265 (290x180) mm., 377 fols., 11 lines, original Qur'anic text in Arabic in naskhi and translation in Pegon (Javanese Arabic script), 18th or 19th century A.D., Indonesia; European paper; full leather binding with Islamic design impressed on borders.

Note: Complete interlinear translation.

Ref.: [Leiden, Cod. Or. 2097]; Cat.Cod.Or., C.IV, no. 2837; Voorhoeve (1957), p. 277.

138/2 The Qur'an

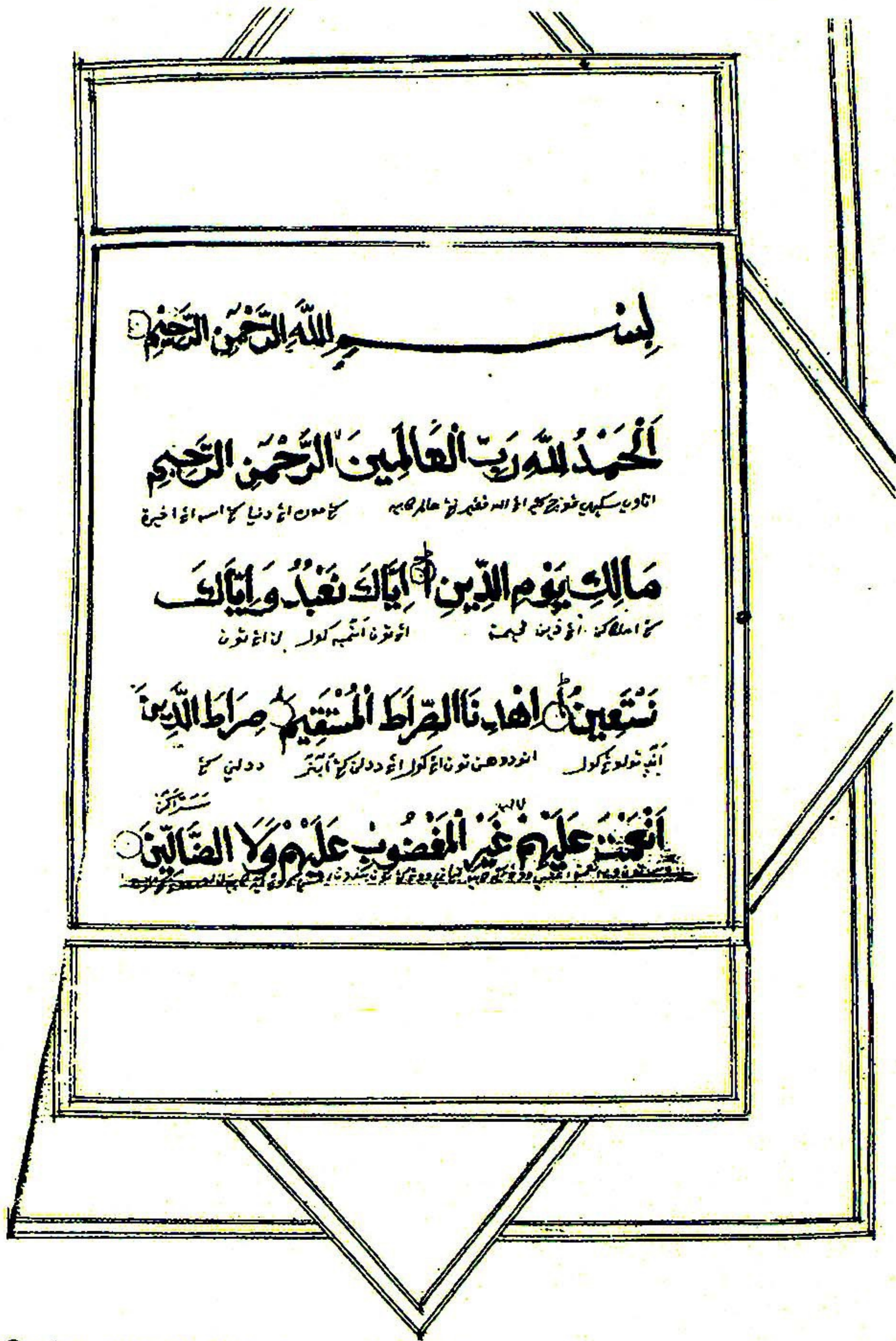
Note: Manuscript is very damaged and cannot be consulted.

Ref.: [Leiden, Or. Mss. 5697]; Voorhoeve (1957), p. 278.

139/3 Quranus

320x200 mm., 264 fols., 15 lines.

Ref.: [Bonnea, 85 a]; Gildemeister, p. 1, no. 1.



al-Qur'an. 18th or 19th century A.D. Indonesia. See bibliographic entry 137/1.



al-Qur'an. 18th or 19th century A.D. Indonesia. See bibliographic entry 137/1.

140/4 [Tafsîr Surah al-Fâtiha]

225x188 (bb) mm., fols. 66-70, lines 9-11, nasta'liq script; 19th century A.D.; Javanese paper; some diacritics and punctuation in red ink in Arabic treatise; 19th century Javanese binding.

Note: The composite volume consists of 126 folios. Folios 1-24 and 24^v-65 of the collection contain two works both entitled "al Mi'r'âc" and folio 70^v – 126 contain Jazûlî's work "Dalâ'il al-Hayrât".

Ref.: [IOL., Arabic Loth 2448]; Loth, p. 303, no. 1048.

141/5 Tafsir al-Jalalayn

305x185 (225x120) mm., 165 fols., 21 lines, Oriental script; European paper; Qur'anic text written in red ink, rulers and borders are embossed stamped; oriental binding of the 17th century A.D.

Note: The original work consists of the commentary entitled "Tafsir al-Jalalayn" by Muhammad Ibn Ahmad Jalal al-Din al-Mahalli and 'Abd al-Rahman Ibn Abi Bakr Jalal al-Din al-Suyûfî. There are interlinear commentaries in Javanese.

Ref.: [Paris, Arabes 654]; Vajda-Sauvan, vol. II, p. 44, no. 654; Slane, vol. I, p. 147, no. 654.

142/6 Tafsir al-Jalalayn

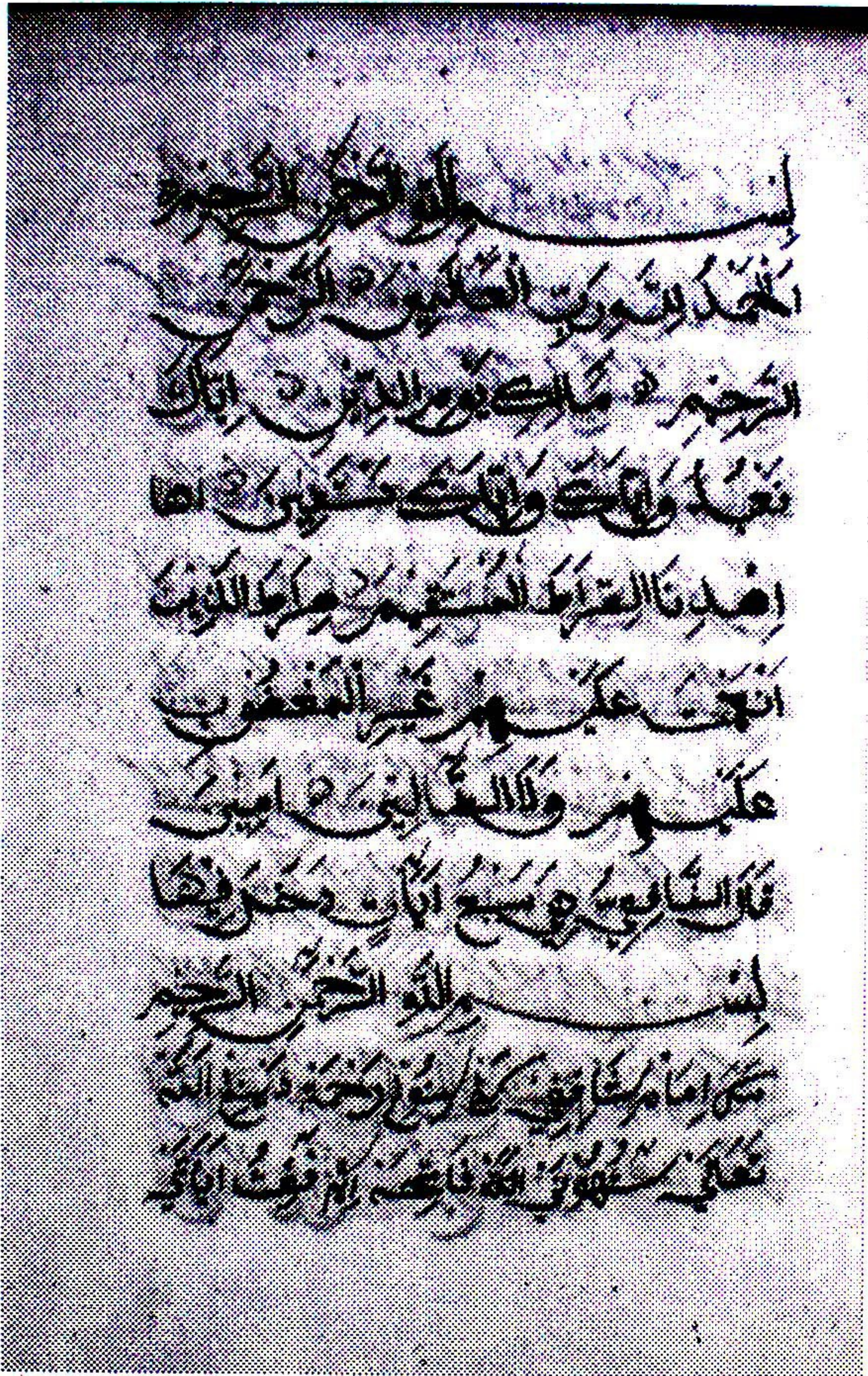
320x200 (235x125) mm., 141 fols., 21 lines, Pegon (Javanese Arabic script), owner's mark: 1825 A.D. Surakarta (Java), Otherwise not dated. MS must be slightly earlier; European watermarked paper; Indonesian Islamic style blind stamp leather binding with flap.

Note: Javanese word for word translation, interlinear. Suras I-XVII.

Ref.: [Leiden, Or. 1886]; Jong-de Goeje, vol. IV, no. 1696; Voorhoeve (1980), p. 353.

143/7 [Translation of Surat al-Fâtiha]

220x145 (170x105) mm., pages 111-113, 14 lines, Javanese script; around the first half of the 19th century A.D.; partly thick and partly

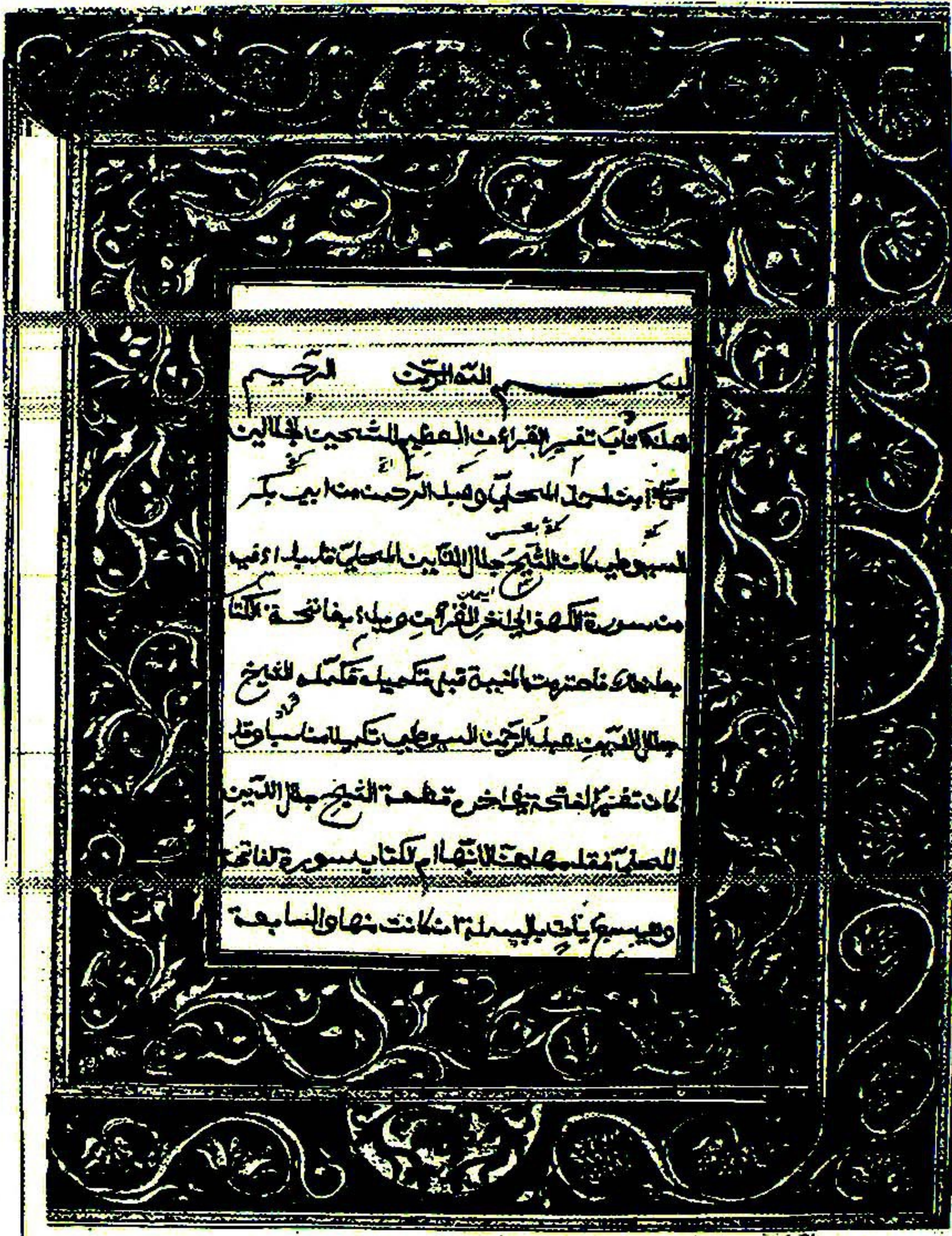


[Tâfsir Surah al-Fâtiha]. 19th century A.D. See bibliographic entry 140/4.

soft Dutch paper; two pages at the beginning and the end are illuminated; brown marbled European paper mounted on half-linen binding.

Note: The colours of the illumination are faded, some pages are dirty and worn. The manuscript consists of 113 pages.

Ref.: [Berlin, Schoemann, II, 19]; Pigeaud, pp. 131-132, no. 46.



Tafsir al-Jalalayn. 1825 A.D., Surakarta (Java). See bibliographic entry 142/6.

وَإِذْ تَأْتِي السَّمَاءُ بِالدُّمُوعِ الْمُبْرُورِ بِالرَّحْمَةِ وَالرَّحْمَةُ سَائِجِدَةٌ لِلرَّحْمَنِ
 بِالْكَفْرِ وَالْمَعْصِيَةِ عَدَّ تَكْفُرًا عَلَيْهِ أَنْ عَدَّ ابْنَ لَدِيٍّ وَقَالَ مُوسَى لِقَوْمِهِ أَنْ تَعْبُدُوا
 وَمَنْ فِي الْأَرْضِ جَمِيعًا مِمَّنْ دَعَا اللَّهُ فَمَنْ تَعْبُدُوا مِنْ دُونِ اللَّهِ فَحَبْرٌ مَجْزُومٌ فِي حُبِّهِمْ أَنْ يَتَّبِعُوا اسْتِغْلَامَ
 تَقَرُّرِ نَبَأِ كَيْفِ الَّذِينَ مِنْ قَبْلِكُمْ تَقَرُّرُ نَوْحٍ وَعَادٍ وَقَوْمِ هُودٍ وَشُعْرِبَةٍ وَقَوْمِ مَدْيَنَ
 وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ لَكُنْتُمْ جَاءَ تَعْمُرُ رَسُولَهُ نَبِيًّا بِالْحَقِّ الْوَاضِحِ عَلَى
 صَدْقِهِمْ فَرَدُّوا أَلْقَامَهُمْ أَيْ يَهْمُ فِي أَمْرِهِمْ هَمُّوهُمُ الْيَهُودُ الْيَهُودُ الْيَهُودُ الْيَهُودُ الْيَهُودُ الْيَهُودُ
 إِنَّا كَفَرْنَا بِمَا أَرْسَلْتُمْ بِأَعْيُنِنَا لَعَنَّا لَعْنَةَ اللَّهِ لَعْنَةُ الْكَاذِبِينَ وَمِمَّا تَدْعُونَ إِلَيْهِ أَلَهٌ لَكُمْ فِي دِينِكُمْ
 قَالَتْ رَسُولُهُمْ رَبِّي اللَّهُ فَكَيْفَ اسْتَقَامَ الظَّالِمِينَ لَعْنَةُ اللَّهِ فِي تَوْحِيدِهِ لَدَلِيلِ الظَّاهِرِ مَلِيحِ
 فَاطِرِ خَالِقِ السَّمَوَاتِ وَالْأَرْضِ زَيْدٌ عَزَّ وَجَلَّ إِلَى طَاعَتِهِ لِيَقْفَرَ لَكُمْ مِنْ ذُنُوبِكُمْ مَنْ زَيْدٌ فَاتَى الْإِسْلَامَ
 يَفْرَأُ اللَّهُ بِمَا نَبَلَهُ أَوْ تَعْبُدُهُ الْأَخْرَاجَ حَقُوقَ الْعِبَادَةِ وَيُؤْتِي خَيْرًا مِمَّا عَدَدْتُمْ فِي الْأَجْلِ سَمَّيْتُمْ
 أَجْرَ الْمُؤْمِنِينَ قَالُوا لَرَبِّنَا إِنَّا إِتْرَأْنَا بِرَبِّنَا نُنَادِيهِمْ وَيَدْعُونَ أَنْ نَصُودُوا نُنَادِيهِمْ أَنْ يَتَّبِعُوا أَبَا زَيْدٍ
 مِنَ الْأَصْنَامِ قَالُوا قَاتِلُوا بِلِسَانِ بَيْتِنَا حَبْلَهُ ظَاهِرًا فِي صَدْقِهِمْ تَأْتِي تَعْمُرُ رَسُولَهُمْ
 إِنَّمَا نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ كَمَا قُلْتُمْ وَكَذَّبْتُمْ عَنْ يَمِينِكُمْ وَاللَّهُ يَمُنُّ بِالْعَدْلِ وَالْحَقِّ وَمَا كَانَ لَنَا مَا يَنْبَغِي
 أَنْ تَأْتِيكُمْ بِلِسَانِ الْأَيُّدِ مِنَ اللَّهِ بِأَمْرٍ فَيَذَرُكُمْ مِنْهُ وَمَا يَنْبَغِي لَكُمْ أَنْ تَقُولُوا لَنَا مَا نَحْنُ
 عَلَيْهِ نَسْوِيكُمْ عَلَيْهِ إِنَّهُ أَيْ مَا لَمْ يَنْبَغِ لَنَا مِنْهُ نَكَاؤُهُ قَدْ هَدَيْتَنَا سَبِيلَنَا وَنَحْنُ بِرَبِّهِمْ عَائِدُونَ تَمَرُّونَ
 بِهَذَا كَمَا وَعَدَ اللَّهُ فليَتَوَكَّلِ الْمُتَوَكِّلُونَ وَقَالَ الَّذِينَ نَادَوْهُ الرَّسُولُ كَيْفَ يَرْجُوا جَزَاءً
 أَوْ يُعْزَبُونَ لَنْ نُجِيبَنَّ فِي سُنَّةِ بِنَا فَأَوْقِ حَيْثُ إِلَهُكُمْ رَبُّكُمْ وَنَحْنُ كَالظَّالِمِينَ الْعَافِينَ
 وَيَسْأَلُونَ كَرِهُوا أَرْضَ أَرْضِهِمْ مِنْ بَيْتِهِمْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا وَالَّذِينَ كَفَرُوا
 مَخَافَتُهُمْ مَخَافَتُهُمْ بِمَنْ يَدْعُونَ وَخَافُوا وَفِيهِمْ بِالْعِلْمِ وَالْإِسْلَامِ وَالْإِسْلَامِ وَالْإِسْلَامِ بِاللَّهِ
 عَلَى قَوْمِهِمْ وَخَابَ حَرْبُ جِبَارٍ كَبِيرٍ عَلَى طَائِفَةٍ مِنَ اللَّهِ عَلَيْهِمْ مَعَانِدُ الْحَقِّ مِنْ دَرَاهِمِهِ أَيْ
 أَمَا مِنْ جِبَالِهِمْ فَلَهَا وَبَنِي حَمْدٍ مَا يَصْدُقُ مَا يَهْمُ مِنْ جَوْقِ أَهْلِ النَّارِ مَخْلُطًا بِمَا
 مَاتِقِيهِمُ وَاللَّحْمِ سَيُجْرَعُهُ يَسْلَعُهُ مِنْ بَعْدِ مَرَّةٍ لَمْرَارَتِهِ وَلَا يَبْدَأُ سَيْفًا يَرَادُهُ الْقَيْحُ
 وَكَمَا هَتَّوْا وَيَأْتِيهِ الرِّيحُ أَسْبَابُهُ الْمُقْتَضِيَهُ لَهُ مِنْ أَعْوَابِ الْعَدَابِ مِنْ حَيْثُ مَا يَدْرُومَا
 حَقُوقِ بَيْتِهِمْ مِنْ دَرَاهِمِهِ بَعْدَ ذَلِكَ الْعَدَابِ إِذَا كَانَ فِيهِمْ قَوْمٌ يَأْتِيهِمْ مِنْ أَسْفَلِ مَنَابِعِ الْمَاءِ
 الَّذِينَ كَفَرُوا يَرِيهِمْ مَبْدَأًا يَبْدَأُ مِنْهَا عَمَّا لَمْ يَكُنْ خَالِجًا كَمَا قَدْ وَصَلَهُ الرَّحِيمُ

شتات من عدلان
 ع

ع

Tafsir al-Jalalayn. 1825 A.D., Surakarta (Java). See bibliographic entry 142/6.

توكلي يا قطار فارد عليا ومن توكلي يا بقول ولو بحرفي والتا اعلمه يا بصوا يب
لباسم الله الرحمن الرحيم صلي الله عليه وسلم واله وصحبه وسلم الأوابهم
تفكك الآية والثالثة رب العالمين ومن قرأ سورة الحمد التي رتبها العالمين
ويعطى الله تعالى اجر بعدد العالمين هم في الجنة ومن قرأ الحمد التي رتبها
الرحمن الرحيم ويعطى الله تعالى اجر عظيم من قرأه في الجنة بعدد من
من صوفي الدنيا والآخر وفي الاخرة بعدد من مات له ومن
قرأ الحمد التي رتبها يوم الدين فيعطى الله تعالى اجر في
الآخرة بعدد من اهل العالمين في الدنيا والآخرة ومن
قرأ الحمد لله التي رتبها في الآخرة بعدد الانبياء له الى اجمع
امانهم اجمعين ومن قرأ الحمد لله التي رتبها
يدخر الجنة بغير حساب كما التفتحه علي
سيدنا محمد وعليه سيدنا محمد خاتمه
ابن الله افتخر لنا ورحمتنا ورضينا
واجعلنا قبرنا في روضة الجنة النعم
ببركتك نبينا الكرم بركت
تسليم هذا الكتاب المسما
بتفسير القرآن من الشهم
رجب من يوم
صاحب له
مرجنا
حاج ابقن
حقة روية شلوكة في
سنة ١٢٠٠ تكبير في
والله اعلم

Tafsir al-Jalalayn. 1825 A.D., Surakarta (Java). See bibliographic entry 142/6.

27- KANEMBU

Kanuric-speaking Muslim people of the semi-arid tropical area north of Lake Chad in Africa.

Affiliation : Nilo-Saharan

144/1 Qur'ân-ı Karîm

Maghribi script, Muhammad(?), 1st Jumâdâ II 1080 A.H./26th October 1669-70 A.D., Bornu-Nigeria.

Note: Interlinear commentaries. The date of copying, i.e. 1st Jumâdâ II 1080/26th October 1669 does not refer to the original Qur'ânic text, but to the commentary titled *Jami' Ahkâm al-Qur'ân* of Abu 'Abd Allâh Muhammad bin Abi Bakr bin Farh al-Qurtubî, which is written in the margins of the copy. The Qur'ânic text would presumably have been written before the commentary was added, and would thus be slightly earlier than the above date.

Ref.: [Nigeria, ?]; Khan, pp. 250-258; Bivar, p. 203.

28- KURDISH

A Western Iranian language, Kurdish ranks as the second largest Iranian language group after Persian, and has numerous dialects.

Affiliation : Indo-Iranian within Indo-European

a. Translations whose translators are acknowledged:

145/1 Jalîzâda Muhammad b. Jamâl al-Dîn 'Abd Allâh b. Ziyâ' al-Dîn Muhammad Asad [Kakjali]: Tafsir-i Kurdi Mullâ Muhammad Kû'î

Note: Complete commentary. It is in the custody of Mullâ Muhammad's son Mas'ud Muhammad Jâlîzâda, a former Minister and President of the Kurdish Scientific Society in Baghdad.

Ref.: [Jalizada, ?]; Ma'ayergi, pp. 268-274.

146/2.1 Muhammad 'Abd al-Karim al-Qazi (=Khawahar zad al-Banjuwaynî al-Kurdi): Tafsir al-Qur'an (Tazkari al-Iman Li'l-Ekrâd)

(تفسیر القرآن تندکاری الایمان للاکراد)

365x250 mm., 278 fols., 24 lines, translator's handwriting, 29 Ramadan 1349 A.H./18 February 1930 A.D.

Beg.:

حمد ثنا وستایش

ستایش نامی رین جاکه له حسر قاو وتن هم...

End:

... بو ناخرزه مان فه رزی کفایه به لازمی ته علیمانی.

Note: Volume 1: Suras I-III.

Ref.: [Arbil, 313]; Ma'ayergi, pp. 268-274. This manuscript consists of 8 volumes. The former call numbers of the manuscript located in Salahaddin University (Arbil, Iraq) Central Library, Manuscripts Division are as follows, according to the order of volumes: 266, 190, 264, 330, 307, 222, 278 and 214.

146/2.2 —: Tafsir al-Qur'an (Tazkari al-Iman li'l-Ekrâd)

365x245 mm., 291 fols., 22-24 lines.

Beg.: نه م سوره ته که سوره تی نیسا به که سرووم فتا و پنج نه نه ته له مدینه دا نازل بوده...

End: ... وه زیا تریک له ما مندرت فوله ی بواسطه ی تیکه ل کردن له کیان وه وروی نیفته

رایان نه لین انشاء الله.

Note: Volume 2: Suras IV-VII.

Ref.: [Arbil, 313]; Ma'ayergi, pp. 268-274.

146/2.3 —: Tafsir al-Qur'an (Tazkari al-Iman li'l-Ekrâd)

265x250 mm., 262 fols., 22-24 lines, translator's handwriting, 29
Ramadan 1349 A.H./18 February 1930 A.D.

Beg.: سورتی انعام غیر (6) نایه ق له قوله تعالی (قل تعالوا)...

End: ... وه قورنان مه روه کو نه لفاظر معجزه به معانیتی عموم معجزه به وصلی الله علی

سیدنا محمد الذی بعثه بالحق ته واو بو و سوری نه عراق.

Note: Volume 3: Suras VI-VII.

Ref.: [Arbil, 313]; Ma'ayergi, pp. 268-274.

146/2.4 —: Tafsir al-Qur'an (Tazkari al-Iman li'l-Ekrâd)

330x210 mm., 198 fols., 21-23 lines.

Beg.: زانی که حوای سبحانه و تعالی بیای کردوه له سوره تی (البقره) احکامی شریعه له نویو و

رووو زکاه وحه ج له سورة آل عمران...

End: ... ما ونه وه به محرومی له که که نه و نه کفرو شرک باداش حیری جمع کرداری ناکه یان

مه حو نه کاته وه.

Note: Volume 4: Suras VIII-X.

Ref.: [Arbil, 313]; Ma'ayergi, 268-274.

146/2.5 —: Tafsir al-Qur'an (Tazkari al-Iman li'l-Ekrâd)

365x245 mm., 291 fols., 22-25 lines.

Beg سورتی هود (۱۲۱) نایه ته و بعض فه رمویانه ۱۲۳ نایه ته مه سوره تی هوده له مه که
وا نازل بوه لای جمهوری علی وه...

End: ...وخصت ارساله علی كافة الانس الحان وعلی آله واصحابه وصالح امته الی یوم تحنصی
غریق بالثران ته وا بو سوره تی نبراهیم به عه ونی خالق علی علم و عظیم.

Note: Volume 5: Suras XI-XV.

Ref.: [Arbil, 313]; Ma'ayergi, pp. 268-274.

146/2.6 —: Tafsir al-Qur'ân (Tazkari al-Iman li'l-Ekrâd)

380x250 mm., 28 fols., 26-28 lines.

Beg.: نه له و تفسیره را بورد له سرری سورتا تلك آیات الكتاب وقران مبین...

End: ... و شجرة مبارکه به وه صی روشنای بدایة قران و بانک...

Note: Volume 6: Suras XV-XVI.

Ref.: [Arbil, 313]; Ma'ayergi, pp. 268-274.

146/2.7 —: Tafsir al-Qur'an (Tazkari al-Iman li'l-Ekrâd)

280x250 mm., 292 fols., 23-25 lines.

Beg.: من نهاية سورة النور (ولا تجعلوا دعاء الرسول) وه... فیای مه که ن نیوه بانک کردنی ره
سول خطو...

End: ... وونی عمر نایا نیمه له سرر حرق نین دوشمن له سرر به تان نیه...

Note: Volume 7: Suras XXIV/63-[XLVII (?)].

Ref.: [Arbil, 313]; Ma'ayergi, pp. 268-274.

146/2.8 —: Tafsir al-Qur'ân (Tazkari al-Iman lil'l-Ekrâd)

Translator's handwriting, 1932 A.D.

Beg.: ابو بکر نه ورسوالی کرد جوای به جوابی ره سولی خودا دایه و حزر دی عمر سوار شوی له
بیش نه و...

End: شه ور روز ته من نه بی ره له قیامه ناصه شری له کتال شهیدانه کری وصل الله علی سیدنا
محمد و علی اله و صحبه وسلم.

Note: Volume 8: Suras XLVIII-CXIV.

Ref.: [Arbil, 313]; Ma'ayergi, pp. 268-274.

29- LAPP

The Lapp language, also called Lappish, is member of the Finno-Ugric group of the Uralic language family, spoken in northern Finland, Sweden, Norway and on the Kola Peninsula in Russia. The three major dialects of Lapp, are in fact mutually unintelligible and ought to be considered as separate languages. Lapp shares many features with the Baltic Finnic languages. Nearly all Lapps are bilingual in Lapp and in the official language of the country in which they live.

Affiliation : Ural- Altaic

147/1 Itkonen, Erkki: Selected parts

1952, Helsinki.

Ref.: Hamidullah (1989), p. LXIV, Laplandais.

30- LATIN

Latin is member of the Italic branch of Indo-European languages and is the ancestor of the modern Romance languages. Originally spoken by small groups of people living along the lower Tiber River, Latin spread with the increase of Roman political power, initially throughout most of western and southern Europe and the central and western Mediterranean coastal regions of Africa. The modern Romance languages developed from the spoken Latin of various parts of the Roman Empire. During the Middle Ages and until comparatively recent times, Latin was the language most widely used in the West for scholarly and literary purposes; until the latter part of the 20th century its use was required in the liturgy of the Roman Catholic Church. It had great influence on the development of the Romance languages.

Affiliation : Indo-European

a. Translations whose translators are acknowledged:

148/1 Cetenensis, Robertus: Alcoran

240x170 mm., fols. 29-152^v, 2 columns, Latin script, 13th century A.D.; parchment; first letters are in colour and watermarked, headings are rubricated, a few corrections and commentaries that were added later were written in graffito, margins are cut by scissors and gilded; red morocco binding with Louis-Philippe's stamp on it.

Beg: Capitulum Azohare matris libri... Misericordi pioque Deo... (fol. 29)
End: ...te defendat et liberet... Illustri gloriosissimoque viro Petro Cluniacensi abbate precipiente suus angligena Robertus Cetenensis librum istum transtulit anno Domini MCXLIII anno Alexandri MCCCCIII, anno Alhigere DXXXVII anno Persarum DXI

Note: The manuscript was copied in the 13th century A.D. from a copy which dates from the 12th century A.D. The text is divided into 124 suras. This translation is one of the documents about the history and

laws of North African Muslims and the texts defending religion in Spanish that were collected by Peter the Venerable, the priest of Cluny. The old call number in the King's Library is "Regius 5202" which belongs to the libraries of Charles d'Orléans and Luis. The title on the spine is "Mahumetis vita et Alchoranus." The manuscript consists of 152 folios.

Ref.: [Paris, Latin 3390]; Bib. Nat. Cat., vol. V, pp. 334-336; for printed versions see Bibl. IRCICA, pp. 285-286, no. 1031/1-1034/3. (Also see Bibliander, p. 1.; D'Alverny, pp. 69-113.)

149/2 —: Alcoran

290x190 mm., fols. 17^v -106^v, 2 columns, [Latin script], 13th century A.D.; parchment; headings are written in red paint; brown sheepskin leather with the stamp of Charles X.

Beg: Capitulum Azohare matris Libri Misericordie pioque Deo... (fol. 17^v)

End: ...Explicit liber legis diabolice Sarracenorum qui arabice dicitur Alchoran, id est collectio capitulorum sive preceptorum. Illustri... Petro... Robertus Ketenensis... (fol. 106^v).

Note: The text is divided into 122 suras. There are some additional later corrections, commentaries on the margins and a few notes dating from the 16th century A.D. The old call number in the King's Library is "Regius 5202³" which belongs to De Thou. This translation is among the books collected by Peter the Venerable. The manuscript consists of 106 folios.

Ref.: [Paris, Latin 3391]; Bib. Nat. Cat., vol. V, pp. 336-337; (Also see Bibliander, p. 1; D'Alverny, pp. 69-113).

150/3 —: Alcoran

180x130 mm., fols. 28-150^v, 35 lines, [Latin script], 13th century A.D.; parchment; blue or red initials with watermarks or initials with coloured ornamentations; red or blue small initials; red morocco binding with Louis-Philippe's stamp.

Beg.: Capitulum Azohare matris libri... misericordie pioque Deo... (fol. 28)

End : ...Explicit liber legis diabolice Sarracenorum qui Arabice dicitur Alchoran, id est collectio. (fol. 150^v.)

Note: The text is divided into 123 suras. Ancient Arabic pagination marks from 1 to 124 on fols. 27^v-150^v. A different Arabic pagination with lead nib from fol. 150^v, partly erased. In the 16th century an annotator transcribed the Arabic title and the page number of each sura on the basis of the Latin title. Old call number at King's Library: "Regius 5954". Formerly belonged to Catherine de Medici. 159 folios.

Ref.: [Paris, Latin 3668]; Bib. Nat. Cat., vol. V., pp. 487-489; (Also see Bibliander, p.1; D'Alverny, pp. 69-113).

151/4 —: Alcoran

382x280 mm., fols. 14^v-82^v., [Latin script], **Herveus Keynhouarn, beginning of the 14th century A.D.**; parchment; initials are ornamented, written in red; calf binding.

Beg.: In nomine domini pii et misericordis... (fol. 14^v)

End : ...Explicit liber legis diabolice Sarracenorum qui Arabice dicitur Alchoran et collectio capitulorum sive praeceptorum. (fol. 82^v)

Note: Divided into 122 suras. Formerly belonged to Cardinal Mazarin's Library. 128 folios.

Ref.: [Paris, Latin 6064]; Cat. Bib. Regiae, vol. IV, p. 199; (Also see: Bibliander, p.1; D'Alverny, pp. 69-113).

152/5 —: Alcoran

285x210 mm., fols. 28^v-137^v , cursive handwriting used in diplomacy in Southern France, **14th century A.D.**; initials are ornamented with ink; red morocco binding with Louis-Philippe's stamp.

Beg.: Capitulum Azohare matris libri... misericordi pioque Deo... (fol. 28^v)

End : ...generale sal[vavit]. (fol. 137^v.)

Note: Suras I-LXIII. In the printed version by Bibliander the references and notes on the margins are given on page 3. This translation is among the works collected by Peter the Venerable and was translated from a manuscript in Spain. Between fols. 138-156, is the rest of the Quranic text completed by the copyist in the 17th century by writing it on a copy of the second edition of Bibliander's work dated to 1550. 156 fols.

Ref.: [Paris, Latin 3392]; Bib. Nat. Cat., vol. V, pp. 337-338; (Also see: Bibliander, p. 1; D'Alverny, pp. 69-113.)

153/6 —: Alcoran

285x210 mm., fols. 27^v-153^v, [Latin script], end of the 14th century A.D.; initials are coloured, rubricated headings; brown sheepskin binding with the stamp of Charles X.

Beg.: Capitulum Azohare matris libri... misericordi pioque Deo... (fol. 27^v)

End: ...Explicit liber legis dyabolice Sarracenorum qui Arabice dicitur Alchoran, id est collectio praeceptorum sive capitulorum. Illustri... Petro Cluniacensi abbate [sic]... Robertus Cetenensis [sic]... anno Persarum DXI (fol. 153^v)

Note: The text is divided into 123 suras. There are a few recent notes on it. The other notes date from the 15th and 16th centuries. On the spine is written "Alcoranus" on a piece of red sheepskin. The old call number of the Royal Library is "Regius 4895⁵". This translation is among the works collected by Peter the Venerable. It was translated from an Arabic manuscript in Spain. 196 fols.

Ref.: [Paris, Latin 3393]; Bib. Nat. Cat., vol. V, pp. 338-339; (Also see: Bibliander, p. 1; D'Alverny, pp. 69-113).

154/7 —: Alcoran

210x130 mm., fols. 13-212^v, [Latin script], 15th century A.D.; initials are encircled in ink and written in red ink. In the headings, the sura numbers

are written in Roman numerals in red ink; red morocco binding with Louis-Philippe's stamp.

Beg.: Capitulum Azohare matris libri ... misericordi pioque Deo... (fol. 13)

End : ...Explicit liber legis dyabolice Sarracenorum qui Arabice dicitur Alchoran id est collectio praeceptorum sive capitulorum. Illustri gloriosoque viro Petro Cluniacensi abbati percipiente suus angligena Robertus Retenensis [sic] librum transtulit anno Domini MCXLIII. anno Albigere VXXXVII, anno Persarum VXI. (fol. 212^v)

Note: The text is divided into 123 suras. There are a few notes dating from the 15th and 16th centuries as well as corrections on the margins. This translation is among the works collected by Peter the Venerable. The old number of the Royal Library is "Regius 5954². 225 folios.

Ref.: [Paris, Latin 3669]; Nat. Bib. Cat., vol. V, pp. 487-489; (Also see: Bibliander, p.1; D'Alverny, pp. 69-113).

155/8 —: Alcoran

215x135 mm., fols. 1-196^v, [Latin script], 16th century A.D; the borders and initials on the first page are illuminated and ornamented with paintings; the initials on pages 97 and 197 are written in red and black; headings are painted in red; red morocco binding with Louis-Philippe's stamp.

Beg.: Lex Saracenorum quam Alchoran vocat, id est collectionem preceptorum... (fol. 1)

End : ...Illustri gloriosique [sic] viro Petro Cluniacense abbate precipiente suus angligena Robertis Cetenensis librum istum transtulit, anno Domini millesimo centesimo quatragesimo tertio. (fol. 196^v)

Note: It is divided into 124 suras. The old call number of the Royal Library is "Regius 5955". This translation is among the works collected by Peter the Venerable. 236 folios.

Ref.: [Paris, Latin 3670]; Nat. Bib. Cat., vol. V, pp. 491-492. (Also see: Bibliander, p. 1; D'Alverny, pp. 69-113).

156/9 Chester, Robert von - Hermann von Carinthia: Qur'an

307/216 mm., XV, 168, III fols., various number of lines; [Latin script], 1530 A.D., South Germany (?); sura headings are written in larger characters, the first capital letters at the beginnings of suras are ornamented; on fols. 2^r, 4^v and 5^r the first letters are written in red ink; there are rubricated headings before the introduction.

Beg.: Misericordi pioque Deo...

End: ...Explicit liber legis dyabolice Sarraccnorum qui arabice de Alchoran et collectio capitulorum sive preceptorum.

Note: It was translated for Petrus Venerabilis.

Ref.: [Vienna, Cod. 4815]; Mazal, p. 132, no. 35.

157/10 Dadichi, Syrer: Translation of the Holy Qur'an

Note: Suras I-III/1-66.

Ref.: [Archiv der Franckeschen Stiftungen, ?]; Mueller, p. 36.

158/11 Hinckelmann, Abraham: Qur'an

225x120 (170x75) mm., 291 fols., 15 lines, naskhi script, probably 1690 A.D.; the headings of suras 1 and 2 are in blue, red and gilded, headings are in red, the signs at the end of the verses are gilt, the beginning of each juz' is marked in red ink on the margins; European leather binding with gilt ornamentation.

Note: In the margins and between the lines there are remarks and attempts at translation, in Hinckelmann's handwriting.

Ref.: [Hamburg, Orient 36 (XXII)=45a in Scrinio]; Brockelmann, vol. I, p. 5, no. 10, Sezgin, vol. II, p. 585.

In nomine d. p. et M. Cum divina Vm.
Picta librorumque supponere multos gentes ex lege assumit
videtur illis dicitur magis a de populo qui ipse p. et M.
tunc largior.

In nomine d. p. et M. Nilhil nunquam sua p. et M.
sine hunc p. et M. dicitur quod sua magis p. et M. p. et M.
tunc p. et M. dicitur quod sua magis p. et M. sine cathemone
legata hunc affat.

In nomine d. p. et M. Constatore die illis dicitur Vm.
esse magis ad h. et p. et M. qui magis gentes magis gentes
magis h. et p. et M. p. et M.

In nomine d. p. et M. Constatore die illis dicitur Vm.
esse magis ad h. et p. et M. qui magis gentes magis gentes
magis h. et p. et M. p. et M.

In nomine d. p. et M. De sanctificatione omni
p. et M. dicitur magis p. et M. qui magis gentes magis gentes
magis h. et p. et M. p. et M.

Illustrationes vero Petri Ciniacensis Abbatis
proprieque sua Anglica Robertus Rotenensis
hunc ipse transulit Anno d. M. centesimo quadra-
gesimo. Tercio anno alexandri M. quadringentesimo
tercio Anno Albigensium quadringentesimo septimo
Anno p. et M. quadringentesimo undecimo
Explicit lib. legis dyaboli Caesariensis
qui arabice de Alchoran et Colletio cupi-
tulo dicitur p. et M.

Chester, Robert von – Hermann von Carinthia: Qur'an. 1530 A.D. South
Germany (?). See bibliographic entry 156/9.

159/12 Maraccii, Ludovici: Mahometis Alcorani

Note: Complete text. There are notes in Arabic and Latin as well as a refutation of the Qur'an. Two parts in one volume.

Ref.: [Bruxelles, V.H. 2487 C]; Bauwens, pp. 13-14, no. 23; for printed versions see Bibl. IRCICA, p. 286, no. 1035/4-1036/5.

160/13 Marcus Canonicus Toledanus: Liber Alchorani Machometi

315x220 mm., fols. 1-237, Italian type script, end of the 16th century A.D. a few initials are written in red ink, a few headings and the last parts are written in large characters, a few sections are written in large characters; 17th century parchment binding.

Beg.: Hic est liber Alchorani, quem Marcus canonicus Toledanus de arabica lingua transtulit in latinum. Materia libri septem periodi. In nomine dei misericordis, miseratoris... (fol. 1)

End: ...et de demonibus et hominibus. Explicit liber Alchorani Machometi Laus Deo A.V.F.(fol. 237)

Note: A specialist corrected the text and added commentaries to it during the second half of the 17th century A.D. The second part of the text contains marginal notes and corrections written by two persons in the 17th century A.D. Page 238 is shaped like a butterfly and was added to the text by an annotator. The old call number of the Royal Library is 4895^A. This translation is among the works collected by Marco Toletana. Date of translation is the beginning of the 13th century A.D. 338 folios.

Ref.: [Paris, Latin 3394]; Bib. Nat. Cat., vol. V, pp. 339-341. (Also see: D'Alverny, pp. 113-131; Petrus, p. 216).

161/14 —: [Qur'an]

225x165 mm., I+210+I fols., 25 lines, Latin script; headings and the initials of the suras written in red ink; card binding covered with white parchment and stamped with gilt designs (Vienna 1753).

Ms. Ambros. 409.

Alchorani Machometi. libri prohemium

In nomine dei misericordis miseratoris
Gloria deo creatori gentium misericordi
miseratori qui regnat in die legis. Te q̄
des adoramus p̄ te iuam̄ dirigis nob̄ uiaz rectam
quam eis rogasti non eoz̄ cōtra quos uas es
dampnatoris. — Cap̄tm̄ primum. // Amen

In nomine dei misericordis miseratoris //
In illo libro non est dubitanda diuinitas
em̄ timentos q̄ credūt ī futurā uitā et
qui ī orōne d̄p̄pe insistant / et de his que gub̄n̄tis
rogant / et q̄ credūt ī id quod tibi fuit destinātū / et
q̄ fuit ante te collatū / et alia uita affertū / Illi q̄ des
sūt ī directōe creatoris sui illiq̄ sūt beati / Illi q̄
qui blasphemauerūt sine eos p̄ mortē suē non
nō refert nō s̄z ceciderunt. Sigillauerunt quippe sup̄ cor /
da eoz̄ et sup̄ aures eoz̄ / et sup̄ oculos posuerunt uela /
m̄ nec habebūt magnā penā. Et q̄dā hōm̄i di /
sūt credidit ī deū / et ī die extremū / et ip̄i nō ceciderunt /
Crauerunt deū / et eos q̄ credūt / et nō decipi /
ūt nisi aīas suab / et nō p̄p̄dūt / in cordib̄ eoz̄ ē
morbus. addidit eis deī morbus et habebūt penā
acerbā / pro eo q̄ mentiūt. Et q̄n̄ d̄ eis / nolite
deserere ī traditōne / nō sum̄ raptorib̄ / ip̄i eis
sūt destrutores / unde nō p̄p̄dūt. Et cū dicat eis

Marcus Canonicus Toledanus: [Qur'an]. See bibliographic entry 161/14.

regis hominum de malo susurrans occultis qui susurrat ipse
vobis hominibus et demonibus et hominibus → *Diogenes*

Ex prelo libris Alchorani Mahometi que Marcus Ca
nonicus Toledanus de lingua Arabica traxit in Latinam.

Propheta

Demonum stater non possum vobis
prodesse et ita nescio an sit prope
ypocritarum principio yporite mentium
laudo modo quibus nos prohibent
Artem nescio quid fiet
aurore invenit te in errore
Dici videntur quibus fuissent in errore manifesto
Sabe dic Deus nescio si ego vel
vos sumus in dictione

Marcus Canonicus Toledanus: [Qur'an]. See bibliographic entry 161/14.

Beg.: Alchorani Mahometi libri prohemium. In nomine Dei misericordis
miseratoris gloria deo creatori...

End: ..Alcoran Mahometi quen Marcus Canonicus Toledanus de Lingua
Arabica...

Note: The front and back cover includes the stamp of the palace library.
There are the monograms of E.A.B.C.Y. belonging to the palace
library and to Prefect Gerard Van Swieten. According to the note
"MS Ambras. 409", it was found in the library of Ferdinand, the
duke of Tirol, located in the palace of Ambras near Innsbruck. By
order of the Emperor Leopold, it was transferred in 1665 by Prefect
Peter Lambeck, together with works that were found in the palace, to
the palace library (Vienna). The old shelf mark of the palace library
is (Theol. 903). It was written by more than one person in scripts that
very much resemble each other and look like the script of the

Humanists. The translation was made in South Germany in 1500 A.D.

Ref.: [Vienna, Cod. 4297]; Mazal, p. 133, no. 36/Add.4.

162/15 de Moncata, Guillelmus Raymondus: Alcoran

370x250 mm., 368 (366) pages.

Note: Suras XXI-XXII.

Ref.: [Milano, 113 suppl.]; Hamidullah (1959), p. XLVI, Latin 3; Hamidullah (1981), p. LXIII, Latin 3; Hamidullah (1989), p. LXIV, Latin 3.

163/16 —:Le Coran

Note: Suras XXI-XXII.

Ref.: [Padua, Scoff Collection. X, 207]; Hamidullah (1989), p. LXIII, Latin 3.

164/17 —:Le Coran

Pages 63-86.

Note: Suras XXI-XXII.

Ref.: [Vatican, Latin 1384/3]; Hamidullah (1989), p. LXIV, Latin 3.

165/18 —:Le Coran

Note: Suras XXI-XXII. An introduction was added to the work which aimed to present it to Frédéric Montefeltro (1444-1482 A.D.), Duke of Urbino.

Ref.: [Vienne, 11879]; Hamidullah (1989), p. LXIV, Latin 3.

166/19 —:Le Coran

220x165 mm., fols. 2-11^v, Latin script, 15th century A.D., parchment paper; initials are gilt on blue and red background, headings are written in red, green and blue; Italian type 16th century morocco binding.

Beg.: Ad illustrissimum D. Federicum ducem Urbini, S.R.E. vexilliferum, Guiglemi Ramundi de Moncata militis Artium doct. Surath il hagi Maumethi traductio. [Sourate XXI]: "In nomine Dei clementis et misericordis. Propinquum est hominibus iudicium eorum..." (fol. 3)

End : ...et Dominus adiutor. Finis. (fol. 11^v)

Note: Suras XXI-XXII. The old call number of the Royal Library is "Regius 5953". The title on the spine is "Alcorano Manuscripto." 71 folios.

Ref.: [Paris, Latin 3671]; Bib. Nat. Cat., vol. V., pp. 492-493; Hamidullah (1959), p. XLVI, Latin 3; Hamidullah (1989), p. LXIV, Latin 3; (Also see Steinschneider).

167/20 —:Le Coran

213x141 mm., fols. 2^r-66^r, lines 23-27, Corsiva script, 1538 A.D.; watermarked Venetian paper, damaged parchment binding.

Beg.: Petiisti a me illustrissime princeps ut (fol. 2^r)...; Propinquum est est hominibus iudicium eorum (fol. 3^r)...; Er am nuncius Dei (fol. 13^v)...; In Deo iram et misericordiam (fol. 28^v)...; Moyses xxxta dies solus in montis (fol. 64^v)...

End: ...interpretari. I am traductionem lege. Feliciter. (fol. 2^v); ...et Dominus optimus et Dominus adiutor. Finis. (fol. 11^v); ... nuncius es et propheta. Explicit doctrina Maumethis (fol. 28^v); ...te defendat et liberet. Finit. (fol. 64^r);... Non Deus nisi unus. Maumeth est nuncius Dey.Finis. (fol. 66^r).

Note: Suras XXI-XXII. An anonymous copyist copied this translation in 1538 from a translation that was copied by Gian Giacomo Bertolotti in 1514.

Ref.: [Venice, Latin 4662]; Hamidullah (1989), p. LXIV, Latin 3; Zorzanello, pp. 151-152, no. Lat. XIV.123 (4462).

168/21 Negri, Salomone - Rali (caroli) Dadichi: Alcorani Translatio

201x155 (195x150) mm., 349 fols., 26 lines, Latin script, probably 18th century A.D.; leather embossed binding.

Beg.: Caput initii libri septem versica lovum Medinense. In nomine dei
misereatoris Miseri cordissimi (1) Laus sit Deo domino creaturarum
(2)...

End: ... (5) quas insusurat in pectora homini (6) a demonibus et
hominibus. Finis Alcorani.

Ref.: [Rostock, Mss. Orient 114]; Hartmann (1816), vol. II, p. 25, no. 51;
Hartmann (1817), vol. I, p. 26.

Alcorani
translatio
adornata
a
dumuitis Syris
Salomone Negri et Rali (caroli) Dadichi



Negri, Salomone – Rali (caroli) Dadichi: Alcorani Translatio. Probably 18th
century A.D. See bibliographic entry 168/21.

hominem ea uti potest hoc est in gratia dei erga nos
et misericordia eius in peccatis et peccatis et u
noster illos qui hanc gratiam habent ex utroque habent
dignam fructum non ad peccantes (62) et hanc in
in exen aliam a (63) quod est inter manus eius
quod post illud et in admonitionem pro (64) et in
red in eo populo suo utique deus precipit eis ut
fidei uerba dicant et non habeat uoluntate
fugio ad Deum et uerba ut in deo habet. Respond
uerba pro nobis dominum tuum ut declaret nobis
nam ille dixit (65) utique ille dixit quod sit uer
non a uera sepe uerba uerba uerba uerba uer
facit utique quod uerba (66) Respondent in
pro nobis dominum tuum ut declaret nobis q
id est in eis Respondit utique ille dixit quod sit uer
uis color flavus ut uerba et exultant aspiciem
(67) Respondent uerba pro nobis dominum tu
ut declaret nobis quod nam sit ille uerba uerba
haec uerba uerba ambigua sunt nobis et utique
si uerba deus erimus dixit (68) Quod ut
ut quod sit uerba non uerba sed uerba uerba uerba
non neque uerba agrum perfectum in qua non sit
ta ut sunt uerba uerba uerba uerba uerba
illam non uerba uerba uerba uerba uerba
et utique uerba uerba uerba uerba uerba

es hanc II.
Sed Deus produens id quod occultabatis.
Diximus n. percutite ipsum dominum occisum
arte eius, pro ea sic uerba Deus innotuit et
tenet uerba sua, num forte intelligatis.
Deinde aperuisti fuerunt corda uestra, post hoc et
se sicut lapides aut duriora quod duritiam siquid
lapidibus sane est aliquis, ex quo profluit glutina,
sane ex his omnino est aliqua, que defenditur ut
videat ex ea aqua, imo ex ea sane est (one l. altera)
ut descendit (cadit) ex timore s. reuerentia dei; non a.
Deus ignorat id quod facitis. (70) et u. vos (fideles)
reframitis, ut credant uerba (Iudei, qui Mahomet magis
et igneas, quia testimonia, q. Mahomet pro se allegabat,
reiciunt, ut sequi) Jam Lutum n. est pars illorum,
qui audiunt uerba, deinde de. percutunt, postquam
intelligerent illud, quod qd. ipsi (satis) norunt.
Et cum obuiam habeat. credentes, dicunt, credimus:
um a. sed uerba uerba ad aliam (proprie, pars ad partem)
dicunt; num indicabitis illis id, quod reuelauit deus (in
u. uerba Moysi et Prophetarum) super uos, ut disceptent uerba.
qui deum, annon intelligitis (hoc ita de futurum)
72. et u. nesciunt, quod deus fiat, quid occultent
et quid reuelent? 73. Et ex his quidem si idiotae
qui ignorant Scripturam nisi perfunctorie, et certe
nil aliud (sunt) ut opinatur. Ut a. illis, qui uerba
Scripturam innotuit, dein dicunt, hoc est deus, ut sc.
quidam per ea uerba uerba uerba uerba uerba
uerba uerba uerba uerba uerba uerba uerba

sent. Fides, uerba tr.
ipse uerba tr.

Negri, Salomone – Rali (caroli) Dadichi: Alcorani Translatio. Probably 18th century A.D. See bibliographic entry 168/21.

CXIII. CXIV.

CXIII Caput separationis allecci
aut Medinense quinque ve
In nomine Dei ^{suam} miseratoris misera

(1) Dic confugio ^{limi} ad dominum separa
(2) a malo quod creavit ⁽³⁾ et a malo noctis
se quando ingruit (4) et a malo sus
onis in nodis filorum (5) et a malo
di quando invidus est.

CXIII Caput hominum ch
cense aut Medinense sex
In nomine Dei ^{versuum} miseratoris misera
sinti

(1) Dic confugio ad dominum homin
(2) Regem hominum (3) Deum homini
a malo. susurationum. sugg oventis m
aboli (5) quas in susurat in pectora ho
(6) a demonibus et hominibus

FINIS ALCORAN



Negri, Salomone – Rali (caroli) Dadichi: Alcorani Translatio. Probably 18th century A.D. See bibliographic entry 168/21.

169/22 Pareau, Jean Henri: al-Qur'an (Le Coran)

210x165 (200x120) mm., 593 fols., 30x38 lines, Dutch script, translator's handwriting, around 1800 A.D. Dutch paper; card binding.

Beg.: Caput I. Introduction (1) Laus Deo, domino rerum creatarum (2) clementissimo (3) arbitro diei iudiciiis...

End: ...Caput CXIX (...) qui hominum animos instigant a geniis aeque hominibus.

Ref.: [Utrecht, Ms. 1437 (7.M.29)]; Hamidullah (1989), p. LXV; Latin 27; Tiele, vol. I, no. 1437; Voorhoeve (1957), p. 277 (Also see: Chauvin, p. 90); Hamidullah gives the call number as "Utrecht 339."

1, 2. Cum veniat dei auxilium ac victoria ac videtur
3. Eorum Religionem extirpare ampliatum est
est ab eis ad dominum ac veniam regis, cum
propitius sit.

Caput CXI.
Amputantur.
1. Amputantur manus Abulrahmani, & peccat ipse.
2. Non ei profuerunt sua opera, & in idcirco dicitur
3. ta orat. — Coniunctum ergo erat in ignem
4. flammantem itaque eius erat lignis, &
5. tandem ejusque collum vincitur erit fenum
formisimo.

Caput CXII.
Gineera submissa.
1, 2, 3. Dic: Hinc est Deus — Deus permanent — non
4. gemit, uti nec gemitus fuit ipse Oramo ei
5. simili est.

Caput CXIII.
Biluculum.
1, 2. Dic: Confugio ad dominum biluculi — a malo
3. que creavit, & a malo noctis tenebrarum,
4. ingruit, & a malo (mulierum, magisterum)
5. in nodis sufflantium — & a malo invidorum cum
incidunt.

Caput CXIV.
Homines.
1, 2. Dic: Confugio ad dominum hominum ceteros
3, 4. hominum, & a malo hominum, — a malo dano,
5. non omnes instigant — a geniis aqua
ac hominibus.

Pareau, Jean Henri: al-Qur'an (Le Coran). Translator's handwriting, around 1800 A.D. See bibliographic entry 169/22.

170/23 Schröder, Nicolaus Wilhelm: Le Coran

220x175 (180x145) mm., 560 fols., lines 30-32, German script, translator's handwriting, 1737 A.D., Marburg; German paper; cardboard binding mounted with brown calf leather.

Beg.: B.C.D. Alcoranus (...) In nomine Dei, Miseratoris Misericordis (1) Laus sit Domino Mundorum (2) Miseratori Misericordi (3) Regi Diei Iudicii...

End: ... Sura CXIV (...) (5) Qui suggerit malum in pectora hominum (6) a daemonibus et hominibus.

Ref.: [Utrecht, Ms. 1436 (1.F.15)]; Hamidullah (1989), p. LXV, Latin 28; Hamidullah gives the call number as "Utrecht, V, 270-271, no. 339."

171/24 de Silesie, Dominicis Germanus: Alcorani Confutatio

Ref.: [Escorial, 1619], Casiri, vol. I, p. 543, no. MDCXIX.

172/25 —: Interpretatio Alcorani

1669 M. (?)

Note: The introduction of the work ends with the following words: "Interpretatio literalis Alcorani. In vigilia S. Mathie." Translation dates: 1650-1665 A.D.

Ref.: [Escorial, 1624]; Devic, pp. 343-406; Hamidullah (1989), p. LXIV, Latin 9.

173/26 —: Interpretatio Alcorani

320x215 (240x175) mm., 448 fols., 30 lines, small and regular Italian script, 17th century A.D.; watermark with fish designs; headings of suras and sections are ornamented; reddish binding with gilt designs on the back cover and spine.

Beg.: Praefatio-Non male me otium ac studium meum impendisse arbitratus sum...

End: ...Haec collectio refertur ad antecedentem ad corroborandum caiunt corda fidelium, de protectione Domini sui contra suggestiones malas, sive daemonum, sive hominum.

Note: Some Arabic words added on the margins and between some lines.

Ref.: [Montpellier, H. 72]; Devic, pp. 343-406; Hamidullah (1989), p. LXIV; Latin 9.

174/27 Werndley: [Selected passages from the Holy Qur'an]

Note: Incomplete.

Ref.: [University of Leipzig ?]; Hamidullah (1989), p. LXV, Latin 30

b. Anonymous translations:

175/28 Alcoran

Fols. 62^r-83^r, script dating from the end of the 16th century A.D. Watermarked Dutch paper on which the name of Nicholas Lebe appears; headings are written in red ink; pigskin binding.

Note: Suras CXV, CXVIII-CXX, CXXII. 83 folios.

Ref.: [Hamburg, Orient 19 (V)]; Brockelmann (1908), vol. I, p. 158, no. 299.

176/29 Alcorani Liber primus

310x216 (235x75) mm., 274 fols., 18-19 lines; Arabic text in Maghribi script, translation in Latin script; 18th century A.D. European paper; repaired European binding.

Beg.: Similes sunt illis qui accendunt igni et po... fuerun illuminati undique abstulit deus lumen sui et reliquit eos in obscuratibus ut nihil... (Sûrat al-Baqara, verse 17)

End: ...formosa res melior illa... (Sûrat al-Hujurât, verse 11)

Note: The writing, clear and good in the earlier portion of the manuscript, becomes very cursive and full of contractions after fol. 225. The text (written on the versos of the leaves) accompanies the translation as far as fol. 50.

Ref.: [Cambridge, Mm. 5.26]; Browne, p. 149, no. 838.

177/30 Alcoranus

310x214 (260x160) mm., 129 fols., 23-30 lines, Latin script, approximately 17th century A.D.; watermarked European paper; marbled paper cover pasted on board with leather spine.

Beg.: In nomine Dei miseratoris misericordis; la[ude] domino creaturarum / miseratori misericordi regi...tibi serviemus: tuam quis opem implorabimus dirige nos recta via eorum quibus tu gratosus fuisti....

End: ...In nomine Dei ... quando venit adiumentum Dei et victa et videris hominos intrantes in religionum Dei, lauda Dominum tuum et pete ut

...

Note: The last 3 suras are missing.

Ref.: [Cambridge, Mss. 4.11]; Browne, p. 149, no. 837.

178/31 Alcoranus

140x190 mm., pages 1-116; Guillaume Le Bé, 1610 M. Paris; soft parchment binding.

Beg.: Versio mediae partis Azoare 49 inscriptae. surate cantationis cap. secundum libri III Alcorani. In Mecha. Sed Marcus Canonicus Toledanus in sua versione inscripsit hanc azoarram LXX periodorum. Negaverunt illi qui venerunt prius quibus venit... (p.1)

End: ... Deus enim scit secreta et coelorum et terrae et Deus scit omnia quae factis ... (p.116) Scribebat Gulielmus Le Bé parisinus typographus Anno 1610. (p.134)

Note: Suras XLIX-LIX. Formerly in the Augustins Library. Translated at the turn of the 17th century A.D. The manuscript consists of 134 pages.

Ref.: [Paris, Latin 11112]; Delisle, p. 110.

179/32 Al-Coranus S. Legenda Muhammedica

200x150 (155x110) mm., 378 pages, lines 30-32, Latin script, 17th century sheepskin leather binding.

Beg.: (Sûrat al-Baqara, p. 3) Asora prima. In nomine Dei Miseratoris misericordis. Hic liber, non est error in eo, directio fidentibus, qui credunt in mysteria... (p. 308) effundunt preces et de eo quod elargitusumus ipsis, eleemosynas faciunt; iis, qui credunt in id, quod demissum est ad te etc.

End: (p. 308)... a malo incantationum, a maligno, qui perturbat pectora hominum, a diabolis et hominibus.

Note: Interlinear translation. There is an alphabetical index on pages 309-378. There is a note in German on the back of the folio before the title page about the understanding of the Qur'an, its division and evaluation. On fol. 18^r (Sura II/214-217) there is an interlinear translation in Persian. Date of translation is 1650 A.D.

Ref.: [Berlin, 1032, Dg 2]; Ahlwardt, vol. I, p. 413, no. 1032; Hamidullah (1989), p. LXV, Latin 35.

180/33 Alchoran

330x210 mm., 118 fols., approximately 50 lines, two persons copied it in the 17th century A.D.; brown leather binding.

Not: Copied from the printed version of Machumetis Saracenorum.

Ref.: [Hamburg, Orient 40 (LXII)]; Brockelmann, vol. I, p. 15, no. 43.

181/34 Le Coran

272x232 (165x124) mm., 248 fols., 17 lines, vocalised naskhi script, beginning of the 12th or 13th century A.D.; Oriental paper; sura headings, vowel marks and the number of verses are written in green and red ink, the sajda signs are written in the same colour as the heading. Groups of ten verses are separated by green circles with red dots in them; brown morocco Italian binding.

Note: Suras I-XXIII/33, XXIII/110-XCIX/1. There are translations and notes in Latin on the first page and on the margins of nearly all the pages. These notes reveal that the author of these parts must have been a Catholic man of religion from Rome who had a perfect knowledge of Arabic and the Holy Qur'an. The copy was taken from the library of Jean Herauld de Boistaille who was sent to Istanbul between 1557-58 on special duty. Moreover, there is a note dated to 1670 by Butrus b. Diyâb al-Halabî indicating that he had read the work. The old call numbers are "Herauld, 45", "MMLXX (Rigaut, 1622)"; "2284 (Dupuy)"; "Regius, 451" and "Ancien Fonds, 209."

Ref.: [Paris, Arabe 384], Déroche, vol. I/2, p. 53, no. 344; Slane, vol. I, pp. 117-118, no. 384.

182/35 Le Coran

222x160 (164x70) mm., 430 fols., 10-15 lines, vocalised naskhi and European script, 17th century A.D. Oriental paper; Western style, parchment binding with spots.

Note: There is a list at the beginning. There are several notes and translations in the margin. Some of these belong to E. Renaudot. This copy came from the library of E. Renaudot. In 1720 it was inherited by Saint-Germain des Prés Monastery." The former call numbers are "Saint-Germain, 285" and "Suppl. Arabe 155."

Ref.: [Paris, Arabe 493]; Déroche, vol. I/2, p. 150, no. 577; Slane, vol. I, p. 132, no. 493.

183/36 Le Coran

142x91 mm, fols. 1-123, 17th century A.D. (?); parchment binding.

Note: The manuscript consists of 155 fols. The work contains selections from the Arabic text of the Holy Qur'an and the Latin translation. There are also four works at the end.

Ref.: [Poitiers, 329 (Ancien 5)]; Poitiers Cat., vol. XXV, p. 2, no. 10.

184/37 Le Coran.

17th or 18th century A.D.

Note: Translated by an anonymous scholar

Ref.: [Paris, Latin 190]; Hamidullah (1959), p. XIII, Latin 18; Hamidullah (1981), p. LXIII, Latin 18; Hamidullah (1989), p. LXV, Latin 18.

185/38 [Fragment des Qur'an]

137 fols., 7 lines, vocalised naskhi script, 16th-17th century A.D.

Note: Interlinear translation. The translation consists of the first four suras (XLII-XLV). The other suras are not translated. Different persons translated the texts between the 16th and 17th centuries. Double folios are inserted between fols. 1-35. The old call numbers are "Moll 106"; "alte Sammlung Chart. B. 106".

Ref.: [Gotha, Ms. Ar. 506]; Pertsch, vol. I, p. 402, no. 506

186/39 Lex Saracenorum quam Alchoran uocant

300x226 mm., fols. 73-205, 30 lines, italic handwriting, probably 16th century A.D.; strong handmade paper; parchment binding tied with leather straps.

Beg.: Lex Saracenorum quam Alchoran uocant...

End: ...defendat et liberet.

Note: 234 folios.

Ref.: [Dresden, Mscr. Dresd. A 120 b]; Dresden Cat., vol. I, pp. 55-56.

31- LATVIAN

The Latvians (or Letts) speak Lettish, a language closely related to Lithuanian but not to Estonian. Lettish belongs to the Baltic branch of the Indo-European language family. The Letts and their present language, evolved from several ancient Baltic tribes that were settled in the present-day territory of Latvia. Latvian is the official language of Latvia.

Affiliation : Indo-European

187/1 Jakubcová, Mida: Selected parts

1952, Brno.

Ref.: Hamidullah (1989), p. LXVI, Latvien 1.

32- LETZBURGISH

Letzburgerisch is the local dialect of Luxembourg. This dialect, now unique to the duchy and narrow areas along its borders, stems from an old Moselle Franconian language that has been augmented by French words and idioms. Letzburgerisch became an official language and it is used along with French and German.

Affiliation : Indo-European

188/1 Rinnen, Henri: Selected passages

1984.

Ref.: Hamidullah (1989), s. LXVI, Lezburgerisch 1.

33- LOWLANDISH

A dialect spoken in Southern and Eastern Scotland.

189/1 Selected parts

1948, Glasgow.

Ref.: Hamidullah (1989), s. LXVI, Lowlandais 1.

34- MACASSAR

Macassar (now Makasar) is a language spoken by the people called Makasarese, a branch of the Malay people, related to the Buginese who live on the western side of the most southerly peninsula of Celebes (Indonesia).

Affiliation : Hesperonesian within Austronesian

190/1 al-Qur'an

340x210 (270x155) mm., 133+194+176+180+131 pages, lines 18-24, Qur'anic text in Arabic characters and translation in Makasarese script, **Makassar (Sulawesi, Indonesia)**; Dutch paper; paper and linen binding.

Note: Interlinear complete translation. 5 vols.

Ref.: [Leiden, NBG Boeg 52 a-e]; Voorhoeve (1957), p. 277; Mathess, p. 17.

191/2 al-Qur'an

210x170 (170x125) mm., 23 pages, 5 lines of Arabic text and 5 lines of translation, Qur'anic text and translation are written in Arabic characters and the heading is written in Makasarese script, **Makassar (Sulawesi, Indonesia)**; Dutch paper, paperback.

Note: Interlinear translation. Verses IV/1-28, 46; V/42, 48-49, 8-9.

Ref.: [Leiden, NBG Boeg 36]; Voorhoeve (1957), p. 278; Mathess, p. 15.

NBC 52a
Begiwing sūra 1

Handwritten text in a script, likely a transcription of a Qur'anic surah. The text is arranged in approximately 12 horizontal lines. There are several small, stylized symbols or initials interspersed within the lines of text, possibly indicating specific verses or sections.

Handwritten text in a script, continuing the transcription of a Qur'anic surah. This section consists of approximately 12 horizontal lines of text, similar to the first section. It includes several small, stylized symbols or initials.

al-Qur'an. Makassar (Sulawesi, Indonesia). See bibliographic entry 190/1.

سورة الناس است ايتله مدينته

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ

اِلٰهِ النَّاسِ

الرَّحْمٰنِ الرَّحِیْمِ

مَلِكِ النَّاسِ

al-Qur'an. Makassar (Sulawesi, Indonesia). See bibliographic entry 190/1.

(1) 36 N 13

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Socr. IV

H/

- 20

per heading 19
enters: cet.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ

واحدة وخلق منها رجلاً كثيراً ونساءً
واحدة وخلق منها رجلاً كثيراً ونساءً
واحدة وخلق منها رجلاً كثيراً ونساءً

وَاحِدَةٍ وَخَلَقَ مِنْهَا رِجَالًا كَثِيرًا وَنِسَاءً

واحدة وخلق منها رجلاً كثيراً ونساءً
واحدة وخلق منها رجلاً كثيراً ونساءً
واحدة وخلق منها رجلاً كثيراً ونساءً

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ

عَلَيْكُمْ سَرِيقًا وَأَنْتُمْ أَنْتُمْ سَاءَ لَوْ تَدْرِكُونَ
عَلَيْكُمْ سَرِيقًا وَأَنْتُمْ أَنْتُمْ سَاءَ لَوْ تَدْرِكُونَ
عَلَيْكُمْ سَرِيقًا وَأَنْتُمْ أَنْتُمْ سَاءَ لَوْ تَدْرِكُونَ

عَلَيْكُمْ سَرِيقًا وَأَنْتُمْ أَنْتُمْ سَاءَ لَوْ تَدْرِكُونَ

عَلَيْكُمْ سَرِيقًا وَأَنْتُمْ أَنْتُمْ سَاءَ لَوْ تَدْرِكُونَ
عَلَيْكُمْ سَرِيقًا وَأَنْتُمْ أَنْتُمْ سَاءَ لَوْ تَدْرِكُونَ
عَلَيْكُمْ سَرِيقًا وَأَنْتُمْ أَنْتُمْ سَاءَ لَوْ تَدْرِكُونَ

al-Qur'an. Makassar (Sulawesi, Indonesia). See bibliographic entry 191/2.

لِيُطَهِّرَكُمْ وَلِيُتَزَكِّيَكُمْ عَلَيْهِمْ لَعَلَّكُمْ تَشْكُرُونَ .

لِيُطَهِّرَكُمْ وَلِيُتَزَكِّيَكُمْ عَلَيْهِمْ لَعَلَّكُمْ تَشْكُرُونَ .

al-Qur'an. Makassar (Sulawesi, Indonesia). See bibliographic entry 1912

35- MALAY

The Malay language is member of the Western, or Indonesian, branch of the Austronesian (Malayo-Polynesian) language family. The Malay language is spoken as a native language by people distributed all over the Malay Peninsula, Sumatia, Borneo and numerous smaller islands of the area, and is also widely used in Malaysia and Indonesia as a second language. Of the various dialects of Malay, the most important is that of the southern Malay Peninsula. The basis of standard Malay and the official language of Indonesia, modern Malay is written in two slightly differing forms of the Roman alphabet, one used in Indonesia and one in Malaysia, as well as in a form of the Arabic alphabet called Jawi which is used in Malaya and in parts of Sumatra. The earliest written records in Malay are Sumatran inscriptions.

Affiliation: Hesperonesian subgroup of Austronesian

a. Translations whose translators are acknowledged:

192/1 Al-Fansuri, Shaykh 'Abd al-Ra'ûf b. 'Alî ('Abdul Rauf Singkel):
Tarjumân al-Mustafîd (ترجمان المستفيد)

215x155 (162x98) mm., 412 fols., 21 lines, Jawi script, Hâji Ibrahim ibn 'Abd al Rahmân, 9 Rabi' II 1235 A.H./25 January 1820 A.D., Mecca; European paper.

Beg.: لايات لكل صبار شكور تباداكه كو ليهت...

End: ... وسوس فد سكل هات مانيسي د زمد جن دان مانسي تمت والله اعلم... حاج ابراهيم ابن
عبد الرحمن فطاني نكرين... امين.

Ref.: [Kuala Lumpur, MS 1690]; National Library of Malaysia, information form of Malay Manuscripts Centre, IRCICA archives.

193/2 —: **Tarjumân al-Mustafîd** (ترجمان المستفيد)

248x173 mm., 229 fols., 21 lines, Qur'anic text in Arabic characters and translations in Jawi script, Hâjjî Ahmad 'Umar b. Hâjjî Jalâl al-Dîn Palembangi, 4 Rabi' II 1299 A.H./23 February 1882 A.D., Mecca.

Beg.: انخر ما نفدت كلمت اللّٰه انّ الله عزيز حكيم...

Note: 3 vols.

Ref.: [Kuala Lumpur, MSS 329.]; Ringkas, p. 29.

194/3 **Jalâl al-Dîn Muhammad ibn Ahmad al-Mahallî and Jalâl al-Dîn al-Suyûtî: Tafsîr Qur'ân Jalâlayn**

290x205 (190x120) mm., 473 fols., 15 lines, 1450 A.D.; Javanese paper; binding without a flap.

Beg.: بسم الله الرحمن الرحيم وبه نستعين ومهيم...

End: ... حشوعاً تواحعا لله...

Note: Juz 1- Juz 15. In the beginning there are some notes in the Malay language and the Arabic text of sura Fâtiha; in between the lines there are commentaries in Javanese. The manuscript was bought in Selangor by M.A. Sanusi of Tanjong Karang.

Ref.: [DBP, MS 97]; DBP Kat., p. 54.

195/4 **Schulze, Stephane(?): Alcorani**

270x216 (261x208) mm., 26 fols., 12 lines, verses in naskhi and translations in ta'liq script, translator's handwriting (?), 18th century A.D. (?); pasteboard binding.

Beg.: (بسم الله الرحمن الرحيم) غن نام الله يغ امت موى لاک يغ مغنسيا (الحمد لله رب العالمين)
سبكل فوج بك الله ثوهن کرو سكلين عالم...

End: ... جحيم ماف كام تياد فرچاي هات يغ اتم مپمويكن ننت كاجو (ولن ترضى عنك اليهود).

Note: Interlinear translation. Suras I and II. Pages 27-29 are blank.

Ref: [Rostock, Mss. Orient 113]; Tychsen, p. 25. (See also: Sezgin, vol. III, p. 14).

196/5 Werndly, G.H.: Qur'an

225x200 mm., 4 fols.

Note: Sura I.

Ref: [Leipzig, Ms. Or. 869^b]; Vollers, p. 369, no. 1054.

b. Anonymous translations:

197/6 Le Coran

301x195 (207x137) mm., 290 fols., 15 lines, vocalised text in naskhi script, 12th century A.H./17th-18th centuries A.D.; occidental and oriental Indonesian (?) paper; sura headings, number of verses and the signs at the ends of verses are in red ink, beginning of the text is in a geometric framework, the rest of the text is within ink borders; Javanese binding with designs.

Note: According to a note in French, this text was written in Madagascar or on another island where the Malay language is spoken. In many parts of the text there are interlinear commentaries and short notes in the Malay language. There is a note on fol. 282^r indicating that the book belongs to Yahya. The Qur'anic text is on fols. 4-278 and was copied by three people. On fols. 279-282 is the prayer to be read on repetition of the Qur'an; between fols. 282^v-290 is the method of memorising the Qur'an and a dictionary of the Malay language. The old call number of the manuscript is "Suppl. Arabe 129."

Ref: [Paris, Arabe 458] Déroche, vol. I/2, p. 147, no. 571; Slane, vol. I, pp. 128-129, no. 458.

17 Num. 3. Sura I et II. arab. et Masore descriptae a Stephano Schulze



1850

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ه سَكَّرَ فَوْحَ بَدَنِهِ لِلَّهِ نَوْدَانُ كَرِيهُ

2. سَطَمَ عَالَمٌ، الرَّحْمَنِ الرَّحِيمِ، مَمْلِكِ بَوْمِ الدِّينِ ه

4. نَعْبُدُكَ يَا رَبَّنَا بِمَا كُنَّا نَعْبُدُ آبَاءَنَا وَإِذَا كُنَّا

نَعْبُدُكَ يَا رَبَّنَا نَسْتَعِينُ ه افكر جوہ کای فیہمہ

3. من افكر جوہ کای منتہ نولع، اهدنا الصراط المستقیم ه

6. نَجْمَلَهُ كَمَا جِئْتَ بِتِلْكَ صِرَاطَ الَّذِينَ أَنْعَمْتَ

عَلَيْهِمْ ه جالہ نسلہ ہر کیسہ بیغ امیر کونہ کونہ ہر کیسہ

7. فَيَرْجِعْ إِلَى اللَّهِ لِيُنزِلَ عَلَيْهِ مِنْ سَمَوَاتِهِ مَاءً بَارِقًا

تیاہ دغن مرک اسر مرکیست دل تیاہ کسیت مرکیست، کسیت مرکیست

سورة



Schulze, Stephan (?): Alcorani, translator's handwriting (?). See bibliographic entry 195/4.

سورة یغ صدو

۱۱۲. جادیلہ افکر دغنی فرمان مک جادیلہ ای، وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا
يُكَلِّمُنَا اللَّهُ أَوْ تَنْزِلُنَا آيَةً هَذَا الَّذِي قَالُوا الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ
قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ

دکات مرکیٹ یغ تیاد تاد در قد الوری مک کن بلوی ادالہ برکات اللہ دغنی کام الوری

لیت کفد کام کن میکلہ کن بهون افکر نیج دمکیئلہ دکات کل مرکیٹ یغ دغنی

کال کن نیج مرکیٹ کثرت کات مرکیٹ قد انکرن بجاہ سرفالہ بریت

دکات مرکیٹ بهون تله کام پتاکئلہ سکل تند کام کن سکل قوم یغ مشتت

۱۱۳. یقین کن کبنانم یا محمد، اَنَا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا

وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْحَجِيمِ • بهون تله کام کو دیکند

محمد دغنی کبنن کن منجرت کن نعمت سن دن کلسر ناک د جعفر

کرتیای یا محمد کن سکل ایسر ناک یغ برنام جحفیم مان کام تیاد فرجای

۱۱۴. ہان یغ اتم میقیکن ننتہ کاجر کن وَلَنْ تَرْضَى عَنْكَ

الْيَهُودُ

Bibliothèque
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Schulze, Stephan (?): Alcorani, translator's handwriting (?). See bibliographic entry 195/4.

198/7 Ini surah al-Kahfi (اين سورہ الكهف)

220x152 (131x77) mm., 12 fols., 17 lines, Jawi script, European laid paper

Beg.: بسم الله الرحمن الرحيم اين سورہ... الكهف...

End: ... بهوسن كام نياد منيياكن كن فہلا اورغيغ بربيك عملن...

Ref.: [Kuala Lumpur, MS 1691]; National Library of Malaysia, information form of Malay Manuscripts Centre, IRCICA archives.

199/8 Kitâb-ı Tafsir (Commentary on the Qur'an)

200x140 (195x135) mm., fols. 158-173, Arabic script with vowelling, copied in red and black ink; Chinese paper that is not widely used; 19th century leather binding.

Beg.: (بسم الله الرحمن الرحيم) سبحان الذي اسرى بعبدہ ليلا من المسجد...

End: .. (فہال بع امد بسر) وان الذين لايق حنون بالا اخرة اعتد نالحعم عد ابا البحما (اي لورى
فن تمت).

Note: Partial translation-commentary. 173 fols.

Ref.: [RAS, Callmark: Malay 79]; Voorhoeve (1963), p. 67, no. 79/9;
Tuuk (1866), vol. II, Part 1, p. 127, no. 79/IX.

200/9 Qur'an

337x231 (274x175) mm., 352 fols., 9+9 lines, Arabic in naskhî, Malay in a smaller ta'liq script, 18th century A.D.; hand made oriental paper; headings of suras in red; each juz and quarter juz noted by illuminated marginal labels; verses of suras marked by gold dots; European morocco binding.

Beg.: كل فوج بك الله توہن سكل عالم يغ مہامون دلم دنيا يغ مغسہان كل مؤمن دلم احرة...

End: ... دسبده ذكر الله كن لوترى لاک ممرى وسوس فہ سكل ہات مانشى در فد جن مانشى.

Ref.: [RAS, Arabic 4]; Codrington, p. 502, no. 4.

201/10 Tafsîr al-Jalâlayn

180x135 mm., 2 fols., 13 lines, text in Arabic script, 19th century A.D., Java (Indonesia).

Note: There are some interlinear words in the Malay language.

Ref.: [Leiden, Or. 6980 (2)]; Voorhoeve (1980), p. 353. This source mentions that the translation is in Javanese.

202/11 Tafsîr Qur'ân

300x230 (240x145) mm., 687 fols., 30 lines, Arabic and Jawi script; thick white paper; the text is written in red ink and the translation in black ink; the first page is illuminated in colour and gilt; the other pages are gold-ruled and ornamented; dark green binding with a thick cover.

Note: The former owner was Hâjji 'Abd Alhâh.

Ref.: [DBP, MS. 217]; DBP Kat., p. 53.

203/12 Tafsîr al-Qur'ân

240x175 (165x100) mm., 492 fols., 15 lines, Jawi script, Hâjji Jalâl al-Dîn Palembani, 27 Zilkaade 1298 A.H./21 October 1881 A.D. Friday, Mecca; European paper; leather binding.

Beg.: تلك بند دغن سبندات ددالم... وراة دان الجيل دان قران...

End: ... منجكى اتس قدرة حق تعالى بك سكل مؤمن...

Ref.: [Kuala Lumpur, MS 1406]; National Library of Malaysia, information form of Malay Manuscripts Centre, IRCICA archives.

204/13 Tafsîr al-Qur'ân

242x170 (140x91) mm., 242 fols., 9 lines, Jawi script; European paper.

Beg.: ... مك قورن فرمان الله مع حكاپتكي - كات جبرائل...

End: ... شيطان يغ دروهكا قد حال مويكيت تراپكت ددالم سكل ايكائن.

Ref.: [Kuala Lumpur, MS 588]; National Library of Malaysia, information form of Malay Manuscripts Centre, IRCICA archives

205/14 Tafsîr al-Qur'ân

230x170 (140x92) mm., 583 fols., 19 lines, Jawi script, European paper

Beg.: سورة الفاتحة مكية سبع آيات ابن سورة الفاتحة...

End: ... عليها لقد جنت شيئا امنا كات موسى بك خضر كو...

Note: Complete translation. Translation of al-Baydâwî's commentary.

Ref.: [Kuala Lumpur, MS 1689]; National Library of Malaysia, information form of Malay Manuscripts Centre, IRCICA archives

206/15 Tafsir Sura al-Kehf

130x96 (100x70) mm., 133 fols., 11 lines, clear and neat naskhi script, 18th-19th centuries A.D.; European paper; Qur'an text in red ink, vocalised as far as fol. 14^r; gold-stamped European binding.

Beg.: الحمد لله الذي انزل على عبده الكتاب سكل فرج بك الله توهده يغ منر نكس قران كقر همباب
بنى محمد بك ميئا كز توهيد جالن سيزب دالن سكل امرپ دان نهيب دان...

End: ... ولا يترك بعبادة ربه احدا دان جاغن كو سكتو كى كبقئين اكن... كفد كسد اهنپ اد بيكيپ
نهياپ در بوم داتغ كلاغت صدق الله وصدق رسول الله وصى الله خير حلقه محمد وآله
اجمعين.

Note: Commentary on Sura XVIII.

Ref.: [Cambridge, li 6.45]; Browne, p. 47, no. 255; Ricklefs-Voorhoeve, p. 112, no. li. 6.45.

207/16 [Translation of the Holy Qur'an]

325x195 (240x115) mm., 421+430 pages, 12+12 lines, text in Arabic throughout, middle of the 19th century, Sumatra (Indonesia), Dutch

paper; Qur'an text in red ink, Arabic tafsir in black ink, Malay translation of both between the lines in black ink; paper and cloth binding.

Note: Interlinear translation. 2 vols. It also includes the interlinear translation of Tafsîr al-Jalâlayn in Malay.

Ref.: [Leiden, Or. 3224 a-b]; Voorhoeve (1957), p. 353.

36- MALTESE

The Maltese language, spoken on the Island of Malta, belongs to the Semitic linguistic group with strong Arabic and Italian influences. It is closely related to the Western Arabic dialects of Algeria and Tunisia. It is strongly influenced by the Romance dialect spoken in Sicily. Maltese is the only form of Arabic written in the Roman alphabet.

Affiliation : Indo-European

208/1 Agigus, Dennis: Surat al-Fâtiha

Around 1970s.

Ref.: Hamidullah (1989), p. LXVI, Maltais 2.

209/2 Schuetz, Henri Selaheddin: Surat al-Fâtiha and suras II, III, XXII, XCIX-CXII.

1967, 1981.

Note: Sura I was copied in 1967, the other suras were copied in 1981.
Donation of the author.

Ref.: Hamidullah (1989), p. LXVI, Maltais 1.

210/3 —: Surat al-Fâtiha and Surat al-Hajj

Ref.: Hamidullah (1989), p. LXVI, Maltais 3a.

211/4 Schuetz ve Agius: [Translation of the Holy Qur'an]

Note: Sura XXII.

Ref.: Hamidullah (1989), p. LXVI, Maltais 3.

212/5 Tuena, Edmund: [Translation of the Holy Qur'an]

1982.

Note: Suras I, II/1-191. A fragment of the complete translation that is being prepared. Fra Schuet informed M. Hamidullah about this manuscript while he was visiting Malta.

Ref.: Hamidullah (1989), p. LXVI, Maltais 4.

37- NORWEGIAN

The Norwegian language is formed from a group of closely related dialects belonging to the Scandinavian branch of the Germanic languages. The spoken dialects are either rural, lower-class urban, or educated middle-class. All these dialects are mutually intelligible. There are two written languages, each of which lays claim to being the true Norwegian language: Dano-Norwegian and New Norse. New Norse remains the predominant language in schools, the press, and in literature.

Affiliation: Indo-European

213/1 Malut, H.B.: Selections

1949.

Ref.: Hamidullah (1989), p. LXVI, Norvegien I.

38- PASHTO (PUSHTO, PAKHTO)

Pashto is an Eastern Iranian language related to Persian, and is spoken by Afghan Muslims of the Sunnite sect. Pashtuns in eastern Afghanistan and northern Pakistan, the Punjab area, and Balochistan speak Pashto. It is written in a modified Arabic alphabet. Pashto shows strong Indian influences, and is the national language of Afghanistan. Persian is the second one.

Affiliation: Indo-Iranian within Indo-European

a. Translations whose translators are acknowledged:

214/1 Muhammad Samad, Adib (?): *Sharh-i Mandûm ber Âyât-i Qur'âniyya wa Ahâdith-i Nabawiyya*

260x155 mm., 295 fols., 16 lines, Habib Allâh, 1125 A.H./1713 A.D.; borders are in red and blue ink, headings and Arabic texts are in red ink; dark red leather binding.

Ref.: [Zaher Shah, 2390]; Laugier (1964), p. 46, no. 9.

215/2 Dûst Muhammad Walad-i Hâjji Muhammad Akram: *Tafsîr-i Badr-i Munîr* (تفسیر بدر منیر)

205x165 mm., 281 fols., 66 lines, naskhi and nasta'liq script, translator's autograph, 1306 A.H./1888-89 A.D.; Hindi paper.

Beg.:

نکری و الفاظ شرایع...

End:

... ته شریعت کرکار بارکا.

Note: Juz'es 27-30.

Ref.: [Kabul, 11-1/4]; Fihrist/AMA, p. 49, no. 372; Mushtari Najrabi, p. 32, no. 24.

216/3 Ghulâm Muhammad (Ghulam Muhammad Walad-i Shîr Khân):

Tafsîr-i Sûrat wa'l-Duhâ (تفسیر سوره والضحی)

155x110 mm., 76 fols., 9 lines, Muhammad Nadhîr walad-i Muhammad Zarîf, 18 Rabi I, Thursday; Khanbalîq paper.

Beg.: بسم الله الرحمن الرحيم سوکند پر خانیت یاد کرم...

End: ... هم بخشش نکل مومن غوارم.

Note: In verse. Stained with moisture, three title pages are torn at the edge and paper stuck on them.

Ref.: [Wazarat, 188]; Laugier (1956), p. 117, no. 9 (In this source the name of the library is "Kitâbkhâna-i Wizârat-i Ma'ârif"); Laugier (1964), p. 265, no. 9. (This source does not mention the commentator's name; the copyist's name is given as "Muhammad Nadhîr b. Âkhûnd Mullâ Muhammad Zarîf"); Mushtarî Najrabî (1986), p. 33, no. 25. (This source gives the name of the library as "Ârshîv-i Millî-i Afghânistân" and states that the number of folios is 71.)

217/4 —: Tafsîr-i Sûra Wa'l-Duhâ (تفسیر سوره والضحی)

210x160 mm., 47 fols., various number of lines, Sayyid Muhammad; Indian paper, black leather binding.

Beg.: باری سو کند پرچا نیت یاد کری
چه زونبان دنمر په نور شی درست وکری...

End: ... کل اناس داخلوها. (تمت تمام شد کارمن نظام شد از دست خط سید محمد).

Note: Verse translation.

Ref.: [Kabul, 104-1/16]; Mushtarî Najrabî, p. 33, no. 26; Fihrist/AMA, p. 96, no. 728. (According to this source, the translator's name is "Abd al-Karîm").

218/5 Zâwî, 'Isâm al-Dîn Ahmad - 'Azîz Allâh Zâwî - Afzal al-Fuzala 'Ismat
Allâh: Tafsîr-i Qur'ân-i Karîm (تفسیر قرآن کریم)

260x160 mm., 547 fols., 13 lines, naskhi script, old paper; old dark red binding.

Beg.: الحمد لله الذي خلق الانسان لمعرفة ذاته... مالك يوم الدين (دی پادشاه پدینا هم په آخرت
دی ول ریات په آخرت یی دیر هیت دی)...

End: ... او یا به مره شی تکفر (ثم تره).

Note: From *juz* ' 1 up to the beginning of *juz* ' 11.

Ref.: [Kabul, 154/17]; Mushtarî Najrabî, p. 32, no. 23.

b. Anonymous translations:

219/6 Sûra-i Fâtiha wa Sûra-i Ikhâlâs (سوری فاتحه وسوری اخلاص)

210x160 (145x95) mm., fols. 2^v-8^r, 13 lines, naskhi script, 18th century
A.D.; glossed thin paper; sura headings are in red ink; spine and corners
are bound in leather.

Beg.: كل آغاز د نيك چارپنامه د حق [بهتر] دي بي مثل بي مانند دي [تر جمله] عقولون بردی هر
چار چه کري [آغاز] د حق نوم ته پر یاد نه کم له اول...

Note: Interlinear commentary. The first *risâla* of the text entitled
"Makhzan al-Islâm."

Ref.: [IOL, Or. 6274]; Blumhardt (1905), pp. 1-3, no.2/1.

220/7 Tafsîr-i Badr-i Munîr

210x170 mm., 281 fols., 18 lines, various kinds of script; yellowish paper;
some verses of the Qur'an are copied in red ink, red lines are drawn above
some others; hard card back.

Note: The beginning is incomplete.

Ref.: [Wizârat, 185], Laugier (1964), p. 265, no. 8; Laugier (1956), p. 117, no. 8. (This source mentions the name of the library as "Kitâbkhâna-i Riyâsat-i Matbû'ât").

221/8 Tafsîr-i Wa'l-Zuhâ

Ref.: [Kabul, 30/4]; Fihrist/AMA, p.96, no. 729.

222/9 Tafsîr-i Sharîf (=Tafsîr-i Qur'ân-i Karîm) (تفسیر شریف = تفسیر قرآن کریم)

260x170 mm., 146 fols., 23 lines, naskhi script, Indian paper; borders are in colour; brown worn leather binding.

Beg.: بسم الله الرحمن الرحيم (کامعص) ویلی شوی دی دغه نوم دخدای دی...

End: ... لکه ابتدا چه په پندده بدغه آیات کنبی سنحت وعید دی کفار ولره. والله اعلم.

Note: *Juz' 16 - juz' 23* (= *Sûras XIX-XXXIX*.)

Ref.: [Kabul, 170/22]; Mushtarî Najrabî, p. 34; Fihrist/AMA, p. 94, no. 713. (This source mentions the name of the book as "Tafsîr-i Qur'ân-i Karîm" and there is no further information other than "Sûras XIX-XXXIX").

39- PLATT-DEUTSCH

Platt-Deutsch is the spoken language of the lowlands of Northern Germany. It developed from Old Saxon and the Middle Low German speech of the citizens of the Hanseatic League. Platt-Deutsch is most spoken in Hamburg and its environs.

Affiliation: Indo-European

223/1 Broeren, Mlle Wilma: Selected parts

1952, Wilhelmshaven.

Ref.: Hamidullah (1989), p. LXVI, Platt-Deutsch 3.

224/2 Sass, Johannes: Selected parts

1951, Hamburg.

Ref.: Hamidullah (1989), p. LXVI, Platt-Deutsch 2.

225/3 Witt, Klaus: Selected parts

1951, Flensburg.

Ref.: Hamidullah (1989), p. LXVI, Platt-Deutsch 1.

40- POLISH

Polish belongs to the Slavic family of Indo-European languages and is most closely related to Czech. It is spoken by almost the entire population of Poland and to a lesser extent in other countries, chiefly the United States and Canada.

The modern literary language, written in the Roman alphabet, dates from the 16th century and was originally based on the dialects of the area around Poznan, western Poland.

Affiliation: Indo-European

a. Translations whose translators are acknowledged:

226/1 Jezierski, Ismail Wieslaw: [Translation of the Holy Qur'an]

1956

Note: Latin script.

Ref.: Hamidullah (1989), p. LXVII, Polonais B/6.

227/2 Korycki, Jozef (Imam): [Translation of the Holy Qur'an]

1900.

Note: This manuscript was found in 1961 by Mr. Maciej Konopacki in Krusniany. Whether or not it is in Arabic characters is not known.

Ref.: Hamidullah (1989), p. LXVII, Polonais A/7.

228/3 Starkowiecki, Piotry: [Translation of the Holy Qur'an]

17th century A.D.

Note: Latin script. "According to Kasper Niesieck, an interpreter of the royal chancellery named Piotry Starkowiecki was translating the Qur'an into Polish in the 17th century, but died before he could finish the translation."

Ref.: Hamidullah (1989), p. LXVII, Polonais B/9.

Besides these manuscripts, there is the following information on page 277 of Konopacki's article: "Michel Boguslav Ruttich's Latin translation of the Qur'an which was made in 1721 in Rostock was going to be published, but the work could not be completed. Jan Reychman thinks that Ruttich had translated the Qur'an into Polish." On p. 280 of the article there is the following information: "Selected verses were published in Polish in the periodical titled 'Zycie Tatarski' in Vilna."

Ref.: Hamidullah (1989), p. LXVII. Polish B/6 and B/8.

b. Anonymous translations:

229/4 [Translation of the Holy Qur'an]

16th century A.D.

Note: This translation was mentioned on pp. 11-12 of the article entitled "al-Islâm fi Bûlûniyâ" published by Ali Woronowicz and Muhammad Sayid al-Hamawî in 1936 in Cairo. There is a Facsimile of the first chapter. It is not clear whether the work copied in Arabic characters is the same as the one mentioned below.

Ref.: Hamidullah (1989), p. LXVII, Polonais A/2.

230/5 [Translation of the Holy Qur'an]

17th century

Note: Copied in Arabic characters.

Ref.: Hamidullah (1989), p. LXVII, Polonais A/1. (Also see: A. Moukhliniski: "Etude sur l'origine et l'état des Tatars lithuaniens" in Russian, pp. 62-63, with the example of "XX, 1-8" in Russian). The article entitled "Z Historii Prezekledow Koranu W Polsce" by Maciej Konopacki was published in the periodical ZNAK at Krakow, no. 224, XXV/2, 1973. Later, a French translation was published in the special issue of **France-Islam**, Paris, December 1977. On p. 278 of the article there is the following information: "Before the Second World War, the manuscript copy of the Tafsîr dated 1890 belonged to the office of the Mufti of Vilna." This article also refers to a few other translations written in Arabic characters.

41- POLISH-BELORUSSIAN (Leh-Belony)

Ethnically, the Belorussian people are an eastern division of the Slavs. The Belorussian language, so named to distinguish it from the Russian and Polish spoken by the educated classes, was originally the vernacular of the illiterate peasantry. Regional dialects of Belorussian developed as they were influenced by proximity of to Russia, Poland, and the Ukraine. Belorussian are in Russia, and minorities in Poland and Lithuania. The Russian Cyrillic alphabet was introduced for Belorussian in 1908 and modified in 1917-18.

Affiliation: Indo-European

231/1 [Translation of the Holy Qur'an]

330x220 (260x170) mm., 480 fols., 8+8 lines, 1802-1810 A.D., [Belarus]; watermarked blue paper of Russian provenance (produced in 1802) without illumination; European-type card binding.

Beg.: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

وَامَهُ بُوغَا لَاصَقَا وَغُو مَلُو ثَرْدُ نَغُو نَائِلِيشَا حَوَالَا بُوغُو بَانُو اِنْزُو وَضُورُو وَ
(الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ اِيَاكَ نَعْبُدُ) لَاصَقَا وَغُو مَلُو صَرْدُ نُوغُو قَرُو كُوو وَلَاصُومَهُ
دَنَا سُونْدُ نَغُو طُوب...

End: ... (وَأَمْرَتَهُ حَمَالَةَ الْحَطْبِ فِي جِيدِهَا حَبْلٌ مِنْ مَسَدِ سُورَةِ الْاِخْلَاصِ) اِتُونَا يَغُو

نُو شُو نَصُ بُوذُ زُوغُو نَاشِي طَيُّ نُو يَصْنَطُ لِنَا لَانَصُونُ (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)
وَ اِيْمَا بُوغَا لَاصَقَاو غُو مَلُو ثَرْدُ نَغُو.

Note: Interlinear translation. Suras I-CXII. The last two suras are missing.
After fol. 476 there are prayers and a table of contents.

Ref.: [St. Petersburg / IOS, D 723]; Kratchkovsky (1955), vol.I, pp. 162-165; information form sent by Prof. Dr. Anas B. Khalidov, IRCICA archives.

232/2 [Translation of the Holy Qur'an]

320x196 (280x145) mm., 73 fols, 10+10 lines, [ca. 19th century A.D.]; white paper produced in Russia.

Beg.: (كفارة أيمانكم إذا حلفتم واحفظوا أيمانكم) يوفوط ضللاً مانح برسنغ بوغو كدير
تنجرنه صنظر زجه بلنه برتنغ واشى بوغ غنونوي.

End: ... (التكبروا لله على ما هديكم وبشر المحسنين) إن دلا و نفع بو ولبنه بوغو تاطم
چوپرواد واصل قو دبرم سمنچوبي صلوغ دوبروط

Note: Fragment of an interlinear translation of the Holy Qur'an. Suras V/91-XX/39.

Ref.: [St. Petersburg / U, Mss. O. 868]; information form sent by Prof. Dr. Anas B. Khalidov, IRCICA archives.

233/3 [Translation of the Holy Qur'an]

318x192 (266x140) mm., 535 fols., 8+8 lines, naskhi script peculiar to the Muslims of this region, 1857 M., [Belarus]; blue paper of Russian origin; no illumination, except at the beginning of fols. 3^v-4^r, where the text is framed and the translation is written in red ink; cardboard binding covered with black leather.

Beg.:

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

وَأَمَّ بُوغَا لَاصِقًا وَعَوَّ مَلُو صَرْدًا نَغُو نَا يَلِيشَا خَوْلَا بُوْغَ پَانُوا ائِرُووِ ظُوْرُووِي سَنُوْاطُوَا.

End:

... (فِي صَدُورِ النَّاسِ مِنَ الْجَنَّةِ وَالنَّاسِ) وَنَصْرَ صَاحِ لُوصِكْحِ أُوذِ فَرِيوُوْزِ أُوذِ ظَنُّوْ شِجْنِ

لُوضِكْفُوْ

Note: Complete interlinear translation. There is a prayer in Arabic on fols.

534^V-535^r.

Ref.: [St. Petersburg / U, Mss. O.867]; information form sent by Prof.

Dr. Anas B. Khalidov, IRCICA archives.

42- PORTUGUESE

This Romance language is spoken in Portugal, Brazil and their former colonial territories. The forerunner of modern Portuguese was Galician-Portuguese. Galician is still spoken in northwest Spain. Standard Portuguese is based on the dialect of Lisbon. Dialectal variation within the country is not great, but Portuguese varies in several respects. Most Portuguese words are of Latin origin. Arabic, however, made important contributions to the Portuguese vocabulary.

Affiliation: Indo-European

234/1 Machado, Jose Pedro: [Translation of the Holy Qur'an]

1946.

Note: According to Hamidullah, the translation was not completed yet in 1972. It was published in 1979 in Lisbon.

Ref.: Hamidullah (1989), p. LXVII, Portugais 3.; Bibl. IRCICA, p. 386, no. 1409/6.

43- PROVENÇAL

This language, also called Occitan, is spoken in southern France. All Occitan speakers use French as their official and cultural language, but Occitan dialects are used for everyday purposes.

The name Provençal originally referred to a dialect of the Provence region and is also used to refer to the standardised medieval literary language based on the dialect of Provence. Provençal (Occitan) was a standard and literary language in France and northern Spain and was widely used for poetry as it was the primary language of the medieval troubadours. It is spoken in Southern France, along the Franco-Italian border in Italy from Ventimiglia in the south to Turin in the north, and in the valleys leading down to the Po River in Italy.

Affiliation: Indo-European

235/1 Selected parts

1951.

Note: This work was mentioned at a conference delivered by Robert Marais at Nantes.

Ref: *Hamidullah (1989), p. LXVIII, Provençal 1.*

44- PUNJABI

The Panjabi is a language of the Indo-Aryan sub-family of Indo-European languages, spoken in East Punjab in India and West Punjab in Pakistan. In its various dialects, the language is closely allied to the Western Hindi dialects and to Urdu. It is spoken by Hindus, Muslims and Sikhs, but is most cultivated culturally by the Sikhs. Two alphabets are used: Lahuda is indigenous to the region and Gurmukhi, used for the scriptures of the Sikhs is now employed for general purposes as well.

Affiliation: Indo-Iranian within Indo-European

a. Translations whose translators are acknowledged:

236/1 Muhammad Amîn, Mudarris(?): Tafsîr Sûra Yûsuf

600 pages.

Note: Manuscript written in the style of "Hir Sayyid Wâris Shâh", a famous Punjabi folklorist. Commentary on Sura XII.

Ref.: SD, p. 501/22-22

b. Anonymous translations:

237/2 Tarjuma wa Tafsir Sûrat al-Ghâshiya

Note: Verse translation.

Ref.: [Sahibzada, ?]; SD, p. 503/22-35.

45- ROMANIAN

Romanian is a Romance language spoken primarily in Romania. Though it has many words of Slavic origin, it is grammatically descended from Latin. There are four principal dialects:

Daco-Romanian, the basis of the standard language, spoken within Romania in several regional variants;

Aromanian and Macedo-Romanian, spoken in scattered communities in Greece, Yugoslavia, Albania, and Bulgaria;

Megleno-Romanian, a nearly-extinct dialect of Northern Greece;

Istrio-Romanian, also nearly extinct, spoken on the Istrian Peninsula of North-Western Yugoslavia.

The vocabulary of Romanian is based on Latin, but it has loan words from different languages such as Slavic, Turkish, Hungarian and Albanian.

Affiliation : Indo-European

238/1 Valsan, Mustafa: Selections

1954, Paris.

Ref.: Hamidullah (1989), p. LXVIII, Roumain 2.

46- ROMANSCH (ROMANSH, RUMANTSCH)

The Romansch language, also called Grishun, is spoken in northern Italy and Switzerland, primarily in the Rhine Valley in the Swiss canton of Graubünden. Since 1938, Romansch has been a national language of Switzerland for cantonal, though not federal, purposes.

Affiliation: Indo-European

239/1 Mesmer, Dominica: Selected parts

1949, Semedan.

Ref.: Hamidullah (1989), p. LXVIII, Romansch 1.

47- RUSSIAN

This is the principal state and cultural language of Russia. Russian is the most important branch of the Slavonic family of languages in the Indo-European group and is spoken by the largest of the Slavic races. It is one of the eastern group of Slavonic languages and is a key to understanding such languages of the southern group as Bulgarian, Serbo-Croatian, and Slovenian. Polish and Czech are in the western group, but these have been influenced by Russian. Russian and Church Slavonic use the same Cyrillic alphabet.

Affiliation: Indo-European

a. Translations whose translators are acknowledged:

240/1 Boguslavsky, D.N.: [Translation of the Holy Qur'an]

418 pages, 26.May.1871 A.D.

Note: According to the letter by Prof. Dr. Anas B. Khalidov (31.10.1991), this Russian translation is based on the translation and original text of a commentary entitled "Mawahib-i Aliyya" or "Tafsîr-i Kamâl al-Din Wâ'iz Kâshif al-Husaynî" which was translated into Turkish by Ismail Ferruh and published in İstanbul in 1870. I. Kratchkovsky introduced this copy in the third printing of the publication of the "Academy of Sciences and Soviet Union Institute of Oriental Studies", Moscow-Leningrad, 1945.

Ref.: [Moscow, ?]; Kratchkovsky (1945), vol. III, pp. 293-301; Hamidullah (1989), p. LXVII, Russe 6.

**241/2 Postnikov [Piotry Vasilyevich]: Alkoran or Muhammadan Law
(Алкоран или закон мазометанский)**

220x174 (182x108) mm., I-361 pages, 18 lines; Russian handwriting, first half of the 18th century A.D.; watermarked European paper; without illumination; cardboard binding covered with stamped leather.

Beg.: f. 1v: Уитатекю. Сия книга ...f. 6v. Во имя ъога милостиваго и щедраго; да будет хвала ъогу милостивому и щедрому ...

End: ...оушчения, освобождения вашего от лукавства дияволскаго

Note: Suras I-XX. According to the letter of Prof. Dr. Anas B. Khalidov, dated 31.10.1991, this copy also belongs to Postnikov and is not published. Hamidullah does not mention the translator.

Ref.: [St. Petersburg/LAS, MSS Department call no. 33.7.6]; Hamidullah (1989), p. LXVIII, Russe 1; (also, see Kratchkovsky (1934), pp. 219-226; Kratchkovsky (1955), vol. I, p. 175-181). Sreznevikini, str. 168-169, no. 164; information form sent by Prof. Dr. Anas B. Khalidov, IRCICA archives.

242/3 —: [Translation of the Holy Qur'an]

780 pages.

Note: On p. 391, no. 1425/10 Bibl. IRCICA states that this translation was published in 1716. However, in his letter of 31.10.1991 Prof. Dr. Anas B. Khalidov mentions that this translation is unpublished and that the published translation is anonymous. This work was translated into Russian from the French Qur'an translation by André du Ryer.

Ref.: [Moscow/A, fund 181, opis. 1, N 148/217]; information form sent by Prof. Dr. Anas B. Khalidov, IRCICA archives.

48- SIAMESE

Siamese, called Thai language since 1939, is the standard spoken and literary language of Thailand (Siam), and belongs to the Tai language family of Southeast Asia. Thai is written in an alphabet derived from the Devanagari script of Southern India. The Thai, who live in almost all area of the country, comprise the major linguistic group. Their greatest concentration is in the Chao Phraya Delta. Thai-speaking Muslims are mainly fisherman and rice cultivators and live in the southern provinces bordering Malaysia.

Affiliation : Sino-Tibetan (traditionally, under discussion)

243/1 : The Koran

Note: Copied on palm leaves.

Ref.: [Kansas, ?]; Pearson, p. 426.

49- SINDHI

Sind is a province of Pakistan and a historic region of the Indian subcontinent. Most of the population is Muslim. Sindhi is a North Western Indo-Aryan language. It is spoken in the province of Sind, West Pakistan, and the neighbouring Rann of Kutch and Kathiawar Peninsula in India. The standard Sindhi dialect is Vicholi. It has large numbers of Persian and Arabic loan words, because of centuries of Muslim influence. It is written in a Persian form of the Arabic alphabet.

Affiliation: Indo-Iranian within Indo-European

a. Translations whose translators are acknowledged:

244/1 Ahmad: *Kisso Hazrat Yusuf Jo* (قصو حضرت يوسف جو)

255x135 mm., 266 fols., 17 lines, Sindhi naskhi script; verses copied in red ink.

Beg.:

پناه کران ثورب کری جل جلاله رب جی پارا
جن کونه رکندر کریم ری منجمه برء بحرا
شروع کریان قصیکی نالی ذاتی سان
جوساء سیاجو ذنی سمیع سلطانا

End:

... انن کری اکاتن سند وطیب کما
تپری پیغمبر پاکتی اچان ثواکیا.

Note: The catalogue entry by C. Shackle gives the following information: "It is possible that he is identical with the Maulavi Ahmad, mentioned by Meman, p. 251, as the author of a Sindhi metrical version of Mulla Husain Kashifi's Persian work, the *Rauzat al-shuhada*, prepared in A.H. 1172 (A.D. 1758-59)."

Ref.: [IOL, Mss. Sind 12]; Shackle, p. 70, no. 86.

245/2 —: Kisso Hazrat Yusuf Jo (قصو حضرت يوسف جو)

190x120 mm., 194 fols., 12-13 lines, naskhi script; verses are copied in red ink.

Beg.:

شروع کریان قصیکي نالي ذاتي سان

جوساء سببا جوسب پر سمیع سلطانا

End:

... جده نئاعتي بندم نرمل نبیا

کیاء حضرت یوسف لاء سانیا هی جسا.

Note: There is no introduction in this copy.

Ref.: [IOL, Mss. Sind 13]; Shackle, p. 71, no. 87.

246/3 Bhutto, Mawlânâ Jân Muhammad: Tafhîm al-Qur'ân Sindhî

Note: Translation of sura II.

Ref.: SD, p. 637-B/é

247/4 Makhdûm 'Abd Allâh (?): Tafsîr Sûra-i Yûsuf (تفسیر سورہ یوسف)

220x150 mm., 182 fols., 12 lines, naskhi script, ca. 1800 A.D.; Sindhi paper of the 19th century A.D.; verses and borders are rubricated; 19th century English binding.

Beg.:

شروع کریان ثوقصیی کی سانالی ذات خدا

جوساء سیا جوسب پر سمیع سلطانا

End:

... مرشد رحمانا جلسانہ تکهان کلمو

حضرت نبی کریم تی سچی سہند منجاء

Note: "The translation dates from the 18th century. The work is written in prose and verse. The poem at the beginning of the book resembles the beginnings of the works titled "Kisso Hazrat Yusuf Jo" described in entries 86 and 87 of the catalogue; but this work is different from them."

Ref.: [IOL, Mss. Sind B4]; Shackle, p. 69, no. 85; Schimmel, pp. 226-228.



Makhdûm 'Abd Allah (?): Tafsîr Sûra-i Yûsuf. (تفسير سورة يوسف) ca. 1800 A.D.
See bibliographic entry 147/4.

248/5 Miyân Sayyîd Fâzil Shâh: Tarjama ma' Tafsîr

30 lines, naskhi script; simple paper; the calligrapher has used red ink at the end of the suras and the start of each *juz*' is underlined with red ink; paper binding.

Note: Translation of *juz*' 3. The date of translation is 1322 A.H./1904-05 A.D.

Ref.: [Sindhology, information form no. 1]; information form sent by Molvi Abdullah Khoso Baloch, IRCICA archives.

249/6 Sehwanî, Qâdî Sharaf al-Dîn: Qur'ân Majîd Mutarjam Sindhî

20 lines, naskhi script, translator's autograph, Dadu (Pakistan); simple paper; the beginning and the end of each sura has been marked with red ink; leather binding.

Note: Sindhi poetry has been given at the end in which the scribe has given his name as Arif.

Ref.: [Sindhology,, information form no. 7]; information form sent by Molvi Abdullah Khoso Baloch, IRCICA archives.

250/7 Sindhi, Mawlânâ 'Ubayd Allâh: Tarjuma ain Tafsîr Mawlânâ 'Ubayd Allâh Sindhî

27 lines, naskhi script; simple paper; paper binding.

Note: Commentary on several suras. The date of translation is 1943 A.D. On the last lines of the manuscript the translator notes that this translation of the Holy Qur'an will be very useful to the people of Indo-Pak sub-continent.

Ref.: [Sindhology, information form no. 16]; information form sent by Molvi Abdullah Khoso Baloch, IRCICA archives.

251/8 Thattavî, Makhdûm Muhammad Hâshim: Tafsîr-i Hâshimî

13 lines, naskhi script, Muhammad 'Uthmân; simple old paper.

Note: Sura XLVII (Sura Fatiha). This is the photocopy of a tafseer. The original manuscript is available in the Pir Jhando Library of Taluka

Hala, District Hyderabad. Date of translation is 1170 A.H./1756-57 A.D. For printed versions see Bibl. IRCICA, p. 412, no. 1494/41-1496/43.

Ref.: [Sindhology, information form no. 8]; information form sent by Molvi Abdullah Khoso Baloch, IRCICA archives.

252/9 —: Tafsîr-i Hashimî

17 lines, naskhi script; simple paper; paper binding.

Note: It is a translation of *juz* ' 1- *juz* ' 30, but has not been completed.

Ref.: [Sindhology, information form no. 10]; Information form sent by Molvi Abdullah Khoso Baloch, IRCICA archives.

253/10 —: Tafsîr-i Hâshimî

Naskhi script; simple paper; paper binding.

Ref.: [Sindhology, information form no. 11]; Information form sent by Molvi Abdullah Khoso Baloch, IRCICA archives.

b. Anonymous translations:

254/11 Tarjama ain Tafsîr of Qur'an Majîd

23 lines, naskhi script; simple paper; simple binding.

Note: Date of copying is given as 1157 A.H.

Ref.: [Sindhology, information form no. 13]; information form sent by Molvi Abdullah Khoso Baloch, IRCICA archives.

50- SLOVENIAN

Slovenia is located in the northwestern part of former Yugoslavia. The Slovenes are a subgroup of the South Slavs and have their own language. Outside Slovenia there are Slovene minorities in the Trieste and Gorizia regions of Italy and in the Carinthian province of Austria.

Affiliation : Indo-European

255/1 Seppova, Melle Magda: Selected parts

1951 (?), Bratislava.

Ref.: Hamidullah (1989), p. LXLX, Serbe Slovene 1.

51- SPANISH

Spanish, a Romance language, is the official, social and literary language of Spain. It is also the official language of most Latin American countries, except Brazil and the Guyanas in South America, and of Haiti, Jamaica, and a number of other islands of the Caribbean. The language is also spoken in several regions of the United States and Africa as well as in the Philippines. It is one of the five official languages of the United Nations. Spanish is also known as Castilian, after the dialect from which modern standard Spanish developed. In the late 15th century the Kingdoms of Castile and Leon merged with that of Aragon, and Castilian became the official language of all Spain.

Affiliation: Indo-European

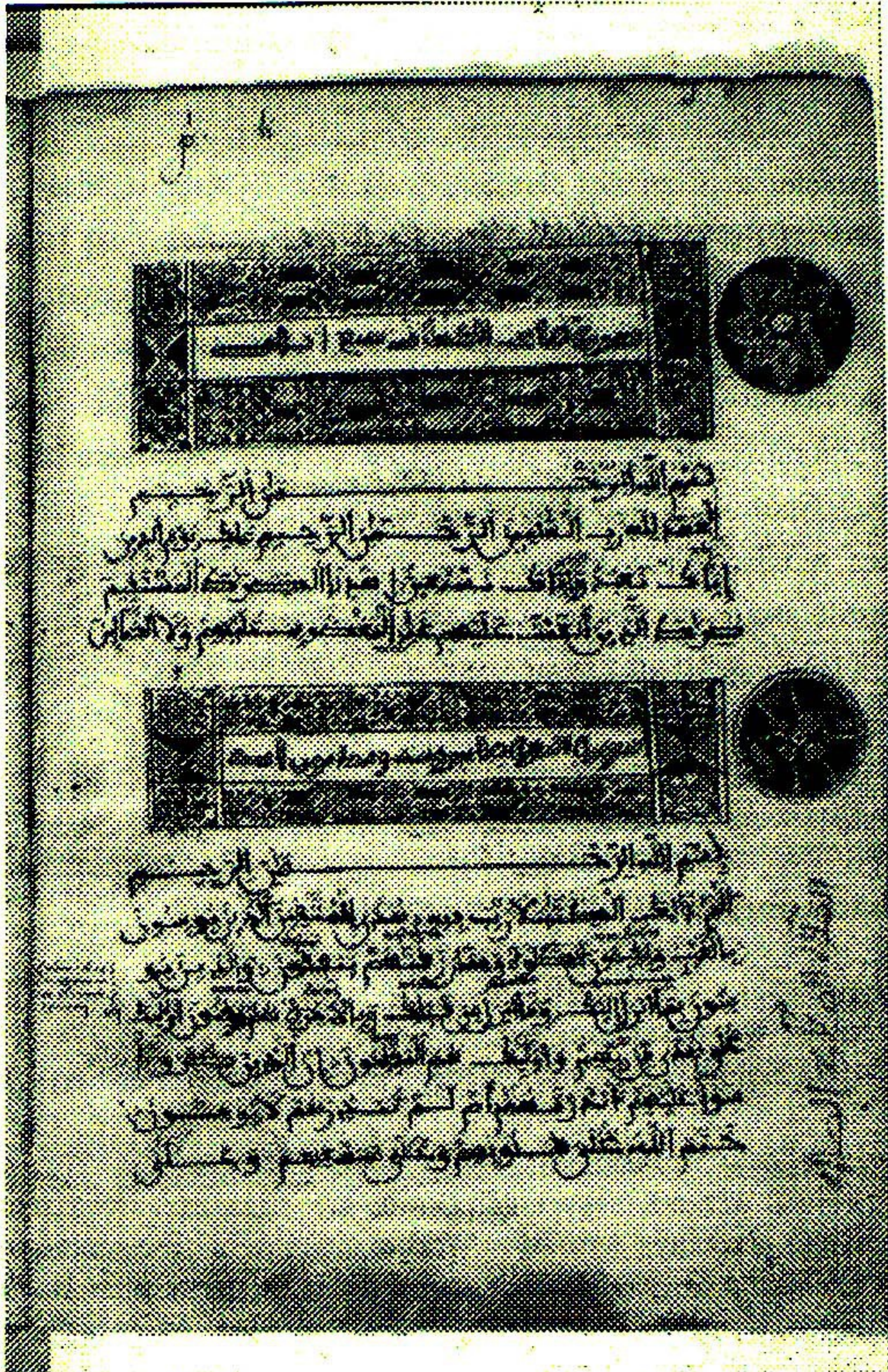
a. Translations whose translators are acknowledged:

256/1 Isquierdo, Ibrahim: (Le / al ?) Coran

206x142 (153x83) mm., 107 fols., 10 (5+5) lines, vocalised Maghribi and European script, translator's handwriting, 17 Shawwal 976 A.H./4 April 1569 A.D., Salonica; oriental paper; leather spine, western type binding.

Note: Interlinear translation. Suras I-III, XXXVI, LXVII-CVII, CXIV. Verses are not separated. Suras are separated by gaps. The word Allah is always written in Arabic characters. The manuscript is from Galland's library. It contains notes in Latin written by Galland and notes written by J. Ascari about another manuscript. There are prayers between fols. 104^v-107^r at the end. The old call numbers are "Galland 2" and "Ancien Fonds 201."

Ref.: [Paris, Arabe 447]; Déroche, vol. I/2, p. 39, no. 312; Slane, vol. I, p. 127, no. 447.



Alphurcani Mohamedis Libri. 24 June 1518, Bellus (district of Yativa)
Valencia. See bibliographic entry 257/2.

b. Anonymous translations:

257/2 Alphurcani Mohamedis Libri

285x200 (200x130) mm., 201 fols., 19-20 lines, Maghribi script, **24 June 1518 A.D., Bellus (district of Yativa) Valencia**; the signs of *jazm* and *tashdid* are blue, vowel marks, the *maddas* and the signs above the *alif* are in red ink, the *hamzas* are in yellow ink; in some parts there are ornamental symbols on the margins.

Note: Includes the Spanish translations of some Arabic words and some marginal notes in Latin. The folios consist of 19 lines from the beginning up to fol. 118^r, and 20 lines from fol. 118^v up to the end. The old call number is Cod. Or. 28.

Ref.: [München, Cod. Arab 7]; Aumer, p. 3, no. 7.

258/3 al-Coran

230x170 (160x100) mm., 347 fols., Latin script, **11 July 1606 A.D.**; copied in red ink as far as fol. 105; in general, the words "hizb", "rub" or "nisf" are written in Arabic characters in large and highly ornamented letters. The Spanish word "noche", meaning night, is used instead of "juz".

Beg.: 1. Alhamdu lilelehi es el principio del alcoran y es siete aleas. En el nombre de Alha piadoso de piedad (fol. 3)

End: ... de los alchines y de las gentes. (fol. 347)

Note: Complete and accurate translation of the Arabic text. While the translation was being made, commentaries were occasionally translated and added to the text of translation up to fol. 105. From fol. 105, translations of the commentary are shown between two slashes. The dates of copying are present in four different parts of the manuscript. The scribe made the copy in four parts and wrote the date of completion at the end of each part. These dates are 2 May 1606, 31 May 1606, 22 June 1606 and 11 July 1606. The translation was made by a Muslim faqih who knew Arabic and Spanish very well. A Morisco Muslim copied the text. On the margins and

between the lines there are occasional notes in Spanish, Aljamiado and Arabic.

Ref.: [Toledo, Sala reserveda, Est. 9, Tab 6]; Barba, p. 185, no. 235 (According to this source, this manuscript is located at the Bib. National call number 19473); Hamidullah (1989), p. LVIII, Espagnol 3; Lopez-Morillas (1983), p. 495-503. (This source gives the call number as "Toledo, T235"); Pearson, p. 175; Saavedra, p. 141, no. LVI.

259/4 Le Coran

191x135 (153x90) mm., 119 fols., 12 lines, Maghribi script, 10th century A.H./16th century A.D. (?); occidental paper; Qur'anic text and the vowel marks are in red, explanations in Spanish are in brown ink, suras are separated by gaps; Western type binding with a leather spine.

Note: Suras and verses XXXVI/26-83, LIX/18-24, LXVII/1-30, LXXVIII-CXIII/5, LXXXVI/1-7. Fols. 1-2: amulet, fols. 3-119: excerpts from the Holy Qur'an with explanations in Spanish. There is a lacuna between fols. 74 and 75. There are two notes in Latin written by Renaudot and J. Ascari. The old call numbers of the manuscript are "Colbert 3652", "Regius 563" and "Ancien Fonds 108."

Ref.: [Paris, Arabe 425¹]; Déroche, vol. I/2, p. 41, no. 316; Sylvestre, vol. IV, pp. 626-632; Slane, vol. I, p. 124, no. 425.

260/5 Selected parts

140x90 (100x75) mm., 118 pages, 12 lines, copied in black and red ink.

Note: This is a partial commentary. Prof. Dr. Juan Vernet and his students published part of it.

Ref.: [ARAH, Gayangos Mss. T5]; Hamidullah (1989), p. LVIII, Espagnol 4; Vernet-Lillo, pp. 185-225; Vernet - Moraleda, pp. 43-75; Saavedra, p. 158, no. LXXIX.

261/6 Selected parts

Note: According to the information given in the letter of Prof. Dr. Juan Vernet, dated 20 October 1992, Saavedra mentioned this manuscript in an article published in 1878. However, since there were many changes in the call numbers of manuscripts after 1878 and some manuscripts copied in Arabic characters were transferred to libraries that were not national libraries, it was not possible to locate this copy.

Ref.: [Madrid, Mss.; Ce/174]; Hamidullah (1989), p. LVII, Espagnol 2; Saavedra, p. 108, no. IX.

52- SWAHILI

Swahili belongs to the Bantu Proper language group. It is the first language of the coastal population of East Africa, roughly extending from southern Somalia to Mozambique, including Zanzibar and the Comoro Islands. Many people in East Africa and the Congo (Kinshasa) are fluent in Swahili and use it constantly as the language of wider communication outside the context of family and tribe.

The Arabs, sailing down the coast of the Indian Ocean, developed close commercial relations with East Africa, and as Arab caravan routes and settlements penetrated deeper inland, Swahili spread as a lingua franca. Later, Swahili was used by missionaries and colonial administrators among populations that had extremely diversified vernaculars.

Affiliation : Bantu Proper is a Bantoid language of Benue-Congo.

a. Translations whose translators are acknowledged:

262/1 Ahmad Basheikh Hussain: *Fatiha*

200x160 mm., 4 pages; Arabic script.

Beg.: *Jina La Mola tukufu...*

Note: Obtained from Hyder Muhammad el-Kindy.

Ref.: [Dar al-Salam, 1]; Allen, pp. 3, 77.

263/2 —: *Fâtiha, Mâ'ûn, Fîl, Hamza [i.e. Humaza], Qâri'a, Zilza [i.e. Zalzalâ], Inshiqâq, Tatwîf, Infitâr, Tafsiri ya Sura*

290x230 mm., 19 pages; Latin script, 1958 A. D. (?)

Beg.: *Fâtiha: Jina La Mola tukufu... (p. 1)*

Mâ'ûn: Kwa jina lake Karimu... (p. 3)

Fîl: Ina la Mola adhimu... (p. 5)
Hamza [i.e. Humaza]: Ina la Mola adhima... (p. 7)
Qâri'a: Bismillahi naanza kwa ismu ya Karima... (p. 9)
Zilza [i.e. Zalzala]: Itakapo tetemeka... (p. 11)
Inshiqâq: Pindi mbingu zitakapo...
Tatwîf: Wele mbwa wenye kupima... (p. 17)
Infitâr: Mibungu zitapopasuka... (p. 19)

Note: Obtained from Ahmad Nassir Juma in 1959.

Ref.: [Dar al-Salam, 79]; Allen, pp.7,77,78,80,89,103,108,114.

264/3 —: Fiyl, Tafsiri ya Sura

200x160 mm., 2 pages; Arabic script.

Beg.: Ina La Mola adhirnu...

Note: Obtained from Hyder Muhammad Kindy.

Ref.: [Dar al-Salam, 6]; Allen, pp. 3,80.

265/4 —: Hamza [i.e. Humaza], Maun, Tafsiri ya Sura

200x160 mm., 5 pages; Arabic script.

Beg.: Ina La Mola adhima (Hamza)
Kwa jina lake Karimu ... (Maun)

Note: Obtained from Hyder Muhammad al-Kindy.

Ref.: [Dar al-Salam, 5]; Allen, pp. 3, 78, 80, 89.

266/5 —: Infitwar

200x160 mm., 4 pages; Arabic script.

Beg.: Mbingu zitapopasuka..

Note: Obtained from Hyder Muhammad al-Kindy.

Ref.: [Dar al-Salam, 22]; Allen, pp. 4, 80.

267/6 —: Inshiqaq, Tafsiri ya Sura

200x160 mm., 4 pages; Arabic script.

Beg.: Pindi mbingu zitakapa...

Note: Obtained from Hyder Muhammad al-Kindy.

Ref.: [Dar al-Salam, 16]; Allen, pp. 3, 80.

268/7 —: Qaria, Tafsiri ya Sura

200x160 mm., 4 pages; Arabic script.

Beg.: Bismillahi naanza kwa ismu ya Karima...

Note: Obtained from Hyder Muhammad al-Kindy.

Ref.: [Dar al-Salam, 15]; Allen, pp. 3, 103.

269/8 —: Tatwif, Tafsiri ya Sura

200x160 mm., 2 pages; Arabic script.

Beg.: Wele mbwa kupima...

Note: Obtained from Hyder Muhammad al-Kindy

Ref.: [Dar al-Salam, 18]; Allen, p. 4, 108.

270/9 Mansab: Tabâraka dhû'l-'Alâ'

200x160 mm., 47 pages; Arabic script.

Beg.: Tabâraka dhû'l-'alâ'...

Note: Obtained from Yahya 'Ali.

Ref.: [Dar al-Salam, 108]; Allen, pp. 8, 107.

271/10 —: Tabâraka dhû'l-'Alâ'

200x160 mm., 31 pages; Arabic script, 1963 A.D.

Beg.: Tabâraka dhû'l-'alâ' ...

Note: Obtained from 'Abdirahman Badawi.

Ref.: [Dar al-Salam, 109]; Allen, pp. 8, 107.

272/11 —: Tabâraka dhû'l-'Alâ'

200x160 mm., 29 pages; Arabic script, 1963 A.D.

Beg.: Tabâraka dhû'l-'alâ' ...

Note: Obtained from Ahmad Nassir Juma.

Ref.: [Dar al-Salam, 110]; Allen, pp. 8, 107.

273-/12—: Tabâraka dhû'l-'Alâ'

250x200 mm., 24 pages; Arabic script, 1378 A.H./1959 A.D.

Beg.: Tabâraka dhû'l-'alâ' ...

Note: On loan from Hinawy Loan Collection.

Ref.: [Dar al-Salam, 156]; Allen, pp. 11, 107.

274/13 —: Tabâraka dhû'l-'Alâ'

250x200 mm., pages 35-39; Arabic script.

Beg.: Tabâraka dhû'l-'alâ' ...

Note: The manuscript consists of 42 pages. Preserved on microfilm.
Obtained from Zaharia bt. Maimun in 1965 in Lamu.

Ref.: [Dar al-Salam, 340]; Allen, pp. 20, 107.

275/14 —: Tabâraka

200x160 mm., pages 30-39; Arabic script.

Note: The manuscript consists of 113 pages. Obtained from Zaharia bt.
Maimun in 1965 in Lamu.

Ref.: [Dar al-Salam, 341]; Allen, pp. 20, 107.

276/15 —: Tabâraka dhû'l-'Alâ'

200x160 mm., pages 3-50; Arabic and Swahili script.

Note: The manuscript consists of 120 pages. Preserved on microfilm.
Obtained from Zaharia bt. Maimun in 1965 in Lamu.

Ref.: [Dar al-Salam, 371]; Allen, s. 22, 107.

277/16 —: Tabâraka dhû'l-'Alâ'

200x160 mm., pages 1-32; Arabic and Swahili script. 1377 A. H./1957 A.D.

Note: The manuscript consists of 50 pages. Preserved on microfilm.
Obtained from Zaharia bt. Maimun in 1965 in Lamu.

Ref.: [Dar al-Salam, 379], pp. 23, 107.

278/17 —: Tabâraka dhû'l-'Alâ' (Alif sh?)

18 pages.

Note: Obtained from Zaharia bt. Maimun in 1965 in Lamu.

Ref.: [Dar al-Salam, 405]; Allen, pp. 24, 107. (The call number is given as "391.2" on p. 107 as a result of a typing error.)

279/18 —: Tabâraka dhû'l-'Alâ'

200x180 mm., 47 pages; Arabic script.

Note: A beautiful manuscript in four colours, obtained from Malindi but probably originally from Lamu. Preserved on microfilm. Obtained from Zaharia bt. Maimun in 1965 in Lamu.

Ref.: [Dar al-Salam, 485]; Allen, pp. 29, 107.

280/19 —: Tabâraka dhû'l-'Alâ'

245x185 mm., 14 pages; Arabic script.

Note: A good copy. Obtained from Zaharia bt. Maimun in 1965 in Lamu.
Ref.: [Dar al-Salam, 490]; Allen, pp. 29, 107.

281/20 —: Tabâraka dhû'l-'Alâ'

340x270 mm., pages 1-15; in Arabic script.

Note: The manuscript consists of 45 pages. Obtained from Zaharia bt Maimun in 1966 in Lamu.

Ref.: [Dar al-Salam, 589]; Allen, pp. 34, 107.

282/21 Masud Abdalla: Tabâraka

330x200 mm., 43 pages; Latin script, 1963 A.D.

Beg.: Bismi nashahadia kwa Mola wetu jalia.

Ref.: [Dar al-Salam, 165]; Allen, p. 11, 107.

283/22 —: Tabâraka

330x200 mm., 36 pages; Latin script, 1963 A.D.

Beg.: Bismi nashahadia kwa Mola wetu jalia.

Ref.: [Dar al-Salam, 166]; Allen, pp. 11, 107.

53- SYRIAC

Syriac is an Eastern Aramaic Semitic language spoken in and around Edessa (Urfa, southeastern Turkey). It was an important Christian literary and liturgical language. Urfa became one of the chief centres of Christianity in the Near East the end of the second century. Because of theological disputes, Syriac-speaking Christians divided into Nestorians, or East Syrians, under the Persian sphere of influence, and Jacobites (who were Monophysites), or West Syrians, under the Byzantine sphere. The Nestorians were excluded from Edessa and settled in Persia. After this division the two groups developed distinct dialects. Edessa became the intellectual capital of the Christian Orient from the second century, and Syriac literature was produced there until the language was finally superseded by Arabic in the 14th century.

Affiliation : Semitic, Indo-European

284/1 [Partial translation of the Holy Qur'an]

322x215 mm., fols. 76-84, 30-32 lines (more than half of the leaves of the MS. have double columns), Syriac script, 1450 A.D.; sections are rubricated.

Note: The manuscript consists of 93 fols. According to the information given by A. Mingana, "fols. between 39a-84b contain the treatise of Dionysius Barsalibi against the Muhammadans. The treatise is divided into three maimré, subdivided into thirty kephalia. I edited and translated the last maimra (ff. 76-84), which consists entirely of Kur'anic quotations. A leaf is missing at the beginning, which contained the title page and the first part of the introduction. Another leaf is missing between ff. 76-77."

Ref.: [Birmingham, MS Mingana 89/G]; Mingana (1925), 3; Mingana (1933), cols. 222-224; Pearson (TK), vol.V, p. 131; for printed versions see Bibl. IRCICA, p. 436, no. 1569/1.

285/2 [Partial Translation of the Holy Qur'an]

Ref.: [Harvard, ?]; Mingana (1925) 5, 48, 50; Pearson (TK), p. 431.

286/3 [Partial Translation of the Holy Qur'an]

Ref.: [John Rylands, ?]; Mingana (1925), p. 12; Pearson (TK), p. 431.

54- UKRAINIAN

This is an East Slavic language spoken in the Ukraine, and in some communities in parts of Russia, Poland and Czechoslovakia. Written in a form of the Cyrillic alphabet, Ukrainian is closely related to Russian and Belorussian. The language contains a large number of words borrowed from Polish but has fewer borrowings from Church Slavonic than Russian does.

Affiliation: Indo-European

287/1 Abranchak-Lisenetski, Alexandre: [Translation of the Holy Qur'an]

1117 fols., typewritten, 1913-1915 (1916) М., Lwow; ordinary paper for the type; simple archival binding in loose folios.

Beg.: В імени аллага милостивого, милосерного. Слаба АллагоБі, паноБі сБіта Мипостивому, мипосергпому, КоролеБі Бгенб cygy!

Note: Complete translation without the original text. The translator began the translation on 29 October 1913 and completed it in a short period of 2-3 years.

Ref.: [Ukraine, call no. NTSh-627/I (=HTШ-627/I)]; Dzyuban, pp. 133-136; information form sent by Prof. Dr. Anas B. Khalidov, IRCICA archives.

288/2 Lezevye, Volodymyr: The Koran

Note: According to Prof. Dr. Anas B. Khalidov's letter dated 31.10.1991, this manuscript and the translations by Postnikov can be connected. In Pearson's view, this copy is not in Russian, but it could be an Ukrainian translation. However, no manuscript of this kind was found in the Central Library of the Ukrainian Academy of Sciences. Research into this is ongoing.

Ref.: [Kiev, ?]; Hamidullah (1959), p. L., Ukrainic, 1. This manuscript is mentioned neither in Hamidullah (1981) nor in Hamidullah (1989). Pearson (TK), p. 432.

55- VOLAPUK

This is considered the first universal man-made language. It was demonstrated that Volapük could actually be spoken, written, printed, and read. Its creator was a German Roman Catholic priest and linguist from Constance. He had the idea of furthering world trade and universal brotherhood by inventing a universal alphabet that covered the sound range of all languages and could therefore be used for any one of them. The meaning of the new language, "Volapük," was, in the new tongue, "world speech". It soon achieved spectacular success among amateur and professional linguists. Three international Volapük conferences have been held.

Volapük enjoyed brief success. At present it is remembered only as the pioneer among the constructed international auxiliary languages.

289/1 de Jong, Arie: Selected parts

1951.

Ref.: Hamidullah (1989), p. LXXVI, Volapük 2.

290/2 Schuetz, Henri Selahaddin: Selected parts

12.06.1980.

Note: Translation of several suras including XXII.

Ref.: Hamidullah (1989), p. LXXVI, Volapük 3.

56- WELSH

Welsh Cymraeg, a member of the Brythonic group of Celtic languages, is spoken in Wales by people bilingual in Welsh and English. British, the Brythonic language from which Welsh is descended, was, however, an inflecting language like Latin. The spoken Welsh language exists in several local dialects. Today only few people speak Welsh.

Affiliation : Indo-European

291/1 : Selected parts

1958.

Note: Translated by a member of the teaching staff of Queens University, Belfast.

Ref.: Hamidullah (1989), p. LXXVI, Welsh 2.

57- WOLOF

Wolof, also spelled Ouolof, is spoken by Muslim people of Senegal and the Gambia. It is a language in the West Atlantic sub-group of the Niger-Congo family.

Affiliation: Niger-Congo

292/1 Deme, Muhammed?: Exégèse Coranique

210x160 (142x105) mm., 2061 fols., unbound.

Note: 2 vols.

Ref.: [Dakar, Diourbel 203]; Mbaye, p. 881.

58- YIDDISH

Yiddish is a Germanic language generally written in Hebrew characters.

Netherlandic-German. Yiddish = Judeo-German [Western Yiddish in Germany, Central Yiddish in Poland, and Eastern Yiddish east of Vistula – Standard Library. Yiddish does not reflect a distinct dialect].

293/1 Selected parts

1950, Paris.

Ref.: Hamidullah (1989), p. LXIV, Jiddisch 1.

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World Bibliography of Translations of the Holy Qur'an in Manuscript Form resulted from a high priority project of IRCICA. The first stage of this project bore fruit in the book titled *World Bibliography of Translations of the Meanings of the Holy Qur'an (Printed Translations 1515-1980)* published in 1986. The second stage consists of the bibliography of translations in manuscript form. The present first volume of this bibliography contains 293 bibliographic entries about complete manuscripts or fragments in 58 languages, excluding Turkish, Persian and Urdu, which have survived to the present day. The bibliography of manuscript translations in Turkish, Persian and Urdu, which are greater in number as compared to the others, will be in three separate volumes according to their language.

We believe this bibliography will be an important source for studies on the history of development of Qur'an translations.