

ON THREE EXTANT SOURCES OF THE QUR'AN TRANSCRIBED IN HEBREW¹

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Abstract

This paper focuses on three extant sources of transcriptions of the Qur'an into Hebrew characters: manuscript Arab N. 5 found in the library of the *Morgenländische Gesellschaft*, the fragments of the Qur'an from the Cairo Genizah kept in the Cambridge University Library, and manuscript Vat. Ebr. 357 from the Vatican Library in Rome. The article focuses in particular on the Halle manuscript, a transcription of which is given in the appendix. The transcriptions of the Qur'an examined here show how each one was produced in a different milieu and served specific purposes. The fragments from the Cairo Genizah and the Halle manuscript served similar polemical purposes and were written in countries under Muslim rule, where knowledge of Arabic was important for the relations with the authorities and, certainly in Egypt, was a part of everyday life. By contrast, the Vatican manuscript places itself in a very different context, that of the cultural milieu of Jewish and Christian philosophers and scholars in the period of the Italian Renaissance.

The aim of this paper is to describe three extant sources of transcriptions of the Qur'an into Hebrew characters. After a short introduction on the relations between the Jews and the Qur'an, I will briefly discuss the context in which fifteenth- and sixteenth-century translations of the Qur'an were produced and I will then proceed to examine three primary sources, all transcriptions of the Qur'an, that have not yet been studied in detail: manuscript Arab N. 5 found in the library of the *Morgenländische Gesellschaft*, the fragments of the Qur'an from the Cairo Genizah kept in the Cambridge University

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Library and manuscript Vat. Ebr. 357 from the Vatican Library in Rome. This article focuses on the Halle manuscript, a transcription of which is given in the appendix, which was completed with Josef Jeschke from the University of Halle-Wittenberg. I also include photos of three unpublished fragments from the New Series of the Cairo Genizah.² This article is part of a wider project whose aim is to study all the extant translations and transcriptions of the Qur'an into Hebrew.³

I shall not enter the extremely wide subject of the translation of the Qur'an into Hebrew; it has not been studied in sufficient detail yet, but further study would undoubtedly shed valuable light on the relations between the Jews and Islam during the Late Middle Ages and the Renaissance. Little is known on the context that produced the Hebrew translations, nor their purpose. One of the reasons is perhaps, as some scholars have pointed out, the often ambiguous relationship between the Jews and Islam's sacred text. This relationship speaks directly to issues of religious identity and ethnic belonging as expressed in the theological and philosophical debate, and implied the acceptance of another conceptual and religious world that also claimed to be the true and final one. A translation is never a mechanical process; the translator has choices and linguistic selections to make that often reveal something about his/her world, way of thinking and the context in which he/she lives.

Since it was forbidden for non-Muslims not only to translate the Qur'an (whose translation presented the problem both of reproducing in languages different from Arabic its stylistic inimitability, and of the recitation of the word of God, given in Arabic, in other languages) but also to learn and study it, it is evident that the Hebrew translations of the Qur'an can be particularly revealing about their reasons, purposes, and about the context in which they originated.⁴

² On the organisation and collections of the Cairo Genizah see Stefan C. Reif, *A Guide to the Taylor-Schechter Genizah Collection* (Cambridge: Cambridge University Press, 1979) also online: <http://www.lib.cam.ac.uk/Taylor-Schechter/guide.html>.

³ I have not taken into account here the material from the Firkovich collection in Saint Petersburg. I am working on a comprehensive study of all the manuscripts of the Qur'an in Hebrew characters which will include the manuscripts in the Firkovich collection and also other manuscripts mentioned in the secondary literature.

⁴ On the translation of the Qur'an, see the entry by Rudi Paret in the *Encyclopedia of Islam* (Leiden, Boston: Brill, 2003): 44–45. See also the entry by Hartmut Bobzin, "Translations of the Qur'an" in *The Encyclopaedia of the Qur'an*, (Leiden, Boston: Brill, 2006), vol. 5: 340–358. On the prohibition of the study of the Qur'an, see Hava Lazarus Yafeh, *Intertwined Worlds, Medieval Islam and Bible Criticism* (Jerusalem:

The first translation of the Qur'an into Hebrew dates back to the sixteenth century (Heb. Ms. Brit. Mus. 111, Nr 1156/ British Library 6636) and it is a translation from the 1547 Italian edition of the Qur'an published in Venice by Andrea Arrivabene. In the seventeenth century, Jacob Levi b. Israel wrote another translation, now in Oxford (Cat. Bodl. Hebr. Ms. No. 2207), identical to the above mentioned sixteenth-century translation. In both manuscripts, the Qur'an is divided into 124 suras instead of 114.⁵ According to Lazarus Yafeh, whose analysis although valuable is also at times imprecise and unclear, two more manuscripts depend on these translations: one found in the Oriental Studies Centre, part of the Russian Academy of Oriental Studies in Saint Petersburg (B155, 234), and the second at the Library of Congress in Washington (MS Hebr. 99).⁶ There is still a great deal to do on the study of these translations, but here it would be useful to say a few words on the political and cultural setting which produced the sixteenth-century translation of the Qur'an that served as a model for the Hebrew translations.

During the fifteenth and the sixteenth centuries, the expansion of Ottoman power, its threatening conquests in the Mediterranean and its increasingly powerful commercial presence in the West were among the causes of the flourishing of Christian and Jewish historiography on the Ottomans, their traditions and their beliefs. The first half of the sixteenth century is a key period for the creation and development of the image of the Turk in Venice. Prior to that time, Venetian readers had to look at works written elsewhere to know about the Turks, but in the sixteenth century many famous historical works on the Ottomans were written and created an image of the Ottomans that lasted for two centuries.⁷ Therefore, it is no wonder that the Italian translation of the Qur'an was printed in Venice. This translation, *L'Alcorano di Maometto*, though claiming to be a translation from the Arabic, is nothing but a translation into Italian of the

Mosad Byalik, 1998), 157. Jews and Christians nevertheless acquired knowledge of the Qur'an, but not in public nor openly.

⁵ See Hava Lazarus Yafeh, "Jewish Knowledge of the Qurā'n," *Sefunot* 5 (1991): 6.

⁶ See Hava Lazarus Yafeh, "Jewish Knowledge of the Qurā'n": 42. Lazarus Yafeh confuses the date of the publication of the Italian translation, 1547, with that of the Hebrew translation. On the Italian translation, see the preface by Simon Jargy in Victor Segesvary, *L'Islam et la Réforme: Etudes sur L'Attitude des Réformateurs Zurichois Envers l'Islam 1510-1550* (La Haye: Mikes International, 2005), 1 and 118.

⁷ On the history of the Venetian historiography on the Ottomans, see Paolo Preto, *Venezia e i Turchi* (Florence: Sansoni, 1975), 13-22.

Latin version of the Qur'an made by Robert of Keten in 1143 under the orders of Peter the Venerable.⁸ The Italian translation, probably produced in the cultural milieu of Italian Reformers, relies on Theodor Bibliander's translation of the Qur'an of 1543.⁹ Protestants understood the Ottomans as representing a form of punishment against the lust and corruption of the Catholic Church.¹⁰ But the Protestant view of the Turk is ambivalent and fluctuates between this recognition of the positive role of the Turk as an instrument of God and the necessity of his conversion or destruction. The Ottomans, the Protestants, and the Calvinists all had a common enemy: Catholicism, and "Ottoman policy was intended to maintain the political disunity in Europe" thus preventing a united crusade.¹¹ Overall Christian knowledge of Islam and its doctrine, both among the Catholics and the Protestants, was very poor and that is why Bibliander's work represents a great novelty.¹²

Theodor Bibliander, Orientalist and successor of Zwingli as professor of the Zurich Academy, also based his translation on Robert of Keten's version, but the most interesting part of Bibliander's translation is its commentary. Bibliander's translation is accompanied by a description of the history of Protestant historiography on Islam, a relation on the knowledge of the Muslim world by the first generation of Reformers, and a commentary on the Islamic religion and the traditions and customs of the Muslim world. It also includes an analysis of the figure of the prophet Mohammad and a criticism of Qur'anic doctrine.¹³ Bibliander's work shows a new interest and attitude towards Islam derived from the political and social context where the Turks had consolidated themselves as a great political and

⁸ On the Italian translation, see Carlo De Frede, *La prima traduzione italiana del Corano sullo sfondo dei rapporti tra Cristianità e Islam nel Cinquecento* (Napoli: Istituto Universitario Orientale, 1967).

⁹ See the entry by Hartmut Bobzin, "Translations of the Qur'an", 346.

¹⁰ Soykut claims the opposite in his work basing himself on different works by Luther. See Mustafa Soykut, *Image of the Turk in Italy* (Berlin: K. Schwarz, 2001), 5. See also Paolo Preto, *Venezia e i Turchi*, 45 and Harry Clark, "The Publication of the Koran in Latin: a Reformation dilemma," *Sixteenth Century Journal* 15 (1984): 4.

¹¹ See Halil Inalcik, *The Ottoman Empire: the classical age 1300–1600* (London: Phoenix, 1973), 37.

¹² See Victor Segesvary, *L'Islam et la Réforme: Etudes sur L'Attitude des Réformateurs Zurichois Envers l'Islam 1510–1550*, XIII. Islam was considered a Christian heresy by the Christian world and it was believed that people of the Arabian Peninsula were Christians before the advent of Mohammad.

¹³ See Victor Segesvary, *L'Islam et la Réforme*, 13.

military power: in 1547 Francois I and Süleiman the Magnificent signed the first agreement between a Christian King and an Ottoman ruler. Through Bibliander's work the Protestant world shows a more open attitude towards Islam and attempts to understand it by means of a more scientific approach rather than by relying on Medieval polemical or apologetic writings.¹⁴

In this context of Ottoman expansion, we find the translations of the Qur'an and a renewed interest in Muslim faith, laws and customs.

What then was the attitude of the Jews towards Islam and what did they know of the Qur'an? During the late Middle Ages and the Renaissance, the Jews played a great role in Europe in the teaching of the Arabic language since they were often the only ones able to read it, because they had lived under Islamic rule and worked as traders and merchants in the Ottoman and Arab world.¹⁵ This paper does not attempt to answer the complex question of the relations between the Jews and Islam in so far as their holy texts are concerned, but it aims to supply a few areas for further investigation towards a better understanding of Jewish knowledge of the Qur'an.

What did the Jews know of Islam's holy text and how did they relate to the Islamic faith?¹⁶ Scholars have attempted to answer these questions, although an in-depth study of the impact of the Qur'an on Judaism is still lacking. Jonathan Decter talks about a "Jewish intellectual revolution which takes place in Christian Iberia and in Provence" in the late twelfth century, which involved the translation of Arabic and Judaeo-Arabic texts into Hebrew.¹⁷ Decter points out how the translation of Arabic texts became more ambivalent and complex when the holy texts of Islam were translated. Jewish translators often replaced Qur'anic quotations with biblical allusions—effectively de-islamicizing the texts—in order to acknowledge the Bible alone as the unique source of revealed truth.¹⁸

¹⁴ Ibid., p. XIV: "Both Bibliander and Bullinger reproduced medieval narratives on the life of the Prophet, but omitted the endlessly repeated fables, invented histories, and erroneously interpreted events of his life."

¹⁵ This was the case especially during the Middle Ages. See Karl H. Dannenfelt, "The Renaissance Humanists and the Knowledge of Arabic," *Studies in the Renaissance* 2 (1995): 96.

¹⁶ See Hava Lazarus Yafeh, *Intertwined Worlds*, 156–164.

¹⁷ See Jonathan P. Decter, "The rendering of Qur'anic quotations in Hebrew translations of Islamic texts," *Jewish Quarterly Review* 96, no. 3 (2006): 336.

¹⁸ Ibid., p. 338. An example of this practice is found in a Hebrew manuscript, Ms Dd.4.1, Cambridge University Library. See *Hebrew Manuscripts at Cambridge University*

Jewish anti-Muslim polemics, like Christian polemics, denied the status of the Qur'an as divine revelation and the prophetic role of Muhammad.¹⁹ Although this argument is often disguised in Jewish writings, it is always implied and hinted at by different rhetorical and linguistic means and it is reflected in the rendering of Qur'anic quotations and Qur'anic language.²⁰

It is therefore most relevant to learn first what knowledge of the Qur'an the Jews had, and why and how they studied the Qur'an, if at all. In her study of Jewish knowledge of the Qur'an, Hava Lazarus Yafeh points out the complex relations between the Jews and the Qur'an: Jews were prohibited from learning the Qur'an, but nevertheless Jews who lived under Islamic rule and spoke Arabic often knew the Qur'an and quoted from it in everyday life either consciously or unconsciously because it was a part of their culture.²¹ It is difficult to establish how the Jews studied the Qur'an and how much they knew of it, but they clearly had some knowledge of the Qur'an as the references and quotations in Judaeo-Arabic texts in particular show.²²

Hebrew translations of the Qur'an are rather late, as I have already mentioned, and the first translation was published only in the nineteenth century. In the seventeenth century, Jacob Levi b. Israel from Salonica (d. Zante, 1636), a *halakhist* and rabbi famous for his *responsa*, wrote a translation of the Qur'an based on the 1547 Italian edition (Cat. Bodl. 2207), which he probably studied during his stay in Venice, where in 1614 and 1632–34 he published his *responsa*.²³

Library: A Description and Introduction, ed. Stefan C. Reif (Cambridge: Cambridge University Press, 1997), 397.

¹⁹ On Jewish Polemics against Islam, see Moritz Steinschneider, *Polemische und apologetische Literatur in arabischer Sprache zwischen Muslimen, Christen und Juden* (Hildesheim: Olms, 1966, first edition 1877), 244–387.

²⁰ For the analysis of the rendering of Qur'anic quotations, I refer to the already mentioned article by Jonathan P. Decter, where he gives excellent and detailed examples of the complex and ambivalent relation between Jewish authors in Christian Iberia and Provence and the Qur'anic text outlining the ideological and cultural aspects behind this relation.

²¹ Lazarus Yafeh (*Intertwined worlds*), examines both cases on pp. 159–160, where she refers to Bachja Ibn Josef Ibn Paquda's text to show how he uses a Qur'anic expression (asses carrying books) in a different context without realising its meaning in the Qur'an. (Decter offers another explanation, see "The rendering of Qur'anic quotations in Hebrew translations of Islamic texts": 341).

²² See Lazarus Yafeh, *Intertwined worlds*, 158.

²³ See Lazarus Yafeh, *Intertwined worlds*, 165. On Jacob Ben Israel, see the entry by Joseph Hacker in *Encyclopaedia Judaica* (Jerusalem: Keter Books, 1971): vol. XI, col. 83 and also "Patterns of the Intellectual activity of Ottoman Jewry in the 16th

According to Lazarus Yafeh, the translations found in the British Library (Ms. Brit. Mus. 111, Nr. 1156) and that found at the library of the Russian Academy of Oriental Studies in Saint Petersburg (B155, B234) also contain material on the life of Mohammad and the first *khalifs* following the Italian edition.²⁴

A later manuscript translation of the Qur'an into Hebrew was written in Cochín, at the southwest coast of India in 1757 and is now found in the Library of Congress in Washington (LC, Hebr. Ms. 99). It is a translation from the Dutch into Hebrew (previously translated from the French).²⁵ Weinstein identifies it as a translation of Jan Hendrik Glasemaker's Dutch translation of the Qur'an, which itself aimed at correcting the mistakes found in the French translation by André Du Ryer (1647).²⁶ This translation was probably made by an Ashkenazi Jew in Cochín, outpost of the Dutch East India Company in South Asia, around 1757, and according to Weinstein's detailed and fascinating explanation this could be the same manuscript described by Joseph Wolff in 1831 in Meshhed in the Persian milieu of Jewish Sufis.²⁷ Weinstein stresses that the translation probably served polemical purposes: the Jews read the sacred texts of their neighbours, Muslims and Christians, to find confirmation of the truth of their faith.²⁸ The history of the Washington manuscript is particularly interesting because it sheds light on the relations between Jews and Muslims and supplies information on Jewish Sufism. We shall briefly return to this subject while analysing the material from the Cairo Genizah, which, although stemming from a much earlier period, raises similar questions on the relations between Jewish and Muslim mysticism. The history of Hebrew translation of the Qur'an becomes clearer in the nineteenth century, when Z. H. Reckendorf published the first direct translation of the Qur'an from the Arabic

and 17th Centuries," *Tarbiz* LIII, no. 4 (1984): 590. On this translation, see also Steinschneider, *Polemische und apologetische Literatur*, 315.

²⁴ See Lazarus Yafeh, *Intertwined worlds*, 165.

²⁵ See Myron M. Weinstein, "A Hebrew Qur'an manuscript," *Studies in Bibliography and Booklore* X (1971): 19–52.

²⁶ Weinstein compares the Washington manuscript with that found in Meshhed by Joseph Wolff and concludes that the Washington manuscript is also originally from Persia and that it is not the autograph of its translator. See Weinstein, "A Hebrew Qur'an manuscript": 29.

²⁷ See Weinstein, "A Hebrew Qur'an manuscript": 38–40. We do not know how the manuscript reached Meshhed from Cochín.

²⁸ See Weinstein, "A Hebrew Qur'an manuscript": 39–40.

into Hebrew (Leipzig, 1857), later to be followed by J. Rivlin (Tel Aviv, 1936–41) and Aharon Ben-Shemesh (Ramat Gan, 1971).²⁹

Alongside translations of the Qur'an there are also transcriptions, some of which are the object of this brief study.³⁰ Most of the transcriptions of the Qur'an were also late and the majority of them were written in countries under Muslim rule where Arabic was the spoken language. Lazarus Yafeh describes at length Bodleian Manuscript Hunt 529, which, according to her, is the only complete transcription of the Qur'an and the most precise and accurate from the point of view of the Hebrew and Arabic language.³¹ The Bodleian manuscript was written in the fourteenth or fifteenth century, probably in the south of Iraq. It also contains a prayer in Arabic and several notes which have led scholars to advance various hypotheses on the identity of the copyist who inserted polemical notes both against Christianity and Islam: maybe he was a Jew who converted to Islam but kept good relations with Jewish laws and customs, or a Jewish copyist who copied both the Gospels and the Qur'an and attacked both religions. Sometimes a Jewish copyist addressed his polemical comments, like the Karaite al-Qirqisani, both against Christianity and Islam.³²

The second manuscript taken into account here is that found at the library of the *Morgenländische Gesellschaft* in Halle. It was described for the first time in detail by Rödiger in 1860.³³ The manuscript, written on linen paper and consisting of eight folia, was found in the Crimea and donated by Pinsker in Odessa to the *Morgenländische Gesellschaft* in Halle in 1859.³⁴ It is a fragment of the Qur'an written

²⁹ See the entry by J. D. Pearson, *Encyclopedia of Islam* (Leiden, Boston: Brill, 2003), 48 and Lazarus Yafeh, *Intertwined worlds*, 165 where she also mentions the first partial Yiddish translation of the Qur'an.

³⁰ On the Qur'an in Hebrew writing, see also E. Mainz, "Koranverse in hebräischer Schrift," *Der Islam* XXI (1933): 229.

³¹ For a detailed description of the manuscript, see Lazarus Yafeh, *Intertwined worlds*, 166–172; the same description is also found in "Jewish Knowledge of the Qur'an": 43–47.

³² See Lazarus Yafeh, *Intertwined worlds*, 171–2.

³³ See E. Rödiger, "Mitteilungen zur Handschriftenkunde; Über ein Koranfragment in Hebräischer Schrift," *ZDMG* 14 (1860): 485–489, *ZDMG* 13 (1859): 341, n. 271. See also the short description by Ernst Roth, *Verzeichnis der Orientalischen Handschriften in Deutschland* (Wiesbaden: F. Steiner, 1965), 110.

³⁴ See also Hans Wehr, *Verzeichnis der Arabischen Handschriften in der Bibliothek der Deutschen Morgenländischen Gesellschaft* (Leipzig: Kommissionsverlag F.A. Brockhaus, 1940), 2. On the role played by Simhah Pinsker in the study of Karaism see Haggai Ben-Shammai, "The Scholarly Study of Karaism in the Nineteenth and Twentieth Centuries," in *Karaite Judaism*, ed. Meira Polliack (Leiden, Boston: Brill, 2002), 12.

in Oriental handwriting containing 85 *āyat* starting from sura 42:13 (14 in the Egyptian standard edition of the Qur'an) and ending at sura 43:45. The manuscript does not present notes or indications about the identity of the copyist; it is written in a rather clear hand but is partially damaged. Thanks to Prof. Malachi Beit-Arië I am able to say that the manuscript was written between the late thirteenth century and the middle of the fourteenth century. The text is vocalised, although the Arabic vocalization is neither precise nor correct and the transcription of Arabic consonants is at times inconsistent. Rödiger identifies two hands, both Jewish; the second hand wrote a comment on the margin of folio 6a, as I will show in the appendix.

The division of the suras in different *āyat* is different from that of the Egyptian standard edition of the Qur'an, but the text does not differ in ways which could make us think that the main copyist was acquainted with textual variants of the Qur'an or a different tradition. Rödiger suggests that the manuscript was written in the Crimea by Karaites.³⁵ The linguistic variants of the text in fact could show that the author spoke Turkish, but there are also variants which reflect influences of Arabic dialects (for example from Morocco).³⁶ The first Karaite immigrants to the Crimea came from Byzantium in the thirteenth century and were presumably Greek speakers.³⁷ Other Karaites immigrated to the Crimea from the Golden Horde and were Turkic speakers, groups came also from Anatolia and Northern Iran/Southern Azerbaijan; these were partly Oguz-Turkic speakers and partly Iranian speakers. A small number of Karaites also emigrated from Egypt. All Karaite communities, but also Rabbanite communities as well as the Christians, underwent a process of "Turkification." Shapira points out that by the mid-fourteenth century, the influence of the Turkic language is found for example in the use of Turkic personal names.³⁸ Ms Arab 5 was

³⁵ The transcription in Hebrew characters is also interesting because Karaites preferred Arabic characters to write Judaeo-Arabic works. See Ofra Tirosh-Becker, "The use of Rabbinic sources in Karaite writings," in *Karaite Judaism*, ed. Meira Polliack, 329–330.

³⁶ See E. Rödiger, "Mitteilungen zur Handschriftenkunde; Über ein Koranfragment in Hebräischer Schrift" 14: 487–88.

³⁷ See Dan Shapira, "The Turkic languages and literatures," in *Karaite Judaism*, ed. Meira Polliack, 690–2 and "Beginnings of the Karaite Communities of the Crimea prior to the Sixteenth Century", *ibidem*, 709–728.

³⁸ See Dan Shapira, "The Turkic languages and literatures", 690: "So on the Southern Coast of the Peninsula, which was under direct Ottoman rule, the entire

written in this context; both the copyists were Jews who, according to Rödiger, did not convert to Islam but knew the Qur'an and used it for polemical purposes, as the side note written on folio 6a confirms. In fact, the second copyist inserts a passage from Sura 2:40 or 2:47, after sura 42:52 "Children of Israel, remember how I blessed you" which in 2:40 continues: "honour my pledge to Me and I will fulfill My pledge to you: I am the One you should fear" and in 2:47, "I favoured you over other people."³⁹ This quote, after a passage which refers to the path of God "to whom belongs all that is in the heavens and earth: truly everything will return to God," shows how the manuscript was written for a Jewish audience and reminded them of the uniqueness of their religion as opposed to the Muslim faith. It is more interesting to note that the manuscript found in the Library of Congress in Washington presents the same quote from 2:47 "Children of Israel, remember how I blessed you and that I favoured you over other people." Weinstein states that "the controversialist responsible for the verse here would have it read: and 'how I preferred you to the Muslims.'⁴⁰ Rödiger considers the Halle fragment unique but already Steinschneider points out how Ms Arab 5 is only one example of several Hebrew transcriptions of the Qur'an.⁴¹

In the Cairo Genizah, other transcriptions of the Qur'an in Hebrew characters are preserved, in addition to fragments of the Qur'an in Arabic. The Cairo Genizah is one of the richest and most precious sources of Arabic and Judaeo-Arabic manuscripts on all kinds of subjects from theology, Bible and *Masora* to philosophy, literature and medicine.⁴² The language of the Arabic fragments in

population (Muslims, Urums, Armenians, Catholics, Karaites and Rabbanites) spoke local varieties of Anatolian Oguz Turkic (Turkish), while in the Crimea Khanate proper the same populations spoke local Oguz-Qırcaq Tatar influenced by Turkish." On the history of the Karaites in Crimea, see also Golda Akhiezer, "The history of the Crimean Karaites during the Sixteenth to the Eighteenth Centuries," in *Karaite Judaism*, 729–30.

³⁹ The same sentence is found in 2:47, 2:122, 5:20, and 14:6. See the commentary on sura 2:40 by Rudi Paret in *Der Koran* (Berlin: Directmedia Publ., 2004) (electronic version). The translation is by M. A. S. Abdel Haleem (Oxford: Oxford University Press, 2004).

⁴⁰ For the context of the quote, see Myron M. Weinstein, "A Hebrew Qur'an manuscript": 29.

⁴¹ See Moritz Steinschneider, *Hebräische Bibliographie* (Berlin: Benzian, 1860), vol. 3: 113.

⁴² The Taylor-Schechter Genizah collection contains about 140,000 fragments, of which considerable proportions are in Judaeo-Arabic. Most of the fragments

general is a “form of Middle Arabic that deviates from Classical Arabic in that it reflects some Neo-Arabic dialectic features and pseudo-corrective elements.”⁴³ Two main distinguishing features of Judaeo-Arabic are the use of the Hebrew script and the frequent occurrence of Hebrew (and Aramaic) words and phrases.⁴⁴

The Genizah manuscripts show how the Jews of Egypt (Fustat) enjoyed relative freedom compared to Jews in medieval Europe. They were not confined in a Jewish quarter and entertained lively and intense relations with the Muslims; in some cases they even turned to Muslim authorities to solve disputes and matters in which only Jews were involved.⁴⁵ The manuscripts also evidence frequent religious contacts and influences between Muslims and Jews. For example, manuscript T-S AS 182.291, as Fenton points out, concerns the practice of genuflection and prostration introduced by the circle of Jewish pietists, whose most famous leader during the thirteenth century was the son of Moses Maimonides, Abraham Maimonides (1186–1237).⁴⁶ The Pietists adopted some practices of Sufism, claiming them to also be ancient Jewish practices, but were opposed by other members of the Jewish Community who on the death of the *nagid* (Abraham Maimonides) asked the Sunni Muslim rulers to declare the unlawfulness of the practice as contrary to the Jewish orthodoxy.⁴⁷ This document shows how Jewish mysticism was influenced by Muslim mysticism. Moreover, it also proves how the Muslim rulers were asked not only for rulings on Islamic practice but also on the rituals and liturgy of the other faiths of the *dhimmis*, like the Jews.⁴⁸

date from the tenth to the thirteenth centuries but there are also examples of late Judaeo-Arabic from the fourteenth to the nineteenth centuries. See Colin F. Baker, “Judaeo-Arabic Material in the Cambridge Genizah Collections,” *Bulletin of the School of Oriental and African Studies* 58, no. 3 (1995): 445–454.

⁴³ See the introduction by Meira Polliack in *Arabic and Judaeo-Arabic Manuscripts in the Cambridge Genizah collections Arabic Old Series (T-S Ar. 1a-54)*, ed. Colin F. Baker and Meira Pollack (Cambridge: Cambridge University Press, 2001), ix.

⁴⁴ See Joshua Blau, *The emergence and linguistic Background of Judaeo-Arabic* (Jerusalem: Ben Zvi Institute, 1985), 215.

⁴⁵ See Paul Fenton, “Jewish-Muslim Relations in the Medieval Mediterranean Area,” in *The Cambridge Genizah Collections: Their Contents and Significance*, ed. Stefan C. Reif (Cambridge: Cambridge University Press, 2002), 152–159.

⁴⁶ See Geoffrey Khan, *Arabic legal and administrative documents in the Cambridge Genizah collections* (Cambridge: Cambridge University Press, 1993), 293–4.

⁴⁷ See Paul Fenton, “Jewish-Muslim Relations in the Medieval Mediterranean Area”, 158.

⁴⁸ On liturgical disputes, see also See T-S Ar. 41.105 also described by G. Khan in *Arabic legal and administrative documents in the Cambridge Genizah collections*, 293–4.

From the manuscripts, it emerges that the Jews were acquainted with the Qur'an, although it is not possible to establish to what extent and how they learned it, since the majority of the Jews "were not proficient in the reading and writing of Arabic script," as the much greater number of fragments written in Hebrew characters shows.⁴⁹ This can also be explained by the later prohibition on using the Arabic script imposed upon the *dhimmis* by their Muslim overlords.⁵⁰

Nevertheless, in all the collections of the Taylor-Schechter Genizah Collection (Old, New and Additional Series) a number of fragments of the Qur'an have been preserved. The majority of them are in Arabic script but there are also a few fragments in Judaeo-Arabic. Although the presence of Arabic fragments is neither exceptional nor extraordinary, the Arabic fragments of the Qur'an found in the Genizah raise important questions: how did they become part of the Genizah and why? Were they studied and then transcribed into Hebrew characters? Considering the prohibition on using the Arabic script, the presence of fragments of the Qur'an in the Genizah lets us suppose that this prohibition was not so strict. Skimming through these fragments, I have noticed that many of them are written only on one side, which means that they were not reused for Hebrew writings, and some of them are written in a neat and clear handwriting often without vocalization, but in some cases with clear vocalization along with red dots to indicate the end of the *āya*.⁵¹ T-S Ar. 39.460 is a fragment with writing exercises and jottings that include verses from the Qur'an. T-S NS 305.210 and T-S NS 306.145 contain

⁴⁹ See Paul B. Fenton, "Judaeo-Arabic Literature," in *Religion, learning and science in the Abbasid period*, ed. M. J. L. Young (Cambridge: Cambridge University Press, 1990), 464.

⁵⁰ See Paul B. Fenton, "Judaeo-Arabic Literature", 465. The prohibition became stricter in the sixteenth century in the Ottoman Empire. See Mark A. Epstein, *The Ottoman Jewish Communities and their Role in the Fifteenth and Sixteenth Centuries* (Freiburg im Breisgau : Klaus Schwarz, 1980), 38: "Despite the desire to expose the Jews to the correctness of Islam, late in the sixteenth century, when restrictions on protected persons were being more rigorously enforced than before, it was ordered that all copies of the Koran or Muslim religious tracts in the possession of Jews be seized."

⁵¹ At the end of the paper, I provide a list of all the Qur'anic fragments found in the Cairo Genizah. For unvocalised fragments see for example the well preserved and ornamented fragment T-S Ar. 20.1 (photo published in *Arabic and Judaeo-Arabic Manuscripts in the Cambridge Genizah collections Arabic Old Series (T-S Ar. 1a-54)* edited by Colin F. Baker and Meira Polliack (Cambridge: Cambridge University Press, 2001) plate 11, but also T-S Ar. 38.39.

For vocalised fragments, see for example T-S NS 183.79 and the three fragments which form part of the same manuscript T-S NS 192.11A, T-S NS 192.11B and T-S NS 192.11C, where the red dots often indicate the end of the *āya*.

theological texts with references to Qur'anic verses and T-S NS 306.206 includes variants of the Qur'an 2:19, 17–18, and 172. These are only a few examples of Arabic fragments of the Qur'an found in the Cairo Genizah and they are most fascinating and of great interest for scholars of various disciplines. It is important to understand why these fragments ended up in the Genizah and for whom and by whom they were written. Their characteristics are interesting because sometimes Qur'anic verses are included in a tale (T-S Ar. 40.197), in other cases they are quoted in a theological work (T-S NS 305.210), or they are cited for the purposes of grammatical analysis. (T-S NS 327.62). Fragment T-S Ar. 41.17 contains a list of infractions of Muslim precepts together with proof texts from the Qur'an; this fragment was apparently written by a Muslim for Muslims. Nevertheless, the Jews, like the other *dhimmis*, had to be acquainted with Muslim laws and customs too, and maybe the manuscript served this purpose. A study of these fragments within the context of all the material conserved in the Cairo Genizah could attempt to answer questions like the following: is it possible to hypothesize from them that the Jews used quotes and expressions from the Qur'an in their everyday life, as the presence of Qur'anic verses in letters or tales might indicate? At this stage of research, one can only form various hypotheses, given the richness and complexity of the material found in the Cairo Genizah. The Judaeo-Arabic fragments of the Qur'an are essential for this study.

One should take into account, with Fenton, another preliminary consideration as far as these fragments are concerned: it is not possible to talk about Judaeo-Arabic when talking about transcriptions of the Qur'an because Judaeo-Arabic Qur'anic fragments do not present the same linguistic characteristics of other fragments written in Judaeo-Arabic, which have specific and distinguishing linguistic features. These fragments are copies of the Qur'an in Hebrew characters made "simply because their readers were unfamiliar with the Arabic script, or because no Arabic font was available at the time."⁵²

The best Qur'anic fragments from the point of view of length and conservation are found in the Old and New Series. Their main characteristic is that they do not present variants from the Classical Qur'anic text and, unlike the Halle manuscript, Blau's orthographic

⁵² See Paul B. Fenton, "Judaeo-Arabic Literature", 462: "For example the Arabic notes to the first Latin printing (Basel, 1543) of the Qur'an by Th. Bibliander (Buchmann) are in Hebrew characters!".

model cannot be applied to them. Each of them has to be studied on its own. The Judaeo-Arabic fragment of the Qur'an which is best preserved and clearest is T-S Ar. 51.62, reproduced in the catalogue *Arabic and Judaeo-Arabic Manuscripts in the Cambridge Genizah collections Arabic Old Series* (T-S Ar. 1a-54), plate 20. In the appendix, I attach photos of three more fragments which I selected according to the criteria of state of conservation, length and content. T-S NS 204.63 and T-S NS 224.141 date probably from the eleventh to the twelfth century; T-S NS 223.21 is more difficult to date, but was probably written between the eleventh and the thirteenth centuries.⁵³

The recto of T-S NS 204.62 contains a document in Arabic that includes a verse from the Qur'an, and on the verso are a poem and a *piyyut* in Judaeo-Arabic. It might be that in this case the leaf was used first for the Arabic document and then for the Judaeo-Arabic poetry, probably because the Qur'anic verse is part of a document and not copied by itself. In fact, it appears that in general the Arabic fragments of the Qur'an are not reused for Judaeo-Arabic writings, and one of the sides is often left blank. T-S NS 223.21 includes phrases from the Qur'an which are orthographically and grammatically incorrect. This is unusual for quotations from the Qur'an; maybe it was written by a child who was learning the Qur'an transcribed in Hebrew characters.⁵⁴ T-S NS 224.141 is a magical text written in Arabic, Judaeo-Arabic and Hebrew and includes quotes from the Bible (Exodus 3:14; 1 Samuel 17:45; Genesis 17:1) and the Qur'an (suras 27:32; 31:8; 42:48; 45:9).

Each of these fragments deserves extensive description and study, despite—or indeed because of—their lack of common features. On the other hand, the last manuscript taken into account here, Vat. Ebr. 357, is a product of a very different environment and it is unique in many ways. It is probably the most complex of the manuscripts examined here from the point of view of its redaction and the cultural environment which produced it. In fact, it should be examined within the context of the study of the Qur'an and of the Hebrew and Arabic languages by Italian Renaissance humanists. Vat. Ebr. 357 takes us into a very broad field of investigation of the social and cultural environment within which the knowledge of Arabic was exchanged: who were the protagonists of this renewed interest

⁵³ My thanks to Dr. Ben Outhwaite for assistance in dating the fragments.

⁵⁴ My thanks are due to Dr. Friedrich Niessen for this observation.

in Arabic and which purpose did it serve?⁵⁵ At this stage I am not able to answer these questions, it is sufficient here to describe briefly the manuscript.

The codex consists of the Qur'an (ff. 51–156) and of two Arabic treatises on herbal remedies and medicine (ff. 1–50).⁵⁶ It is written on watermark paper of the Palermo 1409 type. We can therefore say that it was written in the fifteenth century in Sicily.⁵⁷ The Arabic text is transcribed into Hebrew characters and is not vocalised. The titles of the suras were added later in red ink. The text of the Qur'an is mutilated and starts at Sura 2:85 and due to the misplacing of some pages the order of the suras is not respected (ff. 51 and 52v are between ff. 141v and 142). The most important characteristic of this manuscript, which is not mentioned by Hazarus Yafeh in her article, is the presence of at least two hands which translate the Qur'anic text and comment on it. Piemontese detects four different hands at work and identifies two of them with Giovanni Pico Della Mirandola and Flavius Mithridates (Guillelmus Raimundus Monchates).⁵⁸ The manuscript bears the signature of Flavius Mithridates at the end, and through analysis of the signature, Piemontese advanced the hypothesis that this manuscript belonged to Mithridates' father and was sold thereafter to Pico Della Mirandola. The annotations and the commentaries, written in brown ink in distinction to the inter-linear Latin translation which is written in red ink, are of different nature, consisting of historical, philological, exegetical, theological and even mythological notes. They examine different aspects of the suras, make reference to Islamic tradition (*hadith*), and analyse in particular the most significant aspects of the Qur'an for a comparison of the Islamic faith to the Christian doctrines.⁵⁹ The study of this

⁵⁵ See Angelo M. Piemontese, "Le iscrizioni arabe nella Poliphili *Hyphnerotomachia*", in *Islam and the Italian Renaissance*, ed. Charles Burnett and Anna Contadini (London: The Warburg Institute, University of London, 1999), 199–217.

⁵⁶ See Angelo M. Piemontese, "Il Corano latino di Ficino ed i Corani arabi di Pico e Monchates," *Rinascimento* 36 (1996): 227–273. Piemontese gives a detailed description of the manuscript and of its history.

⁵⁷ See Piemontese, "Il Corano latino di Ficino ed i Corani arabi di Pico e Monchates": 64: "Testo arabo... in elegante, nel carattere ebraico di tipo rabbinico a inchiostro marrone, linee 27."

⁵⁸ On Flavius Mithridates, see the introduction by Haim Wirszburski in Flavius Mithridates, *Sermo de Passione Domini*, ed. with introduction and commentary by Haim Wirszburski (Jerusalem: The Israel Academy of Sciences and Humanities, 1963), 49–50 and 93–94.

⁵⁹ On the nature and content of the commentary, see Piemontese, "Il Corano latino di Ficino ed i Corani arabi di Pico e Monchates": 270.

manuscript is of great importance for a better understanding of the relations between the Italian Renaissance, Judaism and Islam.⁶⁰ It is, in fact, one of the most important commentaries of the Qur'an in Renaissance Europe. Italian Humanistic culture was familiar with Islamic literature and in particular with the Qur'an, since the role of Islam and the importance of Christianity in the Muslim faith, the prophetic role of Muhammad etc., were at the centre of theological and philosophical debates. An example of this interest is the *De Christiana Religione* by Marsilio Ficino.⁶¹ In this work, Ficino attempts to reconcile the doctrines of the three monotheistic faiths by examining their texts. At the same time, Pico Della Mirandola showed a deep interest in Islam and its writings to the point that in 1486 he announces to Ficino that he was able to read the Qur'an in the original language.⁶² Mithridates too showed his knowledge of the Qur'an by translating some suras and referring to several Qur'anic passages in his works. Ms Urbinate 1384 contains the translation of two suras of the Qur'an: 21–22.⁶³ The second manuscript is Cod. Barb. Lat. 1775 which contains an oration which Mithridates held before the Pope Sixtus IV. In this oration, Mithridates quotes passages from sura 5 of the Qur'an.⁶⁴

⁶⁰ According to Piemontese the Arabic characters used by Mithridates in his *Sermo de Passione Domini* are identical to those of the first published Qur'an of which only one copy survives. See A. M. Piemontese, "Le iscrizioni arabe nella Poliphili *Hypnerotomachia*", 213 and his reference to Angela Nuovo, "Il Corano arabo ritrovato (Venezia, P. e A. Paganini, tra l'agosto 1537 e l'agosto 1538)," *La Bibliofilia* 83 (1987): 237–71.

⁶¹ Dr. Guido Bartolucci's edition of *De Christiana Religione* is currently in course of publication.

⁶² See Angelo M. Piemontese, "Islamic Manuscripts in the West," in *The Significance of Islamic Manuscripts*. Proceedings of the Inaugural Conference of Al-Furqan Islamic Heritage Foundation (30th November–1st December 1991), ed. J. Cooper (London: al-Furqan Islamic Heritage Foundation, 1992), 45–54; Id., "Il Corano latino di Ficino e i Corani arabi di Pico e Monchates", 227–273.

⁶³ See A. M. Piemontese, "Il Corano latino di Ficino e i Corani arabi di Pico e Monchates": 227–273 and Giorgio Levi Della Vida, *Ricerche sulla formazione del piu' antico fondo dei manoscritti orientali della biblioteca Vaticana* (Citta' del Vaticano: Biblioteca Apostolica Vaticana, 1939), 91–97 and Flavius Mithridates, *Sermo de Passione Domini*, ed. with introduction and commentary by Haim Wirszbuski, 49–50 and 93–94. See also Saverio Campanini, "Pici Mirandulensis bibliotheca cabbalistica latina. Sulle traduzioni latine di opere cabbalistiche di Flavio Mitridate per Pico della Mirandola," *Materia Giudaica* VII, no. 1 (2002): 91, n. 5.

⁶⁴ See Giorgio Levi Della Vida, *Ricerche sulla formazione del piu' antico fondo dei manoscritti orientali della biblioteca Vaticana*, 91–97, 91–92 and Flavius Mithridates, *Sermo de Passione Domini*, 49–50 and 93–94.

Although Piemontese's article is very accurate and detailed, it does not answer fundamental questions about the composition and characteristics of Vat. Ebr. 357. For example, it does not analyse the Qur'anic text and its characteristics from a philological and historical point of view, nor does it examine the Latin translation or identify all the authors of the commentaries; for reasons of space, it does not describe the context which produced this manuscript: what, for instance, was the relationship between Pico and Mithridates? Is it also possible to identify Marsilio Ficino's hand among those of the commentators? How did these humanists study Arabic and where and why? How did an interest in Islam develop within the circle of these Italian humanists? These are subjects of a long and in-depth study, requiring extensive research on all the different aspects of the manuscript. The aims of the project are to produce a critical edition of both the Arabic and Latin texts, to examine all the characteristics of the manuscript: the different handwritings, its history, its importance within the collections of Hebrew manuscripts in Italy and to establish the sources of Vat. Ebr. 357 and its fate—if it was used in later printed or manuscript works.

The transcriptions of the Qur'an examined here show how each one was produced in a different milieu and served specific purposes. While we can compare those fragments from the Cairo Genizah and the Halle manuscript that served similar polemical purposes and were written in countries under Muslim rule, where knowledge of Arabic was important for the relations with the authorities and, certainly in Egypt, was a part of everyday life, the Vatican manuscript places itself in a very different context, that of the cultural milieu of Jewish and Christian philosophers and scholars in the period of the Italian Renaissance. Little attention has been paid in print to the fascinating phenomenon of the Qur'an in Hebrew, and a detailed study would be both timely and of wide-ranging and great interest.

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Manuscript DMG Arab 5

According to Pinsker's catalogue, the ms is number 271 (vol. 13: 341). It consists of Qur'anic text in Hebrew characters with Arabic vocalization written on cotton paper. It contains portions of two suras, from sura 42:13 to 43:45. The manuscript consists of 8 folia, 10 lines per folium. The last page is damaged but also the other pages present some damages. The Hebrew script is nice Oriental writing.

As already noted the Arabic vocalisation is not accurate. Due to the larger number of letters of the Arabic alphabet, often two or more Arabic consonants are transcribed with one Hebrew consonant, but the transcription is often inconsistent.⁶⁵ The differences between the Judeo Arabic transcription described by Blau and the transcription of this manuscript are few: the Hebrew letter ת renders both ت and ث, the כ both خ and ك (unlike in the standard Judeo Arabic transcription where both Hebrew letters have a dot above them to indicate ת and ח in contradistinction to ث and ك). The explanation for ת and ث could be that they were pronounced in the same way so the author did not differentiate them. The dots above the letters indicate an emphatic consonant (ض=ظ, צ=כּ) or differentiate between two different consonants, like in the case of א which without the dot is ע and with the dot is ג. This orthographic transcription is also not consistent and many times the dot is left out.⁶⁶ Short and long vowels are generally indicated but sometimes ו and א are used for the vocalization and not the length of the vowels. It is worth noting the frequent writing of *alif* for ā contrary to the usually defective orthography of the standard edition.

The *shaddah* is usually indicated, but once again its use is not accurate, as Rödiger points out in his article.⁶⁷

⁶⁵ For a list of the transcription of the Arabic alphabet according to the standard Judeo Arabic orthography, see Joshua Blau, *A Handbook of Early Middle Arabic* (Jerusalem: The Max Schloessinger Memorial Foundation, The Hebrew University of Jerusalem, 2002), 21. I have transliterated some consonants in the following way: ج = ג; ח = צ; ז = ז; ט = ט; כ = כ; פ = פ; ק = ק; ע = ע; ש = ש; ס = ס; ע = ע; ח = ח. The difference in the writing of ה and ה is often imperceptible.

⁶⁶ See, for example, 42, 24 יסתגב = يستجيب. This also happens with the two dots above the ה used to indicate the ه like in 43, 32.

⁶⁷ See E. Rödiger, "Mitteilungen zur Handschriftenkunde; Über ein Koranfragment in hebräischer Schrift," *DMG* 14 (1860): 487.

Rödiger follows the numbering of the suras of the Flügel's edition of the Qur'an.⁶⁸ The numbering of the *āyāt* in the manuscript differs from modern editions of the Qur'an like the Egyptian Standard edition. For instance, in folio 2 line 2 after **قريب** in the Egyptian standard edition it does not begin a new *āya*.

The transcription starts with **بينهم وإن الذين** and not **بينهم فإن الذين** as Rödiger writes in his valuable article.⁶⁹ Rödiger also points out that the manuscript was written by a Jew because of the way he writes the word Israel (see folio 10) and because of the presence of Hebrew vocalisation (see folio 10 but also 6 and 7). Rödiger points out that there are two hands and one writes the comment on the side of folio 10. Rödiger suggests that the second copyist does not know Arabic and confuses twice the letter **ט** for **ת**.⁷⁰ He also notes that the incorrect transcription could be due both to the influence of Hebrew but also to a different pronunciation of Arabic because of a different Arabic dialect spoken in Crimea. Rödiger quotes several examples of verbs (for example, folio 2 **ויעלמון**, folio 4 **וימח**, **ויעפוא**, and **ויעלם**) vocalised in a way which can indicate the influence of the Hebrew form (imperfect **יקטל**) or of forms present in Arabic dialects.

Rödiger concludes that the transcription was made for Jews only by a Jew and he also notes the presence of a second Jewish hand in the text which wrote the side note on folio 6a. The manuscript could have been written by a Jew converted to Islam who wanted to improve his knowledge of the Qur'an or wanted to use the transcription to convert other Jews, or could have been used for Jewish polemical writings against Islam, as the side note on folio 6a shows.

Folio 1

Sura 42:13–16

בינהם ואן אלדין אורתוא אלכתאב מ [י]
בעדהם לפי שך מנה מריב : פל[ד] לך פאדע
ואסתקם כמא אמרת ולא תתבע אהואהם

⁶⁸ See *Corani textus arabicus / Muhammad. Ad fidem librorum manuscriptorum et impressorum et ad praecipuorum interpretum lectiones et auctoritatem recensuit indicesque triginta sectionum et suratarum*, ed. Gustavus Flügel (Lipsiae: Bredtii, 1858). According to the Egyptian standard edition of the Qur'an, the transcription starts with the second part of 42, 14 and not 13.

⁶⁹ See E. Rödiger, "Mitteilungen zur Handschriftenkunde": 486.

⁷⁰ See E. Rödiger, "Mitteilungen zur Handschriftenkunde": 487.

וקל אמנת במא אנול אללה מן כתאב
 ואמרת לאעדל בינכם אללה רבנא ורבכם
 לנא אעמאלנא ולכם אעמאלכם לא חגה
 ביננא ובינכם אללה יג'מע ביננא ואליה אלמציר :
 ואלדין יחאגון פי אללה מן בעד מא אסתגיב⁷²
 לה [חג] תהם דאחצ'ה ענד רבהם ועליהם גצב⁷³
 ול [ה] ס עדאב שדיד : אללה אלדי אנול אל

Folio 2a

Sura 42:16–20

אלכתאב⁷⁴ באל[ח]ק ואלמיזאן ומא ידריך לעל אל
 סאעה קריב יסתעג'ל בהא אלדין לא יומנון בהא
 ואלדי(ן) א [מנו]א משפקון מנהא ויעלמון
 אנהא אלחק אלא אן אלדין ימארון פי אלסאעה
 לפי צ'לאל בעיד : אללה לטיף בעבאדה ירזק
 מן ישא והו אלקוי' אלעזיז : מן כאן יריד
 חרת אלאכ'רה נזד לה פי חרתה ומן כאן
 יריד חרת אלדניא נותה מנהא ומא לה
 פי אלאכ'רה מן נציב : אם להם שרכאו
 שרעוא להם מן אלדין מא לס יאד'ן [בה]
 אללה

Folio 2b

Sura 42:20–24

אללה ולולא כלמה אלפצל ל[ק] צ'י בינהם ואן
 אלט'אלמין להם עדאב אלים : תרי אלט'אלמין
 משפקין ממא כסבוא והו ואקע בהם
 ואלדין [אמ]נוא ועמלוא אלצאלחאת פי רוצ'את
 אלג'נאת להם מא ישאון ענד רבהם דלך הו
 אלפצל אלכביר : דלך אלדי [יב]שר אללה עבאדה
 אלדין אמנו[א] ועמלוא אל[צ] אלחאת קל לא
 אסלכם עליה אג'רא אלא אלמו'ה פי אלקרבי
 [ומן י] קתרף חסנה נזד לה פיהא חסנא אן
 [אללה] גפור שכור : אם יקולון אפתרי עלי אללה

⁷¹ Rödiger considers it a variant but does not identify its origin. See Rödiger, "Mitteilungen zur Handschriftenkunde": 489.

⁷² The dot above the g to indicate the ح is here missing.

⁷³ The dot above the p to indicate the ض is missing.

⁷⁴ The article is repeated twice.

Folio 3a

Sura 42:24–28

כדבא [פאן ישא] אללה יכתם עלי קלבך וימח
אללה אלבא[ט]ל [ויחק א]לחק בכלמאתה אנה
עלים בדאת [אלצ]דור : [ו]הו אלדי יקבל אלתובה
ען אלעבאדה⁷⁵ ויעפוא ען אלס'את [ויעלם מא]
יפעלון⁷⁶ ויסתגיב⁷⁷ אלדין אמנוא ועמלוא אל
צאלחאת ויזי[דהם] מן פצ'ל[ה] ואלכא[פרון להם]
עדאב שדיד : ולו בסט אללה אלרזק לעבאדה
לבגוא פי אלארץ' ולכן ינול בקדר מא ישא אנה
בעבאדה כביר בציר : והו אלדי ינול אל [גית] מן
בעד מא קנטוא וינשר רחמתה והו אלול' [אלחמיד ומן]
אית[ה]

כלק

Folio 3b

Sura 42:28–34

כלק אלסמואת ואלאר[ץ] ומה בת' פיהמא
מן דאבה והו עלי ג'מעם אדא ישא קדיר :
ומא אצאבכם מן מציבה פ[במ]א כסבת
איד[י]כם ויעפוא ען כתיר ומה אנתם
במעג'זין פי אלאר[ץ]' ומה לכם מן דון אללה
[מן ולי ו לא נציר] : ומן אי[תה] אל גואר⁷⁸ פי אל
בחר כאל [אעלאם אן י]ש[א] יסכן אלריח פיט'ללן
רואכד עלי ט'הרה אן פי דלך לאיאת לכל
[צבאר] שכור : או יובקחן במא כסבוא ויעף
[ען כ]תיר⁷⁹ ויעלם אלדין יג'אדלון פי איאתנא

Folio 4a

Sura 42:34–39

מה להם מן מ[חיץ] פמה אותיתם מן שי

⁷⁵ אלעבאדה is written both with the article ال and the suffix 3. m. ا which is impossible in Arabic. The correct reading is عاده.

⁷⁶ In the Qur'an is فعلون 2nd masculine plural. Rödiger suggests that it is a dialectal influence from Baidawi (Marocco), see Rödiger, "Mitteilungen zur Handschriftenkunde": 488.

⁷⁷ The dot above the ا to indicate the ح is here missing.

⁷⁸ The dot above the ا to indicate the ح is here missing.

⁷⁹ End of the āya in the Egyptian edition.

פמתאע אלחיוה אלדניא ומא ענד אללה
 כיר ואבקי ללדין אמנוא ועלי רבהם
 יתוכלון : ואלדין יג'תנבון כב[איר א] לאתם
 ולפואחש⁸⁰ ואדא מא גצ'בוא הם יגפרון :
 ואלדין אסתג'אבוא לרבהם ואקאמוא
 אלצלוח ואמרהם שורי⁸¹ בינהם וממא
 רזקנאהם ינפקון : ולדין אדא אצאבהם
 אלבגי הם ינתצרון : וג'זאו סי'ה סי'ה מת[להא
 פמן עפא ואצלח פאגרה⁸² עלי אללה [אנה לא יחב]
 יחב

Folio 4b

Sura 42:39-44

לא יחב אלט'אלמין : [ולמן אנתצר בעד] ט'למה
 פאוליד מא עליהם מן סביל⁸³ אנמא אלסביל
 עלי אלדין [יט']למון אל[ג]אס ויבגון פי אלארק'
 בגיר אלחק' אוליד להם עדאב אלים : ולמן צבר
 וגפר אן דלך למן עזם אלאמור : ומן יצ'לל אללה
 פמא לה מן ולי מן בעדה ותרי אלט'אלמין למא
 ראוא אלעדאב יקולון הל אלי מר[ד] מן סביל :
 ותריהם⁸⁴ יערצ'ון עליהא כאשעין מן אלדל
 [ינט'רון] מן טרף כפי וקאל אלדין אמנוא אן אל
 [כ'אסרי]ן אלדין כסרוא אנפסהם ואהליהם יום

Folio 5a

Sura 42:44-48

אלקיאמ[ה] אללא אן אלט'אלמין פי עדאב מקים :
 ומא כאן להם מן [אוליא ינ] צרונהם מן דון אללה
 ומן יצ'לל [אללה פמא] לה מן סביל⁸⁵ אסת[ג] יבו
 לרבכם מן קבל אן יאתי יומ לא מרד לה מן
 אללה מא לכם מן מלגא⁸⁶ יומיד ומא לכם מן
 נכיר: פאן אע [רצ'ו פמ] א ארסלנאך עליהם

⁸⁰ The correct writing should be without the א.

⁸¹ Here the author uses the Hebrew vocalization.

⁸² The dot above the א to indicate the ח is here missing.

⁸³ End of the āya in the Egyptian edition.

⁸⁴ Here the author uses the Hebrew vocalization.

⁸⁵ End of the āya in the Egyptian edition.

⁸⁶ The dot above the א to indicate the ח is here missing.

חפיט'א:אן עליך [אלא אלבלג ואן] א אד'א
 אדקנא אלאנסאן⁸⁷ מנא רחמא פרח בהא
 ואן תצבהם סי'ה במא קדמת א[ידיהם]
 פאן אלאנסן כפור: ללה מלך אלסמות [ואל]⁸⁸
 ארץ'

Folio 5b

Sura 42:48–52

ארץ' יכלק מא ישא [יהב למן ישא] אנאתא
 ויהב למן ישא אל [דכור:או יזוג] הם דכראנא
 ואנאתא ויג'על מן ישא עקימא אנה עלים
 קדי[ר: ו]מא כאן לבשר אן יכלמה אללה אלא
 וחיא או מן ורא חגאב⁸⁹ או ירסל רסולא פיוחי
 באדנה מא ישא [אנה] עלי' חכים: וכדלך
 אוחינא אליך רוחא מן אמרנא מא כנת
 תדרי מא אלכתאב ולא אלאימאן ולכן [ג']עלנאה⁹⁰
 [נורא נ] הדי בה מן נשא מן עבאדנא ואנך
 [לתהד]י אלי צראט מסתקים: צראט אללה

Folio 6a

Sura 42:52

אלדי לה מ[א פ]י אלס[מוא]ת ומא פי אלארץ' אל
 אלי אללה תצ[יר] אלאמור :

יא בני ישראל אוז'כרו
 נעמטי אלטי אנעמט עליכמ⁹¹
 סורה אל זכרף פט איה

⁸⁷ אלאנסן is the correct transcription but the copyist here adds a phonetic *alif*.

⁸⁸ Without adding the *alif* in accordance with the Qur'an orthography.

⁸⁹ The dot above the *g* to indicate the *ح* is here missing.

⁹⁰ ג'עלנאה is the correct transcription but the copyist here like in other cases adds a phonetic *alif*.

⁹¹ This is a passage from Sura 2:40 (or 2:47). Rödiger is of the opinion that the orthography of the word reveals the Jewish origin of the copyist because he writes *ישראל* with the *י* at the beginning of the word instead of the *إ* like in Arabic. This is an important point to prove the identity of the author. From the linguistic point of view, Rödiger does not notice that the correct transcription is not *ישראל* but *ישראל* according to the Arabic text. Another proof of the Jewish origin of the copyist is the presence of a *qibbutz* under the *א* in *אוזכרו*.

Sura 43:1–6

בסם אללה אלרחמן אלרחים
 חם ואלכתאב ואלמבין⁹² : אנא ג'עלנאה קראנא
 ערביא לעלכם תעקלון : ואנה פי אם אלכתאב
 לדינא לעלי חכים : אפנצ'רב ענכם אלדכר
 צפחא אן כנתם קומא מסרפין : וכם
 ארסלנא מן נבי פי אלאולין⁹³ ומ[א]
 יאתיהם מן נבי אלא כאנוא בה יסתהזון :
 פאהלכנא

Folio 6b

Sura 43:6–12

פאהלכנא אשד מנהם [ב]טשא [ומצ'י] מתל
 אלאולין[: ולין סאלתהם מן כלק אלסמואת ואל
 אר[ץ'] [ל]יקולן כלקה אלעזיז אלחכים⁹⁴ : אלדי ג'על
 לכם אלארץ' מהאדא⁹⁵ וג'על לכם פיהא סבלא
 לעלכם תהתדון : ואלד'י נזל מן אלסמא מא בקדר
 פאנשרנא בה בלדה מיתא כדלך תכרגון⁹⁶ : ואלדי
 כלק אלאזואג' כלהא וג'על לכם מן אלפלך ואל
 אנעאם מא תרכבון⁹⁷ לתסתוא⁹⁸ עלי ט'הורה
 ת[ם תד]כרוא נעמה רבכם אדא אסתויתם
 עליה ותקלוא סבחאן אלדי סכר לנא הדא

Folio 7a

Sura 43:12–19

ומא כנא לה מקרנין :ואנא אלי רבנא למנקלכון
 וגעלוא⁹⁹ לה מן עבאדה ג'זא אן אלאנסאן
 לכפור מבין: אם אתכד ממא י[כלק בנ]את

⁹² The second و / 1 is absent in the Qur'an. See Rödiger, "Mitteilungen zur Handschriftenkunde": 487. مَهْدًا in Egyptian edition.

⁹³ End of the *āya* in the Egyptian edition.

⁹⁴ Contrary to the Egyptian standard edition, where عَلِيم 'knowing' is occurring, here we find حَكِيم 'wise.'

⁹⁵ According to Rödiger this spelling is from Kufa. See Rödiger, "Mitteilungen zur Handschriftenkunde": 488.

⁹⁶ The dot above the *ā* to indicate the *h* is here missing.

⁹⁷ End of the *āya* in the Egyptian edition.

⁹⁸ The author has forgotten a *l*. See Rödiger, "Mitteilungen zur Handschriftenkunde": 487.

⁹⁹ The dot above the *ā* to indicate the *h* is here missing.

ואצפכם¹⁰⁰ באלבנין: ואדא בשר אחדהם
 במא צ'רב ללרחמן מתלא ט'ל וג'הה מסודא
 והו כט'ים: או מן [ינש] וא פי אלחליה והו פי
 אלכצאם גיר מבין: [וג'] עלוא אלמלאיכה
 אלדין הם עבאד אלרחמן אנאתא אשהדוא
 כלקהם סתכתב שהאדתהם וי[סאלון]
 וקאלוא לו שא אלרחמן מא עבדנא [הם מ] א
 להם

Folio 7b

Sura 43:19–24

להם בדלך מן עלם אן [הם] אל יכרצון: אם
 אתינאהם מאלהם¹⁰¹ כתאבא מן קבלה פהם
 בה [מסתמ] סכון: בל קאלוא אִנָּא וג'דנא אבאנא
 עלי אמֶה ואִנָּא עלי אתארהם מהתדון:
 וכדלך מא ארסלנא מן קבלך פי קריה מן
 נדיר אלֵא קאל¹⁰² מתרפוהא אנא וג'דא אבאנא
 עלי אמֶה ואנא עלי אתארהם מהתדון¹⁰³
 קל¹⁰⁴ אולו ג'תכם באהדי מִמָּא וג'דתם עליה
 א[באכ]ס קאלוא אִנָּא במא ארסלתם בה
 [כפ]רון: פאנתקמנא מנהם פאנט'ר כיף

Folio 8a

Sura 43:24–31

כאן עאקבה¹⁰⁵ אלמכ[ד] בין : ואד קאל אברהים
 לאביה וקומה אִנָּי ברא ממא תעבדון : אלא
 אלדי פטרני פאנה סיהדין¹⁰⁶ וג'עלהא כ[למה] באקיה
 פי עקבה לעלהם ירג'עון : בל מתעת הולא
 ואבאהם חתי ג'אהם אלחך ורסול מבין : ולמא

¹⁰⁰ The correct writing would be without the *alif*.

¹⁰¹ *مالهم* their 'property' does not occur in the Egyptian standard edition. Maybe here it is miscopied, in fact in the preceding *āya* we find *مالهم* 'not for them.' The fact that in the Egyptian standard edition *ما لهم* is written just above *كأن* makes it even more likely that we are dealing with a miscopy and that most likely the copyist was using an Egyptian standard edition as a *Vorlage*.

¹⁰² The word is added above the text.

¹⁰³ According to Rödiger, this is the dialectal form from Morocco. The Qur'anic form is *مقدون*. See Rödiger, "Mitteilungen zur Handschriftenkunde": 488.

¹⁰⁴ Correct writing without *alif* according to the Egyptian edition.

¹⁰⁵ The *ṣ* is missing.

¹⁰⁶ End of the *āya* in the Egyptian edition.

ג'אהם אלחק קאלוא הדא סחר ואנא בה
 כאפרון¹⁰⁷ וקאלוא לולא [נול] הדא אלקראן עלי
 רג'ל מן אלקריתין [עט'ים] : אהם יקסמון
 רחמה¹⁰⁸ רבך נחן קסמנא בינה[ם] מע[ישתה]ם
 [פי אלחיוה] אלדניא ורפענא בעצ'הם פוק ב[עץ]
 דרג'את ליתכד בעצ'הם
 [ב/עצ/א]

Folio 8b

Sura 43:31–37

בעצ'א סכריא ורחמ[ת ר] [כי]ר ממא יג'מעון :
 ולולא אן [י] כון אלנאס [אמ]ה ואחדה לג'עלנא
 למ[ן יכפר] בא [לרח]מ[אן ל]ביותהם סקפא מן פצ'ה¹⁰⁹
 [ומערג] עליה יט'הרון : ולביותהם אבואבא
 וסררא עליה יתכון : וזכרפא ואן כל דלך
 למא מתאע אלחיוה אלדניא ואלאכרה ענד
 רבך ללמתקין¹¹⁰ ומן יעש[ען] דכר אלרחמן
 נקי' לה שיטאנא פהו לה קרין¹¹¹ ואנהם"
 [ליצדונהם ען] אלסביל ויחסבון אנהם מהת[דון]:
 [חתי אדא ג'אנא] קאל יאלית ביני [ובינד] בעד

Folio 9

Sura 43:37–45

אלמשרקין [פביס אלק]רין : ולן ינפעכם אליום
 אן ד'ט'למתם אנכם פי [אלעדאב משת]ר[ן] כון :
 אפא[נת תסמע אלצם או תהדי אלעמי ו]מן
 כאן פי צ'לאל מבין : פאמא נדהבן בד [פאנא]

מנהם מנתקמון

או נרינד אלדי

(וע)דנהם

(פאנא)

עליהם מקתדרון : פאסתמסך באלדי אוחי
 אליך אנך עלי צראט מסתקים : ואנה לדכר
 לך ולקומך וסוף תסלין¹¹² : וסל מן ארסלנא
 מן קבלך מן רסלנא אג'עלנא מן דון אלרחמן

¹⁰⁷ End of the *āya* in the Egyptian edition.¹⁰⁸ The Qur'anic text does not have a *ṣ* but a *ṣ*.¹⁰⁹ The *ṣ* is missing.¹¹⁰ End of the *āya* in the Egyptian edition.¹¹¹ End of the *āya* in the Egyptian edition.¹¹² The correct form in Qur'anic Arabic is *تَسْأَلُونَ* and not *تَسْأَلِينَ*.

אלהה יעבדון : ולקד ארסלנא [מוסי באית]נא
 [אל]י פרעון ומלאיה פקאל אני [ר]סול [רב אלעאלמין]
 פלמא

Fragments of the Qur'an in the Cairo Genizah

*New Series*¹¹³

- 1) T-S NS 183.79
 8.6 × 8.3; 14 lines, verso is inverted in relation to recto; paper;
 1 leaf; severely damaged, torn, stained, rubbed; Arabic script with
 vocalization; Arabic; Qur'an 2:26–32 and 2:37–49
- 2) T-S NS 192.11A
 23.3 × 16.9; 6 lines written transversely in relation to the main text
 (recto), 9 lines (verso); paper; 1 leaf; slightly damaged, stained; Arabic
 script; Arabic; Qur'an 2:34–36 (recto); colophon (verso); names men-
 tioned: 'Abd al-Halim Fahmi (recto), Adam, Satan (verso); belongs
 with T-S NS 192.11B–C
- 3) T-S NS 192.11B
 23.2 × 16.8; 9 lines with catchword and marginalia; paper; 1 leaf;
 good condition, stained, slightly rubbed; Arabic script with vocaliza-
 tion; Arabic; Qur'an 2:34–41 (2:41 in the margin); names mentioned:
 Adam, Satan; the end of the verses is marked with a red dot; belongs
 with T-S NS 192.11A, 11C
- 4) T-S NS 192.11C
 23.2 × 17; 9 lines with catchword; paper; 1 leaf; torn, stained, slightly
 rubbed; Arabic script with vocalization; Arabic; Qur'an 2:19–24;
 the end of the verses is marked with a red dot (not always); belongs
 with T-S NS 192.11A–B
- 5) T-S NS 204.62
 27.3 × 11.4; 27 lines (recto), 7 lines (verso); paper; 1 leaf; severely
 damaged, badly stained; semi-cursive script, Arabic script;

¹¹³ Avihai Shviti and Friedrich Niessen, eds., *Arabic and Judaeo-Arabic Manuscripts in the Cambridge Genizah Collections. Taylor-Schechter New Series* (Cambridge: Cambridge University Press, 2006).

Judaeo-Arabic, Arabic; Arabic: document dated 10 days before the end of Du al-hijja and a verse from the Qur'an (probably) ending 'inda al-samad (recto); Judaeo-Arabic: poem/piyyut (verso)

6) T-S NS 223.21

16.2 × 12.7; 10–12 lines (?); paper; 1 leaf; holes in places, stained, rubbed; square script; Judaeo-Arabic; Compilation of various, mostly not complete, phrases from the Qur'an; some deletions and interlinear corrections; incorrect orthography and grammar

7) T-S NS 223.88

19.9 × 15.4; 25 lines; paper; 1 leaf; severely damaged, torn, holes in places, badly stained, rubbed; semi-cursive script; Judaeo-Arabic; Muslim theological work, discussing whether God directs human actions, quoting qur'anic verses (including Qur'an 33:4)

8) T-S NS 224.141

13.5 × 10; 13–14 lines; paper; 1 leaf; severely damaged, torn, top is missing, holes in places, stained, rubbed; semi-cursive script, Arabic script; Judaeo-Arabic, Hebrew, Arabic; Magical text, including a recipe of various spices, quoting biblical (Exodus 3:14; 1 Samuel 17:45; Genesis 17:1) and qur'anic verses (Qur'an 27:32; 31:8; 42:48; 45:9) to be recited; name mentioned: Sulayman

9) T-S NS 228.19

19.8 × 13.5; 5 lines (recto), 14 lines (verso); paper; 1 leaf; severely damaged, holes in places, stained; semi-cursive script with sporadic Tiberian vocalization; Judaeo-Arabic; Possibly a poem in qur'anic style

10) T-S NS 297.110

9.5 × 8.7; 11 lines; paper; 1 leaf; severely damaged, torn, badly stained and rubbed, faded; Arabic script; Arabic; Religio-philosophical text on monotheism referring to Qur'an 2:196; belongs with T-S NS 297.109

11) T-S NS 297.138

7.3 × 5.5; 6 lines; paper; 1 leaf; severely damaged, torn, stained, rubbed, faded; Arabic script; Arabic; Amulet containing verses from Qur'an 113:2–5; one line is deleted

12) T-S NS 305.198

9.7 × 10.4; 8–9 lines; vellum; 1 leaf, torn, stained, faded; *Kufic* script; Arabic; Theological text with allusions to qur'anic verses; belongs with T-S NS 305.210

13) T-S NS 305.210

15.3 × 20.1, single leaf width 10.1; 11–14 lines; vellum; 2 leaves (bifolium); severely damaged, torn, with holes, stained; *Kufic* script; Arabic; Theological text with allusions to qur'anic verses; belongs with T-S NS 305.198

14) T-S NS 306.145

11.6 × 15.2; 4–5 lines; paper; 1 leaf; severely damaged, torn; Arabic script; Arabic; Qur'an 2:29–33

15) T-S NS 306.206

13.2 × 5.1; 7 lines (recto), verso is blank; paper; 1 leaf; severely damaged, torn, holes in places, stained, faded; Arabic script with vocalization; Arabic; Variants of Qur'an 2:19, 17–18, 172, perhaps part of a *tafsir*

16) T-S NS 306.232

17 × 7; 4 lines (recto), 7 lines (verso); paper; 1 leaf; severely damaged, torn, badly stained; Arabic script; Arabic; Qur'an 67:1–5; belongs with T-S NS 306.214

17) T-S NS 327.31

5 × 8.8; 4 lines; paper; 1 leaf; severely damaged, torn, badly stained, rubbed; Arabic script with vocalization; Arabic; Qur'an 42:13–14 and 42:22–24

18) T-S NS 327.46

13.2 × 16.6; 10–11 lines, fol. 1 recto is blank; paper; 2 leaves (bifolium); severely damaged, torn, holes in places, very badly stained, rubbed, faded; Arabic script; Arabic; Qur'an 1:1–7 and 2:9–13

19) T-S NS 327.62

14.6 × 20; 18–19 lines; paper; 2 leaves (bifolium); torn, with hole, stained, rubbed in places, faded; Arabic script with sporadic vocalization;

Arabic; Grammatical analysis and discussion on verses from the Qur'an; belongs with T-S NS 327.65, 67

20) T-S NS 327.126

9–9.2 × 7.8–12.7; 8–9 lines; paper; 5 leaves (1 leaf, 2 bifolia); severely damaged, torn, stained, rubbed; Arabic script; Arabic; Amulet (?) with Qur'an 112 repeated

Additional Series

T-S AS 117. 130

Qur'an 59, 21

T-S AS 123.11

Qur'an 20, 15

*Old Series*¹¹⁴

T-S Ar. 19.7 [1131]

Part of the *ayat al-kursi* from the Qur'an 2:256.

Paper; 1 leaf; mutilated; 21.7 × 13.7; Nashki script, in an ornamental style; Arabic.

T-S Ar. 20.1 [1141]

Selected passages from the Qur'an. These include suras 1, 112, 113 and 114. See plate 11.

Paper; 1 leaf; mutilated and stained; 26.3 × 15.9; 36 lines; verso is blank; Maghribi script, without diacritical points and vocalization. The first four lines are written in a larger script and ornamented; Arabic.

T-S Ar. 38.8 [4420]

Qur'an 11: 45–52

Arabic; *Kufic* script; vellum; 1 leaf; stained; 10 × 15; 8 lines.

¹¹⁴ Colin F. Baker and Meira Polliack, eds., *Arabic and Judaeo-Arabic Manuscripts in the Cambridge Genizah collections. Arabic Old Series (T-S Ar. 1a–54)* (Cambridge: Cambridge University Press, 2001).

T-S Ar. 38.39 [4451]

Qur'an 18 (*al-kahf*)

Arabic; possibly *Kufic* script; vellum; 2 leaves (bifolium); severely mutilated and badly stained; 10.5×19.5

11 lines

T-S Ar. 39.460 [5014]

Recto: Writing exercises and jottings, some of which include verses from the Qur'an.

Verso: Possibly a letter or document.

Arabic; *Naskhi* script with sporadic vocalization; paper; 1 leaf; mutilated and badly rubbed; 23×16.7 ; 10 lines (recto); 5 lines (verso)

T-S Ar. 40.97 [5154]

Qur'an 96–98

Arabic; *Naskhi* script with sporadic vocalization; paper; 1 leaf; mutilated and stained; 13.6×10.5 ; 9–11 lines.

T-S Ar. 40.177 [5234]

Qur'an 2:172–84, 236–48

There are tiny red dots (not diacritical points) strewn throughout the manuscript.

Arabic; *Kufic* script; paper; 2 leaves (bifolium); slightly mutilated; 10.4×17.2 ; 19–10 lines.

T-S Ar. 40.197 [5254]

Tale about sowing a garden.

Includes paraphrase of qur'anic phrase (see Qur'an 18:40).

Arabic; *Naskhi* script; paper; 1 leaf; rubbed and stained; 16×11.7 ; 7 lines.

T-S Ar. 41.53 [5315]

Letter sent by Muslim (containing references to the Qur'an).

Arabic; *Naskhi* script; paper; 1 leaf; 24.3×16.5 ; 12 lines; *verso* is blank, apart from one line.

See Reif, *Bibliography*, 192

T-S Ar.41.84 [5346]

Recto: Qur'an, *Fatiha* + 114–109.

Verso: Qur'an 108–104. Apparently this is the first leaf from a Qur'an codex which opens with *Fatiha* and continues with *suras* in reverse order.

Arabic; *Kufic* script, paper; 1 leaf; mutilated; 21.5×16.5 ; 12–15 lines

T-S Ar. 41.93 [5355]

Qur'an 2:29–34

Seems to be late judging by clearness and good condition of paper.

Arabic; *Naskhi* script with sporadic rubricated vocalization; some rubricated marginalia; paper; 1 leaf; mutilated; 20.5×16.5 ; 8–15 lines.

T.S. Ar. 41.102 [5364]

Arabic; block print; paper; 1 leaf; badly rubbed; 27×18 ; 52 lines.

T.S. Ar. 41.117 [5379]

Verses from the Qur'an followed by explanations. Verses are not arranged according to their order of occurrence in the qur'anic text; they are apparently cited as proof texts for some argument.

Arabic; *Naskhi* script with sporadic vocalization; paper; 2 leaves (bifolium); badly mutilated and rubbed; 26×34.3 ; 15–16 lines

T-S Ar. 41.119 [5381]

Qur'an 17: 50–59

Arabic; *Naskhi* script with vocalization; paper; 1 leaf; slightly mutilated and stained; 24.5×17.5 ; 9 lines.

T.S. Ar. 42.17 [5420]

List of infractions of Muslim precepts together with proof texts from the Qur'an.

Arabic; *Naskhi* script with sporadic vocalization; paper; 2 leaves (bifolium); mutilated and stained; 17×25 ; 11–12 lines.

T-S Ar. 42.145 [5548]

Qur'an: 1r: 37:121–138; 1r–2v: 36:1–26; 3v–4v: 37:12–64.

Arabic; *Naskhi* script with vocalization; paper; 4 leaves (2 bifolia); mutilated; 21×31 ; 11 lines.

T-S Ar. 42.193 [5596]

Qur'an 20:108–21:36.

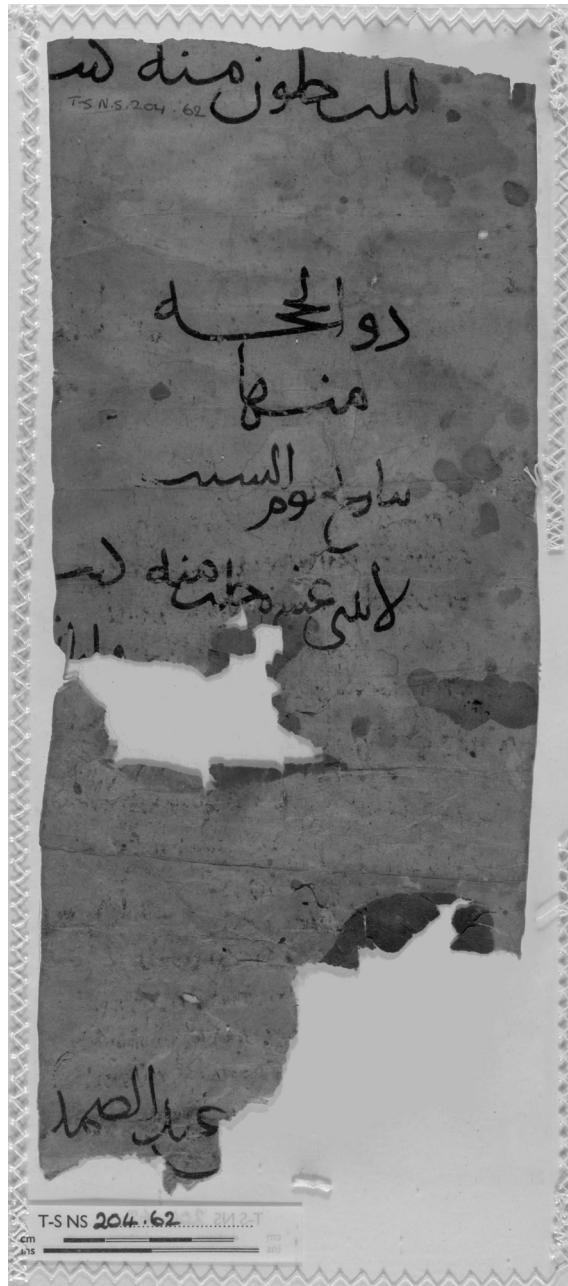
Arabic; *Naskhi* script with vocalization; rubricated, paper; 2 leaves (bifolium); mutilated, rubbed and stained; 24.2×33.6 ; 19 lines.

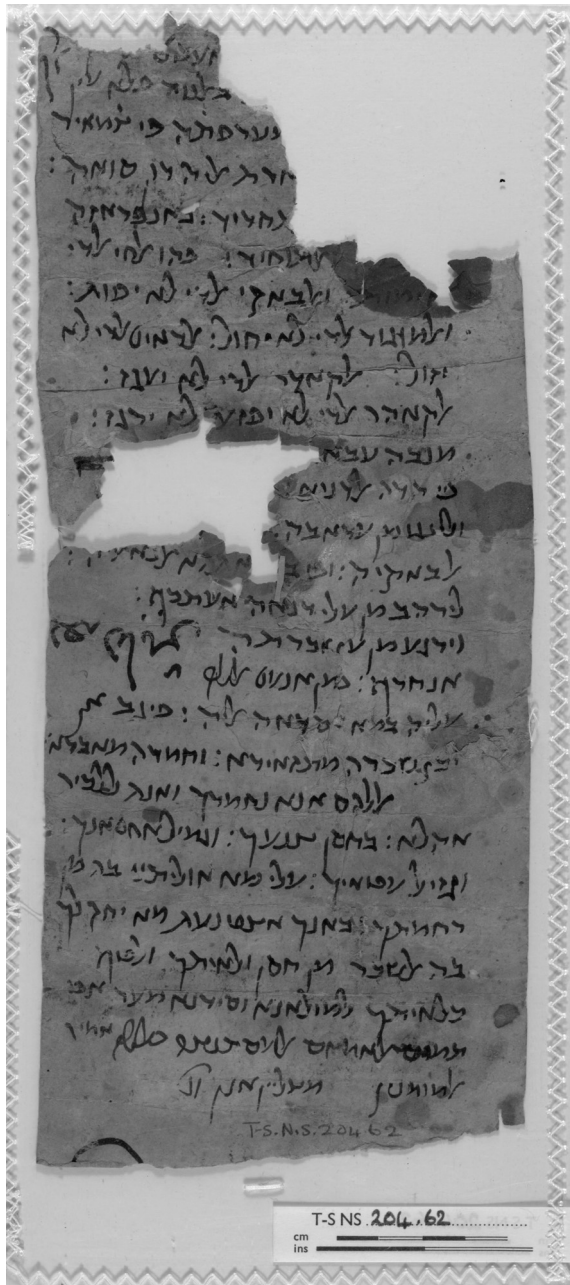
T-S Ar. 51.62 [7535]

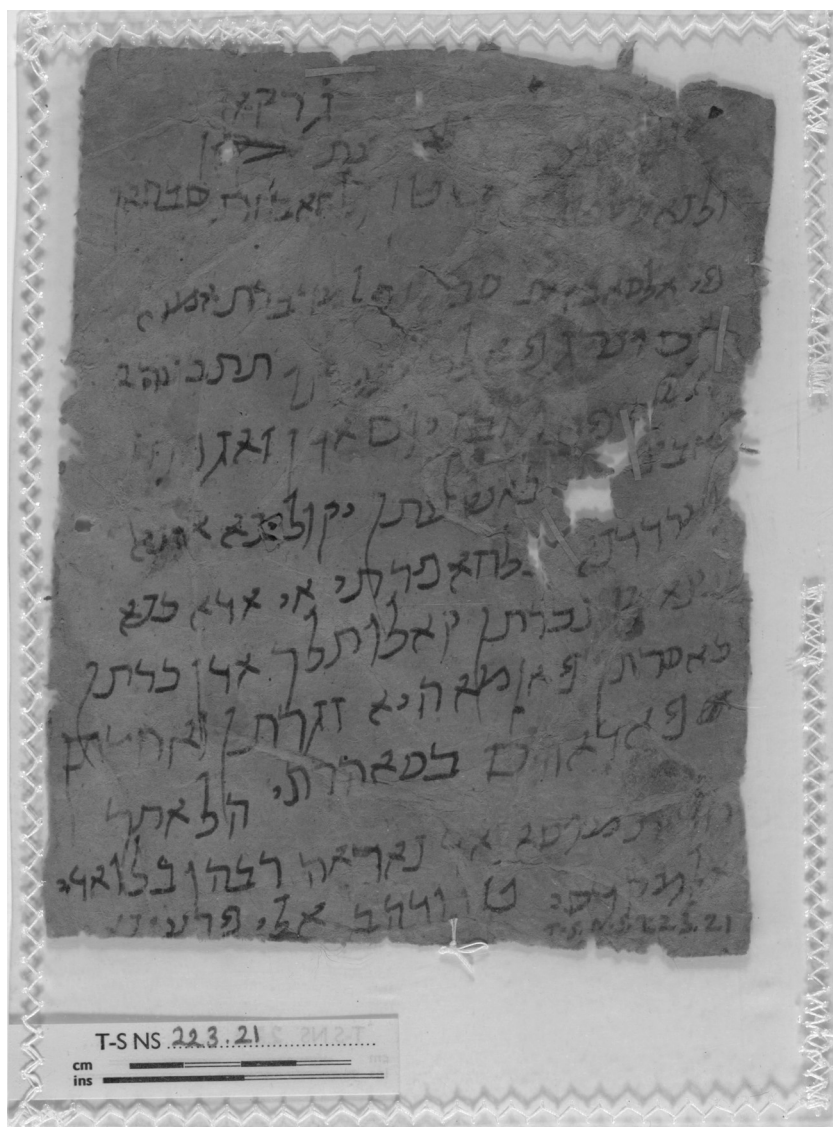
Leaf 1: Qur'an 1 and 2: 1–10. See plate 20.

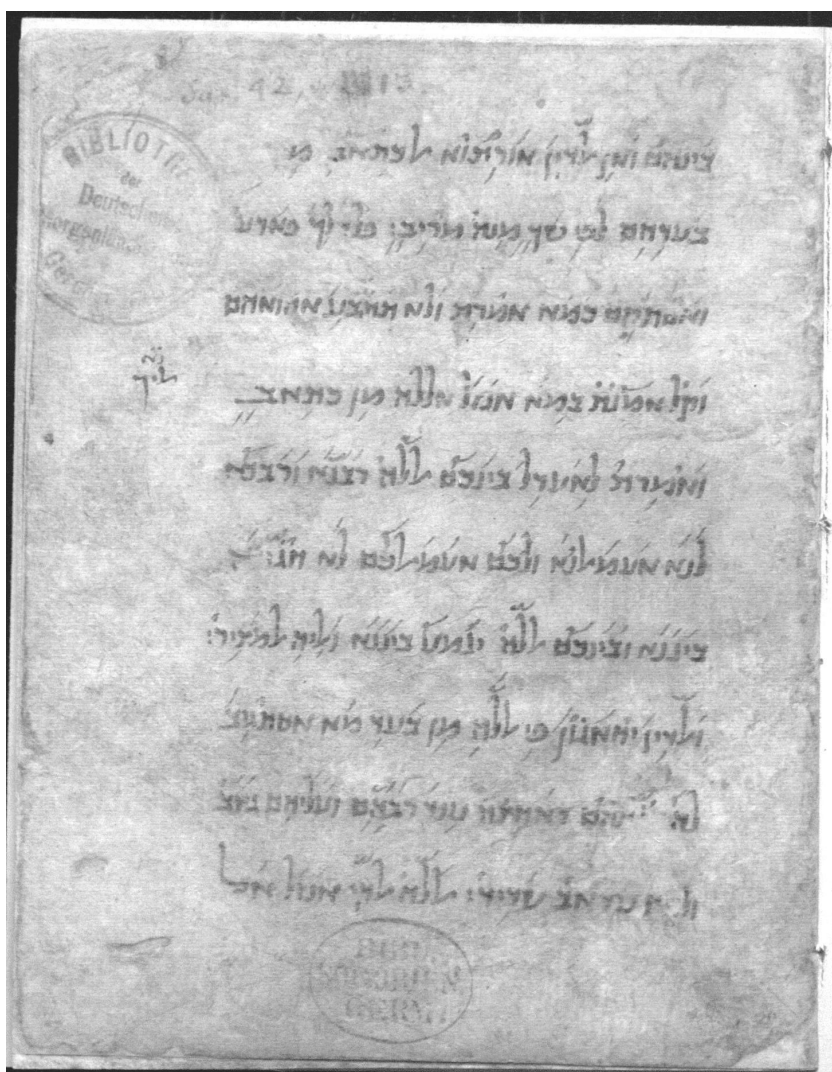
Leaf 2: Auguries for undertaking a journey.

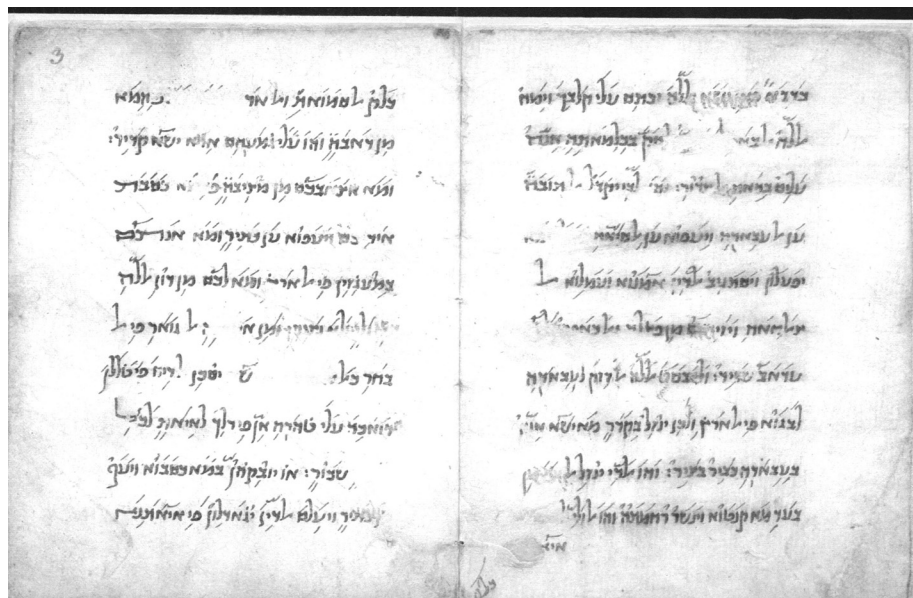
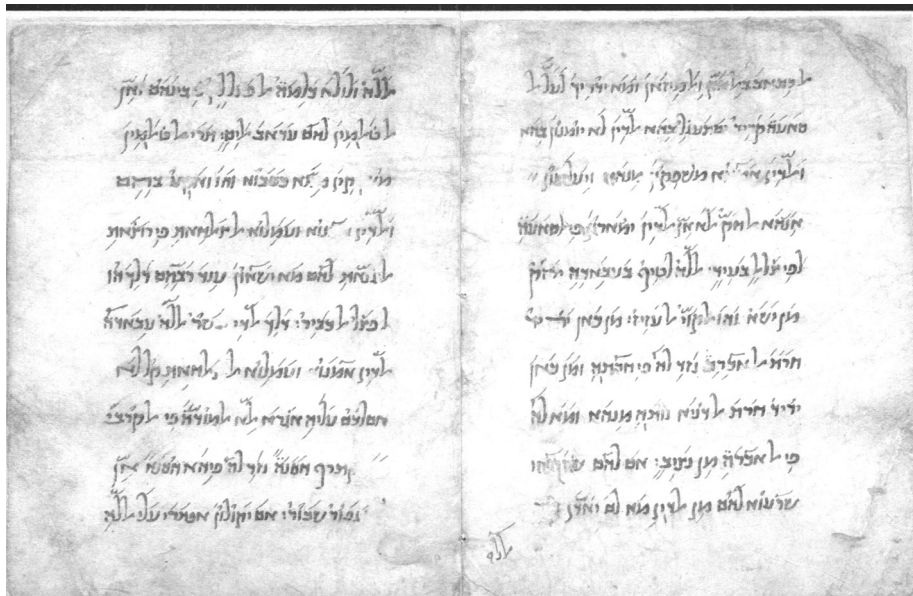
Judaeo-Arabic; Oriental semi-cursive script; paper; 2 leaves (bifolium); slightly mutilated; 17.1×24.9 ; 18–19 lines; f. 2v is blank apart from a jotting.

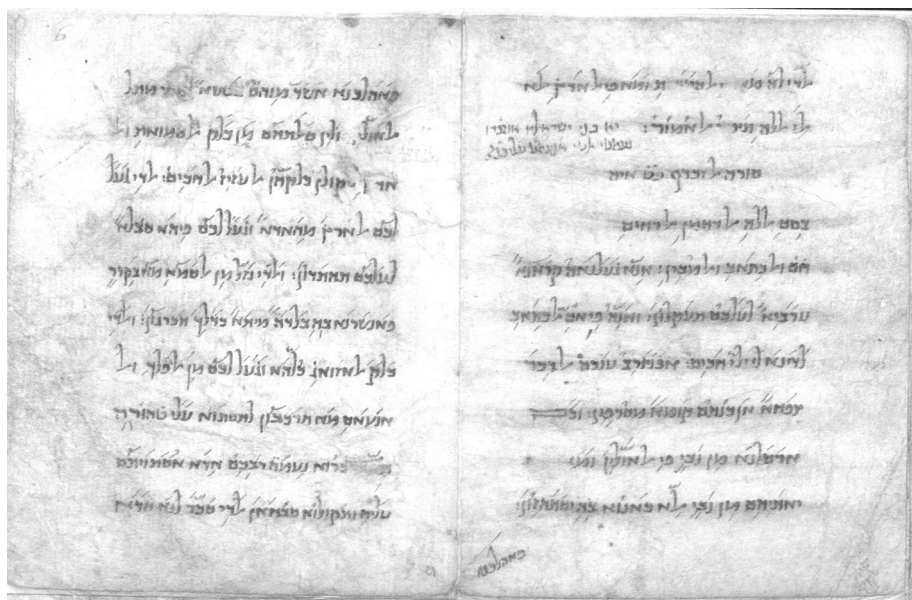


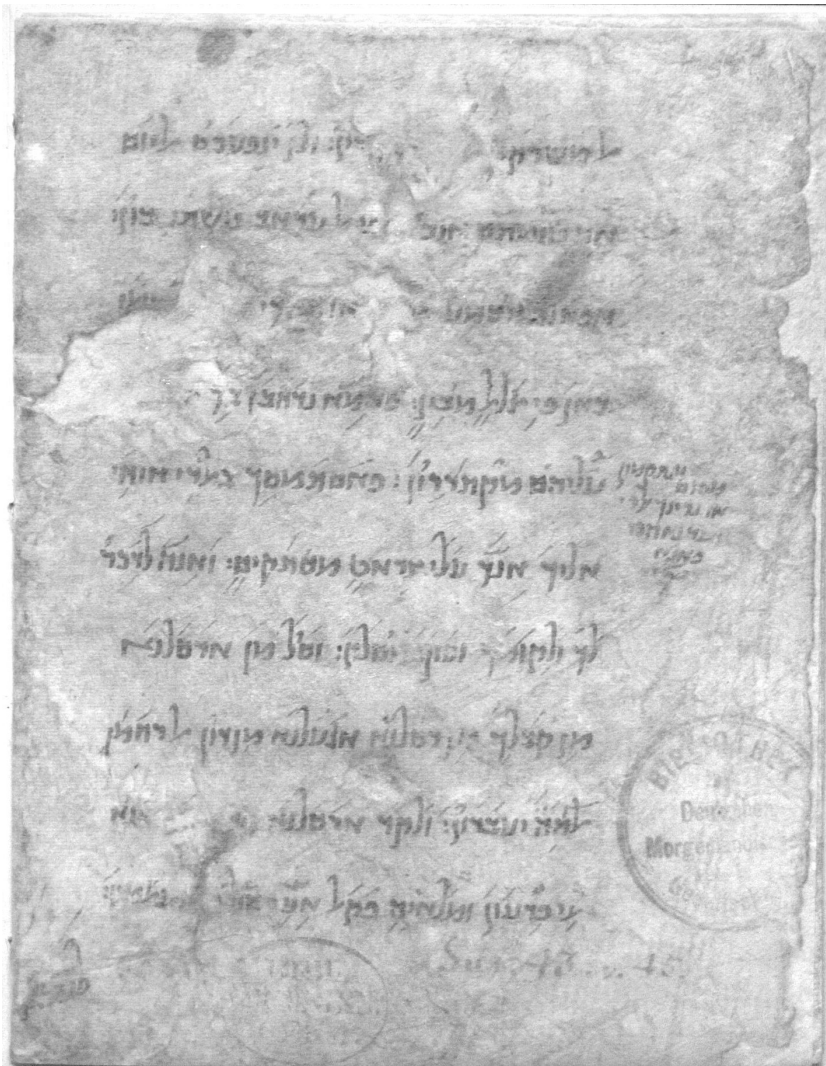












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