

is not a happy one, because it does not fit S. 32 by any stretch of imagination. It seems more fitting to suppose that *ALM* stand for *al-Mau'iza*, since the Qur'an is often so described as well as other Scriptures, (2:66, 275; 3:138; 5:46; 7:145; 10:57; 11:120; 16:125; 24:34). It is, moreover, a suitable title for Suras with more exhortation and less history, and with an occasional enlivening parable. The letters *ALMR* of S. 13, is one of the group just mentioned with the addition of *Rā'*, here probably standing for *Ra'd*, of v. 13, where we are given a description of a storm. These two groups would thus approximate to the second and third divisions of the Hebrew Scriptures, the Prophets and the Writings, or Hagiographa.

We can now consider *Tā'*, *Sin*, *Mim* of Suras 28, 26, if we follow once again the contents, *Tā' Sin* stands for *Tār Sinā*, a name well known to Muhammad, cf. S. 23:30; 95:2, and the third initial *Mim* stands for Moses. These two Suras are complementary, one giving the life of Moses from birth, the other from his call. His story is continued in S. 20 which bears the initials *Tā' Hā'* referring to *Tuwā*, the holy valley at the foot of Sinai, where God appeared to Moses; *Hā'* stands for *Hārān* who is mentioned several times in this Sura.

Tā' Sin of S. 27 interpreted by the contents suggests *Tair Sulaimān*, Solomon's birds for v. 17 tells us that "to Solomon were gathered his hosts of Djinn and men and birds," and the Sura goes on to tell (v. 20) about the *hukhūd*, or hoopoe, which brought Solomon news of the queen of Sheba and carried a letter to her from the king. The collector named this Sura the Ant, although that insect plays no part worth mentioning in the story.

The initials *Yā' Sin* of S. 36 stand for *Yānus*, the prophet Jonah. These initials, we think, stood originally at the top of this and the following Sura (37) which has the fullest account of Jonah's adventure, which a blundering editor divided into two, giving the name of Jonah to S. 10 which has but one single verse relating to him. GOOSSENS also suggested that the two Suras were once joined together; they both have the same rhyme, except for the first eleven introductory verses of S. 37, a fragment with a different rhyme which does not connect with the rest. GOOSSENS' interpretation of *Yā' Sin* as the prophet Elyas does not recommend itself to us.

Turning to the three Suras with a single letter to each, *Sād* of S. 38; *Qāf* of 50 and *Nūn* of 68, the *Sād*, I conjecture stands for *Ṣalā* roasting in the Fire, vv. 49—64, which was probably the core of the Sura before expansion, to which stories of David and Solomon were added. The Sura significantly begins with a verse also found in the roasting section of S. 19: "How many generations have we destroyed before them!" We also meet with the letter *Ṣād* in combination, at the beginning of S. 7, "*al-A'rāf*" seemingly standing for the section dealing with the after life and the state of the inmates of the Fire, (vv. 23—49). There seems no doubt whatever that the letter *Qāf* of S. 50 which has been retained by the collector as the name of the Sura is evidently *Qarin*, the mate, or the evil spirit who will be chained to the unbeliever and cast into Gehenna. All are agreed that the *Nūn* of S. 68 stands for *al-Hūt*,

the fish that swallowed Jonah, here called *Sāhib al-Hūt* and *Dū n-Nūn* in S. 21: 87.

Lastly we have the letters *Hā' Mim* standing before a puzzling group of Suras, 40, 41, 43, 44, 45, 46; we also have the additional three letters *'Ain*, *Sin* or *Ṣin*, and *Qāf* of S. 42. These short amorphous Suras I reckon to be unfinished compositions which the Prophet kept aside with the hope of being able to add to them such embellishments as parables and snatches from history, and so were marked "*ḥadīṭ muqatta'*", as an indication of their unfinished character. The three additional letters of S. 42 may stand for some such words as "*saġ'a qarīna*" which I reckon to be the same as "*qarīnat as-saġ'a*", the technical term for rhymed prose endings, (see NÖLDEKE-SCHWALLY'S *Geschichte*, p. 36), so together with *'Ain* for "*end*" it could mean, (place, or add) to (a like piece of) rhymed prose. This interpretation, I like to believe, finds some support in what was said by Prof. JEFFERY: "Recent research of Dr. BELL of Edinburgh and Prof. TORREY of Yale has suggested that there is internal evidence in the Quran itself that the Prophet kept in his own care a considerable mass of revelation material belonging to various periods of his activity, some of it in revised and some of it in unrevised form, and that this material was to form the basis of the *kitāb* he wished to give his community before he died. Death, however, overtook him before anything was done about the matter." (*Materials for the History of the Text of the Qur'an*, p. 5.)

Thus if the interpretation suggested above is correct there would seem to be two systems for characterising the Suras. The first consists in naming the Suras by a system of catchwords taken from the Suras themselves. The second system that of letters is quite different, for here an attempt seems to have been made to concentrate on the contents and give us mnemonics of the Suras as they were. We shall arrive at the right interpretation therefore not by looking for some verbal likeness in the Suras but by looking for subjects covering the whole or part of the contents.

Diskussion: G. C. ANAWATI, S. A. KHULUSI, AYOUB

Donnerstag, 29. August
vormittags

Vorsitz: PAUL KAHLE (Oxford)

AL-MUNAĞĜED, SALAHUDDIN, Directeur de l'Institut des Manuscrits Arabes
(Le Caire): *L'Institut des Manuscrits Arabes et ses activités*

La fondation de l'Institut des Manuscrits Arabes est sans doute à compter parmi les projets les plus hardis et les plus féconds réalisés jusqu'à ce jour par la Ligue Arabe. Elle vient en effet répondre à un besoin urgent, non seulement chez les Arabes, mais chez tous ceux qui dans le monde entier s'intéressent aux

Akten des Vierundzwanzigsten Internationalen Orientalisten-Kongresses München, 28. August
bis 4. September 1957, • Hrg. von H. Franke, s. 279-288, Wiesbaden-1959

مراكز التراث في الوطن العربي

المحلقة الأولى

الدكتور عبد الله الشريف

استاذ علم اللغات وله دراسات
بجامعة الفكاك

أولاً : معهد المخطوطات العربية

كان تأسيس معهد المخطوطات العربية من أهم المشروعات التي حققتها الجامعة العربية وأكثرها نفعاً للعرب ولعلماء الإنسانية المهتمين بالدراسات الإسلامية في العالم. إن ما تركه العرب من المؤلفات كان ضخماً جداً لا نجد مثله عند أية أمة من الأمم الأخرى. ولكن هذا التراث الذي قد يتجاوز عدده اليوم في العالم حوالي ثلاثة ملايين مخطوط مبعثر في أقطار الأرض في مكتبات عامة أو خاصة، وما زال الشطر الأكبر منه مجهولاً لوجوده في مكتبات غير مفهرسة. فأمام بعثة المخطوطات العربية وعدم معرفة أماكن وجودها تبقى الدراسات المتعلقة بنواحي الحضارة العربية ناقصة. إما لعدم استطاعة العلماء الرجوع إلى المخطوطات لبعدها عنهم وتعذر وصولها إليهم، وإما لوجودها في مكتبات خاصة وعامة في مختلف دول العالم.

ولقد اهتمت جامعة الدول العربية وأنشأت معهد المخطوطات العربية في يوم ٤ / ٤ /

١٩٤٦. وكان إنشاء هذا المعهد من أهم المشروعات العلمية التي حققتها جامعة الدول العربية وأكثرها نفعاً للعرب والمسلمين ولجميع العلماء المهتمين بالدراسات العربية والإسلامية. ولقد حددت أهداف المعهد كالآتي :

أولاً : أهداف المعهد

(١) جمع فهارس المخطوطات العربية الموجودة في دور المكتبات العامة والخاصة. وفهارس المخطوطات التي يمتلكها الأفراد لتوحيدها في فهرس عام.

9 AGUSTOS 1993



جمعية اجياد التراث الاسلامي
مركز المخطوطات والتراث والوثائق
قسم: الدوريات

١

الكشاف التحليلي
لمجلة معهد المخطوطات العربية
(القاهرة)

(مايو ١٩٥٥ مج ١ - نوفمبر ١٩٨٠ مج ٢٦)

Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
Kayıt No. :	10216
Tasnif No. :	016 KEŞİT

منشورات مركز المخطوطات والتراث والوثائق

-Ma'hadat al-Manushat al-Arabiyya
25 TEMMUZ 1981

معهد المخطوطات العربية :

قراءة في سفر الماضي

أ. فيصل عبد السلام الحفيان (*)

(أ) تراث الأمة أساس نهضتها ، تلك هي القاعدة مهما

كانت قيمة هذا التراث ، فكيف يكون الحال ،

والتراث هو التراث العربي ؛ غنى وتنوعاً وامتداداً

ومساحة جغرافية ، وقدرة علي التأثير بما يملكه من قيم روحية ودينية .

(ب) في بادرة واعية بأصالة الماضي ، واحتياجات الحاضر ، وفي لفتة مستشرقة

للمستقبل ، أصدر مجلس جامعة الدول العربية ، في جلسته السابعة من

دورته العادية الثالثة ، قراره رقم ٣٩ ، الذي نصّ على إنشاء معهد ، اسمه

معهد إحياء المخطوطات ، ملحق بالأمانة العامة للجامعة ، وإذا كانت

الجامعة العربية قد أنشئت عام ١٩٤٥ ، فإن هذا المعهد يعد من أقدم

« إدارات » الجامعة .

(ج) وقد نصّ القرار السابق في مادته الثانية على أن تكون مهمة المعهد :

- جمع فهارس المخطوطات العربية الموجودة في دور الكتب العامة

والخاصة ، وفهارس المخطوطات التي يمتلكها الأفراد ، لتوحيدها في

فهرس عام .

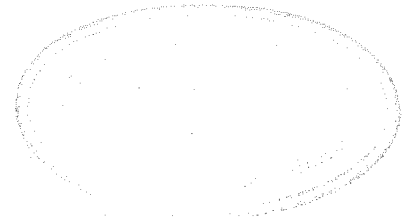
(*) تخصصي بالمعهد .

Mecelleto Ma'hedi'l-Mahtutatil-

Arabiyye, cilt: XL / sayı: 1

C 1417/1996) Kahire, s. 49-71.

10.076





منشورات جامعة حلب

معلومات عن

مَعْمُورُ التَّرَاثِ الْعِلْمِيِّ الْعَرَبِيِّ

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	56650
Tas. No:	060 MEV.M

إعداد

الدكتور مصطفى موالدي

وكيل معهد التراث للشؤون الإدارية والطلابية

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١٩٩٥ م

معهد
الخطوط
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