

### 1: African Arabic Script Manuscripts: Buffett Institute - Northwestern University

*The people of Africa. A series of papers on their character, condition, and future prospects (Arabic) college VII. Arabic manuscript in Western Africa VIII.*

You may search the catalog in either English or Arabic although not all fields contain information in both languages. To search in Arabic, you must enable the Arabic characters on your computer. For more search tips, see Cataloging Conventions. Notes on the Arabic Literary Tradition of West Africa

The peoples of the western savannah regions that stretch south of the Sahara first became acquainted with the religion of Islam in the late 8th and early 9th centuries. After the Arab expansion in North Africa, occasional commercial missions, coupled with the more regular movements of pastoral Berber-speaking tribes across the western fringes of the Sahara, helped diffuse Islam south of the Sahara in its earliest phase. In the 11th century, Ghana was invaded by the Berber-led Almoravid Empire. The Almoravid influence was an important one, in that it reinforced Maliki Sunnism as the established version of Islam, and spread the Kufic-derived style of Arabic script that is still characteristic of West Africa. The conservation of the latter aesthetic trait, and its development into local sub-varieties of Arabic script showing varying degrees of similarity with the Medieval maghribi style, is clear evidence of the existence of a West African literate culture, and of its historical depth. Some West African hands, especially those of the Central Sudan Bornu and Kano, developed from the Kufic hand their characteristic thick and bold style 1. The making of a West African tradition of literacy in Arabic, reflected in the development of local styles of writing, was a consequence of the involvement of native actors in the political and cultural venture of Islam in the region. Thanks to the participation of local groups, Islam would mature largely as a phenomenon indigenous to West Africa. The study of Arabic permitted local scholars to draw on the literature produced in the Arab centers of scholarship in North Africa and the Middle East. The Arabic language, however, was also adopted by the local literate class as a shared scholarly language to produce and not only to consume literacy. A local Muslim agency in the Western Sudan emerged as early as the 11th century, when Muslim rulers took over the vestige of the Ghana Empire. The later political entities of Mali and Songhay were both also ruled by Muslim lineages. Kanem later to become Bornu eventually became the cradle of the Kanuri culture and language. By the end of the 12th century, Kanem was already producing indigenous scholars literate in Arabic, as revealed by the writings of the poet and grammarian Ibrahim b. Caravan routes linked it to North Africa through the Fezzan, and as early as the 13th century, a hostel for Kanem-Bornuan students had been built in Cairo by the sovereigns of the Sudanic state. Contacts through trade continued to help the gradual spread of Islam across the savannah and well into the Guinea region. From the 13th century onwards, however, the promotion of Islam in West Africa was the concern of scholarly groups primarily devoted to teaching. Most literary activities were directly dependent on the craft of teaching. The teaching method, mainly traceable back to the system of Medina, encouraged the student to follow a personalized pace for each book studied under the close tutoring of his teacher. The basic curriculum focused on a shared core of authoritative texts that the student could progressively extend with commentaries or texts of wider thematic span. The teacher was required to perform word by word oral translations of the Arabic texts studied into local languages. This helped to promote a slow process of linguistic osmosis involving scholarly classical Arabic and regional languages of West Africa Fulfulde, Dyula, Songhay, Kanuri; later also Hausa, Wolof, Yoruba, and Gonja languages. Jurisprudence was, quite naturally, an important field of interest for Muslim literates. This resulted not only in the writing of legal treatises in major centers of learning such as Timbuktu, but also, at a more pervasive level, in the production of fatwas that the Muslim population demanded on various issues. Many fatwas, however, were not recorded in writing. Thus Muslim scholars "whose lives were primarily devoted to the arts of reading and writing" were reputed across West Africa for their knowledge of the secrets for conveying the power of the written word of God towards diverse purposes in both the spiritual and physical realm. The strongest impulse to writing in Arabic was provided, however, by the pedagogical pursuits of Muslim scholars. This could involve the copying of and commenting on textbooks produced by North African authors, often reproduced with

extensive glosses by West African scholars sometimes in local languages, or the production of an additional corpus of commentaries, versifications, or abridgments. The study of the Arabic language and philological disciplines also constituted an important field for the West African Islamic scholars, especially in the urban centers. Common, later additions to the West African tafsir curriculum include extended commentaries to the Jalalayn such as the Hashiyya of Sawi and the Futuhat of Jamal. Significant exceptions are the Mauritanian Muhammad al-Yadali d. A visit to Kano of the Egyptian polygraph Jalal al-Din al-Suyuti has also been claimed by local traditions; though his actual presence in Kano, with all probability, did not actually occur, Suyuti certainly had some correspondence with local scholars, and exerted a great influence on West African scholarship through his writings, especially in the fields of tafsir and hadith. The presence of centralized states supportive of Muslim education, of course, helped form and consolidate scholarly networks. Timbuktu, which would remain throughout the ages the authentic symbol of the West African contribution to classical Islamic learning, had initially flourished under the protection of the sovereigns of the Mali Empire and, later, of the Askiyas of Songhay. The intellectual movement revolving around its Sankore mosque attracted numerous scholars from the Sahara and North Africa, especially in the 15th and 16th centuries. The most celebrated product of Timbuktu scholarship is probably Ahmad Baba d. Born to a scholarly family of judges, the Aqit, Ahmad Baba has an outstanding record of writings of his own, especially in the field of Maliki law, in which he excelled, but also in biographies, theology, ethics and spiritual psychology. The Western Sahara, where the nomadic people of the Malian and Algerian Adrar held stable links with Mauritania, witnessed another period of religious revival in the late 18th century, when a regional network of commerce and scholarship developed around the family of the Kunta, strictly linked to the Qadiriyya Sufi order. A number of writings – in prose and verse - are attributed to its most celebrated exponent, al-Mukhtar al-Kunti d. Sufi orders promoted much of the scholarly activity in West Africa during the 18th, 19th and first half of the 20th centuries. The most outstanding and best-known case in late pre-colonial Africa is the scholarly revival promoted by another Qadiri network, the Ibn Fodiye Dan Fodio family, from the end of the 18th century. The Fodio family initiated a successful jihad against the rulers of the Hausa States of Northern Nigeria, and established a new Islamic state with Sokoto as the capital city. Many of the Fodios were distinguished literates, who intentionally undertook an effort to revive Islamic literacy and reform the practice and the understanding of Islam in Hausaland. Their writings cover virtually all disciplines: In the 19th century, the connections between Muslim scholars of the western Sudan Futa, Mali, Masina, etc. These networks encouraged circulation of the political enthusiasm conveyed by the successful experience of the Sokoto Caliphate of the Fodios; the doctrinal renewal conveyed by the Sufi turuq; and the anxieties, joined with millennial beliefs, created by the news of the coming wave of European conquests. The colonial period witnessed a further diffusion of Islam. Charismatic leaders of Sufi orders, such as the Tijani Malik Sy d. An authentic boom of religious literature in Arabic and in Hausa ajami Arabic script was promoted in Nigeria in the mid-twentieth century by followers of the Senegalese Ibrahim Niassé d. The Nigerian Niassene literary revival had its center in Kano, where a scholarly network formed that combined the innovative legal teachings of Muhammad Salga d. Together – and at times in competition – with a popular Qadiri network championed in Kano by Nasir Kabara, the Nigerian Niassene group especially contributed to the popularization of Sufi poetry in Arabic and Hausa, but its scholars were also active in other literary genres pedagogical pamphlets, jurisprudence, Tijani doctrine. These are photocopied reproductions of handwritten originals, stapled, bound and distributed by a printing company in local markets. Market editions have mediated the transition from handwriting to mass book consumption, while at the same time contributing to the maintenance of the local calligraphic tradition. Market editions were extremely popular during the 1950s and 1960s in Kano and other Northern Nigerian towns, while the Senegalese book market has also relied to some extent on them, particularly in the production of Muridiyya devotional texts. Alongside the popularization of the Sufi orders, the diffusion of reformist thought during the 20th century has, in fact, opened new space for the production of Islamic knowledge and culture in West Africa. However, most reformist intellectuals have engaged themselves in the public scholarly arena more through new avenues such as newspaper articles and public speeches than through traditional literary genres. The increased exposure of the West African public to global cultural and religious developments at the

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beginning of the 21st century makes the arena of Muslim West African scholarship an extremely dynamic and diversified one today. The Arabic literary tradition of West Africa certainly has a future, yet much of its past has still to be revealed by the scrutiny of extant documentation such as one finds in the Herskovits Library collection. By Andrea Brigaglia 1Although West African scripts are often referred to collectively as sudani, no standardized labels exist for the styles and sub-variants of Arabic script that have been used by most copyists south of the Sahara, and much work remains to be done in this area. An important early contribution is A. Bivar, however, identified the thick, angular styles as ajami, whereas ajami is currently more commonly employed including in this website to mean a variant of the Arabic script used to write in languages other than Arabic.

### 2: African Antique Manuscripts in Arabic for sale | eBay

*West African manuscripts are numerous and varied in forms and contents. There are thousands of them across West Africa. A significant portion of them are documents written in Arabic and Ajami (African languages written in Arabic script).*

Notes on the Arabic Literary Tradition of West Africa The peoples of the western savannah regions that stretch south of the Sahara first became acquainted with the religion of Islam in the late 8th and early 9th centuries. After the Arab expansion in North Africa, occasional commercial missions, coupled with the more regular movements of pastoral Berber-speaking tribes across the western fringes of the Sahara, helped diffuse Islam south of the Sahara in its earliest phase. In the 11th century, Ghana was invaded by the Berber-led Almoravid Empire. The Almoravid influence was an important one, in that it reinforced Maliki Sunnism as the established version of Islam, and spread the Kufic-derived style of Arabic script that is still characteristic of West Africa. The conservation of the latter aesthetic trait, and its development into local sub-varieties of Arabic script showing varying degrees of similarity with the Medieval maghribi style, is clear evidence of the existence of a West African literate culture, and of its historical depth. Some West African hands, especially those of the Central Sudan Bornu and Kano, developed from the Kufic hand their characteristic thick and bold style<sup>1</sup>. The making of a West African tradition of literacy in Arabic, reflected in the development of local styles of writing, was a consequence of the involvement of native actors in the political and cultural venture of Islam in the region. Thanks to the participation of local groups, Islam would mature largely as a phenomenon indigenous to West Africa. The study of Arabic permitted local scholars to draw on the literature produced in the Arab centers of scholarship in North Africa and the Middle East. The Arabic language, however, was also adopted by the local literate class as a shared scholarly language to produce and not only to consume literacy. A local Muslim agency in the Western Sudan emerged as early as the 11th century, when Muslim rulers took over the vestige of the Ghana Empire. The later political entities of Mali and Songhay were both also ruled by Muslim lineages. Kanem later to become Bornu eventually became the cradle of the Kanuri culture and language. By the end of the 12th century, Kanem was already producing indigenous scholars literate in Arabic, as revealed by the writings of the poet and grammarian Ibrahim b. Caravan routes linked it to North Africa through the Fezzan, and as early as the 13th century, a hostel for Kanem-Bornuan students had been built in Cairo by the sovereigns of the Sudanic state. Contacts through trade continued to help the gradual spread of Islam across the savannah and well into the Guinea region. From the 13th century onwards, however, the promotion of Islam in West Africa was the concern of scholarly groups primarily devoted to teaching. Most literary activities were directly dependent on the craft of teaching. The teaching method, mainly traceable back to the system of Medina, encouraged the student to follow a personalized pace for each book studied under the close tutoring of his teacher. The basic curriculum focused on a shared core of authoritative texts that the student could progressively extend with commentaries or texts of wider thematic span. The teacher was required to perform word by word oral translations of the Arabic texts studied into local languages. This helped to promote a slow process of linguistic osmosis involving scholarly classical Arabic and regional languages of West Africa Fulfulde, Dyula, Songhay, Kanuri; later also Hausa, Wolof, Yoruba, and Gonja languages. Jurisprudence was, quite naturally, an important field of interest for Muslim literates. This resulted not only in the writing of legal treatises in major centers of learning such as Timbuktu, but also, at a more pervasive level, in the production of fatwas that the Muslim population demanded on various issues. Many fatwas, however, were not recorded in writing. Thus Muslim scholars " whose lives were primarily devoted to the arts of reading and writing " were reputed across West Africa for their knowledge of the secrets for conveying the power of the written word of God towards diverse purposes in both the spiritual and physical realm. The strongest impulse to writing in Arabic was provided, however, by the pedagogical pursuits of Muslim scholars. This could involve the copying of and commenting on textbooks produced by North African authors, often reproduced with extensive glosses by West African scholars sometimes in local languages, or the production of an additional corpus of commentaries, versifications, or abridgments. The

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Market editions were extremely popular during the s and s in Kano and other Northern Nigerian towns, while the Senegalese book market has also relied to some extent on them, particularly in the production of Muridiyya devotional texts. Alongside the popularization of the Sufi orders, the diffusion of reformist thought during the 20th century has, in fact, opened new space for the production of Islamic knowledge and culture in West Africa. However, most reformist intellectuals have engaged themselves in the public scholarly arena more through new avenues such as newspaper articles and public speeches than through traditional literary genres. The increased exposure of the West African public to global cultural and religious developments at the beginning of the 21st century makes the arena of Muslim West African scholarship an extremely dynamic and diversified one today. The Arabic literary tradition of

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West Africa certainly has a future, yet much of its past has still to be revealed by the scrutiny of extant documentation such as one finds in the Herskovits Library collection. By Andrea Brigaglia <sup>1</sup>Although West African scripts are often referred to collectively as sudani, no standardized labels exist for the styles and sub-variants of Arabic script that have been used by most copyists south of the Sahara, and much work remains to be done in this area. An important early contribution is A. Bivar, however, identified the thick, angular styles as ajami, whereas ajami is currently more commonly employed including in this website to mean a variant of the Arabic script used to write in languages other than Arabic.

### 3: The Islamic Manuscript Association

*Arabic Manuscripts from West Africa; Arabic Manuscripts from West Africa. This rare collection of manuscripts dates back to the 19th and 20th centuries and come from mainly northern Nigeria (Kano in particular) but also includes items from Ghana, Senegal and Mali.*

Personal use only; commercial use is strictly prohibited for details see Privacy Policy and Legal Notice. There are thousands of them across West Africa. A significant portion of them are documents written in Arabic and Ajami African languages written in Arabic script. They deal with both religious and nonreligious subjects. The development of these manuscript traditions dates back to the early days of Islam in West Africa, in the 11th century. In addition to these Arabic and Ajami manuscripts, there have been others written in indigenous scripts. Though the efforts devoted to the preservation of West African manuscripts are limited compared to other world regions, interest in preserving them has increased. Some of the initial preservation efforts of West African manuscripts are the collections of colonial officers. Academics later supplemented these collections. These efforts resulted in important print and digital repositories of West African manuscripts in Africa, Europe, and America. Until recently, most of the cataloguing and digital preservation efforts of West African manuscripts have focused on those written in Arabic. However, there has been an increasing interest in West African manuscripts written in Ajami and indigenous scripts. Important West African manuscripts in Arabic, Ajami, and indigenous scripts have now been digitized and preserved, though the bulk remain uncatalogued and unknown beyond the communities of their owners. Without writers, the charted paths would fade away. Without orators, knowledge would be less widespread. Without lecturers, the masses would be snoring. And they would never wake up until it is too late. In the 21st century, the term references literary traditions in various languages spanning Africa but also including Persian, Pashto, and Urdu as well as the historical traditions of Islamic Spain al-Andalus. Arabic has served as the language of the Muslim intelligentsia since the advent of Islam in the continent. Just like early Nabataean Arabs modified the ancient Aramaic script to write their Arabic tongue, African Muslims modified the Arabic script to devise Ajami orthographies for their own languages. West African manuscripts in Arabic and Ajami are not substantially different in form and content from those found in other parts of the Muslim world. While they flourished in religious contexts and contain significant religious materials in poetry and prose, they equally deal with various secular and intellectual matters relevant to the communities of the scholars who wrote them. The existing print and digital collections held in Africa, Europe, and the Americas offer unique insights into the secular and religious contents of West African manuscripts, the intellectual traditions that have produced them since the 11th century, and their significance in the studies on sub-Saharan Africa across the humanities and social sciences. West African manuscripts deal with a range of religious and nonreligious subjects. They deal with Islamic sciences and rituals, incantations, literature, poetry, Sufism, theology, translations and commentaries of the Quran, and jurisprudence. They include official correspondence, private letters, business records and discussions on labor and agriculture, slave trade and freedom, gold and currency, and divination and geomancy. Some deal with Arabic language and grammar, African languages, dialectology, logic, astrology, law, politics, pharmacology and medicine, alchemy, philosophy, ethics, sociology, history, diplomacy between European and African rulers in the pre-colonial era, political economy, chemistry, geography, government legislations, and astronomy. Of all the manuscripts that bear testimony to the rich intellectual written traditions that emerged in West Africa, those in Timbuktu, Mali, are obviously the best known, thanks to the pioneering work of John Hunwick and other subsequent scholars, and the media coverage of both their significance and endangered nature. Some of the most significant Timbuktu manuscripts are kept in public and private libraries. Some of them are written in Arabic and in Hausa and Tamasheq Ajami. The manuscripts deal with a variety of subjects, including jurisprudence, logic, astrology, pharmacology, alchemy, grammar, philosophy, ethics, correspondence, sociology, political economy, Sufism, chemistry, history, geography, Islamic sciences, and government legislations and treaties. These collections contain manuscripts written by some renowned West African scholars. The manuscripts encompass works of Fuuta Jalon scholars from Guinea and those of their

Senegambian colleagues. The manuscripts include colorful illuminations, calligraphies, and geometric decorative patterns, which Shaykh Ahmadu Bamba emphasized in his pedagogy see Figure 2. Courtesy of Sam Niang. Ajamization of Islam transcends the orthographic modifications of the Arabic script made by Muslims who live beyond the geographical boundaries of Arabia. It extends to the various tangible and subtle enrichments of Islamic traditions by local ones reflected in the texts and practices of Muslims around the world, as the faith adapts to new aesthetic, epistemological, cultural, linguistic, political, and social ecologies. Naturally, when scrutinized, West African manuscripts in Arabic and Ajami reflect facets of Ajamization. The oldest work found in the Mauritanian manuscripts dates back to the 10th century and is written in gazelle skin. Many learned West African Muslim families possess old and new manuscripts, which they sometimes guard jealously as part of their family heritages. Some of these West African manuscripts have circulated in the region for centuries because many Muslim scholars and their students have traveled throughout the region for family, peripatetic learning, or commercial reasons. The circulation of manuscripts also results from the relocation of some scholars to new areas in the region. As Hunwick notes, these market editions, which generally consist of lithographic, photographic, or xerographic reproductions of manuscript copies destined for sale in market places, form a half-way house between the manuscript tradition and printing proper. Due to their usual poor preservation conditions—the climate, fire, termites, water, mice, and other hazards—the oldest and most valuable ones in public and private collections are often in danger of being lost. Additionally, conflicts in the region have put some manuscripts in danger, as exemplified by those destroyed in Timbuktu by members of the militant Islamist group Ansar Dine. Louis Archinard created the former. His collection contains manuscripts he gathered in several West African countries at the beginning of the 20th century. Though most of the archives are in French, some documents in Arabic and Ajami are included. The document begins with the common Muslim opening doxology in Arabic and continues in Wolofal, the name for the Wolof Ajami writing system. Though the document starts with an Islamic formula, the content is not religious but purely secular. It is a business negotiation between two sovereign rulers concerning the appropriate payment for a construction of a trading post in the northern bank of the Gambia River. This treaty negotiation is the oldest Wolof Ajami document uncovered in Senegambia to date. It shows that Wolof Ajami once served as a valid diplomatic language in pre-colonial Senegambia, though its practitioners have now been treated as illiterate in official literacy statistics subsequent to the colonial experience. It hosts manuscripts in four collections: The manuscripts in these collections include original copies of the Quran, market editions, and other documents. Most of the manuscripts are in Arabic, though some are written in Hausa, Fulfulde, Wolof, Dagbani, and Gonja Ajami scripts, and in other unidentified languages. The manuscripts include works of authors from Northern Ghana, Mali, Nigeria, and Senegal produced in the late 19th and early 20th century. The West African manuscripts at the Herskovits Library deal with a broad range of subjects, including poetry, Arabic grammar, history, theology, Sufism, law, astronomy, numerology, and medicine and healing. They include chronicles, lists of kings and imams, and letters that provide insights on the history of Northern Ghana. The collection includes The Book of Genesis in Fulfulde Ajami used by Christian missionaries for proselytizing purposes. Some African American private collectors also hold important West African manuscripts. While enslaved Africans in America produced some of their manuscripts, they collected or purchased others from Africa. Some of these materials are held in educational institutions and in public and private collections see Figures 5 and 6. Ayub was captured on the coast of Senegal in The letter was possibly written between and while he was enslaved in Maryland. Click to view larger Figure 6. Digital Preservation of West African Manuscripts Just as digital preservation has now become the optimal means to preserve and transmit West African manuscripts to future generations, microfilm was once regarded as the best method for the same purpose from the s to the s. The microfilm projects focused primarily on the preservation of West African manuscripts in Arabic. The Centre of Arabic Documentation at the University of Ibadan that John Hunwick started in , when he served as a lecturer in the Department of Arabic and Islamic Studies, made microfilms of Arabic manuscripts in the s. However, the microfilms are currently destroyed. The microfilm consists of literary, religious, and historical manuscripts; genealogies; biographies; and local histories primarily dealing with Mali, but also related to Senegal. It has in its database about 2, Arabic manuscripts

from Mauritania in full text totaling , images , along with the corresponding bibliographical metadata. Charles Stewart created the project. He had produced important microfilms of manuscripts from Mauritania in the late s. These microfilms, held at the University of Illinois at Urbana-Champaign, contain, among other things, a copy of a text and commentary on the Quran and correspondence concerning the acquisition of the text, and over two thousand 19th-century Arabic manuscripts collected from several Mauritanian libraries. The manuscripts in the microfilms deal with a variety of subjects, including literature, law, religion, Arabic language, and history. Subsequently, the microfilms were digitized and placed online. Its descriptions continue to expand with the collaboration of the Al-Furqan Islamic Heritage Foundation. Recently, several digital projects have focused on the preservation of West African manuscripts. Some of the manuscripts exhibited at the LOC date from the 16th to the 18th centuries. This project digitized important manuscript collections in English and Arabic. The collections include police records in English as well as records of the Gambian Muslim court in Arabic generated between and The court records reflect the struggles between elders and young people, elites and commoners, men and women. The SOAS collection spans a period of about five hundred years. The British Library currently holds the largest digital collection of West African manuscripts. The EAP has funded numerous digitization projects that have preserved a variety of colonial and noncolonial archives across Africa. These include the following West African digital preservation projects: Precolonial Documents Preservation Scheme. Some of the documents reflect the economic and political history of the Sokoto caliphate and British rule in Northern Nigeria see Figure 7. The goals set by the AAL team include complementing the academic works on sub-Saharan Africa based on Arabic and colonial sources by studying, preserving digitally, and making freely available Ajami manuscripts from all the regions of the continent, so that Ajami documents are no longer treated as footnotes but as major African sources of knowledge. It holds 5, pages of Ajami materials written by members of the Sufi order see Figure 8. The manuscripts encompass copies of works by four Ajami master poets: Serigne Mbaye Diakhate Siradji Collection. The four Ajami poets composed numerous poems in the lingua franca of Wolof. The manuscripts in the collection include satirical, polemical, and protest poetry, as well as biographies, eulogies, genealogies, talismanic resources, therapeutic medical manuals, historical records, speeches, instructions on codes of conduct, and a translation with commentaries of the Quran in Wolof Ajami script. These materials show that Ajami is a living tradition among the Fuuta Jalon Fula. The poem begins with the customary Muslim opening doxology and defends the use of Fuuta Jalon Fula for proselytizing purposes. Fuuta Jalon Pular Ajami Manuscripts. The poem reflects the belief in the binary potency of words in Senegambia.

### 4: Mauro Nobili | History at Illinois

*The role of Arabic writing and literature in West Africa has been long underestimated, although a major step in reconstructing this tradition occurred with the publication of volumes II (The Writings of Central Sudanic Africa, ) and IV (The Writings of Western Sudanic Africa, ) of the Arabic Literature of Africa series, both compiled by John Hunwick and published by E.J. Brill.*

However, these collections are in private hands, have not had the benefit of professional archival care, and are being cannabilised for commercial sale by antique hunters. There is a strong possibility of these documents being lost forever if this situation continues unchecked. The Riau Archipelago spreads over a vast geographic area in the triangle between Sumatra, Singapore and the Borneo. In their endeavour to standardize the Malay language, Dutch officials collected manuscripts from the archipelago; these manuscripts became the basis for a standard grammar and dictionary of the Malay language. This collection process not only resulted in several large repositories of Malay manuscripts, but also kindled a renaissance of Malay writing at the court of Riau and beyond. The remnants of this manuscript and book culture can still be found in private collections of books and manuscripts scattered throughout the region. This [Endangered Archives Programme] project aims to preserve through digitisation and list private collections of documents for future generations to enhance possibilities to gain a better understanding of Malay intellectual history. The preservation of these documents is important for the people who own them, as well as for scholars who want to study the dissemination of ideas throughout the Malay World. The manuscripts contain a wide variety of subjects, such as genealogies, epic tales, poetry, Alquran, prayers, sermons, and official documents. Most of the Ambon manuscripts are in the form of rotulus vertical rolls kept in a protective sheath of bamboo; the paper is mostly European, while in some cases dluwang or native paper or blank paper is used. Languages used in the texts are Arabic, an Ambon dialect of Malay, and Dutch. The Ambon manuscripts which have been digitised remain with their original owners. The project has helped to raise awareness amongst local people of the importance of preserving the cultural legacy inherited from their ancestors. The pilot project identified and listed manuscripts with 46, pages in total, written between the 17th and 20th centuries. These important and vulnerable manuscripts are to be found in Pidie and Aceh Besar regencies. The content of the manuscripts is a part of Acehnese history with regards to lifestyle, the kingdom of Aceh, and the war against colonialism. They also relate to Islamic knowledge and Islamic mysticism Sufism and its order. However, the manuscripts are highly endangered. They are not kept in the best of conditions to aid their preservation, mainly through lack of knowledge and resources. They are often attacked by insects and some of them have been corroded by the ink used or have water damage. Conflicts and natural disasters in Aceh have also had a bad effect on the manuscripts. To preserve them from destruction and further decay, immediate action must be taken for their preservation. One of the best actions that is the most urgent to perform is to digitise them to prevent the total loss of this cultural heritage. The pilot project won the confidence of the collectors to preserve their manuscripts through digitisation and they understand the reason and the benefit of copying them. This major project will establish complete digital copies and lists of the manuscripts that will be useful for the owners and future scholars. A printed copy of their manuscript will be given to each owner. The Butonese manuscripts are mostly written on European paper in the Arabic and Wolio languages using Jawi - Wolio script. A few others were written in the Buginese and Dutch languages using the respective scripts. These manuscripts were written and copied between the 17th and the 20th centuries. Their contents are manifold, among them are legends, genealogies, various correspondence such as official letters, contract letters, personal letters, and accounts of traditional ceremonies. These documents are important sources for the study of language, literature, local Islam, traditional political history, culture and society in Indonesia. This project will produce a written survey report and digital samples of selected manuscripts from the eight collections that have been identified. Since this is a pilot project, not all manuscripts will be photographed at this stage. Agreements will be drawn up with their owners for complete filming in the future. Other collections will also be located and permission sought to photograph their manuscripts at a later stage. If permission is obtained, it is hoped this pilot project will lead to

the development of a major research project for digitising these Butonese manuscripts, conducting training for the owners of the collections and local staff working in relevant institutions in South-Eastern Sulawesi Province, in order to preserve the manuscripts from total destruction and help save them for the future. Cirebon was also considered to be one of the cultural centres in the Indonesian archipelago, which can be seen in its manuscripts. These Cirebon manuscripts will contribute towards the understanding of Islamic intellectual and cultural heritages, and will help to reconstruct how Islam spread in West Java in the period of the 15th century to the first half of the 20th century. The majority of them are physically in quite a fragile condition. This [Endangered Archives Programme] project will cover the whole area of the former Cirebon Sultanate including Kasepuhan, Kanoman, Kacirebonan, and Kaprabon, Pengguron and Sanggar, starting in those where the manuscript conditions are precarious. The project succeeded in digitising manuscripts, 17, pages. The manuscripts were held at the Sultanate Library and private collections. The manuscripts consist of: Quran and religious credo traditional healings, literatures, Cirebon traditional cronicles, Javanese Islamic mysticism, the story of puppets shadows, and the geneology of Cirebon Sultans. They were written and copied in the 18th and 19th centuries. Some are now seriously neglected and decaying, the inks are washed out, pages are ripped apart and rotten. It is made worse by the fact that they are not kept in proper conditions and are piled up in rooms or above the ceiling in suraus together with other material. Surau Lubuk Ipuh, Pariaman has 70 manuscripts with approximately 14, pages in total; Surau Bintungan Tinggi, Pariaman has 30 manuscripts with approximately 6, pages overall; Surau Pariangan, Batusangkar has 70 manuscripts with 14, pages in total; Surau Malalo, Solok has 50 manuscripts with 10, pages overall and Surau Tanjung, Pesisir Selatan has 30 manuscripts with a total of 6, pages. Their role as institutions of Islamic learning and centres for the dissemination of Islamic teaching in Indonesia can be clearly seen from their manuscripts. This [Endangered Archives Programme] project was successful in digitising manuscript collections in three Pondok Pesantren: Collections of Sufi brotherhoods <https://www.oxfordjournals.org/doi/abs/10.1093/monist/93.1.1>: From the point of view of Islamic Studies it is interesting to note that many Sufi surau collections possess the treatises on the peculiarities of regional Islam such as the history of local Islam, agiographical works and works on Naqshbandiyah and Shattariyah mystical conceptions written by local shaikhs. The manuscripts describing suluk mystical ritual can be especially distinguished as the ritual of suluk is practiced only in the remote corners of Sumatra and is considered to be old-fashioned and unpopular among young generations of Muslims. During the work it is planned to make digital copies of about manuscripts. The collection consisted chiefly of microfilms, but included more than original manuscripts housed from that time onwards in the Special Collections. Over time this has grown to manuscripts, many of which are beautiful works of art with interesting calligraphy and decoration. The manuscripts are written mostly in Persian and Arabic, with a few in Urdu, Syriac Turkish and other languages. Most manuscripts in the collection were written in the nineteenth century, but some may date back to the fifteenth century. There are a number of Qurans, but the collection is not exclusively Islamic: There are also grammars, dictionaries and a few fictional and poetic works. The vast majority of these source materials are in the form of hand-written manuscripts held by individuals or families in Balochistan. These are extremely vulnerable and perishable documents that are likely to be lost forever if timely intervention is not made for identification, preservation and conservation. A collaboration between scholars, the staff of the Balochistan Archives and the University of Texas at Austin Libraries will create catalogues of, and strategies for, digitally preserving these materials for dissemination to a larger scholarly community. The findings from this pilot project help develop a major project in the future. Such a future project would strive to archive all surviving materials and to place copies in repositories that would be available to all scholars interested in Islam, the literary, political and social dynamics of the Malay world, and patterns of circulation and transmission across the Indian Ocean. Because all three languages Malay, Arabic and Tamil were written using the Arabic script close attention is required in surveying and deciphering such content. The first phase of the project would involve surveying and listing the manuscripts and books in all known collections belonging to individuals and families across Sri Lanka, primarily in Colombo and Kandy, and their vicinities. In addition to surveying and listing the materials, awareness-raising meetings will be held with community members, leaders and local scholars to explain the importance and ultimate goals of the project as well as provide information about manuscript preservation

techniques.

### 5: Arabic Manuscripts from West Africa: Libraries - Northwestern University

*The Paden collection has been the subject of an article by E.N. Saad, "The Paden Collection of Arabic Materials from Kano," History in Africa 7 ( ): Language: Predominantly Arabic, with some items in Hausa, including a collection of Hausa poetry (items ).*

Fadil bin-Mzar Shaleb bin-Yousef It is also stated that they had an army of men. When the Scottish explorer Mungo Park traveled through West Africa in the late 18th century he was informed by an Arab he met near Walata of there being many Arabic speaking Jews in Timbuktu whose prayers were similar to the Moors. Sons of this prominent family founded three villages that still exist near Timbuktu -- Kirshamba , Haybomo , and Kongougara. In , Askia Mohammad I came to power in the previously tolerant region of Timbuktu and decreed that Jews must convert to Islam or leave; Judaism became illegal in Mali, as it did in Catholic Spain that same year. This was based on the advice of Muhammad al-Maghili. As the historian Leo Africanus wrote in The intervention of the preacher Muhammid al-Maghili of Tlemcen set up the pillage of their goods, and most of them have been killed by the population. This event took place during the same year when the Jews had been expelled from Spain and Sicily by the Catholic King. He will not allow any to live in the city. If he hears it said that a Berber merchant frequents them or does business with them, he confiscates his goods. It is believed that some Berber clans may have been at one time Jews and according to another tradition they are descended from the Philistines driven out of Canaan. Thus, at Outat near Tafilalt there is a mellah with about Jews; [11] and at Figuig , a mellah with Jews. They are subject to the Tuaregs, who do not intermarry with them. At Tamentit he tried to convert the inhabitants to Islam; and as the Jews offered great resistance he exiled them to the desert of Ajaj, as he did also the Tuaregs, who had only partially accepted Islam. Cut off from any connection with their brethren, these Jews in the Sahara gradually lost their Jewish practises and became nominally Muslims. Other accounts place a group of "Arabs" driven to Ajaj as being identified with the Mechagra mentioned by Erwin von Bary, [13] among whom a few Jews are said still to dwell there. Horowitz [14] also speaks of many free tribes in the desert regions who are Jews by origin, but who have gradually thrown off Jewish customs and have apparently accepted Islam. Among these tribes, he says, are the Daggatun, numbering several thousands and scattered over several oases in the Sahara, even as far as the River Dialiva Djoliba? He says, also, that they are very warlike and in constant conflict with the Tuareg. According to Horowitz, the Mechagra mentioned above are also to be reckoned as one of these Jewish tribes. Horowitz had never been to Africa, but relied mainly on rumours spread in the European Jewish community. Last Rabbi of Timbuktu. Non-Muslims were precluded from this trade because Arab merchants were determined to forestall encroachments upon their lucrative business. He was clever, shrewd, articulate, audacious, and most important he knew Koranic law as well as most learned Muslims. The term, bejaoui, refers to single or small groups of camels that carried travelers sometimes without merchandise or baggage, and were accompanied by indigenous guides. Between and Rabbi Serour and his brother Yitzhaq were able to become successful and they became well known in the area. After earning a small fortune, Rabbi Serour returned to Morocco in In , the Jewish colony in Timbuktu had reason to rejoice since by the end of the year they had eleven adult male Jews in residence. This was significant since it meant that they could form a minyan and establish a synagogue.

### 6: Jews of Bilad el-Sudan - Wikipedia

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Most of these documents were produced in the 19th and 20th centuries. The collection contains books and manuscripts on all aspects of Islamic learning, protective medicine, and the secret arts asrar. The library also includes earlier works written by West African jihad leaders and many other notable malams learned men. A special area of the Falke collection is in the field of protective and secret medicine. Falke was a noted healer who wrote several books on the subject. The Falke collection has been the subject of a doctoral dissertation. The majority of the items are in Arabic, but approximately one fourth are in Hausa written in the Arabic script ajami. They were acquired by Northwestern University Professor John Paden during the course of his research in Nigeria in the s and donated to the library. Some are handwritten copies while others are printed editions. Subject matters include basic jurisprudential treatises, classical commentaries on these works, and printed versions of the better-known diwans of pre-Islamic Arabic poetry. The calligraphy some of it ornamental , marginal comments and colophons by West African copyists are of interest. The Paden collection has been the subject of an article by E. Predominantly Arabic, with some items in Hausa, including a collection of Hausa poetry items The John Hunwick Collection contains items, the majority of which are market and printed editions and photocopies of original manuscripts. Most items were produced in the 20th century, although some of the photocopies are of older items. Northwestern Professor John Hunwick and his students purchased these materials during research trips and donated them to the library. Market editions of Arabic texts written by Nigerian authors make up a significant portion of this collection. Items of this collection are parts of a tome purchased by John Hunwick in Rabat in and containing works by Jalal al-Din al-Suyuti and other Moroccan authors, some yet to be identified. Only two other copies are known to exist one in Morocco and one in Tunisia. This copy may be the original dictated by the author to one of his Moroccan students in The University of Ghana Collection contains items, all of which are photocopies of original manuscripts. Most of these documents were produced between the late 19th and first half of the 20th centuries. The Institute borrowed manuscripts from Muslim scholars, made multiple photocopies, and returned the original to the owners. Permission was given to anyone who wished to purchase copies of the manuscripts. Professor Wilks, an expert in Ghanain history and Islam, obtained copies of items. Wilks later became a professor of history at Northwestern. When he retired in he donated the entire collection to the Herskovits Library. Nearly half of the works are on religious disciplines jurisprudence, Sufism, ethics, theology and literature poetry: Another half is made up of chronicles, lists of kings and imams, and letters, all being sources for the history of Northern Ghana. Arabic, often with Hausa glosses, especially in the case of classical Arabic poems. Some items are in Hausa. Individual items are found in Gonja, Dagbani, a poem in Mamprule in praise of Shaykh Ahmad al-Tijani, and some other unidentified languages of Northern Ghana. All items are in Arabic script. It also includes many anonymous historical documents. The Mervyn Hiskett Collection: Consists of approximately items representing the personal collection of the late Dr. Hiskett was a pioneering scholar of the Hausa literary tradition in Northern Nigeria, with a special interest in ajami literature Hausa written in Arabic script. During his career he collected various documents and materials related to the history and culture of Islam in West Africa, and northern Nigeria in particular. The latter are mostly in Arabic, although some are in Hausa in both Roman script and ajami , and contain notations by Hiskett. John Rylands Library Collection: John Hunwick obtained from the University of Manchester U. John Rylands Library a microfilm of a collection of Arabic manuscripts books and documents , originating from Kano in northern Nigeria.

### 7: Hall, Bruce - Center for Middle Eastern Studies

*In August , ISITA and its partners hosted "Working with African Arabic Script Manuscripts," a unique training workshop*

## VII. ARABIC MANUSCRIPT IN WESTERN AFRICA. pdf

*with dual goals of increasing Americans' understanding of sub-Saharan Africa's rich manuscript culture, while also supporting African curators' efforts to preserve and make African collections accessible.*

### 8: Arabic Manuscripts from West Africa: A Catalog of the Herskovits Library Collection

*The British Library's West African manuscripts collection - Asian and African studies blog /03/31, of manuscripts from West Africa. As part of his PhD.*

### 9: Manuscripts - Middle Eastern Studies - Research Guides at UCLA Library

*Free download from [www.enganchecubano.com](http://www.enganchecubano.com) of scholarly activity to the west and east of the Niger Bend. In effect, the West African Arabic manuscript database provides an anecdote for these problems and moves us.*

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