Azerbaijan has a very ancient and rich history. These traces of history are reflected in the manuscripts that came from the oldest times and reached us in different ways. These written monuments created by our people for centuries are a strong source for studying the literary-artistic heritage and the history of the cultures of Azerbaijan and the Near East and Middle East.

Among the great civilizations existing in the world, the civilization created by the Muslim peoples distinguishes with its richness and grandiosity. The first inscriptions with old history are connected with Sumerians. The lithographic pictograms of Sumerian inscriptions available in the world and ancient Egyptian papyruses can be seen as the predecessors of modern books. We see that books have nearly 7000 years of history. The scripts of Avesta, written with the Naskh script style on the leather, are the main, more realistic form of the book.

The pictures drawn on rocks on Boyukdash Mountain in Gobustan, belonging to the 1st century, Albanian writings in Mingachevir, medieval lithographical inscriptions, epigraphical monuments and others may be summarized as early inscriptions of Azerbaijan.

At the ANAS Institute of Manuscripts named after Muhammad Fuzuli, lots of rare manuscript copies in Azeri, Turkish, Persian and Arabic are maintained. These are ornamented magnificent manuscript copies of classics of the history of the world literature, adorned by medieval painters and calligraphists. Studying of the manuscript collections are among very topical issues in terms of learning of the previous history of Eastern nations and the Azerbaijani nation. Some part of these manuscripts are endowed monuments. Movable and immovable properties given and endowed willingly by a government or individuals for religious and beneficiary purposes are called endowments. ‘Vagf’ (endowment) is an Arabian word and means ‘staying somewhere’, ‘being silent’, or ‘belonging to anything’. In the Islamic Law, the term of Vagf means ‘arresting any property or agricultural land for the sake of God’ (endowing for the sake of God, to one’s children, from generation to generation, to any mosque or palace).

Although the history of appearance of the Vagf came across the 7-8th centuries, its roots are older. Historical scientists show based on many sources that the social root of the endowment came to societies from the age of primitive societies as the form of property-common household for help. The term of oracle property belongs to Christianity until Islam. Endowment of properties was documented through a special document titled Vagfnama. Endowed properties could not be sold, endowed, or mortgaged. Persons endowing anything were called ‘Mutavalli’ or ‘Nazir’, whose responsibility was supervising the collection and strengthening of incomes.
In addition to the endowed manuscripts being maintained at the Institute of Manuscripts, there are also works written with the titles of Vagfiyya or Vagfnama, which are very interesting, too. In these works, the rules for endowment, giving with the aim of endowment, constructing premises as a beneficent, informing of Koran readers of the endowment and etc. issues are discussed. Vagf in reading of Koran means breaks, pauses and clamping up with the breath.

Among written monuments, the endowed copies of the most valuable manuscript Sacred Koran and its interpretations are interesting. In the 1st and 2nd volumes of the Catalogue of Endowed Manuscripts, detailed information are given about those copies of Koran. And one of them, the manuscript being maintained with Code B-6965/8590 includes two works.

The text was written with the black ink through the Naskh script style on white, one-color papers. The headings and subheadings, the titles of the chapters and babs, some words and the lines drawn under them were written with the red ink (The sizes are 14.5x22cm, the volume is 211 pages). Its cover was made of cardboard.

On pages 2b-99b, the interpretation of Al-Fath Sura in Imam Fakhr-Razi’s work titled At-Tafsir Al-Kabir is given, where it is said that this book is an interpretation of Fatiha Sura granted by God to us.

In the introduction part of the work, the words of ‘Ali Mehdi’s endowment to other scientists’ and on the stamp put, the words of ‘Abduhu Aslan Tavakkul-tu-Alallah’ (Trust in God, his (God’s) slave Aslan) were written.

The second work is called Abdulla Muhammad bin Omar bin Al-Hussein Ar-Razi’s ‘Kitabul-Fazailush-Shafeyi’ (100b-211a).

In this work composed and regulated in compliance with the figh (Islamic Law), the martyrdom the early imams of Islam is mentioned. The note on endowment, written on Page 100b of the manuscript is in the form of Endowed by Ali Mehdi with the aim of charity for the sake of God, unlike the first work.

On the last 209a-210b pages of the manuscript, a story is given. This religious story is about the travel of Alexander the Great to Magrib and the dissemination of Islam. On that page and on the cover, there is a script about the rules for ablution. The manuscript was copied out by student Hidayat Muhammadjan Dagestani in Dagestan in 1065 of the hegira calendar (=1654).

One of the very valuable and rich monuments at the Institute of Manuscripts is maintained with Code B-6099/7724. Although the manuscript was not endowed, it contains Koran’s reading rules and suras. On Pages 1b-7a, there are the Interpretation of Al-Rahman Sura, Abu Nasr Muhammad ibn Abdurrahman Hamadani’s work titled Az-Sabiyyat fi Mavaizul-Bariyyat (Sabiyyat in brief), several suras of Koran, and forms of Gabala (ownership document).

The text was written with the black ink through the Naskh script style on white, one-color papers. (The sizes are 18x21 cm, and the volume is 81 pages). It does not have a cover.

In this religious book in Arabic, information about the endowment is given to Koran readers. Although the manuscript was not endowed, it has been added to the article as it contains interesting poems and comments about the endowment. The words in the introduction part of the poem are these: ‘Koran reader, I give you advises about endowment through poem. The person memorizing Koran, listen to this poem to allow it to be a guide for you interns of stopping.’

*Mim* harfi vəqfdır, ondan vəz keçmə,
*Kəçən*, qorxu onda küfrə çerilər.
*Ta* harfi də surf vəqfdır
*Sənə rast gəlsə ondan da vəz keçmə.
*Cim* hərfində rast gəlsən ondan vəz keçmək olara,
It is clear from this that vagf between words when reading Koran with a proper pronunciation and learning it means stopping (pausing).

There is detailed and satisfactory information about this in the book titled Tavjid of Naiia Souleymanova, a scientist of the Institute of Manuscripts.

The manuscript was copied out in 1175 of the hegira calendar (=1761). There is no information about the scribe.

The manuscript with Code S-429/9382 are Juzves from Koran. The Juzves from Koran, being maintained under this code consist of 15 books and every Juzv was covered as an individual copy. The Juzves are not successive. The manuscript includes Koran’s Juzves No 1, 4, 5, 8, 10, 11, 12, 13, 14, 17, 26, 29 and 30. There are two copies of each of the 1st and 17th Juzves. These Juzves are separate manuscripts are were included into one folder. And the dates of writing, the scribes and the endowers of the manuscripts are different. Therefore, these manuscripts were grouped not successively, but in accordance with the general description order,

As the characteristics of the description of the books of the manuscript with Cde S-429, which we mentioned and numbered provisionally (i-v) – its script style, paper, writing and other paleographical characteristics are very similar to each other and maybe the same with each other, their description is not given separately and only their differing parts are shown.

I

It is the first Juzv. This Juzv contains 7 verses of the 1st Sura Al-Fatiha and 140 verses of the 2nd sura Al-Bagara. Al-Bagara sura contains 286 verses.

II

It is the tenth Juzv. On Pages 1b-6b of the manuscript, 41-75th verses of the 8th sura Al-Anfal and on pages 6b-20b, 93 verses of the 9th At-Tovba sura are given. At-Tovba consists of 129 verses.

III

It is the eleventh Juzv. On Pages 1b-7a of the manuscript, the 94-129th verses of the 9th At-Tovba sura and on Pages 7a-21a, the full 109 verses of the 10th Yunis sura are given. From that page, the 11th Hud sura starts and consists of 5 verses. Hud sura consists of total 123 verses. The heading of the first sura was not written.

IV

It is the thirteenth Juzv. It starts with the 53th verse of the 12th Yusif sura on Pages 1a-8a and ends with its 11th verse. And on Pages 8a-14b, it consists of 43 verses of the 13th Ar-
Rad sura. In this manuscript version of the Juzv, 52 verses of the 14th Ibrahim sura and the 1st verse of the 15th Al-Hijr sura are not available.

V

It is the fourteenth Juzv. On Pages 1a-7a, the full 99 verses of the 15th Al-Hijr sura and on Pages 7a-21a, 128 verses of the 16th An-Nahl sura were included.

The manuscript was written with the black ink in Arabic through the Naskh script style on white, on-color pages. It has a color title manufactured very pleasantly, with a very nice design. The text was bordered with bright colors and decorated with Nabati ornaments. The bordered text was then lacquered. As the quality of the ink was not good, the writings on most of the pages were stained, which deteriorated the paleographical characteristics of the manuscript. The sizes of these five manuscripts are the same (The sizes are 19x28 cm, and the volume is 23+20+21+21+21 pages). It does not have a cover. It has paygirs. The titles of the suras and the sequence numbers of the verses were not shown. Here, the titles of the suras and the sequence numbers of the verses were determined as a result of comparison with a printed version of a fine Koran and the printed version of the Juzv.

On Page 2a of the manuscript, there is a note with the heading ‘Endowed to people’ in Arabic. The translation of the note is as follows: ‘I, Karbalayi Kheyrannisa Karbalayi Nazar Kizi Surakhani endowed this Juzv of Koran to all Muslims and believers together with other 29 Juzves in accordance with relevant Sharia Law. May the merits of the readers of this Koran got to my deceased spouse Mashadi Shikar and his sons Eshgali and Shirali. As long as I live, the owner of this Koran is the endower. After her, it must be given from generation to generation, her children and then scientists of Baku and its villages. Endowment date: The 25th day of Maharram month (21th March) of 1324 of the hegira calendar (=1906).

This note of endowment is the same in those five manuscripts that we described. As it can be seen from the note, this endowed valuable manuscript was endowed by Karbalayi Kheyrannisa Karbalayi Nazar Kizi, a resident from Surakhani village of Baku to her children and grandchildren. This valuable monument transferred from generation to generation was preserved and reached our time.

VI

It is the thirtieth Juzv. This Juzv (1a-22a) starts with the 8th verse of the 78th An-Naba sura and was written successively including the last 114th sura of Koran. It also includes the contents and the end parts. The Juzv includes faults from the start. It was written with the black ink through the Naskh script style on white, one-color papers. It was decorated with a color title. The text was bordered with color and decorative wavy lines and was lacquered. Red signs were put between the verses. All the titles except the first title are short and were decorated with various colors (The sizes are 19x28 cm, and the volume is 22 pages). It does not have a cover. It has paygirs. There are thin papers put into the pages to preserve the writings well. After the last An-Nas sura, there is a note on Page 22a, stating that the manuscript belongs to Haji Lutfali.

The manuscript was copied out in 1314 of the hegira calendar (=1896) by scribe Ali Muhammad Taligani. There is not a note about the endowment in this manuscript.
VII

It is the twelfth Juzv. The manuscript was given on Pages 2a-9b of the Juzv from the 6th verse of the 11th Hud sura to the last 123th verse of it. And on Pages 9b-15a, 52 verses from Yusif sura (consists of 111 verses) were written.

The text was written with the black ink through the Naskh script style on white, on-color papers and was bordered. It has a decorative title (Its sizes are 15x21 cm, and its volume is 15 pages). Its cover was made of black leather with a medallion. One page of the cover was lost. One page from the start part and one page from the end part do not exist. In the title on Page 2b, the name of the sura was not written. The Yusif sura on Page 9b has a little decorative title. On Page 2a of the manuscript, there is a note stating that the book was endowed. The mentioned title was bordered in the wavy form (in the form of ellipse) with pictures and the black and red inks, and the note about the endowment was written through the Suls script style. The note states: ‘Haji Najafgoulu is a Baku habitant. He endows it to send the good merits of it to deceased Aga Kazim. As long as she lives this book is her property, but will then be transferred to her children, 1267 of the hegira calendar.’ (=1850) There are two stamps put near the note. The writings on the stamps disarrayed.

VIII

It is the first Juzv. In the introduction part of the manuscript, Al-Fatiha sura was lost. It consists of 141 verses from the 2nd Al-Bagara sura. It has a decorative title. Page 1a was bordered with ornaments and the text was written with the black ink through the Naskh script style (Its sizes are 16x24 cm, and its volume is 18 pages). Except Page 1a, all the remaining pages were bordered with ordinary red, black and yellow lines. It does not have a cover. There is no information on the endowment in this book, too.

IX

It is the twenty sixth Juzv. On Pages 1b-2a of the manuscript, the 33-37th verses of the 45th Al-Jasiya sura, on Pages 2b-6a, the 46th Al-Ahgaf sura, on Pages 6b-10b, the 47th Muhammad sura, on Pages 10b-12b, 16 verses of the 48th Al-Fath sura were given. In the manuscript, 14 verses of Al-Fath sura, and 30 verses from suras of Al-Hujarat, Gaf and Az-Zariyat were lost.

It was written with the black ink on white, one-color pages. The text was bordered. Its title was decorated with simple ornaments. The remaining titles are short (Its sizes are 13.5x21 cm, and the volume is 13 pages). It was covered with brown leather, and geometrical drawings were drawn on it. In the note with the heading ‘The note by the Endower about the endowment of the manuscript to all people on Page 1a states: ‘As God granted happiness to me, I, Haji Abutalib Haji Loutfali Oglu (Baku habitant) endowed this half Juzv in addition to other 59 Juzvs to all Shia people reading the Koran to send their merits to all prophets, saints and martyrs from this time and then to the parents of the endower. As long as I live, it belongs to me. After me, it will be transferred to my child, and I endow it to the population of Baku when his generation will end. 1303 of the hegira calendar (=1885).’ These notes in the Juzv increases the value of the monument and the historical way it passed becomes clear.
X

It is the sixth Juzv. This Juzv includes the suras of An-Nisa (148\textsuperscript{th} - 176\textsuperscript{th} verses) and Al-Maida (1-120\textsuperscript{th} verses). In this manuscript version available to us, only the 28-82\textsuperscript{th} verses from Al-Maida sura were given (1b-9a).

It was written with the black in through the Naskh script style on white, one-color papers. On Page 1b, there is a title decorated with artistic ornaments. The title of the sura was not given in the title. The text was bordered. On each page, a sign looking like a stamp was put and on it, the words of Juzv and Nisf were written through the Arabic alphabet. One of the advantages of the manuscript is the translations of the verses into Persina, given under the lines and the writing of this text with the red ink (Its sizes are 16.5x25 cm, and its volume is 10 pages). Its cover was made of light brown leather. In the middle part of the cover, there is the orange color. It was bordered with geometrical drawings. On Page 2a, there is a note stating that the manuscript was endowed, which declares: ‘It is a half Juzv. It was endowed by Mullah Gafur Sardar Tofig Aga to all people living in Shusha Tower of Karabakh, who are popular as Muhammad Agadadash and can read the Koran in the order which is consistent with the halal rules of the religion. It is endowed to his father Muhammad and mother Mouh- lis, his brothers Najafgoulu and Abbasgoulu, the males of all future generations to be born and in general, all the Muslim population of Shusha. If the population of the Tower end, then this book after having read to their souls may be removed from the Tower (in 60 Juzves) and be transferred to another place. 1292 of the hegira calendar (\(=1875\)).’ As it can be seen from the note, the words of the endower should be obeyed as a bequest by his children, relatives and future generation. At the same time, the endower of the sacred manuscript as if felt the current tragic fortune of Karabakh and Shusha beforehand by endowing it to the Muslim population of Karabakh.

XI

It is the eighteenth Juzv. It includes the full 118 verses of the 23\textsuperscript{th} Al-Muminun sura (1b-8a) and 64 verses of the 24\textsuperscript{th} An-Nur sura. After 20 verses, Page 10a was left empty. On Pages 10b-20a, the 21\textsuperscript{th} verse and its continuation are complete and sequential till the end. In the title, the name of the sura was not written. And 20 verses of the 25\textsuperscript{th} Al-Furgan sura were included into Pages 17a-18a. It includes total 77 verses.

The text was written with the black ink through the Naskh script style on white, one-color papers (Its sizes are 17x25 cm, and its volume is 22 pages). Its cover was made of brown leather. Lines with geometrical drawings were drawn on it. The note about the endowment, written in Arabic on Page 2a is as follows: ‘It is a full Juzv. It was endowed by Karbalayi Shahbib from Baku (Digah Village), a daughter of deceased Jabbar to the all nation and Shia readers. May the merits of the reading of the Koran go to 14 sacred persons (Prophet, his daughter Fatima and 12 imams) and the parents of the endowers. May God have scientists in Baku and their children to accept this endowment. 1316 of the hegira calendar \((=1898)\).’ This note is the same as that in the manuscript which is the 8\textsuperscript{th} Juzv.

On Page 1b of the Juzv, a distich in Persian was given with the Arabian alphabet with a black pencil through another script style:

‘Ruzigar namünasib, mərdum nasazqar, 
Gah bedəstı-çərx nəfəm, gah bedəstı-ruzıgar.’

(Translation: ‘The wind is not suitable and the people do not compromise with me, I sometimes complain against the fortune and sometimes against the wind.’)
As is seen from all of these notes, this monument was used by many persons and many people benefitted from it, it disseminated among the nation and came from generation to generation and reached our time.

XII

It is the eighth Juzv. On Pages 2b-9a, there are the 111-165th verses of the 6th Al-Anam sura. This sura consists of 165 verses. The introduction part of the sura belongs to the 7th Juzv. On Pages 10b-18b, the 11-87th verses of the 7th Al-Araf sura were written. It includes totally 206 verses. Page 10a was left empty.

It was written with the black ink through the Naskh script style on white, one-color papers. The name of the sura was not written in the title. The text was bordered with the black and red inks. (Its sizes are 17x25.5 cm, and its volume is 19 pages).

On Page 1a, there is a note stating that this manuscript was endowed, which is the same with that of the 18th Juzv. (See: The note about the endowment of the 11th manuscript).

XIII

It is the eighteenth Juzv. The number of the Juzv was mistakenly written as 17 in the manuscript. On Pages 1b-5b, the 1-118th verses of the 23th Al-Muminun sura, on Pages 5b-10b, the 1-64th verses of An-Nur sura, and on Pages 10b-12b, the 1-20th verses of Al-Fourgan sura (consists of total 77 verses) were written.

It was written with the black ink through the Naskh script style on white, one-color pages. Its color title decorated with gilt was composed very finely. In the title, the name of the sura was written with the red ink, and the writing of Juzv 17 in Arabic around it is on a star-like ornament looking like a stamp. The bordered text was then lacquered and gilded signs were drawn between the verses (Its sizes are 14.5x23 cm, and its volume is 12 pages). It was made of dark brown Galamndani leather and an orange bordered with flowers was drawn inside it, and the borders were also decorated with flowers. On Page 2a, there is a note stating the endowment within a border, of which heading was written with the red ink and the text was written with the black ink. The translation of the text written in Arabic in the note is as follows: ‘This Juzv was endowed together with other 29 Juzves by the mother of Muhammad Jafar, a daughter of deceased Haji Akbar (from Baku). The merits of saints and prophets will be transfer red from generation to generation after my death. Zilgadda month (April-May) of 1245 of the hegira calendar ((=1829).’ The content of these notes is the same with that of the 29th Juzv (14th nook). And in a side of the endowment note, these words were added with a different script style: ‘The owner of these 30 Juzves is Haji Zeinalabdin’s grandson Mashadi Abdoukhahil Karbalayi Muhammad Hussein Oglu.’

On Page 1a of the manuscript, this note was written in Persian through a black pencil: ‘Deceased Mullah Hainfa’s death happened in 1340 of the hegira calendar ((=1921), 40 minutes after the afternoon in one of the days of Novruz Hiday.’ And then, a four-stich poem in Persian was given.

XIV

It is the twenty nineth Juzv. On Pages 2b-13b of the manuscript, full versions of the 67-77th Al Mulk-Al Moursalat suras were written.

The text written through the Naskh script style with the black ink on white, one-color pages was bordered and lacquered. Its title decorated with various colors and gilt was composed very finely. In the title, the name of the sura was written with the red ink, and the titles
of all the remaining suras are small. On a side of some of the titles, a gilded stamp-like diamond shaped border was drawn and the words of Juzv and Nisf in Arabic were written inside it. (Its sizes are 14.5x23 cm, and its volume is 14 pages). No Page 2a, a note about the endowment of the manuscript was written. This is the same with that of the note in the 13th manuscript. (See: S-429/XIII)

XV

It is the fifth Juzv. Several pages are lost from the introduction part of the manuscript. It starts from the half of the 25th verse of An-Nisa sura and ends with the 147th verse of that sura. The sura consists of 176 verses.

The text was written with the black ink through the Naskh script style on white, one-color pages and was bordered with gilt. The bordered text was then lacquered. On a side of several pages, decorative ornaments were drawn with the gilt and the word of Juzv was written through the Arabic alphabet. (Its sizes are 14.5x23 cm, and its volume is 12 pages). It does not have a cover. The last two pages are empty. The sequence numbers of the verses were not shown.

‘Suras from Korani-Karim’ were included into the copy with Code D-445/10422.

Among them, there are Fatiha sura (1b) and Kahf sura (2a-11b), and then prayers and verses from Yasin sura were given. On Page 12a, Ikhlas and Falag suras were given. On page 12a, also one line from Falag sura was given. On Page 12b, Nas sura, prayers and Koran’s Khatm prayer were given.

It was written with the black ink through the Naskh script style on white, one-color pages. The text was bordered with a blue framework. The first two pages was made with Tazhib. The signs within the text consist of golden rounds. The pages were numbered in accordance with the Eastern style. (Its sizes are 21.5x35 cm, and its volume is 14 pages). Its cover was made of light brown leather. There are several orange parts on both the sides. It has geometrical drawings.

The translation of the note on endowment, written on Page 13b with the Arabian alphabet is as follows: ‘This sacred and honorable Juzv was endowed to Jame mosque by Mullah Shaban bin Muhammad Yaljghi in 1315 of the hegira calendar (=1897-98 of the current calendar) in an accurate and correct way. It cannot be sold or removed (removal from the mosque is forbidden by religion).’

Although this copy was called as a Juzv from Koran in the endowment note, it consists of various suras from Koran and various prayers.

On page 1a, it is shown that the monument is from the library of collector Ali Mujrum.

At the end, it was noted that the manuscript was copied out by Shamkhali Gazuri. Its date of copy was not written. It may be attributed to the 19th century for its paleographical characteristics.

And the manuscript titled Juzves from Koran is maintained with Code D-435/10412.

In this copy of the sacred Koran, the 4, 7, 10, 12 and 14th Juzves and their translations were given. The 16th and 19th Juzves are not complete and are mixed. The Juzves included in the manuscript are as follows:

4th Juzv – starts with the 3rd Ali-Imran sura of Koran (Family of Imran, dropped out of the sky in Medina, consists of 200 verses) and includes the 92-200th verses. It ends with the 1-23th verses of the fourth An-Nisa sura (Women, dropped out of the sky in Medina, consists of 176 verses).

7th Juzv – includes the 83-120th verses from the fifth Al-Maida sura (Dining table, dropped out of the sky in Medina, consists of 120 verses) and the 1-110th verses from the 6th Al-Anam sura (Cattles, dropped out of the sky in Mecca, consists of 165 verses).
10th Juzv includes the 41-75th verses of the eighth Al-Anfal sura (Booty, dropped out of the sky in Medina, consists of 75 verses, only the 30-36th verses were dropped out of the sky in Mecca) and the 1-93th verses of At-Tovba sura (dropped out of the sky in Medina, consists of 129 verses).

12th Juzv – starts with the 11th Hud sura (dropped out of the sky in Mecca, consists of 123 verses). It was given through only half-pages. The sequence of the text was broken in other pages.

14th Juzv – starts with the fifteenth Al-Hijr sura (A Rocky Area, dropped out of the sky in Mecca, consists of 99 verses) and ends with the 2-99th verses of the sixteenth An-Nahl sura (Honeybee, dropped out of the sky in Mecca, consists of 128 verses).

The Koran’s text was written on white, on color papers through the Naskh and Nastalig script styles. The writings in Arabic were written with the black ink and the translations in Persian were written with the red ink. The titles in the first pages of all of the juzves were made Tazhib. (Its sizes are 21x35.5 cm, and its volume is 193 pages). It does not have a cover. It needs restoration. The small written paper parts put inside the pages were numbered. The notes are related to the text.

The translation of the endowment note written on Page 1a is as follows: ‘This Juzv was endowed together with other 29 Juzves by Haji Gourban ibn Ashur to all believers, provided that it cannot be sold and its merit reach to 14 saints (Prophet Muhammad (pbuh), 12 imams (pbuh), Fatimayi-Zahra (pbuh) and the parents of the endower. Readers are asked not to keep it for more than three days. Endowment date: The 14th day of Safar month (February 7) of 1295 of the hegira calendar (=1878 of the current calendar).

The endowment note was given before all Juzves. Their writing dates are the same, too. On some pages, the endowment notes were bordered with ornaments (for example, 77a), while they were bordered ordinarily on some pages. The majority part of the footnotes are writings related to the text.

On the fourth sides of Pages 109a-b and 110a, the words ‘endowment to child’ were written. As the end of the manuscript is not complete, its scribe and copy date are not known. It can be attributes to the 19th century for its paleographical characteristics.

Finally, we would like to note that it is one of the noteworthy issues to discover and study the endowment notes and the stamps put on the endowed copies of Koran, which is the most valuable among all written monuments, and other religious books, as well as inform the nation of them.

References:

1. Juzves from Koran, Institute of Manuscripts, D-429/9382.
2. __________ Institute of Manuscripts, D-435/10412.
Tahirə Nurəliyeva

Vəqф olunmuş əlyazmalar

XÜLASƏ

Açar sözlər: vəqф, əlyazmalar, Quran, paleografik xüsusiyyətlər


Тахира Нуралиева

Рукописи дарованные в вакф

РЕЗЮМЕ

Ключевые слова: вакф, рукописи, Коран, палеографические особенности

В Институте рукописей НАН Азербайджанской Республики хранится более 500 рукописей, дарованных в вакф. Они представляют большой научный интерес с точки зрения своих палеографических особенностей: записей о передаче в вакф, удостоверяющих печатей и т.д. Автором статьи исследуются рукописи, дарованные в вакф, а также о самый ценный письменный памятник – Коран и правила таджвида, орфоэпического чтения сур Корана. Изучение этих важных вопросов делает их доступными для более широкой аудитории.