


A fragment of the prayer known as The Seal of Muhammad the Prophet. A page with a description of the Bayram ceremony. A chapter from the turn of the 19th c. referred to as noli baki, i.e. belonging to a mulla, the imam. The pages describe the Bayram ceremony (from a private collection).
80. Chumal 1377 v. Mal-
uszew (ch. prym.) - kartę z tablicami kalendarza kie-
wskiego. - 81. Chumal z 2 pol. XIX w. (ch. prym.) - kartę z tek-
stami na format intensy-
nych (tajemnic) in. 82. Chum-
al przed 1835 r. (ch. prym.) - kartę z wpisem z Wykłady staro-mucho-
 букв. I. Sobolewskiego wob. i 110. - 83. Chumal z XVIII/XIX w. (ch. prym.) - kartę z tekstem kasbackie-
nym.
84. A chumal from 1835, from Maluszew (private collection), page with frag-
ments of a lunar calendar.
85. A chumal from the se-
cond half of the 19th c. (private collection) fragments of I. So-
bolewski's work (cf. il-
lustres 110) Wiedza o Mu-
chowatach. [The exposition of the Muslim faith].
86. A chumal from the be-
t of the 19th c. (private col-
collection) fragments of the Koran.

84. Chumal transkrybowany cyrylic i łaciną z 1538 r. (ch. Lit. Muzeum Narodowym w Wilnie). - 85. Chumal maskotki z 1971 r. Gdansk (ch. prym.) - 86. Chum-
alska wysokiej, podawane (1904 r. Bahystok) w gorych cha-
mal transkrybowany łacinę, u dalo chumal alfabetu st. - kar-ty z porami modlit obo-
wizkowych i tekstem tury i Obecności. 
87. A chumal from 1835 transcribed with the help of both the Latin and Cyrillic alphabets (from the collection of the Lithuanian National Museum in Vilnius). - 88. A manuscript from 1971 from Gdansk (an ex-
ample of the method: chumal) (from a private collection). 
89. Examples of contempo-
rary manuscripts (transcripts) from 1996 from Bahystok; (above) a chumal transcribed by means of the Latin alphabet; (below) a chumal handwritten in the Arabic alphabet on the pages present: the timetables of obligatory prayers, Sura 1, The
Al-Fatiha.
87-88. Słownik turecko-białorusko-polski z 1836 r., Słownik kopista Mustafa Susháewicz; zb. Lit. Muzeum Narod. w Wilnie. – 89. Tadźwid z XVIII/XIX w.; zb. BM, Bialer. AN w Minsku; traktat z interlinearnym tłumaczeniem pol. – Na str. 87-88, A Turkish-Belorussian-Polish dictionary from 1836, from Slownik copied by Mustafa Susháewicz in the collection of the Lithuanian National Museum in Vilnius. – 89. A tajwid from the turn of the 19th c.: the text is written in Turkish with an interlinear translation into both Polish and Belorussian (from the collections of the Library of the Belorussian Academy of Sciences in Minsk).
96. Fragment z I poł. XX w. (z prawej) i 2 poł. XX w. (z lewej – fragment poczeński) (ch. prwu) – odcierki himie przed sklejaniem. 97. Dalasur pogrzebowy z lat 80. XX w. Budynek (ch. prwu) – fragment poczeński.

98. A dalasur from the 1980s to be used during the funeral ceremony (from Budynek, private collection). Opening fragment.

99. Examples of fromosurar from the beginning of the century (on the right) and from the second half of the century (on the left; the opening fragment): the separate fragments of the text are shown here before they were glued together to form a scroll (from a private collection). 97. A dalasur from the 1980s to be used during the funeral ceremony (from Budynek, private collection). Opening fragment.