111 Binding

Front cover and flap of No. 78, 28.5 × 18 cm.
Turkey, 1221/1806.

Brown leather, partially gilt and painted. There is a central panel containing an oval medallion with pendants. This bears a long 'S' shaped cloud scroll over floral arabesques. Similar decoration occurs in the four triangular corner pieces and all is painted in red on gold. There is a wide outer border flanked by bands of rope-work in red on gold. There is a wide outer border flanked by bands of rope-work. The border contains mixed arabesque and cloud scroll work, in panels separated by raised medallions containing painted decoration in gold. The interior of the flap is in red with a simple repeat pattern, which also occurs on the edge of the flap. This decoration of the binding differs widely from the illumination inside the manuscript.

Exhibited: Baroda House 1939, Catalogue No. 29.
Published: Van Regemorter, *Oriental Bindings*, Dublin, 1961, pl. 50.

CBL Ms. 1581 (Arberry No. 217)

112 Qur'an case and binding showing opening doublure and flap.

Decoration may be by the illuminator of the manuscript Sayyid Muhammad, pupil of Shawqi. Turkey, 1267/1850 - 1

Black leather with painted decoration. Many Ottoman Qur'ans have their own individual cases made of card and covered with leather. The painted decoration of gold flowers, ribbons and acanthus-type leaves is of Western European inspiration, though following traditional Islamic design concepts. A coloured ribbon attached to the interior of the case enables the manuscript to be extracted easily. The decoration on the doublures repeats the motifs used on binding and case. However by being of diamond, rather than oval, shape - which is partially repeated in the corners - they form independent compositions.

CBL Ms. (Arberry No. 224)
113 Qur'an case in the shape of a binding.

16.4 × 10.6 cm. It bears the name of the owner or maker, Ḥājī Taymān Khān b. Amīr Ḥamzā al-Kubāiči (of Kubachi) Dagestan. Turkey, 13th/19th cent.
Solid silver with ivory and enamel. A central oval medallion in blue and white enamel on a chased silver ground. This lies on a floral ground also of chased silver with dark blue and green enamelled corner pieces. There is an outer border of ivory plaques, engraved with floral motifs and filled with gold and enamel. These alternate with a light blue enamel quatrefoil. The interior of the flap has arabesque motifs in the shape of leaves. These are in black inlay. There is a double-line border also in the same metal. The edge of the flap has a cartouche bearing the name of the maker.
Published: Van Regemorter, Oriental Bindings, Dublin, 1961, pl. 49.
CRL. Ms 1578 (Arberry No. 222)

114 Three miniature Qur'āns in cases.

Approx. 4.5 cm. in diameter.
Top left. Iran 13th/19th cent. Octagonal case in gold with coloured enamel decoration depicting birds and flowers. In the centre in a star is a Qur'ānic āya LXI Al-Ṣaff (Battle Array) 13: Help from God and a speedy victory. Around the sides are eight of the 'Divine Names' and on the base is an enamel star with a woman's face.
Top right. Iran 13th/19th cent. Octagonal case in gold and set with garnets, turquoise and jade. Around the sides are panels of flowers in enamel and on the base a star with a central flower in coloured enamel.
Bottom. Iran 12th/18th-13th/19th cent. Octagonal case in steel with brass inlay. In the central star is a Qur'ānic āya XLVIII Al-Fath (Victory) 1: We have granted thee a manifest victory. Around the sides are eight panels with 'Divine Names'. Inside is a tiny Qur'ān in a lacquer binding decorated with an elaborate feather-flower in black on a honey-coloured ground.
Published: Van Regemorter, Oriental Bindings, Dublin 1961, pl. 40.
CRL. Uncatalogued items.
Arabic, Persian and Turkish words used in the Catalogue.

Anār Mamlūk officer.
Arabic, Persian and Turkish words used in the Catalogue.

Glossary of Technical Terms

Arabesque scroll spiralling plant motif derived from the vine, usually with leaves and tendrils.
Blind ruling ornament impressed on leather binding.

Caroline a narrow panel with rounded or pointed ends, often containing inscription.

Cloud scroll a motif like a knotted scarf usually in a U-shape, decorative in the system of dots used to differentiate the characters of the Arabic alphabet which are otherwise identical.

Double the inner cover of a binding eye the closed loop formed by several Arabic letters.
filigree delicate patterns cut from paper or leather and stuck on to the doublet of a binding. Occasionally found on the outer cover.

Geometric frame the regular pattern formed by intersecting lines in the frontispieces of manuscripts, especially Mamlūk and Ilīhan inscriptions.

harp semi-circular or triangular projection into the margin.

A device of Chinese origin, somewhat like a spear-head in appearance.

Mamlūk Mudişes were the Muslims who continued to live in Spain after the Reconquest and prior to 1492. The weak, usually geometric in appearance, which they produced goes under this name.

Palm tree heart-shaped plant motif with symmetrical radiating lobes.”

Quadrate a geometric shape with four identical lobes.

Shield shape a device in the form of a pointed shield formed within or over a palmette.

Cone/crown is a diaper pattern of Chinese origin comprising multiple fan-shaped waves.

27 x 20 cm.
West Africa, 13th/19th cent.
Light brown goatskin. Leather satchels of this type were common in Muslim West Africa for carrying both Qur’ans and religious works. Decoration consists of three coloured circles with strips sewn around the edge of the flap in a triangular pattern. The flap is secured by pleated leather thongs and similar thongs form the strap. Such satchels, which are known in Ethiopia and Medieval Europe, probably originated in Coptic Egypt.

CHL Ms. 1999/Arborey No. 281

Amārī Mamlūk officer.
’Arba’i a set of verses from the Qur’ān, not a verse.
Basāma the expression, ki o dīshāl al-atāfīn al-ṣalām in the name of God the Compassionate the Merciful, which appears at the head of every page of the Qur’ān except in Istīqāma in the first part of the Surat al-Adhan.
Dar al-masāfah scriptum in which Qur’āns were copied and illuminated.
Dhāl a letter of the Arabic alphabet.
-Don (Turk.) old man, or shaykh in a suffix order.
Harq a letter of the Arabic alphabet.
Hasf a saying of the Prophet Muhammad.
Himma a letter of the Arabic alphabet representing the glottal stop.
Hizb a thirteenth part of the Qur’ān.
Imām the person who leads the prayers in the mosque. In Islam is also used by Shi’ah Muslims to mean one of the twelve descendants of ‘Alī b. Abu Tālib.
Jaz‘ p. ajzā‘ a thirteenth of the Qur’ān.
Kaf a letter of the Arabic alphabet.
Khalqā meeting house or hostel for sufiis.
Khirū a scribe or secretary.
Khawāja calligrapher.
Khamma five, used to indicate each fifth verse of the Qur’ān.
Madrasa a college for traditional Muslim education.
Mohammā’t (Turk., Mammet) the mystical poems of Rūmi in thyming couplets.
Mamlūk sometimes written Mamlaka, slave. The Mamlūk were a dynasty of slave-warriors, largely of Turkish and Circassian origin who ruled Egypt and Syria from the 13th/14th to 16th/17th centuries.
Mashabbah lit. gilder, meaning a painter, especially of Qur’āns.
Maslīma (Turk., Melem) lit. ‘our lord’, a pious term of respect.
Mīraj (Pers.) meaning both prince and scribe.
Narrāp a scribe or craftsman.
Nishāb scribe or copier.
Pir (Turk.) highest title or civil and military officials. Qur’ān is the Persian word for ‘scripture'. An early Islamic heretical sect with monotheistic leanings.
Sajj a form of a Arabic letter when it bends back to the right under the letters which come before it.
Sar‘a a fourth part of the Qur’ān.
Sajda prostration. When written in the margin of the Qur’ān it means that prostration is required at this point.
Sura a chapter of the Qur’ān.
Sar‘ pl. sar‘a a seventh part of the Qur’ān.
Sar‘a a letter of the Arabic alphabet. Also used as a symbol in the Qur’ān meaning that a step is necessary in reading.
Shakhrisabz Thirty. This and other multiples of ten are written in the margin of Qur’āns to indicate the passage of verses.
Sama‘ title page of a manuscript, often purely decorative with no inscription.
Sawāf an endorsement to a mosque.
Sa‘qat the certificate of an endorsement (saqaf).
Saqaf the one who makes an endorsement (saqaf).
Sana‘i (Turk. and Pers.) son of.
Qur'anic āyas referred to in the Catalogue

Of the Qur'ān, they could not produce. The like thereof is not even if they backed up each other with help and support.

XXVI Al-Shā‘ābī 192: 6: Verily it is a Revelation From the Lord of the Worlds: With it came down The Spirit of Faith and Truth to thy heart and mind. That thou mayst admonish In the perspicuous Arabic tongue. Without doubt it is announced In the mystic Books Of former peoples.

XLI Fāṣṣalī 41: 2: Those who reject the message When it comes to them Are not hidden from Us And indeed it is a Book Of exalted power. No falsehood can approach it From behind or before it: It is sent down By One Full of Wisdom Worthy of all Praise.

LVI Al-‘A‘āmī 77: 40: That this is indeed A Qur'ān most honourable In a Book well-guarded, Which none shall touch But those who are clean.

LXXXV Al-Burj 21: 2: Nay this is a Glorious Qur'ān (inscribed) in a Tablet Preserved.

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