

41. The fact that the large size of the manuscripts is mentioned means that they probably came from our two Groups, whose size is particularly noticeable.

42. *Khuṭūṭ mansūbah*, which must mean manuscripts copied in fine calligraphic hands, after the tradition of Ibn al-Bawwāb.

43. Maqrīzī (1907), iv, 252; Eche (1967), 258.

44. 'Alī Pāshā (1888-89), 2, 104; Maqrīzī (1907), iv, 263.

45. Maqrīzī (1907), iv, 253-54; Eche (1967), 258.

46. Maqrīzī (1907), iv, 254.

Glossary

Abjad (Ar.), the term for the letters of the Arabic alphabet when used to indicate numerical values.

Alif, nūn, lam, kaf, qaf etc., letters of the Arabic alphabet, also used to write Persian and Ottoman Turkish.

Amir (Ar.), a military commander.

Āq Qoyūnlū, a confederation of Turkoman tribes which controlled eastern Anatolia and western Iran from 1378 until 1508.

'Asharah (Ar.), an ornament, usually circular, placed in the margin of a Qur'ān page to mark the end of each tenth *āyah*.

Atābak al-jaysh (Turk, Ar.), commander-in-chief of the Mamlūk army.

Awlād al-nās (Ar.), the children of the people, i.e., of the Mamlūk amirs.

Āyah (Ar.), a verse of the Holy Qur'ān.

Āyat al-Kūrsī, Qur'ān II, 255. Muslims make no distinction among the verses of the Qur'ān, but certain *āyat*, in particular *Āyat al-Kūrsī*, are believed to ward off evil. It was favoured above all other *āyat* for use on buildings and portable objects.

Āyat al-Nūr, Qur'ān XXIV, 35. This verse begins as follows: "God is the light of the heavens and earth..." It has been commonly used by artists on *mihrābs* and mosque lamps.

Baḥrī (Ar.), literally, "of the sea", but in Egypt it had the meaning of "of the Nile", and was applied to the Mamlūk regiment whose barracks were on Roda (*al-ruḍā*) Island in the Nile.

Basmalah (Ar.), the Arabic phrase, "*bismillah al-rahmān al-rahīm*", "In the name of God, the Compassionate, the Merciful".

Beylik (Turk.), the territory ruled by a bey. At the beginning of the fourteenth century the Turkish emirates of Asia Minor were known as Beyliks.

Biḥārī (Ar.), an angular form of *naskh* used in Indian Qur'āns of the fourteenth- and fifteenth-century.

Calamus (Lat.), pen. *qalam* (Ar.), a reed pen.

Chagatay, a Central Asian dialect of Turkish.

Chūpānids, one of the leading Mongol families of Īl-Khānid Iran. The most prominent member was Amir Chūpān who died in 1327.

Dār al-maṣāḥif (Ar.), one of the buildings in the complex built by the Īl-Khānid statesman and scholar, Rashīd al-Dīn, near Tabrīz. It was the house (*dār*) in which Qur'āns (*maṣāḥif*) were copied.

Diacriticals, the dots and dashes placed under and over certain characters of the Arabic alphabet which are otherwise indistinguishable, to indicate their pronunciation.

Dīnār (Ar.), the gold unit of Islamic coinage. The silver unit was the *dirham*.

Faqīh (Ar.), legist, jurist, expert on *fiqh* (jurisprudence).

Gandah-Navīs (Pers.), meaning "The one who writes in large characters".

Ḥadīth (Ar.), a tradition of the Prophet Muḥammad. Second only to the Holy Qur'ān as a source of Islamic Law.

Hasp, a semi-circular piece of decoration projecting outwards into the vertical border of a page.

Hilāliyyah (Ar.), lunar; referring to the Muslim calendar, which is a lunar one.

Ibn (Ar.), son of.

Imām (Ar.), this means both the spiritual head of the Islamic Community, i.e., the Caliph, and the appointed prayer-leader in the mosque.

Inflected, when Arabic is written with its grammatical case-endings it is said to be *mu'rab*, inflected. When it is provided with diacritical points it is *mu'jam*.

Inshā' (Ar.), the niceties of diplomatic and civil-service protocol required by a scribe or secretary for the composition of official letters and documents.

Iqtā' (Ar.), a non-hereditary grant of land.

Jāmi' (Ar.), congregational mosque where the Friday prayers are performed, as well as daily prayers.

Jāshnagīr (Pers.), taster. A prominent post at the Mamlūk court in Cairo.

Juz', pl. *azjā'* (Ar.), a thirtieth section of the Holy Qur'ān.

Ka'bah (Ar.), the cube-shaped Holy Sanctuary of Mekka to which all Muslims turn in prayer and which is the focus of the *Hājj*, or pilgrimage.

Kātib (Ar.), secretary or clerk. It also had the meaning of scribe.

Kātib al-sharī'ah (Ar.), secretary of an Islamic court.

Khamsah (Ar.), a marginal, usually pear-shaped, ornament in the border of a Qur'an page. It marks the end of every fifth *āyah*, bearing the Arabic for "five", *khamsah*.

Khānqāh (Pers.), an endowed foundation headed by a shaykh with provision for the residence of *ṣūfīs*.

Khaff (Ar.), literally, "a line", but used in Cairo to mean a street system or quarter.

Khizānah (Ar.), means both treasury and library.

Khūdā-khānah (Pers.), literally, "house of God", a building in which copies of the Qur'an are kept. In Arabic it was known as *bayt al-maṣāhif*.

Kipchak, the dialect of Turkish spoken by the Bahri Mamlūks in their homeland north of the Caspian Sea in the Volga-Don steppes.

Kūrsī (Ar.), literally "a chair". It meant a reading-stand for a copy of the Holy Qur'an in Mamlūk times, but is now used to refer to the free-standing metal or wooden containers which hold copies of the Holy Qur'an.

Madrasah (Ar.), college for the teaching of theology, tradition and canon law.

Mamlūk (Ar.), a slave, most often with the meaning of a slave-soldier.

Māristān (Ar.), hospital. From the Persian word *bimāristān*.

Mihrāb (Ar.), a niche in the wall of a mosque indicating the *qiblah*, or direction of Mekka.

Mudhahhib (Ar.), an illuminator, or painter.

Muktib (Ar.), or *mukattib*, meant a teacher of writing.

Muṣḥaf, pl. *maṣāhif* (Ar.), a copy of the Holy Qur'an. In Mamlūk times it referred to a single-volume copy.

Mutawallī (Ar.), administrator of a *waqf*.

Naqqāsh (Ar.), originally meant a metalworker, from the verb *naqasha*, to engrave, but there is at least one example of an illuminator calling himself "*al-naqqāsh*".

Nisbah (Ar.), that part of a name which indicates the bearer's profession, *al-kātib*; lineage, *al-khazrajī*; geographical origins, *al-dimashqī*; patron, or in the case of a slave, owner, *al-ashrafī*.

Nisf (Ar.), a half.

Qira'āt al-Sab'ah (Ar.), the seven authorized variant readings of the text of the Holy Qur'an.

Rab'ah (Ar.), a copy of the Holy Qur'an in multi-part form. It also means the container in which such copies are kept.

Riqā' (Ar.), a smaller version of the *tawqī'* script.

al-Sa'id (Ar.), used after the names of ancestors. Its literal meaning is "happy", and it implies that the person has gone to Paradise.

Sajdah (Ar.), prostration in prayer. Certain points in the text of the Holy Qur'an requiring prostrations were marked by medallions in the margin.

Shahīd (Ar.), refers to a Muslim who dies in the cause of Allāh, and originally meant martyr. Later it could be used to refer to any deceased Muslim.

Shamsah (Ar.), literally, "small sun". Used to describe the rosette which marks the end of an *āyah* on a page of the Holy Qur'an.

Shibr, pl. *ashbār* (Ar.), a span of the hand.

Shī'ī (Ar.), a member of a sect which recognised the leadership of 'Alī ibn Abī Tālib, the fourth Caliph.

Sittah (Ar.), six. There were six classic hands in Islamic calligraphy: *naskh*, *thulth*, *muḥaqqaq*, *rayḥān*, *riqā'* and *tawqī'*. The expression "al-sittah", "The Six", is also used for the six famous pupils of Yāqūt al-Musta'ṣimī.

Sub', pl. *asbā'* (Ar.), a seventh section of the Holy Qur'an.

Ṣūfī (Ar.), a member of a mystical order under the control of a shaykh. The word comes from *ṣūf*, wool, referring to the woollen robe worn by ascetics.

Sunnī (Ar.), any Muslim who follows the *sunnah* of the Prophet Muḥammad, i.e. his sayings and doings, together with the Law established by the Holy Qur'an.

Sūrah (Ar.), a chapter of the Holy Qur'an.

Sūrah-heading, the decorated title of a *sūrah*. Apart from the name of the *sūrah*, the verse-count and place of revelation are normally given.

Tadhhib (Ar.), illumination, from the verb *dahhaba*, to gild.

Tash'īr (Ar.), the surrounding of letters with hair-line strokes.

Tawqī' (Ar.), a script used for *sūrah*-headings, colophons and subsidiary elements, in which the letters are joined by additional ligatures, giving the illusion of being rapidly-written *thulth* or *naskh*.

Umm al-sulṭān (Ar.), the mother of the sultan.

Ustādār (Ar.), (*ustādh al-dār*), major-domo, or paymaster-general under the Mamlūks.

Waqf (Ar.), endowment, usually of a pious foundation.

Waqfiyyah (Ar.), *waqfnāmah* (Pers.), a deed of endowment (*waqf*). In the case of manuscripts bequeathed to a mosque or religious institution, the deed was written on the opening page.

Wazīr (Ar.), minister.

-Zādah/-zade (Pers., Turk.), a suffix meaning "son of".

Zāhir (Ar.), the cover of a manuscript.

Zāwiyyah (Ar.), a *ṣūfī* foundation, sometimes endowed like the *khānqāh* but more loosely organized.

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The Dynasties

The Bahrī Mamlūks

Egypt and Syria, 648-792/1250-1390

- 648/1250 Shajar al-Durr
 648/1250 al-Mu'izz 'Izz al-Dīn Aybak
 655/1257 al-Manṣūr Nūr al-Dīn 'Alī
 657/1259 al-Muẓaffar Sayf al-Dīn Qutuz
 658/1260 al-Zāhir Rukn al-Dīn Baybars I
 al-Bunduqdārī
 676/1277 al-Sa'id Nāṣir al-Dīn Baraka Khan
 678/1280 al-'Ādil Badr al-Dīn Salāmish
 678/1280 al-Manṣūr Sayf al-Dīn Qalā'un al-Alfī
 689/1290 al-Ashraf Ṣalāḥ al-Dīn Khalīl
 693/1294 al-Nāṣir Nāṣir al-Dīn Muḥammad,
 first reign
 694/1295 al-'Ādil Zayn al-Dīn Kitbughā
 696/1297 al-Manṣūr Ḥusām al-Dīn Lājīn
 698/1299 al-Nāṣir Nāṣir al-Dīn Muḥammad,
 second reign
 708/1309 al-Muẓaffar Rukn al-Dīn Baybars II
 al-Jāshankīr
 709/1309 al-Nāṣir Nāṣir al-Dīn Muḥammad,
 third reign
 741/1340 al-Manṣūr Sayf al-Dīn Abū Bakr
 742/1341 al-Ashraf 'Alā' al-Dīn Kūjūk
 743/1342 al-Nāṣir Shihāb al-Dīn Aḥmad
 743/1342 al-Ṣāliḥ 'Imād al-Dīn Ismā'il
 746/1345 al-Kāmil Sayf al-Dīn Sha'bān I
 747/1346 al-Muẓaffar Sayf al-Dīn Ḥajjī I
 748/1347 al-Nāṣir Nāṣir al-Dīn al-Ḥasan, first reign
 752/1351 al-Ṣāliḥ Ṣalāḥ al-Dīn Ṣāliḥ
 755/1354 al-Nāṣir Nāṣir al-Dīn al-Ḥasan,
 second reign
 762/1361 al-Manṣūr Ṣalāḥ al-Dīn Muḥammad
 764/1363 al-Ashraf Nāṣir al-Dīn Sha'bān II
 778/1376 al-Manṣūr 'Alā' al-Dīn 'Alī
 783/1382 al-Ṣāliḥ Ṣalāḥ al-Dīn Ḥajjī II, first reign
 784/1382 al-Zāhir Sayf al-Dīn Barqūq
 791/1389 Ḥajjī II (second reign, with honorific title
 al-Muẓaffar)

The Īl-Khānids

Iraq and Iran, 654-754/1256-1336

- 654/1256 Hülegü
 663/1265 Abaqa
 680/1282 Aḥmad Tegüder
 683/1284 Arghun
 690/1291 Gaykhatu
 694/1295 Baydu
 694/1295 Maḥmūd Ghazan
 703/1304 Muḥammad Khudābanda Öljaytü
 717/1317 Abū Sa'id
 736/1335 Arpa
 736/1336 Mūsā

The Injū'ids

Shirāz, 703-758/1303-1357

- 703/1303 Sharaf al-Dīn Maḥmūd Shāh
 736/1336 Ghiyāth al-Dīn Kay-Khusraw
 739/1338 Jalāl al-Dīn Mas'ūd Shāh, first reign
 739/1339 Shams al-Dīn Muḥammad
 740/1340 Jalāl al-Dīn Mas'ūd Shāh, second reign
 743-58/1343-57 Abū Ishāq Jamāl al-Dīn

The Jalāyirids

Iraq, Kurdistan, Āzarbāijān, 736-835/1336-1432

- 736/1336 Tāj al-Dīn Ḥasan Burzug
 757/1356 Uways I
 776/1374 Jalāl al-Dīn Ḥusayn I
 784/1382 Ghiyāth al-Dīn Aḥmad
 784-5/1382-3 Bāyazīd (in Kurdistan)

The Qaramānids

Central Anatolia, c.654-888/c.1256-1483

- c.654/c.1256 Qaramān ibn Nūra Šūfī
 660/1261 Muḥammad I
 677/1278 Badr al-Dīn Maḥmūd
 Burhān al-Dīn Mūsā (dates unknown)
 Fakhr al-Dīn Aḥmad (dates unknown)
 750/1349 Shams al-Dīn
 753/1352 'Alā' al-Dīn Khalīl
 783/1381 'Alā' al-Dīn ibn Khalīl



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