22 Qur'an, illuminated Arabic manuscript on paper, copied by Salih al-Hafiz al-Malawi (the Malaysian), South East Asia, probably Malaysian peninsula, with date of A.H.1290/A.D.1783

433 leaves, 12 lines to the page written in neat naskhi script on paper, decorated in black and red, interlinear blue rules, gold roundels decorated with red and green dots between verses, further textual divisions marked in red in margins, sure headings in red, margins ruled in blue and gold, outer margins ruled in red, opening double page of bold foliate illumination in gold with bright shades of orange, green, yellow and blue, fine lines with numerous ownership inscriptions, brown morocco with central medallions, later corner pieces and corner pieces of stamped paper overlay of foliate design, with flap, 350 by 219mm.

South East Asian Qur'ans are rare. Only four others have appeared at auction, all sold in these rooms, 18th October 1994, lot 41; 26th April 1998, lot 170; and 16th April 1998, lots 246 and 258. Only the manuscript sold in 1994 was dated, and none gave the name of the scribe.

£3,000-4,000

23 Qur'an section (Sura VI), illuminated Arabic manuscript on paper, Ottoman, late fifteenth century

29 leaves including one blank, 8 lines to the page written in neat naskhi script on cream paper, gold roundels between verses, margins ruled in gold, one finely illustrated headpiece in colours and gold, note on f.28a with fictitious attribution to Humaydullah, very slight discolouring in outer margins, otherwise in good condition, red morocco with central medallions of finely stamped gilt leather inlay, red morocco doublures with central medallions of five black filigree over blue grounds, with flap, good condition, 249 by 158mm.

Previously sold in these rooms, 18th October 1988, lot 174.

£1,000-1,500

24 Large Qur'an, Malay manuscript on paper, South East Asia, probably Indonesia or Borneo, eighteenth/nineteenth century

approximately 180 leaves, 17 lines to the page written in Baruna script in black ink on coarse paper, red roundels between verses, margins ruled in red, further textual divisions noted in margins in red within roundels, sure headings in red, three double pages of elaborate border decoration in red, black, yellow, blue and some gold, many leaves bound upside down, several replacement leaves, first part in poor condition and fragile, wooden covers, 407 by 300mm.

This is a most unusual Qur'an and very rare. The text is in the Malay form of Arabic and the decoration is unlike almost any other South East Asian Qur'an. It probably originates from one of the Islamic communities in the eastern part of the Indonesian archipelago or Borneo.

£1,000-2,000
25 Qur'an section (Juz 21, Sura XXIX, v.46-Sura XXXI, v.23). Arabic manuscript in gold munaqqas script on paper, Egypt, Mamluk, c.1300-50

28 leaves, 5 lines to the page written in fine gold munaqqas script on thick cream paper, diacritics in gold, illuminated roundels in red, blue and gold between verses with the word 'wa' written in gold kufic, five and ten verses marked in margins with large illuminated roundels in gold, red and blue, rare headings written in ornamental kufic script in white on illuminated rectangular panels of foliate and reticulated motifs in blue and gold with a marginal palmette, opening double page of fine illumination in blue and gold and interlinear decoration of fine cross-hatching with bold floral motifs in black, folio 1a with finely illuminated shamsa containing title of juz in white ornamental kufic, few leaves with repairs to margins, some spotting and occasional vandalism, binding consisting of two contemporary brown morocco covers with tooled and stamped central medallions and border bands of reticulated and foliate motifs, worn, rebacked, text block now detached from binding, 290 by 215mm.

Another section from the same Qur'an was sold at Christie's, 11th June 1986, lot 65. For further comparisons see D. James, Qur'ans of the Mamluks, London 1988, nos.24 and 27, pp.175,181,189,228,230; M. Lings, The Qur'anic Art of Calligraphy and Illumination, London 1970, nos.36 and 74.

£14,000-18,000

26 Qur'an, finely illuminated Arabic manuscript on gold-sprinkled paper, India, Mughal, dated A.H.1146/A.D.1733

547 leaves including 12 blanks, 9 lines to the page written in elegant naskhi script on gold-sprinkled paper, intermittent gold decoration throughout, double interlinear rules in gold, gold roundels between verses, margins ruled in gold, catchwords in black within gold star-shaped devices, finely illuminated nimbi and devices of foliate motifs in margins, marginal band of scrolling leaves in red and gold, rare headings in white on panels of fine illumination in colours and gold, seven double pages of fine illumination in colours and gold, prayer and colophon at end, in very good condition throughout, fine contemporary (original) brown morocco bound with medallions, cornerpieces, border bands and cartouches of finely stamped foliate motifs in gold, blue, red and green, slight evidence of日后 at edges, double line of brown morocco with gold-painted foliate motifs, with flap, hinges of flap repaired, 280 by 170mm.

This is an extremely fine manuscript of the Qur'an. It was begun during the 16th regnal year of Muhammad Shah's reign (A.H.1146/A.D.1733) and was completed in the 21st year of his reign, indicating the extreme care taken with its production, which is shown by the high quality of the calligraphy, illumination and the binding.

£12,000-18,000
27 Qur'an, illuminated Arabic manuscript on paper, copied by Yusuf Rifa'i, a pupil of Unar al-Wasafi, illuminated by Muhammad ibn Muhammad ibn Ahmad, Ottoman, dated A.H.1245/A.D.1829

152 leaves, 21 lines to the page written in fine naskhi script, illuminated florals between verses, margins ruled in gold, catchwords in black, vara headings in white on illuminated panels, illuminated devices in margins throughout, opening double page of fine illumination in colours and gold, good condition throughout, contemporary brown morocco with trellis pattern and tassels, border bands painted in gold, red velvet doublures with gold-painted medallions, with flap, 173 by 109mm.

£1,000-1,500

28 Qur'an, illuminated Arabic manuscript on paper, copied by Ibrahim Ramli, Ottoman, dated A.H.1131/A.D.1718

388 leaves, 13 lines to the page written in neat naskhi script on cream paper, gold roundels decorated with coloured dots between verses, margins ruled in red and gold, catchwords in black, vara headings in white on panels of fine illumination in colours and gold, opening double page of illumination in colours and gold, good condition, contemporary brown morocco with central medallions, extending flours, cornerpieces and border bands of fine gilt-stamped scrolling floral motifs and cloud-bands, red morocco doublures with gold-stamped central medallions of arabesques, rebuckled with flap, 162 by 105mm.

£1,000-1,500

29 Qur'an, Arabic manuscript on paper in scroll form, Persia, Qajar, nineteenth century

Text of the Qur'an written in three columns in ghubar script in black, further pious phrases in larger thuluth and muhaqqaq scripts in reserve, vara headings in red, margins ruled in red and gold, kalimah (barka legible) mentions ibn Rashid and ibn Muhammad Turgu Miraj, finely illuminated headpiece at beginning, leather scalp, length 39cm., width 8cm.

£2,000-2,500

30 Qur'an, Arabic manuscript on paper in scroll form, Persia, eighteenth/nineteenth century

Text of the Qur'an written horizontally, diagonally and vertically in ghubar script in panels and letter forms making up larger thuluth script of pious phrases, large script outlined in gold, gold rules between panels, vara headings of al-Fatiha and al-Baqara in larger script in red and black, margins of text ruled in gold, one illuminated headpiece in gold, good condition, in a fitted ivory box, length 336cm., width 6cm.

£1,000-1,500

31 Miniature octagonal Qur'an, Arabic manuscript on paper, Ottoman, dated A.H.1172/A.D.1758

Approximately 256 leaves, 22 lines to the page written in ghubar script on thin paper, gold dots between verses, margins ruled in gold, catchwords in black, vara headings in red on gold ground, opening double page of illumination in colours and gold, unbound, red morocco covers with borders of gold thread, covers unsinged, in an octagonal silver case inscribed with verses from the Qur'an, 36 by 36mm.

£1,000-1,500
32 Qur'an section, Arabic manuscript on paper in gold diwani jali script, Turkey or Levant, late nineteenth or twentieth century
6 leaves, 7 lines to the page written in fine gold diwani jali script on paper, elaborate illuminated floral devices at beginning and end, modern brown Morocco, with flap, 368 by 251 mm.
A similar section was sold in these rooms, 22nd October 1995, lot 80. For comparisons to the script see two firmanas dated 1861 and 1872 illustrated in Imperial Ottoman Firmanas, catalogue of an exhibition at the Museum of Turkish and Islamic Art, Istanbul 1986-7, nos. 69-6, pp.154-7.
£2,000-3,000

33 Qur'an, illuminated Arabic manuscript on paper, copied by Bint Shah Unmun Salma, Persia, Qajar, dated A.H.1249/A.D.1833
389 leaves, 12 lines to the page written in fine naskhi script in black ink on handmade paper, interlinear Persian translation in red, interlinear rules in gold, gold florals decorated with bordered dots between verses, margins ruled in colours and gold, catchwords in margins in black, marginal glosses in black nasta’i surrounded by foliate decoration in colours and gold, finely illuminated devices in margins, opening double page of fine illumination in colours and gold, contemporary floral lacquer binding, 321 by 202 mm.
It is very rare for any Qur'an to be copied by a female scribe, but in this case the scribe is a Qajar princess, probably the daughter of Fath Ali Shah Qajar.
£3,000-4,000

34 Qur'an, illuminated Arabic manuscript on paper in a fine contemporary lacquer binding, commissioned by Prince Muhammad Taqi Mirza Rukn al-Daulah, copied by Muhammad Ali Al-Khurasani, Qajar, dated A.H.1310/A.D.1892
334 leaves, 15 lines to the page written in naskhi script on polished paper, gold rules decorated with bordered dots between verses, verso headings written in red on finely illuminated panels, margins ruled in colours and gold, catchwords, marginal commentary written in nasta’i in black surrounded by gold decoration with foliate edges, finely illuminated marginal devices in colours and gold throughout, two opening double pages of fine illumination in colours and gold, one leaf detached, fine contemporary floral lacquer binding, 243 by 161 mm.
The final column of the marginal commentary tells us that the scribe, Muhammad Ali al-Khurasani, died before completing the twenty-eighth juz of the manuscript, so, at the request of the patron, Prince Muhammad Taqi Mirza, it was completed by Abu ‘I-
Quam, the Muhassas of the Shrine Library at Mashhad, in the year 1316/1898. However, it is unclear whether the Muhassas Abu ‘I-Qasim completed the writing of the manuscript or just the checking of it, since the hand does not seem to change throughout the manuscript.
Prince Muhammad Taqi Mirza was the fourth son of Muhammad Shah Qajar and the younger brother of Nasir al-Din Shah Qajar. He was given the title of Rukn al-Daulah in 1265/1848. At the time of the completion of this Qur’an he was governor of Fars, but had commissioned it while governor of Khurasan and Sistan two years earlier. At the time of commissioning he was also Custodian of the Shrine at Mashhad. During his career he was also governor of Zanjand and Qazvin. He died in 1318/1900. For a full account of his life see M. Ramsdell, Dictionary of National Biography of Iran 1700-1960, Tehran, 1966, vol. III, pp.312-319.
£5,000-8,000
ARABIC, PERSIAN AND TURKISH MANUSCRIPTS AND CALLIGRAPHY

35

Malik Ibn Anas (died A.D.796), Kitab al-Muwatta (parts 18 and 19), Arabic manuscript in maghribi script on vellum, Southern Spain or North Africa, dated A.H.391/A.D.1001

28 leaves, 16 lines to the page written in small neat maghribi script in brown ink on vellum, headings in larger maghribi script, numerous marginal glosses in minute maghribi hand, ownership inscription on final page naming Abu Muhammad Abdallah ibn Abd al-Aziz and dated 480/1087, few leaves frayed and trimmed, four with loss of text, disbound, 280 by 221mm.

This is one of the earliest copies of any part of the Kitab al-Muwatta. The Kitab al-Muwatta is the most famous work of the great Islamic jurist Malik Ibn Anas, who founded the Malikite school, and was the formative text of Islamic religious law. Its purpose was to give a survey of law and justice, and the ritual and practice of religion according to the 'aqla and masra of Islam in Medina and to create a standard for legal matters in general. Written at the request of the second Abbasid Caliph al-Mansur (d.775), it is the earliest surviving Islamic law-book.

The Maghrib and Spain were among the first regions in which the doctrines of the Malikite school were spread. Indeed, it is almost certain that at the time of writing the Kitab al-Muwatta, Malik's doctrine was already being diffused in the Muslim west. By the beginning of the ninth century the clerical aristocracy in al-Andalus had established Malikanism as the sole official rite of the Umayyad dynasty of Spain.

£3,000-5,000

36

Compendium of religious poetry, Arabic manuscript on paper in a fine medieval binding, perhaps even contemporary, North West Africa, dated A.H.669/A.D.1270

185 leaves, 16 lines to the page written in a clear cursive hand in brown ink on thick pink paper, folio 1 with notes and ownership inscriptions, blind tooled and stamped brown morocco binding with rectangular panels of knotted vepework in a geometric frame, border bands of repeating foliate motifs, probably contemporary, worn, lacking flap, trimmed, 212 by 154mm.

This compendium comprises selections from the following works or authors:

£3,000-4,000

37

Musa bin Muhammad Qadizada al-Rumi. Tahfat al-Ra'is fi Ashkal al-Taw'is (commentary on Samargandi's Ashkal al-Taw'is), Arabic manuscript on paper, Mesopotamia or Western Persia, dated A.H.579/A.D.1174

44 leaves, 14 lines to the page written in a cursive hand, significant words picked out or underlined in red, numerous diagrams amongst text or in margins, numerous glosses in margins, 5 leaves with ownership inscriptions and seal impressions, some dampstaining and smudging, folio 1 with repairs to edges, red and brown morocco, 214 by 130mm.

Shams al-Din Samargandi's Ashkal al-Taw'is, on which the present text is a commentary, was a compendium of geometry based on Euclid. For further references see Brockelmann, GDAI, GI, pp.615-6.

£1,000-1,500
For further references and discussion see:
Young, Laiham and Scargrave (eds.), Religion, Science and Learning in the Abbasid Period, GUP 1990,
pp.283-4, 422.

39 Abu Muhammad Abdallah ibn Muslim ibn Qutaiba.
Kitab al-Kaff (part I), Arabic manuscript on paper,
Near East, c.14th century
168 leaves, 14 lines to the page written in neat
cursive hand, borders and headers written in
narrow thuluth script, numerous marginal glosses,
several inserted leaves with further commentaries,
slight dampstaining in upper and lower margins,
watered paper boards, worn, 168 x 125mm.

This manuscript was written during the lifetime of
the author.
For further references see Brockelmann, GDAI, G I, p.614, S I, p.845.

40 Siraj al-Din Mahmud bin Abul Bake al-Urmawi (1198-
1263). Matali’ al-Anwar fi ‘l-Mantiq (philosophical
treatise), Arabic manuscript on paper, Northern
Mesopotamia, dated A.H.1070/ A.D.1271
49 leaves, 15 lines to the page written in a spidery
ursive hand in brown ink on thick cream paper,
headings written in larger thuluth script, numerous marginal glosses,
several inserted leaves with further commentaries,
slight dampstaining in upper and lower margins,
watered paper boards, worn, 168 x 125mm.

An important manuscript copied during the
lifetime of the author.
The colophon states that it was copied by
Muhammad ibn Ali Nuhi’d(?) al-Maqdisi
on Tuesday the 25th of Jumada al-Ahur, but gives no
year. It also bears God’s blessings on the author.
An adjacent note in the lower margins claims that it
was copied directly from the author’s original,
which had been completed at the Masjid al-Aqsa
in Jerusalem on Friday the 36th of Rabi al-Ahur in
the year 792 (15th April 1292). Since the colophon
gives no year, we can assume that the copyist
copied the manuscript in the same year as the
author had written his original, i.e. A.H.792. This
manuscript, therefore, was completed only fifty-six
days after Ibn al-Ha’im wrote the original. These
dates concur with Brockelmann (Geschichte der
Arabischen Literatur, GII, pp.156) who lists a copy
dated 1390 in the Laleh (now Suleymaniye) Library,
Istanbul (1714).

41 Shihab al-Din Ahmad ibn Muhammad ibn al-Ha’im
al-jahr (treatise on algebra), Arabic
manuscript on paper, copied by Muhammad ibn Ali
Nuhadi(?) al-Maqdisi, Jerusalem, the Masjid al-Aqsa,
dated A.H.1392/ A.D.1390
56 leaves, 15 lines to the page written in a neat
cursive hand in brown ink on thick cream paper,
headings and

significant words picked out in red, occasional glosses in
margins, opening folio later replacement end torn, slight
dampstaining in upper margins, modern stamped brown
morocco, with flat, 182 x 125mm.
Al-Zamakhshari (1075-1144) was one of the great scholars of the twelfth century. He is best known today for his work on Arabic grammar, but was equally famous in his own time for his theological writings. He also wrote poetry and produced a volume of literary sayings which enjoyed great popularity during his lifetime. He was born and died in Khwarizm, but spent many years in the Arab lands, including a lengthy stay at Mecca. The great fourteenth-century traveller Ibn Battuta records that he visited Al-Zamakhshari’s tomb during a sojourn in Khwarizm.

Al-Zamakhshari’s genius lay in philology and his fame as a theologian derived mainly from the application of his philological skill to the Qur’an and its exegesis. The present text is his most famous theological work, which, despite a certain leaning towards Mutazilite doctrine, can be counted as one of the most important commentaries ever written on the Qur’an. Ibn Khaldun praises it and Baidawi’s thirteenth-century counter-commentary Awasar al-Tanzil wa aswar al-anwa’ could be said to have been designed specifically with Zamakhshari’s in mind. Al-Zamakhshari made a ‘signal contribution to the linguistic analysis of the texts and the readings, especially his services to the Qur’ans literary qualities’ (Burton, ‘Qur’anic exegesis’, in Religion, Science and Learning in the Abbasid Period, CUP 1990, p.50).


£15,000/20,000