This remarkable manuscript is notable not only for its small size, but also for its early date, its fine illumination and its original binding, which is a great rarity in itself. Furthermore, it is in a remarkably good state of preservation.

Another section from the same thirty-volume Qur'an was sold in these rooms 22nd October 1995, lot 77, and was catalogued then as probably Mamluk, based on the distinctive foliate illumination. The opening illumination of the present section however, has characteristics more reminiscent of Il-Khanid work of the early 14th century, particularly the illumination of two famous early 14th century Qur'ans - 'Uljuyu's Baghdad Qur'an of 1306-7, and the 'Anonymous' Baghdad Qur'an of 1302-6 (see James 1988, cats.39,46, pp.79,82-3, 86-7). The Mamluk and Il-Khanid styles in the early 14th century were closely related and the present manuscript highlights the difficulty of attributing such illumination on stylistic grounds alone, in the absence of an informative colophon. What is not in doubt however, is the fine quality of all aspects of the present section, and while surviving examples of Il-Khanid Qur'an production are far from common, miniature manuscripts such as this are extremely rare.

£14,000-18,000
Perhaps the most significant aspect of this Qur'an is the original signed leather binding. The design and execution of the covers is typical of high quality work of the period and is in very fine condition, but the signature, which appears as a very small stamped roundel in the corners of both covers and the fore-edge flap, is a great rarity. It is very difficult to read the signature, since it is small and the clarity of the stamping varies. However, the first word is certainly 'usni' ('the work of') while the second word, which appears to be split between two lines, could be 'abziti' or 'Nayrizi'. These are both niches of Iranian origin, but the presence of a bookbinder of Iranian descent working in Syria or Egypt in the 14th century is very plausible, the movement of such skilled artisans between dynasties and cities being very frequent at that time.

Amongst the fine collection of Mamluk bindings put together by Dr Moritz early this century and now divided between the Chester Beatty Library, Dublin, and the Oriental Institute, Chicago, are six bindings with similar stamped signatures, and a further four with stamped epigraphic cartouches containing inscriptions. Of the six signed pieces the following names of binders occur:

'Uzr al-Din Husain al-Nasiri (al-Baziri, al-Nasiri). Jemul, Rabi', Amin (three times). The pious inscriptions include the phrases 'Hasanak' ('Praise') and 'Allah lahu' ('God is sufficient for me'), and an invocation to Ali (presumably Ali ibn Abu Talib, the Prophet's cousin and son-in-law). These signed bindings are fully illustrated and discussed in Bosch, Carwell and Petherbridge, nos.2,1,3,31,33,35,36,41,46.

£20,000-30,000

12 Qur'an, illuminated Arabic manuscript on paper, Persia, probably Shirma, Timurid, c.1430-40

467 leaves, 11 lines per page written in fine naskhi script in black ink on buff paper, gold borders between verses, margins ruled in blue and gold, sura headings written in gold thuluth on panels of fine illumination, fifth and tenth verses marked in margins with illuminated floral devices, marginal commentary in black naskhi written within gold-rulled panels, additional marginal commentary in red naskhi, opening double page of fine illumination in colours and gold, most leaves with repairs to paper restricted to margins, some worming, 14th century brown morocco stamped and tooled in gold and laid in Mamluk style, doubled edge of scalloped brown morocco, with flap 164 by 125mm.

This compact copy of the Qur'an is typical of the fine quality work produced at the court of Ibrahim Sultan at Shiraz around 1430. The most famous such manuscript is probably the Zafarnameh of 1436. The illumination of the present manuscript is very close to that of the Zafarnameh (see Shiraz, fig.39), and to other manuscripts produced at Shiraz around that date, notably the 'Dschirin' and 'Avak Shulunama', completed in 1336 (sold in these rooms, 16th October 1996, lot 47, see illustrations in catalogue) and a Shahnama dated 1411 in the Art and History Trust Collection (see Soudavar 1992, no.27, p.73).

£10,000-15,000

13 Large Qur'an leaf in mughqqqaq script on paper, Iran, Timurid, early 15th century, or Aqquyunlu, late 15th century

Text: Sura VII, v.249 - Sura VIII, v.2. 9 lines per page written in fine, bold mughqqqaq script in black ink on cream paper, gold margins between verses.

£1,000-1,500
14 Qur’an sura, illuminated Arabic manuscript on paper, Egypt or Syria, Mamluk, 14th century
TEXT: SURA (XVII)
20 leaves, five lines per page, written in fine ragi script in black ink on cream paper, gold rosettes between verses, margins ruled in blue and gold, Fifth and tenth verses marked in margins with illuminated devices containing the word Thamud or ‘asra, opening illuminated sura heading written in white thuluth on gold ground with paint and extending into margin, final page with two illuminated panels containing inscriptions written in white thuluth, later stamped red monaco 243 x 167mm.
£2,000-3,000

15 Qur’an section, illuminated Arabic manuscript on paper, Turkey, Ottoman, late 15th century
TEXT: JU3’I
26 leaves, 9 lines per page, first, fifth and ninth written in bold musawwak script, intervening lines written in nast nutshki script, black ink on cream paper, gold rosettes between verses, margins ruled in gold, two opening double pages of fine illumination in colours and gold (one for opening of Surat al-Fatiha, one for opening of Surat al-Baqara), 1/4 with illuminated shamsa, some damp-marking and few repairs to edges, contemporary blind-tooled and stamped brown morocco binding, with flap, slightly worn, doublures of plain brown morocco 304 x 200mm.
This manuscript is close in style to a well-known thirteenth-volume Qur’an of which several have been sold in these rooms, 16th April 1985, lot 192; 30th April 1992, lot 343; 15th October 1997, lot 12; and Christie’s, 27th April 1993, lot 33.
£1,000-1,500

16 The first half of the Qur’an, miniature illuminated Arabic manuscript in gold nastaliq script on blue paper, copied by Abdallah al-Shirazi, Iran or Turkey, perhaps 19th century
SURAH 3-88
approximately 348 leaves, 9 lines per page written in gold nastaliq script on blue paper, sura headings in gold thuluth, opening double page of illumination in Ottoman style, modern gilt-painted brown morocco, with flap, in a fitted brown morocco case 58 x 43cm.
Four aspects combine to make this a highly unusual manuscript: the fact that it is a miniature Qur’an, written in nastaliq script, written on blue paper, written in gold ink.
£6,000-8,000

ARABIC AND PERSIAN MANUSCRIPTS

17 Kitab al-Wasi’ fi’l-Fiqh (part 4), Arabic manuscript on paper, copied by ’Umar bin Muhammad bin Nadir al-Shaha’i, in a contemporary binding. Near East, dated A.H.625/AD.1225
168 leaves, 23 lines per page written in clear naskhi script in brown ink on cream paper, headings and significant words written in red, occasional marginal glosses in several hands, some slight damp-marking, edges slightly foxed in places, text block loose in contemporary blind-tooled and stamped brown morocco binding with central medallion, cornerpieces and border bands of floral and reticulated motifs, with flap, worn, worn 244 x 164mm.
£2,000-3,000

18 Al-Shadhili, Abu’l-Hasan, Kitab Hizb al-Bahr, illuminated Arabic manuscript on paper, Egypt or Syria, Mamluk, 14th century
10 leaves, five lines per page written in neat human script in black ink on cream paper, gold follets between verses, margins ruled in gold, opening page with title: author’s name and blessing written in neat red thuluth script and repeated in bold, square style within a ruled panel, contemporary blind-tooled and stamped brown morocco binding, somewhat worn, doublures of brown morocco stencil-stamped with floral motifs 194 x 140mm.
This manuscript is noted for the fine panel of square kufic on the opening leaf. The author, Al-Shadhili (died 1258) concentrated on the vendation of the Qur’an and the importance of the symbolic value of the language of the Holy Text. The current text, his Hizb al-Bahr, was one of the central works of this type of literature and was commented on by Ahmad al-’Abbad, while his life was discussed by Taj al-Din bin ’Atialla and Muhammad bin al-Sabghah. The great traveller Ibn Battuhah was so impressed with the ritual prayers in the Hizb al-Bahr and Al-Shadhili’s related treat Hizb al-Bahr that he copied them directly in to his Tuhfat al-Mizzar. For further discussion see Brockelmann, SI, pp.804-6, and Young, Latham and Serjeant, pp.61-67.
£1,000-1,500

19 Finely illuminated opening leaf from a manuscript of al-Ghazzali’s Ihya’ Ulum al-Din, Egypt, Mamluk, c.1355-70
22 lines of neat naskhi script in black ink on cream paper, opening Basmallah written in red, title page finely illuminated with text written in white or gold thuluth, ownership inscriptions, including one of Ahmad ibn Musa [Ibns], partly obscured by tear and repairs, one small impression, repairs to edges, slightly worn in places 297 x 212mm.
This is the opening leaf of the first section of a Mamluk copy of the famous philosophical treatise Ihya’ Ulum al-Din (The Revival of the Religious Sciences) of al-Ghazzali, written in 1058/AD. It is remarkable for the very fine illumination surrounding the title on the recto, which is typical of Cairoine Mamluk work of the third quarter of the 14th century. For close comparisons to the illumination on this leaf see James, 1988, cats.24,28,29,32, pp.198-191.
£5,000-6,000

20 Al-Makki, Abu Talib Muhammad bin Ali bin ’Atiyya al-Mas‘udi al-Wa‘iz, Kitab Qut al-Qulub (or Kitab Lubaba al-Qub), Arabic manuscript on paper, copied by Abu’l-Fatuh Mahmud bin Muhammad bin Mas‘ud al-Anisi al-Chiriyan, in the Karazagh quarter of Isfahan, Persia, dated A.H.723/A.D.1323
351 leaves, 17 lines per page written in neat naskhi script on buff paper, headings and significant words written or highlighted in red, margins ruled in blue and red, catchwords in black, commentaries in different hands in wide margins, lacking folios, extensive notes and ownership inscriptions on flyleaves at beginning and end, later brown morocco with central medallion of gilt-stamped leather overlay, worn and defective 273 x 189mm.
Abu Talib al-Makki’s Lubaba al-Qut, or to give its full title Qut al-Qulub fi Musami’at al-Mubashshur wa’l-Waqf Taraj al-Mural ila Mappam al-Ma‘a, was one of the most important early works of Sufi literature and one of the central works for al-Ghazzali’s influential Ihya’ Ulum al-Din. It concerns mystical aspects of Islamic philosophy and attempts to show the priority of the Sufi teachings to orthodoxy. The author was born at Mecca, worked at Basta and died in A.H.386/A.D.996. For further references to al-Makki see Young, Latham and Serjeant, pp.64,438; Sezgin, vol.1, pp.606-7.
£6,000-10,000
AN IMPORTANT MEDICAL ENCYCLOPÆDIA DATED A.D.1273

21 Al-Jurjani, Ismaiil bin al-Husain, Kitab Zakhtia Khawarazmshahi (Medical Encyclopaedia), copied by the scribe Muhammad bin Ahmad al-Katib, known as Abchund-kim(? al-Simani, Iran, early Il-Khanid dynasty, dated 14th Jamada al-Ukhra A.H.671/8th January A.D.1273.

TEXT COMPLETE, 287 leaves, 39 lines per page written in neat naskhi script in black ink on thick buff paper, significant words and phrases written in red, headings written in bold black or red (rarely), occasional marginal glosses; opening double page of text with fine illumination of bold scrolling arabesques on red ground with titles written in eastern kufic script in white, opening single page frontispiece with central tear-drop panel probably originally containing a dedication to the patron (now obscured and illegible) surrounded by festoons of flowers.

This manuscript of Al-Jurjani’s Zakhtia Khawarazmshahi is of the utmost importance for the history of medicine in the Islamic world, especially the Iranian world, and for the history of manuscript production during the Il-Khanid dynasty. It is the third earliest complete copy of this text in existence and is previously unrecorded (see below).

Although many of the scientists and scholars of the medieval Islamic world were of Iranian origin, the Zakhtia was the first encyclopaedic medical work written in Persian rather than Arabic.

PROVENANCE
1. The manuscript was written by the scribe Muhammad bin Ahmad al-Katib, known as Abchund-kim(? al-Simani, somewhere in Il-Khanid Iran, on 14th Jamada al-Ukhra A.H.671/8th January A.D.1273. The scribe is not otherwise known.
2. There is an oblong panel on the opening page which contains the original dedicatory inscription. Sadly, it has suffered over the years and is now almost totally indiscernible, even under ultraviolet light. However, the following words, or parts of words can be discerned:

'Se... Manast... al-Mujahid... al-Dawran... ibn al-Mahdi...

It is probable that the patron was a Persian official in the Il-Khanid state, rather than a Mongol, and was almost certainly a Muslim, for these few discernible titles are based on the Arabic.

3. A note on the colophon page indicates that the manuscript was read and corrected by a certain Muhammad ibn Ali ibn Mahdi.
4. A note on the final flyleaf tells us that in the year A.H.692/A.D.1291-2 another copy of the Zakhtia was made from this one.
5. A note in Russian, in a cursive cyrillic hand, on the penultimate flyleaf records several births of children of a Russian family in the 1890s. Presumably the manuscript was in their possession at the time.

The first, on 22nd June 1892, records the birth of a Risabir Amirov/Dimirov, who, we are told, was born during a cholera epidemic. The second is the birth of his brother, Kazimir Amirov/Dimirov, in June 1895. A third inscription mentions another birth in January 1899.

THE AUTHOR
The author, who is often referred to by al-Sayfi (Ismail), was a nobleman and a famous physician. He moved to Khwarazm, the fertile irrigated region along the lower Oxus River, in 1104AD. At that time the region was under the hereditary control of the Il-Khanid governors. He was quickly attached to the court of the ruler Qubil al-Din Muhammad (c.1297-1327), for whom the Zakhtia was written. After a lengthy sojourn in Khwarazm, during which he served Qubil al-Din’s successor Ala al-Din Atiz, he moved to Merv, where he died in 1306AD.

THE BOOK
According to the author’s introduction, he wrote the Zakhtia to supply a need in the world of medical literature which he himself had experienced as a student - the lack of a comprehensive medical encyclopaedia which included every aspect of medical science and which would save the student and experienced physician the time of referring to a myriad of more specialised works. At 450,000 words, the Zakhtia was designed to do just that. The work contains 1213 chapters (‘fils’) written in ten books. Each book is prefaced with a list and summary of the chapter titles and contents. In the present volume the chapter titles are written in bold black ink with the chapter number and summary written in red. The contents of the books are as follows (for a fuller description of the contents see E.L.R., ‘Zakhtia’; see also E.R., nos.2280-5 and Rieu, pp.466-7):

1. The definition of medicine and its practical uses, the structure and composition of the human body, including the four humours, the organs, and the ‘vital force’ of the body.
2. Health and diseases of the human body (including hereditary diseases), symptoms of diseases, the pulse and pulse rates, breathing, the use of urine for diagnosis, the digestive system, perspiration and fluids, natural physical changes in a healthy body
3. Preservation of health, including aspects such as the environment, the atmosphere, weather and seasons, water (testing, filtering, boiling), nutrition (including discussion of grains, meat, dairy products, vegetables and fruits, sugars and oils), cosmetics and purgatives, cupping, leeches, intercourse, enemas; emotional and stress-related illness; child birth, infant health and childhood
The manuscript also is highly important in art historical terms, being a very early example of the 11th-century style of illumination. The opening three pages of illumination are dominated by arabesque scrolls on green, blue and red grounds, with titles written in superb eastern kufic script in white. This combination of arabesque illumination with eastern kufic script was popular during the early to middle period of the Il-Khanid dynasty and can be seen in some of the great illuminated manuscripts of the period, including the Ulujuy’s Bagdad Qur’an, dated 1307-13, and the ‘Anonymous’ Bagdad Qur’an, dated 1302-8 (see James 1988, cats.39,40), and in a Qur’an dated 1300 sold in these rooms 15th October 1998, lot 20. However, on the opening single page of the present manuscript the central square contains a tear-drop shaped medallion, with a (sadly illegible) dedicatory inscription, surrounded by a band of lotus motifs in strong, bright colours. These specific motifs and the feature as a whole are unusual and exact parallels are few. The feature is echoed in the marginal palmate of the opening page of 120 of Sultan Ulujuy’s Bagdad Qur’an of 1306-11, and in several of the marginal palmates in the 1333 Qur’an mentioned above (see Illustrations James 1988, fig.54 and in Sotheby’s catalogue of ‘Arts of the Islamic World’, 156, October 1998, lot 20).

For further reading see the following:
E.I.R. articles ‘al-Djurdjum’, ‘Ikhwan’
C.H.I., Vol.5, chs.4.6,7,9,10
Storey, Vol.II, part 2, pp.207-9
£20,000-180,000

£10,000-15,000
23 Jamil, Kuliyyat, illustrated and illuminated Persian manuscript on paper, copied by Piz Hasain al-Shirazi, Persia, probably Shiraz, dated A.H.947/A.D.1540. 329 leaves, 15 lines per page written in fine nastaʿliq script on cream paper, double interlinear and intercolumnar rules in gold, headings in blue or gold thuluth script, margins ruled in colours and gold, opening double page of fine illumination in colours and gold, single illuminated headpiece in similar style, four miniatures, original gilt-stamped brown morocco with central field of flower heads and arabesques, some picked out with lapis lazuli, border cartouches of flower heads, red morocco doublures with central medallions and cornerpieces of fine black filigree over blue grounds, with slip 257 by 150mm.

This is a fine example of the distinctive and rather homogeneous Shirazi style of the second quarter of the 16th century. The illuminated double page at the beginning and the illuminated headpiece at the start of the section of Ghazal is particularly fine, while the miniatures have the unusual feature of having had the tall battens of the Safavid turban erased and replaced with a short coloured peak. Presumably this indicates that at some stage fairly soon after its completion the manuscript belonged to an owner who was hostile towards the Safavids - perhaps a Turk.

The miniatures are as follows:
1. A prince and courtiers taking refreshments in a palace chamber
2. A game of polo
3. Two princes hunting
4. A prince seated beneath a tree, drinking wine and watching a dancer perform

£20,000-30,000

24 Asadi, Garshaspnama, illustrated and illuminated Persian manuscript on paper, copied by Abd al-Bari ibn Abul'lah Nuri Nartari for Mir Abd al-Azim, Persia, Isfahan, dated A.H.1023/A.D.1613. 230 leaves, 18 lines per page written in clear nastaʿliq script on cream paper, double interlinear and intercolumnar rules in gold, headings in gold, opening double page with illuminated headpiece and gold marginal decoration of animals and birds amongst foliage (worn and defective at edges), 22 miniatures, textblock loose in later black shagreen binding with central medallion and cornerpieces of gilt-stamped inlay, red morocco doublures with central medallions and extending florons of gold-luster floral filigree over blue grounds, 265 by 142mm.

The miniatures in this manuscript, which are fine examples of the school of Reza-i Abbasi, are as follows:
1. A prince shows off his prowess with a bow and arrow to the women of his harem.
2. Garshasp, the dragon.
4. A prisoner brought in chains before a ruler.
5. A warrior 교수는 the spear while two men beg for provisions.
6. A prince offers wine to a princess on a palace terrace.
7. A warrior kills a black demon with a lance in front of a fortified tower.
8. Garshasp demonstrates his hunting prowess before Zahhak.
9. A warrior killing a white demon with a lance.

£12,000-18,000