13. Large Qur'an leaf in gold and black muhaqqaq script on paper, Persia, probably Shiraz, mid-16th century. Text: Surah X V.173-177. Sura X, Title and Vv. 1-2. 12 lines per page written in alternating lines of fine black and gold muhaqqaq script, the paper spiroiled green or brown, interlinear rules in blue, gold flourishes decorated with coloured dots between verses, margins ruled in colours and gold, large illuminated medallions in margins marking fifth and sixth verses text area 252 by 157mm. Leaf 409 by 290mm. This leaf comes from a dispersed manuscript of the Qur'an which was typical of the high quality production at Persian courts such as Shiraz in the second half of the sixteenth century. Muhaqqaq was a favoured script for the writing of the Qur'an at this stage, due to its powerful flowing form and rhythm, but writing it in alternating lines of black and gold was more unusual, indicating a more expensive and high quality production, and the use of green and brown spiroiling to give the paper variegated colour, was an extremely rare feature. As a complete Qur'an it must have been a very impressive manuscript.

Other leaves have been sold in these rooms, 23rd November 1976, lots 317-319; 3rd May 1977, lot 96-100; 16th July 1978, lots 177-9; 9th October 1978, lots 3-4; 26th April 1979, lots 229-135, 23rd April 1997, lot 44 and 15th October 1998, lot 20.

£1,500-2,500 €2,350-3,500

14. Large Qur'an leaf in muhaqqaq script on paper, Persia, Timurid, early 15th century, or Aqquyunlu, late 15th century. Text: Surah X V.173-177. Sura X, Title and Vv. 1-2. 9 or 8 lines per page written in fine, bold muhaqqaq script in black ink on cream paper, decorated in black, gold medallions in margins, with red and blue dots between verses, fifth verses marked in margins with an ornate illuminated device, with border (Yunus al-Ma'dah) written in fine gold thuluth script with interlaces filled with black, on a large illuminated panel with scrolling foliate tendrils and cornerpieces of red and gold floral motifs on a blue ground, wide margins, 47.5 by 35cm. This leaf comes from an important single-volume Qur'an manuscript now in the Nasser D. Khalili Collection, London (Qur'I. James 1992b, no.9, pp. 42-5). The style of the script and illumination in general relates to early 15th century Timurid work, but, as James points out (466, p.42) it bears a strong resemblance to a multi-volume Qur'an written for the Aqquyunlu khan Yaqgh Beg in 1385 by the scribe Zayn al-Abdin bin Muhammad al-Shirazi (the majority now in the Chester Beatty Library, Dublin, Ms.1501-2 (Arberry 1967, nos.147-8, James 1980, no.53), fragments in the Madhad Shrine Library). Other leaves from this Qur'an have been sold in these rooms, 14th October 1999, lot 13; 15th October 1999, lots 24 and 25, 8th July 1980, lot 161.

£4,000-6,000 €6,300-9,400
16. Miniature Qur'an, illuminated Arabic manuscript on paper, copied by the scribe al-Husayn ibn Ali known as ibn al-Sir' al-Buni al-Baghdadi, Iraq or Persia, dated A.H. 780/A.D. 1378
234 leaves, 21 lines per page written in small, neat naskhi script in black ink on paper, single verse divisions marked with small gold roundels; some headings written in gold thuluth with a tear-shaped palmette extending into the margin, margins ruled in black and gold, opening double page of text illuminated in gold, in fine red morocco binding with filigree decoration of fine palmettes and floral motifs on blue, orange or gold grounds; the double-page gilt-stamped, the similarly decorated flap with verses 79-80 of Surat al-Waqi'ah, in velvet covered and embroidered leather case 5.7 by 4.1cm.

The very fine binding closely relates to 15th century examples such as a binding in the Türk ve İslam Eserleri Müzesi, Istanbul (see a detail of the doublure in Ferrier 1989, p.257, no.9) and another sold in these rooms, 23rd October 1992, lot 573. £6,000-8,000 €9,400-12,600

17. Qur'an, illuminated Arabic manuscript on paper, Turkey, Ottoman, 16th century
259 leaves (including folios and two blanks), 15 lines per page written in small naskhi script on cream paper, single verses marked with gold discs decorated with coloured dots, some headings written in white thuluth on finely illuminated panels in colours and gold, margins ruled in black and gold, illuminated marginal devices marking further textual divisions, opening double page with two shamsas, fully illuminated opening double page of text, final pages with a detailed description of the Qur'an layout and a fahima followed by a fine illuminated shamas of floral scrolls in two tones of gold, brown morocco binding with gilt-stamped central medallion, corner pieces and border hand, doublures worn and restored, with flap 14.5 by 9cm.

This Qur'an was written according to a strict layout as detailed in the last few pages of the manuscript. Of the several rules mentioned, one is the very unusual exercise of having each bismillah placed at the beginning of a page. Most sura headings are therefore found either at the top or bottom of a page. Towards the end of the manuscript, where the suras are shorter, the bismillah starts every page but is also to be found more than once on a single page. £3,000-4,000 €4,700-6,300

18. Large Qur'an, illuminated Arabic manuscript on paper, Persia, Safavid, circa 1570-1600
367 leaves, 12 lines per page written in neat naskhi script on buff paper, single verse divisions marked with small gold discs, interlinear Persian translation written in small red nastaliq script, some headings written in gold thuluth, margins ruled in red, gold, green and gold, further textual division in gold in margins, extensive marginal commentary in Persian written in nastaliq in black ink, one opening shamas in colours and two tones of gold, two fully illuminated double-pages of five foliate and floral scrolls in colours and gold, brown morocco binding with medallions, corner pieces and border carouches gilt-stamped with floral and foliate sprays, some heightened in red, doublures of red morocco with central medallion of filigree work on coloured grounds, similarly decorated flap with verses 79-80 of Surat al-Waqi'ah, worn, some re-gilding. 37 by 23.7cm. £15,000-25,000 €23,500-39,200
20 Large Qur’an, illuminated Arabic manuscript on paper. Persia, Safavid, circa 1560-70
321 leaves. 12 lines per page written in neat naskhi script on cream paper, single verse divisions marked with star-shaped medallions in colours and gold, some headings written in white rublasb on a gold ground decorated with polychrome floral sprays, margins ruled in colons and gold, fifth and sixth verses marked in margins with large roundels decorated with floral motifs on a blue ground, one opening shamsa followed by two illuminated double pages of text, the end with two illuminated pages (each probably originally part of an illuminated double page, now lacking at least one leaf), in contemporary brown morocco binding with gilt-stamped panel of floral motifs and cloud scrolls, border cartouches stamped with floral scrolls and arch-shaped design, double-page gilt-stamped and with filigree work on coloured grounds, worn 36 by 24cm.

The illuminated pages in this Qur’an consist of:

1. A One finely illuminated eight-pointed shamsa in blue and gold with inscription in white thuluth script if 1b-2a One fully illuminated double page with Surat al-Fatihah if 2b-3a One illuminated headpiece, text within gold cloud bands decorated with floral sprays in colours if 2b-3a One illuminated page with six lines of prayers in large mashri/mashq script in white on coloured grounds if 32a-32b A pair of a fatimas in naskhi script in black or white on coloured grounds decorated with floral motifs

The fine illumination can be compared to that of a Safavid Qur’an sold in these rooms 27th April 1994, lot 19.

£15,000-25,000
€23,500-39,000
21 Qur'an, illuminated Arabic manuscript on paper, ascribed to Muhammad Ali al-Isfahani known as 'Sufian al-Kirali', Persia, mid-nineteenth century
32 leaves, 48 lines per page written in fine, small naskhi script in black ink on cream paper, small gold florals between verses, some headings written in red naskhi script on gold panels, margins ruled in blue and gold, illuminated marginal devices marking further textual divisions and page interlocations, catchwords in naskhi script in margins, opening double page of fine illumination in colours and gold, contemporary binding of gilt-sprinkled lacquer with gilt-painted central quatrefoil design and foliate border bands 27.4 x 17.7cm.

This Qur'an is a fine example of the nineteenth century Qajar fashion for copying the text in unusual spatial arrangements, or on a defined number of pages. Here the scribe has fitted one complete juz' of the Qur'an on each double page of text. Thus the manuscript has thirty leaves for the text, plus an opening double page frontispiece, making 32 leaves in total.
£6,000-8,000
€9,400-12,600

22 Qur'an, illuminated Arabic manuscript on paper, Persia, Isfahan, dated A.H.1227/A.D.1812 approximately 579 leaves, 12 lines per page written in naskhi script on polished cream paper, verse divisions marked with small gold swans decorated with coloured dots or leaf-shaped medallions in colours and gold, interlinear Persian translation in red nasta'liq on a gold sprinkled ground, some headings written in blue naskhi script on illuminated gold panels, margins ruled in blue and gold, finely illuminated marginal devices marking juz', half juz', half and a half, marginal commentary in Persian in shikasta script reserved on a gold ground, three fully illuminated double-page (the opening double-page trimmed and remarbled along three edges), lacquer binding with a variety of flowers within a border of scrolling foliage, the doublures with leafy sprays of wild flowers 22.1 x 12.6cm.
The colophon at the end of the text records that the translation was completed by Ali Aghar in Isfahan al-Awval of the year A.D. 1812. He was both a scribe and translator and his other works include a Kulliyat of Siddi, dated A.D.1788, 9, reported to have been commissioned by Agha Muhammad Khan Qajar and a collection of poems dated A.D. 1799-1800 commissioned by Bahau Khan later Fath'Ali Shah (Acha Boy, Vol I, nos.231 and 24, no.452)
£2,000-3,000
€3,150-4,700

23 Qur'an, illuminated Arabic manuscript on paper, Persia, early 17th century text of the Qur'an written in fine naskhi script in black ink on buff paper within geometric and calligraphic designs forming the words of Surat al-Fatiha, the ground decorated with gold floral scroll, margins ruled in colours and gold, opening illuminated headpiece, leather endpiece 3.35 x 17.1cm.
£6,000-8,000
€9,400-12,600

24 Two prayer scrolls, illuminated Arabic manuscripts on paper, Qajar, one copied by al-Sheshh ibn Muhammad Ali Muhammad Shafii al-Tabrizi and dated A.H.1236/A.D.1817 texts of prayer written in fine naskhi script in black ink on paper, initalinear decoration in gold, headings in nasta'liq on illuminated panels, margins ruled in colours and gold, leather endpieces (2) 37.5 x 8.5cm.
73.5 x 10.5cm.
£4,800-6,000
€6,300-9,600
This is a very early copy of one of the most important works of the Malikite school of law. The text itself is part two of a famous work of the Malikite scholar Sahun, whose Kitab al-Mudawwanah al-Kubra was a set of opinions and explanations given by Abul al-Rahman ibn Al-Qasim Al-Utaiq in response to questions put by Sahun. Abul al-Rahman’s opinions were, in turn, based on those of Malik ibn Anas himself (C.710-795), who laid the foundations of the Malikite school and after whom the madhab was named. His Kitab al-Muwatta is the most important text of this branch of Islamic law. Among his pupils was a young scholar called Abul al-Rahman ibn Al-Qasim Al-Utaiq (746-806), whose personal contract with Malik during his lifetime was to form the basis of Sahun’s Kitab al-Mudawwanah. Sahun (d.854), who probably was too young to have known Malik himself, proposed a series of questions on Malikite law to Al-Utaiq, whose responses he recorded. To these Sahun added various relevant hadith to provide the proof of the opinions.

The Maghreb 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 Malikism as the sole official rite of the Umayyad dynasty of Spain.

19 leaves, 26 lines per page written in neat, angular Maghribi script in brown ink on vellum, few leaves with minor losses in lower margins, some yellowing of ink and associated thinning of vellum, later red morocco binding, with flap 25 by 16cm.

The present manuscript, dating from the transitional years of the Umayyad dynasty and the period of the Almoravids (Almoravide Kings), is one of the earliest Maghribi manuscripts to appear at auction. One other manuscript and one group of fragments of earlier date have been offered publicly. The manuscript, a copy of the Kitab al-Muwatta dated A.H.591, was sold in these rooms, 18th October 1995, lot 35, while the fragments, from a text on astrology dated A.H.353/383, were sold at Christie’s, London, 10th October 2000, lot 40.

The title page also bears an inscription in eastern kufic script which is only partly legible. It seems to be either a dedication to the patron or a naqash inscription. It mentions the names Abyb al-Sajda/?? al-Wald bin Muhammad al-Famani/?? (3). It has not been possible to identify to whom these names refer.

For further references and discussion see: Brecklmann, GL no.176-7, SI, pp.297-300

E11 and E32, articles on 'Malik B. Anas'
Young, Laflam and Sergeant, p.145
Becston et al., pp.272-3
For a note on the origin of the Djadida tribe of Arabia, which the scribe of the present manuscript uses as his nickname, see E11, article on 'Djadida'.
For a comparison of the angular maghribi script see sale in these rooms 28th April 1993, lot 160.
26 Al-Razi, Fakhr al-Din Abu A'ib Allah Muhammad bin Umur bin al-Hasan bin 'Imran al-Qummi. A manuscript on paper, copied by Muhammad bin Abdul Allah bin Ali bin al-Hassan al-Fakhri al-Qummi on 12th Ramadan 140/1626. This manuscript is contemporary blind-tooled and stamped leather binding and contains 267 leaves, 23 lines per page written in naskh script on brown tinted buff paper. The text is accompanied by marginal glosses, and the manuscript is well-preserved.

27 The present manuscript is the equal earliest known copy of this text. The other copy, also dated A.H. 619, is recorded in volume three of the World Survey of Islamic Manuscripts (see Roper 1994, p.291). Although it was then noted that it was lost, the manuscript has since been transferred to the Milli Kutuphane of Ankara. The dates of other known copies of this text have not been recorded (the majority may well be unrecorded), however the present copy was written only a few years after its author's death and it would seem unlikely that many, if any, other earlier manuscripts of this text would survive. For further references to copies of this text see Broedelmann, GI and S-4, pp. 666-669 and 920-924 respectively.

The very fine contemporary binding is trimming perfectly fits its binding. Furthermore, it appears not to have been resewn. Thus, not only contemporary, this binding may also be original to the manuscript.
27 Dā`wat Quṣayr Masālik al-`Aimmah (Prayers of the Imams), illuminated Arabic manuscript on paper, Neupotamia, perhaps Mousl, c.1200
40 leaves, 10 lines per page written in a neat, rhythmic naskhi in brown ink on buff paper; gold borders between verses, headings written in white naskhi script on panels illuminated in gold or decorated with brown ink scrolls, margins ruled in blue and red, title page with title written in white naskhi on a gold panel and a radiating geometric design in red ink within a square panel ruled in red and blue, the corners and interstices of the design decorated with scrolling pismushnakes in a reddish-brown ink, modern red leather with cloth covers 17.4 by 12.9cm.

This book of Shi`a prayers, whose title translates as 'Prayers of Piety of Our Lord the Imam', is very similar in its script, paper, size and general format to a manuscript of the Man`asik Muṣawara of Allâh Abû Talib of c.1200 A.D. Indeed, even the margins are similar, and the two are close enough to have come from the same atelier. The Man`asik, which was sold in these rooms 26th April 1995, lot 54 (illustrated in the catalogue), and is now in the Metropolitan Museum of Art, New York, used a very distinctive form of eastern kufic script for its title and opening Basmālah. That script, in turn, was closely linked to the script in the well-known illuminated manuscript of the Kitâb al-Zanjâb (Book of Anecdotes) of Qâsim-Bâqî, dated 1199 A.D. and now in the Bibliothèque Nationale, Paris (Ms. arab. 2964, see Erlandson 1962, pp.84-5; and Muller 1979, pls.28-30).

The author, al-Salāh, was born in Baghdad early in the 13th century to a family from Basrah. He was present at the Mustanṣiriyya College in Baghdad and was an important writer and teacher. The present work, his magnum opus, is a summary and discussion of the Mubkhar of al-Qalqâlî and the Manusmûra al-Nasîf. The text is a relatively rare work, Broedemann listing only nine copies (G.I, p.477). £3,000-4,000 €4,700-6,300

28 Al-Sâ`ârî, Mu`izz al-Dīn Abû Abbas Ahmad bin Kitâb Majma` al-Bahrain wa Mu`attaq al-Nayarîn, illuminated Arabic manuscript on pink and yellow paper, Egypt or Syria, Mamluk, dated A.H.861/1456
127 leaves, 17 lines per page written in clear naskhi script on cream, yellow and pink paper, headings in larger black naskhi, significant words picked out in red, catchwords in black in margins, opening illuminated title-page, seal impression, contemporary brown morocco binding with central medallions and borders stamped and tied in blind and gold with reticulated rope motif, with flap 17.2 by 13.4mm.

Provenance:
Sold in these rooms, 13th October 1989, lot 153.

The author, al-Sâ`ârî, was born in Egypt or Syria, probably in the Mamluk period, and was a prolific writer and teacher. The present work, his magnum opus, is a summary and discussion of the Mubkhar of al-Qalqâlî and the Manusmûra al-Nasîf. The text is a relatively rare work, Broedemann listing only nine copies (G.I, p.477). £3,000-4,000 €4,700-6,300

29 Naṣrullâh ibn Mustafa, Masâ`alat al-Hikmat wa Tarjumat al-Firâna, autograph copy, illuminated Turkish manuscript on paper, written for the Ottoman Sultan Murad III, Turkey, probably Istanbul, c.1580-90
70 leaves, 11 lines per page written in fine naskhi script in black, blue or gold, narrow margins, ruled with gold roundels decorated with coloured dots, margins ruled in colours and gold, borders illuminated throughout with floral scrolls in shades of gold, other fine illuminated headpiece in colours and gold, fine contemporary brown morocco binding with large gilt-stamped central panels of dainty floral and cloud-scrolled motifs, double gilt-stamped with central oval medallions and cornerspeices 17.9 by 11.1cm.

This finely executed manuscript was written for the Sultan Murad III of Turkey (reigned 1574-95) and is notable for its fine script, illumination and contemporary binding. It is also notable for its good condition. The illumination of the borders can be compared to a late 16th century anthology of poetry in the Nasır Dâwârî Collection, London (see Rogers 1995, nos.156). £8,000-12,000 €12,000-18,800

30 Al-Shârî, Abd al-Wâhhab bin Ahmed, Kitâb al-Mizân al-Kobra, Arabic manuscript on paper, provincial Otonum, probably Egypt or the Levant, completed in the afternoon of Tuesday 30th last day of the month of Dhu al-Qa`da A.H.1023/A.D.1612
291 leaves, 27 lines per page written in naskhi script in black ink on cream paper, headings and significant words and phrases picked out in red or green, margins ruled in colours and gold, occasional marginal glosses, catchwords in black in margins, seven pages of diagrams in colours and gold, one illuminated title page in colours and gold, one illuminated headpiece (probably re-illuminated later), later gilt-stamped morocco binding 26.2 by 15.5cm.

Al-Shârî, a 16th century Egyptian scholar and historian of Sufism, is a prolific writer about many religious subjects. This work, copied forty-eight years after his death, is on the science of religious law in Islam (fiqh). It presents a theory which points to the simultaneity of the four schools of law (Mudâkkal) known as Hanâfî, Shâfî, Mâlikî and Hanbâlî. The aim, if not their unification, is at least to denote the need for narrowing the gaps between each school. Among the diagrams is a depiction of a scale with at each corner the name of one of the four founders of these schools. For more information on this text and its author see El2, al-Shârî's. With the stamp of the Ottoman official Mâhmûd Ulûlî. A note from this owner records that the manuscript was in his library, Baghdad, in A.D. 1249/A.H.1833. £2,000-3,000 €3,150-4,700
Ibn Sina, Abu Ali al-Husain bin Abd Allah (Avicenna), Kitab Qanun fi-Tibb (The Canon of Medicine) Volumes 3-5, Arabic manuscript on paper, copied by Farij al Karab, Yusuf bin Husain bin Fayyad al-'Arab, dated A.H.1099-1100/AD.1494-98. 598 leaves, 29 lines per page written in small, neat naskhi script on polished cream paper, headings and significant words picked out in red, some marginal glosses, catchwords in black in margins, two illuminated headpieces (the first rubbed), colophon datimg each of the three volumes. 18 leaves added later, 17 containing an index, later composite brown and red morocco binding. 31.6 by 17.3cm.

Ibn Sina was born in 980 A.D. in Afshana near Bukhara. Although most famous in the West for his contributions to medicine, in the form of his famous ‘Canon’ (Al-Qanun fi-Tibb), he was a prolific writer in a number of other disciplines, not least philosophy and metaphysics. He died in 1037 during an expedition to Hamadan.

For further references see: Broeckhmann, G., loc. cit., 51, p.816 Young, Latham and Sergeant, pp.69, 389-404.

£15,000-25,000
€23,500-39,200

31 Ibn Sina, Abu Ali al-Husain bin Abd Allah (Avicenna). Kitab Qanun fi-Tibb (The Canon of Medicine) Volumes 3-5, Arabic manuscript on paper, copied by Farij al Karab, Yusuf bin Husain bin Fayyad al-'Arab, dated A.H.1099-1100/AD.1494-98. 598 leaves, 29 lines per page written in small, neat naskhi script on polished cream paper, headings and significant words picked out in red, some marginal glosses, catchwords in black in margins, two illuminated headpieces (the first rubbed), colophon datimg each of the three volumes. 18 leaves added later, 17 containing an index, later composite brown and red morocco binding. 31.6 by 17.3cm.

Ibn Sina was born in 980 A.D. in Afshana near Bukhara. Although most famous in the West for his contributions to medicine, in the form of his famous ‘Canon’ (Al-Qanun fi-Tibb), he was a prolific writer in a number of other disciplines, not least philosophy and metaphysics. He died in 1037 during an expedition to Hamadan.

For further references see: Broeckhmann, G., loc. cit., 51, p.816 Young, Latham and Sergeant, pp.69, 389-404.

£15,000-25,000
€23,500-39,200

and Ibn Sina was given a good education, although he is said to have surpassed his teachers by the age of fourteen. Having cured the Amir of Khwarazm of a severe illness, he was given access to the extensive library of the Samanid Princes. During his life he was resident in several cities in Iran, and reportedly met the great encyclopedist al-Firangi while he was at Juran (what a moment we have been following the wall - with two of the greatest minds in the history of Islamic thought sitting conversing). The latter part of Ibn Sina’s life was spent at Isfahan.

He died during an expedition to Hamadan in 1037.

The Impudence of Ibn Sina’s Qanun

Ibn Sina, known as Avicenna in the west, can be regarded as the most influential writer in the history of medicine. Such was the usefulness of his Qanun that, from its origins in the early 11th century in western Iran, it was used all over the Middle East and Europe as the standard medical textbook for a period of seven centuries. It was translated into its entirety into Latin by Gerard of Cremona between 1150-87 and a total of eighty-seven translations were subsequently made. It formed the basis of medical teaching at all European universities and appears in the oldest known syllabuses of teaching, that of the Medical School of Montpellier in 1189. It was translated into Arabic at Rome in 1193 and several eminent western physicians learned Arabic solely to read Avicenna in the original. He specifically influenced such masters as Henrik Harpestraeng, the royal Danish physician who died in 1294, Arnold of Villeneuve, William of Saliceto, Lanfranc, the founder of surgery in France, and Guy of Chauliac. His ubiquity is well manifested by the fact that Chaucer, in the Prologue to the Canterbury Tales, mentions that no good deacon should be ignorant of his works. In the last century of the 15th century, sixty editions were issued. During the 16th century it was reissued more than twenty times. It was not until Vesalius and Harvey had revolutionised medicine that Ibn Sina’s influence began to wane.

The secret of the Qanun’s long popularity lay both in Ibn Sina’s clear and lucid description and diagnosis, and in the fact that he gathered together, in one work, the myths and fantasies of the ages. Hippocrates, Galen, Aristotle, the other ancients and previous Oriental physicians. Essentially, it was the most complete, encyclopedic corpus of medieval medical knowledge. The Qanun contains around a million words and is divided into five books. The first is introductory and deals with anatomy, the humours, temperament, and the effects of environment on health and disease. The second deals with materia medicas, its uses, toxic properties and side-effects. The third deals with specific pathology and diseases of the various parts of the body. The fourth concerns general pathology, fevers, leprosy, surgery, dislocations and fractures. The fifth describes and explains pharmacopoeia and therapeutic drugs.


£15,000-25,000
€23,500-39,200