
TEXTS AND MANUSCRIPTS: DESCRIPTION AND RESEARCH

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MORE QUR'ĀNS OF THE MAMLŪKS [1]

It is nearly twenty years since *Qur'āns of the Mamlūks* was published by the Alexandria Press, and almost ten since the second edition appeared, with a rather more ponderous title, under the auspices of the King Faisal Center for Research and Islamic Studies, Riyāḍ.

In the course of preparing the second edition it was possible to make a small number of corrections and alterations. However, it was not possible to draw attention to new manuscripts which had come to light by 1999. Since that date more have appeared, both Mamlūk and Īlkhānid, so it seems a worthwhile exercise to mention their existence and bring the Catalogue section of the book up to date. I include some manuscripts of which I was not aware when the first edition went to press.

The majority are items which have passed through the rooms of Sotheby's, Christie's and Bonham's auction houses. Some of the items described, I have been able to examine [2]. But for others I have had to rely upon the descriptions given by the cataloguers. In some cases it has not been possible to give proper names as accurately

as I would have liked to, since sale catalogues rarely give diacriticals. Almost every item mentioned here is illustrated in the bibliographical reference to each. In many cases the reproductions are in full colour.

I have numbered the items according to where I think they belong, chronologically in the Catalogue section of the 1988 and 1999 editions of *Qur'āns of the Mamlūks/Manuscripts of the Holy Qur'ān from the Mamlūk Era*. The numbering system is the same in both cases. Items which are not so numbered are not copies of the Holy Qur'ān, but are included because they may be relevant, from the points of script, illumination, scribe or patron. In general I have confined myself to dated manuscripts, though some undated items of exceptional quality have been included. All the sale rooms and manuscript dealers referred to below are in London. Where manuscripts have been fully catalogued, I have kept the information to the bare essentials, unless I think there is more information worth adding to what is already known, for example, 1a below.

No.: 1a.

Origin: Mamlūk or possibly late Ayyūbid, probably Shām.

Date: ca. 648—700 / 1250—1300.

Contents: a copy of the Qur'ān in two volumes.

Size: 47.0×33.0 cm.

Folios: volume 1: unknown; volume 2 (*juz' 30*): 30.

Lines per page: volume 1: unknown; volume 2: 7.

Script: *muḥaqqaq* and *thulth*.

Present location: (i) National Museum, Dimashq, MS 13615; (ii) Dispersed. *Juz' 30*. In 2007 at Sam Fogg Rare Books and Manuscripts, London.

Comments: Volume one of this fine manuscript was shown at the World of Islam Festival in London in 1976. Since then parts of volume two have appeared in various auction houses. These have been only single pages. But, sometime before 2005 the London dealers, Sam Fogg Rare Books and Manuscripts, acquired most of the final section, *juz' 30*, and produced a magnificent monograph devoted to it, with a well-researched text by Marcus Fraser (*fig. 1*). The section has several pages of full illumination, enabling Fraser to show, correctly, that the manuscript cannot be later than 709/1310. Although the Dimashq volume has an endowment notice (*waqfiyya*) in the name of a descendant of a Mamlūk *amīr*, Ṣayf al-Dīn Manjak (Ibrāhīm b. Muḥammad b. Ibrāhīm b. al-Ṣayfī Manjak) who was briefly governor of Dimashq in 750/1350, Stanley has shown that this endowment has no bearing on the manuscript's origin [3]. Fraser makes out a well-argued case for the illumination in the manuscript being the work of the al-Qāhira