

Arabic Calligraphy | The Holy Qur'an

'Patrons would present copies of the Qur'an to mosques, shrines and schools on special occasions.'

Copies of the Qur'an were produced in many different sizes and for different uses. Some were destined for use in mosques and madrasas, while others were carried about with individuals for benediction and protection. Patronage and commissions for the transcription and decoration of Qur'an manuscripts was considered an honourable religious act for those who could afford it. The patronage system was widespread throughout the Islamic world, and patrons would present such copies to mosques, shrines and schools on special occasions. To complement their function as religious or educational institutions, most of these buildings were also adorned with excerpts from the Qur'an seen on stonework, on tiles, textiles and on the furniture.



Name:

Page from a Qur'an

Dynasty:

Hegira 410 / AD 1020 Fatimid-Zirid

Details:

Museum of Islamic Art

Raqqada, Kairouan, Tunisia

Justification:

Fatima, governess to the Zirid prince Al-Mu'izz Ibn Badis, endowed this Qur'an to the Great Mosque of Kairouan. Interestingly it was compiled under the supervision of another woman, Dura al-Katiba, and gilded and decorated by Ali Ibn Ahmad al-Waraq.



Name:

Page from a Qur'an

Dynasty:

Hegira, beginning of the second quarter of the 5th century / AD 9th century Zirid

Details:

Museum of Islamic Art

Raqqada, Kairouan, Tunisia

Justification:

The Zirid prince Al-Mu'izz Ibn Badis commissioned this Qur'an for the Great Mosque of Kairouan following his rejection of the Shi'ite sect of Islam and after he had broken away from the Fatimids during the second half of the 5th / 11th century.



Name:

Maghrebi rab'a

Dynasty:

Hegira 745 / AD 1344 Marinid

Details:

Islamic Museum, al-Aqsa Mosque / al-Haram al-Sharif

Jerusalem

Justification:

A full set of Qur'anic volumes (rab'a) produced in Morocco and written by Abd Allah Ali, the grandson of the Moroccan ruler, and endowed for recitation at the Aqsa Mosque, the Haram al-Sharif in Jerusalem.



Name:
Salih Tala'i Mosque

Dynasty:
Hegira 555 / AD 1160 Fatimid

Details:
Cairo, Egypt

Justification:
Qur'anic verses are also commonly inscribed on architecture in the religious context, both as witness to the worship of God, and in acknowledgement of His power and bounty.



Name:
Salih Tala'i Mosque

Dynasty:
Hegira 555 / AD 1160 Fatimid

Details:
Cairo, Egypt

Justification:
General view of Al-Saleh Tala'i Mosque in Cairo.
