

Catalogue Autumn 2022

Manuscripts & Early Prints in Arabic, Ottoman Turkish and Hebrew



Philosophy, Law, Sufism, Pilgrimage, and Occultism



Mustafa ibn Ali al-Muwaqqit
Died 978 [1571]

- 1: Kifāyat al-waqt li-maʿrifat al-dāʿir wa-fadlihi wa-ʿl-samt.**
- 2: Tashil al-miqat**
- 3: Faraḥ Fazā**

Three Manuscripts in Ottoman Turkish
Bound in 1 Volume

Copied by Abdullah Seyyid Feyzullah b. Ahmad
in 1166 H [1752 A.D.]

70 fol., 20 x 13 cm.

Cardboard cover with leather spine

ad 1: Kifāyat al-waqt li-maʿrifat al-dāʿir wa-fadlihi wa-ʿl-samt, also known as Risāla fī al-muqanṭarāt, 936 d.h. [1529 AD.] written in Ottoman Turkish; it deals with various aspects of geometry, trigonometry and astronomy and also mentions an astronomical instrument called rubʿ al-muqanṭarāt (astrolabe quadrant).

ad 2: Tashil al-miqat, written in Ottoman Turkish in 936 CE [1529 CE], deals with the science of time measurement and the sine quadrant (al-rubʿ al-mujayyab).

ad 3: Faraḥ Fazā, dedicated to the Grand Vizier of Sultan Süleymān, Ibrāhīm Pasha, examines the construction and use of the horoscope quadrant (al-rubʿ al-āfāqī), which he claims was his invention.

Mustafa ibn Ali al-Muwaqqit (died 1571, the epithet al-Muwaqqit means "the timekeeper"), also known as Müneccimbaşı Mustafa Çelebi and Koca Saatçı, was an Ottoman astronomer and author of geography from the sixteenth century. Because of his works on the science of timekeeping and practical astronomy, he is considered "the founder of the Ottoman tradition" of those fields. He was one of the pioneers of astronomy literature in Ottoman Turkish—instead of Arabic which was more common in the Islamic world—following Muhammad al-Qunawi. Since his youth he served as the muwaqqit (religious timekeeper) attached to the Mosque of Selim I in Istanbul, in which capacity he produced most of his writing. In 1560 or later he was appointed to the office of müneccimbaşı, the highest post for astronomers of the Empire.

He produced most of his works during this tenure. Instead of Arabic, the customary scientific language of the Islamic World at the time, he wrote mostly in Ottoman Turkish. This decision was made in order to popularise the field of astronomy in the Ottoman state, to make it accessible to more students, and to facilitate the mention of non-Arabic place names. Many of his works were dedicated for Sultan Suleiman the Magnificent and his grand viziers, possibly aimed to be used by the state bureaucracy; this application was facilitated by the use of Turkish.

Abdullah Seyyid Feyzullah was a famous calligrapher during the reign of Ahmed III. and Mahmud I. He was taught by his father Shakarzada Ahmad Efendi, followed the path of the calligrapher Sheikh Hamdullah and Al-Haafiz Usman especially in Naskh and Thuluth calligraphy styles and gave his best Works. He was a teacher at Topkapı Palace and worked together with Mustafa Sidki on scientific subjects mathematics and astronomy.

Order No MSS_118

Euro 9 600

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شباط											
الوقت	الشمس	القمر	الشمس	القمر	الشمس	القمر	الشمس	القمر	الشمس	القمر	الشمس
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كانون ثاني											
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رسالة تهليل المقات

بسم الله الرحمن الرحيم
 الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد وآله وصحبه
 اجمعين وبعد فبعضد ضعيف المحتاج الى رحمة ربه الطيف مصطفى
 بن علي الموقت في جامع الحافظ السليبي بعون الله الملك العام والاسلام
 ايدى يديه كما به ريع تجيبه ديكيه متعارفا ولا آلت كما لا رصديه
 ايجده آفاق وجملتك اصلى اولوب تحت اعاليه معروف واشرفه
 اشرف لسان اوزره برسالة جمع ايامه كما فائده سعام اوله وجمله
 طاليله اذ من مستفيد اوله: ليريدى برسالة الفرمته مقدمه ويكره
 باسب اوزره ترتيبه ايامه وهر ياديه ذكر اولنا جو مسئله ايجر قسطنطينيه
 عرضده كوره برشمال ويايكم مثال برينه كوره ذكر اولنا زياده اسان
 اولينجين وورسالة تهليل المقدار به ستميه ايامه موجوده كرم
 بورسالة دن مستفيد اوله بوقف بوقرى عا خيره ياد ياد ايله **تهليل**
 رساله بوجهيله دركه ذكر اولنا رما مقدمه اشهور بيجيك رسو

كفاية الوقت لمعرفة الدائر وفضل الدائر والتمت

بسم الله الرحمن الرحيم
 الحمد لله الذي جعل على البر الاخضر لملك قنا طير القسطنطينية المستقيمة
 الى حوض الاصداء الى طيرين الحمد والصلوة على من يستحقهما
 ويستوجبهما لا يحسب وقت دون وقت بل في جميع الاوقات
ويجد بوقف بوقرى عباد الله مصطفى بن علي الموقت بالحاج جمع
 الحافظ السليبي بواه الملك الاعلم دار الاسلام ايدى يديه
 مقفلت ديكيه متعارفا ولا آلت كما به ريع دائره اقسامه نذ
 طالب وراغب اولنا اذ من مستفيد اوله ليس امدى بر مقدمه
 داوان ايجى باب اوزره ترتيبه ايامه وورساليه كفاية الوقت
 لمعرفة الدائر وفضل الدائر والتمت ستميه ايامه موجوده كورسالة
 استفادها باليلين بوقف بوقرى دعا خيره ياد ياد بوقرى **تهليل** رساله
 بوجهيله دركه ذكر اولنا رما مقدمه اشهور بيجيك رسو
 آدرين ودر حمله باليرين كمالى سنانده در **الباب الاول** معرفة
 جمال الكبرية الباس انان في معرفة اخذ الارتفاع من هذه الاله:

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**Müneccimbaşı / Chief Astronomer
of Ottoman Sultan Abdulaziz
(1830-1876)**

**Observations of the Movements of Sun
and Stars
during the year 1287 H. [1870 AD] for
Submission to the Sultan.**

Manuscript in Ottoman Turkish

54 pp., c. 16.5 x c. 10.5 cm, in acid-free cardboard box,
includes original leather covers.

Restored in museum quality:

Cleaning of surface, some pages stabilised with coated
Japanese paper, glued by using alcohol.
Window fold for individual sheets

Order No MSS_123

Euro 4 500

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Ibn Khaldun
Abū Zayd ‘Abd ar-Raḥmān ibn
Muḥammad ibn Khaldūn al-Ḥaḍramī
732 - 808 [1332 – 1406]

Muqaddimah

Manuscript in Ottoman Turkish

Translation of Muqaddimah by Pirizade Mehmed Sahib, Sheikh al-Islam of Mahmud I., copied by Osman bin Osman bin Mustafa el Erzurumî in 1270 [1853] 650 pp., 18.5 x 32 cm.
 Handwritten Ex Libris and seal of Ismail Hakki Bey, Member of the Courthouse under Abdülmecid I., Ottoman style full leather bound with flip.

Ibn Khaldun's introduction - "Muqaddima" - to his universal history is one of the seminal works of historical scholarship. In it, the 14th century Arab scholar explores the reasons for the rise and fall of empires in an astonishingly modern way. Some modern thinkers view it as the first work dealing with the social sciences of sociology, demography and cultural history.

Ibn Khaldun has been described as a precursor or an early representative of social Darwinism. Ibn Khaldūn as widely seen as a sociologist before the latter term existed.

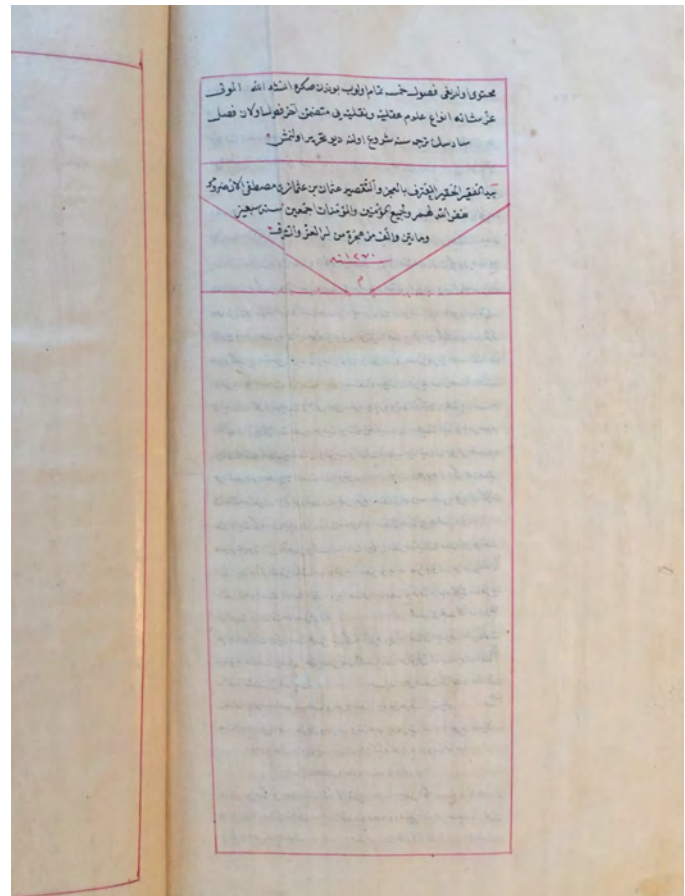
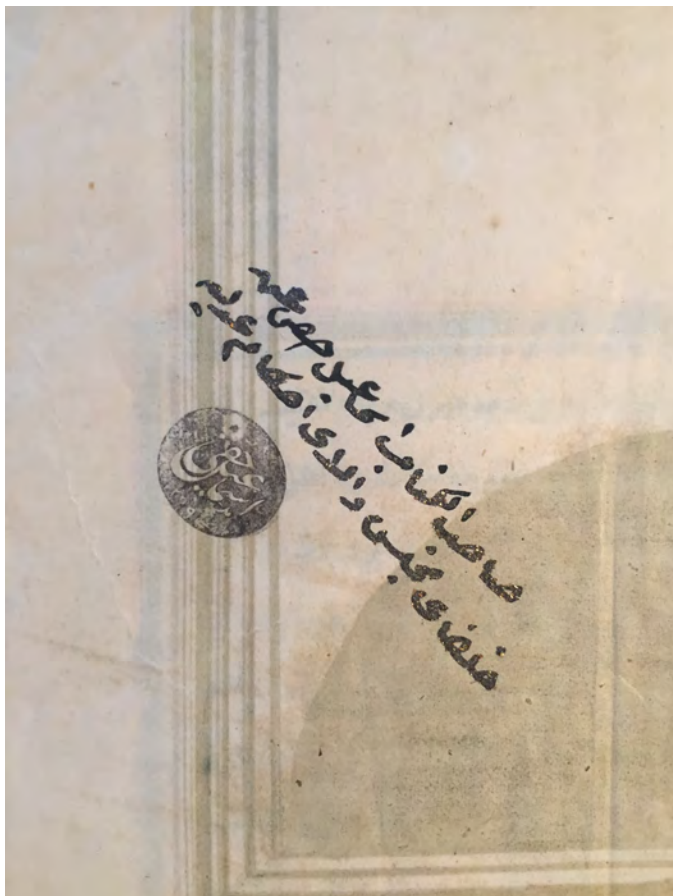
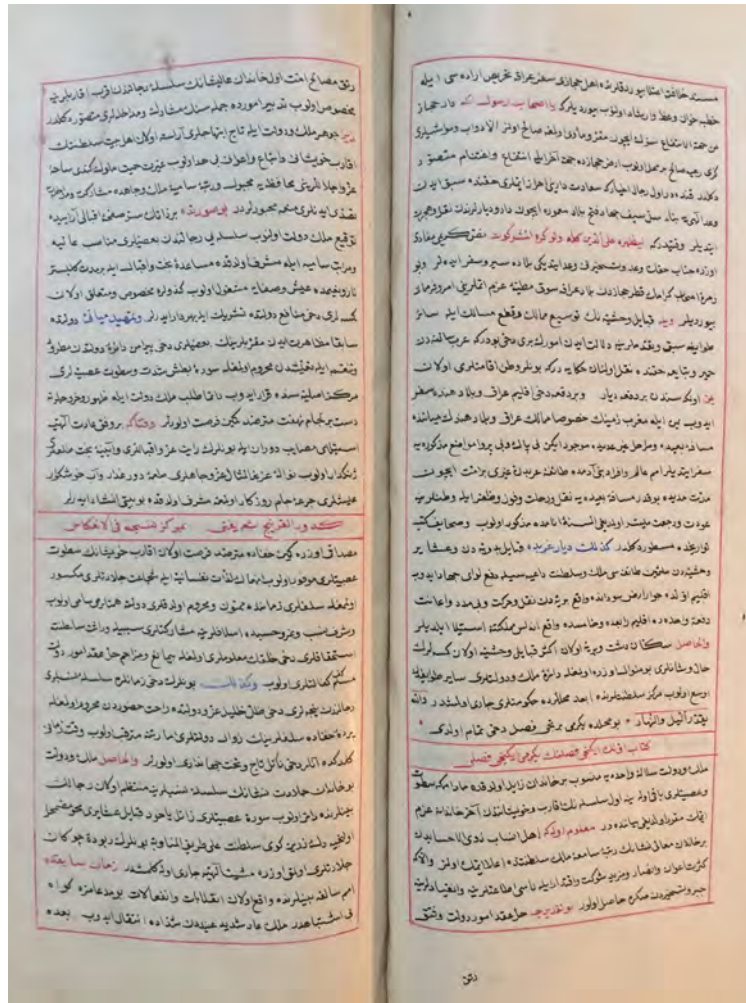
The Muqaddimah is the introduction to Ibn Khaldun's monumental universal history titled Kitāb al-‘ibar wa-dīwān al-mubtada’ wa-l-khabar fī ayyām al-‘Arab wa-l-‘ajam wa-l-Barbar wa-man ‘āsharahum min dhawī al-sulṭān al-akbar ("The book of lessons: A treatise on the beginnings and the history of the Arabs, non-Arabs, Berbers, and the great rulers of their time") Translated in Ottoman Turkish by Pirizāde Mehmed Sahib, Sheikh al-Islam of Mahmud I. in Rebīülevvel 1143 [September 1730] and presented to the Sultan. Copied by Osman bin Osman bin Mustafa el Erzurumî in 1270 [1853] Purchased by İsmail Hakkı Bey, in 1274 [1858], one year before the first edition printed in Istanbul.

- First printed edition in 1275 [1859] *Tercüme-i Mukaddime-i İbn-i Haldun in Istanbul. ÖZEĞE 2064.*
- First English translation by Franz Rosenthal. *The Muqaddimah: An Introduction to History, 1958, Princeton University Press*

Order No MSS_102

Euro 9 500

All prices are net prices (without VAT) and exclusive of postage



All prices are net prices (without VAT) and exclusive of postage



Ebu'l-Fazl Abdullah
died 1156 [1743]

Behcet ül-Fetava
Collection of Fatwas

Manuscript in Ottoman Turkish

Copied by El Hac Mustafa bin İsmail, 1169 [1755/56]
268 leaves, 29 x 17.5 cm.
Cardboard with leather spine.

The fatwas of Ebu'l-Fazl Abdullah, also called Abdullah Efendi, was Seyh ul-Islam of Sultan Mahmud I, are important in that they made possible the reformist developments of the time.

Among his fatwas, special mention should be made of his approval of the establishment of the first printing press of İbrahim Müteferrika. This fatwa can be found on sheet 229b of the manuscript.

The word Fatwa carries in it the meaning of consultation. Specifically it refers to an Islamic legal opinion issued by an expert scholar (Mufti) in response to a question by a lay person.

Hilmar Krüger has examined the fatwas of Ebu'l-Fazl Abdullah in detail his book *Fetwa und Siyar*.

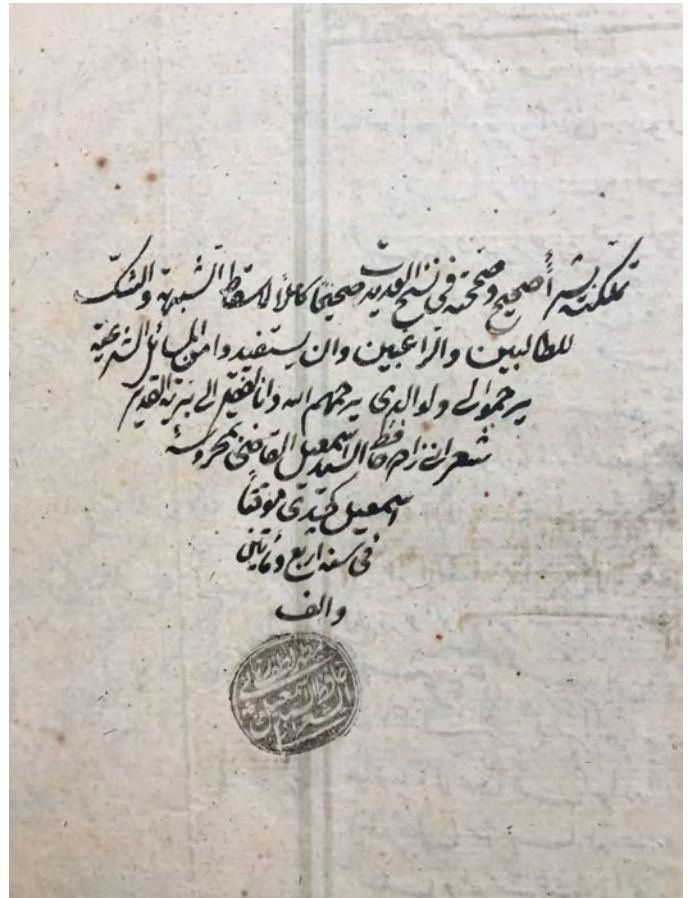
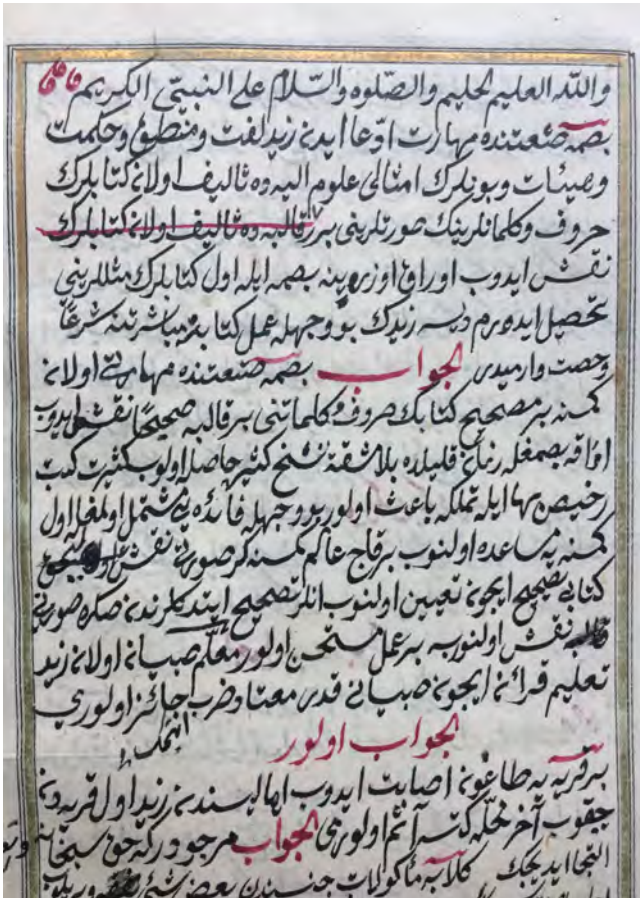
- Hilmar Krüger, *Fetwa und Siyar. Zur internationalrechtlichen Gutachtenpraxis der osmanischen Seyh ul-Islam vom 17. bis 19. Jahrhundert unter besonderer Berücksichtigung des „Behcet ül-Fetava“*. (Schriften der Max-Freiherr-von-Oppenheim-Stiftung).

- *The fatwas of Ebu'l-Fazl Abdullah have been printed in two editions, under the title "Behcetü'l-fetava maan-Nükul 1266 and 1289 [1849 / 1872]" by Matbaa-i Âmire in İstanbul, ÖZEĞE 1777.*

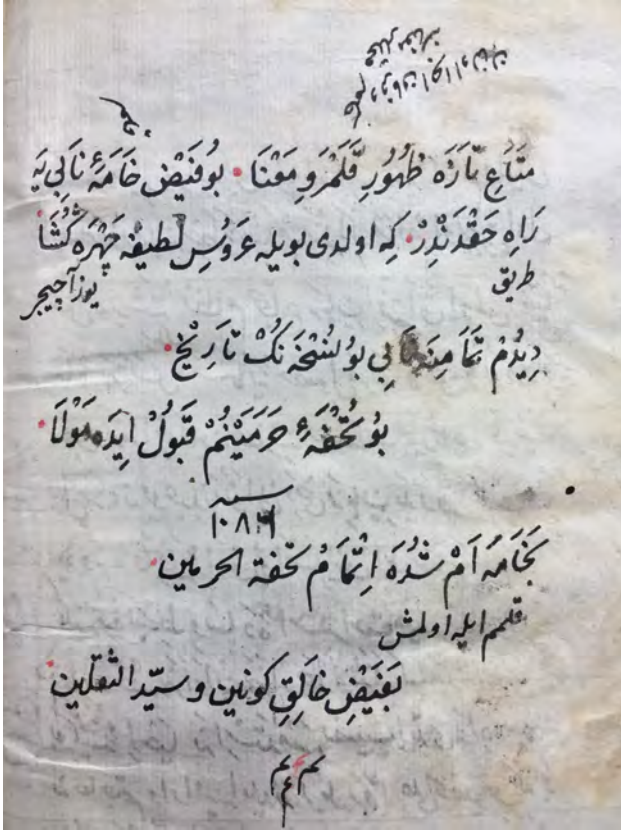
Order No MSS_104

Euro 7 000

All prices are net prices (without VAT) and exclusive of postage



All prices are net prices (without VAT) and exclusive of postage



Yūsuf Nābī,
1051/52 - 1123/24 [1642 - 1712]

Tuhfetü'l-Haremeyn On Pilgrimage to Mecca and Medina

Manuscript in Ottoman Turkish

Due to chronogram written in 1093 [1683]
No name of a copyist mentioned,
possibly written by Nabi himself.
328 pp., 23 x 16 cm.

Nābī, actually Yūsuf Nābī; born 1642 in Şanlıurfa (Ruhā); died 10 April 1712 in Istanbul; was an Ottoman poet of the 17th /18th century and one of the dominant poet personalities of his time. Nābī belongs to the group of Dīwān poets. In a total of ten works, four of which are in prose, he takes a critical look at the social reality of his time. A collection of poems in Persian is considered lost. He compiled a dīwān of his early poems in Istanbul. During his time in Aleppo, a second dīwān was created at the request of the governor of Syria, Silâhdâr İbrâhîm Pascha (1705–1708), to which Nābī used a qasīda to praise the unity of God (tauhīd).

Researchers give two different dates for the completion of the Tuhfetül haremeyn, depending presumably on the chronogram for the narrative. While Levend and Karahan state that Nabi completed his narrative in 1094 [1683] Gibb, Rieu claim that it was in 1093 [1682]. The chronogram in the calculation of the manuscript also says 1093: The copies of the Tuhfetül haremeyn do not give a single date beneath the chronogram upon which all researchers can agree.

The dates for the chronogram in the copies of the Tuhfetül haremeyn in the Süleymanlye library, the John Rylands Library of Manchester University, Cambridge University Library and the British Library bear varying dates including 1084, 1085, 1089, 1090, 1092 and 1093, and 1095.

The calculation of the chronogram of this copy says: Bu (8) Tuhfe-i (493) haremeynim (348) kabul (138) ide (20) Mevla (86). This results in the year 1093. The written numbers 1089 indicate the year of the beginning of his journey.

The concluding sentence on the last page suggests that Nabi may have written the manuscript himself: *"İtman-ı Tuhfe-i Haremeyn kalemin ile olmuş bi feyz-i Halikê Kevneyn ve Seyyidü'l Sakaleyn"* [The completion of the Tuhfe-i Haremeyn with my pen came with the permission of the Creator of the World and the Hereafter and the Lord of the Two Worlds].

- E. J. W. Gibb, *History of Ottoman Poetry*, vol. III, p. 37
- Abdulkadir Karahan, *Nabi*, Ankara: KTİ, 1987, p. 48
- Agah Sirri Levend, *Türk Edebiyatı Tarihi 1* (Ankara: TTK), 1973, p. 103
- Menderes Coşkun, *Ottoman Pilgrimage Narratives and Nabi's Tuhfetü'l-Haremeyn*, PhD thesis, Durham, 1999.
- Charles Rieu, *Catalogue of Persian manuscripts in the British Museum II and III* (London 1881 and 1883), p. 980.

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بُوْخَفَةٌ حَرَمِيَّتُمْ قَبُولُ أَيِّهِ مَوْلَا
 ١٠٨٦
 نَخَامَةٌ أَمْ شُدَّةٌ إِتْمَامُ كَخَفَةِ أَحْرَامِينَ
 قَلَمُ أَيْدِيهِ أَوْلَمَشْ
 بَغِيضُ خَالِقِ كَوْنِينَ وَسَيِّدِ الثَّقَلَيْنِ

أَيُّ بَيْتٍ حَرَمِيٍّ صَفِّ عُنُقًا مَقَامٌ وَيَا بَيْتَ سَلَامِي مَدْعُوْلُ إِسْلَامٍ
 أَيُّ مَلِكٍ تَرْمِيْهِ بِرِيٍّ مُسْتَلِيمٍ عَقْفُوْ وَيَرْزُقُ صَبْرِيَّ سَوِيٍّ مَضِيَّانٍ
 شَمَارِقًا فُلَّةً أَنْفَاسٍ حَجَّاجِينَ بِرُؤْيُ شُكْرٍ وَمِنْتَ حَضْرَتِ
 مُنْعَمٍ فِي عِلْمَتِهِ كَمَا صَدَّقَ آيَةَ كَرِيْمَةٍ إِنَّ أَوَّلَ بَيْتٍ وَصِيْعٍ
 لِلنَّاسِ لِلَّذِي يَبْكِي مَبَادِكًا وَيُهْدِي لِلْعَالَمِينَ أَوْزَارَهُ
 سَرَايَ جِهَانٍ أَرَايَ كَعْبَةَ مَعْظَمِي زَيْنٍ دَلِيْمِيْنَ مَكَّةَ
 بَيْتِ دُنْيَا زَيْنَتِ أَرْضِ كَوْنِيْنَ كَالْمَدِيْنَةِ
 مَبَارَكَةٌ دَهْ خَوَاسْتِ كَارَانَ اسْتِحْكَامِ إِيمَانٍ إِجْمَلِيْنَ تَهْمِيْدِ
 طَالِبِ
 أَيُّوبِ

كُوَيْشِبُ رُوْزْدَةٌ بِرَمْعُوْرِهِ عَظِيْمِ السَّوَادِ كِ رُوْسُ شَرَفَاتِ
 مَنَارَاتِيْ قَنَ دِيْلِ أَيْدِي تَزْيِيْنِ أَوْلَمَشِيْدِيْ **الْبَيْتِ عَرِيْتِ حَجَّاجِ**
 نَفْسٍ صَبِيْحٍ خَيْرِ اطْفَاءِ قَنَ دِيْلِ حَيُّومِ ائِيْذِكُمْ طَرَّةٌ كُوْرُ حِلْمَتِ
 بِمَدَّةٍ مُنْتَبِهَةٍ عَيْتِ سُلُوْكِ أَوْلَمَشِيْنِ **بَيْتِ كُوْلُطِ طِيْ ائِيْتِ سَابِطِ**
 عَيْشِيْ مَبْكَا مِمْ غَزِيْمَتِدِرْ **بُوْرِيْ بَرْكَ سَفَرِ أَمَادَةِ ائِيْتِ كَيْمِ وَتِ**
 وَتِ
 بُوْحَلَهْ بِرَلْعَلِيْ سَفَرِ ائِيْذِكُمْ
 رَضَلْتِدِرْ مَالِيْنَ جَرَسِ حَرِيْدِ اللِّسَانِ مَنكُوْشِ سَابِعَةٍ ائِيْتِيَابِ
 ائِيْمَلِكِيْنَ بِيْنَهُ دَوْمِ مَضْرُوحِ حَخَفَةِ بَيْتِ قَصِيْدَةِ مَشْهُوْرَةِ شَرِيْ
 ائِيْ
 حَجْرَةٍ يَهْ نَظِيْرُ قَلِيْنِيْبِ قَلْبَا وَقَالِبَا جَانِبِ قَلْبَةٍ ائِيْمَالَةِ تَوْجِيْهِ
 قَبَالَةِ ائِيْقْبَالِ ائِيْوَلَدِيْ **بَيْتِ مَارَاةِ رَوَانِ حَرَمِ قَلْبَةٍ حَائِيْمِ**
 بِيْزِ بُوْلِ يُوْرُوْبِرِ حَائِيْمِ
 بَا قَا فُوْرَةَ ائِيْشِكِ رَوَانِ بَعْمَرَةِ ائِيْزَانِيْمِ ائِيْتِنَايِ طَرِيْقِيْهِ
 مَسْمُوْمِ كُوْرِيَا شِرْ بُوْرُوْبِرِ بُوْلِدِيْشِ ائِيْتَدُنِ ائِيْزِ
 مَيَا مَدِيْنَةِ
 قَصِيْدَةُ مَشْهُوْرَةِ شَرِيْ
 مَرَادِيْشِيْ عَوَاثِرِ سَابِعَةٍ
 بِرَقَصِيْدَةِ نَظْمِ ائِيْتِ شَرِيْ
 بِرَمْعُوْرِهِ عَيْتِ سُلُوْكِ
 ائِيْمَالَةِ تَوْجِيْهِ
 دَوَاهِيْ ائِيْوَلَدِيْ
 قَشِيْبَا بِرَلْعَلِيْ
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 مَحَايِ

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al-Shaykh bin Dammam

**Talisman Booklet
with Petitionary Sufi Prayers**

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Calligraphy from the Maghreb,
Author al-Shaykh bin Dammam, 1265 H. [1848 AD]

75 leaves, 9.5 x 11 cm, bound in leather, with flap and in
ornate leather case

Sufi talisman from the Maghreb with Hawas commentaries in the margins seeking esoteric meanings symbolized by letters, numbers, words, verses in squares in a certain order.

Occultism (from Latin *occultus* 'hidden', 'concealed', 'secret') is a vague collective term for a wide variety of phenomena, practices and ideological systems, whereby occult can be roughly synonymous with esoteric, paranormal, mystical or psychic.

Numerology [number symbolism] is the assignment of meanings to individual numbers or combinations of numbers, whereby the numbers are given a symbolic function that refers beyond their mathematical function. This symbolism is observed, with differences in expression and function, in religion, liturgy, literature, customs and superstition.

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Niyazi Dede

İlm-i cifir - The Science of Evocation (Spirit Conjuring)

Manuscript in Ottoman Turkish

A unique manuscript, author's copy by Niyazi Dede, the Sheikh of the Mevlevi Monastery in Salonika, written in 1260 H. [1844 AD].

154 pages, 21 x 13 cm., cardboard cover with leather spine.

Two other small works are included in the manuscript:

1. A complete copy of *Dîvânçe* (Little Divan of 28 poems) by La'lî Mehmed Fenâî Efendi (998 - 1112 H / 1590 - 1700 AD)

Only 4 copies are known in Istanbul libraries.

2. A commentary on *Tahdîb al-âtâ* (The Summary of the Hadith of the Prophet) by Abū Ğā'far Muḥammad b. Ğarîr at-Ṭabarî; (839 - 923 H. / 1435 - 1517 AD).

Occultism (from Latin *occultus* 'hidden', 'concealed', 'secret') is a vague collective term for a wide variety of phenomena, practices and ideological systems, whereby occult can be roughly synonymous with esoteric, paranormal, mystical or psychic.

Evocation (Latin *evocatio* = calling out / summoning) or as a practice of occultism refers to a magical practice in which a spirit being is to be summoned.

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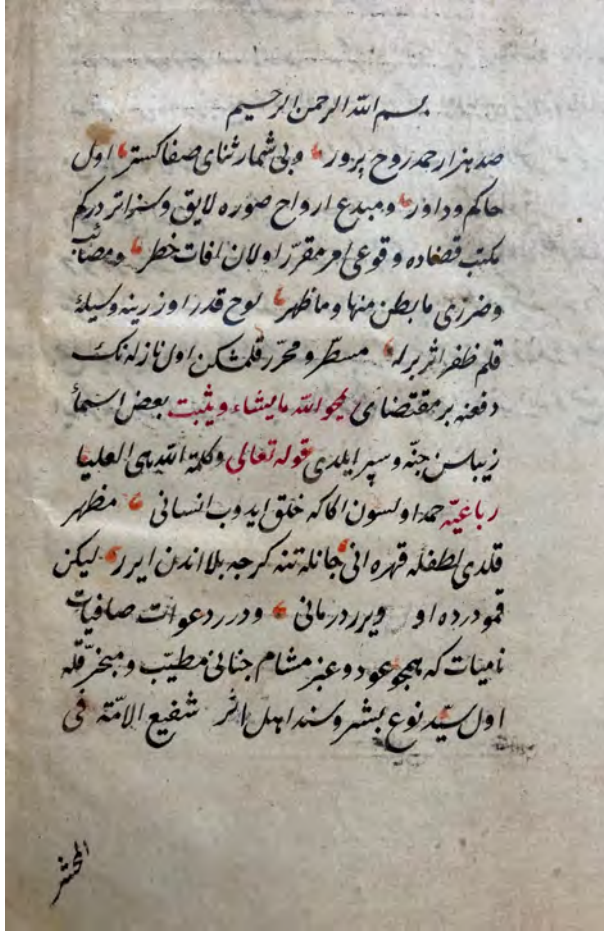
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Handwritten manuscript page with tables and diagrams. The top left contains several small tables with numbers and letters. The middle section has a large block of text in Arabic script. The right side features two detailed anatomical diagrams of a human torso, showing internal organs and skeletal structures, with accompanying text.

Handwritten manuscript page featuring a large anatomical diagram of a human figure. The figure is drawn in blue and orange, showing the skeletal structure and internal organs. Below the diagram is a block of text in Arabic script. The top left corner contains a small table with numbers and letters.

Handwritten manuscript page containing a list of words or phrases written in Arabic script. The text is arranged in vertical columns, with some words written in a stylized or calligraphic font. The page appears to be a list or a glossary.

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Yemenî Mahmud Efendi

**Bahr-i Ali el-müşkülât-i külli kelimatı
aliyu müşkülât
(Hymns of praise for Khalif Ali and his
successors, the 11 Imams)**

Manuscript in Ottoman Turkish

Copied by Yemenî Mahmud Efendi
in Damascus in 1191 H [1777 AD].

94 pp. With 11 full-page havas illustrations , 16 x 12 cm.

Introductory note by the copist: "Al-hakir al-kadir; Mahmud Yemeni had the good fortune to get this copy from a saint when he was in Damascus. This saint had copied it from a manuscript in the treasury of Sultan Shah Mirza in the 841st year of the Hijra. No one who has authority at the highest level in our community is allowed to copy this manuscript."

Numerology [number symbolism] is the assignment of meanings to individual numbers or combinations of numbers, whereby the numbers are given a symbolic function that refers beyond their mathematical function. This symbolism is observed, with differences in expression and function, in religion, liturgy, literature, customs and superstition.

Hurufism (Arabic *hurūfiyya*), science of letters and letter formation, is a mystical-gnostic variant of Sufism founded by Fazlallāh Astarābādī (1339-1401), also called Faḍl Allāh Ḥurūfī, in the later 14th century.

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طاعتی از آنجا که شمشیر اولدی عاقبت شاد اولدی خلدی جنتی ایچره بولوب صفا
 نفس لقا خصصت لله فی عمل الایمتیر یا و الله قدر رحمت
 اخلاصه عمل قن ای دل بود نیاره بولدی تجارتنده بحق خدا غنا
 قدر جنت نسل یا هذالت زلته الطاعون دفعه قبلا سما مارحیت
 ای شوکله ایدرک بجا طغنه ایچره کسول اسمکله حنظل اولدی دفع اوللا
 اسماری تعالی قدرست و سمیت ابواب حکمتها بالنفع قدر جنت
 اسماء حق که باکر و عظیم و عزیز در آجلدی باب منفعتی خلفه دلکشا
 فاکتب لولک بسم الله بعقبها فردوحی و قیوم و قدر رحمت
 باز غلام بسمله بی بیج قیوم قصور ضم ایله فردوحی ایله قیومی هم کاشا
 من بعدها حکم عدل و آخرها اسم المظهر فردوس فقد و صحت
 ارونجه کتب ابدوب حکم عدل اسمنی فردوس اسمنی بازه کن صکره انی فنا
 کله الطریقه فاکتب بعض ابتهما عن صادق القوال فی الانعام قدر جنت
 جنة و الضحی اولدی بولکیت ضم المعلوم انعام سور کسندره اولای آتی الما
 و احرفا معجات وضع فلیس لها فی الوضوح مثلستانی بعض قدر رحمت
 دخی حروف معجزی باز کله شرح اولدی وضعنده شکی کله لطف آیت اینا بل

د فکر ادیان سوال اوزره آیتی ده تلاوت
 ایدر قریب الزمان بر مراد
 اوله باذن الله تعالی
 السلام

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Ibrahim Hakki Erzurumi
1115-1194 H. [1703-80]

Marifetname "Book of Gnosis"

Printed in Ottoman Turkish

Istanbul 1310 H. [1893]
Âmire Matbaası, Sahafiye-i Osmanîye,
16 + 564 p. , half leather binding, 32.5 x 24 cm
ÖZEĞE 12259

The famous scientific encyclopedia, published more than half a century after the death of its author, the Turkish Sufi philosopher Ibrahim Hakki Erzurumi (1703-80). The "Marifetname", or "Book of Gnosis", completed in 1756, is a compilation of astronomical, astrological, mathematical, anatomical, psychological, philosophical as well as mystical religious texts.

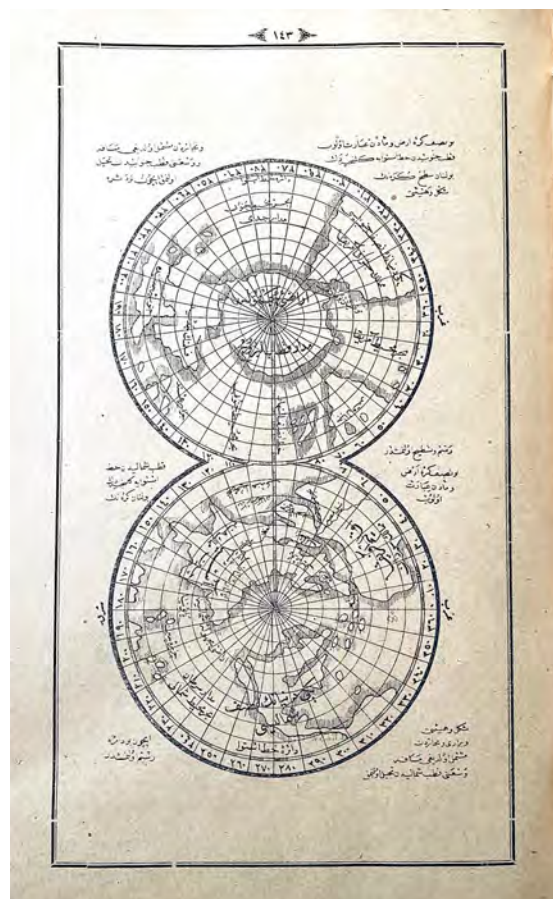
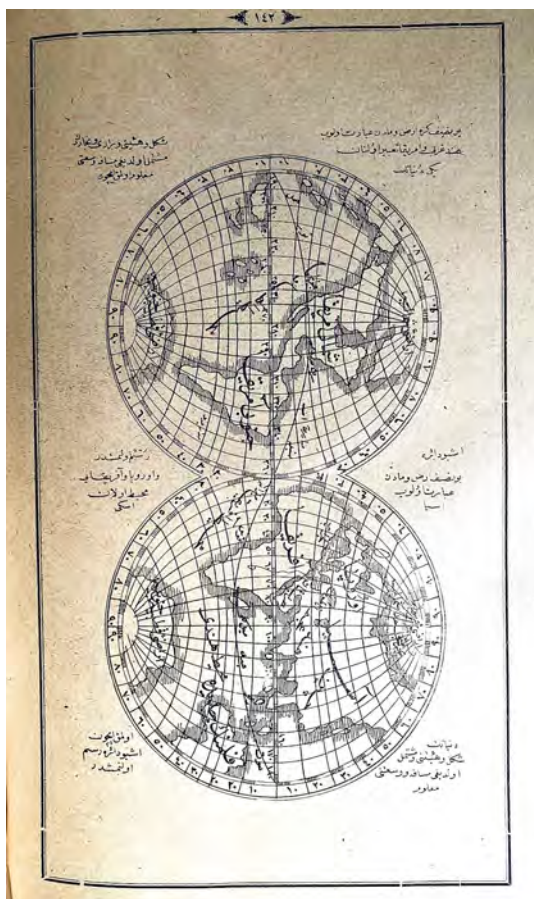
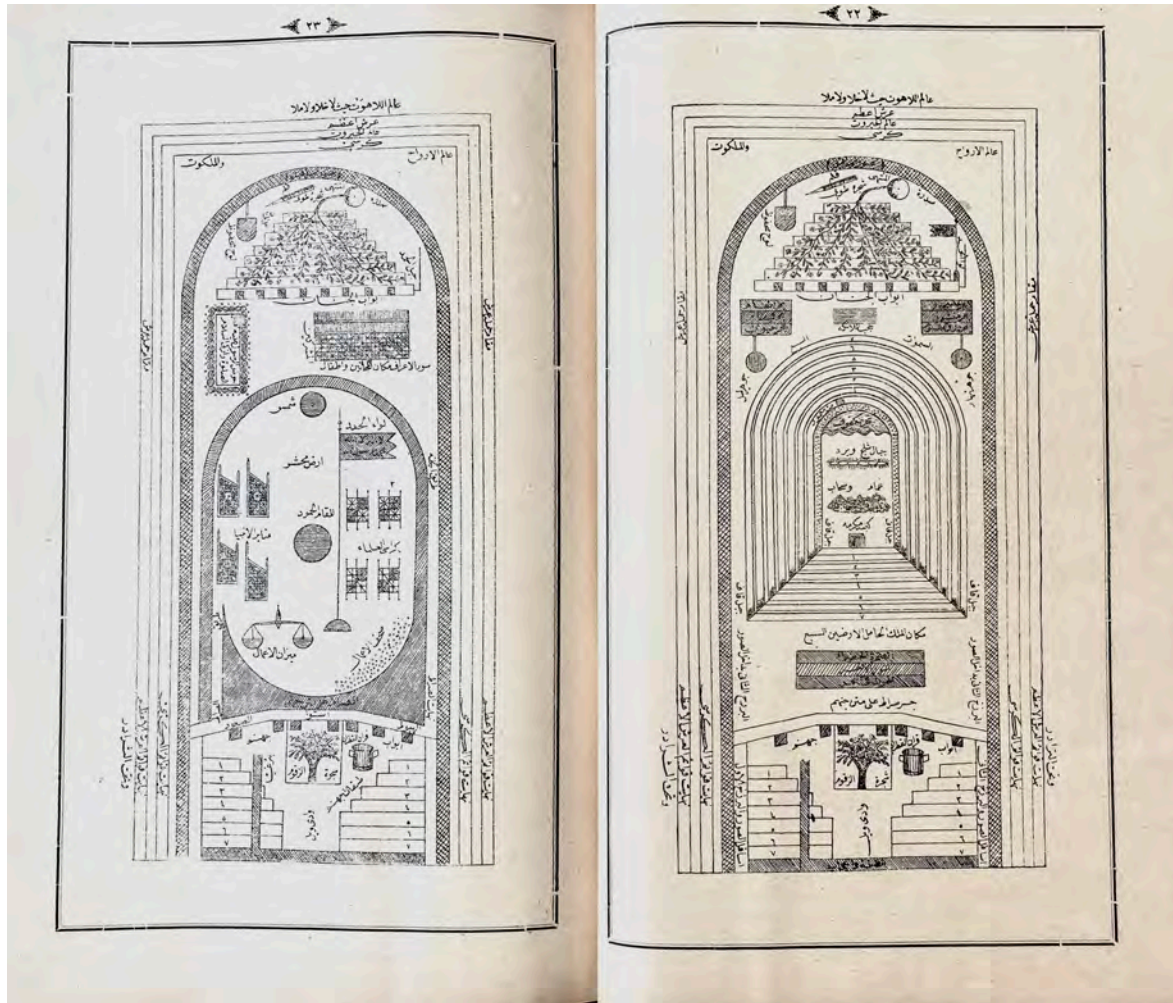
The work is famous for containing the first treatment of post-Copernican astronomy by a Muslim scholar.

Among the astronomical and geographical illustrations are a world map in two hemispheres, a map of the poles, the lunar phases and diagrams showing the solar system and earth's orbit.

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AHMED CEVDET PAŞA



Vekâyi-i Devlet-i Alîye (Events in the Sublime State / the Ottoman Empire)

Printed in Ottoman Turkish

Istanbul 1310 H. [1893]

Âmire Matbaası, Sahafiye-i Osmanîye,

16 + 564 p.

ÖZEGE 12259 Istanbul: Matbaa-i Osmaniye, 1309 [1892]

ÖZEGE 19772

12 Vol. I: 6, [2], 381 p., II: 6, 391 p., III: 6, 388 p., IV: 4, 365 p., V: 4, 370 p., 1 Illustration, VI: 7, 412 p., VII: 7, 367 p., VIII: 362 p., IX: 320 p., X: 278, 7 p., XI: 9, 275 p., XII: 8, 286 p., Half-leather bound, 26 x 17 cm.

Ahmed Cevdet Pascha (* 1822 in Lowetsch; † 1895 in Istanbul)

Ottoman statesman; historian and lawyer. His life's work includes the participation on various law codifications (known as the Mecelle) and the creation of the "Grammar Book of the Ottoman Language" which he wrote together with Mehmed Fuad Pascha.

Between 1854 and 1884 he published 12 volumes of Tarih-i Cevdet (,Chronicle of Cevdet'; originally Vekâyi-i Devlet-i Alîye') which was a continuation of Hammer-Purgstalls „Geschichte des osmanischen Reiches“. In February 1855 he became court chronicler (vak'anüvis).

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AHMED VASIF

**Mehâsinü'l-Âsâr ve Hakaikü'l-Ahbâr
(The Charms and Truths of Relics and
Annals)**

Printed in Ottoman Turkish

Cairo: Bulaq, 1246 [1830]

ÖZEGE 22519

2 Volumes in 1 Vol., I: 14, 210 p.; II: 7, 190 p.

(The first 2 folios of the index of vol. 1 are damaged and some text is missing. A photocopy with the full text has been inserted)

Half-leather bound, 28 x 18 cm.

“The Chronicler Ahmed Vâsîf on Agency, Causality, and a Reformist Philosophy of History”

18th century Ottoman court chronicles are rarely studied as products of active, inquisitive minds. Most often they are seen as factual records without larger aims or messages. Such an approach, it should be said, obscures the chronicler's role in bringing his own sense and form to history. This paper will explore some ways in which one prominent Ottoman historian came to terms with the past, above all the strange and inexplicable.

Ahmed Vâsîf Efendi published his history *Mehâsinü'l-Âsâr ve Hakaikü'l-Ahbâr* (The Charms and Truths of Relics and Annals) in 1804. As a court chronicler (*vakanüvis*) he was charged with recording events of the court: war, administration, diplomacy, and ceremony. Yet Vâsîf undertook much more in *Mehâsin*, an interpretive digest of four earlier court chronicles. *Mehâsin* shows a mind seeking order, unity, and meaning in events of the past. I will focus primarily on how Vâsîf makes sense of strange or unexpected events, including premonitions, fires, earthquakes, eclipses, meteorites, and other natural phenomena.

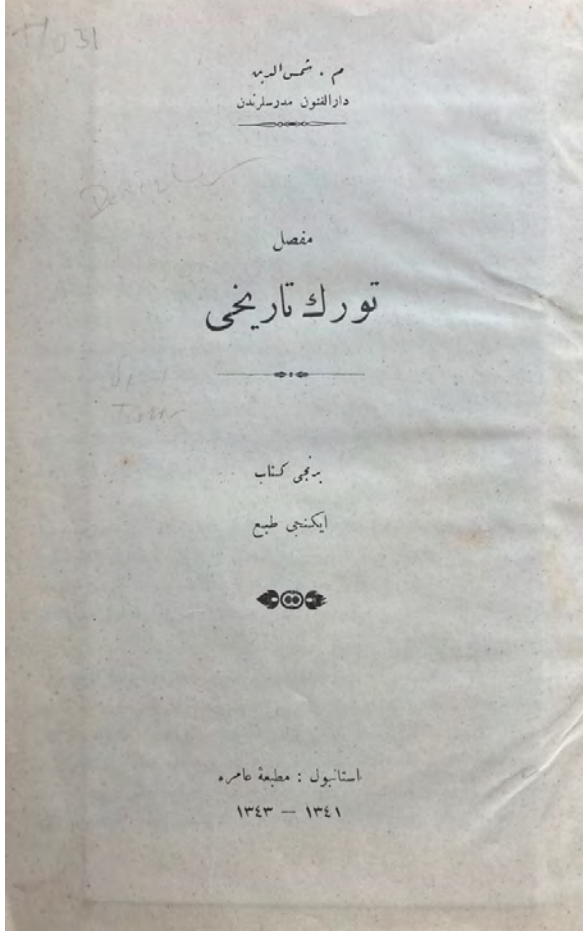
His reaction is far from that of a neutral recorder. Vâsîf often uses these moments to edify: he ties them, explicitly or implicitly, to individual action or a moral order embodied in the ruler. At other times, they bear more “rational” explanation. Vâsîf's interpretations, however, uphold in all cases a strongly colored view of the past and moralistic function of history. The sampling offered in this paper is admittedly small. Still, it is enough to prompt further questions about the court chronicler's function and, more generally, about Ottoman conceptions of history and the natural world in the 18th century. At the very least it will encourage us to read more closely.

(Ethan Menchinger, University of Michigan)

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MEHMED ŞEMSEDDİN [GÜNALTAY]

Mufasssal Türk Tarihi (1. Kitab) (Turkish History - 1st Book)

Printed in Ottoman Turkish

Istanbul: Âmire Matbaası, Maarif Vekâleti Neşriyatı,
1341 [1923]

160 s., 6 double page, 2 folded maps (41x44 cm.)

ÖZEĞE 14012

Full leather bound, gilded ornamental covers and
gilded edges, 23 x 16.5 cm.

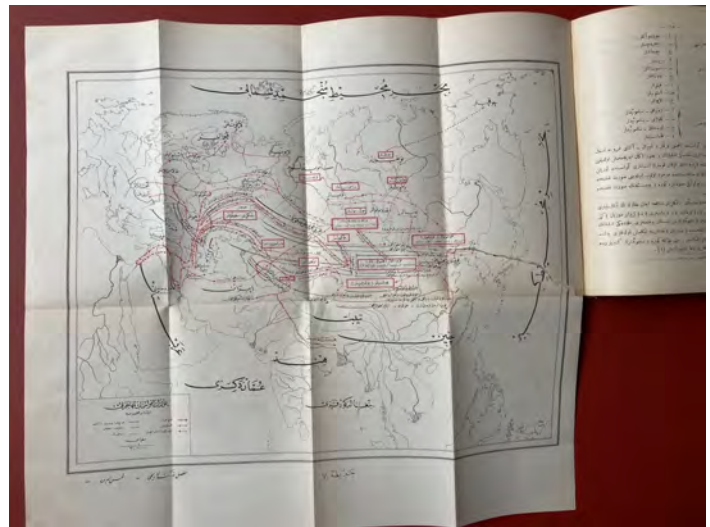
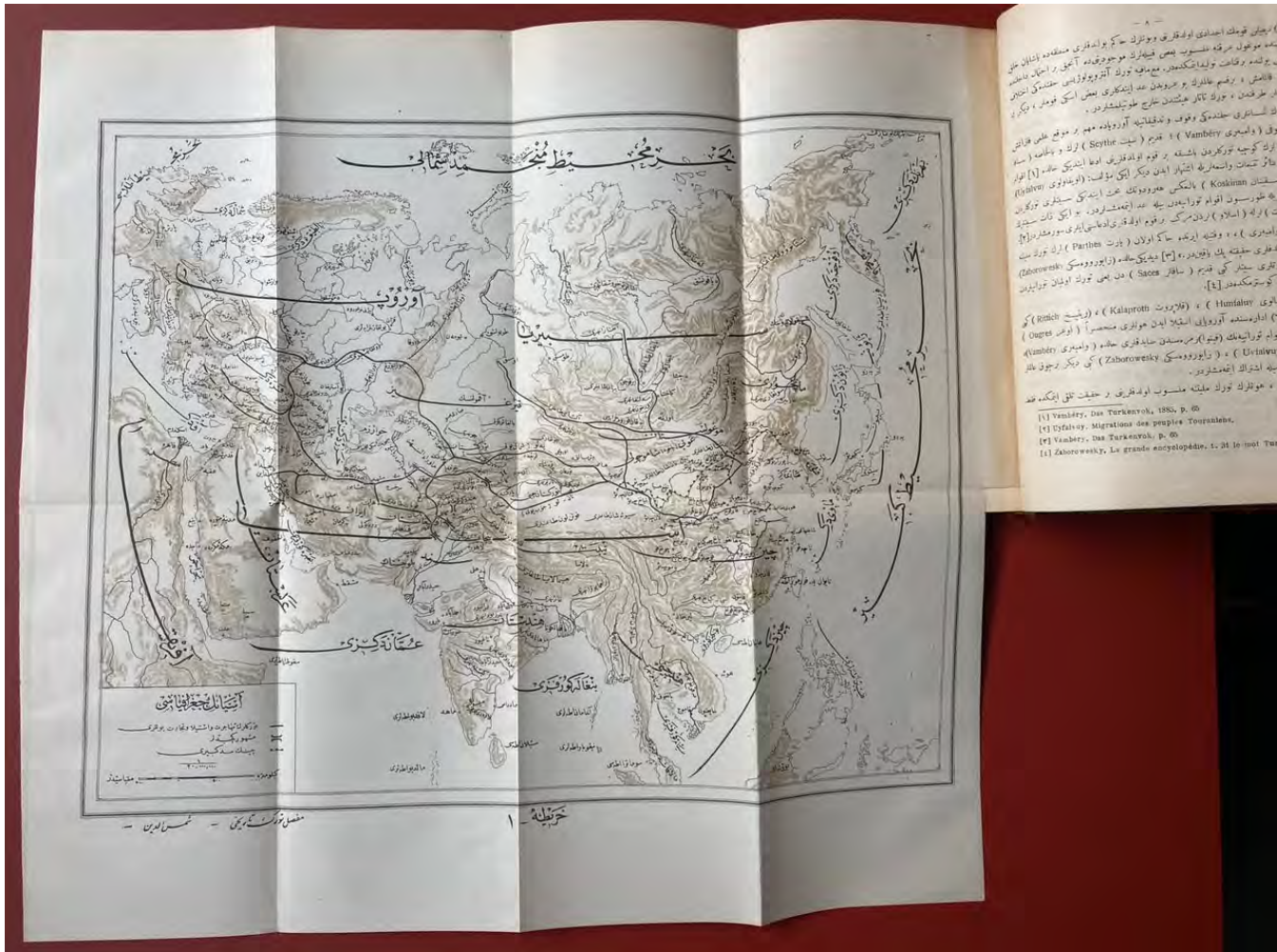
Mehmed Şemseddin Günaltay (1663-1961) was historian and politician.

He was the the 8th prime minister in the Republic of Turkey in 1949-1950.

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Muḥammad ibn Ismā‘īl al-Buchārī



Sahīh al-Buchārī

Printed in Arabic

Istanbul: Matbaa-i Amire 1315 H. [1897]

8 vols. bound in 4 vols.

228, 260, 3235, 270, 242, 253, 240, 219 pp.

24.5 x 18 cm, Ottoman Style full leather bound with flip

Sahīh al-Buchārī is the common name of a collection of hadiths that goes back to the Islamic scholar Muḥammad ibn Ismā‘īl al-Buchārī (d. 870). The correct title of the work is al-Jāmi‘ as-sahīh / al-Gāmi‘ aṣ-ṣaḥīḥ / 'The Comprehensive Healthy'. The work ranks first among the canonical six hadith collections and is held in the highest esteem in Sunni Islam to this day. In terms of its authority and sanctity, it stands here directly behind the Qur'an.

The first publication of Bukhārī's al-Jāmi‘ al-sahīh in the Islamic world was in India in 1270/1853. However, the most famous and acknowledged edition of it was carried out by al-Azharī scholars in Egypt in 1313/1896 with the instruction of Sultan Abdul Hamid (d. 1918). Just after this publication, Mehmed Zihni Efendi (d. 1913) published Sahīh's first edition in Istanbul. In these editions, the famous Yūnīnī version of Sahīh was used in Istanbul.

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Abū l-ʿAbbās Mubarrad

**al-Kāmil fī l-Lugha wa-l-Adab,
2 Volumes**

Cairo: al-Maṭbaʿa al-taqaddum al-ʿilmīya 1323 & 1324 H.
[1905/06].

Vol. 1: 296pp,

vol. 2: 302pp.

27.5 x 19.5 cm

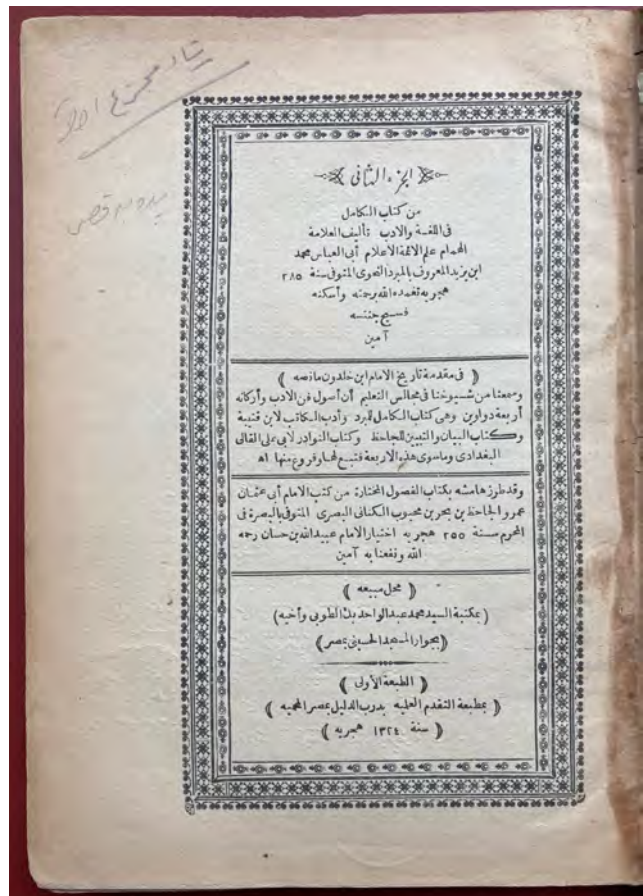
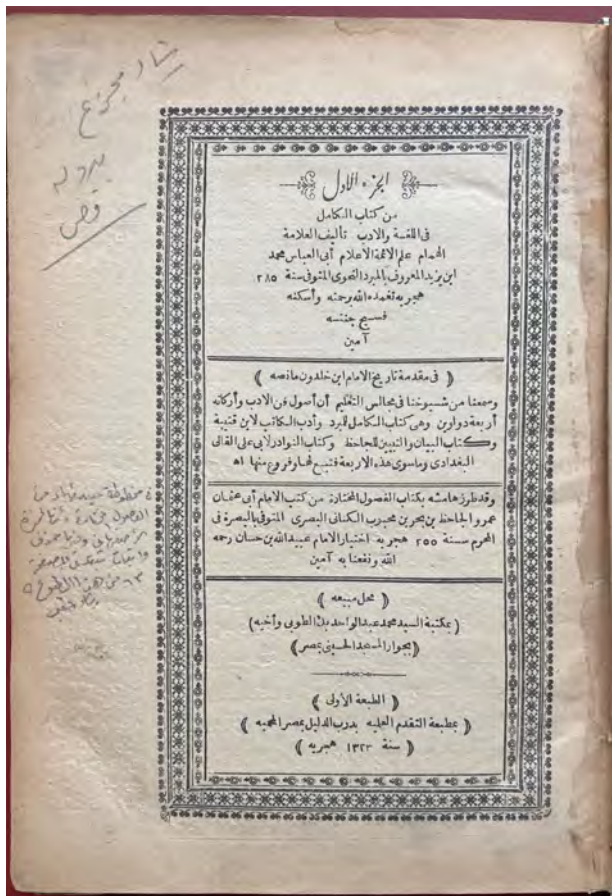
Beautiful new half-leather binding 1970s.

Mubarrad, Abu ʿl-ʿAbbās Muḥammad b. Yazīd b. ʿAbd al-Akbar al-Thumālī al-Azdī (his genealogy reaches back to the Djāhiliyya; cf. Wüstenfeld, Tabellen , no. 10; Caskel, Tafeln , no. 210), celebrated philologist, was born in al-Baṣra on 10 Dhū ʿl-Ḥijjdja 210/24 March 826 (or between 2 and 5 years earlier).

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John Lewis Burckhardt

Travels in Syria and the Holy Land

First Edition 1822

Published by John Murray, Albemarle Street, London
xxvi, 668 pp., 27.5 x 22.5 cm
Printed by William Nicol, Successor to W. Bulmer & Co.
Cleveland-row.

Restored half-leather binding using original cover.

Maps and illustrations as listed on page „Directions for Placing the Plates“:

1. Portrait of Burckhardt in his Arab Bernous, sketched at Cairo Feb. 1817 by H. Salt, Esq.
2. Map to accompany the travels of J. L. Burckhardt in Syria and the Holy Land. (foldout)
3. Map of the Haouran and adjoining districts constructed from the Observations and Drawings of J. L. Burckhardt. (foldout)
4. Valley of the Orontes near the Ancient Apameia.
5. Plan of the Ruins of Djerash.
6. Plan of the Ruins of Amman or Philadelphia.
7. Plan of the Lower Part of Wady Mousa.

Johann Ludwig Burckhardt (born 1784 in Lausanne, died 1817 in Cairo) was a Swiss traveller to the Orient. During his stays he called himself Sheikh Ibrahim ibn Abdallah. He is best known as the rediscoverer of the Nabataean city of Petra and the great temple of Abu Simbel. In addition, he was the first European to present a detailed description of the holy sites of Mecca and Medina.

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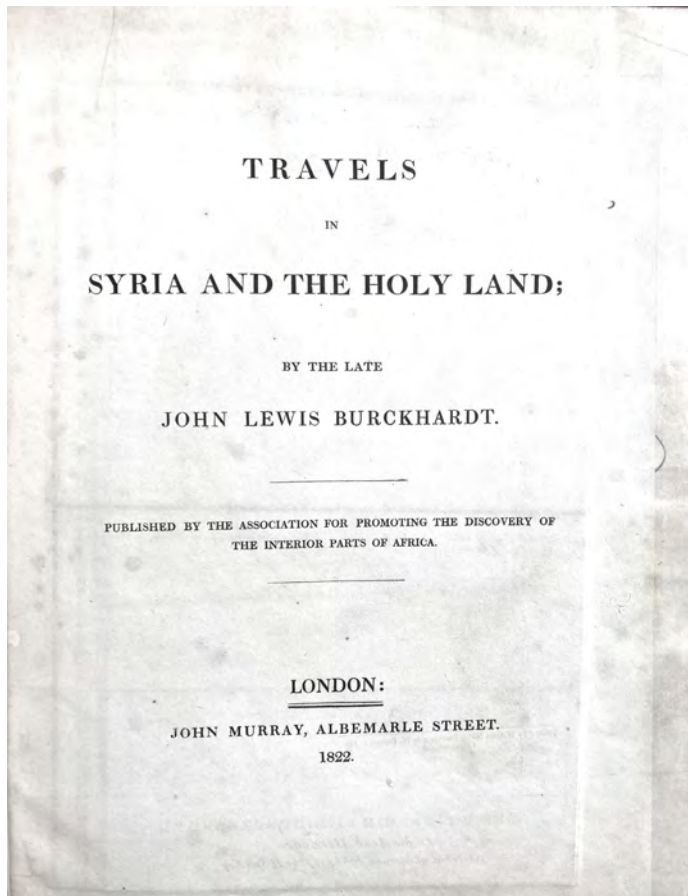
Euro 3 000

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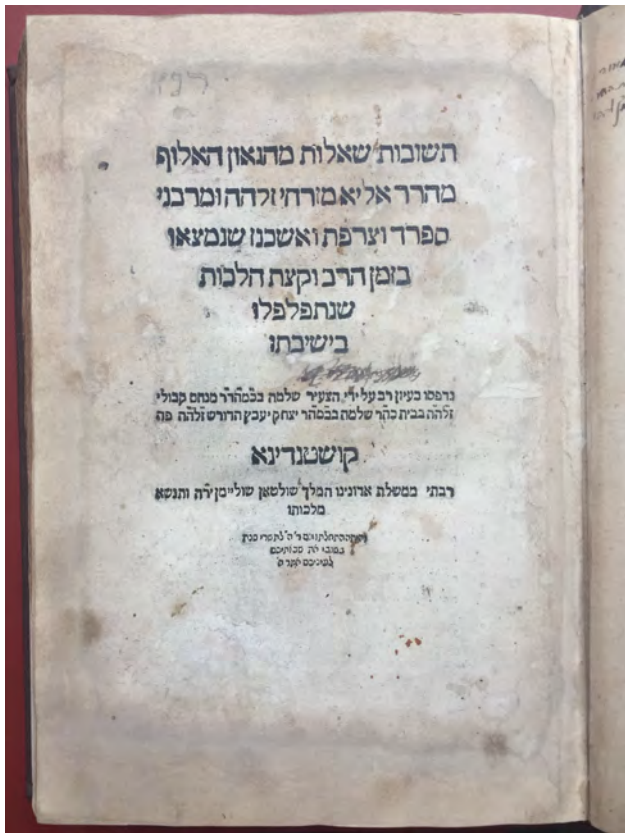
DIRECTIONS FOR PLACING THE PLATES.

Head of Burckhardt,	- - - - -	to face Title.
General Map,	- - - - -	Preface.
Map of the Haouran,	- - - - -	page 51
———— Valley of the Orontes	- - - - -	146
Plan of the Ruins of Djerash,	- - - - -	264
———— Amman,	- - - - -	357
———— the Lower Part of Wady Mousa,	- - - - -	434

and not 248, as on the Plate.



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Eliah Mizrahi

**Teshuvot u-Sheilot
Questions and Answers or Responsa**

Early example of Hebrew Printing from Istanbul

Constantinople,
Solomon ben Isaac Jabez, 1560.
[8], 318, [6] pp.,
Modern morocco-backed boards,
28.5 x 19.5 cm.

Questions, answers and fatwas by our wise and revered Rabbi Eliya Mizrahi on the rules discussed by rabbis in religious academies (yeshivas) in this country, Spain, France and Germany. Teshuvot u-Sheilot was printed under the editorship of Solomon Kabuli, the son of our learned Rabbi Menahem Kabuli, in the printing house of Solomon ben Isaac Jabez, the son of our Rabbi Yitsak Jabez, during the reign of our Gebieder (Efendi) Sultan Suleyman in the capital Constantiniyye. May the Lord strengthen and glorify his throne. This book was printed on the 5th day, Wednesday, of the month of Tischrei in the year 5320.

As with all except two copies worldwide, leaves 109 and 110 (responsum 66) are missing. They contain the author's protests and polemic with R. J. Algazi regarding his son's alleged conversion to Islam.

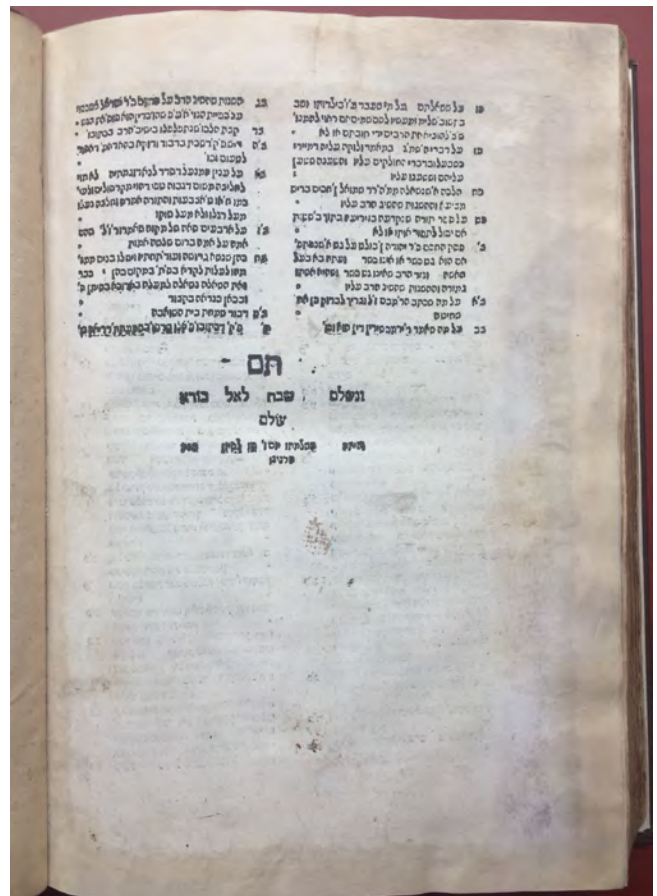
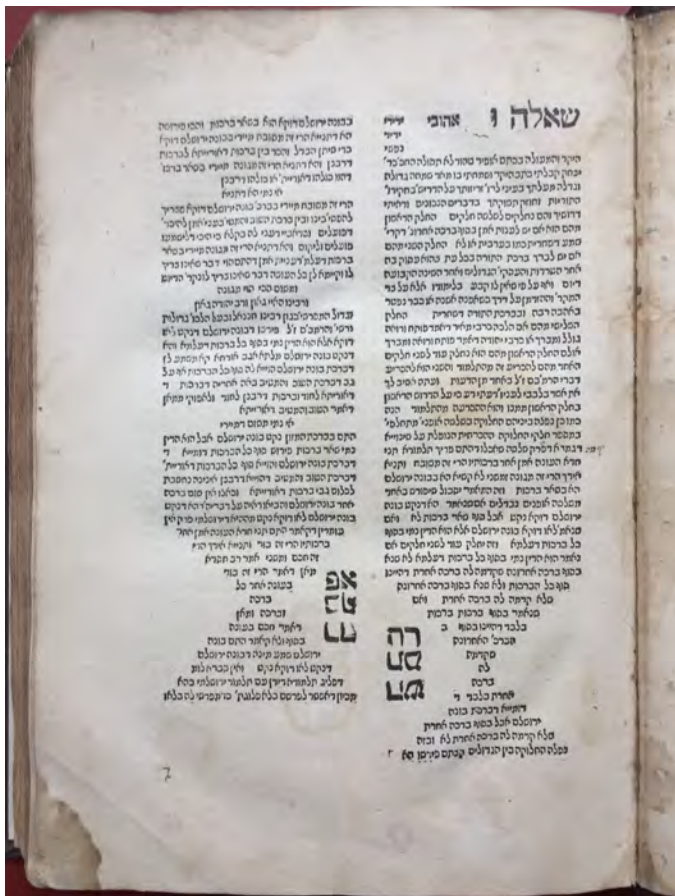
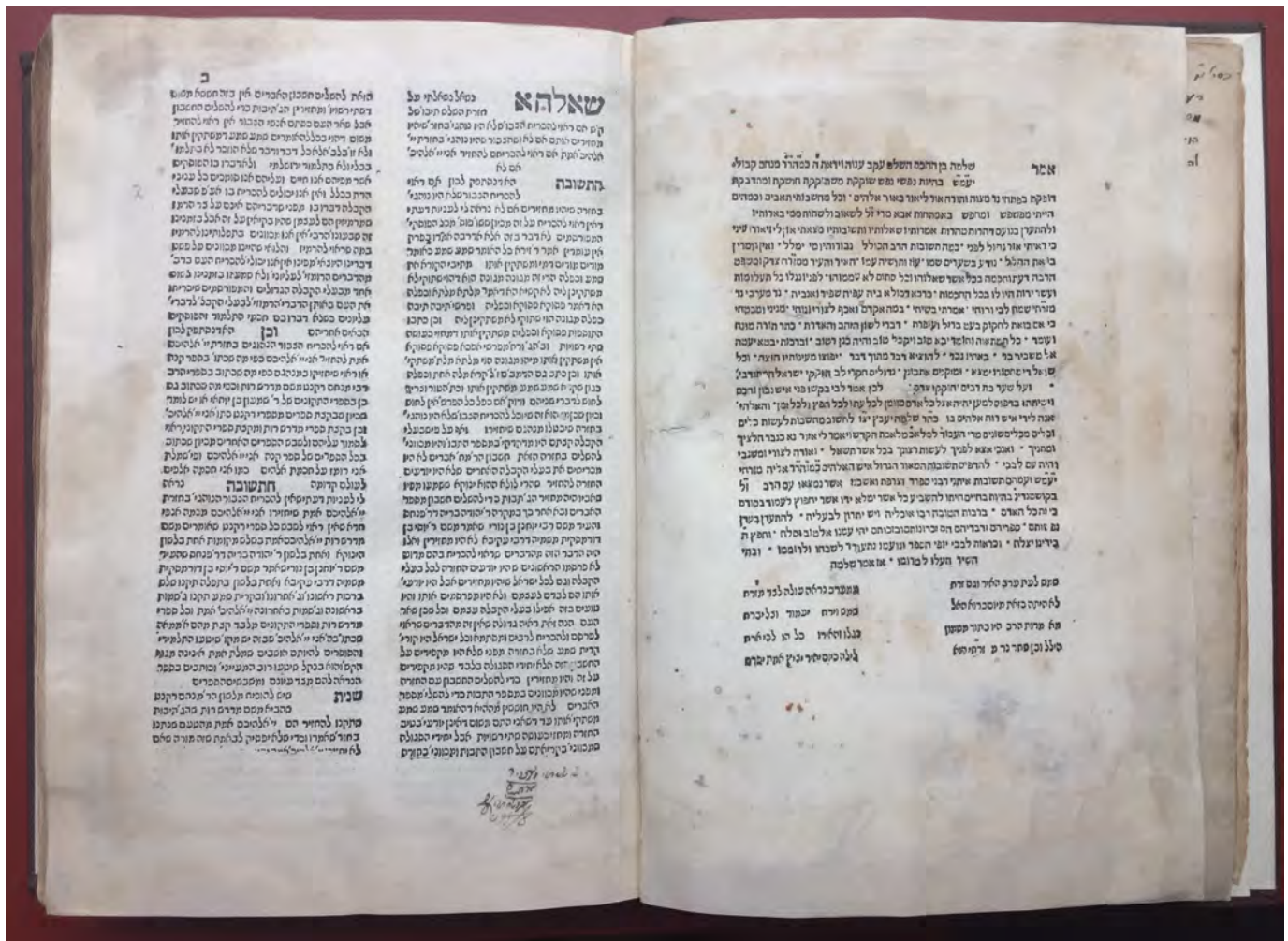
Eliah Mizrahi (c. 1450-1526) was one of the most important rabbinic authorities of the Ottoman Empire. His answers, written in the midst of the turmoil of the Spanish Inquisition, are of great historical interest as they concern the Jewish exiles who had found refuge in Constantinople.

Yaari, Const. 161; Vinograd, Const. 217; Mehlman 758; Adams M 1516.

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GİRİDÎ MUSTAFA NAİMA

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Printed in Ottoman Turkish

Istanbul: Matbaa-i Âmire 1259 [1843]

ÖZEGE 15087

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15, 462 + 15, 451 + 10, 460 + 6, 10, 465 + 6, 452 + 8, 442 +
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NAİMÂ (1655-1716). Historian. His real name was Mustafa Naim. Born in Aleppo, he went to Istanbul at an early age, entered the bureaucracy, and rose to the position of secretary of the Imperial Council. In 1700 the grand vizier Amucazade Hüseyin Pasha appointed him court historian. After 1704 Naimâ served as the director of the Registry of Landed Property (Defter Emini) and chief accountant (Baş Muhasebeci 1713), and finally director of Land Registration for the Morea (1715), where he died (Patras, Greece). Naima became celebrated for his work on Ottoman history for the period 1574-1655. *Ravzatü'l-hüseyin fî Hûlâsat-ı Ahbâri'l-hafikayn* (Garden of Elegance Containing Extracts of on the Orient and the Occident), also called *Naima Tarihi* (History of Naima), is one of the major sources for late 16th and early 17th century Ottoman social history.

Sheyhülislam Feyzullah Efendi (1638–1703) was the head of the *ilmiye* (the legal-academic establishment) during the entire reign of Sultan Mustafa II (1695–1703). During this time he amassed extraordinary power and wealth. Feyzullah Efendi was in fact the most dominant figure in politics. It was primarily through the Sheyhülislam that the sultan tried to curb the growing power of households established by viziers and pashas. As the sultan's beloved mentor, Feyzullah Efendi was granted unprecedented executive power. He was authorized to intervene in the management of state affairs, so much so that the Sheyhülislam also came to dominate the central administration. This situation eventually resulted in his violent demise, a direct consequence of what came to be known in Ottoman history as the "Edirne Incident" (Edirne vakası). Because of this incident he is executed in Istanbul in 1703.

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