



Risāle-i Küre-i Süvārī veyā fī beyān zāt-i kürsī-i şanā'ī

Manuscript in Ottoman Turkish

Naskhī, title illuminated. Illustrations. Unfinished copy without colophon.
Probably second half of the 18th or early 19th century.
22 leaves at 17 lines, 23,3 x 16.5 cm
Beautiful Ottoman-style leather binding with decorative stamps

Astronomical text by an unidentified author. Special focus the topic “armillary sphere” (zāt-i kürsī-i şanā'ī).

The images – e.g., the perspective view – show very likely an impact of Mütferrika's Cihānnümā or European astronomical illustration. Probably second half of the 18th or early 19th century.

Order No MSS_152

Euro 3000

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جدول اقاليم

عدد اقاليم	درجات عرض	اطوال نهار	ساعت	دقيقة
1	1	14	20	24
2	16	14	14	24
3	22	12	20	14
4	28	14	14	24
5	34	14	14	24
6	40	15	20	14
7	46	15	20	14
8	52	16	14	24
9	58	17	20	14
10	64	17	20	14
11	70	18	14	24
12	76	18	14	24
13	82	19	14	24
14	88	19	14	24
15	94	20	14	24
16	100	20	14	24
17	106	21	14	24
18	112	21	14	24
19	118	22	14	24
20	124	22	14	24
21	130	23	14	24
22	136	23	14	24
23	142	24	14	24
24	148	24	14	24

Order No MSS_152

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Famous and widely read poem



Haqani

Hilye-i Hākānī

About the physiognomy of the Prophet

Ottoman-Turkish. Nashī.

23 fol.

No date.

Approximately second half of 18th c.

Contemporary binding.

Illumination of the title,

citations from al-Shāmā'il in red

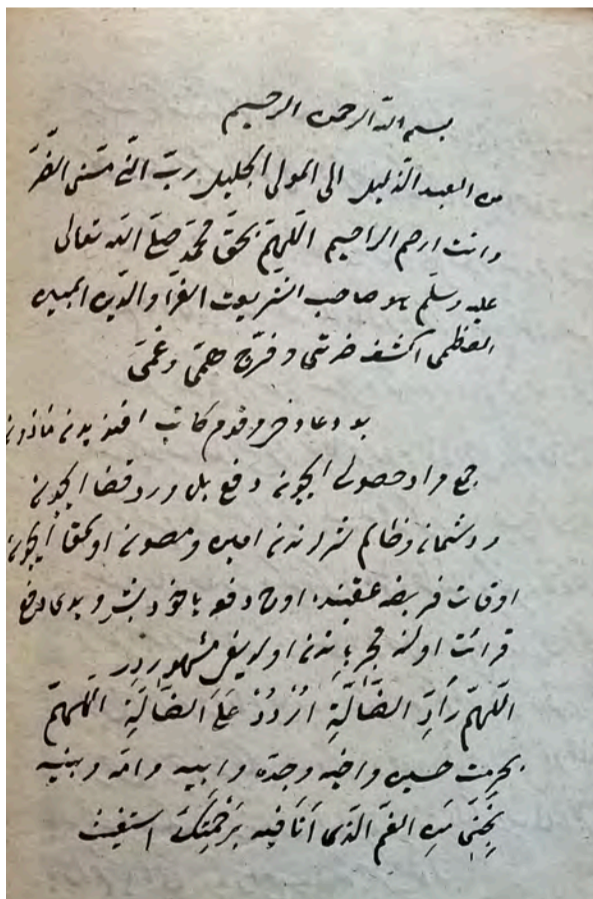
Famous and widely read poem by the Ottoman-Turkish poet Hākānī (d. 1015 H/1606 AD) describing the physiognomy of the prophet Muḥammad. Based on al-Shaqā'iq al-Nabawiyya by the ḥadīth scholar al-Tirmidhī.

Owner's seal by a certain 'Abd al-Razzāk dated 1197 H. [1782 AD] ("hüve 'l-Hallāk - 'Abd al-Razzāk 1197"). Later added on the last folio are instruction and recommendation about how to pray.

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Euro 1750

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Order No MSS_164

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Restored in Museum Quality



**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 4500

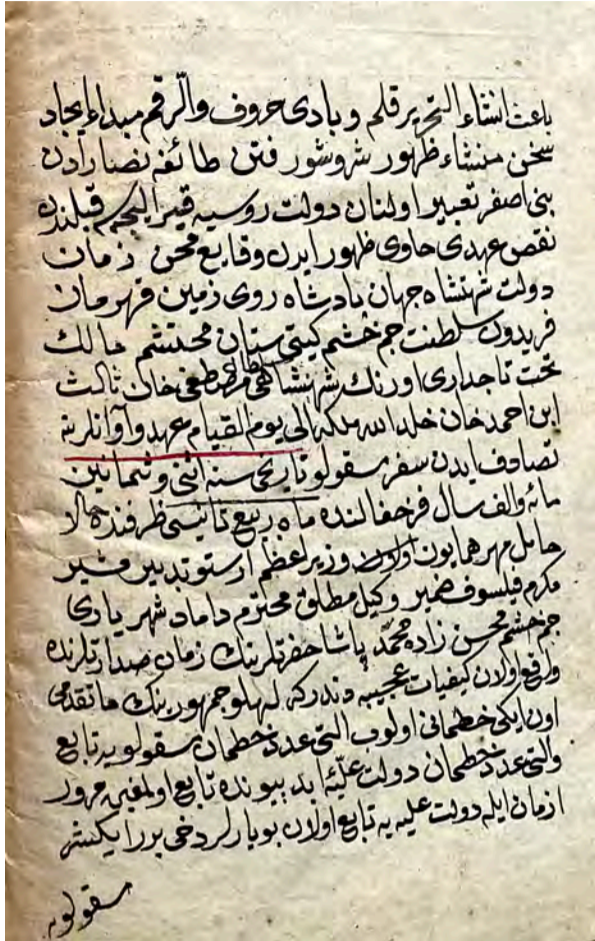
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Order No MSS_123

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Rare Manuscript in Ottoman Turkish



es-Seyyid el-Hācc Yūsuf-i Nādirī

Tārīḥ Nādirī

(Ottoman History during the years 1182-1190 H [1768-1776 AD])

Elegant nashī n Ottoman Turkish

Marginal notes and corrections

132 fol.

No date, probably late 18th or early 19th c.

Later additions on the last folios, concerning political events in the 1220s and 30s H.

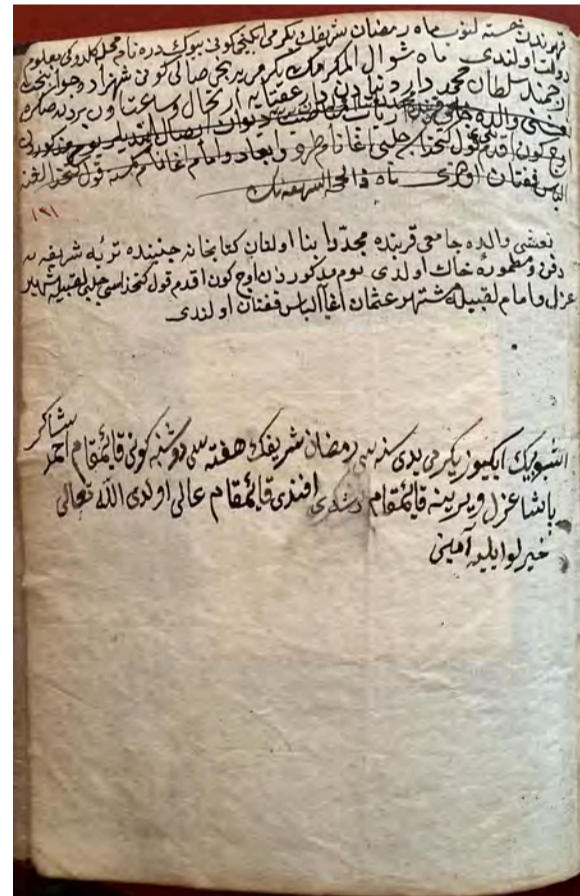
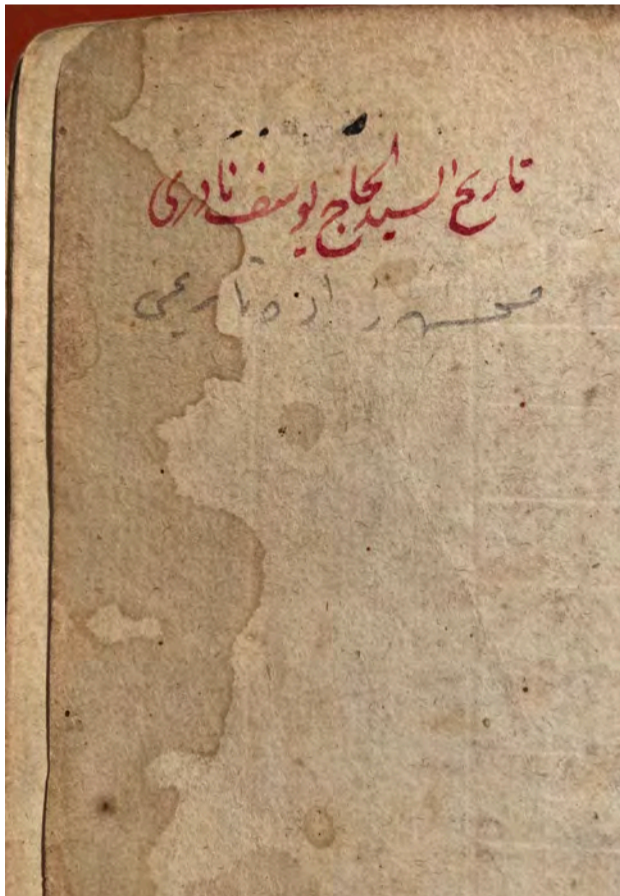
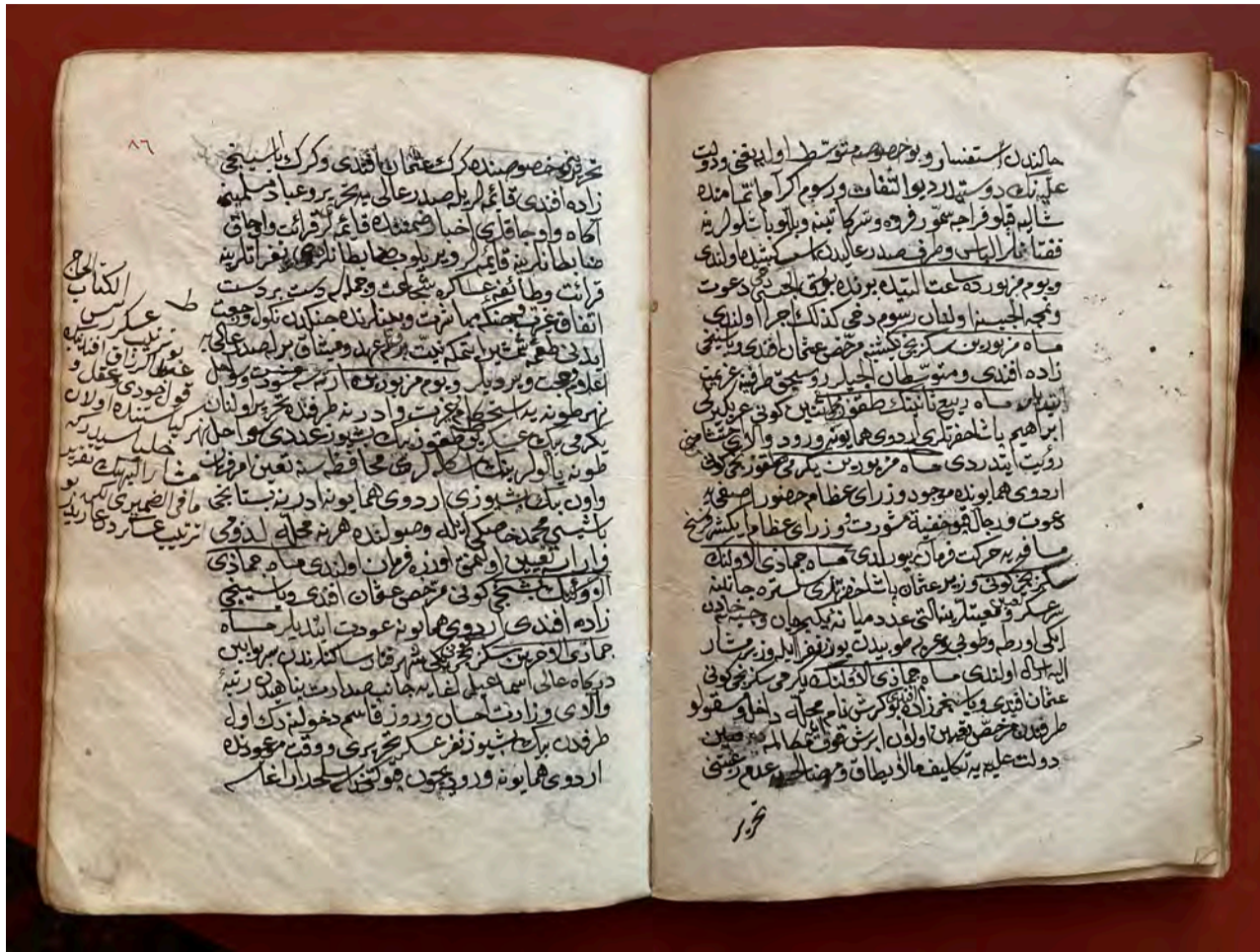
Sketch of a tuğra [Sultan Maḥmūd II.?], probably by other author and in different script with mentioning of 27 Safar 1238 H. as date [1822 AD].

Pencil note indicating that the text concerns the reign of the Grand Vizier Muṣḥsinzāde Meḥmed Paşa.

Order No MSS_163

Euro 3300

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Order No MSS_163

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

Richly Illustrated Manuscript

Muḥammad al-Jazūlī aš-Šadhīlī

died 869 [1465]



Dalā'il al-khayrāt wa shawāriq al-anwār fī dhikr aṣ-ṣalāt 'ala an-Nabī al-mukhtār

Waymarks of beneficence and light in remembrance of the blessings of the Prophet

Illuminated manuscript in Arabic and Ottoman Turkish

Elegant nashī with rich Illumination. Manuscript from an Ottoman-Turkish context.

Compilation of verses from the Qur'ān and prayers by al-Jazūlī (d. 1465).

36 leaves at 19 lines, 16 x 10 cm,

Beautiful Ottoman-style leather binding with flap and decorative stamps

Miniatures of type 1 which is typical for the Ottoman Empire:

1. Image of Mekka with the Kaaba.
2. Image of Medīna with the tomb of Muḥammad.

Colophon: Mehmed Sa'īd son of the former grand vezir (saḡr-ı esbak) 'Abdullāh Paşa. Maybe Nā'ilī 'Abdullāh Paşa (d. 1758), since it seems convincing to date the manuscript to the second half of the 18th century.

The Dalā'il al-khayrāt is the first major book in Islamic history which compiled litanies of peace and blessings upon Muhammad. It is also the most popular and most universally acclaimed collection of litanies asking God to bless him.

Among some Sunni religious orders, most notably the Shadhili-Jazuli order, its recitation is a daily practice. In others however, its recitation is a purely voluntary daily practice. The work begins with the ninety nine names of God, and then the a collection of over one hundred names of Muhammad. The legend behind the origin of the Dalā'il al-khayrāt claims that al-Jazuli once awoke late for his morning prayers and began to look in vain for pure water to perform ritual ablutions. In the midst of his search al-Jazuli encountered a young girl who was aware of al-Jazuli's famed religiosity and was bewildered on why al-Jazuli could not find pure water. The girl then spat into a well which miraculously

Overflowed with pure sweet water for al-Jazuli to perform ablutions. Consequent to performing prayer, al-Jazuli inquired to the means by which the girl achieved such a high spiritual station. The girl replied it was simply by "Making constant prayer for God to bless the best of creation by the number of breaths and heartbeats." Al-Jazuli then resolved to write a work collecting litanies of prayers asking God to bless and show mercy and kindness to Muhammad. Al-Jazuli then moved east to Medina where he would recite the whole of the Dalā'il al-Khayrat twice daily at Muhammad's grave in Al-Masjid an-Nabawi. The Dalā'il al-khayrāt has since been seen as a testament of love and passionate longing for Muhammad.

Order No MSS_154

Euro 5400

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Order No MSS_154

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Muhammad Imam Birgivi,
928 - 980 [1522 – 1573]
and Şeyh 'Aliyyü's- Sadrî el-Konevî,
died 1114 [1702]

**(1) Vasiyetnâme – The Last Will and Testament of Imam Birgivi and
(2) Şeyh 'Aliyyü's- Sadrî el-Konevî's commentary on Birgivi's Testament**

Two Manuscripts in Ottoman Turkish

(1) Copied by Sakir bin Mahmud, 1217 [1802]
156 leaves, 21 x 15 cm

and

(2) Copied by Ahmed es-Sehid Tahir Hac Mehmed Efendizade, 1133 [1720]
200 leaves, 20 x 13 cm.

ad 1:

Muhammad Imam Birgivi (27 March 1522 – 15 March 1573) was a Muslim scholar and moralist who lived during the height of the Ottoman Empire and whose texts are used to this day as manuals of spiritual practice throughout the Muslim world. His full name, in Arabic, is Taqī al-Dīn Muḥammad Ibn Pīr 'Alī al-Birkawī. Born Muḥammad ibn Pīr 'Alī, in Balikesir, Ottoman Empire, in 1522, Muḥammad was sent to the capital Istanbul to study theology as a young man.

He studied law under the chief military judge (kazasker) of the Ottoman Empire, became a dervish and attached himself to a Sufi master of the Bayramiyyah order. After working as a judge for a short period in Edirne, Birgivi became an ascetic, resigned from his government post and returned his salary.

Imam Birgivi is known to be the author of some the twenty-seven works dealing with theology, the art of reciting the Qur'ān, dogmatics and various legal issues. He is most famous for his catechism in Turkish entitled Risale-i Birgivi, also known as the Vasiyetname, available in many printed editions, and translated into several European languages.

ad 2:

Şeyh 'Aliyyü's- Sadrî el-Konevî was one of the most influential thinkers in Sufi philosophy. He wrote a commentary on Birgivi's Vasiyetname. Several other authors have also produced commentaries on this work. One of these works is that of Şeyh 'Aliyyü's- Sadrî el-Konevî's, which is concerned primarily with issues of faith, worship, and ethics

Order No MSS_111

Euro 3500

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Mehmed Sâdık Erzincânî
1136 – 1209 [1723 - 1794]

**Four Risales
and a Letter of Dedication**

Manuscript in Ottoman Turkish

4 Risales in 1 Vol. , 27 + 57 + 58 + 19 + 2 = 153 pp.,
19 x 14 cm.

Mehmed Sâdık Erzincânî, also named Muḥammad Şâdiq al-Arziṅġāni Muftizāda, Mehmed el-Erzincani, and Muḥammad Şâdiq Ibn-‘ Abd-ar-Raḥīm al-Muftī.

Author of four risales (small texts in the form of a treatise on principles, rules and secrets of the Naqshibendi order. At the end a dedication in the form of a letter to his dervish colleague Mustafa, signed "Fukara Muhammad Sadık Erzurumî Derviş Sâdık Erzincânî, 1185 [1771].

1. Risâle-i Terbiyenâme.

Author's copy, dated 1185 [1771], 27 pp.
A treatise on Sufi customs, traditions and ethics.

2. Risâle-i Ma'rifetü'n-nefs

Author's copy, dated 1185 [1771], 47 pp.
In this treatise, people are divided into three groups as "ehl-i dünyâ", "ehl-i ukbâ" ve "ehlullah", and the nafs levels of each group are explained.

3. Risâle-i Mergûbe

Author's copy, dated 1192 [1778], 58 pp.
the treatise begins with his short autobiography in epistolary form; Then the theme of asking for forgiveness of the followers who are at different levels of Nafs is explained.

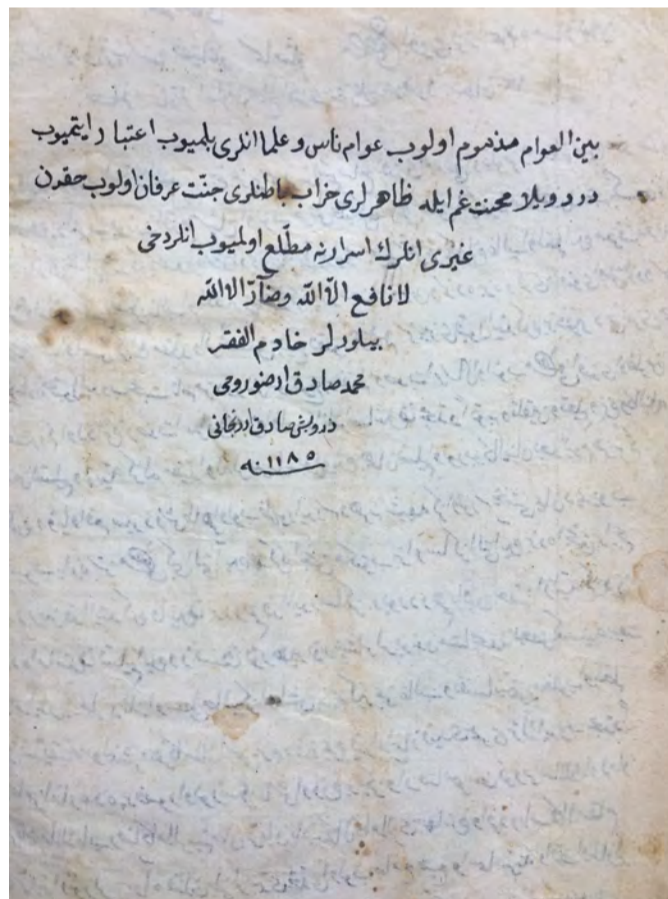
4. Risâle-i Mahbûb

Author's copy, dated 1194 [1780], 19 pp.
In this treatise, the four levels of the soul are referred to as city symbols under the titles of "nafs-i emmare"(soul of evil, sin and lust), "nafs-i levvame"(soul of repentance), "nafs-i mulhime"(soul of inspiration), and "nafs-i mutmainne" (soul of liberation from doubts, fears).

Order No MSS_114

Euro 2500

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Order No MSS_114

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Mustafa Haşim Baba
1130 - 1197 [1718 - 1718]

Anqā' Meşrik
(The Griffin of the East)

Manuscript in Ottoman Turkish

Copied by Zeynel Abidin Pur Taksir, 1227 [1812]
28 leaves,
17.5 x 12 cm.

Mustafa Haşim Baba whose pseudonym was "Hâşimî" in his poets, was born in Üsküdar, İstanbul in 1130 [1718]. He was the son of the Yusuf Nizâmeddin Efendi , Sheikh of Bandırmalızade Tekkesi (Dervish lodge).

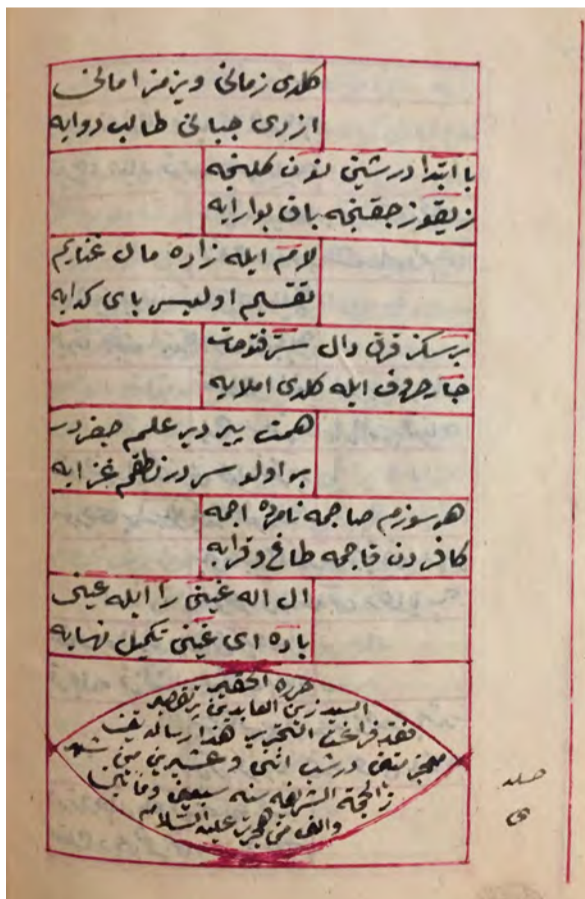
Haşim Baba was educated according to the practices of Jalwatiyya orders, after that he inclined to Bektashism orders and even he was appointed to the post of Dedeşabalık. However, neither the Jalwatis nor the Bektashis had accepted him. He died in 1197 [1718]. After his death, the Hasimiyyas, which was established by the followers of Haşim Baba, was related to him. Haşim Baba spented his life on preaching and Sufi order services, the influences of Celvetism, Bektashism .

His work "Anqā' Meşrik" (The griffin of the East) is a parody to Muhyī d-Dīn ibn 'Alī Ibn 'Arabī's "Anqā' muğrib" (The griffin of the West).

Order No MSS_108

Euro 2300

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Order No MSS_108

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Seyyed Mir Hamza Nigârî
1219 - 1313 [1805 - 1896]

The Complete Works

Manuscripts and Printed Parts in Ottoman Turkish

Bound in one volume:

1. Dibace / preface, manuscript, 2 pp.
2. Silsila, manuscript, 1 p.
3. Divân-ı Seyyid Nigârî Be-Zeban-ı Türkî and Çaynâme, Istanbul 1302 [1886], Süleyman Efendi Matbaası 366 pp. (with handwritten additions of parts not printed)
4. Nigarnâme, manuscript, author's copy, 187 pp.
5. Menâkıb-ı Seyyid Nigârî, manuscript, 10 pp.

Mir Hamza Nigari is the most famous mystic in Anatolia and Caucasia in the 19th century. Nigari was born in the town of Zengezur in the Caucasian region of Karabağ and received his primary education there. While still young, he moved to Anatolia and joined the İsmail Şirvani sect in Amasya. Nigari, who taught mystical principles in Istanbul, Erzurum and Harput, died in Harput and is buried in Amasya.

ad 2: Silsila in Sufism is the spiritual chain of a sheikh that connects him to the Prophet Muhammad through previous generations of mystics. Silsila is a spiritual ("golden") chain of power transmission that plays a central role in all Sufi orders (tariqa). This way the founders of an order gains authority and thus the ability to gather followers around them. Only very few founders of an order, renouncing a silsila, declared to have received their blessing power (baraka) directly through a vision from the Prophet. Crucial to the prestige and veneration accorded to a Sufi sheikh is the number and importance of the previous masters in his chain.

ad 4: Nigarnâme is the main work of Mir Hamza Nigari. It is based on the last two handwritten lines at the end of the manuscript: "Hatmeyleyen imdi ol kelamı / Mahbub-u Hüda'ya var selamı". "The one who finishes these lines salutes Mahbub-u Hüda , the beloved of God, the Prophet Muhammad". Author's copy baring the date 1302 [1886], ten years before his death.

ad 5: Masnawî, a literary genre of two-line poems, the author's spiritual life. Most likely an author's copy.

Order No MSS_105

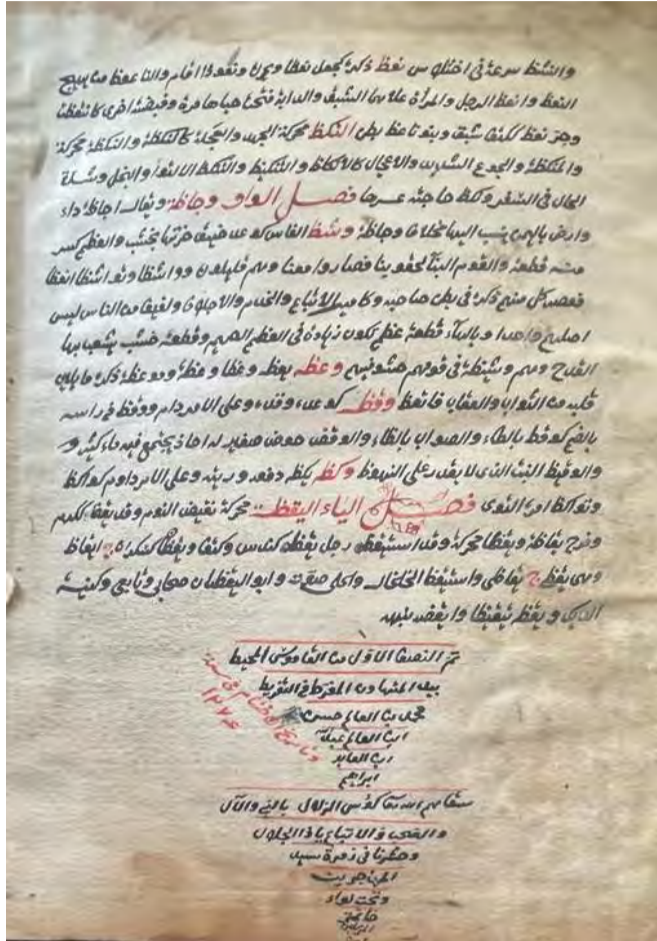
Euro 5800

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Order No MSS_105

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al-Fīrūzābādī [al-Fayrūzābādī], Abū Ṭāhir Majd ad-dīn Muḥammad ibn Ya‘qūb (1329–1414),

Al-Qāmūs al-Muḥīṭ

(2 volumes)

Fluent naskhī Manuscript in Arabic, no vowel signs.

Copist Muḥammad ibn al-‘ālim Ḥasan ibn al-‘ālim ‘Abdullāh ibn al-‘ālim Ibrāhīm

1276 H (1859 AD)

Vol. 1: 414 leaves, Vol. 2: 415 leaves at 20 lines each
22 x 17.5 cm

Leather covers with flaps

One of the most widely spread Arabic dictionaries in the 15th-19th centuries. Manuscript has a lot of users notes in Ottoman-Turkish from the 19th and 20th centuries, e.g. death or birth of persons related to the owner, date of the enthroning of Sultan Meḥmed Reşād (r. 1909-1918).

al-Fīrūzābādī, a Persian-born lexicographer who was long resident in Baghdad, Damascus and Jerusalem before he settled in Mecca.

The first volume includes a colophon giving the name of the copyist, Muḥammad ibn al-‘ālim Ḥasan ibn al-‘ālim ‘Abdullāh ibn al-‘ālim Ibrāhīm, and the date 1276 h. Interesting manuscript, because at that time there existed already prints from that work (the first prints were in Calcutta 1230-1232 h., Bombay 1272 h., Teheran 1277 h., Cairo 1289 h., Lucknow 1885 CE, Istanbul 1304 h.; cf. Hulusi Kılıç, el-Ḳāmūsü'l-muḥîṭ, Türkiye Diyanet Vakfı İslam Ansiklopedisi, XXIV, 287-288).

Order No MSS_151

Euro 6200

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Order No MSS_151

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Acclaimed Collection of Litanies



Muḥammad al-Jazūlī aš-Šadhīlī

died 869 [1465]

**Dalā'il al-khayrāt wa shawāriq al-anwār
fī dhikr aṣ-ṣalāt 'ala an-Nabī al-mukhtār**

Waymarks of beneficence and light in remembrance of the blessings of the Prophet

Manuscript in Arabic from an Ottoman-Turkish context.

Nashī with Illumination.

98 leaves at 11 lines, 10 x 6.5 cm,

Beautiful Ottoman-style leather binding with flap and decorative stamps

Compilation of verses from the Qur'ān and prayers by al-Jazūlī (d. 1465).

Miniatures of type 2 that is normally more often to be found in North Africa:

1. Schematic image of the tombs of the prophet Muḥammad and the rāshidūn Abū Bakr and 'Umar in Medīna.
2. Schematic image of the minbar of the prophet in Medīna.

Colophon: Ḥāfiẓ Muṣṭafā en-Na'imī b. Velī al-Kharbūtī [el-Ḥarpūtī], 27 Rabī' al-Awwal 1257 h.

The Dala'il al-Khayrat is the first major book in Islamic history which compiled litanies of peace and blessings upon Muhammad. It is also the most popular and most universally acclaimed collection of litanies asking God to bless him.

Order No MSS_155

Euro 3500

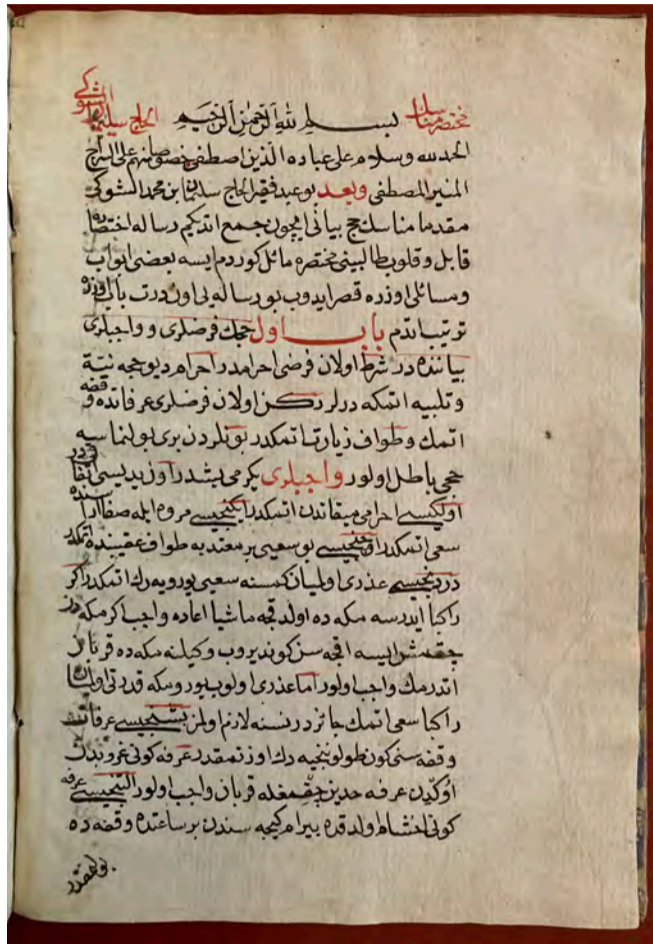
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Order No MSS_155

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

Manuscript on the Rites of the Pilgrimage



el-Ḥācc Şevkī Süleymām Meḥmed

Mukhtaşar Manāsik

Elegant naskhī script in Ottoman Turkish
without illumination.

dated 1125 H / 1713 AD

37 leaves at 21 lines

22 x 15.5 cm

Carton binding

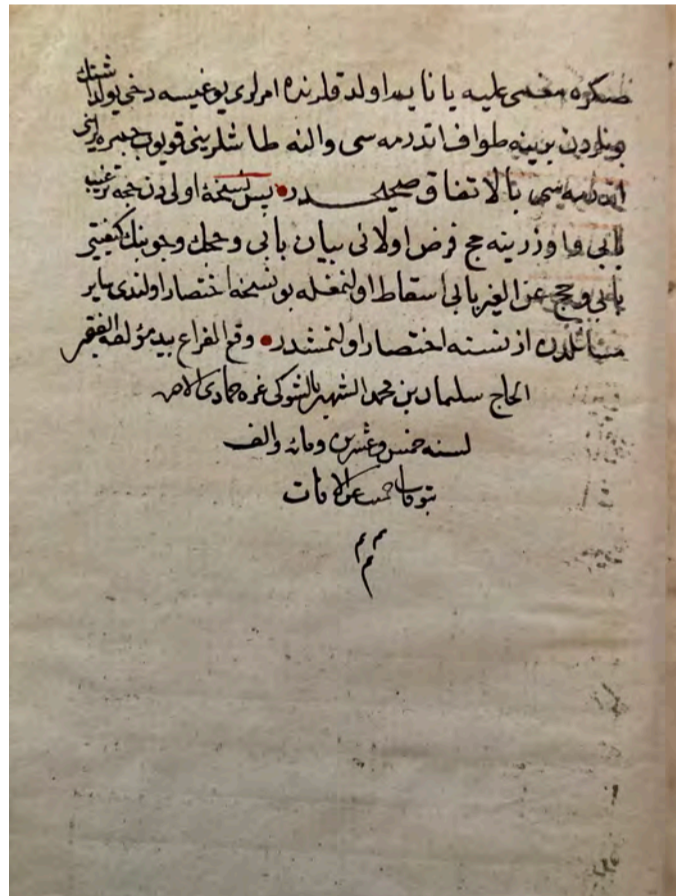
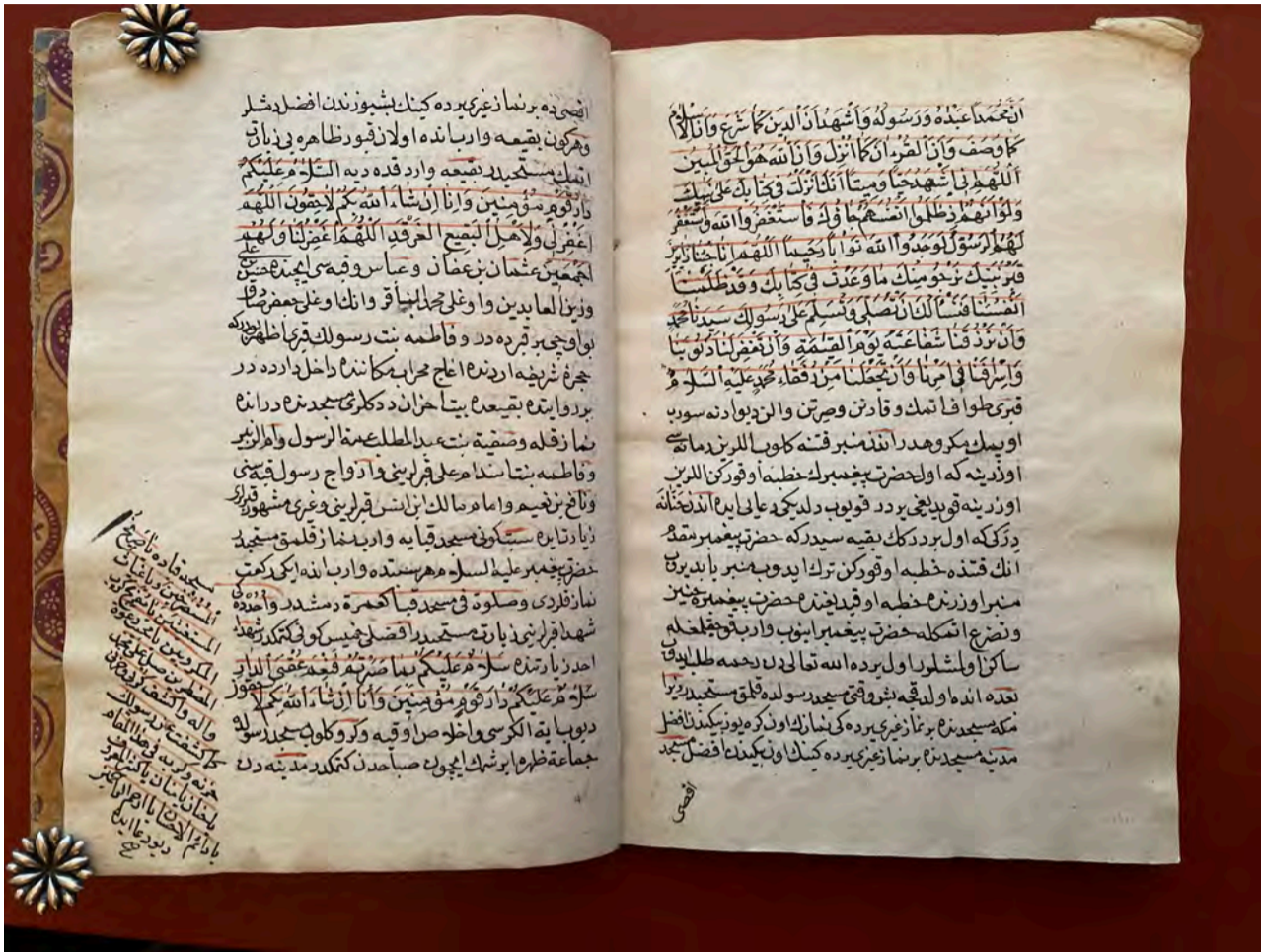
Ottoman-Turkish translation and adaptation of a very widespread work describing the rites of the pilgrimage (hajj or 'umra) in detail. It is authored by a certain el-Ḥācc Şevkī Süleymām Meḥmed.

The manuscript includes the colophon of the author's copy, but it might as well be a later copy that is based on the author's copy dating 1 Jumādhā II 1125 h. (waqa 'a al-farāgh bi-yadd mu'allifihi al-faqīr Sulaymān b. Muḥammad ash-shahīr bi-al-Shawkī ghurra Jumādhā al-ākhir li-sana khamsa wa-'ashrīn wa-mi'ā wa-alf).

Order No MSS_157

Euro 2400

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



Order No MSS_157

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

Medical Manuscript about Smallpox



‘Osmānzāde Aḥmed [Tā’ib]

Şiḥḥat-ābād

Elegant naskhī script in Ottoman Turkish.
Plain but appealing illumination.

24 leaves at 11 lines
24 x 13.5 cm,
Ottoman-style leather binding with flap

At the beginning of the 18th century, various poets in Istanbul wrote poems with titles such as Şiḥḥatnāme or Şiḥḥat-ābād, in which they refer to Sultan Aḥmed III's (r. 1703-1730) fight against smallpox. The present work was written by ‘Osmānzāde Aḥmed [Tā’ib] in a mixture of prose and poetry (cf. Talāt Sait Halman et al., *Türk Edebiyatı Tarihi*, II, 459).

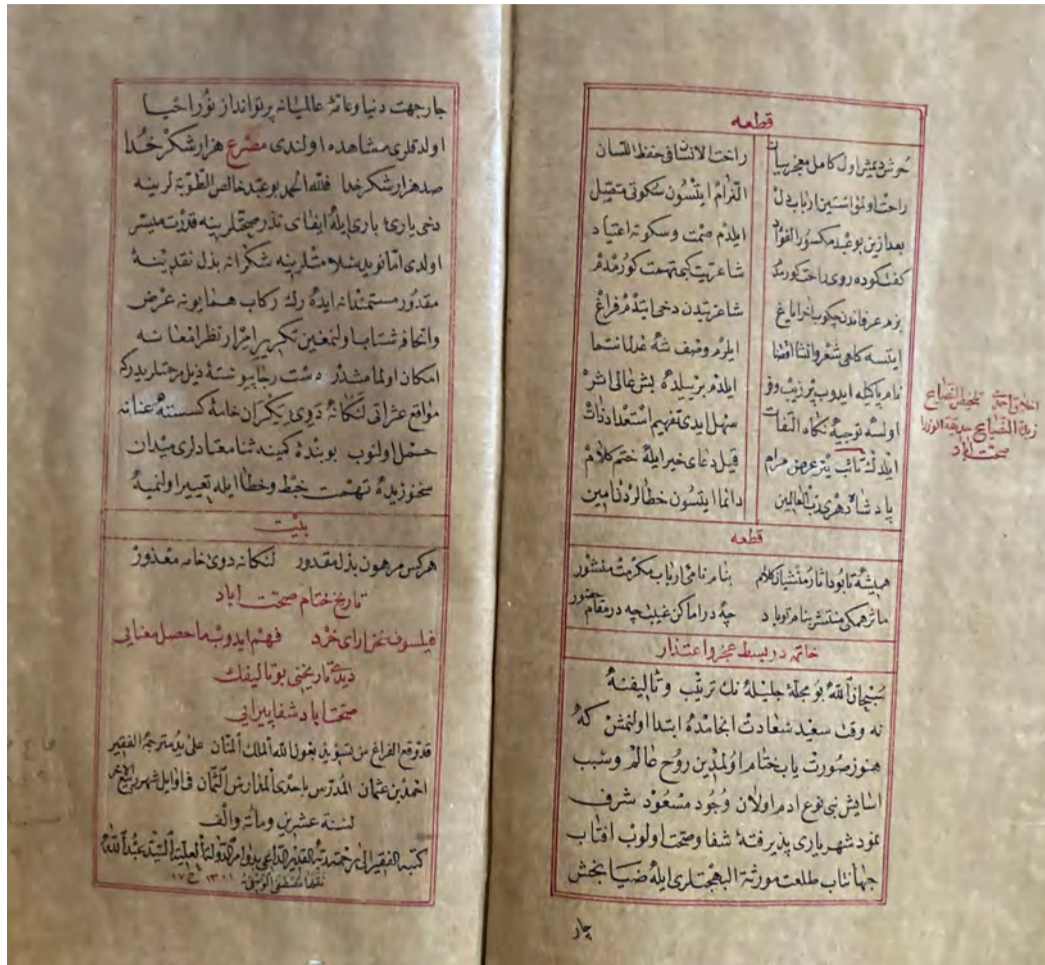
The manuscript includes two colophons:

1. the colophon of the authors copy by Aḥmad b. ‘Osmān el-müderriṣ, first decade of first decade of Rebī‘ el-āḥir 1120 (June 1708);
2. The colophon of the copyist Muṣṭafā al-Vaṣfī, 17 Jumādī al-āḥir 1301 (April 1884).

Order No MSS_158

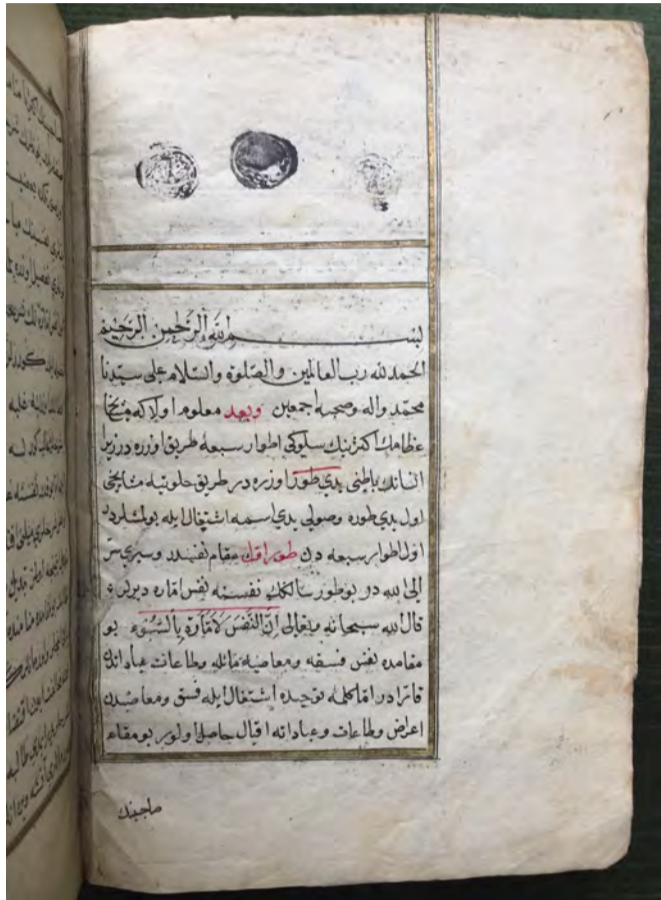
Euro 2700

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



Order No MSS_158

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



**Muḥammad Aq Shams al-Dīn /
Akṣemseddin**
792 – 863 [1390–1459]

**Makâmât'ül Evliyâ,
Silsilename,
Risale Akṣemseddin**

Three Manuscripts in Ottoman-Turkish

Copied by Seyyid İbrahim Şevki
5 Cemazievvel 1273 [1. January 1857]
Bound in one volume.
27 pp., 20 x 13.5 cm.

Three manuscripts bound in one:

1. Makâmât'ül Evliyâ, a prominent work of Akṣemseddin, master of the conquerer of İstanbul, Fatih Sultan Mehmet. Makâmât'ül Evliyâ is a work that contains most of Akṣemseddin's thoughts about Islamic mysticism (sufizm) and is about seventeen ranks (maqam) of Saints.
2. Silsilename
3. Risale Akṣemseddin Copied by Seyyid İbrahim Şevki 5 Cemazievvel 1273 [1. January 1857]

Muḥammad Aq Shams al-Dīn, or Aq Şemseddīn (modern Turkish Akṣemseddin), was born in Damascus. His father, Shaykh Ḥamza, was a grandson of Shihāb al-Dīn Suhrawardī (539–632 [1145–1234]). In 799/1396, Aq Shams al-Dīn went with his parents to Anatolia, where they settled in Kavak (Qavaq), today the centre of a sub-district (nāhiye) near Amasya. After completing theological and medical studies, he obtained a post as müderris (teacher) in Osmançık.

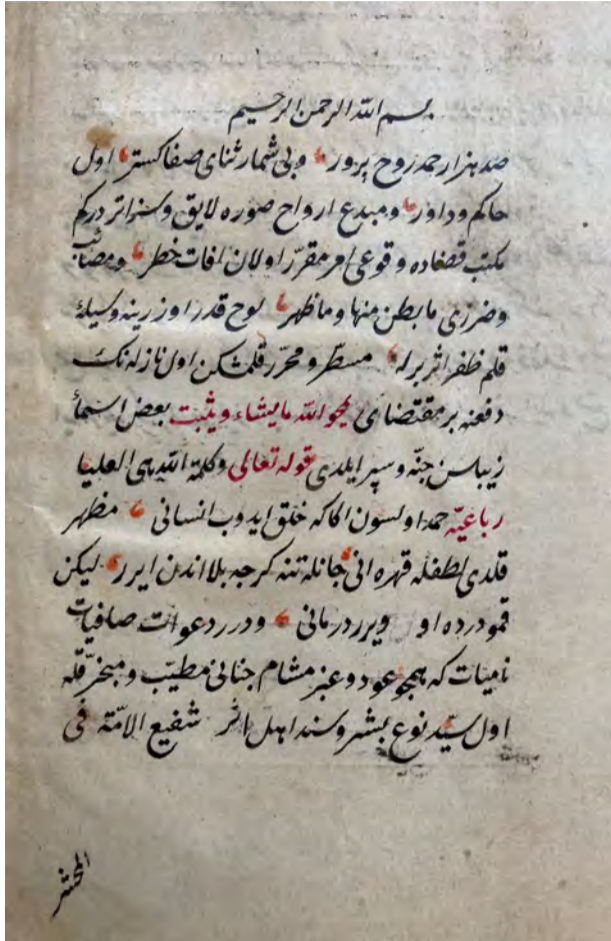
Between 851 and 855 [1447 and 1451] he was called to Adrianople, to treat Sülaymān Çelebi, kādī 'askar of Sultan Murād II. He took part in the conquest of Constantinople as a preacher in the army; according to a later legend he discovered the tomb of Abū Ayyūb al-Anṣārī [q.v.] and worked other miracles of firāsa.

He healed a daughter of Mehmed II and in general gained the favour of the sultan. After the conquest Aq Shams al-Dīn returned to Göynük, where he died at the end of Rabī' II 863 [1459].

Order No MSS_112

Euro 2300

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



Yemenî Mahmud Efendi

Bahr-i Ali el-müşkülât-i külli kelîmâtî aliyyü 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 Faql Allāh Hurūfī, in the later 14th century.

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Mustafa ibn Ali al-Muwaqqit Died 978 [1571]

- 1: Kifāyat al-waqt li-maʿrifat al-dāʿir wa- faḍlihi wa-ʿl-samt.
- 2: Tashil al-miqat
- 3: Farah 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- faḍlihi 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: Farah 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 Saatçi, 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.

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al-Qāḍī Abū l-Faḍl ‘Iyād

aš-Šifā’ bi-ta’rīf al-Muṣṭafā

Richly illuminated manuscript in Arabic

Collated and commented text. Reference to well-known commentaries in the margins (mostly ‘Alī al-Qārī)

315 leaves at 17 lines

18.3 x 12 cm, paper binding

Famous, important and controversial book about the physiognomy, personality and infallibility of the prophet Muḥammad. Kitāb aš-Šifā’ is perhaps the most frequently used handbook about Muḥammad's life. Generally known by its short title, aš-Šifā’, this work was so highly admired throughout the Muslim world that it soon acquired a sanctity of its own for it is said: *“If aš-Šifā’ is found in a house, this house will not suffer any harm ... when a sick person reads it or it is recited to him, Allah will restore his health.”*

Copyist: Ibrāhīm b. Muḥammad al-Marzifūnī (Merzifonī) al-Istanbūlī [the first, that is “Merzifonī”, probably refers to the father and the second to father and son as well]. Copied at the madrasa Fayḍiyyah (Feyziye Medresesi) in Istanbul, mid-Şafar 1176 h / 1762 AD.

Important manuscript of a widely spread text giving insight in the book culture and scholarship in 18th century Istanbul.

Detailed information about the collation. According to the colophon the manuscript is copied and collated from two reliable manuscripts, which in turn are themselves collated. The first was copied by a certain ‘Alī b. Aqbarş [?] and is now kept in the Taşköprüzade library, the second copy claims to be collated with a manuscript copied from the author’s copy.

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**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 Ibrahim 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.

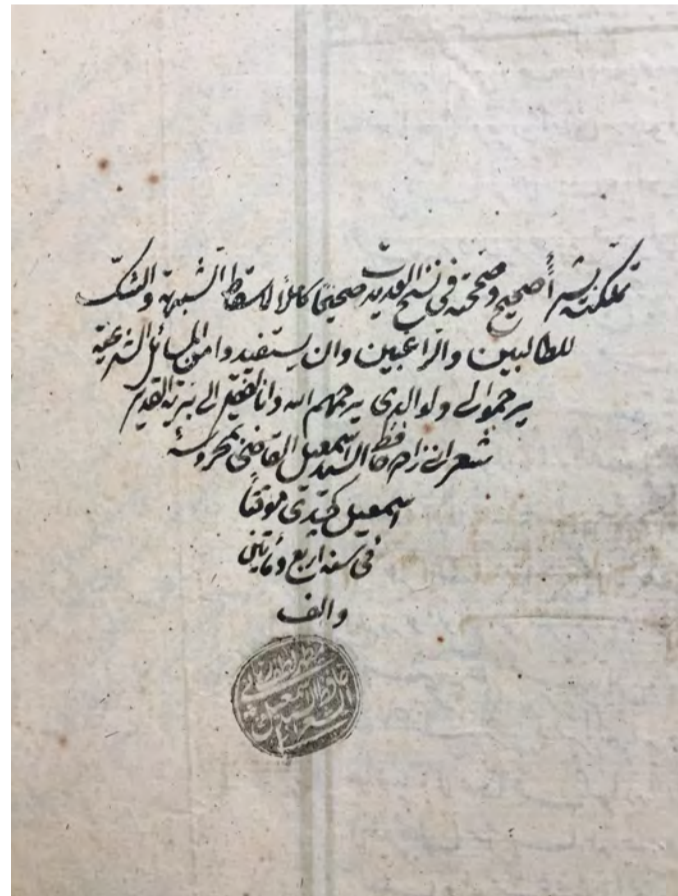
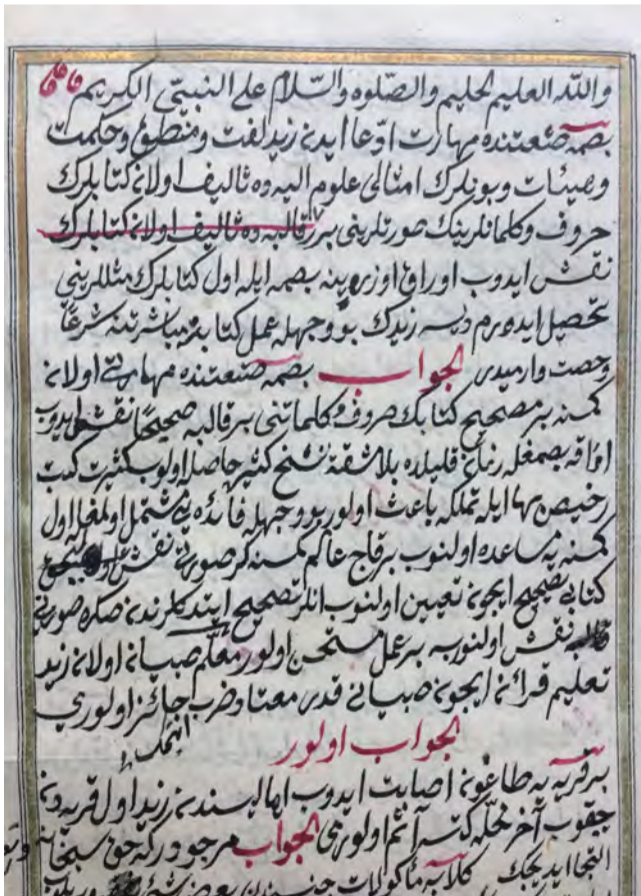
Hilmar Krüger has examined the fatwas of Ebu'l-Fazl Abdullah in detail his book *Fetwa und Siyar*.

- 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 Istanbul, ÖZEGE 1777.*

Order No MSS_104

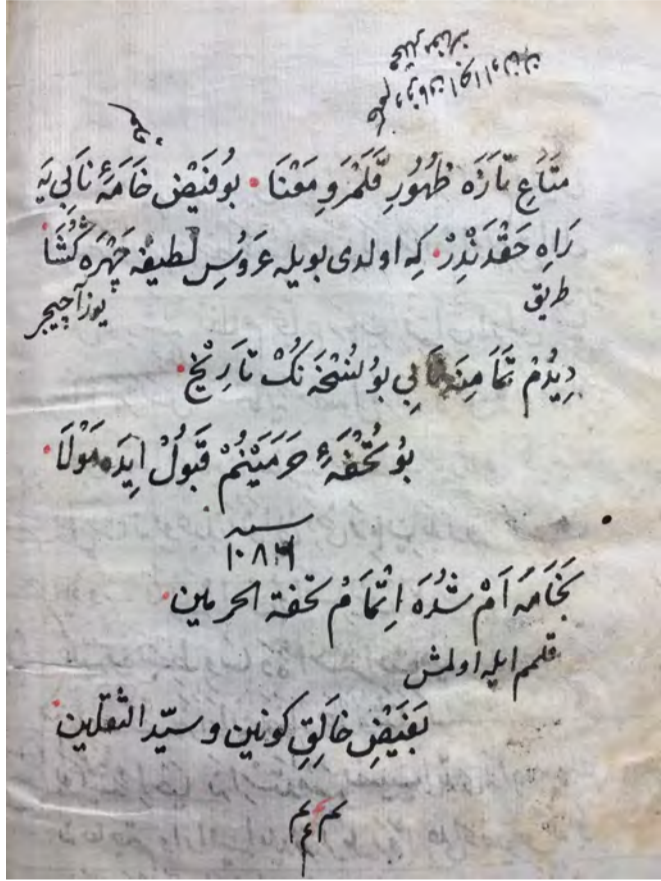
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Yūsuf Nābī,
1051/52 - 1123/24 [1642 - 1712]

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.

Nâbi, 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. Nâbi 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 Nâbi 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:
"İtmam-ı Tuhfe-i Haremeyn kalemim ile olmuş bi feyz-i Halikî 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: KTİB, 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). v. 980.

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بُوخْفَةٌ حَرَمِيَّتُمْ قَبُولُ أَيِّدِهِ مَوْلَا
 ١٠٨٦
 بخامه ام شده ایشامم خفته احرمین
 قلمم ایله اولمش
 بقیض خالق کونین و سید الثقلین

ای بیت حر می صفت غفران مقام و بی باب سلامی مدخله ارسلام
 ای مکتوم شریفی مستلزم عفو و بی زمر می صفت شوی عضیان اقام
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 عیشی هنگام غمیتدر یوری بزر سفر اماده ایت کیم وقت
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 بو محله و کلفطی سفر تارکی ذخیره
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 و بر وجه لفظی ابراد ایله
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Important Hanafi Theologian Work



**‘Ubayd Allāh ibn Mas‘ūd al-Maḥbūbī
died 746 [1346/1347]**

**Kitāb al-Tawḍīḥ fi ḥall Ghawāmiḍ al-
Tanqīḥ [wa huwa Sharḥ al-Tanqīḥ]**
Book of Elucidation on Solving the
Ambiguities of the Revision and this is the
commentary on Tanqīḥ al-uṣūl by the
same author

Manuscript in Arabic

Copied by Muhammed el Hac Ilyas
in Mahrusa [Istanbul], 867 [1462]
212 pp., 27 x 18 cm,
unbound with remnants of original leather cover.

Sadr al-Shari'a, a Bukharan Hanafi theologian and jurist who lived in Bukhara and Herat in the post-Mongol period, attempted to synthesize the prevalent Ash'ari theological tradition with the Central Asian Hanafi juristic tradition.

He focused in particular on the Hanafi Usul work of al-Pazdawi (d. 1089), on the one hand, and the two most influential theological works of the period, the al-Mukhtasar (The Abbreviated) of Ibn al-Hajib (d. 1249) and al-Mahsul (The Harvest) of al-Razi, on the other. Many commentaries were written on Sadr al-Shari'a's work, al-Tawdih, itself a commentary on al-Tanqih (The Revision) by the same author.

One such commentary, al-Talwih (The Alluding) by Sa'd aldin al-Taftazani (d. 1390), was so successful that it gained unrivaled prestige in usul al-fiqh within the Ottoman intellectual circles up until modern times. The Central Asian Sa'd al-din al-Taftazani may be regarded as one of the most influential scholars within the Ottoman milieu.

His works set the standard in Ottoman higher education in three fields: rhetoric (balagha), philosophical theology (kalam), and legal theory (usul al-fiqh).

*Brockelmann, GAL, II, 277 (no. 3, commentary a); SII, 300; Mach, R. Yahuda, 917.
The author's commentary on h- is Tanqīḥ al-uṣūl (cf. Mach, R. Yahuda, 916).*

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Monumental Work on Universal History



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.

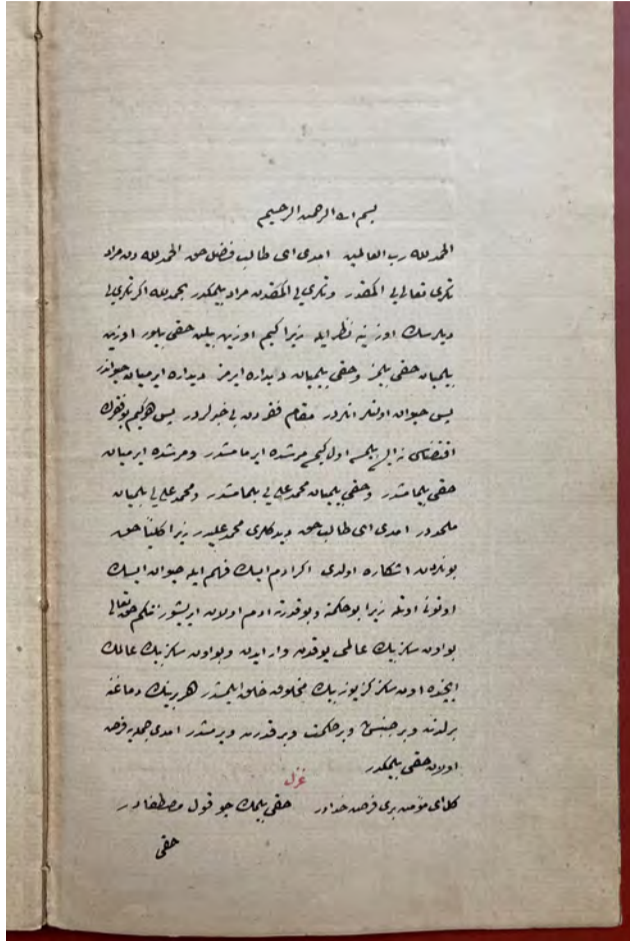
The Muqaddimah is the introduction to Ibn Khaldun's monumental universal history titled Kitāb al-‘ibar wa-dīwān al-mubtada’ wa-l-khabar fī ayyām al-‘Arab wa-l-‘ajam wa-l-Barbar wa-man ‘āsharahum min dhawī al-sultān al-akbar ("The book of lessons: A treatise on the beginnings and the history of the Arabs, 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 Hakki 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*. ÖZEGE 2064.
- First English translation by Franz Rosenthal. *The Muqaddimah: An Introduction to History*, 1958, Princeton University Press

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Viranî Baba

Kitab-1 Viranî Baba

Manuscript in Ottoman Turkish

Copyist unknown, written 1217 H [1802 AD].

70 pages, 20 x 12 cm., marbled cardboard cover with leather spine.

Viranî Baba, an important figure of the Bektashi order, is considered one of the seven great poets of Sufism. He is a mystical poet who deals with the Bektashi teachings in his works. "Kitab-1 Viranî Baba" is one of Virani's most important works. It deals with topics such as religious and moral advice, the Prophet Muhammad, His Holiness Ali, the Twelve Imams and the love of Ahl al-Bayt. Hurufism is a belief system that assigns new meanings to numbers and letters. Many sources indicate that it has influenced Bektashi literature. Virani Baba dealt with Hurufism extensively in his works. He used the 28 letters in Arabic and the 32 letters in Persian to explain a variety of religious concepts.

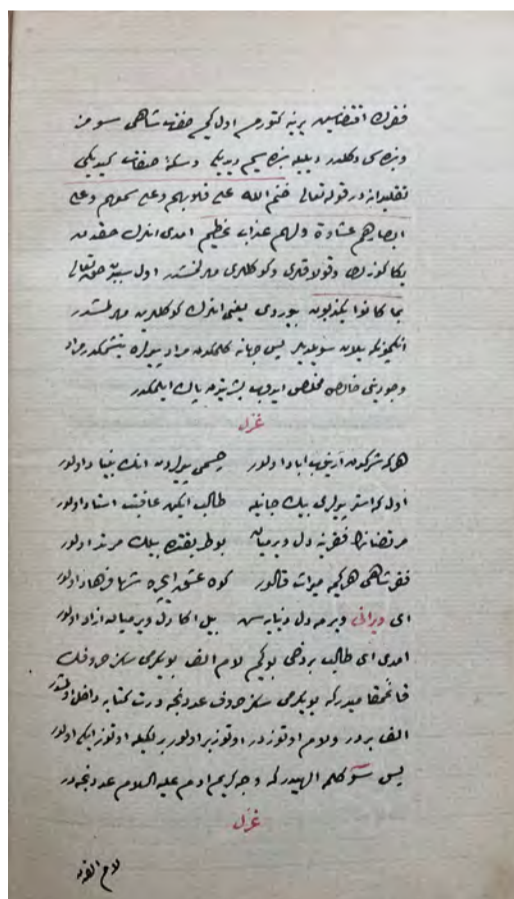
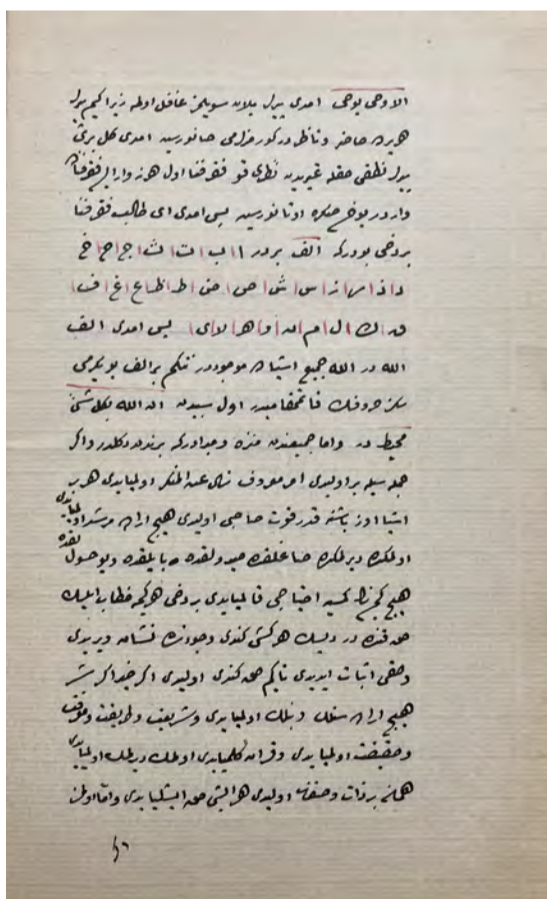
Hurufism (Arabic *hurūfiyya*), science of letters and letter formation, is a mystical-gnostic variant of Sufism founded by Fazlallāh Astarābādī (1339-1401), also called Faḍl Allāh Ḥurūfī, in the later 14th century.

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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