

## Catalogue

### Manuscripts & Early Prints in Arabic, Ottoman Turkish and Hebrew



### Philosophy, Law, Sufism, Pilgrimage, Occultism





## Mustafa ibn Ali al-Muwaqqit Died 978 [1571]

- 1: Kifāyat al-waqt li-maʿrifat al-dāʾir wa-faḍlihi wa-ʾl-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-dāʾir wa-faḍlihi wa-ʾl-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 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



كَمَا يَلُوْقُ لِمَعْرِفَةِ الْبَابِ وَفُضِّلَ الْبَابُ وَالتَّسْمِيَةُ  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ عَلَى الْإِبْرَاهِيمَ خُضْرَ لَمَلِكٍ قَنَاطِيرَ لَبَنٍ سَمِيْمَةٍ  
 إِلَى جُودِ الْأَهْنَاءِ إِلَى طَرِيقِ الْحَجِّ وَالصَّلَاةِ عَلَى مَنْ يَسْتَحْفِظُهَا  
 وَيَسْتَحْيِيهَا لَا يَجِبُ وَقْتُ دُونَ وَقْتُ بَلَدٍ جَمِيعِ الْأَوْقَاتِ  
 وَبَعْدَهُ بِوَقْفِهِ وَحَقِّهِ عِبَادَ اللَّهِ مَصْطَفَى بْنِ عَلِيٍّ لِمَوْثٍ بِالْحَاجِمِ  
 الْحَافِي السَّيْحِي بَوَاهِ الْمَلَأَ عَارَ دَارِ كِتَابِهِ لِيَرْدَ بِلَدِّهِ مَكَّةَ  
 مَقْفُورَاتٍ دِيكَلَهُ مَعَارُفَ أَوْلَادِ كِتَابِهِ دَرَجَ دَارِهِ أَهْلًا مَزْدَنَدِ  
 طَالِبٍ وَرَاغِبٍ وَنَازِلٍ لِنَفْسٍ مُسْتَفِيدَةٍ وَأَلَا تُرْسِ أَمَدٍ بِرِ مَقْدَمِهِ  
 وَأَوَّلِ كِتَابٍ وَزَرَهُ تَرْتِيبَ بِلَدِهِ وَبُورَسَالِهِ كَتَابَةُ الْوَقْتِ  
 لِمَعْرِفَةِ الْبَابِ وَفُضِّلَ الْبَابُ وَالتَّسْمِيَةُ بِبِلَدِهِ وَجُودِهِ بِوَسَائِلِهِ  
 اسْتِفَادَهُ بِلِيْنَدِهِ بِوَقْفِهِ فِي دَعَا وَخِيَرَةٍ بِبِلَدِهِ لِرَفْعِهِ رِسَالَهُ  
 بِوَجْهِهِ دَرَكُهُ قَاوِلُهُ مَا مَقْدَمُهُ اشْتَرَعَ دَاوِلُهُ نَزَلَتْ رَسُوْلُهُ  
 أَدْلَى وَنَحْوُ حَمْدِهِ بِبِلَدِيْنِكَ عَالِي سِيَانَدِهِ **دَرَجَ الْبَابِ الْوَقْفِ** مَعْرِفَةُ  
 جَمَلِ كَبِيْرِهِ **الْبَابُ الثَّانِي فِي مَعْرِفَةِ اخْتِذَا رَفْعِ مَنْ هَذِهِ الْأَلَةُ**





**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









**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 ‘āṣarahum 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 Pirizâde Mehmed Sahib, Sheikh al-Islam of Mahmud I. in Rebiülevvel 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.

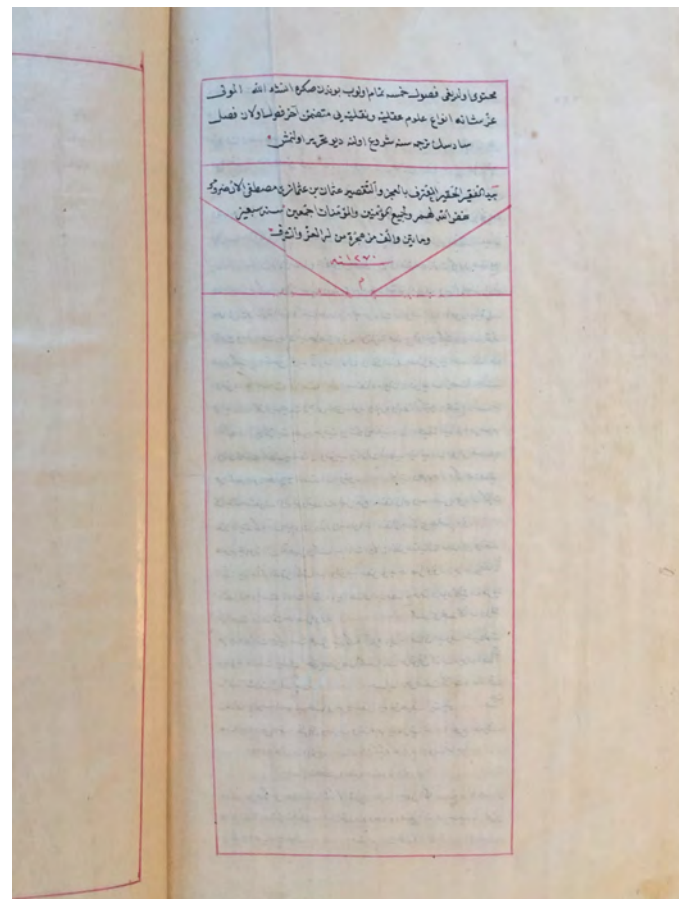
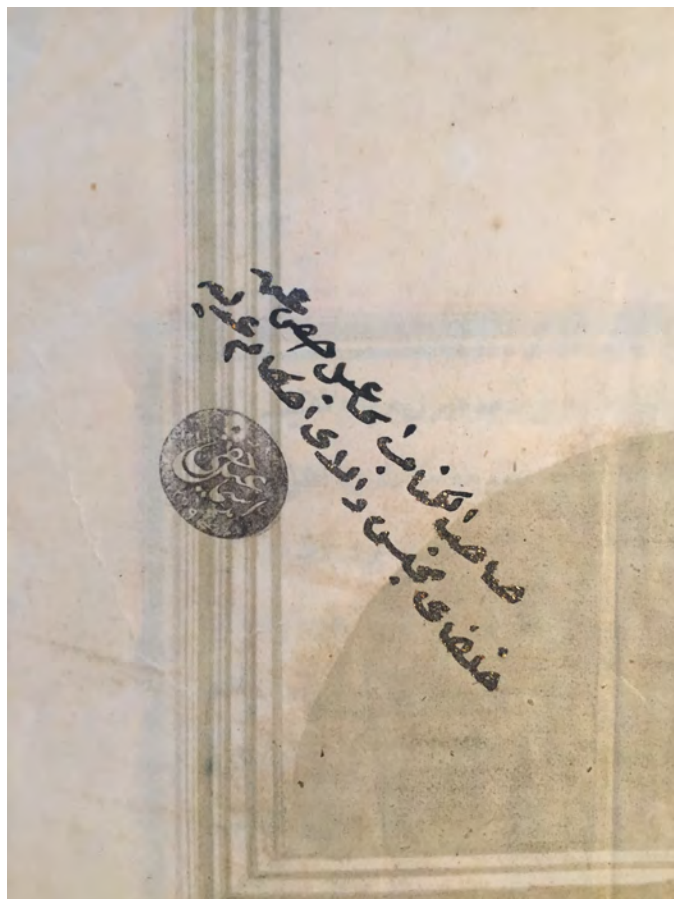
- First printed edition in 1275 [1859] *Tercüme-i Mukaddime-i İbn-i Haldun in Istanbul*. ÖZEGE 2064.

- First English translation by Franz Rosenthal. *The Muqaddimah: An Introduction to History*, 1958, Princeton University Press

Order No MSS\_102

Euro 9 500







## 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*.

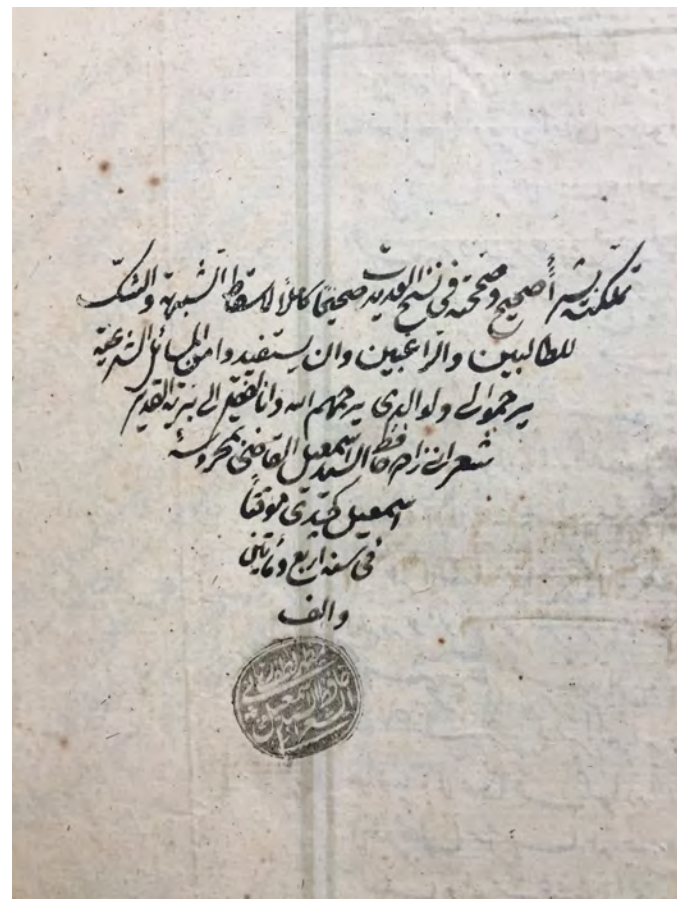
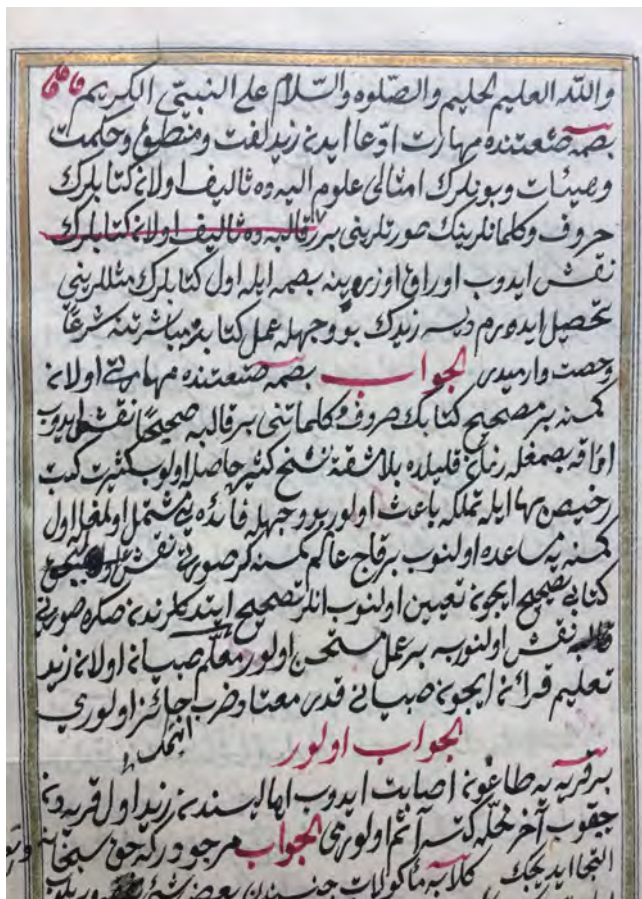
- Hilmar Krüger, *Fetwa und Siyar. Zur internationalrechtlichen Gutachtenpraxis der osmanischen Seyh ul-Islam vom 17. bis 19. Jahrhundert unter besonderer Berücksichtigung des „Behcet ül-Fetava“*. (Schriften der Max-Freiherr-von-Oppenheim-Stiftung).

- 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, ÖZEGE 1777.

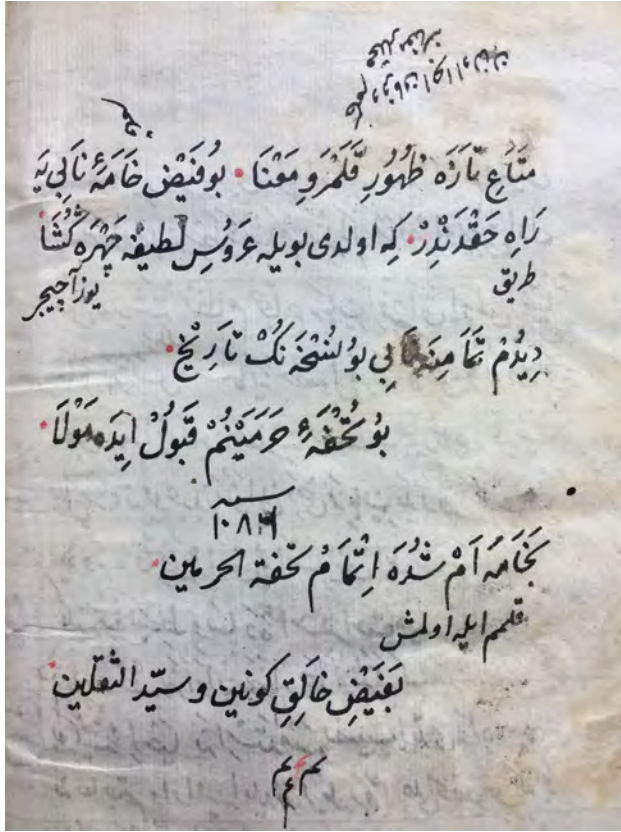
Order No MSS\_104

Euro 7 000









**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, Silāhdār İbrāhīm 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 Süleymanlıye 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.

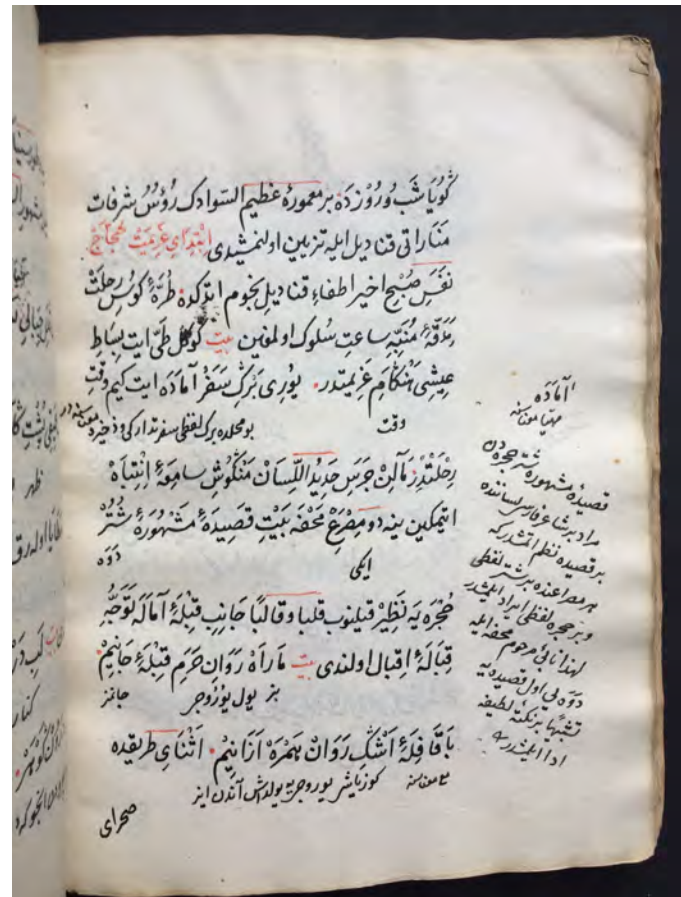
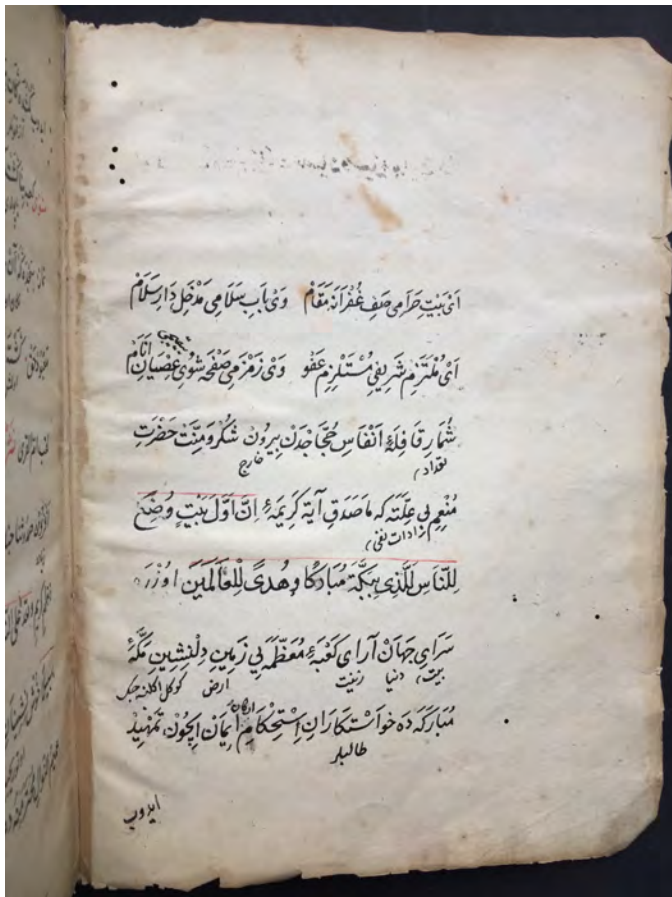
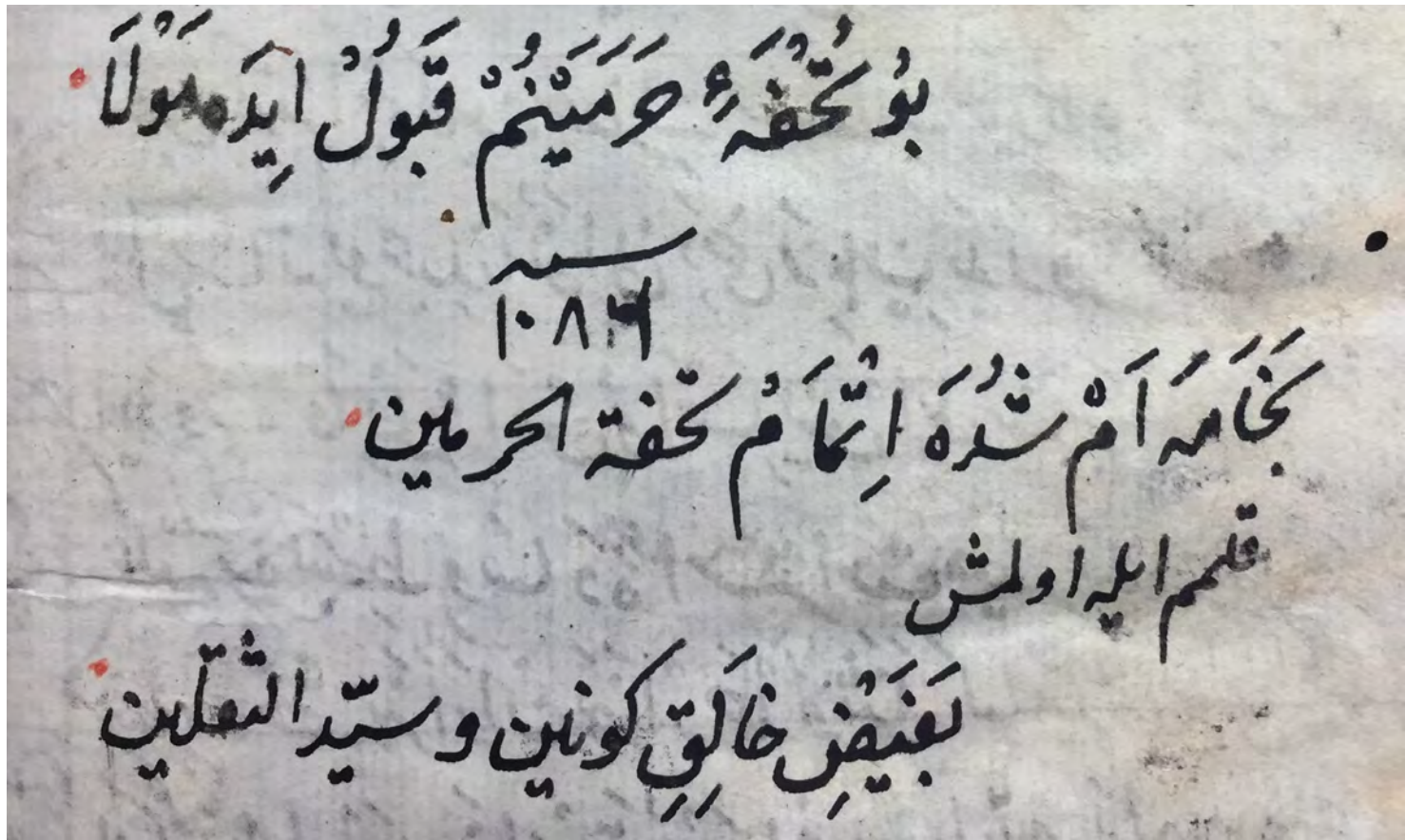
The concluding sentence on the last page suggests that Nabi may have written the manuscript himself: "İtmam-ı Tuhfe-i Haremeyn kalemin ile olmuş bi feyz-i Halikî Kevneyn ve Seyyidü'l Sakaleyn" [The completion of the Tuhfe-i Haremeyn with my pen came with the permission of the Creator of the World and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

Order No MSS\_109

Euro 24 000









‘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).*

Order No MSS\_101

Euro 16 200









## Talisman Booklet with Petitionary Sufi Prayers

Manuscript in Arabic

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.

Order No MSS\_119

Euro 4 300









## 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-âṭā (The Summary of the Hadith of the Prophet) by Abū Ġaʿfar Muḥammad b. Ġarîr aṭ-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.

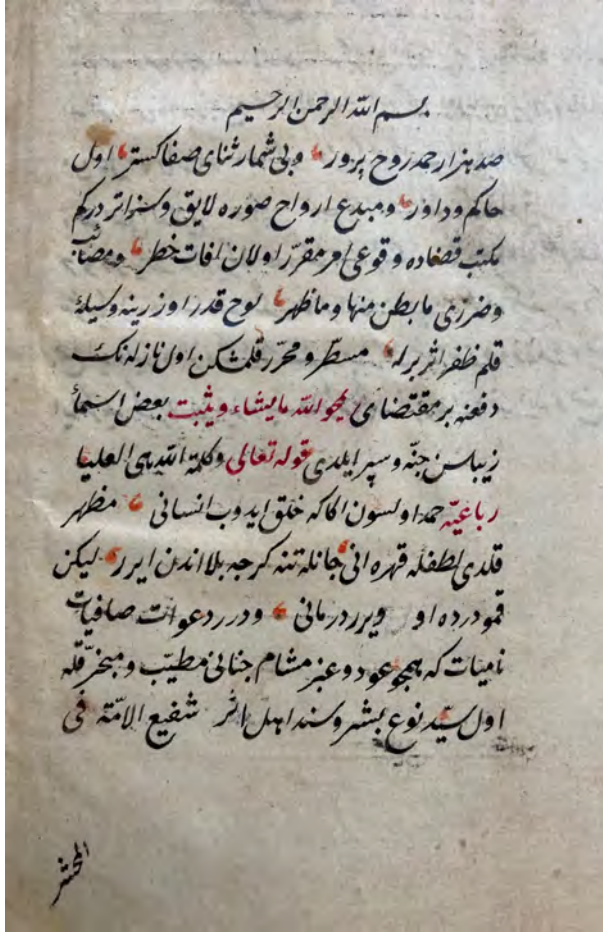
Order No MSS\_120

Euro 4 200









## Yemenî Mahmud Efendi

### Bahr-i Ali el-müşkülat-i külli kelimati aliyu müşkülat (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 ḥurūfiyya), science of letters and letter formation, is a mystical-gnostic variant of Sufism founded by Fazlallāh Astarābādī (1339-1401), also called Faql Allāh Ḥurūfī, in the later 14th century.

Order No MSS\_121

Euro 4 900

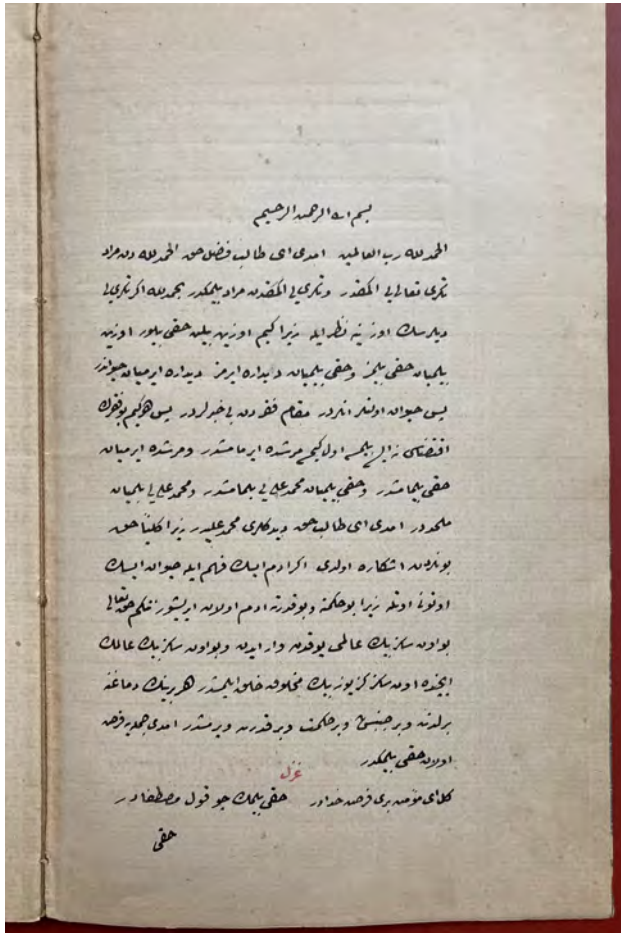




طاعون زلزله جانکده شهید اولی عاقبت شاد اولدی خلدی جنتی ایچره بولوب صفا  
نضر لقا خلاصت لاله فی عمل الایمیریا و الله قدر بخت  
اعلا صدق علقن ای دل بود نیاده بولوب تیا رنده بحق خدا غنا  
قرجنت نسل پادشاه زلزله الطاعون دفعه قبلا سما مار بخت  
ای تو لکه ایلدک بکاطغون ایچو نول اسمکده خفان اولور دفع اولور  
اسمار بی تعالی قدرست و تمت ابواب حکمتها بالنفع قد فتح  
اسماء حق که پاک و عظیم و غر زدر آچلدی باب مفتحتی خلفه دلک  
فکلب لک بسم الله بعقبها فرد و حی و قیوم و قدر طحت  
باز غلغلا بسم الله بی هیچ قور تصور ضم الیه فرد و حی ای قیوم بی هم ایا  
من بعد حکم عدل و آخرها اسم المظهر قدوس قدوس صحت  
ار بجه کتب ابد و حکم عدل استی قدوس استی بازه من صکره ای فنا  
ک الطریقه فاکتب بعض آینه ما عن صادق القوال فی الانعام قد رحمت  
جود واضح اولدی بولکیت ضم المعلوم انعام سور کنده اولو آیتی ایا  
واحد فاعجبات وضع فلیس لها فی الوضع مثل ستانی بعض قدر رحمت  
دخی حروف معجزی باز کله شرح اولور وضعنده مثل کله الطیف استی ایا

و ذکر ادینان سوال اوزره آیتی ده نلاروت  
ایده قریب الزمان بر مراد  
اوله باذن الله تعالی  
بسم  
الله





## Viranî Baba

### Kitab-ı 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-ı 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.

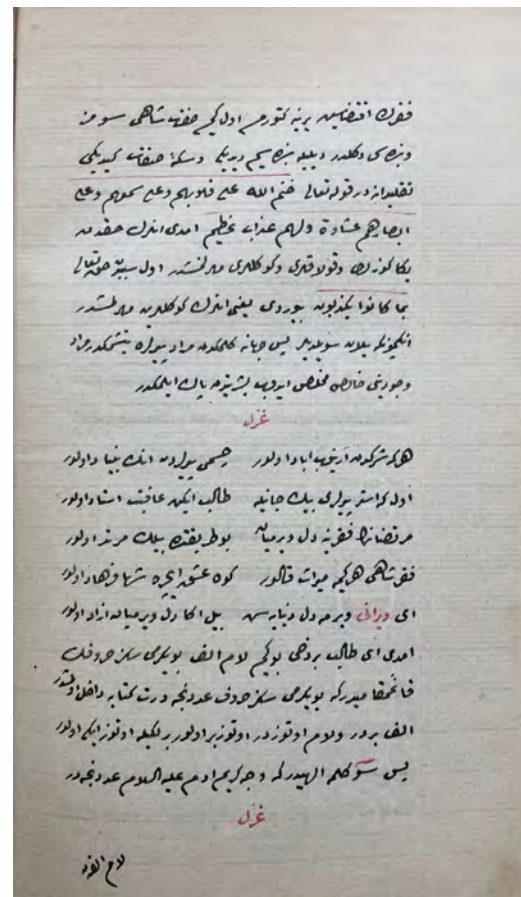
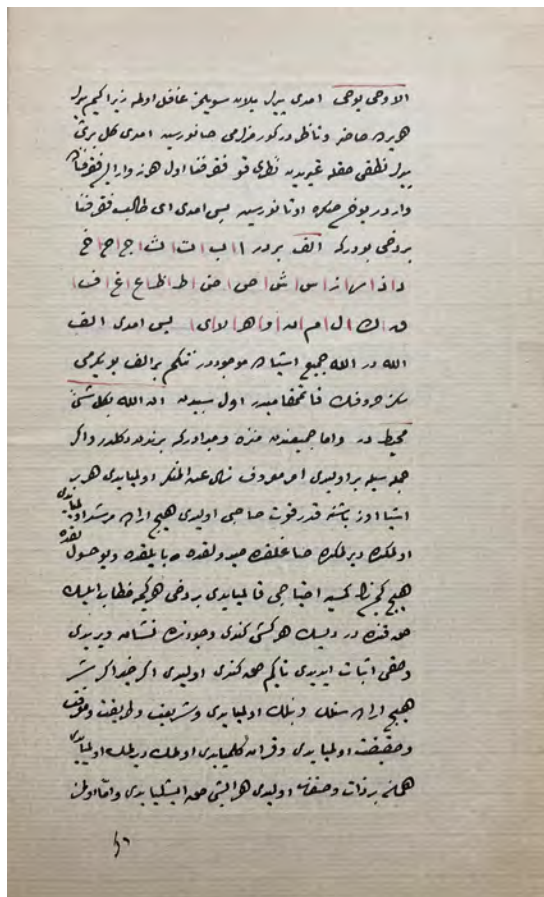
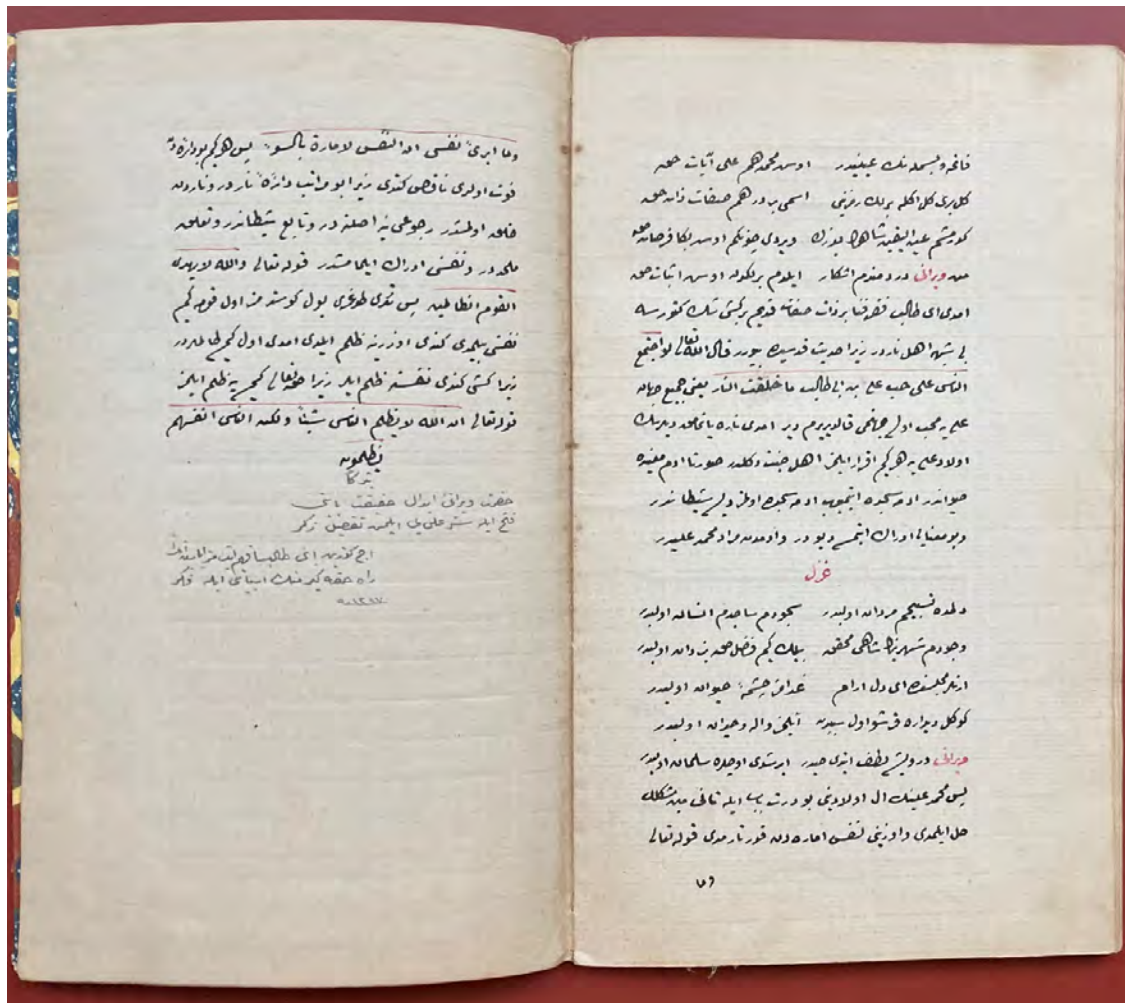
Hurufism (Arabic *ḥurūfiyya*), science of letters and letter formation, is a mystical-gnostic variant of Sufism founded by Fazlallāh Astarābādī (1339-1401), also called Faḍl Allāh Ḥurūfī, in the later 14th century.

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.

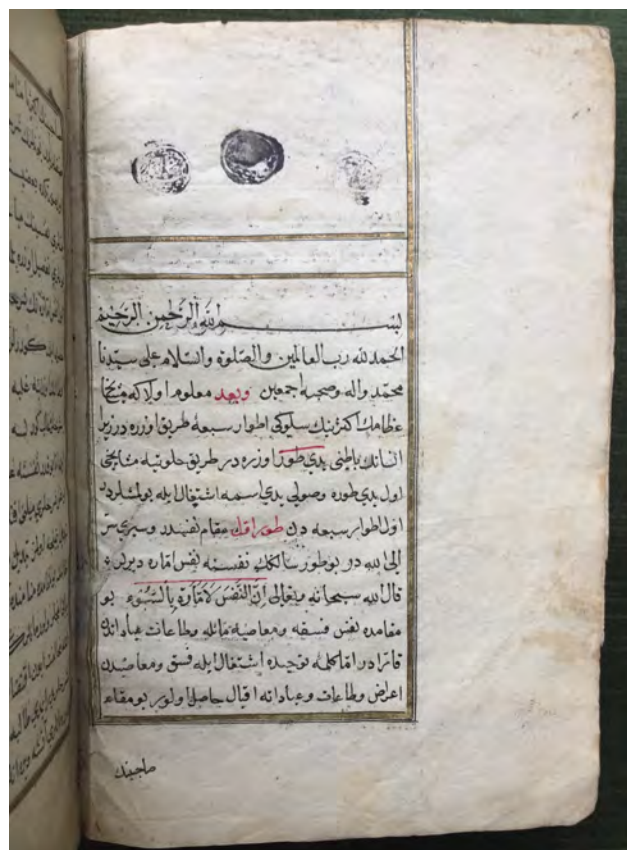
Order No MSS\_122

Euro 2 900









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

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

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

Muḥammad Aq Shams al-Dīn, or Aq Şemseddīn (modern Turkish Akşemseddin), 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 Osmancık.

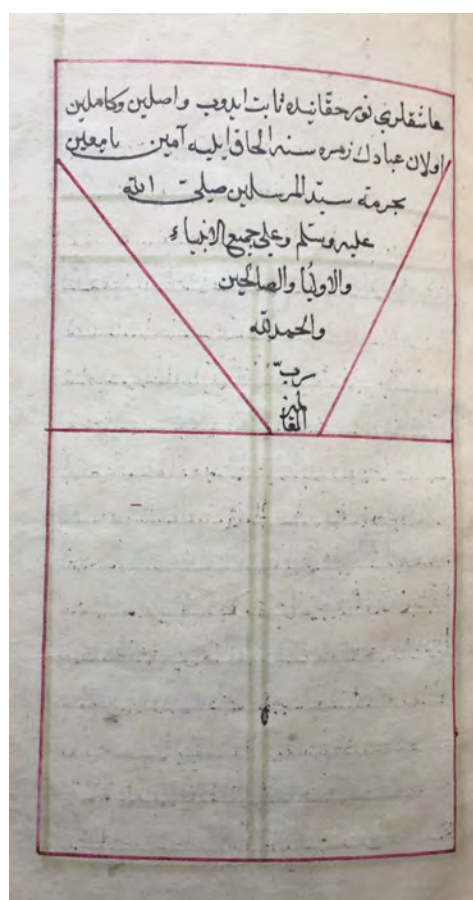
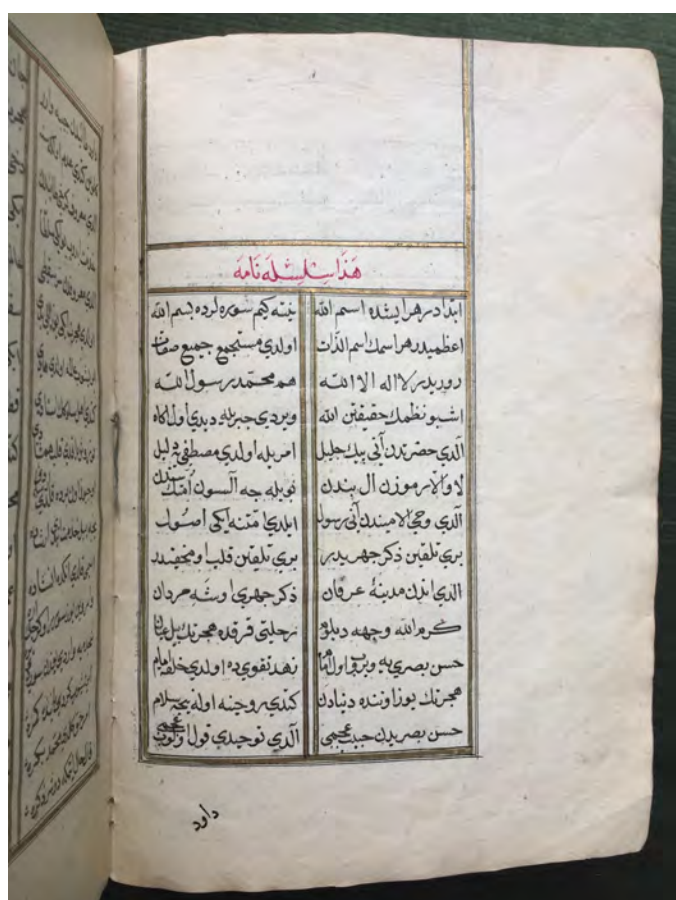
Between 851 and 855 [1447 and 1451] he was called to Adrianople, to treat Sülaymān Çelebi, kâdî 'askar of Sultan Murād II. He took part in the conquest of Constantinople as a preacher in the army; according to a later legend he discovered the tomb of Abū Ayyūb al-Anṣārī [q.v.] and worked other miracles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

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

Order No MSS\_112

Euro 2 300









**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 Balıkesir, 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 3 500









## 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-Arziṅgāni Muftizāda, Mehmed el-Erzincani, and Muḥammad Şâdiq Ibn-<sup>c</sup> 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

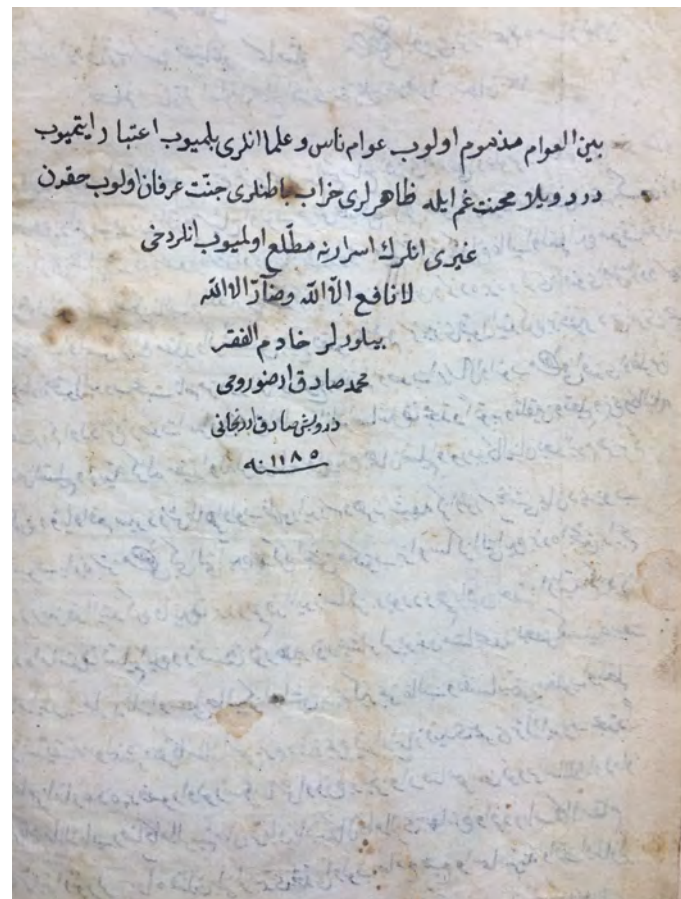
Author's copy, dated 1194 [1780], 19 pp.

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 2 500









**Mustafa Haşim Baba**  
**1130 - 1197 [1718 - 1718]**

**Anqā' Meşrık**  
**(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).

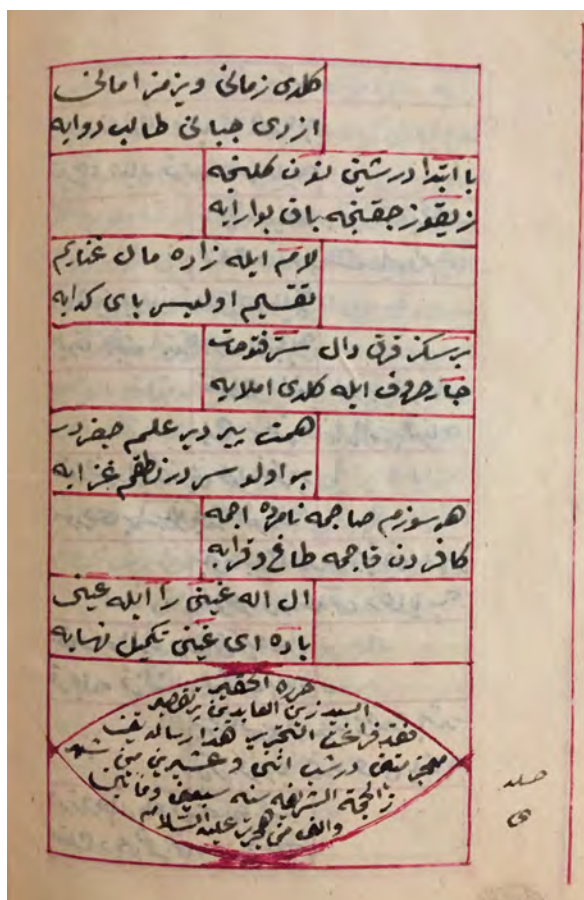
Haşim Baba was educated according to the practices of Jalwatiyya orders, after that he inclined to Bektashism orders and even he was appointed to the post of Dedeababalık. However, neither the Jalwatis nor the Bektashis had accepted him. He died in 1197 [1718]. After his death, the Hasimiyyas, which 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' Meşrık" (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 2 300









## 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 5 800









## Ibrahim Müteferrika Press

**Complete set of all 17 titles printed by Müteferrika between 1729 and 1742  
Additional 4 titles printed posthumously on his printing press (1756 - 1786)**

### Rare Early Printed Books in Ottoman Turkish

21 Titles Totalling 27 Volumes

- Condition well above average and in several cases excellent
- Paper quality in almost all cases excellent
- Extremely few pages are missing

1. Ebu Nasr Ismail bin Hamad el-Cevheri, Kitab-i Lugat-i Vankulu (Arabic-Turkish Dictionary), 2 Volumes, Istanbul 1729.
2. Katib Celebi, Tuhvetü'l-Kibar fi Esfari'l-Bihar (In memory of the great naval battles), Istanbul 1729.
3. Judas Thaddaeus Krusinski, Tarih-i Seyyah der beyan-i zuhur-i Aghvanian va Davlat-i Sahan-i Safavian (A Book of Travels to the Land of the Afghans and the Persians), Istanbul 1729.
4. Muhammed bin Hasan el Mes'udi, Tarihü'l-Hind al Garb al Musamma bi Hadis-i nev (The History of America and the West Indies), Istanbul 1730.
5. Jean-Baptiste Holdermann, Grammaire Turque pour Apprendre la Langue Turque (Turkish grammar for learning the Turkish language), Istanbul 1730.
6. Ahmed bin Muhammed bin Abdullah Ibn'Arabsah, Tarih-i Timur Gurgan (The History of the Mongol Ruler Tamerlan), Istanbul 1730.
7. Süheyli Efendi, Tarih-i Misr al-Cedid, Tarih-i Misr al-Kadim (The history of the old and the new Egypt), Istanbul 1730.
8. Murtaza bin Ali Nazmizade, Gülsen-i Hulefa Tarih-i Ba'dad behist abad (History of the Khalifs of Baghdad), Istanbul 1730.
9. Ibrahim Müteferrika, Usul ül-hikem fi nizam il-ümem (Foundations of Governance in the Order of States), Istanbul 1732.
10. Ibrahim Müteferrika, Füyuzat-ı Miknatissiyye (The use of magnetism and the compass), Istanbul 1732.
11. Katib Celebi Mustafa ben Abdullah, Kitab-i Cihannüma (World Atlas), Istanbul 1732.
12. Katib Celebi Mustafa ben Abdullah, Takvimü't Tevarih (Histories of the World), Istanbul 1733.
13. Mustafa Naima, Tarih-i Naima (History of the Ottoman Empire), Istanbul 1734.
14. Mehmed Rasid, Tarih-i Rasid (History of the Ottoman Empire in 3 volumes), Istanbul 1741.
15. Ismail Asim Efendi, Tarih-i Çelebizade (History of the Ottoman Empire), Istanbul 1741.
16. Omar Bosnavi, Ahval-i Gazavat der Diyar-i Bosna (Ottoman-Austrian Wars 1736-1740 in Bosnia), Istanbul 1741.
17. Hasan Suuri, Neval ül-fudala ve Lisan ül-acem (Persian-Turkish Dictionary in 2 volumes), Istanbul 1742.
18. Süleyman Izzi, Tarih-i Izzi (History of the Ottoman Empire), Istanbul 1785.
19. Mustafa Sami/Hüseyin Sakir/Mehmed Suphi, Tarih-i Sami ve Sakir ve Suphi (History of the Ottoman Empire 1730-1743), Istanbul 1784.
20. Ebu Nasr Ismail bin Hamad el-Cevheri, Kitab-i Lugat-i Vankulu, (Arabic-Turkish Dictionary - New edition of the first book from 1729), Istanbul 1756.
21. Güzelhisarlı Zeynizade Hüseyin, I'rabü'l-kafiye (The Art of Rhyme in the Arabic Language), Istanbul 1786.

Order No RAR\_116

Euro 570 000









## Ibrahim Müteferrika

### Bahriye-i Bahr-i Siyah Naval chart of the Black Sea

One of six known copies worldwide

Printed from four copper plates.

Total size: c. 65 x c. 95 cm.

Kostantiniyye [Istanbul], 1137 [1724/25]

This map, unlike his books, is apparently not mentioned in the probate inventory of Müteferrika's possessions at his death in 1747 (Sabev 2007).

According to Toderini (1787), who acquired a copy, probably in the 1770s, the engravers were Ahmed of Crimea and Migridiz of Galata (an Armenian, according to Babinger 1919), and the plate was prepared, scrutinised and improved by the ablest geographers, before being printed by Müteferrika.

According to Lüdeke (1789), it was priced originally (together with two other maps) at around 130 piastres, but by his time the price had doubled. According to Ehrensvärd (1979), a copy was sent by Müteferrika to the Swedish government in Stockholm in 1735, together with a complete set of the Müteferrika books; this was because of the interest shown by the Swedish envoy Edvard Carlson during his residence in Istanbul. The map was subsequently deposited in Lund University Library.

According to Sabev (2007), a copy was also presented to the Habsburg government in Vienna, together with a complete set of the Müteferrika books. The map was subsequently deposited in the Hofbibliothek, now the Österreichische Nationalbibliothek.

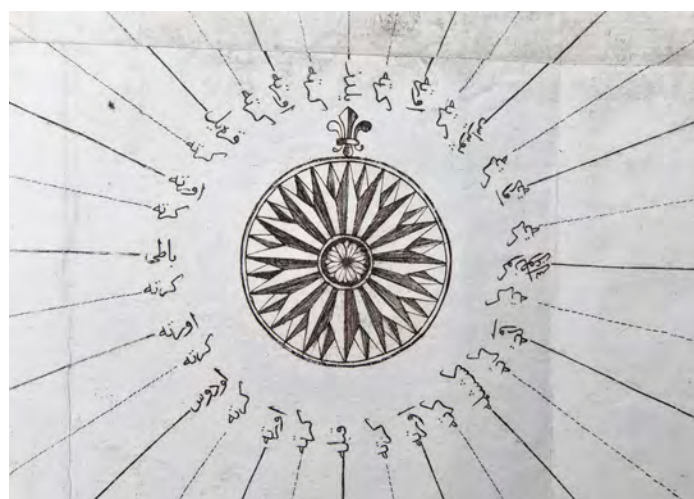
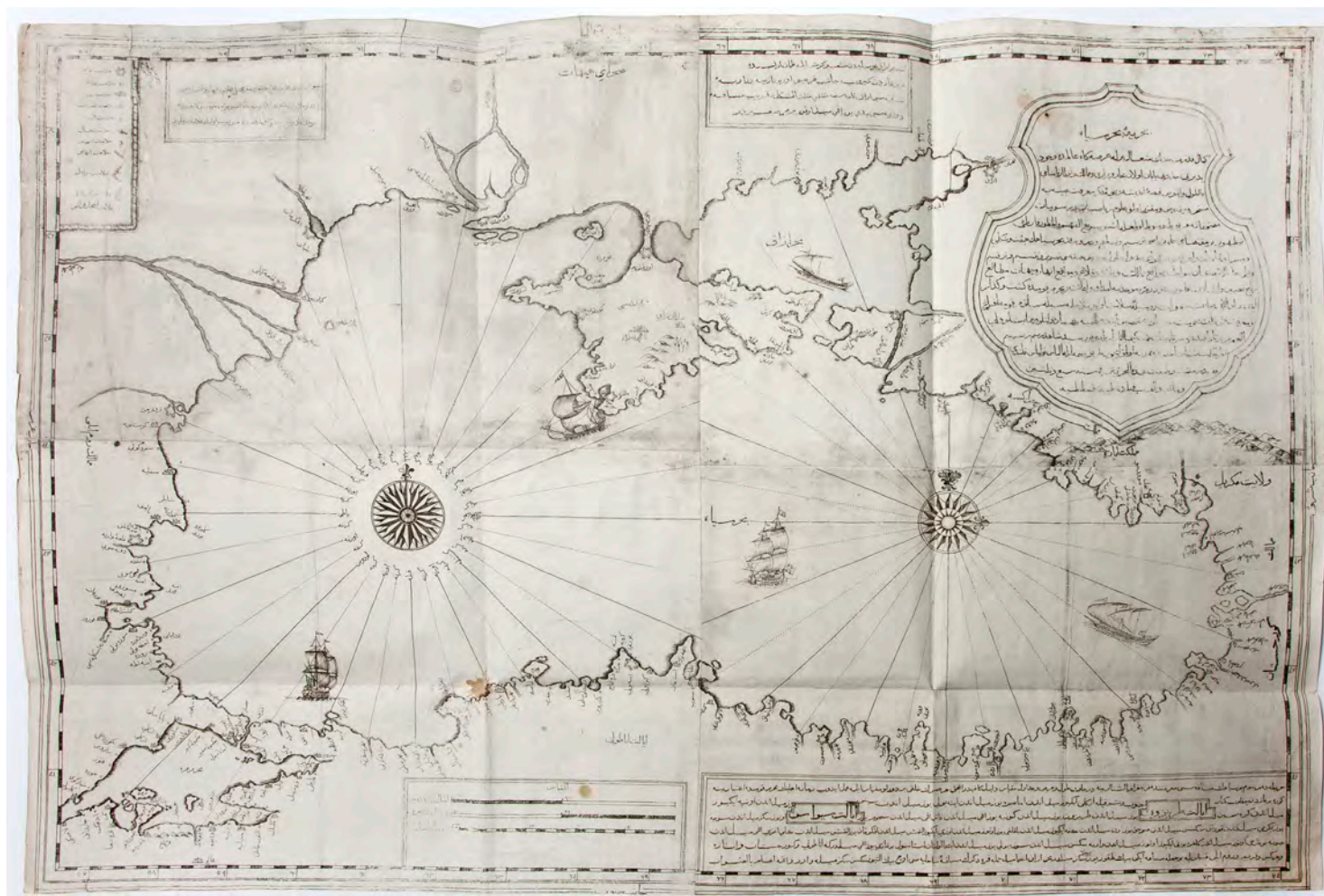
Five other copies of the map exist at Topkapı Sarayı Kütüphanesi in Istanbul, at Universitets-biblioteket Lund, at Yale University Library, and Österreichische Nationalbibliothek Vienna (2 copies).

- Babinger, Franz. *Stambuler Buchwesen im 18. Jahrhundert*. Leipzig 1919.
- Ehrensvärd, Ulla. *Some notes about the background of the acquisition of the first printed Turkish books. İbrahim Müteferrika basımevi ve bastığı ilk eserler / İbrahim Müteferrika's printing house and its first printed books / Edvard Carlson*. Ed. Mustafa Akbulut. Ankara 1979, pp.19-20.
- Lüdeke, Christoph Wilhelm. *Beschreibung des Türckischen Reiches nach seiner Religions- und Staatsverfassung in der letzten Hälfte des achtzehnten Jahrhunderts. Theil 3*. Leipzig 1789.
- Sabev, Orlin (Salih, Orhan): *The first Ottoman Turkish printing enterprise: success or failure? Ottoman tulips, Ottoman coffee: leisure and lifestyle in the eighteenth century*. Ed. Dana Sajdi. London 2007, pp.63-89.
- Toderini, Giambatista. *Letteratura turchesca*. Tomo III. Venezia 1787.

Order No MAP\_103

Euro 170 000









## 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.

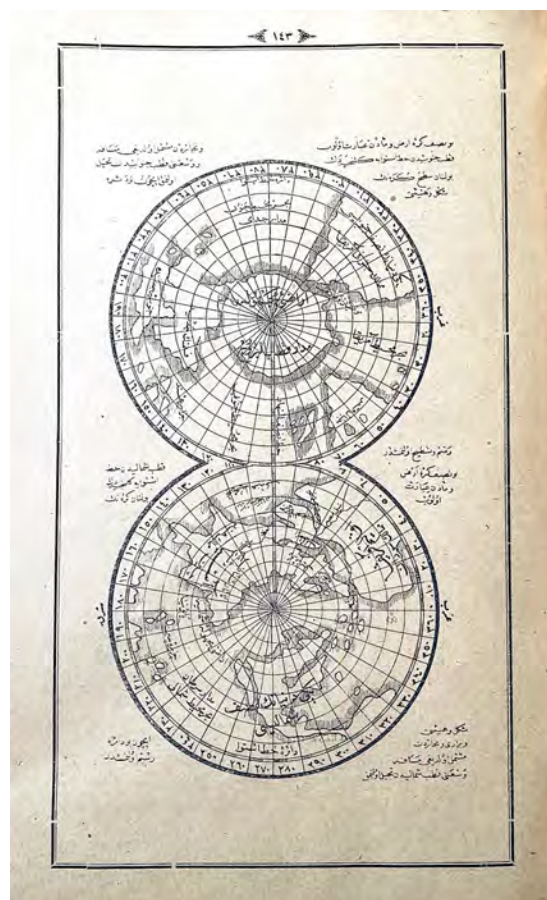
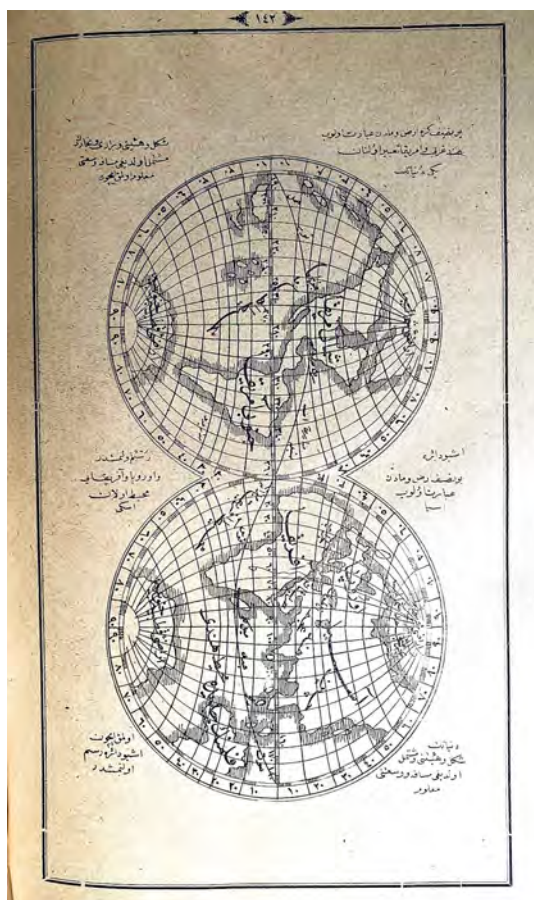
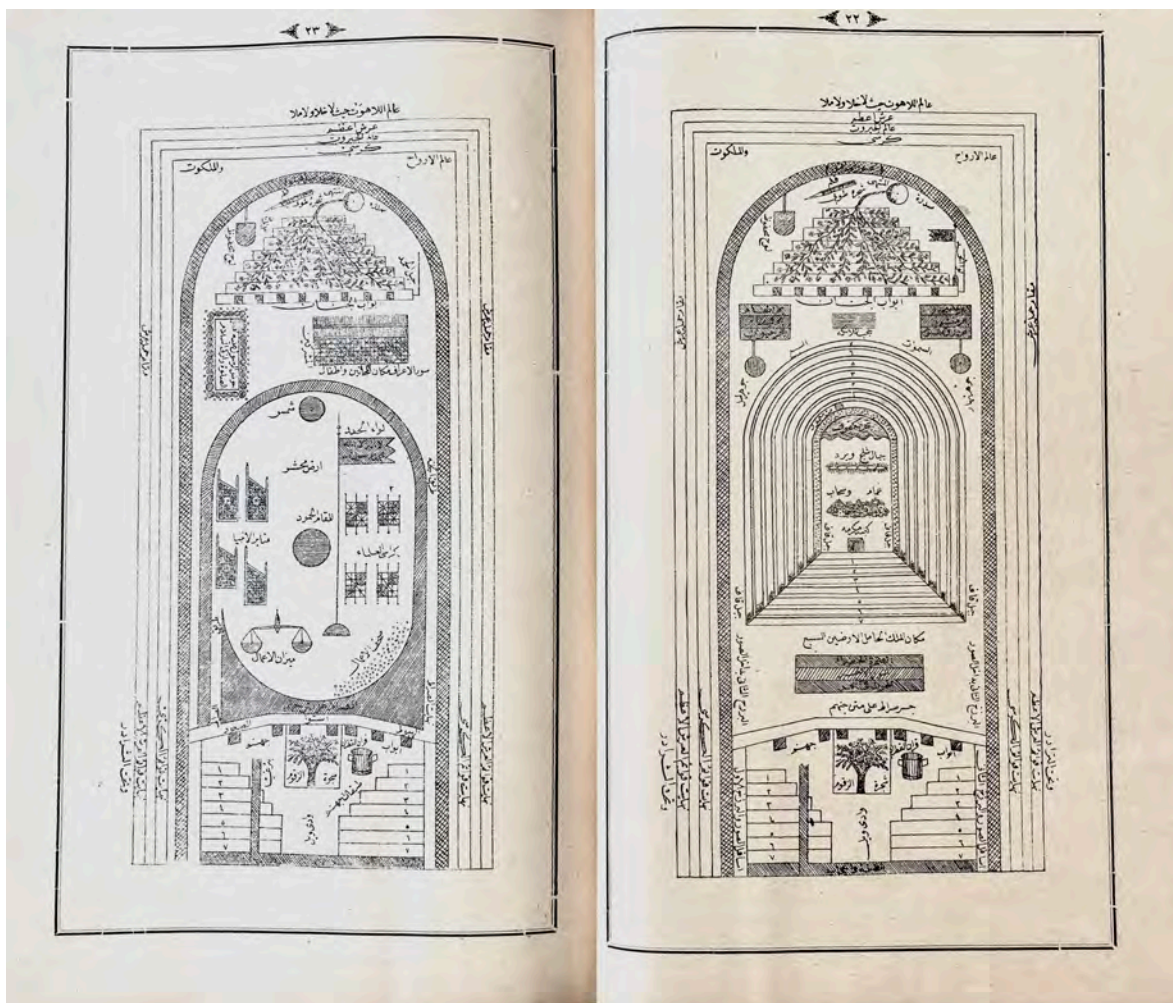
The work is famous for containing the first treatment of post-Copernican astronomy by a Muslim scholar.

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.

Order No RAR\_139

Euro 1 400







## 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).

Order No RAR\_125

Euro 3 000





**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]

ÖZEĞE 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)

Order No RAR\_126

Euro 2 100





## GİRİDÎ MUSTAFA NAİMA

### Ravzatü'l-hüseyin fî Hûlâsat-ı Ahbâri'l-hafikayn (Garden of Elegance Containing Extracts of on the Orient and the Occident)

Printed in Ottoman Turkish

Istanbul: Matbaa-i Âmire 1259 [1843]

ÖZEGE 15087

6 Volumes in 3 Vols. + appendix about "Edirne Incident"

15, 462 + 15, 451 + 10, 460 + 6, 10, 465 + 6, 452 + 8, 442 +  
58 p. Half leather bound, 21.5 x 14 cm.

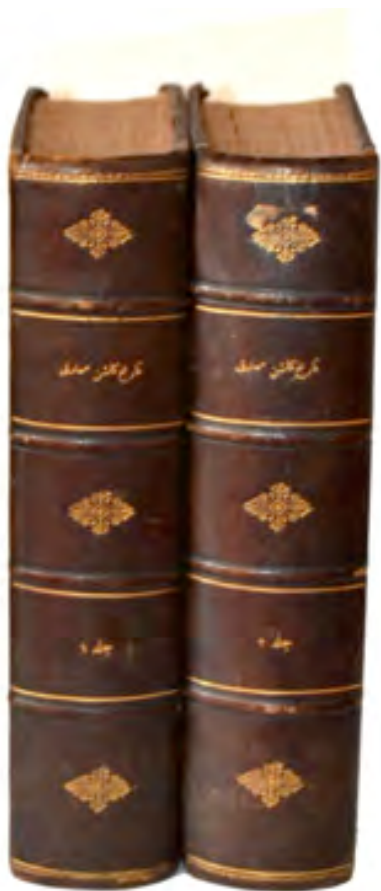
NAİMA (1655-1716). Historian. His real name was Mustafa Naim. Born in Aleppo, he went to Istanbul at an early age, entered the bureaucracy, and rose to the position of secretary of the Imperial Council. In 1700 the grand vizier Amucazade Hiiseyin Pasha appointed him court historian. After 1704 Naima 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 Tarihii* (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.

Order No RAR\_127

Euro 2 400





## FERAİZCİZÂDE MEHMED SAİD

### Tarih-i Gülşen-i Maarif

Printed in Ottoman Turkish

Istanbul: Matbaa-i Âmire 1252 [1836]  
Not in ÖZEGE but AEKMK - BDK  
2 Volumes. 8, 1-848 + 6, 849-1693 p.  
Half leather bound, 22.5 x 15,5 cm.

History of the Ottoman Empire from the beginning to the Treaty of Karlowitz, signed on 26 January 1699 in Sremski Karlovci, in modern-day Serbia, concluding the Great Turkish War of 1683–1697 in which the Ottoman Empire had been defeated at the Battle of Zenta by the Holy League. It marks the end of Ottoman control in much of Central Europe, with their first major territorial losses after centuries of expansion, and established the Habsburg Monarchy as the dominant power in the region.

Feraizcizâde Mehmed Said, died 1836 in Bursa, is a famous historian of the XIX.th century. He studied the works of other historians like Mutafa Sami, Hüseyin Sakir and Mehmed Subhi, printed by Müteferrika in 1784, Ahmed Vasif's Ravzatü'l-hüseyin fî Hûlâsat-ı Ahbârî'l-hafikayn, Naima's Mehâsinü'l-Âsâr ve Hakaikü'l-Ahbâr, and finished his book after nineteen years in March 1834.

Order No RAR\_128

Euro 1 800





## RAMAZANZÂDE NİŞANCI MEHMED PAŞA

### Tarih-i Nişancı Mehmed Paşa (History of Nişancı Mehmed Paşa)

Printed in Ottoman Turkish

Istanbul: Tab'hane-i Âmire, 1279 [1863]  
ÖZEGE 19880

3+348, cloth spine, leather covers, 18 x 13 cm.

The historical work, titled Tarih-i Nişancı Mehmed Paşa, but originally titled Siyer-i Enbiya-i izam ve ahval-i hulefa-i kiram ve menakib-i selatin-i Osman, was written at the instigation of Sultan Suleyman and is still one of them today most popular most used historical manuals of the Ottomans.

After a very short about one Quarter of the whole-filling treatment of world history (patriarchs, Muslim dynasties, etc.) is presented in more detail the Ottoman imperial history from Osman up to Suleyman, and indeed until the year 969 [1561]; the last event mentioned in most of the manuscripts is the execution of Prince Bayezid on the 15th of Muharrem 969 [25.XI. 1561]. In between are details of saints, famous poets, scholars, writers, buildings of the sultans, etc.

Order No RAR\_129

Euro 1 000





## SADRAZAM İBRAHİM HAKKI PAŞA

### Tarih-i Umûmî (General History)

Printed in Ottoman Turkish

Istanbul: Kasbar Matbaası, 1305 - 1306 [1888 – 1889]  
3 Volumes in 1 Vol. 357 + 3, 384 + 392 p.  
Half leather bound, 19.5 x 13 cm.

Ibrahim Hakki Pasha lived between the years 1863 and 1918. He was a scientist who lectured in the schools such as The Faculty of Political Sciences and The Faculty of Laws. He served as a legal advisor to the Ottoman Government and during this mission, he took charge in a lot of commissions dealing with political, judicial and financial issues.

Besides, he served as an ambassador at Rome and Berlin after he ran The Ministry of Internal Affairs and Education. In 1910, he was appointed as Grand Vizier and during his office, he travelled to Europe with the intention of recovery and treatment which attracted attention as a different portrait of a Grand Vizier. He died while he was ambassador at Berlin in 1918. He was buried in the Cemetery of Yahya Efendi

Order No RAR\_130

Euro 1 250





## MEHMED ŞEMSEDDİN [GÜNALTAI]

### 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 Günlaltay (1663-1961) was historian and politician.

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

Order No RAR\_131

Euro 1 800



**SUBHÎ PAŞA****Hakaikü'l-kelam fî Tarihi'l-İslâm  
(Truths about the History of Islam)****Printed in Ottoman Turkish**

Istanbul: Matbaa-i Âmire, 1297 [1880]

ÖZEGE 6620

5+3+357 pp.

Full leather bound, gilded ornamental covers, 19.5 x 13.5 cm.

[Abdüllatif] Suphi Paşa (1818-1886) was a historian and education specialist. He was the founder of the Faculty of Fine Arts (Sanayi-i Nefise Mektebi) and The Archological Museum (Müze-i Hümayun) in Istanbul.

He planned in his work Hakaiku'l-Kelam fi Tarihi'l-Islam a general history of the Islam in many volumnes, but only the first volume is published about the time from the beginning of Islam to the time of Caliph Ali.

Order No RAR\_132

Euro 750



**MEHMED TEVFİK PAŞA****Mekâtib-i Askeriye-i Şâhâne Mahsûs  
Tarih-i Osmanî  
(Ottoman History. For Military Schools)****Printed in Ottoman Turkish**

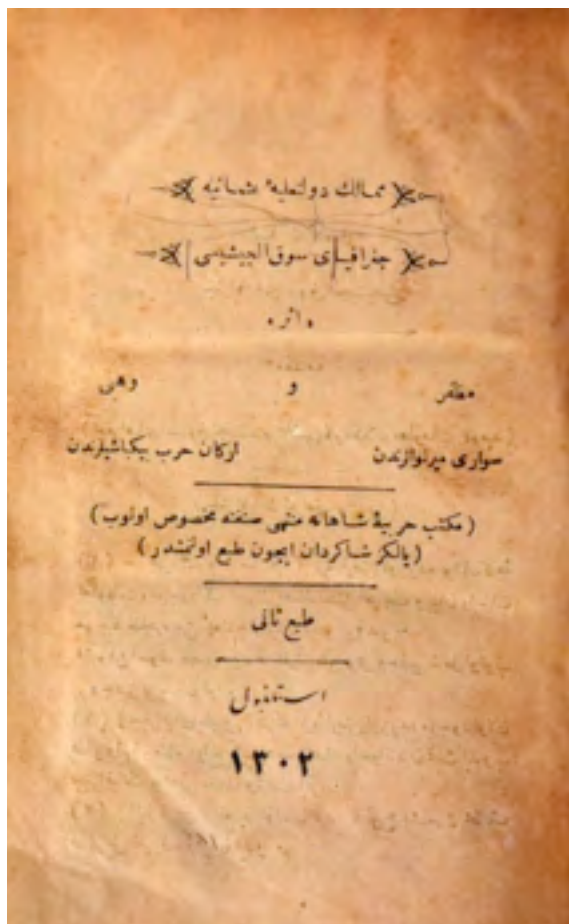
Istanbul: Mekteb-i Fünûn-u Harbiye-i Şâhâne Matbaası,  
1308 [1891]  
ÖZEGE 12728  
309 pp., paperback, 23 x 16 cm.

Meşrutiyet era history textbooks are important reliable resources not only they reflect the understanding of the Meşrutiyet by the state but also of the effects of these books on generations who later founded the republic. Therefore making research about these textbooks have great importance to understand the matter. This work aims to introduce Fatihli Mehmet Tefvik Pasa who wrote a history course book which was studied among all military schools of Meşrutiyet era.

Mehmet Tefvik Pasa's history book must be considered different since it was studied in all military schools where Mustafa Kemal Atatürk and other leading figures of early republic studied history through this book. Mehmet Tefvik Pasa and Atatürk's fate intersects once again because Atatürk's favourite teacher's name at Manastir Military School was also Mehmet Tefvik . Mehmet Tefvik was respected by Atatürk so much that he was appointed as the head of Turkish History Institute and later served as a member of parliament of Turkish Republic.

Order No RAR\_133

Euro 500



**VEHBÎ MUZAFFER PAŞA**

**Memâlik-i Devlet-i Âliye-i Osmaniye  
Coğrafya-yı Sevkü'l-ceyşisi**

**(History and Geography of the Ottoman  
Empire)**

**Printed in Ottoman Turkish**

Istanbul 1302 [1885]

ÖZEGE 25207

218 pp + 186 pp manuscript

A rare book about the History and Geography of the Ottoman Empire.  
The first 218 pages are printed, the following 186 pages are a manuscript.

Order No RAR\_134

Euro 850





## Sahih 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

Sahih al-Buchārī is the common name of a collection of hadiths that goes back to the Islamic scholar Muḥammad ibn Ismāʿīl al-Buchārī (d. 870). The correct title of the work is al-Jāmiʿ as-sahih / al-Ġāmiʿ aṣ-ṣaḥiḥ / '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-Jāmiʿ al-sahih 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 Sahih's first edition in Istanbul. In these editions, the famous Yūnīnī version of Sahih was used in Istanbul.

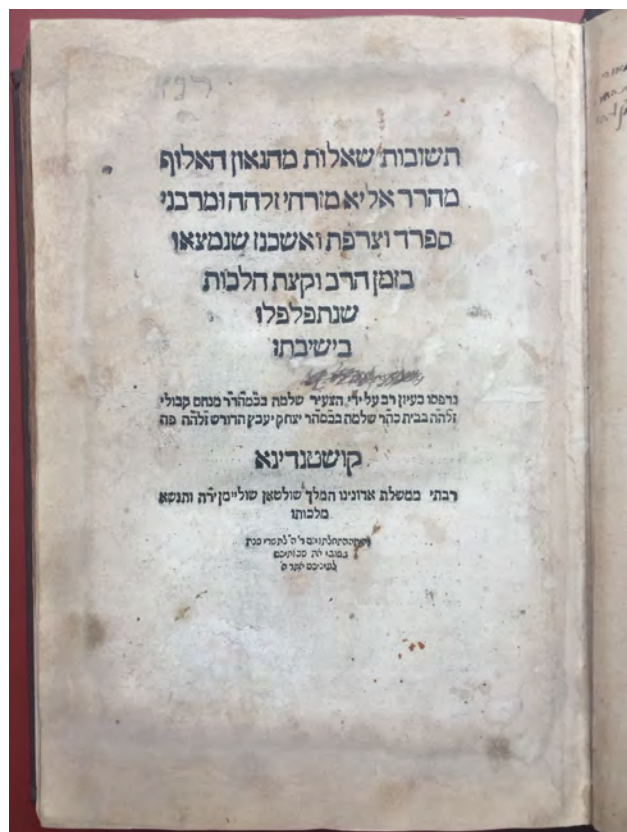
Order No RAR\_138

Euro 925









**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.

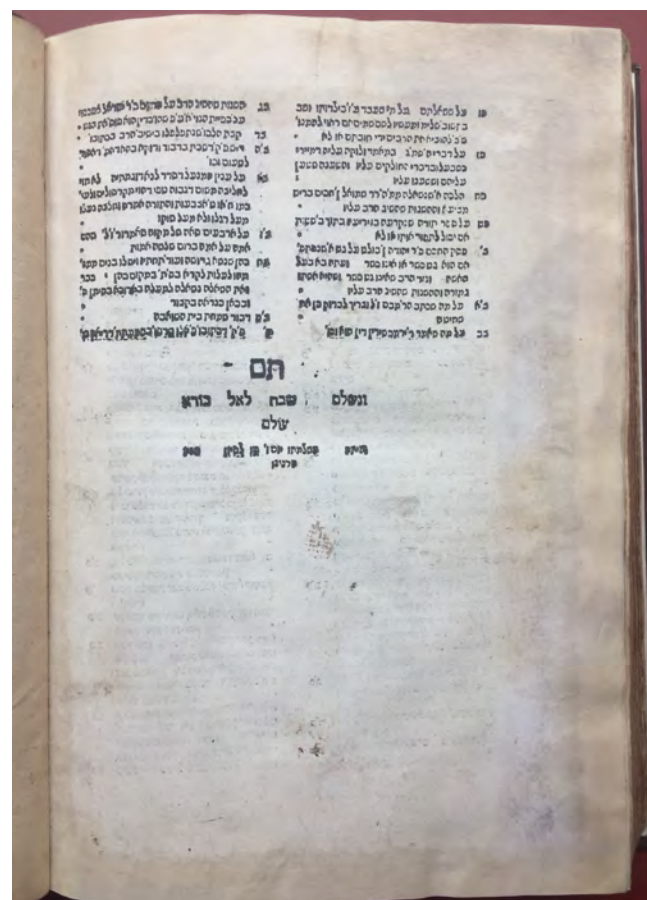
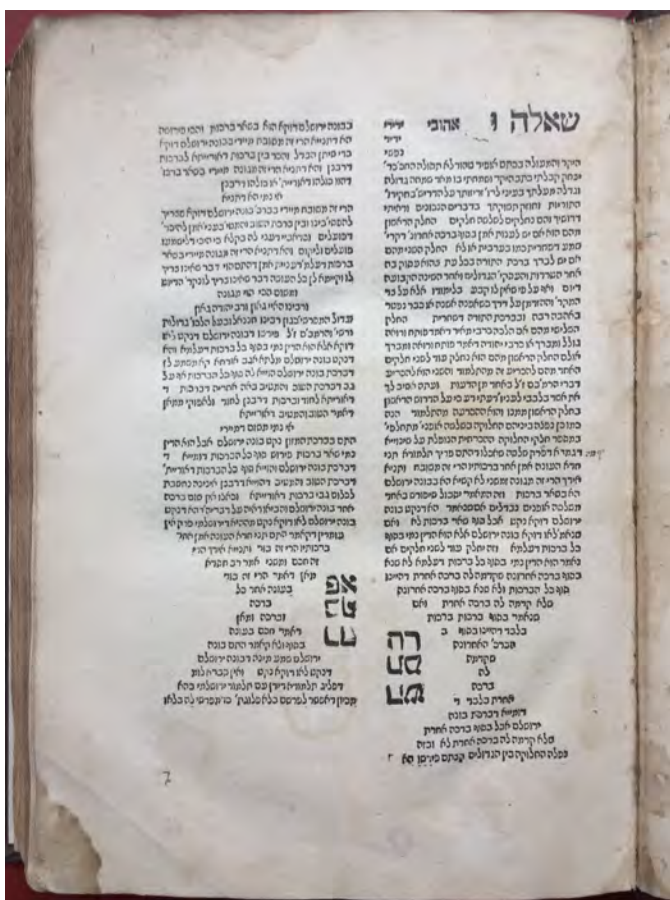
Eliah Mizrahi (c. 1450-1526) was one of the most important rabbinic authorities of the Ottoman Empire. His answers, written in the midst of the turmoil of the Spanish Inquisition, are of great historical interest as they concern the Jewish exiles who had found refuge in Constantinople.

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

Order No RAR\_100

Euro 5 000







**Muḥammad ‘Abd al-Mu‘ṭī ibn Abī al-Faṭḥ ibn Aḥmad ibn ‘Abd al-Mughnī ibn ‘Alī al-Ishāqī  
(died 1649/50)**



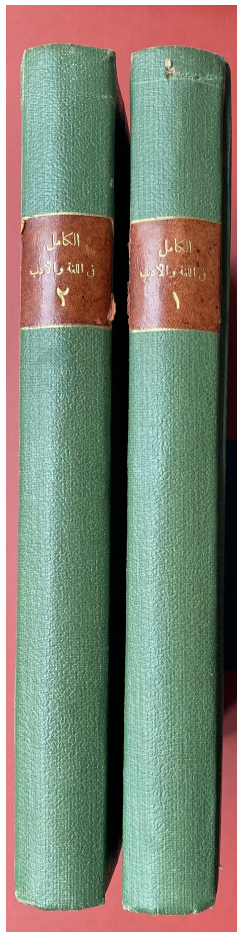
**Kitāb akhbar al-uwal fī-man taṣarrafa fī Miṣr min arbāb al-duwal**

Printed in Arabic  
Cairo: al-Maṭba‘a Maimunia, Rabī‘ al-awwal 1310 H.  
[1879 AD], 182 pp.  
Well preserved and half-leather new binding.  
27.5 x 18.5

Second text in the margins:  
al-Sharqāwī, ‘Abd Allāh, Tuḥfat al-nāzirīn fī-man waliya Miṣr min al-wulāt wa-l-salāṭīn.  
Classic of historiography, several editions.

Order No RAR\_015

Euro 450

**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 'l-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 Dhu 'l-Ḥijja 210/24 March 826 (or between 2 and 5 years earlier).

Order No RAR\_016\_17

Euro 475





**Bouhours, Dominique**  
**(1628-1702)**

**Nafaḥ al-Rind fī sīrat rasūl al-yābūn wa-l-hind,**  
**transl. al-Ab Buwazit al-Yasū‘ī**

**Printed in Arabic**

Beirut: maṭba‘a al-abā’ al-Yasū‘iyīn (Printing shop of the Jesuit order in Beirut) 1885,  
Unbound, original Paperback, 242 pp.  
23.7 x 15.5 cm

Order No RAR\_010

Euro 375



**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.

Order No RAR\_124

Euro 3 000





**Tunisia:  
Biskra, El-Kantara, Mansouria, Sidi Okba,  
Temacine, Touggourt**

**Historic Photography**

Album with 40 Silver Gelatin Prints  
31.5 x 25.6 cm  
c. 1925

Album of 35 privately taken, well-preserved gelatin prints showing vivid and authentic street and market scenes.

Order No PHO\_Album\_K

Euro 1 450







## Morocco – Fez & Marrakech: Souks, Buildings, Street Scenes, Ramadan Prayers

### Historic Photography

Album with 27 Silver Gelatin Prints by E. Hoffmann  
20 x14.5 cm  
c. 1929

Beautiful example of a travel album that reproduces aspects of personal interest on a trip to Marrakech and Fez in 1929 to a good technical standard. Besides interesting shots of architecture, landscape and street scenes, the album contains many precise observations of special occasions such as the funeral of a child or the celebrations at the end of Ramadan.

The album is accompanied by an inventory in Excel or pdf format and a digital reproduction of each photograph.

Order No PHO\_Album\_L

Euro 1 100







## Tunis & Carthago: Mainly Islamic Architecture

### Historic Photography

Album with 44 Large Albumin Prints  
44 x 31.2 cm  
c. 1890

Album with 44 large format, mostly Albumin prints with street scenes and architectural details of Carthago and Tunis. A third of the photographs were taken by Neurdein, Soler, Rives, and Albert.

The album is accompanied by an inventory in Excel or pdf format and a digital reproduction of each photograph.

Order No PHO\_Album\_M

Euro 2 750

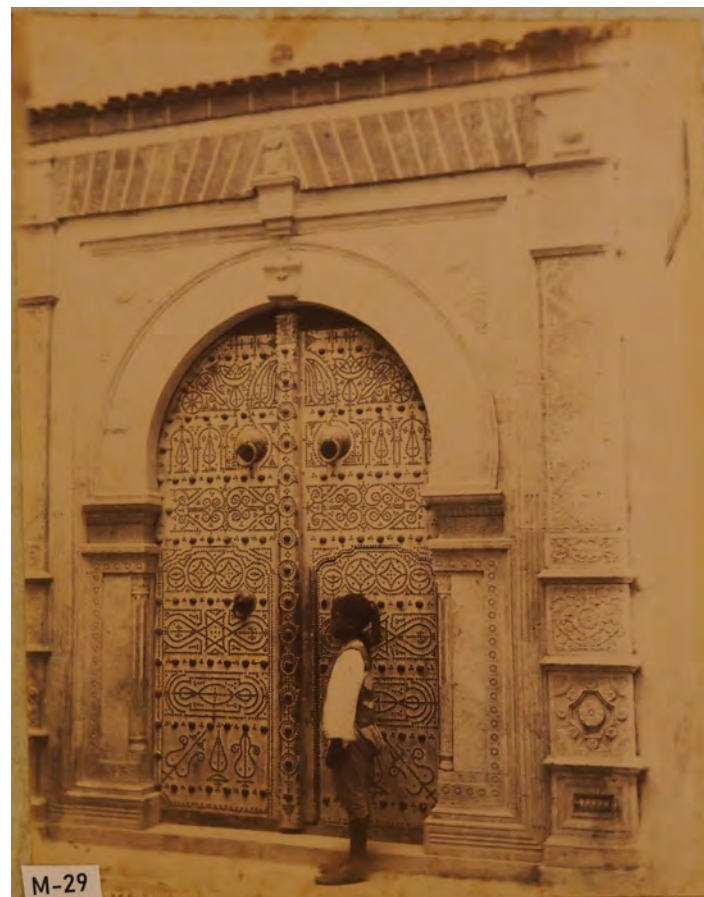


M-21



M-26

*Tunis, Mosquée du Souk el Belad*



M-29





**Egypt:  
Assuan, Luxor, Medinet Habu, Karnak,  
Thebes, Cairo**

**Historic Photography**

Album with 81 Gelatine Prints by Anonymous  
Photographers  
27 x 20.8 cm  
c. 1911

Well-preserved travel Album of 1911 focusing on Assouan, Philae, Luxor, Theben, Carnak and Cairo. Excellent amateur photographs highlighting important details in the Pharaonic sites and giving a lively impression of the circumstances in which the trip took place.

The album is accompanied by an inventory in Excel or pdf format and a digital reproduction of each photograph.

Order No PHO\_Album\_P

Euro 3 200







## **Algeria: Architecture, Portraits, Street Life, Tents**

### **Historic Photography and Postcards**

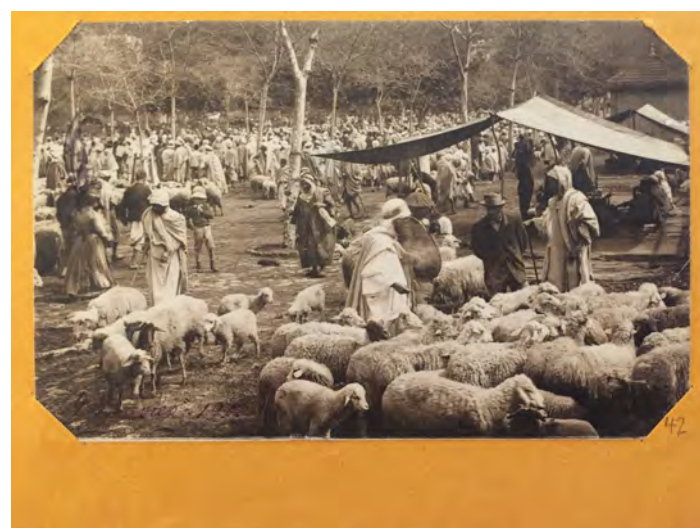
Two Albums with 57 Albumen Prints, Photogravure,  
Heliotypie, and 54 Postcards  
32.8 x 25 cm  
c. 1890 – 1900

Insightful Album on Algeria from 1890/1900 with 57 mostly Albumen prints covering portraits, street views and scenery. Complemented by a rare collection of 54 postcards focused on the same subjects in a second Album.

The albums are accompanied by an inventory in Excel or pdf format and a digital reproduction of each photograph.

Order No PHO\_Album\_T

Euro 2 775







**Félix Bonfils**

**Panorama de Jérusalem  
(Panorama of Jerusalem)  
Three part albumen print panorama,  
c. 1880.**

**Historic Photography**

Three part albumen print panorama (84.5 x 21.7 cm)  
backed onto linen.

Photographic title and numbers 298, 299, 300 in the  
negative.

Fair condition, some fading where prints are joined

Panorama view of Jerusalem as seen from the Mount of Olives, with the dome of the Al-Aksa Mosque featuring prominently at the left.

Félix Bonfils (1831-1885) was a French photographer and writer who was active in the Middle East. Having served in a French army expedition in 1860 he left France for Lebanon in 1867 and established Maison Bonfils photographic studio.

Around 600 negatives were produced by Felix Bonfils, notably of Jerusalem, but also of Egypt, Syria, Greece and Constantinople. Today they offer valuable documentation of historic sites and monuments, of architecture and scenery, and of the people and their cultures.

Order No PHO\_135

Euro 1 750





**Christiaan Snouck Hurgronje  
(1857-1936)****Photograph No. III  
Die Ka'bah****Historic Photography**

From Snouck Hurgronje's Bilder-Atlas zu Mekka,  
taken in 1885.

Photo 21 x 16.8 cm (Passepartout 37.7 x 27.4 cm)

Following his PhD with de Goeje in Leiden and further studies with Nöldecke in Strasbourg Christiaan Snouck Hurgronje (1857-1936) went on an extended research trip to Jiddah and Mecca during the years 1884 and 1885. He converted to Islam during his stay and lived in the Holy City of Mecca from February until August 1885.

Snouck Hurgronje was the first European photographer in Mecca and the second photographer ever after the Egyptian Mohammed Sadiq Bey.

Upon return to the Netherlands he became lecturer at Leiden University. His two volume work on Mecca accompanied by an additional volume with photographs made him well-known just after its publication by Nijhoff in 1888/89.

Order No PHO\_136

Euro 1 000



## Quranic Verse from the Kiswah, the cloth covering the Kaaba in the Holy City of Mecca

Produced in Egypt, this piece of Kiswah dates back to the 1920s and was a present to a German scientist.

Verse 255 (Ayat al-Kursi) from Sura al-Baqara:  
*He knoweth (all) that is before them and (all) that is behind them, while they cannot compass it in knowledge.*

Every year during the Hajj, the old kiswah is removed on the 9th day of Dhu al-Hijjah, cut into small pieces, and given to visiting Muslim pilgrims, dignitaries and organizations.

In the early 19th century Muhammad Ali of Egypt ordered the expenses for making the Kiswah to be met by his state treasury. Since then, Dar Al-Khurunfish a workshop in the Gamaleya district of Cairo had been selected for making the Kiswah, and continued this role throughout the reign of the Egyptian monarchy. After the takeover of the Hijaz region, and from 1927 onward, its manufacture was partially moved to Mecca and then fully moved in 1962, when Egypt stopped manufacturing.

Order No OBJ\_117

Euro 2 400





## CATALOGUE

### Amsterdam Antiquarian Book Fair

MSS_118	Mustafa ibn Ali al-Muwaqqit	1: Kifāyat al-waqt li-ma'rifat al-dā'ir wa- faḍlihi wa-'l-samt.	9 600 EUR
MSS_123	Müneccimbaşı / Chief Astronomer	Observations of the Movements of Sun and Stars	4 500 EUR
MSS_102	Ibn Khaldun	Muqaddimah	9 500 EUR
MSS_104	Ebu'l-Fazl Abdullah	Behcet ül-Fetava	7 000 EUR
MSS_109	Yūsuf Nābī,	Tuhfetü'l-Haremeyn	24 000 EUR
MSS_101	'Ubayd Allāh ibn Mas'ūd al-Mahbūbī	Kitāb al-Tawḍīḥ fī ḥall Ghawāmiḍ al-Tanqīḥ [wa huwa Sharḥ al-Tanqīḥ]	16 200 EUR
MSS_119	al-Shaykh bin Dammam	Talisman Booklet	4 300 EUR
MSS_120	Niyazi Dede	İlm-i cifer - The Science of Evocation (Spirit Conjuring)	4 200 EUR
MSS_121	Yemenī Mahmud Efendi	Bahr-i Ali el-müşkülât-i külli kelimati aliyu müşkülât	4 900 EUR
MSS_122	Viranī Baba	Kitab-ı Viranī Baba	2 900 EUR
MSS_112	Muḥammad Aq Shams al-Dīn /	Makāmât'ül Evliyâ,	2 300 EUR
MSS_111	Muhammad Imam Birgivi,	(1) Vasiyetnâme – The Last Will and Testament of Imam Birgivi	3 500 EUR
MSS_114	Mehmed Sâdik Erzincânî	Four Risales	2 500 EUR
MSS_108	Mustafa Haşim Baba	Anqâ' Meşrik	2 300 EUR
MSS_105	Seyyed Mir Hamza Nigârî	The Complete Works	5 800 EUR
RAR_116	Ibrahim Müteferrika Press	Complete set of all 17 titles printed by Müteferrika between 1729 and 1742	570 000 EUR
MAP_103	Ibrahim Müteferrika	Bahriye-i Bahr-i Siyah	170 000 EUR
RAR_139	Ibrahim Hakki Erzurumi	Marifetname "Book of Gnosis"	1 400 EUR
RAR_125	AHMED CEVDET PAŞA	Vekâyi-i Devlet-i Âliye	3 000 EUR
RAR_126	AHMED VASIF	Mehâsinü'l-Âsâr ve Hakaikü'l-Ahbâr	2 100 EUR
RAR_127	GİRİDÎ MUSTAFA NAİMA	Ravzatü'l-hüseyin fī Hûlâsat-ı Ahbârî'l-hafikayn	2 400 EUR
RAR_128	FERAİZCİZÂDE MEHMED SAİD	Tarih-i Gülşen-i Maarif	1 800 EUR
RAR_129	RAMAZANZÂDE NİŞANCI MEHMED	Tarih-i Nişancı Mehmed Paşa	1 000 EUR
RAR_130	SADRAZAM İBRAHİM HAKKI PAŞA	Tarih-i Umûmî	1 250 EUR
RAR_131	MEHMED ŞEMSEDDİN [GÜNALTAY]	Mufasssal Türk Tarihi (1. Kitap)	1 800 EUR
RAR_132	SUBHÎ PAŞA	Hakaikü'l-kelam fī Tarihi'l-İslâm	750 EUR
RAR_133	MEHMED TEVFİK PAŞA	Mekâtib-i Askeriye-i Şâhâneye Mahsûs Tarih-i Osmanî	500 EUR
RAR_134	VEHBÎ MUZAFFER PAŞA	Memâlik-i Devlet-i Âliye-i Osmaniye Coğrafya-yı Sevkü'l-ceyşisi	850 EUR
RAR_138	Muḥammad ibn Ismâ'îl al-Buchārī	Saḥīḥ al-Buchārī	925 EUR
RAR_100	Eliah Mizrahi	Teshuvot u-Sheilot	5 000 EUR
RAR_015	Muḥammad 'Abd al-Mu'ī ibn Abī al-	Kitāb akhbar al-uwal fī-man taşarrafa fī Mişr min arbāb al-duwal	450 EUR
RAR_016_17	Abū l-'Abbās Mubarrad	al-Kāmil fī l-Lugha wa-l-Adab,	475 EUR
RAR_010	Bouhours, Dominique	Nafaḥ al-Rind fī sīrat rasūl al-yābūn	375 EUR
RAR_124	John Lewis Burckhardt	Travels in Syria and the Holy Land	3 000 EUR
PHO_Album_K		Tunisia:	1 450 EUR
PHO_Album_L		Morocco – Fez & Marrakech:	1 100 EUR
PHO_Album_M		Tunis & Carthago:	2 750 EUR
PHO_Album_P		Egypt:	3 200 EUR
PHO_Album_T		Algeria:	2 775 EUR
PHO_135	Félix Bonfils	Panorama de Jérusalem	1 750 EUR
PHO_136	Christiaan Snouck Hurgronje	Photograph No. III	1 000 EUR
OBJ_117		Quranic Verse from the Kiswah,	2 400 EUR