



Manuscripta Orientalia III

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Wien, 2023

Early Andalusian copy of Makki b. Abi Talib's great study of the Qur'anic Readings

1. **Makki ibn Abi Talib Hammush al-Qaysi al-Qayrawani al-Andalusi al-Qurtubi al-Maliki.**

Al-Kashf 'an wujuh al-qira'at al-sab' wa-'ilaliha wa-hujajiha [Unveiling the Aspects of the Seven Recitations].

Andalusia or North Africa, late 12th or early 13th century CE.

€ 95,000



Very early manuscript of this important and widely received work on the Qur'anic science of the seven canonical qira'at ("recitations" or "readings"), the various linguistic, lexical, phonetic, morphological and syntactical forms permitted with reciting the Qur'an. The work was completed in 424 H (1033 CE), when the author had long settled in al-Andalus.

Makki b. Abi Talib, an expert scholar in the Qur'anic sciences and of Arabic, as well as a leading teacher of the qira'at, was born in Kairouan, North Africa, in 354 H (965 CE). At 13 years of age he travelled to Egypt to study philology and arithmetics. He spent the next 25 years of his life journeying between Egypt, Kairouan, and the Hejaz, acquiring and perfecting the qira'at from some of the most renowned teachers of the time. In 393 H (1003 CE) he settled in Cordoba and remained there for the rest of his life, teaching the Qur'an and for a number of years acting as Imam at the city's main mosque. Known as a righteous and humble man, he left a legacy of a large number of students who became leading reciters; he authored no fewer than 89 books both on the Qur'anic sciences and other subjects. He died in 437 H (1045 CE), at the age of 82, and was buried at the Raval cemetery in Cordoba.

DESCRIPTION: 4to (210 × 262 mm). Arabic manuscript on unsophisticated oriental paper. 160 ff. 29 lines of maghribi script in brown ink; various marginal annotations (some a little trimmed). Contemporary blindstamped full brown morocco binding with fore-edge flap.

Some browning throughout; traces of worming to beginning and end of the book as well as the binding. Light waterstains; first and last leaves remargined by an early owner.

REFERENCES: GAL I, 406 (516).

<https://inlibris.com/de/item/bn60804/>

Early Arabic mathematical manuscript

2. Al-Tusi, Nasir al-Din Muhammad ibn Muhammad.

Kitab ad-darb wa'l-qisma fi 'ilm al-jabr wa al-hisab [On multiplication and division].

Probably Persia, 14th/15th century CE.

€ 35,000



A late 14th or early 15th century mathematical manuscript, probably written in Iran or possibly the Eastern Mediterranean. The Persian scholar Nasir al-Din Muhammad ibn Muhammad ibn al-Hasan at-Tusi (1201–74) was known for his extensive work on science, physics, mathematics and theology. He is often credited with the invention and identification of trigonometry as an independent division of mathematics (cf. GAL I, 509), and the lunar crater “Nasireddin” is named after him. As well as compiling many important works in these fields, he is also known for translating the definitive Arabic editions of Euclid, Ptolemy and Archimedes’ works, among others.

The only other copy of his present work, treating multiplication and division in algebra and arithmetic, survives in the Topkapi Seray in Istanbul (MS 3327: a more extensive version in 3 books and 11 sections, 51 ff.).

DESCRIPTION: Large 4to (187 × 274 mm). Arabic manuscript on paper. (18) pp., 31 lines per extensum. Written in clear, neat black naskh, emphases picked out or underlined in red; catchwords. Modern brown leather binding with blind rules and stamped central medallions to both covers. Light dampstaining throughout, mostly confined to lower borders; edges frayed.

REFERENCES: GAL S I, p. 930, no. 36a. B. A. Rosenfeld & E. Thsanoglu, *Mathematicians, Astronomers and other Scholars of Islamic Civilisation and their Works* (Istanbul 2003), pp. 211–219, M18. Krause, *Stambuler Handschriften Islamischer Mathematiker*, p. 497, no. 12.

<https://inlibris.com/item/bn58868/>

Complete medical manuscript, copied during the lifetime of the author

3. **Haci Pasha.**

Teshil [Facilitation]. Ottoman medical manual.

Central or Eastern Anatolia, 1 Du'l-Higga 810 H [= 28 April 1408 CE].

€ 58,000



Complete Ottoman medical manuscript, copied by the scribe Celalu'd-din Mehmud al-'Ala'i in 1408 CE, still during the lifetime of the book's author, the Anatolian religious scholar and physician Haci Pasha (known in the Arabic tradition as Haggi Basha Galalu'd-Din al-Hidr bin 'Ali bin al-Hattab al-Aydini).

The introduction sets out the work's content and structure, presented, with Arabic technical terms adopted into Turkish, as a compendium (“muhtasar”) and facilitation (“teshil”) of medical knowledge, offering a discussion of definitions, medical practices, the administration of solids and liquids, and a description of diseases with their symptoms and related therapies. The following sections treat dietary matters including regimens for exercise (“hereket”), meals (“gazalar”), hot baths (“hamamlar”) and vomiting (“istifrag”), as well as self-medication, fevers (“buhran”), and the therapeutic and prophylactic properties of various foods. The third and by far the most extensive section provides definitions and summary descriptions of the most common ailments with their aetiologies (proceeding from symptomological analysis, “alamet”) and treatments. A single final page entitled “Kitabu'l-Ihtilac” (“Book of attraction or palpitations”) contains apotropaic phrases to be pronounced over the patient and a short poem in 11 couplets, followed by the four-line colophon.

Haci Pasha was a famous 14th century physician from Anatolia who moved to Cairo, then the thriving capital of Mamluk Egypt, to refine his medical knowledge during what is today regarded as the beginning of the most famous period of Ottoman medicine. The present treatise enjoyed significant success for many decades and directly influenced the work of one of the most renowned Ottoman physicians of the 15th century, Serefeddin Sabuncuoglu (1385–1468), who composed the first surgical atlas in Ottoman Turkish.

DESCRIPTION: 8vo (155 x 204 mm). Ottoman manuscript on laid paper. 134 pp. on 68 ff., written space ca. 90 x 140–145 mm. 15 lines, per extensum, written in a heavily Persian-influenced naskh style in black ink, gilt (“taddib”) section titles, rubricated and sometimes written in gilt for emphasis, no catch-words, but extensively vocalized Turkish text with Arabic diacritics. Gilt gadval borders around introductory double page, remainder of text within double red rules. Frequent marginalia and occasional glosses, with some prayers and charms. Early full leather binding with fore-edge flap, spine and flap hinges reinforced with later leather. Margins somewhat fingerstained in places with a light waterstain throughout, but generally very well preserved.

<https://inlibris.com/item/bn54320/>



Exceptional Timurid manuscript: the only illuminated copy, with the earliest appearance of illustrations by Bihzad

**4. Maragha'i, Rukn al-din Awhadi
[known as Awhad al- din Isfahani].**

Jam'i Jam [The Cup of Jamshid].

Timurid Herat, 863 H [= 1459/60 CE].

€ 750,000



A princely Timurid manuscript: the only recorded copy of this rare text to be illustrated with miniatures. Containing four full-page illustrations ascribed to Kamal al-Din Bihzad and signed by the master scribe Shir' Ali, it formerly rested in the Imperial Mughal Library of Shah Jahan.

This rarely illustrated text is the *Jam'i Jam*, or the “Cup of Jamshid”, by Awhadi Maragha'i (1274/75–1338 CE). Both a mystical poem and a treatise on social topics such as ethics and education whose title evokes the Persian King Jamshid, it was composed in dedication to the last Ilkhanid Sultan, Abu Sa'id Bahadur Khan. It is an expansive text written in *mathnavi* form, akin to the *Khamsa* of Nizami, and although there is evidence to suggest its popularity with readers contemporary to the author, it was seldom read or reproduced by the end of the 15th century.

One section of the poem recounts the story of a ruler's slave drunk in a tavern somewhere in the countryside, who had to be dragged from the premises: illustrations of such scenes are highly unusual and seldom appear in manuscripts of such sophistication, particularly from the Timurid period. Although this manuscript does not bear the name of a patron, both the scribe and artist were working in Herat during the mid to late 15th centuries, and the style of production and the distinct coffee-toned paper are in keeping with craftsmanship from this geographical area. Under the patronage of Sultan Abu Sa'id, a new “Kitabkhana” (library) was established in the Timurid capital of Herat simultaneous to the production of this book, so there is a strong possibility that Sultan Abu Sa'id was indeed the commissioner of this text. Another volume from this library, the *Nahj al-Fardis* (produced ca. 1466, only six years after this manuscript), has illustrations that are very suggestive of the hand of Bihzad, so this *Jam'i Jam* stands among other manuscripts illustrated at the bequest of the Sultan.

Bihzad was being trained by Ustrad Mirak in the 1450s and 1460s and would have been only 19 years old at the time of production of this book. With this in mind, there is a strong possibility that as part of the revival of the Timurid “Kitabkhana”, Awhad's *Jam'i Jam* was selected as a project on which the experienced calligrapher Shir 'ali might

collaborate with the promising young pupil Bihzad to illustrate the text – in the typical style of Timurid manuscript production from the 1420s onwards. The same pair later collaborated on the famous *Zafarnama* produced for Sultan Husayn in 1467/68, following their successful partnership on this codex. There are no attributions to Bihzad that pre-date the present manuscript, making this an exceptionally important witness to the early work of one of the most celebrated classical Persian painters of the 15th and 16th centuries.

DESCRIPTION: Folio (193 × 305 mm). Illuminated Farsi manuscript on paper. 48 ff., plus 4 flyleaves (complete). Text in 4 columns, 25 lines. Refined scribal black nasta'liq, titles in red and gold thuluth within illuminated cartouches across two central columns, opening two leaves with two facing full-page illustrations, two further full-page illustrations on folios 27r and 30v, many early seal impressions to the reverse of first leaf, colophon signed and dated. All leaves remargined with gold-speckled card in various colours (probably from the late 16th or 17th century Safavid Persia); later endpapers. Housed in finely painted Safavid lacquered boards, depicting hunting scenes and animals amongst intricately painted flora, doubleurs in gilt, painted and stamped decoupé morocco with central medallion and corner-pieces, outer edges heavily repaired, rebaked.

PROVENANCE: The Imperial Mughal Library of Shah Jahan, with the Imperial Mughal seal to the first leaf and inscription dated Rabi I of the 20th regional year of Shah Jahan (being the spring of 1647 CE), identifying the scribe and attributing the illustrations to Bihzad. Later in the private collection of the English art dealer Oliver Hoare (1945–2018), who launched the Islamic Art Department at Christie's: indeed, this manuscript was the highlight of his collection offered by Christie's London on 25 October 2019, with an upper estimate of £1,500,000.

REFERENCES: Dr Eleanor Sims, Awhadi's *Jam-i Jam* of 864/1459. An Unknown Timurid Manuscript With Four Illustrations by the Youthful Kamal al-Din Bihzad (The Oliver Hoare Collection, *Jam-i Jam* catalogue). Christie's, 25 October 2019, lot 80.

<https://inlibris.com/item/bn62621/>



Arabic manuscript compilation on astronomy, chronology, mathematics, and the brain

5. **Ibn al-Banna' al-Marrakushi.**

Kitab Minhaj al-talib li-ta'dil al-kawakib.

Northern Africa, 15th century CE.

(Bound with:) **Nour al-Din 'Ali bin Abd al-Qadir al-Fardi al-Hasani.**

Kitab al-Fawa'id al-jalilah fi fi hall majhulat al-wasila.

Near East, 18th century CE.

(Bound with:) *Brain manuscript.*

Near East, 18th century CE.

€ 35,000



A collection of three different Arabic treatises bound in one volume, dealing with astronomy, keeping time and mathematics, as well as psychology, written in Northern Africa and Near East.

Bound first is the *Kitab Minhaj al-talib li-ta'dil al-kawakib* by the Marrakesh-born mathematician, astronomer, and Sufi scholar Ibn al-Banna' (also known as Abu'l-Abbas Ahmad ibn Muhammad ibn Uthman al-Azdi, 1251–1321). A long treatise about astronomy, the movements of the planets, and calculating the times of prayer according to location, it was published by Juan Vernet Ginés in 1952.

The *Kitab al-Fawa'id* by the mathematician Nouraddin 'Ali al-Fardi (d. 870 H / 1465/66 CE) is a commentary on the *Kitab al-wasila fi 'ilm al-hisab* by the Egyptian mathematician Ibn al-Ha'im al-Misri (d. 1412). A copy is stored in the Al-Azhar Library, Cairo (shelfmark 4374).

At the end is a shorter text containing two sections (fasl 4 and fasl 5) excerpted from a treatise on the power of the human brain and how to exercise it.

DESCRIPTION (Al-Marrakushi): Arabic manuscript on watermarked paper, 27 pp. plus 57 pp. of tables, 22 lines per extensum, written in black Maghribi script, emphases and section titles in red; extensive tables at the end. – (Al-Hasani): Arabic manuscript on watermarked paper, 98 pp., 19 lines per extensum, black naskh with emphases in red. – (Brain MS): Arabic manuscript on watermarked paper, 25 pp., 19 lines per extensum, written in black naskh with emphases in red. 4to (160 × 202 mm). Oriental brown leather with fore-edge flap, a central oval medallion and stamped borders. The treatise of Ibn al-Banna' shows some edge damage from worming and old repairs, otherwise internally quite sound. Binding professionally restored; modern spine and flap hinge.

PROVENANCE: from the private collection of the English art dealer Oliver Hoare (1945–2018), who launched the Islamic Art Department at Christie's.

REFERENCES (Al-Marrakushi): GAL II, 331, 5. – (Al-Hasani): Cf. GAL S II, 1024, 77.

<https://inlibris.com/item/bn57862/>

والمجتمع مائة احفظها ايضا ثم اجمع المحفوظات
 الثلاثة يكن المجتمع مائتين وعشرين اقسمة علي
 اثنين وهما عدة حروف الاسم الا واحد يخرج مائة
 وعشرة احفظه ثم اسقط منه الجملة الاولى وهي
 اربعون يفضل منه سبعون وهي عدد حروف العين ثم
 اسقط منه ايضا الجملة الثانية وهي ثمانون يفضل
 منه ثلاثون وهي عدد حروف اللام اسقط منه
 ايضا الجملة الثالثة وهي مائة يفضل منه عشرون
 وهي عدد حروف الياء فركب الاحرف الثلاثة وهي
 العين واللام والياء يكن الاسم المضمم علي ما في هذه
 القدر كفاية لمن وفق والله سبحانه وتعالى اعلم بالصواب
 واليه المرجع والمآب وليكون ذلك اخر ما اوضحناه
 من توضيح المسائل المذكورة والحمد لله

رب العالمين ولا حول ولا قوة

الا بالله العلي العظيم

وصلي الله علي سيدنا

محمد وعلي آله

وصحبه

وسلم

آمين

Prettily illuminated early Ottoman Qur'an

6. [Qur'an].

A large, early Ottoman or Pre-Ottoman (probably Qaramanid) Qur'an.

Turkey, 15th–16th century CE.

€ 85,000



An early, very prettily illuminated Ottoman or Pre-Ottoman Qur'an in quite massive dimensions, measuring ca. 35 by 25 centimetres. Uncommonly, this manuscript contains an interlinear translation of the original Arabic text into Ottoman Turkish.

DESCRIPTION: Folio (260 × 350 mm). Arabic manuscript on polished oriental paper. 520 ff. 9 lines of bold black Muhaqqaq-like script within gilt and blue-ruled borders. Surah headings in gilt thuluth script within gilt borders. Double-page opening bifolio with elaborate lapislazuli and gilt decorated borders, similar headpiece to verso of second leaf. Verses in clouds against a pink ground, gold verse markers pointed by blue and red dots, al-tajwid in red ink with occasional marginal notes in Turkish. Bound in slightly later full smooth auburn leather over wooden boards with prettily gilt fore-edge flap; a succession of gilt borders to both covers; central compartments decorated with a mesh of lozenges enclosing minute gilt flower-bud punches in the semé style.

Some waterstaining throughout. Various edge flaws with occasional slight loss and old remarginings, more extensive near beginning and end. The colophon shows an illegible date, probably a later addition.

PROVENANCE: European private collection.

<https://inlibris.com/item/bn60777/>



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين الرحمن الرحيم
مالك يوم الدين إناك نعبد وإناك نستعين

نستعين اهتدنا الصراط المستقيم

صراط الذين أنعمت عليهم غير المغضوب
عليهم ولا الضالين آمين

عليهم ولا الضالين آمين

For Persian and Ottoman students of Arabic

7. [Linguistics].

Kitab tarjamah fi al-lughah [The Book of Translation].

Ottoman Empire, 938 H [= 1531 CE].

€ 8,500



An interesting collection of two dictionaries and two linguistic treatises in Arabic, Ottoman Turkish, and Persian.

The first part, “Al-Azhar al-Wadih”, is a concise Arabic-Persian dictionary compiled by Mustafa bin Ali bin Uthman al-Rumi. Arabic words are followed by their corresponding Persian terms in smaller script below each word. The second part is a brief Persian treatise on aspects of Arabic morphology, discussing the various parts of speech; the third is a Persian-Ottoman dictionary in two parts, giving terms in Persian with their corresponding Ottoman words below.

The fourth part, by Qutb bin Ahmadi al-Baqri, is titled “Al-Alfaz al-Mithlah” (“Similar Words”): a discussion of Arabic words that have identical spellings in unvocalized script but which differ in pronunciation and meaning. Aimed again at Persian readers who are novices to Arabic, this treatise (like others in this collection) provides Persian translations in smaller script underneath the respective Arabic words.

The copyist or one of the manuscript’s owners has given this sammelband the collective title “kitab tarjamah fi al-lughah” (“book of translation”).

DESCRIPTION: 4to (175 × 138 mm). 188 ff. in four parts. Arabic, Ottoman Turkish, and Persian manuscript on paper. Largely black naskh script in nine lines, titles and important words or phrases in red. 18th century full leather, ruled and stamped in blind, wanting fore-edge flap. Marbled pastedowns. Light wear, some staining, altogether good. Dated 938 H on the reverse of the first text leaf. Old French handwritten description pasted to inside upper cover.

PROVENANCE: from the library of the French oriental scholar and diplomat François Alphonse Belin (1817–77), French Consul General in Constantinople from 1868 until his death, sold by Leroux in 1878 (Catalogue de la bibliothèque orientale de feu M. Belin, no. 453: “Tohfet el edeb fi’l loghat. Dictionnaire arabe et persan explique en turk”). Later in a 20th century Parisian private collection, kept in the family for several generations and dispersed in 2022.

<https://inlibris.com/item/bn60705/>

سود سوز سوژه سوزن سوسن سوزان سوزان
 اضی ای خشک اکم صومام اوتانوی طمان
 سوکی سوهان سیاه و سیه سیه کوش سیر سیر سیر
 یاس اکم قره قورق طوق کزوی قوی
 سکی سخن چین **خرفه اشین** شخاش شخ شاشه
 بی قوی
 شام شاماله شان شانه دست شانه شانه دان شب
 اشام قره سز اوغل اول فوک طرطق کیه
 شب کورد شب هنکام و شبگاه شتاب شان شترخان
 کیه کورمز کیه رقت یلدرزوی جوان دوه طینی
 شتر ششم شب پره شپش شیشه شتاب شریتم
 دوه چه ییر است تخریقی اویش باشینی
 شرم شراره شش شش شست شغال شغاف
 اود اودونی اوین الت التمش چقال بورصق
 شمعند شنه شکاف شکار شکرف شکوف شکرف
 چکن مولو اولونچاق یارت او اولو هیت الخزق
 شکم شکله درد شو شکفت شکن شکنجه شکوفه
 تکان ایخ اوی اول غب قورق سالیب بچک

سک

طاهر کجده اول اقدیم
 کوجکین ایزک اولدور و بر شنه
 اولان کجده استعمال ایزد
 حکم دوز بر نه کده

تیکب شعله شلوار شا شمار شمشیر شنبیر
 خیر ییا ایخ طون سر طافش ایق غایت قوی
 شویخ شور شوخ شویبا شتالک شورکز شوکاه
 کیه طوزلو چوراق شوروا اشت سورتق اغیل
 شوی و شوهر شیار شیت شیر شنباید شیرین کار
 اریوعورت موک طوران اوی ارسلان بوی خلواجی
 شیوه **خرفه الضار** صد صاریح طارم طاق طشت
 ناز یوز کن فلک مصدده کن
 طویدع علك علك غازه غده غور غنجه غر غنج
 جوفان غزوک اغغان اکلک بر قارغو دورچق دیه
 غدر غنچ غورد غوروا غوشنه غیثه غول **خرفه الباه**
 ارسا تورق تورقانی جلم احوشقی شقره
 فاخته فاش فترک فراخ فران فریه فزال فریا
 اوکیک انکارا ترکو کیلک یوقش سز قویچقا اولین صبح یارن
 فرزند فزان فزانه فرمان فزاش فرشته فرو
 اوش بکو شله بورق بکل مورق اشفا
 فروزینه فروغ فرهنگ فرست فرت فرلشاخ
 تورقا شله مز دکرش میزن اوکز

Early Ottoman arithmetics

8. Mustafa bin Isa el-Hallac (scribe).

Kitab Tetimme-i Mecmua el-Kavaid [The Completion of Mecmua el-Kavaid].

Ottoman Empire, 5 Jumada I 939 H
[= 3 Dec. 1532 CE].

€ 25,000



A complement to the important arithmetical work *Mecmua el-Kavaid*, composed by Atmacaoglu Muhyeddin Muhammed in the late 15th century, which was a Turkish manual on the mathematics of accounting that did much to advance the transmission of Arab and Persian mathematics into Ottoman Turkish.

The present continuation expands on subjects that are omitted or not satisfactorily treated in Muhyeddin Muhammed's work. The author takes pains to explain complex mathematical problems in easily accessible language: at the beginning of his book, he presents an Arabic poem from the scholarly *Kitab Kafî*, the fourth couplet of which contains an unsolved riddle, and undertakes to solve this riddle with the help of the science of arithmetic.

The colophon states that the book was copied by Mustafa bin Isa el-Hallac on the 5th of Jumada al-Awwal 939 AH. It is possible that this scribe was also the author of the work.

DESCRIPTION: 8vo (130 × 180 mm). 59 ff. Ottoman Turkish manuscript on oriental polished paper. Black naskh script ruled in red with red additions; first two pages ruled in gilt and titled in gilt. 18th century leather-backed marbled wrappers.

Covers worn; aside from a few smudges, text is quite bright and clean.

<https://inlibris.com/item/bn61215/>

واول اخراج اندك سبك اعدادي دخی اول حاصل
 تفریق ثالثی اولن اعداد دن تفریق ادوب کدره سن
 ونیه بو حاصل تفریق ثالثی دخی که درت یوز توژ
 اکر عدد ونیه ثالثی سن اخراج اید سن که
 اول ثالث ناقصد و اول اخراج اندک نلک ناقصان
 اعدادی دخی بو حاصل تفریق ثالثی اولن اعداد دن
 تفریق ادوب کدره سن ونیه بو حاصل تفریق رابعی
 دخی که اکر یوز سکن سکر عدد ونیه ثالثی سن
 ماضی سن اخراج اید سن و اول اخراج اندک نلک نلک
 سبک ماضینک اعدادی دخی بو حاصل تفریق رابعی اول
 اعداد دن تفریق ادوب کدره سن اگر تفریق آخرده
 بعینه تفریق خامسه بو حاصل تفریق اولی اعداد
 بکره یل اولسه بر اعمال صحیح اوله و الا فلا مشکال

استخرج اخرج نلک و حسن و تفریق و غیره هم اص مخرج ل
 ۱۳۱۳ ۱۳۱۳ ۱۳۱۳ ۱۳۱۳
 تفریق اوله
 ۱۳۱۳ ۱۳۱۳ ۱۳۱۳ ۱۳۱۳
 تفریق ثانی
 ۱۳۱۳ ۱۳۱۳ ۱۳۱۳ ۱۳۱۳
 تفریق ثالثی
 ۱۳۱۳ ۱۳۱۳ ۱۳۱۳ ۱۳۱۳
 تفریق رابعی
 واکر بو اعداد جمع ادوا ولسک بینه اول مخرج اول طفر
 یوز فرق بشر عدد حاصل اول مثال جمع اعداد ۹۴
 پیر بو امارا تدن بو معلوم اولد که بو عمل صحیح ایشیر
 بو تفریق خامسه واقع اولن اکه یوز فرق عدد بکره
 یل اوله واکر بو اکر یوز فرق عدد دخی بکره یل اولد
 نلک ما بخود در کتبه دخی بلک در سکن کر کدر که اکر
 فرق عددی اون اکه عدده تقسیم اید سن و نابع
 نه واقع اولسه اولفت در یل اول نیرا هر نلک شهر نلک

Illuminated Persian Romance in verse

9. **Tabrizi, Shams al-Din Muhammad 'Assar.**

Mihr-o Mushtari.

Savafid Iran, 957 H [= 1550 CE].

€ 35,000



The work for which the Persian poet Shams al-Din Muhammad 'Assar Tabrizi (ca. 1325–82) won his share of fame, stunningly illuminated in gold leaf, blue, orange, green, and lilac, with floral borders and drawn in detailed, delicate style.

Mihr-o Mushtari, a Persian romance in verse, follows many archetypes of that genre (a couple is separated by great geographic distance, encounters rivals, and must overcome trials to be reunited), and was especially influenced by the versified romances written by Nizami Ganjavi (1141–1209), particularly following the model of the romance of *Khosrow o Shirin*, a fictionalized narrative of the doomed romance of the Sasanian king Khosrow II and the Armenian princess Shirin. 'Assar Tabrizi's romance follows similar tropes and poetic forms but introduces an original story, one which follows a courtly or spiritual relationship between Mihr, the son of King Shapur of Istakhr, and Mushtari, the vizier's son, on various adventures and misadventures. Spanning ninety chapters and 5,120 verses in the hazaj mosaddas maqsur (or mahduf metre), the pair face many challenges and separations, but remain dedicated to each other.

Five large and finely rendered paintings illustrate important moments in the narrative, painted with a skillful hand. Signed at the colophon by the scribe Hasan al-Sharif.

DESCRIPTION: 8vo (165 × 275 mm). 219 ff. Persian manuscript on polished paper, illuminated with five miniatures and a double-page illuminated 'unwan. Two columns of elegant nasta'liq script in 12 lines, ruled in gilt and colour with floral and geometric borders. 19th century stamped morocco. Light wear; miniatures have been subject to some light smudging; paper repairs to some leaves. Overall a strikingly beautiful copy, with each page uniquely illuminated.

PROVENANCE: 20th century Parisian private collection, kept in the family for several generations and dispersed in 2022.

REFERENCES: Cf. Z. Safa, "Assar Tabrizi", in: Encyclopaedia Iranica (online ed.).

<https://inlibris.com/item/bn60709/>

بهر پیش چو تیغ آید چو چاک
 ز چرخه چو شمشیر بک
 یکی چون آتش در باطن
 یکی چون آتش در باطن



ز زیر دامن آن دست بر دو کون
 چو شمشیر در دو سوی آن چرخ

روان از پیشگاه در آتش
 بر سوزن چو شمشیر
 غلاش شاه این خیزد زنده
 در قشای ریاضی کرد از
 متفق کرد و از علم الهی
 در وحدت پای جان
 ایستاد بچاک عدالت
 و نشان نور منت
 بوی شمع ایوان
 بنیست اولی نوید

تیرین غارت قیام
 چو از قطب زواری تا
 هر شمشیرین برین
 ز خطای پیش چو شمشیر
 در فرخ کون شیارا کاسی
 ز کثرت نمازش و کثرت
 در این خفا ترک و تزیید
 بیحیثیت جماعت از مایش
 بصورت هر چه با این
 چو شمشیر از شمشیر

پایان کوهستان شایع
 شده سوی پستان

From the library of the Jesuit priest Simon Khudayr

10. Al-Firuzabadi, Abu'l Tahir Muhammad bin Yaqub.

Al-qamus al-muhit.

No place, 975 H [= 1567 CE].

€ 28,000



Important, early manuscript of *Al-Qamus* by Firuzabadi, a Persian-born lexicographer who was long resident in Baghdad, Damascus and Jerusalem before settling in Mecca. His famous dictionary, completed in 1410 CE, contains about 60,000 entries, including several of Yemenite origin. It served as the basis of many later European dictionaries of Arabic. The work, of which manuscripts are found in most important libraries, is itself a reduction of the author's monumental lost dictionary *Al-Lami' al-mu'allam*, which was said to have comprised 60 or even 100 volumes.

This particular example, dated 975 AH and signed by the scribe Muhammad ibn Muhammad ibn Baha-i d-din al Ansari, is of special interest not only for its uncommon age, but also for having been owned and studied by the Jesuit priest Simon Khudayr, a known Oriental scholar at the Maronite College in Rome, which functioned as a highly important gateway in facilitating Western academic access to oriental languages.

DESCRIPTION: Large 8vo (190 × 265 mm). 2 vols. Arabic manuscript on heavy, cream-coloured paper. 311 ff.; 335 ff. 33 lines of heavy naskh script in black and occasional red; 12 missing leaves supplied in a 19th century hand. Rebound in crushed blue morocco and marbled boards by Marian Lane in the mid-20th century. All edges gilt.

PROVENANCE: 18th century inscription of the Jesuit priest Siman Khudayr (Simone Verdi) and scholar in Oriental studies at the Maronite College in Rome, with his signature at the beginning of vol. 2 and his full-page description of the work in Latin at the beginning of vol. 1. Bookplates of Albert May Todd (1850–1931), “The Peppermint King of Kalamazoo”, political activist, and book collector. Later sold by the bookseller John E. Scopes of Albany, NY, to the American architect and watercolourist Leslie Seward Van Campen (1913–2005) of Ballston Lake, NY (his drystamp to flyleaf). Splendidly bound for him in crushed blue half morocco by Marian U. M. Lane of Washington, D.C., British-born illuminator of books as well as an accomplished bookbinder and designer who studied her craft at Sangorski & Sutcliffe.

REFERENCES: GAL I, 182 (233).

<https://inlibris.com/item/bn60532/>

الغضل **لَقَطْلُهُ** وبه كثر وبمعناه وهو مملوطة ولينظ وبالمظ ينطق
 كحفظ وفلان مات واللفظ الحيا كاللفظة معرفة والزيك لانه لا يحذر
 الحية يمتار فلا يظلمها وانما يلقبها الى التجملة والى تزق فخرها من
 الغليل لاقا تتخج من حوقها لتزها والشاة التي تخرى الحلب فتلظظ
 بجرتها وتغلب فرحا بالحلب والرحى ومن احداها قولهم استخ من لافظة
 والذبا لاقا ترمي بين فيها الى الاخرة وكل ما رقت فريضة وكقائمة ما يرمي
 من الغم ويقتة التي وصحاب البقل وماه لبي اباد ويغتم وجاء وقد
 لغوا لجامه ابي مجنون غطشا وغباء **لَطَط** تتبع لسانه اللامظة بالضم
 ليقية الطعام في الغم وانزع لسانه شمع شفته او تتبع الطعم وتزوق
 كتلظ في الطل وفلا من حقه اغطاء كلف وماله لاط لسماع قوي
 يذوقه وشربه لاط لاقه ينظر لسانه وبالمظك ماحول شفتيك والمظ
 جعل الماء على شفته وعليه فلاة غظا والمظي شجك ائ صققي والفتنة
 بالغم ياض في جفلة الغرس السفلى كاللظ تحركة والغرس المظ فان
 كان في العليا فادم او البياض في الشفتين فظف والفتنة التوراة في
 القلب والبس من الشمن تلمذ بامسك وهنة من البياض يدل
 الغرس او يرمله على الاشعر والتفطة من البياض ضرك وتلمظت
 الحية الخريفت لسانها والمظظ التسم وقد بعيرة المتلظة وهو ان
 يغرق بين يديه حتى يمس الوظيف والوظيف والتمظ طيمة في فاه
 سريعا ويحتمه ذهب والشاقى التفت وبشفتيه من احداها على الاخرى
 مع صوت منها والمظ الغرس المظاظ صاء المط والتلظظ كسيتار من
 لا يثبت على مودة احد وبها التلظظ المندار **جبل لعظلة** حريمي
 لجاس مقلوب لعظلة **الظه** بلولته بمعنى لظه والمولظ ينبت عصا
 يقرت بها او سوط والتلظت الماحية تعذر **فصل الميم**

نزار

فصل النون الشوطة بالضم

أوك ما ينبت فيمن يصفغ الارض والفعل كثر والشوطة شوية في
 اختلاس **نَعَط** كثره تجعل نغطا ونغوظا قام والتناغوظ الذي
 ينجح التلظظ وانضد الرجل والمادة علاها الشبق والذكية تقط حامية
 وقبضته اخرى كانتصفت وجرعتك كتبت شبق وينواعط بظن
التكظ تحركة الحزين والحيلة كالنظ والتكظ تحركة والتكظ والغوص
 الشدين والغال كالانكاظ والتكظ والتكظ الانواء والتخل وشدة
 الحال في السمور وتكظ حامة غمها **فصل الواو**
وحاطة بالضم ويقال لحاطة او ارض باليمن ينسب اليها مخلاق
 وحاطة **وَضَف** الفاس يوعظ ضيق خزنها خشب والعظم كسر حية
 قطعة والقوم البنا ليجوا بنا فصاروا معنا وهم قليلن وراشقا وتواظفا
 انظفا فحصر كل منهم كثرة في بطن صاحبه وكامير الاتباع والتدخ
 والاشلاق ولقيت من الناس ليس اسلمهم واحدا او بالها قطعة عظم
 تكون زيادة في العظم الصميم وقطعة خشب يشعب بها الشرج
 وهو وشيطة في قومهم مشوهة **وعظ** يعظه وعظا وعظه وموعظه
 كثره ما يلدن قلده من التواب والعقاب فانظ **وقظ** يوعظ وقد
 وعلى الامر لاهم ووقظ به في راسه بالضم كوقظ بالها او الصوات
 بالناء والوقظ حوض صغير له اعطاط يتخج فيه ماء كثير والوقظظ
 فيه التيبث لا يقدح على النهوض **وكظ** يكظ ذخفه وزينة وعلى الاثر
 لاهم نواكظ وتواكظ اشرة الشوى **فصل الياء**

اليقظة تحركة يقين النوم وقد يقظ كذا وقرح يقاطك
 ويقظا تحركة وقد استيقظ ورجل يقظ كئيب
 وكسب وسدان **يعاط** وي يقظ يعاطي
 واستيقظ الخلقان واليالي موت وابو
 القسطان ضحاك وتابعت
 والترك ويقظة تقظا
 وانقظة
 تيات



Al-Tafsir al-Baydawi

11. **Al-Baydawi, Abu Muhammad bin 'Umar bin Muhammad bin 'Ali.**

Anwar al-tanzil wa-asrar al-ta'wil.

Safavid Persia, 993 H [= 1585 CE].

€ 8,500



Rare, complete late 16th century Arabic manuscript of the *Anwar al-Tanzil wa-Asrar al-Ta'wil* (“The Lights of Revelation and the Secrets of Interpretation”), better known as “Tafsir al-Baydawi”. One of the most popular classical Sunni Qur’anic interpretational works (tafsir), it was composed by the 13th-century Muslim scholar al-Baydawi (d. 1319?), who flourished in Persia.

The “Tafsir al-Baydawi” is considered to contain the most concise analysis of the Qur’anic use of Arabic grammar and style to date and was hailed early on by Muslims as the foremost demonstration of the Qur’an’s essential and structural inimitability (“i’jaz ma’nawi wa-lughawi”) in Sunni literature. Due to its fame and influence, the work has been selected by scholars as being culturally important and significant, and many commentaries have been written on Baydawi’s work. According to the contemporary Islamic scholar Gibril Fouad Haddad, the work “became and remained for seven centuries the most studied of all tafsirs” and it is to be regarded as “the most important commentary on the Qur’an in the history of Islam”.

DESCRIPTION: 4to (180 × 236 mm). Arabic manuscript on polished oriental paper. 546 ff. (foliated in a somewhat later hand), 23 lines per extensum, written in black naskh, with chapter headings and emphases in red. Contemporary blindstamped full calf, restored and spine rebacked.

Paper rather browned; some waterstaining to margins of the first 70-odd leaves and occasionally beyond. The first 130 pages are closely annotated in the margins by a near-contemporary owner with several additional annotated sheets (some folding) pasted in. Old waqf stamps to recto of first leaf. Restored binding uses original cover material, showing traces of worming. Removed from the Kutub Khana-i-Sultani (Sultani Library), one of the libraries the Nawabs of Bahawalpur, established in 1926 at Dera Nawab Sahib in south Punjab.

REFERENCES: GAL I, 417.

<https://inlibris.com/item/bn57392/>

A celebrated prayerbook

**12. Zayn al-Abidin, Ali ibn Husayn,
al-Sajjad.**

Al-Sahifa al-Kamilah al-Sajjadiyya.

Safavid Persia, 16th century CE.

€ 35,000



A beautiful copy of *Al-Sahifa al-Sajjadiyya*, a popular and celebrated prayerbook containing 54 supplications and whispered du'as, including seven prayers to be recited according to the days of the week. Composed by Ali ibn Husayn (659–713 CE), known as Zayn al-Abidin (The Adornment of Worshippers) and Imam al-Sajjad (The Prostrating Imam), the great-grandson of the Prophet and the grandson of Ali ibn Abi Talib, the fourth caliph of Islam.

DESCRIPTION: 4to (188 × 247 mm). Arabic manuscript on polished oriental paper, set within margins of sturdier stock. 148 ff. 11 lines to the page, the first, middle and last written in gold with some blue muhaqqaq script, the intercalated two blocks of eight lines each in black naskh script, all set within blue, red, green, and gilt borders. Contemporary full leather, lacking fore-edge flap, both covers prettily stamped in relief showing red floral and bud designs on gilt background on the outsides with gilt borders and richly ornamental leather insets in gilt and colours on the insides. Margins browned, some waterstaining; inset written area nearly spotless. Binding professionally restored, still a very prettily bound example with the elaborately decorated inside covers finely preserved.

<https://inlibris.com/item/bn60775/>



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
حَدَّثَنَا السَّيِّدُ الْأَجَلِيُّ مُحَمَّدُ بْنُ جَعْفَرٍ جَاهُ الشَّرَفِ

السَّيِّدُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ

بْنِ عَمْرِو بْنِ يَحْيَى التَّمِيمِيُّ الْحُسَيْنِيُّ رَضِيَ اللَّهُ عَنْهُ
أَخْبَرَنَا الشَّيْخُ السَّعِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ
شَهْرِبَارَةَ الْحَارِزِيَّ مُحَمَّدُ بْنُ إِسْحَاقَ مَوْلَى الْأَمِيرِ الْمُؤْمِنِينَ
عَلَيْهِ السَّلَامُ فِي شَهْرِ رَجَبِ

الْأَوَّلِ مِنْ سَنَةِ ثَمَانِيَةَ وَخَمْسِينَ قِطَاعًا

عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَبْدِ الرَّحْمَنِ

مَدِينِيِّ الْمَدِينِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ ابْنِ الْمُفَضَّلِ مُحَمَّدِ بْنِ
عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ الشَّرَفِيِّ
أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ

السَّيِّدُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ

طَالِبُ عَلَيْهِمُ السَّلَامُ رَضِيَ اللَّهُ عَنْهُ
خَطَّابُ الرِّيَاضِ سَنَةَ ثَمَانِيَةَ وَخَمْسِينَ وَرَبِيعِ
فَاجِدِيَّ جَالِيَّ عَلِيَّ بْنِ التَّمِيمِيِّ الْأَمِيرِ الْمُؤْمِنِينَ
عَلَيْهِمُ السَّلَامُ فِي شَهْرِ رَجَبِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
السَّيِّدُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ

Dala'il al-khayrat written in China

13. [Al-Jazuli, Muhammad ibn Sulaiman].

Dala'il al-khayrat [Waymarks of Benefits].

Eastern Turkestan (now Xinjiang, China), early 17th century CE.

€ 38,000



Extremely rare specimen of the famous Sunni prayerbook *Dala'il al-khayrat*: an Arabic manuscript written in what is today Xinjiang, China.

The *Dala'il al-khayrat* (“Waymarks of Benefits” or “Proofs of Good Deeds”), an extensive book of poems in praise of the Prophet Muhammad, was compiled by the Moroccan Sufi scholar Muhammad ibn Sulaiman al-Jazuli (807-870 H / 1405–1465 CE) and was quickly received throughout the Islamic world, functioning as a kind of Muslim catechism. Al-Jazuli’s inspiration for the book is said to have come before he left Fez to spend forty years in Mecca, Medina and Jerusalem, but he completed it in Fez during the last years of his life. The present manuscript, written in so distant an Islamic community as that of Eastern Turkestan, a territory dominated throughout by Mongols or Chinese, where Muslims were commonly viewed as strangers, gives striking evidence of the range and scope of a tradition lasting for almost six centuries: the utopia of Islam as the Religion of Oneness, aiming to unite all the Muslim peoples in a single community reaching from Europe to the Far East.

The text begins with an introductory praise of Muhammad, followed by the 99 names of Allah and a compilation of eulogies and prayers divided into seven subsequent chapters (each referred to as “juz”, or “section”). Interestingly, the double page 47/48 does not show Mecca and Medina, as is typical for manuscripts of this text, but rather presents naive illustrations of the “Ka’ba of Allah” (!) and the burial sites of the first three Caliphs.

DESCRIPTION: 4to (140 × 190 mm). Complete Arabic manuscript on strong Chinese paper. 165 ff. (337 numbered pages), leaf size ca. 132 × 182 mm, written space ca. 82 × 128 mm). 6 lines, per extensum (except 4 lines on pp. 3–4; 11 lines on pp. 11–34). Illustrations of the Kaaba in Mecca and the burial sites of the first three Rashidun Caliphs on pp. 47–48. Text written in “sini” calligraphy typical of Chinese Muslims, in an archaic form oscillating between naskh and muhaqqaq. Black ink, various sections highlighted in red, text within single or double red rules; sporadic notes or corrections on the margins.

Ibn Sina's Metaphysics

14. Ibn Sina (Avicenna).

Al-Ilahiyat min al-Shifa' [*The Metaphysics from the Book of Healing*].

Mashhad, Persia, 1052 H
[= 1642/43 CE].

€ 22,000



The fourth and final part of Ibn Sina's famous *Kitab Al-Shifa'* ("The Book of Healing"), a great scientific and philosophical encyclopedia that covers logic, natural sciences, mathematics including astronomy, and, as here, metaphysics and religion.

DESCRIPTION: Tall 8vo (136 × 258 mm). Arabic manuscript on unsophisticated oriental paper. 206 leaves. 20 lines, black and occasional red ink with underlinings in red. Restored red morocco oriental binding with blind-tooled medaillons to both covers, using oder material from a shorter binding. Browened throughout with occasional waterstaining. Early waqf stamp near the colophon. In all a good manuscript, copied in Safavid Persia by Shafi' Muhammad bin Muhammad al-Qayni.

REFERENCES: GAL I, 454, 18.

<https://inlibris.com/item/bn60462/>

Commentary on At-Tusi's *Tadhkira*

15. Al-Birjandi, Abd Ali ibn Muhammad ibn Husayn.

Sharh al-tadhkirah.

No place, 1065 H [= 1655 CE].

€ 45,000



A rare, complete, and well-preserved late mid-17th century manuscript of Al-Birjandi's *Sharh al-Tadhkirah*, a commentary on the *Tadhkira*, the memoir of the Persian polymath at-Tusi (1201–74). As consistent with the Islamic tradition of commentary, Al-Birjandi provides explanations for the reader and provides alternative views while assessing the viewpoints of predecessors.

Abd Ali ibn Muhammad ibn Husayn Birjandi (d. 1528) was a prominent Persian astronomer, mathematician and physicist from Birjand. A pupil of Mansur ibn Muin al-Din al-Kashi, of the Ulugh Beg Observatory, he anticipated notions later developed by Galileo Galilei in the West.

DESCRIPTION: Large 8vo (148 × 242 mm). Arabic manuscript on polished, cream-coloured wove paper. 506 ff. 19 lines of black naskh with red underlinings and numerous diagrams in red and black ink. Several black and red ink marginal glosses. Contemporary full red morocco with fore-edge flap, ruled in blind.

Binding rubbed and bumped at extremities. Some brownstains throughout; first and last leaves remargined. Several old waqf stamps.

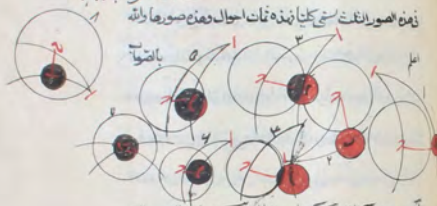
REFERENCES: GAL S I, 931, 40 g.

<https://inlibris.com/item/bn60776/>

الشمس في دائرة العرض
 والارض في دائرة العرض
 والقطب في دائرة العرض
 والقطب في دائرة العرض

الشمس فاذا كان مجموع نصف القطرين اعظم من عرض القطب
 يلاق محيط نصف القطر محيط دائرة القطب وهو ظاهر واعلم ان لكم
 والمثلين من نصف القطرين والارض اما يصح على ما سطرنا نصف القطر
 واما على ما هو ظاهر كلامه فالحكم فيما انما هو على سبيل المثال
 العرض خطي ونصف القطر خط مستقيم على ما ذكره في مقدمه
 اربعين الحكم المذكور وان كان عرض مساويا لميل القطب
 ناس القطري صفت القطري دائرة من خارج ولم يقع لشمس
 اذ لم يدخل من نصف القطر داخل الظل وان كان عرض القطر
 منها وكان مساويا لنصف قطر الظل مرت دائرة الظل يركب
 من خارج اما بين المركبين هو عرض ونصف قطر عرض وهو
 في دائرة الظل لكن لا يتخسف نصف قطر العرض الا في دائرة
 ذلك العرض الاقل اكثر من نصف قطر دائرة الظل تخسف
 من نصف وان كان اتل منه واكثر من فضل نصف قطر دائرة
 على نصف قطر العرض تخسف منه اكثر من نفسه وهو ظاهر والمثل
 في الصور الثلث يتضح في الصور والمثل يكون واحد بين ذلك
 التي في خلاف جهة العرض من العرض الاخرى من دائرة الظل
 المستقيمة لانه التمثل محدد من العرض من دائرة الظل
 كان ذلك العرض الاقل مساويا لفضل نصف قطر الظل على نصف
 قطر العرض خطي من دائرة الظل فانما اكثر منه كجانب الخسف التركب

صفت تمامها داخل في دائرة الظل وما سطر دائرة القطري ما سطر
 محيط نصف القطر محيط دائرة الظل من داخل على نقطة من عرض خط
 بين له مكث في المسوف بل يتخف في الحال بالاغلا والماد بالمكان
 ان يبقى جرم زمانا محسوسا مظللا كله وان كان العرض الاقل
 من ذلك اي فضل نصف قطر الظل على نصف قطر عرض القطر يتخسف
 التركب ويكث حسب ما يتبع في الظل فان كان مركز القطر على المقدم
 كان المكث في الغاية التي يتخسفها جدران الشمس ولا ذللا الشمس
 في هذه الصور الثلث ستبين كيف كانت احوال هذه صورها والله
 اعلم



فالمقدمة مركز القطر في دائرة الظل وهو العرض والقطب التي
 تتغيرها من المائل والاخرى من المثل واعلم ان المسوف لم يوافق
 فثابت في المسوف وهو اجزا الانعام ووسطه وهو يلوغ غايه الاطلاع
 وتسمى وهو يعود الى الاستدارة بانتهاء ولها المسوف الكلي فلا يخرب
 من السوال الشمس وهو المسوف واخره على من ما ترتبها وابدولك
 هو يلوغ الاطلام تمامه ووسط المسوف وهو وسط المكث ايضا واخر
 لكث وهو يلوغ الاطلام وحوال القسم الاول من المسوف الكلي كما

Astrological charts and manuscript drawings

16. Ottoman Turkish Calendar.

Calendrical and astrological manuscript.

Ottoman Turkey, 1084–1085 H
[= 1673/74 CE].

€ 18,000



A delicately executed Ottoman Turkish calendar with finely drawn diagrams indicating the movement of the sun in the signs of the zodiac, astrological charts indicating actions to take or to avoid at a certain time of day, and the signs of the zodiac drawn in marginal medallions.

Calendars of this style were popular in the Ottoman Empire and evolved into the almanacs of the later period. This example is particularly beautifully presented and also includes an illustration of a lunar eclipse. While eclipse diagrams are a common inclusion in many astrological and astronomical manuscripts of the time, it would have been particularly relevant in the years covered, as there would be a total lunar eclipse particularly visible in the Ottoman Empire during July 1674.

DESCRIPTION: 8vo (130 × 193 mm). 10 ff. Ottoman Turkish manuscript on paper. Black ink in naskh script, with important words, numbers, and phrases in red. With illuminated 'unwan, rubricated charts, an astronomical diagram, and 12 marginal drawings of the months of the zodiac. Contemporary gilt stamped calf with fore-edge flap. Marbled endpapers.

Binding professionally and subtly repaired with spine/front hinge replaced; the final diagram has been clipped from a damaged leaf and pasted on a fresh one. Hint of staining, but altogether a beautiful example of the calendrical tradition.

<https://inlibris.com/item/bn61511/>

A commentary on al-Tusi's astrolabe treatise

17. (Al-Tusi, Nasir al-Din).

*Sharh-i bist bab dar marifat-i asturlab
[Commentary on the twenty chapters
on the knowledge of the astrolabe].*

Persia, 17th century CE.

€ 15,000



A pretty Persian commentary on a treatise on the astrolabe by Muhammad ibn Muhammad ibn al-Hasan al-Tusi (1201–74), better known as Nasir al-Din al-Tusi. A famous polymath, al-Tusi was prominent enough that many commentaries were made of his astronomical and mathematical work such as this one, often by the likes of Nizam al-Din Hasan al-Nisaburi (d. 1328–29) and Abd Ali ibn Muhammad ibn Husayn Birjandi (d. 1528). Al-Birjandi in fact completed his own commentary on al-Tusi's twenty chapters on the astrolabe, but this is not another copy of the latter, rather that of another author whose identity is unclear. It is an attractive copy, in handsome script on mulberry bark paper dyed a very pale blue.

DESCRIPTION: 12mo (100 × 170 mm). 94 ff. Persian manuscript on paper. Black script framed in gilt, with important words and phrases picked out in red, and red diagrams. Contemporary full leather ruled in blind, rebacked.

Binding worn and rebacked with new spine; a few minor smudges, otherwise in good condition.

REFERENCES: GAL I, 512 (675), 48.

<https://inlibris.com/item/bn60512/>

دور باشد و دور و هم نصف پس
 قوس سر که قوس یک ربع است
 استعاط کنیم همانند طرح که الخط ط جرد
 معروض است میادی و ب که از
 شعاع نظیر او است و در این طرقت
 در طلوع صبح نیز تعبیر و نوشته شده تا
 که اگر در بعضی
 صفح در قسمت
 الارض خطی محوس
 در جهت شرق
 از مد اصدی باشد
 سر طان کشده باشند و نوشته
 معنی و درجه آفتاب را بر خط طلوع
 می نمایند و هر نشان کنند و بعد از آن
 بر این شهرتی نمایند و نشان کنند



میان

میان برود نشان اما زده نسبت کند
 ساعات میان طلوع صبح و طلوع آفتاب
 حاصل آید و اگر درجه آفتاب را بر خط
 معین تقسیم نمایند بعد از آن بر این خط
 نمایند و در هر دو موضع وی بر این المدی
 نشان کند و میان هر دو نشان را بر پاره
 نسبت کند ساعات میان غروب
 آفتاب و غروب شفق خارج شود
باب هشتم در تعیین اصل طول
 ضاعت و در نوع است کمی اکثر معانی
 او قایم باشد بر سطحی که آن سطح
 قائم باشد بر سطح دائرة افق و در
 ارتفاع و این طول را طول مکعبی خوانند
 بر این و تحت تحت می باشد که بر
 بر این بود و دستند ایدیشو و نجیب

Contemplation of birds and flowers

**18. Al-Maqdisi al-Wa'iz, 'Izzadin
'Abdassalam ibn Ahmad ibn Ghanim.**

*Kashf al-asrar fi hikma al-tuyur wa
al-azhar [Unveiling the Mysteries
about the Wisdom of Birds and
Flowers].*

Ottoman Empire, 1102 H
[= 1690/91 CE].

€ 12,000



Late 17th century manuscript of this mystical “contemplation of animate and inanimate beings, in particular of the birds and flowers, whose various qualities proclaim the existence and wisdom of their creator” (cf. Brockelmann), by the 13th-century mystic Ibn Ghanim al-Maqdisi (d. AH 678).

DESCRIPTION: 4to (149 × 198 mm). 42 ff. Arabic manuscript on polished laid paper. 15 lines of black naskh with titles in red. Late 18th century brown morocco binding with traces of a French spine label. Marbled endpapers.

Some dampstaining throughout, but altogether well preserved.

PROVENANCE: From the collection of the French merchant and arabist Jean-Georges Varsy (1774–1859) with a handwritten catalogue ticket pasted to the front flyleaf, according to which this manuscript served as the basis of the edition of the text (“Les Oiseaux et les Fleurs”, Paris 1821) published by the young Joseph Garcin de Tassy: “No 2962 du catalogue Garcin de Tassy. Kichaf ul Asrar fi Hukmi it thoyour oua al Azhar [...] Allégorie morale en arabe par Azz-eddin al Moadessi (mort en 678 de l’hégire). Manuscrit copié avec soin, ayant appartenu à M. Varsy de Marseille et que M. G. de Tassy a suivi constamment pour l’édition qu’il a donnée de cet ouvrage en 1821. Manuscrit copié en 1102 de l’hégire (Ere vulg. 1690)”. Varsy, a student of Sylvestre de Sacy, came from a family of merchants long established at Rosetta but who had to flee Egypt after the defeat of the French army. Latterly in a Parisian private collection, kept in the family for several generations over the 20th century and dispersed in 2022.

REFERENCES: GAL I, 450 (587); S I, 808.

<https://inlibris.com/item/bn60712/>

المطارف واربع الزخارف فاذا ما فبت من احسن الي
 واويت ماوجب علي جعلت بيتي المنسوخ قبري وفي
 طيه نشري فاضيق علي حسي واقتل نفسي بنفسي
 وامضوا الي رمسي كمضى امسي فانا الذي اجود بخيري
 واهلك نفسي في نفع غيري فمن نكدهن الدار المحولة
 علي الاكدار ابي ابتليت بحسد الجار وقد اعترني علي وما
 وهو هذا العنكبوت المحضوب باوهن البيوت يجاويني
 ويجاورني وتقول لكي يسبح ولي يسبح فامركن وامري
 من ربح ونحن سوي في الحرف ولا فخر لي علي ولا شرف
 فقلت لها ويحك ذهب الاستوا وايرتسا وانت في المسا
 نسجان شبكة للذباب ومجمعا للتراب ولسبحي زينة
 الكواكب والاتراب ويحك انا انت الذي نطق الكتاب بهنك
 في الازل وضرب بصنعتك في المثل وابن النحل من الكحل
 قالوا عند العيد ماذا انت لايسه فقلت خلعة ساق خنجر عرا

انما انزل المطول حيا
 فانه كدور القزيم واما
 معنى باسمه لا يتزل
 ويهلك نطقا وسطا
 واما ما في نسخة

اسي

اسني الملايس ان تلي الحبيب يوم الزيار في الثوب الذي خلعا
 فامن بعفو وانتظر الي عملي ان الكرم ببيل العفو متسعا
فد اشارة العنكبوت قال العنكبوت لئن كان
 بيتي وهن البيوت وجبلي كما ترعي مبتوت فان فضلي
 عليك في سجل الذكر مبتوت اما انا لم يكن لاحد علي منه
 ولا من علي حته ومن حين اولد النجيم لنفسه فاسلم من
 منة الابا والامهات وهن اية من الايات قالوا ما قصد
 زاوريت وان كان خرابا فهو احسن ما اوت فافضد الزوايا
 لعلمي بما فيها من الحبايا وما في سرها من المنك والخفايا
 فالقي كتابي علي حافاتها خزارا من الحبط وافانها ثم افرد
 من طاقات غزلي خيطا رقيقا منسكا في البلا منوعا
 للسلام سلا بيدي متمسكا برجلي فيضن الذباب بتلك الحاله
 الي ميت لا حاله فتمزي وهي من اربي فاخنتظها
 حبايل كبري واودعيها شبكة صيدي فان كان لكي الخار
 عما تنسجيه من زخارف هذه الدار فابن كنت ليله الغار

كدوره القزيم
 يعني باسمه لا يتزل
 ويهلك نطقا وسطا
 واما ما في نسخة

Fine manuscript on the Persian language by one of the 18th century's most influential European scholars of Islamic culture

19. Reland, Adriaan, oriental scholar (1676–1718).

Prima elementa linguae persicae nitidissime conscriptae.

[Utrecht], 1705.

€ 28,000



A splendid manuscript on the foundations of the Persian language by the Dutch Golden Age scholar, cartographer and philologist Adriaan Reland. His knowledge of Arabic, Hebrew, and Persian led to Reland's appointment as Professor of Oriental Languages at Utrecht University by the age of twenty-five, where he made a name for himself as scholar and polyglot interested in all matters relating to the Middle East.

Reland ascribed great importance to the Persian language for Europeans interested in the study of Scripture and in the Persian influence on authors of classical antiquity. His *Dissertationes miscellaneae* included an essay on Persian influence on the Talmud. Reland remained interested in the Persian language and culture throughout his career and became one of the most influential proponents of the study of Persian in the 18th century.

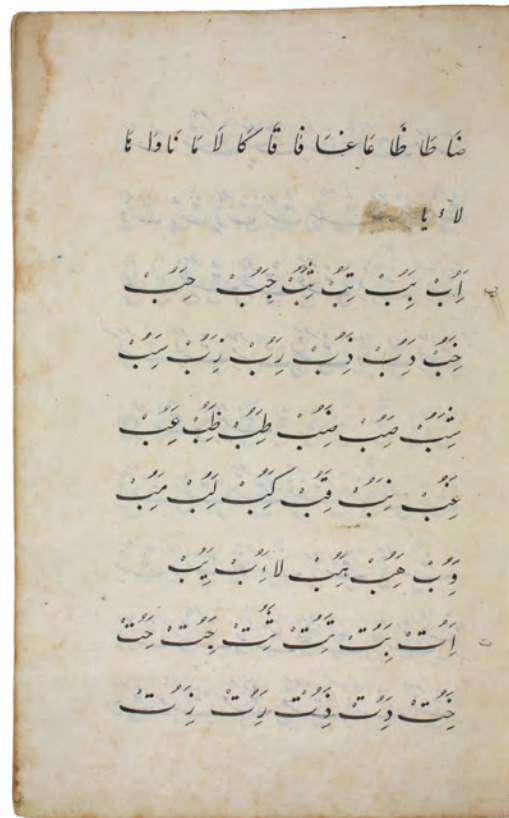
An avid collector of books and manuscripts, which he acquired at auctions from the estates of deceased colleagues or through his international connections in the East, many of Reland's approximately 2,500 books and 200 manuscripts were sold at auction to individual scholars and collectors after the death of his son, with the Vatican Library being the only institution to buy a significant number of his works, where they form the foundation of the important "Vaticani Indiani" collection. The largest collection of his works, however, can be found in Leiden University Library.

DESCRIPTION: Folio (224 × 342 mm). 154 ff. Autograph manuscript on paper, written in Persian and titled in Latin. Black ta'liq script with some words picked out in red. 18th century red calf ruled in gilt. Binding shows some wear, quires detached from spine. Shelfmark on spine, a few minor wormholes throughout and some leaves repaired, not affecting the text.

PROVENANCE: estate auction of Adrian Reland's son J. H. Relandt in 1761; estate auction of the German oriental philologist and reformed theologian Sebald Rau in 1818; later offered by the Parisian bookseller A. Franck Libraire Française et étrangère, Ancienne et Moderne (active during 1860s). Latterly in a Parisian private collection, kept in the family for several generations over the 20th century and dispersed in 2022.

REFERENCES: Altheer, Johannes, *Catalogus Bibliothecae, quam reliquit vir clarissimus Sebaldus Ravius*, 1818, p. 69, lot 5; Jaski, Bart et. al., *The Orient in Utrecht: Adriaan Reland (1676-1718)*, Arabist, Cartographer, Antiquarian and Scholar of Comparative Religion, 2021; Relandt, J. H., *Naam-lyst van een zeer keurige verzameling [...] boeken. [...] [&] Catalogus codicum manuscriptorum Arabicorum*, 1761, lot 9.

<https://inlibris.com/item/bn60707/>



Commentary on the “Qanunceb”

20. [Ibn Sina (Avicenna)]. Al-Jaghmini, Mahmud ibn Muhammad ibn Omar / Shah Arzani, Muhammad Akbar ibn Muhammad.

Mufarrih al-qulub. Sharh al-qanunchah al-Jaghmini.

Central Asia, 1119–1120 H
[= 1707/08 CE].

€ 7,500

Expansive commentary on the *Qanunchah* (*Qanunceb*, “Small Canon”) of Mahmud al-Jaghmini, the important Persian medical compendium based on Ibn Sina’s famous Arabic *Qanun*. Al-Jaghmini’s handbook of medicine was widely used at Eastern Persian schools as an introductory medical instruction manual for at least three centuries. The present commentary by Shah Arzani was copied by Fadhl al-Din in 1119–1120 H.

DESCRIPTION: Tall 8vo (150 × 265 mm). Persian manuscript on polished oriental paper. (340 ff., 23 lines, per extensum. Black ink with red emphases. Modern red blindstamped full calf, bound to style. Paper browned and brittle, some edge tears (rarely touching the text). Prettily bound to style in a modern full leather binding with oriental cover decorations stamped in relief.

<https://inlibris.com/item/bn57398/>



Al-Jili's commentary on the Bismillah

21. Al-Gilani, Abdul-Karim bin Ibrahim.

*Kitab al-Kahf wal-raqim fi sharh
Bismillah al-Rahman al-Rahim [A com-
mentary on the Bismillah].*

Ottoman Empire, 13 Dhu'l Qa'da 1132 H
[= 15 Sept. 1720 CE].

€ 3,500



A two-part commentary of the all-important Bismallah, the phrase which appears before each sura in the Qu'ran, by the well-known Sufi poet and mystic Abd al-Karim al-Jili (1365–1424/28 CE). Al-Jili was made famous by his work *Universal Man*, in which he expounded on the philosophical teachings of 13th century Sufi scholar Ibn Arabi (1165–1240 CE) and discussed the nature of reality, the self, and human perfection. Beyond *Universal Man*, al-Jili wrote widely on matters religious and philosophical, including commentaries like this one, which were important in solidifying his standing as a well-respected religious scholar of the Muslim world.

This particular manuscript was copied by the scribe Abdul-Rahman al-Masiri in the Ottoman Empire, probably Ottoman Palestine, in a handsome, clear naskhi script.

DESCRIPTION: 4to (150 × 200 mm). 76 ff. Arabic manuscript on paper. Black naskh script in 21 lines per page, with headings and important words and phrases picked out in red, marginal commentaries. In two sections bound together, both dated. Modern boards preserving original red leather spine.

PROVENANCE: private UK collection (now deceased).

<https://inlibris.com/item/bn60772/>

تلك الاشارة واستغنواهم عما تخويه العبارة ففني عنهم في هذا المقام ما كان افناء من ذلك الحسن التمام **شعر**
افئته في باطني من بعد ما افئاني
هذه الطائفة هم اهل الذات وهم الصفوة الذاتيون اذ غفروا في بحر الذات فانطسوا وهلكوا فيها واندرسوا ما توالموتة ابدية وعاشوا عيشة ازلية فلا يرجون بعدها موتا ولا حشا ولا بعثا ولا نشرا بل لا يخطر لهم شئ غيرهم فكل منهم عينهم لانه هو الذات السادة العرفه المطلقة المتحققة التي يعبر عنها بالوجود الكلي والوجود الحقيقي **ثم اصطفى** من هذه العشرة الشريفه نذرة قليلة لطيفه حكمهم بذاته في معاني صفاته فنزلوا بالذات في قلوب الاسماء والصفات وتلونوا
بكل لون في الكمال من الجلال والجلال شعر
حكمتي الخفق باسعافه في معاني الجمع من اوصافه
مكنتي في مقابل يد لها اغانا التمكن في اعرافه
فهب على الوجود منهم في كل نفس سمات عطرت ذات نفس تحيي بشيم نسيهم موات القلوب وتوجد عندهم عيانا جميع اسرار الغيوب انكسرت اوعية قلوبهم من اجل محبوتهم لا يوجد الله الا عندهم ولدهم فانزل بسوهم معتمدا عليهم هم المطبوعون باطيب الكمال الملتصقون بعين عندهم الجلال والجمال وهذا هو الطيب المشار اليه في الحديث النبوي صلى الله عليه وسلم **شعر**

منه

سمات طيبك هيبت اشجاني وشميم عطرك عن سواك سيات
اني سكرت بنسمة عطرية فيهار واج حفرة الرحمن
عطارها مقدس متنزّه تصور طيبا بكل معاني
من شتمها شمة نال المنى من كل ما بهوي بغير توالي
طيب لوان الميت شتم نسيته لئذ احياة يحيي الاكوان
الفصل الثامن في سر جعل قرع عينه في الصلاة بسم الله الرحمن الرحيم
الحمد لله الذي صلى على الصفوة من عباده الكرام وحياتهم بتحياته والسلامة فجعلهم من افضل الفرق وهو اكرم القرب الطرق ظهر لهم في الكاف والواو والنون وتجلي لهم في كل حركة وسكون فاستوت عندهم به الاسكن وتساوى لديهم عزز المتحرك والسكن رأو فعله في الوجود فلم يستدوا حقيقة عمل بعدها الوجود تصور كل متحرك في الوجود عندهم كالقلم فاتخذوا نسبة وجود الفعل الى الفاعل كنسبة العدم لانه
اشد لسان حالهم بلطيف مقالهم شعر
لا فعل لي ان قلت ابي فاعل والقول لا قول اذ انا قابل
ما في الوجود جميعه من فاعل شيا لانك فعله والفاعل
كذب الذي هو مدع فعله بالافراد فانه بك جاهل
انت الذي تحطى وتمنع في الوري حقا وتقطع من تشا وتوصل
فعل البرية عن فعلك سيدك وهم كالات وانت العايل
تعرف القوم عندهم الشهود فسلك كل طريقه في الوجود علما بان الاخذ بالمواحي هو فاعل الطاعات والمغاي فشنت

Versification of Arabic grammar

22. Ibn Miqlash al-Wahrani, 'Abd al-Rahman ibn Muhammad.

*Sharh Muqaddamah al-Ajurrumiyah
[Commentary on the Al-Muqaddima
al-Ajurrumiya of al-Sanhaji].*

Northern Africa, 16 Rajab 1141 H
[= 15 Feb. 1729 CE].

€ 12,500



Uncommon commentary by Ibn Miqlash al-Wahrani on a versification of the *Ajurrumiya*, the famously popular outline of Arabic grammar written by Abu 'Abdallah Muhammad ibn Da'ud as-Sanhaji Ibn Ajurrum (d. 723 H / 1323 CE in Safar). A Northern African manuscript from the early 18th century CE, colophon signed by the scribe Muhammad ibn 'Ali ibn Ramadan ibn Isma'il al-Hariri and dated 16 Rajab 1141 AH, "at the time of the noon prayer".

DESCRIPTION: 4to (156 × 225 mm). Arabic manuscript on strong laid paper. 154 pp, 24 lines per extension, calligraphy in beautiful and fine Maghribi in brown ink, titles in yellow, emphases words are in yellow, red, or green. Bound in late 19th century marbled boards with cloth spine.

Numerous marginal annotations; modern pencil pagination. Binding rubbed, old stamp to front endpaper, otherwise well preserved.

REFERENCES: Cf. GAL II, 237ff.

<https://inlibris.com/item/bn57792/>

جعل الاسماء ثلثة اشياء كان التخصيص والنصب بشئ له اسماء ولا يعمل
قوله ولا يجوز فيها الية اسماء واعلم بشئ الاسماء يقتضها على السنة الحرب
 بها عليه كقولهم انما في السنتم بحكلامهم انتهى ان كثر من الاعمال والحرور والجزع
 ولو اعطى التعريف لكان تكثير من التعريف وذلك اجابوا وقالوا ايضا لا يجب عليه السؤال
 يجب انما الاعمال والنصب **قوله** ولا يعمل انما الية الروع والنصب والجمع ان الجمع ايضا يخص
 العمل والروع والنصب تشتمط فيه مع كماله والماد ايضا لا يعمل الجمع كقوله اذهب والجمع
 يناسب العمل لان العمل ثقب والعكس الذي هو التعريف لضم من العلامة كان الجمع
 ايضا ثقب ولو اعطى العمل كان له اجازة الاجتماع ثقبين **قوله** ولا يخفى فيها
 اي في الية الروع عنها التخص بعد نهي الجمع عن الاسماء كما تقدم وايضا انما لم يجب
 العمل كون عمله التعريف لا يبرر معناه الية الاسماء والية معناه العمل واليادون
 ايضا لم يبرر السؤال اذ كان الجمع ان ايدى وفدا جيبه عن

باب معرفة علامات الاعراب

في الية الروع فلا يدين في احواله **والعرفت** في اللغة هي العلم وفي الية الروع
 علم العلو على ما هو به اما العلامة فهي القلة الامة ومعها علامة والاعلام
 مات في الية الروع عبارة عن العلم كالتثنية والجمع والرواية والجمع **قوله** كان
 لحد واحد من هذه الية الروع له علامة في بابها ودليلها على علمه في الروع له اربع علامات
 والنصب له خمس علامات والتخص لثلاث علامات والجمع له علامتان على ما سيأتي بها
 انه ان شأنا انه تعال يحتاج الية الروع التي هي هذه الية الروع اربع علامات التثنية
 والرواية والجمع والنون **قوله** قد عدنا ان كان واحد من الية الروع له علامة تخصه
 ويجمع قتلها وتجمع هذه الية الروع ايضا كما تقدم من انما اسم في الية الروع **قوله**
 الضمة والواو والياء والنون كان خفة ان يقول الية الروع والواو وكان مما استباح فيه
 التثنية ان يكلفون الثقب الية الروع على الية الروع **قوله** اجازة اعلم تقدم وضع الضم لانه اصل
 في باب الضم وانما بعده الواو لانه ما شر عليه وان بعد الواو (باللغة) لانه اشتقا
 من جروحه والياء والنون متعلقا بمثل قولهم باجلا واصله يوجدوا في النون لانه

ن

من علامات الروع **قوله** الروع وخواصه مما اعلمت على خواص الروع
 وما يشتمت عليه من اسماء الروع كذا وكذا وهذا حسن لانه لا يشترط **قوله** اما
 الضمة فتكون علامة للروع في اربعة مواضع في الاسم الروع وجمع التثنية وجمع
 الروع للجمع والجمع المضارع الذي لم يتصل بآخره **قوله** لعلنا ذكر الروع في اربع
 علامات اخذت ان يذكر ان ثلثة العلامات من خواصها وما اشتمت من الروع وبعدها
 على التي تيب الروع يرتبط على الروع مواضع **قوله** في الاسم الروع ويدان به لانه اصل
 اذ الروع اصل والتقنية والجمع مهران عنه قوله الروع اخرج به التثنية والجمع وبين
 بقوله الاسم الروع منصفها كان اربع منصفها ولما ثبت في بعض النسخ تحقفا لظاهرة
 ان ما دللناه بالامثلة منصفها يجوز زيد حكمه وغير المنصفه ما فيه علمان من حيث ان
 علمه واحدة تقع معناه علمتين **قوله** وجمع التثنية اخرج الروع والجمع واذا
 للتثنية اخرج الجمع الاسئلة والمعلق ايضا يزيد منصفها كان اربع منصفها والرواية
 والرواية ثلثة من الزيد ونحوه من الصنوخ وتكون كلمة وقدره وقد دللنا في الروع
 اما في الروع اخرج الروع في الروع في الجمع التثنية من الزيد وقامت في الروع وضمت
 العذار ورواية الروع في الروع وما اشتمت على او في ايضا يجمع بعد الروع لانه بمنزلة
 في الروع حتى يشتمل على الروع في الروع لانه في الروع في الروع في الروع
قوله واعلم ان جمع التثنية هو ما يتغير فيه بناء الروع من الروع في الروع
 او يتغير حركة الروع في الروع كقولنا زيد بنود ومقتضاه مثل كتاب وكنت وقوعش
 حركة نحو سقوا وسعدوا وراحتهم ذلك نحو فضيت وفضبان وخذاه التثنية الية
 الروع الروع نحو الروع في الروع وذا الروع في الروع في الروع في الروع
 حركة فعل وجيشه يكلفونه على الروع في الروع حركة كعبه دعوتهم الية
 حوز الروع ويكلفون الروع في الروع في الروع في الروع في الروع في الروع
 ذلك في الروع في الروع في الروع في الروع في الروع في الروع في الروع في الروع
 لانه من حيث اسماء حوجب تقدمه على الروع في الروع في الروع في الروع في الروع
 على الروع كما تقدم وقوله يجمع اخرج الروع في الروع في الروع في الروع في الروع في الروع

*Cross-cultural theology: Christian prayers in Arabic,
owned by the French branch of a Scottish royal line*

23. [Christianity].

Christian prayer book in Arabic.

Ottoman Provinces, ca. 1729/1750 CE.

€ 4,500



A pretty manuscript of Christian prayers written entirely in Arabic, beginning with the invocation of the Father, Son, and Holy Ghost. While most of the book comprises a Book of Hours, at the end of the volume is a brief catechism on the basic tenets of Christianity, in question-and-answer form. The writer mentions that every Christian should learn this catechism and teach it to all those for whom they are responsible: married couples, in particular, should teach it to their children.

DESCRIPTION: 8vo (111 × 167 mm). 80 ff. Arabic manuscript on laid paper. Black naskh script in 16 lines, with titles and important words and phrases picked out in red. Contemporary morocco elaborately ruled in floral gilt, marbled endpapers.

Light exterior wear, a few minor inkblots, otherwise in good condition. A pretty, attractively bound manuscript with interesting provenance.

REFERENCES: With the armorial bookplate of the Bruce family's Biblioteque du Chateau d'Harzillemont, a 16th century castle in the Ardennes. Following the Peace of Amiens and renewed relations between the French and the British Isles, the castle became the seat of the newly emigrated Contes de Bruce, the French branch of Clan Bruce (the family of Scottish royal fame, which includes Robert the Bruce). A contemporary French note on the rear endpaper identifies the manuscript as a "manuscrit Arabe, prières Chrétiennes, curieux". A hand in pencil has added "1141" in European numerals (equivalent to 1728/29 CE if read as a Hijri date); a colophon reads "1750" in Eastern Arabic numerals. Prior to the acquisition by one of the Bruce counts, the manuscript had an Italian-speaking owner, as inscribed on the front free endpaper: "Regalato a me Dn. Antonio Sacchi dal Sigr. Dn. Nepomuceno Primiz, Carniolo, l'anno 1802. Libro di pietà", indicating the Duchy of Carniola, a Habsburg duchy now part of Slovenia. Latterly in a 20th century Parisian private collection, kept in the family for several generations and dispersed in 2022.

بسم الاب والابن والروح
القدس الاله الواحد امين

ببندى بشر قواعد المسيح الذي منتهى
لازمه لكل من يرغب خلاص نفسه ليقرضا
يعلمها لمن ملتزم بالذمه ان يعلمها
لم. وخاصة تلزم الي المروجين بان
يعلموها لا ولادهم

س ما هو دينك ج انا سبهي س صليب بيدك
علي وجهك ج بسم الاب والابن والروح القدس
الاله الواحد س بنعم دين المسيح ج نعم س
الله كم واحد ج واحد س من هو الله ج الله خلق
السموات والارض وخلقني وخلقك وخلق كل ما
يوجد س في اي مكان هو الله ج الله في السموات
الارض وفي كل مكان س كم ج الاقانيم الالهيه ج
ج ثلاثة س ما ج اسمهم ج اب وابن وروح قدس
س الاب هو الله ج نعم س الابن هو الله ج نعم س

الروح

الروح القدس هو الله ج نعم س اذن ج ثلاثة
الهيته ج حاشاهم اله واحد س لماذا ج واحد ج
لان لهم ذات واحدة . وجوه واحد . وقوه واحدة
وحكمته واحده س اي قنوم من الثالوث الاقدس
صار انسان ج القنوم الثاني س ما هو اسمهم ج سيدنا
يسوع المسيح ابن الله س كيف صار انسان ج بقوت الروح
القدس س في اي يوم صار انسان ج يوم عيد البشارة
س من هو امه ج ستناميرم العذريه س في اي يوم
ولدت ج يوم عيد الميلاد س في اي موضع ولدت ج
في بشارت بيت لحم . ووصفته في مدود البقر س في اي
ساعه ولدت ج في نصف الليل س كم سنه عاش بين
الناس ج ثلاثه وثلاثين سنه س اي شيء عمل في كل
هذا الزمان ج علمنا طريق الخلاص بالاقرار والامتنان
والنجاب س سيدنا يسوع المسيح مات ام لا ج نعم انه
مات س لاي سبب مات ج لاجل خلاصنا س كيف مات
ج مات علي خشبة الصليب س في اي يوم مات ج يوم
الجمعه الامام س كيف مات الذي هو الله ج في المسيح
لجسدين الواحد الهيه . والاخرى ناسوتيه . فاما

Daybook for the Ottoman Empire's oriental administration: Jeddah, Basra, Beirut, Jericho, and Yerevan in 1731

24. Mehmed Sâlim Efendi.

*[Mehmed Sâlim Efendi Rûznamçesi].
Rûznâmçe-i Hazret-i Sâlim Mehmed
Efendi ibn-i Seyhülislâm Merhum ve
Magfurun-leh Mirza Mustafa Efendi
Rahimehullah.*

Constantinople, 1143 H [= 1731 CE].

€ 28,000



A rare document of Ottoman state administration during the early modern period: the official chronological record-book kept by the Kazasker (chief judge) of Anatolia during the year 1731.

The Kazasker had jurisdiction over all Ottoman judicial and educational officials such as judges and Madrasa professors, suggested candidates for these offices to the Grand Vizier, and handled appeals to lower-court decisions. Since the 15th century, the enormous size of the empire necessitated the appointment of two Kazaskers, usually for the period of one year: that of Rumelia, with jurisdiction over the European part of the Empire, and that of Anatolia, responsible for the Asian and Arabian part.

Kazaskers would record all business in a book of original entry such as this one. The present daybook covers an area from Anatolia to the Caucasus, the Arabian lands, the Nile and Northern Africa. Places in Anatolia include Scutari, Merzifon, Pergamon, and Antioch; in the Caucasus the book mentions Tblisi, Ganja, Igdir, Yerevan, and Javanshir. Places in the Levant, Arabia and Mesopotamia include Safed, Idlib, Jericho, Beirut, Homs, Hama, Baalbek, Latakia, Kirkuk, Basra, and Jeddah. From the Mediterranean to the Nile regions, the book records matters pertaining to Cairo, Gharbia, Alexandria, Damietta, Fayyum, Minya, Beni Suef, Monufia, and Beheira. In Northern Africa, the book covers Algeria, Tunisia, Tripoli, and Djerba.

The high volume of official missions back and forth within the vast borders of the empire is hard to miss. In 1731, one Sayyid Nureddin from Izmir is appointed to a position in Basra, 2500 kilometres away. There is also a steady stream of civil servants between Istanbul and Jeddah: entries include a record for Mevlana Ahmed, who, having studied at the Molla Gürani Madrasah in Constantinople, is appointed qadi at Jeddah. Soon after, Ahmed is in turn replaced by Suleyman. This continuity gives evidence of the close relationship between the capital and the Hejaz: civil servants who were successful at the leading madrasahs of Istanbul could be appointed as qadi in Jeddah, with a salary almost four times the pocket money they received in Istanbul – circumstances which also reveal the sensitivity of this region for the Ottoman Empire.

Mirzâzâde Mehmed Sâlim Efendi (1688–1743), the Kazasker of Anatolia for 1730/31, was a noted scholar, poet and writer. Highly educated and remembered as a versatile and colourful personality, he was a connoisseur of science, law and art, and composed numerous works; also a talented linguist, he knew Turkish, Arabic and Persian well enough to compile a dictionary.

DESCRIPTION: Tall folio (150 × 372 mm). Ottoman Turkish manuscript on polished cream paper. 56 leaves, ca. 31 lines, written in a mixed script of naskh and taliq. First part composed in free form with notes in black ink, second part in regular black ink captioned in red. Contemporary full calf binding decorated in gilt and red (professionally restored).

Binding restored to style with original covers laid down, 20th century bookbinder stamp of Rafet Güngör, Istanbul. Occasional light edge flaws; upper part of last 4 leaves torn away with substantial loss, otherwise complete. Several old waqf stamps. At the end of the volume are numerous elaborate seals of Mehmed Sâlim, certified by a civil servant named as Abdurrahman. Their official character is underlined by having been prepared separately and pasted into the completed daybook, with a crescent-shaped cut in the paper creating a flap that conceals the stamped seal.

REFERENCES: Cf. Abdurrahman Atcil, “The Route to the Top in the Ottoman İlmiye Hierarchy of the Sixteenth Century”, *Bulletin of the School of Oriental and African Studies* 72.3 (2009), 489-512.

<https://inlibris.com/item/bn30279/>



Persian music theory from “The Pearly Crown”

25. Qutb al-Din al-Shirazi.

Durrat al-taj wa-khulasat al-nitaj fi ‘ilm al-musiqa.

Shiraz, 1151 H [= 1738/39 CE].

€ 35,000



A section of “The Pearly Crown”, easily the most influential work of the Persian poet-polymath Qutb al-Din al-Shirazi (1236–1311). This, the fourth section of the fourth chapter, is devoted to musical theory. Musical theory was already an advanced mathematical field in Persia by the time Qutb al-Din composed his work sometime in the first years of the 14th century (between 1294 and 1306). In this manuscript, the details and subtleties of music and musical notes are explained visually across numerous charts and tidy geometrical diagrams.

“The Pearly Crown” was a general encyclopedic work, and discussed not only music theory but also natural philosophy, logic, theology, astronomy, mathematics, ethics, and even affairs of state. As an encyclopedic text, it drew upon various sources, particularly the *Risala al-Sharafiyah fi'l-nasab al-talifiyah* by Qutb al-Din's contemporary Safi al-Din al-Urmawi (d. 1294), with additional material taken from Al-Farabi's (872–951) *Kitab al-Musiqa al-Kabir* and Ibn Sina's (980–1037) chapter on music in his *Kitab al-Shifa*.

This particular copy, per its colophon, was commissioned for Mirza Muhammad Ali and copied in the city of Shiraz by Isma'il Shirazi.

DESCRIPTION: 4to (164 × 213 mm). 57 ff. Persian manuscript on gold-flecked paper. In tidy black naskh script in 22 lines, with highlights and important words and phrases picked out in red. With numerous tables and diagrams. Contemporary leather-backed patterned boards.

Light external wear, a few minor hints of paper damage and repair, altogether in good condition.

<https://inlibris.com/item/bn62023/>

French revolutionaries selling crown jewels for African wheat in the Levant

26. (French Revolution) / Al-Rumi, Nimatullah bin Ahmad bin Mubarak.

*Lugat-i Nimetullah. [With:] Voyage de
Venise a Constantinople des citoyens
Perrin, Cablat et Venture.*

Cairo, 1160 H [= 1747/48 CE] and ca.
1794 CE.

€ 12,500



A mid-18th century manuscript copy of a standard Turkish-Persian dictionary, produced (as the colophon notes) in “Cairo, for the French”, and used by a party of French travellers on a political-commercial mission for Revolutionary France.

The otherwise blank final leaves of this Persian-Ottoman Turkish dictionary feature the nine-page travel diary of a “Voyage de Venise a Constantinople des citoyens Perrin, Cablat et Venture”, detailing a journey from Venice to Istanbul via the Levant in 1793-94 by a mercantile expedition of Frenchmen tasked with feeding the Revolution. The group was formed around two merchants and a translator sent by the Committee for Public Safety to achieve a specific goal: to sell the recently seized crown jewels in the Levant, and use the resulting funds to import wheat for the starving French Republic. The two merchants were Pierre Augustin Perrin and Jean François Cablat, and the translator was Jean-Michel Venture de Paradis (1739–99), who worked at the French embassy in Constantinople and as an interpreter and translator across North Africa. The manuscript dictionary may well have been owned by de Venture himself as part of his translation work.

The travel diary does not describe the work of selling diamonds and pearls, but it does name each place visited, several run-ins with illness, difficulties in procuring horses or mules, and notes on cities which and khans whom the author particularly liked (or particularly did not like). Upon reaching Saloniki and then Istanbul itself, the author also names the important European political actors encountered, including the half-brother of the famous revolutionary Georges Danton (1759–94); Jean-Georges Recordain, French ambassador to Venice; François Joseph Michel Noël; a Genoese merchant named Rossi; and a Dubrovnik-born tradesman referred to as “M. Christich” (i.e., Kristić), based at Salinoniki. Furthering the international connections, a note added to the end of the text states that “Notre M. de Vergennes” had been appointed “Envoyé extraordinaire” to the Sublime Porte in January 1755: this refers to Charles Gravier, comte de Vergennes (1719–87), who was Envoy to the Ottoman Empire from 1755 to 1768, and perhaps important personally or politically to the author.

Arising from a mix of language, politics, revolution, jewel-selling, and personal encounters, this is a particularly interesting copy of “Lugat-i Nimetullah”, the dictionary originally penned by Nimatullah bin Ahmad bin Mubarak al-Rumi (d. 1561).

DESCRIPTION: 4to (175 × 225 mm). 202 ff., the first 193 ff. being a Turkish-Persian dictionary, and the remaining leaves with a French travelogue in a second hand. Persian, Ottoman Turkish, and French manuscript on paper. Black and red naskh script ruled in red, French in India ink. Contemporary full calf ruled in blind with blindstamped medallions. Light exterior wear, text clear and legible.

<https://inlibris.com/item/bn61510/>



18th century al-Birjandi manuscript on the use of an astrolabe

27. Al-Birjandi, Abd Ali ibn Muhammad ibn Husayn.

Risalah dar marifat-i sanat-i usturlab-i shumali va junubi.

Persia, Ramadan 1177 H
[= March 1763 CE].

€ 2,800



An illustrated treatise on the astrolabe by famous Persian astronomer, physicist, and mathematician Abd Ali ibn Muhammad ibn Husayn Birjandi (d. 1528). This manuscript contains a different text than al-Birjandi's better known work on the uses of the astrolabe, and is flush with illustrations and charts to aid in the reader's understanding of theoretical and practical usage of the instrument.

Al-Birjandi's writings are some of the most important of the 16th century; he was a member of the Ulugh Beg Observatory, wrote on the sizes and distances of the planets, hypothesized the physics of Earth's rotation, and explained the tools of his trade, from ephemerides tables which track and predict the motions of the heavens to astronomical tools such as, of course, the astrolabe. This particular treatise has been furnished with over a dozen in-text geometrical diagrams explaining different sections of the work.

Description: 4to (173 × 265 mm). 18 ff. Persian manuscript on paper. 17 lines of black nasta'liq with important words and phrases picked out and red, and numerous rubricated charts and diagrams. Rebacked contemporary red leather decorated with floral borders and medallions. Early binding fully rebacked and laid down, modern spine and endpapers, professional paper repair throughout.

<https://inlibris.com/item/bn60470/>

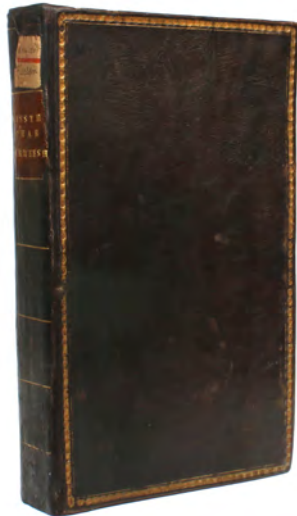
Four tales from four dervishes

28. Khusrau, Abu'l Hasan Yamin ud-Din.

Qissat Shahar Darvish [The Story of the Four Dervishes].

Mughal India, 1184 H [= 1767 CE].

€ 4,500



A collection of four lively allegorical tales attributed to Indian Sufi poet and writer Abu'l Hasan Yamin ud-Din Khusrau (1253–1325), known as Amir Khusrau.

Khusrau was the most famous Persian poet in mediaeval India, famous for a wide variety of poems, music, and epics. The Four Dervishes are not often officially listed as one of his works, as the attribution is uncertain. Regardless, the themes Khusrau enjoyed and promoted in Persian poetry occur here: fantastical adventures, star-crossed lovers, and devout Islam and Sufism infuse the narrative. Stylistically, the stories have some similarities to the Thousand and One Nights, being a series of open-ended vignettes told by four dervishes to a king, who at the end of the tales is able to use his worldly powers to make happy endings for each of the stories he has been told. Popular in India, the stories were eventually also translated into Turkish. Here, the tales are told in a handsome nasta'liq script, with each new dervish's story marked in red ink.

DESCRIPTION: 8vo (140 × 235 mm). 188 ff. Persian manuscript on paper. Black nasta'liq script in 12 lines. Contemporary brown morocco, ruled in gilt, titled in gilt on morocco spine label. Light wear, spine professionally restored; generally bright and clean.

PROVENANCE: 20th century Parisian private collection, kept in the family for several generations and dispersed in 2022.

<https://inlibris.com/item/bn60708/>

میدید و دلاری مینورد و از گریه میگریه و من رو بر باد
 با این میبودم و قربان و صدقه او میبدم و او ^{میگفت}
 که خدا ترا صبر جمیل و جزای خیر گرامت کناد و بمنگه
 چهل روز که نشنت انگه جراحت و زخم هر طرف نند
 جراح کفحت که الحال هر چه خواهد ملتو اند خود و بچام متوا
 رفت و آنست و قلاله عذار از ان کفشار خوشحال کرد
 و آشتی با من است است گذرانید روز چهل و یکم چنم از
 خواب راحت کشوده کفحت که طلانی امر و زدن من
 طعام میخورد که با هم بخوریم و در ان روز مرا یک دید
 خرج بود و آنچه در انست حرف شده بود متفکر شدم و بحال
 شدم که دشمنان را هم مباره جای در ستان ^{ستان} کرد
 بخت از کسی که بر میگردد و بر من از فشار مینورد در آنست

دفع

وقت آرزو میکردم که یکبار ان آرام جان و می ^{طلانی}
 امروز که آرزوی خواستش طعام میکند مرا مقدر ^{خبرید}
 ان نیست لذا ابی اختیار اب از دیده کانم و می ^{دو}
 ان یار عزیز نیست در یافت که خرجی ندارم از روی
 مهربانی و ملاحظت بنیستم شکم کرده کفحت ای عزیز
 بجهت ان آرزوه مباش که خرجی ندارم علم و دو است
 و اندک کاغذ بجهت من بیار کرمان و نالان ^{ببرون}
 آمده علم و دو است و کاغذ تحصیل کرده دیده بخود ملتش آوردم
 فان نازین دلواری نموده رقعته نوشته بمن داد و ^{کفحت}
 در جارسوی بازار این شهر دوکان جواهر فروش است
 مرد محاسن سعیدی صاحب دوکان و نشان ^{چند}
 بمن داد که دوکان انچه و غلط نکتتم و کفحت این دو کلمه

Al-Tusi's Persian ethics

29. Al-Tusi, Nasir al-Din Muhammad ibn Muhammad.

Akhlaq-i Nasiri [Nasirean Ethics].

Persia or Central Asia, 18th century CE.

€ 18,000



Eighteenth-century Persian manuscript of Al-Tusi's acclaimed work on ethics and political philosophy, a good example of the author's Persian writing and his fluency in rendering Arabic tradition into Farsi. The text includes an epitome of the (originally Arabic) *Tahdhib al-Akhlaq* of Miskawayh (d. 421/1030), "who had himself brought together Greek, Iranian, Arab, and Islamic traditions in his Arabic writings. The 'Akhlaq-i Nasiri' became a model for later writers, including Davvani (d. 908/1502), whose 'Akhlaq-i Jalali' likewise includes a Persian epitome of Miskawayh's treatise" (Medieval Islamic Civilization, ed. J. W. Meri, p. 826). "The Akhlaq-i Nasiri was originally dedicated to the Isma'elite governor of Sertaht, Nasir al-Din 'Abd al-Rahim ibn Mansur, but Al-Tusi later retracted the preface written in his praise" (Brockelmann, Supplement).

DESCRIPTION: Folio (210 × 310 mm). Persian manuscript on polished paper. 287 ff. 11 lines of black nasta'liq with occasional red, numerous marginal glosses. Near-contemporary red morocco binding, restored with modern red spine.

Some browning throughout; upper and lower margins with old waterstains. A few occasional small tears to the edges, but altogether a well preserved manuscript.

REFERENCES: GAL I, 510, 22x & S I, 928.

<https://inlibris.com/item/bn60465/>

Al-Tusi on the astrolabe

30. Al-Tusi, Nasir al-Din Muhammad ibn Muhammad.

Bist bab dar ma'rifat-i ustrulab [Twenty chapters on the knowledge of the astrolabe].

Persia or Central Europe,
18th century CE.

€ 4,500



A selection on the astrolabe by the great Persian polymath Nasir al-Din al-Tusi (1201–74), after whom the lunar crater “Nasireddin” is named. Al-Tusi’s contribution to astronomy, astrology, the sciences and indeed literature is difficult to overstate; this work on the astrolabe was used extensively by contemporaries and across the centuries following his death, and provided source material for several important commentaries. He is considered the father of trigonometry and worked extensively on planetary motion, and while some of his more abstract works are perhaps better known, it is important to recall that the astrolabe was the tool at the centre of much of his success and work. This text is additionally a good example of the author’s Persian writing and his fluency in rendering Arabic tradition into Farsi, a task at which he excelled. With around 150 attributed works, al-Tusi changed to face of both Arabic and Persian scientific literature; this is a nice piece of that legacy.

DESCRIPTION: 8vo (164 × 257 mm). 19 ff. Persian manuscript on paper. Black nasta’liq script with a few marginal commentaries. Modern full leather stamped in blind.

Endpapers replaced, light staining and edgewear; in quite good condition.

REFERENCES: GAL I, 512 (675), 48.

<https://inlibris.com/item/bn60471/>

بسم الله الرحمن الرحيم

الحمد لله الذي جعل لنا العلم والصلوة على محمد وآله الطاهرين
وآل عابدین محققین در معرفت اسطرلاب ارتفاع نصف النهار
الشمس مولانا المعظم افضل الاماخرین جو صنف اول من اسطرلاب
نور الساموقه مشتمل برست باب اول در معرفت ارتفاع الساعات
وخطوط ودر اسطرلاب اربعه علقه در وقت حلقه بود و
صفحه دروی باشد از او که گویند ان بلند که عود بود و
انرا که گویند اربعه که بر او باشد و ارتفاع و عرض مشتمل
انرا جوه و ام گویند و صفی در جوه بود و بر روی صفی مشتمل
را کتبوت و شکل خوانند ان در بر روی جوه بود و در سطح
شفت شفت کنند و اینند و شفت از خط کنند که انرا که
و بعد قیاسه در جوه است بر تو ایله بر سطح در بر قوم گویند
باشد از اجزاء ان جوه گویند و در سطح اسطرلاب این بر شفت
جوه و خط مستقیم تقاطع بر روی ای فایه کشیده باشد که انرا
جنب عدله انرا خط عدله و خط وسط انرا خط نصف
النهار گویند انرا که خط مشرق و مغرب در بر که بر شفت
جوه کشیده باشد برین خطها چنان رسم شود و بر شفت
دو بولک از جنس کس بود و هر دو قطره شده از اجزاء
ارتفاع خوانند و انرا که در سطح افتاده شده و بر سطحی

از دو

از دو بولک در شیب بود اجزاء اعلی نقیض کرده باشند و ارتفاع دو بر سطح
بود و اینجکه در سطح و متوازی بود که مرکز هر یک مرکز سطح بود و اینجکه
در بیرون باشد و از حد هر یک که بیاید بیاید از حد هر یک باشد
و از حد هر یک از سطح اعلی که بیاید گویند و اینجکه در بیرون باشد
در سطح اسطرلاب درین در سطح است شامه است و در سطح
جنوبی که در سطح اسطرلاب در بیرون باشد و حد هر یک از سطح
در بیرون و در او بر دیگر که بر روی بلند که کشیده باشد و انرا که
در او بر مرکز صفی باشد یعنی انرا که تمام و بعضی انرا که تمام
انرا در او بر حفظ است ارتفاع خوانند ان بر شفت فوق از ان
مانند از صفی اربعه سیاه هم دو بر او بود مرکز او عدله است
کرده باشد از سمت الرکن خوانند و اینجکه بر انرا باشد که تمام
بود از افق مشرق و مغرب خوانند و دو خط مستقیم که مرکز
صفی خط مستقیم خوانند بر روی ای فایه که انرا که بعد است من بیونند
خط وسط انرا خط نصف النهار خوانند و خط دیگر از خط مشرق و
مغرب و خط استوا خوانند از انرا خط بلند که بر جانب است
خط مشرق خوانند و نیمه دیگر که بر جانب بود خط مشرق و هم
چنان افق مشرق و افق مغرب خوانند و در میان خط
عدله نوشته باشد مقترن بود تا شود که سمت الرکن رسم کردند
ان اعداد اسطرلاب مختلف بود و در سطح شفت شامه خوانند

Three treatises on the Arabic language

31. Al-Wardi, Abu Hafṣ Zayn al-Dīn ‘Umar ibn al-Muzaffar Ibn / Al-Zawawī, Ibn Mu‘ti.

Kitāb ad-Durra al-alfiya fī ‘ilm al-‘arabiya. [With:] *Al-Tuhfah al-Wardiyah*. [And:] *Sharh al-tuhfah al-Wardiyah*.

Yemen, 1188 H [= 1774 CE].

€ 4,800



Three treatises bound in one Yemeni manuscript, all on various aspects of Arabic grammar and language, and including a copy of *Al-Durra al-alfiyah fī ‘ilm al-‘arabiya*, the most famous work by Ibn Mu‘ti al-Zawawī (1169–1231), which was for a time the most influential of Arabic grammars in the mediaeval period. The work, couched as an *Alfiyya* (a poem in one thousand verses), describes Arabic language and grammar in the form of simple poetry and was the focus of numerous commentaries. Its author, Ibn Mu‘ti al-Zawawī, was a jurist, grammarian, and poet from the Maghreb.

The two texts bound before the *Alfiyya* are both by Abu Hafṣ Zayn al-Dīn ‘Umar ibn al-Muzaffar Ibn al-Wardī (1291–1348), known as Ibn al-Wardī, and comprise a book of poetry on Arabic grammar called *al-Tuhfah al-Wardiyah*, followed by a commentary on this first text. Ibn al-Wardī is best known as an historian, geographer, and natural philosopher; that he also wrote extensively on the Arabic language illustrates his skill as a polymath. His most famous work was a summary of the known world of the Arabs in his time.

DESCRIPTION: 8vo (170 × 255 mm). 70 ff. Arabic manuscript on paper. Black naskh script in 25 lines, ruled in red, with titles and important words and phrases picked out in red. With marginal annotations in a contemporary hand. Contemporary full leather ruled and stamped in blind.

Binding professionally rebaked. Some toning and paper repairs to text, a few repairs evidently quite early as marginal notes in an early hand have been added on top of them.

PROVENANCE: 20th century Parisian private collection, kept in the family for several generations and dispersed in 2022.

<https://inlibris.com/item/bn60736/>

Commentary on the “Book of Healing”

32. Al-Khafaji, Shihab al-Din / Abu ‘l-Fadl ‘Iyad.

Nasim al-riyadh fi Sharh al-Shifa’
[Commentary on the “Book of Healing”
of Qadi Iyad].

Egypt, late 18th century CE.

€ 3,500



Well-known 17th-century commentary on what is probably the most frequently used and glossed handbook of the life, qualities and miracles of the Prophet Muhammad, *al-Shifa bi Ta’rif Huquq al-Mustafa* of Qadi Iyad, composed in the first half of the 12th century CE. The commentator Shihab al-Din al-Khafaji (ca. 977–1069 H / 1571–1659 CE) was “an Egyptian scholar and littérateur with a large and diverse oeuvre who had a considerable impact on the literary scene of his time and later” (Ralf Elger, in *Encyclopaedia of Islam*, 3rd ed., s.v.). He studied first with his uncle, the philologist Abu Bakr al-Shanawani, and then in Cairo; having completed the pilgrimage with his father, he continued his studies in Istanbul before being made Qadi of Rumelia and later in Saloniki. Sultan Murad named him Qadi ‘l-’askar (judge of the army) for Egypt, but he was soon dismissed from this post and returned to Istanbul via Damaskus and Halab. Having fallen out with the Mufti Yaqub ibn Zaqariya and the Vizier, he was posted to Cairo as a simple Qadi and there lived as a writer and lecturer. His several works are listed by Brockelmann.

DESCRIPTION: Folio (210 × 305). Arabic manuscript on strong polished oriental paper. 288 ff. 30–31 lines of pretty naskh in black ink, with occasional words and emphases in red; several old marginal glosses and annotations. Contemporary oriental red morocco binding with fore-edge flap with oval medallions to both covers (spine renewed, edges reinforced).

Binding rubbed; traces of worming, also variously to the leaves but confined to the wide margins. Slight waterstain to upper edge.

REFERENCES: GAL II 285 (369) 9, 11; GAL I 369 (456) 5, 1i.

<https://inlibris.com/item/bn57156/>

The revolutionary Ali Qushji on astronomical science

33. Ali ibn Muhammed, Ala al-Din (Ali Qushji).

Risalah dar 'Ilm-i Hay'at [A treatise on the science of astronomy].

Central Asia, 1193 H [= 1779 CE].

€ 4,500



An astronomical work by Aladdin Ali ibn Muhammed (1403–74), also known as Ali Qushji (Ali Kushji or Ali Kuşçu), a revolutionary astronomer and mathematician of the Timurid era. Ali Qushji famously rejected astronomy's wholesale reliance on philosophy, and in doing so freed his scientific work from some particularly limiting Aristotelian philosophical concepts. Contrary to Aristotle, Ali Qushji stated that Earth need not be stationary (that is, it could rotate) and that there was no need for astronomers to follow the Aristotelian notion that the heavenly bodies necessarily moved in uniform circular motion, a precursor of the concept of elliptical orbits, like Mercury's and that of many comets. As a disciple of Ulugh Beg, Ali Qushji also contributed to the famous work *Zij-i-Sultani* and to the founding of Sahn-i Seman Madrasa at the Fatih Mosque in Istanbul.

The text comprises distinct sections pertaining to astronomy and arithmetic, illustrated with various diagrams, especially of the movement of heavenly bodies. This particular copy is bound alongside select chapters of a second treatise, the *Haftad bab dar Usturlab* (Seventy chapters on the rule of the astrolabe), written by Shaykh-i Baha'i in 1004 H (1596 CE).

DESCRIPTION: 8vo (106 × 161 mm). 132 ff. Persian manuscript on paper. Black nasta'liq script with rubrication, marginal notes; index in red, black and green ink. 19th century limp red morocco, ruled and decorated in blind.

Light wear, staining to rear leaves, otherwise bright and clean.

PROVENANCE: from the property of the botanist Dr. Eugene L. Vigil (b. 1941), of Lynden, Washington, USA.

<https://inlibris.com/item/bn60502/>

و در جانب شمال با این افاق عمارت منتهی شود
 و اما در قسم بچشم اعظم مدارات ابدی الظهور
 منطفه البروج را قطع کند برد و نقطه که میل آن
 دو نقطه ذرجه قطب ظاهر برابر تمام عرض بلد
 بود و اعظم مدارات ابدی الحفا نیز منطفه البروج را
 برد و نقطه متساوی المیل در جهت قطب خفی قطع
 قطع کند و منطفه البروج با این چهار نقطه بچهار قوس
 منقسم شود یکی ابدی الظهور و در منصف آن
 منقلب قطب ظاهر بود و در مدت بودن اثناب در
 جنوب افق این قوس نه را طول بود و
 دیگری ابدی الحفا بود
 و در منصفش منقلب
 دیگر بود و مدت بود
 اثناب در این قوس
 لیل طول باشد و در دو طرف

از منقل



موقع این قطب در دوری بعد از
 که در قطب کشیده شده است

قوس اول

قوس اول مماس افق شود و غروب کند و دو طرف
 قوس دو نیم مماس افق شود و طلوع کند اما از دو
 قوس باقی آنکه در منصفش اول حصل بود معکوس
 طلوع کند یعنی آخر قوس پیش از طلوع کند برخلاف
 معهود و مستوی غروب کند اگر قطب ظاهر شمالی بود
 و مستوی طلوع کند و معکوس غروب کند یعنی آخر قوس
 پیش از اولش غروب کند اگر قطب ظاهر جنوبی بود
 و انقوس که اول میزان بر منصفش بود بر معکس
 مذکور طلوع میکند و غروب کند و در این اثناب منقلب
 ظاهر را در ارتفاع بود یکی اعلی و اینقدر مجموع میل
 کلی و تمام عرض بلد باشد در جهت قطب خفی از
 سمت الراس و دیگر اسفل و اینقدر فضل عرض بلد
 بر تمام میل کلی باشد در جهت قطب ظاهر و قطب
 فلک البروج را نیز در ارتفاع بود یکی اعلی و اینقدر
 مجموع تمام عرض بلد و تمام میل کلی باشد و دیگری

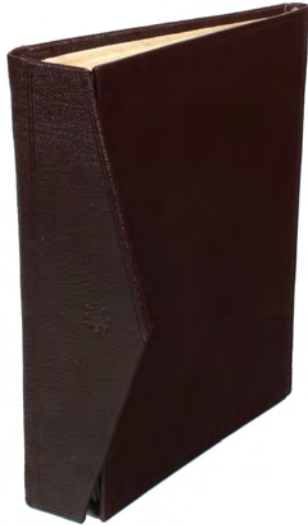
The writings of a mystic from Tlemcen, Muhammad ibn Yusuf Sanusi

34. [Sanusi, Muhammad ibn Yusuf].

*Kitab al-sughra fi' al-tawhid [The
Smaller Tract on the Principles of Faith,
or, The Lesser Creed].*

North Africa, 1194 H [= 1780 CE].

€ 1,500



A theological treatise more commonly known as *Al-Sanusiyah Al-Sughra* (“The Short Version of As-Sanusiyah”) or as *Umm al-Barahin* (“The Mother of All Proofs”). Mohamed ibn Youssef Sanoussi (1435/36–1490) was a North African theologian who lived as a mystic in Tlemcen, Algeria. Unlike Averroes or al-Ghazali, Sanusi espoused a democratic and rational conception of theology that appealed not to the elite but to any man endowed with reason. He sought to establish practical faith through logical proof.

As stated in the colophon, the present manuscript was copied by one Ahmad ibn Ali.

DESCRIPTION: 4to (152 × 210 mm). 57 ff. Arabic manuscript in Maghribi script on paper. Leaves have been numbered in pencil, though incorrectly. Brown and red ink with occasional blue and yellow, ruled in red, gilt pointer in the margin marking the beginning, and ending with the name of the Prophet Muhammad written in yellow and black. Marginal notes in a modern red ink. Modern brown morocco with fore-edge flap. Modern endpapers.

Recto of first leaf somewhat soiled, with later ink notes and paper repairs; the beginning of the text on the verso is only slightly affected. Light soiling and inkblots throughout, with a few marginal wormholes and dampstains. Later marginal notes; verso of f. 56 has text which is not contained in ruled margins and has thus been trimmed slightly along fore-edge.

REFERENCES: Cf. GAL II, 8.7.4.

<https://inlibris.com/item/bn60525/>



بسم الله الرحمن الرحيم طالع العلم على بصيرة ومخونا
 قال الشيخ في معرفة الرجال في العلم والفضل والفضل في العلم
 سيد محمد بن يوسف شهر ربيع الثاني سنة
 في ربيع الثاني سنة وجمعها بدر اجن راجع
العلم هو الذي ارفع علمنا بالاجتهاد والسلام وهو ما يليق
 ورواهنا في علمه الظلال والفضل، بينه للفاخر في
 مؤاننا الرضيم علم وجه العلم، وبلغ لخدمته عن الامن فعل
 معية لظلال الجواهر وسلام الامكان، وحيث علمه صلى
 العلم عليه وتبع في جميع عالم الخوام الظلم وتبصر العلم في
 للاعمال الاجماع **ويعلم** بفعل وضعت عملية تحتها
 معما يجب على الخلق اعتقاد في حق الله تعالى وعلم
 رسوله عليهم السلام والفضل على جميع من به الخلق
 من ضلالت الخلق والفضل ما رتبة ان انهما بغير محقق
 وكما عز وعانها في المصير وتبصر، والتمه ان
 يتبعها انه ولي التوفيق والتمه من **العلم**
 بل بالبحر اقتران، بالفي ان العزيم وانما لما راعها به
 الضميمة صلواته علمه ومع حيث قال كل امرئ بما الى
 لا يقبل فيه بالبحر هو اية وسروم اجرام وسروم الفصح
 وكذا علم طريق التثنية ان يطلع بالبحر والاحمر

الانفق

والانفق في الغيب التمر وعدم انتمام وقصير العلم والبر
 بكل لخلق ليعلم ان العلم الايمان به وهو وجهه واماها
 حيث هو يعلم بالخلق الخاله ولما يصحوا العلم ان العلم الرضية
 سواء **و** حقه من العلم التوسوا من في العلم كما في
 وكلمة التوسوا **والصلة** والصلوات على صميم العلم
 صلواته عليه **وت** **العلم** اصل العلم فيقول
 العلم من امر حتى ينزل الغاية اراغتها العلم
 ثم نفا الى العلم والمعلم للزوم التهمة لظلال العلم
 بضع صلافة للعلم على علم ضام **والعلم** في العلم كل
 نوع او يخصص فيه علاقة من حيثان يعلم من صلب انواع العلم
 جناسا لانه في بعض انواع العلم انما العلم **و** العلم
العلم علم الغيب **و** العلم العلم العلم العلم العلم
الاجسام **و** العلم التيمات **و** العلم ان تكون انما صلبة في تهيئة
 انواعه والجنس بالعلم انما العلم **و** العلم من
 يعلم ان **و** العلم ان يكون في كل علم من التفاضلية
 في كماله التعميم **و** العلم في جميع علاقة من العلم
 موجود، لكون العلم من تليتمه به اصلا والصلوات
 ربه من انما العلم العلم العلم العلم العلم العلم العلم
 من العلم **و** العلم العلم العلم العلم العلم العلم العلم
 العلم **و** العلم العلم العلم العلم العلم العلم العلم

A Persian retelling of Kalila wa-Dimna, with forty miniatures

35. Kashifi, Kamal al-Din Husayn ibn 'Ali.

[Kalila wa-Dimna.] Anwar-e Soheyli.

Pakistan, ca. 1780–1820 CE.

€ 75,000



“The most important Persian reworking of the Indian-Middle Eastern cycle of mirror-for-princes fables known at different periods and places and in various recensions as the Pancatantra, Kalila wa Demna, and the Fables of Bidpay (Pilpay)” (Wickens 140). This beautiful Persian manuscript boasts the full fourteen chapters – illustrated with forty remarkable miniatures – of the famous collection of moral tales titled here in Persian as “Anwar-e Soheyli” (or Sohaili), penned in the 15th century by the writer, astronomer, and Sufi mystic Kamal al-Din Husayn ibn 'Ali Kashifi (1436-1504). Of Kashifi’s prolific oeuvre, this is one of his best known and best-loved, especially in India.

In his prose Kashifi plays with genre, intertextuality, and the intellect of his readers. The title itself is a pun twice over: written for Kashifi’s patron Sultan Hosayn Mirza Bayqara (1438-1506), the work is named after the Sultan’s much-favoured vizier, Ahmed Soheyli, while also making a pun on Sohayl, the Persian name for the bright star Canopus.

The present text itself covers all fourteen chapters which normally appear in Anwar-e Soheyli, each chapter including a loose collection of animal fables (though human beings are very much also part of this animal landscape) with tales of fabulous scenes, prolifically illustrated. A given miniature might depict two geese making a tortoise fly by means of a stick held by their beaks, the terrible lion Kamgu’i and the sly jackal Fariseh deep in conversation, or a camel-rider and a venomous serpent discussing the reward of the good deeds, witnessed by a large tree. The largest and most artistically refined miniature is from the story of a bear, intent on ridding a sleeping gardener’s face of flies, dashing a boulder on the latter’s head.

Certainly a handsome manuscript, and an important Persian continuation of a long-standing and distinctly Middle Eastern and West Asian genre of fable-writing, beautifully presented.

DESCRIPTION: Large 8vo (185 × 288 mm). 320 ff. Persian manuscript on paper. 15 lines of black nasta'liq script, ruled in red and blue, with important words and phrases picked out in red. With 40 miniatures, possibly by two hands, and a finely executed and illuminated 'unwan, accompanied by illuminated decoration on first two pages. Contemporary full lacquered leather ruled in gilt with floral medallions and devices, lushly hand-painted on copper gilt field.

Spine professionally rebacked and subtle paper repairs to the lower margins of some leaves. A few instances of staining, otherwise bright and clean, with colourful and generally well-preserved miniatures throughout.

REFERENCES: G. M. Wickens, "Anwar-e Sohayli", Encyclopædia Iranica II.2, pp. 140f.

<https://inlibris.com/item/bn62025/>



*North African work on the recitation of the Qur'an,
manuscript copied during the author's lifetime*

36. Al-Fasi, Abu 'Abdallah Muhammad b.
'Abd al-Salam.

Al-Qutuf al-daniya sharh al-daliya.

North Africa, 23 Safar 1195 H
[= 18 Feb. 1781 CE].

€ 7,500



A treatise on the practice of tajwid, the study of the pronunciation and recitation of the Qur'an, in a manuscript copied during the author's lifetime.

Tajwid is an important holy practice for Muslims who undertake its challenging study, the extent of which may take years to complete. Manuals like this one contain vital information for such a scholar, who would need to memorize a wide variety of information, such as the exact type and pronunciation of each letter in the Arabic alphabet, including how to stress “thick” and “thin” letters, and how to pronounce vowels. The aim of tajwid is to remain true to what is considered the original pronunciation of the language of the Qur'an, as it was spoken by the Prophet.

Muhammad b. 'Abd al-Salam al-Fasi (AH 1130–1214) was a scion of “a prominent family of Moroccan scholars” who were originally established in al-Andalus but who settled in Fez at the end of the 16th century CE (Brice, *An Historical Atlas of Islam* [1981], p. 302). He “specialized in Kur'anic readings, to which he devoted a number of writings that have in part survived” (ibid, p. 303).

DESCRIPTION: Folio (214 × 300 mm). 41 ff. Arabic manuscript on paper. Brown maghribi in 37 lines, titles and important words picked out in red. Early 20th century red cloth. Light wear, with limited paper repairs and minor staining.

PROVENANCE: 20th century Parisian private collection, kept in the family for several generations and dispersed in 2022.

<https://inlibris.com/item/bn60701/>

Chinese Muslim manuscript with two surahs, describing the battles of Badr and Tabuk

37. [Qur'an Juz'].

An illuminated Qur'an, Juz' X.

China, later 18th century CE.

€ 9,500



Beautifully illuminated Qur'an Juz' (one of thirty parts of varying lengths into which the Qur'an is divided) written in 18th century China. Arab presence in China dates back as far as the first Caliphate: the Prophet's companion Sa'd ibn Abi Waqqas is traditionally credited with introducing Islam to China as ambassador in 650. Indeed, many major cities in China, such as Xi'an (or Chang'an, as it was known during the height of the Silk Road) and Beijing boast a long and rich Muslim history. Qur'an sections written by Chinese Muslims show Chinese influence clearly in both the decoration and the script, which is derived from naskh. The section of the Qur'an copied here is the tenth Juz', which comprises surah 8, *al-Anfal* ("The Spoils") and surah 9, *al-Tawbah* ("The Repentance"). These two surahs form a set, and are best read as a pair. Both give an account of battles: *al-Anfal* describes the Battle of Badr, while *al-Tawbah* describes the Battle of Tabuk.

A fine example of the Chinese Muslim manuscript tradition.

DESCRIPTION: 8vo (200 × 288 mm). Arabic manuscript on paper. 50 ff. Script in bold black sini, 5 lines within red double rules, punctuation in red, gold rosette verse markers outlined in black, surah headers in gold, gold and polychrome marginal decoration, opening bifolium with red, blue and black and gold illuminated panels around three lines of text. Restored 18th century red leather with fore-edge flap, elaborately ruled and stamped in blind.

Covers fully rebacked, with some mild warping; some paper repair and reinforcement.

PROVENANCE: Private UK collection formed in the 1960s and 1970s.

<https://inlibris.com/item/bn60524/>

2

الْقَزِي وَالْيَتَامَى
وَالْمَسَاكِينِ وَابْنِ
السَّبِيلِ ^ل اِنْ كُنْتُمْ

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ
مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ
وَلِلرَّسُولِ وَلِذَلِكَ

The art of sand divination

38. [Geomancy].

Two treatises on the art of 'ilm al-raml.

Egypt or Syria, early 19th century CE.

€ 6,500



A manuscript devoted to the arcane art of ‘ilm al-raml, the “science of sand”, or sand divination. The Western term geomancy can be traced back to this Arabic origin, being derived from the ancient Greek “geô manteía”, itself a translation of the original Arabic “ilm al-raml”. As its name suggests, it is the art of foretelling from dots or lines randomly marked upon the ground or on paper. During the late mediaeval period and the European Renaissance, geomancy entered Europe via North Africa and became quite popular, though during the Renaissance it was occasionally banned alongside other divinations, like palmistry.

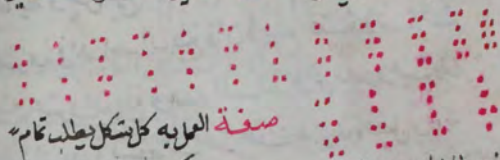
The manuscript comprises two treatises, likely by the same author, on ilm al-raml. Included throughout are numerous examples of the sand dots in various arrangements. Each arrangement of dots (created by throwing pebbles in sand, or similar) would have a name and special significance to the practitioner.

DESCRIPTION: 4to (160 × 226 mm). 77, (1 blank) ff. Arabic manuscript on paper. Black naskh script arranged in 17 lines, with titles and important words picked out in red. With in-text diagrams of geomancy dot arrangements. Contemporary red leather with fore-edge flap, ruled in blind. Clean, sewing tight; an appealing survival.

PROVENANCE: 20th century Parisian private collection, kept in the family for several generations and dispersed in 2022.

<https://inlibris.com/item/bn60730/>

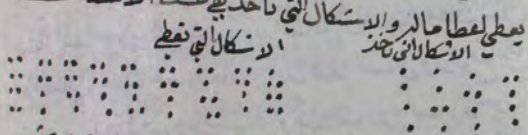
القطر فاحكم بوجوده وطبع ذلك الشكل في ذلك البيت ولهذا يسمى
باستقرار النقطة في البيت **صفة** تسكين العنصر الصغير



عنصر فان لم يوجد في الرقم محي الي بيته وحكمه بالطابع والترتيب
وحكمه فالناسر يطلب الهوي والهوي يطلب النار والتراب يطلب النار
والما يطلب التراب **اه ط م** يطلب **ج ز ك س** و **د ح ل ع**
يطلب **ب و ي ن** الحكم عليه او مرتبه يطلب مرتبه والثاني من
المرتبه يطلب الثاني والثالث يطلب الثالث والرابع يطلب الرابع والذوق
مراتب يطلب بعضها **بضائفة** في العدد وهل هو جمل وامرأة فاضرب
الرجل وكل الخط الى السادس عشر وخذ عدد عنصر الهوي والتراب
ولهله واستقطه $\sqrt{7}$ فان فضل فرجه بالعدد فهو ذلك وان فضل ربع
فزوجاني لا مجال والله علم **بضائفة** في الخامل هل تذكر وانتي فاضرب
الرجل وكل الخط الى السادس عشر وخذ عدد عنصر النار والما ولهله
واستقطه $\sqrt{7}$ فان فضل فرجه فقد ذكر وان فضل ربع فقد ذكر والله
اعلم **فضل** في الغايب حي ام ميتة والابيض يعييش او يموت فاضرب الرجل

وكل

وكل الخط الى اسر عشر وخذ عدد عنصر النار والتراب ولهله ولهله
وخذ عدد عنصر الهوي والما فان ذكر النار والتراب على الهوي والما
مات وان ذكر عنصر الهوي والما على النار والتراب عاش فان النار
والتراب عدم والهوي والما وجود والله يعلم **اعلم** ايديك الله بروح منه ان
الدول بيت النفس والروح فان انتقل الي بيت سعيد فاحكم بالملك
السعيدك واذا انتقل الي بيت سريه فاستعد من الحكمة وقماد حزين
من الحكمة وان كان من بيت ماله حركة فيسعد من جهة اهل والولدين
وان تزل فرج في ماله او ماله في مرضه فالسعادة من جهة الدوله
وان تزل مال في السادس او السادس في حال كان في غرامه وان كان ماله
في اربع او اربع في ماله كان شكك ياخذ له منه وان كان شكك



والباقي ياخذ ولا يعطي واذا سارت عاشم في قائمه او قائمه في عاشم
فاحكم بالزوج واذا سارت رجاء في بيت عاقبه فاحكم بالسعادة
وان كان شكك تابع من جهة السرى وان كان هوأي من جهة الغرب
وان كان ماضي من جهة يحيى وان كان تربي من جهة العبد والله اعلم

The introduction of electricity to the Islamic world: the earliest surviving manuscript

39. Yahya Naci Efendi.

*[Introducing electricity through
experiments].*

Constantinople, 1227 H [= 1812 CE].

€ 48,000



The original Ottoman Turkish manuscript of one of the most important texts in the history of electrical engineering and science: the complete treatise on electrical fluid, as drafted by the Turkish engineer Yahya Naci the same year. “In the early 19th century, the teaching of science at the Imperial Engineering School in Istanbul was mostly based on the material translated from textbooks compiled for the French *grandes écoles*. Translations and compilations were generally made by the professors of the school. Yahya Naci Efendi (d. 1824), a lecturer in French language and sciences, compiled in 1812 a treatise introducing the properties of electricity through experiments. His aim was also to show that the lightning flash and the thunderbolt were electrical phenomenons. Yahya Naci’s main source was the chapter on electricity of Mathurin-Jacques Brisson’s (d. 1795) *Traité Élémentaire de Physique*, a popular book of physics in French colleges. This translation is important because Yahya Naci endeavoured to create Ottoman terms from Arabic regarding electricity and because it points to the initiatives in introducing experimentation in the teaching in the Imperial Engineering School” (Günergün).

The colophon states the name of the scribe as “Yahya Naqi” and the date “Zilqâda 1227 H”, proving that the present volume contains the author’s long-lost original manuscript.

DESCRIPTION: 8vo (222 × 150 mm). 16 ff., mostly with 24 text lines to each page (text area 155 × 70 mm). Written in excellent naskh script with black ink on waxed paper. Headings and highlighted words in red. Two (folded) plates on velin paper (watermark: A. Stace 1802). With carefully executed pen-and-ink drawings with notes in red (167 × 194 mm each). Contemporary red half leather. Covered with Ebru paper, with leather edges and marbled endpapers. In very fine condition; only a few insignificant spots.

PROVENANCE: Feza Günergün, Deneylele elektrigi tanitan bir Türkçe eser: Yahya Naci Efendi’nin Risale-i Seyyale-i Berkiyye’si. In: *Osmanli Bilimi Arastirmalari IX/1-2* (2007–2008), pp. 19–50.

<https://inlibris.com/item/bn32267/>

***Illustrated manuscript of the Qanunceh, or “small canon”:
a summary of Ibn Sina’s famous Canon of Medicine***

**40. [Ibn Sina (Avicenna)]. Al-Jaghmini,
Mahmud ibn Muhammad ibn Umar,
and others.**

Al-Qanunchah fi al-Tibb [Small Canon].

Central Asia, 12 Jumada II 1243 H
[= 31 Dec. 1827 CE].

€ 25,000



Manuscript containing the translation of Ibn Sina’s *Qanun* (“Small Canon”), originally written in Persian: a brief medical compendium compiled by the Khwarazmian polymath Mahmud ibn Muhammad ibn Umar al-Jaghmini based on Ibn Sina’s famous *Qanun*.

This abridged manual of medicine is arranged in ten parts (“maqalat”, or “discourses”), each containing several chapters. The first maqala serves as a general introduction, dealing with the basic concepts of 14th century medical science and illustrating the various physical qualities (al-arkan) and body constitutions (al-amzigat), then focusing on the four Galenic humours (al-ahlat) – blood, phlegm, yellow and black bile – before discussing the parts of the body, the senses or faculties (al-quwá), and the preservation of one’s natural temper (al-umur at-tabi iya). Further discourses treat anatomy, the various “conditions of the human body” (“ahwal badan al-insan”), the pulse, the “tafsira”, or urine bottle given to the physician by the patient for inspection, the various aspects of the “wise management of diseases”, “head diseases” and “diseases affecting the other body parts”, chronic diseases of the various organs, evident defects (or “infirmities”) in the external appearance of the body, fevers, and ultimately the importance of food and drink as remedies.

Several diagrams show the human anatomy, including marginal illustrations of the digestive system and of the human eye with its nerves and muscles, a full page annotated cross-section of the human body, and even the sketch of a horse. The colophon, dated 12 Jumada al-Thani 1243 H, states that this manuscript was copied by Mulla Najib Allah.

DESCRIPTION: 8vo (ca. 150 × 240 mm). 23 ff. Arabic manuscript on fine paper, black and red nasta’liq script in 21 lines per page. With 4 hand-coloured illustrations. Contemporary limp auburn calf. Some brownstaining near the beginning.

PROVENANCE: private London collection; formerly acquired on the UK and international art market 1970s–2020.

<https://inlibris.com/item/bn61620/>

Ganjavi's Romance of the seven beauties, with seven miniatures

41. Ganjavi, Nizami.

Haft Paykar.

Kashmir, 11 Jumada I 1244 H
[= 19 Nov. 1828 CE].

€ 18,000



The final work of the greatest romantic epic poet of Persian literature, Nizami Ganjavi (1141–1209 CE), illustrated with seven finely executed miniatures. This copy is of particular interest for the unique flavour of its miniatures: four show a selection of the princesses who make up the bulk of the story, and the first two show hunting scenes relating to the early sections of the tale. The fifth, however, book-ended by scenes of two sequential visits to princesses, is clearly an illustration of Great Mosque of Mecca, with the Kaaba at its centre and even a stylized Zamzam Well to one side. In it, the crowned figure of the Romance's protagonist, Bahram, prays in supplication, in a deviation from the standard tale, wherein Bahram is a pre-Islamic Zoroastrian, and his text only interacting with Ganjavi's Muslim context in subtle ways.

Ganjavi, a native of the Seljuq empire city Ganja (now Ganca, Azerbaijan), wrote several epics, each leaving its own indelible mark on Persian literature. Of these, *Haft Paykar* is considered his masterpiece, an invention built from the life of the historical Sasanian king Bahram V (or Bahram Gor) (r. 420–438). It is at once considered a skilful example of erotic fiction and a thoughtful moral fable.

Aside from the interesting addition of the Kaaba scene, the miniatures accompanying the manuscript are easily identifiable scenes. The first shows Bahram killing a lion and a wild donkey at once with a single arrow. In the second, the character Fitna mounts a ladder to reach Bahram with a cow on her shoulders. Of the four miniatures devoted to the princesses, each is shown in her themed palace rooms and gardens. First among these is the yellow dome, associated with the Sun and Sunday, which is the home of the princess Yaghma Naz, variably described as Greek or from the Turkestan region. Next appears the red dome, associated with the planet Mars and Tuesday, where the Slavic princess Nasrin-Nush tells Turandot's Riddles. After this comes the turquoise dome, associated with the planet Mercury and Wednesday, home to the princess from the Maghreb, Azarbin (or Azar-Gun), who tells the story of Mahan and the Madman. The

final miniature shows the sandal dome, associated with the planet Jupiter and Thursday, where the princess from either Xinjiang or the region of Rum (Anatolia, the Balkans, and parts of the Middle East which were under Roman control in ancient times), Humay, tells the story of Good and Evil.

The scribe of this particular copy was Hafiz Abd al-Rasul Kani, who completed his work on the 11th of Jumada al-Awwal 1244 H. Altogether it is a work of both textual and artistic beauty, with an interesting choice in visual depictions.

DESCRIPTION: Folio (175 × 275 mm). 58 ff. Persian manuscript on paper, with seven full-page miniatures. Contemporary full leather thoroughly decorated in blind, rebacked. Binding rebacked with spine replaced, well preserved.

<https://inlibris.com/item/bn60515/>



Ottoman calendar and almanac

42. [Almanac].

Ottoman manuscript almanac.

Ottoman Turkey, 1244 H
[= 1828/29 CE].

€ 1,500



A pretty example of an Ottoman calendar and almanac for the year AH 1244, comprising each of the twelve months of the hijri calendar, the main calendar in use in the Ottoman Empire prior to the 1839 addition of the Rumi takvim (literally, “Roman calendar”). Each month stretches across two facing pages, each carefully tabulated in 15 rows and 28 columns, with numerous notes and calculations. A final two-page spread provides further detail on the year as a whole.

Ottoman almanacs served an important purpose: they helped to keep track of Muslim holy days, provided a calendar, and often tracked the movement of the sun, moon, and planets in the form of astronomical tables. Some more ornate examples were made as gifts, while others would have been kept for personal use, or even as souvenirs of important years.

DESCRIPTION: 8vo. 14 ff. Arabic and Ottoman Turkish manuscript on paper. Black and red script in rubricated rows and columns, each page ruled in gilt, important words and phrases picked out in gold and orange. 19th century marbled wrappers.

Light exterior wear, contemporary notations on margins and endpapers. Interior bright and clean.

<https://inlibris.com/item/bn61487/>

Ottoman manuscript on fruits and crops

43. [Ottoman agriculture].

A treatise on agriculture.

Ottoman Empire, 19th century CE.

€ 2,800



An Ottoman agricultural manuscript in a clear, tidy script. The author discusses a range of crops and related information, including a chapter on the cultivation of olives and another on the cultivation of guavas. Readers are thus provided with an interesting glimpse into the history of food cultivation in the Ottoman Empire, as well as Ottoman interest in foreign foods and agriculture. Guavas, for example, were only introduced to the Ottoman world through the Columbian exchange in the early 16th century, but in the following centuries came to be cultivated in some lowland areas of the Ottoman Empire, where the climate was neither too cold nor too arid. Meanwhile, olives and other staples had been part of Ottoman agriculture since antiquity.

DESCRIPTION: 4to (156 × 200 mm). 62 ff. Ottoman Turkish manuscript on polished paper. 11 lines in black ink, with titles picked out in red. 19th century red half leather with fore-edge flap, covers with decorative purple paper.

Some light exterior wear, faint waterstaining, altogether well-preserved.

PROVENANCE: 20th century Parisian private collection, kept in the family for several generations and dispersed in 2022.

<https://inlibris.com/item/bn60867/>

کوسک کوزک بلکلکه اگر اصمه و اگر باعد ر قطع اید رکت
 سنجکلکه اگر اصمه ا کا طهر در لر کسه کور سدوی بریده کز لوجه
 آبی یاغی سوره لر اندن صکره اول طهر ایله قطع اید لر
 یاخود صر مسانی دو کوب نریت یاغیله خلط ایدوب
 طهره یه سوز لر یاخود صغر یاغی و قور بعه قانی سورپ
 یاخود چوبوغن کل ایدوب نریت یاغیله خلط ایدوب
 طهره یه سورپ آتکلکه کسلر یاخود باغد بیر ایچند اولان بوجکی
 انوب یاغنه قرشدر ب طهره یه سورسلر اول طهره ایله قطع
 ایسلر جمله افاندن و بوجکدن سالم اوله و داخی بکل که
 اشجارک قوی مقدار وارنجده اولان دکور دکمک استسک
 اوج دانر طوغری و صاع بوطاعتن بر قریش مقداری و نرنجه
 قویوب

مطلوبه
 طهره الت قطع
 باغبان
 مطلقه اشجار و قطع
 غرس اشجار و قطع

باقیسن

باقیسن کسلر بعد دکور و داخی معلوم اولاکه بر کمتش حکم
 اولن اخر از ره دن اشجاری دخی بوطقت لاندن زبانی
 تشرین اولدن اخر از ره دکندر بعضن حکما اولکر بیلدیزی
 دوشمزدن برآی اول بوطانن زیاده تندرست اولور مشر
 وشول بوطاق که یرینه داخی مزاجه و یروب صقه انک
 ضعفن و قوی ایسه اشغه بقانن و یوقار و میل ایتوب
 او زاده اغاج بوطاعتی اراستدن طوغری کیدن کسلر
 و اغاجک ایچ یوزینه میل ایدوب ایچری کیدن و اغاج اؤز
 بتوب اشغه مایل اولوب و درسک کبی بوکلوب و برقارشدن
 یوقار و اوز زمین بوطا قری کسلر او زده و قالین بوطا قده
 بعضی بوطاق اولور بتورن طشره چقاری بلورونه اوزر

زمان قطع قوتون
 اشجار

یعنی ترا
 او کتر نشین آننک
 او حیجی کوز فو نیلور

Traversing Qajar Persia with manuscript guide

44. [Persia – travel guide].

Manuscript travel guide.

Qajar Persia, ca. 1850s CE.

€ 8,500



A beautifully presented Persian manuscript, comprising a unique guide to the barren crossing from Kerman to Kandahar in mid-19th century Qajar Persia. The guide, perhaps actually used by two Russian owners whose inscriptions are extant on the front free endpaper, in fact covers several routes through what is today south-eastern Iran and western Afghanistan, providing reliable information on distances, water sources, and other relevant data. For instance, a reader is told the number of houses in the most populated villages – and consequently the odds of spending the night sheltered indoors at a host's home.

The journey begins in the town of Kerman, originally founded as a Sasanian outpost, and proceeds to explain one's options to travel to the ancient city of Kandahar; also included are several other routes. The distances, daily destinations, and road options are all covered in detail for each journey. Apart from these practicalities, a traveller also receives tips on the shrines or other tourist spots one might visit on a given day of travel.

With two inscriptions in pre-reform Russian cursive on the front free endpaper, dated 1855 and 1917. The first inscription appears to be a translation for the benefit of a Minister of the Russian Empire. The second mentions a journey across Afghanistan and Baluchistan, possibly with the aid of this very manuscript (or perhaps it was a souvenir). Certainly an interesting piece of travel writing, and one designed not solely for the armchair traveller.

DESCRIPTION: 8vo (125 × 221 mm). 26 ff. Persian manuscript on polished paper. Black nasta'liq script in 15 lines per page, ruled in green and blue, with rubricated chapter headings and marginal medallions. Contemporary limp leather and woven floral-patterned cloth.

Light wear to cloth, though it is remarkably unfaded. Aside from one minor dampstain interior is bright and clean.

<https://inlibris.com/item/bn62026/>



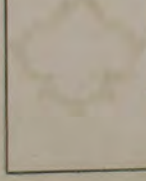
راه در زمان شهر آذربایجان نام قنبران از راهی که از
 روستای صفت بیستان میسرند زشته شده است
 از نیش آریه خانه با روست ده در مسافت ده عرض
 راه دو سه چاه است و آب و گیش با روست روه
 خانه است عظیم ز رخت و آبادی عازره از روه عازره
 با روست صفت در مسافت پنج آبادی در آن جا
 چاه است که شتر و دین آب برسد از نیش رخت
 و آبادی است از پنج آبادی صفت در مسافت است تا
 کاه شده کاه رخت و آبادی است و بعد از کاه
 و آب و جیت دارد جز کاه آنها احد فان شده کاه است
 از آنها با نیش و روه میسرند و صفت در مسافت ده
 آبادی دره بومی است از نیش است نهایت نمود آباد
 رخت و بستان زیاد دارد از آبادی دره که نیش
 نزل است و آره در مسافت است که در عرض است
 همه جا در رخت و بستان و آبادی است راه



از کمان



از کمان بزرگ آذربایجان نام قنبران در راهی که
 از روستای بیستان میسرند زشته شده است
 از نیش آریه خانه با روست ده در مسافت ده عرض
 راه دو سه چاه است و آب و گیش با روست روه
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 چاه است که شتر و دین آب برسد از نیش رخت
 و آبادی است از پنج آبادی صفت در مسافت است تا
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 از آنها با نیش و روه میسرند و صفت در مسافت ده
 آبادی دره بومی است از نیش است نهایت نمود آباد
 رخت و بستان زیاد دارد از آبادی دره که نیش
 نزل است و آره در مسافت است که در عرض است
 همه جا در رخت و بستان و آبادی است راه



On dialectics and the linguistic expression of concepts

45. Al-Iji, 'Adud al-Din 'Abd al-Rahman ibn Ahmad.

Al-Risalah al-'Adudiyah [Treatise on dialectics].

(And): Muhammad bin Abd al-Qadir al Fasi.

Sharh nazm alqab al-Hadith [A poem on the sciences of Hadith].

Northern Africa, 1281–1314 H
[= 1864–1897 CE].

€ 6,500



Later 19th century Maghribi manuscript containing two treatises: the first, the *Risalah al-Wad'iya al-'Adudiyah* (on dialectics and the linguistic expression of concepts) by the Persian philosopher 'Adudaddin 'Abd al-Rahman ibn Ahmad al-Iji (ca. 1281–1355 CE) from Ij near Shiraz. Al-Iji lived mostly in Soltaniyeh and for a while served as Qadi in Shabankareh, and later as Qadi al-qudat under Abu Sa'id Bahadur Khan. He returned to Ij and died as a prisoner in the fortress of Diraimiyan in AH 756, following a quarrel with the lord of Kirman (cf. GAL S II, 287).

The second text, from a different manuscript, is the *Sharh nazm alqab al-Hadith*, a commentary by Muhammad bin Abd al-Qadir al Fasi on the *Nazm Alqab al-Hadith* ("Poem on the sciences of Hadith") by Muhammad ibn al-'Arabi al-Fasi, completed on 25 Sha'ban 1071 H (25 April 1661 CE).

Dated several times: al-Iji's treatise is dated 4 Ramadan 1314 H (6 February 1897 CE), whereas the copy of al-Fasi's Hadith commentary is dated Dhu'l-Qadah 1281 H (1865 CE). The introductory text is dated 1280 (1864 CE).

DESCRIPTION: 4to (148 × 188 mm). Arabic composite manuscript on polished laid paper. Three sections of several different hands. (18), (104), (18) leaves. 15–20 lines of Maghribi script in black ink with occasional words in blue, red or green ink, first sections set within red and blue rules. Contemporary full red morocco binding with fore-edge flap, decorated with gilt stamps and blindstamped red medallions. Binding professionally repaired in places. A later handwritten note inscribed at the beginning of the volume appears to conflate the works' titles, giving the contents as *Sharh al-risalah al-wad'iya*. Occasional light browning and insignificant traces of worming, but generally well preserved.

REFERENCES: GAL II, 208 (268) III.

<https://inlibris.com/item/bn61084/>

Two Ottoman Turkish scientific texts

46. Al-Tusi, Nasir al-Din Muhammad ibn Muhammad.

Bahname-yi badisahi [A book on sexual matters].

(And:) Mahmud bin Kadi-i Manyas.

'Acebü'l-üccab [The Wonder of Wonders].

Ottoman Turkey, 19th century CE.

€ 4,000



A 19th century Ottoman Turkish collection of two texts, containing, first, al-Tusi's *Bahnameh* (in Arabic, *Albab al-bahiyah fi al-tarakib al-sultaniyah*), the author's only substantial medical work: a health manual written for Abu Muzaffar Khan, the ailing son of the Sultan of Qazan. Most of the work deals with various restorative and curative medicines, while the last third discusses sexual intercourse and aphrodisiaca (cf. Brockelmann). The Persian scholar Nasir al-Din Muhammad ibn Muhammad ibn al-Hasan al-Tusi (1201–74) is known for his extensive work on science, physics, mathematics and theology. He is often credited with the invention and identification of trigonometry as an independent division of mathematics, and the lunar crater “Nasireddin” is named after him.

This section is followed by the *'Acebü'l-üccab (Kitab a'jab al-qujjab)*, a short encyclopedia composed in 1438, during the Old Anatolian Turkish period, and attributed to Mahmud bin Kadi-i Manyas (Minas), also known as Minasoglu or Manyasoglu. A frequently copied work, it consists of three main parts, on fiqh, arithmetic, and fauna, flora, and mining. An Ottoman intellectual who lived during the reign of Murad II, Mahmud was born in Manyas where his father served as judge. He grew up in Skopje and completed his education here, as well as some of his works. He later moved to Edirne, where he taught at various madrasa and also died. Mahmud b. Kadi-i Manyas was well versed in the Islamic sciences and had a keen interest in occult sciences. He was fluent in Arabic and Persian, and composed poetry in both languages, as well as in Turkish.

An old French note pencilled on the front pastedown erroneously indicates that “ce livre est, je crois, la traduction de la Tactique navale pour la flotte turque de l'amiral Truguet quant [!] il était à Constantinople commandant le Tarleton avant la révolution”.

DESCRIPTION: 4to (174 × 226 mm). Ottoman Turkish manuscript on polished laid paper. (52), (41) pp., followed by 38 blank ff. 19 lines of black ink, two parts in two distinct hands. Bound in 19th century marbled covers with red leather spine and edges; yellow paper pastedowns. Well preserved throughout.

REFERENCES: GAL I, 512 (676), 55 (for al-Tusi).

<https://inlibris.com/item/bn60732/>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حمد و سپاس و شکر بی قیاس اول حضرت المومنه در کیم املا در فیض
ایدوب و اسباب رخ زایل ایلدی و مریع سعادت مهینا قلوب دولت
ریاضتک رعیتک مهینا فلوری کقول الله عزوجل الحمد لله الذی
اذهب عنا الحزن و کقولہ ان ربنا لغفور شکور الذی لمانا دار المقادیر
من فضله و دخی دعائی بی عد و ثنائی بی حد اول حضرت ربوبیه در کیم
مکمل قادری نفوس ناطقه انسانیه موهب انواع انعام برله و ملوک قادی
معادن حوایر حکمای جواهر بدایع حکیمه اعلام اتمک برله کقولہ تعالی
و لقد انینا لقمآن الحکمة الاییز لیراکم رواج فرایح احسان الهی و لو اریح
صفایح خاندان نامتناهی انک قدرت فیضند در نتمک بیورر و انت
الفضل بید الله یوقیه من بیشاء والله ذوالفضل العظیم و دخی افضل
الصلوة و اکل الصیات اول رسول کائناتک اوزینه اولسونکم و یرش
در تبیین مشایخ اسامه ایجون و متحد قواعد احکام ایجون کیم اول محمد
مصطفی در صلی الله علیه و علی اله بلیت خوجه دنیا و دین کیم و فی صد
بدر هر دو عالم مصطفی افتاب شرع در یای یقین نور عالم رحمة
للعالمین و دخی انک ال اوزنه اولسون که خبر الاصحاب در و بعد
ناظر فراید کتاب و ناسخ قواید بی حساب اول ذات بی جمال و عنصر کمال
در کیم ملک علاء العصر و انداز فضلاء الدهر قطب الاسلام و المسلمین
مرغوب

مرغوب الملوک و السلاطین عیسی الزمان و مسیح الدوران حد اول مشکلات
الدقایق مظهر مرموزات الحقائق ابو البرکات خوجه ناصر الدین در کیم
طوس التلودر افاض الله علیه بحال الطاف و نور بنور الرحمة مضامع
اسلاقه امین یارب العالمین بلیت یداه الله للحکماء شرکاً و اذهب عمره
فی العلم دخره بعد از بن ملک علات و الیسر حکما خوجه ناصر طوسی
رحمه الله اشبو کتاب تالیف اندکده و اسرار حکمای کشف ایدوب و ورمو
زاتن اظهار ایلد و کینه سبب اولدیکم سلطان الاسلام ابو المظفر
خان که سلطان قرن خان اوغلدن و سلطان قرن خان کیم نامون
اوغلدن کیم خلیف روی زمین ایدیلر ناکاه مقلوج اولوق و دست انداز
واقع اولدی و حال بویدی کیم خوبان خطای و صاحب جمالان ختن
قتنه جمع اتمش ایدی بعضی سین نکاح برله و بعضی سین ملک یمن برله
انکیجون جماعه بغایت حریص ایدی بس بویله اولسه اول صاحب
جمال برله ذوق و مسابرت اتمک لکدن قادی و جون کوردی کیم
حال بویله اولدی حوجه حضرتنه اعلام ایدوب تالیف کتاب
استدعا ایدی و اشبو بیتلری یازدی و بوز دور لو حضور برله
حوجه حضرتنه صوندی بلیت ای عزیز بیسمران التسخیف
بنیاد کن ناکه باشیم من یان ما سنک کل در یو یهار هر هی که اهل حکمت
رعز کردست کشف کن یا تبسرتی بقسرت نظر کن جون در وار هم
سبب یاشد برای حفظ صحیح ابن کتاب هم درین عالم ایدان وجود

Illustrated in the Indian style

**47. Asir-e Esfahani (Shahristani), Mirza
Jalal al-Din b. Mirza Mo'men.**

Diwan manuscript.

India, 19th century CE.

€ 18,000



A very pretty two-volume manuscript collection of Shahristani's poetry, meticulously illustrated after the Indian fashion, as befits the writer's literary style. Asir-e Esfahani (Shahrestani) was an innovative Persian poet in 17th-century Safavid Iran who contributed greatly to shaping the so-called 'Hindi' or 'Indian' style of early modern Persian poetry. The form developed in the Safavid era when many poets, lacking the Shah's patronage, emigrated to India, where Persian poetry had flourished from Ghaznavid times. Indeed, Asir himself enjoyed the high esteem of Shah Abbas the Great (r. 1588–1629), whose son-in-law he was, and his home served as a centre of Isfahan's lively literary scene. While Asir did not personally visit India, his works were well received there. Collections of his poetry have been printed variously, but manuscript copies are rare.

DESCRIPTION: 12mo (88 × 148 mm). 2 volumes. Indo-Persian manuscript on polished paper. 61 & 59 leaves. 9 lines of black nasta'liq within blue, red and gilt frames; margins tinted. Opening folios prettily illuminated in colours and gilt. A total of 18 beautiful full-page illuminations with tinted margins elaborately decorated in gilt. Contemporary quarter cloth over marbled boards. Coloured endpapers. Very appealingly preserved with a few insignificant paper flaws to margins and several ink annotations as well as pen illustrations (including one of a Persian kamancheh) on the flyleaves.

<https://inlibris.com/item/bn61216/>

یک همه دل در ترا اندر ز غم خواب
 نقش قدم مادل پر ایله ما است
 دلکش اقبال چه نامی بر آورد
 مانند دل سوخته سردانه که خنک
 در خطه کشمیر خط سخنچه دانی
 از قصه لطیف
 چشم بدگون
 پیش نامان سرگم مایه دریا است
 مرجه بینی بر تو از حسن عالمی است
 که تراب کم بدانی است که طرفت است



شاهانه گوگل سازد انشده کی است



Jain cosmology

48. [Jain cosmogram].

Polychrome pigments on cotton.

Northern India, early 20th century CE.

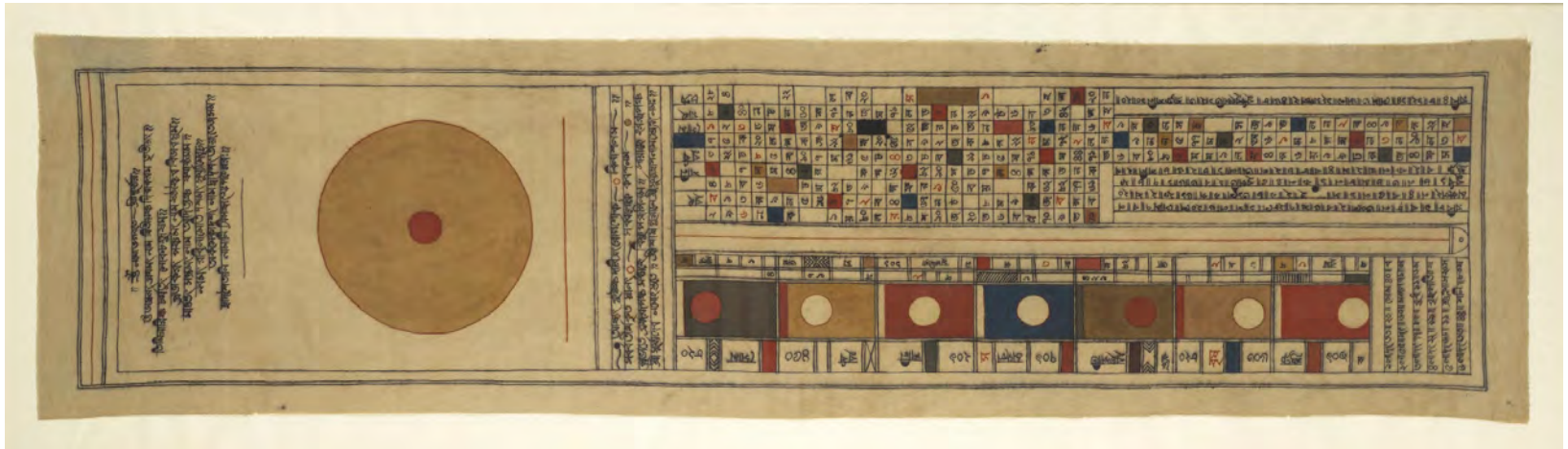
€ 7,500

Large Jain cosmogram alternating text and geometric figures, representing the Universe. Jain cosmology considers the world as an uncreated entity that has existed since infinity with neither beginning nor end.

DESCRIPTION: 183 × 33 cm.

PROVENANCE: French art trade; bought by Pierre Bergé (1930–2017) in Paris in 2010 and acquired from the sale of his estate.

<https://inlibris.com/item/bn56577/>



Arabic manuscript of the Sphaerics

49. Theodosius of Bithynia.

Kitab al-ukar [Sphaerics].

Kabul, 1327 H [= 1909 CE].

€ 6,000



An early 20th century Arabic manuscript of the *Sphaerics* by the Greek astronomer and mathematician Theodosius of Bithynia (ca. 169–100 BCE). Unknown in the West during the Middle Ages, the *Sphaerics* proved instrumental in the restoration of Euclidean geometry to Western civilization when the book was brought back from the Islamic world during the crusades and translated from Arabic into Latin.

The present manuscript was written in Afghanistan under the rule of Habibullah Khan, a reform-minded Emir who attempted to introduce modern medicine and other technology to his country. The prettily blindstamped binding would also appear to be of Afghan origin.

DESCRIPTION: 4to (170 × 254 mm). Arabic manuscript on polished oriental paper. 111 pp. (paginated in a later ballpoint hand), 11 lines, per extensum, black and red ink, written space ruled throughout with several sets of coloured borders. With numerous diagrams in the margins. Contemporary blind-stamped full calf.

Paper a little browned and brittle; traces of former block-stitching; some of the first few leaves transposed during re-binding, according to the later ballpoint pagination.

<https://inlibris.com/item/bn57397/>

Unique manuscript map of the Yemen Vilayet, drawn during the Yemeni rebellion of 1911

50. Manuscript map of Yemen and the Red Sea.

Hitta-i Yemaniyye ve civari haritasidir
[Map of the country of Yemen and its environs].

Ottoman Empire, 20 March 1327
(Rumi) [= 2 April 1911 CE].

€ 28,000

Unique hand-drawn map of western Yemen, southern Arabia and the southern Red Sea, reaching from Aden, Djibouti's Gulf of Tadjoura, and the Bab-el-Mandeb in the south and as far north as Mecca, Jeddah, and Rabigh. The legend identifies the various symbols used in the map to show features of the land: fortresses, railroads ("simendüfer", chemin-de-fer), international and Sanjak borders, simple roads, and causeways ("sose", chaussée). Apart from a few miles of rails inland from Hodeidah, no railways are shown in Arabia (the Hejaz railway had reached Medina in 1908 and not proceeded further), but several tracks are illustrated on the African side, some dubious. Dated 20 March 1327 (2 April 1911 CE), the map is signed with an unidentified monogram and inscribed as a gift to "Tevfik Bey Efendi, my comrade in misfortune" ("Refik-i felaketim Tevfik Beyefendi'ye yadigarimdir"). In the right margin, a series of pencil notes enumerate the various konaks (one-day travel stage posts) of the laborious land journey from Hodeidah to Sana'a.

The Sublime Porte had long sought to assert its authority in Yemen, and in 1872 had succeeded in establishing the Yemen Vilayet as an administrative division of the Ottoman Empire, though the vast area proved almost impossible to rule and continued to be plagued by insurrections. In early 1911 the Imam of Yemen, frustrated by the lack of progress in negotiations that had lasted for fully five years, began another revolt against the Ottomans: armed rebel bands arrived in Sana'a on 12 January 1911 and took over the city. The rebellion collapsed near the end of April, followed in October with the signing of the Treaty of Daan, which made Yemen a vassal state of the Ottoman Empire. It is very likely that the draughting of the present map was occasioned by the various Ottoman administrative and military operations taking place in Yemen during early April 1911.

DESCRIPTION: Hand-drawn and hand-coloured Ottoman Turkish map, 536 x 778 mm. Scale 1:1,000,000. Traces of folds which show a few insignificant paper and edge flaws. Drawn on high-quality Austrian "carta di disegno" paper with drystamp in one corner.

<https://inlibris.com/item/bn61456/>

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