



# *Manuscripta Orientalia II*

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## Very early copy of al-Ghazali's most famous work

### 1. Al-Ghazali, Muhammed ibn Muhammed at-Tusi.

*Ihya Ulum al-Din [The Revival of Religious Sciences].*

Iran or Iraq, 1 Sha'ban 604 H [= 20 Feb. 1208 CE].

€ 75,000



A precious and early manuscript of the third volume of al-Ghazali's personal magnum opus and what is considered the greatest work of the Islamic Golden Age, *The Revival of Religious Sciences*, copied within a century of its author's death. Muhammed ibn Muhammed at-Tusi al-Ghazali (1058–1111) was one of the greatest figures of the Golden Age; he gained fame for his legal theories, philosophy, and works on logic, but it was this particular work for which he was most respected. Al-Ghazali has been called the single most influential Muslim after the prophet Muhammad, and a “Mujaddid”, or Renewer of the Faith. His works were so highly acclaimed by his contemporaries that he was awarded the honorific title “Proof of Islam” (“Hujjat al-Islam”).

Famously born from a spiritual crisis experienced after his appointment to a prestigious intellectual position as head of the Nizzamiyya University in Baghdad, *Revival of Religious Sciences* was and remains a hugely influential theological text throughout the mediaeval period. Its themes include ascetism and morals within the structure of Muslim law and Sufism. Indeed, in addressing these themes, al-Ghazali succeeded in synthesizing his ideas into what became a classic introduction to the way Islamic concepts and practices might form the foundation of reflective religious life.

Quite a well preserved and very early copy.

DESCRIPTION: Folio (214 × 288 mm). Arabic manuscript on paper. 66 ff. 21 lines of bold black naskh script with occasional underlining and notations in red. 19th century leather-backed marbled boards. The first leaf (containing only the title of the work) is a later addition; light edgewear and standard gentle browning to leaves.

REFERENCES: GAL I, 422, no. 25.

<https://inlibris.com/item/bn60809/>

في ربه المجهوبين امرؤ حجه والحق بالمطرودين وليتعرف ذلك من قلبه ومن  
اعماله فان صادف قلبه فرائد زاد تحافيا عن دار الغرور وانصرا الى الاثر  
والله تعالى ووجد اعماله فلو لم يتسبب سبب من ان السرح فليتوبها لقبول ان الله تعالى  
لا يقبل الا من اجبه ومن اجبه تولاها وانظر عليه انما حجبته وكف عنه طوره  
عده المبس فاذا ظهر ذلك عليه دل على التوبك وان كان الام بخلافه  
فيؤسك ان يكون خطه من سفن العنا والتعب فعوذ بالله منه والله اعلم

### كتاب اداب تلاوة

### القرآن

وهو الكتاب الثامن من ربح العادات من كتب ارباب علوم الدين  
بسم الله الرحمن الرحيم  
الحمد لله الذي امتز على عماره بنبيه المرسل صلى الله عليه وسلم وحضاه  
المرسل الذي لانائه الباطل من بين يديه ولا من خلفه حتى اتسع على اهل  
الادكار طوره للاعتبار بما فيه من القصر والاحجار وانظر به سلوك المبتدع  
التوهم والصراف المستقيم بما جعل فيه من الاحكام وقرق بين الجلال  
والجبرام نحو الضيا والنور وبه الجاه من الغرور وفيه سقا الصدور من  
خالفة من الحياية فضمه الله ومن استنقى العلم من حبه ارضه الله  
هو جيل الله المتين ونوره المير والعدوة الوثيق والمعتم الاوفي هو  
الحيط بالليل والكثير والصغير والكثير لا تنقصي عائلته ولا تنافي  
عذابه لا يحيط بقوايده عندا هل العلم ولا تخلقه عند التلاوة  
كثرة التردد وهو الذي ارشد الاولين والآخرين وما سمعه الحق  
يلتوان ولو الى قومهم مندربن فقالوا انما سمعنا قرانا نجيا بهيلا

الفضل

الرسد فامنا به فكل من امن به فقد وفق ومن قال به فقد صدق ومن  
تمسك به فقد هب ومن عمل به فقد فاز وقد قال تعالى ان نحن نزلنا  
البركة واناله لجاظون ومن استجاب حقه في القلوب والمصاحف تلاوته  
والمواظبة على دراسته مع القيام بادابيه وشروطه والمجاظفة على ما فيه  
من الاعمال الباطنة والاداب الظاهرة وذلك لانه من بيان وتفصيله  
ويتكشف مفاصده في اربعة ابواب

### الباب الاول في فضائل القرآن واهله

### الثاني في اداب التلاوة وفي الظاهره

### الثالث في الاحكام الباطنة عند التلاوة

### الرابع في مفسر القرآن وتفسيره بالراي وعينه

### الباب الاول

في فضل القرآن واهله وذم المقصرين في تلاوته  
فضل القرآن واهله وذم المقصرين في تلاوته  
فضل القرآن واهله وذم المقصرين في تلاوته  
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فضل القرآن واهله وذم المقصرين في تلاوته

الفضل

## *Very early manuscript treatise about the fatwa*

### 2. Fatwa manuscript.

*Kitab al-Waqi'at fi'l-Fatawi.*

[Levant, ca. 1290 CE].

€ 35.000



Lengthy and well preserved 13th century Arabic manuscript law book on the fatwa, produced in the Levant by an anonymous author.

A fatwa is legal advice given by a Muslim authority on request, with the purpose of resolving a religious or legal problem that has arisen among members of Islam. The person who gives the legal information is familiar with Islamic jurisprudence (fiqh) and is referred to as a mufti; the one who asks for legal advice is called mustafti. According to the famed 13th century Islamic jurist Ibn al-Qaayyim al-Jawziya, mufti were “God’s agents”.

The present anonymous work treats the jurisprudence of the fatwa itself, rather than declaring fatwa on something. The title means “The book of (kitab) analysis or understanding (al-waaqi) of the fatwa (fi'l-Fatawi)”. As described in the book itself, this is the first of an unknown total number of volumes.

Fatwas were produced by jurists from the 10th century onward; in the 13th century, when the present copy was made, several important Islamic lawbooks were compiled in India at the Sultanate of Delhi.

DESCRIPTION: Small 4to in 6s (17 x 14 cm). Arabic manuscript, 15 to 17 lines to the page, written in clear cursive ta'liq script on brown Middle Eastern paper. With occasional red rubrication. Contemporary (?) blind-tooled calf, mostly covered with later calf, leaving only the contemporary back cover exposed. 19th century European paper endpapers. Includes a loose leaf of 18th century European paper with Arabic manuscript writing on one side.

Binding a bit short. Shelf marks on the front pastedown. Later annotations on the 19th century front endpapers. First leaf repaired. A few minor holes throughout, paper browned, 2 quires in the middle detached, otherwise in remarkably good condition for its age.



PROVENANCE: 1963 Elghanyan to Hagop Kevorkian (1872-1962); sold at Sotheby's, 18 April 1983 (Kevorkian collection), lot 25; private collector.

REFERENCES: Schoenberg Database 29775.

<https://inlibris.com/item/bn61643/>



*Probably copied during the author's lifetime,  
from a manuscript approved by the author*

**3. Ibn al-'Arabi al-Ta'i al-Hatimi, Abu  
'Abdallah Muhammad.**

*Fusus al-Hikam [Bezels of Wisdom].*

Syria, 13th century CE.

€ 65,000



Important, early manuscript of Ibn Arabi's work on the essence and meaning of the 27 principal prophets, written in Damascus in AH 627 (1230 CE) after the author had experienced an epiphany of the Prophet. The Arab Andalusian scholar Ibn 'Arabi (1165–1240), a native of Murcia, Al-Andalus, was highly influential within Islamic thought as a mystic, poet, and philosopher; his cosmological teachings came to dominate the worldview in many parts of the Muslim world. His traditional title is "Muhyiddin" ("Reviver of Religion"). A printed edition of this text would appear in Bulaq in AH 1252 (1836 CE).

The present manuscript was very likely copied during the author's lifetime by Abd al-Samad bin Ali bin Abbad al-Mutayyib, a student of Ibn Arabi, from a copy that was read to the scholar Muwaffaq al-Din al-Qaysi al-Ishbili by Ibn Arabi's principal student Sadr al-Din al-Qunawi and approved by the author himself.

A fine textual witness, and a remarkable survival.

DESCRIPTION: 8vo (160 × 250 mm). Arabic manuscript on oriental paper. 64 ff. 21 lines of black naskh script with headlines and occasional emphases in red. 19th century half calf over cloth boards. First leaves of text with extensive marginal glosses, more sparing later on. Old traces of worming without loss to text and several old remarginings; some waterstaining throughout, mainly confined to margins.

REFERENCES: GAL I, 442 (572), 11.

<https://inlibris.com/item/bn60808/>

...فكان ذلك ...  
...الله ...  
...الحكم ...  
...وان احتلت ...  
...الحجود ...  
...على الله عليه وسلم ...  
...وستان ...  
...الحكم ...  
...واولي ...  
...الى ...  
...رسالت ...  
...سلطان ...  
...بالنساء ...  
...اكون ...  
...القدس ...  
...الحق ...  
...المستطوب ...  
...لانه ...  
...تم ...  
...اكون ...  
...زوجه ...

**فصل في حكمه في حكمة ادمية**

...لما ...  
...وان ...  
...له ...  
...لم ...  
...فستوى ...  
...الاول ...  
...من ...  
...الاقابل ...  
...فالي ...  
...تلك ...  
...العالم ...  
...والحسية ...  
...الجمعة ...  
...وفي ...  
...العالم ...  
...من ...  
...لا ...  
...الفتان ...  
...عنه ...

والقدي ...  
سفل ...  
العلي ...  
والله ...

## *Early Himalayan manuscript: a complete Sutra written in gold on blue stained paper*

### **4. The Perfection of Wisdom in Eight Thousand Lines.**

Tibet, 13th century CE.

€ 125,000



A canonical Buddhist sutra and the central text of the Mahayana Prajnaparamita school: a Tibetan translation from the original Sanskrit, of which there are also Chinese, Korean, and Japanese translations. The *Perfection of Wisdom* sutra exists in a range of shorter and longer recensions, of which that in 8,000 lines is regarded as having been the source, since according to Buddhist belief, its precursor, no longer extant, in Buddhist Prakrit, the vernacular language actually spoken by the Buddha, transmitted the actual spoken words of the Buddha. This Sanskrit text was then expanded into versions in 10,000, 18,000, 25,000, and 100,000 lines or verses, for the advanced adepts who could appreciate detailed commentary, and on the other hand abridged to versions in 2,500, 700, 500, 300, 150 and 25 lines for those of lesser understanding. Modern scholarship considers that the text was elaborated by a series of additions to a small original core, not identical to any of the later 'short' versions, over the period from 50 to 700 CE.

While there is no colophon, this manuscript was almost certainly donated or sponsored by a lay person who hoped to win merit by financing the copying of the text. This manuscript is a superb example of Tibetan uchen (dbu-can) calligraphy produced during the 13th and 14th centuries. The text shows a few archaic orthographic characteristics, such as the presence of the da-drag (the letter 'da' as a secondary suffix for some syllables), which suggest an early date, probably 13th or 14th century.

Although the manuscript is not illustrated, it displays some of the best uchen calligraphy produced in Tibet. The gold letters are pleasingly spaced and very exactly executed on the lustrous blue ground, which represent "the clear empty space, the void from which all things arise".

DESCRIPTION: 20 × 65 cm. 314 sheets of heavy, multi-layered paper stained in blue over the whole area, varnished on the writing space, surrounded by a frame, within which are written 8 lines of approximately 80 characters in Tibetan uchen (dbu-can) script using gold ink. Each leaf written on both sides.



Upper cover from another manuscript, in black ink; beneath a flap are 2 lines of very large script with the words “in the language of India”. The first leaves of the manuscript contain 4, 5, 6 and 7 lines of script. Text is complete.

Some damage to the outer corners of the upper and lower 10–20 leaves. With very early marginal patches over tears from frequent turning of the pages.

PROVENANCE: McCarthy Collection, Hong Kong, 2010–18. Previously in a UK private collection, acquired in 1999.

<https://inlibris.com/item/bn60278/>



## *An early manuscript of al-Ghazali's work on the practice of Sufism*

### 5. Al-Ghazali, Muhammed ibn Muhammed at-Tusi.

*Minhaj al-abidin [The Path of Worshippers].*

Mamluk provinces or Turkey, 13th century CE.

€ 48,000



An early manuscript copy of this well-respected Sufi guide to the devout life, also known as *The High Road of Worshippers* or *The Path of the Worshipful Servants*. Its author, Muhammed ibn Muhammed at-Tusi al-Ghazali (1058–1111), was one of the greatest figures of the Golden Age of Islam, famed for his theology, legal theories, philosophy, and works on logic. Al-Ghazali has been called the single most influential Muslim after the prophet Muhammed, and a “Mujaddid”, or Renewer of the Faith. His works were so highly acclaimed by his contemporaries that al-Ghazali was awarded the honorific title “Proof of Islam” (“Hujjat al-Islam”).

Like many of al-Ghazali’s important theological writings, *The Path of Worshippers* is part of al-Ghazali’s contribution to the development of a systematic view of Sufism and to the integration and acceptance of Sufism in mainstream Islam.

A good early copy.

DESCRIPTION: Folio (180 × 250 mm). 62 ff. Arabic manuscript on paper. 25 lines of black naskh script with important words and phrases picked out in red. 19th century leather-backed boards with flap. Some waterstaining throughout. Binding shows some exterior wear, professionally repaired.

REFERENCES: Cf. GAL I, 423, no. 38; S I, 751.

<https://inlibris.com/item/bn60803/>

الا عتزل عن الناس بل ينصب نفسه بهم محال لخلق الله عز وجل ذابنا عن ذنوبنا الله تعالى افعال احكام الله  
 سبحانه وتعالى فلهذا روينا عن رسول الله صلى الله عليه وسلم انه قال لا يظن ربنا اليه وسكت العالم بغيره افعلة  
 الله هذه اذا كان منهم واذا خرج من بينهم فلا يجوز له ان يمشي في غيرهم ولا يمشي في غيرهم ولا يمشي في غيرهم  
 ان منصرفه لعبادة الله تعالى عن الخلق فينبذوا في بعض الجبال الى سبع صواعق اشد من النار يا ايها الذين آمنوا  
 تعالى على خلقه ترك عبادة الله فخرج وكان هذا سبب محبته للخلق وذكر ان ثامن من امر محمد ووجه الله ان الانسان  
 ابا اسحق رحمه الله قال لعينا ذليل لسان يا اكله المشركين ترك امة محمد صلى الله عليه وسلم في ايدي المتدعة  
 واشتغلتم ها هنا يا اكله المشركين قالوا له ابنا لا تقول على محبة الناس وانما اعطاك الله قوة فليترك ذلك يصف  
 بعد ذلك كما به الجامع للبل والخلق وكان لهم رضي الله عنهم مع غزوة علم العمل الجمل والبطير الذين مع سلوك  
 طريق الحق واطمان ان مثل هذا الرجل المحتاج اليه في باب الدين يحتاج في محبة الخلق امرين شيدي **احكاما**  
 صبر طويل وحلم عظيم ونظر لطيف واستغناء بالله دايمة **والثاني** ان يكون في نفسه مقتدا عنهم  
 وان كان يا شخص معهم فان كلوه كلهم وان زاوية عظيم على قدمه وشكره وان سكنوا او اعرضوا عنه استنم  
 ذلك منهم وان حشاوا في غير سماعهم وان صاروا الى العو وشرا لهم وهاجرهم بل رد عليهم وجرهم  
 ان كانوا يولوهم شريتهم جميع حقونهم من الزيارات والعبادات وقصا الحاجات التي ترفع اليهم ما يمكنه  
 ولا يطالبهم بالقيامه ولا يبرؤادك منهم ولا يرفعهم من نفسه استحياءا لذلك وسأسطهم بالبدل اذا اندر  
 وسيفض عنهم في ايدي ان اعطي وختم منهم الاذي ويظهر لهم القسر ويحلم لهم بقاصره وتكلم كما جات عليهم  
 فينا سبها وبما طهبا في سره وبما طهبا في حشاها من ذلك ان ينظر لنفسه خاصة فجعل لها حفا من العبادة  
 الخاصة كما ان **عمر الخطاب رضي الله عنه** ان وقت الليل اضعف نفسه وان غشت النهار اضعف  
 الوجه فكيف باليومين هما في هذا العو فرضا ليات من الشعور **و**  
 فان كان فيهم اية امة راعيا وتولوا على ان يتحلى الوفاق بنصره وتورعوا كل امة وتولوا به وحقن الدم  
 لسانك مخزون طرفك من علم ورسك منكم لعل الرب ذاب **و** ذكر ان مقورا وبالك خلق فيقول بشام ويطبق في  
 وتلك بجموع وسلكه كايه لوضف الكعدون وطرف الاشام **و** ذكر ان يوم انتجابه عشية الدهر والافوا والافوا  
 هارك تشد الناس من غيرته وتلك من غاب عنها الطلاق **و** ذكر ان هذا الليل جده ذرية ليوم عيون في القلوب  
 نسيه والنفس معهم والنايب كما ابجعه عنهم وذلك العو ليس شديدا وعيش كد وفيه يقول شيخنا  
 وجن البعثة في وصيته يا بني عيش ثم اهل ذكما بك ولا تقيد بهم ثم قال ما اشد هذا الدهر من الاشام في  
 والاشام بالاشام **وعن** شعور في رواية الله تعالى ان الله عز وجل خلق الانسان وراى انهم يؤفكون هذه **سنة**

صالحه



مستعدة ثم اتولك اذ اتاح الفتن بعضها في بعض فتراح الامر وويل الناس عن امر الدين مدمر من لا يوقن  
 موسى الا ذل لا ذمة ولا بطنون طالما ولا يرفقون مفيدا ولا يعجزهم امرهم منهم البته وتولى الفتنة ثم العاشرة  
 وتبتت من الخاصة فقلعوا العزدين العزلة والتفرقة وذوقوا العوا واحافوا ان ما ذكرناه هو هذا الزمان  
 الكيد الصعب والله المستعان وعليه التكلان فهذا حكم العزلة والتفرقة عن الناس فانهم قالوا لعلنا في عظيم  
 وضرو وكبير والله التوفيق **فان قيل** المير النبى صلى الله عليه وسلم يقول عليكم بالجماعة فان يد الله تعالى على الجماعة  
 وان الشيطان ذئب الانسان ياخذ الشاة والناحية والناحية وكما ان الشيطان مع الذنور هو من الاصل  
 ايضا فانما علم هذه وردت وورد ايضا الزم بيتك وعليك بالخاصة فامر بالعزلة والتفرقة في الزمان السوء  
 ولا منافق في قوله صلى الله عليه وسلم ولا بد من الجمع بين الخبرين حول الله وتوقيده فان قوله صلى الله عليه  
 وسلم عليكم بالجماعة محتمل لثمة اوجه **الاول** انه يعني به في الدين والطمح اذ لا يختم هذه الامة ما يصلح له  
 فخر الإجماع والطمح خلاف ما عليه جمهور الامة والشدة ذمهم باطل وفضل **الثاني** ان يعتزل عنهم صلاح  
 في دينه فليس هذا من ذلك بل **والثاني** عليك بالجماعة بان لا تتقطعوا عنهم في حرمهم وماما يقصر  
 ويحرفان فيها توة الدين وجمال الاسلام ويحفظ الكرار والحدس ولا يخلوا ذلك من ركائب وطرف من الله عز  
 وجل الرحمة وذلك لتقول ان من المنفرد ان يشارك الناس في الجموع العائنة في الخبر ان يحاربهم في العجبة  
 والرحمة في سائر الامور ولا فها من ضرور الافات **والثالث** ان ذلك في غير زمان الفتنة للرجل  
 الضعيف في امر الدين **والتا** الرجل البصير القوي سراقة تغلى اذ اراى في زمان الفتنة الذي جده تابع صل  
 الله عليه وسلم الامة منه وامرهم بالعزلة فيه فالعزلة اولى بالجماعة من التصادم والانه وان ينقطع من  
 جميع الاسلام والخيرات العائنة وان اراد ان ينفرد عن الناس مرة ينسكن شاخص حال او يقطع ناله لطلب  
 براه اية منه فلك ولا يرى مثل هذا الرجل اتما كان اوبجده الله عز وجل من حضور الجماعات والجماعات  
 بغيره **والرابع** ان يمشى في الاماكن التي يحرم الاسلام من الخلق مكان وان يتغير الناس  
 ولا يفسدوا كذا سمعنا من حال الابدان اتم حضور حشوة الاسلام انما كانت وسيرور من ارض  
 حيث شاؤوا وان الارض لهم قدم واحد في الاخبار ان الارض تطوى لربها وبنادها من الخيرات ويجوز بانواع  
 الجود والكرامات فغيبا لهم ما يظفروا به واحسنه الله عز وجل عن الطيرين طراص غيبه وعلق الطالبي  
 الذي لم يصبه المقتض وكاننا ولد عرس في صفة كمال ايات من الشعور **و**  
 نظروا الطيرين واتسلا ارضها فاذا اجاب بالاجاب **و** تقيت ان يدب في خيال من خرج الى ارضه والجماعات  
**تخرج القربى بالبعاد** وهذا من حال الحال والالباب ناستغافك شرب من منبلم وقد يظن بالظن الصرب

صالحة  
 صالحة  
 صالحة

منقول



## Among the oldest manuscripts of this text in existence

### 6. Ibn Kammuna.

*Sharh al-talwiyyât al-lawhiyya  
wa al-'ursiyya li-l-Suhrawardi*  
[Explanations and Commentary on  
Sohrawardi's Allusions].

No place, 716 H [= 1316 CE].

€ 125,000



Rare and early manuscript of Ibn Kammuna's principal work, this copy written less than fifty years after the commentary, which made its author famous, was completed in 1268.

Ibn Kammuna (1215–84), who lived in Baghdad, is considered one of the most important Jewish philosopher-physicians after his Andalusian colleague Moses ibn Maimon (Maimonides, d. 1204) and is known to have corresponded with the illustrious polymath Nasir al-Din Tusi (d. 1274). Ibn Kammuna experienced the overthrow of Abbasid power by Mongol troops in 1258. Following this event, many faiths cohabited in Baghdad until the new power converted to Islam. It is at the heart of this multi-confessional society that Ibn Kammûna wrote most of his work.

The *Sharh al-Talwiyyat* constitutes one of the major contributions to the work of Sohrawardi (d. 1191), who had died in Aleppo less than eighty years before the commentary was written. Several texts suggest that Ibn Kammuna would have stayed in Aleppo, around 1250, to collect direct sources from Sohrawardi's students. Thus, Ibn Kammuna played a key role in the dissemination of the thought of Sohrawardi and the illuminative philosophy ("Ishrâq" in Arabic) that he initiated (cf. Henri Corbin, 1945).

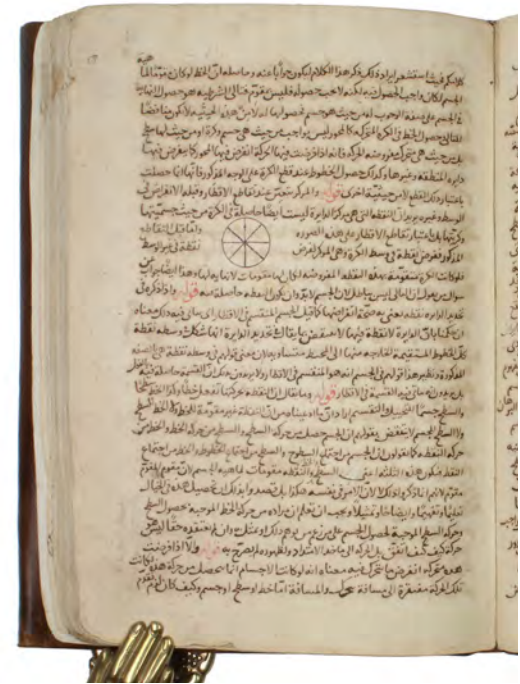
The three parts of this work are devoted respectively to logic, the natural sciences, and theology. According to the census established by John Lameer, there are only about fifty copies of *Sharh al-Talwihat* by Ibn Kammuna, taking into account the complete and incomplete copies. Our manuscript, dating from 716 H (1316 CE), is said to be the tenth oldest known copy of Ibn Kammuna's commentary on the work of Suhrawardi. This set of two volumes comprises parts 2 and 3, while the volume on logic is not present.

DESCRIPTION: 4to (175 × 244 mm). Arabic manuscript on paper. 2 volumes. 117 pp. 68 pp. 27 lines to the page, written in dark brown ink on buff paper, catchwords in red, some diagrams, dated at the end of each book. Modern brown morocco bindings with fore-edge flap.



REFERENCES: Reza Pourjavadi & Sabine Schmidtke, A Jewish Philosopher of Baghdad. 'Izz al-Dawla Ibn Kammuna (d. 683/1284) and His Writings. Leiden and Boston, 2006 (= Islamic Philosophy, Theology and Science. Texts and Studies, vol. 65). Joep Lameer, "Ibn Kammuna's Commentary on Suhrawardi's Talwihat. Three Editions", Journal of Islamic Manuscripts 3 (2012), pp. 154–184.

<https://inlibris.com/item/bn57789/>



## *Coptic hagiography of St Isidore written in Arabic*

### 7. [Isidore of Antioch].

*The Miracles of St. Isidore.*

Mamluk Egypt, 14th–15th century CE.

€ 65,000



An interesting Coptic hagiography of St. Isidore written in Arabic. This Mamluk Egyptian manuscript is from the Golden Age of Copto-Arabic literature, featuring the Miracles of St Isidore of Antioch, part of the Coptic Orthodox hagiography genre and a popular saint and martyr in the Coptic church. Copto-Arabic literature (Coptic Christian literature written in Arabic) got its start in the 10th century when Coptic bureaucrats began to keep administration records in Arabic. By the 14th century, Copto-Arabic literature was reaching its peak, and was no longer limited to dry bureaucracy but included practical and spiritual texts, such as this one.

The manuscript itself shows several hallmarks of its Coptic context: the black script is decorated in red in the Coptic manuscript style, and the enlarged chapter headings echo those found in Coptic manuscripts; additionally, its pages are numbered not in Arabic but in Coptic zimam numerals (also known as haruf al-zimam numerals), invented by 10th century Coptic bureaucrats seeking to replace Classical Coptic numerals with a more effective number system.

Altogether a fascinating and early example of a particularly Coptic tradition of Arabic literature. A striking manuscript in bold, attractive script.

DESCRIPTION: Folio (205 × 290 mm). (Verso of 77), 78–170, 303–306, 208, 183–188, 13 (but with correct catchword from fol. 188?)–18, 32–76, 201, 203–212, 30, 214–218, 172–178 ff. Arabic manuscript on paper. 18th century red morocco with flap, ruled in blind.

Exterior somewhat worn, binding a touch delicate. Misbound at some point in its history, with some text lacking as a result.

<https://inlibris.com/item/bn60806/>

الاجواب السابع عشر للشهيد  
العظيم ايسيداروس شفاعته تكون معنا  
فلما كثرت عجائب الشهيد العظيم ايسيداروس  
وكتبت كهنته وشمامسته وجاءوا بخدموه  
كالواجب عليهم فقدر استحقاقه وكرامة  
شفاعته وكان شماس من بعض الشمامسة وكان  
عمده خمسة عشر سنة وكان هذا الشماس افسد  
جميع شمامسة اهل القسطنطينية الذي  
يخدموا في بيعة هذا الشهيد العظيم القديس  
ايسيداروس وكان ذلك الشماس الفاسق كان  
طيب النخعة وحلوا الصوت وعلج الصورة  
في شمامسة اهل القسطنطينية وان جميع الشعب  
اقاموه يعلم جميع الشمامسة الذي يخدموا في  
كيسة الشهيد العظيم ايسيداروس وعملوه راس  
الشمامسة

الشمامسة وان ذلك الفاسد كان كل شماس  
من الذي يخدموا في كيسة الشهيد العظيم  
ايسيداروس لم يطاوعه علي الذي يقوله له  
فمضي ذلك الشماس المذكور ويستكبه الي احد  
الكهنة ويقول عنه سايرا الكلام الكذب  
ومنعه من القران في ذلك النهار فحافوا  
منه جميع الشمامسة حتي ان جميع الشمامسة  
اطاعوه علي رايه الفاسد وكان في مدينة  
القسطنطينية رجل غني وكان لذلك الغني  
ولدا وحيد له من الدنيا وسماه علي اسم هذا  
الشهيد ايسيداروس وان ذلك الغني تلم وولد  
لهذا الشهيد العظيم وقال له يا شهيد الله  
يا ايسيداروس اني اسلم اليك هذا الوديعه  
الذي هو ولدي لان من حشرة محبتي فيك  
سميته علي اسمك فان لك المجد الي الابد امين

## *Inscribed by a Mosul physician in AH 913 (1507 CE)*

### 8. Al-Jurjani, Zayn al-Din Abu Ibrahim Isma'il bin Husayn.

*Dhakhirah-i Khwarazm-Shahi.*

Probably Anatolia, late 15th century CE.

€ 65,000



Al-Jurjani's important medical compendium, the first major medical text to be written in Persian.

Al-Jurjani (d. 1136) “went to live in Khwarizm in 504/1110 and became attached to the Khwarizmshahs Kutb al-Din Muhammad, to whom he dedicated his *Dhakhirah*. [...] His *Dhakhirah Khwarizmshahi*, probably the first medical encyclopaedia written in Persian and containing about 450,000 words, is one of the most important works of its kind; it also exists in an Arabic version, and was translated into Turkish and (in an abbreviated form) into Hebrew” (Encyclopaedia of Islam).

Modelled on the *Qanun* of Ibn Sina (Avicenna), the *Dhakhirah* is divided into ten books, covering: definition and utility of medicine, and the structure and powers of the human body; health and disease, in general, including causes and symptoms of disease, and accidents of the body; the preservation of health; diagnosis, crisis and prognosis; fevers and their treatment; local diseases and their treatment; tumours, ulcers and so forth; the care of the external parts of the body (hair, skin, nails, and so on); poisons and antidotes; and simple and compound drugs.

DESCRIPTION: Arabic manuscript on paper with somewhat wavy laid lines (335 × 239 mm; text area 263 × 176 mm), 544 ff., written in a tidy nasta'liq, 35 lines to the page, text frame of red and blue rules, important words and phrases in red or in larger naskh; chapter headings repeated in margins in a bold calligraphic script, several marginal annotations in various contemporary and later hands. Early 20th century brown roan preserving covers of contemporary morocco binding blindstamped with a single tool to form a central motif of three interlocking lozenges, smaller lozenges above and below, blind-stamped cornerpieces.

Binding stained and rubbed. Various seal impressions (some erased) on first and second leaves and at end of text. Paper shows some splashes, soiling and staining, first leaf re-attached and with loss of one or two words on verso (sense recoverable), margins of last few leaves strengthened, but generally in good, sound condition.



PROVENANCE: Abdul-Malik bin Mahmud al-Mausuli al-tabib (“the physician”), with his ownership inscription dated 5 Rajab 913 AH (10 Nov. 1507) at the Mu’ayiddi hospital in Mosul. Later in the collection of the distinguished German ophthalmologist and Arabist Max Meyerhof (1874–1945), with his bookplate on the front pastedown.

REFERENCES: GAL I, 487 & S I, 889. Cf. Keshavarz, A descriptive and analytical catalogue of Persian manuscripts in the library of the Wellcome Institute for the History of Medicine, pp. 52–54 & p. 149. Fihrist records no copies of the Arabic translation.

<https://inlibris.com/item/bn48940/>



## *Pre-Mughal Qur'an commentary*

### 9. [Qur'an].

*Manuscript Qur'an commentary.*

Sultanate of Delhi, 15th century CE.

€ 35,000



Part four of a pre-Mughal Qur'an commentary, treating the text from Surah 21, Al-Anbya (The Prophets), to Surah 75, Al-Qiyamah (The Resurrection).

A fine example of an early Qur'anic manuscript.

DESCRIPTION: Folio (244 × 345 mm). Persian manuscript, Bihari script on paper. 287 (instead of 292) ff., foliated 364–655 (lacking 550–551 and 622–624). Surah headings in gilt and colours, verse divisions marked by gold and black ink rosettes, numerous circular and tear-shaped markers in the margins, elaborately ornamented in gold and colours. Bound in modern oriental-style full leather with fore-edge flap and recessed cover decorations.

Lacks five leaves according to the foliation; some dampstaining; several edge flaws (more severe near the end of the volume), often remargined. Traces of dust in the gutter throughout.

PROVENANCE: 1950s private ownership stamp of the "Mohd. Halim Salimi Library", Kandahar, Afghanistan, on fol. 490v. Mohammed Halim Salimi of Kandahar worked in an administrative capacity for the USA's International Cooperation Administration (ICA) Mission to Afghanistan in 1959. In 1960 Salimi applied to the ICA for reimbursement of a lost sum of \$123.88; the application was refused on the grounds that Salimi was not in fact an ICA employee but was sub-contracted by the agent Herman Klee (see report B-144148-O.M., 1 Nov 1960). Acquired from Hampel Auctions, Munich.

REFERENCES: Cf. S. A. Blair, *Islamic Calligraphy* (Edinburgh 2006), pp. 386–390; *Qur'an*, exhibition catalogue (Istanbul 2010), pp. 350f., no. 92.

<https://inlibris.com/item/bn57381/>



## *Very early manuscript copy of an important biographical dictionary*

### 10. Dawlatshah ibn 'Ala al-Dawla Bakhtishah.

*Tadhkirat al-shu'ara* [Lives of the Ancient Persian Poets].

Safavid Iran, 940 H [= 1533/34 CE].

€ 8,500



A very early manuscript copy of the well-known *Tadhkiratu' sh-shu'ara* of Dawlatshah b. 'Al' al-Dawla Bakhtishah al-Ghazi al-Samarqandi (d. 1507), an important biographical dictionary of Persian poets. Completed in 1487, the work was dedicated to Mir 'Ali Shir, the famous vizier at the court of Sultan Husayn Bayqara of Herat (ruled 1469–1506). It became a much-used source for many later biographers, and Hammer-Purgstall's translation from 1818 exerted great influence on early 19th century German studies of Persian literature.

Two 18th century copies are held by the Morgan Library (MS M.1185) and the British Library (IO Islamic 3777); the catalogue of the Buhar Library in Burdwan records a manuscript dated AH 980 (1572 CE), which is singled out for being a “very old and exceedingly valuable copy” (no. 90). The present manuscript, copied only 26 years after the author's death, must thus be considered of particular importance.

DESCRIPTION: Large 4to (195 × 399 mm). Persian manuscript on polished oriental paper. 50 leaves. 25 lines of black and occasional red nasta'liq within gilt, black and blue rules. Beginning of the text decorated with a coloured Safavid illustration cut from another manuscript and inserted within an illuminated medallion. Bound in Qajar-age full brown morocco with ornamental designs stamped in blind to both covers.

Some staining, soiling and wrinkling to first and last leaves, otherwise very clean and finely written. Manuscript ownership dated AH 1274 (1857 CE) on prefixed ruled blank leaf. The colophon, dated AH 940 and signed by the scribe Muhammad (Mihir?) 'Ali, was supplied in the 19th century on an appended ruled leaf.

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

<https://inlibris.com/item/bn60710/>





## *On Persian enigmas and riddles*

11. **'Ashiq, Rukn al-Din (Sadiq Rukni Ashiq).**

*Sharh-i mu'ammayat-i Mir Husayn.*

Persia, Rajab 964 [= May 1557 CE].

€ 8,500



A brief commentary on the *Riddles* of Mir Husayn ibn Muhammad Nishapuri al-Mu'mayi and other riddles, either by the commentator himself or taken from other poets. Mir Husayn Nayshapuri (known as “Mu’amma’i”) had been the author’s teacher; his well-known collection of versified conundrums on the 99 names of Allah was composed in 916 H (1510/11 CE).

An uncommonly early specimen, written close to the lifetime of the commentator, if not during it: corresponding copies of this text in the British Library (IO Islamic 4407) and in Princeton (Islamic Mss., NS 1006) date from the 18th century.

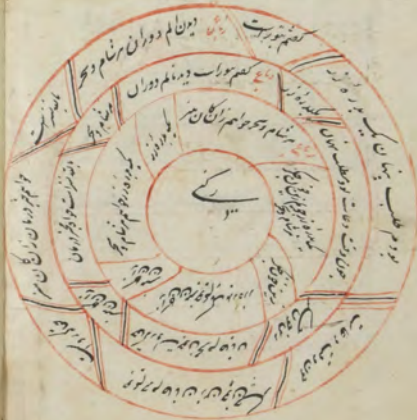
DESCRIPTION: 8vo (110 × 175 mm). Persian manuscript on polished cream-coloured oriental paper. 119 leaves. 16 lines of black and occasional red nasta’liq with frequent marginal glosses; two diagrams in red and black ink. In later Qajar lacquered papier-mache binding with polychrome floral decoration. Some folios replaced. Lacquer covers chipped in places; interior well preserved with a fairly extensive but unobtrusive waterstain.

PROVENANCE: from the private collection of Michel E. Abemayor (1912–1975) of New York, the last descendant of an important Cairo dynasty of dealers in Egyptian antiquities.

REFERENCES: Cf. C. A. Storey, *Persian literature*, III, pp. 224f. Agha Buzurg, *Dhari’ah* 21 (1936), p. 364.

<https://inlibris.com/item/bn60479/>

شمع که در کساح مخمس بر یک شمشیر بود که این قصه در بار شمشیر از او  
 و حضرت سیر بسبار تعویض کرد و شوی خراسان عمر آن شاد بود که در باغ  
 او بر جواب گویند یعنی همین صفت که گفته اند در راه و خانه و در کوچه و در  
 خانه بود که شوی بی ارباب می آمد و در عرف شوازیست که جواب شوی  
 گفتند در خانه نماند و شایع در میان مردم گشت و یک روز باقی نماند که در  
 در میان شمشیر نماز آید و در حد پندیده و داده و آن است



پندیده و اگر که چون صفت این در علم را عمل می بود درین شمشیر  
 در کمالیت موجودین که در کمال بر ذات خدای بر کمال و صفات آن  
 بر خط او مجموع آن حال و صفات مخصوص آن ذات باشد چه در کمال  
 در علم آن ذات یافت شود و استوار است و این معنی و لغوی لا شرف الله والذین  
 یزکی در تعریف لغوی بنده کرده اند که مصدر رسال باشد یعنی از طریق  
 جهت باشد چنانچه ایشان بر آن شمشیر فرموده اند که جهت که گویند  
 باشد سی و در روی و فاسح ناز و ای است بر روی و در آن  
 و اگر در وقت چرخین با در جنوب پندیده کرده است که در  
 باشد از اس فرده در پیش کجای چرخین در سار بر کتاب پندیده  
 اتفاق لغوت و حال که از سوال غایت است از علم آن  
 اعراض کرده اند که لغت است که مصدر حفظ است چنانچه در این  
 چشم بنار او کرده اند و در بیان و در بالا شد است و چنانچه در علم  
 از برای کونکعت است بر اول زور که کسیداره وصال  
 همیشه چنانکه سیم انام که از نصف و سستی که در  
 کسی بی از زمین لطفت می نامم اگر توفیق و از نصف  
 سازی بیک در کست ازین رقم کرده اند که در کسین شرط

## *Arabic manuscript of Euclid's Elements*

**12. Euclid / [Al-Tusi, Nasir al-Din Muhammad ibn Muhammad (transl.)].**

*Kitab tahrir usul li-Uqlidus [Elements].*

Central Asia, 16th century CE.

€ 25,000



16th century Arabic manuscript of Euclid's famous *Elements of Geometry*, the “oldest mathematical textbook in the world still in common use today” (PMM). The translation is by the great Persian polymath Nasir ad-Din at-Tusi (1201–74), after whom the lunar crater “Nasireddin” is named. Written in Central Asia, this manuscript comprises only the first ten books rather than the usual thirteen.

DESCRIPTION: 4to (162 × 252 mm). Arabic manuscript on oriental paper. 165 ff. (including several inter-leaves), ca. 12–14 lines, per extensum. Black ink with occasional words and punctuations in red. With numerous red and black ink diagrams in the text and margins. Contemporary leather, restored and spine rebacked.

Some browning and occasional light waterstains to paper. The fully restored binding uses the original cover material.

REFERENCES: GAL I, 510, 23.

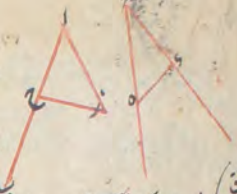
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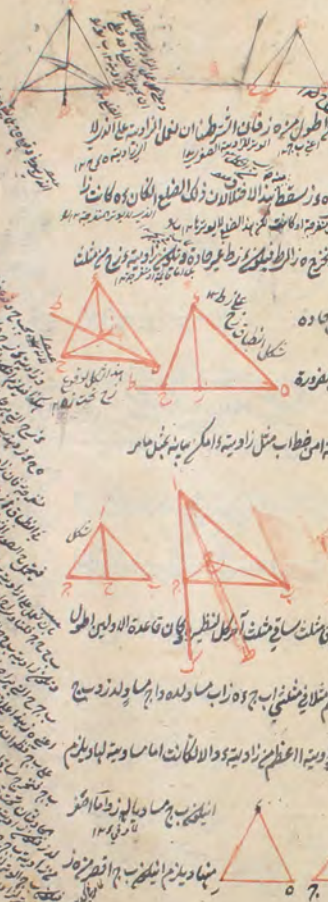
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عنان من مساويها والهم  
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## *Ottoman poetry on silhouetted paper, brought to Silesia in the 16th century*

### 13. [Baqi / Fuzuli / Hayali (et al.)].

*Mirda-i gonca-dehen-i lala-zar*  
[*Rosebud Shawls of the Tulip Bed*].

Probably Western Anatolia, later 16th century CE.

€ 35,000



Handsome manuscript collection of the most important poets of the Ottoman classical period, including but not limited to Bâkî (1526–1600), İsa Necatî (d. 1509), Muhammad İbn Sulaymân Fuzulî (1480–1556), Hayâlî (c. 1500–57), and Yahya Efendi (1494–1570). The eighteen leaves of silhouetted paper are an important survival of a popular but rarely preserved mediaeval and early modern book decoration practice. To dye silhouetted paper, Ottoman papermakers used stencils or pads of felt to bleed designs into the paper itself, creating a beautiful, airy impression of colour and pattern on which a scribe would write. These were high-cost, coveted items in both the East and the West. Perhaps consequently, this manuscript, likely produced in Western Anatolia, had by 1596 made its way to Silesian Breslau (Wrocław), in what is now Poland. An elaborate librarian's inscription, dated and signed "G. Scheidt", identifies its new home as the library of the Church of St Mary Magdalene.

The inscription notes that the text was donated to the library by "Friedrich von Schliwicz und Klein Wandriß zu Zieserwicz". Friedrich von Schliowitz was a Silesian nobleman who gifted a total of five Turkish manuscripts to St Mary Magdalene Library in 1596, all of which received chains of *libri catenati* (the remnant punched hole of which is visible on the leather covers of this manuscript) and the elaborately painted crest commissioned by the library from Breslau painter Matthias Heintze (d. 1622). Georg Scheidt (d. 1601) was a teacher at the Mary Magdalene grammar school between 1569 and 1575 before becoming a librarian to the local church library (cf. *Zeitschrift des Vereins* p. 218, and Schönborn, p. 28). After his death he was replaced by Christoph Sarcephalus, who completed the inventory which forms the library's earliest known catalogue (cf. Garber, p. 568).

The present manuscript itself boasts numerous marginal notes in an early hand, as well as marginalia on fol. 109, depicting a horse in red ink. In all a well-preserved and well-travelled early modern text.

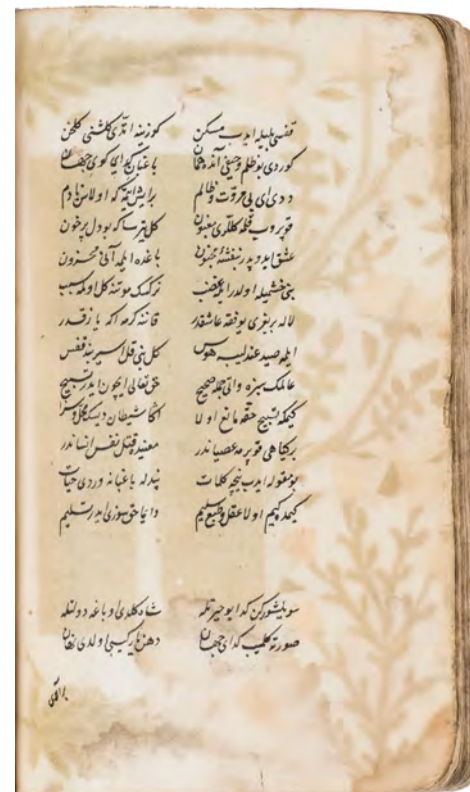
DESCRIPTION: 8vo (125 × 197 mm). 206 ff. (foliated in pencil 1–204 + 1 endpaper in an early 19th century hand). Ottoman Turkish manuscript on paper (largely polished paper, but including 18 leaves of silhouette paper with a floral pattern in pink and mint green) in several hands. Contemporary limp leather with remnant impression of library chain.

Covers a bit worn, some early paper repairs.

PROVENANCE: from the collection of the Turkish-German artist Nedim Sönmez (b. 1957), of Izmir, a specialist for decorated paper, to whom it belonged since 1988. Previously the manuscript had been in a private German collection in Bremen.

REFERENCES: Carl Brockelmann, Verzeichnis der arabischen, persischen, türkischen und hebräischen Handschriften der Stadtbibliothek zu Breslau, no. 31. Cf. Klaus Garber, Bücherhochburg des Ostens, in: Garber (ed.), Kulturgeschichte Schlesiens in der Frühen Neuzeit I, p. 568. Carl Schönborn, Beiträge zur Geschichte der Schule und des Gymnasiums zu St. Maria Magdalena in Breslau, p. 28. Zeitschrift des Vereins für Geschichte und Alterthum Schlesiens 13.13 (1876), p. 218.

<https://inlibris.com/item/bn60503/>



## *Precursor to Ibn Sina's Qanun: the earliest Arabic medical work to provide instructions on surgical procedure*

### 14. Ali ibn al-Abbas al-Majusi.

*Kitab Kamil as-Sina'a at-Tabbaiya [The Complete Book of Medical Art].*

Safavid Persia, 990–991 H [= 1582–1584 CE].

€ 175,000



One of the few existing complete copies of this medical milestone. Exceptionally rare: a fundamental medical work from the Golden Age of Islamic scholarship, preceding and influencing Avicenna's *Qanun*. Monumentally influential not only in Islamic medicine, this work even had a profound impact in the West. It was first translated into Latin by Constantinus Africanus in the 11th century for use as a primary text at Salerno's medical school, and then again in 1127 by Stephen of Antioch. By the 14th century knowledge of the work was so widespread that Al-Majusi is mentioned as one of antiquity's great medical scholars in Chaucer's *Canterbury Tales*.

The text is divided into two distinct books, each of which comprise ten “maqalas” (sections), subdivided into “babs” (chapters). The first section deals with the theory of medicine, including anatomical structures and the body's physiology; the second examines the practical treatment of medicine, the application of medical treatments and surgery. Indeed, this is the earliest known Arabic medical work to provide detailed instructions on surgical procedure.

Ali ibn al-Abbas al-Majusi was a 10th century Persian physician and psychologist, known in the Latin tradition as “Hali Abbas”. Born in Ahvaz in southwest Persia, he was perhaps the most celebrated physician in the Eastern Caliphate of the Buwayhid dynasty, becoming physician royal to Emir ‘Abdul al-Daula Fana Khusraw.

The manuscript was produced for a wealthy and important patron in 16th century Persia, written on fine paper by a single scribe who names himself as Salam’ullah bin Habib’ullah bin Muhammad in colophons at the end of the various sections. Many of these colophons also record the date of their completion, showing that the entire codex took two years to produce.

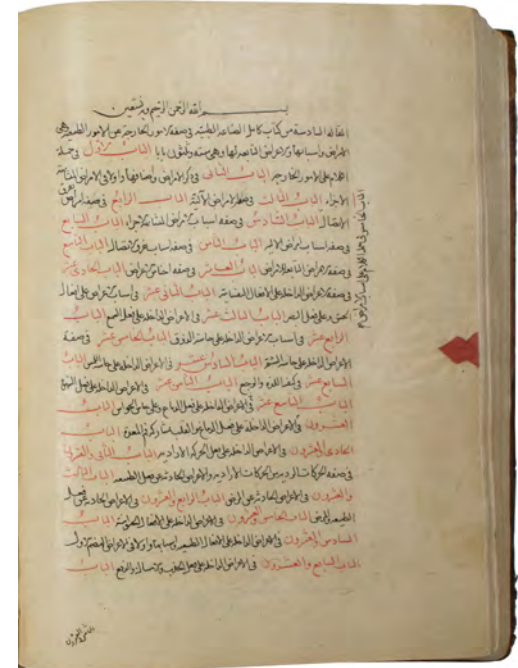
Complete manuscript copies of this text are exceptionally rare: its vast encyclopedic nature made it an expensive commodity in the Middle Ages, and its sheer size usually necessitated it to span several volumes. The present example appears to have been bound as two separate books at the time of copying before being joined together in a single large volume in the 19th century. Overall a very clean and attractive specimen.



DESCRIPTION: 4to (180 × 240 mm). Arabic manuscript on cream paper. Two books, each with 10 chapters or maqalas, bound in one volume. (614) leaves, lacking one leaf from Book 2 (maqala 8, bab 23) and another leaf from Book 2 (maqala 10, bab 23) replaced in 19th century manuscript facsimile. 21 lines written in black naskh, chapter headings and important sections in red, catchwords throughout, each of the 20 chapters with an index of the ‘bab’ within and each with a separate colophon. Later brown lacquered leather over pasteboards, faintly pressed central medallions to covers, rebacked. Edges a little scuffed; some very minor marginal staining to a few sections, occasional light mottling. A few outer edges repaired (only affecting the text of two leaves).

PROVENANCE: sold at Sotheby’s, Arts of the Islamic World sale, 23 October 2019, lot 119 (described without mention of the facsimile leaves).

<https://inlibris.com/item/bn53684/>



## Commentary on At-Tusi's Tadhkira

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

*Sharh al-tadhkirah.*

No place, 999 or 994 H [= ca. 1585/1591 CE].

€ 45,000



A rare, complete, and well-preserved late 16th century Arabic manuscript of Al-Birjandi's *Sharh al-Tadhkirah*, a commentary (originally in Persian) on the *Tadhkira*, the astronomical 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.

Copied by the scribe Abd al-Wahhab bin Mawlana Baha al-Din. The text illustrations show sections, celestial spheres and other astronomical and mathematical diagrams.

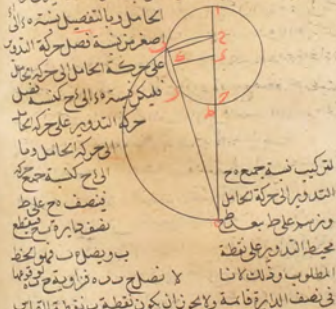
DESCRIPTION: Large 8vo (146 × 238 mm). Arabic manuscript on polished oriental paper. 865 pp. (paginated in a later hand), 25 lines, per extensum. Black ink with red underlinings and emphases. With numerous diagrams in the text. Contemporary blindstamped full calf, restored and spine rebacked using original cover material.

Somewhat browned throughout; some waterstaining to lower half, more pronounced near the end of the volume. Old waqf stamp to first leaf.

REFERENCES: GAL I S, 931, 40 g.

<https://inlibris.com/item/bn57391/>

الى البعد الاقرب فمثل هذا التدوير لا يقع اطلاقا وان كان  
 منشأه او اياه اعظم من نسبة حركة الحامل الى الحركة المتدوير  
 يمكن ان يخرج في هذا التدوير خط من قاطعا للتدوير ينطبق الى  
 الى القطعة منه بحيث يكون نسبة نصف ما وقع منه داخل  
 التدوير الى سببه ذلك الخط كنسبة حركة الحامل الى حركة التدوير  
 وليتبين اولا امکان اخراجه الخط على الوجه المذكور فيمكن دائرة  
 اعد وتدوير على مركزها مركز الحامل البعد من البعد الاقرب  
 فنقول نسبة نسبة اذ اياه اعظم من نسبة حركة الحامل الى الحركة  
 التدوير وبالعكس نسبة اياه الى من نسبة حركة التدوير الى الحركة



الاصول

الاصول نسبة د ك ب كنسبة ه ا ل و ب والتركيبة نسبة ه ب الى ج  
 كنسبة ح الى ع اي كنسبة حركة التدوير الى حركة الحامل  
 وبالعكس نسبة د ك الى ه كنسبة حركة الحامل الى الحركة التدوير  
 وهو المطلوب ولا يخفى على من له بطنه النسبة اذ اياه لو لم يكن معلقا  
 من نسبة حركة الحامل الى الحركة التدوير فاما ان الما في دائرة وح  
 محيط التدوير على نقطة ا او لا اقيه اصولا لا يقع نقطة خارج  
 التدوير فلا بد من اخراجه الخط على الوجه المذكور وهو خط د ر و  
 نقطة ج ه بما من نقطة ه نقطة التماس ويصل ج ه ح ا و ب خط  
 فحى يمشى به ط ا على فصل د الطول من ب الى ا ج عن مركزها  
 الاصول فياستقر مقدمه المومس يكون نسبة ه الى ج و  
 اصغر من نسبة زاوية د ه ب الى الزاوية د ه ط و ب الى التركيبة  
 ه ب الى د اصغر من نسبة جميع زاوية د ه ط ه ا على خارجة  
 سطح المزاوية د ه ط و ك استتركيزية ب ا ح ضعف محيط خط ه ا  
 ط ج فاذا ضعفنا التالى في النسبة الاولى و ضعفنا المقدم في البنية  
 الثانية كانت نسبة د الى نصف د اصغر من نسبة زاوية د ر و ج  
 الى زاوية د ه ط وبالعكس نسبة نصف د الى ا على نسبة  
 حركة الحامل الى الحركة التدوير اعظم من نسبة زاوية د ه ط الى  
 زاوية د ه ا ح فلكي نسبة الحركتين كنسبة زاوية اعظم من زاوية  
 د ه ا ح الى زاوية د ه ط و ك الى زاوية د ه ا ح فاذا تحركت الكرية فيكون  
 التدوير من زاوية د ه ا ح الى زاوية د ه ط و ك على خلاف التالى فيكون  
 بالحركة الحامل على التوالي الى زاوية د ه ط و ك فيؤدى بغير زاوية



## *16th century autograph medical manuscript by a Meccan physician*

16. **Safi al-Din al-Kilani**, Arabic physician  
(d. 1010 H / 1601 CE).

*Mughni al-Ahibba' wa Manhaj al-At-  
ibba' fi al-Tibb [The Enricher of the  
Loved Ones and the Methodology of  
Physicians in Medicine].*

Mecca, 2–10 Dhu'l-Qa'dah 1000 H  
[= 10–18 August 1592 CE].

€ 140.000



Unique autograph of this medical manual, in the author's own hand, written in Mecca in the 16th century CE.

The text comprises chapters on the composition and physical properties of medications (the various types of medicine including syrups, ointments, and pills); problems of the head such as headaches, hemiplegia, dizziness, strokes; the eye (macular fibrosis, chalazia); the nose; the lips; the teeth (toothaches, molars, cavities, discoloration and whitening); the tongue and other parts of the mouth; the internal organs (heart, liver, lungs, stomach, ulcers, piles), the bladder and ailments of the urinary tract; sexual problems (including womb- and uterus-related issues); back problems; sciatica; obesity; finally, leprosy and other skin-related ailments. This first and largest part of the manuscript comprises pp. 1–384 and ends with a colophon, dated 2 Dhu al-Qa'dah, which states that the author wrote this manuscript in Mecca at the Bimaristan al-Mu'ayyadi (not to be confused with the like-named institution that existed in Cairo), a hospital constructed under Mamluk Sultan al-Mu'ayyad, who was known for his charitable endowments. It is likely that the author worked here.

Starting on page 385, a second part provides summaries of various ailments and their respective remedies. The second colophon (on p. 390) states that this appendix was written at the Holy Mosque of Mecca on 10 Dhu al-Qa'dah 1000 AH. The final leaf contains “A Brief Summary of al-Adwiyah al-Mufradah (Simple Drugs)” ; a seven-leaf index at the beginning was added at a later date.

There is a general dearth of information about Hejazi history around AH 1000, and little is known about the life of Mulla Safi al-Din al-Kilani (d. 1010/1601). Al-Muhibbi's “Summary of History of the 11th Century” records that he settled in Mecca and authored a number of books on medicine (the Nur Osmaniye Library in Isanbul owns a manuscript of his “Tadhkirat al-Shahawaat fi Tabsirat al-Ladhaat”, or “On Sexual Medicine”), and many medical miracles and dramatic cures are attributed to him (cf. Al-Khalili).



ويعتصم تصف عليه المُسَلُّ ينقص حرارة الصبر بالعسل حتى قال كيد ينقص  
العسل حرارة الصبر وبعضهم تصف عليه ولا ياكلن الا الدرايخ <sup>التي</sup> بالبحر فطشها  
بالماء والخائف ان الدرايخ سم قاتل وبعضهم صحف حرّو كلب بحر و كلب واراد  
ان يداوي عينه بذلك وبعضهم تصف عليه كل يوم يربب في الهاون يطال  
ثوم بزيت في الهاون وقرأ بعضهم وليكن عؤايه فرحاً او قطلا بفتح القاف فضها  
وصحف بعضهم شح ارمني بشح ارمني وصف بعضهم وسخ الكور بوسخ الكور  
والتمسقل منهم بوسخ الكور بضم الطاف واسكان الواو وكلاهما غير مصيبين  
وانما هو بفتح الواو وجعه كواوي يعني وسخ كواوي الفحل وانما ذكرت ذلك ليجذر  
فتقدا عد من النذر وانما ذكرنا هذه الاشارات ليلا يسلم الانسان نفسه الي  
هوذي بلهاد اللصه البطلمه الارذال فالسعيد من وعظ فاتعظ والموفق من تسخ قتل  
**واعلم** يا حبيب ايدك الله بروج منه ان الطبيب الذي يستحق التقديم ينبغي  
ان يكون محتدلاً في مزاجه طاهراً في نفسه متمسكاً بدينه ملازماً لشريعته  
وافر العتل قوي الزكا حسن التصور معروفاً بصدق العجايه واداء الامانه  
مهما بما يعنيه محبا لاصناع المعروف يساوي ظاهره باطنه في افعال الحميل  
صن لائق غير شرم في كسب الحطام ليس عنده حقد ولا حسد صحيح الخبط  
والعبارة مواضبا علي درسه ومطالعته ناهراً في كتب المتقدمين شغوفاً  
بالضعفاء الفقراء والمساكين سابقاً الي معالجتهم قبل معالجتهم الاغنيا  
معروف الاستاذين والشيوخ اخذ العلم عن دونه ومن فوته لقوله صلى الله  
عليه وسلم التمسك الحكمة ولو من يد ذميمة ولقوله صلى الله عليه وسلم الحكمة ظلاله  
المومن حيث وجدها التقطها ويكون عفيف الفرج والبطن والنظر كتموما  
للاسرار حلوا للسان قليل المزج وافخلام اي لا يتكلم الا بحسب الحاجه خوفاً  
من سقوط الحرمة وان يلبس ثيابا نظافا واجملها البياض وان يحل شيئا من

الارواح

الارواح الطيبه كالمسك في الزمن البارد والغييب في الزمن الحار ولنجاه  
كل انسان بما يليق بمقامه من فير الحاح ولقد حكى ان لبيباً دخل علي  
بعض الكتاب فسلم عليه وابتدا يساله عن حاله فقال له ما ذا تجد فقال  
المك قال وما الملك قال هي قال وما صحت قال من عقر لظن قال  
ولم عقر قال لمسته وكان ضيقاً قال ولم لبسته قال مضيت الي حاجه  
قال واين كانت الحاجه قال في الديوان العالي قال ولين هي قال للسلطان  
قال وما هي قال لا اقولك قال لم لا تقول لي قال لا كنت استيع العيب  
كثير الغمور قم اخبرني عن لعنة الله تعالي واخرجه ويبلغني للطبيب  
الا يذهب الي بيت مالم يطلب واذا وصف دواء ولم يوخذ الدواء ويعلم  
انهم لم يتغوا به اذ السو في الاستنكاح والحذر لكل اللذران يقذف علي عليلو معه  
غيره من الاطبا اذ كل منهما يعاكس الآخر بل ربما يقع المصايب والخطاء  
فلم يعلم وقوعه علي يد من منهما بل ربما نسب الي الثاني دون الاول  
واعلم ان اختلاف الايمه رحمه واختلاف الالهاء نقيه وينبغي ان  
الطبيب اذا اعطي دواً من شراب او معجون ونحوه ان يتناول منه في  
حضرة مستعمله ليلا يساء به الظن ويحب عليه مراعات هذه الشروط  
وارجو من الله الكريم ان يكون هذا الكتاب خالصاً لله عز وجل ووافقاً  
للفرض احداً للجهود تاركاً للعرض واثياً بالمقصود وان اعترض من اعترض  
جاري علي وجه الصحة ولا عبرة بمن في قلبه مرض سايل ان ينفع المسلمين  
وينتفع به يوم يكون الظل فالصا والعل خالصاً وصلي الله علي سيدنا  
محمد طيب القلوب والاجساد وعلي اله واجابه الطاهرون لاجباد صلاه ائمة  
بايمه الي يوم المعاد وسلم تسليمك كثيراً وكان الفزع مرتصيف بيانته وتشبيدها  
ونقله الي البياض يوم الجمعة ثامن شهر ذي القعدة للرم سنة الفع علي يومه صفى الدين

بن محمد الكلياني المكي باليهما رستان  
المؤيدى بركة المكرمه

DESCRIPTION: 4to (155 x 214 mm). Arabic manuscript on paper. (7) leaves of index, 1 title-page, 391 numbered pages (pp. 218–219 bound between pp. 199 and 200). Black naskh with occasional words picked out in red ink. Some marginal annotations. Contemporary auburn full morocco with fore-edge flap, covers and flap with blindstamped medallions.

Binding insignificantly rubbed; later endpapers. Occasional stains to text and an old repair to the title-page, but altogether very well preserved. A fine survival.

REFERENCES: For the author cf. al-Muhibbi, *Khulasat al-Athar fi a`yan al-Qarn al-Hadi 'Ashar* [A Summary of History of the Eleventh Century] (Cairo, 1980) II, 244, and al-Khalili, *Mu'jam udaba' al-atibba'* [A Dictionary of Medical Authors] (Najaf, 1946) I, 213.

*<https://inlibris.com/item/bn61220/>*



والاخر يسمى **بدات الكبد** وكذلك في الجانب الشمال ما عدا ورم الكبد  
ويسمى **بوم الطحال** ومن لم يعرف بين هذه الاورام مقداضي العلاج  
**الدلالة** يعلم ما كان عن دم فيعرف بالحمي الراجحه والوجع الناض  
تحت الاضلاع والعطش وضيق النفس والنفس المتواتر والنبض السريع المتناثر  
وجرة القاروره او صفرتها وغلظتها وما كان عن مرة صفراويه فيعرف  
بالحمي المحرقه والسعال وصفره التنفث وشدة العطش وشدة النفس و  
**سرعة النبض** وثوابه ونارية القاروره في ابتداء المرض والوجع والهديان  
وما كان سوداويا فهو اخشب الانواع واسوعها تنلأ ويعرف بالحمي  
الشديده وسواد اللسان والقاروره واختلاط الحنظل وعسر التنفث  
والهديان وشدة النفس والتتارب وضيق النفس وما كان عن بلغم فهو  
اسلم انواع ذات اللبب ويعرف ببياض القاروره والحمي الهاديه وتلت  
العطش وكثرة النعاس وبياض التنفث وكثرة النفس والوجع وبطو النبض  
وكثرة التبرق **العلاج** ما كان عن دم نبالغصده في الباسليق من الجانب  
الخالف واخرج منه بحسب القوة العليل واسقه ماء الشعير واسقه  
جلا بامن البنفسج الرطب اويابس والنور من كل واحد ثلاثه دراهم وسبستان  
وعناب من كل واحد عشرة اعداد وسكر عشرة دراهم فاذا اظهر النفع في  
اليوم السادس فينبغي ان لا توضع الاسهال ولا يتوقف فيه بل يسرع  
ويلين الطبيعه بمطبوخ وهذه **صفتهم** سنمكي سبعة دراهم بنفسج  
خسة دراهم نوم فرابعه دراهم سبستان وعناب من كل واحد عشرة  
اعداد بزدهن به ثلاثه دراهم يطبخ الجميع ثلاث اطل ماء صتي يرجع الي  
رطل ويمرس فيه سبوسخت وتزجيجيين من كل واحد عشرة دراهم ومن فلوين

الليار شبر

الليار شبر عشرون درهما ويسقي سحران كان الزمان صيفا اوريا وسقي  
فيما ان كان شتاء واصبر عليه قليل وبعد الاسهال اسقيه من لعاب البوقطونا  
ولعاب لب سوجبل بالسكر الابيض وان بقي من الحمي والوجع شي فليعاود  
المطبوخ في اليوم الثامن والعاشرون كانت القوه قويه وليذهن الصدر  
والاضلاع بغير وطي وهو دهن بنسج اولوز وشمع وكثيرا وحره من شرب  
الماء البارد ما امكن و**غده** ماء الشعير فان ضيف ضعف القوه فالحمك  
الروضاني **وعلاج** ما كان صفراويا بالغصده ايضا من الجانب الوجيه ولا  
يخاف من الخدار الماده الي موضع الدم مثل ما يغشي في الدموي لقلبه الصفرا  
بالنسبه الي الدم والاستكثار من شرب ماء الشعير المتخذ بالوسطايات  
ويبلغ في تبريد المزاج وتوطيبه بالاشربه المتبردة والحقق الملبية واسحق العنبر  
والاضلاع بماء الحلي عالم وذهن اللوز والشع و**غده** بالقوم والماشرا واسنان  
فاذا صلح بمالغزايخ **وعلاج** ما كان سوداويا نبالغصده ايضا وتلين  
الطبيعه بما يخرج لظلم كحب الا قتمون وليكن بوقق واستعمال الحقق  
المليه الغير صاده المخرجه الي السوداء واسحق صدره بالشع وذهن اللوز الطلو  
وامهد اللبب بالحلبه وبزر الكتان و**غده** بالزبد والسكر ثم الاستيرجات  
وادخله للهام واسحق اللبب ايضا بالشع والذهنين المذكورين ومرة بالانثار  
من معجون البنفسج مخلوطا بقليل دارقيني **وعلاج** ما كان عن بلغم بالمقو للماده  
واحد من الغصده واسقه المسو المتخذ من دقيق الحواري مع السكر و**غده**  
بمزودة ماء الحمص بذهن اللوز ثم الغزايخ وادخله للهام واجلسه في اذن  
الماء الفاتر واموخ صدره بهذا الموضع فانه يسهل خروج المنفث و**صفتهم**  
شمع اصفر وشمع البطم من كل واحد عشرة دراهم دهن اللينوي وتبه ميعه خسة

## 16th century astronomical manuscript

**17. Al-Nisaburi, al-Hasan ibn Muhammad  
ibn al-Husayn Nizam al-Din al-A'raj.**

*Tawdih al-Tadhkirah.*

Probably Persia, 16th century CE.

€ 65,000



A 16th century commentary (sharh), profusely illustrated with diagrams, on Naziraddin al-Tusi's *Ar-Tadhkira an-Nasiriya*, a general outline of astronomy, originally written in Persian. Composed by the Persian Sunni scholar Nizamaddin ibn Muhamad an-Nisapuri (d. 1328/29), who was known as a mathematician, astronomer, jurist, Qur'an exegete, and poet. His teacher Qutb al-Din al-Shirazi had himself been a student of al-Tusi's. An-Nisapuri wrote the present commentary in 711 H (1311 CE).

DESCRIPTION: 8vo (130 × 218 mm). Arabic manuscript on paper. (375) pp., 19 lines per extensum. Written in neat black naskh, emphases picked out in red; catchwords. With numerous tables and diagrams, one in red and black. Contemporary brown leather binding with stamped ornaments.

Binding rather rubbed. Marginal notes throughout; colophon with partial date "14 Jumada II". Scattered minor wormholes, but overall in good condition.

REFERENCES: GAL I, 511, VI, 40 b.

<https://inlibris.com/item/bn58869/>



فانه يمكنه من ذلك اختلاف منظر واحد لهما بذات المشتمل المنصور في سطح  
 دائر نصفها لهما حتى يتوسل من ذلك الواحد الى سائر اختلافاتها  
 طويلا وعرضا وارتفاعا كما في العمود **قوله** الفصل الثالث عشر في  
 اختلاف بعد القصر **قوله** قال بينك وبين طرس من في كما بينك  
 النبي ان زاد ان الصعود كمن صغر من كمن عظمي كما ان المضي منها اعظم  
 من نصفها فالقصر حينئذ لا يقبل الصعود من كمن المشتمل في زيادة الخلق  
 المستفاد من اختلافه في شكله بحسب اوضاعه من هاهنا واصغر  
 منها كما تستبين في هذا الفصل في المضي منه اعظم من نصفه اذ لا يقبل  
 بين المضي والمقادير من عظمية ولا يتم دائر الزور في هذا من قبلها  
 في كبره في المناظر انما بين العينين اذ كان اصغر من قطر الكون رايها  
 اصغر من نصفها فالواقع من العمود في محور قطر نور العين اصغر من  
 نصفه ويقبل بين الواقع منه فيوهي من ما لا يقع منه في هذا راي  
 نور العين اصغر من نصفه ويقبل بين الواقع منه فيوهي من ما لا يقع منه  
 في هذا راي من عظمية ايضا ويستمر دائر الوجود في وضع ان الذي بين  
 من النظام الواقعة في كمن العمود لا فرق بينهما وبين العظمه عند  
 المنصور فقولوا انها ساطعها في الاحتياج عطفها او تقريبا بحيث لا  
 تظهر من مسنتين ويكون القطعة الملائمة الى العين من هذه الحالة  
 هي الحارة والما لا تستبين لكن القطعة المصيبة هي التي على العين والعمود  
 في هذه الحالة تبني بدلتا في سائر الاوضاع بتقاطعها انما في النبي

بين

على زوايا الحادة ومنفعة وعلى التقديرين ينقسم كمن العين بما اقل قطع  
 اثنتان مصغرتان وهما اللتان البارزتان والنش والبارزتان مطلقتان ويقع  
 في محور العين الحارتي الاولين والحد الثانيين كمن العين بما المصبة  
 دونها المظلمة والقطع الرابع في الزوايا من مساويك تقريبا وفي غيرها  
 يختلف الخطاويثان وينسأ والثلثاويثان والقطعة المرسومة في الخطاوي  
 الواقعين في محور العين في العينين الاول والاخر من الشبه اصغرهما  
 لان زاوية تلك القطعة اصغر للثلاثين لانيان ايضا رايها الحادة في  
 الزوايا بين الباقين من الشبه القطعة المرسومة اعظم الخطاويثان الى  
 لان زاويةها اعظم للمركبتين رايها من متفرجة في هذا الشكل صور  
 زيادة ضوئ العين ونقصا **قوله** والارض ايضا حاصم **قوله** في المضي  
 حارة تعرض للعين من جهه الاستنارة والادارة في جانبها للنبية ما  
 منه كوضع من الشمس حين ما يكون من شأنه الاستنارة والادارة بسبب  
 حياولة الارض بالعين بين الشمس

صوتين

الذي هو من الشبه ان كان كمن  
 الذي هو من الشبه ان كان كمن  
 الذي هو من الشبه ان كان كمن  
 الذي هو من الشبه ان كان كمن



الارض في الزوايا الاولى  
 الفرع الرابع من الاول الاستنارة  
 الفرع الخامس من الاول الاستنارة  
 الفرع السادس من الاول الاستنارة  
 الفرع السابع من الاول الاستنارة

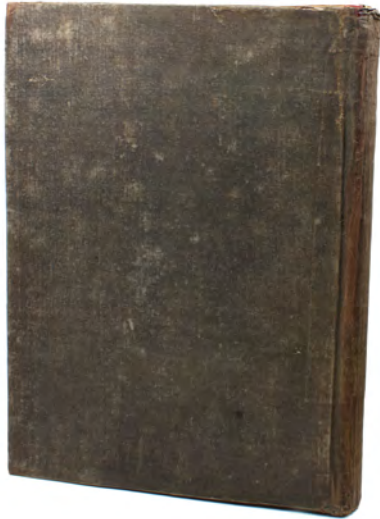
## *With double-page world map*

### 18. Ibn al-Wardi, Umar.

*Kitab kharidat al-'Aja'in wa faridat al-gharaib [The Pearl of Wonders and the Uniqueness of Strange Things].*

Ottoman provinces, late 16th century CE.

€ 45,000



An unusually large and attractive copy of the 15th century cosmographical compilation most often ascribed to Siraj al-Din ‘Umar ibn al-Wardi. His authorship and the manner of the text’s composition remain a subject of scholarly research, but it was a popular text in the Ottoman world, much copied, and translated into Turkish repeatedly. Its popularity has led to a tangled series of recensions, with different copies incorporating various different elements from the text. While some copies omit the historical and eschatological sections, ours contains all the expected sections.

The text notes the world, its regions, seas, cities, rivers, and mountains. Plants and animals are also described and their various properties enumerated. The final, brief sections provide a set of capsule histories and, lastly, a description of the sayings and deeds of the Prophet and his companion. The title and preface of the present copy are in Arabic; the rest of text is an anonymous Turkish translation. Though al-Wardi’s cosmography circulated in Arabic and numerous Turkish translations, this hybrid Arabic-Turkish recension is relatively unusual. The scheme of illustrations is conventional in the world map and diagram of Kaaba, often found in copies of this work with slight variations, but less so in the cross-section of a nilometer on fol. 27r, an illustration we have not seen in other manuscripts of this text. The nilometer is not located or named in the text, but appears beside the section on Fustat, and may be the Abbasid nilometer constructed opposite Fustat in 861.

The geometrically rigid map, commonly known as “Ibn-al-Wardi map”, renders schematically the mediaeval Islamic image of the world: “At the center of the map are the two holiest cities of Islam, Mecca and Medina. The map shows China and India in the north and the ‘Christian sects and the states of Byzantium’ in the south. The outer circles represent the seas” (Cat. “World treasures of the Library of Congress: Beginnings” [2002]).

DESCRIPTION: Small folio (215 × 285 mm). Arabic and Ottoman Turkish manuscript on paper, 246 ff. 21 lines of black naskh per page (text area 23 × 13 cm), with section titles in red; fol. 1r with an elaborately calligraphed title in black and red, ff. 1v–2r with red, green and gilt frames; ff. 2v–3r with an illuminated world map and fol. 27r with a coloured, marginal illustration of a nilometer in cross-section, and f. 51v with a diagram of the Kaaba in red and black. 19th century drab linen over contemporary blindstamped leather with fore-edge flap; manuscript Arabic title to lower edge. Pink-dyed European endpapers watermarked with a six-point star and the letters AF.

Binding somewhat worn but professionally repaired, providing ample evidence of an expensive, luxuriously produced copy in the traces of the original decoration still visible beneath the later cloth; the vividly dyed endpapers suggest an unusual taste for colour on the part of the patron who first commissioned this manuscript. Internally, a little staining to the initial folios, and a small dampstain to the gutter, otherwise clean.

PROVENANCE: Ownership inscription of Mustafa, an artillery officer, dated 1067 AH (1676/77 CE).

REFERENCES: GAL II, 131.

<https://inlibris.com/item/bn49137/>



## Three treatises on astronomy and mathematics

**19. Sibt al-Maridini (Badr al-Din Abu 'Abdallah Muhammad ibn Muhammad ibn Ahmad al-Misri al-Dimashqi).**

*A manuscript collection of three treatises on astronomy and mathematics.*

Safavid Persia; copied in al-Jauhariyya School, Isfahan, each treatise dated 1029 H [= 1619/20 CE].

€ 35,000



The three works comprise:

1. *Al-Durr al-manthur fi'l-'amal bi-rub' al-dustur*. A treatise on calculating time with the aid of the sine quadrant, for any region (GAL II, p. 218, 1, attributed by Brockelmann to Sibt al-Maridini's grandfather, the astronomer Abdallah ibn Khalil ibn Yusuf Jamaladdin al-Maridini al-Qahiri, d. 1406).

2. *Raq'a'iq al-haq'a'iq fi hisab al-daraj wal daq'iq* [Subtleties of Truths on Arithmetic of Degrees and Minutes]. Instructions for the calculation of celestial motions with the aid of minute proportions (GAL II, p. 217, 11). A commentary on a work by his teacher, the Egyptian mathematician and astronomer Shihab al-din Abu'l-'Abbas Ahmad ibn Rajab ibn Tibugha 'Ibn al-Majdi' (1365–1447), entitled *Kashf al-haq'a'iq fi hisab al-daraj wal-daq'iq* [Opening Truths on Arithmetic of Degrees and Minutes].

3. A commentary, *Risalah [al-Fathiyya (al-Shihabiyya)] fi'l-'amal al-jaybiyya* [Treatise on Fath al-Din (Shihab al-Din)]". Operations with the sine quadrant (GAL II, p. 216f., 7).

Sibt (Ibn Bint) al-Maridini (the Elder, 1423–1506) lived in Cairo and Damascus. He served as the muwaqqit (time-keeper) of the al-Azhar mosque in Cairo and was a pupil of Ibn al-Majdi. His works are often conflated with those of his grandfather, and with those of his like-named son, who died in 1527 (GAL II, p. 468).

DESCRIPTION: 8vo (194 × 130 mm). Arabic manuscript on paper. 90 leaves, 15 lines per page written in more than one hand in cursive script with several words in red; numerous diagrams and tables. Contemporary limp red morocco.

A few old repairs occasionally affecting letters; altogether very well preserved.

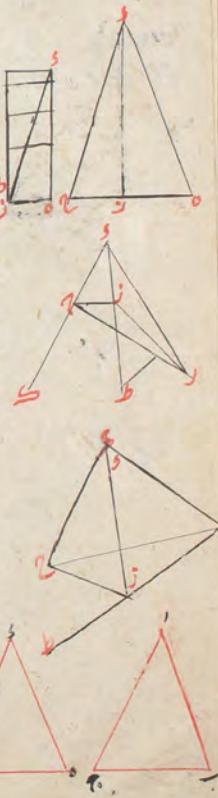
PROVENANCE: from the property of Dr. Eugene L. Vigil (b. 1941), of Lynden, Washington, USA.

REFERENCES: For Sibt al-Maridini see B. A. Rosenfeld & E. Ihsanoglu, *Mathematicians, Astronomers & Other Scholars of Islamic Civilisation and their Works*, Istanbul 2003, pp. 276f., no. 815, and pp. 293–298, no. 873.

<https://inlibris.com/item/bn57402/>



فمنفصل كون مثل ا ب ج وفضل ج ح فيكون مساويا لب هـ وفضل ج ح فيكون  
 وخرج المتساويين ل ا هـ مساوي زاوية في ج ز فيكون زاوية ح  
 التي هي اعظم من ا حدها اعظم من زاوية ح ز التي هي اصغر من ا حدها  
 ج ح اعني ب هـ اطول من ج ز و ذلك ما اردناه **اولا** وما اختلف وقوع  
 ل ا ج ا ب اما في الخارج ذوا وتطبق على ج زاوية ك ح و قد مر الاول ظاهر  
 في الثاني ان ج ح اطول من ذوا التماس فيخرج ج ح في زاوية ج ل ب  
 ط ك ومساوي زاوية ج ح ك ط فيبين كما مر ان زاوية ج ح  
 اعظم من زاوية ح ز و يكبر ج ح اطول من ذوا ان اشترط ان يعمل  
 الزاوية على الذي لا يؤثر للفرجة من ضلعي ا هـ و ز من سطحة الاضلاع  
 لان ذلك الضلع ان كان ذوا كانت زاوية ذوا غير متوجرة في ج  
 ذوا ل ج فيكون زاوية ك ز ط غير حادة ويكون زاوية ح ز ج من مثلث  
 ج ز ح ك لمتساويين ج ح فليكون ج ح قاطعا للزاوية الفروية  
 وايضا ان عملنا على نقطة ا من خط ا ب مثل زاوية ا ك م يساوي اللط  
 لمثل ما مر **اله** اذا مساوي متساويين متساويين مثلثات احدها  
 لشطرين وكانت قاعدت الاولين اطول كانت زاوية اعظم  
 متساويين متساويين ا ب ج ذوا زاوية مساوية واجد ل ذوا ب ج  
 اطول من ذوا بقول فروية اعظم من زاوية ذوا الا فكانت ا ب ج  
 ا ب ج زاوية مساوية



متساوية لهما ولما كان ج ح من زاوية ا ب ج و ما ل ذوا اصغر منها  
 بلزم ان يكون ب ج اصغر من ذوا وكذا ا ح اختلف فان لكانت  
 ذوا ك ما اردناه **قوله بوجه آخر** نرم على ب بعد ذوا في  
 ج ح ونخرج هـ ذوا فيجعل هـ ط عند ب ج ونرسم على هـ من بعد هـ ط  
 ط ج فيقاطع الدائرة ا ب ج على ح فيشكل مثلث ب ح ج وفضل ج ح  
 ج ح فاصلع مثلث هـ ج ح مساويا لاصلع مثلث ب ح ج  
 ا هـ ك ل نظره و زاوية ج ح اعني زاوية اعظم من زاوية ج ذوا  
 منها **القوة** ذوا زاوية ا ب ج وفضل ب ج متساوية في الضلع  
 من مثلث ج ح ل نظره و لذات مثلث ج ح ك ل فيكون المتساوية في مثلث ا ب ج  
 ذوا زاوية ا ب ج او ذوا ب ج وفضل ا ب هـ الذي بين  
 الزاويتين او الضلع ب ج هـ زاوية ا ب ج ل ذوا ل ذوا ل ذوا  
 متساوية وبين فان كان الضلع ا ب هـ في ج هـ زمان  
 يساوي ا و متساوية ا ح ا ن س ا و ا ن ت ا ك ك م فيلعب  
 و زاوية بينهما متساوية فيضلعين ذوا ب ج بينهما في الضلعين و  
 ان ثقتا و ا ن ت ا الحظ لان ا اذا جعلنا ط مثل ذوا فيكون  
 ط ا ح مثلثا ا ب ج ذوا متساويين لذلك بعينه ويكونا



*An Arab merchant travelling the Peninsula in the 13th century: a hitherto unrecorded manuscript of one of the most important texts on the early topography of Arabia*

20. Ibn al-Mujāwir, Abu Bakr b. Muhammad b. Mas'ud b. Ali b. Ahmad.

*Tarikh al-Mustabsir [Chronicle of an Intelligent Observer].*

Yemen (Ottoman Empire), 1035 H [= 1626 CE].

€ 350,000



Highly rare manuscript of this early 13th century travelogue dedicated entirely to the Arabian Peninsula: one of the most curious and intriguing specimens of Arabic travel literature, describing the cities, commerce, local dynasties and social mores of the region. First discovered by modern scholarship in 1864, this travel chronicle – one of the very earliest surviving travel accounts of Arabia – has since become acknowledged as a highly important source text for the mediaeval topography of the Peninsula, covering in great detail Hejaz, Yemen, Socotra, Nejd, Oman, the eastern Emirates, Bahrain, and the islands in the Gulf.

Ibn al-Mujawir probably hailed from the eastern provinces of the Islamic world, possibly Khorasan, and was very likely a merchant. The journey he describes sets out in Mecca and ends in Bahrain; unlike most other accounts of the region, it excludes entirely Egypt, Syria, Palestine or other areas in the vicinity. While experts disagree as to whether his book is based on a single journey or on several, there is no doubt that he personally visited all the places he describes, and his book is therefore conceived not as a work of geography (as were most earlier descriptions of these regions), but as a first-hand travel account. It is also one of the earliest illustrated examples of its genre, containing 15 illustrations of cities drawn in the diagrammatic manner known as the “Balkhi school”.

Ibn al-Mujawir discusses people, social life, customs, buildings, and historical sites (some of which are unknown today) and, as a businessman, reveals a keen interest in the trade and commerce of the region. He provides what is probably the earliest account of islands such as Socotra and Farasan and even treats some unidentified islands like “Mosquito Island”. No other Arabic travel report before Ibn Battuta discusses Oman in such detail, and indeed, this would appear to be the first Arabic travelogue (as distinguished from geographies or maps) to mention places in what is today the UAE: Julfar, Khor Fakkan, Diba, Kalba. Ibn al-Mujawir discusses pearling in the Gulf, dedicating an entire chapter to Bahrain.

ويصلح ان يكون اشتقاقها بكونه لان الميم تدل من الباء  
 كما قال صريحه لا زب ولا ن م و يصلح ان يكون اشتقاقها  
 من قولهم ايمتك الفصيل ما في ضرع امه ادمصه  
 مصا اشدرا حتى لا يبقى فيه شي فسميت بذلك لشدته  
 انزحام الناس فيها وقالت الفارس مكنت العظم  
 اذا احذرت محم والمكنا الاستقصا **وفي الحديث**  
 لا تمكنا على عروناكم وفي تسميه مكه هذا الاسم اربعة  
 اقسام اولها انما سافر باقواها الناس من كل فج فكان  
 الذي جذبتهم اليها من قول العرب ايمتك الفصيل  
 ما في ضرع امه والثاني من قولهم مكك الرجل  
 اذا اردت تحوفه فكانت مك من ظلم فباي تسلكه  
**كما قال**  
 يا مكة العاجز منكى مكا ولا تمكلى مدحجا وعكا  
 والثالث انما سميت بذلك لجدد اهلها والاربع لقلة  
 الماء بها وقد اتفق العلماء ان مكة جميع البلد واحتفلوا  
 في مكة على اربعة اقوال احدها ان اسم للبقعة التي فيها  
 الكعبة قاله ابن عباس رضي الله عنهما والثاني انما

في التفسير



حتى انك تراها ربي العيون

صلوات المرسنة  
 سائلة الامرها تم  
 وسنتي مرعبة  
 المأمير عا

There are only a very few copies of this text in institutional collections, including in the British Museum, in Istanbul (dating from the late 16th century) and in Leiden (19th century); based on the latter two, the Swedish orientalist Oscar Löfgren (1898–1992) published an edition of the Arabic text in 1951–54. No manuscript copies are listed in auction records, and the present example, only a few decades younger than the important Istanbul MS, is the first ever to have come to market. It was written in an area described in the text itself, in Yemen, at the time of the Zaydi tribal insurgencies against the Ottoman government.

DESCRIPTION: 4to (155 × 201 mm). Arabic manuscript on dark cream paper. 187 ff. Black ink naskh script, catchwords in gold or in red. 17 lines per extensum. With 15 illustrations in the Balkhi school, showing cities in Arabia. Contemporary black leather binding with fore-edge flap, gilt borders and oval central ornament to both covers.

Occasional light brownstaining and foxing with a few insignificant dampstains to the margins, but altogether in excellent state of preservation in a clearly contemporary binding.

PROVENANCE: French trade.

REFERENCES: GAL I, 482 (634) & S I, 883. Cf. G. Rex Smith, *A Traveller in Thirteenth-Century Arabia*. Ibn al-Mujawir's *Tarikh al-Mustabsir* (London, 2008).

<https://inlibris.com/item/bn59399/>



وفق الحصن على حاله الى ان حارب وايدش ويقال ان العت  
 بن سام امر اعمار بن هذا الحصن في دولة الحرة السيد بن ابي  
 بن جعفر بن يعقوب بن موسى الصليحي بعد ان احضرت له البنا  
 وتم له المصنوع وابتدئ في البنا فطلع طابع الخن فقتلوا جمع  
 القوم في المكان وبعده ارجع عمار بن هذا الحصن الرابع سنا  
 بن احمد المطرف الصليحي ويقال ان البدعي سبوا بن الواسع  
 بن الربيع بن المكرم والى عدن من قبيل البرية الفاطمية  
 فلم يتمكن الخن وادار اعادته بعد لهم سيف الاسلام  
 الملك المعز اسمعيل طعن كثر في ايوبي في دولة الملك الناصر  
 ايوبي بن طعن كثر بن ايوبي بن سنادى فاشارة عليه بعض  
 العصابة لانه فعلت لعين بن علي بن مقبل هل في ذروة  
 عماره وفتاب ما كان يسكنه الامن خاف وفيه اثار جبط  
 قد ايدت وجررت قد اهدمت وصار الخن قد خرب ودمج  
 قد نقلت قلت فهل كان عليه سور قال ان الجبل هو سور  
 بذات واد اصاب عرج بهر الروان في هذه الملاج خوف او خوف  
 من السلطان صعب وانما يقيمهم ورواهم الى القاعد وبعده  
 لها الى ان ناصر الملاج محمد بطور القلاء فاذا اقل على سكا



## *Fiqh commentary copied in Makkah*

**21. Al-Haddad al-'Abbadi, Abu Bakr bin Ali.**

*Al-siraj al-wahhaj.*

Mecca, 1046–1071 H [= 1636–1661 CE].

€ 9,500



Fiqh commentary on the famous and much-glossed Hanafi manual *Mukhtasar al-Quduri* (known among Hanafi scholars simply as “al-Kitab”) of Abu al-Husayn Ahmed ibn Muhammad al-Quduri al-Baghdadi (362–428 H). The author of this commentary, Abu Bakr bin Ali bin Muhammad al-Haddad al-Zubaidi al-Yamani (d. 800 H / 1397 CE), was a Hanafi jurist and exegete. He hailed from the people of Abadieh, from the villages (Wadi Zabid) in Tihama, historically in Yemen but today mostly in Saudi Arabia.

DESCRIPTION: Folio (210 × 290 mm). 2 volumes bound in one. Arabic manuscript on polished oriental paper. 166 ff; 273 ff. (foliated in a later hand), 40 lines, per extensum. Black ink with red emphases. Contemporary blindstamped full calf, restored and spine rebacked.

Handwritten table of contents on the preserved original flyleaves. Some light browning and brown-staining throughout; a few repairs; old waqf stamps and inscription to first page of both parts; marginal annotations throughout. The restored binding uses the prettily stamped original cover material.

PROVENANCE: The first volume, copied in 1046 H (1636 CE), has an ownership inscription of Abdullah bin Hassan Al-Afif Al-Kazaruni, a Hanafi jurist from Mecca, dated 1063 H (1653 CE). The second volume has an inscription stating this was commissioned by him in 1071 H (1661 CE). 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, 175; II, 189; II S, 250.

<https://inlibris.com/item/bn57393/>



بسم الله الرحمن الرحيم  
في اللغة مشتق من قولها اذ انت وفي الشرح اجزاء كان سابق واظهار ما وجب  
بالعامة السابعة الجاهة تلك صيغة واحدة فالواو من اذ انت وفي الشرح اجزاء كان سابق واظهار ما وجب  
باجل اذ انت لا اذ اجد طبخة نفسه على سبيل الهبة فان حذفت عن قولها هبة فاعلم انه كاذب  
ان الحذف يرفعها لا انه تمليك مستحق حتى لو اذ انت حتى لو لم تكن من اذ انت الا ان الظاهر  
الذي في قولها في شاهان اذ اذ انت في قولها هبة وخرج الاذ انت حتى لو لم تكن من اذ انت الا ان الظاهر  
اليه وكذا من قولها في يد غير في يد غير حتى لو لم تكن من اذ انت الا ان الظاهر  
الرضا والظفر حتى لا يخرج اذ انت من سبيلها ايضا العقل والموعر واما الخربة فشرط في بعض  
المشايرون بعض الدليل على جواز قولها تعالى على الانسان على نفسه بصيرة اي شاهده وان لم يجر بالذنا  
فخرجته رسول الله صلى الله عليه وسلم **قوله** واذ اذ انت المانع العاقل على نفسه حتى لم يمتد  
اذ انت اما اعتبار الحذف لان العبد في اذ انت مخالف للمران الحرفي اذ انت على العبد اذ انت  
ماتت في الحرفي لم يمتد في الحال لاجل الضرر وعلى مولا واذ اذ انت المانع العاقل على نفسه حتى لم يمتد  
فما اختلف اذ انت الحرفي والاذن العبدية ط الحرفي واما اعتبار الموعر والعقل فلان النصي والحرفي لا يمتد  
اذا لم يكن الالف من مائة واذ اذ انت المانع العاقل على نفسه حتى لم يمتد  
يلزمه ان بين ماله فتمه فان قيل صحت به حتى لا يمتد له نص **قوله** محجوزا كان صا اذ انت او معلوما  
جماله المقرب لا يمتد صحة الاذ انت ان الحق قد يلزمه محجوزا كان يمتد ما لا يعرف فتمه اذ انت  
العرف سابقا لان اذ انت اذ انت من ثبوت الحق بغيره بخلاف جماله المقرب فانه يمتد صحة الاذ انت اذ انت  
لرجحان اذ انت على اذ انت لان اذ انت لا يمتد صحة الاذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
الجماله متحاشية لان اذ انت اذ انت من ثبوت الحق بغيره بخلاف جماله المقرب فانه يمتد صحة الاذ انت اذ انت  
ولا يمتد على اذ انت وانما يمتد اذ انت بخلاف جماله المقرب فانه يمتد صحة الاذ انت اذ انت اذ انت اذ انت  
بين اذ انت الحرفي الحرفي اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
لان المعنى عليه محجوزا وحاصله ان الجماله لا يمتد صحة الاذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
المقرب في الاذ انت صحة الاذ انت وفي الثالث اذ انت وقال له بين محجوزا **قوله** وقال له بين  
المحجوزا لان المحجوزا من حذفت فصار اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
يخرج على اذ انت **قوله** فان قال القائل ان بين ماله فتمه فان قيل صحت به حتى لا يمتد له نص  
عصية فان المتضمن خبر على فلان حريق ولو قال غصبت هبة فالقولون فيما نجه الناس وان لم يكن له  
قيمة نظير والحق جلد الميتة واما اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
مساوية في الهدية اذ انت غصبت منذ نشأ واجب ان بين ماله حتى لو بين في الصبي الحرفي واذ انت  
يخرج والاذن اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
والقولون في قولها في يد غير في يد غير حتى لو لم تكن من اذ انت الا ان الظاهر  
الصحة الاذ انت صدق المقرب فان لم يمتد في الاذ انت فان عاد بعد ذلك الى التصديق لم يمتد الا باذ انت  
ولم يمتد في قولها في يد غير في يد غير حتى لو لم تكن من اذ انت الا ان الظاهر  
فان اذ انت لم يمتد في قولها في يد غير في يد غير حتى لو لم تكن من اذ انت الا ان الظاهر

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هذا

من هذا عشر دراهم قال ابو حنيفة في قوله لا اذ انت وقطعه الثاني لان قوله لا اذ انت  
مقبول في الحذف مقبول في المثل فيصير الاول لا يقطع بان استدر كلفه الاذ انت اذ انت  
وذلك مقبول في قوله فان اذ انت وقطعه اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
لا يحد بعد اذ انت حذفت وفي يوسف ويوجد بعد اذ انت حذفت بن سعد اذ انت اذ انت  
بان قوله فقال ان هذا اني لم يكن بلها في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها  
فقال لعنه من اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
فان وجدته في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها  
والذرة في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها  
على مال فليرجع فيه الى بيانه لان اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
لان القليل يدخل تحت المال كذا في قوله مال الا انه لا يصدق في كل من درهمين  
ذلك لا يحد ما لا يحد وان قال صالح حذفت او قليل او حبيس اذ انت اذ انت اذ انت اذ انت  
**قوله** فان قاله عظيم لم يصدق في مال من ماله درهم هذا اذ انت اذ انت اذ انت اذ انت  
اما اذ انت من اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
فيه اذ انت من غير حذفت وفي غير مال اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
اكثر فهو قوله مال عظيم حتى في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها  
السورة فهو عظيم حيث تقطع به اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
والغنا فان القليل عند العقيم عظيم واضعاف ذلك عند العي حذفت وكان ان الميسر عظيم في حكم اذ انت  
فالعشر عظيم في بدل السارق وقدر المهر بها فضعاف ورض يكون الميسر اذ انت اذ انت اذ انت  
على مال نفس او حذفت او حذفت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
او يقر عذبا وانه عظيم لرصه من اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
له بين حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها  
فان حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها  
وان قال له في اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
منقلا **قوله** وان قال له في اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
وضعا لا يصدق في اذ انت من ماله درهم لان الكثرة في العادة هو اذ انت اذ انت اذ انت اذ انت  
وذلك ما يتاخر وهو لا يحد من اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
بعد ذلك اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
والاول الكثرة اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت اذ انت  
وان حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها  
وان قال درهم في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها  
اللفظ يحمله ويصرف الى الورق المتعارف في البلد فان ادعى المتعارف من ذلك لم يصدق فان كان  
في بلد اخر فاما حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها  
فان قال له في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها في حذفت بنها

قوله اذ انت اذ انت

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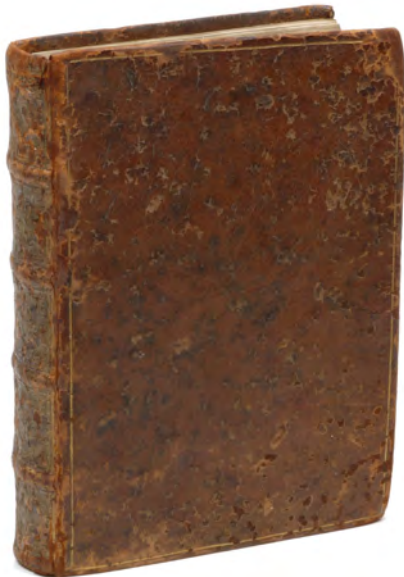
*A cross-cultural milestone, unpublished for more than 150 years:  
a Polish-born Turk's Osmanli Bible, produced under the auspices  
of a Dutch project for universal peace*

22. [Biblia turcica – NT – Actus, Epistulae,  
Apocalypsis].

*Turkish translation of the New  
Testament. Secretarial manuscript with  
Ali Ufki Bey's autograph annotations.*

Constantinople, 1665 CE.

€ 75,000



Considered lost: a volume of Ali Ufki Bey's famous Bible translation, "the lineal ancestor of today's Turkish Bible" (Privratsky), the last manuscript in private hands.

A project born of Protestant disappointment with the outcome of the 30 Years' War, the 17th century enterprise to translate the Bible into Turkish was informed by Christian eschatological hopes that Protestantism and Islam might form a political alliance to defeat the common enemy, idolatrous Catholicism, and bring about world peace. To advance this cause, the Czech-born educator John Amos Comenius championed a Turkish translation of the Holy Scripture, whose power alone, it was assumed, would soon convert the Muslim world to Christianity. With financial backing from the arms dealer Laurens de Geer and the academic support of Jacob Golius, professor of Turkish at Leiden, Comenius's venture was entrusted to the Dutch ambassador in Constantinople, Levinus Warner.

After a first translator, the Jewish dragoman Hâki (Yahya bin Isaak), delivered a manuscript version around 1661 which was found deficient, Warner in 1662 entrusted the work to Ali Ufki Bey, a talented linguist and former servant of the Sultan's. Born Wojciech Bobowski in Lwów around 1610, he had been captured by Tatars as a young man and sold into Ottoman slavery. He subsequently served at the Topkapi Palace for some 20 years, eventually gaining his freedom in 1657.

Ali Bey completed his task in December 1664; in 1665 he then proceeded to have a few fair copies produced under his supervision. One of these, in 5 volumes, is very nearly complete; another contains only Isaiah and several books of the Apocrypha. These copies, sent to Golius together with Ali Bey's rough draft in four volumes, today form part of the Warner Collection at Leiden University Library.



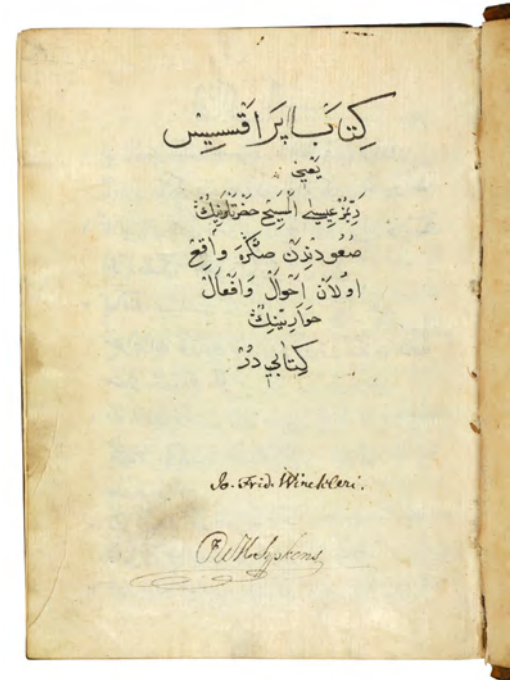
Only in 1888 did the Leiden Library accession an additional manuscript copy (Cod. Or. 3100), containing part of the New Testament in the hand of one of Ali's secretaries, with interlinear and marginal corrections by Ali Bey himself. The present volume is the missing part of this New Testament copy, comprising Acts, Romans, Philippians, 1 & 2 Thessalonians, Hebrews, James, 1 & 2 Peter, 1–3 John, Jude, and Revelation. Written under Ali Bey's direction and copied from his personal draft, it, too, contains marginalia and corrections in his own hand.

DESCRIPTION: 4to (160 × 214 mm). (80), (4 blank), (32), (4 blank), (19), (1 blank), (13), (1 blank), (81), (1 blank) leaves. Contemporary full calf with cover borders ruled in gilt and prettily gilt spine. All edges gilt.

PROVENANCE: early 18th century autograph ownership of the Hamburg theologian Johann Friedrich Winckler (1679–1738), professor of theology in Hamburg, on the title-page, and successive ownership of the Dutch theologian and orientalist Hendrik Sypkens (1736–1812) below. Subsequently owned by Nicolaus Wilhelm Schroeder (1721–98), professor of oriental languages at Groningen, and sold as no. 24 of his estate auction by van Boekeren in 1835. Purchased in the 1960s from Wriester's bookshop (Utrecht) by a Dutch theologian and acquired from him directly.

REFERENCES: Pars altera bibliothecae Schroederianae (Groningen 1834), p. 6, no. 24. Cf. Bruce Privratsky, A History of Turkish Bible Translations, v. S (2014), pp. 18–26. Darlow/Moule 9453 (the 1819 printed NT).

<https://inlibris.com/item/bn53654/>



## *“Looking at zebra is good for the eyesight”*

### 23. Ansari Shirazi, Ali ibn Husayn [Zayn-e-Attar].

*Ikhtiyarat-i Badi'i* [Selections for  
*Badi'i*].

India, 1077 H [= 1666/67 CE].

€ 15,000



One of the most important books on diseases, pharmacology, and materia medica written in Persian in the Islamic era. Ansari Shirazi (1329–1403) was a famous physician of the Mughal period, serving as the personal physician to the Muzaffarid prince Sultan Jalal ud-Din Shah Shuja (1333–84), at whose court he would have known the poet Hafez. The title of the present work, “Selections for Badi’”, alludes to another important court personage: it is dedicated to the princess ‘Ismat al-Din Badi’ al-Jamal, possibly the wife of Shah Shuja’s father Mubariz al-Din Muhammad.

The work is divided into two sections, with descriptions of simple drugs listed alphabetically by name in the first section, and descriptions of compound drugs listed in sixteen chapters by type of preparation in the second. Widely popular, the book is considered a gem of Persian medical literature: indeed, scholars have claimed that “in the history of Persian medicine, the book *Ikhtiyarat Badi'i* is considered the most important book written in Persian”, citing the large number of sources and remedies it provided the mediaeval reader, though some irrational fallacies are noted as well: “In three entries in *Ikhtiyarat Badi'i*, the author has illustrated some superstitious ideas, namely that ‘If the food is poisonous, and the weasel finds out, it will shout and its hair will stand on its end’ and says: ‘looking at zebra is good for the eyesight’” (Ghazi Sha’rbaf, 99). Among the simple drugs described in the opening section are the treatments derived from the sea slug known as “arnab bahri” (literally “sea hare”), whose ashes are declared useful for alopecia.

The scribe responsible for copying the text was Muhammad Qasim Quraishi Siddiqui, who is known to have been active in India in the 17th century. A well-preserved and vital piece of Persian scientific history.

DESCRIPTION: Tall 8vo (158 × 288 mm). Persian manuscript on paper. 278 ff. Nasta'liq text in black and occasional red ink, handsomely ruled in red and blue, with occasional marginal notes and further ownership notes on exterior leaves. Modern blank endpapers. Bound in full 20th century red ochre leather, stamped in blind.

A few minor stains and soiling.

REFERENCES: Cf. Javad Ghazi Sha'rbaf et al., "Introducing the Book Ikhti-yarat Badiiei: An Investigation Over its Importance in the Pharmacology of the Islamic Period", in: Journal of Research on History of Medicine 9.2 (2020), pp. 95–102.

<https://inlibris.com/item/bn60518/>



*A rare and early manuscript on falconry, written within a year of the author's passing*

**24. Khushal Khan Khatak.**

*Baz-nama [The Book of Falconry].*

Central Asia / Afghanistan, 1101 H  
[= 1689/90 CE].

€ 15,000



A collective manuscript on falconry, including the famous *Baz-nama* of Khushal Khan, the Afghan national poet, copied in the area of Afghanistan within a year after the passing of the author.

This fine and early manuscript contains two separate treatises on falconry, the latter one being the “Book of Falconry” of Kushal Khan Katak, the father of Pashto literature, written in verse. The first English translation, prepared by Sami ur Rahman and dedicated to Sheikh Mohammed bin Rashid Al Maktoum, Ruler of Dubai, appeared in Islamabad as recently as 2014: “What makes Khushal’s ‘Baaz Nama’ unique is its poetical form. Perhaps there is no other work in world literature that treats the subject matter in verse on the one hand and keeps its systematic exposition and professionalism intact on the other [...] Khushal’s manual is pretty concise and cogent. There are no long-drawn and tedious accounts. The style and diction are extremely down-to-earth” (p. xiv).

The present manuscript contains a colophon at the end stating that it was copied by Muhammad Khan in 1101 AH, within a year of the death of its author on 5 Jumada I, 1100 AH, and it may thus command a high degree of textual authority. A renowned Pakistani warrior, Khushal Khan Khatak (1613–89) long served the Mughal Empire, but when he was expelled from his tribal chieftdom, he turned against his Mughal lords, promoted Pashtun nationalism, and encouraged revolt against the Mughal Empire. His works, mostly written in Pashto, are considered the foundation of modern Afghan literature.

DESCRIPTION: 8vo (150 × 240 mm). Persian manuscript on paper. (4), 62 (misnumbered: 63, omitting fol. 19), 64 (misnumbered: 58, leaping back to 24 after 23 but lacking fols. 38–39) ff.; 64 (instead of 70) ff. (lacking fols. 25–30). 15 lines of black and occasional red ink script. Rebound in full red morocco using the original covers.

A few occasional stains and ink smudges; lacks six leaves according to foliation and catchword. The first treatise in this volume, by an unidentified author, is in two parts with an index after the first but apparently not complete, lacking the end of the second half, as well as two leaves. First leaf extensively remargined but without loss to text; a few old waqf stamps and occasional marginalia.

<https://inlibris.com/item/bn60461/>



سَبْتِ نَبِيِّ رُوَيْمٍ بِالْحَبَشِيِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حمد بی غایت و تحمید بی نهایت یا که پروردگاری را که در میان صفت جنوران خون خاریعی باز و شاهین و شکار که مظهر صفات جلالی اند پیوند مو است و الفت از هیبت و سطور آنها که جانوران عالم را قمار و آرام نسبت آنها را در آئینا خد بر پاره گو شمر مهر بان ساخت روز شب آنها را بقربیت آن کما شته و سرشته نوالد و شای آنها را بحکمت بالغه و قدرت کامله خد بجای نگاه داشته بنور قضا و یدام فد مرا آنها را فقیه افشان که رفتار کرد با و انسان را بتفاهیم آنها دانش و دانائی و پانیده **در او** واقف و صلوات متکاشن نما حضرت واضح معجزات را

ضع راه نجات یاد که بیال اعجاز چون شهباز بلند پرواز باوج عرش طیران نموده و برال و اصحاب اولاد بطریق معتاد از خلوص طوبیت و صدق باال میورده اما بعد پوشیده ه مانند عالم میر شکامی و صلیقه جانوس داری هنر کلان و علم بی پایان است هیچ کس نمی آید آیتنها فرسیده لیکن بقوه استعداد و قابلیت هر کسی را ازین علم خطی و مضمی بوصول انجامیده هر که را از بد و قطره فهمد و فراست زیاده داده بروفق آن درین علم ماهر و قاریق افتاده قانیده این علم شریف بسیار است تخصیص اهل ذررم و پر خاش را لازم در کار که در استعمال آن جلالت بردشمنان و دفع دلگوشه و خستگی حاصل می آید از ایام صبی تا بدین وقت که سال بیچهل و شش رسیده از هوس شکام و مصلح کار و بار او کاهی قانع نیور چنانکه در مین گوید **بیت** روان در شکار و تیار در خیال آن سار ز بهر شکار آفریده اند چو پیش تو این شغل تا بدین غایت دست بچگونگی لب شنی اکثر ذکره در

## *On gemstones and dyeing, perfumes, and methods of making artificial pearls*

### 25. [Alchemical manuscript].

*Majmua' al-Sanaye' [A Treatise on Gemstones and Alchemy].*

India, 1105 H [= 1693/94 CE].

€ 8,500



A highly interesting and wide-ranging treatise on metallurgy, jewels, stones, dyeing, perfumes, methods of making artificial gems and pearls, fireworks, etc. Two other copies of this work, sometimes also known as the *Jawahir al-Sanayi'*, are in the National Library of Tehran (inv. no. 5-15785 and 5-20102), one of which is dated AH 1238 (1822/23 CE).

Finely preserved. The pretty, somewhat later binding is signed by the bookbinder with an Arabic blindstamp, “made by Muhammad Uthman Sahab Jalal Anari”.

DESCRIPTION: Tall 8vo (117 × 201 mm). Persian manuscript on cream-coloured oriental paper. 85 ff. 13 lines of black nasta'liq with some words picked out in red ink, written space within blue and double red rules, pages bordered with additional single blue rule. Slightly later blindstamped full auburn leather (spine professionally renewed).

<https://inlibris.com/item/bn60468/>

کسرخ شود و آن یک فصل است **باب بیست و نهم** در صنوف خط  
 نوشتن بر عقیق و نوشتن بر سنگها و ساختن مس از آن و  
 ساختن اقلیمای سیم و ساختن رو سخت جبهه رنگ بلور  
 و غیره و صنعت تخته رنگین و تونیدها و نوشتن اتمه ترانهای  
 چند دانه دارد و آن هفت فصل است **باب چهل و سوم** در صنوف  
 اتمه هر چه که بر جامه بکشد از روغن کبچد و روغن و سیاهی  
 از ابریشمی و کجاب و اطلس و قطنی و صوف باستانی  
 دور کنند و آن یک فصل است **باب چهل و یکم** در رنگ کردن  
 موی و دراز کردن موی و داروی که موی بویاند و داروی  
 که منع موی کند و سیاه کردن موی و سفید کردن موی  
 و رنگ کردن موی این پنج فصل است **باب چهل و دوم**  
 در آتش زدن از هر رنگ و سیمی سبز هفت رنگ و زرد چک  
 و مومای موطک انداختن کلهای غیر مکرر آن و فصل است

آن

کزین هر یک را باز نامیم تا طالبان فایده گیرند و با لسان التوحیست  
**باب اول** در ساختن مروارید و آن هفت فصل است **فصل اول**  
 عمل استناد محمد خلیف مخری بر حقه الله بیارند مروارید  
 پاکیزه جمله صایه و سفید و شود آب یک چند نوبت بعد  
 در نوشتن در معدنی مل کرده یک شب بدارند پس در نوشتن  
 و نوشت در در صمغ حل کنند و آن چنان باشد که گشتند  
 بیضه و در آب بچوشانند و پوست از وی بکنند و قدری از سفید  
 پیغه از سر تخم مرغ با کار در دار و دوست در آن لاله تازد  
 یکبار سردن چند و تخم مرغ مانند بونه بماند پس نوشتن در صاف  
 کرده کوفته و چخته در میان بیاض البیض سلولف کند و بر سر  
 پاره گل برهنند و در میان آبی که در آن شایه نماند  
 بگذارد تا مل شود بعد از آنکه چون مل شده باشد و نظری  
 بکنند نوشتن در معلول را و دانههای شسته در سر آن و کشت

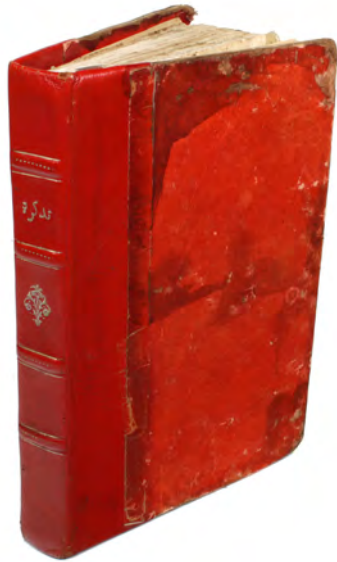
## *Occult medical text by the Egyptian mystic al-Shaʿrani*

### 26. Shaʿrani, ʿAbd al-Wahhab ibn Ahmad.

*Mukhtasar tadhkirat al-Suwaydi [The Epitome of Suwaydi's "Memorandum Book"].*

Ottoman Egypt, 11 Safar 1108 H  
[= 9 Sept. 1696 CE].

€ 25,000



An uncommon epitome of a 13th century medical treatise by ʿAbd al-Wahhab ibn Ahmad Shaʿrani (1492/3–1565), known primarily for his mystical writings. Al-Shaʿrani famously founded an Egyptian order of Sufism, Saʿrawiyyah, which remained active until the 19th century, and wrote extensively on religious law and Sufism; his interest in medicine is less well known. This book, which discusses a treatise by the physician Al-Suwaydi (1204–92), is unique among his works as a scientific text, and is important in forming an idea of Al-Shaʿrani as a man of numerous intellectual interests, equally able to debate religious law and explain medical recipes and procedures. Indeed, these were not interests at odds with each other: magical remedies are prominent throughout the text. Al-Shaʿrani retains some of Al-Suwaydi's stylistic choices as well, most noticeably the organization of the medical recipes by body part to be treated: the work starts with ailments of the head and proceeds down the body to end with the feet.

This specimen was copied on Sunday, the 11th of Safar 1108 AH by the scribe Muhammad Muhyi al-Din Abi al-Anas al-Shafiʿi al-Miliji al-Ashʿari al-Shaʿrani. Two of the ownership entries are dated 1251 and 1322 H, and annotations and notes at the end with an added index in maghribi script suggest that it was last owned by a physician in Morocco or elsewhere in North Africa.

An interesting medical work from a Sufi theologian.

DESCRIPTION: 8vo. 2 parts in 1 volume. Arabic manuscript on paper. 144 ff., 1 leaf of index. Text in black naskh with important words and phrases in red, occasional marginal notes. 19th century three quarter red boards with red morocco spine, ruled and lettered in gilt.

Boards somewhat worn, a few minor stains and wormholes. Index has been reinforced.

REFERENCES: GAL II, 335f.

<https://inlibris.com/item/bn60520/>



شربا ومضمغا وصفا دا **وكذلك** اكل السير من  
 البصل يفيد شهوة الغذاء **وكذلك** اكل الخردل  
 يفيد شهوة الغذاء **وكذلك** ماء الليمون يفيد  
 شهوة الغذاء **الامورا الداوية للمعدة** اكل  
 النبيذ يدبغ المعدة **وكذلك** الفستق المغلوبيدبغ  
 المعدة **وكذلك** الزعفران يدبغ المعدة **وكذلك**  
 اكل الرمان الحلو يفتح يدبغ المعدة **وكذلك**  
 اكل البلع البسر **وكذلك** الصبوا **الامورا الهاضمة**  
**للطعام والمعنة على هضمه** زنجبيل مربرا  
 وغير مربرا اذا اكل او خلط في الطعام اعان على  
 الهضم **قوله** الرازي وثلاثة عشر حكما من الاطبا  
**وكذلك** الزعفران يعين على هضم الطعام **وكذلك**  
 السعد او السنبل الهندي او كاش الفلفل يعين  
 على الهضم **جرب** **وكذلك** الصعتر **وكذلك** قشر  
 الاترنج الاصفر الرقيق يعين على هضم الطعام **وكذلك**  
 اكل النعنع او الكرفس او الخردل او السداب  
**علاج شهوة الطين** طباشير اذا اكل مع قلب  
 الجوز قطع شهوة الطين **وكذلك** امتصاص عظام  
 الدجاج ينفع من شهوة الطين **وكذلك** الشيرج

دعوتك معر وعند  
 باليسون يجمع في  
 الاضراس ويغوي  
 من جرب في الامعاء

فصواب جرب بيت الغناء  
 وهو الصالح الشفا  
 العشر في  
 الشيرج دا ورد

وانتجلاش

## Complete collective medical manuscript

### 27. Ibn Sina (Avicenna).

*Al-Urjuza fi l-tibb [Poem on Medicine] and other medical and alchemical treatises.*

Probably Ottoman Empire, late 17th century CE.

€ 40,000



A fine, complete composite medical manuscript, including pharmacological and alchemical material. The principal section is formed by the *Urjuza fi l-tibb*, or “Medical Poem” of Ibn Sina, which can be considered a poetic summary in 1326 verses of the author’s great encyclopedic textbook, the *Qanun*. The verse form made it popular as a mnemonic in the process of transmitting the Canon’s medical knowledge from master to student. The second part of the work is more directly concerned with anatomical matters, but also discusses the pulse and urine.

The following section is *Al-Maqala al-Aminiya fi l-fasd*, a treatise in ten chapters on phlebotomy. It was written by Abul-Hasan Hibatallah ibn Said ibn al-Tilmidi (d. 1165 CE), the Christian physician to the Abbasid caliph Al-Muqtafi, hailed as one of the greatest medical men of his age.

A subsequent essay treats the refinement of chemical substances by burning and washing, also discussing the characteristics of the combustion of various metals, including gold, silver, steel, copper, and lead. Further parts concern the refinement of medicines (by Al-Hasan ibn Bahram al-Mutatabbib) and the treatment of poisonings in general, but also offering an alphabetical pharmacopoeia.

A fine Arabic medical manuscript comprising a wide range of relevant material.

DESCRIPTION: 4to (ca. 160 × 216 mm). Arabic manuscript on polished paper. 8 parts. 93 leaves, final blank leaf. Written in black ink throughout with red chapter headings, 19 lines, two columns and single column. Contemporary brown leather binding with gilt borders and recessed and gilt central ornament, stamped in relief.

Leather covers professionally restored; modern marbled pastedowns. Internally quite clean; a few leaves show edge tears but without loss to text.

REFERENCES: GAL I, 457, 81 (“Manzuma fi ‘t-tibb”); GAL S I, 823. For al-Maqala al-Aminiya see GAL I, 487.

<https://inlibris.com/item/bn57153/>

وليس الجرع ولا البطحى ولا يري يسر دليين مغزب  
دليس بالخال ولا بالمتلى خاضبه في الخال للعدك  
**في معرفة المزاج العوي من البض**

وان يحس نابض الانسان ثم تجرد غاص في البناء  
مرفوعة للضرب في الاملاق فهو دليل قوة وصحة  
وعكس هذا اسمه ضعيف وهو لهم امر مخوف  
**في معرفة المتلى وعكسه من البض**

وان وجدت البض مثل الزرق لفظ خلط حاصل في الرق  
فالجسم يمتلي من الاخلط وظهره الافراغ باحتياط  
وعكس هذا ظاهر خيال ودواه في عرفنا التبدل

**في معرفة الجران السليم من البض**  
والنبض في الجران ان ين له تنبت وقد نمت قوته  
بشرا اهدل بالسلامه واهله ولا تخف ملازمه

**في معرفة الجران العرق من البض**  
وان يري ذا شرف عظيم وهو له توج عميم  
فينتفي جرانه بالعرق ويقلق العليل اي ذلق

**في معرفة الجران الاسهالي من البض**  
وان يكن ذا صغر دليين مع اختصار مغزب يبرين  
وينتفي الجران بالاسهال باحسن الادوية والاحوال

وان يكن في ضربه يسيل لوسط فغير جريل  
**في معرفة الخامل من البض** او يكون جعلها بقره او اني من البض  
فان يكن مع سرعة البض عظم فاقص على الاثني جريل ورايم

ثم انظر البض في عيناها فان بين اعظم من يسرها  
وكان مع عظم سريع الحركة ذو نبضتين لم تنزل مشتركة  
فانها قد حصلت بذكر كذا راوله على امر باهر  
**في معرفة بن يوم من صفة برعة ودر بطوك مرضه ومن يوت**

اسبع هذا راجع اليه يا اللهم ما حزن الماصون اهل العلم  
ان بعد غس ضرايات يتف من الصحيح نابض ويختلف

وهذه الوقفة غير من خبر مامنة من السقام والضرر  
ثم يعرج حافظا لدوره ولم يحرج عن ضربه وسيره

ولم يزال كذلك طوله وقته وان تجرد بعد ربيع يتف ملازم النبضة وضبطه  
كذلك بشرط حفظه للدرج لراحة في مرض فلا تخف  
وان ين بعد ذلك تدوقف البض في مرض فلا تخف  
كذلك بطوك مرض العليل ان حفظ الدر على الفصل

وان يكن من بعد ضربتين تدوقف النابض دون بين  
فاحذر علاج من بين ذلك وصحة  
فكون قريب موته وحضه



## *The missing first volume completing the copy in the Royal Library of Morocco*

### 28. [Ahmad ibn al-Husayn ibn al Ahnaf].

[*Kitab fi al-'inayah bi-al-khayl wa-sa'ir dawab al-rukub*]. *Kitab al-Furusiyah* [*The Book of Equestrianism*].

Morocco, early Dhu'l-Hijja 1126 H  
[= December 1714 CE].

€ 95,000



Pioneering Abbasid-era study of horsemanship and horse care: the work's only known manuscript in Europe, constituting the long-lost first volume of the set now in the National Library of the Kingdom of Morocco.

Titled *Kitab al-Furusiyah* (the “Book of Riding” or “Book of Horses”, often referred to as the “Book of Farriery”) or, in full, *Kitab fi al-'inayahbi al-khayl wa-sa'ir dawab al-rukub* (“On the care of horses and all other riding animals”), this encyclopedia of horse care was completed ca. 1200 CE. Ahmad ibn al-Ahnaf is known also to have composed a *Kitab al-Baytara* (Book of Veterinary Science) – possibly simply the same work by a different title, although some Arabic sources mention the titles separately. Ahmad was one of the earliest authors to write on the care of horses and possibly the first ever to include illustrations.

The present manuscript comprises the beginning of the work from chapter 1 to the first half of chapter 4. The introduction announces a total of 30 chapters, but no complete copy is known: the most extensive manuscript extant has 29 chapters, while specimens with 26 chapters are more common. As the later chapters are very short, these first four chapters make up more than a quarter of the entire work. They discuss, individually: 1) the study of milk teeth and permanent teeth; 2) the physical appearance and general characteristics of the horse, donkey, and mule; 3) the functions of the external parts of the body; 4) equestrianism and the various ways of mounting a horse.

The present volume completes the incomplete three-volume set in Rabat's National Library of the Kingdom of Morocco, which begins with the fifth chapter and fully agrees with the present manuscript in script, page layout, spelling and size (MS 6126, described in the “Chevaux et cavaliers arabes” exhibition catalogue, see reference below). The illustrations in the manuscript in the Royal Library, showing the identical almond-shaped horse eyes and characteristically rounded hooves, are clearly by the same artist, as well.



The Rabat MS is dated Dhu'l-Hijja 1126 H and thus provides the date for the volume at hand, although the style of penmanship would easily agree with a 17th century dating.

A beautiful specimen of an Arabic manuscript on equestrianism, and like all such manuscripts of the greatest rarity.

DESCRIPTION: 4to (165 × 227 mm). Arabic manuscript on paper. 44 pp. (22 ff.) with 5 full-page colour illustrations (one double-page-sized), all illustrated leaves consisting of two folios pasted together for reinforcement. 17 lines of text within green and double red rules, written in maghribi style in black, red and green ink; introductory first page written in a different hand in brown ink. 19th century Levantine binding in full red morocco with fore-edge flap, stamped in blind with rules, fleurons and ornamental oval medallions to both covers.

Upper corners of the first two leaves professionally restored with very little text loss. Some fingerstains and dust-soiling throughout, more pronounced in first and last page, suggesting that the manuscript probably had no binding before the 19th century. Frequent edge tears, confined to margins. Pigments somewhat chipped in the final, double-page-spread illustration.

REFERENCES: Cf. Digard, Chevaux et cavaliers arabes dans les arts d'Orient et d'Occident: exposition présentée à l'Institut du monde arabe (Paris, 2002), pp. 79, 83 & 126 (no. 68).

<https://inlibris.com/item/bn60251/>



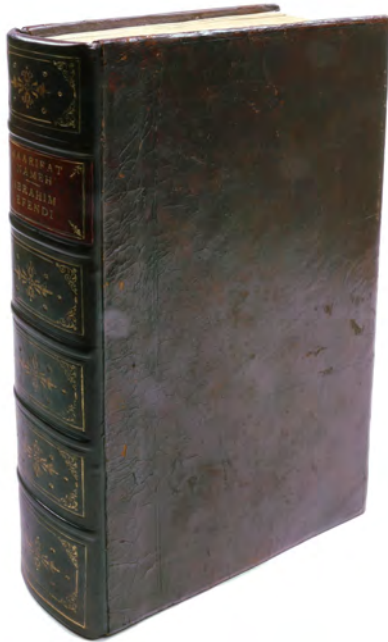
## *Manuscript of the first treatment of post-Copernican astronomy by a Muslim scholar*

### 29. İbrâhim Haqqi, Erzurumlu.

*Marifetname [The Book of Knowledge and Skills].*

Ottoman Empire, ca. 1760 CE.

€ 35,000



A fine 18th century manuscript copy of the famous scholarly encyclopedia, not printed until 1835 (in Bulaq). The *Marifetname*, or “Book of Gnosis”, is a compilation of astronomical, astrological, mathematical, anatomical, psychological, philosophical as well as mystical religious texts. It is famous for containing the first treatment of post-Copernican astronomy by a Muslim scholar.

Ibrahim Haqqi Erzurumi (1703–80) is considered an outstanding figure of 18th century Ottoman Turkey. Based on an immense knowledge of the Sufi branch of Islam as well as his studies in Western science, he devoted himself to the domains of both religion and science, considering both a means of approaching God.

A very appealing copy with the numerous illustrations showing fine detail.

DESCRIPTION: Folio (209 × 318 mm). 459, (2), 14 (but: 13) ff. of index, numerous errors in Arabic pagination, but complete according to catchwords, numbered throughout by a later owner in pencil from left to right, 1–474 ff. Ottoman Turkish manuscript on thin, polished, cream-coloured laid paper. Fine naskh script with black and red ink within double red rules, 31 lines. Occasional red underlining, sections usually demarcated by a single word of red text on a line with a red border on either side. With 11 full-page colour illustrations of scientific diagrams, 2 full-page coloured world maps, 8 full-page coloured tables, 2 full-page illustrations of Mekka and Jerusalem, 4 coloured half-page diagrams and 1 coloured half-page table, as well as a round, black and red ink diagram on leaf 448v. Contemporary full calf, expertly rebaked with six compartments of raised bands and gilt motifs, gilt red title label.

Occasional smudging of ink; minor offsetting on pages facing illustrations, leaves 7–11 with minor waterstains in the upper corner margins, leaves 12–18 expertly reinforced in the upper margin, with rather severe loss to text in upper half of leaves 14v and 15. Text appears to be lost on 378r (faint traces of text still remain). Leaves 343v–350v have dark pink stain in centre of text toward gutter (no loss), likewise on 443v–463v. Leaves 448–454 have had their margins reinforced. Leaves numbered 449 and 450 must be switched, as well as 453 and 454.

REFERENCES: Cf. Zenker I, 1709. F. Gülen, “Key Concepts in the Practice of Sufism,” p. 106, n. 69. Z. Virk, “Science and Technology in Ottoman Sultanate”.

<https://inlibris.com/item/bn47196/>

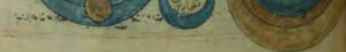
ووجهها بغيره ووجهه جان وبنجه روحه خدا بولسایه و در هر دو  
روحانی و وجهه بنده روحانیه و قدرت روحانی و خلق موسیقی در جسمیه

موسیقی حکمه ذاتی فیه در  
بنجه اسرار و از آنکه در هر دو  
اعتبارات تقاسم فصول  
برده و بیشتر و صوت و عمل  
هر برت حکمت آیه مملود در  
نغمه با مین و حار و باره در  
هر برت بر فرضه تا شعبد  
ذو و با لایه هوز را مغانا  
حکیم جانده روان مضمهر در  
بویکجه ذوقین اید راه را مغانا  
و بر امانده حیات تازه  
کوش قبل نغمه سنی مرغانا  
نغمه مثنوی خوش آهنگ بشیر  
نغمه بر سلفی روحانیه در  
جا نغمه در نفس انسانا  
کو خفیه تله اولور سن سماع

و اما در این رسمه که در سیمیه اوله نغمه خلوقه نغمه نور و روح  
رسم اولشان در اوله ما تیره در که مرکز شمس حرکت کند در خلق  
الو کله عجل و در نغمه رسمه در و مرکز نغمه حرکت کند در خلق  
اوله رسم زلالت در اوله در مرکز کواکبه حرکت کند در خلق  
رسم اولشان در اوله در و مرکز کواکبه حرکت کند در خلق  
مغنا کواکبه حرکت کند در خلق کواکبه حرکت کند در خلق  
میتود و ما تیره اوله و اوله و اوله تا جمله معلقه در در اوله  
ما تیره اوله سلسله می اید یعنی صافی قاطع فرض اوله در خلق  
و خلق عظمت معلوم حار در اوله در اوله در اوله در اوله  
اوله که ماله در بر و بود در مرکز اوله یعنی اوله که فرضه با آن  
تعلقه در اوله در وجه در غیر از مغانا و اوله حرکت بله کلند در بود  
بر وجه در اوله در سطح مغانا و اوله در اوله در اوله در اوله

اوله

مکان اوله به نسبت اولشان در اوله یکی نغمه مستقامه اوله در تقاطع بدو  
اوله در میان اولشان تجوز هر از در و صورت اوله در و از جمله کوه عجل  
سوره کواکبه مرغانا



اوله

## *Manuscript commentary on Ibn Sina's Kitab ash-Shifa*

### 30. [Ibn Sina (Avicenna)]. – Mohammed Mahdi ibn Abi Zarr Naraqī.

*Kitab Sharh al-Ilahiyyat* ("The Book of Explanation of Theology"). Theological commentary on Avicenna's *Kitab al-Shifa'* ("The Book of Healing").

Western Persia (Isfahan?), ca. 1780s CE.

€ 9,500



Late 18th century Arabic manuscript apparently written in Western Persia, containing a commentary on several theological propositions taken from various parts of Ibn Sina's encyclopedical *Kitab al-Shifa'*, the author's major work on science and philosophy, intended to "cure" or "heal" ignorance of the soul. Thus, despite its title, it is not concerned with medicine, in contrast to his earlier *Qanun*. The book is divided into four parts: logic, natural sciences, mathematics (a quadrivium of arithmetic, geometry, astronomy, and music), and metaphysics. It was influenced by ancient Greek philosophers such as Aristotle, Hellenistic thinkers such as Ptolemy, and earlier Muslim scientists and philosophers such as Al-Kindi, Al-Farabi, and Al-Biruni.

The author of this commentary was the Shiite Iranian polymath and scholar Mohammed Mahdi ibn Abi Zarr Naraqī (1716–95). Praised by Henry Corbin in his "Histoire de la philosophie islamique", Naraqī was a significant figure at the beginning of the Qajar era of Shiite philosophy. Here, each Avicennian proposition is highlighted by the rubrication of the Arabic expression "qawl-hu" ("his saying [is ... etc.]"). In some contrast to Ibn Sina's own Neo-Platonically informed interpretation of Islam, Naraqī's commentary belongs to a deeply Shiite mystical tradition.

DESCRIPTION: 4to (150 × 210 mm). 137 ff. Arabic manuscript on polished laid paper. 17 lines, text in black ink with marks in red. Text in black ink in a neat commentary naskh style, influenced by the widespread Persian nasta'liq hand. Limp tan goatskin binding with red goatskin spine.

Some paper repairs. A Persian bequest statement (waqfiya), elegantly penned in a tawqi hand, states: "This [leather-]bound (mujallad) manuscript had been donated for the study of the religious sciences (ulum diniya) on the part of the residents of the Dar as-Saltanat in Esfahan, Persia, at the month of Rabi at-Tani 1292 H [= May 1875 CE]".

REFERENCES: Cf. GAL I, 454, 18.

<https://inlibris.com/item/bn49508/>



بسم الله الرحمن الرحيم  
 الطريقة الواجب لموضحة الصلوة والسلم على يد شيخ فخرته عماد الدين محمد بن أبي بكر  
 فهدى عقليتها لتلقت من عنده الامام محمد بن بابويه لا في علم بل في سائر احوال الدنيا  
 وابرار الطائفة فيهما قد جمعتهما تذكره لأولى الائمة من حيث استسار سيد الطالبين في العلم  
 الثابتين الامام **قال** الفقيه الثالث عشر من كتاب المشاف في الامامة عشر مقالات  
 المقالة الاولى في فصل في ابتداء طلب موضوع الفلسفة الاولى في تمام لفظ الابداء  
 بناء على ان الفصل الثاني في ذلك الطبقة تتمة له وانما جعلها فصلين لا  
 فضلا وانما تنسيقا لطابع الناظرين لان طول الفصل يوجب الملل اولان ما  
 في هذا الفصل في الموضوع في علم الامور التي يتبين انها موضوعات في موضوع المط في الفصل  
 الثاني في اثبات موضوعية المط فلذا فصل بهما كما ان فيه **قال** ليتمين ائمة في العلم  
 المشهور انه بالكون اي البيهتين حقيقة في العلوم اي فيما بينهما وهذا تصحيحه  
 المنسب لما جرت به العادة من تقدير العلوم بما هو منها ان العلم اعم من  
 العلوم ان يقال باليات المشاف فخرجت اي يتيقن انه اي علم هو ويتميز سائر

العلوم **قال** من معاني العلوم المنطقية اي ما عليها **قال** في الحاشية ان شرح في تعريف  
 المعاني فكيف هو مصدر رويما يتعلق بالتفليس في علم في شرح او على صيغة قسبل  
 وهما يتعلق بالمصرف في نحو ويكون ايضا فترامع با على المبتدأ كما في الاول و  
 مراده بتعريف المشاف فكيف بيان ما بل فكيف لا لمية عليه **قال** في المطلق اي  
 الاله **قال** وذلك يحصل العلم التصديقي والصدق بقرانه اي حصول العقل بالفعل  
 يحصل العلم التصديقي والصدق بقرانه العقل بالفعل ليس معناه الاكون النفس على  
 بالمعنى وانما بالفعل **قال** ليست من رايها اعلم والحوال بالصدق في انها فليس  
 وهو انما فيه كيدا لا في اوله على علمه انما يشهد ان نفسه كونه قد روي بالصدق واعماله و  
 افعالها بالرفع على خبرها ان لكن العقدة المقابلة في العلمية اعلم انتم ولا يخفى لشيء  
 العقدة التي في لفظها انما كونه اوله على التصديقي لا بل في علم كونه ان بالصدق  
 يكونه ان اوله مستداه الفاتحة على تقدير وجوده كما قيلها واما انها متعلقة بغيره  
 بها واما على تقدير كونها في المبتدأ كما هو روي في ذلك فالحال انه من غير تقدير قراءة  
 ان بالصدق يكونه في علمه من رايها لا ولا كونه في رايها كيدا واما **قال**  
 في كونه على الكيفية من رايها لا في علمه من رايها لا ولا كونه في رايها كيدا واما  
 المبتدأ في العلم انما في رايها لا في علمه من رايها لا ولا كونه في رايها كيدا واما  
 الكلام في الفصل الثاني في علمه من رايها لا في علمه من رايها لا ولا كونه في رايها كيدا واما  
 ان يتقن لان الحكمه النظرية اعلم بالحوال الموجود المفارق للمادة في الوجود فخرجت

قال من اجل العبادات بانها بانها  
 بوجودها وتوحيدها اعمالها واحوالها  
 ١٠٠

## *Arabic medical treatise, adapted into Persian*

**31. Shah Arzani, Muhammad Akbar ibn Muhammad.**

*Tibb-i Akbari [Medicine of Akbar].*

India, 18th century CE.

€ 8,500



An amplified Persian adaptation of the Arabic medical treatise *Sharh al-asbab* (completed in 1424) by the Persian physician Burhan addin Nafis ibn 'Iwaz al-Kirmani (d. ca. 1449), itself a commentary on Najib addin al-Samarqandi's (d. 619/1222) *Kitab al-asbab wa'l-'alamat*. This medical compendium, later translated into Urdu and Sindhi, covers the symptoms and treatment of diseases specific to particular parts as well as general diseases.

The Indian medical writer Mohammad Akbar Arzani composed several works in Persian which circulated also through various Urdu translations and thus gained considerable diffusion among later physicians. "According to his own statement in the *Tibb-i akbari*, he had been a recluse in a convent (zawia), later on he studied the religious doctrines and finally dedicated himself to the study of medicine. He probably took part in the Mughal military campaign in the Deccan under Awrangzeb" (Encyclopedia Iranica, online).

DESCRIPTION: 4to (164 × 244 mm). Persian manuscript on polished but unsophisticated laid paper. 352 leaves (misnumbered 347, numerous errors in pagination, but complete). 21 lines of black and occasional red nasta'liq within blue and double red rules; a pretty gilt, red and lapislazuli 'unwan headpiece on the first page. Some marginal glosses throughout, likewise in black and red ink. 19th century codex binding with leather spine and cloth edges, using the original red morocco covers.

Inherently brittle and fragile throughout with numerous edge tears, chips, marginal worming and other minor flaws, several paper breaks due to ink corrosion along the rules. Two leaves show traces of old tape repairs, professionally restored. Foliation erratic; leaf 196 (but: 206) transposed before 194, but complete.

REFERENCES: Cf. GAL I, 491 & S I, 895 (for Nafis ibn 'Iwaz al-Kirmani's commentary).

<https://inlibris.com/item/bn60463/>



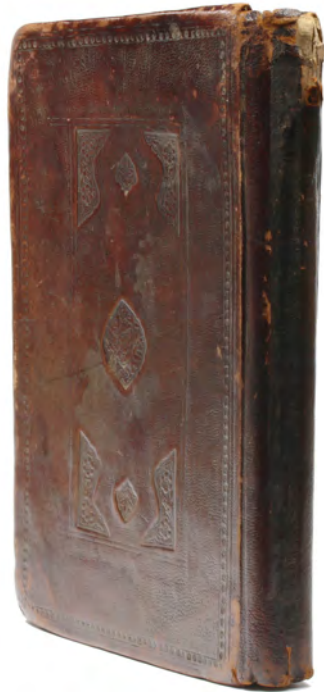


## *Finely illuminated narrative*

### 32. Yusuf ve-Zulaikha.

Central Asia, 18th century CE.

€ 18,000



Highly rare, charmingly illustrated 18th century manuscript of the story of Yusuf and Zulaikha, which forms the mediaeval Islamic version of the narrative of the prophet Yusuf and Potiphar's wife. In the Muslim world for centuries, it is found in many languages such as Arabic, Persian, Bengali, Turkish and Urdu, but was given its best-known expression in Persian, by Jami, in the 15th century.

DESCRIPTION: 4to (170 × 266 mm). Persian and Chagatay Turkish manuscript on polished laid paper. 158 ff. 14 lines of black naskh script, set in two columns within gilt borders and black, blue, and red rules; chapter headings in red ink. Prettily illustrated throughout with 28 coloured gouaches (of which 11 are half- to full-page-sized). Margins decorated with gilt scrollwork. Near-contemporary full brown binding with blind-tooled borders and medallion stamps to both covers.

Edges brittle with some tears and chipping, quite extensive remarginings (no loss to text, but obscuring some of the gilt scrollwork borders), occasional light waterstaining.

PROVENANCE: Ownership seals and stamps of Ya Cabbar and Habib Allah.

<https://inlibris.com/item/bn60774/>



هس نذر چا شایست	لك ده در لو شایست
تر شمشاد لا ازاد و	قدی سم لك شمشاد و
لك لا مَرُخَشِنده ترو	مخ ی سپین پمخال شرف و
كشلی مخ پر ملاحَت	زیات ی ده تر صباحت و
پد و ه شوند شکر باره	اهو چشمه كل خساره و
تر قامت ی پیست و	تنك خولدی نیست و هست و



چوب ده کپل حَبَر	توئید تر سر عَسَر
پسپین مخ ی راپریشان و	تو ر کبسوئی مشك افشان و
كز بدن نازك اندام و	شكرد لب شیرین كلام و
غانش در قیمت بها و	لبی لعل پر بهكاو و
نور پنیو تر هو پداشته	چوب كل پچند استه
تر شیرین خویلی و وری	تاب و چه کند ستوری
زیات تر حد د بیان و	چه شایست دهغخوان و
پدارنگ پداشان و لید	ز لیجا چه داخوان و لید
پ لنبو دمین سوك	ز روی لا پش لكوكل
دو ز په پکین جل بل ش	د عشق او رو ر باندیش
بل ددی د ز په پکورش	دده مخ پمخال او رانش
د د ز په و سر پور بندش	هر و بیسته دده مکدش

## Historical compilations and tables of astronomical concordances

### 33. Katib Chelebi (Hajj Khalifa) et al.

*Kitab majmu'a al-tawarikh sunduq al-ma'arif.*

Ottoman Empire, 1786 and 18th century CE.

€ 22,000



A compilation of four texts, in different hands, from the end of the 17th or 18th century, containing chronologies as well as astronomical concordances. The contents are, individually:

1. The *Taqwim al-tawarikh*, an annalistic chronicle from the creation of Man to the year 1648, when it was composed by the famous Turkish polymath Katib Chelebi (1609–57). This work was first printed in the original mixture of Persian and Ottoman Turkish by Müteferrika in 1733. “[T]he work originated as an excerpt of [Chelebi’s previous effort,] *Fazlakat aqwal al-ahyar*, but continued up to Chelebi’s own time [...] Becoming highly popular as an easy reference work, it was continued after Chelebi’s death by several authors, including Hüseyin Hezarfenn” (Kafadar, Karateke, Fleischer: *Historians of the Ottoman Empire*).
2. *Nukhbat al-tawarikh wa al-akhbar* [Chronological Tables of Muslim Dynasties] by Mehmed bin Menera Edirnevi (Muhammad Efendi, d. ca. 1640). The family tree that is here developed begins with Adam and ends with Sultan ‘Uthman II (ruled 1618–22).
3. The chronological tables of Hezarfenn Husayn Efendi (d. 1691/92), enumerating the rulers of Persia, Ottoman Sultans, and Emperors of Byzantium up to the conquest of Crete in 1669. Dated 1201 AH (1786 CE) at the end.
4. A compilation of astronomical concordances.

DESCRIPTION: Small folio (193 × 287 mm). Ottoman Turkish collective manuscript on polished laid paper. 220 leaves, comprising four parts. 25 lines of black and occasional red naskh by several hands, within red rules, but first two pages within double gilt rules and with a pretty gilt scrollwork ‘unwan at the beginning. Early full Western calfskin binding, spine and covers stamped in gilt.

A few edge and corner flaws, but generally well preserved. A 20th century note in French, loosely inserted at the beginning of the manuscript, identifies the four texts individually.

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

<https://inlibris.com/item/bn60726/>





## *Persian manuscript copied by a woman*

### 34. [Persian poetry anthology].

*Finely illuminated poetic anthology, including the Mathnawi and the Diwan of Hafez.*

Northern India / Kashmir, late 18th century CE.

€ 65,000



A finely illustrated anthology of eminent Persian poetry, including the *Mathnawi* of Rumi (d. 1273) and the *Diwan* of Hafez (d. 1390). Apparently produced in Northern India or the Kashmiri region during the late 18th century CE, this manuscript is particularly uncommon for having been copied by a woman: the scribe signs herself in the colophon as Zainab Sultan.

DESCRIPTION: Small 8vo (90 × 150 mm). Persian manuscript on polished oriental paper. 273 leaves. 2 columns, 13 lines of fine nasta'liq calligraphy in black ink within gilt borders, illuminated with floral decoration on a lapislazuli blue, titles inscribed in lapislazuli thuluth script within illuminated cartouches. Illuminated with 28 gouache miniatures heightened in gilt. Illuminated and polychrome 'unwan headpiece on first page, followed by a richly illuminated double frontispiece (p. 9) and a third 'unwan (p. 238). Beautiful full brown morocco, lightly giltstamped, with intricately cut lattice arabesques inside both covers.

PROVENANCE: handwritten ownerships of L. Khan Saibany and Iraj Shaibany to endpapers; later in the French trade.

<https://inlibris.com/item/bn60796/>





## *Pretty Persian alchemical treatise*

### 35. [Alchemy – Persia].

*Alchemical manuscript.*

Persia, ca. 1800 CE.

€ 9,500



A pretty alchemical treatise of Persian origin, illustrated in the margins with numerous small diagrams.

Endpapers show numerous handwritten annotations; final leaf dated and stamped Khoja Umar ibn (?), 1282 H (= 1865/66 CE). In all a clean and well-legible manuscript.

DESCRIPTION: 8vo (125 × 208 mm). Persian manuscript on polished laid paper. (103) leaves. 11 lines, fluent naskh in black and occasional red ink. With several small ink drawings and numerous glosses in the margins. Contemporary leather binding with blindstamped, recessed oriental ornaments to both covers; blind-tooled and ruled borders (spine and edges repaired).

Extremities of binding somewhat rubbed and bumped; restored by an early owner using the original material. Light browning throughout with occasional traces of dampstains.

<https://inlibris.com/item/bn60293/>

زمانه محلول میگرد **دوستوریک**  
 آنکه در ظرف مزج منبسط نموده شود  
 ظرف را به نیت کله قند بند مستحکم  
 پوشیده در جاه تعفین یا در  
 زبل و طبقه یا در خانه حمام یا  
 در حمام ماریه گذارند تا از شدت  
 غدر طوبت و حرارت لطیف در  
 تا شیر تواند نمود **حل سیم** در غیر  
 آلات مخصوصه صناعت صفت  
 حمام ماریه و یک غمیق بر کوره نصب  
 سه پایه از چوب در و گذارند تا ظرف

ظرف مخصوص صل را بر سه پایه نصب  
 و آن بقدری در دیک بریزند  
 چهار انگشت فاصله و تا تحت ظرف  
 نماید سر پوش و یک را باله و غیر  
 مستحکم کنند تا بخارات بیرون  
 نیایند و آتش نرمار از سر کین و  
 امثال آن بر آفرودند بحدی که  
 آنرا جوش نیاید و در بخار کند و در  
 یکبار باید که روز یک دفعه سر پوش  
 برداشته آب کم بقدریکه خلیل  
 رفته باشد اضافه کرده بدستور

حمام ماریه





## *Javanese manuscript of an Islamic version of the story of Joseph and his brothers*

### 36. Javanese manuscript.

*Serat Yusup.*

Java, ca. 1800?

€ 14.500



A ca. 1800 Javanese manuscript giving an Islamic version of the story of Joseph and his brothers, translated from a Malay text (and retaining some Malay loan words). The story is well known in the West from the Old Testament (Genesis 37–50, from the first book of the Hebrew Torah), where it is set in Canaan and Egypt in the second half of the 16th century BCE and is thought to have been written in more or less its Old Testament form ca. 600 BCE. The Old Testament version has long been popular among Jews and Christians, but a version of the story also appears in the Qur'an, including many details not found in the Old Testament.

Dluwang is not quite true paper, since it is not made in a mould, but a kind of tapa (made from fibrous sheets cut from the inner bark of the paper mulberry, fermented, beaten, dried and polished to make thin, pliable sheets): a material used like cloth or paper on many South Pacific islands.

A fascinating Javanese Islamic manuscript, telling the famous story of Joseph and his brothers.

DESCRIPTION: Small folio in 10s (26.5 x 18 cm). Manuscript in the Javanese language, neatly written in the Javanese script in black ink on Javanese dluwang “paper” (beaten paper mulberry bark). The leaves are numbered in Arabic numerals on the versos, perhaps by the same hand as the main text. Lacking 2 leaves (E5.6: ff. 43–44). Sewn at three stations (the middle one perhaps without a support), with dluwang “paper” wrappers laced onto the bookblock with tacket-like vertical cords at the head and foot of the spine (11 or 12 each), headbands in the form of 3 rows of herringbone stitches, and with the first leaf and last leaf pasted down to the facing wrapper.

With 4 pages of text in a different hand on A1v–3r (13–15 lines per page, with a few additional notes in the head margin), preceding the double-page opening and probably added by an early owner. Three short text passages have been blacked out (the longest 2½ lines), presumably censored, but with an effort the text remains legible. Lacking 2 leaves (E5.6: ff. 43–44) and with mostly marginal worm trails



in about 36 leaves (more serious in ff. 89–98, with the loss of the outer cm of the first 4 lines of text on leaf 97), damage to the gutter margin of the last three leaves, only slightly affecting the text, the lower outside corner worn or eaten away in the first half, not reaching the text, and the first three leaves tattered, slightly affecting the text written on the end-leaves. Most of the leaves remain in good condition, with only an occasional minor stain. The spine is somewhat skewed and the wrappers are tattered and scuffed, with some creases.

<https://inlibris.com/item/bn61645/>



## *Prettily illuminated Qur'an Juz' from Muslim China*

### 37. [Qur'an Juz'].

*An illuminated Qur'an, Juz' XII.*

China, ca. 1800 CE.

€ 12,000



Prettily illuminated Qur'an Juz' (one of thirty parts of varying lengths into which the Qur'an is divided) written in late 18th or early 19th 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 twelfth Juz', which comprises surah 11 (Hud), aya 6, to surah 12 (Yusuf), aya 52, named after the prophets Hud and Joseph.

An attractively illuminated example of the Chinese Muslim manuscript tradition.

DESCRIPTION: Small folio (230 × 295 mm). Arabic manuscript on cream-coloured paper. 58 ff. (plus 2 flyleaves), 5 lines per extensum, written in crisp sini script in black ink. Text within red double rules, verses separated by gilt roundels, surah heading in gold outlined in red. Opening bifolio with brightly coloured and gilt quasi-geometric illumination, final bifolio with gold and polychrome Central Asian floral and tendril motifs in the borders. Contemporary blind-tooled brown leather binding with fore-edge flap. Indigo blue cotton endpapers. Fingerstaining to lower corner and margin.

<https://inlibris.com/item/bn60473/>

وَمَا مَزَكَّا بَاءً فِي  
الْأَرْضِ إِلَّا عَلَّمَ اللَّهُ  
رِزْقَهَا وَيَعْلَمُ

مَسْتَقَرَّهَا وَمَسْتَوْدَعَهَا  
كُلٌّ فِي كِتَابٍ مُبِينٍ  
وَهُوَ الَّذِي خَلَقَ

## *Two manuals on the use of astronomical instruments*

### **38. Mustafa ibn Ali al-Muwaqqit.**

*Kifayet ül-vakit li-marifet il-dair ve fazlih ve semt. Vafiyetü'l-evkat.*

Ottoman Empire, late 18th or early 19th century CE.

€ 4,500



An Ottoman Turkish manuscript comprising two astronomical manuals, namely on the use of the almucantar or bridged quadrant (*rub' al-muqantarat*) and its usage in determining time, in 12 babs (chapters), and on the use of the sine quadrant (*rub' mujayyab*), in 22 babs. Composed by the pioneering Ottoman astronomer 'Ibadullah Mustafa ibn 'Ali al-Muwaqqit (d. 1571), time-keeper in the mosque of Sultan Selim II (ruled 1566–74). For his works on the science of timekeeping and practical astronomy, Mustafa is considered the father of these fields in the Turkish tradition.

DESCRIPTION: 4to (156 × 222 mm). Ottoman Turkish manuscript on polished laid paper. 60 leaves. 21 lines of meticulous naskh in black and occasional red ink. Contemporary marbled boards with leather spine and edges.

Binding somewhat rubbed. Light waterstaining to the wide margins as well as the gutter. On four or five pages, text is obscured by ink smudging, otherwise a fine example.

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

<https://inlibris.com/item/bn60727/>



مانع اولوب اندي ثوابدن محروم ايلمكه سبب اولور ايلر اعدا  
 قنلاري وقتند سبوندرلك كدر صا ثرا اولنلك سحور لرند  
 سنت اوزرند عامل اولوب مثاب اولدر و انلدي اول اجلاين  
 اوزرى زياده اجرلى بولوب و جمله عامل اولنلره اجر جزيل و قيله  
 جليل **مغتنم باب الرابع عشر في معرفة سعة المشرق والمغرب** اون در درخي  
 باب سعة المشرق والمغرب بيانده در طريق بودر كه خيطى ستيه  
 اورنده وضع ايله سن و قوس ارتفاع اخرين عرض بله مقداري  
 درجه دن جيب مسوطه ايله ستيه جفا سين مرعي اجزاء مستويه  
 دن انك اوزرينه نشانليه سن انك متره خيطى حركت اندرين  
 نامرعي اولكو نك ميلنك جيب اوزرينه واقع اولجه انك نظر  
 ايله سن خيط قوس ارتفاع اولنك نه قطع ايلدسه سعة  
 المشرق والمغرب اول اولور بودر معلوم اولكي انك شخصك ميل  
 اولسه حمل اولنك ميزان اولنده اولديكي كون كيمي بولمكي كونده  
 سعة المشرق والمغرب ايمان اقا اولدوغنه مثال **ثور** قسطنطينيه  
 عرضده شمس اولنده اولسه خيطى ستيه اوزرينه وضع ايلدك  
 د خ قوس ارتفاع اخرين عرض بله مقداري درجه دن جيب  
 مسوطه ستيه جيب مرعي اجزاء مستويه نك فرق بشدن  
 ارتوخ جيب اوزرينه نشانلدي انك متره خيطى حركت اندرين  
 نامرعي كه بونك ميل كه اون بر جيق درجه در جيبى ايكيدر  
 انك اوزرينه واقع اولجه انك متره نظر ايلدك خيط قوس  
 ارتفاع اولنده اون نيش درجه قطع ايلنن **ثورا** اولنده

سعة

سعة المشرق والمغرب اول اولور **سنبه** اولنك **خوس** اولنك  
**عقرب** اولنك و بوا و جك سعة المشرق والمغرب برور **حوزا**  
 اولنك **اسد** اولنك **قوس** اولنك **ثور** اولنك سعة  
 المشرق والمغرب لرعي اوتوز ايكي درجه در باق قلاين بونكا  
 كوره قياس ايله سين **الباب الخامس عشر في معرفة الارتفاع**  
**الذي لاحتم له اذن سنجي** باب شعول ارتفاع الملسنك بيانده در  
 قيمان شمس اول ارتفاعه كلسه اذن سمت اولر بوق بلستك  
 طريق بودر كه خيطى ستيه اوزرينه وضع ايله سن مرعي اجزاء  
 مستويه دن عرض بلدك جيبى اوزرينه نشانليه سن انك  
 خيطى حركت اندوره سن نامرعي مسوطه دن اولكو نك  
 ميل نك جيبى اوزرينه واقع اولجه انك نظر ايله سين  
 خيط قوس ارتفاع اولنك قاج درجه قطع ايلدسه سمي  
 اوليان ارتفاع اول اولور مثلا قسطنطينيه در شمس **ثور**  
 اولنده اولسه خيطى ستيه اوزرينه وضع ايلدك مرعي عرض  
 بلدك جيبى كه اوتوز طقوز بيقدر اجزاء مستويه دن انك  
 اوزرينه نشانلدي انك متره خيطى حركت اندرين نامرعي  
 بولكون ميلنك جيبى كه اون ايكيدر جيبوس مسوطه دن  
 انك اوزرينه واقع اولجه انك متره نظر ايلدك خيط قوس  
 ارتفاع اولنك اون سن درجه يقين قطع ايلنن  
**ثور** اولنده سمي اوليان ارتفاع اوله اولور **سنبه** اولنك  
 دخي بوق قلاين در **حوزا** اولنك **اسد** اولنك سمي اوليان

كره في بونك جيق درجه در و در قلاين  
 اولنك جيق ارتفاع سعة المشرق والمغرب

## *Comprehensive medical treatise on therapeutics*

### 39. Sultan 'Ali Khorasani.

*Dastur al-'ilaj [The Rule Book for Therapy].*

Central Asia, 2 Shawwal 1217 H  
[= 26 Jan. 1803 CE].

€ 14,000



A comprehensive Persian-language manual of therapeutics, discussing the diseases of the various organs. The physician Sultan Ali practiced medicine for 40 years in his native Khorasan as well as in Transoxiana (Central Asia). He began writing his medical treatise *Dastur al-'ilaj* in the year 933 H (1526 CE) at the request of Abu al-Muzaffar Mahmud-Shah Sultan, whom he had successfully treated in Samarqand.

“The treatise consists of two sections (maqalāhs), the first divided into 25 chapters (babs) concerning diseases specific to particular parts of the body. The second section, in 8 babs, is on diseases affecting the entire body and not specific to a particular part. After completing the treatise, Khurasani subsequently added an introductory essay (muqaddimah) composed of 16 chapters (babs) concerned with the preservation of health and hygiene. The introductory essay has a dedication to Abu al-Ghazi Sultan Abu Sa'id Bahadur Khan who ruled Samarqand from 1530 to 1533” (National Library of Medicine, online).

The colophon is dated the 2nd of Shawwal 1217 H, stating the copyist as Mirza Abdullah Tablah (reading of the last name uncertain).

DESCRIPTION: 4to (185 × 262 mm). Persian manuscript on polished, unsophisticated wove paper. (12), 282, (6) leaves. 18 lines of black and occasional red nasta'liq within double red rules. Numerous marginal glosses in black ink. Contemporary full leather binding with blind-stamped oriental decorations to both covers.

Leaves 253–254 bound in reverse order and upside-down after fol. 247; fol. 248 bound upside down after fol. 252, but complete. Some waterstaining to lower corner, entirely confined to margins. A few old stamps, some obliterated with correction fluid or felt-tip pen.

<https://inlibris.com/item/bn60467/>





## *Illuminated Persian manuscript of the Epic of Hamza*

### 40. Hamzanama.

India (probably Bombay), 1237 H  
[= 1822 CE].

€ 18,000



A beautiful and lavishly illustrated copy of one of the most famous Romance cycles of the Persian dastans, illuminated with twelve lively scenes, mostly full-page.

Sometimes referred to in English as the “Epic of Hamza”, the story follows the legendary hero Amir Hamza, uncle of the Prophet, on his exploits. Hamza’s narrative has early Iranian origins and spread widely across the Muslim world: it was translated into Arabic, and in the 12th century into Georgian; in the 15th century it appeared in Turkish and in the 16th in Malay and Javanese versions; there are Balinese and Sudanese translations as well. But on the Indian subcontinent its popularity is uncontested and long-standing, and it is to the Indian tradition that this particular copy belongs.

The text itself was copied by the scribe Muhammad Baqir Ranwari, likely in Bombay. Across its bright illuminations, Amir is shown on his various adventures, defeating dragons and supernatural creatures and outwitting his enemies. A lovely copy, and a piece of a long tradition of Indian storytelling.

DESCRIPTION: Folio (182 × 267 mm). 188 ff. Persian manuscript on paper. Black script bordered in red, excepting a few quires near the end which have no border. With 12 illuminations (most full-page). Contemporary blindstamped burgundy leather.

Light exterior wear, some professional paper repairs, text and images bright.

<https://inlibris.com/item/bn60756/>





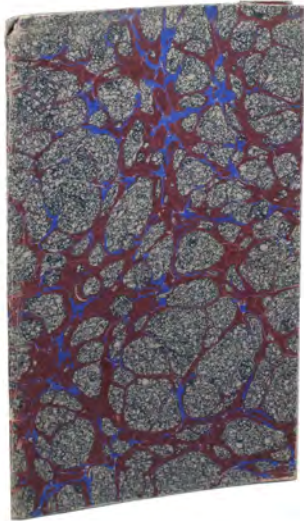
## *19th century Ottoman manuscript almanac*

### 41. [Almanac].

*Ottoman manuscript almanac.*

Ottoman Turkey, 1246 H [= 1830/31 CE].

€ 950



A fascinating example of an Ottoman calendar and almanac for the year AH 1246, 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 (143 × 225 mm). Arabic and Ottoman Turkish manuscript on paper. 14 ff. Black and red script written out in rubricated columns and rows, with important words and phrases picked out in gold. 19th century marbled wrappers.

Light exterior wear, binding delicate. Interior bright and clean.

<https://inlibris.com/item/bn61485/>





## *Miniature Bhagavadgita manuscript*

### 42. [Bhagavadgita].

*Miniature Bhagavadgita manuscript.*

Probably Kashmir or Punjab/Northern India, mid-19th century CE.

€ 18,000



A miniature Sanskrit devotional consisting of the complete text of the Bhagavadgita, the famous Hindu devotional poem. The text is written in black glossy ink with rubricated punctuation marks; significant words, such as chapter titles, are also written in red. The text is elegantly laid out with five lines per page enclosed within a black, orange and red rectangular border, surrounded by ample margins. The 18 fine miniatures in Pahari style, with opaque water-based pigments and gold, depict devotional scenes with a special emphasis on Krishna and show Lord Vishnu in his ten principal manifestations (Avatars).

The Bhagavadgita, considered one of the holy scriptures for Hinduism, is a 700-verse Hindu scripture that forms part of the epic Mahabharata. Dated to the second half of the first millennium BCE, it is a work typical of the Hindu synthesis.

DESCRIPTION: Ca. 94 × 60 mm. Sanskrit manuscript on polished paper. 222 leaves, 5 lines of Devanagari script in black ink within red, orange, and black rules, some phrases picked out in red, some words gilt. With 14 charming miniature illustrations. Modern full black leather binding.

A few very minor edge flaws near the end; the final page is annotated in English in a 19th century hand: "The mysterious Bhagavat-gita; a dialogue between Crishna and Arjuna, on the Knowledge of God, & the means of attaining reunion to the divine soul: in eighteen lectures extracted from the Mahábhárata, an epic poem".

PROVENANCE: private UK collection.

<https://inlibris.com/item/bn60485/>





## *Arabic manuscript of the Optics*

### 43. Euclid.

*Tahrir kitab al-manazir [Optics].*

Central Asia, 19th century CE.

€ 2,800



An Arabic manuscript of the *Optics* by Euclid, a work on the geometry of vision. According to Euclid, the eye sees objects that are within its visual cone. The visual cone is made up of straight lines, or visual rays, extending outward from the eye. These visual rays are discrete, but we perceive a continuous image because our eyes, and thus our visual rays, move very quickly.

DESCRIPTION: 4to (154 × 230 mm). Arabic manuscript on polished oriental paper. (45) pp., 11 lines, per extensum. Black ink with red emphases. With numerous red ink diagrams in the margins. Later full black cloth.

Incomplete, comprising only the first 23 ff. Paper browned; occasional light brownstaining; a paper flaw to the final leaf has been remargined.

<https://inlibris.com/item/bn57395/>





## Two Sufi manuscripts

### 44. Ibn al-Farid, Umar ibn 'Ali / Bura'i, Abd al-Rahim ibn Ahmad.

*Diwan Ibn al-Farid. [And:] Diwan  
al-Bura'i.*

Morocco, mid-19th century CE.

€ 15,000



A fine 19th century North African composite manuscript of Arabic poetry, comprising two Sufi manuscripts bound together. The first and longer one is the famous *Diwan* of the Sufi poet Umar ibn 'Ali ibn al-Farid, hailed as the greatest mystic poet of the Arabs. A native of Cairo, he lived for a time in Mecca before returning to Egypt. While he is less well known in the West than Rumi, who wrote primarily in Persian, his work is widely considered the pinnacle of Arabic mystical verse. "His poetry, entirely in the service of mysticism, eschews all affectation and thus invigorated also secular poetic writing; as a spiritual poet he remained a model without rival" (Brockelmann). The title is given within a finely calligraphed cartouche, illuminated in gold and colours, protected by a finely scissor-cut pink tissue guard.

The second work is the *Diwan al-Bura'i*, a collection of poetry in the praise of the Prophet Muhammad, written by Abd al-Rahim ibn Ahmad al-Bura'i, who flourished in Yemen around AH 450 (1085 CE). His *Diwan* mainly contains religious and Sufi material, but also some Muwashahat (cf. Brockelmann).

DESCRIPTION: 4to (177 × 217 mm). Composite Arabic manuscript on polished paper. (5 blanks), 81 ff., (5 blanks), 30 ff., (5 blanks). 15–17 lines of maghribi script by several hands, in black and occasional red, blue, and green ink, per extensum and in two columns, within blue and red rules. With 2 title headpieces in colours, the first raised in gilt and with a protective pink paper tissue guard. Contemporary full red morocco with fore-edge flap, covers ruled in blind, with an inset central medallion and some giltstamped decoration.

Traces of worming throughout, binding professionally restored.

REFERENCES: GAL I, 262 (305), 6. – GAL I, 259 (301), 1.

<https://inlibris.com/item/bn61087/>



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ حَمْدُ اللَّهِ عَازِمٌ لَا يَنْقُصُ ۝ وَالْحَمْدُ لِلَّهِ

قَوْلُهُ لَا يَنْقُصُ ۝ وَالْحَمْدُ لِلَّهِ  
أَبُو حَنِيفَةَ رَضِيَ اللَّهُ عَنْهُ  
أَنَّ اللَّهَ لَا يَنْقُصُ حَمْدُهُ  
لِأَنَّ حَمْدَهُ يَزِيدُ حَمْدَهُ



اللَّهُ الْغَنِيُّ ۝ وَالْحَمْدُ لِلَّهِ  
أَمَّا نَبِيُّ اللَّهِ وَرَسُولُهُ مُحَمَّدٌ  
إِنَّ اللَّهَ وَلِيُّ الْمُؤْمِنِينَ ۝ وَالْحَمْدُ لِلَّهِ  
وَرَسُولُهُ وَحَبِيبُهُ وَعَلِيٌّ عَلَيْهِ  
السَّلَامُ ۝ وَالْحَمْدُ لِلَّهِ  
أَنْفُسُهُمْ ۝ وَالْحَمْدُ لِلَّهِ  
نَعْمًا تَتَابَعَتْهَا ۝ وَالْحَمْدُ لِلَّهِ  
وَسَلَّمَ تَسْلِيمًا كَثِيرًا ۝ وَالْحَمْدُ لِلَّهِ  
فَالْحَمْدُ لِلَّهِ تَعَالَى ۝ وَالْحَمْدُ لِلَّهِ  
وَرَسُولِهِ مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ  
الطَّاهِرِينَ ۝ وَالْحَمْدُ لِلَّهِ

عن

عَنْ مُحَمَّدٍ وَحَدِيثِهِ ۝ وَتَأْوِيلُهُ بِرَحْمَةِ رَبِّهِ الْعَظِيمِ ۝ وَنُصِّحَ بِهِ رُوِيَ



وَحَبِيبُهُ ۝ وَالْحَمْدُ لِلَّهِ  
وَجَعَلَهُ ۝ وَنُصِّحَ بِهِ رُوِيَ  
تَزَلُّلًا عَلَى الشَّجَرِ وَالْبُرْقِ ۝ وَالْحَمْدُ لِلَّهِ  
وَعَلَى الشَّجَرِ وَالْبُرْقِ ۝ وَالْحَمْدُ لِلَّهِ  
يُعَلِّمُونَهَا ۝ وَالْحَمْدُ لِلَّهِ  
وَرَسُولُهُ ۝ وَالْحَمْدُ لِلَّهِ  
بِالْقَائِمَةِ ۝ وَالْحَمْدُ لِلَّهِ  
أَنْفُسُهُمْ ۝ وَالْحَمْدُ لِلَّهِ  
بِنَهْيِهِ ۝ وَالْحَمْدُ لِلَّهِ

بِسْمِ  
اللَّهِ

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

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

[*Qanunceh*] (= *Small Canon*).

No place, 1279 H [= 1862 CE].

€ 28,000



Arabic manuscript containing the Arabic translation of Ibn Sina’s *Qanunceh* (“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-amzi-gat), 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.

The *Qanunceh* was widely used at Eastern Persian schools as an introductory medical instruction manual for at least three centuries.

DESCRIPTION: 8vo (ca. 175 × 105 mm). Manuscript on paper, written in a cursive, Persian-Arabic script in 15 to 23 lines per page. With 1 leaf containing 8 hand-coloured illustrations, with captions, of medical instruments (4 instruments on respectively the recto and verso of leaf 26). Contemporary brown calf, with blind-stamped decorations.

Slight soiling of the extremities of the leaves, otherwise in good condition.

<https://inlibris.com/item/bn58748/>

والخصف كأثره فغالبه يطبخ الأهدب الأصفر والأصفر في الخصف فيسبب طوقه  
العروق مع قلة الاعتدال فيحدث ذلك من كحله الحار فغالبه  
يستعمل الصغلا وينزله الموضع الباردة ويطلع الموضع به بزرا المطبخ  
المقشر المستحق مع ماء الورد في الخصفه والحجر والشول  
كأ الخصفه فغالبه أشقر ماء الشعير بالسكر و ماء الزمان الأملح يدرن الورد  
وتقوي الشيباناء البارود الحلال في بعد تليين الخصفه ماء الشعير  
بالطباشير المعين الخاص ثم ما عت الشيباناء كروا الشول فغالبه  
ضخ الأفتيمون وتقر الجرج لوفا ويا وارج ودرستين  
في الأورم أو الم عين الورم في عضف جاور للأعضاء التي تحت ان سدا  
في علاج الرواحات الصغرة ثم يخرج بعد ذلك في غلط الحلمات  
الوقت لا تتصا ثم يقصر على الحلمات الصغرة عند الأسطاط والورم  
لأدور أو صغره ورو سواد ورا وبلغه كأمير فغالبه صغرة زيادة حرارة  
للبرحة اللون في الضمان ارتفاعه لأصغره ورو سغره فغالبه صغرة  
وزيادة حرارة الملبس وعلاج النوعين الفصد ثم استحصال الطبخ  
الأهليلج و ماء الفواكه ان كان في البدن خلط غليظ ثم يطبخ الموضع بال  
المستزده وان كان الورم تودا ويا فغالبه صغرة الموضع وبرودة الملبس  
وتسواد اللون وعلاجها الاستحصال كما يخرج التورود والتصيد بالسحوم  
ودهن الكوكس في الحشاء والزيت والديا في لون والأردن كان الورم  
بالمغسية فغالبه ان يكون رنور بجيش يدن فيه الأصم ويكون آس  
اللون بار والملبس وعلاجه استحصال الطبخه كما يخرج السبع  
في السرطان والحناء زرا السرطان وهو وره تسواد ورو سغره المصغرة

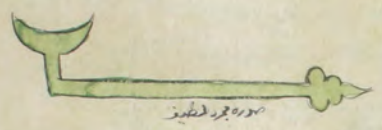
الصغرة  
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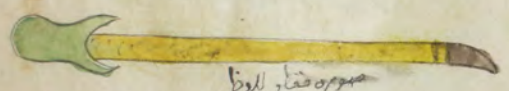
صورة مجردة من الخصال



صورة مجردة من الخصال



صورة مجردة من الخصال



صورة ففخ اللوز



## *Astronomy at the Samarkand observatory*

**46. Al-Jaghmini al-Khwarizmi, Mahmud bin Muhammad bin Omar / Qadizade al-Rumi, Musa ibn Muhammad.**

*Al-Mulakhkhas fi 'Ilm al-Hay'a [A commentary on the Summary of Astronomy].*

Gaza, Ottoman Palestine, 1279 H  
[= 1862/63 CE].

€ 8,500



A commentary by Qadizade al-Rumi on Al-Jaghmini's famous astronomical treatise *Mulakhas* ("Summary on the Science of the Authority"), completed in AH 808. Al-Rumi (1364–1436), known under the name of Salah al-Din Musa Pasha, was one of the principal astronomers at the famous Samarkand observatory. The present treatise is dedicated to his ruler and patron Ulugh Beg (d. 1449 CE) and illustrated with numerous astronomical and mathematical diagrams.

Colophon signed by the scribe as Muhammad Al-Tan...(?) Al-Azhari. One extra diagram has been inserted via an errata slip, and many others decorate the generous margins; a few take up nearly an entire page. They show astronomical phenomena such as lunar and solar eclipses, the orbit of Mercury (long a focus for astronomy, as it is both the fastest and the most elliptical of the inner planets), and the movement of the Sun.

DESCRIPTION: Folio (168 × 220 mm). 110 ff. Arabic manuscript on paper. Black naskh script, 17 lines ruled in red, some phrases underlined in red, and illustrated with numerous diagrams in red and black. Contemporary leather-backed marbled boards with flap.

Light wear, quite well preserved.

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

<https://inlibris.com/item/bn60501/>



ويسمى المائل لكون منطقته مائلة عن سطح منطقتة  
 البروج في جوف الجوز به لاني تحته والحامل في تحت المائل  
 على الرسم المذكور في سائر الزواجر والتدوير في الخيال  
 والتفر في التدرج على الرسم المذكور ومن هذه الدوائر  
 وهي اربع صور اذ ليهما الفلك الشمس وثانيها للعلوية  
 والزهرة وثالثها لمطاردة ورابعها للقمري تصورها ذكرنا  
 من هيات الاذلة على ما هو المشهور



واما ما زاد من المتفاوت في شكله سبحانه في افلاك المجرة والقمر

فما

خ

فما لا يتصل ذكره هذا المتصر وما فلك الشوابت سميت  
 بها اما الشوابت اوصاف بعضها مع بعض ابلطو حركتها  
 السنوية جدا ولعدم احساس القدامها وهو الفلك  
 الثامن ويسمى فلك البروج وستعرفه معنى هذا في باب  
 التدوير وهو جرم كرمي مركزه مركز العالم وهو كره واحد  
 على الراسي اللاحق وهو راسي من لا يثبت الفضل والفضلي  
 وفيه اشارة الى ما حكاه الفرغاني من انه البعض ذهب  
 الى انه لكل من الكواكب الشابثة فلكا خاصا مقعر سطحه  
 يماس محدد بكرة زحل ويحد بهما يماس مقعر الفلك الاعظم  
 والكواكب الشابثة باجرهم مركزه زرة مقعره فيه بحيث  
 يماس سطحه الى اعظم منه بين الشوابت سطحه وذلك  
 الفلك على نقطتين والبقية واقعة فيه على ما شاء الله  
 والفلك الاعظم يسمى فلك الاذلة تذكر انما علم فيها  
 سبق انه مسمى به جرم كرمي مركزه مركز العالم مقعر  
 سطحه يماس محدد بلك الشوابت ويحد بهما لا يماس  
 لئلا ان ليس ورايه ليس لاضلا والاعلا كما سبق وانما ليور  
 صورة لهذين الفلكين اكتشافا بما اورد في صورة كرات العالم

## *Al-Tusi's famous astronomical memoir*

### **47. Al-Tusi, Nasir al-Din Muhammad ibn Muhammad.**

*Al-Tadhkira fi 'ilm al-Hay'a [Memoir on Astronomy].*

Ottoman Provinces, 1293 H [= 1876 CE].

€ 4,500



A later 19th century manuscript of Al-Tusi's famous astronomical memoir, which is in fact an Arabization of some of the author's own earlier Persian works: completed in AH 659 (1261 CE), the *Tadhkira* was "basically an Arabic synthesis of the Mu'iniyya and the Hall-i mushkilat-i Mu'iniyya, which were composed some 25 years previously" (Ragep, p. 22). Couched as a summary account of astronomy based on Ptolemy's *Almagest*, the *Tadhkira* in fact constitutes "neither a commentary nor a straightforward summary of the contents of the *Almagest*. It rather sets forth those contents within a textual structure meant to give a physical accounting of the Universe – in short, a cosmography" (ibid., p. 24).

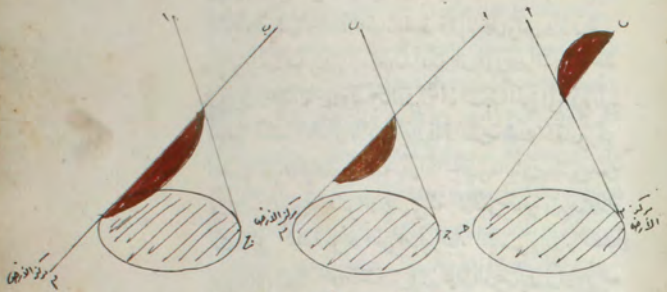
Untrimmed in a modern oriental-styled binding.

DESCRIPTION: 4to (177 × 252 mm). Arabic manuscript on laid paper. 117 pp. on 60 ff. 21 lines of black naskh. With numerous astronomical diagrams in black, red and occasional blue ink, some pasted in, one full-page. Modern full brown morocco with blindstamped covers.

Occasional light browning; some waterstains to margins of the first few leaves.

REFERENCES: GAL I, 511 (674), 40. F. J. Ragep (ed.), *Nasir al-Din al-Tusi's Memoir on Astronomy, Vol. I* (Springer, 1993).

<https://inlibris.com/item/bn60758/>



بعد راس الخنزوع عن مركز الارض الى بعده عن مركز الظل فلهذا كلما كان  
 بعد راس الخنزوع عن مركز الارض وخرلا كان بعده عن مركز الظل غشا  
 واربعين دقيقة وثلاثين ثانية وتبقى بعد مركز الظل عن مركز الارض  
 اربع عشرة دقيقة وخمس سدس دقيقة وكانا على ان نصف قطر الارض  
 رضى والحد اربعة وستين رسدا فبعض ذلك يكون بعد راس الخنزوع  
 عن مركز الظل ما بين وثلاثة ايمتال ونصف وثلاث مثل النصف قطر  
 الارض وعن مركز الارض ما بين وثمانية وستين مثلاله  
 الفصل السابع في مقدار حجم القمر ان ثبت في علم المناظر ان كل  
 جسمين متساويين في الروية وخطي الفين في البعد يكون نسبة ارضهما  
 الى ابدهما في مقدار قطر الجسم كسببة بعد الاقرب الى البعد الا بعد  
 فلهذا تكون نسبة نصف قطر القمر الذي هو سبع عشرة دقيقة  
 وثلاثة وثلاثون ثانية الى نصف قطر الشمس كسببة بعد الاقرب الى



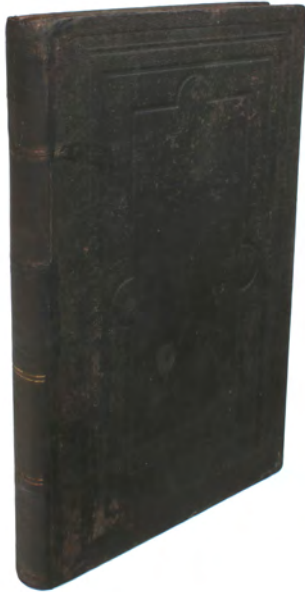
## *Arabic astronomy by a Catholic Christian mathematician of Syrian descent*

### **48. Girgis ibn 'Abdullah al-Dimashqi al-Bayruti al-Katuliki.**

*Kitab madkhal al-ahkaam fi al-khass wa al-amm [An Introduction to the General and Specific Principles (of Astronomy)].*

Beirut, Lebanon, 1884 CE.

€ 3,500



Finely handwritten Lebanese manual of astronomy, written in Arabic by a Catholic Christian mathematician of Syrian descent. In his preface, the author Girgis indicates that his work deals with the sciences of the stars and constellations, including phenomena such as eclipses. He therefore drew from “ancient manuscripts, some of them thousands of years old”, and used the astronomical concordances “of the scholars of India, Persia, Greece and Egypt” to write his treatise, which boasts numerous meticulously executed diagrams and tables. Dated 8 Adar 1884 in the Jewish-Christian style. Apparently, this interesting manuscript was not completed by the scribe.

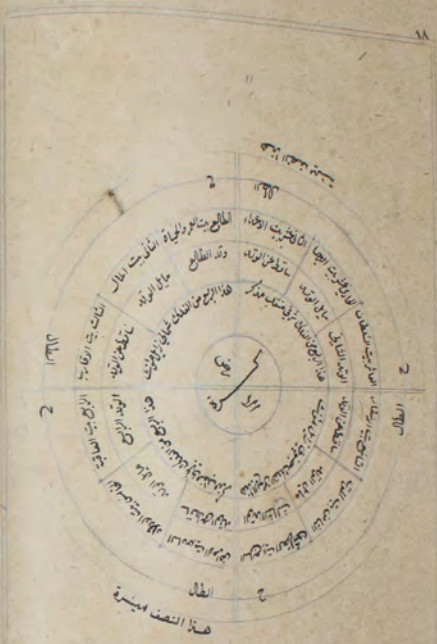
DESCRIPTION: 4to (180 × 256 mm). Arabic manuscript on paper. Paginated 1–297 (but ff. 101–116 and 273–297 left blank). 21 lines of black riqā' within double pencil rules, illustrated throughout with numerous diagrams. Contemporary blindstamped black cloth.

Spine and corners professionally restored. Paper evenly browned throughout.

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

<https://inlibris.com/item/bn60728/>





الباب الثامن

في معرفة ارباع الملك الصاعد والهابط والظهور والغمور والزم والزم والهبوط  
اعلم ان من الملك نصف صاعد ونصف هابط ونصف ظهري ونصف قصير فمن درجة السورج

الى الطالع والدرجة العاشر الى درجة السابع والى درجة الرابع هابط ومن درجة الطالع الى  
العاشر الى درجة السابع طولاً ومن درجة السابع الى الرابع الى الطالع تصغير  
وقد قسموا الملك اربعة اقسام الربع الاول من درجة الطالع الى العاشر بخلاف قوالي البروج  
كما ذكر في السائرة وقد شبهوه بروج لجسم لها وهو ربع نشوي دموي والربع الثاني هو  
من درجة العاشر الى درجة السابع وهو مؤنث لا يورج له وجسمه يقال له الخافي الضعيف  
والربع الثالث هو من درجة السابع الى درجة الرابع وهي رذ الاذن وهو منكر وقد شبهوه بجسم لا يورج له  
ويقال له اورداه السوداوي والربع الرابع هو من درجة الرابع الى درجة الطالع وهو مؤنث  
وقد شبهوه بروج وجسمه يقال له العائلي البلغي  
ثم قالوا بحجاب الوضاه ان من الطالع الى الرابع اجر ومن الرابع الى السابع اسود ومن السابع الى  
العاشر احقر ومن العاشر الى الطالع ابيض  
ثم قالوا ان بيت الدول الذي هو الطالع لونه اخضر والبيت الثاني والثاني عشر احمر  
والبيت الثالث والحادي عشر اصفران والبيت الرابع والعاشر اخضران والبيت الخامس  
والسابع ابيضان والبيت السادس والثامن اسودان والسابع اسود على لون الساعه  
التي تقرب فيها الشمس والاسد اعلم

الباب التاسع

في معرفة لجات وطباع فصول العال والارباع  
الليل والنهار والبروج والجارا والانسان حصة  
البروج ومنايه بعضها الى بعض

اعلم ان العلماء الاولين قد اتفقوا على ان الطبائع اربعة والجات اربعة والبروج المعروفة  
اربعة وفصول السنة اربعة والبروج اربعة وقد قسموا اعمار الونسان اربعة

## *An Andalusian mathematician's compendium on arithmetics*

**49. Al-Qalasadi, Abu'l Hasan 'Ali ibn  
Muhammad bin 'Ali al-Qarshi al-Basti.**

*Kashf al-asrar 'an ilm huruf al-ghubar*  
[Treatise on arithmetics].

Morocco/North Africa, 25 Ramadan  
1310 H [= 12 April 1893 CE].

€ 12,500



Prettily calligraphed and bound manuscript treatise on mathematics and arithmetics, being a compendium of the author's larger work entitled *Kashf al-jilbab 'an 'ilm al-hisab*, copied in the late 19th century CE in Northern Africa, very likely in Morocco.

The author Abu'l-Hasan ibn Ali al-Qalasadi (1412–86) was a Muslim Arab mathematician from Al-Andalus; Franz Woepcke singled him out as one of the most influential voices in algebraic notation for having taking “the first steps toward the introduction of algebraic symbolism”. Al-Qalasadi was born in Baza, an outpost of the Emirate of Granada. He received his education in Granada, but continued to support his family in Baza. He wrote numerous books on arithmetic and algebra, eventually retiring to his native Baza. His algebraic works provided precise mathematical answers to problems of everyday life, such as the composition of medications, how to calculate the inclination of irrigation canals, and the explanation of frauds linked to measuring instruments. Others belonged to the ancient tradition of judicial and cultural mathematics, including a collection of little arithmetical problems presented in the form of verse riddles.

DESCRIPTION: 4to (187 × 234 mm). Arabic manuscript on wove paper. 49 ff., 16 lines per extensum within blue and gilt rules. Written in brown maghribi with headings and emphases in gold, blue and red; numerals written in red; one illuminated headpiece in colours and gold. Pretty contemporary brown leather binding with gilt borders and recessed central medallions and corner pieces, stamped in relief and outlined in gold. Green endpapers.

Occasional insignificant foxing and browning; very well preserved.

REFERENCES: GAL II, 266 (343), 2.

<https://inlibris.com/item/bn57793/>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ • وَطَلَبُ اللَّهِ عَلَى سَبْعِينَ مِائَةً  
وَقِيلَ إِلَيْهِ وَمَنْ جَنَّبَهُ وَصَلَّمَ فَتَمَلِّكْهُ



الْحَسْبُ اللَّهُ سَمِيحٌ الْيَسِيرُ • وَسَمِعُ الدُّعَاءَ •  
وَقُلُوبُ النَّبِيِّينَ • وَالْقَلْبُ وَالسَّلَامُ عَلَى سَبْعِينَ مِائَةً  
الْكُوفِيِّينَ وَالْبَغْدَادِيِّينَ وَالشَّامِيِّينَ وَالْمَدِينِيِّينَ وَالْمَكِّيِّينَ  
بُنْدُوكَ وَالْمَدِينِيِّينَ وَالْمَكِّيِّينَ وَالْمَدِينِيِّينَ وَالْمَكِّيِّينَ  
فِيهَا وَبَيْنَهُمَا فَتَكْتَفِي بِهَا وَكَرْبًا بِأَسْمَاءِ مَنْ كَتَبَهُ  
الْجَلْبُوتُ • عَمْرٍو عَلَى الْيَسَابِ • لِيَكُونَ عَيْنِي لِيَعْرِضَ  
الْكَلْبُ • وَتَرْتَجِي إِلَيْهِ وَالْوَالِدَةُ • وَالْمُهَيْمِيَّةُ  
يَكْتَسِبُهَا اللَّهُ سَمِيحٌ • فَتَكْتَسِبُهَا خَيْرُ الْعَبِيدِ • وَطَلَبُ اللَّهِ  
تَعْلُوقُ أَسْمَاءِ اللَّهِ عَلَيْهِ وَالْمَرْشَدُ إِلَى الْمَسْرُودِ • بِي  
النُّوْبِيِّ وَالسُّرِّيَّانِ • فِي مَعْلَاةِ الشَّامِيِّينَ وَالْمَكِّيِّينَ وَالْمَدِينِيِّينَ

بِحَقْلِ

فَيَعْلَمُ بِالطَّيْرِ وَاللَّحْمِ وَاللَّيْلِ لَمْ تَفْطَحْ يَا لَيْلِي  
وَرَبِّ تَعَفُّفًا مَا جَنَّبَهَا حَسْبُهَا الْقَفُوزُ وَالْمَشْرِقُ



وَلَمْ تَضَعْهُ الْوَالِدُ إِلَّا بِحَقْلِهَا وَتَمَلِّكُهَا لِيَتَنَبَّرَ إِلَيْهَا خَيْرُهَا  
هَذَا كَرْنَا فَأَلْبَسْنَا كَأَنَّهَا وَعَكَّ بِحَسْبُهَا فَخَافَ رَيْبُهَا وَمِنْ جَلْبُوتِهَا  
رَبِّهَا • وَتَعْرِفُهَا الْوَالِدُ خَيْرُهَا كَرْنَا •  
وَأَلْبَسْنَا كَرْنَا • وَعَمَّا الْعَيْشُ • وَبِهَا خَيْرُهَا أَوْ تَعْرِفُهَا  
أَشْبَهَ هَذَا كَرْنَا • وَكَرْنَا لَيْلِي الشَّامِيِّينَ وَالْمَدِينِيِّينَ  
الْمَدِينِيِّينَ • وَوَالِدَاتُهَا كَرْنَا فَخَافَ خَيْرُهَا خَيْرُهَا  
وَتَعْرِفُهَا خَيْرُهَا • هَذَا كَرْنَا • وَالْمَدِينِيِّينَ  
فَعَمَّا اللَّهُ • فَتَكْتَسِبُهَا خَيْرُ الشَّامِيِّينَ وَمِنْ جَلْبُوتِهَا خَيْرُهَا  
• هَذَا كَرْنَا • أَوْ كَرْنَا لَيْلِي خَيْرُهَا لِيَتَنَبَّرَ  
عَمَّا وَإِذَا كَانَ مَعَهَا خَيْرُهَا فَتَكْتَسِبُهَا • وَطَلَبُ اللَّهِ



*With eighteen hand-painted illustrations*

**50. [Malay manuscript].**

*[Pawukon]. Illustrated manuscript in Malay.*

Malaysia or Indonesia, 1895–1896.

€ 24,000



A manuscript in Malay Jawi script illuminated with mythical figures in the margins. These figures illustrate what is likely the text of the Pawukon, a calendrical manuscript which explains and illustrates elements of the traditional Javanese calendar that arose in and around Central Java and Yogyakarta in Indonesia, but over time spread to neighbouring areas. Pawukon manuscripts were often written in both Javanese and Malay, and describe the complexity of different aspects of the calendrical system, especially the thirty-week wuku cycle. A Pawukon manuscript serves as a calendar, an almanac, and a horoscope as needed; it is mathematically impressively complex, synchronizes Muslim holidays with local methods of timekeeping, and is often illustrated with mythological scenes.

This manuscript is illustrated with eighteen figures, sixteen of which appear in the margins, each drawn in ink and coloured in washes of yellow, red, and green. The first appears as a full-page frontispiece, and the last is a large half-page illustration below the final lines of text. Above it, a contemporary hand has written in a Romanized alphabet “Soemoatra” (presumably Sumatra) and “Alia ka talim”.

An interesting example of the Malay Jawi script manuscript tradition.

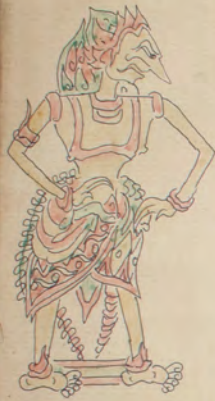
DESCRIPTION: Folio (215 × 340 mm). 112 ff. Malay manuscript on paper. Black Jawi script double-ruled in red and black, sections marked in red. Illuminated with 18 figures. Contemporary limp rough leather. Some light edgewear and soiling; a few professional repairs to covers.

<https://inlibris.com/item/bn60805/>





برمه كهني نو ليسه دينا سفت فون تفكبل  
 كفع ليما لسا / وكن ريعم الاخر شهون و  
 هو . فديما تكما تين / سر تين ساكينه و مغان  
 تفكبل فريغ نتمو دينا سحسا ككين شهون و او  
 برمه كهني نو ليسه سفت فون وكن و لو ندا  
 او قطبر تفكبل كفع ليما سي . شهون  
 ١٨٩٥ ييما وكن و كندونا ساكينه مرة  
 تفكبل فريغ عا دينا شهون ١٨٩٦ -  
 نهمين افكغ نو ليسه كوما استرا ليسه  
 فدا نسليمه بوجه اسلي ساكغ سنديسي  
 دسون ككنتن مين . كوما استرا .



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