



Manuscripta Orientalia IV

A SELECTION OFFERED BY ANTIQUARIAT INLIBRIS

Manuscripta Orientalia IV

A SELECTION OFFERED BY ANTIQUARIAT INLIBRIS

Wien, 2024

*An early, highly authentic copy of this important text,
certified by well-known 12th century hadith scholars*

1. **Abu Dawud Sulayman ibn al-Ash'ath
al-Sijistani.**

Kitab as-Sunan Abi Dawud.

Probably Seljuk Damascus,
526 H [= 1131/32 CE].

€ 165,000



One of the earliest examples of this important hadith collection, the third of the six canonical collections (*Kutub al-Sittah*) that form the principal sources of Muslim teaching after the Qur'an. While the first two of these so-called "Authentic Six", the extremely popular Sahih al-Bukhari and Sahih al-Muslim, were copied very frequently, the *Sunan Abi Dawud* is extremely rare both on the market and in institutional collections, in spite of the fact that it is ranked so highly in importance.

The scribe provides a so-called audition certificate which states the chain of textual tradition, further ensuring the authenticity and authoritative transmission of the text through a formal reading session. This colophon reads: "This was collated and revised from the very beginning of the text by way of audition, with Abu Abdullah and Abu-l Fadhl al-Hussain accompanying me, through recitation by Abu Muhammad Abd al-Rahman bin Ali bin al-Muslim al-Lakhmi to our teacher, Abu Muhammad Abd al-Karim bin Hamza (may God be pleased with him), during the early months of the year 526 H". Both of the latter-mentioned witnesses were well-respected hadith scholars based in Damascus: Abd al-Rahman bin Ali bin al-Muslim al-Lakhmi al-Dimashqi (d. 587 H / 1192 CE), the reader, was a known and trustworthy transmitter of this text who had received it from his teacher, to whom he here recites it, Abd al-Karim bin Hamza bin al-Khidr bin al-Abbas al-Dimashqi (who died during the 11th month of 526 H / 1132 CE, and thus later in the same year in which the colophon states this copy was written). Abd al-Karim in turn had received the text from his teacher, Al-Khatib al-Baghdadi (d. 463 H / 1071 CE), "the lecturer from Baghdad", a scholar respected as one of the foremost hadith and fiqh scholars and historians of his time. To protect the certificate from fraudulent interpolations, the scribe has drawn a line around it, as was common practice. The first leaf boasts two similar, additional audition certificates, one dated 596 H (1199/1200 CE).

Only a handful of examples of al-Sijistani's text have been traced in institutional collections that precede the present specimen: these are a 10th century copy of the second book

in the Chester Beatty Library, Dublin (Arberry, Handlist of Arabic Mss. I, 49, no. 3123) and three manuscripts in the British Library, one dated 1117/18 AD (OR 8291), the other two described as “13th century” (OR 8290 & 8927, see Stocks/Baker, Subject Guide to the Arabic Mss. in the BL, p. 28).

A highly authentic copy of this text, certified by a strong chain of textual transmission through well-known 12th century hadith scholars. Given that both authorities were based in Damascus, the origin of the present manuscript can be placed there with a high degree of certainty.

DESCRIPTION: 4to (165 × 236 mm). Arabic manuscript on paper. 30 ff., forming section 26 of the *Kitab as-Sunan*. 16 lines, early cursive naskh in black ink. Some early marginal annotations in sepia, copied in a different hand. Modern morocco over pasteboards, covers stamped with central Mamluk-style medallions, ruled in blind.

Leaves washed with some slight fading in places, a few professional repairs to gutter, otherwise a overall a clear and bright manuscript in an appealing later morocco binding.

PROVENANCE: UK private collection.

<https://inlibris.com/item/bn62671/>



An early manuscript of al-Ghazali's work on the philosophy of Avicenna

2. Muhammed ibn Muhammed at-Tusi al-Ghazali.

Maqasid al-Falasifa [The Aims of the Philosophers].

Persia or Iraq, 13th century CE.

€ 40,000



An early manuscript of al-Ghazali's first major work on the philosophy of Ibn Sina (Avicenna), "The Aims of the Philosophers". The work was known for explaining Ibn Sina's philosophy in a clear, concise manner; it proved incredibly influential in the Muslim world and was instrumental in establishing the philosophy of Ibn Sina in Christendom. The author followed this with his famous "The Incoherence of the Philosophers", which disputed several approaches of Ibn Sina's school.

Al-Ghazali (1058–1111) was one of the greatest figures of the Golden Age of Islam; he gained fame for his legal theories, philosophy, and works on logic, and 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*).

Like so many of al-Ghazali's important writings, "The Aims of the Philosophers" was translated into Latin and thoroughly incorporated into the basis of the philosophical canon of Christian Europe. The early date and speed at which this translation was completed are especially remarkable; it was translated into Latin almost immediately after it was composed in the 12th century, and played a large role in the 12th century Renaissance, which was triggered by an influx of Arabic texts.

DESCRIPTION: 4to (185 × 220 mm). 56 ff. Arabic manuscript on paper. Black naskh script with important words and phrases marked in red. With one hand-drawn in-text diagram in red and black. 19th century red morocco ruled in blind and stamped with gilt, with fore-edge flap.

Wanting the first 15 leaves, otherwise complete in a solid binding of North African origin, with light soiling and manuscript notes in the margins and on endpapers.

REFERENCES: GAL I, 425, no. 56.

<https://inlibris.com/item/bn63079/>

Al-Safadi's literary encyclopedia, copied during the author's lifetime

3. Salah al-Din ibn Aybak al-Safadi.

Al-Tadhkirah al-Safadiyah (al-Tadkhirat al-Salahiya).

Mamluk Syria, first half of 14th century CE.

€ 140,000



Copied within the author's lifetime and partly from the author's own original manuscript: an encyclopedia of Muslim history and literature, originally written in more than forty-six volumes by Khalil ibn Aybak al-Safadi (1296–1363). It appears that much of the original manuscript was already lost or scattered over the course of the 14th century in which it was written, and even the few extant volumes of the present set are dispersed over several libraries in India, Egypt, Iraq, and beyond. This may explain why a book of such historical and cultural importance was never published – excepting Volume 14, which was printed in Iraq in 1979, under the title *Al-Mukhtar min shi'r ibn Daniyal*.

The present four volumes comprise volumes 27 through 30 of al-Safadi's monumental encyclopedia: a fragment of the end of Volume 27, copied from the author's own manuscript (as attested by the colophon); the complete Volume 28, for which the copyst mentions that the original is lost and he has copied this from a manuscript at the Mahmudiyah Library; the complete Volume 29, the original of which is also claimed to be lost, while this is said to be copied from the manuscript of "Al-Izz al-Mawsili", and Volume 30, near-complete, lacking only a few final leaves.

Four other volumes from this same set, in the same hand, survive in the Chester Beatty Library, Dublin, which holds Volumes 14, 24, 25, and 26. Various copied from the author's original text or from a library collection or private hands, this set has a striking pedigree. Volume 29 notes its source as a manuscript owned by an Al-Izz al-Mawsili, which may refer to the Syrian poet Izz al-Din al-Mawsili (d. 1387), again a Mamluk contemporary of the author and famous for his marvel poem in praise of Muhammad. Volume 28, meanwhile, mentions a source in the Mahmudiyah library, possibly the library of the Mahmudiyah Madrasa in Cairo, founded in the 14th century. Not only was the Mahmudiyah "the largest madrasa library in Mamluk Egypt and Syria", but it was based around the life's work of a private collector, a contemporary of the author who "was known for his love of collecting rare books in the hands of their original authors" (Wynter-Stoner, pp. xviii & 1).

Taken together, these copies of an important manuscript – one disbanded within decades of its authorship – are both a fantastic survival and a fascinating snapshot of the movement of manuscripts among the mixing literary cultures and intellectual fervour in 14th century Mamluk Syria, Egypt, and Palestine.

DESCRIPTION: 4to (160 × 212 mm). Arabic manuscript on paper. 4 volumes. 32 (instead of ??) pp. 98 pp. 110 pp. 120 (instead of 124?) pp. 20 lines to the page, written in black and occasionally red ink on smoothed, strong buff paper. 3 later brown morocco bindings. Stored together in custom-made tan half-morocco solander case.

Despite the partial state of one volume and the missing leaves of another, the manuscripts are notably bright and clean, with only minor hints of soiling and quite a clear and legible scribal hand.

REFERENCES: GAL II, 32; S II, 28. Kyle Wynter-Stoner, *The Mahmudiyah: The History of a Library, Its Books, and Its Readers* (Chicago: University of Chicago, 2022).

<https://inlibris.com/item/bn62420/>



Al-Sadr the Martyr's commentary on one of the foundational texts of Muslim law

4. 'Umar ibn 'Abd al-'Aziz Ibn Mazah al-Bukhari (Al-Sadr al-Shahid).

Sharh al-Jami' al-saghir [Commentary on the Lesser Compilation].

Levant, 27 Rabi II 770 H
[= 9 Dec. 1368 CE].

€ 55,000



Early manuscript copy of this commentary on al-Shaybani's famous work of Hanafi jurisprudence, authored by 'Umar ibn Mazah (1090–1141 CE), better known as "Al-Sadr the Martyr". The manuscript was copied by Zakariya bin 'Abd Allah on 27 Rabi' al-Akhir 770 AH.

A Hanafi fundamentalist, al-Sadr was one of the earliest Hanafi scholars from Khorasan, and dedicated his life to the promotion of the Hanafi school of Muslim law, authoring several titles and commentaries on law and related subjects. He was killed in Samarkand and buried in Bukhara.

The source text which this commentary works to explain and expound upon, *Al-Jami' al-saghir* (not to be confused with the later important hadith collection of the same name), was a foundational work of the Hanafi school of thought by Muhammad al-Shaybani (749/50–805), a personal disciple of the founder of the school, Abu Hanifa himself. *Al-Jami' al-saghir* formed part of a series of al-Shaybani's works known collectively as *zahir al-riwaya*, which were considered authoritative by later Hanafis like al-Bukhari; these are al-Mabsut, al-Jami al-Kabir, al-Jami al-Saghir, al-Siyar al-Kabir, al-Siyar al-Saghir, and al-Ziyadat.

DESCRIPTION: Large 8vo (180 × 257 mm). 187 ff. Arabic manuscript on paper. Brown naskh script, with occasional important words and phrases picked out in red, partly written in diagonal marginal text. 19th century leather-backed marbled boards, spine reinforced with a strip of leather. Some exterior wear and soiling; internally light dampstaining, otherwise quite well preserved.

REFERENCES: GAL I, 374, no. 10.9.

<https://inlibris.com/item/bn62694/>

بسم الله الرحمن الرحيم ربنا ربنا

المجد تدرت العالمين الصلوة والسلام على خير خلق الله محمد وآله الطيبين
اطهارة بن قائل الشيخ الامام الاجل سلمه الدين عن عبد العزيز
البحاري رحمه الله اتابيد نان شايخنا رحمه الله كانوا يحضرون
هذا الواب فيجلسون بقدمه على سائر الكتب فتدبر ما حتى قالوا
لا ينبغي احد ان يتقدم الفضاة لم يحفظ مسابله لانهما اميات مسابله
اصحابنا وعيوننا وكثير من الواقيات ونحوها فافرح في كتابنا
ووعى ميانها ما من عليه الفضاة واهل الفتوى وافتضاء فتاوى
بالله الموفق ومنه سائل التيسير والتسهيل

باب في بعض الوضوءات

محمد بن يعقوب عن ابي حنيفة رحمه الله في رجل قاسم
من ماله فبعضه في وضوءه وان كان مالا فبعضه في وضوءه
وجزائه لا يتصدق في الدعوى جميعا ان الخارج من على السبيل كان
حدثا لا يتوضى فيه القليل والكثير كالخارج من السبيلين
وقال في وضوءه الله يتوضى في الدعوى جميعا ان الخارج من السبيلين

المعنى من ان الخارج من السبيلين
هو الذي يخرج من السبيلين
او من السبيلين
او من السبيلين
او من السبيلين

المكان الذي يجب ان يتوضى فيه القليل والكثير

قالوا لو كانت ارض الخبيث من الخرج من قبل صلاة الفجر بعد ذلك
بمكة الامساك التي بكفة ومشفة وهذا صله اذا ما منة او طمسا
واما ان اذا قبا بلنا ان نزل من العرش لا ينقض اصلا كذلك ان
صدر من الخبيث عند ان حنيفة وحنبل رحمه الله وقالوا لا بد من
ان كان الفم تفرق لانه قام به الفم هما ببلان الاجتهاد في السنة التي
نقطه شفتين نسايل سبيلها او غيرهن عن اسلح الخبيث في الوضوء
المنظرة الازمنة من اشوات السنة اذا انزل القليل من ماء او من
وان لم يسيل لا ينقض وقالوا في دفع اليد الموضوعة في الوضوء وقالوا في
مفوض في الوضوء لما ذكرنا دابة يخرج عن يد من الجرح او الجرح
لم ينقض الوضوء وان جرح من اليد ينقض ان اليد اعلى او دكان
ليل غير ان القليل حدث في السبيلين لا يوجب السبيلين ولا يوجب
في الجرحات امدده **باب في بعض الوضوءات** مستأنفة

توضات لوت صلوة اجزا ما حتى يدخلت صلوة اخرى فقال
ان في ذلك تنقض الصلوة مكنونة لبقوله عليه السلام المستأنفة
تنقض الصلوة وهذا جازي الوضوء لا يفسد الصلوة كالموت كالموت
موضوعة في

المعنى من ان الخارج من السبيلين
هو الذي يخرج من السبيلين
او من السبيلين
او من السبيلين
او من السبيلين

Handwritten marginal notes in the top left corner of the left page, including phrases like 'المعنى من ان الخارج من السبيلين'.

Handwritten marginal notes at the bottom of the left page, including phrases like 'المعنى من ان الخارج من السبيلين'.

Handwritten marginal notes in the top right corner of the right page, including phrases like 'المعنى من ان الخارج من السبيلين'.

Extensive handwritten marginal notes in the right margin of the right page, including phrases like 'المعنى من ان الخارج من السبيلين'.

Handwritten marginal notes at the bottom of the right page, including phrases like 'المعنى من ان الخارج من السبيلين'.

Al-Razi on the topic of a good diet

5. **Abu Bakr Muhammad ibn Zakariyya al-Razi (Rhazes).**

Risalah fi taqdim al-fawakih qabl al-ta'am wa-ta'khiriha [A treatise on eating fruit before or after a meal].

Persia or Iraq, 14th century CE.

€ 28,000



A treatise in Arabic by one of the greatest names in the history of medical science, Abu Bakr Al-Razi (ca. 864–925), also known by the Latin name Rhazes in Europe. Here he writes on the topic of foods and eating habits, bound in a manuscript together with two selections from two 14th century Persian works on medicines and gemstones, followed by an 18th century Arabic pharmacopeia.

Al-Razi was a Persian polymath with an interest in alchemy, philosophy, and medicine who lived and worked in Baghdad and his hometown of Ray. He was an early proponent of experimental medicine, a doctor, and a teacher; he was the first to record a differentiation between smallpox and measles, and the pupil's reaction to light. By modern standards he would also be considered a holistic physician, with a multifaceted approach to the health of his patients, concerned not just with the treatment of acute symptoms via surgery or medicines, but also with general health and especially with diet, as is particularly well documented in this manuscript, which discusses which fruits should be consumed at which times to promote health in a patient.

Bound alongside Al-Razi's treatise are other aids for the aspiring physician or scholar, which include: extracts from a translation of a list of drugs into Persian (written by the same scribe as the Al-Razi treatise), an extract of a Persian treatise on gemstones from the same period, and finally an 18th century Arabic list of medicinal drugs, detailing their uses and sorted by their state (i.e., cold drugs, wet drugs, and dry drugs).

DESCRIPTION: 8vo (126 × 200 mm). 32 ff. (the first 5 leaves contain Al-Razi's text). Arabic and Persian manuscript on paper. 18th century leather rebaked with modern spine.

A few subtle paper repairs; in excellent condition and quite well preserved.

<https://inlibris.com/item/bn61977/>

رسالة المحرمين ذكرها الاذن
سهلة الحمر الرحيم

احمد بن محمد بن ابراهيم والصلوة على محمد وآله الطاهرين
احصلت الاطباء في تعليم العوارض على الاطعمة والاعراض على العوارض
منها ان يفسد على الطعام وهم قبل التهور ومالت افواه كجب ان يكون
كلها مغلقة وارجح الذين قالوا بسفوفها بان زعموا ان العوارض
الاضغاطا واسما لوجها جلد من استواء ان يفسد على الاطعمة
المعدة والاضغاط اذا استحال رينها ولا يفسد الاغذية باستسا
وعينها في رينها والنزول لا يفسد الاغذية منها ولا يفسد الاغذية
ايضا ودر الكفوس واذا كان كجب ان يفسد على الطعام باله
كانت فوق الطعام كرت كيميما الذي يفسد على الطعام
على لطوة وكيفية ولطول لينة وبفادته في المعدة فيحرب الحاسا
جدا بان يكون ذلك سببا اذلة الدم والوروق وبالضغطة
اجل ذلك كجب ان يكون تحت الاغذية وزعموا ان العوارض
يولد رينها ونفخي وتمددا والمعدة لذلك وتمسها من الاغذية
على الطعام ولا يفسد الاكل بالراح به ورائها التورخ بين جرم المعدة
والطعام اذا كان فوق الطعام كان هذا العمل منها في المعدة
ولم يكن ان يفسد تلك الرين الا بالبخار وحصار ذلك سببا لطيف
الطعام على في المعدة ورة حوز بلان يملكه الرين وذلك مما
يفسد المعدة ويبطئ به ورماد على الرين ان يحرك الاكل فيحرك
اذ فحركه واد كان ذلك منها في اسفل المعدة كان اقل من رينها
وذلك ان يملك بالراح كيميما ان يفسد على الطعام في اسفل
بسته اسفل المعدة الذي هو اوضح موضع فيها لفسادها
وكيف

وكيف ذلك كلف الاكل سريع ويقل جشاه ولا يتنفس ولا يلب
الرائحة فيه واما الطلاق الاقوي ثم يقولون ان المالكات الاطعمة
غذا واظروا مقامها وضخا وجب ان يفسد على العوارض لثقلها في المعدة
وكبر مسامحة لم يجرها رطوبة العاكسة وجرهما ثقبه عن لطفه فيكون
منه اجد ذلك حوزها اكل والاسحق والاضغاط على الاطعمة
والبخار اذ ليس ينهها ويحب جرم المعدة ما لا يفسد وسط وزعموا
ايضا ان العاكسة لذلك اذنها وطولها يفسد بها جرم والبشم
ايضا من الهمونة والرسومة وتكون غشوا لا يفسد على
اعمال المري وجميع ما يجيد الطعام من الآلات الغزاة المارة
ذلك فان جميع هذه الآلات اميل الى ارجح هذه الاغذية وتقومها
مادام اجوع حاصرا دائما واذا مات منها ما يفسد في المجمع كره
يورد ذلك حتى كسب السهوية ومالت لها مرض ذلك منها و
تركيها منها والفاكسة تضعها ذلك يلبها اذنها وعطرها حاصرا
التنفس ولا يتنفس ولا يستنشق ما في المعدة ولك علامه
على ارجح المعدة للطعام وحسوتها عليها حتى ان يفسد المودعين
الذين لم يعجزون ما ياكله دائما فانها لا تفسد لثقلها في المعدة
في الطعام واما العوارض القابضة العطرية على وزعموا ان
ان العوارض القابضة العطرية اذا فسد بعد الطعام كان اول
ان لا يتال منها كثر نبيك بالصفحة ذلك من حجب التبريد اذ كان ما
ينزل من الاغذية اجميده واما اري ان كل واحد من هذين القسطن
قد حسن في الاصحاح واسارة التميز والتنقيب والنبات
اكثر على انواع مختلفة ففضيلة واحدة لا تتبها ولا تستلها جميعا فان

The Qur'anic Readings: an early copy by an Andalusian author

6. 'Uthman ibn Sa'id (Abu 'Amr) al-Dani.

Al-Taysir fi al-qira'at al-sab'.

Mamluk Syria, 14th century CE.

€ 65,000



Very early manuscript of this important and widely received work on the Qur'anic science of the seven canonical *qira'at* ("recitations" or "readings"), the various linguistic, lexical, phonetic, morphological and syntactical forms permitted with reciting the Qur'an. It was the most famous of the author's works and certainly the most influential; by the 12th century it had even been set into verse.

Born in Cordoba in Muslim Spain, 'Uthman ibn Sa'id al-Dani (981–1053 CE) was an expert scholar in the Qur'anic sciences and of Arabic, as well as a Maliki lawyer and the founder of his own school of Qur'an recitation. In Cordoba he witnessed the sacking of the city during two Berber uprisings against Umayyad rule, after which he lived in various other cities across al-Andalus, where he was patronized by sultans. His education took him across the Muslim world, from Kairouan to Cairo to Mecca, and he authored no fewer than 73 books both on the Qur'anic sciences and other subjects. The versified version of this work is known as the *Shatibiyya*, after its author, al-Shatibi (1144–1194 CE), a fellow scholar from Muslim Spain.

DESCRIPTION: 4to (140 × 187 mm). 164 ff. Arabic manuscript on paper. Black naskh script with important words and phrases picked out in red. 18th century full leather elaborately tooled in blind, backed with modern spine.

Early covers rebaked in modern leather; a few subtle paper repairs, faint soiling to title-page and three following leaves. A well-preserved manuscript.

<https://inlibris.com/item/bn62692/>

وَسَمِيَةً فَبَيَّنَّ قَلَمَهُ وَلِيَهُ وَفِيهِ وَمِثْمَهُ وَفِيهِ وَبِهِ
وَعَمَّةٌ وَوَقَفَ الْبَاقُونَ عَلَى الْمَمْنِ سَائِكَةً وَبِأَبِيهِ التَّوْفِيقِ
بَابُ ذِكْرِ مَذْمُومَاتِ عَمَلِ السَّاكِنِ قَبْلَ
الْهَمْرِ اعْلَمْ أَنَّ حَرْفَ مَزْرٍ وَابِيَهُ خَلْفٌ كَانَ نَسِيَتْ عَلَى السَّاكِنِ
إِذَا كَانَ آخِرَ كَلِمَةٍ وَلَمْ يَكُنْ حَرْفَ مَزْرٍ وَاسْتَأْخَرَهُ بَعْدَهُ سَكَنٌ
لَطِيفَةٌ مَزْرٍ غَيْرِ قَطْعٍ سَيَانًا الْهَمْرُ وَذَلِكَ بِحُجُوبِهِ مِنْ أَمْرٍ
وَهَلْ تَبِكَ وَعَلَيْهِمْ أَنْذَرْتُمْ وَبِنَاءِ بِيْ أَدَمَ وَخَلَقُوا الشَّيَاطِينَ
وَقَدَانِمْ وَمَرْشِيٌّ إِذْ كَانُوا حَامِيَةَ الْهَيْلِكِ وَسَبِيَهُ هـ
وَكَذَلِكَ الْأَرْضُ وَالْأَخْزَرَةُ وَالْأَرَفَةُ وَالْأَنْ شَبِيَهُ لِمَا ذَلِكَ
بِمِثْلِهَا كَانَ نَسِيَتْ لِمَتَيْنِ فَإِنْ كَانَ التَّالِيَانِ مَعَ الْهَمْرِ وَكَلِمَةٍ
لَمْ نَسِيَتْ عَلَى السَّاكِنِ الْإِتْيَانِ أَصْلُ طَرِدٍ وَهُوَ مَا كَانَ يَرْتَفِظُ

قَالَ الْعَرَبِيُّ

شَيْءٌ وَسَيِّئًا لِأَخْبَرَهُ وَقَرَأَتْ عَلَى الْحَمَزِ فِي الرَّوَابِئِ
بِالسُّكُونِ عَلَى لَامِ الْعَزِيمَةِ وَعَلَى شَيْءٍ وَسَيِّئًا حَيْثُ وَقَعَ الْأَعْيُنُ
وَقَرَأَ الْبَاقُونَ يَوْمَئِذٍ السَّاكِنِ مَعَ الْهَمْرِ غَيْرِ مَسْكُونٍ وَقَدْ نَزِمَ
مَذْمُومًا زَيْدٌ وَبِأَبِيهِ التَّوْفِيقِ **بَابُ ذِكْرِ مَذْمُومَاتِهِمْ فِي الْفِعْلِ**
وَالْإِسْكَانِ لِيَأْتِيَ الْأَضْمَاءُ قَالَ أَبُو عَمْرٍو اعْلَمْ أَنَّ
جَمَلَةَ الْمُخْتَلِفِ فِيهِ مِنْ ذَلِكَ مَا يَأْتِي بِأَنْ عَشْرَةَ بِأَهْمِ
عِنْدَ الْهَمْرِ الْفَتْوحَةُ تَتَعُ وَتَسْعُونَ وَعِنْدَ الْكُفُومِ الْإِثْنَانِ
وَحُمُوسُونَ وَعِنْدَ الْمُضْمُومَةِ عَشْرُونَ وَعِنْدَ الْفِئَالِ الْوَلِ الْيَمْعَاءُ
الْأُمَّ نَسِيَتْ عَشْرَةَ وَعِنْدَ الْيَاءِ لَامٌ مَعَهَا سَبْعٌ وَعِنْدَ الْخَوْرِ
الْمُجْمُوعِ ثَلَاثُونَ وَسَدُّ ذِكْرُ مَا جَاءَ فِي كُلِّ سَوْنٍ مِنْ هَذِهِ الْجَمَلَةِ
بِالْإِخْتِلَافِ فِيهِمْ مَشْرُوحًا مَا يَأْتِي وَأَنَا نَجِلٌ مَا هَذَا لَمْ يَكُنْ

اللام

The Mothers of the Believers

7. **Muhibb al-Din Ahmad ibn 'Abd Allah al-Tabari.**

Kitab al-simt al-thamin fi manaqib Ummahat al-Mu'minin [The Precious Book on Excellence in the Virtues of the Mothers of the Believers].

Mecca, 16 Dhu'l-Qa'da 861 H [= 5 Oct. 1457 CE].

€ 55,000



A very early manuscript of this work on the biographies of the wives of the Prophet Muhammad, copied in Mecca, just over 160 years after the author's death in the same city, by 'Ali bin Hasab Allah bin Muhammad al-'Izzi al-Makki al-'Ajlanī on Thursday, the 16th of Dhu al-Qa'dah 861 AH.

The Shafi'i traditionist and jurist Al-Tabari (1218–95 CE) was considered “the greatest scholar of his century in the Hejaz” (Frédéric Bauden, in: Encyclopaedia of Islam). Born in Mecca into a family who had recently settled there (his great grandfather had emigrated from Tabaristan in the 12th century CE), he was a prolific writer and teacher whose education benefited from the large numbers of Qur'anic scholars and students drawn to the Holy City for the Hajj or for their studies. He was considered particularly adept in hadith scholarship, and travelled and taught at home and abroad, particularly in Yemen.

The present manuscript is one of al-Tabari's important works, discussing the virtues of the Prophet's wives. Formally referred to by the title of *Ummahat al-Mu'minin* (“Mothers of the Believers”), each wife of the Prophet has an important role in Muslim literature, as their lives take on both historical and theological significance. The Prophet Muhammad is generally considered to have married ten women (though the number was occasionally debated by Qur'anic scholars in al-Tabari's time); each of these women had a distinct contribution in witnessing or personally promoting the development and dissemination of the Muslim faith. The first printed edition of this text appeared in 1928 at Aleppo.

DESCRIPTION: Folio (185 × 269 mm). 73 ff. Arabic manuscript on polished oriental paper. Black naskh script with important words and phrases picked out in red. 20th century full brown calf, elaborately tooled in blind and highlighted with gilt.

Remarkably well-preserved, written in a very tidy black naskh script with only very subtle paper repairs; text bright and clean.

REFERENCES: Encyclopaedia of Islam, 2nd ed., vol. X, p. 16.

<https://inlibris.com/item/bn62693/>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَيَّ سَائِدًا مَجْدًا وَكَرِيمًا
الحمد لله كما ينبغي لعظيم جلاله • وله الشكر على ما اولا من عظيم افضاله
وصلوات الله وسلامه على المدوح باكرمية جلاله • المرجوح من سواه
براجحة احواله المنتمية مكارم الاخلاق ببعثته وارساله • المكرمة ذاته
وادواته بعصمته في اقواله وافعاله • وعلى كافة اهل بيته واصحابه واهله
اتباعه هذا مولف

وسميته بالتميط الثمير وجمعت فيه ما ورد في مناقب امهات المؤمنين
مشيلا على كسنة عدد هره معتزفا كريم محمدهن • مينا علود درجهن
منها على نقاوت مرتبتهن • حاويا لما ورد مما ظهر فيه في حق كل
واحدة اجالا ونفضيلا • حامعا لما نقل فيهن عنه صلى الله عليه وسلم
ما يخص ويعبر تشريفا ونفضيلا • عازيا كل حديث ابي الصلح المفقول
عنه كاشفا لايضاح غريب ما اشكل منه راجيا من الله تعالى جميل
الفضل وجزيل الثواب والغور ببلوغ جنة الماب بمنه وطوله وقدرته
وحوله **وجلت** لتشتمل على مقدمة وابواب • اما المقدمة فتستقل
على بيان جلتهن • وكية المشهورات سهن • وانسابهن • وترتيب ترتيبهن
رضوان الله تعالى عليهن

ذكر جملة المشهورات من نساياه صلى الله عليه وسلم وانسابهن رضوان الله تعالى عليهن

وهن رضي الله عنهن احدى عشرة امرأة ستمت من قرين خديجة
بنت خويلد بن اسد بن عبد العري بن قضي بن كلاب بن مره بن كعب
ابن لوي رضي الله عنها **وعائشة** بنت ابي بكر بن ابي قحافة بن عامر
ابن عمرو بن كعب بن سعد بن تميم بن مره بن كعب بن لوي رضي الله عنها
وحفصة بنت عمر بن الخطاب بن نفيل بن عبد العزي بن عبد الله بن

قطيب بن راجح بن رزاح بن عدي بن كعب بن لوي **وام حبيبة** بنت ابي
سفيان بن حرب بن امية بن عبد شمس بن عبد مناف بن قضي بن كلاب
ابن مره بن كعب بن لوي **وام سلمة** بنت ابي امية بن المغيرة بن عبد الله
ابن عمر بن مخزوم بن يعقوب بن مره بن كعب بن لوي **وسودة** بنت زمعه
ابن قيس بن عبد شمس بن عبد ود بن نصر بن مالك بن حسل بن عامر
ابن لوي رضوان الله تعالى عليهن

واربع عربيات من رضي الله عنهن

وهن رضي الله عنهن **زينب** بنت جحش بن رباب بن يعمر بن صرعه بن
مره بن كثير بن غنم بن دودان بن اسد بن خزيمه **وميمونة** بنت الحارث
ابن خزيم بن يحيى بن هزم بن رويبه بن عبد الله بن هلال بن عامر
ابن صعصعه بن معوية بن هوازن بن منصور بن عكرمة بن خصفة
ابن قيس بن عيلان الهلالية **وزينب** بنت خزيمه بن الحارث بن عبد الله
ابن عمرو بن عبد مناف بن هلال بن عامر بن صعصعه الهلالية **وجويرية**
بنت الحارث بن ابي ضرار الخزاعية ثم المصطلقية رضي الله عنهم وواحدة
غير عربية من بني اسرائيل وهي **صفية** بنت حيي بن اخطب من بني النضير
وقد ذكر في ازواجه صلى الله عليه وسلم غير هؤلاء المشهورات من نساياه صلى الله
تعالى لهن باب يذكر في بعد هؤلاء المشهورات من نساياه صلى الله
عليه وسلم متفق عليهن ليرتخلف فيهن اثنان مانس عنده صلى الله عليه
وسلم منهن رضي الله عنهن **انتان** **خديجة** **وزينب** بنت خزيمه اقر
المساكين رضي الله عنها **ومات** صلى الله عليه وسلم عن تسع ولا خلاف
في ان اول امرأة تزوج صلى الله عليه وسلم لهما منهن **رضي** الله عنهما **خديجة**
رضي الله عنها **وانه** صلى الله عليه وسلم لم يتزوج عليها رضي الله عنها
حتى ماتت **واختلف** في ترتيب البواقي مع الاتفاق على نكاح جملتهن رضي الله

Scarce Arabic manuscript on scapulimancy, the divination of lamb's bones

8. [Scapulimancy].

[Four treatises on Muslim divination
and dream interpretation].

Egypt or Syria, 875 H [= 1470/71 CE].

€ 18,000



A manuscript of four illustrated divinatory manuals, the most exceptional of which is a treatise on Muslim scapulimancy, the art of reading omens in the shoulder blades of a slaughtered animal. Scapulimancy was not uncommon in the Arab world, but first-hand accounts of the practice, like this one, are rare and have left historians of the practice dependent on only a handful of texts.

Muslim scapulimancy was certainly the basis for European scapulimancy, which was translated into Latin from Arabic texts in Al-Andalus; only four such Latin manuscripts are known today, and not all of their Arabic sources have been identified. Arab scapulimancy may in turn have existed in discussion with (or been borrowed from) the well-recorded ancient practice of Chinese oracle bone divination, a tradition which also utilized scapulae bones.

The title of this particular work is the *Kitab wasafahu al-Iskandar fi ilm al-aktaf* (“The book of Iskandar/Alexander describing the art of scapulimancy”), an interesting treatise describing the art it calls “reading shoulders”. In an Arab context this generally appears to have involved lambs (as is certainly the case in this text), and was usually accompanied with a ritual process and/or a diviner. The present text attributes knowledge of this style of divination to Alexander and uses scapulimancy to predict important future events on the societal scale, such as wars or natural disasters. It is accompanied with 19 marginal diagrams of lamb shoulder bones with different markings indicated, operating as a manual for the use of a diviner.

The three preceding texts in the manuscript begin first with the *Kitab ta'wil al-ru'ya 'ala ru'yat Yusuf 'alayhi al-salam* (“The book of interpretation of dreams according to the dreams of Prophet Yusuf, or Joseph”), a little-known work on dream interpretations by

Abu al-Hasan al-Khawlan Ali ibn Sa'id al-Mu'addab. Following this is a concise treatise titled *Khulasat al-kalam fi ta'wil al-ahlam* on Muslim dream interpretation by a better-known author, a Syrian named 'Abd al-Rahman ibn Nasr ibn 'Abdullah Al-Sayzari (d. 1193), who also penned manuals on health and erotic remedies. Finally, a work on palmistry (chiromancy) rounds out the manuscript, called the *Kitab fihī sifat al-kaff* ("A book containing a description of the palm"), a short treatise on palmistry with two large illustrations of the left and right palms, by an unknown author.

Following the colophon on the final leaf of the manuscript, the scribe begins a new treatise, but is not continued in this manuscript. The entire work is done in a single hand, that of Muhammad ibn al-Marhum Abi Bakr al-Ahmadi.

DESCRIPTION: Large 8vo (174 × 255 mm). 93 ff. Arabic manuscript on paper. 17 lines of black naskh script, important words and phrases picked out in red and sepia. With diagram of palmistry, and marginal diagrams. 19th century full calf ruled in blind.

Light exterior wear, a few minor paper repairs and wormholing; otherwise well preserved.

<https://inlibris.com/item/bn62236/>



Owned by Ottoman Sultan Bayezid II

9. Amir Khusraw Dihlavi.

Diwan-i Amir Khusraw Dihlavi.

Persia, Timurid Empire,
ca. 1460–1480 CE.

€ 150,000



A fine manuscript of the *Diwan-i Khusraw*: a highly important text of Indo-Persian poetry owned by the Ottoman Sultan Bayezid II (1447–1512) and later by a British spy in India, copied by a renowned 15th century nasta’liq scribe, Muhammad Ibn Muhammad Baqqal.

Sultan Bayezid II had inherited a great number of books from his father, Sultan Mehmet II, and continued to build the collection into a very impressive library. In 1502 he ordered the royal librarian ‘Atufi to create an inventory of the books in the royal library: this catalogue records more than 7,000 titles, among which are no fewer than 13 copies of *Diwan-i Khusraw*.

The date of the manuscript is most likely around the end of 15th century, as the earliest recorded copy attributed to Ibn Muhammad Baqqal is a *Shahnameh* copied in 1464 (held in the Topkapi Palace Museum, TSMK H.1496); the latest dated example is a copy of the *Acâ’ib al-mablûkat al-Kazvini* (Süleymaniye Library, Fatih 4172), written in 1501.

Amir Khusraw (1253–1325), also referred to as the “Parrot of India”, was a celebrated Sufi poet and scholar. He is known for his ease of writing in different styles, and thus his oeuvre comprises various styles of poetry. This example is a *Diwan*, or compilation, it is composed mostly of ghazals along with qasidehs, na’ats, rubais, and qit’as. This meticulously crafted manuscript from the Ottoman royal library stands as proof of Khusraw’s poetic abilities and his long-standing fame.

DESCRIPTION: 8vo (130 × 220 mm). 321 ff. Persian manuscript on polished paper. 17 lines of black nasta’liq set in two columns with gilt borders, titles in gilt, elegant blue and gilt shamsa frontispiece, ‘unwan page decorated with gold and blue, text in clouds. Full leather binding, rebacked, remains of earlier morocco and gold bindings preserved in inner covers.

Covers worn and rebacked, early morocco covers preserved. Some dampstaining, a few paper repairs, ink smudges, browning, and worming. Occasional stains, only few within the text; small stain on fore-edge. Two marginal poems (ff. 80, 194) and two marginal corrections.

PROVENANCE: 1) With the official oval stamp of Sultan Bayezid II (1447–1512). 2) Also with the rectangular stamp of Major Richard Whytell Rotton (1770–1810), English mercenary and one of Richard Wellesley's most highly prized spies in India, on the first folio: "Rawshan al-Dawlah Mubariz al-Mulk Richard Vital Ratin As'ad Bahadur Sabit" (the same stamp is also in another MS in the Manchester Library: Baharistan-i Jami, Persian MS 305). 3) Sotheby's, 30 April 1992, lot 35. 4) Christie's, 5 October 2010, lot 192. 5) Sotheby's, 25 April 2012, lot 415 (misdated 1522 AD and misidentified as a Khamsa).

REFERENCES: Masoumeh Mohammadinezhad Hüseyini, "Akkoyunlu Türkmen Sultani Halil'in Kitap Sanati Hamiligi" (PhD thesis). Istanbul, Mimar Sinan Güzel Sanatlar Üniversitesi, 2021, pp. 217–223. Gülru Necipoglu, Cemal Kafadar, and Cornell H. Fleischer, *Treasures of Knowledge: An Inventory of the Ottoman Palace Library (1502/3–1503/4)* (2 vols). Leiden, Brill, 2019.

<https://inlibris.com/item/bn63008/>



An early copy of Ibn Masud's seminal Arabic morphology

10. Ahmad Ibn 'Ali Ibn Mas'ud.

Marah al-arwah [The Soul's Place of Rest].

Central Asia, 962 H [= 1554/55 CE].

€ 5,500



A beautiful and early copy of the seminal treatise on Arabic morphology by the highly influential – if largely obscure – grammarian of the Baghdad school, Ahmad ibn 'Ali ibn Mas'ud. There are no documents relating to Ibn Mas'ud's life, but his references to previous works and the approximate dating of the first known commentary by Hasan Pasha ibn Ala'addin al-Aswad an-Niksari (d. 1424) around 1400 CE suggest that Ibn Mas'ud had been active in the second half of the 14th century.

The *Marah al-arwah* is a stringent systematization of the few earlier morphologies of the Baghdad school, most importantly the 13th century *Kitab al-Izzi* by 'Izz al-Din al-Zanjani. The fact that Ibn Mas'ud's treatise is present in several compilations of Arabic morphologies and was subjected to countless commentaries and publications over the centuries points to the great success of his educational approach.

The poetic title of the grammar is based on Mas'ud's conviction, stated in the introduction, that “morphology is the mother and syntax the father of science”. While those who comprehend morphology will be able to ground their souls and “become stronger in the sciences”, those “who are devoid of it go astray in the traditions”. The text is divided into seven chapters according to morphological classes, starting with a section “about the class of the strong verb”.

DESCRIPTION: 8vo (135 × 189 mm). 68 ff. Arabic manuscript on paper. Black naskh script with important words and phrases picked out in red and extensive commentary surrounding the text. Modern red full leather with fore-edge flap ruled in blind.

Insignificant water damage to the lower cover. Minor waterstains and soiling; occasional smudges to the text, otherwise very well preserved.

REFERENCES: Cf. GAL II, 21 and GAL S II, p. 14. J. Åkesson, Ahmad b. 'Ali b. Mas'ud on Arabic morphology – *Marah al-arwah*, 1: The strong verb as-sahih (Leiden, Brill, 1990).

<https://inlibris.com/item/bn62674/>

Muslim prayerbook from Quanzhou, glossed in xiaojing script

11. [Chinese Muslim prayerbook].

Al-salamu 'alayka [Peace be unto you].

Quanzhou, 990 H [= 1582 CE].

€ 35,000



A fascinating example of Chinese Muslim calligraphy and manuscript culture, with prayers in praise of Mohammed written out in the distinctive Sini script used by Muslim populations in China for hundreds of years, here accompanied by extensive glossing in the particularly Chinese-Muslim xiao'erjing (or xiaojing) script. The latter is adapted from the Arabic alphabet – with a few Persian borrowings – and is used to write out various dialects of Chinese phonetically. It appears here in interlinear and sometimes even in uncommon, vertically-written marginal glosses of the text.

Because xiaojing is famously flexible in adapting to various local Chinese dialects at various points in history, xiaojing manuscript survivals such as this one may serve an historical linguistic purpose: “An in-depth study of xiaojing transliterations carried out with the help of linguists while especially taking into account the unusual graph features may help to reconstruct the Chinese language spoken at the time under scrutiny” (Sobieroj, p. 182).

For a prayerbook, or indeed many sacred manuscripts such as the Qur'an, the use of xiaojing glosses was a growing manuscript tradition in 16th century China: “A reform of the Muslim educational system in China took place in the 16th century, when the gedimu (< qadim “old”) system of mosque schools with Koranic recitation under an ahong (= ‘imam) was replaced by the jingtang jiaoyu ‘scripture hall education’, in which Arabic was used pronounced with Chinese sounds, e.g., ‘salam as sa liang mu’. In this education a systematic alphabetic representation of Chinese with Arabic letters (xiaojing) was developed, which is still used irregularly by Chinese Muslims” (Versteegh, p. 498). Through dated Safar 990 Hijri (September 1582) in the colophon, this copy may in fact be a later 18th century copy of a 16th century text. However, if indeed a 16th century original, it would be one of the earliest extant manuscript examples of xiaojing glosses. Regardless, it is a rare and valuable example of Sino-Arabic manuscript tradition, and the Muslim history of China.

DESCRIPTION: Folio (204 × 300 mm). 46 ff. Arabic manuscript on paper. Black sini script in nine lines with red verse markers, titles in red, glossing in black. With beautifully illuminated full-page 'unwan with Chinese influence on designs, in gold, blue, red, green, and black. 18th century cloth and paper wrappers.

Light exterior wear, binding a touch delicate.

REFERENCES: Florian Sobieroj, "Standardisation in Manuscripts written in Sino-Arabic Scripts and xiao-jing". In: *Creating Standards. Interactions with Arabic script in 12 manuscript cultures*, ed. by Dmitry Bondarev, Alessandro Gori & Lameen Souag (Berlin & Boston, 2019), pp. 177–216. Kees Versteegh, *Arabica*, Vol. 48.4, *Linguistique Arabe: Sociolinguistique et Histoire de la Langue* (2001), pp. 470–508.

<https://inlibris.com/item/bn62208/>



One of the earliest manuscripts from the hand of Muhammad ibn Mulla Mir

12. Nur ad-Din 'Abd ar-Rahman Jami.

Diwan-i Jami.

Safavid Persia, Rajab 998 H
[= May/June 1590 CE].

€ 175,000

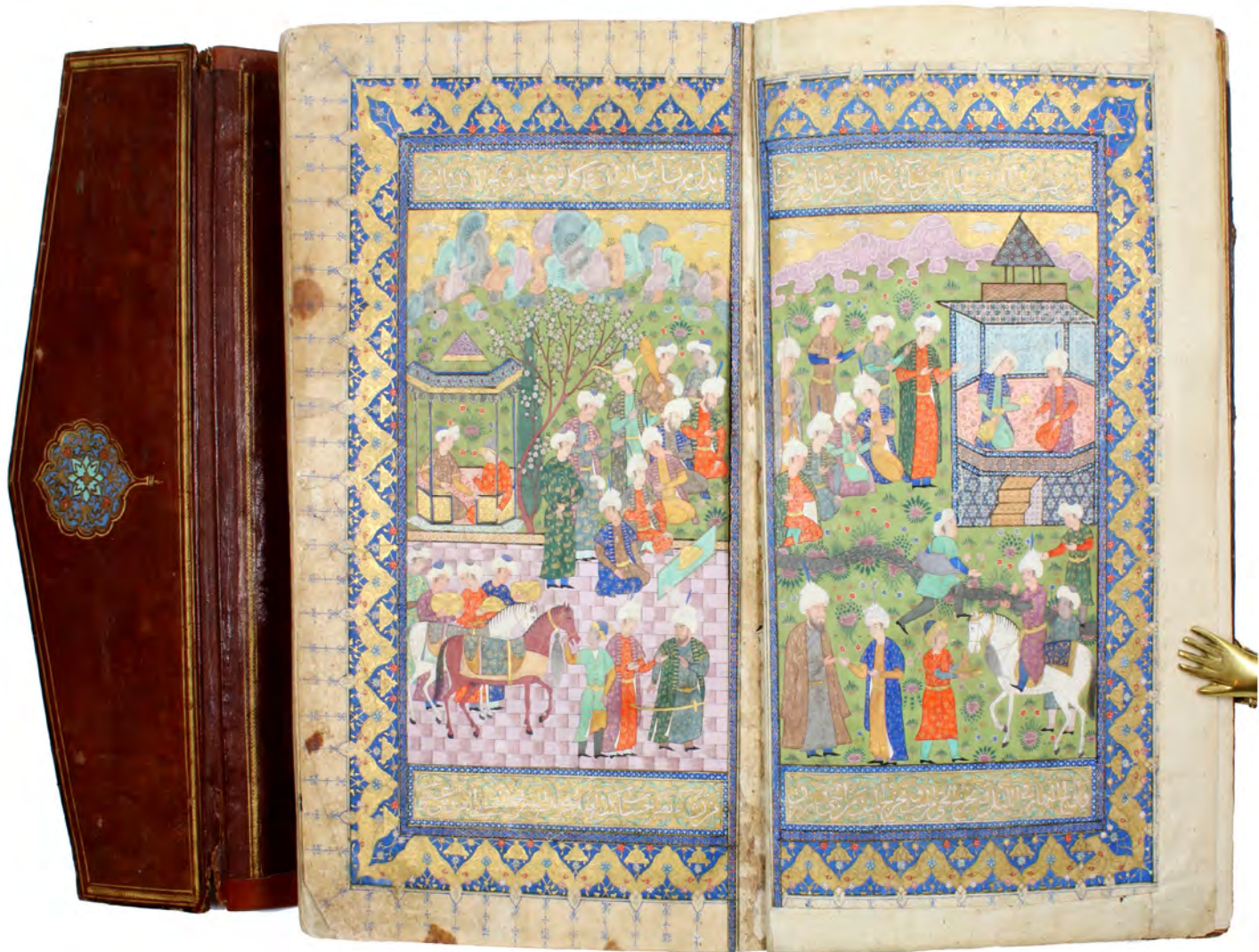


Very early, stunningly illuminated manuscript of Jami's *Diwan*, one of the earliest documented works of the renowned calligrapher Muhammad ibn Mulla Mir (Al-Husaini Al-Ustadi).

This splendid manuscript, written in an elegant *nasta'liq* script, includes five ornate miniatures by two different artists: four may have been added by later hands, but the earliest illustration, along with its beautiful marginal decorations, appears to be in the hand of the scribe Ibn Mulla Mir himself. The colophon states the finishing date in numerals and script as Rajab 998 (May/June 1590) and bears the distinctive signature of the calligrapher.

As one of the most celebrated scholars and poets of 15th century Persian literature, Jami is a canonical name that influenced mystics and poets of the Islamic world for centuries. He grew up in Jam, a small village in Herat, and started to use his pen-name Jami as a tribute to his hometown. In his youth, his studies at Nizamiyyah University included philosophy, mathematics, the natural sciences, literature, and the Arabic language. Well-educated and well-travelled, Jami taught in Samarkand, held an important position at the Timurid court, and befriended and mentored the Turkish poet Alishir Nevai, considered the greatest representative of Chagatai literature. Celebrated during his lifetime in the Islamic world; Jami received many invitations from various sultans who desired to have him at their courts, but he rejected them. Thirty-six of his works, ranging from Islamic studies to poetry, have survived to the present day. This manuscript is his well-celebrated *Diwan*, mostly composed of ghazals, qasides, and quatrains.

This beautifully crafted manuscript is thought to be one of the earliest works of the calligrapher, Muhammad ibn Mulla Mir. Although his works listed in Mehdi Bayani's catalogue range from 1010 to 1038 AH (1602–28 CE), his earliest known manuscript, a copy of Jami's "Salaman and Absal", dates back to 989 (1581) and is held in the collections of National Library of Russia (PNS 145). Another well-known manuscript copied by this





scribe is held in the Metropolitan Museum of Art (MS 13.228.16). He is known usually to sign his manuscripts as “Mohammad ibn Mulla Mir Al-Husayni Al-Ustadi”, indicating his lineage and probably the fact that his father was also a scribe, but Bayani also records an example in which he signed his name as he did in the present manuscript.

DESCRIPTION: Small folio (185 × 290 mm). Persian manuscript on polished paper. 221 ff. (lacking 7 ff.). 12 lines of black nasta’liq, written in two columns, set in blue, green, red, and gilt borders. With 5 full-page miniatures, marginal floral and Safavid style bestiary decorations on the first pages and middle miniature pages, a central blue rosette (shamse) in the middle written with gilt. Bound in full brown morocco with a fore-edge flap, covers and flap decorated with a central mandorla and spandrels in gilt, the interior of both covers and flap decorated with filigree in blue, red, and gilt.

Small paper tears, dampstaining, occasional colour fading in the margins, paper rubbed on some pages, occasional stains, ink smudges and browning. A single marginal paper repair, not affecting the text. 2 poems written in the margins of two pages by a different hand. 7 leaves appear to be missing. Binding rubbed, spine and flap professionally repaired.

PROVENANCE: UK private collection.

REFERENCES: Mahdi Bayani, “Ahwal va-Attar-e Khoshnevisan”, vol. 3 (Tehran, 1343/1984), pp. 840 f. Olga Vasileva & Olga Yastrebova, “‘Abd al-Rahman Jami, Poet, Scholar and Mystic” (St Petersburg, National Library of Russia, 2017), p. 87.

<https://inlibris.com/item/bn63007/>



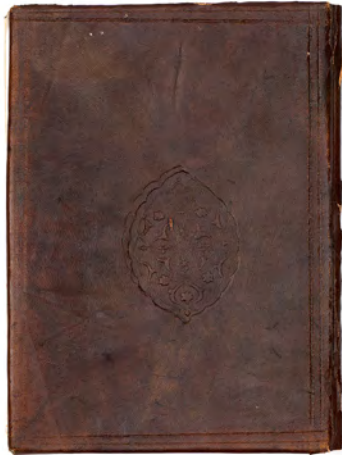
Two mathematicians on Muslim inheritance law

13. Arafa bin Muhammad al-Urmawi.

Al-Turuq al-Wadihat fi 'Amal al-Munashkat.

Ottoman Provinces, 1000 H
[= 1591/92 CE].

€ 8,500



Commentary on a work by the Egyptian mathematician Ahmad ibn Muhammad ibn al-Ha'im (ca. 1352–1412), specifically Ibn al-Ha'im's treatise on Muslim inheritance law, *Shibak al-Munasakhat*. The author of the manuscript commentary was the Syrian mathematician al-Urmawi (d. 1523/24 CE), a scholar specializing in the intricacies of inheritance. Al-Urmawi would have been well aware of Ibn al-Ha'im's many contributions to various fields of mathematics, from inheritance law to early algebra.

Copied just 70 years after its author's death, this manuscript features a large chart stretching across two pages to aid a mathematician in calculating inheritance. By the 16th century CE, medieval Muslim inheritance law already boasted a long history, and was a quite complex and mathematically demanding field. Specialists were highly trained and would supplement their learning with textbooks like this one. Often, as in the cases of both al-Ha'im and al-Urmawi, inheritance scholars were also trained mathematicians. In al-Ha'im's case in particular, it was not uncommon to find them at the forefront of developments not only in practical mathematics, but also in more abstract lines of inquiry, such as al-Ha'im's interest in the new math of algebra.

DESCRIPTION: 4to (160 × 212 mm). 20 ff. Arabic manuscript on paper. Black naskh script with important words, phrases, and numbers picked out in red. With double-page hand drawn chart, marginal commentary. Modern brown calf, ruled in blind, medallions stamped in blind.

A few minor stains or smudges; quite well preserved.

REFERENCES: GAL II, 125.

<https://inlibris.com/item/bn62328/>

An early and unattested work on Muslim inheritance

14. **Shihab al-Din Ahmad ibn Muhammad al-Nushayli.**

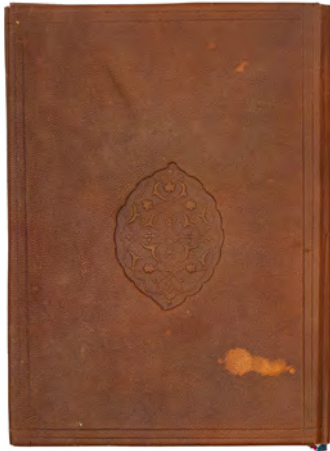
Al-Durrah al-mudiyah fi a'mal al-mu-naskhat al-hisabiya.

Mecca, 10 Jumada I 1002 H
[= 1 February 1594 CE].

(And): *Anonymous treatise on inheritance.*

Ottoman Turkey, 19th century.

€ 18,000



The only extant manuscript of a previously unknown work by the Egyptian scholar Shihab ibn Muhammad al-Nushayli (d. 1531/32 CE), comprising a treatise on Muslim inheritance law and its calculations, illustrated with several large charts. Though al-Nushayli is known to have authored several other works, he has never had a work on inheritance attributed to him. Additionally, this text was copied quite early – only 64 years after the author's passing – and in the city of Mecca where al-Nushayli died, making it not only an early and previously unattested copy, but also one that is likely to follow the authorial manuscript very closely.

The manuscript itself, including its complex charts, was copied by the scribe Abd al-Rahman ibn Isa al-Muwaqqit, who tells the reader that he was the time-keeper at the Holy Mosque of Mecca. Al-Muwaqqit describes how he completed the manuscript while in the time-keeper's room inside the Holy Mosque, painting a picture of one instance of late 16th century manuscript production in what is now Saudi Arabia. The scribe notes that the date of original authorship of this work was 913 H (1507/08 CE), and that he completed his copy on the 10th of Jumada al-Awwal in 1002 H (the 1st of February 1594).

Beginning with praise of the Tunisian writer Ibn 'Arafa (1316–1401 CE), al-Nushayli's treatise states that he wishes to clarify the more ambiguous sections of one of Ibn 'Arafa's own treatises on inheritance. Taking this discussion of Ibn 'Arafa's treatise as its basis, the text is a commentary on the complex concepts and mathematics of inheritance introduced in that text.

This highly interesting new work is bound with a second, later text from Ottoman Turkey which discusses several examples of inheritance scenarios.

DESCRIPTION: 8vo (156 × 214 mm). 11 ff. Arabic manuscript on paper. With numerous rubricated charts; numbers and important words and phrases picked out in red. (And:) 8 ff. Arabic manuscript on paper. Bound in 20th century brown leather ruled in blind, medallions in blind. Light soiling; altogether very well preserved.

<https://inlibris.com/item/bn62327/>

٨٧٤٨
٢١٨٧

زوج	١٨	٣٥	٣٧	٣٧	٣٧	٣٧	٣٧
١	٨	٨	٨	٨	٨	٨	٨
٢	٨	٨	٨	٨	٨	٨	٨
٣	٨	٨	٨	٨	٨	٨	٨
٤	٨	٨	٨	٨	٨	٨	٨
٥	٨	٨	٨	٨	٨	٨	٨
٦	٨	٨	٨	٨	٨	٨	٨
٧	٨	٨	٨	٨	٨	٨	٨
٨	٨	٨	٨	٨	٨	٨	٨
٩	٨	٨	٨	٨	٨	٨	٨
١٠	٨	٨	٨	٨	٨	٨	٨
١١	٨	٨	٨	٨	٨	٨	٨
١٢	٨	٨	٨	٨	٨	٨	٨
١٣	٨	٨	٨	٨	٨	٨	٨
١٤	٨	٨	٨	٨	٨	٨	٨
١٥	٨	٨	٨	٨	٨	٨	٨
١٦	٨	٨	٨	٨	٨	٨	٨
١٧	٨	٨	٨	٨	٨	٨	٨
١٨	٨	٨	٨	٨	٨	٨	٨
١٩	٨	٨	٨	٨	٨	٨	٨
٢٠	٨	٨	٨	٨	٨	٨	٨
٢١	٨	٨	٨	٨	٨	٨	٨
٢٢	٨	٨	٨	٨	٨	٨	٨
٢٣	٨	٨	٨	٨	٨	٨	٨
٢٤	٨	٨	٨	٨	٨	٨	٨
٢٥	٨	٨	٨	٨	٨	٨	٨
٢٦	٨	٨	٨	٨	٨	٨	٨
٢٧	٨	٨	٨	٨	٨	٨	٨
٢٨	٨	٨	٨	٨	٨	٨	٨
٢٩	٨	٨	٨	٨	٨	٨	٨
٣٠	٨	٨	٨	٨	٨	٨	٨
٣١	٨	٨	٨	٨	٨	٨	٨
٣٢	٨	٨	٨	٨	٨	٨	٨
٣٣	٨	٨	٨	٨	٨	٨	٨
٣٤	٨	٨	٨	٨	٨	٨	٨
٣٥	٨	٨	٨	٨	٨	٨	٨
٣٦	٨	٨	٨	٨	٨	٨	٨
٣٧	٨	٨	٨	٨	٨	٨	٨
٣٨	٨	٨	٨	٨	٨	٨	٨
٣٩	٨	٨	٨	٨	٨	٨	٨
٤٠	٨	٨	٨	٨	٨	٨	٨
٤١	٨	٨	٨	٨	٨	٨	٨
٤٢	٨	٨	٨	٨	٨	٨	٨
٤٣	٨	٨	٨	٨	٨	٨	٨
٤٤	٨	٨	٨	٨	٨	٨	٨
٤٥	٨	٨	٨	٨	٨	٨	٨
٤٦	٨	٨	٨	٨	٨	٨	٨
٤٧	٨	٨	٨	٨	٨	٨	٨
٤٨	٨	٨	٨	٨	٨	٨	٨
٤٩	٨	٨	٨	٨	٨	٨	٨
٥٠	٨	٨	٨	٨	٨	٨	٨

زوج	١٨	٣٥	٣٧	٣٧	٣٧	٣٧	٣٧
١	٨	٨	٨	٨	٨	٨	٨
٢	٨	٨	٨	٨	٨	٨	٨
٣	٨	٨	٨	٨	٨	٨	٨
٤	٨	٨	٨	٨	٨	٨	٨
٥	٨	٨	٨	٨	٨	٨	٨
٦	٨	٨	٨	٨	٨	٨	٨
٧	٨	٨	٨	٨	٨	٨	٨
٨	٨	٨	٨	٨	٨	٨	٨
٩	٨	٨	٨	٨	٨	٨	٨
١٠	٨	٨	٨	٨	٨	٨	٨
١١	٨	٨	٨	٨	٨	٨	٨
١٢	٨	٨	٨	٨	٨	٨	٨
١٣	٨	٨	٨	٨	٨	٨	٨
١٤	٨	٨	٨	٨	٨	٨	٨
١٥	٨	٨	٨	٨	٨	٨	٨
١٦	٨	٨	٨	٨	٨	٨	٨
١٧	٨	٨	٨	٨	٨	٨	٨
١٨	٨	٨	٨	٨	٨	٨	٨
١٩	٨	٨	٨	٨	٨	٨	٨
٢٠	٨	٨	٨	٨	٨	٨	٨
٢١	٨	٨	٨	٨	٨	٨	٨
٢٢	٨	٨	٨	٨	٨	٨	٨
٢٣	٨	٨	٨	٨	٨	٨	٨
٢٤	٨	٨	٨	٨	٨	٨	٨
٢٥	٨	٨	٨	٨	٨	٨	٨
٢٦	٨	٨	٨	٨	٨	٨	٨
٢٧	٨	٨	٨	٨	٨	٨	٨
٢٨	٨	٨	٨	٨	٨	٨	٨
٢٩	٨	٨	٨	٨	٨	٨	٨
٣٠	٨	٨	٨	٨	٨	٨	٨
٣١	٨	٨	٨	٨	٨	٨	٨
٣٢	٨	٨	٨	٨	٨	٨	٨
٣٣	٨	٨	٨	٨	٨	٨	٨
٣٤	٨	٨	٨	٨	٨	٨	٨
٣٥	٨	٨	٨	٨	٨	٨	٨
٣٦	٨	٨	٨	٨	٨	٨	٨
٣٧	٨	٨	٨	٨	٨	٨	٨
٣٨	٨	٨	٨	٨	٨	٨	٨
٣٩	٨	٨	٨	٨	٨	٨	٨
٤٠	٨	٨	٨	٨	٨	٨	٨
٤١	٨	٨	٨	٨	٨	٨	٨
٤٢	٨	٨	٨	٨	٨	٨	٨
٤٣	٨	٨	٨	٨	٨	٨	٨
٤٤	٨	٨	٨	٨	٨	٨	٨
٤٥	٨	٨	٨	٨	٨	٨	٨
٤٦	٨	٨	٨	٨	٨	٨	٨
٤٧	٨	٨	٨	٨	٨	٨	٨
٤٨	٨	٨	٨	٨	٨	٨	٨
٤٩	٨	٨	٨	٨	٨	٨	٨
٥٠	٨	٨	٨	٨	٨	٨	٨

ووقيل رجل مات وترك زوجة وابوين وخمس بنين وثلاث بنات
اشقا ماتت الزوجة عن اولادها الثمانية المذكورين وبنت اخرى
وام وزوج مات احد البنين عن جده وجدته المذكورين واشقا
السبعة المذكورين وزوجة ماتت زوج الزوجة في المسئلة الاولى
عن زوجة وجده واختين لام واختين لاب ماتت هذه الزوجة

عن

عن زوج وشقيقه فتصح المسئلة الاولى من ٣٣ للزوج ٣٣ وللأم ٣٣
والخراين ٣ والخراين ٣ ومسئلة الثاني من ٣٣ ايضا للزوج ٣٣ ولأم
٣ والخراين ٣ والخراين ٣ وسهام ٣ متوافقان بالثالث فان ثبت فصح
وفقا وهو ٨ وتحتها وفق العيام وهو ٣ ومسئلة الثالث من ٣٣
المرجوة ٣٣ وللجد ٣٣ وللشقيق ٣٣ وللزوج ٣٣
وسهام ٣ متوافقان بنصف التسع فان ثبت فوفقا وهو ٣٣
السهام تحتها وهو ٣ ومسئلة الرابع من ٣٣ للزوج ٣٣ وللجد
لام ٣ والخراين ٣ وسهام ٣٣ متباينان فان ثبت فوفقا مثلها
وان ثبت جميع السهام تحتها ومسئلة الخامس من ٣٣ للزوج ٣٣ وللأم ٣٣
٣٣ وسهام ٣٣ متوافقان بالربع فان ثبت فوفقا وتحتها وفق
العيام ٣٣ ثم اعلم ان تقدمت الاشارة اليه فتصح المسئلة الخمس من ٣٣ ٣٣ ٣٣

وهذه صورة المسئلة

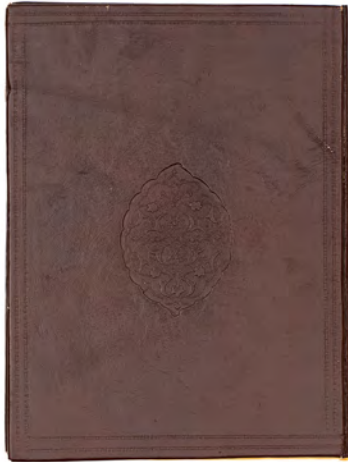
Manuscript of a text taught to devout Muslims for over 750 years

15. Abu Zakariyya Yahya ibn Sharaf al-Nawawi.

Al-Arba 'in al-Nawawiyya [Nawawi's Forty].

Ottoman Syria, 1003 H [= 1594/95 CE].

€ 9,500



First written in Damascus in the 13th century CE and still widely read today, “Nawawi’s Forty” comprises a collection of hadith which made its author rightly famous across the Muslim world, and particularly among his fellow Sunni Muslims.

Abu Zakariyya al-Nawawi (1230–77 CE), also known as Imam Nawawi, made his name as a jurist of the Shafi’i school and as a hadith scholar. His two most important works, of which the “Forty” is one, are both hadith collections which have remained both popular and respected by religious scholars for over 750 years. While he lived a fairly short life – he died at only 45 years of age – al-Nawawi produced scholarly works at a furious pace during his lifetime. He was well versed in fiqh (Muslim law) and was widely respected not only by his fellow Shafi’ites, but notably beyond his school as well. Twice al-Nawawi angered the Mamluk Sultan Rukn al-Din Baybars (1223/28–1277), the “Father of Conquests”. In both instances al-Nawawi risked imprisonment or worse by protesting against the rate of taxes imposed on the citizens of Damascus, and both times the Sultan relented in favour of the scholar. Although his tomb was recently destroyed in the course of warfare in 2015, his manuscripts and works preserve his legacy. The “Forty” in this manuscript is still used to teach today, and of the three of his works to have been translated into English and published, it is naturally one. This manuscript, copied in 1594 CE by the scribe Abd al-Nafi’ ibn ‘Umar al-Hamawi, is an important part of this history.

DESCRIPTION: 4to (161 × 212 mm). 20 pp. Arabic manuscript on paper. Black naskh script with important words and phrases in thuluth, or picked out in green naskh. 20th century full brown leather ruled in blind, floral medallions stamped in blind.

Marginal dampstain, with a few minor paper repairs to final leaf; in very good condition.

<https://inlibris.com/item/bn62324/>

الحديث التاسع

عن ابى هريرة رضى الله تعالى عنه عن عبد الرحمن بن صخر رضى الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول ما زهيتكم عنه فاجتنبوه وما امرتكم به فاتوا منه ما استطعتم فاما اهلك الذين من قبلكم كثرة مساكنهم واختلافهم على انبياءهم رواه البخارى ومسلم

الحديث العاشر

قال قال رسول الله صلى الله عليه وسلم ان الله تعالى لا يقبل الاطيبا ان الله امر المؤمنين بما امر به المرسلين فقال تعالى يا ايها الرسل كلوا من الطيبات واعملوا صالحا وانا نقبل يا ايها الذين امنوا كلوا من طيبات ما رزقناكم ثم ذكر الرجل يطيل السفر اشعث اغبر يمد يديه الى السماء يا رب ومطعمه حرام ومشربه حرام وملبسه حرام وغذى بالحرام فاني يتجاب لذلك رواه مسلم

الحديث الحادى عشر
عن ابى محمد الحسن بن علي بن ابي طالب رضى الله عنهما وهو بسط رسول الله صلى الله عليه وسلم وريحانته قال حفظت من رسول الله صلى الله عليه وسلم ودع ما يربيك الى ما لا يربيك رواه الترمذى والزهيدى بن محمد بن صالح

الحديث الثانى

عن ابى هريرة رضى الله عنه ان رسول الله صلى الله عليه وسلم قال من حسن اسلام المرء ترك ما لا يعنيه حديث حسن رواه الترمذى وغيره هكذا

الحديث الثالث

عن ابى هريرة رضى الله عنه ان رسول الله صلى الله عليه وسلم قال لا يؤمن احدكم حتى يحب لاجيه ما يحب لنفسه رواه البخارى ومسلم

الحديث الرابع
عن ابن مسعود رضى الله عنه قال قال رسول الله صلى الله عليه وسلم لا يحل دم امرئ من مسلم الا باحدى ثلث الثيب الزاني والنفس بالنفس والتارك لدينه المفارق للجماعة رواه البخارى ومسلم

الحديث الخامس عشر

عن ابى هريرة رضى الله عنه ان رسول الله صلى الله عليه وسلم قال من كان يؤمن بالله واليوم الآخر فليكرم جاره ومن كان يؤمن بالله واليوم الآخر فليكرم ضيفه

رواه البخارى ومسلم
الحديث السادس عشر
عن ابى هريرة رضى الله عنه ان رجلا قال للنبي صلى الله عليه وسلم اوصني قال لا تعصب

Interfaith disputes in the Mamluk period

16. Abu al-Hasan 'Ali ibn Muhammad Ibn al-Durayhim al-Misri.

Manhaj al-sawab fi qubh istiktab Ahl al-Kitab.

Ottoman Turkey, 1013 H
[= 1604/05 CE].

€ 18,000



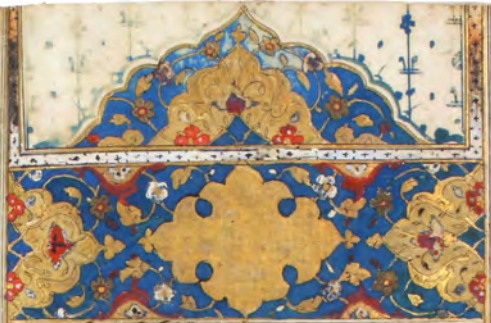
An original and verbose Mamluk treatise against the employment of non-Muslim officials by the Muslim political elite, written by the Sunni scholar and merchant Ibn al-Durayhim (1312–61) and decorated in gold and blue with a fine ‘unwan on the first leaf. In Ibn al-Durayhim’s time there were several known works warning against Muslim employment of non-Muslims, but his is notable for its focus on scribal work (particularly, he was upset by Christians and Jews who were appointed as clerks to the Treasury), and because it borrows relatively little from al-Durayhim’s contemporaries. In fact, it is likely that Ibn al-Durayhim wrote his treatise earlier than other Mamluk texts on similar topics, and may have influenced the literary conversation in that direction. Certainly, the author states this as his intent in the text itself, and claims that no one else has yet treated the subject as thoroughly as he feels is necessary.

The “People of the Book” (*Ahl al-Kitab*, in the title) were the Christians and Jews of Mamluk Egypt. Though many different sects were present in Cairo at the time, Ibn al-Durayhim speaks most strongly against Coptic Christians, perhaps because they were the most visible or prevalent group; he is also somewhat openly critical of the ruling class, and particularly the young emirs of the ruling family. Altogether, *Manhaj al-sawab* is a text of tensions, and one which helps to paint a larger, more accurate picture of the historical realities of interfaith relationships and political rivalries in the Mamluk period.

DESCRIPTION: 8vo (133 × 193 mm). 44 ff. Arabic manuscript on laid paper. With title-page in gold, ruled in gilt, and an ‘unwan in gilt, blue, white, red, and orange. First two pages ruled in gilt, following double-ruled in red. Black naskh script with important words and phrases picked out in red. 19th century leather elaborately ruled in gilt, with gilt and red morocco medallions.

Rebacked with modern spine. A few hints of dampstaining, mostly confined to the margins, and a few unobtrusive wormholes, otherwise very well preserved.

<https://inlibris.com/item/bn63078/>



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله الذي اعتر بالاسلام قوما واذل به اخرين
 ووعد بالزلفي من قام بنصر دينه المبين واثني علي من نادى
 وجاهد اعداء الكافرين بقوله تعالى اذلة على المؤمنين
 اعززة على الكافرين شرف الاسلام على جميع الملل ونسخ
 به جميع الشرايع والنحل وفضل اهله الاخرين علي
 السابقين الاول وكتب به اعداء اهل الزرع والزلزال
 وذوي الخطايا والخطل واعد الكافرين بالخلود الدائم
 في النار وعد بنهم في الدنيا بالقتل العاجل او اعطاء
 الجزية علي التزام الذلة والصغار ليحقق بذلك مسا
 وصف برعبادة المؤمنين بقوله تعالى وهو اصدق
 الفتايلين محمد رسول الله والذين معه اشداء على الكفار
 وليشفي بصدور المؤمنين ويذهب به غيظ المسلمين

وخزي

وخزي به الكافرين ويقع به مكر المتكبرين من اعدائهم
 الكافرين ليميز الله الخبيث من الطيب ويجعل الخبيث لخصه
 علي بعض فبقوله في جحيم اولئك هم الخاسرون اعز
 اهل دينه وهداهم وفضلهم علي جميع الامم السابقة
 واجتباهم ومنعهم من موالاة الكفار ونهاهم وخصهم
 علي ذلهم وعن مخالفة اوامر محامهم اسمعهم
 علي لسان نبية محمد صلى الله عليه وسلم في كتابه
 المكنون بقوله تعالى قاتلوا الذين لا يؤمنوا بالله
 ولا باليوم الاخر ولا يحرمون ما حرم الله ورسوله
 ولا يدينون دين الحق من الذين اتوا الكتاب حتي
 يعطوا الجزية عن يد وهم صاغرون **احمد** محمد
 من استغرف جميع المحامد واشكره شكرا تصفوا به المصا
 من النعم والموارد **واشهد** ان لا اله الا الله وحده
 لا شريك له الذي بلغنا من فضله جميع المقاصد واثمنا
 ان سيدنا محمد عبده ورسوله الذي نسخ بشريعته
 جميع الشرايع وانجم بها اناه من الايات البيئات المنافع
 له والمعاندة واهل الكفر في ثياب الغفلة يرفلون

Early 17th century illuminated Qur'an from Shiraz

17. [Iran – Qur'an].

Safavid Qur'an.

Shiraz, 4 Safar 1025 H
[= 22 Feb. 1616 CE].

€ 45,000



An absolutely exquisite Safavid Qur'an decorated with six full pages of glittering, minutely detailed illumination with twisting floral borders and medallions in azurite or lapis lazuli. Following throughout the text are an elaborate 'unwan and marginal illuminated medallions and illuminated titles in white ruqa', and the juz' and name of the surah in red nasta'liq in the upper corner of each page. Placed at the end of the Qur'an is the *Falnamah-i Qur'an* ("book of omens"), consisting of a list of short interpretations associated with a letter of the Arabic alphabet: one opens the Qur'an to a page at random and reads the first letter on the page, then refers to the Falnamah to learn the meaning.

At the end of the text, the colophon is signed "Here ends this Qur'an [...] by the hand of [...] Mu'in al-Din who resides at the holy tomb of the Shaykh, Muslih al-Din Sa'di (Divine Mercy be upon him), the 4th day of the month of Safar of the year 1025", placing the scribe in early 17th century Shiraz.

DESCRIPTION: 12mo (86 × 147 mm). 418 ff. Arabic manuscript on paper. Black nasqkh script ruled in gilt, black, and blue. With 6 leaves fully illuminated in geometric and floral designs, an ornate illuminated 'unwan, and illuminated medallions in the margins. Qur'an followed by prayers in thuluth script on an illuminated double page. Early 20th century floral enameled boards with red morocco spine. Upper top corner lightly rubbed; a few traces of very subtle paper repairs. Remarkably well preserved.

PROVENANCE: The lacquered binding was commissioned by Mir Muhammad Khan, per an inscription dated 1321 H (1903/04 CE). In 1940 the manuscript appeared in the New York exhibition of Persian Art, and in addition bears the label of the collection of Armenian-American archeologist Hagop Kevorkian (1872–1962).

<https://inlibris.com/item/bn62234/>

Compendium of medicine from the court of the Delhi Sultanate

18. Miyan Bhuwa ibn Hawass Han.

Ma'dan al-Shifa'-i Sikandar-Shahi.

Northern India, 1077 H [= 1659/60 CE].

€ 45,000



An exceptionally large example of an important text: an expansive Ayurvedic physician's manual by Miyan Bhuwa, vizier in the court of Sikandar Khan Lodi (d. 1817), then the ruler of the Delhi Sultanate. The court of this second sultan of the Lodi dynasty was large and energetic; Sikandar Lodi himself wrote poetry in Persian, made military campaigns to recover land his predecessors had lost, and commissioned the construction of the city of Agra. He was likely a patron of Miyan Bhuwa's as well, as this lengthy medical collection is dedicated to and titled after the sultan himself.

The manual covers a wide range of medical knowledge available to Indo-Muslim physicians on the subcontinent at the beginning of the 16th century, and makes a point of listing the Sanskrit sources from which it draws. Among these are many of the foundational texts of Ayurveda, including the works of Charaka, Sushruta, Jatukara, Bhoja, Vagbhata and Vrnda.

Miyan Bhuwa's text was a particularly popular compendium; it circulated widely among physicians and was translated into Urdu.

DESCRIPTION: Folio (260 × 385 mm). 450 ff. (complete, plus 7 ff. of a later table of contents at the beginning). Persian manuscript on paper. Black nasta'liq script with important words and phrases picked out in red; marginal notes largely in Persian. Modern full calf ruled in blind, ornate medallions stamped in blind.

Evidence of light wear and wormholing has been subtly repaired; bright and clean.

PROVENANCE: A few early ownership stamps.

<https://inlibris.com/item/bn62218/>

*Samarqandi's Bustan al-'arifin, purchased in Damascus
by Johann Ludwig Burckhardt*

19. Abu al-Layth al-Samarqandi.

Kitab bustan al-'arifin [The Garden of Sages].

Possibly Syria, 1084 H [= 1673/74 CE].

€ 28,000



An important religious and ethical treatise by the famous Hanafi jurist and Qu'ran commentator Abu al-Layth al-Samarqandi (944–983) with historically significant provenance and an interesting appendix of recipes for scribes on the verso of the final leaf, including a formula for a type of white-out, allowing the scribe to correct errors, and a recipe for black ink.

While the first known owner, a Hajji named Ahmad al-Rabab ibn Hasan, is not otherwise documented, he left an interesting triangular inscription on the first blank leaf: “This came into the possession of the despicable servant who confesses guilt and negligence, al-Hajj Ahmad al-Rabab ibn Hasan, for the price of 17” (transl.). At this point, the manuscript was probably already in Damascus, where the famous Swiss traveller, geographer, and scholar Johann Ludwig Burckhardt (1784–1817) acquired it in 1811/12 for the collection of the fellow traveller, Egyptologist, and astronomer John Lee (1783–1866). Lee was travelling in the Mediterranean and the Middle East between 1810 and 1815, when he also laid the foundation for his celebrated private collection of antiquities, books, and manuscripts. Lee probably met Burckhardt in Syria, charging him with acquisitions. Another scholar whose hands touched this manuscript was George Cecil Renouard (1780–1867), British chaplain at Smyrna from 1810 to 1814 and Lord Almoner’s professor of Arabic at Cambridge until 1821. Renouard co-authored the 1830 catalogue of the Burckhardt manuscripts for Lee’s library at Hartwell House, Buckinghamshire. He also left a reference to the catalogue and a brief description of the manuscript, both with his initials, on the endpapers of the Hartwell House binding. Lee’s collection was sold by his heirs at Sotheby’s in 1888, and the *Bustan al-'arifin* was acquired by the American lawyer, banker, and scholar Samuel Parsons Scott (1846–1929), who left his bookplate on the marbled pastedown of the lower cover.

DESCRIPTION: 4to (150 × 210 mm). 209 ff. Arabic manuscript on paper. Black ink with important words and phrases picked out in red. Early 19th century blue cloth, spine labeled in gilt. Marbled endpapers. All edges gilt.

A continuous waterstain throughout; spine professionally restored.

PROVENANCE: 1) Ahmad al-Rabab ibn Hasan, probably of Syria. 2) Johann Ludwig Burckhardt (1784–1817), purchased in 1811/12 for 3) John Lee (1783–1866), Egyptologist and astronomer. 4) Sold by Lee's heirs at Sotheby's in 1888, to 5) Samuel Parsons Scott (1846–1929), U.S. lawyer, banker and scholar.

REFERENCES: J. Lee & G. C. Renouard, *Oriental Mss. in the Library of Hartwell House, Buckinghamshire* (London, 1830), no. 93.

<https://inlibris.com/item/bn62346/>



Biographies of the great scholars of Muslim Hanafi law

20. Muhyi al-Din Abi Muhammad 'Abd al-Qadir Ibn Abi al-Wafa'.

Al-Jawahir al-mudiyah fi tabaqat al-Hanafiyah.

Yemen, 1089 H [= 1686/87 CE].

€ 12,500



A complete manuscript of this much-referenced history of Hanafi jurists by Ibn Abi al-Wafa' (1297–1373 CE). *Al-Jawahir al-mudiyah* was and remains an important source of information for later Muslim legal scholars and historians, as the work provides an encyclopedic summary of the lives and achievements of such important figures as Abu Hanifa (699–767 CE), founder of the Hanafi legal school, and the leading Hanafi scholar Al-Bazdawi (ca. 1010–89 CE), who was awarded the title *Fakhr al-Islam* (“the pride of Islam”). However, the text also covers many lesser-known scholars, about whom fewer biographical notes survive. In many cases, Ibn Abi al-Wafa's work is the primary source on the lives of many Hanafi jurists.

The first half of the manuscript lists biographies of Hanafi jurists in alphabetical order, while the second half lists those of Hanafi scholars whose names were unknown, or who were better known under their titles, teknonyms, or nicknames. Ibn Abi al-Wafa', born in Sa'ban and a student in both Cairo and Mecca, sourced his work from numerous earlier biographers across Muslim literature; his resulting compilation is an indispensable distillation of what was known in the 14th century of each major figure in the long history of the Hanafi school, which had its start in the Muslim Golden Age.

Bound at the beginning of the manuscript is a partial copy of the “Book of Wisdom” by the third caliph of Islam, Ali ibn Abi Talib (ca. 600–661). The proverbs associated with Ali ibn Abi Talib are variously referred to as the “Wise Sayings” or “Wisdom of Ali”.

DESCRIPTION: Folio (215 × 315 mm). 194 ff. Arabic manuscript on paper. Black naskh script with important words and phrases picked out in red. 18th century full brown calf, rebacked and spine replaced in 20th century, ruled in blind, central medallions stamped in blind.

Binding professionally rebacked; a few minor paper repairs with no loss of text. Quite well preserved.

REFERENCES: GAL II, 80, no. 10.

<https://inlibris.com/item/bn63073/>

*Rare and comprehensive Arabic commentary
on one of the greatest works of Persian poetry*

**21. Muslihaddin Mustafa b. Sha'ban
al-Sururi.**

*Sharh Gulistan [Commentary on the
Rose Garden].*

Ottoman Turkey, 17th century CE.

€ 18,000



A rare example of an Arabic commentary on the famous *Gulistan* of Sa'di, composed in Istanbul by Mustafa Sururi Efendi (1491–1561) for his student, Prince Mustafa (1515–53), the son of Sultan Süleyman I. The colophon states that the work was completed at the end of Rabi' II 957 AH (May 1550 CE) in Amasiyah (Amasya, Turkey).

This is one of two well-known Arabic commentaries on the *Gulistan* (the other being that of Ya'qub ibn 'Ali al-Burusawi). Haji Khalifa mentions this title in his *Kashf al-Zunun*, singling it out as a very comprehensive example. As the *Gulistan* was considered one of the greatest works of Persian literature, commentaries in Arabic were always uncommon.

Sururi, a native of Gallipoli on the Dardanelles Strait, is famous as a scholar of Islamic sciences such as tafsir, hadith, and philology. He served as mentor to Shehzade Mustafa since 1548. After the prince's execution, at his father's orders, Sururi withdrew from the world in bitterness for the rest of his life. He secluded himself in his mosque, enjoying a reputation for saintliness, especially among sailors (cf. Brockelmann).

DESCRIPTION: 8vo (135 × 205 mm). Arabic manuscript on cream-coloured and yellow-tinted polished paper. 279 ff. 23 lines of black naskh, mostly within red rules. Early 19th century blindstamped full red morocco with fore-edge flap, marbled pastedowns, stored in custom marbled and leather slipcase with top flap.

First leaf remargined with slight stains, otherwise exceptionally well preserved in a rubbed and slightly chipped but still appealing slipcase.

PROVENANCE: 1) Formerly in the Acre library of Ahmed Pasha al-Jazzar (ca. 1720s–1804), Ottoman governor of Sidon, with his seal on the first leaf. 2) Later in the collection of Paul Savoye, French consul in Homs and later in Damascus; presented in 1901 to 3) Frédéric Macler (d. 1937), chair of Armenian at the École des langues orientales, with his signed ownership statement glued to the front pastedown: "Ce manuscrit m'a été donné à Damas en 1901, par M. P. Savoye, consul de France. / F. Macler" and his shelfmark ticket ("Ms. orient. Macler 3"); 4) latterly in a Parisian private collection, kept in the family for several generations over the 20th century and dispersed in 2022.

REFERENCES: GAL I, 438 (579), 3.

<https://inlibris.com/item/bn60713/>

طاعتش واذا اتصلت باوخر الزوابط نحو الكوش
وقد يتبع باقبل من الشن وقد كبر وقد سكن
لضرورة الشدا وكونه الناء والثاني علامة اسم المصدر
نحو دانش بمعنى دانش موجب قربت كما قال
رسول الله عليه السلام حكاه عن ربه **لا يزال عبدي**
يتقرب اليّ باقتوا فنحني اجبه الحديث وتكرار الشن
الشن كذلك والباء المفتوحة في اللغة الفارسية قد تكون
للاضاق والمصاحبة والشم والظرفية والسبية
وقد تكون زايعة ومنازاة لحسن اللفظ المعنى
اندر شكر ضا اي مزيد نعمت لفظ است مقدر جئا
حذف لفظ اكتفاء وذكره في قرينة وهذا الحذف
قاعدة متدرة في الاجتماع الواقعة في الراكب لئلا
يعني در شكر ضا اي مع زيادة نعمت كما قال مع
لبن شكرتم لا زيدكم ولا ين كفرتم ان عذابي لشديد
وقال الجولي الروي **بت** شكرت نعمت افزون
كند كفرت اركنت بيرون كند وقيل الباء سببية
والمعنى زيادة النعمة للعباد بسبب كونهم في شكر
مع وهذا على تقدير ان يكون مزيد بفتح الميم مصدرا
ميميا بمعنى الزيادة وقد روي بضم الميم لئلا يسب
قوله موجب فيكون ضمير مبتداء محذوف اي هو زيد
النعمة لهم بسبب كونهم في شكر مع مرئسي بنحني والباء
للوحة لان الباء امكن في اللغة الفارسية اذا اتصلت
باوخر الاسم قد تكون للوصف وقد تكون للخطاب وقد

محل في حقيق حذف
الراء بفتحة

محل في حقيق حذف
الراء بفتحة

محل في حقيق حذف
الراء بفتحة

محل في حقيق حذف
الراء بفتحة

للصدره واذا اتصلت باوخر النمل يكون للحكاية ومنها للوصفة
كفرومي رود مدها شست فان البواو الذي بالمتن
اذا دخل يكون عملا لجميع المتنس واذا خرج يندفع
به تضييق الخوف فحصل به الفرح ولهذا قال وجون
برمي آيد مفرح ذا شايح الشيك عرفت انما من انما
واوخر من القرنية عاقلها اذا نظر ان خروج البواو
بعينه انما يكون بعد دخول بغير عكس سبب الباء الناري
بمنزلة الناء الجزائية ودر مرئسي كالاول وبعث موجود
احديهما ايراد الحيق والاخرى لتفريح الذات وتعلم
ان لفظ است رابطة بين التثبوت فاذا اتصلت
بالكلمة المفتوح الاخر تجلب ثبات النها خطأ واللفظ
فيوز خذتها وانما هما واذا اتصلت بسكن الآخر وضع
نحو نيك واستعمالا نحو موجود يجب حذفها لفظا
وخطا و بر مرئسي شكرى بياء الوصف فيها واجب
فيجب في كل نفس شكران **بت** از دست وزبان
النساء في عطف الراكب لئلا رسية ان تحذف البواو
العاطف من اللفظ ويقوم آخر المعطوف عليه في اللفظ
دليا عليه ولا تحذف من الخط للدلالة على الضر هذا اذا
لم تقع البواو العاطفة بعد الالف والياء وانما اذا
وقعت بعدها حركات بالضم والفتحة والفتحة زيان
بفتح الراء فصيح وبعضها مشهور والياء مقام الباء
لفظ وفي ذكر دست اشارة الى عدم اقصا من الشكر
باللسان كما يكاف العربى والهاء الرسية يسجل

محل في حقيق حذف
الراء بفتحة

محل في حقيق حذف
الراء بفتحة

محل في حقيق حذف
الراء بفتحة

Al-Tusi school commentary on Ibn Sina's Canon of Medicine

22. Qutb al-Din Mahmud al-Shirazi / (Ibn Sina [Avicenna]).

Al-Tuhfat al-Sa'diya fi-t-tibb [Sa'd's gift to medicine].

Persia, 17th century CE.

€ 25,000



Considered “one of the most complete commentaries on the ‘Canon of Medicine’” (Abdukhalimov, p. 30), *Al-Tuhfat al-Sa'diya fi-t-tibb* was an important medical commentary on Ibn Sina (Avicenna) by Qutb al-Din Mahmud al-Shirazi (1236–1311), disciple of the famous Persian astronomer and philosopher Nasir al-Din al-Tusi.

Al-Shirazi gained renown in his own right for his best-known philosophical work, “The Pearly Crown”, and for his early discussions of the possibility of heliocentrism in his astronomical works. However, al-Shirazi’s medical experience laid the foundations of his knowledge of the sciences: upon the death of his father – himself a physician – al-Shirazi began work at a hospital in Shiraz at the age of only fourteen. His commentary covers Ibn Sina’s “Canon of Medicine”, one of the most influential works in the entire history of medicine across both the Arab world and Europe, where it became the standard textbook from the 12th century into the Early Modern period. After years spent studying the Canon, al-Shirazi felt that other commentaries left much unaddressed, and resolved to write his own commentary during his time in al-Tusi’s famous study circle, likely assisted by al-Tusi himself. This work is the result, covering a multitude of medical topics across Arabic and Persian medical science and providing one of the best commentaries on the “Canon”.

DESCRIPTION: Folio (175 × 295 mm). 246 ff. Arabic manuscript on paper. Black naskh script ruled in gilt, black, and blue, with extensive marginal text and important words and phrases highlighted in red. With an illuminated floral ‘unwan in red, white, orange, and two shades of blue. Full 19th century calf ruled in blind, with paper spine label.

A few ownership stamps to first leaf, light paper wear and some paper repairs throughout; a few instances of worming. Well preserved.

REFERENCES: Bakhrom Abdukhalimov, *The Treasury of Oriental Manuscripts* (Tashkent, Academy of Sciences of the Republic of Uzbekistan, 2012).

<https://inlibris.com/item/bn62219/>

*A Druze sacred text almost never seen at auction,
held in only four institutions*

**23. [Druze – The Epistles of Wisdom –
Al-Hakim bi-Amr Allah].**

*Nuskhat al-sijill alladhi wujida mu'al-
laqan 'ala al-mashahid fi ghaybat
Mawlana al-Imam al-Hakim.*

Levant, 17th century CE.

€ 45,000



One of fewer than ten known manuscripts of the primary holy text of the Druze: a scarce and beautiful copy of the first volume of the “Epistles of Wisdom”.

The Druze faith, founded in 11th century Egypt, survives today among roughly 1,000,000 adherents in the Levant. The “Epistles” last appeared at auction forty years ago at Sotheby’s (Fine Oriental Manuscripts and Miniatures including Property from the Estate of King Umberto II of Italy, London, 1984), and known manuscript copies are otherwise limited to four institutions: two at the Bibliothèque Nationale de France (one of which was said to be given to Louis XIV in 1700 by a Syrian physician) and the remainder at Princeton, Columbia, and the National Library of Israel. Some sections of the “Epistles of Wisdom” are considered lost by scholarship, with no known surviving texts.

This manuscript presents the first fourteen epistles, comprising texts 1–14 in Sylvestre de Sacy’s description in *Exposé de la religion des Druzes* (1838). The writings themselves are based on declarations and correspondence attributed to the Fatimid Caliph al-Hakim bi-Amr Allah (985–1021), a ruler considered the incarnation of the One God by the Druze, and as an eccentric by historians on account of several records of arbitrarily cruel edicts, such as an order to kill all dogs in the city of al-Fustat on account of their barking.

Only four years after Druze doctrine was first publicly preached in 1017 (apparently resulting in riots in Cairo), Caliph al-Hakim mysteriously disappeared, and the movement was persecuted under his successor. The faith survived instead among converts in the Levant, where despite a relatively insular outlook, the Druze have often figured prominently in history: Druze aided Mamluk and Ayyubid forces in defending the Lebanese coast from Europeans during the Crusades, and under the Ottomans challenged the authority of Istanbul by forging a coalition with Maronite Christians and Tuscany. Their written record, however, remains much harder to trace, and any manuscript of these works is incredibly precious.

DESCRIPTION: 4to (170 × 223 mm). 142 ff. Arabic manuscript on paper. Black naskh script in 13 lines ruled in red, with important words and phrases picked out in red, yellow, and green; commentary in red naskh in the margins. With titles in thuluth script on vibrant coloured bands, including two full pages done in this style to start the text, to striking effect. 19th century dark brown morocco with flap, elaborately ruled and tooled in blind, medallions stamped in blind.

Some repairs to spine, light soiling to text and endpapers; altogether a beautiful manuscript, nicely preserved.

PROVENANCE: German private collection.

<https://inlibris.com/item/bn62927/>



Arabic scholarship, interlacing works on fiqh, rhyme, prosody, history, and grammar

24. Siraj al-Din Isma'il ibn Abi Bakr al-Muqri al-Shawari al-Yamani.

'Unwan al-sharaf al-wafi fi al-fiqh wa-al-nahw wa-al-ta'rikh wa-al-'arud wa-al-qawafi [An encyclopedia of sciences].

Ottoman Provinces, probably Yemen, 1122 H [= 1710/11 CE].

€ 8,500



Composed in a highly unique manner, al-Muqri's *Kitab 'Unwan al-sharaf al-shafi* combines five treatises which are arranged concurrently, according to the colour and order of letters on the page: 1) the main body of text, read across from right to left, is a treatise on jurisprudence (*fiqh*); 2) the text formed by using every first red word on each line is a treatise on prosody (*al-arud*); 3) reading every last red word on each line forms a treatise on rhyme (*al-qawafi*); 4) reading every red perpendicular word on each line forms a treatise on the history of the Rasulid dynasty of Yemen; 5) reading every second perpendicular red word forms a treatise on grammar (*al-nahw*).

Carried out up to page 33, the main part of the present manuscript comprises a little less than half of the work; after this point, the copyist must have decided to focus his efforts on the subjects of prosody, rhyme, and history. Therefore, pages 35–37 contain, separately, al-Muqri's complete treatise on prosody (given only incompletely in the previous, interlaced section); this is followed, on p. 38, by a poetic interlude on the same subject, by the 14th century Arab warrior poet Safi al-Din al-Hilli. Pages 39–42 contain al-Muqri's complete treatise on rhyme, and pages 43–48 contain the complete text of his treatise on the history of the Rasulid dynasty of Yemen (again, both already rendered incompletely in the first, interlaced text). This section ends with a colophon, stating the date of al-Muqri's authorship (804 AH/1401 CE) and that of copying, by Ma'tuq bin Ali, in 1122 AH.

The last six leaves of this manuscript contain two brief additional works, unrelated to al-Muqri's *'Unwan al-sharaf al-wafi*, but both ending with separate colophons stating the same date and copyist's name. The first of these, on pp. 49–54, is the *Tadhyyil 'Aqidat al-Shaybaniyah* ("Appendix to the Creed of al-Shaybani") by Najm al-Din Abu al-Fadl

Muhammad ibn 'Abd Allah ibn Qadi 'Ajlun: this is an apparently unknown appendix to a verse treatise by Muhammad ibn al-Hasan al-Shaybani (ca. 750–805), a leading Hanafi scholar from Iraq, considered the father of Muslim international law. Cleverly, Abu al-Fadl inserts lines of poetry throughout the original poem, thus clarifying and expounding on it while always observing the metre and rhyme of the original. The Shafi'i law scholar Najm al-Din Abu al-Fadl (1427/28–1471/72) grew up in Damascus but later lived in Egypt, where he assumed a judicial office and taught Islamic law. While he is known for composing a commentary to the “Creed of al-Shaybani”, the present appendix could not be traced.

Finally, pp. 55–59 comprise *al-Ahadith al-Sihah al-Thalathin min al-Adhkar lil-Nawawi 'Alayha Midar al-Islam* (“Thirty authentic Hadiths from the Book of Remembrances by al-Nawawi upon which the foundations of Islam revolve”), which is the final chapter of the famous *Kitab al-Adhkar* (“Book of Remembrances”) by Imam Yahya ibn Sharaf an-Nawawi. It discusses the hadiths that form the cardinal points of Islam.

DESCRIPTION: 4to (160 × 214 mm). 60 pp. Arabic manuscript on paper. Black naskh script with important words and phrases picked out in red. Modern full leather stamped with medallion on each cover. Minor dampstaining; otherwise in excellent condition.

REFERENCES: GAL II, 191; S II, 254 (for the 'Unwan al-sharaf al-wafi).

<https://inlibris.com/item/bn62326/>



*An exquisite manuscript of a genre-defining Persian romance,
with ten miniatures*

25. Nur ad-Din 'Abd ar-Rahman Jami.

Yusuf va Zulaykha.

Safavid Persia, 1135 H [= 1722/23 CE].

€ 25,000



A masterpiece in gold, azurite, and ultramarine: lavishly decorated from start to finish, with no fewer than ten extremely fine miniatures in pristine condition, this manuscript tells the story of Yusuf and Zulaykha (Joseph and Potiphar's wife in the biblical tradition) in the words of the famous poet and polymath Nur ad-Din Jami (1414–92 CE). Jami's *Yusuf va Zulaykha* is considered the finest example of the versified story in the history of the genre, and in many ways defined the tale: "The most celebrated versified rendering of this romance is the *Yusuf o Zolaykha* by Nur-al-Din 'Abd-al-Rahman Jami [...] who composed it in 1483. It follows the meter of Nezami Ganjavi's *Kosrow o Sirin* and forms the fifth poem in the poet's collection of seven matnawis known as *Haft owrang* ('Seven thrones') [...]. The romance ends in the union and the eventual death of both protagonists. It was edited with metrical German translation by Vincez Edler von Rosenweig (Vienna, 1824). There are also two English renderings done by R. T. H. Griffith, and A. Rogers rendered in the late 19th century" (Dadbeh).

All versions of the popular "Yusuf and Zulaykha" story are based on the thirty-second chapter of the Qur'an. Jami makes clear that his version is a mystical narration of this romance, which has been told and retold by poets across Muslim history. Specifically, Jami "describes Zolaykha as an example of a person who has devoted her entire life to love in order to remove all existing veils so that she could bask in the Sun of the Truth" (Dadbeh).

The last great "classical" poet of the Golden Age of Persian literature, Jami studied and taught in Samarkand, held an important position in the Timurid court, and befriended and mentored the Turkish poet Alisher Navoi, considered the greatest representative of Chagatai literature. From this life came some of the finest works of Persian literature; this remarkably decorated manuscript is certainly a stunning exemplar of his legacy.

DESCRIPTION: 8vo (125 × 205 mm). 174 ff. Persian manuscript on paper. Black nasta'liq in cloudbands on a field of gold, double-columned, columns blue and gold with a floral design, ruled in gold and blue. Miniatures are nearly full-page in a hugely ornate floral border, each unique but dominated by precious gold, azurite, and ultramarine. The facing page of each miniature has a matching border around the text. Similar borders appear on the first and last four pages along with the 'unwan. Small chip to boards, one leaf loose. Complete and beautifully preserved, especially as regards the miniatures.

PROVENANCE: With 19th century ex-libris and ownership stamps in Persian, one dated 1317 H (1899 CE).

REFERENCES: Browne III, pp. 516, 531–32. Jami II, pp. 20–205. Safa IV, p. 360. Asghar Dadbeh, "Joseph I in Persian Literature", in: Encyclopædia Iranica, online edition, 2012.

<https://inlibris.com/item/bn63242/>



From the manuscript tradition of Arabic-speaking Catholics in Lebanon

26. Gabriel Germanos Farhat.

Kitab al-Tuhfah al-Sirriyah al-Khassah li-Kahanat Kursi al-I'tiraf [The Secret Masterpiece for Confessional Priests and instructions for mastering this profession].

Ehden, Lebanon, 1732 CE.

€ 18,000



A manuscript on the Catholic confessional, written in Arabic by the Lebanese Maronite bishop Gabriel Germanos Farhat (1670–1732). The manuscript acts as a handbook for Maronite priests, most of whom lived and worked in monastic communities in Lebanon and Palestine. The original work was written in 1730; this copy was completed only two years later and potentially within the author's lifetime (Gabriel Germanos having died in 1732, the year of the manuscript's completion).

Divided into two parts: the larger first section of the manuscript is a guide for priests tasked with taking confessions, overviewing the spiritual and community role of the priest, and detailing the trickier situations one might encounter. For example, how might a priest handle extreme circumstances around the very ill and infirm, the mute, or the special demands in times of plague? (In the latter, a partial confession and a flogging may sometimes do.) What about women in the throes of childbirth, and could a person confess on the behalf of their spouse? Having addressed these topics, the second section supplies a quick guide for confessors (and further reference for their priests) with a laundry list of common sins which may need to be brought up at confession.

Copied in the final year of the author's life at a Maronite monastery dedicated to Saint Moura in Ehden. By 1861 the manuscript was in the hands of another Maronite bishop, whose ownership inscription may be found on the first leaf.

DESCRIPTION: 8vo (112 × 167 mm). 54 ff. Arabic manuscript on polished laid paper. Black naskh script with titles and important words and phrases picked out in red. Contemporary brown morocco ruled and stamped in blind.

Light wear to leather covers, minor soiling to initial leaves; altogether well-preserved.

PROVENANCE: From the Maronite monastery of Saint Moura, Ehden (1732), and next in the possession of a Maronite bishop at a church in the city of Zahle (1861).

<https://inlibris.com/item/bn62329/>

شيين احد هما نوع الشخص الذي
شاركته بالخطية. وما هي درجة من غير
ان تقوه باسمه. وتانيهما. بيان المكان الذي
تمت فيه خطية الزنا. ان كان المكان مقدساً
والا فلا. ولا تظن انه يوجد في الزنا خطأ
عرضي خفيف. لكون كل لذة
تكون فيه اختيارية.
فهي خطية مهيبة.

الوصية السابعة والعاشرة
لا تسرق ولا تشتهي مقتني غيرك
فحص الفكر

هل نويت اخذ مال القريب حراماً. ام اردت
تغشه لتاكل حقيقته. ام اشتيمت ان تستغني
بالفسس والحرام. **فحص القول**
هل رجيت بالكذب والاقسامات الباطلة
هل شرت في مفرة القريب. ام مدحت من
ضرة. هل ضرت سمساراً تخدع البايع
والشراء

والشاري. بشقشة اللسان والكلام الملقون

فحص الفعل

هل سرقت مال غيرك. ام صرت لصاً
وشاركت اللصوص. هل عملت دعوى
غش على احد. واشتكت بغير حق. ولا
عدل. هل صرت منقراً او اشتريت
ملاً مسروقاً. ام كاسرت بالتمن لتأخذ
التي رخصاً عند احتياج بايعة. ام طمعت
بالتمن الذي ايد الحد عند احتياج المشتري.
هل علمت اهل المنزل والخدام ليسرقوا
ويعطوك. هل غششت احد في اللعب
ام في البيع. والشر. ام استعملت النقص
في الدراع. والكيد والميزان. هل بعثت
البضاعة الرديئة. كانها جيدة مكرراً. ام خلطت
الردي بالجيد. وبعته بسعر الجيد. هل
اعطيت احد ا معاملته نحاس. وصراف
كانها فضة. وذهب. ام عطيت الناقص

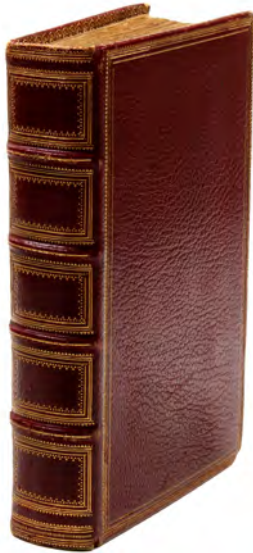
Orthodox Book of Hours and Hymns in Arabic

27. [Book of Hours].

Salat al-Sawa'i [Arabic Book of Hours].

Damietta, Egypt, 1750 CE.

€ 8,500



An extraordinary Arabic Book of Hours owned by a man named Mikhai'l bin Yaqub bin Ubayd, who was Arab by lineage, Orthodox by faith, Egyptian by birth, and a silk trader by profession, and who died in Cairo in 1800, a year before the final retreat of Napoleon's army from the city. Mikhai'l's identity is known because his grandson, to whom the Book of Hours passed, kept a family record in the endpapers, including deaths and marriages until 1869.

The Book of Hours itself is exquisitely realized, with a beautiful two-page 'unwan in the Arabic manuscript tradition, featuring floral borders and the Christian cross, and housed in a fine later binding. The text is split into fifteen sections, and begins by announcing that with the help of God this Horologion was translated into Arabic by a bishop of Aleppo, Patriarch Aftimos al-Hamawi. The sections themselves cover both prayers and devotions for the hours of the day and months of the year, but also an extensive hymnal, including the Kontakions of the Saints for the period of the whole year, hymns from the Triodion and Octoechos, as well as the Theotokion and the Akathist Hymn. Further canon prayers are included, and the text ends with a series of handy astrological and calendrical tables.

Copied by the scribe Ni'mat Allah ibn Dimitri Qaysi of Ladik, a Turk or Syrian, and completed in the Egyptian port city of Damietta, the manuscript is a beautiful cultural cross-over between the Orthodox faith and the Arabic manuscript tradition.

DESCRIPTION: 8vo (118 × 172 mm). 324 ff. Arabic manuscript on polished paper. With illuminated 'unwan and gilt and floral borders titling each section. Black naskh script with important words and phrases in red, ruled in gilt and blue. 19th century red morocco triple-ruled in gilt, raised spine bands, gilt turn-ins, and all edges gilt featuring designs in blind. Marbled endpapers.

Only a hint of exterior wear; gentle toning to text with slight delicacy to paper in some areas. In good condition.

<https://inlibris.com/item/bn62217/>



ابتداء شهر كافون الاول

ايامه احدى وثلاثون يوما
تسعة ايام واثني عشر ساعة

اليوم الاول

اليوم الاول منه

القدوس ناحوم النبي اذ الركب اليه
انما معبدون لله كارتبك ناحوم
الذي يارب خلص بطلبنا تم نفوسنا

اليوم الثاني

مبقوق النبي مثل امس

اليوم الثالث

صفريا النبي مثله

اليوم الرابع

القدوس المعظمة الشاهدين جبارين
يوحنا النفس المشتق فيه تحليل الخبز والزيت

One of the great names of late medieval Arabic medicine

28. Dawud ibn 'Umar Antaki (David of Antioch).

Al-Tuhfah al-Mubhijah (Al-Nuzhah al-mubhijah fi tashhidh al-adhhan wa-ta'dil al-amzijah).

North Africa, 1192 H [= 1778 CE].

€ 9,500



A North African manuscript of this comprehensive introduction to medicine by Dawud Antaki (d. 1599 CE), often anglicized as David of Antioch, and in his time a chief physician and famous pharmacist in Antioch, Cairo, and Mecca. He is credited with introducing guidelines for the medical industry and its use of drugs: standardizing names of medications, specifying appropriate dosages based on the patient, noting interactions with other foods and drugs, explaining how to use of two or more medications at once, and even including such modern-seeming details like shelf life and substitutions in his works.

This text, his *al-Nuzhah al-mubhijah*, offers a relatively swift overview of his treatments and philosophies for the practitioner who needed faster advice than might be had by consulting his monumental *Tadhkirah* ("Memorandum Book", or *Tadhkirat uli al-albab wa-al-jami' lil-'ajab al-'ujab* in full), which boasts around 3,000 entries on foods and drugs. Less well known to scholarship, there are fewer manuscripts of *al-Nuzhah al-mubhijah* found in institutions; the British Library houses a later 19th century copy.

Altogether an important work by one of the great names of post-Golden Age medieval Arabic medicine.

DESCRIPTION: 4to (180 × 220 mm). 198 ff. Arabic manuscript on paper. Black maghribi script ruled in red and blue, with important words and phrases picked out in red or blue ink. Contemporary full red calf with fore-edge flap, ruled in blind with decorations in gilt, medallions in black morocco. Some wear and repairs to covers, binding delicate due to insignificant worming. Light dampstaining to margins; edges of first text leaf reinforced by an early owner. In good condition.

REFERENCES: GAL II, 364.

<https://inlibris.com/item/bn62945/>

الصلب على سائر العظام واصل من الصفة وهو من اعصاب صلب او عظام
 الصلبة على اولها انما هو بالجمجمة والوجه وتماثل من زوب والتمام و
 على الشا والاصابع والاعصاب النامية فيها وهو من زوب لانها كذا
 يجب ان تكون متغوية بمختلفة في حالها ولا يملكها لغيره بل ان تغيب
 وارجح لكونه مغلفا ونسبته في العظام كذا لانه ليس في الغذاء هذا
 يتصل به الانسان دون غيره في الكفاية الغذاء ونسبته بعد هذا ان الصلب
 خازن اكثر من العظم وشره يتسحق عن القوة ونسبته في العظام صلبة
 غيرها للبدن والانساق واخر العظم تضعه الخاكة وورق الرطوبة التي يبيد
 وتصلب النابت وانه لا يقبل ما ينبت منه في العظام المضعف وموضه
 الجوع والصلب اكثر في العظام بها بالصلب واستطبات المادة وموضه
 من العظم الاملا في العظام المتفوق بغير عوض عنها طابره العظم وكونه
 كالشوك وهذا لتفصيل ما يتصل به من العظام والصلب
 الصلب وهو من السبع وهو ان يصعب العظم وهو هذا
 او انما عشر الظهور في العظام السبع عشر سبعة عليها هم للصلب
 وضعه فغدها هو من العظم منها الاسترة هو العظم
 والعجز وما تحتها هو العصب والكبرها ما يبرده في ركب الراس
 به الاولى من ارباب العظم في العظام السبع عشر في العظام
 ايضا وترجع الاخرى واما في كنهها في العظام في العظام
 والبعرة الثانية والثالثة من العظام التي تصل بالكتف
 وقد ركب بينها من مادة رقيقة عن العظام في العظام
 كمثل زاوية سطح الكتف وتغور الابطال ويتصل بعد ركب
 القوة الاصول هو بالصلب وقد تغور لا حاطة بالصلب والصلب

قوة في الصلب

من

من الامتداد وحده في قوة ضعفه من اربعة الكتف ما استقر مثل الكتف
 بالارواح المذكور وما لا يعرف ان الصلابة السبعة في الاضلاع السبعة
 التنظية بالصلب والعظم العظم بالصلب من مضمون من صلح
 الفلكه واطعمه من الاضلاع العظم واستدار في العظم وكذا ما تغور
 وانصلت بغير ريب القليل عند شدة الحاجة الى العظم وقت الحاجة
 السبعة من عشرة من الاضلاع المتصل بغير بعضها من بعض الاضلاع
 استدار في العظم السبعة من الاضلاع العظام والاعضاء في العظم
 الكمية في العظام العظم وشره يتسحق عن القوة ونسبته في العظام
 ولطعمه وشفاهة العظام العظم في العظام العظم
 الصابون وزيادته من الاضلاع العظم في العظام العظم
 واصغر في العظام العظم في العظام العظم
 النوازل في العظم في العظم الكتف الكتف في العظام العظم
 العظام على العظم السابع وركب الراس على العظم العظم
 او الكفاية من العظم العظم في العظام العظم
 زاوية تير في العظم العظم في العظام العظم
 مضغ برة قد دخل في العظم العظم في العظام العظم
 الكفاية رطبة وعظامها في العظم العظم في العظام العظم
 الاخر من زاوية تير في العظم العظم في العظام العظم
 وقد دخل فيها الساعده ويصعب هذه التركيب العظام في العظام العظم
 والرمح والساعده على الاضلاع منها اصل في العظام العظم في العظام
 ينتقل عند الحركة والاعضاء من ريبها وينتشر اساطير في العظام
 قد دخل فيها العظم الكتف وعظم الساعده في العظام العظم

قوة في العظم

لته

An early Islamic manuscript on the zodiac with fine miniatures

29. Aristotle / Alexander the Great.

*Dhakhirat al-Iskandar al-Malik ibn
Filiqs Dhi al-Qarnayn.*

Persia or Central Asia, 18th century CE.

€ 14,000



A thoroughly illustrated astrological and talismanic manuscript attributed by legend to Aristotle and supposedly written for his student, Alexander the Great. It was said to have been translated into Arabic at the request of the Caliph al-Mu'tasim, and comprises eight chapters on esoteric knowledge.

Columbia University holds another copy of this work dated to the same period; the text and illustrations here vary slightly from the Columbia manuscript. Additionally, this copy's illustrations are strikingly hand-coloured, and most depict the Western zodiac in its Muslim form. Included in these illustrations are birds, bulls, and snakes; one shows a female rider astride the Capricorn sea-goat, another a woman with a scorpion's tail, and the final and strangest illustration depicts a man and woman each covered in phalluses and vulvas, respectively, making for a lively and eclectic visual experience.

The manuscript copy begins with last part of the third chapter of the work, "On the composition of poisons", and continues through the tenth and final chapter, "On the properties of animals". Subjects covered include how to make talismanic charms against diseases, the making of antidotes, the order of the planets, and the properties of plants and herbs.

DESCRIPTION: 8vo (120 × 185 mm). Arabic manuscript on polished laid paper. 65 pp. 12 lines of black and occasional red naskh, every line enclosed within red rules, occasional glosses in the margins. With a diagram of the zodiac and 18 colored illustrations in the text (one nearly full-page). Contemporary limp full brown calf, edges reinforced with similar leather.

Some browning and staining throughout; some leaves a little frayed, but generally well preserved.

<https://inlibris.com/item/bn60773/>

دايما يوضع في الذهب الغضنة المخرجة بالبرق
 وزن سبعة مثقال ويعمل على هيئة خوزة وذلك
 حين تنزل الزهرة الا الثور ويصلح ان يقر في اسطوخودوس
 فينقش فيها عين يطعم بريح الثور ويزده الصورة



لم الاما و ٤٥٥
 ما الاما و ٤٥٥
 ٤٥٥
 ما الاما و ٤٥٥

ويشق على ارض المقبل لهذا في صورة
 و يشق على ارض المقبل لهذا في صورة



٤٥٥
 ما الاما و ٤٥٥
 ما الاما و ٤٥٥

ويضع في خوزة و يقر متصل بالزهر ايضا لا يتصل بالزهر
 في درج الطالع ولكن يرا ابريما اخضر الحشرة الطليعة
المسكنة لضمير العين يوضع في ارجح الايسر
 خوزة وذلك عند كون قران القمر بالشرق في ارجح
 فينقش على زهرة الصورة في ارجح منها و يخب في
 ارجح منها ثوبا فاذا ازال الثقب الاخر و يجعل فيه



٤٥٥
 ما الاما و ٤٥٥
 ما الاما و ٤٥٥
 ما الاما و ٤٥٥

Ottoman Qur'an manuscript owned by a woman

30. [Qur'an].

An Ottoman Qur'an manuscript.

Ottoman Turkey, 18th century CE.

€ 18,000



An interesting Qur'an manuscript, probably from the early years of the era of Sultan Abdul Hamid I. The first leaf of the manuscript contains a waqf inscription dated AH 1191 (1777 CE), stating that the volume was given as a religious endowment in that year by a woman named Khadija bint al-hajj 'Umar Oghlu al-hajj Ahmad Agha.

DESCRIPTION: 8vo (125 × 165 mm). Arabic manuscript on polished paper. 302 ff., 15 lines to the page. Written in fine naskh script in black ink, verses separated by small gold roundels pointed in red, illuminated floral marginal devices throughout, surah headings written in red within gilt-framed panels. Double-page illuminated 'unwan frontispiece decorated with polychrome flowers against gold ground. Contemporary full gilt leather with fore-edge flap and gilt ornamentation in relief. Marbled flyleaves. A few ink smudges, minor professional repairs to the gutter.

PROVENANCE: Bonhams, London, 4 Oct. 2011 sale, lot 72 (illustrated). Subsequently in the library of a Belgian private collector.

<https://inlibris.com/item/bn62442/>

رقم في سبيل الله



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلَمْ يَجْعَلْ لَكُمْ آيَاتٍ فِي السَّمَوَاتِ وَالْأَرْضِ
وَمَا يَرَى الَّذِينَ كَفَرُوا إِلَّا عَسَافًا يَهُودِيًا
وَمَا يَذَّكَّرُ لَهُمْ يَوْمَ هُمْ كَارِبُونَ
يَوْمَ لَا يُغْنِي عَنْهُمْ كِبَارُهَامِهِمْ وَلَا
يَسْتَعِينُهُمْ شُرَكَائِهِمْ إِذْ يَقُولُونَ
لَا بَأْسَ عَلَيْنَا مِنْهُنَّ أَشِدَّاءُ لَنَا
وَأَوْلِيَاءُ إِنَّهُمْ لَكَاذِبُونَ

رقم في سبيل الله

رقم في سبيل الله



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَلَمْ يَجْعَلْ لَكُمْ آيَاتٍ فِي السَّمَوَاتِ وَالْأَرْضِ
وَمَا يَرَى الَّذِينَ كَفَرُوا إِلَّا عَسَافًا يَهُودِيًا
وَمَا يَذَّكَّرُ لَهُمْ يَوْمَ هُمْ كَارِبُونَ
يَوْمَ لَا يُغْنِي عَنْهُمْ كِبَارُهَامِهِمْ وَلَا
يَسْتَعِينُهُمْ شُرَكَائِهِمْ إِذْ يَقُولُونَ
لَا بَأْسَ عَلَيْنَا مِنْهُنَّ أَشِدَّاءُ لَنَا
وَأَوْلِيَاءُ إِنَّهُمْ لَكَاذِبُونَ

رقم في سبيل الله



Influential Arabic handbook for medical students

31. Ala'addin Abu 'l Hasan Ali Ibn al-Nafis al-Qarashi / Ibn Sina (Avicenna).

Kitab al-Mujaz fi al-Tibb [A Summary of Medicine].

Central Asia, 18th century CE.

€ 8,500



Featuring an uncommon medical diagram, this popular and influential medieval Arabic handbook for medical students was composed by the great Damascus anatomist Ibn al-Nafis (1210–88); an illustration on the lower half of one leaf, executed in red and black ink, shows anatomical details of the head and eyes, including different layers of the skull and parts of the brain, as well as the anatomy of the human eye and ear. The ears are shown to be connected to the brain, and the eyes likewise, with the optic nerves clearly displayed in roughly their correct placement, including the intersection point.

The text was long considered a commentary on Avicenna. However is now viewed by scholarship as an original work which also discusses Avicenna's ideas, and thus as “an independent book meant to be a handbook for medical students and practitioners, not as an epitome of *Kitab Al-Qanun* of Ibn Sina as thought by recent historians” (Abdel-Halim, 2008). One of the author's most widely received works, it provides a useful sum of medical knowledge to aspiring physicians of the medieval and early modern periods alike. It was still being copied centuries on from the death of Ibn al-Nafis, who is famous for first describing the pulmonary blood circulation, thereby anticipating by many centuries the efforts of William Harvey.

DESCRIPTION: Large 8vo (168 × 272 mm). 202 ff. Black script with important words and phrases picked out in red. With an anatomical diagram of the eyes, skull, and brain. 18th century leather stamped with medallions and ruled in silver, rebaked in modern leather with modern spine.

Covers rebaked, some soiling, dampstaining, and paper repairs; otherwise in good condition.

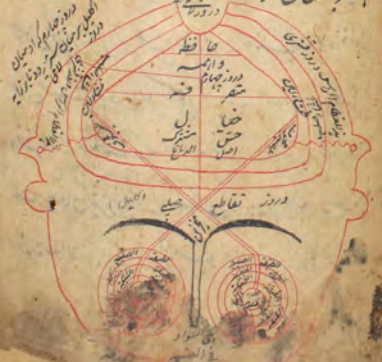
REFERENCES: GAL I, 493, 37, 2 & I, 457 (s. v. Ibn Sina). Rabie E. Abdel-Halim, “Contributions of Ibn Al-Nafis (1210–1288 AD) to the Progress of Medicine and Urology. A Study and Translations From his Medical Works”, in: Saudi Medical Journal 29.1 (2008), pp. 13–22.

<https://inlibris.com/item/bn62446/>

ككلب العلاج مجيب ان لا يترك المرح منه من ربيع من شهر او من
 بالما جهمان ليمتد لحظتها فترضها في الايام الاوّل صفة العلاج او
 بالما وشير العجل ورميها في الحياض او الماء كالصبي كالقاعيون
 ثم يجمع ما يسمونه بشرط ما يجرى به من ماء او ماء كالعسل بعد ان يطبخ
 في المص و الحليب على سبعة ايام استخرج السواد من حبه وواشبهه
 بليلج كالبلع من اللان فطريون و انتم من كبره شفاك صنف بليلج
 منهن يصف منقال السفيج وجرال ورمي كبره في الماء ورميها في
 منقالان يستعمل كبره كل يوم ما والشيفر السفيج بليلج السفيج
 كل ثلثة ايام مبادرناه او مبار الجين معقوف السفيج السفيج
 يوم من دوا جالينوس ملعقة في ماء ويدرج الى الاربعة على حبه
 فان ما خيرا ما اضعفه ما شقيد من ذلك تزيق الاربعة نافعة
 يختر عن البرد والحام الى ان يتعافى ورميها في الحياض ان كان في
 الدم كثرة مفرطة ولا يمكن من النظر الى دمه فاذا فرغ من الماء فقلبت
 عن غلابة فقد علمت بعد ذلك رحلان ولكن كان بعضها ان
 عصفه الكلب كل فان اشجع الى رطوبه وكرهه على تراب الماء فيعمل

بدر

يرب العينين الحار جين منه مائة المنفعة دون الزينة مثل سائر
 شرفه فانه ينقي البدن عن الفضول واما الطفر فجوهر عصفين و
 ان يدغم اللان على عينها على تناول الاجسام الصغار واسكبها
 لفض الشيا في الاعضاء الكبرية كالدماع والعيون الاذنين واللسان
 اما الدماع فجوهر منقح من الحياض الملون مركب من الخ والشرباب
 الاوردة والغشا السمي باسم الدماع والغشا العبد الذي يملأ في الخفة
 الدماع شبيهة بثلاث قاعدة من جانب المقدم الراس والراوية التي
 يحيط بها الساقان من جانب المؤخره ويكون الحزن والكثرة اما الحزن فبواسطة
 العصب اللين واما الحركة فبواسطة العصب الصلب واما العينان فكلوا
 منها مائة من سبع طبقات وثلاث رطوبات وهذا الوجه من الارب



حار جين منه مائة المنفعة دون الزينة مثل سائر
 شرفه فانه ينقي البدن عن الفضول واما الطفر فجوهر عصفين و
 ان يدغم اللان على عينها على تناول الاجسام الصغار واسكبها
 لفض الشيا في الاعضاء الكبرية كالدماع والعيون الاذنين واللسان
 اما الدماع فجوهر منقح من الحياض الملون مركب من الخ والشرباب
 الاوردة والغشا السمي باسم الدماع والغشا العبد الذي يملأ في الخفة
 الدماع شبيهة بثلاث قاعدة من جانب المقدم الراس والراوية التي
 يحيط بها الساقان من جانب المؤخره ويكون الحزن والكثرة اما الحزن فبواسطة
 العصب اللين واما الحركة فبواسطة العصب الصلب واما العينان فكلوا
 منها مائة من سبع طبقات وثلاث رطوبات وهذا الوجه من الارب

حار جين منه مائة المنفعة دون الزينة مثل سائر
 شرفه فانه ينقي البدن عن الفضول واما الطفر فجوهر عصفين و
 ان يدغم اللان على عينها على تناول الاجسام الصغار واسكبها
 لفض الشيا في الاعضاء الكبرية كالدماع والعيون الاذنين واللسان
 اما الدماع فجوهر منقح من الحياض الملون مركب من الخ والشرباب
 الاوردة والغشا السمي باسم الدماع والغشا العبد الذي يملأ في الخفة
 الدماع شبيهة بثلاث قاعدة من جانب المقدم الراس والراوية التي
 يحيط بها الساقان من جانب المؤخره ويكون الحزن والكثرة اما الحزن فبواسطة
 العصب اللين واما الحركة فبواسطة العصب الصلب واما العينان فكلوا
 منها مائة من سبع طبقات وثلاث رطوبات وهذا الوجه من الارب

حار جين منه مائة المنفعة دون الزينة مثل سائر
 شرفه فانه ينقي البدن عن الفضول واما الطفر فجوهر عصفين و
 ان يدغم اللان على عينها على تناول الاجسام الصغار واسكبها
 لفض الشيا في الاعضاء الكبرية كالدماع والعيون الاذنين واللسان
 اما الدماع فجوهر منقح من الحياض الملون مركب من الخ والشرباب
 الاوردة والغشا السمي باسم الدماع والغشا العبد الذي يملأ في الخفة
 الدماع شبيهة بثلاث قاعدة من جانب المقدم الراس والراوية التي
 يحيط بها الساقان من جانب المؤخره ويكون الحزن والكثرة اما الحزن فبواسطة
 العصب اللين واما الحركة فبواسطة العصب الصلب واما العينان فكلوا
 منها مائة من سبع طبقات وثلاث رطوبات وهذا الوجه من الارب

Remedies by David of Antioch, sourced across the Muslim world

32. Dawud al-Antaki (David of Antioch).

Majma' al-manafi' al-badaniyah
[Compilation of physical benefits].

Ottoman Provinces, 18th century CE.

€ 9,500



A medical manuscript by Dawud al-Antaki (d. 1599 CE), the famous blind medical scholar of Cairo known in English as David of Antioch. Al-Antaki mastered Arabic and Greek, and wrote on medicine, literature, logic and other subjects, becoming one of the foremost physicians of his time. His nisbah indicates that while his fame was made in Cairo and Damascus, he was originally from Antioch in Syria. Al-Antaki is credited with introducing guidelines for the medical industry and its use of drugs: standardizing names of medications, specifying appropriate dosages based on the patient, noting interactions with other foods and drugs, explaining how to use of two or more medications at once, and even including such modern-seeming details like shelf life and substitutions in his works. He is known to have died in Mecca.

Al-Antaki was certainly well-read: within his text are selections from the *Kitab Ma la yasa'u al-'abib jahluh* ("The book of that which a physician must not ignore") by Yusuf ibn Ismail al-Kutubi, a medieval Persian scholar from Khoy and author of medical manuscripts, a treatise on drugs which suggest remedies made from the likes of vinegar and castor oil (made from pressed beans). Al-Kutubi in turn based "That which the physician must not ignore" on the *Jami' li-mufradat al-adwiyah wa-al-aghdhiyah* of the famous Andalusian physician Ibn al-Bayt'ar. As such, this manuscript is a remarkable example of the way pre-modern Arabic medicine and manuscripts moved across the Persian and Arab worlds, from Iran to Egypt to Spain. A manuscript fragment of this work is kept at Yale.

DESCRIPTION: 4to (175 × 254 mm). 52 ff. Arabic manuscript on paper. Black naskh script with important words and phrases picked out in red. 20th century half red morocco. Minor staining to title page; in very good condition.

REFERENCES: GAL II, 364.

<https://inlibris.com/item/bn62944/>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله الصالح المتافع الذي جعل داء غير السام أعظم
مصلح ودافع الحمد لله على فضله الواسع واشكره واسأله
المزيد إذ ليس له عطاء مانع **واشهد** أن لا إله إلا الله وحده
لا شريك له الخافض الرفع والشهد أن سيدنا محمد
عبد لله ورسوله الحمد لكل حكيم وطبيب وعالم وطبيب
صلى الله وسلم عليه وعلى آله وأصحابه ومن كان لهم بوصف
محب صادق وتابع أمين **وبعد** فلما كانت كتاب المفردات
المغلب بما لا يسع الطبيب جهله جليل المقدر وجلته جلالة
اصوله الجامع لابن البيهقي خصوصاً بما زاد عليه مما لا يخفى على
اهل الاستبصار وقد صدقت الخرج مفردات منه مشهورات
تنفع لها يعرض للناسك في اعضائه وبديته من المفردات
فإن كانت مما تتعلق بأعضائه ذكرتها في ابواب مرتبة عليها
من راسه الى اطرافه وإن كانت مما لا يخص بعضه وذكرتها
بعدها في ابواب عدتها عسرون باباً وعدة ابواب الاعضاء
عسرون جعلتها في عيونك وافردت منها منافع للمصيبين
في باب وهو الباب التاسع عشر من العشرين الاحيرة
فإن كانت له حاجة في اجع فترسه الابواب دلته عليها
وافضل من كل دواءتين بنقطة حمر الميلا يختلط احدهما بالآخر
واجمها يد كرخوص وفوايد جليلات وسبب هذا
الفقدان الغالب عدم استحضار اكثر هذه المنافع وعسر
الكشف

الكشف عن المقصود منها من كتاب المفردات وخصوصاً
عند الضرورى **وسميته** بجمع المنافع البدنية واسأل
الله تعالى ان ينفع به نفعاً تاماً وان يزيدنا بفضلها كرمها وانعالمنا
امين **قاعدة** اعلم ان الاعذية والآدوية لا ينفع منها عالمنا
الا ما كان مضاداً للحرج الا لشأن ولها هوفية من الزمان فلا
ينفع في الحار الا البارد ولا ينفع في البارد الا الحار فيحتاج المستعمل
للدواء الى معرفة الطبايع واسباب الامراض وعلاماتها ومن اي نوع
هي وما يوافق من به الآدوية بالغاوية الموافقة في يصل الى علم
ذلك ولم يجد طبيباً فعلبه بالبحر به فيما لا خطر فيه وما وافقه
استعمله **قاعدة** اعلم ان كل مرض يكون سبب الموت ولو بعد مدة
طويلة ليس له دواء اذ المرء ليس له فقد ينفع فيه الدواء
وقد لا ينفع اذ المرء قد يبرئ الله تعالى لقوله صلى الله عليه وسلم
الدوا من القدر وقد ينفع باذن الله تعالى اخرج الصبراني
في الكبير ابو نعم عن ابن عباس مفهومه عدم النفع عدم
الاذن وذلك مسأله كثير بالبحر وقد يستعمل كثير من الآدوية
فلا يحصل لها نفع **واعلم** انه اذا اطلق العسل يراى به غسل الخيل
واذا اطلق الشراب يراى به الخمر اذا قيل في دواءه وحياً
فهو اساربه الى سرعة البرود اذا قيل في ذواته بازهر به
يعنى حفظ لقوة الروح ودفعاً لضرر السموم وهو اسم حجر
يقول ذلك فبسببه بعض الآدوية له كسدة قوته ونفعه
واذا قيل ما العسل فهو ان تأخذ من الصابونين ومن العسل جزءاً

Geometrical diagrams on blue-dyed paper

33. Baha' al-Din Muhammad ibn Husain al-'Amili.

Khulasat al-hisab [Summa of Arithmetic].

Central Asia, 18th century CE.

€ 9,500



A remarkably beautiful mathematics treatise on blue dyed paper with prolific diagrams in black and red, comprising one of the important and little-studied scientific manuscripts by Sufi polymath Baha al-Din al-Amili (1547–1621). Born in present-day Lebanon, Bahaddin emigrated to Safavid Persia with his family as a child after the execution of his father's mentor. Having settled in Isfahan, sources are divided on whether he travelled with his father on following journeys, as his father certainly undertook the Hajj and spent much time in Bahrain. Regardless of whether Bahaddin was present or remained in Isfahan, he was certainly part of a wide and constantly moving Muslim intellectual milieu. His achievements include co-founding the famous School of Isfahan and his status as one of the very few pre-Copernican scholars to suggest the possibility of the rotation of the spherical planet Earth in space. Despite this, scholarship has so far been limited on his scientific output, including that of the “Sum of Arithmetic” (or “Quintessence of Calculation”), which was not published until a German translation in the 19th century.

Particularly striking in this manuscript is its dyed paper, partly in a greenish hue but mostly in a deep sky blue, which provides a beautiful background for a lively discussion between Arabic text and Persian glosses, complete with numerous diagrams. A few figures have been carefully scraped away or altered, and some comprise quick sketches to illustrate a point, while others are carefully executed and take up a full page. Certainly, this was a working text, and not simply for show, but the juxtaposition of margins crowded with red and black geometric shapes, elegant script, and fine dyed paper makes for a remarkable manuscript as both a decorative object and an intellectual tool.

DESCRIPTION: 4to (180 × 222 mm). 46 ff. Arabic and Persian manuscript on bluish paper. Black naskh script with tidy Persian nasta'liq in the margins and between lines of Arabic. Important words and phrases in Arabic picked out in red. Numerous diagrams: charts, both full-page, in-text, and marginal, in red and black. Modern full red morocco with contemporary leather laid down
Rebacked; interior with occasional minor soiling. Altogether quite well preserved.

<https://inlibris.com/item/bn63075/>

Lebanese Maronite Gospel

34. [Biblia syriaca – NT].

The Gospels in Syriac.

Lebanon, late 18th century CE.

€ 15,000



A Gospel manuscript written in Syriac, presumably at the end of 18th century, which belonged to the Maronite community of the Lebanon. Written in serito script on paper produced in Northern Italy at the end of the 18th century, featuring the watermarks of Valentino Galvani (of Pordenone, Friuli) and of Giovanni e Fratelli Andreoli (of Luseti near Brescia). Several contemporary ownerships on the final folio provide a history of the manuscript's circulation: the first mark is from 1799 and identifies the owner as Boutros Noujaim. The manuscript was then most likely donated to the church of Saidet et-Talle, as the following two annotations from the 1850s concern the transfer of the manuscript from the church of Saidet et Talle, located in Deir el-Qamar, to the church of Ain al-Maaser, a village more commonly known as Maaser Beiteddine. These locations near Mount Lebanon suggest that the book was written in the area and show how it was circulated among Lebanese Maronite Christians.

DESCRIPTION: Folio (260 × 390 mm). 142 ff. Arabic Gharshuni, Syriac manuscript on Italian laid paper. Two columns, 29 lines written in Serto script with black ink, with titles and keywords in red. Full leather, ruled and stamped in blind.

1 smaller leaf (6of.) with the same handwriting pasted in. Paper tears, occasionally touching the text; some browning and stains. Binding severely worn, spine professionally restored.

<https://inlibris.com/item/bn63228/>

How to build a city: rules for compact urbanism

35. Muhammad ibn Ibrahim Ibn al-Rami al-Banna.

Kitab al-l'an bi-Ahkam al-Bunyan.

North Africa, late 18th century CE.

€ 15,000



A North African manuscript by a Tunisian master mason, and one of the most comprehensive treatises on building rules from the Muslim world. Written by Muhammad ibn al-Rami (d. 1334) in the 14th century, the work draws on various sources, showcasing the author's wide knowledge of available scholarship, but also includes fascinating examples drawn from his own hands-on experience over the course of a long career. Often summoned by judges to settle disputes on-site, at least one of Ibn al-Rami's case studies describes an issue in the city of Tunis, his hometown, and others describe the many other locations (largely around the Mediterranean) to which he travelled.

The overarching issue Ibn al-Rami addresses in this fascinatingly detailed manuscript is that of urban living in the Muslim world. He is particularly aware of the way architecture affects the lives of citizens: the majority of the cases he describes involve disputes between neighbours who share a wall. In the 14th century, Muslim North Africa was in many areas an urban world, often more so than to its Christian contemporaries to the north. As towns and cities grew (and were constantly renovated), demand grew for specialists able to dictate the rules of property ownership, and what protections should be awarded to owners of buildings themselves. In this work, Ibn al-Rami strove to prevent disputes before they could occur: to this end, he set out intricate rules to be followed first by architects and builders, and then by the owners of buildings themselves. It provides a fascinating snapshot of urban life in 13th century North Africa, and was copied in an elegant maghribi hand by a scribe from the same region.

DESCRIPTION: 4to (190 × 212 mm). 117 ff. (final 5 ff. blank). Arabic manuscript on paper. Black maghribi script, first 20 ff. ruled in lilac and teal, with important words and phrases picked out in the same. Contemporary red morocco with fore-edge flap, ruled in blind and gilt, and stamped with floral medallions.

Binding a touch delicate, first leaf loose; all present, and text complete. A pretty text in good condition.

<https://inlibris.com/item/bn63203/>

وان مضى ودر اضاها على رسا قال وان در حق حصاره لجار ربع ميا ولم يستضع ردها
 البئر والاخها روى موضعها التي تخرج حميم وهي حاصته وعلية مبراه حصار
 منتر فلتنا وان كانت حصاره جاره ذكرا قال نعمك فذا انما يكون ذالاعى
 وجه المضانة وليس على وجه البير وفي العواجة واذا تزوجت عامته له مع جم
 مة لجاره وهو ربع ميا ولم يستضع ان بردها وهو ربع في موضعها التي (موضنا)
 ويرى حاصته وعلية جاره مخرج حاصته كانت اعم جاره ذكرا وانتم وميسك
 مخرج حاصته ذالذالما يكون على وجه البير ومن المستخرجة من صراع سمعون
 من ابن الغاسم فالسمون اخضر ابر الغاسم فالق اولها في الرزق ياتي بها مائة اننى
 وياتيها اخر ذكرا على ان يكون العراش بينهما فالعراش لا تسمى تعاورنا حصيدا على
 المضانة فيلذها وانتمى على البير الى رجا ومقال لذالذالذ البير تحت جذا
 جنته مفاها من مخرج بين وبينها مخرج البواخر قال هو لصاحب الحاجة ولما
 حب البير مثل يصد وانما هو بمنزلة الغباتي بالاعم والرجل ويقول لذالذ
 هذا ارضه معاهل البير مروي ومع بينه وبينها جبان الزرع لصاحب الارض بها
 حب الفع مثل فعم ومثلة السبينة والذالذ يعضها على ان ليستعملها على بعض
 ما ينسب بالاعمال العمل لرب السبينة والذالذ ابر مولى اللؤلؤ **في الخناذ**
الخل في القوي وهو تخرير القوي وكيفية اختلاطه مع جوارحه
 ومن الواضحة فالابن حبيب سيارى عن الخيل يخذلها الرجل في القوية وهي
 تخرق القوي اذا نزلت فقال اوى ان ينعج من اختلاط ما يبر بالناصير زرع مع حب

نعم

يخرقها من كفاير كما ينعج على المخرار منه وهو بخلاف الماشية والاورز والوجاج
 الخبار والنعج والخناسوا انه ينعج من ذالذالذ قلت سولم وانتم تقولون ان العا
 شية اذا نعدت على زرع الفلاس وتخرجهم ان صاحبها لا ينعج من الخناذها ولا يوسر
 باخر اجها لذالذالذ وانما على صاحب الزرع والخبر حبك تخرجهم وزرعهم مفاها شية
 الغل والنعج الطيار له لا يستطيع الاخذار منها تعاب استطاع ذالذالذ الماشية وفان
 ملذ في الذابنة الصارية بعيسا ذالذالذ لا يجتر منها انما تخرج وتغرب وتبع على
 صاحبها والغل والخناس اسد وكذا ذالذ الجاج الطيارية والاورز وما الشية ذالذالذ
 لا يستطيع الاخذار ومنه ذالذالذ الغاسم قال العليم ومثله قال عيسى بردينه وقال
 ابن حبيب ومذروى ان رسول الله صلى الله عليه وسلم سئل عن الرجل يخذل النعام
 في الغرمة فقال صلى الله عليه وسلم ان يزوجكها تزوجت وحبون هلك باسها وما لا مسالك
 العليم ومذروى عيسى عن ابن الغاسم انه لا ينعج الخيل من القناذ منها معه ذالذ
 اهل النوازل حذر زرعهم بالنعج والذاب نعتا وقد تقدم ذالذ في ادياب الذئب
 هذا فسلك العليم ما ابن الغاسم واذا دخلت الخيل رجليه بجحمة رجا واخر فلما
 خلتها ولا يجر في عليه فخله قال يقال لصاحب الخيل ان قد خلت علمها فخل هذا
 ان عوتك فخلها بجذنها والافعالى ولذا ومثله قال اصبح ومطىك والذالذ نجارة
 المستعمل وهو حبيب ونهر الوكيل وكاهول وانيرة الما بالذالذ العليم
 وصل الله على سيدك محمد خاتم النبيين والحمد لله رب العالمين

نعم

Ottoman archery records

36. Mehmed Naili (scribe).

Menzilname [Archery chronicle].

Ottoman Turkey, 1233 H [= 1817/18 CE].

€ 25,000



A meticulously prepared and decorated archery record scroll from early 19th century Istanbul. *Menzilnames* such as this were detailed documents recording achievements in long-range shooting; this rare example lists various archery locations in the Ottoman capital, the records set there by the various archers, and their names.

The scroll begins with a beautiful *tezhib* headpiece, followed by two gold medallions documenting the distance records of Sultans Murad IV (1612–40) and Selim III (1761–1808), written at the top separately as a sign of respect. The empty medallion to their left was probably reserved for the then-ruling Sultan Mahmud II, but as he had set no notable shooting records at the time of writing, it was left blank. Following the headpiece, a small medallion gives the name of the scribe, Mehmed Naili, and the year he composed this *menzilname*, along with two dates (1122 and 1174 AH), probably indicating previous *menzilnames* that served as sources and were updated. Both the year and the name of the scribe are repeated in a colophon at the end.

This *menzilname* preserves records set at 43 different shooting ranges located in Istanbul's Okmeydani ("archery field"). The middle column states the name of the shooting range, the names of the archers, their achievements, and the number of stones placed there to mark them. The right and left columns were used interchangeably for the details of the shooting range.

Archery as a sport began in the Ottoman Empire during the 15th century and was practiced as target and as distance shooting. Various cities established archery fields, and within them, various shooting ranges were designated. These shooting lanes, called *menzil*, were formed by two columns set at least 900 *gez* (547 metres) apart. Archers would attempt to set new records, and those who could shoot beyond the main stone at the

end of the range would have new stones erected in their honour, recording the archer's name, the date of his shot, and the distance covered. In similar fashion, a *menzilname* would preserve for posterity the achievements of these famous archers, giving material proof of the archery tradition during the Ottoman era.

DESCRIPTION: 2050 × 90 mm. Ottoman Turkish scroll on vellum, written in naksh ghubar script in black and red ink, headlines in white or gilt, bordered in gilt, red and blue, with a beautiful tezhib headpiece. Light wear, small stains and holes, minor tears, not affecting the text.

PROVENANCE: Sotheby's, Arts of the Islamic World Including Fine Rugs and Carpets, 1 May 2019, lot 21.

REFERENCES: Sinasi Acar & Murat Özveri, "Bir İstanbul Okçuluk Menzîlnâmesi", in: *Osmanlı Bilimi Araştırmaları* 18, 2 (Haziran 2017), pp. 24–58.

<https://inlibris.com/item/bn63009/>



An officer's treasure

37. [Ottoman military].

Asakir-i Mansûre-i Muhammediyye
[The victorious soldiers of
Muhammad].

Istanbul, Matbaa-i Amire, 1245 H
[= 1829/30 CE].

€ 25,000



First edition of this scarce and magnificent luxury example of a fine Ottoman military publication, printed to be gifted to the highest ranks of Ottoman officers in the new elite fighting units of the Mansure Army. This new Ottoman force was formed in the wake of the 1826 Auspicious Incident as bodyguards for the Sultan, and was first commanded by Agha Hussein Pasha (1776–1849). The Museirs, Mülazim Solagasim, and other commanders with the rank of officers often received a copy of this book as a gift, with the decoration and fineness of the book corresponding to their position and rank. This copy, uniquely hand-decorated in the style of an Ottoman manuscript with gilt on every page and with gilt-painted extra details on its binding, could only have gone to a particularly highly ranked individual.

The text itself, glittering with the gilt crescent moon and star, is not only beautiful but contains a wealth of military history. It describes the organization of the Mansure Army as well as the equipment, uniforms and weapons of its soldiers, its code of honour, and even the financing of the army. Included is a detailed explanation of the tactics and military strategies, some of which are also demonstrated using the major historical battles. In addition, the 17 copper-engraved maps at the rear show army formations, tent camps, sieges, etc.

DESCRIPTION: 8vo. (8), 214 pp. With 17 folding engraved maps and plans, entirely hand-decorated in gilt throughout the printed text in manuscript style. Contemporary brown morocco elaborately stamped and hand-painted in gilt, edges with gilt pattern.

Light exterior wear, minimal edgewear to a few leaves; overall a very clean and fresh copy, printed with exceptionally wide margins on fine paper.

REFERENCES: EROMM 20140917. Cf. Özege 985.

<https://inlibris.com/item/bn62926/>



(عساکر پاد کائک اعمال وحرکاتنه داترا اولان اصول)

* مقالده رابعه *
* طابور تعلیمی *

طابور تعلیمی بش قسمه منقسم اولوب اولسکی قسمی صره لری کبر و آچق * و صره لر ثابت ایکن متعدد آتشاری اجزا ایتمک اصولی و اینکی قسمی طابور ک صف حرب نظامسندن قول نظامنه کچمنک اصول متعدده سنی و اوچنقی قسمی قول اوله رق بوروشی و قوله عاقد و راجع اولان حرکات متعدده سائره بی و دردیجی قسمی قول نظامسندن صف حرب نظامنه کچمنک اصول متعدده سنی و بشتی قسمی صف حرب اوزره اولان

رطابورک

رطابورک البرویه و کبرویه بورومسنی و باکل بیک بربله بورومسی و بربله طابور ایتمکی و کبروده اولان برطاز بوغازدن کچمنکی و صغوف حریره بی کچمنکی و بنیدیل خذایتمکی * و هجو قولنی و آویسی چقارمی حامی و شاداندر ایمدی تعلیم مذکورک مابه الوضعی طابورک هر برشه علی الانفراد مهسارت و برمک و برصف حربده اجرا اولمقن ممکن اوله بیلان جبع احوال و حرکاتنه حاشیره و مهیا ایتمک و علی الانفراد طابورک تعلیملرینه ککلی مدخلی اولان اعمال و حرکاتک نظامی * و قوماندانک نسق واحد اوزره اولسی و اجرای اعمالک اصول و طریق اولغله بیکباشی اولنر زبیره محرر اولان ماده لر ه حرف بیجرف مامشات ایدرک بسط و بیان اولتان جبع حرکاتی ثانی و سکونت و اصلا تاثر اولفسرین نظام اوزره اجرا ایتمک خصوصنه سعی و همت

ایده لر

- (قسم اول)
- (فصل ۱)
- * صره لری کبر و آچق *
- ۱ بیک باشی اولان کشته صره لری کبر و آچق مراد ایلدیکی تقدیرده اشبو * ۱ صره کبر و آچیل
- * ۲ آرش قوماندانری ایزاد ایدر *
- ۲ برنجی قومانداده هر بر بلوک یوز باشیبی و و کسبل چاوشی و طابورک برنجی و ارچنقی صره سی نفرات عسکره سنک صول

Owned and copied by a major figure of the 19th century Arab renaissance

38. Ahmad Faris al-Shidyaq (1804–1887, compiler and scribe) / Muhammad ibn al-Hasan Ibn Durayd al-Azdi / Abu al-Qasim Mahmud ibn Umar al-Zamakhshari.

Sharh al-Maqsurah al-Duraydiyah [Commentary on Ibn Durayd's Book of the Compartment] and two other works.

Ottoman Egypt, 1249 H [= 1833/34 CE].

€ 35,000



Three works in one manuscript, all copied by a father of modern Arabic literature. Ahmad Faris al-Shidyaq (1804–87), born in Lebanon to an Arab Maronite family, converted to Islam in 1860 and spent much of his later life in Istanbul as the editor of an Arab language newspaper. In recent years, scholars have taken a renewed interest in Faris al-Shidyaq and his role in the *nahda*, or Arab renaissance of the 19th century. Several biographies have been published, recognizing his struggle to modernize the Arabic language and educational system, as well as his defence of Arabic culture and language against the Turkization movement across the 19th century Ottoman Empire. As such, he is considered one of the founders of modern Arabic literature and journalism. As part of these efforts, two texts from this manuscript were published in a literary compilation on Faris al-Shidyaq's press in 1882, and some of the extra notes and poetry on title-pages and other parts of this manuscript appear in exactly the same arrangement in the same publication, pointing to this manuscript as the original source.

The first of three works is a commentary on the *Kitab al-Maqsurah* of Ibn Durayd, a eulogy in praise of the 9th century Persian military commander al-Shah 'Abd-Allah Ibn Muhammad Ibn Mikal, who served under the Abbasid caliphs, and his son Abu'l-Abbas Ismail. Also known as the *Kasida*, the work attracted numerous commentaries.

This is followed by a commentary by Abu al-Qasim Mahmud ibn Umar al-Zamakhshari (1074–1143) on Al-Shanfara's *Lamiyat al-Arab*, the crowning text of pre-Islamic Arabic poetry. Al-Shidyaq's manuscript is completed by another commentary by Abu al-'Abbas Muhammad ibn Yazid (al-Mubarrad, ca. 826–898), a scholar from the Muslim Golden Age. The prevailing theme of this collection is clearly that of scholarly commentary on Arabic works with great historical significance, a fitting theme to match al-Shidyaq's life's work.

DESCRIPTION: 4to (158 × 217). 112 pp. (last 3 blank). Arabic manuscript on polished paper. Black naskh script with important words and phrases picked out in red. Contemporary calf with marbled covers. Purple endpapers. Extremities professionally restored. Some edge flaws and wormed throughout, more severely in some places.

REFERENCES: GAL I, 211.

<https://inlibris.com/item/bn62226/>



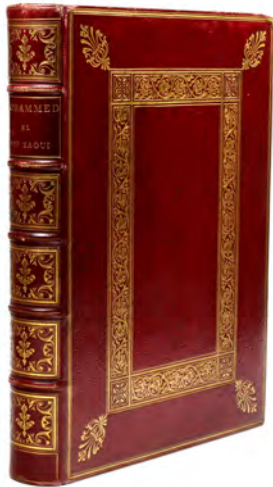
The first French translation of Nefzawi's "Perfumed Garden"

39. Muhammad ibn Muhammad Nefzawi / Antonin Terme (transl.).

Al-rawd al-'atir fi nuzhat al-Khatir
[*The Perfumed Garden*].

France or Tunisia, ca. 1850 CE.

€ 65,000



An exceptionally rare manuscript combining the Arabic text and the first French translation of Nefzawi's 15th century erotic manual, *Al-rawd al-'atir fi nuzhat al-Khatir* ("The Perfumed Garden of Sensual Delight"). Meticulously prepared, the manuscript opens with a poem in honour of "la Mauresque Nefissah", who co-translated the work with the French officer Antonin Terme. This is followed by a large original photograph of a woman lying on a lion's skin (possibly Nefissah herself).

The translation, likewise running from right to left in the Arabic style, opens with a French title-piece, followed by Terme's dedication to the poet Joséphin Soulayr, a preface and table of contents, the translated text, and a glossary. The volume is beautifully bound by the celebrated French bookbinder Léon Gruel.

Nefzawi wrote the "The Perfumed Garden" in the 15th century for his patron Muhammad ibn 'Awana Zawawi. In 21 chapters, the book provides sexual advice in the guise of folk tales resembling those in the *Thousand and One Nights*. The book first received recognition in France through manuscripts which became available after the French occupation of North Africa, and various translations were made in the half of the 18th century.

The present version, considered the earliest French one, was made by the military officer Antonin Cathélin Terme (ca. 1830–1902) during his time in Tunisia, in collaboration with a local woman named Nefissah. According to a note in the printed edition published in 1935, Terme produced two manuscripts: one for himself and one for his friend, the Lyon-based poet Joséphin Soulayr (1815–91). The example at hand appears to be the latter one, as it includes Terme's signed dedication letter before the French text.

DESCRIPTION: Small folio (235 × 307 mm). 206 pp. Arabic and French ms. on laid paper. 15–18 lines in black maghribi, important words, titles and sentence markers in red and gilt, borders in red, title-piece and 'unwan illuminated in pink, red, and gilt. With hand-coloured albumen photograph. Contemporary full red morocco, covers and spine ruled and decorated in gilt. Marbled endpapers. All edges gilt.

Some foxing and stains; occasional corrections in pencil. Binding insignificantly rubbed with a single scuff mark on the lower cover, upper corners slightly bumped.

REFERENCES: Cf. Cheikh Nefzaoui, *Le parfum des prairies (le jardin parfumé): manuel d'érotologie arabe* (Paris, Jean Fort, 1935).

<https://inlibris.com/item/bn63227/>



Makharij Al-Huroof: Persian phonetic diagrams

40. Muhammad Sa'd Allah.

Khulasat al-Nawadir.

India, mid-19th century.

(And): *Several poems and short texts, followed by Miftah al-Qur'an [The Key of the Quran].*

Northern India, 1275 H [= 1858 CE].

€ 9,500



An Indo-Persian manuscript on recitation featuring two striking illustrations of the *Makharij al-Huroof* (“the points of articulation for [Arabic] letters”): a sketched cross-section of a head with mouth, throat and tongue in the process of speech, labelled to show how the sound of each letter is to be formed physically. These early phonetic diagrams illustrate a manuscript which explains Tajwid, the rules to be observed when reciting the Qur’an aloud. Since Qur’an recitation was and remains an important practice for devout Muslims, Tajwid texts are found across the Muslim world. This Persian manuscript from 19th century India is notable for its diagrams.

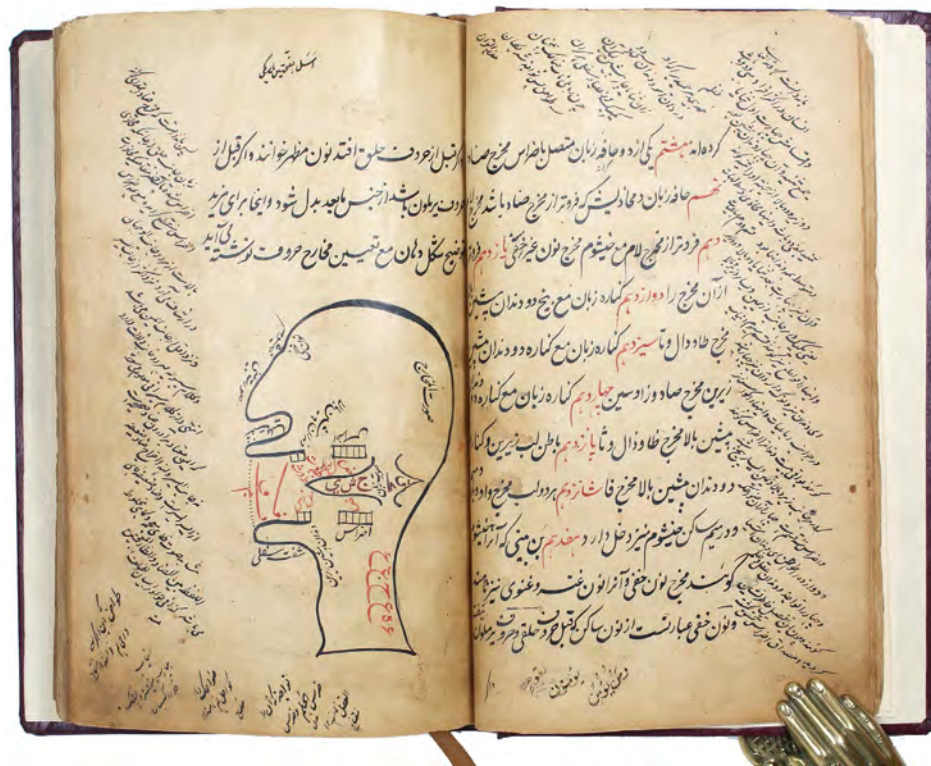
The present manuscript contains two treatises and a handful of smaller texts on Tajwid, the first being *Khulā’at al-nawadir*, an abridged version of a longer text, which provides a helpful table of the names of the different standard recitations and their narrators. It is illustrated with the first *Makharij al-Huroof* and several circular diagrams displaying the attributes of each Arabic letter, or providing helpful details about each chapter of the Quran: where they were revealed, number of words, verses, letters, etc.

Bound alongside this treatise is the *Miftah al-Qur’an* (“The Key of the Quran”). Also a treatise on Tajwid and recitation, the *Miftah* ends again with the recognizable diagram of a face and mouth in the process of Arabic speech, labelled in Persian.

Between these two main treatises are bound several interesting and illustrated shorter texts. First are two leaves with the prayer for completing the recitation of the Qur’an, followed by a poem called *Muntakhab Qasidat al-Quraa* (“Selections from the Poem of the Reciters”). These are followed by an essay discussing the proper way of writing Arabic letters and some interesting differences of opinion regarding certain Tajwid rules; its final leaf contains a circular diagram showing the number of times each letter has appeared as the last letter of a verse in the Qur’an, and on the verso is a circular diagram showing the variations of *isti’aathah* (an apotropaic phrase prefixed to recitations).

DESCRIPTION: 8vo (155 × 240 mm). 29 ff. Persian manuscript on polished paper. With 6 detailed diagrams and charts, including a diagram of the Makharij Al-Huroof. (And:) 38 ff. With several additional diagrams. 21st century burgundy calf with floral decoration in blind. Leaves gently toned, a few minor hints of edgewear; quite well preserved.

<https://inlibris.com/item/bn61973/>



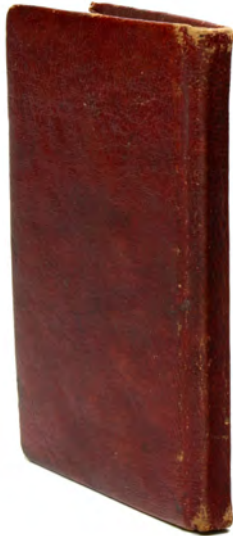
Al-Tusi on the astrolabe

41. Muhammad ibn Muhammad ibn al-Hasan al-Tusi / Abdul-Fath Mallah.

Bist bab dar ma'rifat-i ustrulab [and] Dar ilm usturlab [Twenty chapters on the knowledge of the astrolabe, and, A treatise on the science of the Astrolabe].

Persia, 1273 H [= 1856/57 CE].

€ 5,000



Perhaps the most widely used scientific work by the Persian polymath Nasir al-Din al-Tusi (1201–74). Al-Tusi's contribution to astronomy, astrology, the sciences, and indeed literature is difficult to overstate; this work on the astrolabe was used extensively by contemporaries and across the centuries following his death, and provided source material for several important commentaries. He is considered the father of trigonometry (cf. GAL I, 509), and worked extensively on planetary motion, and while some of his more abstract works are perhaps better known, it is important to recall that the astrolabe was the tool at the centre of much of his success and work.

This text is a good example of the author's Persian writing and his fluency in rendering Arabic tradition into Farsi, a task at which he excelled. With around 150 attributed works, al-Tusi changed to face of both Arabic and Persian scientific literature; this is a nice piece of that legacy.

The second text bound in this manuscript is also on the topic of the astrolabe, and boasts several high-quality diagrams of the geometry of astrolabes, and features one large diagram of the face of an astrolabe itself.

DESCRIPTION: 12mo (85 × 124 mm). 60 ff. Persian manuscript on paper. Black nasta'liq script with important words and phrases picked out in red. With several diagrams in red ink, including one detailed diagram of an astrolabe. Contemporary full red morocco.

Very gentle external wear, one page soiled, otherwise beautifully preserved.

REFERENCES: GAL I, 509.

<https://inlibris.com/item/bn62225/>

در این کتب مستطوره بر هجده درجه منبر است
 معلق البروج گذارند و یکدیگر بر مرکز صغیر
 و قطر جنوبی بر کشیدیم و چون کواکب جنوبی بر عرض
 بعضی خط مذکور از منطقه استقامت کردیم انوار
 نامدار جلا و یکدیگر بر مرکز گذارند بر بعد از خط
 غایت ارتفاع دایره مدار این کواکب لایحه بر
 رسم کردیم پس موضع تقاطع دایره با نقطه موضع
 شطرنج سماکی اول باشد مدار صورت که در صفحه مذکور
 و باید که بر نقطه بعد از این پیدا کنند که انوار از آنجا
 بصورتی که گفته شد **باب چهارم** در بعضی جاه که در کتب
 اسطرلابها نباشد مگر در بعضی دانستند بر سید نصیر
فصل اول در رسم مستطرات در صغیر نقطه استوا



در

A miniature hold Qur'an, copied by a female scribe

42. [Qur'an].

A complete gold miniature Qur'an.

Istanbul, Ottoman Turkey, 10 Ramadan
1288 H [= 20 Nov. 1871 CE].

€ 45,000



A complete gold miniature Qur'an, copied by Fatimah bint Omar al-Qunawiyah, in the name of God, as commissioned by the Sufi Sheikh of Konya Abu Abdullah Yusuf bin Abdullah al-Qunawi al-Hanafi in Constantinople, completed on the 10th of Ramadan 1288 (1871).

Uniquely, this manuscript was copied and decorated by a woman, for a religious leader called Abu Abdullah Yusuf, who is identified as sheikh of a Tariqa (a school or order of Sufism) and an imam in the frontispiece and colophon. The top and bottom of the frontispiece are inscribed with quotes from the Qur'an, as common in the Ottoman tradition. The calligraphy is very fine and closely written to fit the entire text in only 26 pages; the number of lines per page varies from 70 to 90. Likely intended as a gift from Fatimah to her sheikh, it is copied and decorated meticulously on gold pages, with small floral tezhîb decorations in the margins.

DESCRIPTION: 12mo (140 × 950 mm). Qur'an written on thin paper. 26 ff. Written in miniature ghubar script with black ink on gold pages, surah headings and verse markers in red, colophon in white ink. Attractively decorated with traditional flower tezhîb motifs in the margins. Plain brown leather ruled and decorated in gilt with fore-edge flap, marbled endpapers. Light wear to to the spine and covers, slight browning.

PROVENANCE: UK private collection.

<https://inlibris.com/item/bn63123/>



سورة الفتح

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
آمَنَّا بِالَّذِي آتَىٰ رَبَّنَا بِالْحَقِّ وَالْحَقُّ
لَمَّا جَاءَنَا وَاللَّهُ يَهْدِي الْقَوْمَ الصَّالِحِينَ
الَّذِينَ يُؤْتُونَ الزَّكَاةَ وَيُرَوِّعُونَ
أَنفُسَهُمْ لِرَبِّهِمْ كَمَا أَنزَلْنَا مِنَ
السَّمَاءِ مَاءً فَأَنزَلْنَا بِهِ ظُلُمًا
وَنُورًا وَنُورًا لِّلْمُتَّقِينَ
الَّذِينَ هُمْ أَصْحَابُ الرَّسَدِ
وَمَا نُورُوا فِي الْعَمَىٰ
وَاللَّهُ يَهْدِي الْقَوْمَ الصَّالِحِينَ

سورة الفتح

سورة الفتح

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

سورة الفتح



On the cultivation of gold

43. 'Izz al-Din Aydamir al-Jildaki.

Nihayat al-talab fi sharh al-muktasab
[On the Cultivation of Gold].

Egypt, 1298–99 H [= 1880–82 CE].

€ 28,000



An extensive alchemical treatise by the Egyptian alchemist and philosopher Aydamir ibn 'Abd Allah al-Jildaki (or al-Jaldaki, d. 1342 CE in Cairo), forming a long commentary (sharh) on the *Kitab al-Muktasab fi zir'at al-dhahab* ("The book of knowledge acquired concerning the cultivation of gold") by the little-known alchemist Muhammad ibn Ahmad al-'Iraqi al-Simawi, who was active in the 12th to 13th century CE. An edition of the Arabic text of the *Kitab al-Muktasab* was first published in Paris in 1923, with a translation and introduction, by the English historian of science Eric John Holmyard. Al-Jildaki's commentary has been the subject of a Ph.D. thesis submitted at the University of London in 1954 (see below).

The importance of al-Jildaki's *Nihayat* lies especially in its lengthy quotations from earlier authors whose works are no longer extant. It is valuable also because it provides a clear account of the more important alchemical theories and tenets prevalent among the Muslim writers of the Middle Ages. The National Library of Medicine owns a manuscript Persian translation (MS P 27) dating from AH 1133 (1721 CE).

Sources differ about al-Jildaki's name and descent: his nisbah appears to refer to the village of Jaldak in Khurasan, Iran, though he may also be of Mamluk Turkic descent. In his writings he reveals that he spent 17 years traveling through Iraq, Anatolia, Yemen, North Africa, and Syria, finally settling in Egypt where he composed many of his treatises. A great admirer of Jabir ibn Hayyan, al-Jildaki is remembered as one of the last and one of the greatest of medieval Islamic alchemists.

A fine, almost meticulously clean, and wide-margined manuscript, copied by Suwayfi bin Ahmad al-Adawi in the early years of the reign of Khedive Mohamed Tewfik Pasha.

DESCRIPTION: Small 4to (166 × 230 mm). 3 volumes. Arabic manuscript on paper. 345 pp. 412 pp. 319 pp. Written in fine naskh script in black ink with occasional words in red, 19 lines to a page, paginated in a Western hand, ca. 1920s, in purple ink. Modern smooth full leather with gilt-stamped ornaments to both covers.

REFERENCES: GAL I, 139 (174), no. 12. M. Ullmann, Die Natur- und Geheimwissenschaften im Islam (Hdb. der Orientalistik I.VI.2, 1972), p. 239 note 3. Manuchehr Taslimi, An examination of the Nihayat Al-Talab and the determination of its place and value in the history of Islamic chemistry (unpublished Ph.D. thesis, University of London, 1954).

<https://inlibris.com/item/bn62679/>



The earliest guide to Mecca

44. Muhi al-Din Lari.

Kitab futuh al-Haramayn [Description of the Holy Cities].

Persia or India, ca. 1880s CE.

€ 9,500

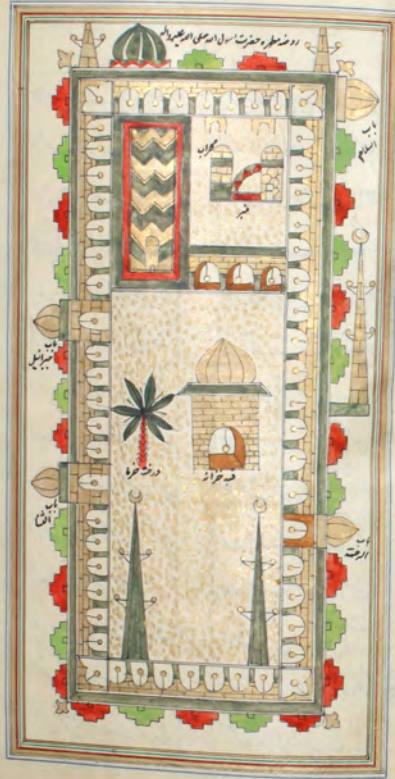


A pretty manuscript of the first Islamic guidebook for the pilgrimage to Mecca and Medina, which Muhi al-Din Lari (d. 1526/27 CE) completed in India in 1505/06 CE; it remains his most influential work. The text provides instructions on the Hajj pilgrimage rituals and descriptions of important sites that Muslim pilgrims can visit, including of the Kaaba in Mecca. Whilst no early illustrated Indian copies are known, the work began to be widely copied with often lavish illustrations from the later 16th century onwards, mostly in in Ottoman Turkey.

The 18 large-scale illuminations in the present manuscript show the holy sites, locations between Medina and Mecca, and the various stages of the Hajj. These include the Masjid al-Haram in Mecca and the Kaaba, Madinah, the road between Safa and Marwa, the mount where the Prophet delivered his farewell sermon to the Muslims who accompanied him on the Hajj.

DESCRIPTION: Tall 8vo (162 × 247 mm). 47 ff. Persian manuscript on paper. Black nasta'liq script with section titles in gold, ruled in gold, green, red, black, and blue. With 18 illuminations of the sites of the Hajj. Contemporary limp red morocco decorated in gilt. In excellent state of preservation throughout.

<https://inlibris.com/item/bn62227/>



محل مسجد

محل کعبه
محل قبر

در بیان خانه کعبه

من که شدم در پی این لنگو	تا دهم معنی پاکیزه بود
چند کبی سوختم و س ختم	تا ز مسان چه باشد ختم
شدم معنی که مرا رخ نمود	کو معیت آن شدم معنی که بود
کعبه که باشد کل شکیں من	تا ز آذان بانج دل و دین من
جلوه کرمی کرد ز بانم کسود	برده کسود از رخ و هوشم بود

Erotic manuscript from the Gujarat School

45. [Indian erotic manuscript].

Manuscript Kamasutra Gujarat School.

India, Gujarat or Rajasthan,
19th century CE.

€ 15,000

An Indian manuscript, possibly the Kama Sutra, including six illustrations showing couples engaged in love play and four more showing women only.

DESCRIPTION: 4to (160 × 222 mm). 90 pp. followed by 4 blank leaves (foliation: 1–39, 48, 50–51, 54–56, and 57–60 blank). Text written in Gujarati (or Hindi?) in black and red ink on paper, illustrated with 10 miniatures in polychrome pigments, including erotic subjects. Old title label “Manuscript Kamasutra Gujarat School” to verso of final leaf. Block-stitched.

Some edge flaws; one leaf loose. Apparently not quite complete according to the contemporary leaf numbering, but still an uncommon, fairly early survival.

PROVENANCE: Unidentified British collection, then in a French collection and subsequently bought by the industrialist and patron Pierre Bergé (1930–2017); acquired from the sale of his estate.

<https://inlibris.com/item/bn56576/>



षडहीजेरवरषवपुरसवरनन
 जानेनारीपुरसादातपुरसुनायुषपटीअ
 छवपटीहटीकामकेवहयाहयुअरष
 वरषवपुरसओवरनायकरछावरषवत
 तेजाडोहोवादातरहोपोअरुअहीषीजवा
 ओसुनाइहोयामाहाअपटीहमीनदरोही
 सुअपटीअहीजेसाअवपटीनअंनइसु
 अहछामाहाअंनइमाहाहठीहअमअं
 सुयोहोतयावपैवषयावरषअअहीजे
 अतुरंगवरननइहगातनदीरघदीरघ
 चरनदीरगनवसंखअंगसचुतरनीसं
 गेयअंरसोनेप्रारसेप्रघेअतुरंगवशा
 अरयातनदीरघनप्रतवायोहोयअपगया

वाहनावनोहोसखवावसोपेडीसुचोटीसु
 घोसगयोवावोहसचुतरनीअहीजेजाडी
 युगाडीसुरतेअरजीनवोहोतरचेहोपोअर



सीरअवीषयोहोतेनप्रसवाअरहवोअसा
 प्रेवषणजीपुरसमसोतुरंगअहीजेअसा
 रठाचतुरखरनोअजानेदुवाहसपवअप्र

The property of a gentleman

46. [Qur'an].

Miniature manuscript Qur'an.

Mughal India, 19th century CE.

€ 18,000

An elegant miniature Qur'an, gently scented with perfume. Its pages are dyed a dark emerald green and written out in miniscule, tidy naskh script in silver gilt. Surahs are marked in silver gilt marginal medallions; a double-page 'unwan with intricate floral borders in colours and gilt completes the decoration, which is rather more sophisticated than that of most miniature Qur'ans.

As objects of worship, examples such as these mainly served apotropaic and mnemonic rather than representative purposes and usually only boasted simple decoration. The codex format seen here is also somewhat unusual, with the octagonal style being quite popular for miniature Qur'ans. The manuscript fits tidily into a matching decorated metal case.

DESCRIPTION: 30 × 50 mm. 136 ff. Arabic manuscript on green dyed paper. Silver gilt naskh script in ink with silver-backed titles, illuminated opening pages and headers in blue, white, orange, and gilt. Contemporary green calf decorated in gilt, housed in original decorated metal box (37 × 55 mm). In excellent condition.

<https://inlibris.com/item/bn62029/>





كلمات مكتوب

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
يَوْمَ السَّعْدِ وَالْأَسْفَادِ
تَعْبُدُوا أَيْدِيَكُمْ تَسْبُحِينَ
إِهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَدْرُ الْفُضُولِ عَلَيْهِمْ
وَالضَّالِّينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
يَوْمَ السَّعْدِ وَالْأَسْفَادِ
تَعْبُدُوا أَيْدِيَكُمْ تَسْبُحِينَ
إِهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَدْرُ الْفُضُولِ عَلَيْهِمْ
وَالضَّالِّينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Hourly Coptic Orthodox prayers in Arabic and Coptic

47. [Coptic Orthodox prayer book].

Agpeya.

Egypt, 19th century CE.

€ 7,500



The term *Agpeya* (or *Agbiye* in Egyptian Arabic) comes from the Coptic “ti agp” (the hour) and refers to an hourly prayer book of the Coptic Orthodox Church. The tradition roughly corresponds to that of the Greek Orthodox Horologion.

The present manuscript contains prayers for seven different hours; each of these prayers is to be completed at its designated time throughout the day. Each additionally corresponds to an event in the life of Jesus Christ, specifically to particularly holy moments of the crucifixion. Each section consists of an introduction which includes the Lord’s Prayer, the Prayer of Thanksgiving, and Psalm 50; this is followed by various psalms, an excerpt from the Holy Gospel, and litanies. Afterwards, “Kyrie eleison” is sung forty-one times (thirty-nine for the number of lashes Christ received before the crucifixion, two more for two further injuries sustained by Christ), followed by several other prayers and a conclusion.

The manuscript is a lovely mix of Coptic and Arabic, the majority written in the Coptic liturgical language, with distinctive Northeast African decorations. The Coptic language manuscript tradition is one of the oldest manuscript traditions outside the cultural mainstream manuscript traditions of Arabic and Persian, tracing its roots back at least to the early medieval period.

DESCRIPTION: 8vo (150 × 195 mm). 79 ff. Arabic and Coptic manuscript on paper. Script in black and red, Arabic entirely in red, with illuminated initials and two ornamental borders in the Coptic style. Contemporary red morocco ruled in blind, with fore-edge flap.

Somewhat worn, with soiling and occasional chips or closed tears throughout, including tape repairs. Decorations have generally been well preserved.

<https://inlibris.com/item/bn62925/>

І ЄЗЕСЪ РТЕЛОПІНЪ ДЄ БЕМІ
ХРІМЪ І ВЕЛДІ КОСМОСЪ ХІМЪ
І ТАМ І РЪ ХІМЪ ГЕОРЕНЪ НІ
ТОТЪ ХІМЪ ОЛАНЪ

ОГОЛІ ТАМ ХІ ПІ АНЪ МІ ПІ МЪ
РЪ АРІ ТН СЕ ОЛАНЪ СЪ БЕМІ ПІ
РА МЕТРОСЪ СЕ ОЛАНЪ СЪ БЕМІ
ТЕ ПЕНОСЪ ІНС ПЪ ХС

ЄУШПА МЪ СЪ АМЪ МЕРОСЪ СЕМ
ПЕРШМІ ЕТСЪ СЪ БЕМІ ПІ АНЪ
І РА МЪ СЪ АНЪ ТЕМІ ПІ РА МЪ
ХЕШОСЪ МІ

ПІ ХРІМЪ ДАРІ ВЕЛДІ КОСМОСЪ
СЕ ОЛАНЪ І ТЕЛКЪ ПІ СЪ ОЛАНЪ
АДЪ АФНОСЪ МІ ТЕМІ ПІ Х
ХН СЕМ ОЛАНЪ ЕТМІ ПЕУРАМ

ЄОУ

ЄОУ

ЄУШПА МЪ СЪ АНЪ ПІ АНЪ МАР
СЪ СЕМ ОЛАНЪ СЪ СЕМ ПЕНОСЪ
ІНС ПЪ ХС АРІ ОЛАНЪ МЕМІ ПІ Х

СЪ СЪ ПАТРИ

КАПІ МІ
تذکة يوم الایعواطم

І ПІ АНЪ СЪ АНЪ
СЪ БЕМІ ПІ ФНОСЪ СЕМ

І ПЕ МЪ СЪ АРІ СЪ СЕМ ПЕНОСЪ
МАР ДІ МЪ СЪ СЕМ ПЕНОСЪ
ПІ КАР

І ПІ ХРІМЪ ТЕМІ ПІ АНЪ СЪ АНЪ
РІ АНЪ ПІ АНЪ СЪ СЕМ ПЕНОСЪ
ВНДІ ТІ ПІ АНЪ СЪ СЕМ ПЕНОСЪ
РОС

A Thai funerary manuscript

48. [Buddhism – Phra Malai].

[The Fable of Phra Malai].

Thailand, 19th century CE.

€ 9,500



This sumptuously illustrated Thai folding book (*samut khoi*) tells the legend of the Buddhist monk Phra Malai, a famous fable of the Theravada Buddhist tradition. Phra Malai accumulates so much merit through good deeds and meditation that he acquires supernatural powers and travels across the mortal world, into hell, and to the heavenly realm. This story is of particular importance in Thai Buddhism, and a fine folding book like this one would likely be commissioned for a funeral celebration, where monks would give a theatric reading of the story.

Folding books such as these are an integral part of the manuscript traditions of Buddhists in Thailand, Cambodia, Laos, Burma, and Sri Lanka, likely originating in the latter, and are often called ‘khai books’ after the bark paper from which they are made. They come in two types, white-paper and black-paper, with white-paper khai books such as this one particularly noted for their intricate and colourful illustrations.

This manuscript boasts 23 hand-painted illustrations showing scenes from Phra Malai’s legend. They include the monk’s journey to the Buddhist hell (bodies are boiled in a cauldron), the gift of eight lotus flowers from a poor woodcutter, and a glimpse of the Chulamani Chedi, the heavenly stupa. The legend itself is based on an earlier Pali story, but in the Thai manuscript tradition, Phra Malai appears in the vernacular, written in Thai and usually in the Thom Kai script, a variant of Khmer, but which includes Thai tone markers. The story itself is one of the most popular subjects of 19th century Thai manuscripts, and is commonly combined with other Buddhist stories and illustrations. This one was probably one of many commissioned by the family of a deceased loved one, as a traditional offering to gather merit for a soul navigating hell and reincarnation.

DESCRIPTION: Oblong folding-book manuscript (samut khoi, khai book), 670 × 145 mm. Thai manuscript on khai paper in black Khom Thai script. 49 ff. Concertina-folded and written on both recto and verso. With 22 illuminations appearing in pairs on the left and right borders of the manuscript, and one full-page illumination. Contemporary black and gilt floral boards. Light exterior wear and rubbing; a few corrections made to the text using ink and white paint.

<https://inlibris.com/item/bn62951/>



၁။ ဖြစ်စေရန် ကြည့် စံစေတို့ နေကာ နေကြကုန်လေသတို့ ၁။
 ၂။ ဖိစားကုန်ရာ ဘုရား၏ ဘုရားကောင်းစွာ ပျော်စရာကောင်းစွာ
 ၃။ ဖြစ်စေရန် နေကာ နေကြကုန်လေသတို့ ၁။
 ၄။ နေတို့ နေကြကုန်လေသတို့ နေကာ နေကြကုန်လေသတို့ ၁။
 ၅။ နေတို့ နေကြကုန်လေသတို့ နေကာ နေကြကုန်လေသတို့ ၁။
 ၆။ နေတို့ နေကြကုန်လေသတို့ နေကာ နေကြကုန်လေသတို့ ၁။
 ၇။ နေတို့ နေကြကုန်လေသတို့ နေကာ နေကြကုန်လေသတို့ ၁။
 ၈။ နေတို့ နေကြကုန်လေသတို့ နေကာ နေကြကုန်လေသတို့ ၁။
 ၉။ နေတို့ နေကြကုန်လေသတို့ နေကာ နေကြကုန်လေသတို့ ၁။
 ၁၀။ နေတို့ နေကြကုန်လေသတို့ နေကာ နေကြကုန်လေသတို့ ၁။



Irrigation in 19th century Egypt

49. [Maps of Egypt].

Manuscript maps of Khamarah.

Probably Egypt, later 19th century CE.

€ 18,000



Twelve manuscript maps of agricultural basins (*havad*) at Khamarah, al-Beheira, Egypt, most likely from late 19th century. Each agricultural area is divided into small plots of land, also showing rivers or wetland areas and occasionally a few residential areas. Borders with towns such as Daqduqah, Jabaris, al-Uyun or with other basins are clearly indicated in the outlines of the maps. Each map is accompanied by a table on the facing page which gives the size of each parcel of land and additional notes on necessary parcels. The first leaf offers a detailed explanation of colours and designs used in the maps, followed by a table of all areas. Today, the village of Khamarah is part of the city of Itay El Barud (though in the manuscript it is described as a district of al-Delengat). Beheira, the governorate that includes Khamarah, is considered one of the most important agricultural regions in Egypt.

DESCRIPTION: Large folio (345 × 426 mm). Arabic manuscript on laid paper. 50 pp., misbound (1–22, 31–34, 27–30, 23–26, 35–50 pp.), hand-numbered, complete in 25 ff. With 12 hand-drawn, coloured maps and plans (scale 1:4,000) and a hand-painted headpiece. Bound in blue half morocco. A facsimile 1909 French manuscript map is loosely inserted.

Binding severely worn. Some staining and browning throughout.

PROVENANCE: Cover label with dedication to Suleiman Pasha (probably the Ottoman commander).

<https://inlibris.com/item/bn61552/>

A Turkish musicologist's translation of Al-Risalah al Sharafiyyah

50. Al-Urmawi.

[Al-Risalah al Sharafiyyah fi Nisab al-ta' lifiyyah – turcice.] Er-Risâletü's-Serefiyye fi'n-nisebi't-te' lifiyye.

Ottoman Turkey, ca. 1900.

€ 18,000



An expanded working copy and translation, by a Turkish musicologist, of al-Urmawi's acclaimed music theory book *Al-Risalah al Sharafiyyah fi Nisab al-ta' lifiyyah* ("The Sharafiya Treatise on Musical Conformities in Composition"). The present text covers all five chapters of the original work with tables and diagrams; extensive marginalia and footnotes show it was translated by a person with a solid knowledge of traditional Ottoman and western music and of al-Urmawi's works. It has been speculated that the book was translated by musician and music teacher Rauf Yekta Bey in the early 20th century; no other translation into Ottoman Turkish is known (Arslan, p. 268).

Born in Baghdad in the early 13th century, Safi al-Din al-Urmawi is known as one of the greatest music theorists of eastern music. He wrote two books on music theory: his first, *Kitab al-Adwar*, written for the last 'Abbasid caliph al-Musta'sim (r. 1242–58) with the advice of Nasirüddin-i Tusi, was an attempt to systematise Arabic music, the form of which was largely derived from the nature of the oud. His second book, *Al-Risalah al Sharafiyyah*, written ca. 1267–68, focuses on the same themes and is considered an extended version of the previous work. The title refers to al-Urmawi's patron, Sharaf al-Din Harun Juwayni. In the introduction, he explains that he based his book on the works of the ancient Greeks, to which he added information not included in the works of later scholars. His debt to Greek musical theory is greater in this work, possibly due to his association with Nasir al-Din Tusi, the polyglot mathematician, philosopher and vizier to Ilkhan Hulegu. Both of al-Urmawi's works quickly became classics, particularly in the Islamic World, being the major sources for the maqams, or modes which govern Arabic music.



“La Mauresque Nefissah”, co-translator of cat. no. 39

Antiquariat
INLIBRIS
Gilhofer Nfg. GmbH

INLIBRIS Gilhofer Nfg.
Rathausstr. 19
1010 Vienna, Austria
+43 1 4096190
office@inlibris.com
www.inlibris.com

