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Prayer, Sufism, Pilgrimage





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

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

Three Manuscripts in Ottoman Turkish  
Bound in 1 Volume

Copied by Abdullah Seyyid Feyzullah b. Ahmad  
in 1166 H [1752 A.D.]

70 fol., 20 x 13 cm.

Cardboard cover with leather spine

ad 1: Kifāyat al-waqt li-maʿrifat al-dāʿir wa- faḍlihi wa-ʿl-samt, also known as Risāla fī al-muqanṭarāt, 936 d.h. [1529 AD. ] written in Ottoman Turkish; it deals with various aspects of geometry, trigonometry and astronomy and also mentions an astronomical instrument called rubʿ al-muqanṭarāt (astrolabe quadrant).

ad 2: Tashil al-miqat, written in Ottoman Turkish in 936 CE [1529 CE ], deals with the science of time measurement and the sine quadrant (al-rub' al-mujayyab).

ad 3: Farah Fazā, dedicated to the Grand Vizier of Sultan Süleymān, Ibrāhīm Pasha, examines the construction and use of the horoscope quadrant (al-rubʿ al-āfāqī), which he claims was his invention.

Mustafa ibn Ali al-Muwaqqit (died 1571, the epithet al-Muwaqqit means "the timekeeper"), also known as Müneccimbaşı Mustafa Çelebi and Koca Saatçi, was an Ottoman astronomer and author of geography from the sixteenth century. Because of his works on the science of timekeeping and practical astronomy, he is considered "the founder of the Ottoman tradition" of those fields. He was one of the pioneers of astronomy literature in Ottoman Turkish—instead of Arabic which was more common in the Islamic world—following Muhammad al-Qunawi. Since his youth he served as the muwaqqit (religious timekeeper) attached to the Mosque of Selim I in Istanbul, in which capacity he produced most of his writing. In 1560 or later he was appointed to the office of müneccimbaşı, the highest post for astronomers of the Empire.

He produced most of his works during this tenure. Instead of Arabic, the customary scientific language of the Islamic World at the time, he wrote mostly in Ottoman Turkish. This decision was made in order to popularise the field of astronomy in the Ottoman state, to make it accessible to more students, and to facilitate the mention of non-Arabic place names. Many of his works were dedicated for Sultan Suleiman the Magnificent and his grand viziers, possibly aimed to be used by the state bureaucracy; this application was facilitated by the use of Turkish.

Abdullah Seyyid Feyzullah was a famous calligrapher during the reign of Ahmed III. and Mahmud I. He was taught by his father Shakarzada Ahmad Efendi, followed the path of the calligrapher Sheikh Hamdullah and Al-Haafiz Usman especially in Naskh and Thuluth calligraphy styles and gave his best Works. He was a teacher at Topkapı Palace and worked together with Mustafa Sidki on scientific subjects mathematics and astronomy.

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 رساله بوجمله دركه ذكر اولنا اما مقدمه اشوبه بيجيك رساله

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## **Müneccimbaşı / Chief Astronomer of Ottoman Sultan Abdulaziz (1830-1876)**

### **Observations of the Movements of Sun and Stars during the year 1287 H. [1870 AD] for Submission to the Sultan.**

*Manuscript in Ottoman Turkish*

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

Al-Qāmūs al-Muḥīṭ  
(2 volumes)

Fluent naskhī Manuscript in Arabic, no vowel signs.  
Copist Muḥammad ibn al-‘ālim Ḥasan ibn al-‘ālim  
‘Abdullāh ibn al-‘ālim Ibrāhīm  
1276 H (1859 AD)  
Vol. 1: 414 leaves, Vol. 2: 415 leaves at 20 lines each  
22 x 17.5 cm  
Leather covers with flaps

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

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

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

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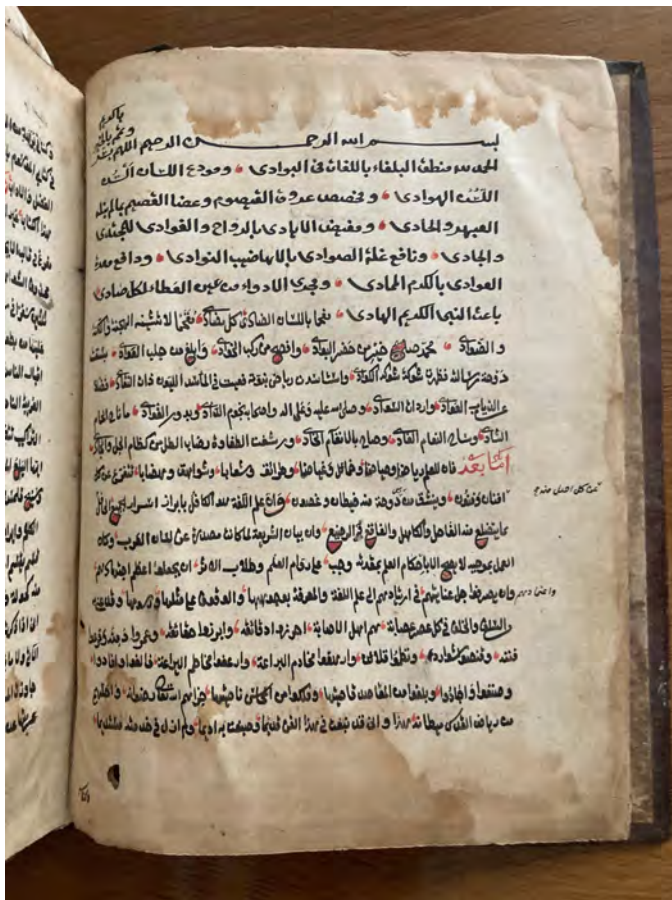
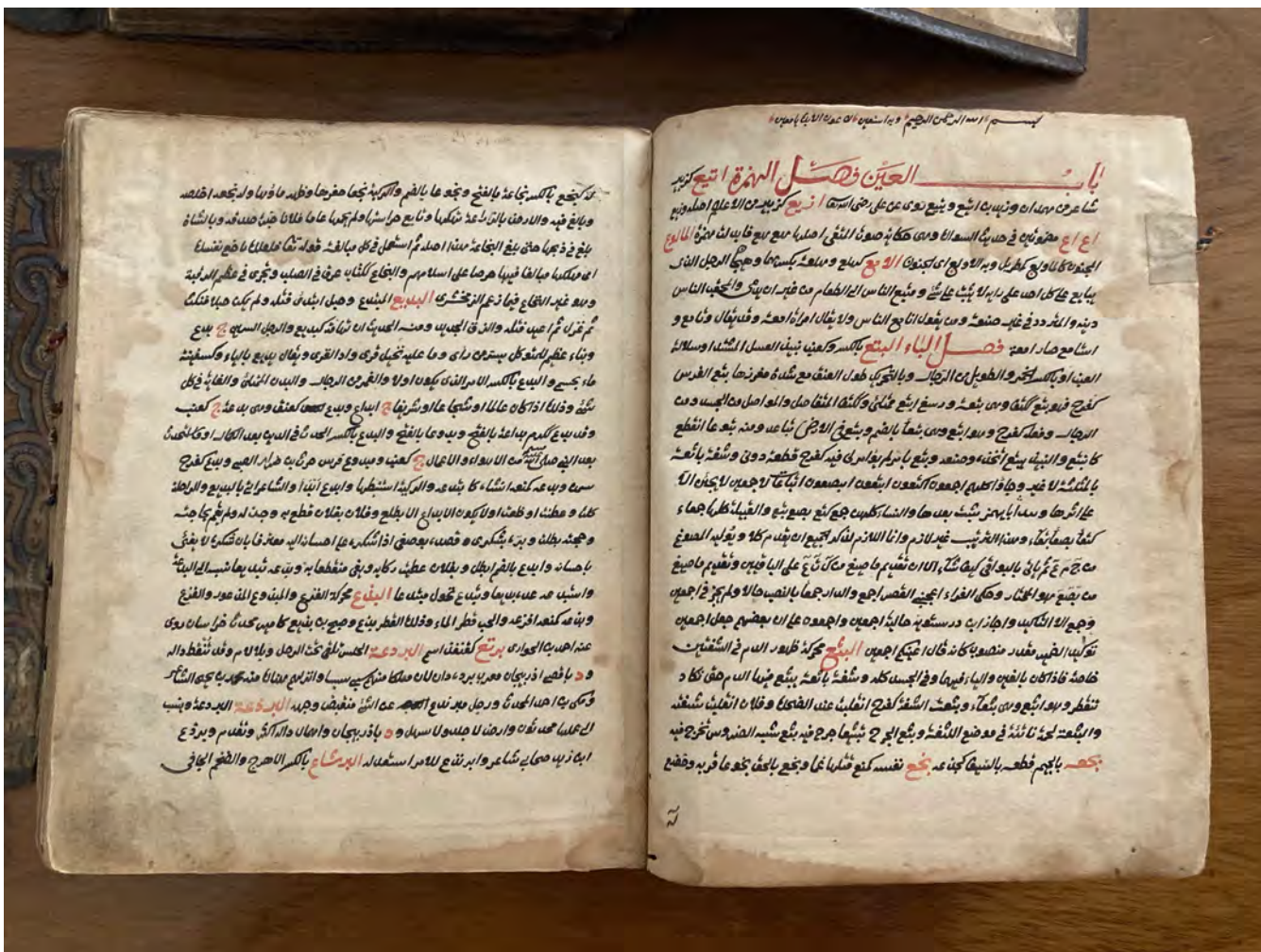
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## Risāle-i Küre-i Süvārī veyā fī beyān zāt-i kürsī-i şanā'ī

Manuscript in Ottoman Turkish

Naskhī, title illuminated. Illustrations. Unfinished copy without colophon.

Probably second half of the 18th or early 19th century.

22 leaves at 17 lines, 23,3 x 16.5 cm

Beautiful Ottoman-style leather binding with decorative stamps

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

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

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18	44	29	21
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21	46	6	22
22	47	20	22
23	47	28	22
24	48	21	22

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al-Qādī Abū l-Faḍl ‘Iyād

aš-Šifā’ bi-ta’rīf al-Muṣṭafā

Richly illuminated manuscript in Arabic

Collated and commented text. Reference to well-known commentaries in the margins (mostly ‘Alī al-Qārī)  
315 leaves at 17 lines  
18.3 x 12 cm, paper binding

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

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

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

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

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*Richly Illustrated Manuscript*



## Muḥammad al-Jazūlī aš-Šadhīlī

died 869 [1465]

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

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

**Illuminated manuscript in Arabic and Ottoman Turkish**

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

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

36 leaves at 19 lines, 16 x 10 cm,

Beautiful Ottoman-style leather binding with flap and decorative stamps

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

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

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

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

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

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

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*Acclaimed Collection of Litanies*

**Muḥammad al-Jazūlī aš-Šadhīlī**

died 869 [1465]

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

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

**Manuscript in Arabic from an Ottoman-Turkish  
context.**

Nashī with Illumination.

98 leaves at 11 lines, 10 x 6.5 cm,

Beautiful Ottoman-style leather binding with flap and  
decorative stamps

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

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

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

2. Schematic image of the minbar of the prophet in Medīna.

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

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

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Euro 3 500

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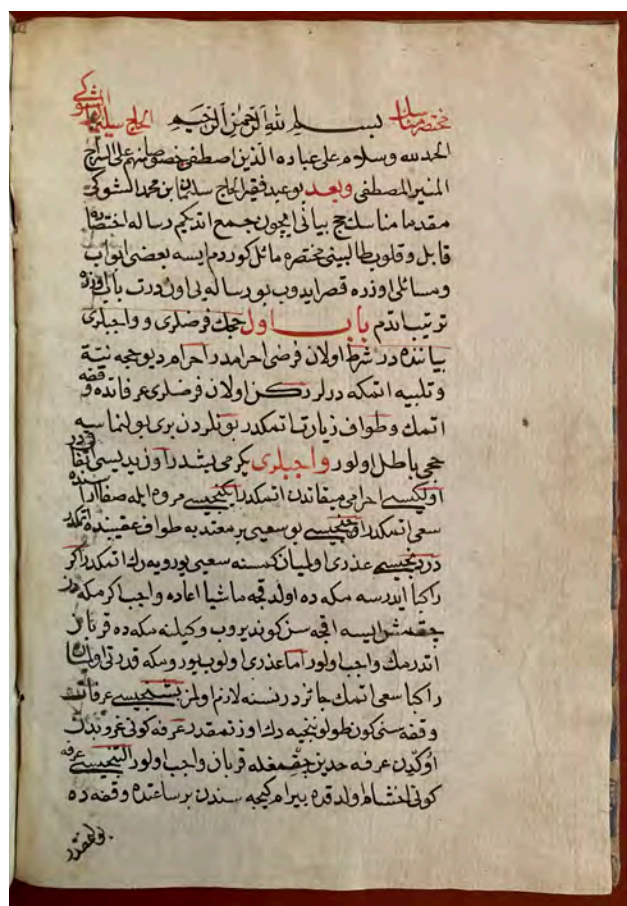
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Manuscript on the Rites of the Pilgrimage

el-Hācc Şevkī Süleymām Meḥmed

Mukhtaṣar Manāsik

Elegant naskhī script in Ottoman Turkish

without illumination.

dated 1125 H / 1713 AD

37 leaves at 21 lines

22 x 15.5 cm

Carton binding

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

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

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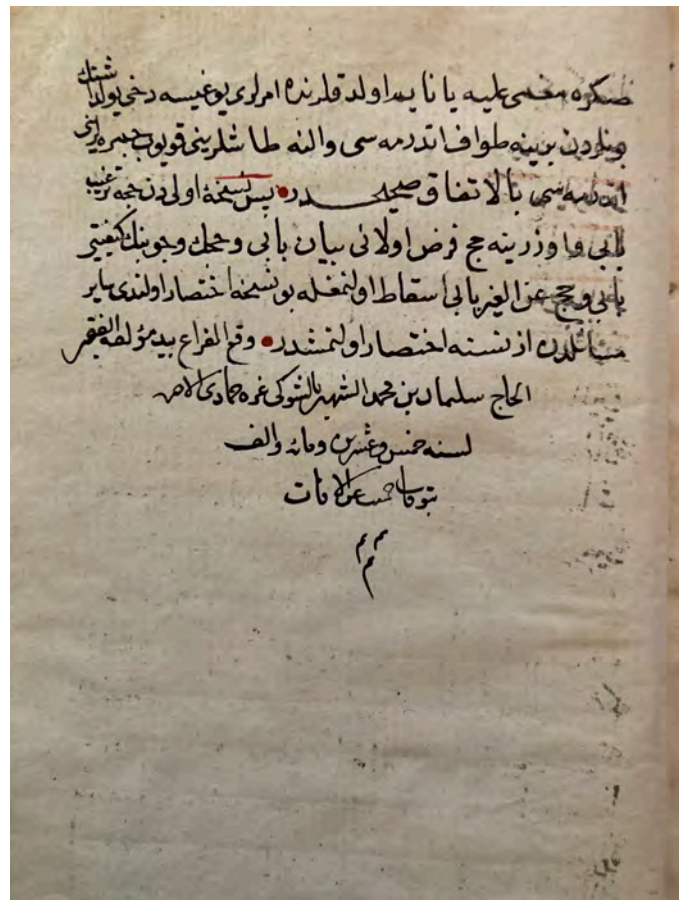
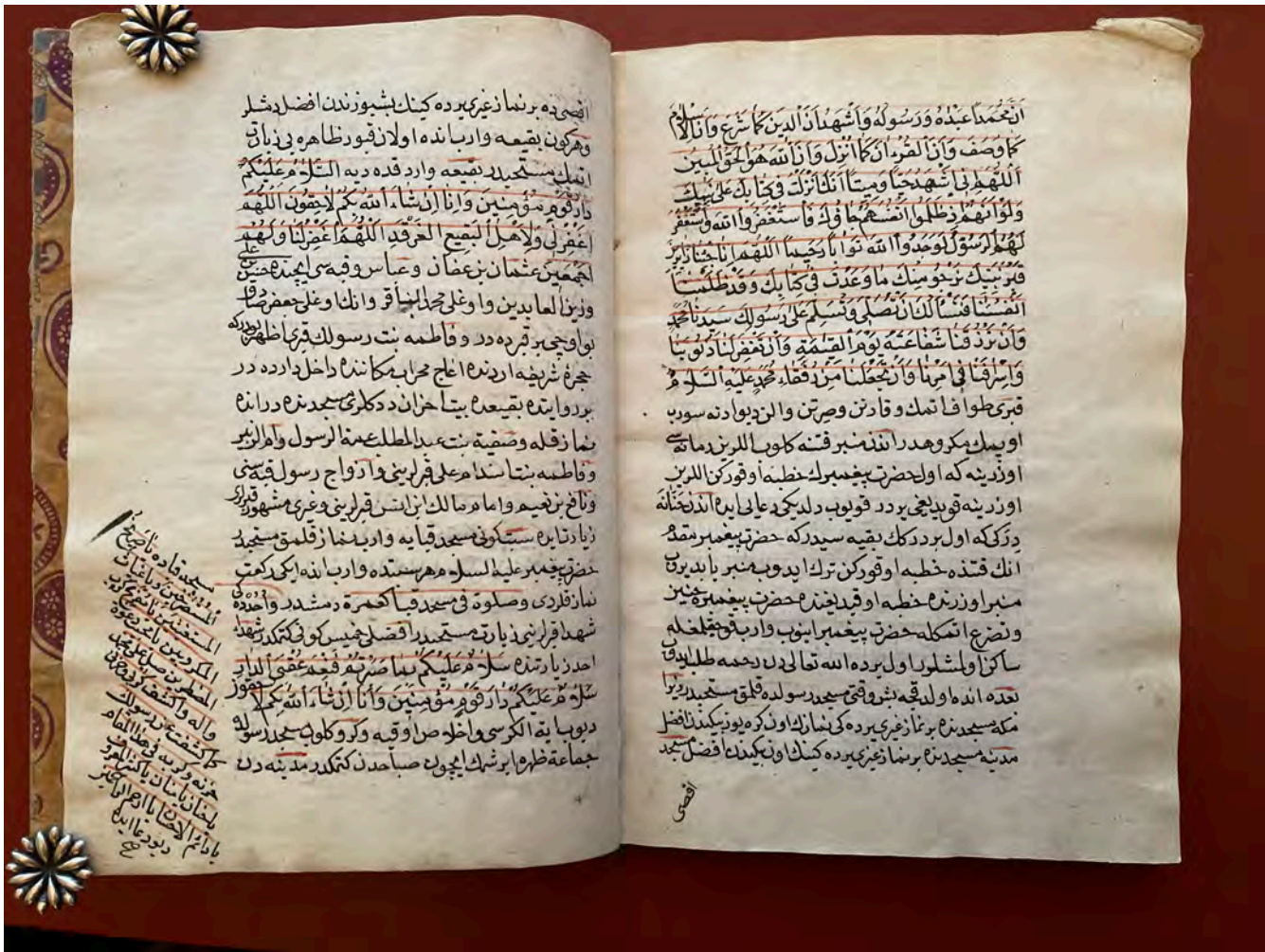






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**‘Osmānzāde Aḥmed [Tā’ib]**

**Şihḥat-ābād**

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

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

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

The manuscript includes two colophons:

1. the colophon of the authors copy by Aḥmad b. ‘Osmān el-müderris, first decade of first decade of Rebī‘ el-āḥir 1120 (June 1708);
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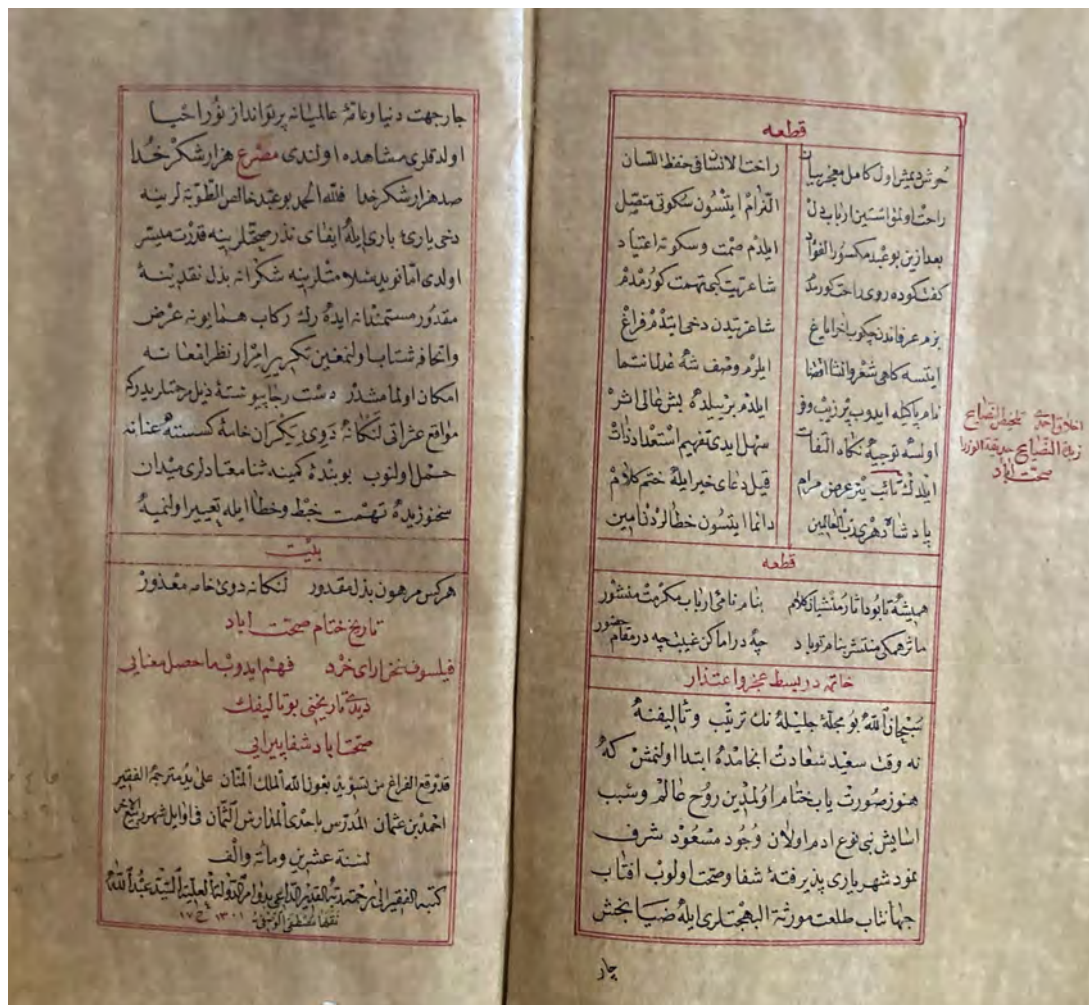
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تفصیل الخطی الیوم ۱۱ ۳۱ ۱۷

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*First Edition – Earliest Printed Syrian and Armenian Grammar*



**Theseo Ambrosio ALBONESI**  
(c. 1469-1540)

**Introductio in Chaldaicam linguam],  
Syriacam], atque] Armenicam],  
& decem] alias linguas**

Pavia: Giovanni Maria Simonetta, 1539 (First edition)  
4to. 216 double pages, including 4 pages of errata (214-215). Title printed in red and black. With woodcut title border and two full-page woodcuts in the text.

Slight worming in the spine.

Ambrogio was the author of a considerable number of manuscripts (a Latin translation of the Maronite liturgy, a Gospel in Arabic, a Hebrew-Latin vocabulary). His *Introductio in Chaldaicam linguam]* was the only work he ever put into print. The *Introductio* is the first work in which Syriac and Armenian writings are printed. Everything seems to indicate that Theseo Ambrosio himself modelled it on the writing of Elias bar Abraham for the Syriac script.

The work begins with a description of the Serbian alephates for Syriac, with a Latin transcription and the name of each letter in Serbian (chapter 1). He then develops the phonetic values and mystical interpretation of the letters of many alphabets, i.e. only the consonants in the case of the Semitic ones and also the vowels in scripts such as Latin or Coptic, which include them in their inventory (chapters 2-5). This is followed by a presentation of the diacritical signs, including the vocalisation systems of the alephates (chapters 6-7) and the letters that show medial and final variants in their strokes (chapter 9). This is followed by a series of chapters (10-12) devoted to questions of Hebrew and Aramaic morphology, followed by a description of Armenian from chapter 13 onwards. At the end of the book there are bilingual texts for practice and an appendix *multarum diversarumque literarum*, an impressive catalogue of alphabets not only of many natural languages, but also of spellings from hermetic and magical treatises.

This work established the study of the Armenian language in Europe and documents an enormous number of alphabets in the appendix. In addition to the scripts specific to magical texts, Ambrogio also lists the Coptic alphabet (which he calls "Jacobite"), the Ethiopic alphabet (which he calls "Indian") and a number of "Etruscan" alphabets, among which the Umbrian script of the Eugubinean Tables, discovered only a century earlier, stands out.

Bibliography: Bobzin, 2000; Coakley, 2006; Fiano, 2018; Nestle, 1904; Smitskamp, 1976, 1997; Strohmeyer, 1996; Terenzio, 1860; Wilkinson, 2007a.

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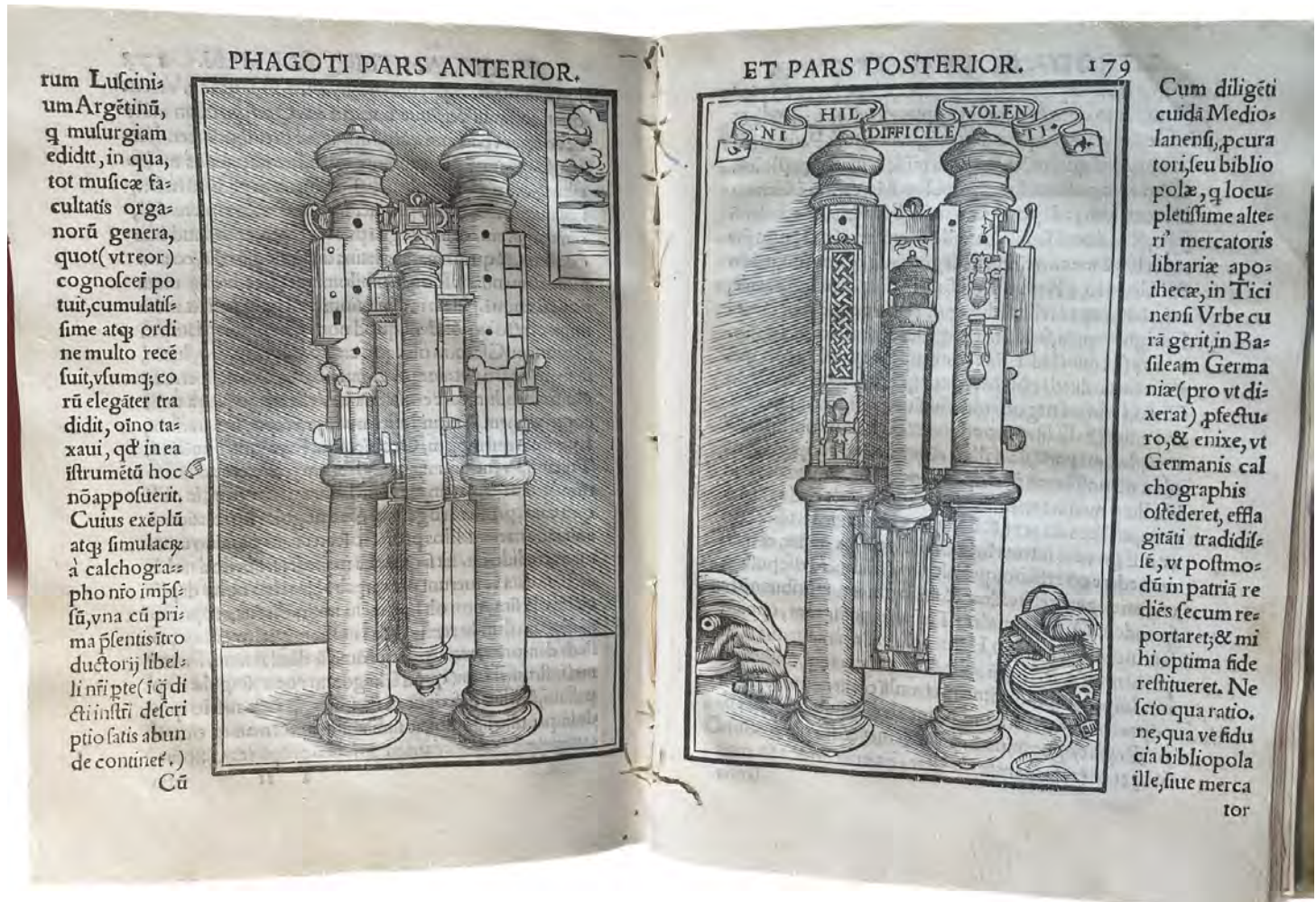
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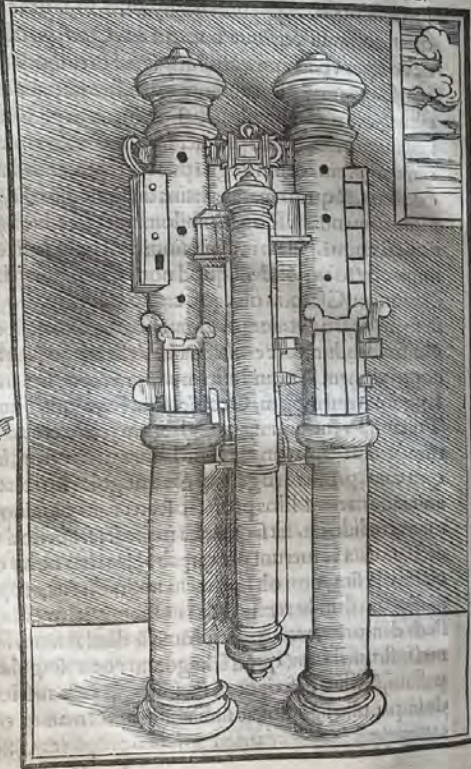
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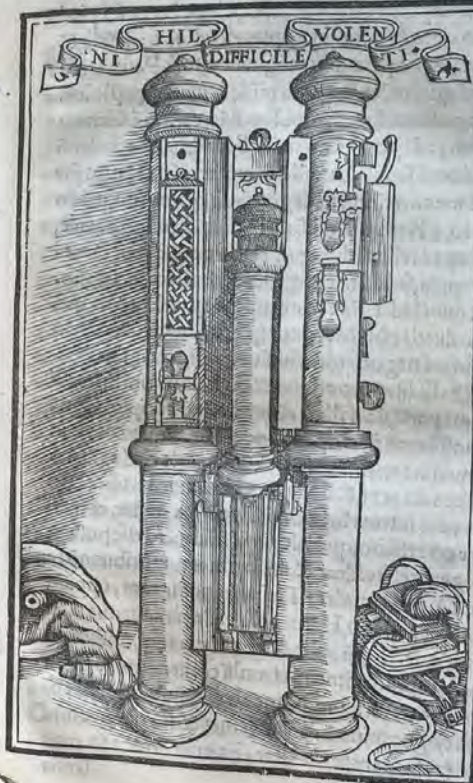
rum Luscinium Argentinum, quod mulurgiam edidit, in qua, tot musicae facultatis organorum genera, quot (ut reor) cognoscere potuit, cumulatissime atque ordine multo recentius, usumque eorum eleganter tradidit, omnino taxavi, quod in ea instrumentum hoc non apposerit. Cuius exemplum atque simulacrum a calchographo non implevit, una cum prima presentis ductoris libelli nostri (quod describitur) descriptio satis abunde continetur. Cum

PHAGOTI PARS ANTERIOR.



ET PARS POSTERIOR.

179



Cum diligenti cuidam Mediolanensi, procura tori, seu bibliopola, quae locupletissime alteri mercatoris librariae apothecae, in Ticinensi Urbe curam gerit, in Basileam Germaniae (pro ut dixerat) profecturo, & enixe, ut Germanis calchographis ostenderet, efflagitanti tradidisset, ut postmodum in patriam rediens secum reportaret, & mihi optima fide restitueret. Nescio qua ratione, qua ve fiducia bibliopola ille, siue mercator

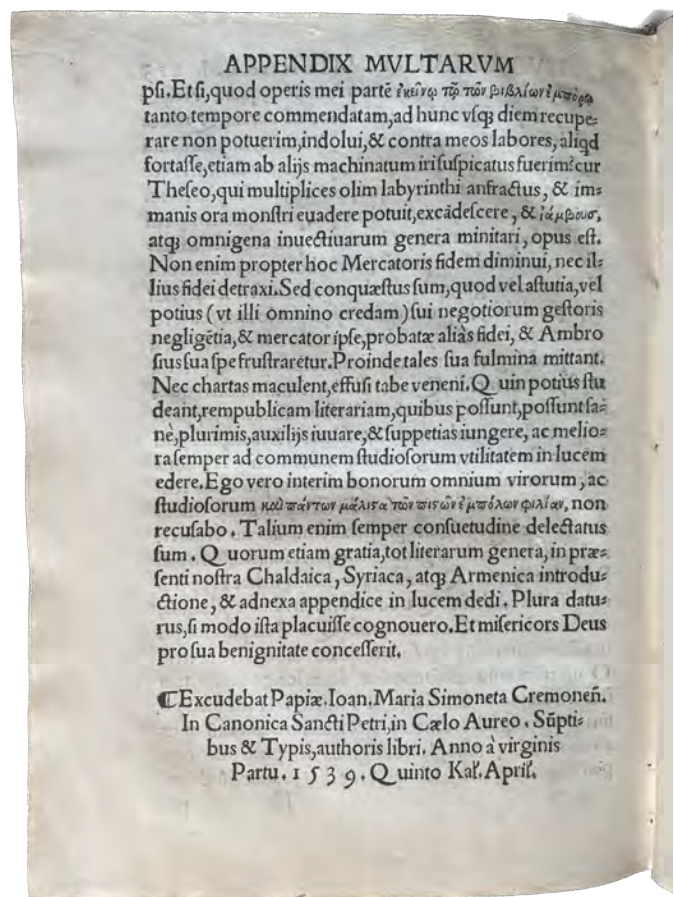


CHALDAEORVM LITERAE, QVI

Syriam incolunt, quae etiam Syriacae dicuntur, & quibus Antiochena Patriarchalis Ecclesia in sacris vtitur, duae & viginti sunt, quae his figuris atque nominibus exprimentur. Caput. Primum.

ו	ח	ד	ג	ב	א
Vau.	He.	Dolad.	Gomal.	Beth.	Olaph.
ל	כ	י	ט	ה	ז
Lomad.	Coph.	Iud.	Teth.	Hheth.	Zain.
פ	ק	ש	נ	מ	
Phe.	Pe.	Gain.	Ain.	Somchath.	Nun.
ת	ס	ר	ק	ז	
Thau.	Scin.	Ris.	Quoph.	Zzode.	

Leguntur autem Hebraeorum more, a dextro, in sinistram latus. Habent praeterea Chaldaei & Syri, alias quoque minores literas, quarum figurae sunt infra scriptae.



APPENDIX MVLTARVM

psi. Et si, quod operis mei parte tantum commendatam, ad hunc usque diem recuperare non potuerim, indolui, & contra meos labores, aliquid fortasse, etiam ab alijs machinatum iri suspicatus fuerim: cur Theleo, qui multiplices olim labyrinthi anfractus, & immanis ora monstri euadere potuit, excadescere, & iam proos, atque omnigena inuestiuarum genera minitari, opus est. Non enim propter hoc Mercatoris fidem diminui, nec illius fidei detraxi. Sed conquestus sum, quod vel astutia, vel potius (ut illi omnino credam) sui negotiorum gestoris negligentia, & mercator ipse, probatae aliam fidei, & Ambrosius sua spe frustraretur. Proinde tales sua fulmina mittant. Nec chartas maculent, effusi tibi veneni. Quin potius studeant, rempublicam literariam, quibus possunt, possunt sane plurimis, auxilijs iuuare, & suppetias iungere, ac meliora semper ad communem studiosorum utilitatem in lucem edere. Ego vero interim bonorum omnium virorum, ac studiosorum non recusabo. Talium enim semper consuetudine delectatus sum. Quorum etiam gratia, tot literarum genera, in praesenti nostra Chaldaica, Syriaca, atque Armenica introductione, & adnexa appendice in lucem dedi. Plura daturus, si modo ista placuisse cognouero. Et misericors Deus pro sua benignitate concesserit.

Excudebat Papiae Ioan. Maria Simoneta Cremonens. In Canonica Sancti Petri, in Caelo Aureo. Stipitibus & Typis, authoris libri. Anno a virginis Partu. 1539. Quinto Kal. Aprilis.

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*The Third of Seventeen Books of the Müteferrika Press*

**Jan Tadeusz Krusiński**

## **Târîh-i seyyâh der beyân-i zuhûr-i Afgânîyan ve sebeb-i inhidâm-i binâ-i devlet-i Sâhân-i Safevîyân**

[The History of the Afghan Wars in Persia and the Reasons of the Fall of the Safavid Empire].

Konstantiniye, Ibrahim Müteferrika,  
1141 H. [1729 AD]

21.5 x 15.5 cm

13; 98 sheets

Original binding with marbeled carton cover and  
damaged leather spine

Written by Tadeusz Krusinski, a Jesuit missionary who served as a secretary-interpreter to the bishop of Isfahan in 1707 - ca.1725, the book is one of the most important chronicles unfolding the history of the late Safavid Iran - one of the biggest rivals of the Ottoman Empire at the time, and the history of the Afghan Invasion of Iran and the fall of Isfahan in 1722 which the author witnessed. The Turkish translation was made from Krusinski's "Relatio de mutationibus Regni Persorum" (Rome, 1727) - a highly popular book which was quickly published in English (1727), French (1728), Italian (1730), and German (1732).

Krusiński considered the Turkish translation as his own work, while Müteferrika, who does not mention his name in the printed version, suggests himself to be the translator.

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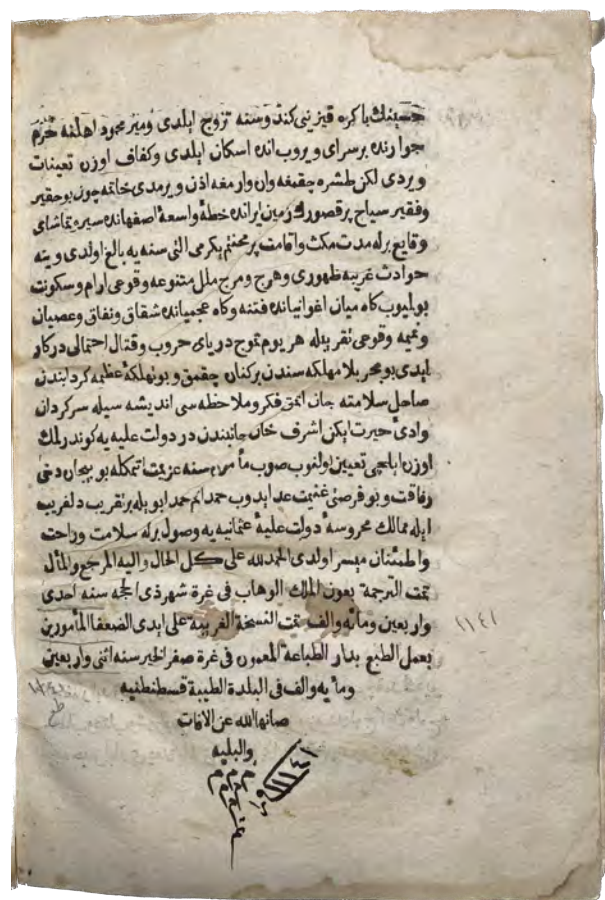
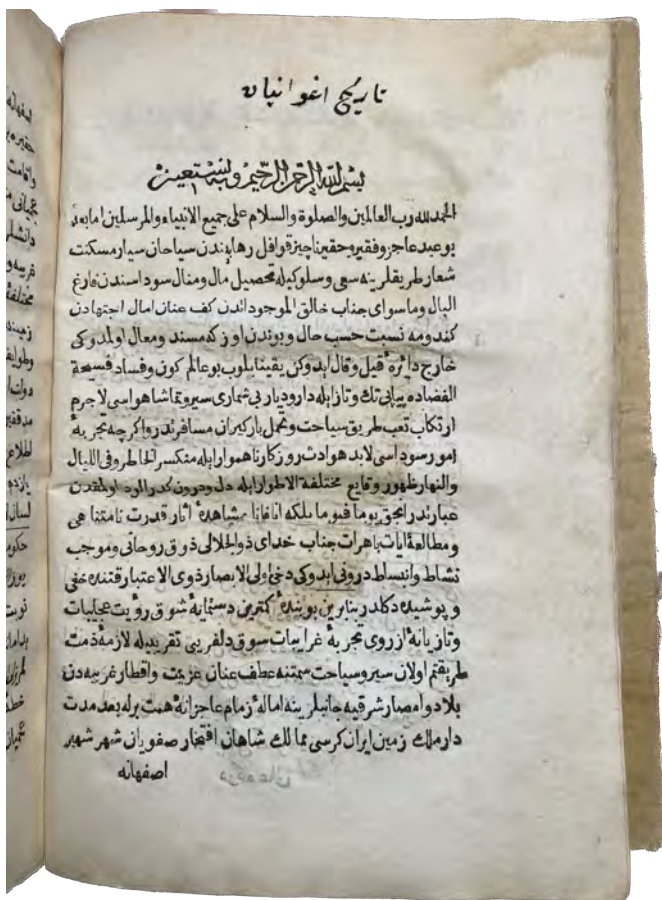
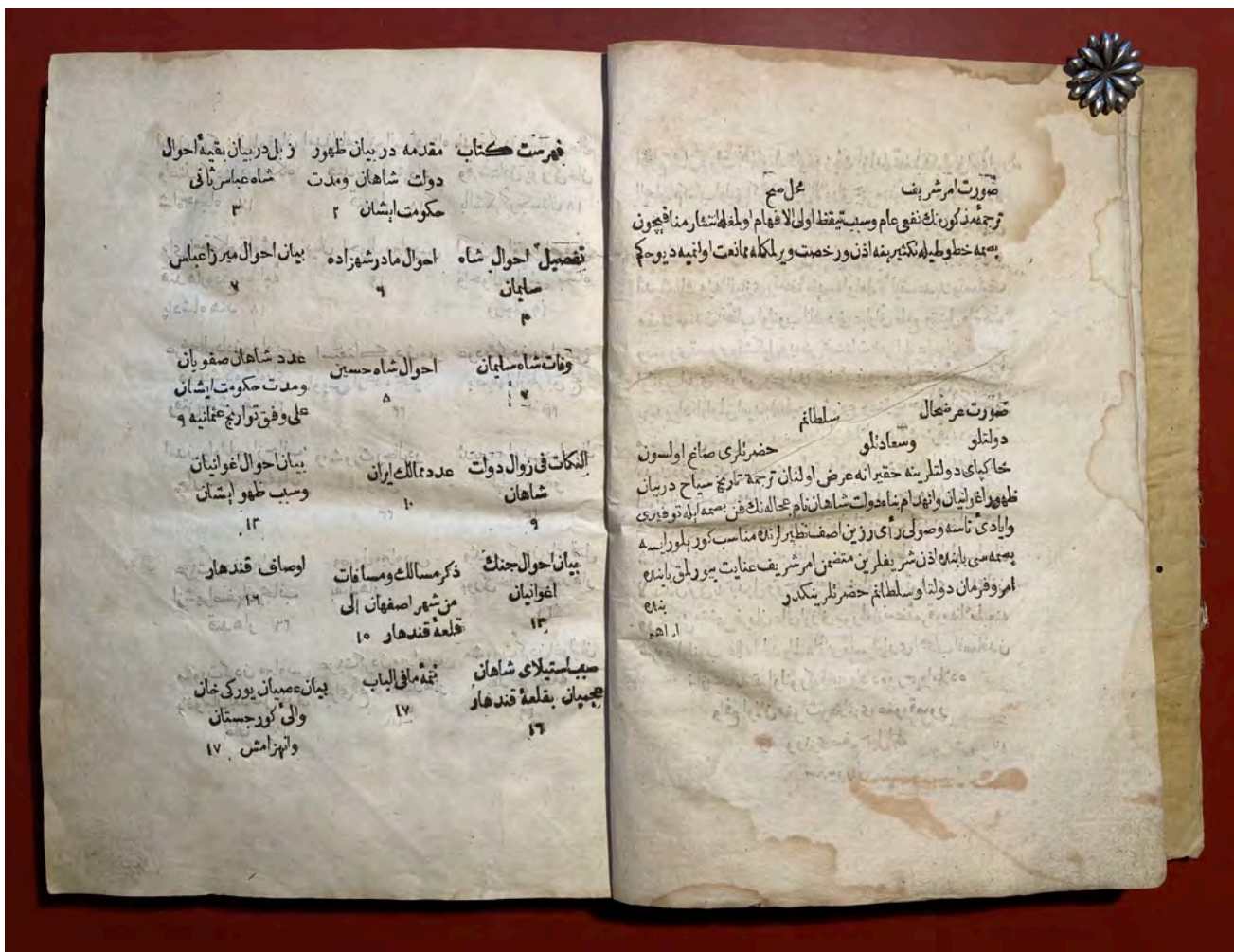
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Third Printing (1802/03) - formerly Müteferrika Press

## Mehmed bin Mustafa al-Wani

(Abu Nasr Ismail bin Hamad al-Cawheri)

### Tercüme-i Sıhah-ı Cevheri Vankulu Lügati

Konstantiniye, Darü't-Tibaati'l-Âmire li-Devleti'l-  
Aliyyeti'l-Osmaniye (Mühendishane Printing House),  
1216-1217 H. [1802-1803 AD].

2 vols.

Vol. 1: 22; 666 pp (31.5 x 21 cm)

Vol. 2: 14; 756 pp (31.5 x 21 cm)

In leather bindings of the Ottoman period.



It is a translation of the Arabic dictionary Sıhah-i Cevheri. It is known as Vankulu Lügati because of the name of its translator. In the work, the words are arranged according to the last letters of their originals and the words with the same last letters are arranged according to their first and second letters.

74 years after its first edition, it was printed twice in Müteferrika's printing house in order to prevent the employees of Darü't-Tibaati'l-Âmire li-Devleti'l-Âliyyeti'l-Osmaniye (Mühendishane Printing House) from being idle and to prevent the Tab'hâne from being idle (1729, 1754), the Vankulu Lügati, which had become unavailable in the market and was therefore being sold at excessive prices, was printed in 800 copies in 1802/03, and Abdurrahman Efendi's proposal was welcomed.

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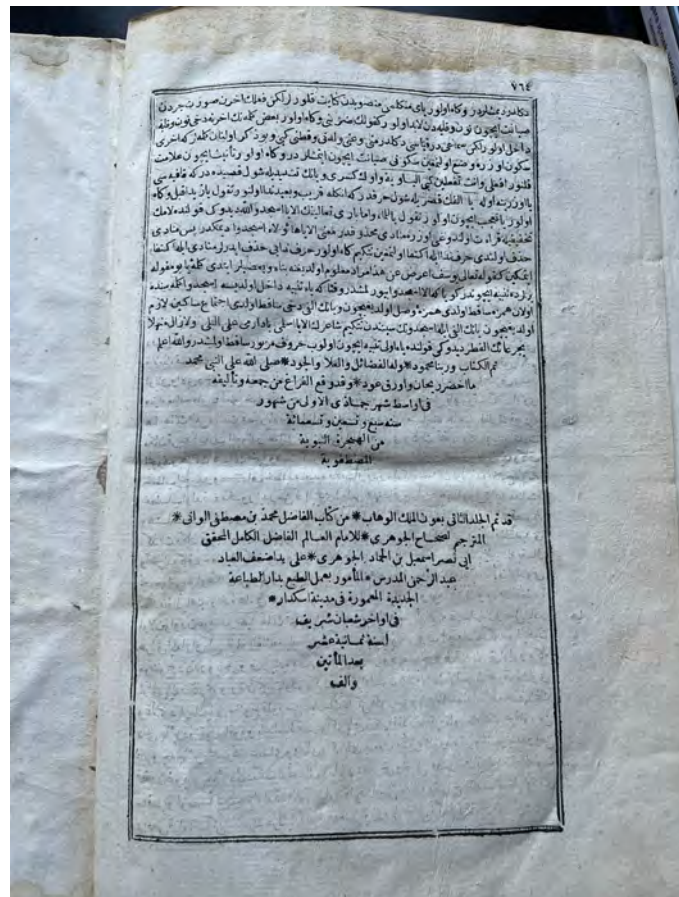






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*First Edition Printed in Istanbul*

**William Shakespeare**

**HAMLET**  
**[The Tragedy Of Hamlet, Prince Of Denmark]**  
**Translated from the English by Kâmuran Şerif [Saru]**

Istanbul 1927 AD  
Devlet Matbaası, Cihan Edebiyatından Nümuneler  
Maarif Vekâleti Neşriyatı  
71 pp., 20.5 x 14 cm  
AEKMK - ÖZEĞE; 6775

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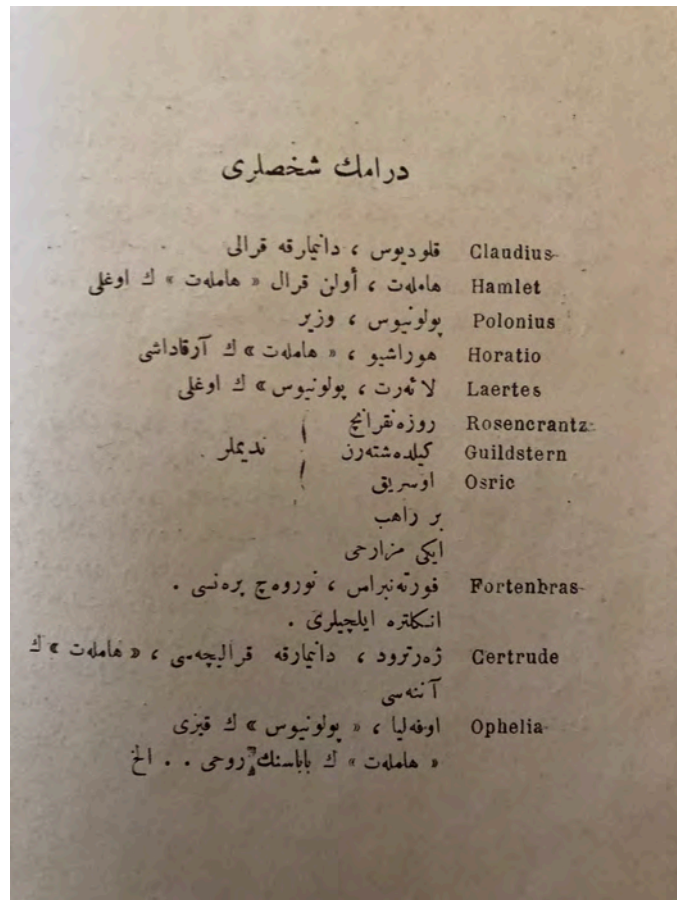
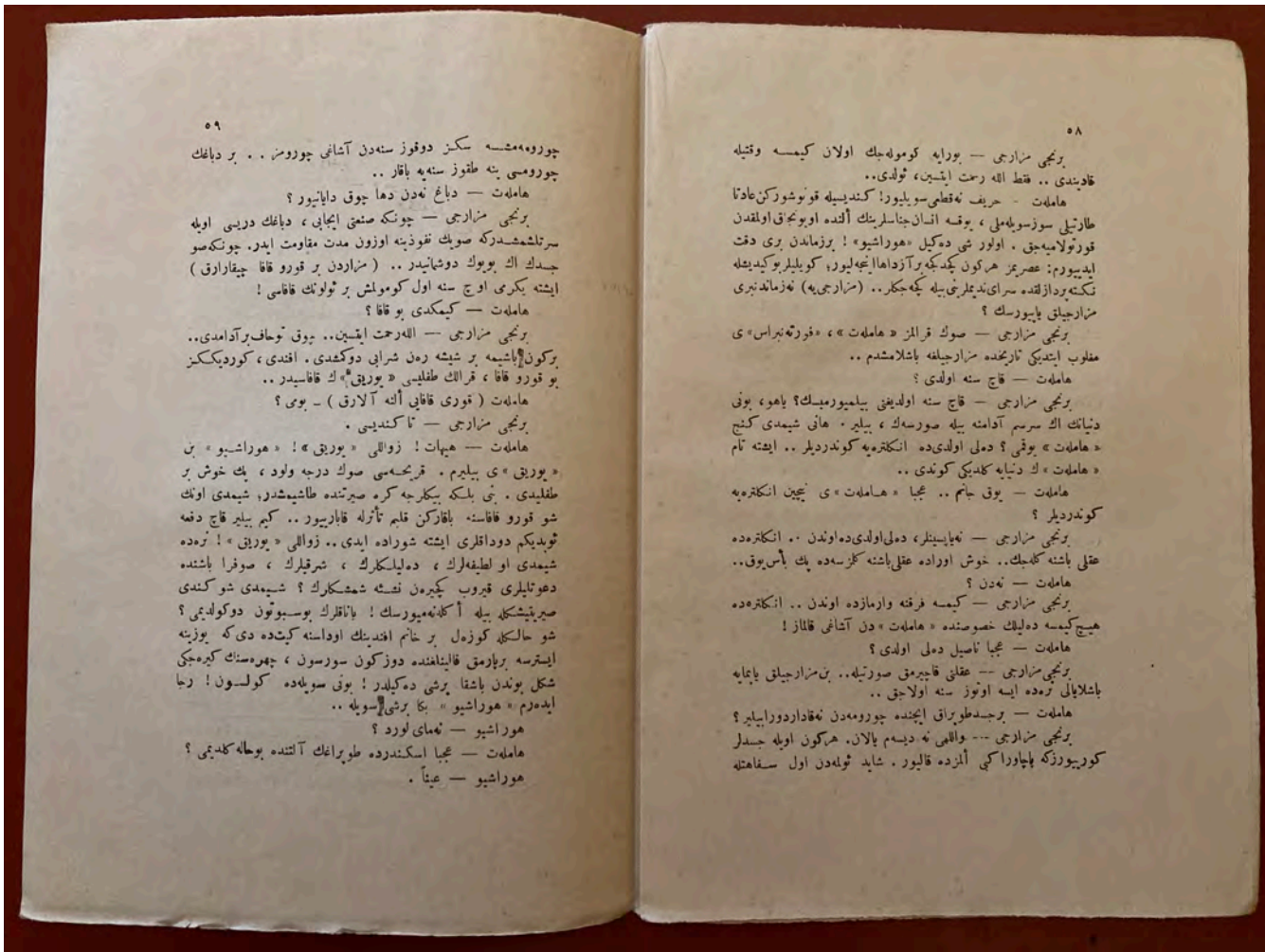
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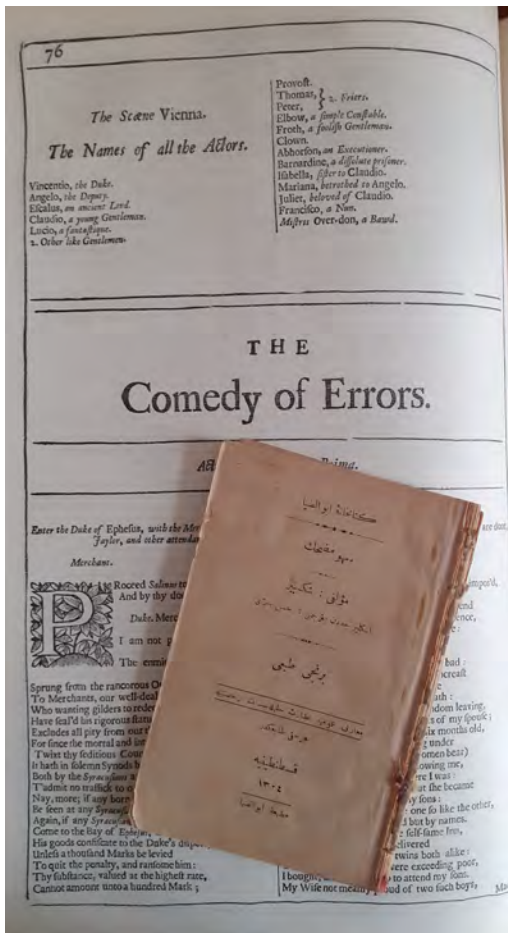


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First Edition in Ottoman Turkish

**William Shakespeare**

**SEHV-İ MUDHIK  
[Comedy Of Errors]  
Translated from the English by  
Örikağasızâde Hasan Sırrı**

Matbaa-i Ebüzziya  
Istanbul 1304 H / 1887 AD  
119 pp., 14.5 x 9.5 cm  
BDK - MIL - ÖZEĞE; 1769  
Red linen binding with embossed publisher's logo

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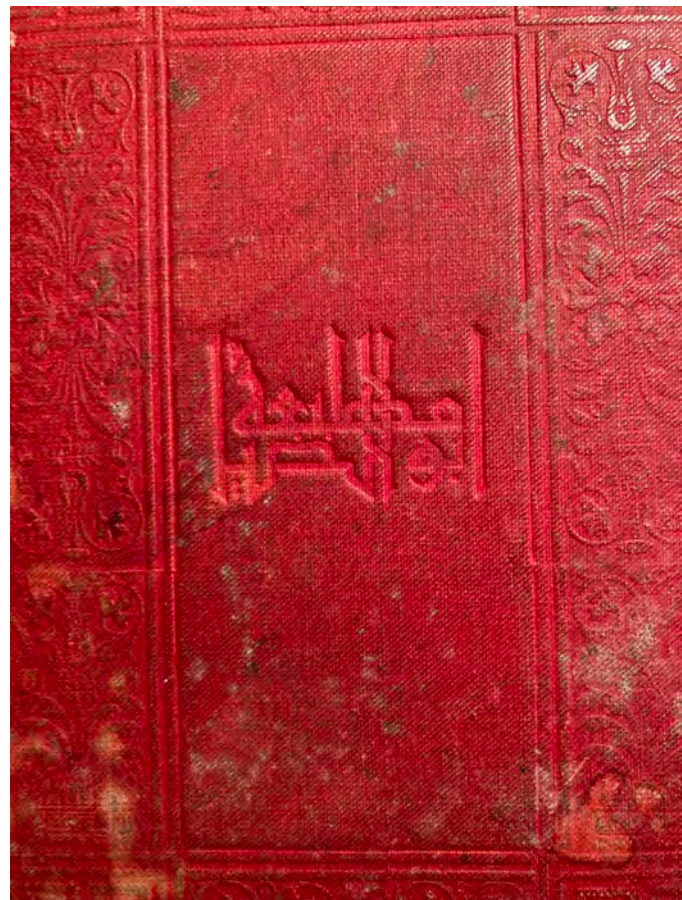
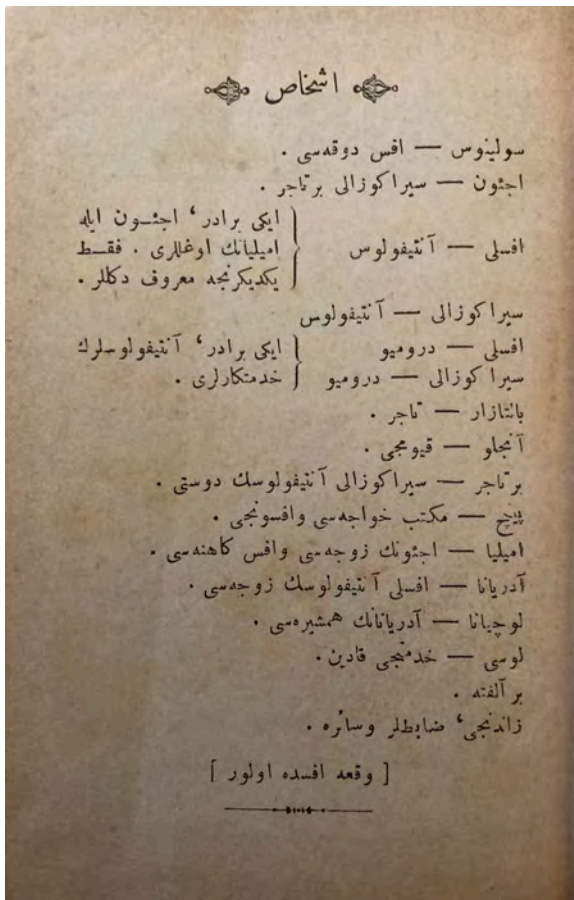
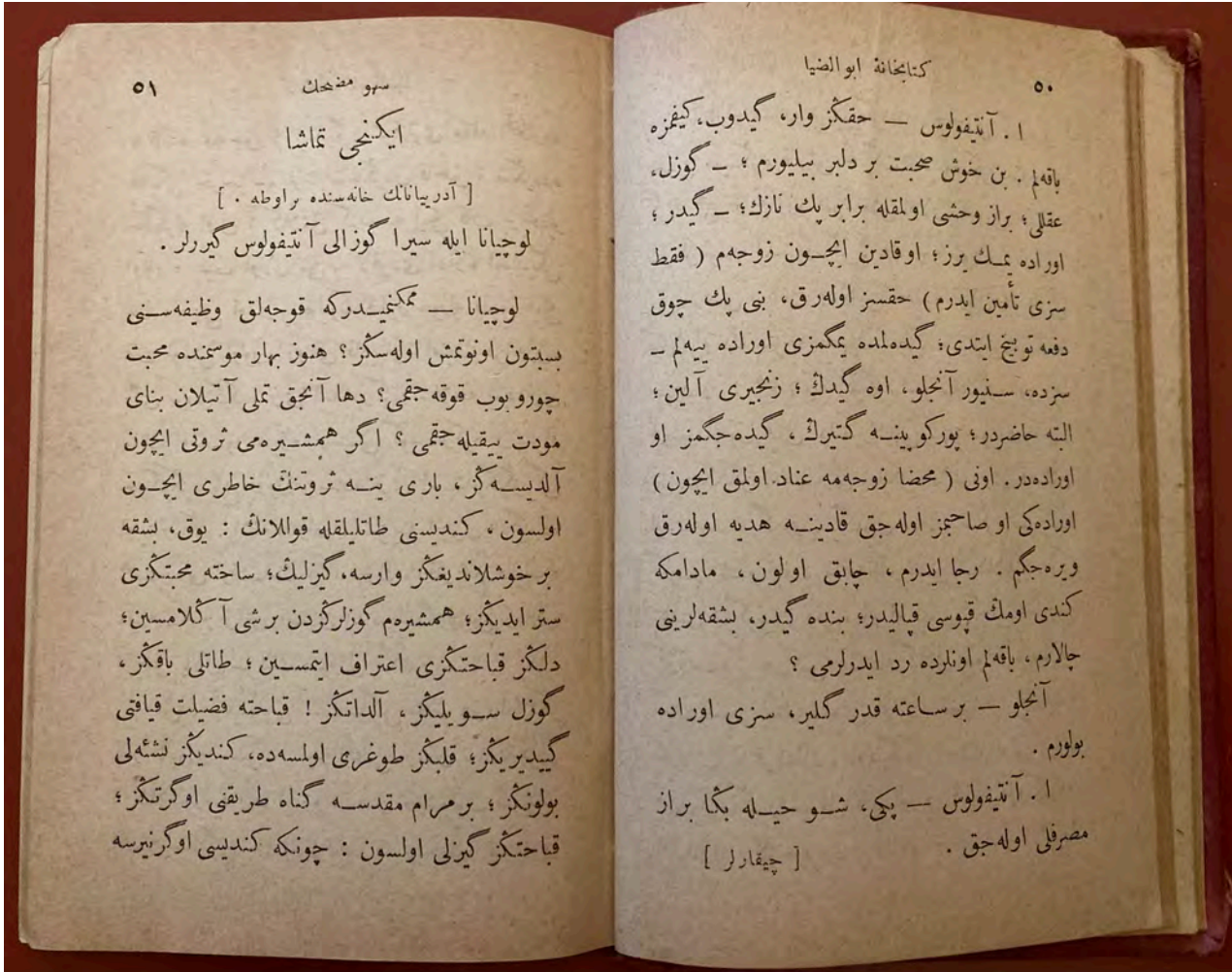
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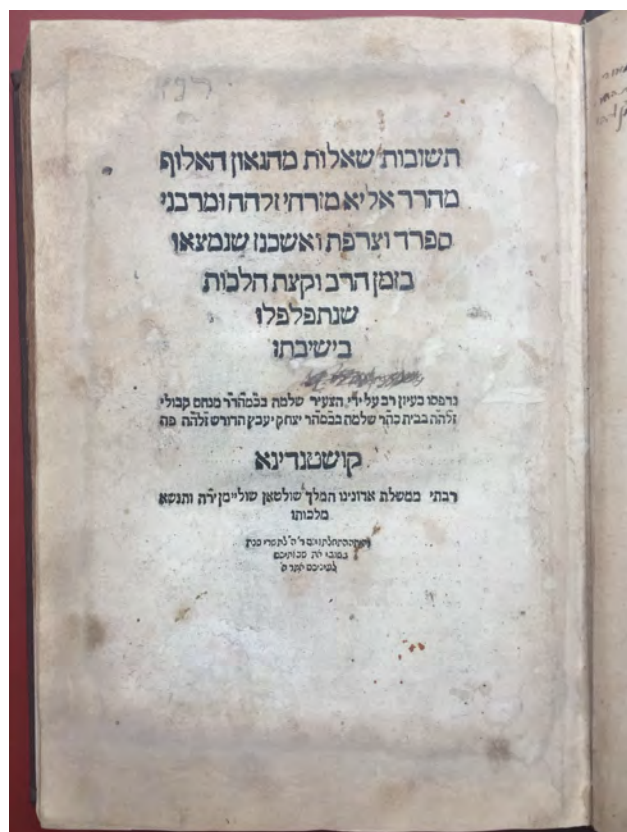
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*Early example of Hebrew Printing from Istanbul*



**Eliah Mizrahi**

**Teshuvot u-Sheilot  
Questions and Answers or Responsa**

Constantinople,  
Solomon ben Isaac Jabez, 1560.  
[8], 318, [6] pp.,  
Modern morocco-backed boards,  
28.5 x 19.5 cm.

Questions, answers and fatwas by our wise and revered Rabbi Eliya Mizrahi on the rules discussed by rabbis in religious academies (yeshivas) in this country, Spain, France and Germany. Teshuvot u-Sheilot was printed under the editorship of Solomon Kabuli, the son of our learned Rabbi Menahem Kabuli, in the printing house of Solomon ben Isaac Jabez, the son of our Rabbi Yitsak Jabez, during the reign of our Gebieder (Efendi) Sultan Suleyman in the capital Constantiniyye. May the Lord strengthen and glorify his throne. This book was printed on the 5th day, Wednesday, of the month of Tischrei in the year 5320.

As with all except two copies worldwide, leaves 109 and 110 (responsum 66) are missing. They contain the author's protests and polemic with R. J. Algazi regarding his son's alleged conversion to Islam.

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

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

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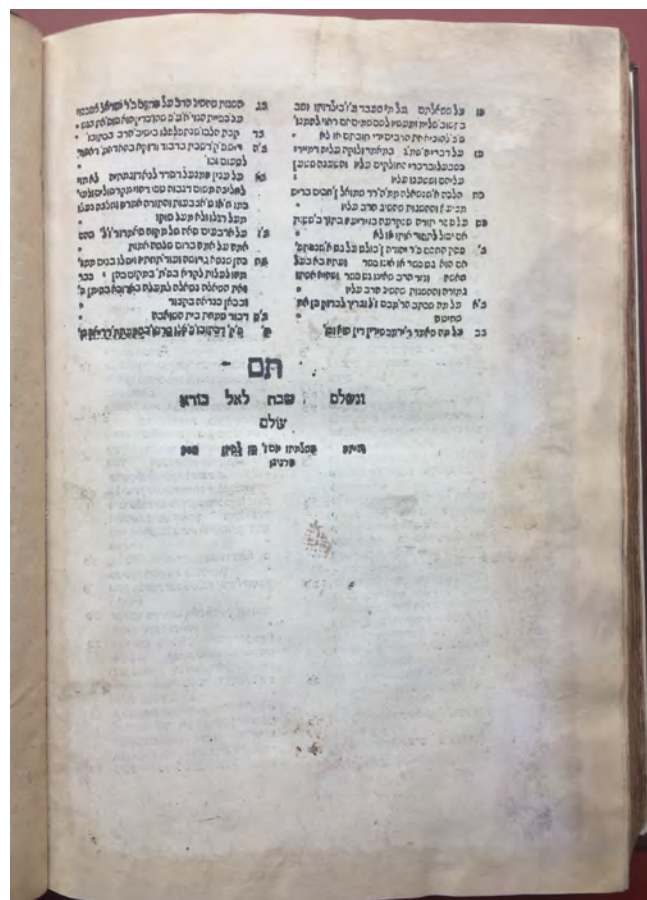
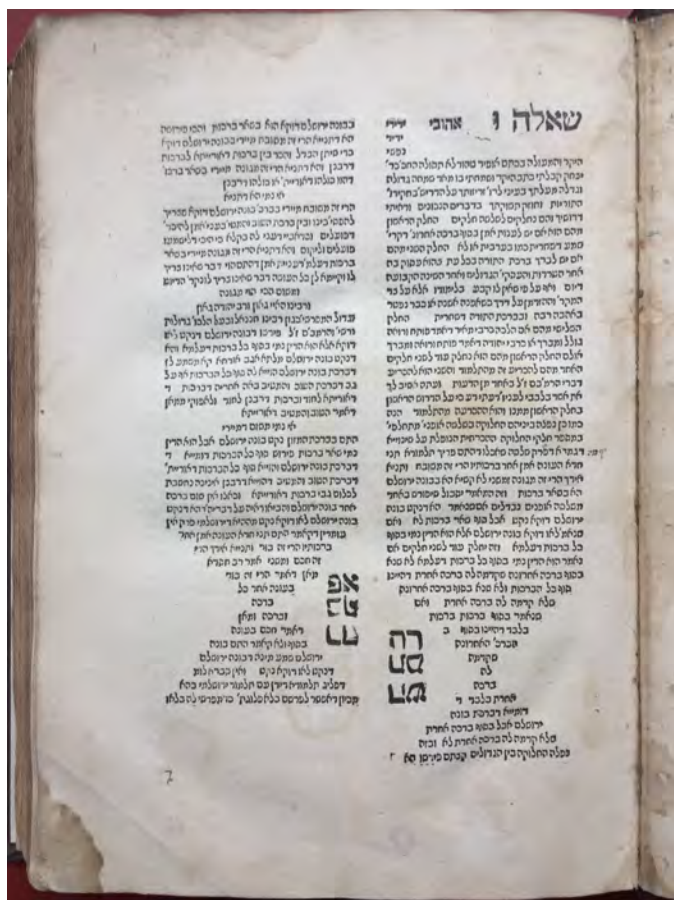
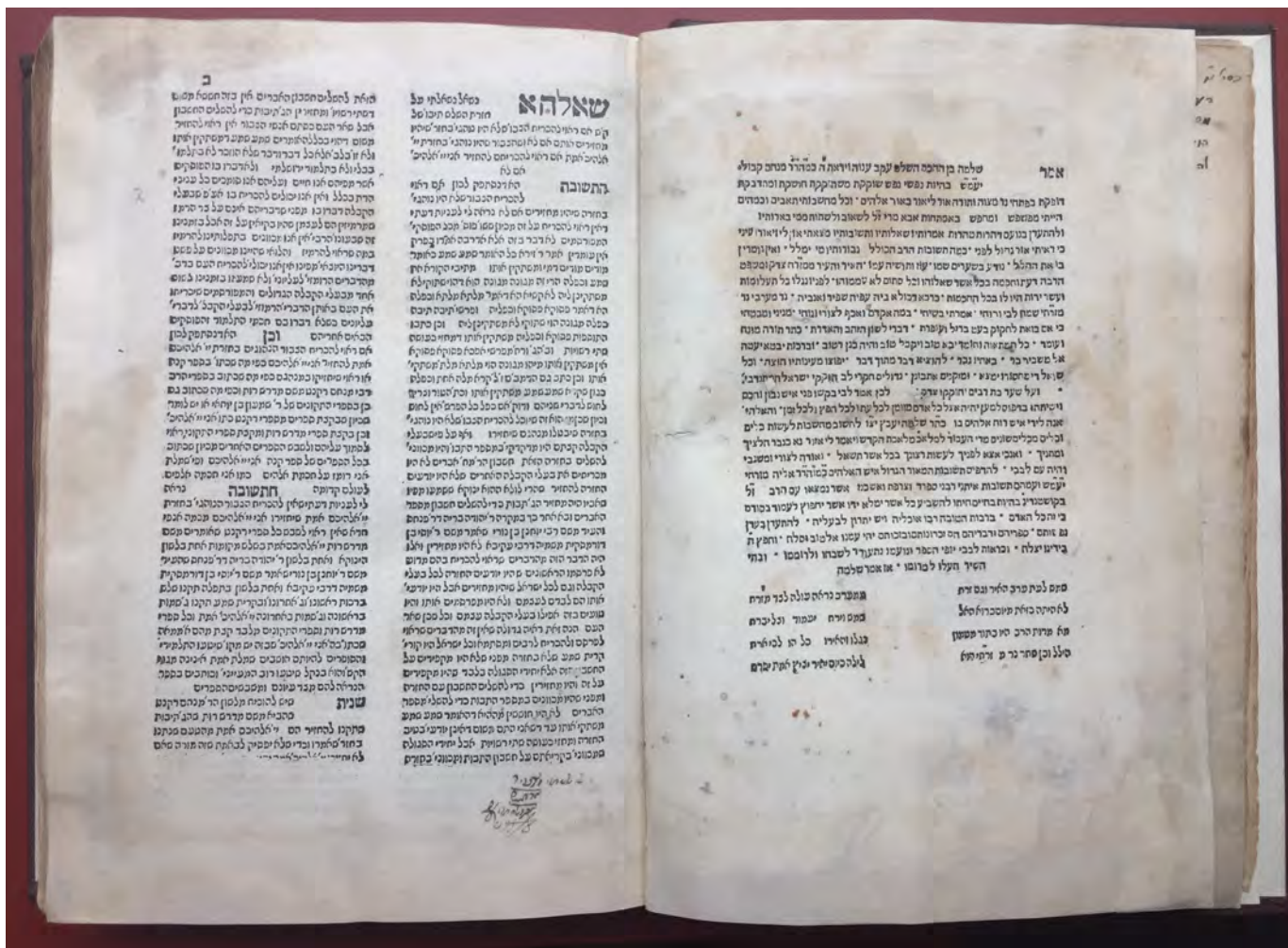
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Important Hanafi Theologian Work

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

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

Manuscript in Arabic

Copied by Muhammed el Hac Ilyas  
in Mahrusa [Istanbul], 867 [1462]

212 pp., 27 x 18 cm,  
unbound with remnants of original leather cover.

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

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

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

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

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

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*Monumental Work on Universal History*

**Ibn Khaldun**  
**Abū Zayd ‘Abd ar-Raḥmān ibn**  
**Muḥammad ibn Khaldūn al-Ḥaḍramī**  
**732 - 808 [1332 – 1406]**

**Muqaddimah**

*Manuscript in Ottoman Turkish*

Translation of Muqaddimah by Pirizade Mehmed Sahib, Sheikh al-Islam of Mahmud I., copied by Osman bin Osman bin Mustafa el Erzurumî in 1270 [1853]  
650 pp., 18.5 x 32 cm.  
Handwritten Ex Libris and seal of Ismail Hakki Bey, Member of the Courthouse under Abdülmecid I., Ottoman style full leather bound with flip.

Ibn Khaldun's introduction - "Muqaddima" - to his universal history is one of the seminal works of historical scholarship. In it, the 14th century Arab scholar explores the reasons for the rise and fall of empires in an astonishingly modern way. Some modern thinkers view it as the first work dealing with the social sciences of sociology, demography and cultural history.

Ibn Khaldun has been described as a precursor or an early representative of social Darwinism. Ibn Khaldūn as widely seen as a sociologist before the latter term existed.

The Muqaddimah is the introduction to Ibn Khaldun's monumental universal history titled Kitāb al-‘ibar wa-dīwān al-mubtada’ wa-l-khabar fī ayyām al-‘Arab wa-l-‘ajam wa-l-Barbar wa-man ‘āsharhum min dhawī al-sultān al-akbar ("The book of lessons: A treatise on the beginnings and the history of the Arabs, non-Arabs, Berbers, and the great rulers of their time") Translated in Ottoman Turkish by Pirizāde Mehmed Sahib, Sheikh al-Islam of Mahmud I. in Rebülevvel 1143 [September 1730] and presented to the Sultan. Copied by Osman bin Osman bin Mustafa el Erzurumî in 1270 [1853] Purchased by İsmail Hakkı Bey, in 1274 [1858], one year before the first edition printed in Istanbul.

- First printed edition in 1275 [1859] *Tercüme-i Mukaddime-i İbn-i Haldun in Istanbul. ÖZEĞE 2064.*
- First English translation by Franz Rosenthal. *The Muqaddimah: An Introduction to History, 1958, Princeton University Press*

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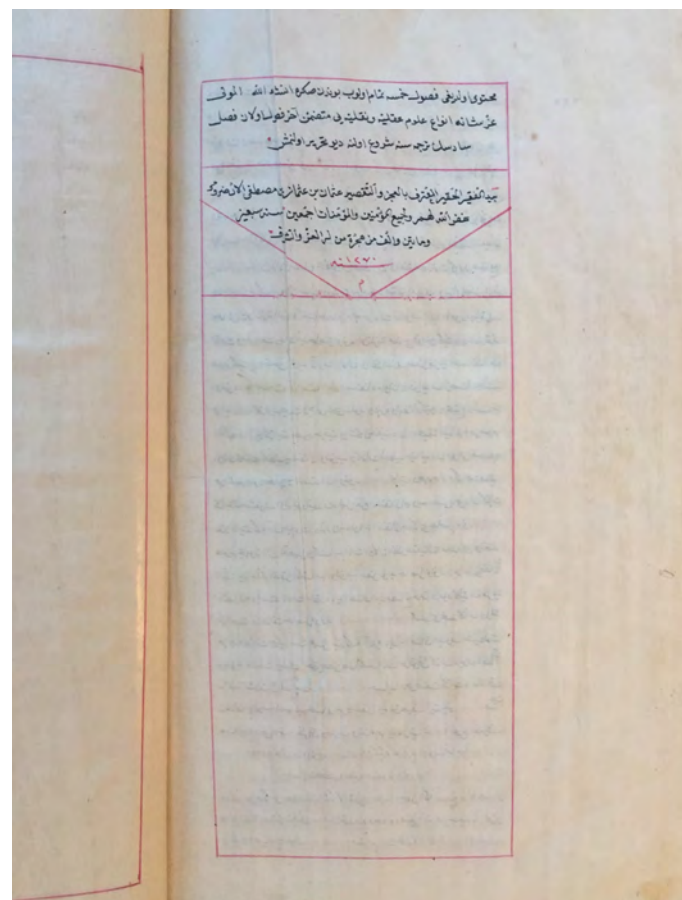
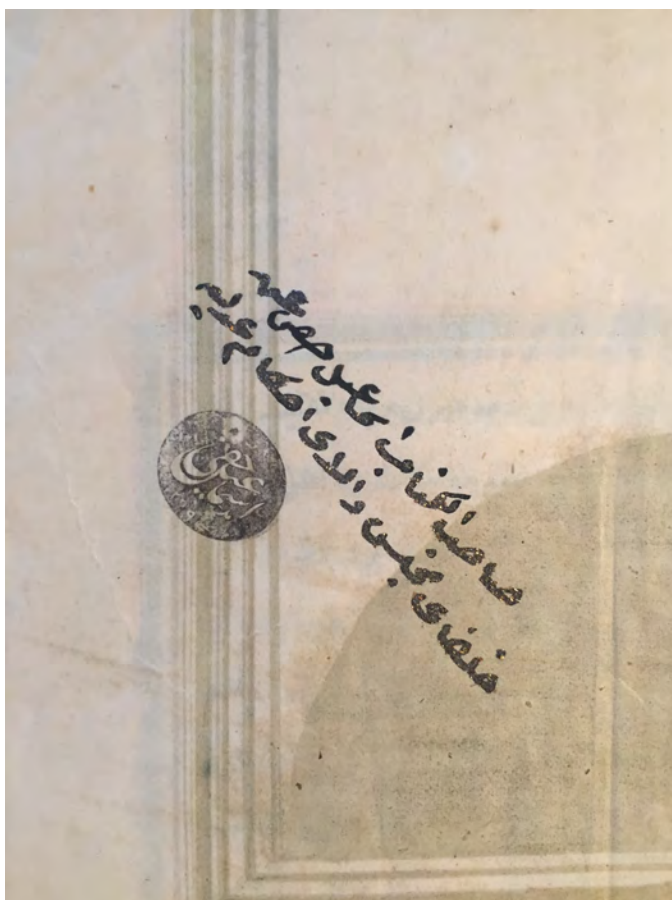
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## Ebu'l-Fazl Abdullah died 1156 [1743]

### Behcet ül-Fetava Collection of Fatwas

Manuscript in Ottoman Turkish

Copied by El Hac Mustafa bin İsmail, 1169 [1755/56]  
268 leaves, 29 x 17.5 cm.  
Cardboard with leather spine.

The fatwas of Ebu'l-Fazl Abdullah, also called Abdullah Efendi, was Seyh ul-Islam of Sultan Mahmud I, are important in that they made possible the reformist developments of the time.

Among his fatwas, special mention should be made of his approval of the establishment of the first printing press of Ibrahim Müteferrika. This fatwa can be found on sheet 229b of the manuscript.

The word Fatwa carries in it the meaning of consultation. Specifically it refers to an Islamic legal opinion issued by an expert scholar (Mufti) in response to a question by a lay person.

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

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

- *The fatwas of Ebu'l-Fazl Abdullah have been printed in two editions, under the title "Behcetü'l-fetava maan-Nükul 1266 and 1289 [1849 / 1872]" by Matbaa-i Amire in İstanbul, ÖZEĞE 1777.*

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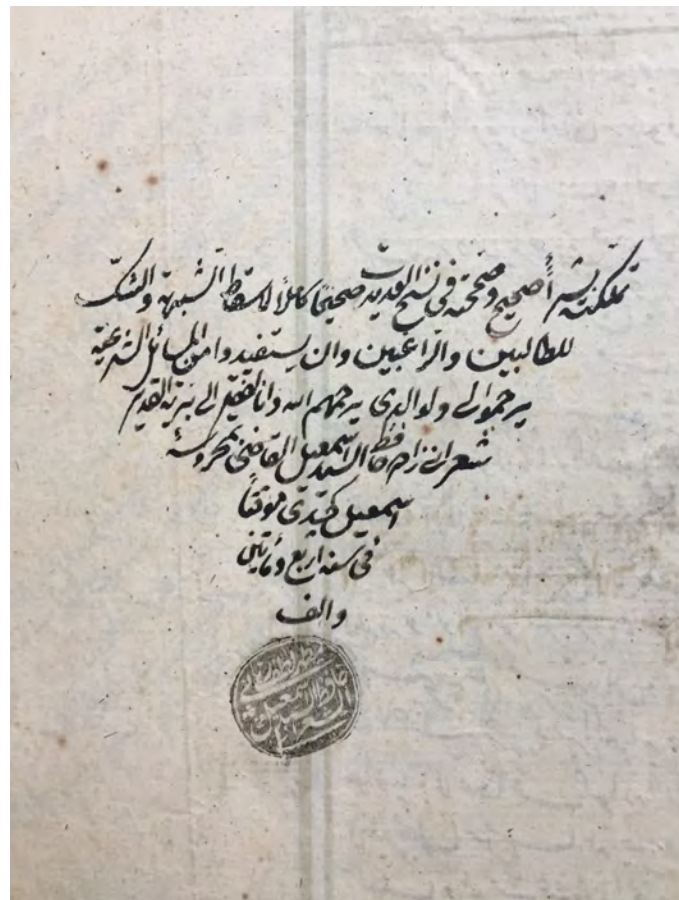
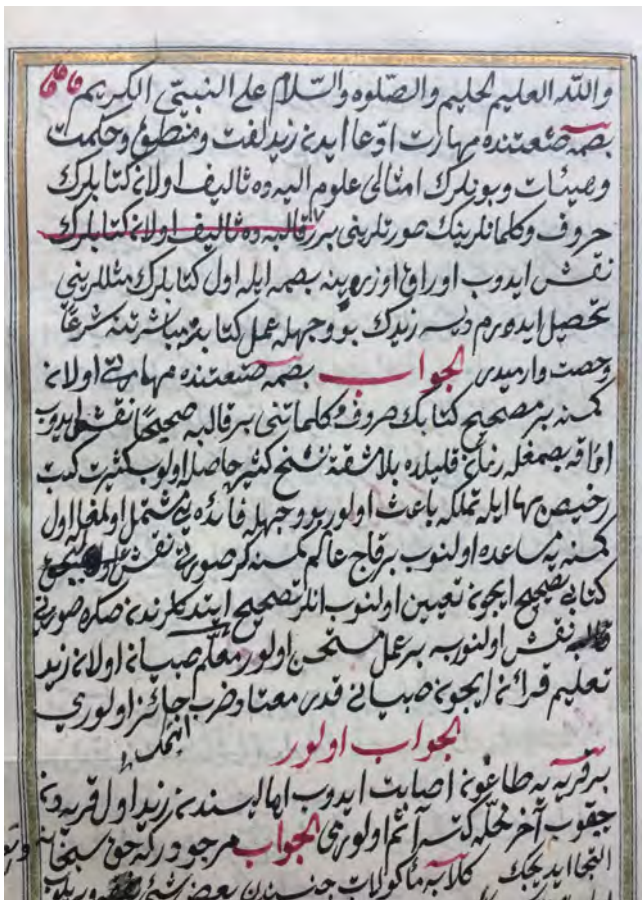
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## Seyyed Mir Hamza Nigârî 1219 - 1313 [1805 - 1896]

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

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

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

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

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

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

**Anqā' Meşrik**  
**(The Griffin of the East)**

**Manuscript in Ottoman Turkish**

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

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

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

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

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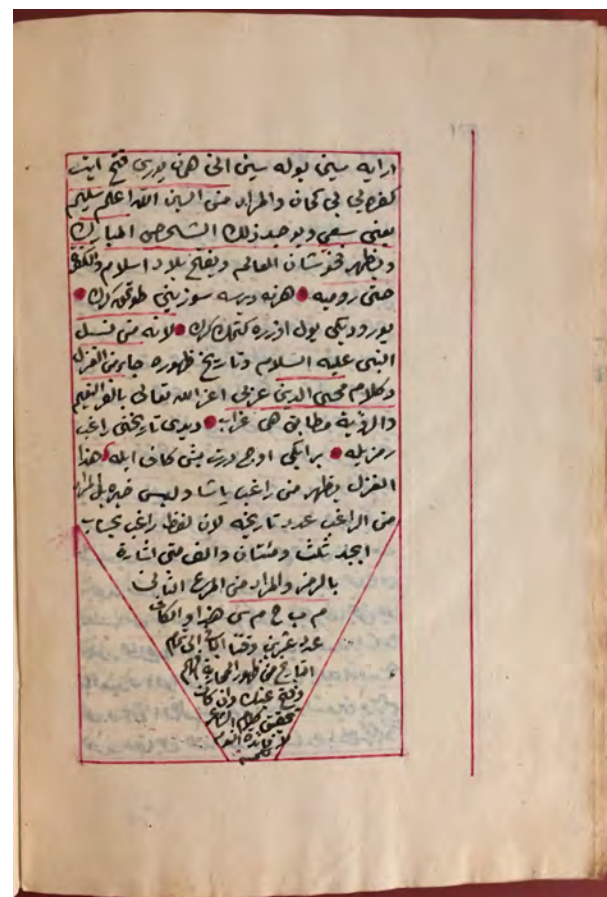
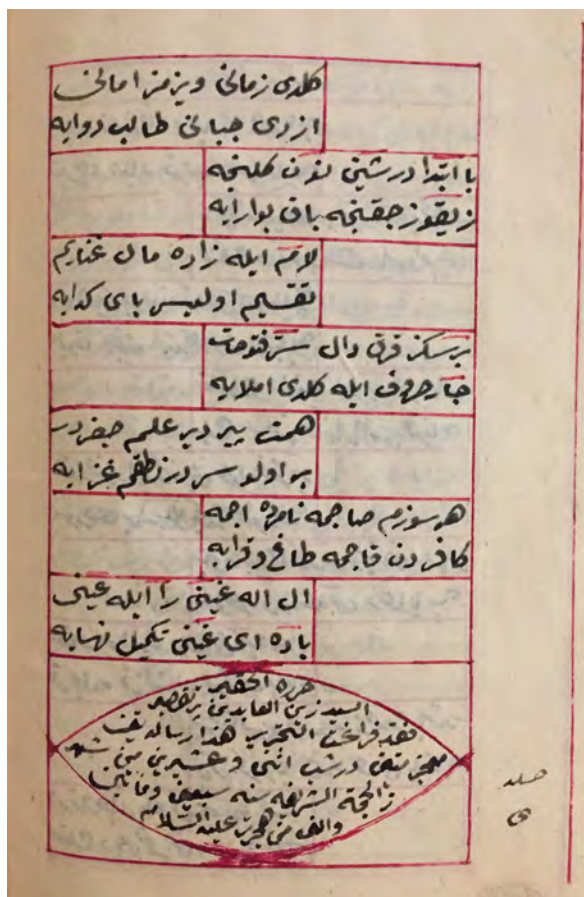
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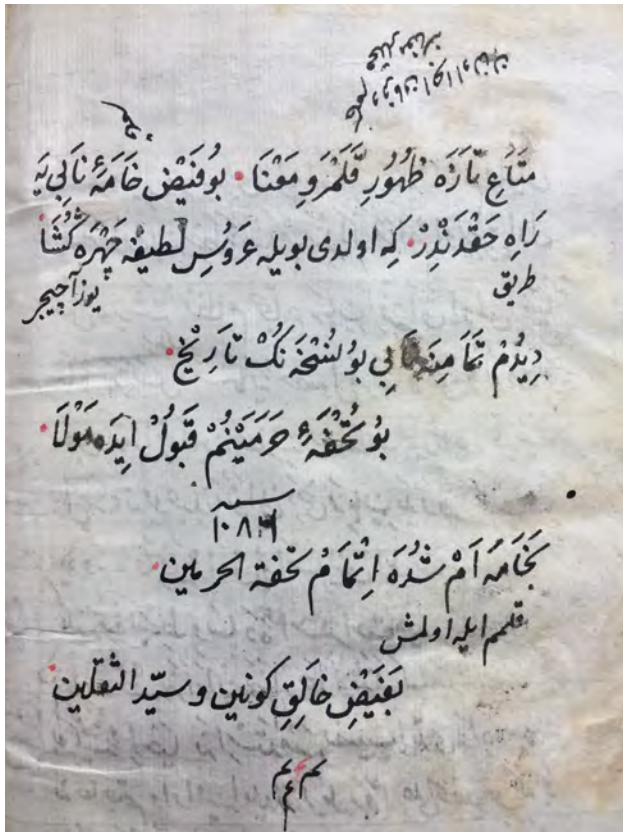


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**Yūsuf Nābī,**  
**1051/52 - 1123/24 [1642 - 1712]**

## **Tuhfetü'l-Haremeyn On Pilgrimage to Mecca and Medina**

**Manuscript in Ottoman Turkish**

Due to chronogram written in 1093 [1683]  
No name of a copyist mentioned,  
possibly written by Nabi himself.  
328 pp., 23 x 16 cm.

Nābī, actually Yūsuf Nābī; born 1642 in Şanlıurfa (Ruhā); died 10 April 1712 in Istanbul; was an Ottoman poet of the 17th /18th century and one of the dominant poet personalities of his time. Nābī belongs to the group of Dīwān poets. In a total of ten works, four of which are in prose, he takes a critical look at the social reality of his time. A collection of poems in Persian is considered lost. He compiled a dīwān of his early poems in Istanbul. During his time in Aleppo, a second dīwān was created at the request of the governor of Syria, Silāhdār İbrāhīm Pascha (1705–1708), to which Nābī used a qasīda to praise the unity of God (tauhīd).

Researchers give two different dates for the completion of the Tuhfetül haremeyn, depending presumably on the chronogram for the narrative. While Levend and Karahan state that Nabi completed his narrative in 1094 [1683] Gibb, Rieu claim that it was in 1093 [1682]. The chronogram in the calculation of the manuscript also says 1093: The copies of the Tuhfetül haremeyn do not give a single date beneath the chronogram upon which all researchers can agree.

The dates for the chronogram in the copies of the Tuhfetül haremeyn in the Süleymanlye library, the John Rylands Library of Manchester University, Cambridge University Library and the British Library bear varying dates including 1084, 1085, 1089, 1090, 1092 and 1093, and 1095.

The calculation of the chronogram of this copy says: Bu (8) Tuhfe-i (493) haremeynim (348) kabul (138) ide (20) Mevla (86). This results in the year 1093. The written numbers 1089 indicate the year of the beginning of his journey.

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

- E. J. W. Gibb, *History of Ottoman Poetry*, vol. III, p. 37
- Abdulkadir Karahan, *Nabi*, Ankara: KTİB, 1987, p. 48
- Agah Sirri Levend, *Türk Edebiyatı Tarihi 1* (Ankara: TTK), 1973, p. 103
- Menderes Coşkun, *Ottoman Pilgrimage Narratives and Nabi's Tuhfetü'l-Haremeyn*, PhD thesis, Durham, 1999.
- Charles Rieu, *Catalogue of Persian manuscripts in the British Museum II and III* (London 1881 and 1883), p. 980.

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بُوخْفَةٌ حَمِيمَةٌ قَبُولُ أَيْدِيهِ مَوْلَا  
 ١٠٨٦  
 نَخَامَةٌ أَمْ شُدَّةُ إِتْمَامِ خَفَةِ أَحْرَمِينَ  
 قَلَمِ أَيْدِيهِ أَوْلَمَشْ  
 بَغِيضِ خَالِقِ كُونِينَ وَسَيِّدِ الثَّقَلَيْنِ

أَيُّ بَيْتٍ حَرَامٍ مَعْفَرَانِ مَعْفَاً وَبَابِ سَلَامِي مَدْفَعِ إِسْلَامِ  
 أَيُّ مَلِكٍ دَرَمِيٍّ مُسْتَلِمٍ عَقْفُو وَيَرْزُقِي صَفِيحَةً شَوْيْهِ عَضِيَانِ  
 شَمَارِقًا فَايَةً أَنْفَاسِ حُجَّاجِينَ بِرُؤْيُ شُكْرٍ وَمِنْتِ حَضْرَتِ  
 مُنْعَمِي عِلْمَتِي كَمَا صَدَّقِي آيَةَ كَرِيمَةٍ إِنْ أَوْلَيْتِ وَصِيحِ  
 لِلنَّاسِ لِلَّذِي يَهْدِي مَسَاكِينًا وَيَهْدِي لِلْعَالَمِينَ أَوْزَارَهُ  
 سَرَايِ جِهَانِ آرَائِي كَعْبَةَ مَعْظَمِي زِينِ دَلِيشِينَ مَكَّةَ  
 بَيْتِ دُنْيَا زِينَتِ أَرْضِ كَوْنِي الْكَرِيمِ  
 مَبَارَكَةٌ دَهْ خَوَاشِكَا زَانِ اسْتِحْكَامِ أَيْمَانِ اِبْرَاهِيمَ تَهْمِيدِ  
 خَالِدِ

كُونِي سَبُّ رُؤُوزَةٍ بِرَمُورَةٍ عَظِيمِ السَّوَادِ كِ رُؤُوسِ شَرَفَاتِ  
 مَنَارَاتِي قَنِ دِيْلِ أَيْدِي تَزْيِينِ أَوْلَمَشِي اِبْتِهَادِي عَرِيضَتِ مَحْجَاجِ  
 نَفْسِي صَبْحِ خَيْرِ طِفْءِ قَنِ دِيْلِ نَجْمِ اِبْتِهَادِي طَرَّةُ كَوْنِي حَلَّتِ  
 رَدْوَةً مُنْتَسِبَةً سَلُوكِ اَوْلَمِينَ بَيْتِ كَوْنِي طَلِي اِبْتِهَادِي  
 عَيْشِي مَنَامِ غَرِيمَتِي بُوْرِي بَرْكَ سَفَرِ اَمَادَةٍ اِبْتِهَادِي كَيْمِ دَقْتِ  
 بُوْعَلَدِهِ وَكَلْفَتِي سَفَرِ تَارِكِي اِدْرِي وَنُورِي  
 رَضَلْتِي زَمَانِ جُوسِ حَرِيْدِ اللِّسَانِ مَكْلُوشِ سَامُوَّةِ اِنْتِبَاهِ  
 اِتْمَلِكِينَ يَنْدِي وَبِضْرُوحِ خَفَةِ بَيْتِ قَصِيْدَةِ مَشْهُورَةِ شَرِي  
 حُجْرَةٍ لِي نَظْمِي قَيْلُوبِ قَلْبِي وَقَالِيَا جَانِبِ قَيْلُوبِ اَمَالِكِ كَوْنِي  
 قَبَالَةَ اِقْبَالِ وِلْدِي بِتَارَاهِ رَوَانِ حَرَمِ قَيْلُوبِ جَانِبِ  
 بَرِ بُوْلِ بُوْرُوْرِ جَانِبِ  
 بَاقَا فِدَا اَشْكُ رَوَانِ بَهْرَةِ اَزَانِيْمِ اِثْنَايِ طَرِيْقَةِ  
 تَامَنِي كُونِي اَشْرُورِ بُوْرُوْرِ بُوْلَدِي اَتَدَنِ اِيْنِ  
 اَمَادَةُ  
 مَبْنِي مَبْنِي  
 قَصِيْدَةُ مَشْهُورَةِ جُودِ  
 مَرَادِي شَرِيحَةِ اَلْسَانِيَّةِ  
 بِرَقَصِيْدَةِ نَظْمِ اَتَشْرِكِي  
 بِرَمُورَةٍ عَرِيضَتِ اِبْتِهَادِي  
 وَبِرُوحِي نَظْمِي اِبْرَادِي اِبْتِهَادِي  
 لَمْدَانِي اَبِي مَرْحُومِ خَفَةِ اِبْتِهَادِي  
 دَوْنِي اَوَّلِ قَصِيْدَةِ اِبْتِهَادِي  
 تَشْبِيْهُ بَرْكَتِ لَطِيْفَةِ اِدْرِي اَلْبِيْرِيَّةِ

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

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

**Two Manuscripts in Ottoman Turkish**

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

and

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

**ad 1:**

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

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

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

**ad 2:**

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

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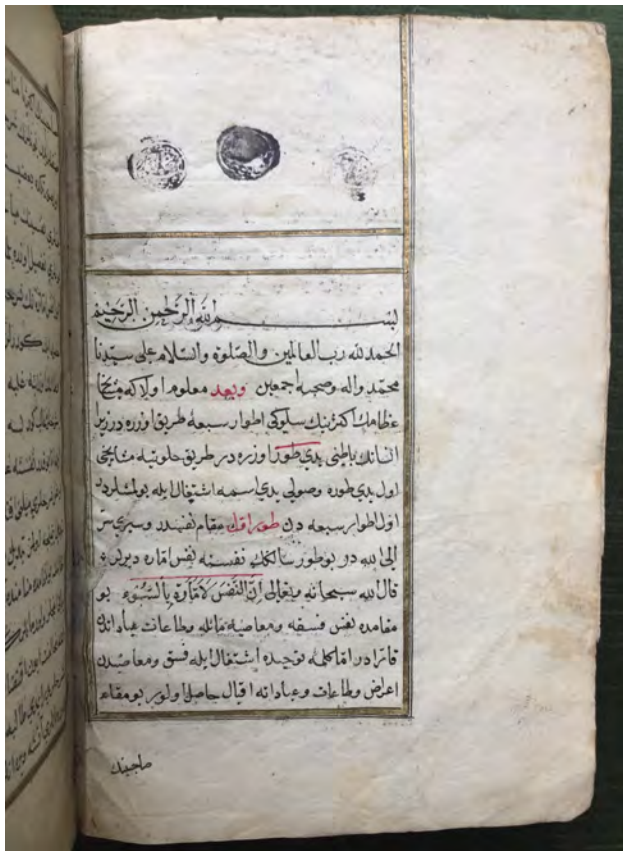


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**Muhammad Aq Shams al-Dīn /  
Akşemseddin**  
792 – 863 [1390–1459]

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

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3. Risale Akşemseddin Copied by Seyyid İbrahim Şevki 5 Cemazievvel 1273 [1. January 1857]

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

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

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

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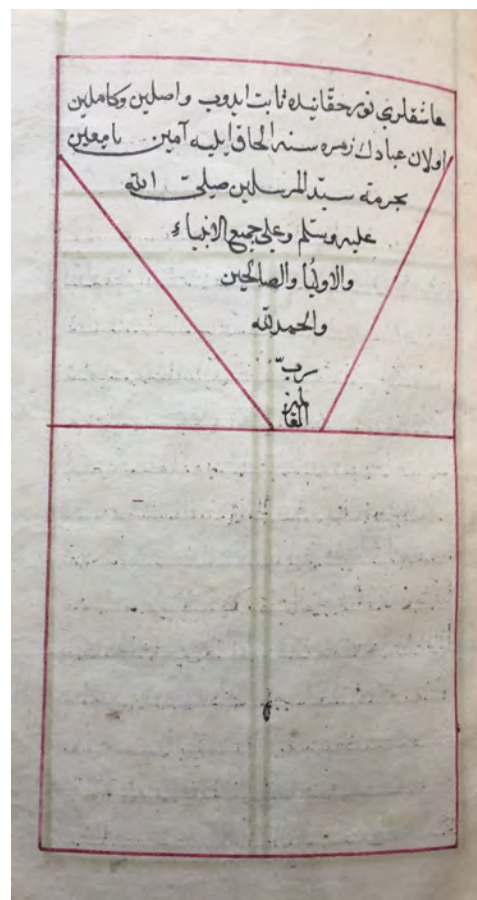
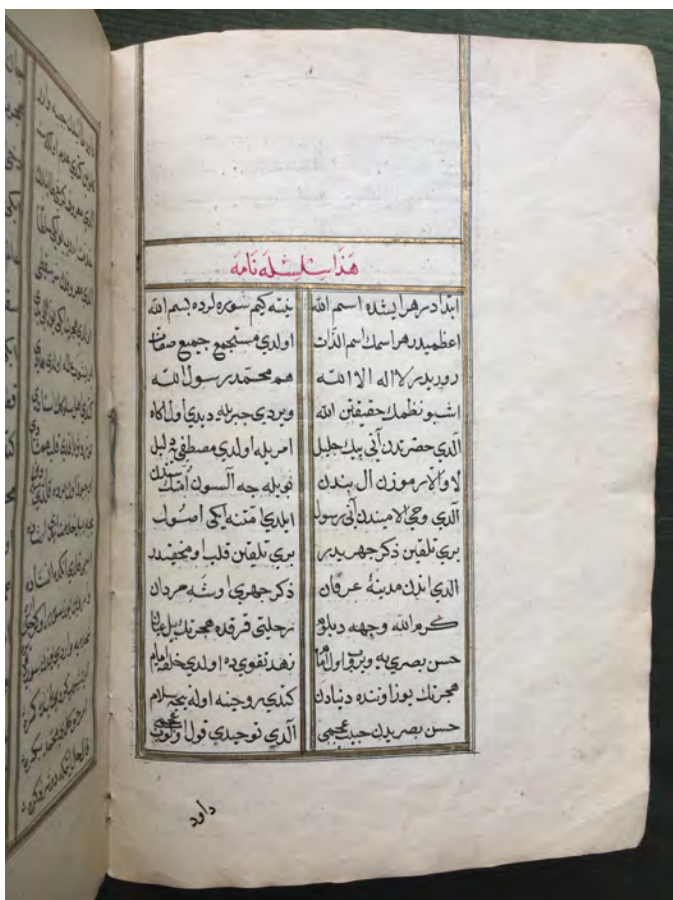
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1136 – 1209 [1723 - 1794]

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

1. Risâle-i Terbiyenâme.

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

2. Risâle-i Ma'rifetü'n-nefs

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

3. Risâle-i Mergûbe

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

4. Risâle-i Mahbûb

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

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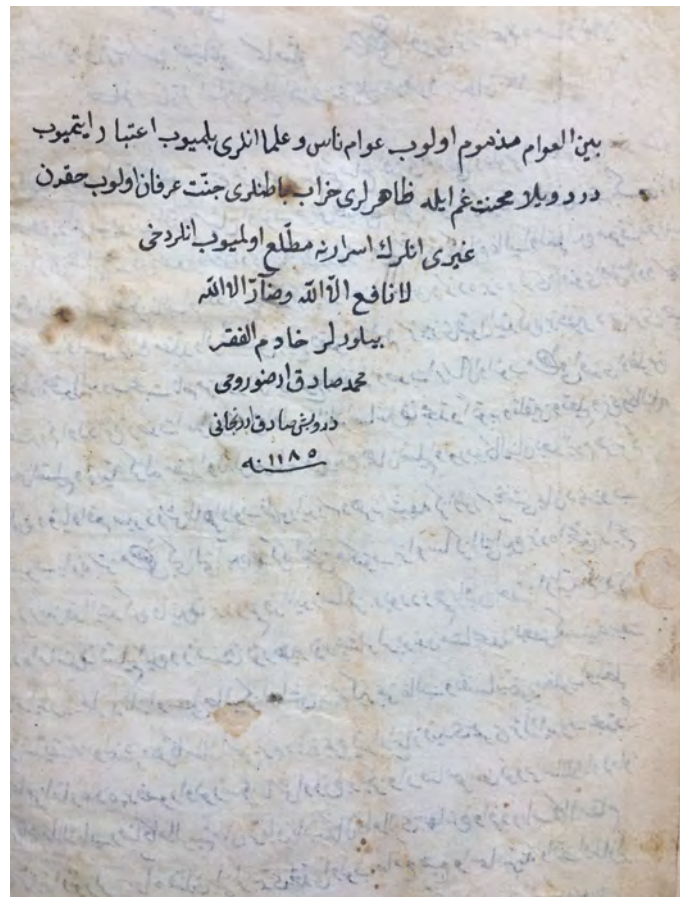
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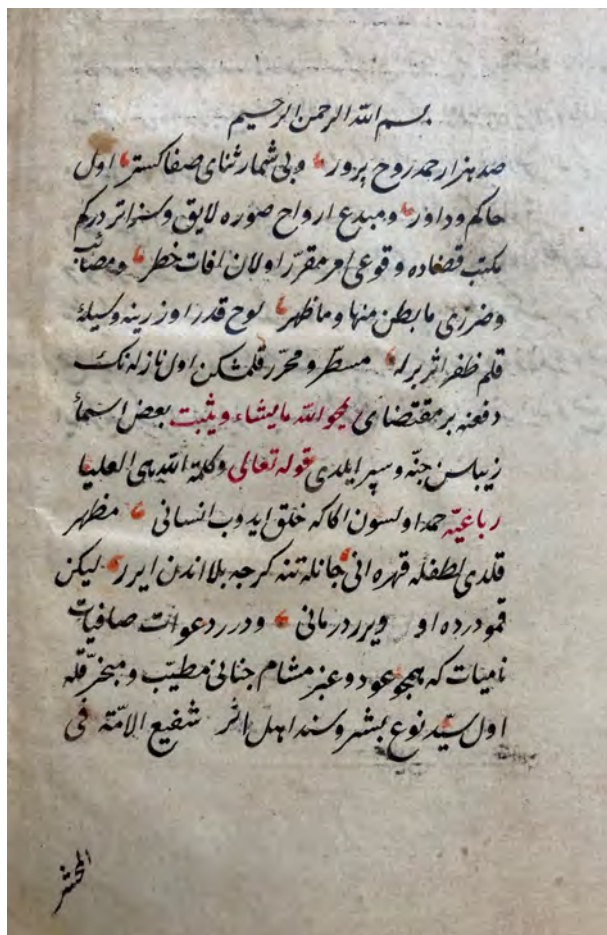


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## Yemenî Mahmud Efendi

### Bahr-i Ali el-müşkülat-i külli kelimati aliyu müşkülat (Hymns of praise for Khalif Ali and his successors, the 11 Imams)

Manuscript in Ottoman Turkish

Copied by Yemenî Mahmud Efendi  
in Damascus in 1191 H [1777 AD].

94 pp. With 11 full-page havas illustrations , 16 x 12 cm.

Introductory note by the copist: "*Al-hakir al-kadir; Mahmud Yemeni had the good fortune to get this copy from a saint when he was in Damascus. This saint had copied it from a manuscript in the treasury of Sultan Shah Mirza in the 841st year of the Hijra. No one who has authority at the highest level in our community is allowed to copy this manuscript.*"

Numerology [number symbolism] is the assignment of meanings to individual numbers or combinations of numbers, whereby the numbers are given a symbolic function that refers beyond their mathematical function. This symbolism is observed, with differences in expression and function, in religion, liturgy, literature, customs and superstition.

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

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من بعد ما حكم عدل و آخرها اسم المظهر قدوس فقد وضعت  
اردنجه كتب ابدوب حكم عدل اسمي قدوس اسمني يازه كن صكره اي فنا  
لك الطريقة فاكتب بعض آية ما عن صادق القوا في الانعام قد جنت  
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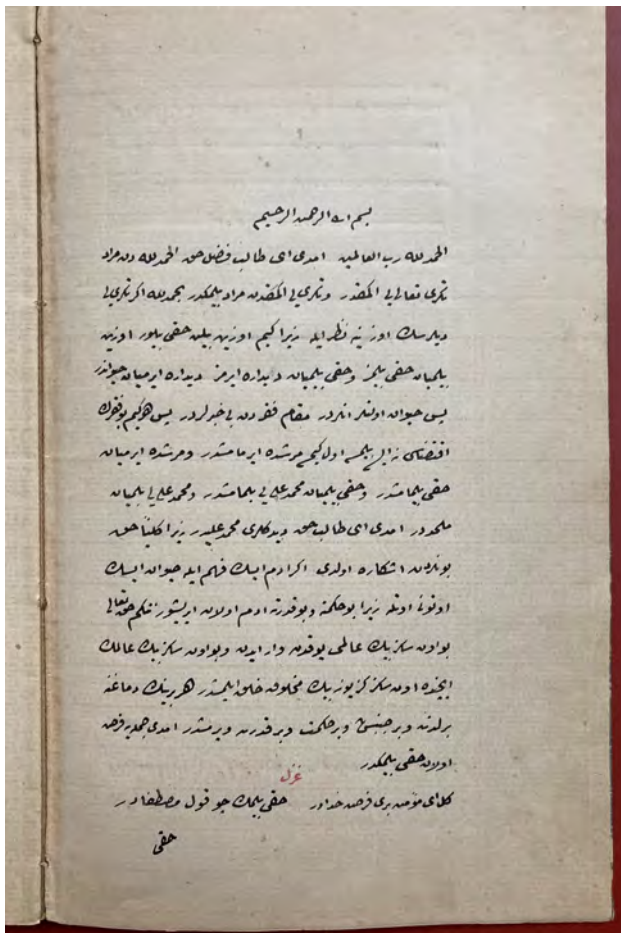
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## Viranî Baba

### Kitab-1 Viranî Baba

Manuscript in Ottoman Turkish

Copyist unknown, written 1217 H [1802 AD].

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

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

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

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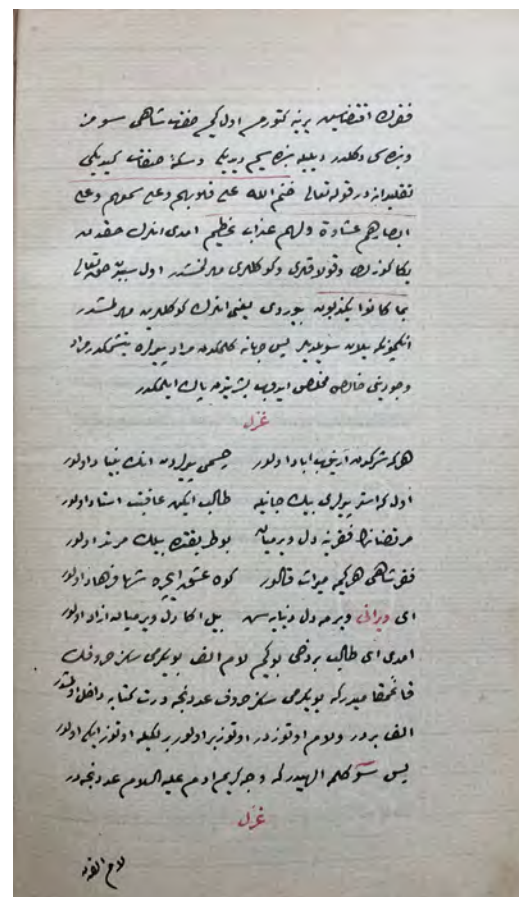
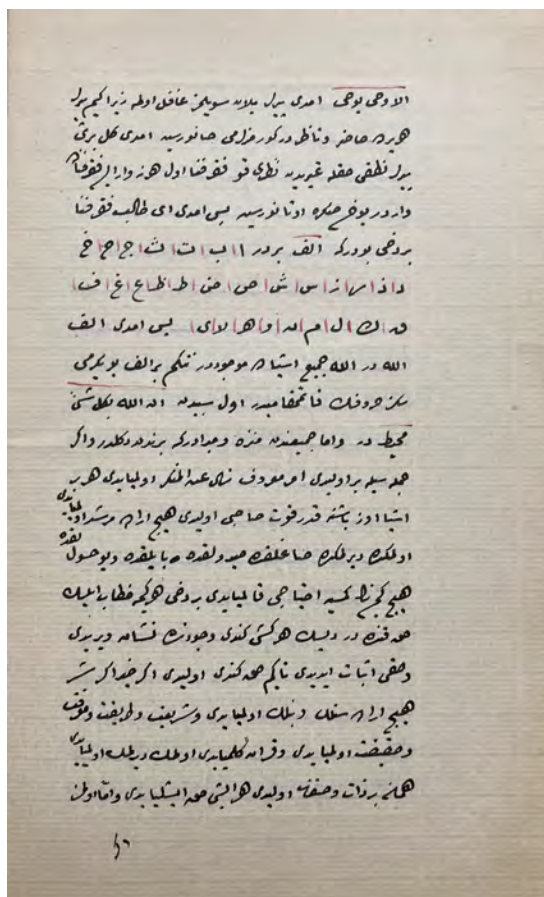
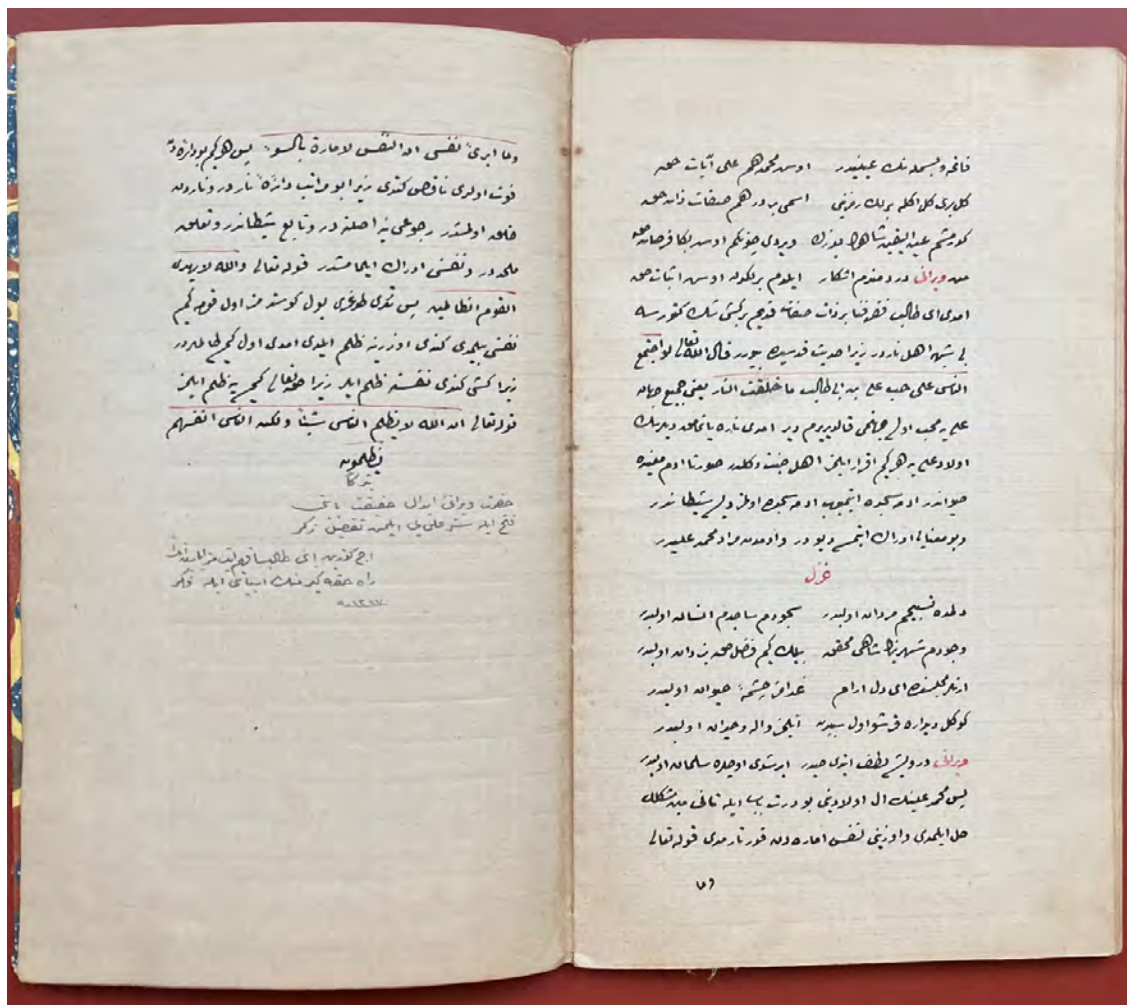
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*Important Collection of Hadiths*



## Muḥammad ibn Ismā‘īl al-Buchārī

### Sahīh al-Buchārī

Printed in Arabic

Istanbul: Matbaa-i Amire 1315 H. [1897]

8 vols. bound in 4 vols.

228, 260, 3235, 270, 242, 253, 240, 219 pp.

24.5 x 18 cm, Ottoman Style full leather bound with flip

Sahīh al-Buchārī is the common name of a collection of hadiths that goes back to the Islamic scholar Muḥammad ibn Ismā‘īl al-Buchārī (d. 870). The correct title of the work is al-Jāmi‘ as-sahīh / al-Ġāmi‘ aṣ-ṣaḥīḥ / "The Comprehensive Healthy". The work ranks first among the canonical six hadith collections and is held in the highest esteem in Sunni Islam to this day. In terms of its authority and sanctity, it stands here directly behind the Qur'an.

The first publication of Bukhārī's al-Jāmi‘ al-sahīh in the Islamic world was in India in 1270/1853. However, the most famous and acknowledged edition of it was carried out by al-Azharī scholars in Egypt in 1313/1896 with the instruction of Sultan Abdul Hamid (d. 1918). Just after this publication, Mehmed Zihni Efendi (d. 1913) published Sahīh's first edition in Istanbul. In these editions, the famous Yūnīnī version of Sahīh was used in Istanbul.

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*Book of Gnosis by Muslim Scholar*

**Ibrahim Hakki Erzurumi**  
**1115-1194 H. [1703-80]**

**Marifetname "Book of Gnosis"**

**Printed in Ottoman Turkish**

Istanbul 1310 H. [1893]  
Âmire Matbaası, Sahafiye-i Osmanîye,  
16 + 564 p. , half leather binding, 32.5 x 24 cm  
ÖZEĞE 12259

The famous scientific encyclopedia, published more than half a century after the death of its author, the Turkish Sufi philosopher Ibrahim Hakki Erzurumi (1703-80). The "Marifetname", or "Book of Gnosis", completed in 1756, is a compilation of astronomical, astrological, mathematical, anatomical, psychological, philosophical as well as mystical religious texts.

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

Among the astronomical and geographical illustrations are a world map in two hemispheres, a map of the poles, the lunar phases and diagrams showing the solar system and earth's orbit.

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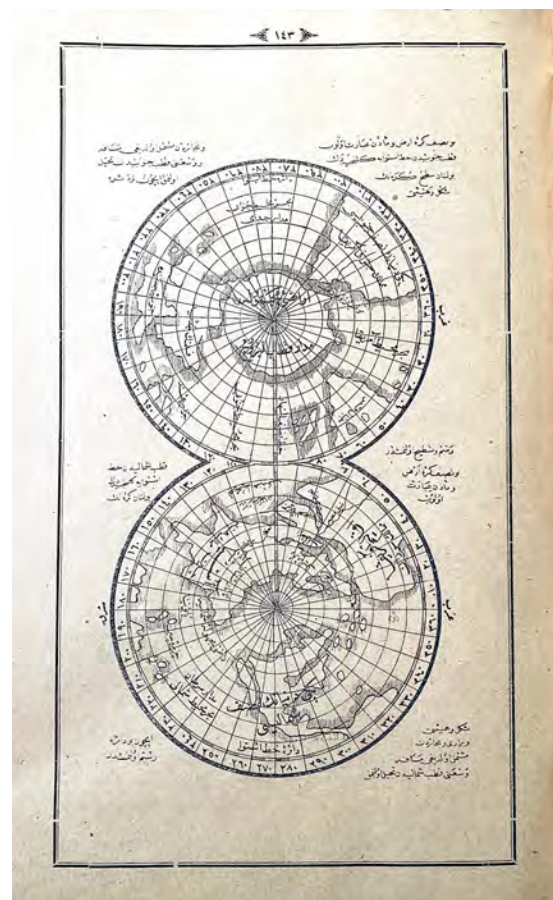
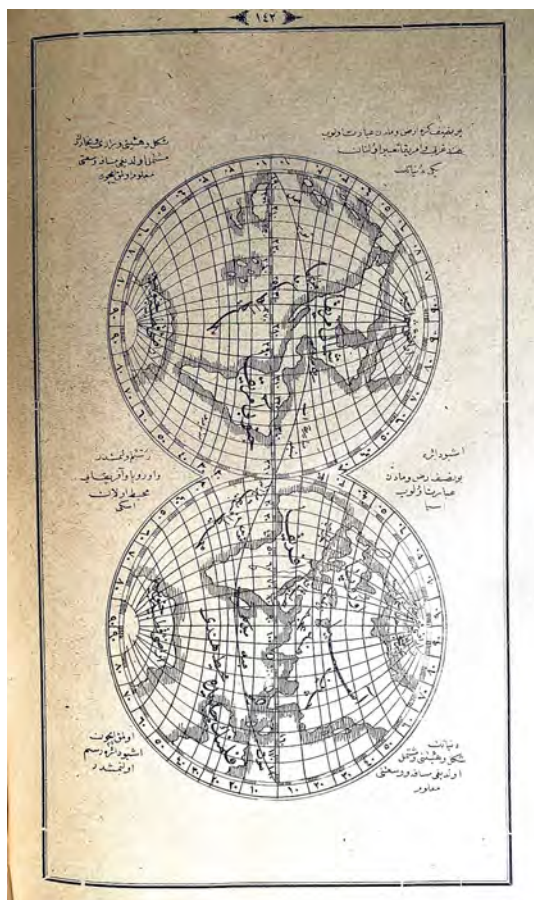
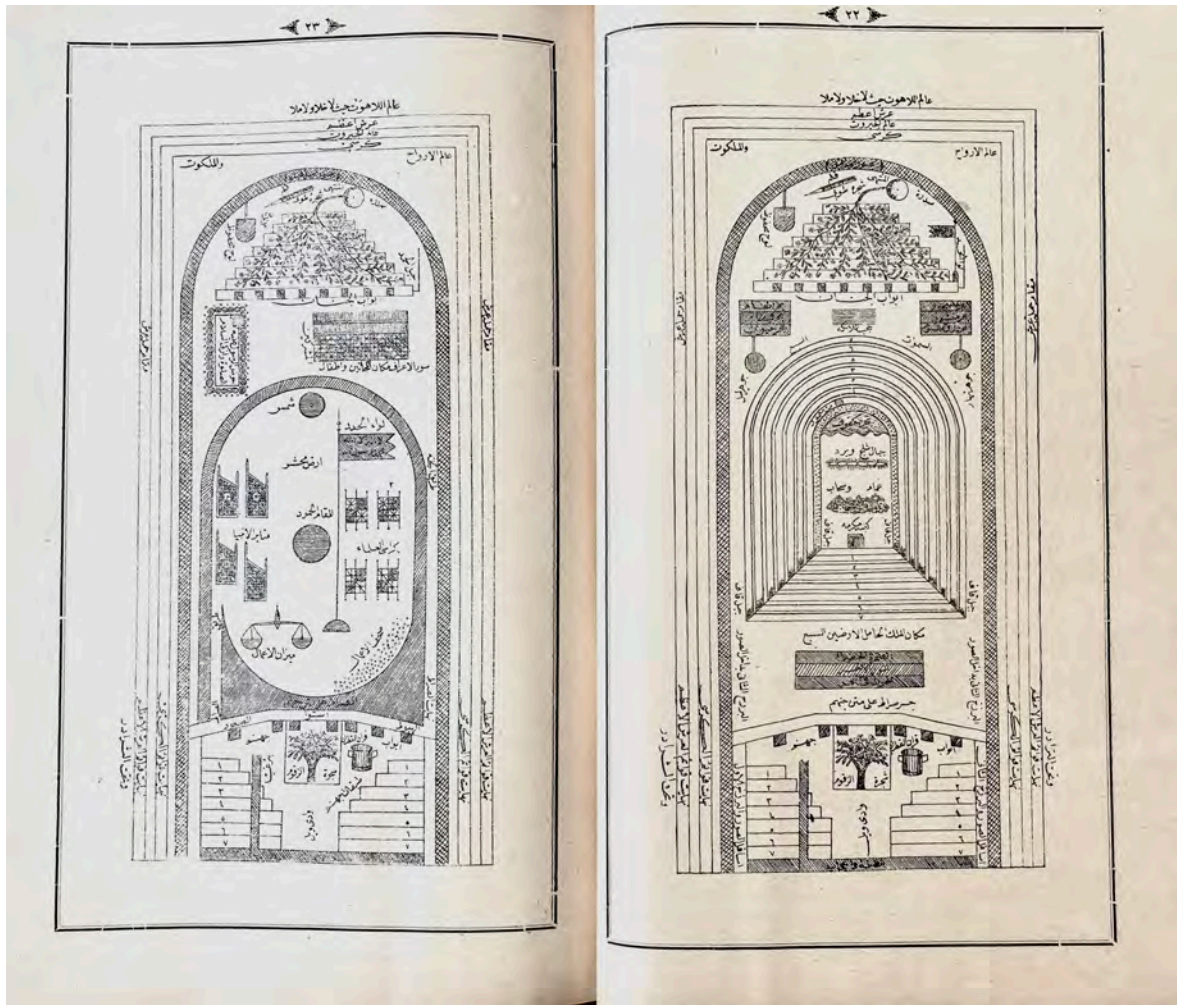






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