



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.

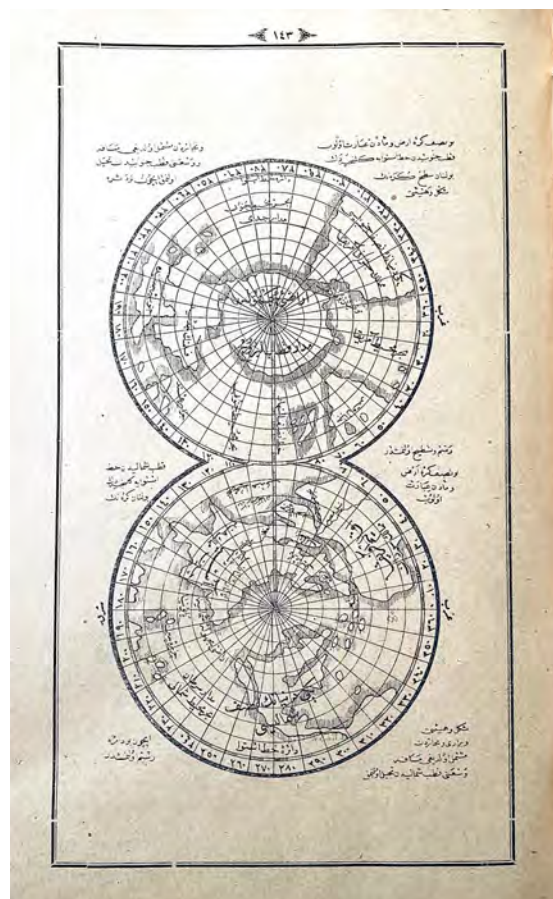
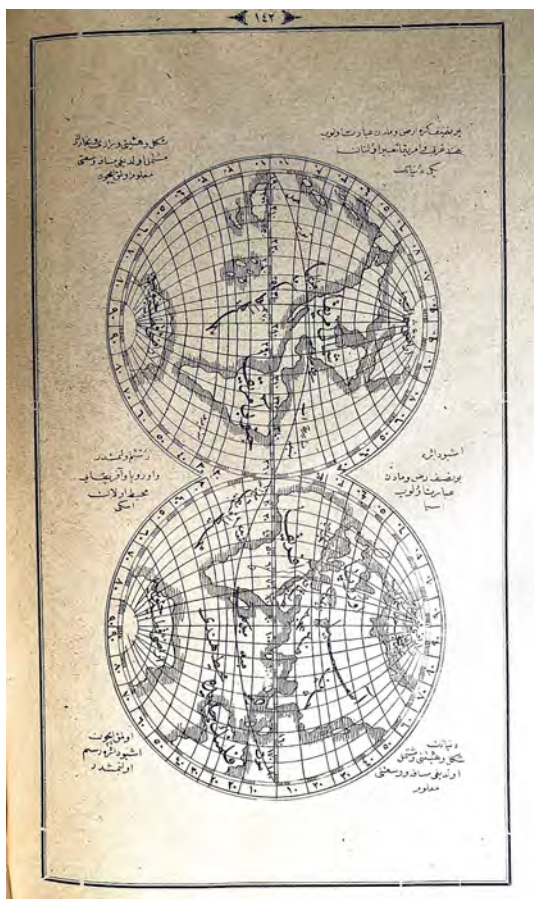
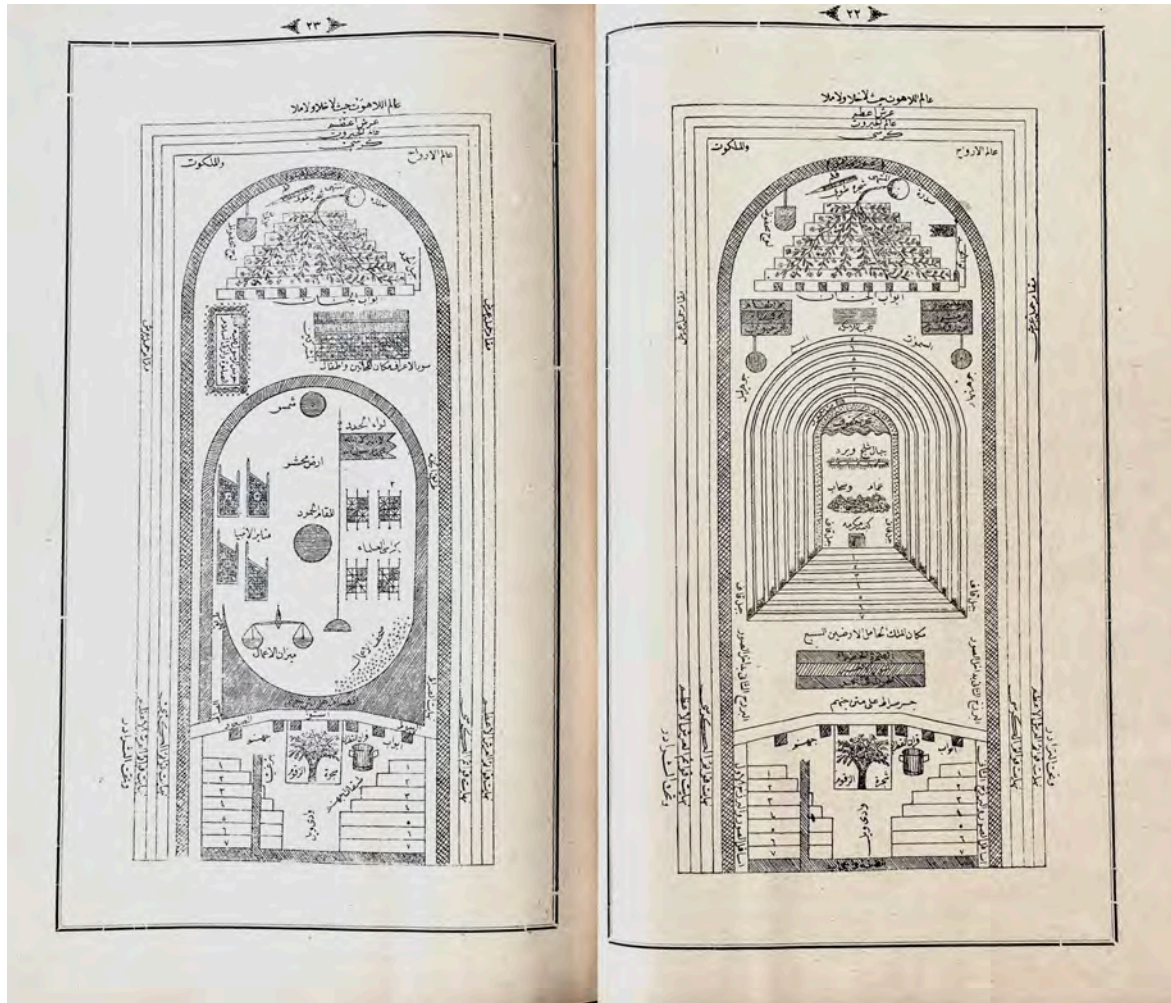
The work is famous for containing the first treatment of post-Copernican astronomy by a Muslim scholar.

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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AHMED CEVDET PAŞA



Vekâyi-i Devlet-i Alîye (Events in the Sublime State / the Ottoman Empire)

Printed in Ottoman Turkish

Istanbul 1310 H. [1893]

Âmire Matbaası, Sahafiye-i Osmanîye,

16 + 564 p.

ÖZEGE 12259 Istanbul: Matbaa-i Osmaniye, 1309 [1892]

ÖZEGE 19772

12 Vol. I: 6, [2], 381 p., II: 6, 391 p., III: 6, 388 p., IV: 4, 365 p., V: 4, 370 p., 1 Illustration, VI: 7, 412 p., VII: 7, 367 p., VIII: 362 p., IX: 320 p., X: 278, 7 p., XI: 9, 275 p., XII: 8, 286 p., Half-leather bound, 26 x 17 cm.

Ahmed Cevdet Pascha (* 1822 in Lowetsch; † 1895 in Istanbul)

Ottoman statesman; historian and lawyer. His life's work includes the participation on various law codifications (known as the Mecelle) and the creation of the "Grammar Book of the Ottoman Language" which he wrote together with Mehmed Fuad Pascha.

Between 1854 and 1884 he published 12 volumes of Tarih-i Cevdet (,Chronicle of Cevdet'; originally Vekâyi-i Devlet-i Alîye') which was a continuation of Hammer-Purgstalls „Geschichte des osmanischen Reiches“. In February 1855 he became court chronicler (vak'anüvis).

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AHMED VASIF

**Mehâsinü'l-Âsâr ve Hakaikü'l-Ahbâr
(The Charms and Truths of Relics and
Annals)**

Printed in Ottoman Turkish

Cairo: Bulaq, 1246 [1830]

ÖZEGE 22519

2 Volumes in 1 Vol., I: 14, 210 p.; II: 7, 190 p.

(The first 2 folios of the index of vol. 1 are damaged and some text is missing. A photocopy with the full text has been inserted)

Half-leather bound, 28 x 18 cm.

“The Chronicler Ahmed Vâsîf on Agency, Causality, and a Reformist Philosophy of History”

18th century Ottoman court chronicles are rarely studied as products of active, inquisitive minds. Most often they are seen as factual records without larger aims or messages. Such an approach, it should be said, obscures the chronicler's role in bringing his own sense and form to history. This paper will explore some ways in which one prominent Ottoman historian came to terms with the past, above all the strange and inexplicable.

Ahmed Vâsîf Efendi published his history *Mehâsinü'l-Âsâr ve Hakaikü'l-Ahbâr* (The Charms and Truths of Relics and Annals) in 1804. As a court chronicler (*vakanüvis*) he was charged with recording events of the court: war, administration, diplomacy, and ceremony. Yet Vâsîf undertook much more in *Mehâsin*, an interpretive digest of four earlier court chronicles. *Mehâsin* shows a mind seeking order, unity, and meaning in events of the past. I will focus primarily on how Vâsîf makes sense of strange or unexpected events, including premonitions, fires, earthquakes, eclipses, meteorites, and other natural phenomena.

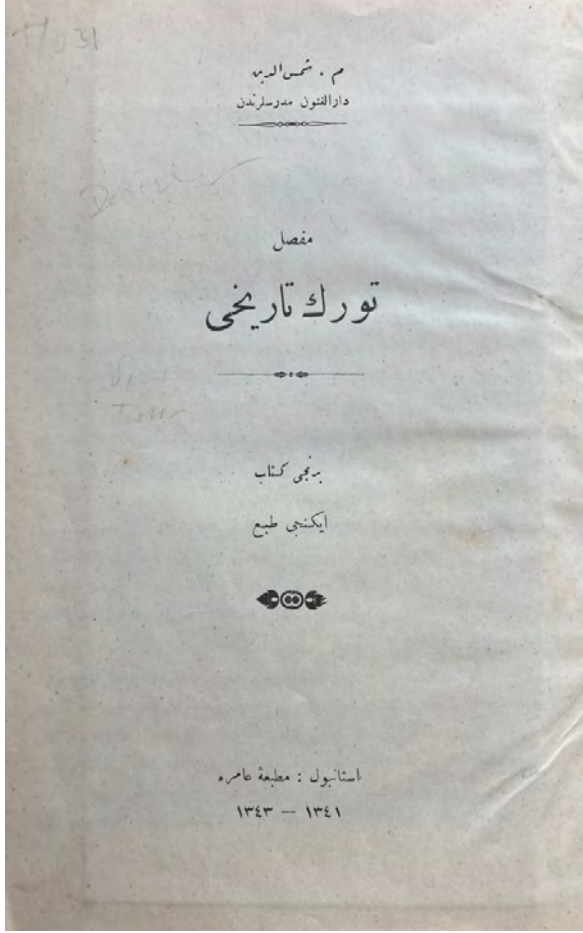
His reaction is far from that of a neutral recorder. Vâsîf often uses these moments to edify: he ties them, explicitly or implicitly, to individual action or a moral order embodied in the ruler. At other times, they bear more “rational” explanation. Vâsîf's interpretations, however, uphold in all cases a strongly colored view of the past and moralistic function of history. The sampling offered in this paper is admittedly small. Still, it is enough to prompt further questions about the court chronicler's function and, more generally, about Ottoman conceptions of history and the natural world in the 18th century. At the very least it will encourage us to read more closely.

(Ethan Menchinger, University of Michigan)

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MEHMED ŞEMSEDDİN [GÜNALTAY]

Mufasssal Türk Tarihi (1. Kitab) (Turkish History - 1st Book)

Printed in Ottoman Turkish

Istanbul: Âmire Matbaası, Maarif Vekâleti Neşriyatı,
1341 [1923]

160 s., 6 double page, 2 folded maps (41x44 cm.)

ÖZEGE 14012

Full leather bound, gilded ornamental covers and
gilded edges, 23 x 16.5 cm.

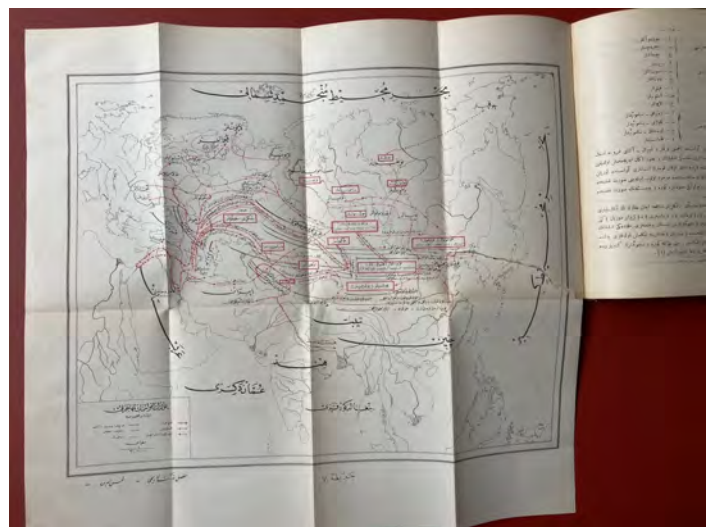
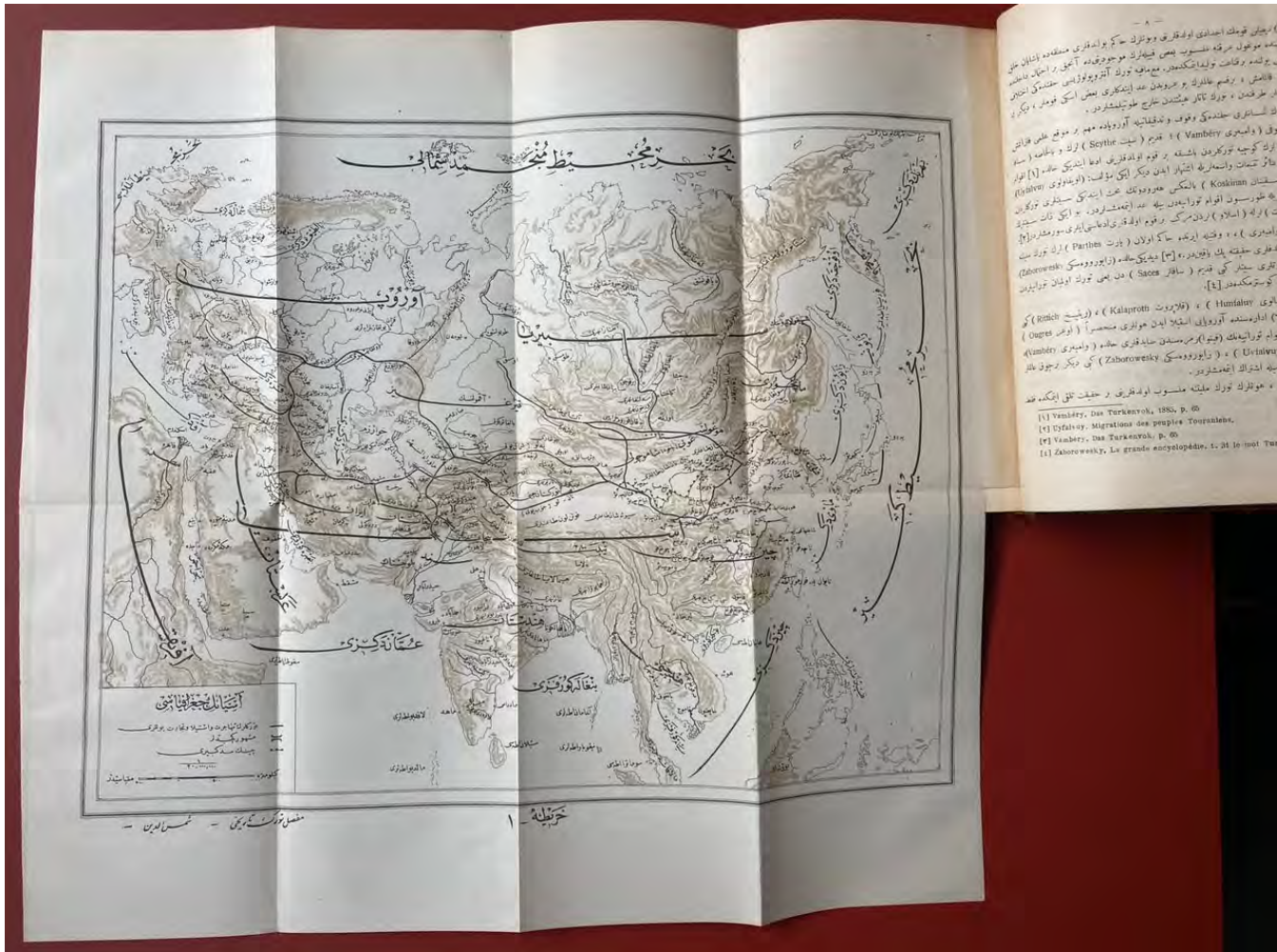
Mehmed Şemseddin Günaltay (1663-1961) was historian and politician.

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

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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-Gāmi‘ 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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Abū l-ʿAbbās Mubarrad

**al-Kāmil fī l-Lugha wa-l-Adab,
2 Volumes**

Cairo: al-Maṭbaʿa al-taqaddum al-ʿilmīya 1323 & 1324 H.
[1905/06].

Vol. 1: 296pp,

vol. 2: 302pp.

27.5 x 19.5 cm

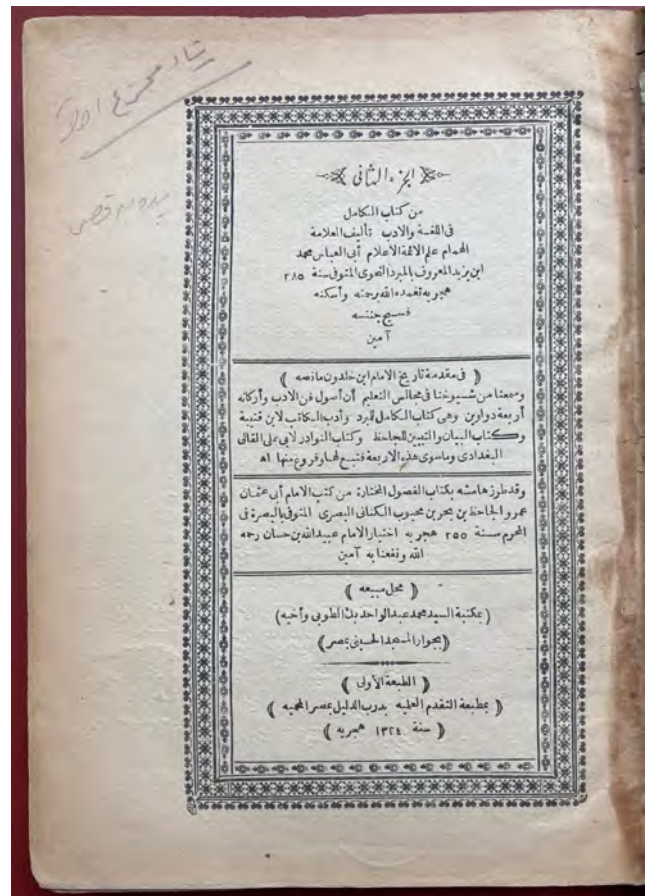
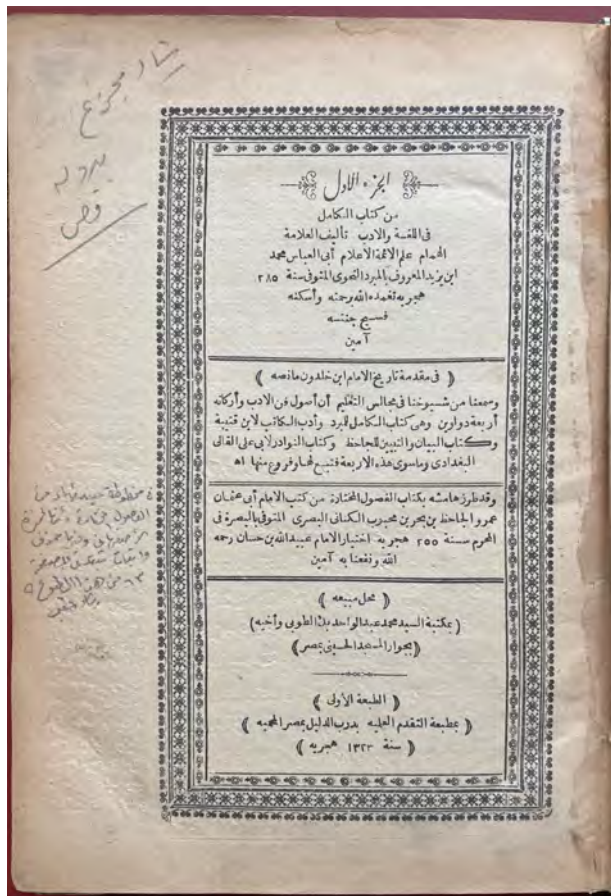
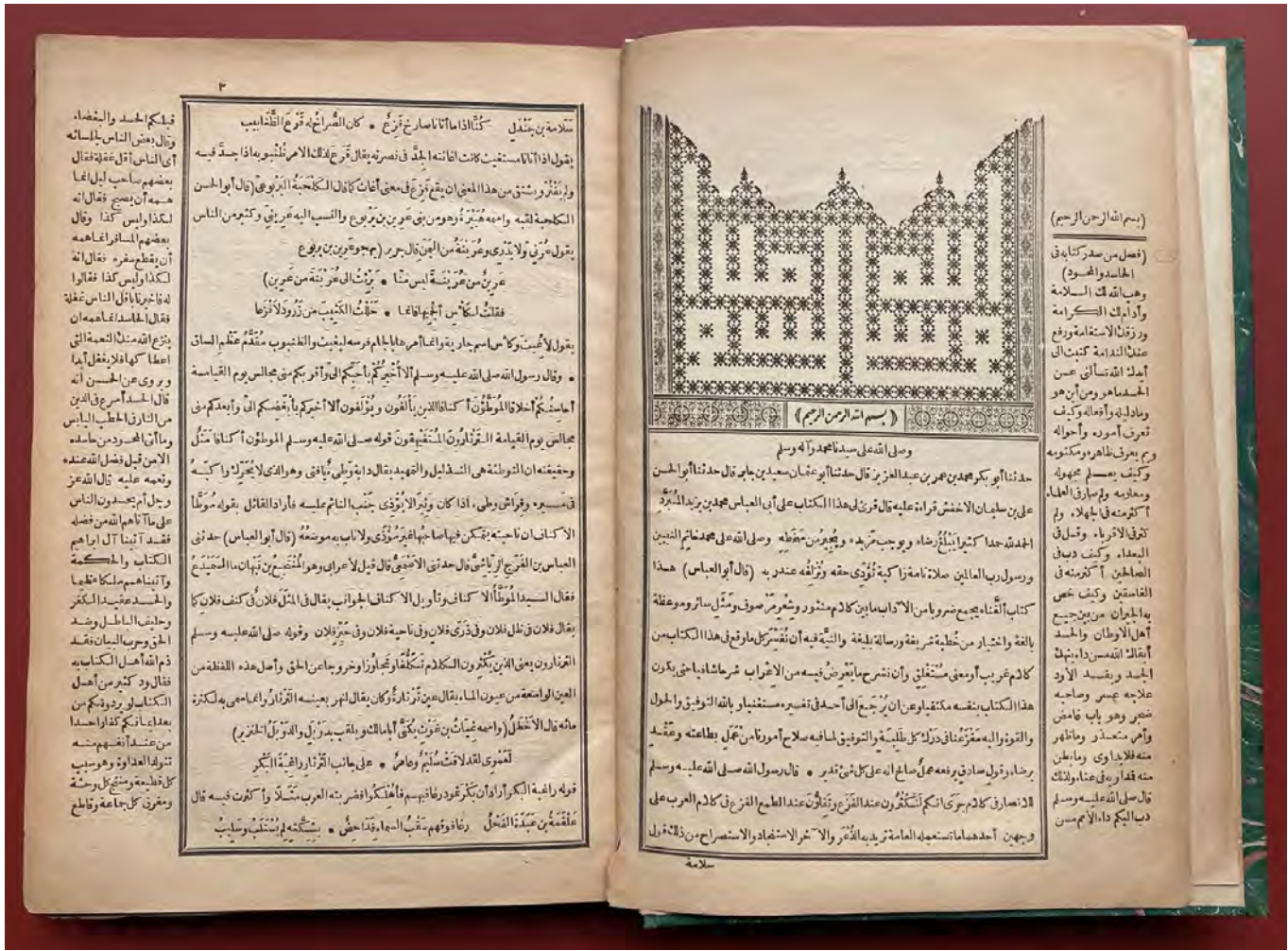
Beautiful new half-leather binding 1970s.

Mubarrad, Abu ʿl-ʿAbbās Muḥammad b. Yazīd b. ʿAbd al-Akbar al-Thumālī al-Azdī (his genealogy reaches back to the Djāhiliyya; cf. Wüstenfeld, Tabellen , no. 10; Caskel, Tafeln , no. 210), celebrated philologist, was born in al-Baṣra on 10 Dhū ʿl-Ḥijjdja 210/24 March 826 (or between 2 and 5 years earlier).

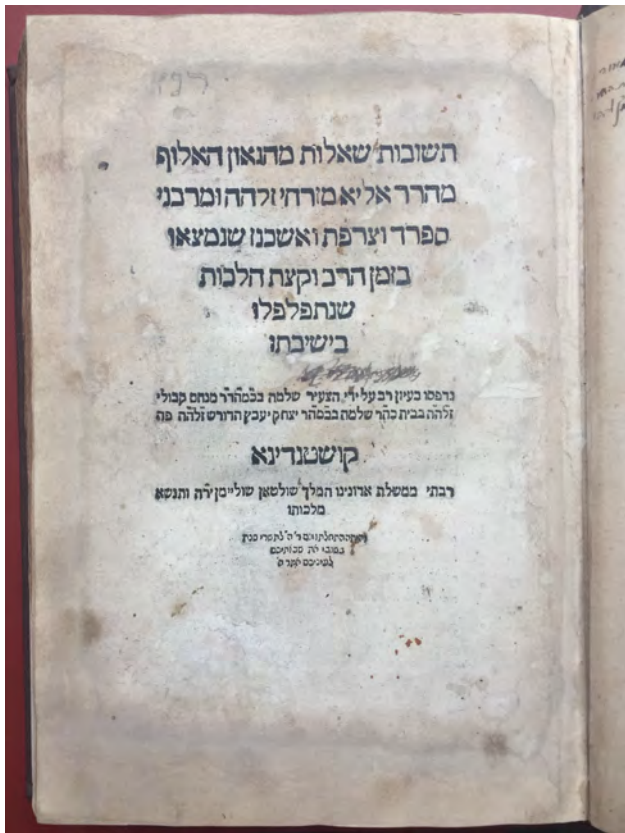
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Eliah Mizrahi

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

Early example of Hebrew Printing from Istanbul

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

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

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

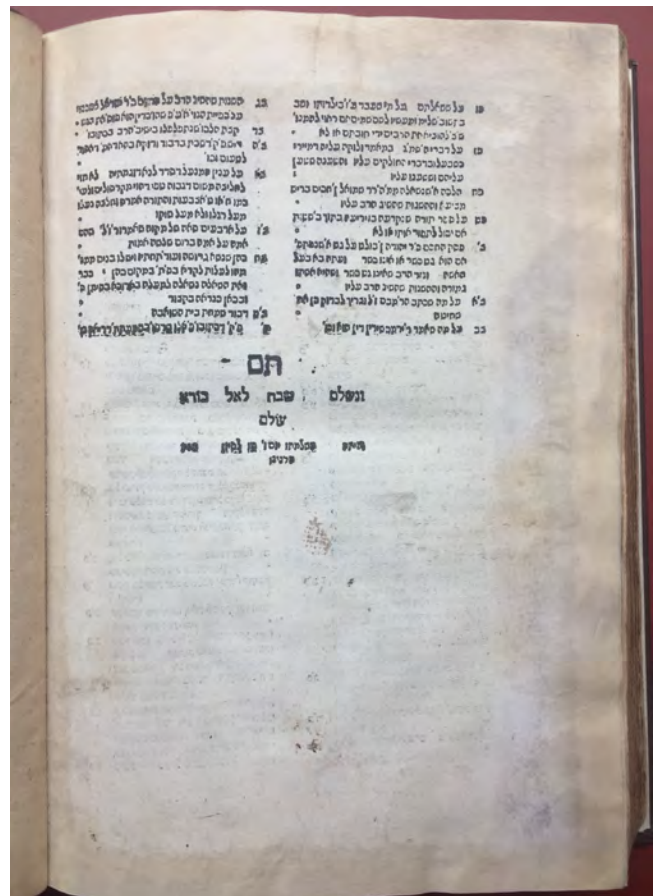
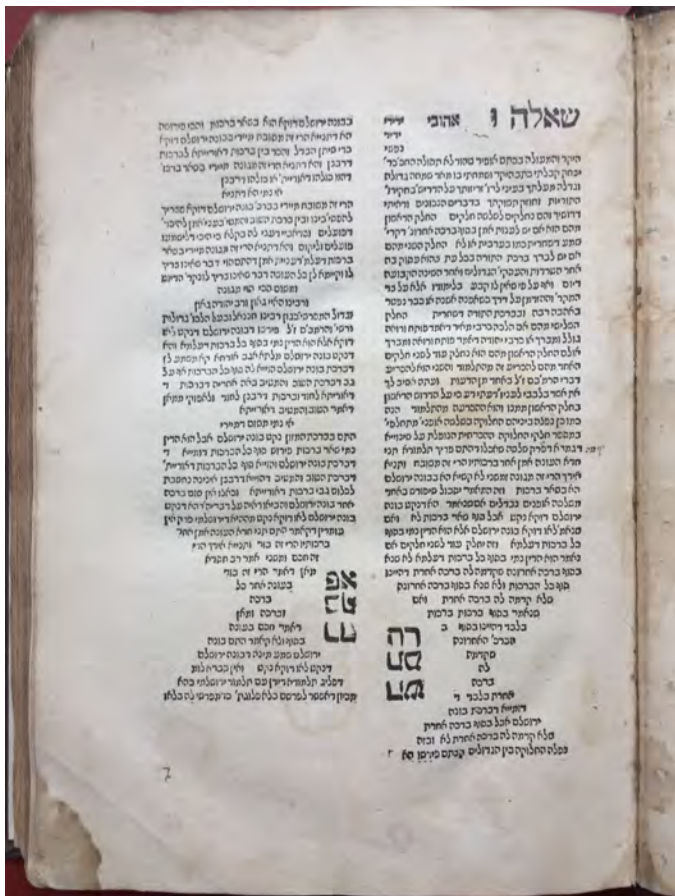
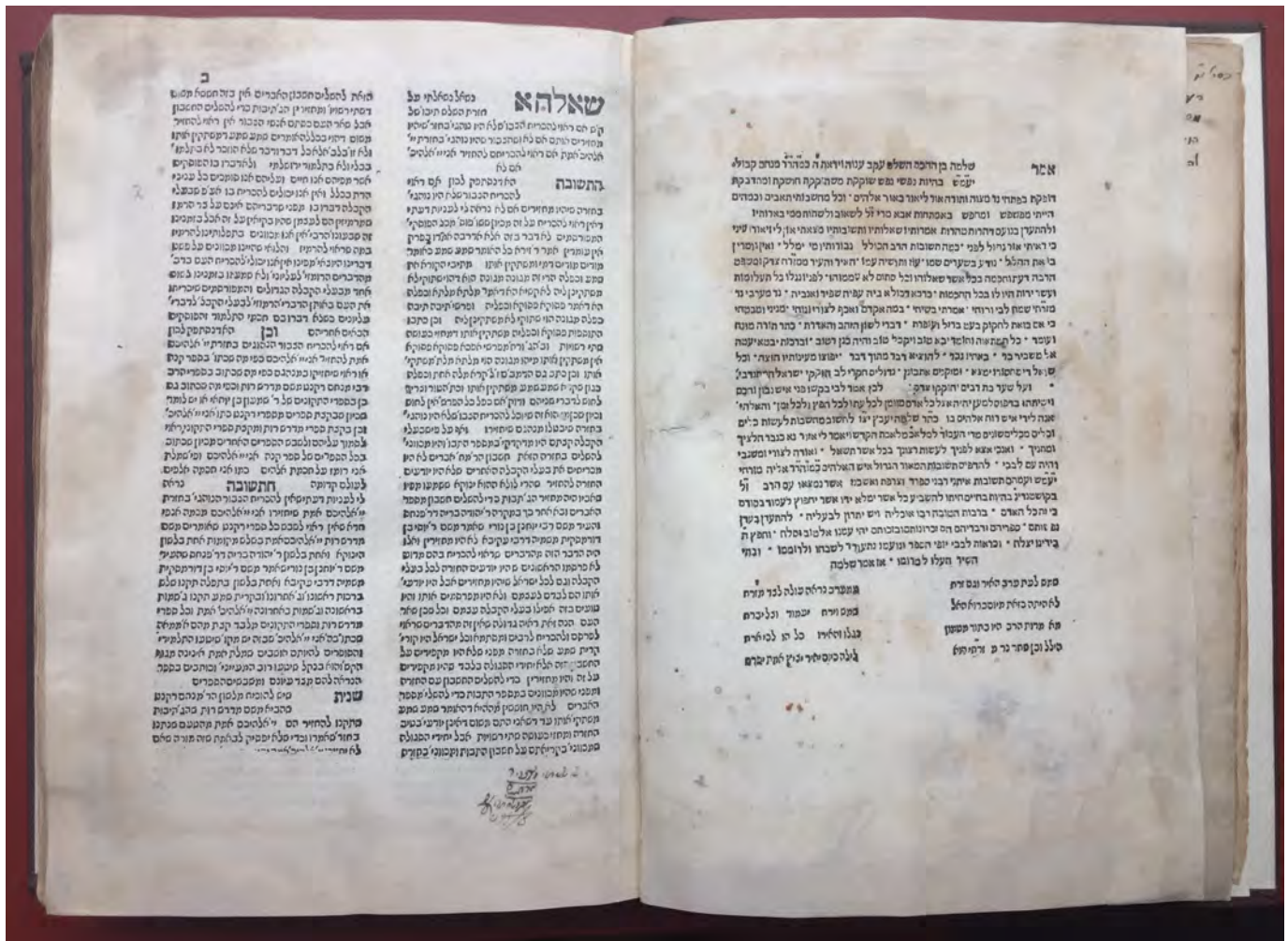
Eliah Mizrahi (c. 1450-1526) was one of the most important rabbinic authorities of the Ottoman Empire. His answers, written in the midst of the turmoil of the Spanish Inquisition, are of great historical interest as they concern the Jewish exiles who had found refuge in Constantinople.

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

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GİRİDÎ MUSTAFA NAİMA

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

Printed in Ottoman Turkish

Istanbul: Matbaa-i Âmire 1259 [1843]

ÖZEGE 15087

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

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

NAİMÂ (1655-1716). Historian. His real name was Mustafa Naim. Born in Aleppo, he went to Istanbul at an early age, entered the bureaucracy, and rose to the position of secretary of the Imperial Council. In 1700 the grand vizier Amucazade Hüseyin Pasha appointed him court historian. After 1704 Naimâ served as the director of the Registry of Landed Property (Defter Emini) and chief accountant (Baş Muhasebeci 1713), and finally director of Land Registration for the Morea (1715), where he died (Patras, Greece). Naima became celebrated for his work on Ottoman history for the period 1574-1655. *Ravzatü'l-hüseyin fî Hûlâsat-ı Ahbâri'l-hafikayn* (Garden of Elegance Containing Extracts of on the Orient and the Occident), also called *Naima Tarihi* (History of Naima), is one of the major sources for late 16th and early 17th century Ottoman social history.

Sheyhülislam Feyzullah Efendi (1638–1703) was the head of the *ilmiye* (the legal-academic establishment) during the entire reign of Sultan Mustafa II (1695–1703). During this time he amassed extraordinary power and wealth. Feyzullah Efendi was in fact the most dominant figure in politics. It was primarily through the Sheyhülislam that the sultan tried to curb the growing power of households established by viziers and pashas. As the sultan's beloved mentor, Feyzullah Efendi was granted unprecedented executive power. He was authorized to intervene in the management of state affairs, so much so that the Sheyhülislam also came to dominate the central administration. This situation eventually resulted in his violent demise, a direct consequence of what came to be known in Ottoman history as the "Edirne Incident" (Edirne vakası). Because of this incident he is executed in Istanbul in 1703.

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