

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 ‘āsarahum 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 Rebûilevvel 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. ÖZEGE 2064.*

- First English translation by Franz Rosenthal. *The Muqaddimah: An Introduction to History, 1958, Princeton University Press*

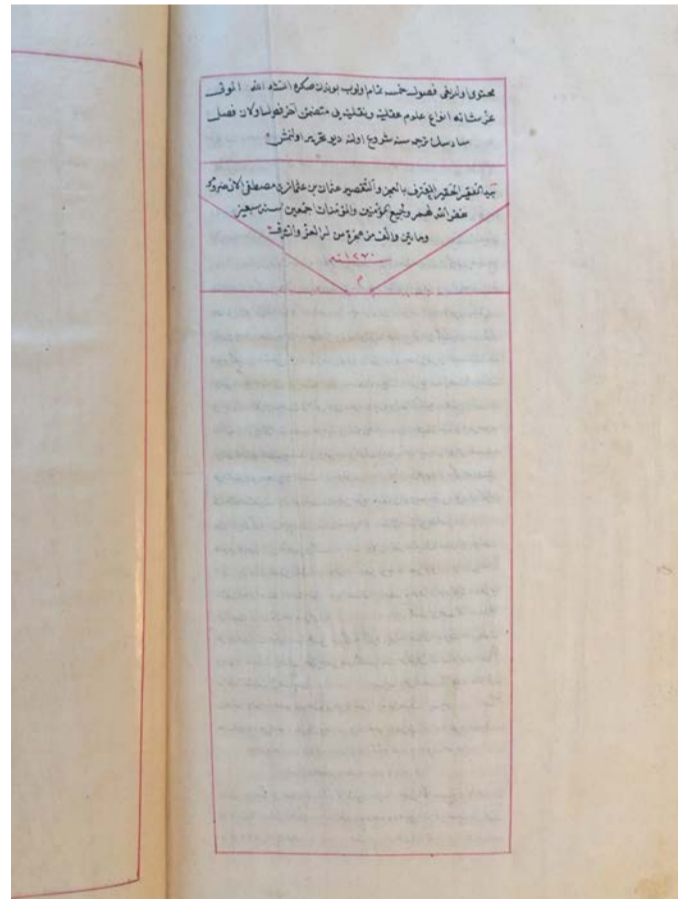
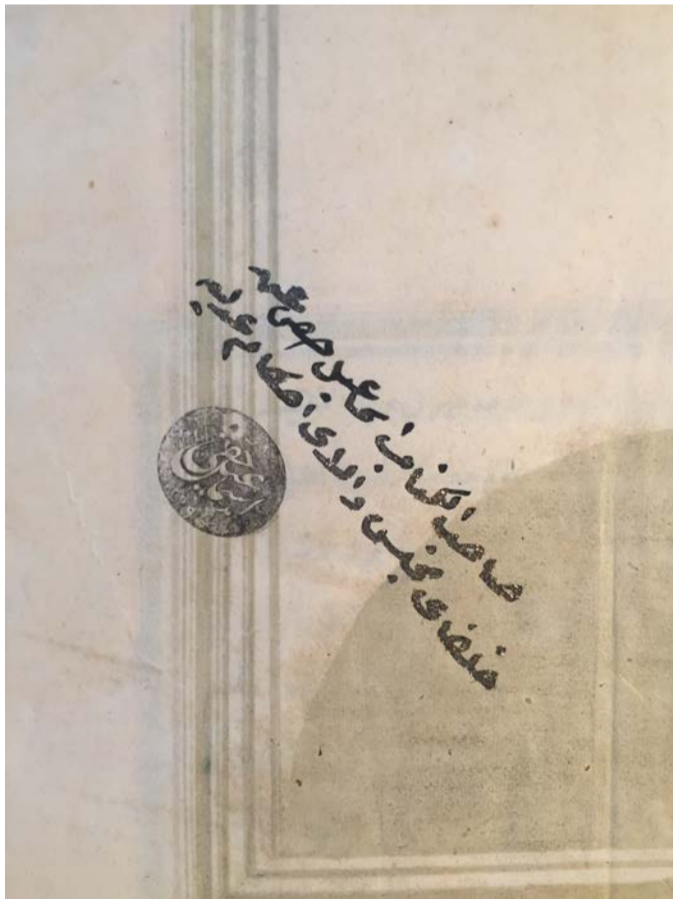
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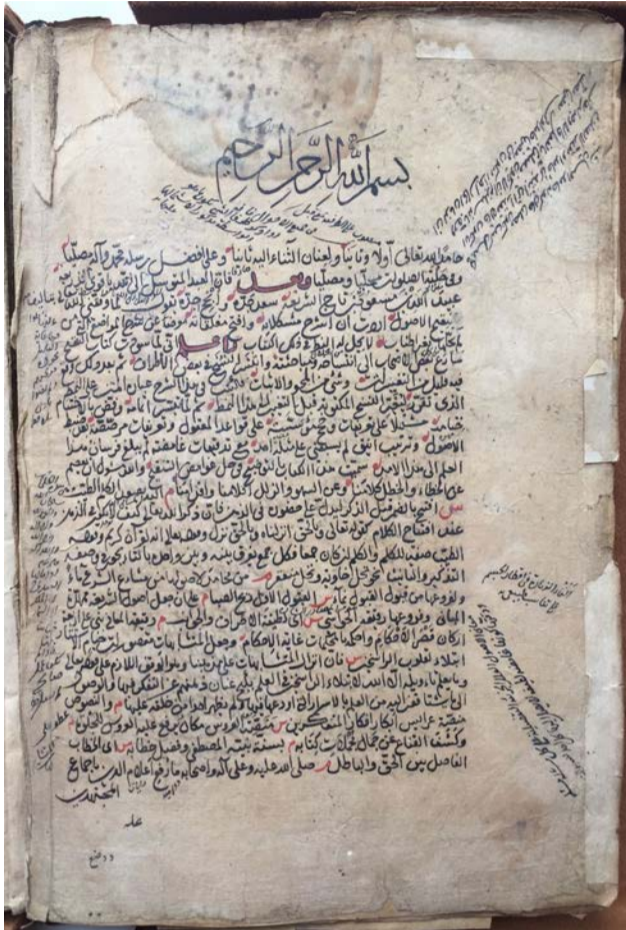
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Important Hanafi Theological Work



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

**Kitāb al-Tawḍīḥ
fi ḥall Ghawāmiḍ al-Tanqīḥ
[wa huwa Sharḥ al-Tanqīḥ]**

Manuscript in Arabic

Book of Elucidation on Solving the Ambiguities of the Revision and this is the commentary on Tanqīḥ al-uṣūl by the same authoried by Muhammed el Hac Ilyas Copied in Mahrusa [Istanbul], 867 H. [1462 AD] 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).

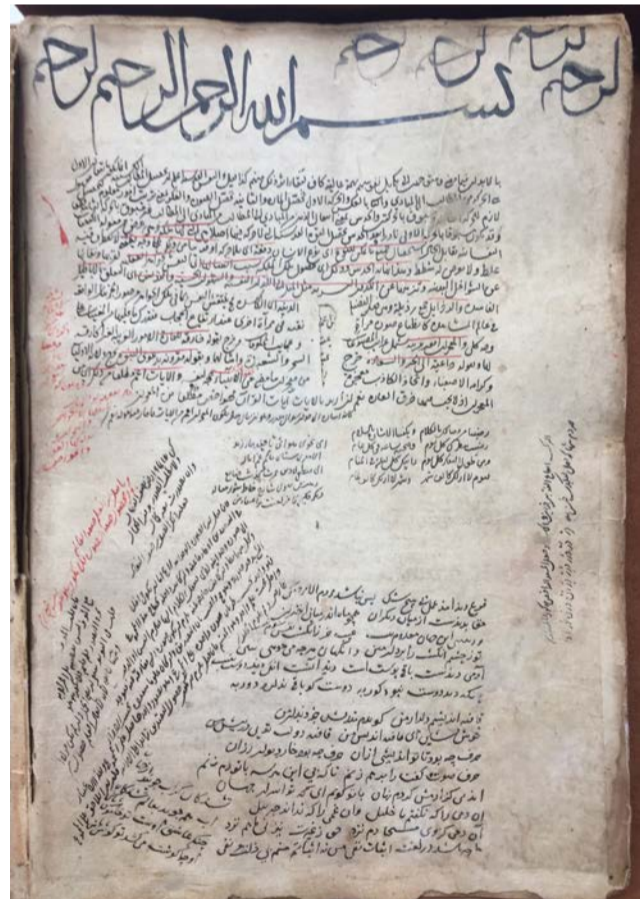
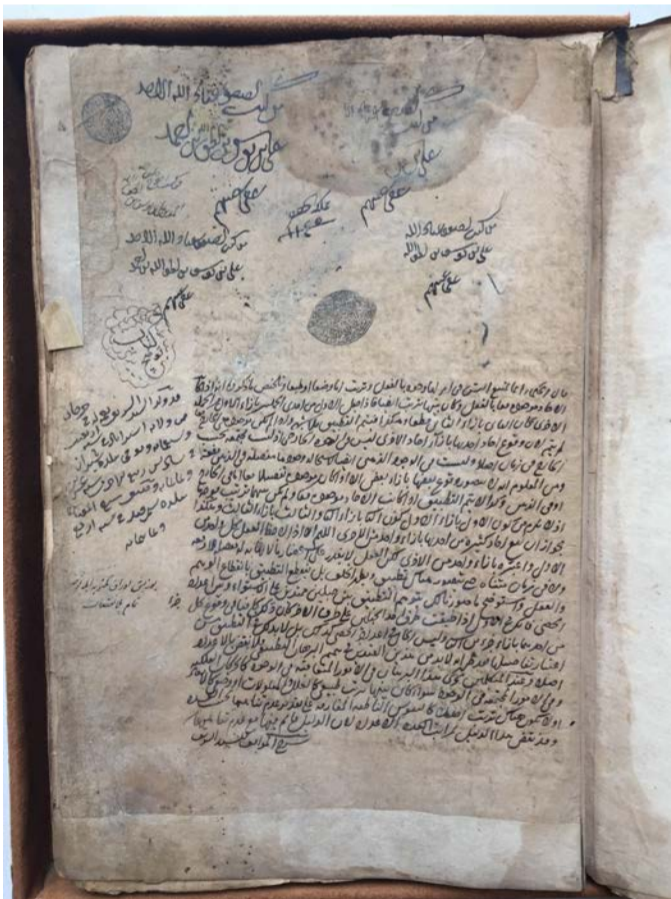
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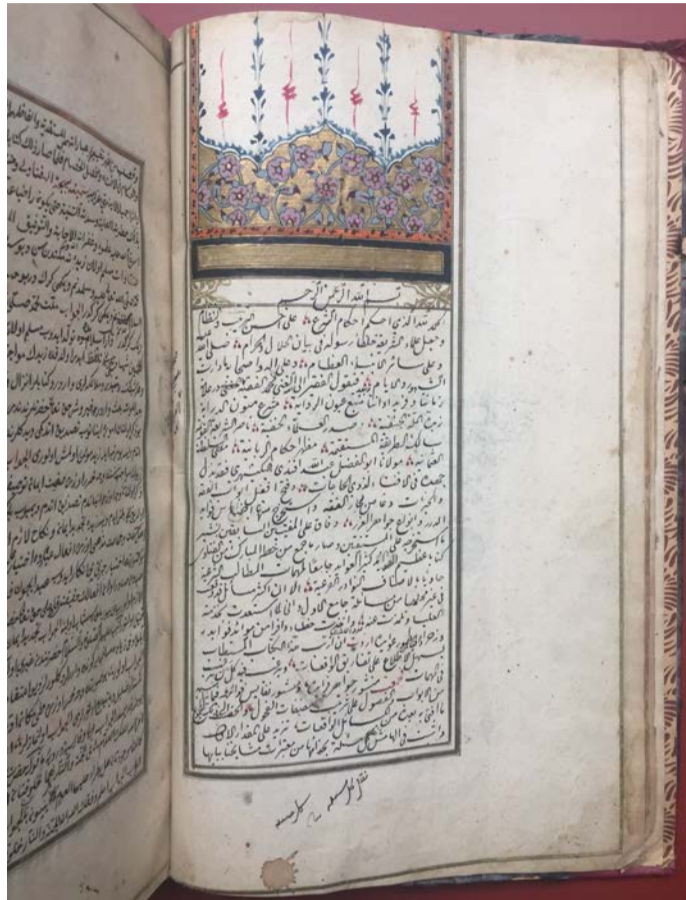


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Ebu'l-Fazl Abdullah
died 1156 [1743]

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 Âmire in İstanbul, ÖZEĞE 1777.

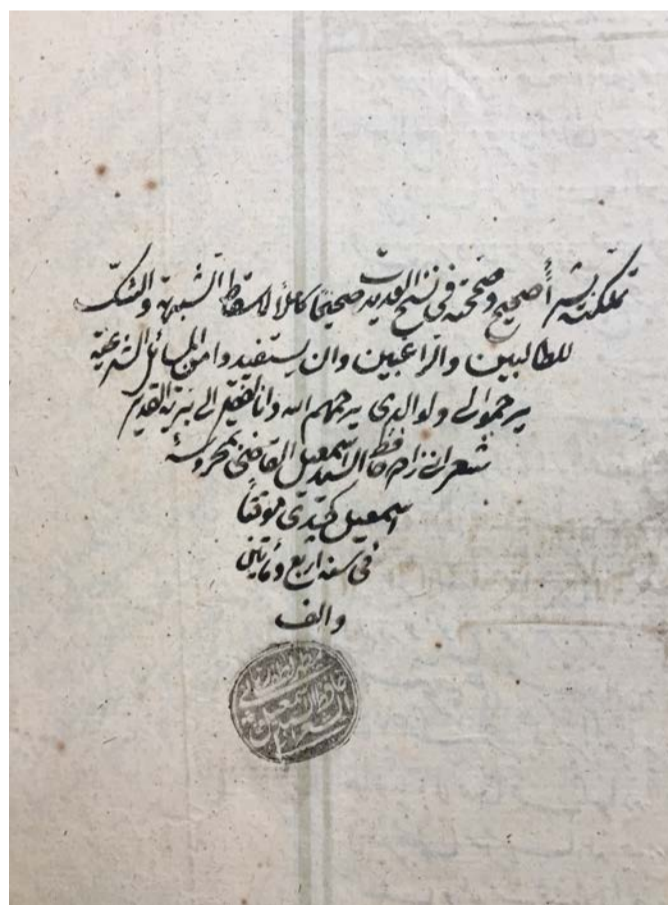
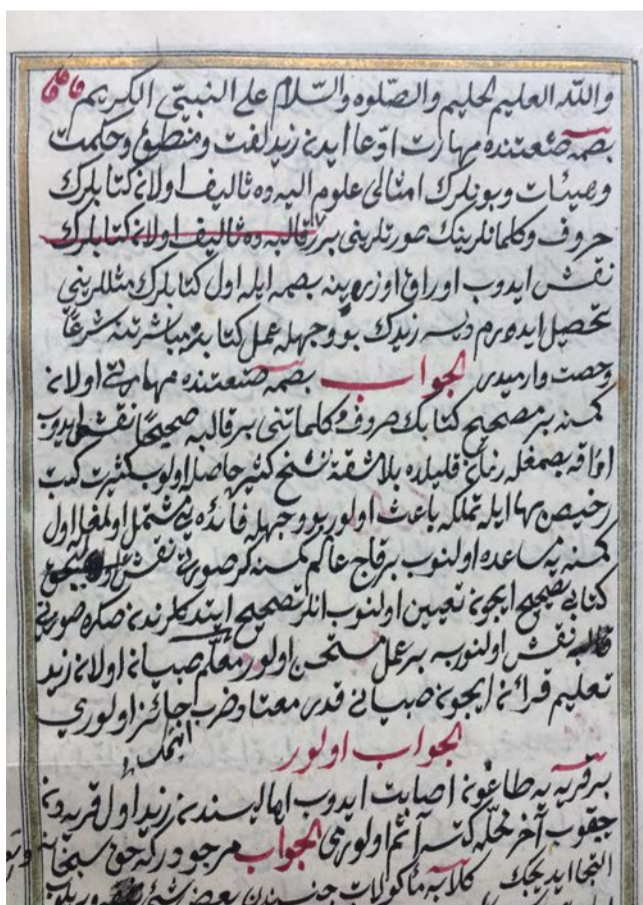
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Seyyed Mir Hamza Nigârî
1219 - 1313 [1805 - 1896]

The Complete Works

Manuscripts and Printed Parts in Ottoman Turkish

Bound in one volume:

1. Dibace / preface, manuscript, 2 pp.
2. Silsila, manuscript, 1 p.
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 Bandırmalizade 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 Dedeababalık. 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 spented his life on preaching and Sufi order services, the influences of Celvetism, Bektashism .

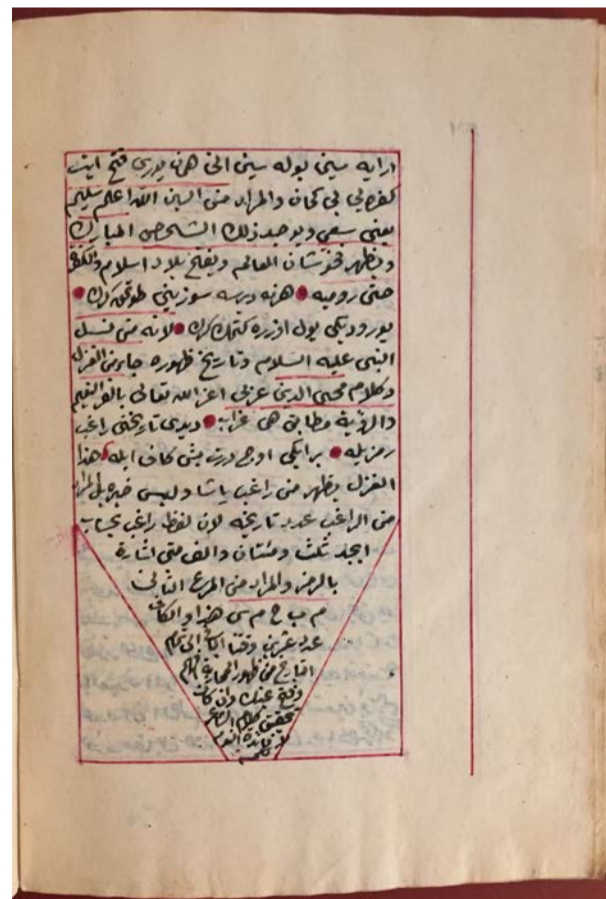
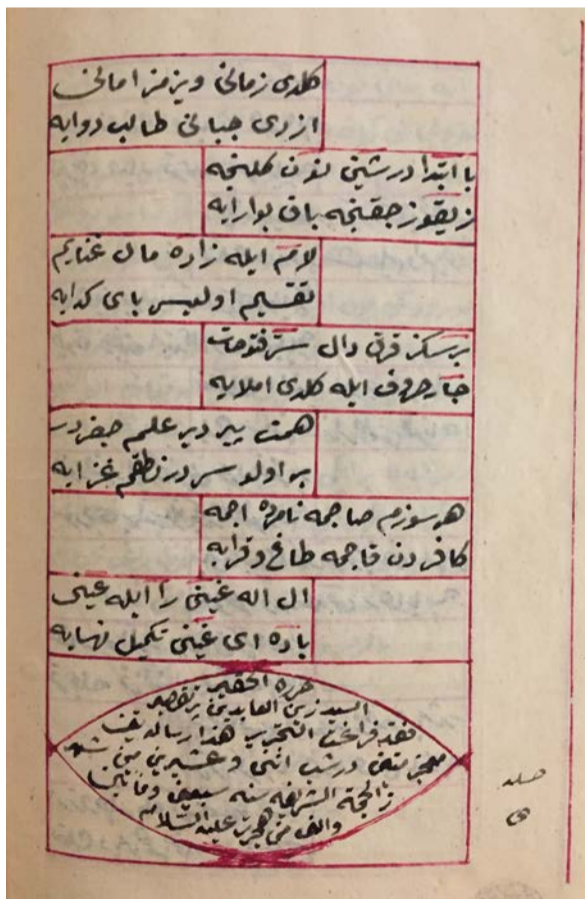
His work "Anqā' Meşrik" (The griffin of the East) is a parody to Muhyī d-Dīn ibn 'Alī Ibn 'Arabī's "Anqā' muğrib " (The griffin of the West).

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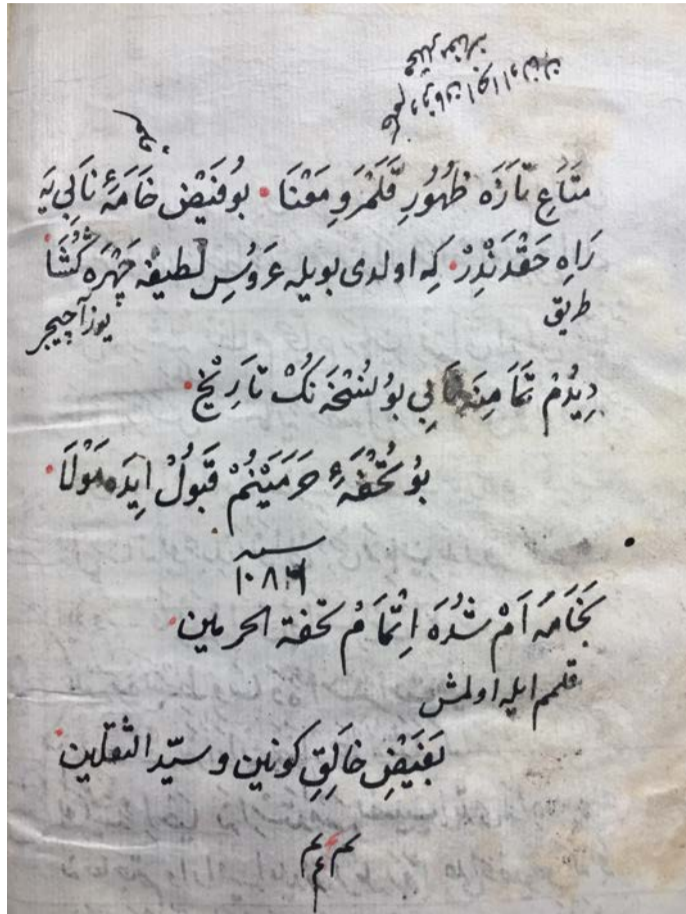


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Yūsuf Nābī,
1051/52 - 1123/24 [1642 - 1712]

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:
"İtımam-ı Tuhfe-i Haremeyn kalemim ile olmuş bi feyz-i Halikê Keıneyn 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].

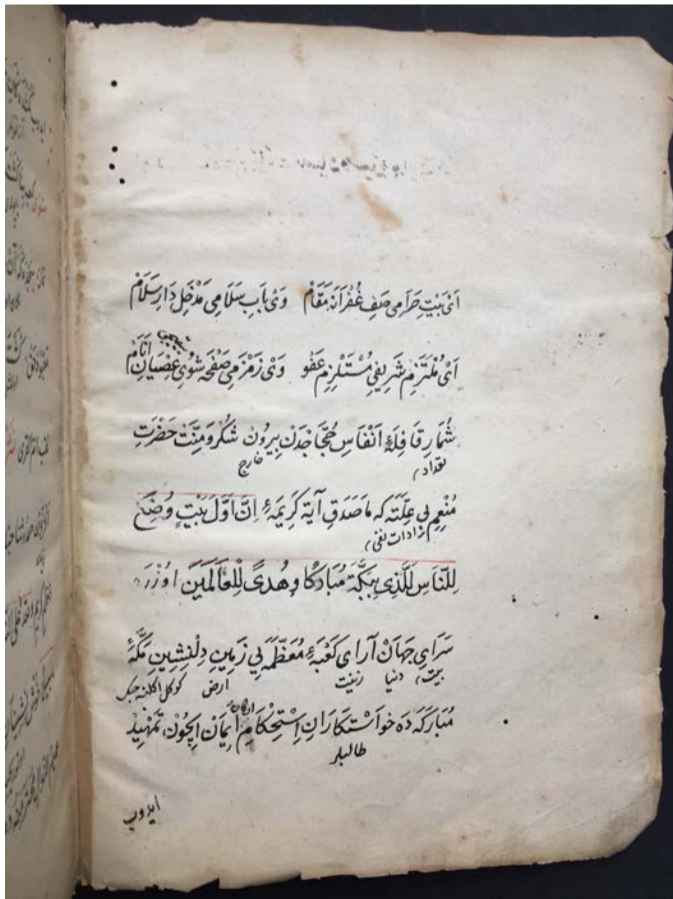
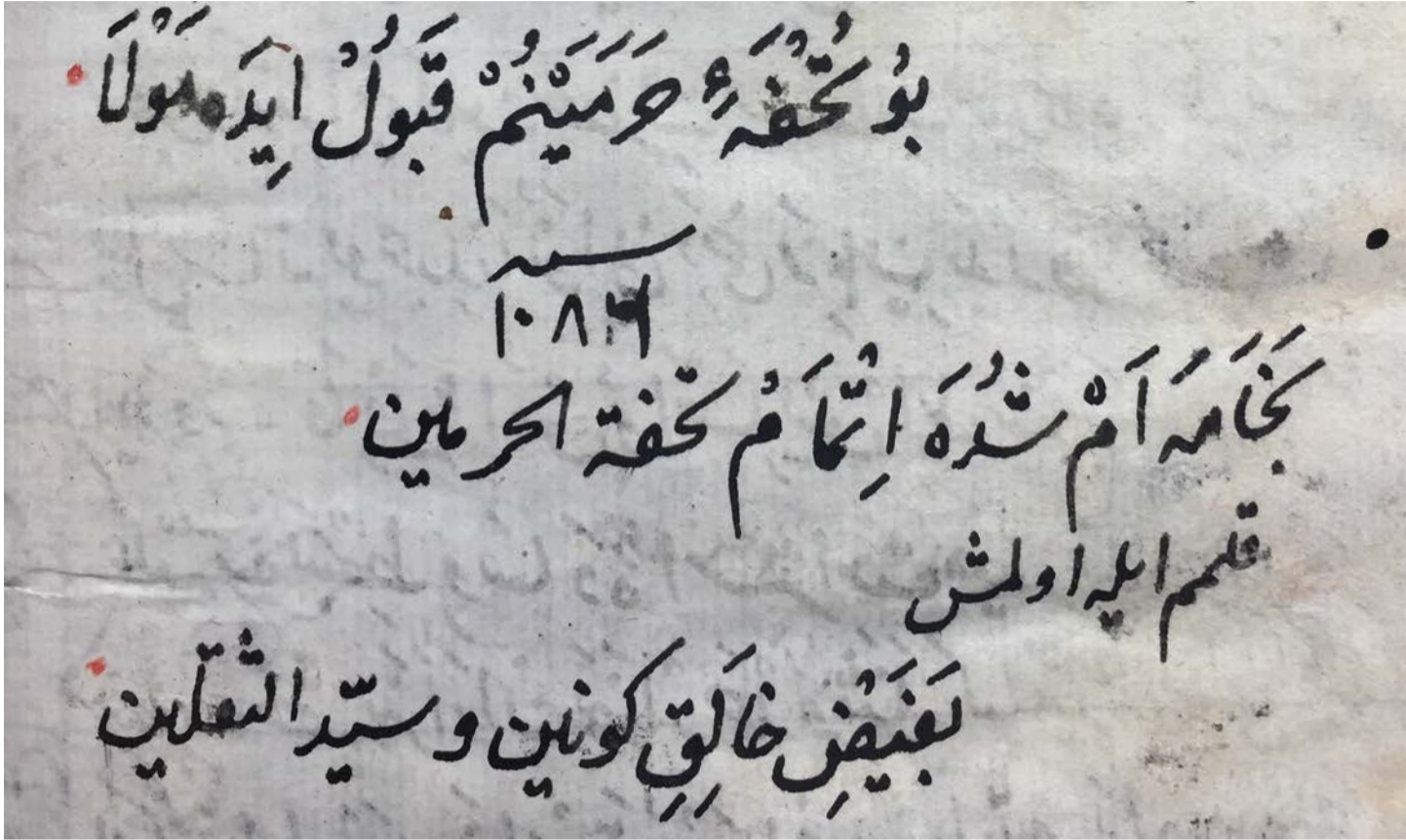
- E. J. W. Gibb, *History of Ottoman Poetry*, vol. III, p. 37
- Abdulkadir Karahan, *Nabi*, Ankara: KTB, 1987, p. 48
- Agah Sirri Levend, *Türk Edebiyatı Tarihi 1* (Ankara: TTK), 1973, p. 103
- Menderes Coşkun, *Ottoman Pilgrimage Narratives and Nabi's Tuhfetü'l-Haremeyn*, PhD thesis, Durham, 1999.
-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

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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 Taqī al-Dīn Muḥammad Ibn Pīr 'Alī al-Birkawī. Born Muḥammad ibn Pīr 'Alī, in Balıkesir, 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'ān, 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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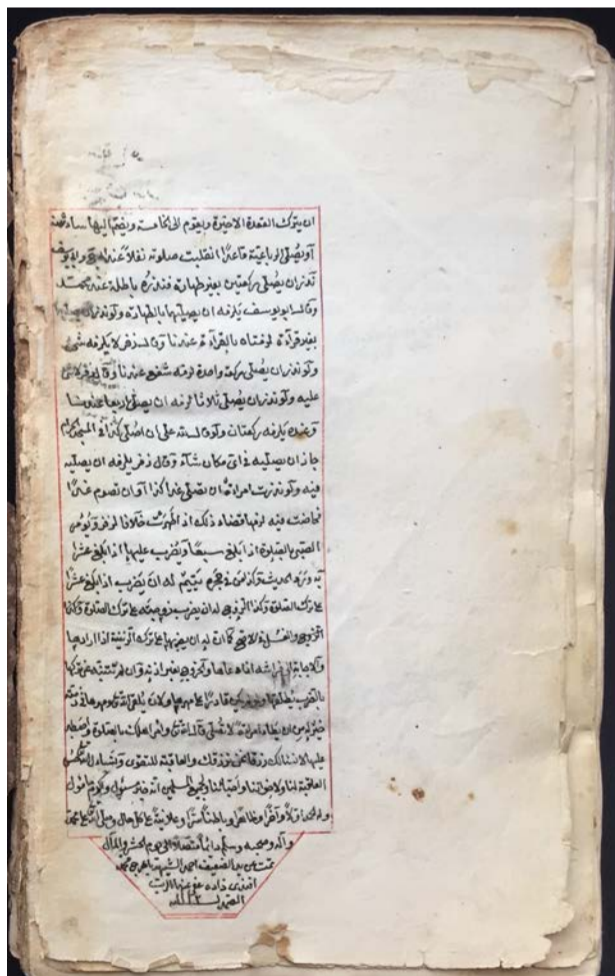


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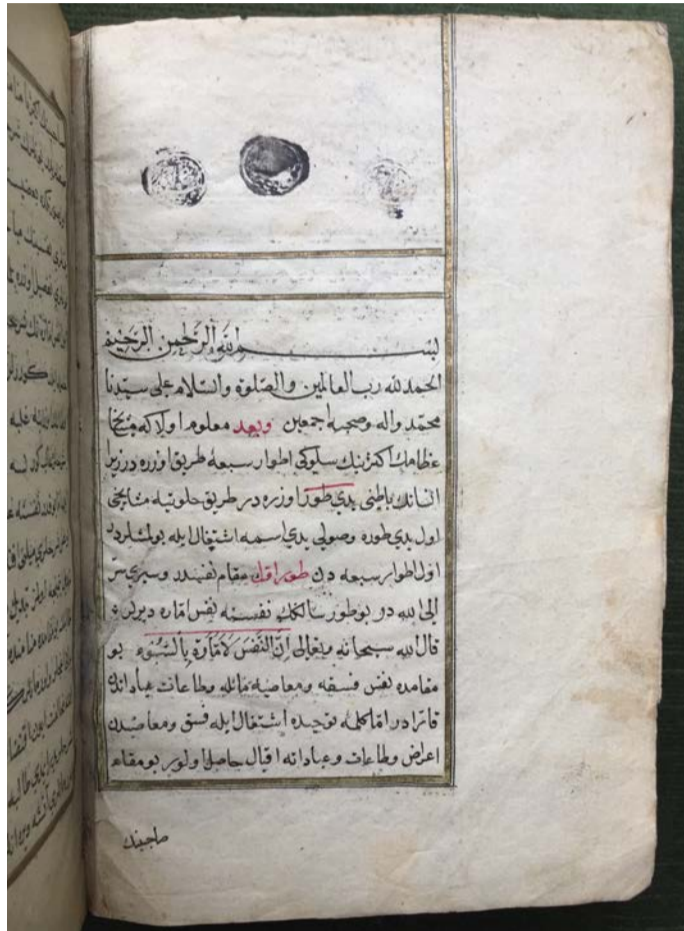




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Muḥammad Aq Shams al-Dīn / Akṣemseddin
792 – 863 [1390–1459]

Makâmât'ül Evliyâ,
Silsilename,
Risale Akṣemseddin

Three Manuscripts in Ottoman-Turkish

Copied by Seyyid İbrahim Şevki
5 Cemazievvel 1273 [1. January 1857]
Bound in one volume.
27 pp., 20 x 13.5 cm.

Three manuscripts bound in one:

1. Makâmât'ül Evliyâ, a prominent work of Akṣemseddin, master of the conquerer of İstanbul, Fatih Sultan Mehmet. Makâmât'ül Evliyâ is a work that contains most of Akṣemseddin's thoughts about Islamic mysticism (sufizm) and is about seventeen ranks (maqam) of Saints.
2. Silsilename
3. Risale Akṣemseddin Copied by Seyyid İbrahim Şevki 5 Cemazievvel 1273 [1. January 1857]

Muḥammad Aq Shams al-Dīn, or Aq Şemseddīn (modern Turkish Akṣemseddin), 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 Osmançık.

Between 851 and 855 [1447 and 1451] he was called to Adrianople, to treat Süleymān Çelebi, qaḏī '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-Anṣārī [q.v.] and worked other miracles of firāsa.

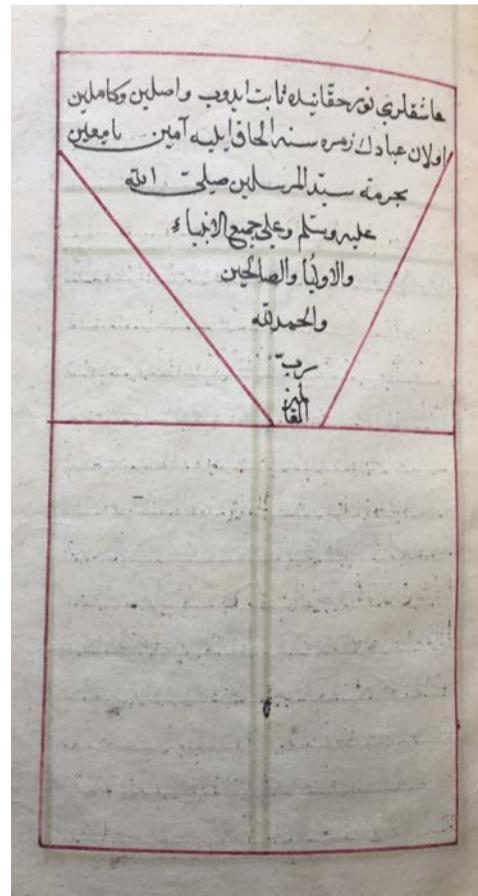
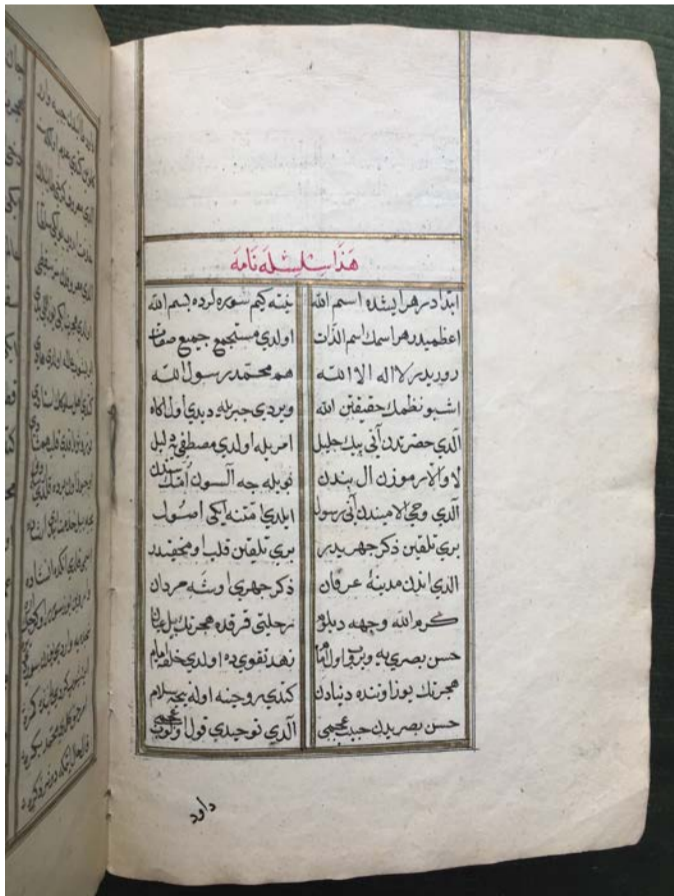
He healed a daughter of Mehmed II and in general gained the favour of the sultan. After the conquest Ak Shams al-Dīn returned to Göynük, where he died at the end of Rabī' II 863 [1459].

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Mehmed Sâdık Erzincânî
1136 – 1209 [1723 - 1794]

**Four Risales
and a Letter of Dedication**

Manuscript in Ottoman Turkish

4 Risales in 1 Vol. , 27 + 57 + 58 + 19 + 2 = 153

pp.,
19 x 14 cm.

Mehmed Sâdık Erzincânî, also named Muḥammad Şâdiq al-Arzinğāni Muftizāda, Mehmed el-Erzincani, and Muḥammad Şâdiq Ibn-‘Abd-ar-Raḥīm al-Muftī.

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).

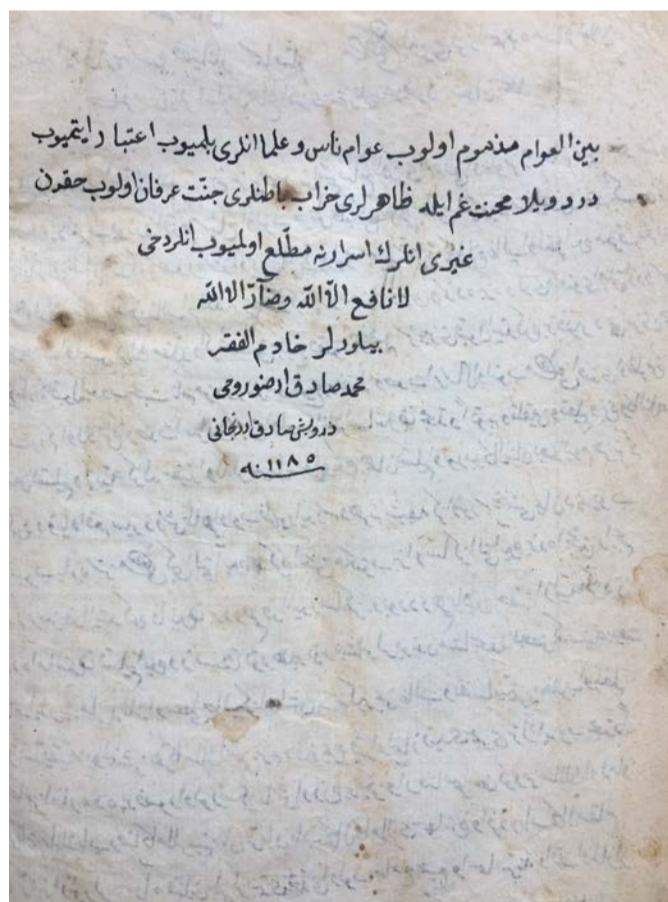
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Mustafa ibn Ali al-Muwaqqit
Died 978 H. [1571 AD]

- 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-rubʿ 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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The image shows two pages from a manuscript, likely an astronomical or almanac book. The left page is titled "شباط" (Shabath) and the right page is titled "كانون ثاني" (Kانون ثاني). Both pages contain tables with columns for months, days, and times, with handwritten notes in Arabic script.

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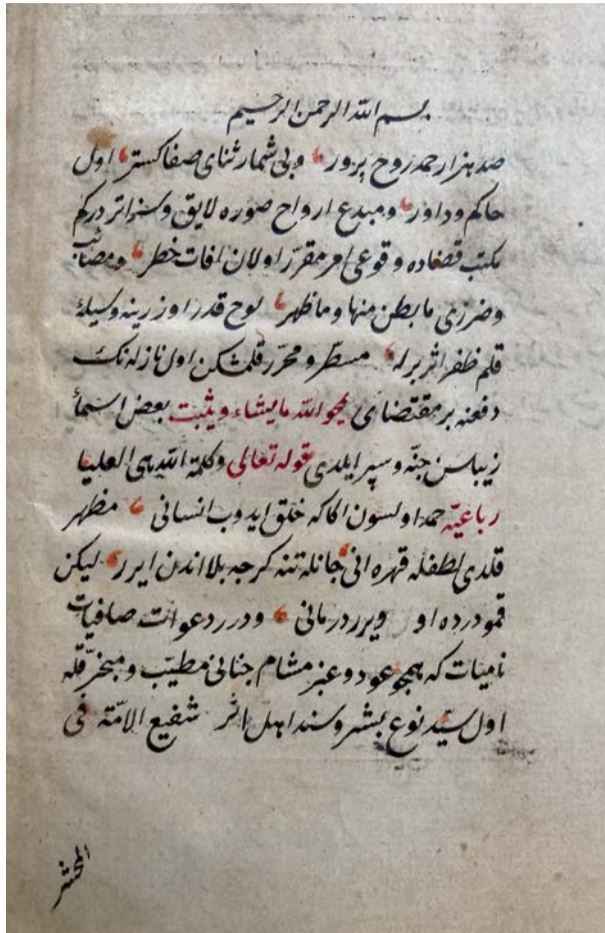
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Yemenî Mahmud Efendi

Bahr-i Ali el-müşkülât-i külli kelimati aliyu müşkülât
(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."

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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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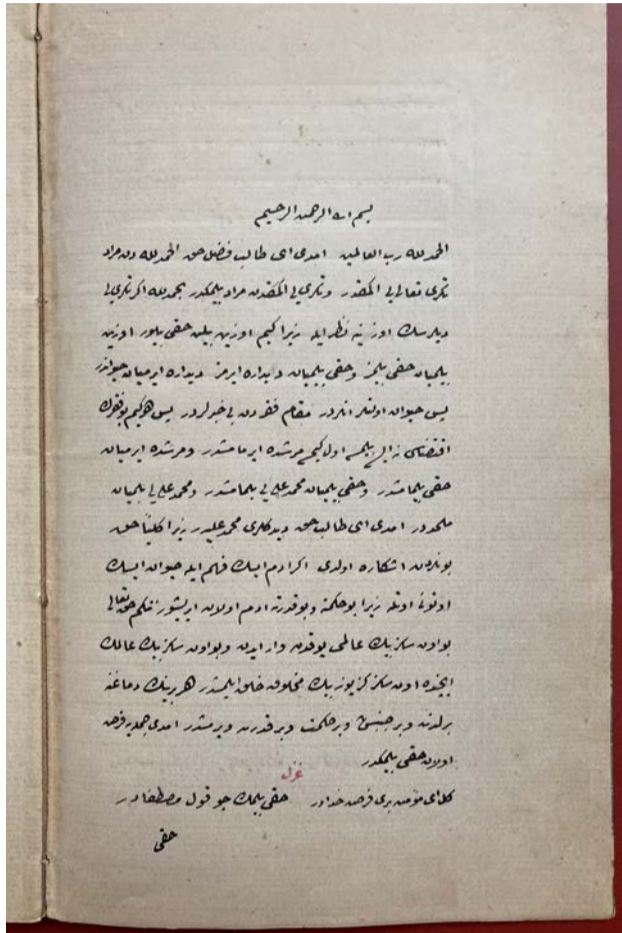
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Viranî Baba

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.

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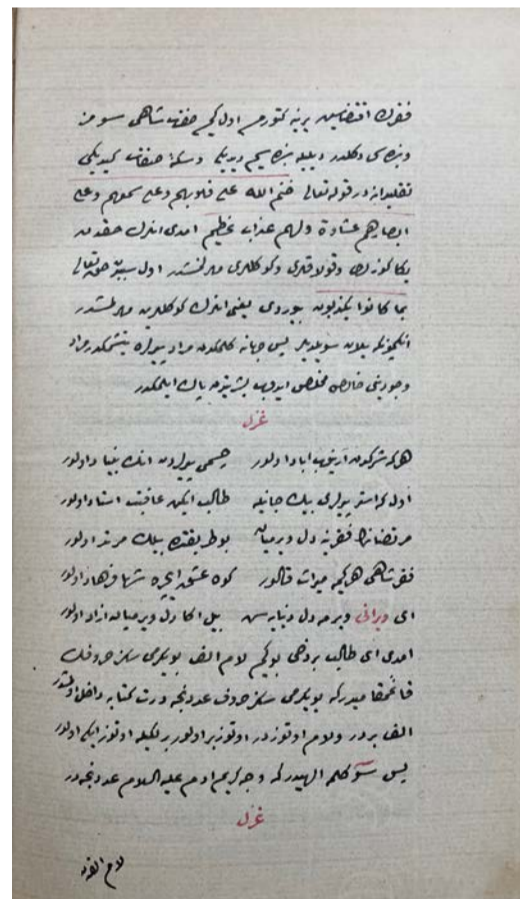
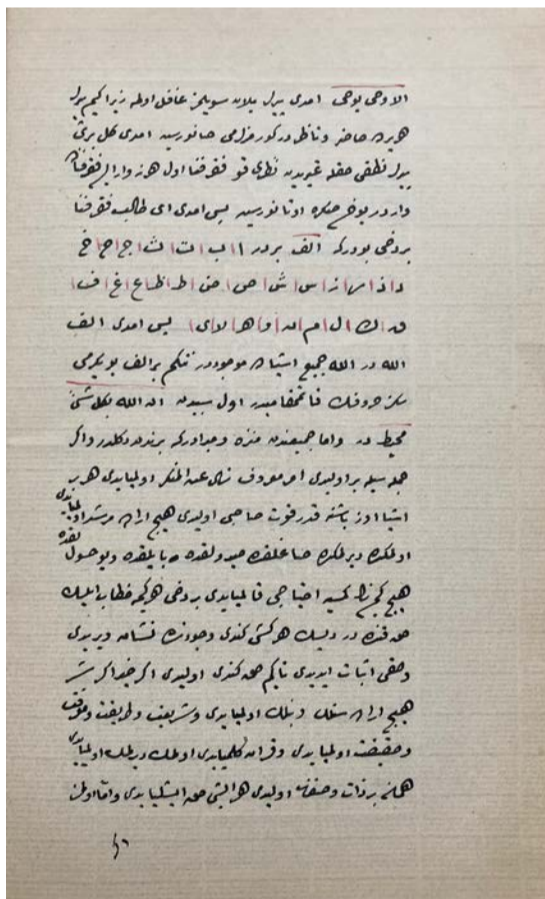
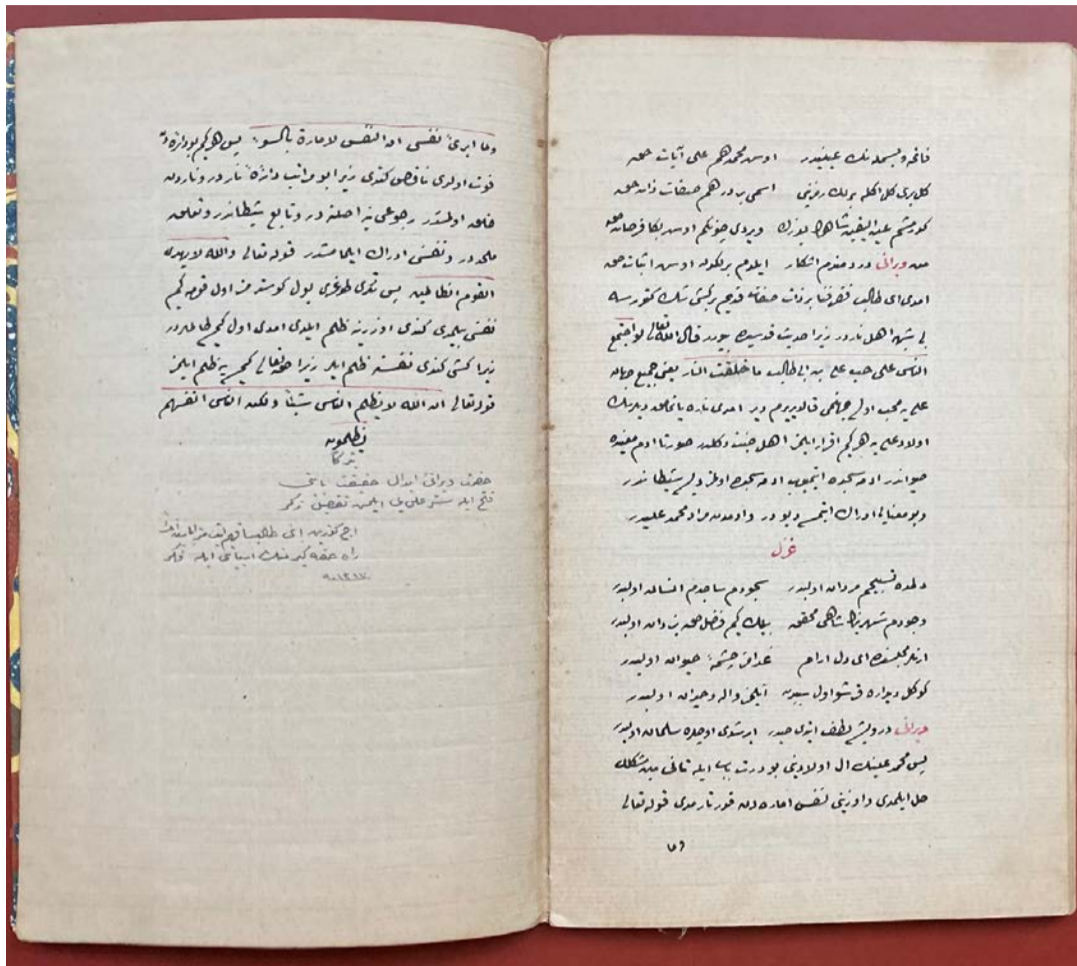
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during the year 1287 H. [1870 AD]
for Submission to the Sultan.**

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54 pp., c. 16.5 x c. 10.5 cm,
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Sundials

On Instruments to Measure Prayer Times

Fragment of an Anonymous Manuscript
in Ottoman Turkish

Attractive Naskhi script
with 36 sketches and 6 tables.

54 pp., 13.5 x 22 cm

Unknown copist,

Late 18th, possible early 19th century

Marbled binding

Sundials can be found on the walls of many Ottoman mosques to determine prayer times which are formed by the shadow formed by the angles of movement of the sun.

The inscription on the marbled cover reads "the book of Şakir Efendi" which indicates that the manuscript stems from the estate of Şakir Efendi of Bozoklu, a statesman, scholar and astronomist in the Ottoman Empire.

The first page begins with „al-maqala al-thalitha“ (third article) which indicates the fragmentary character of the manuscript.

It contains 36 very accurately drawn sketches and 6 tabular calculations.

No date is mentioned but based on paper, binding and script, the manuscript dates from the late 18th or early 19th century.

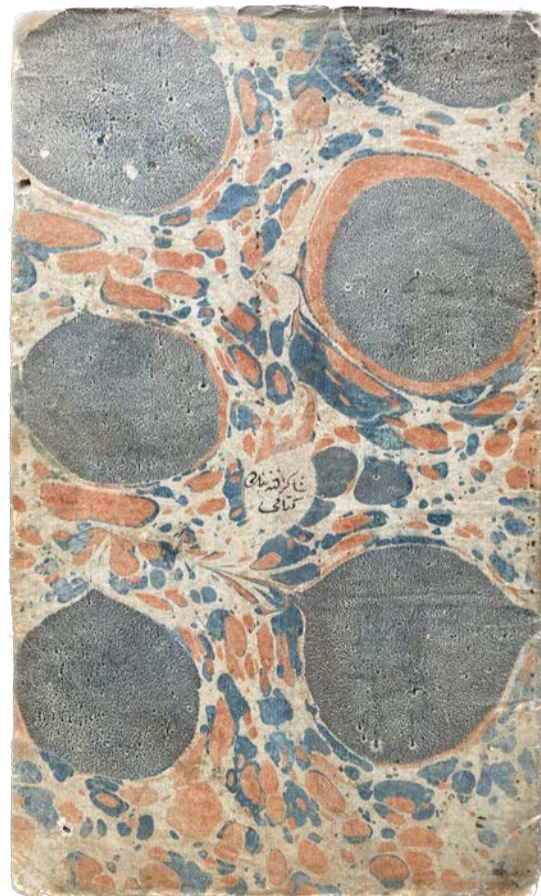
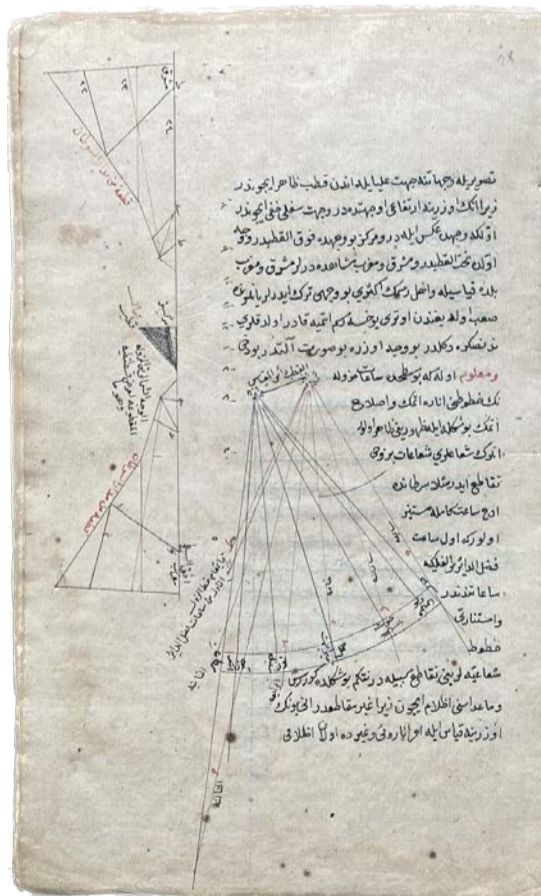
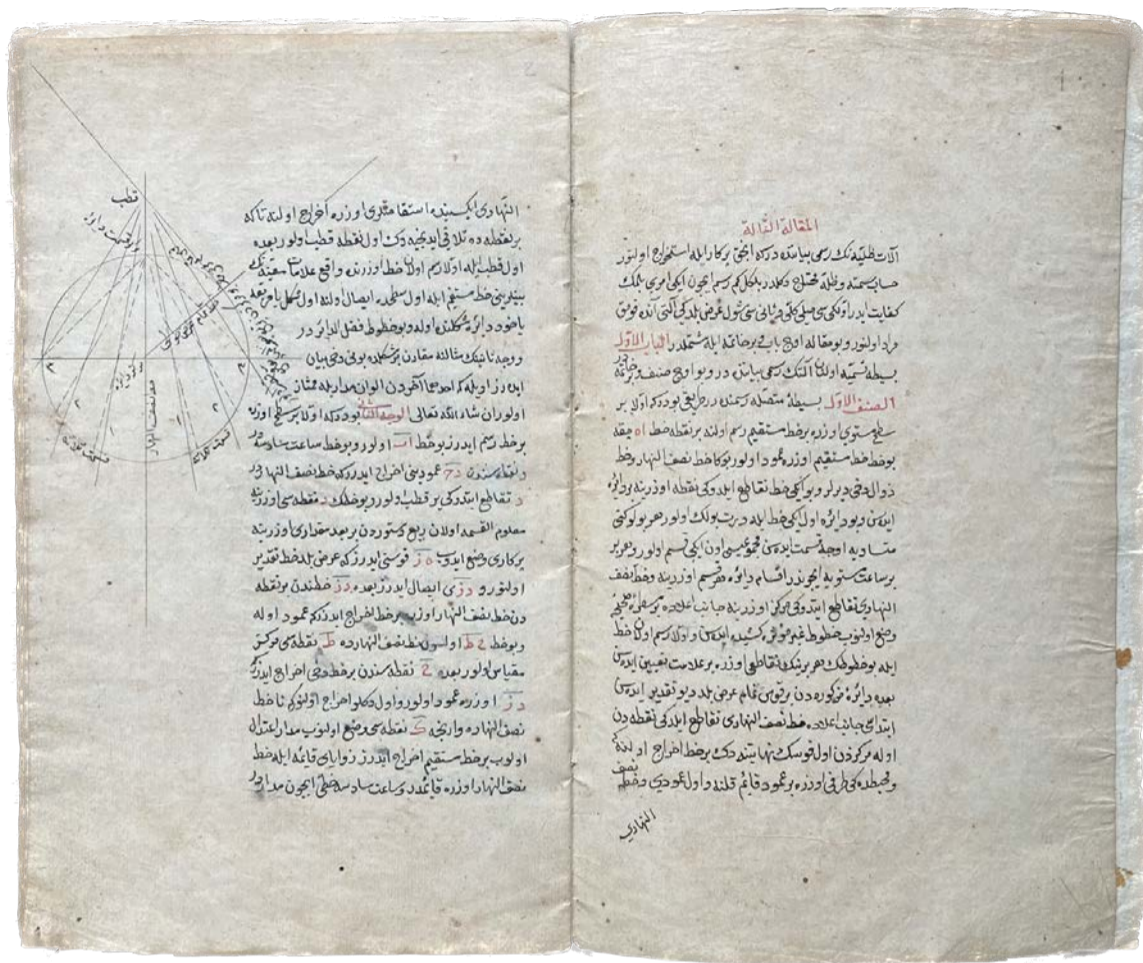
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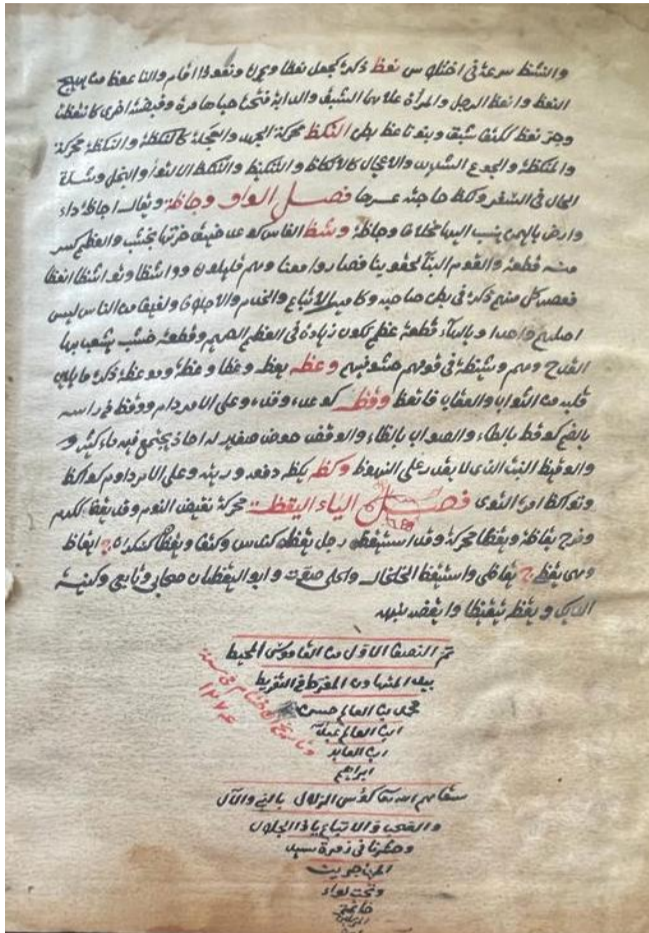


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al-Fīrūzābādī [al-Fayrūzābādī],
Abū Ṭāhir Majd ad-dīn Muḥammad ibn
Ya'qūb (1329–1414 H)

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 Mehmed Reşad (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-Ḳāmūsü'l-muḥīṭ, Türkiye Diyanet Vakfı İslam Ansiklopedisi, XXIV, 287-288).

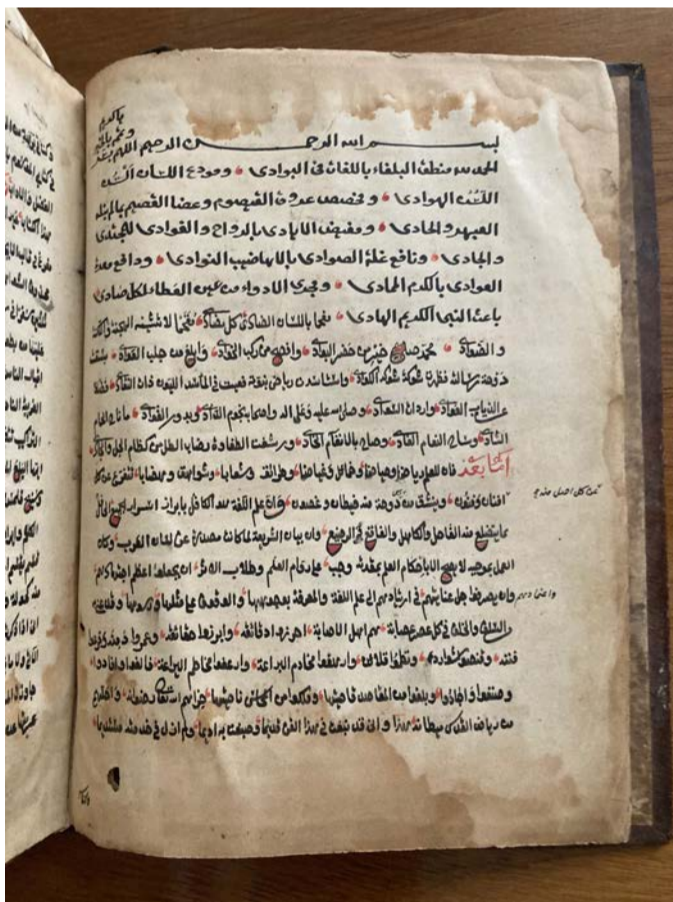
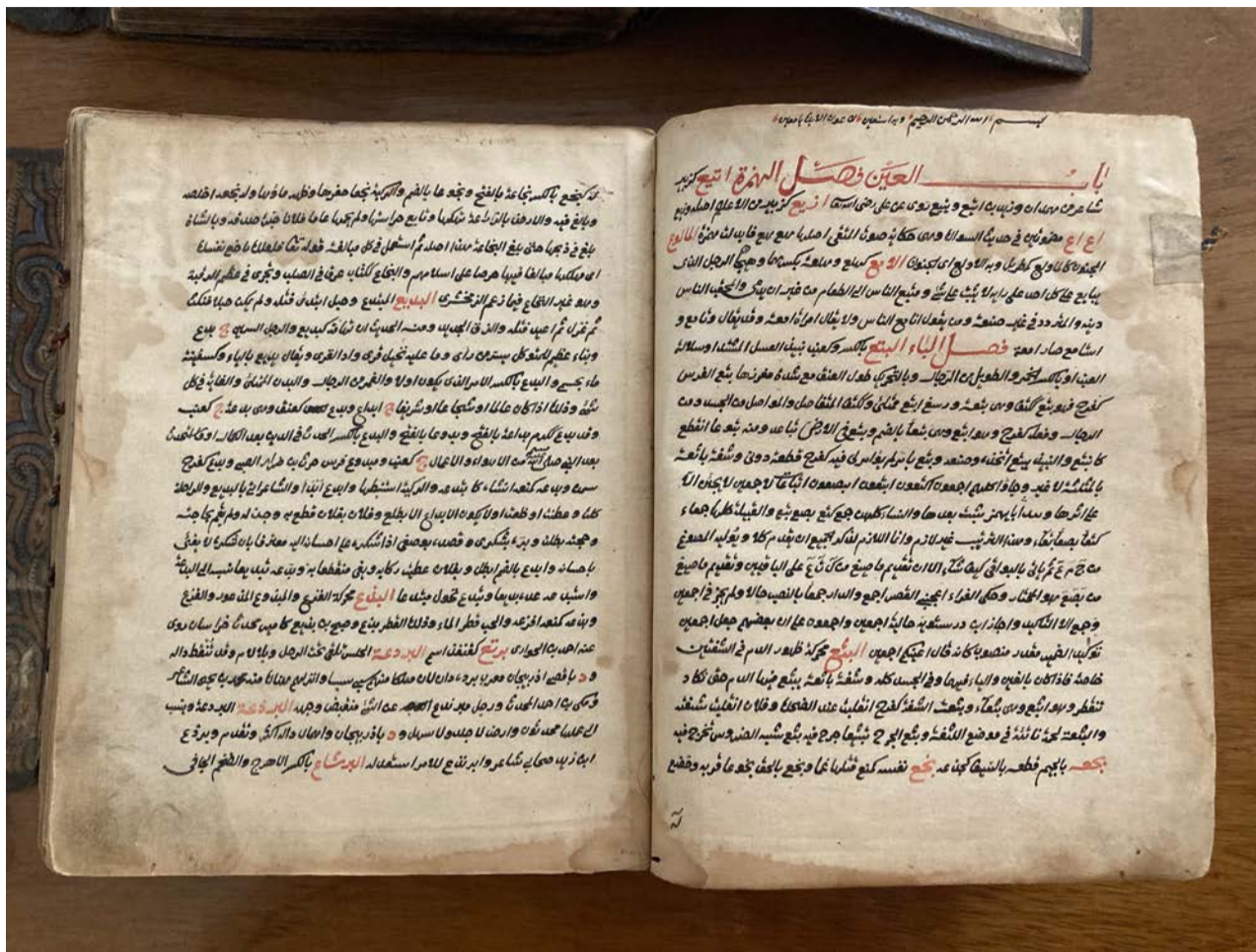
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Risale-i kürre-i suri-i ufkî beyanı zat-ul kürsî'üddânî

[Statement of the length of the horizon line of the celestial sphere and the statement of the earth sphere below]

Manuscript in Ottoman Turkish

Naskhî, 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 kürsî-i şanā'ī).

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

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9	58	16	20
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11	70	17	20
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died 869 [1465]

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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,

Copist: Ḥāfiẓ Muṣṭafā en-Na'īmī b. Velī al-Kharbūtī,

27 Rabī' al-Awwal 1257 H. [30 March 1878 AD]

Beautiful Ottoman-style leather binding with

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.

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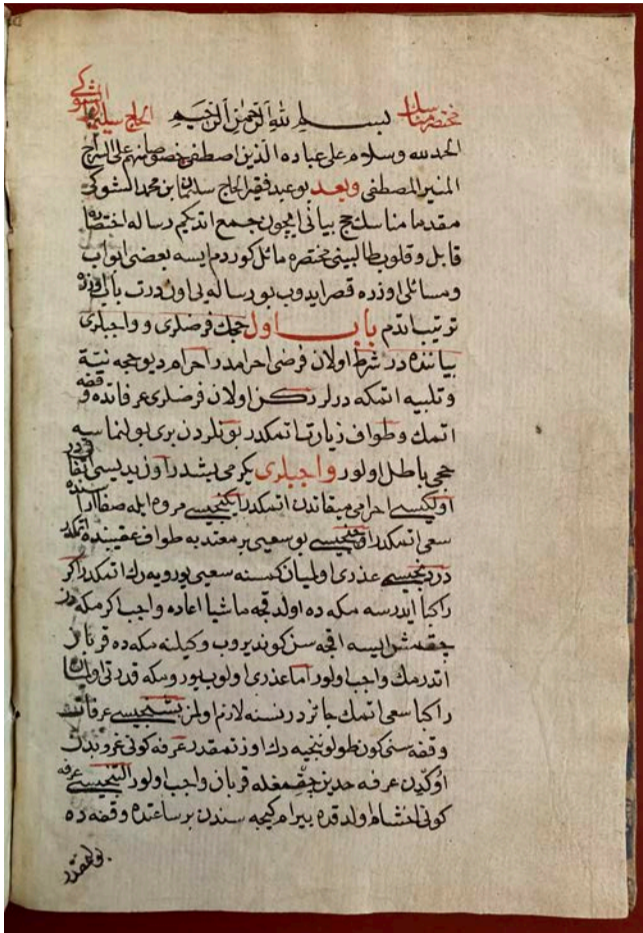


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Manuscript on the Rites of the Pilgrimage



el-Ḥācc 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-Ḥācc Şevkī Süleymām Meḥmed.

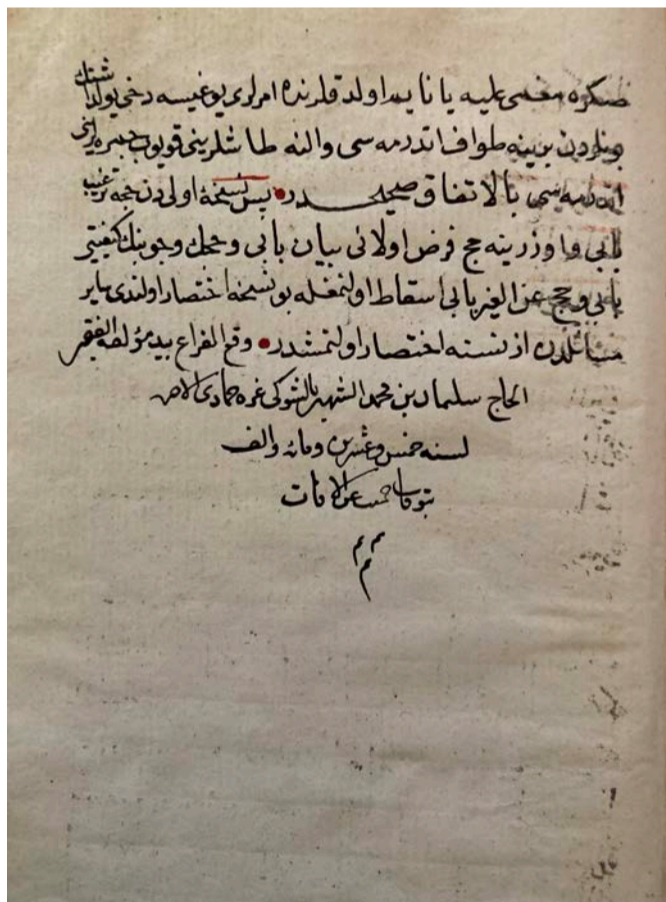
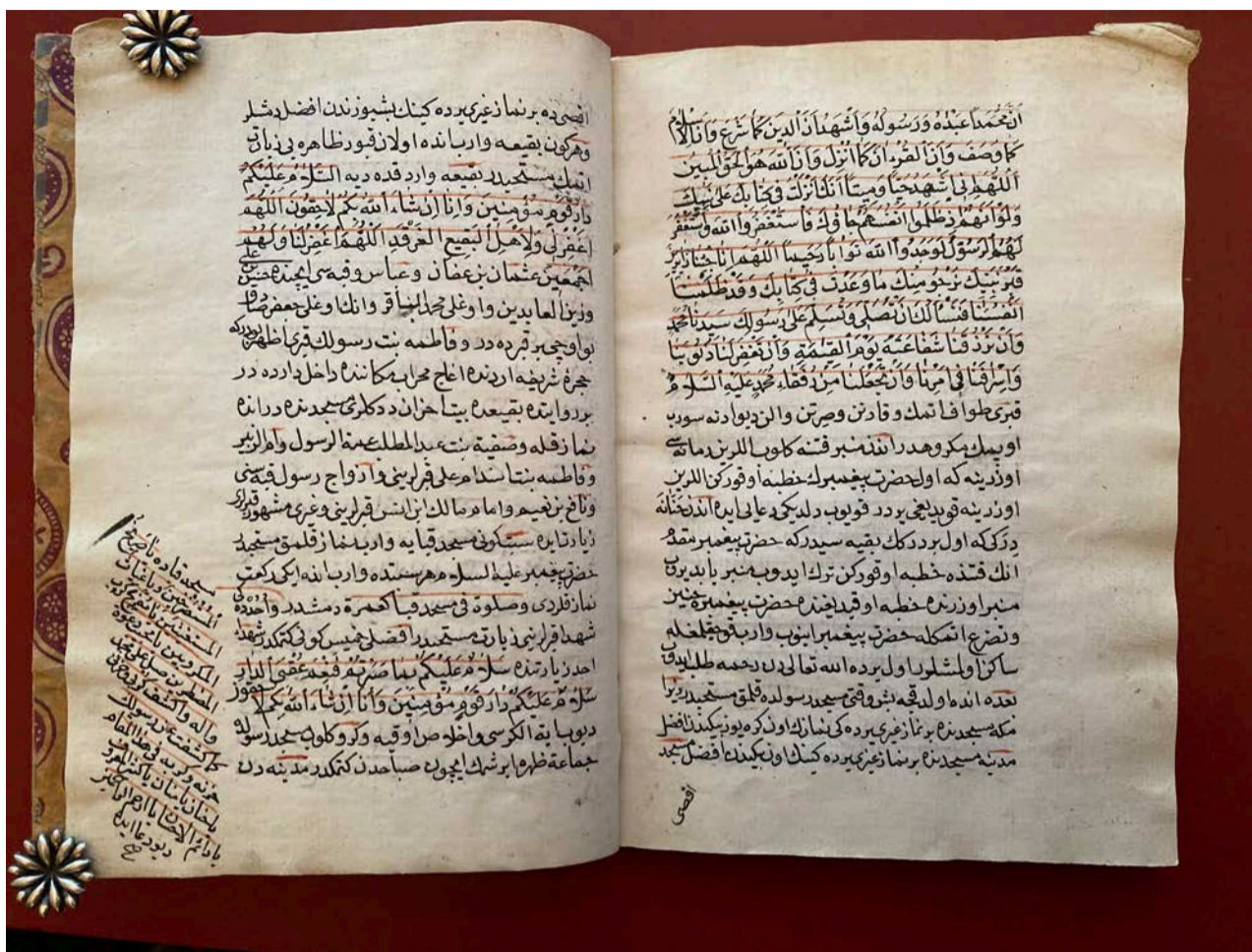
The manuscript includes the colophon of the author's copy, but it might as well be a later copy that is based on the author's copy dating 1 Jumādhā II 1125 h. (waqa'a al-farāgh bi-yadd mu'allifihi al-faqīr Sulaymān b. Muḥammad ash-shahīr bi-al-Shawkī ghurra Jumādhā al-ākhir li-sana khamsa wa-'ashrīn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

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Medical Manuscript about Smallpox

‘Osmānzāde Aḥmed [Tā’ib]

Şiḥḥat-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 Şiḥḥatnāme or Şiḥḥat-ābād, in which they refer to Sultan Ahmed III's (r. 1703-1730 AD) 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:

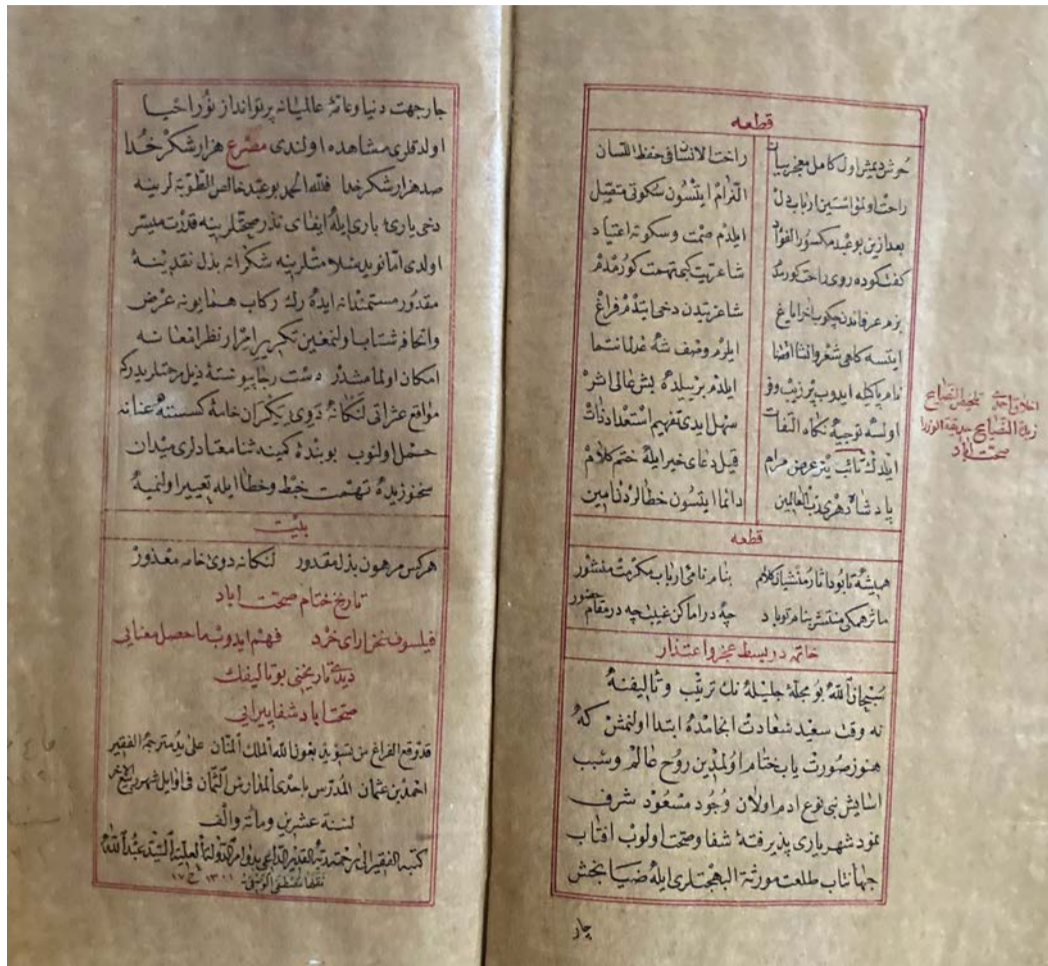
1. the colophon of the authors copy by Aḥmad b. ‘Osmān el-müderriş, first decade of first decade of Rebī‘ el-āḥir 1120 H (June 1708 AD);
2. The colophon of the copyist Muştafā al-Vaşfī, 17 Jumādī al-āḥir 1301 H (April 1884 AD).

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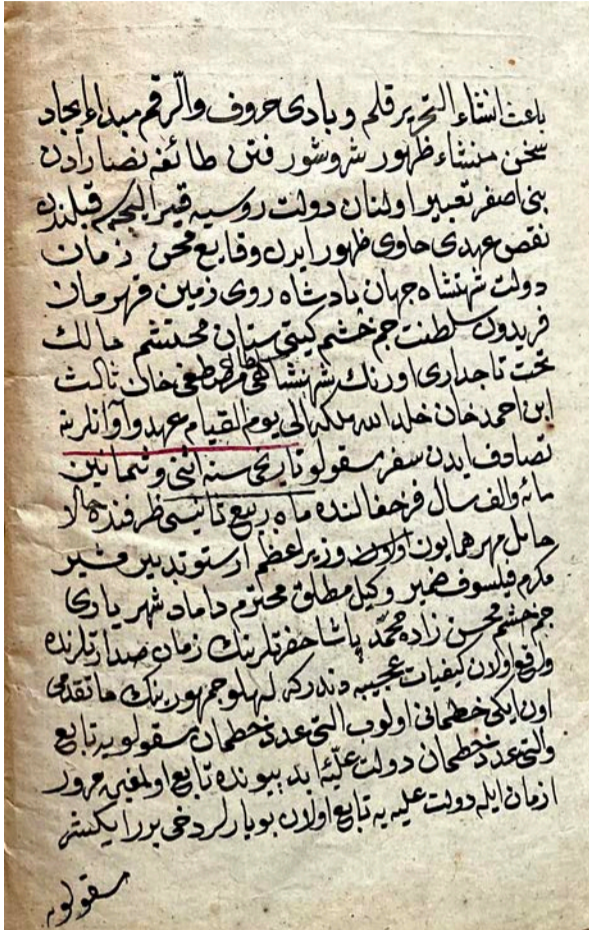


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Rare Manuscript in Ottoman Turkish



es-Seyyid el-Hācc Yūsuf-i Nādirī

Tārīḥ Nādirī

(Ottoman History during the
years 1182-1190 H [1768-1776 AD])

Elegant nashī in Ottoman Turkish

Marginal notes and corrections

132 fol.

No date, probably late 18th or early 19th c.

Later additions on the last folios, concerning political events in the 1220s and 30s H.

Sketch of a tuğra [Sultan Maḥmūd II.?], probably by other author and in different script with mentioning of 27 Safar 1238 H. as date [1822 AD].

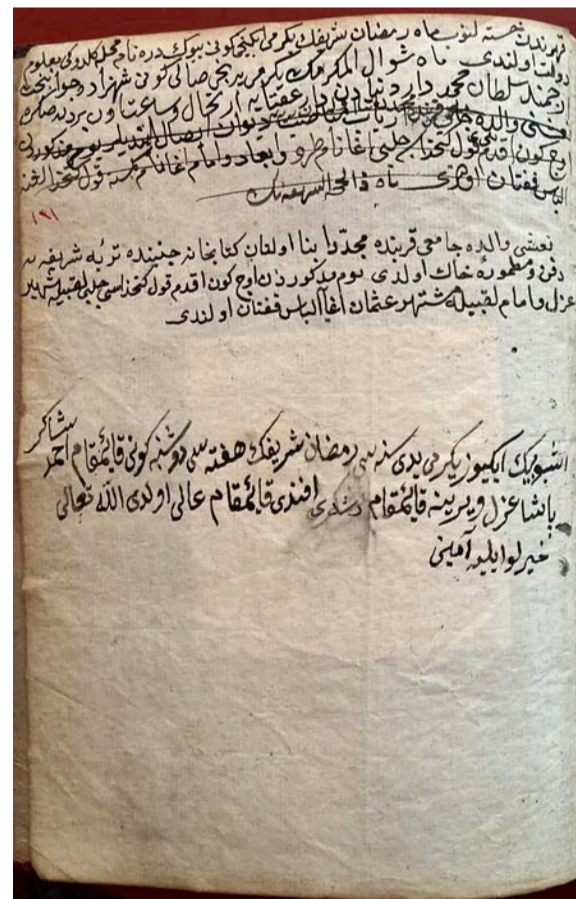
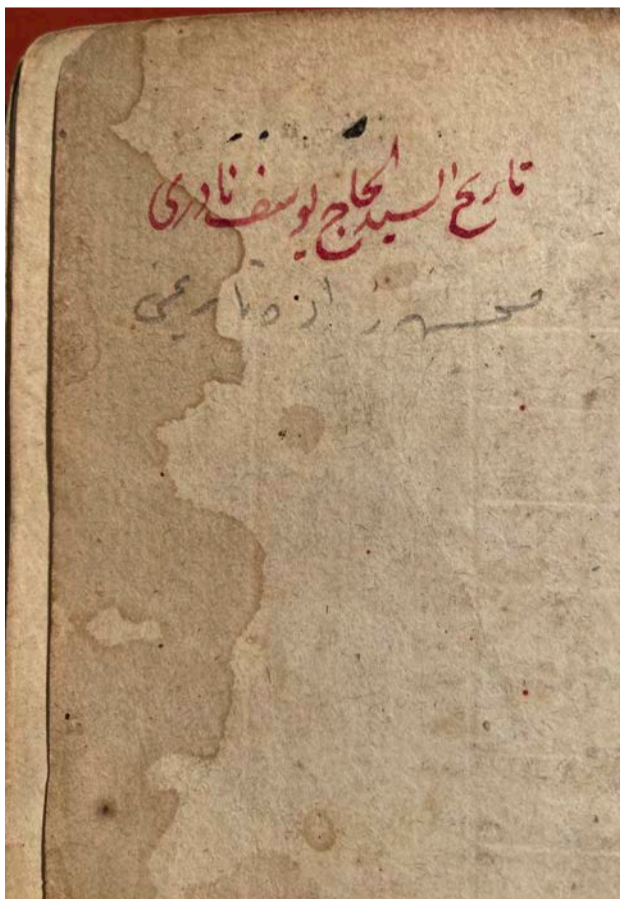
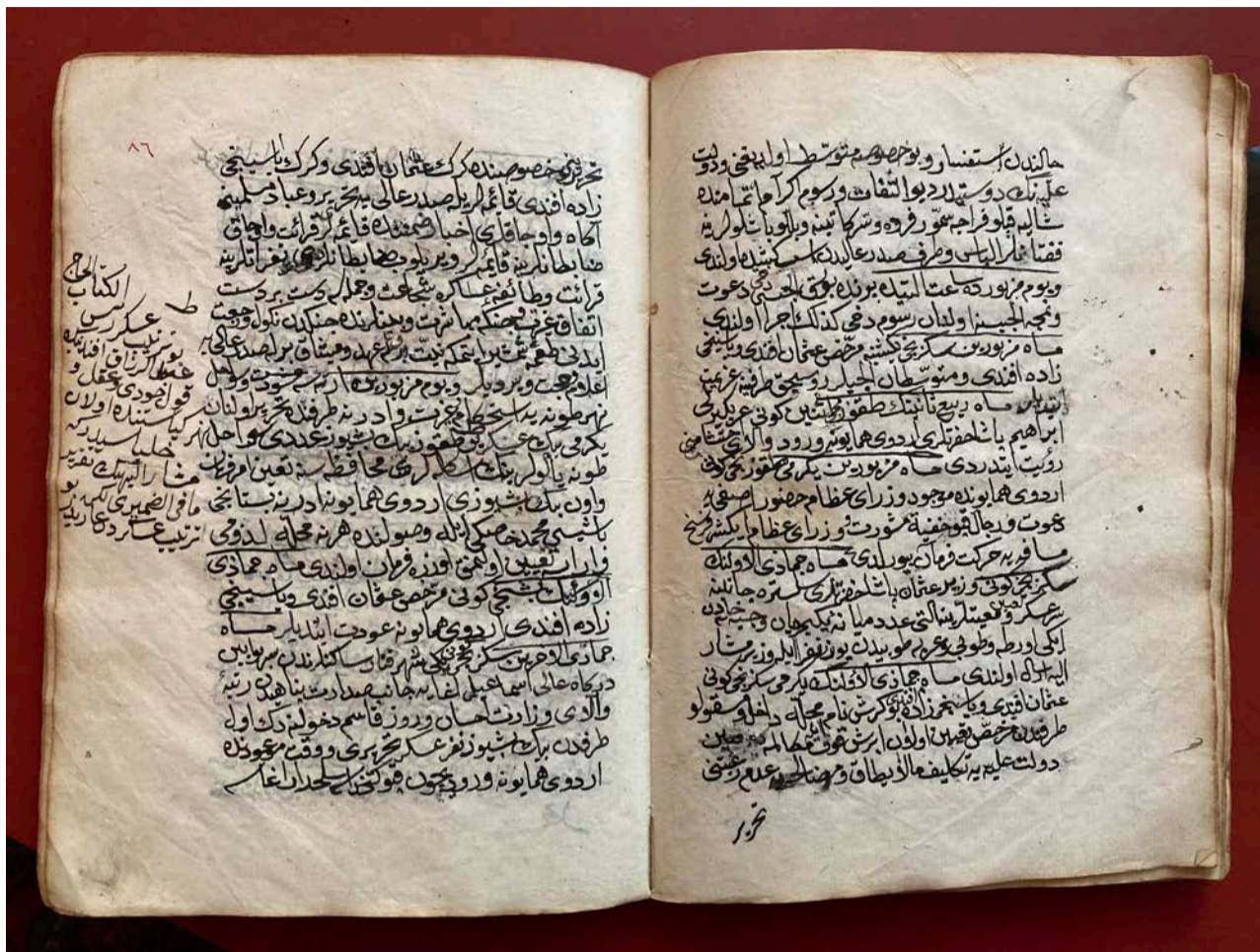
Pencil note indicating that the text concerns the reign of the Grand Vizier Muḥsinzāde Meḥmed Paşa.

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Famous and widely read poem



Haqani

Hilye-i Hākānī

About the physiognomy of the Prophet

Manuscript in Ottoman-Turkish.

Nashī.

23 fol.

No date.

Approximately second half of 18th century

Contemporary binding.

Illumination of the title,

citations from al-Shāmā'il in red

Famous and widely read poem by the Ottoman-Turkish poet Hākānī (d. 1015 H/1606 AD) describing the physiognomy of the prophet Muḥammad. Based on al-Shaqā'iq al-Nabawiyya by the ḥadīth scholar al-Tirmidhī.

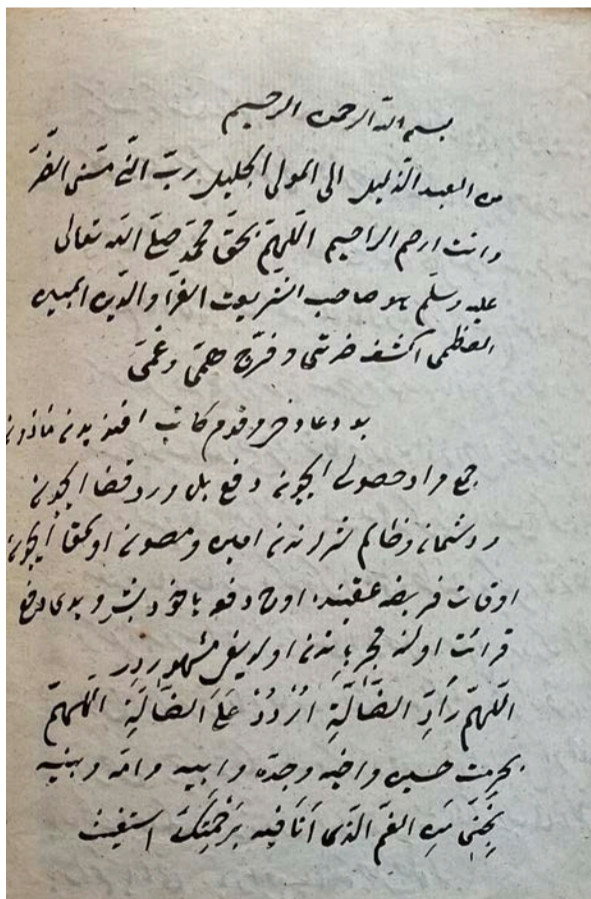
Owner's seal by a certain 'Abd al-Razzāk dated 1197 H. [1782 AD] ("hüve 'l-Hallāk - 'Abd al-Razzāk 1197"). Later added on the last folio are instruction and recommendation about how to pray.

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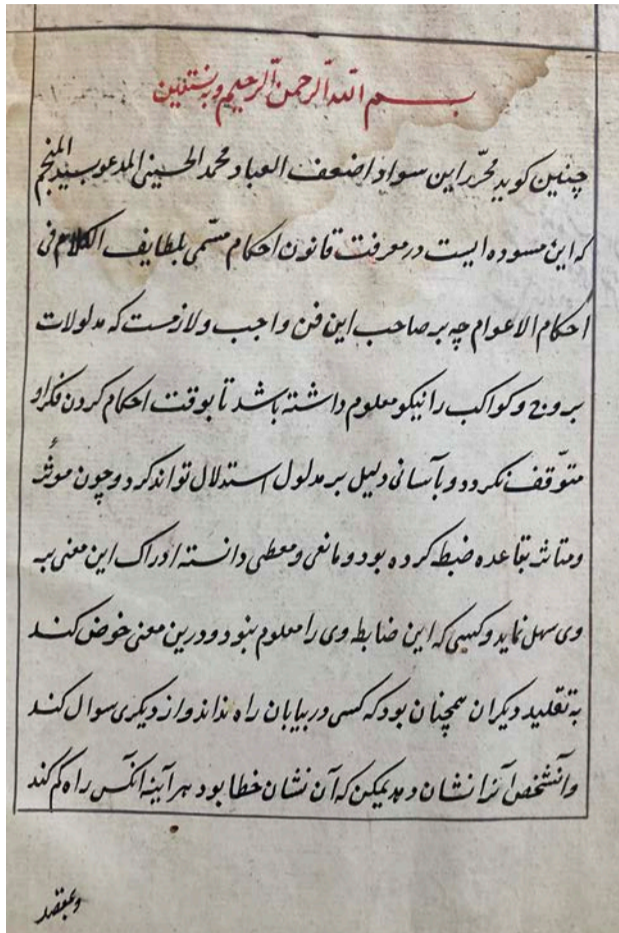


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Muḥammad al-Ḥusaynī al-Munağğim

**Laṭā'if al-kalām fī aḥkām al-a'wām
(or al-'awwām)
The Subtleties of Words in the
Judgement of the Year**

Muḥammad al-Ḥusaynī al-mad'ū ("named")
al-Munağğim or Munajjim or Mūneccim]
(active 14th century-15th century)

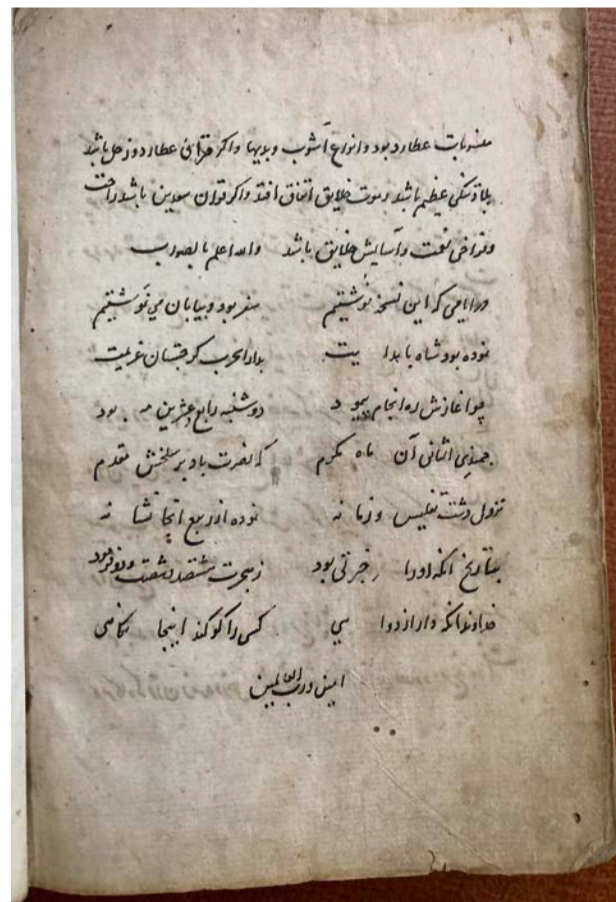
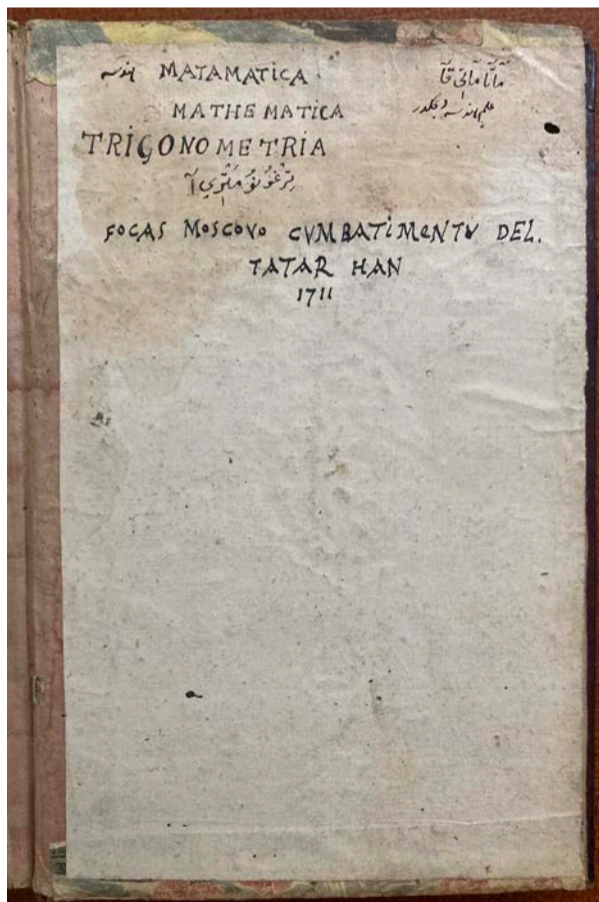
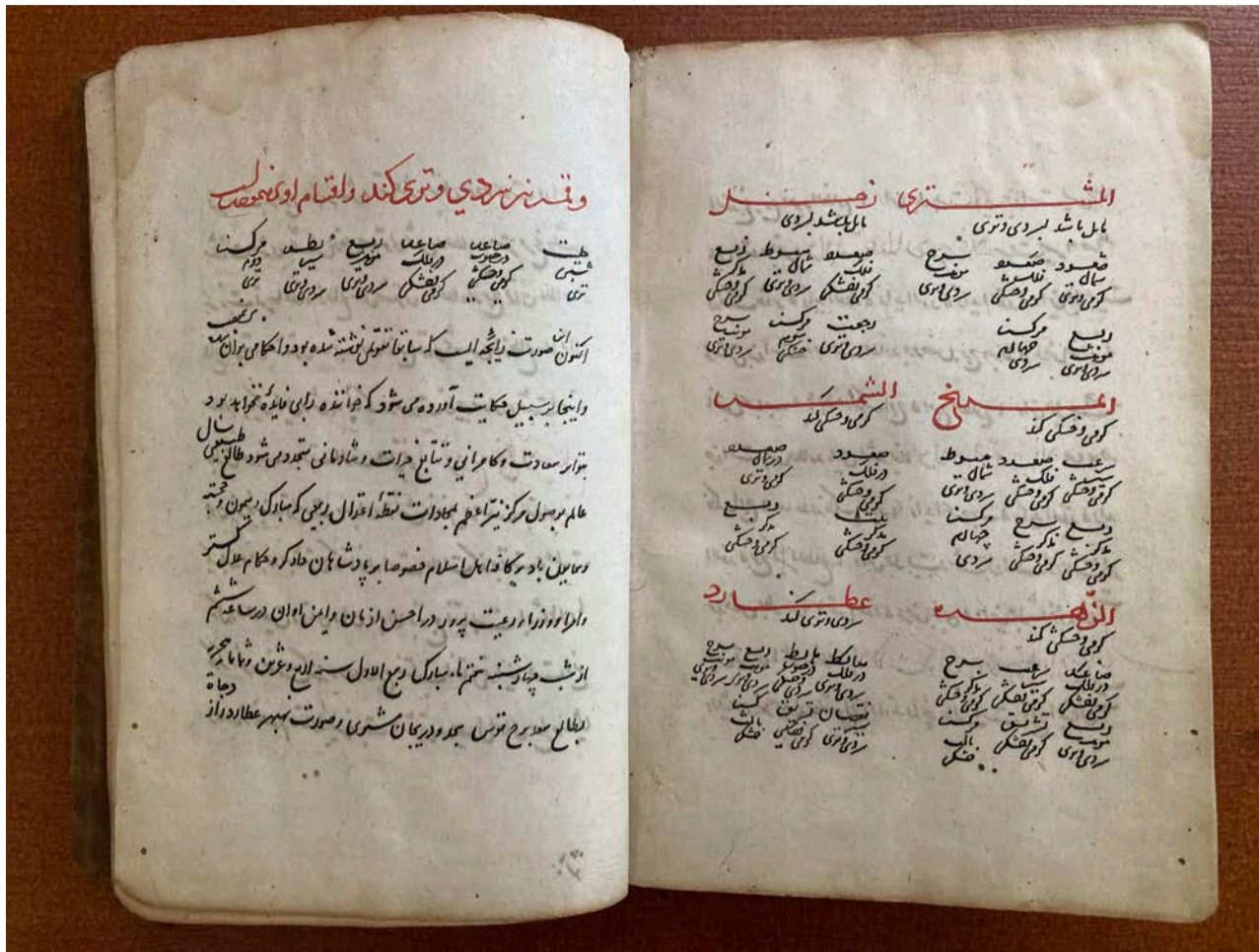
A very similar copy has been digitized at University of Pennsylvania and is available here:
University of Pennsylvania:
https://franklin.library.upenn.edu/catalog/FRANKLIN_9951487543503681
as well as here:
<https://archive.org/details/ljs466/page/n5/mode/2up>

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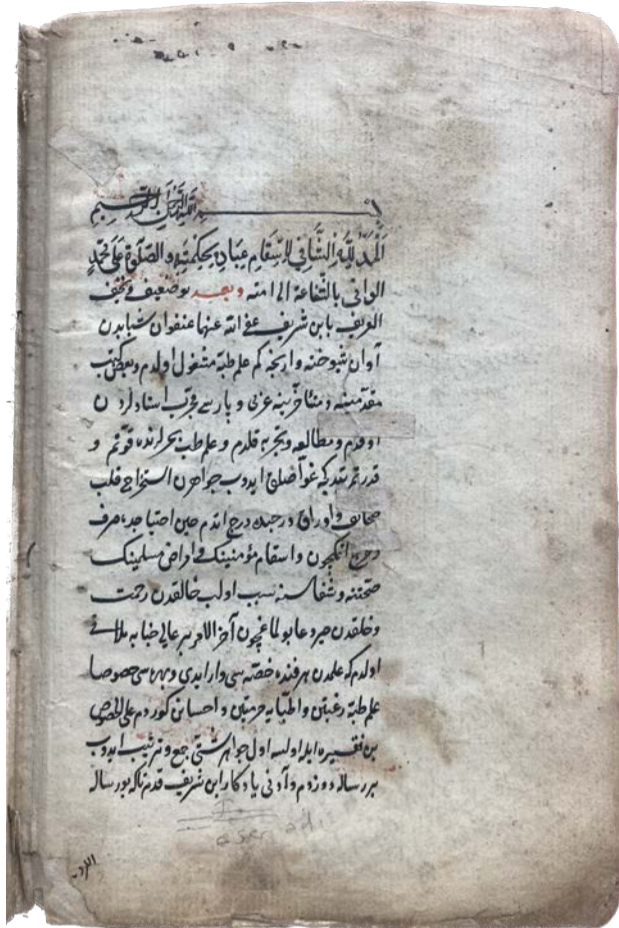
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Traditional Medical Manuscript



Tabib Ibn-i Şerif

Yâdigâr-i Ibn-i Şerif

Manuscript in Ottoman Turkish

Copied by Derviş bin Ahmed in Istanbul
8th Rebiülevvel 986 H [1570 AD]

185 leaves (370 pages)

14 x 21 cm, old leather binding

Many handwritten notes of the time in the margins

Transcript into modern Turkish:

Tabib Ibn-i Şerif, Yâdigâr, edited by Orhan Sakin et al.,

Yâdigâr is one of the oldest medicine books written in Ottoman Turkish. Ibn-i Serif was interested in and practiced medicine from his youth. He studied medical books written in Arabic and Persian to gain knowledge and described his work as *collecting pearls from seas*. After finishing his book between 1421 and 1428, he assumingly presented it to Umur Bey in Bursa.

Yâdigâr consists of five parts:

1. General healthcare issues and how to keep free from disease including nutrition, sleep, the right clothes, sex, bathing, exercise, the advantages and disadvantages of alcohol, the human body's ways of cleansing itself, protection from constipation, vomiting, and sweating.
2. Therapies for diseases including recipes for the treatment of headache, articular pain, phlegm, cough, dizziness, acne, common cold, constipation, diarrhea, dyspepsia, urinary stones, epilepsy, and dyspnea
3. Drugs against malaria, varicella, and smallpox
4. Wounds
5. Fractures and dislocation of joints

It includes knowledge from other medical books of that time, e.g. Ibn-i Sina (980–1037 AD) and Ibn-i Baytar (1197–1248). The book became one of the favorite medical books because it was clearly written and easy to understand.

Ibn-i Serif presented recipes with traditional drugs for the treatment of diseases. More than 160 formulas can be found in the book, e.g. a formula against dizziness and vertigo: 1 dank karabaş otu (*Lavandula stoechas*), 1 dank ebucehil karpuzu (*Citrulus colocynthis*), 1 drachma ayaric-i faykara (a mixture of herbals), 0.5 drachma black salt, and 0.5 tar buble (1 drachma 5 3.086 g; 1 dank 5 1/6 of 1 drachma) blend together and make pills.

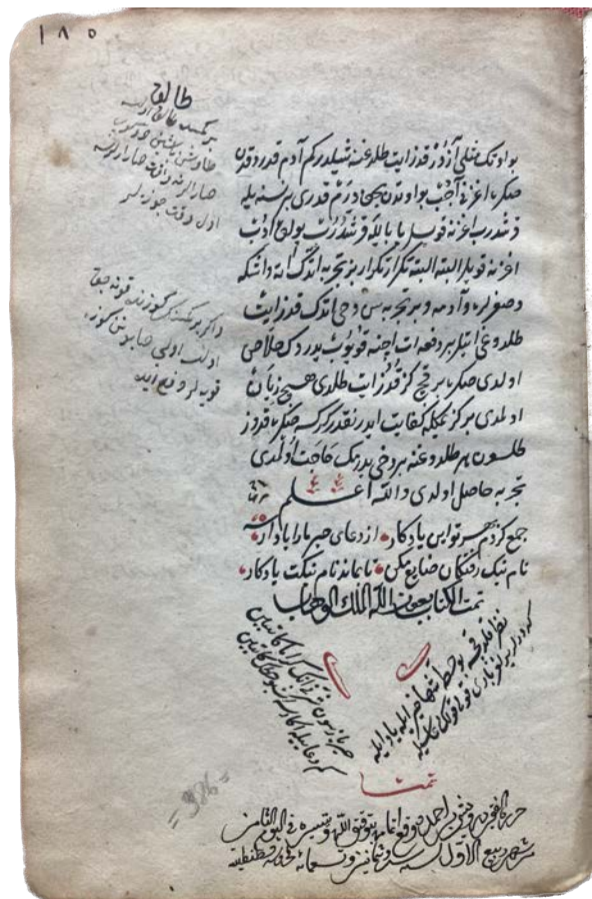
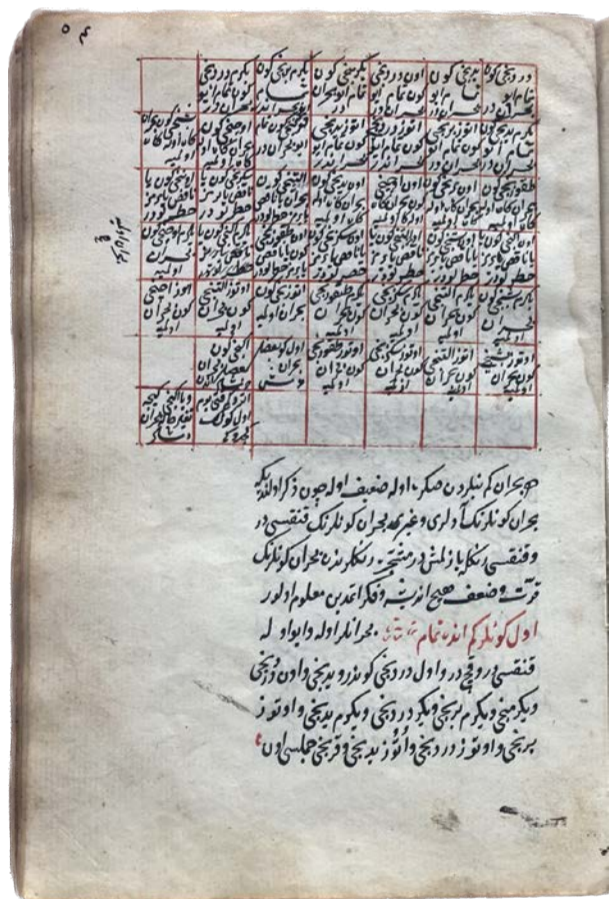
He also presented recommendations for doctors, including investigation of the patient, examination and cure of different body aches, keeping the patient warm, nutrition of the patient, and emergency therapies for fever.

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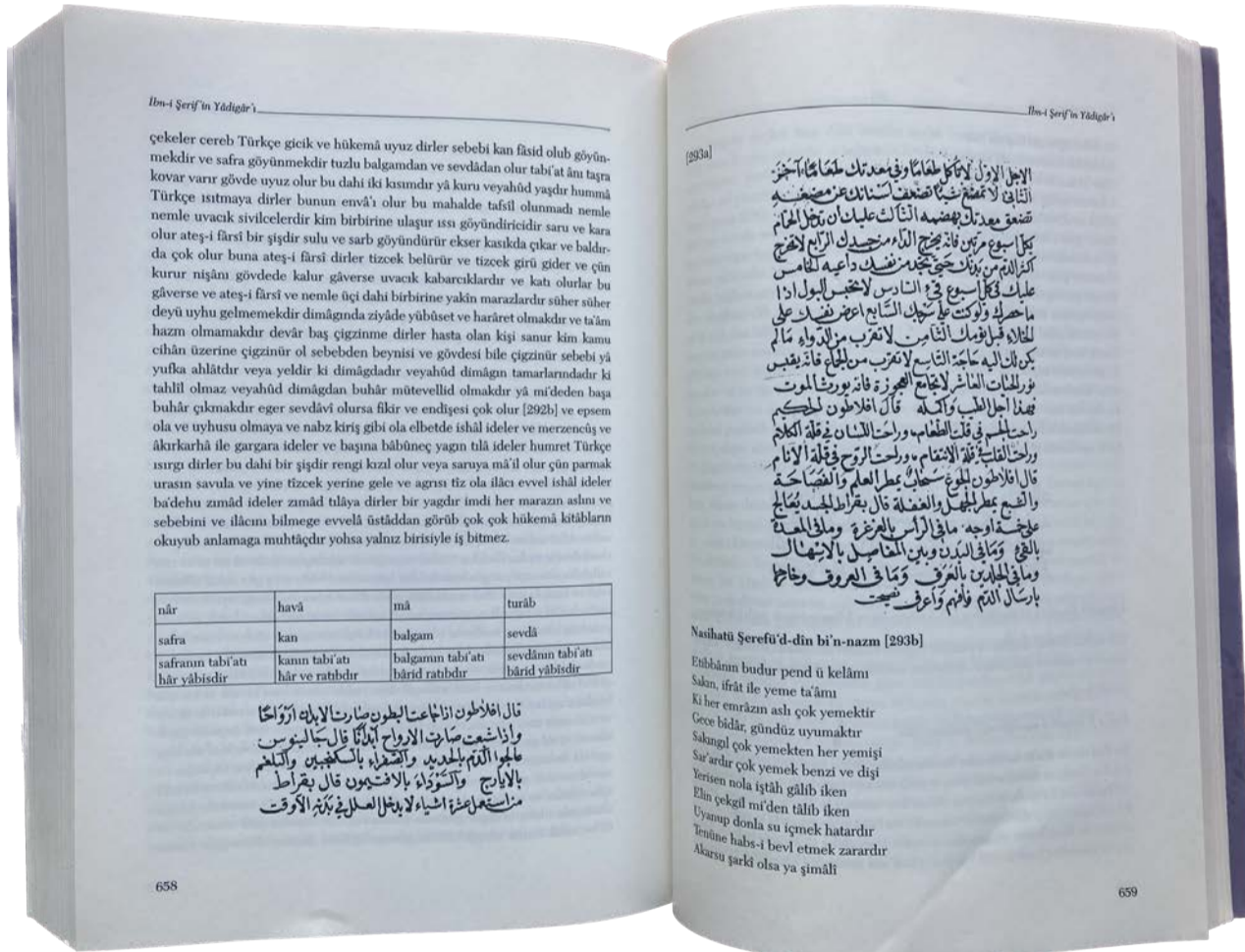
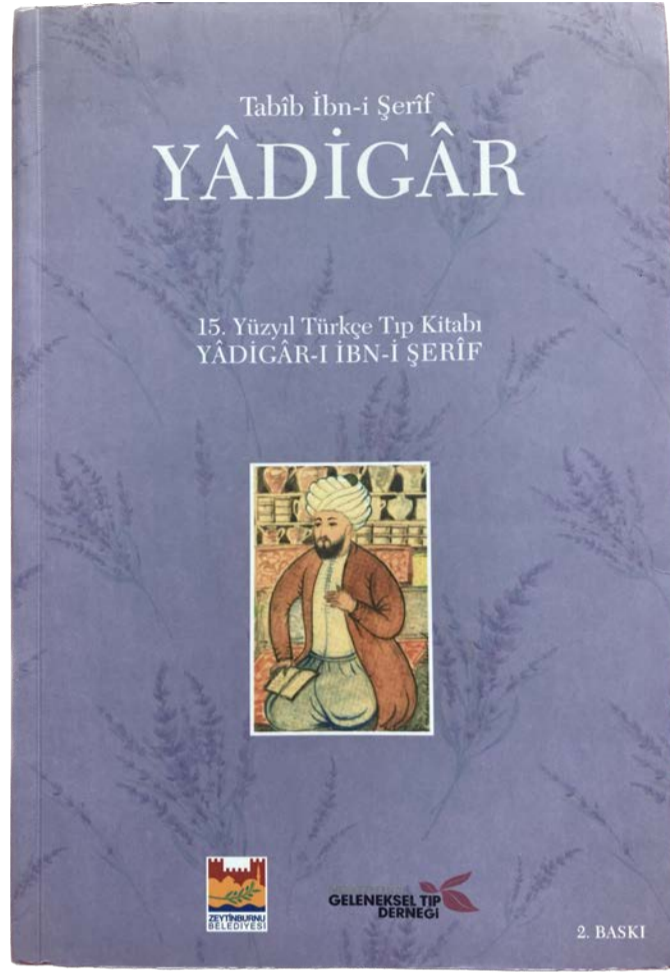


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Celâleddin Hızır Hekim Hacı Pasa
740 – 827 H. [1339 - 1424 AD]

Müntehab-ı Şifâ
Selected Writings on Health

Manuscript in Ottoman Turkish

Copied 990 H. [1582 AD]

623 pp., 20 x 15 cm

Unbound book block,

numerous handwritten marginal notes

Transcript into modern Turkish:

Hacı Pasa (Celâleddin Hızır), Müntehab-ı Şifâ,

edited by Zafer Önler, Ankara: Türk Dil

Kurumu 2019

One of the very early medical works in the Ottoman Empire which consists of three parts: Basic information on healthy living, nutrition, sex; production of medicines (pharmacy); diseases and their treatment.

In Turkish medical history, Hekim Hacı Pasa is one of the outstanding physicians of the period of Anatolian Principalities. Some refer to him as Ibn Sina of Anatolia. After completing his primary education in Konya, he went to Cairo, the center of learning at the time. Due to a severe illness during his school years in Cairo, he decided to study medicine. After becoming a physician, he worked in a Cairo hospital where he was patronized and fostered by Isa Bey Aydinoglu. Later he was appointed Qadi (chairperson of a law court) of Ayasluk and taught at the madrasas (school) of Ayasluk and Birgi.

Only three earlier manuscripts are known worldwide:

- Paris Bibl. National 900 [1495]
- Malatya Bibliothek Nr. 1196 (incomplete copy) 953 [1547]
- Ayasofya Süleymaniye Bibliothek Nr. 3752 971 [1563]

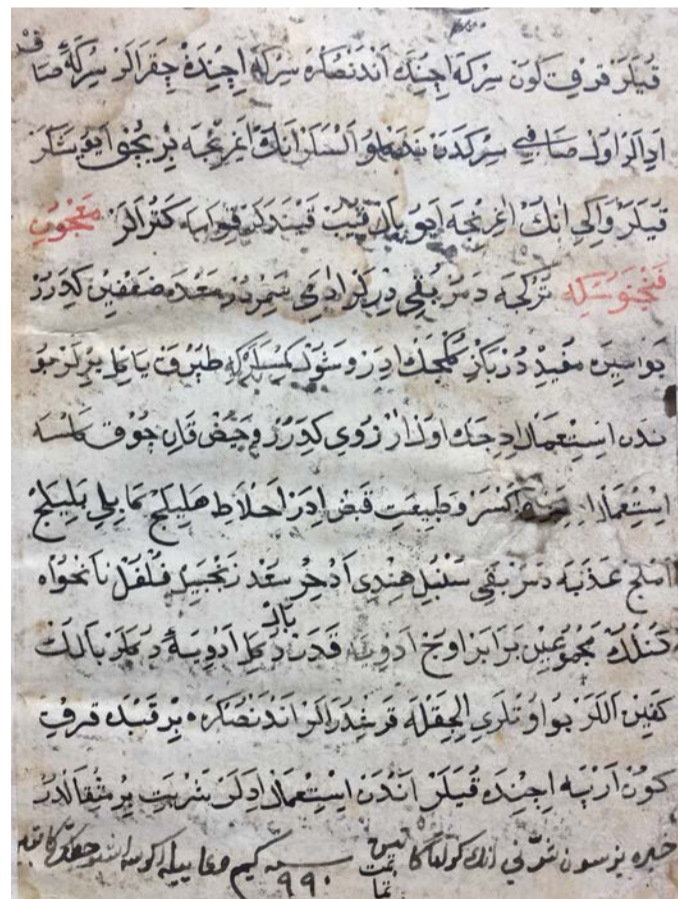
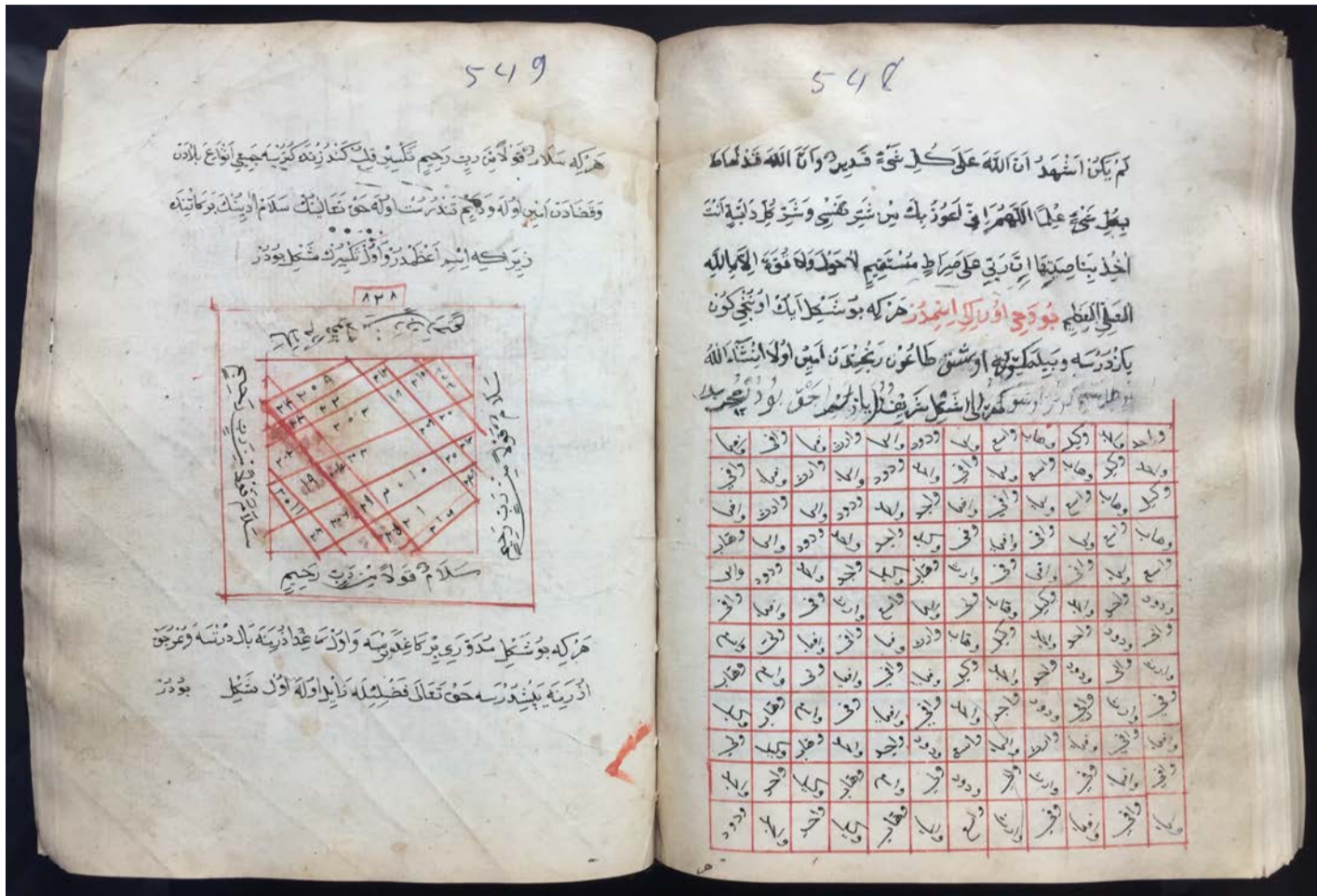
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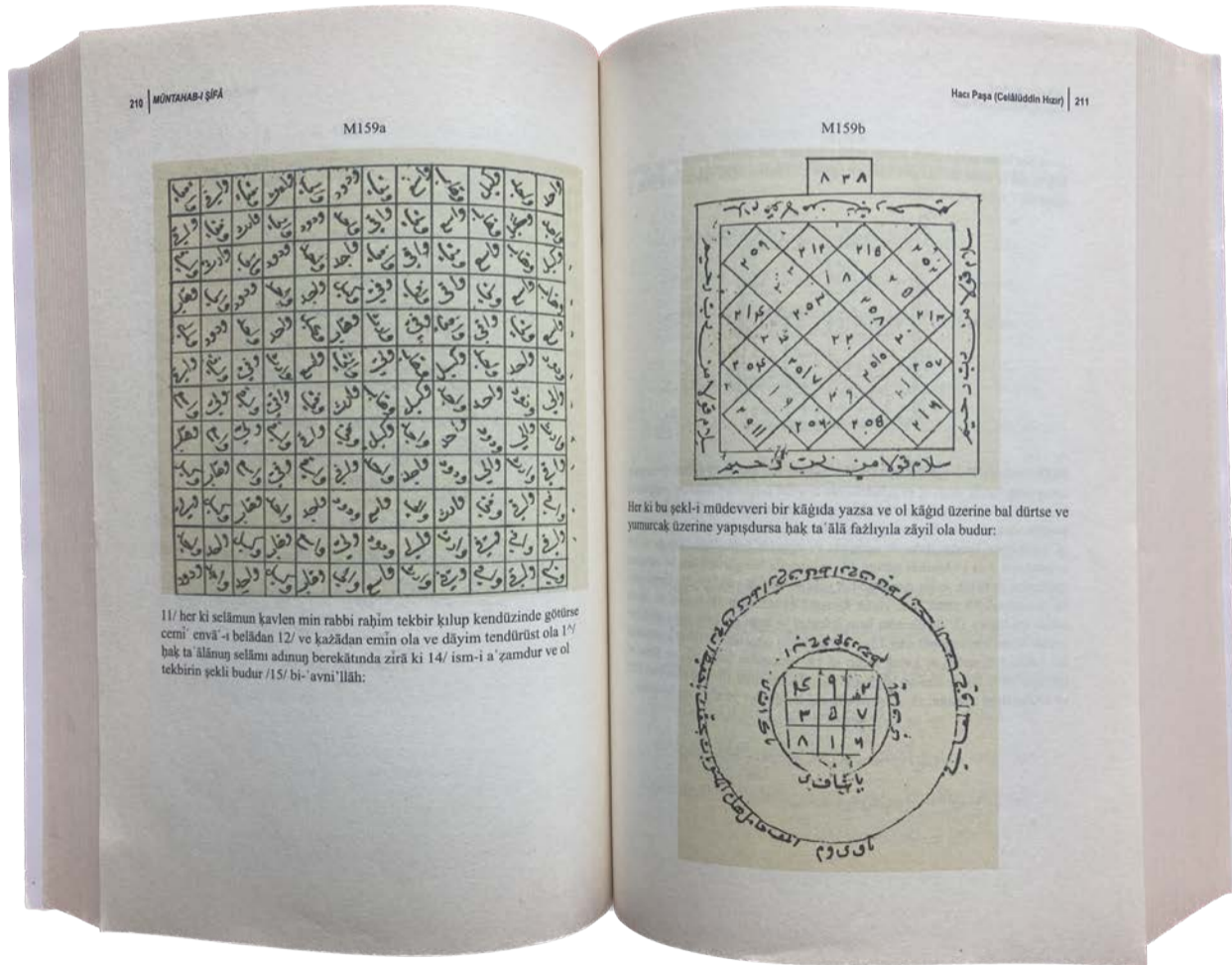
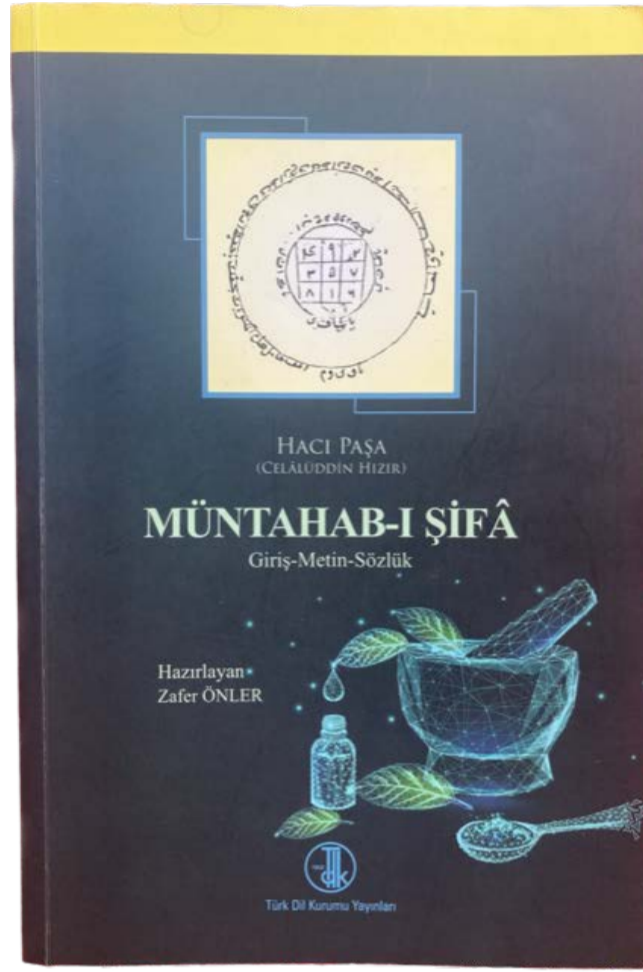


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