

Catalogue September 2026



Islamic Manuscripts, Early Printed Books Oriental Photography



**Rare Books
Berlin.**

18.-20.9.
Kronprinzenpalais
Unter den Linden 3

Internationale Messe für Bücher und Graphik

Important Hanafi Theological Work



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

**Kitāb al-Tawḍīḥ
fī 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-Tawḍih, 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 Tanqīḥ al-uṣūl (cf. Mach, R. Yahuda, 916).

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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).

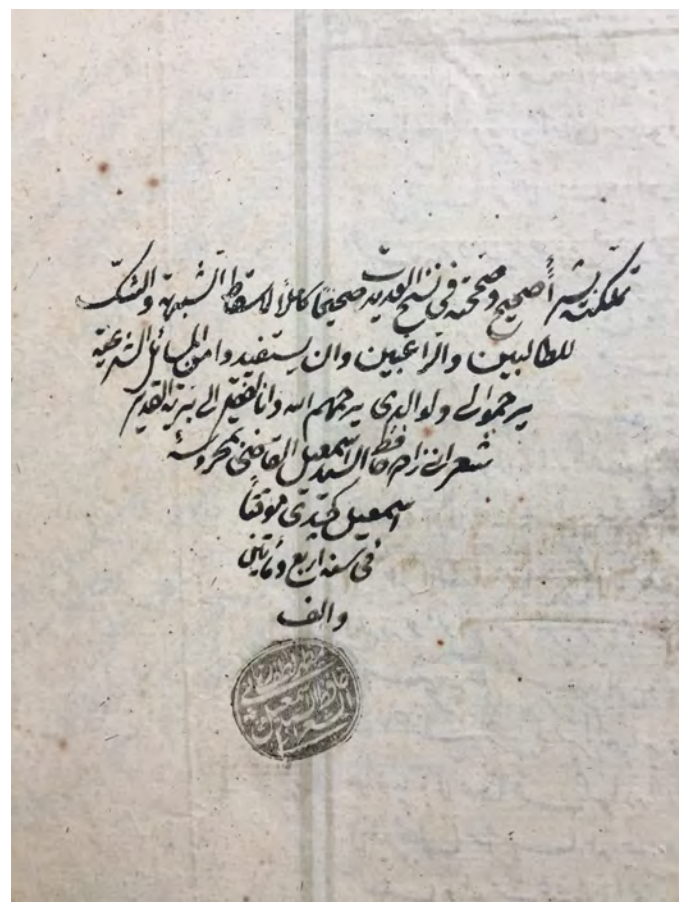
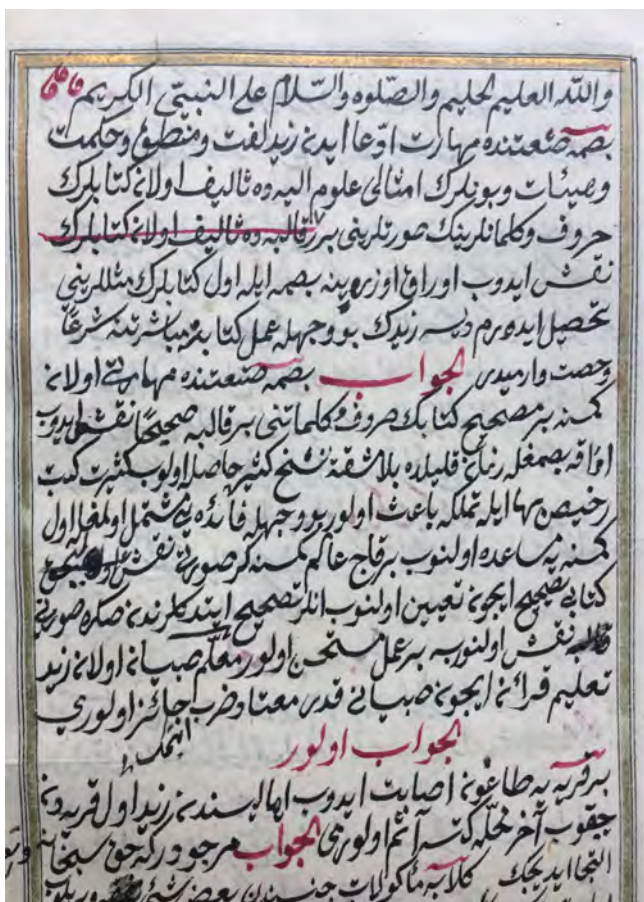
- The fatwas of Ebu'l-Fazl Abdullah have been printed in two editions, under the title "Behcetü'l-fetava maan-Nükul 1266 and 1289 [1849 / 1872]" by Matbaa-i Âmire in Istanbul, ÖZEGE 1777.

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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 kelimâ / Mahbub-u Hüda'ya var selâmı". "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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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:

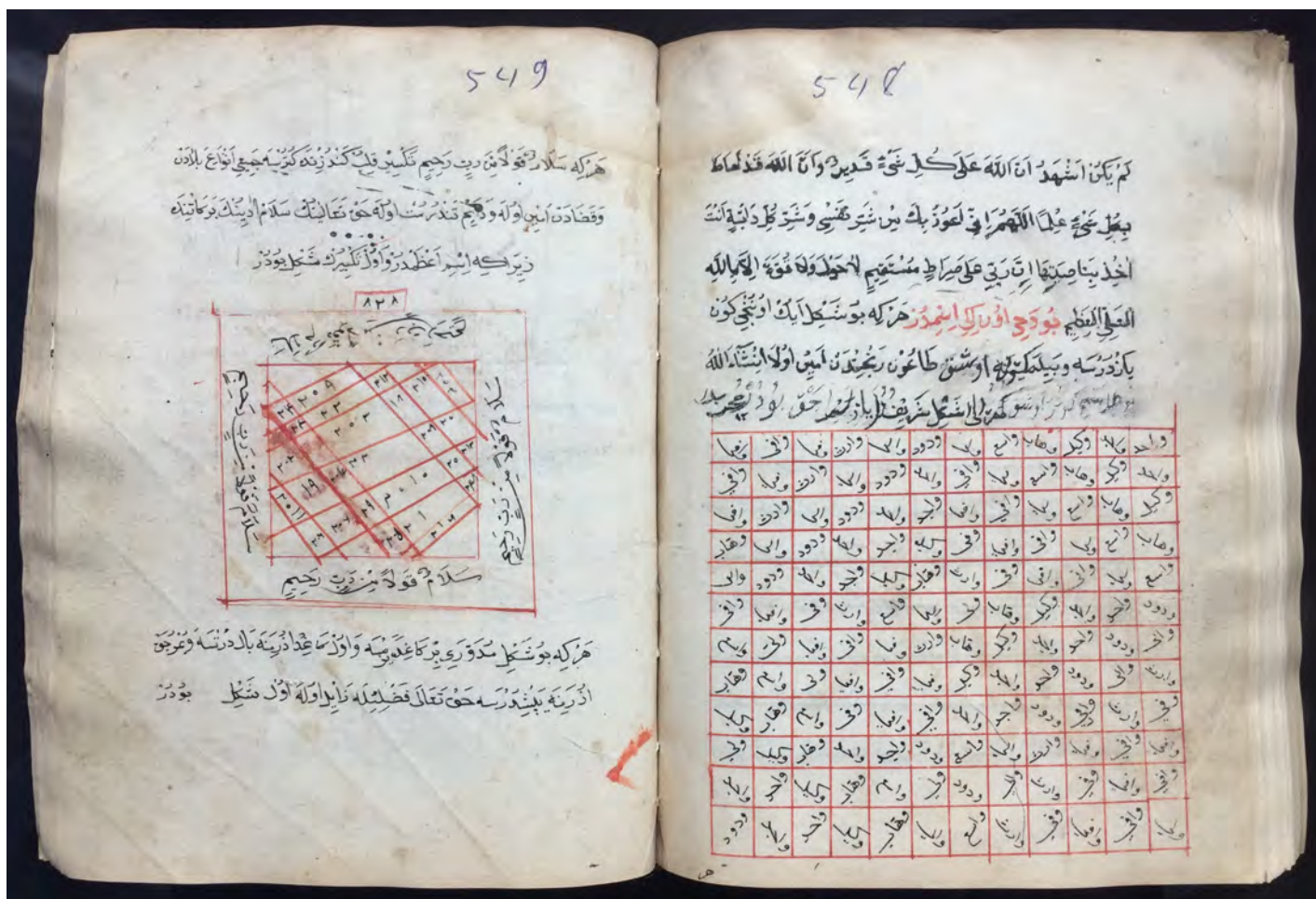
- Paris Bibl. National 900 [1495]
- Malatya Bibliothek Nr. 1196 (incomplete copy) 953 [1547]
- Ayasofya Süleymaniye Bibliothek Nr. 3752 971 [1563]

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Mustafa Haşim Baba
1130 - 1197 [1718 - 1718]

Anqā' Meşrık (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 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 spent his life on preaching and Sufi order services, the influences of Celvetism, Bektashism.

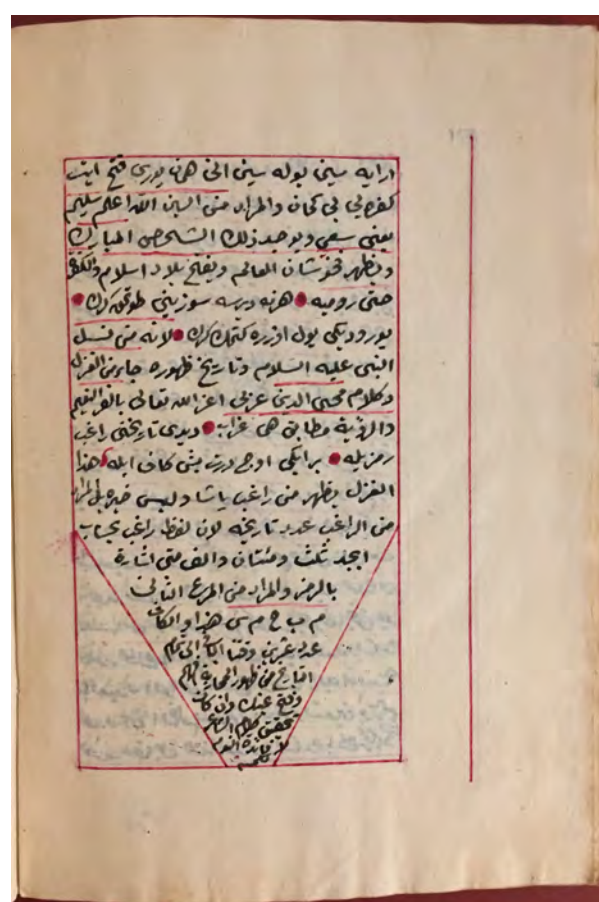
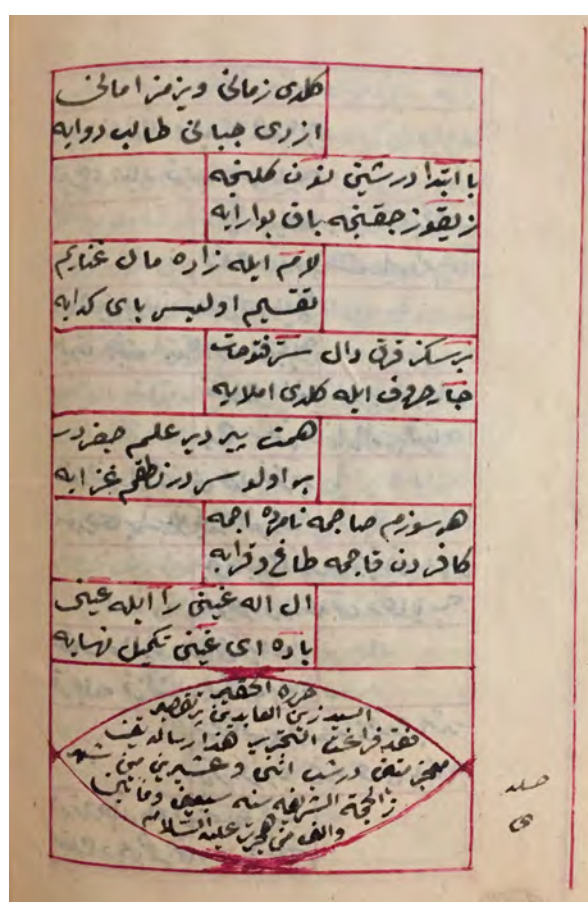
His work "Anqā' Meşrık" (The griffin of the East) is a parody to Muhyī d-Dīn ibn 'Alī Ibn 'Arabī's "Anqā' muğrib" (The griffin of the West).

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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 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'an, 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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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

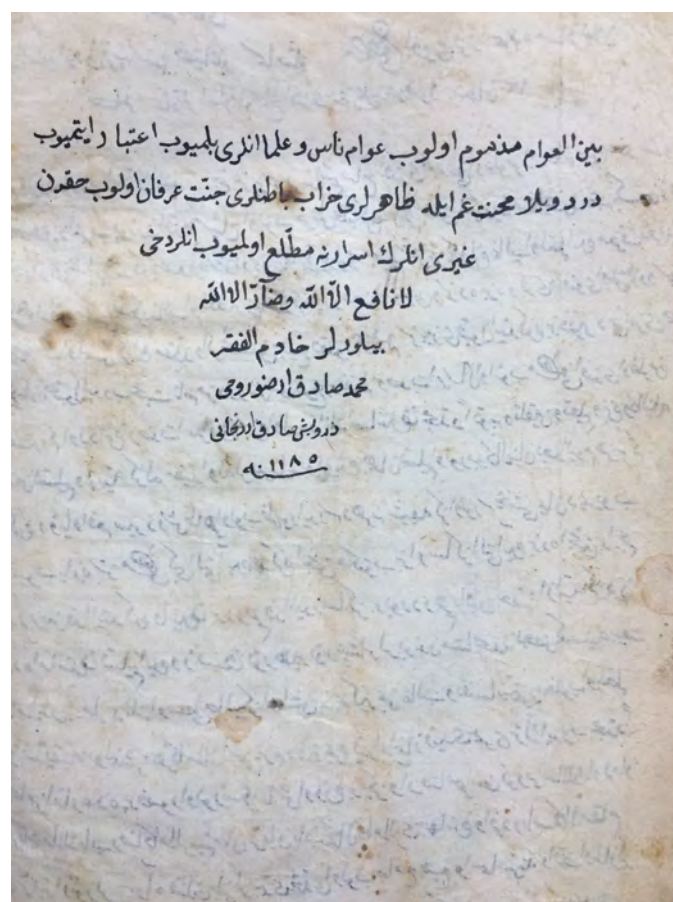
Author's copy, dated 1194 [1780], 19 pp.
In this treatise, the four levels of the soul are referred to as city symbols under the titles of "nafs-i emmare"(soul of evil, sin and lust), "nafs-i levvame"(soul of repentance), "nafs-i mulhime"(soul of inspiration), and "nafs-i mutmainne" (soul of liberation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

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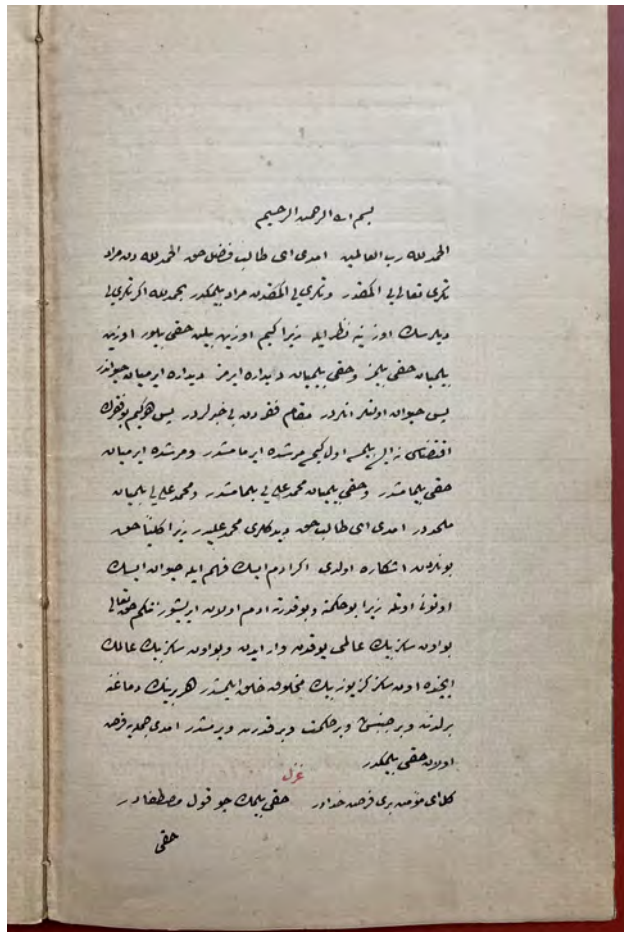
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Viranî Baba

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.

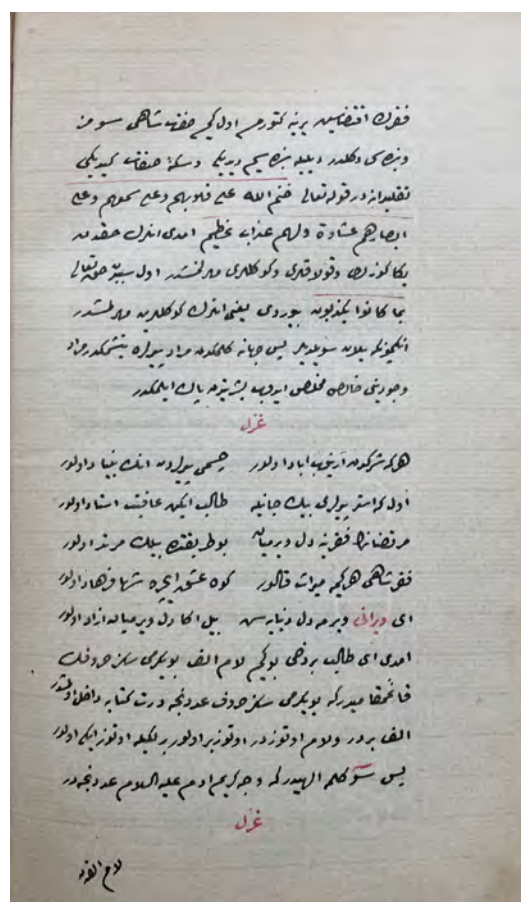
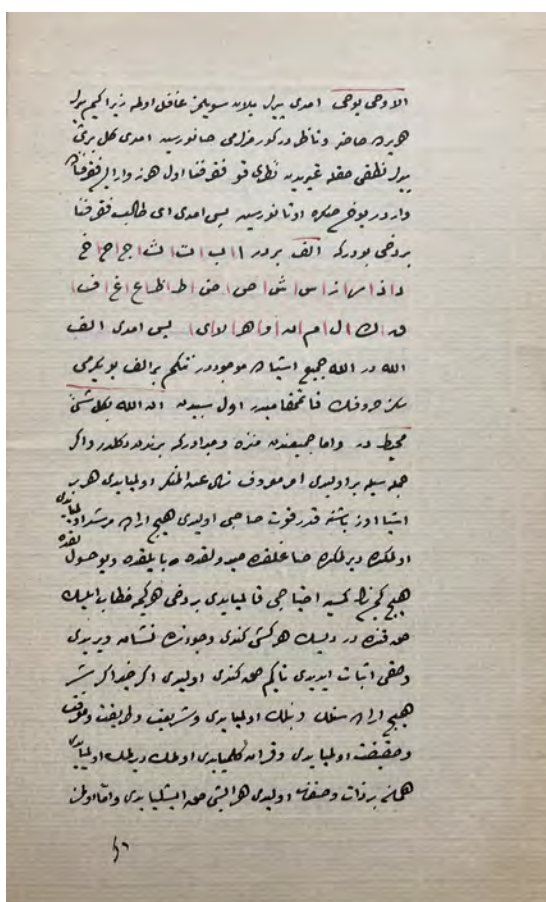
Numerology [number symbolism] is the assignment of meanings to individual numbers or combinations of numbers, whereby the numbers are given a symbolic function that refers beyond their mathematical function. This symbolism is observed, with differences in expression and function, in religion, liturgy,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

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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-ʿālim Ḥasan ibn al-ʿālim
ʿAbdullāh ibn al-ʿālim 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 Reşād (r. 1909-1918).

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

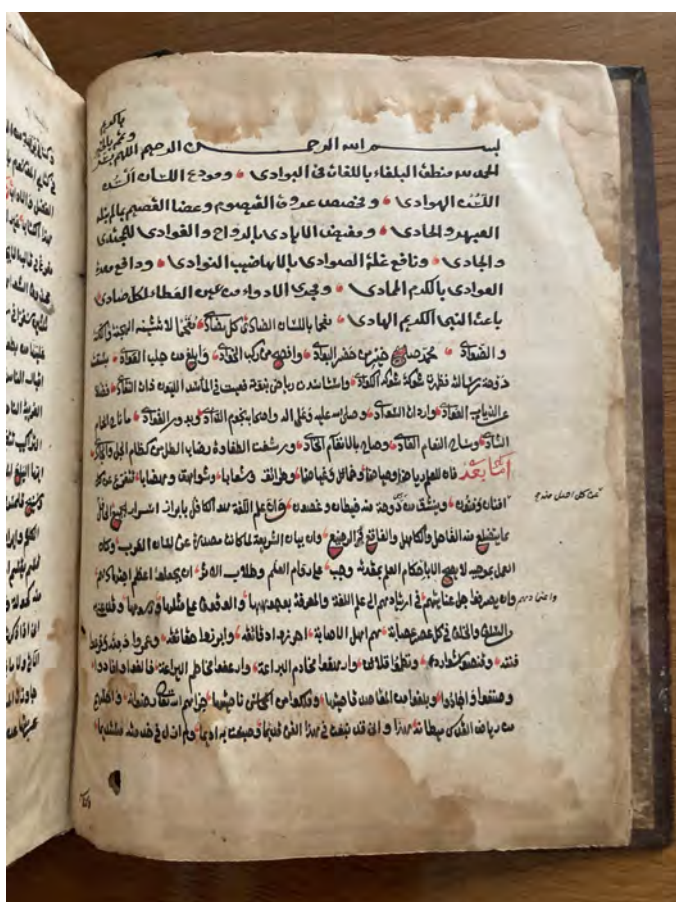
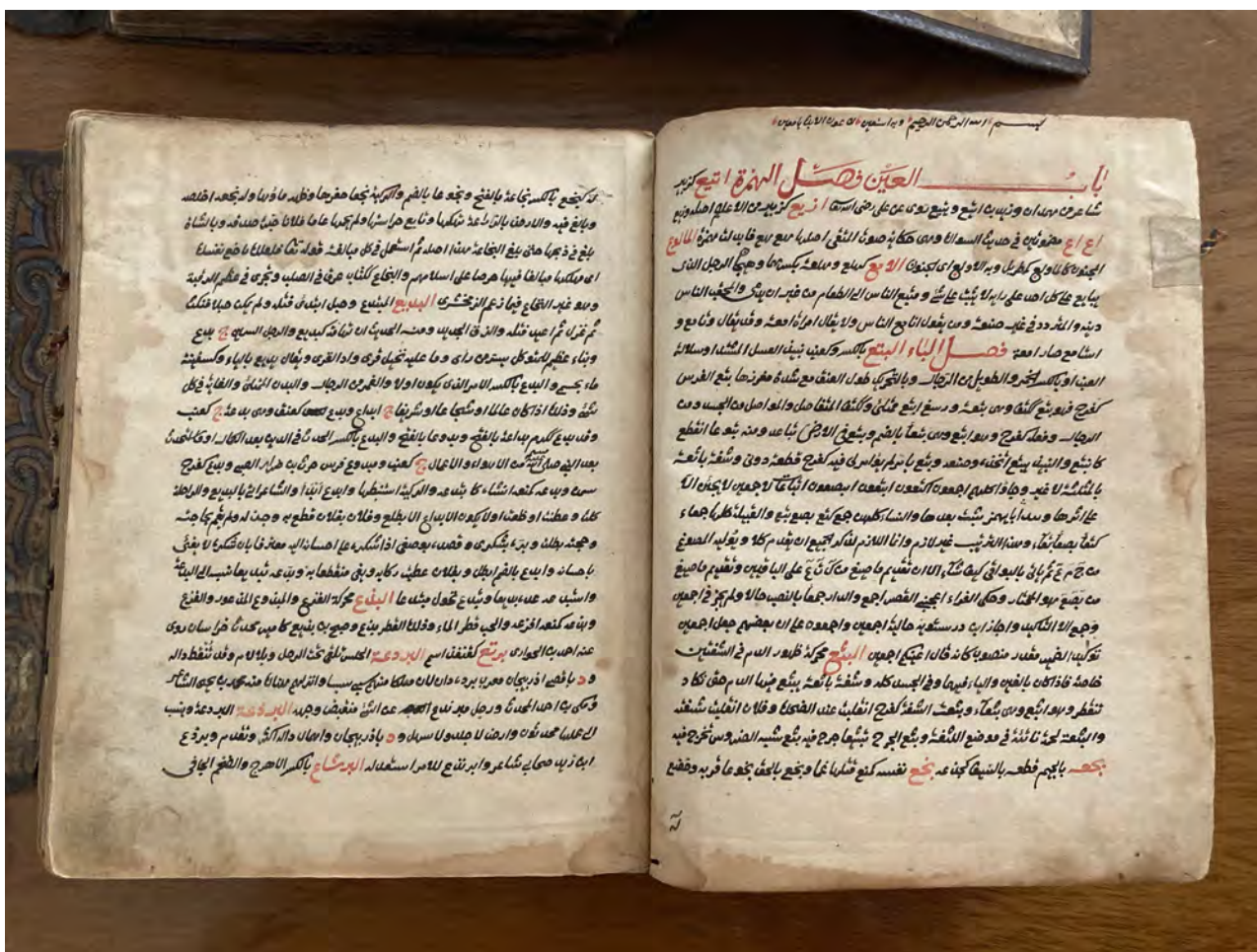
The first volume includes a colophon giving the name of the copyist, Muḥammad ibn al-ʿālim Ḥasan ibn al-ʿālim ʿAbdullāh ibn al-ʿālim Ibrāhīm, and the date 1276 h. Interesting manuscript, because at that time there existed already prints from that work (the first prints were in Calcutta 1230-1232 h., 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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Acclaimed Collection of Litanies



Muḥammad al-Jazūlī aš-Šadhīlī
died 869 [1465]

Dalā'il al-khayrāt wa shawāriq al-anwār fī dhikr aṣ-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 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 Dalā'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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Manuscript on the Rites of the Pilgrimage

el-Ḥacc Şevkī Süleymām Meḥmed

Mukhtaşar Manāsik

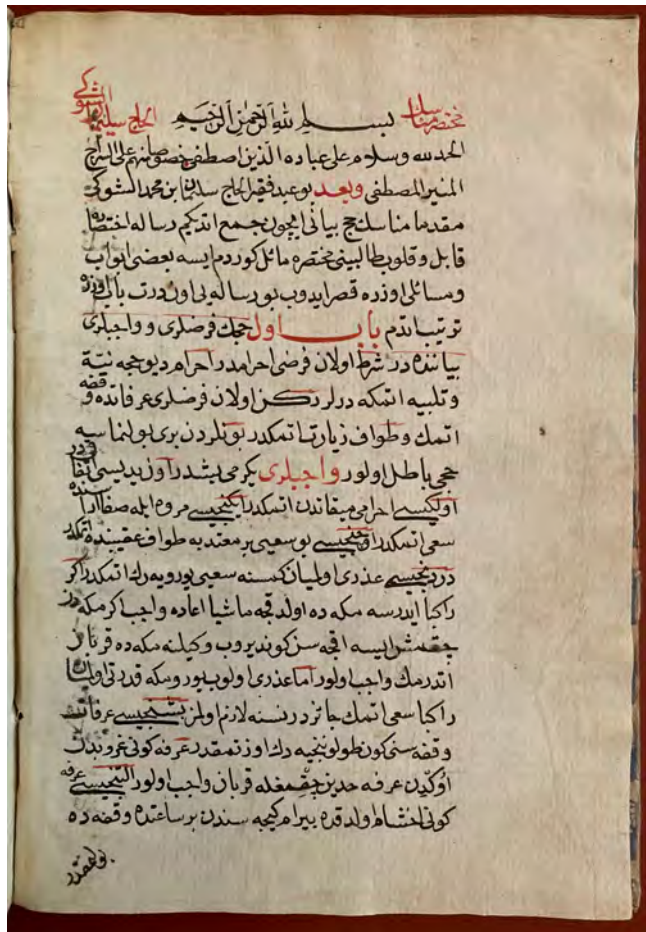
Elegant naskhī script in Ottoman Turkish
without illumination.

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-Ḥacc Şevkī Süleymām Meḥmed.

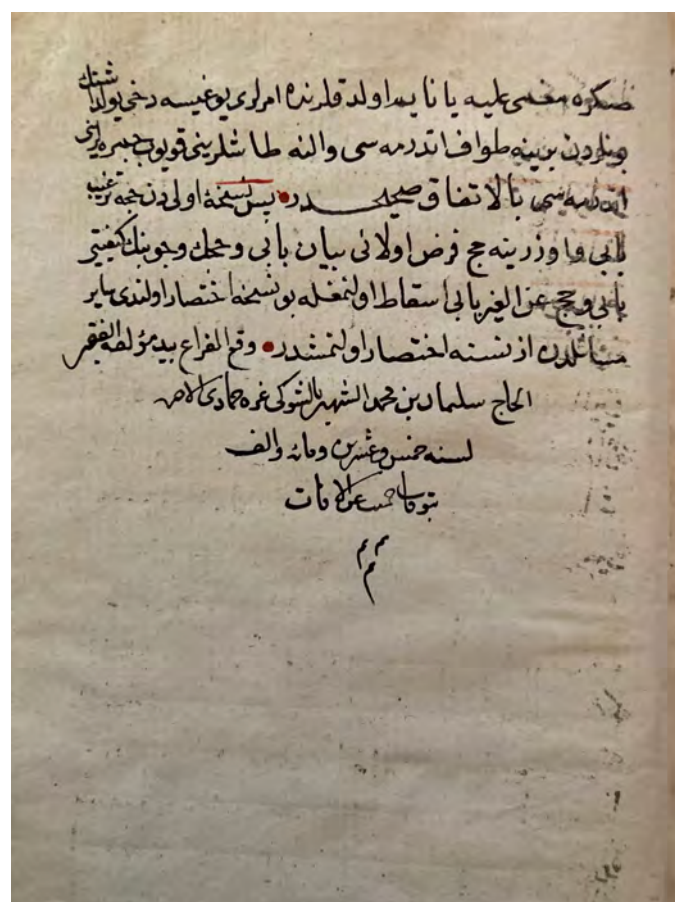
The manuscript includes the colophon of the author's copy, but it might as well be a later copy that is based on the author's copy dating 1 Jumādhā II 1125 h. (waqa'a al-farāgh bi-yadd mu'allifihi al-faqīr Sulaymān b. Muḥammad ash-shahīr bi-al-Shawkī ghurra Jumādhā al-ākhir li-sana khamisa wa-'ashrīn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

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Famous and widely read poem

Haqani

Ḥilye-i Ḥākānī

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 Ḥākānī (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.

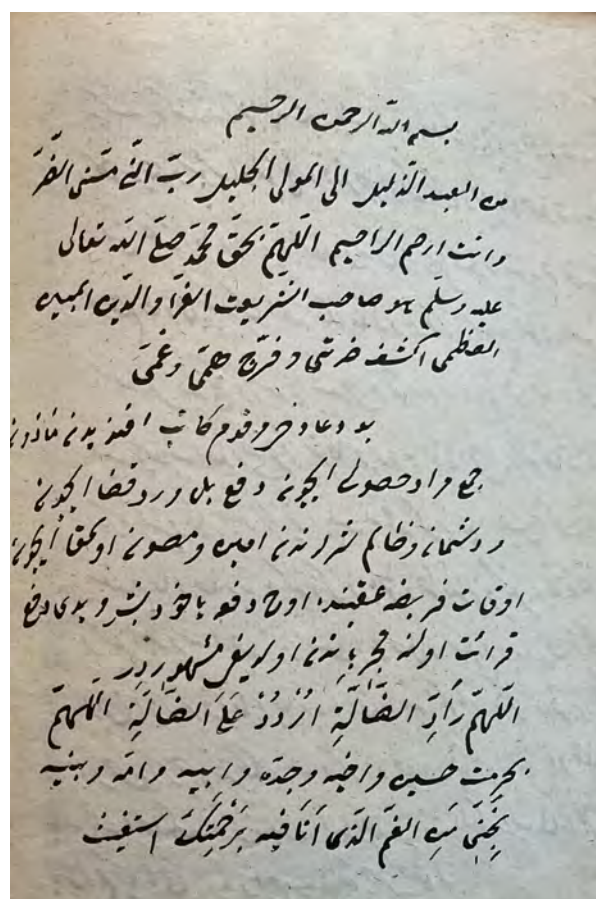
Owner's seal by a certain 'Abd al-Razzāk dated 1197 H. [1782 AD] ("hüve 'l-Ḥallāk - 'Abd al-Razzāk 1197"). Later added on the last folio are instruction and recommendation about how to pray.

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Muḥammad Ibn ‘Allāl as-Shabbāb

Qur’ān

(complete with all 114 Suras)

Maghribi script from Tilimsan/Tlemcen

Brown ink, vocalized in red ink

Gumūd al-awwal 1244 H. (1828 AD)

521 pages + 2 additional leaves about the importance of Salat

20.5 x 15 cm

Leather cover with flap

Classic counting of Suras

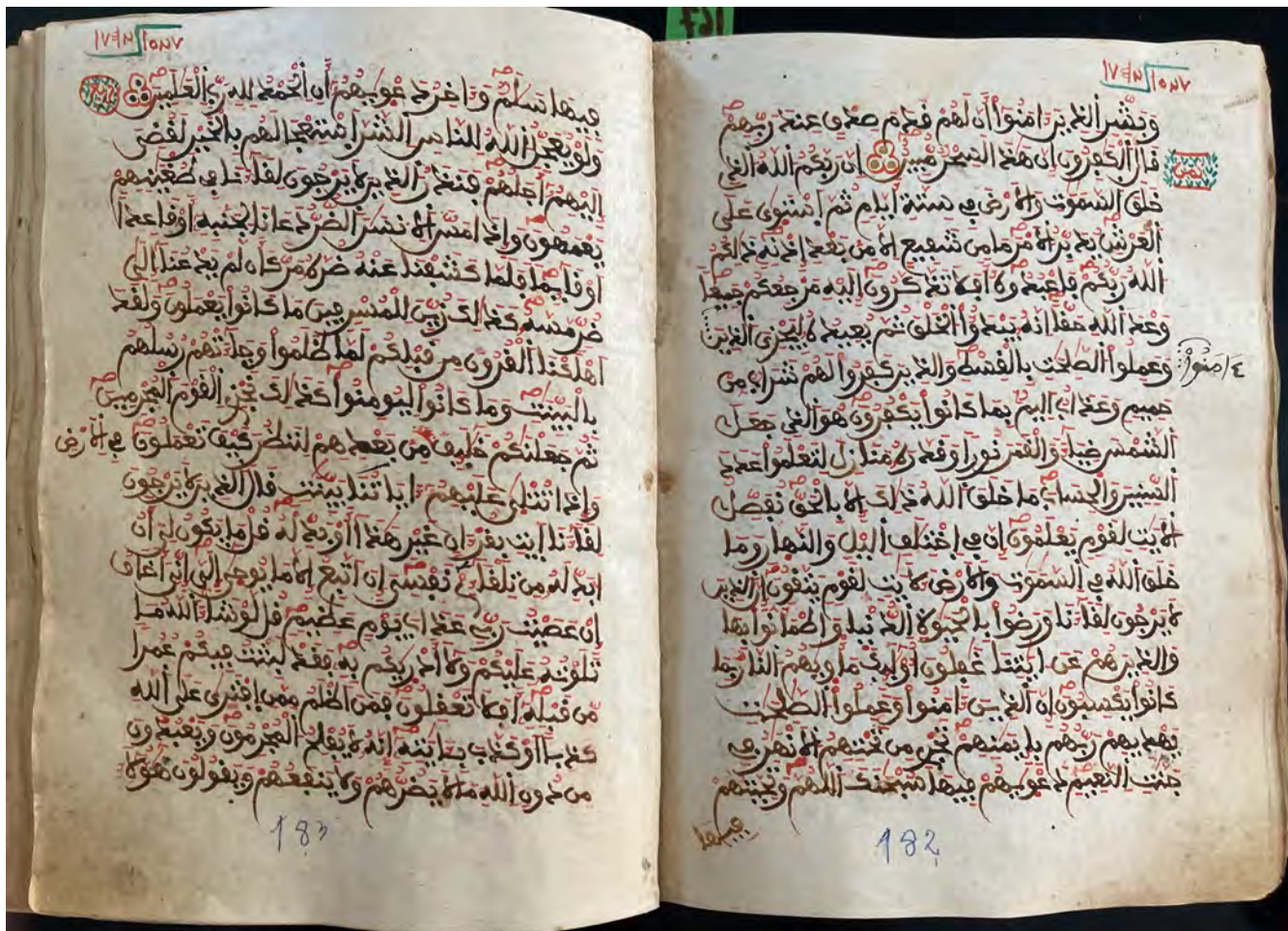
Handwritten page numbers (ballpoint pen, 20th century)

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Anonymous

Kitāb at-Taṣliya

Maghribi script in Mabsut style
vocalization in red
from Tilimsan/Tlemcen

Probably late 17th/early 18th century
with additions from the late 19th century
c. 12.5 x 12 cm
92 leaves (mostly loose)
Small leather-bound booklet with flap

Durud sharif ; also called salawat, tasliya or simply durud; denotes supplications for blessings upon the Prophet and his family. It is considered polite to make such a supplication when mentioning the Prophet in conversation and salawat are also made during ritual prayer. Here such invocations for blessings are recited as a mystical practice in and of itself.

Bibliography: La pratique de la "prière sur le Prophète" (taṣliya). Modalité essentielle de la présence prophétique in The Presence of the Prophet in Early Modern and Contemporary Islam

Autor:in: Amine Hamidoune, DOI: https://doi.org/10.1163/9789004522626_004

Translation: *Taṣliya: the origins and history of a practice*

If there is one certainty today that strengthens the faith of many believers and nourishes their hope, it is that, however physically absent he may be, the Messenger of God nonetheless remains alive and close to them; he hears and responds to anyone who prays for him, a belief held by the vast majority of Muslims. The Companions of the Prophet used to address him with the words: 'May God send blessings upon you!' (ṣallā Allāhu 'alayka), as attested by several traditions⁸: for instance, the ḥadīth of Umm Sunbula who, in response to the Prophet asking her what she had brought him, said: 'Milk that I offer to you! O Messenger of God, [may] God's blessings be upon you!'; or the ḥadīth in which Juwayriya, before marrying the Prophet, addressed him with these words: "I place my hope in you, [may] God's blessings be upon you!" This second-person formulation has remained in use after the Prophet's death, right up to the present day. The verse calling on the believers to send blessings upon the Prophet and to greet him is part of the context of the honours due to Muhammad and highlights his virtues. "God and His angels send blessings upon the Prophet. O believers, send blessings upon him and greet him with the full greeting!" (Q 33:56) Exegetes agree that this highlights the specific meaning of a fundamental act in which people are invited to imitate God and His Angels. Whatever the meanings of this 'prayer' may be—which vary depending on whether it emanates from God, the Angels or mankind—its recitation is first and foremost a ritual act testifying to the Prophet's eminent status before God. In Islam, there is a wealth of literature on the merits of the prayer upon the Prophet, followed by a considerable number of collections intended for initiatory use. An inventory of ancient scriptural sources, including liturgical texts that incorporated the taṣliya and its initiatory purpose, shows that the early generations of Muslims left behind only a limited number of formulas, and it was not until the 6th/12th century that this prophetic literature experienced its phenomenal growth.

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Kitāb kashf al-asrār Kitab-ı Keshf-i Esrar

(Unveiling the Mysteries)

**Five Manuscript in Arabic and Ottoman
Turkish bound in one volume**

Owner (and copist?) Musalli b. Shaykh Mehmed
dated 1133 H / 1720-21 AD

100 pp. , 13.5 x 19.5 cm, original binding

3 astrological diagrams and numerous tables

This volume contains five parts on Astrology and Hurufism:

The first part (pp. 1-46) is about talismans and the effect of sun, moon, and planets and the use of constellations. The other four parts (pp. 48-60, 60-86, 86-88, and 89-100) are *hurūfī* Risales. Many handwritten notes of the time in the margins throughout.

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

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.

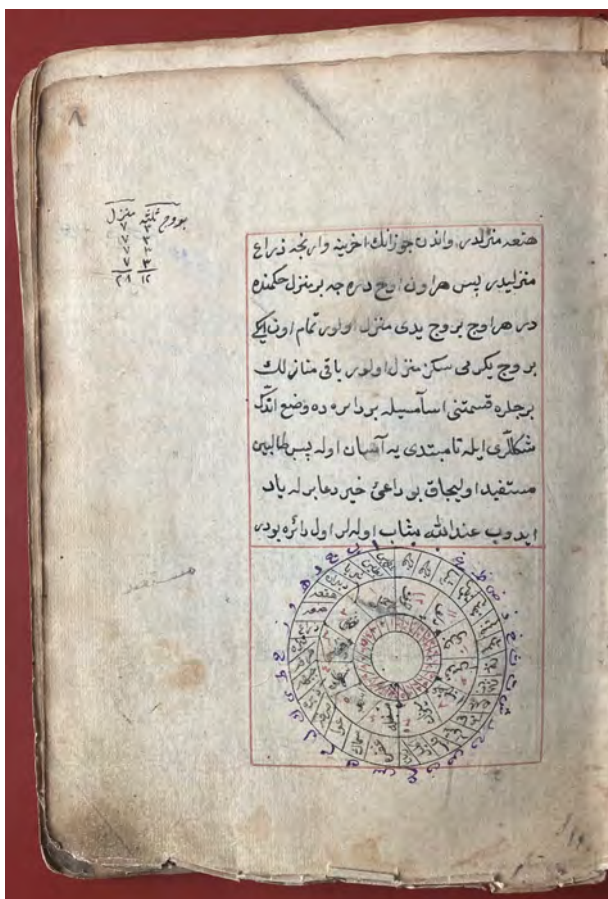
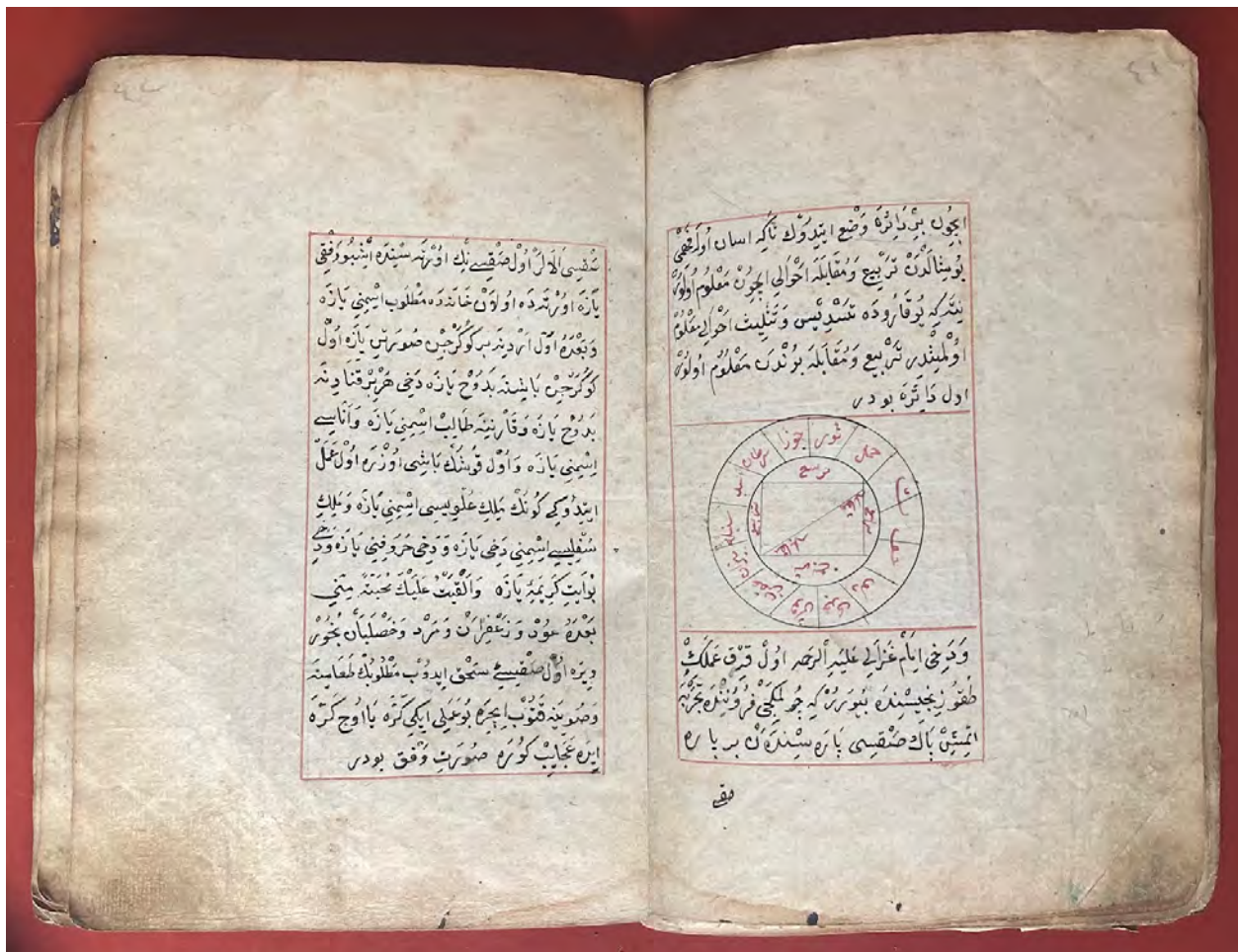
Evocation (Latin *evocatio* = calling out / summoning) or as a practice of occultism refers to a magical practice in which a spirit being is to be summoned.

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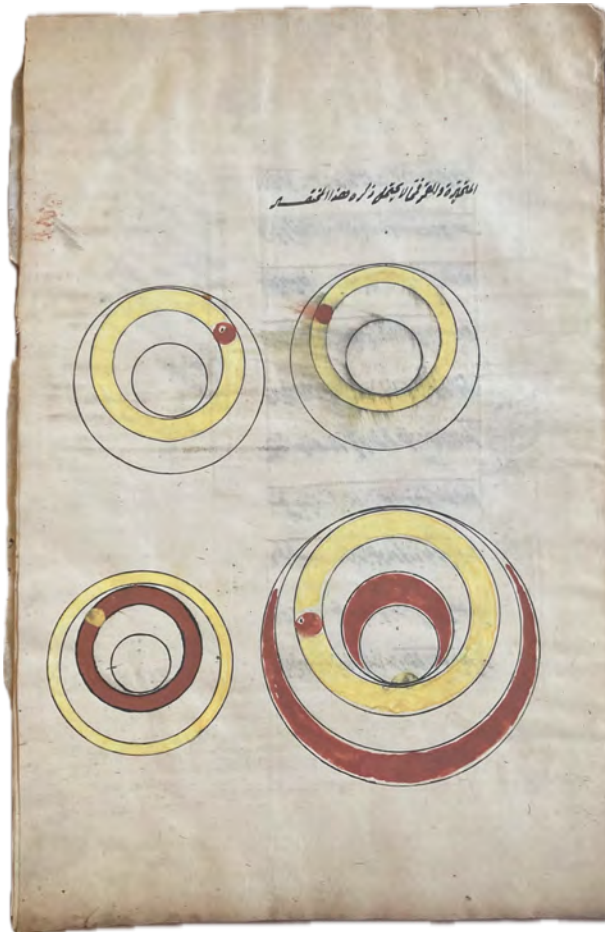
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Salāheddīn Mūsā b. Muhammed b. el-Kādī
Mahmūd el-Burūsevī, "Kādizāde er-Rūmī"

(died after 1440)

Sharḥ al-Mulaḥḥaṣ fī 'ilm al-hay'a

Commentary on Mahmūd b. Muhammad Çağmīnī (d.
618/1221 or later?), al-Mulaḥḥaṣ fī 'l-hay'a

**Manuscript in Arabic
with astronomical diagrams**

Copy in an Ottoman hand, with occasional additional
interlinear or marginal commentaries.

no date

59 pp.

14.5 x 22.5 cm, marbled paper binding

Very clean copy, two coloured illustrations

Handwritten notes in empty end pages

Salāheddīn Mūsā b. Muhammed b. el-Kādī Mahmūd el-Burūsevī was a renowned mathematician (Riyaziyât) and astronomer who served as tutor to Uluğ Bey, the grandson of Tamerlane.

Commentary on the Abridged Treatise on Astronomy. It is a commentary on Çağmīnī's el-Mulaḥḥaṣ fī 'l-hay'e, written in 814 (1412) and presented to Uluğ Bey (Süleymaniye Library, Ayasofya, no. 2662; copied from the author's manuscript). It is Kadızâde's most significant work in the field of theoretical astronomy.

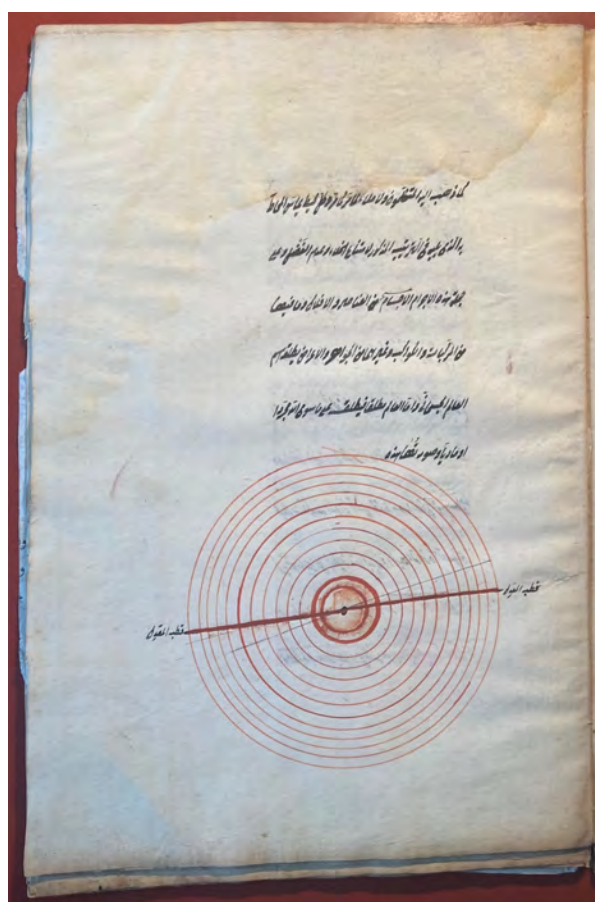
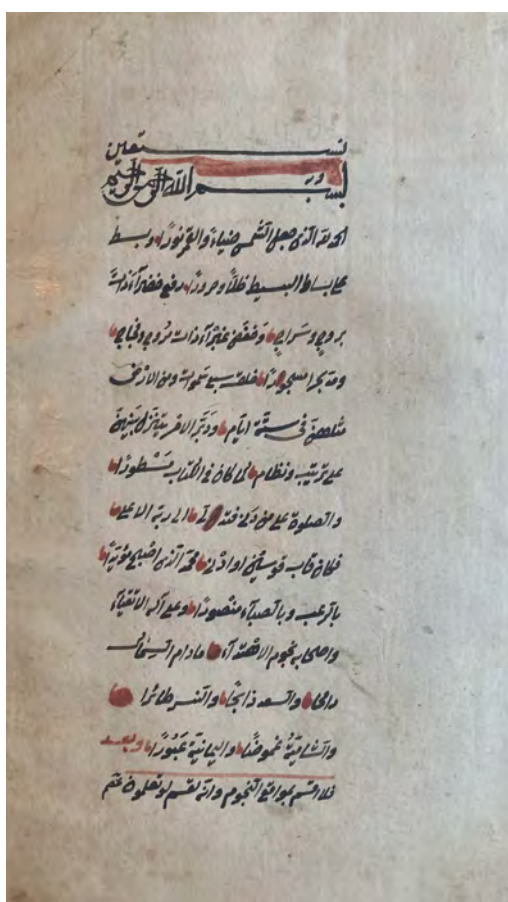
Kadızâde's commentary was used as a textbook at the intermediate level in Ottoman madrasas. Thus, Kadızâde, who enriched and guided Ottoman scholarly life through both his students and his works, is regarded as the first truly original mathematician and astronomer to emerge from the Ottoman scholarly milieu.

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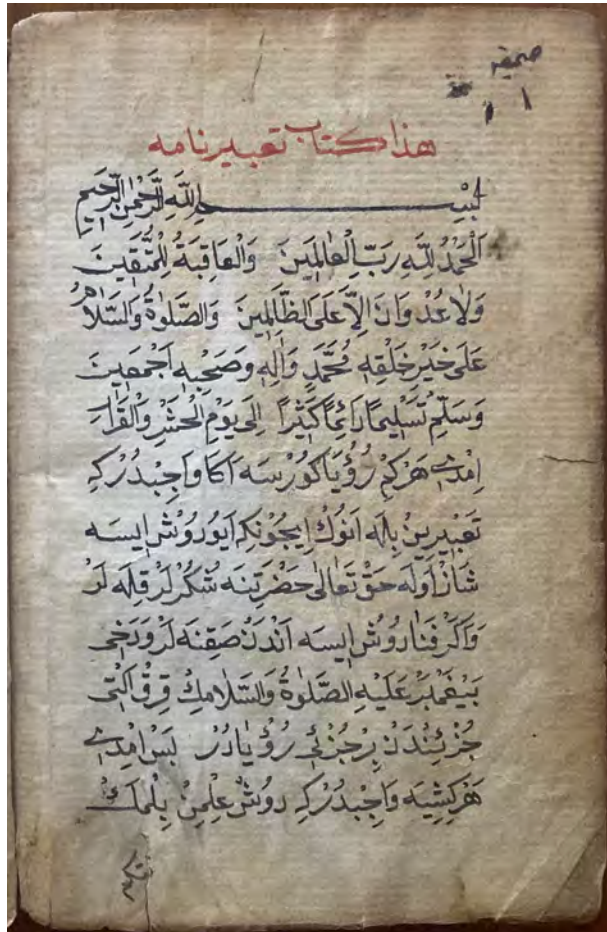
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[Anonymous]

Kitâb Ta'bîrnâme

Book on interpretation of dreams

Manuscript in Ottoman Turkish

Author and copist unknown

1233 H. / 1818 AD

109 pp.

11 x 16 cm

Original leather binding with flip

Apparently the (anonymous) work briefly described by Hanna Sohrweide, *Türkische Handschriften*, III (VOHD XIII,3), no. 334, which, according to the preface, is based on an Arabic original by Muhammad Ibn Sîrîn (d. 110H/728), in Sohrweide, TH, V (VOHD XIII,5), No. 303, is referred to as anonymous.

Ta'bîr, which derives from the root abr meaning "to pass from one side to the other; to interpret a dream" in the dictionary, is defined by İsmâil Hakkı Bursevî as "to pass from the imaginary shapes (sûret) seen in sleep to the shapes that have examples from the externally occurring intimate and external situations" (*Rûhu'l-beyân*, IV, 266).

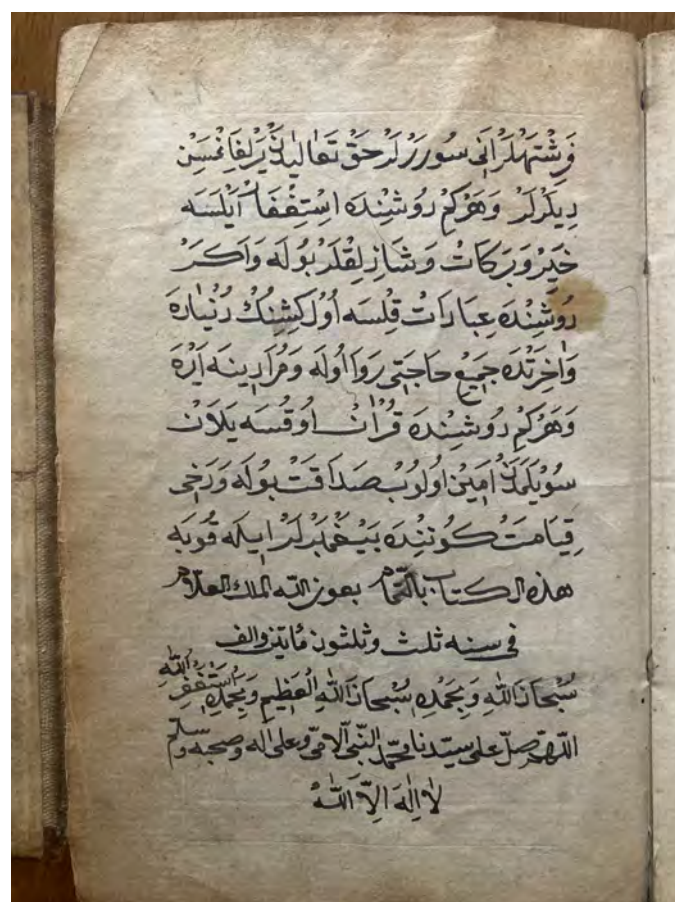
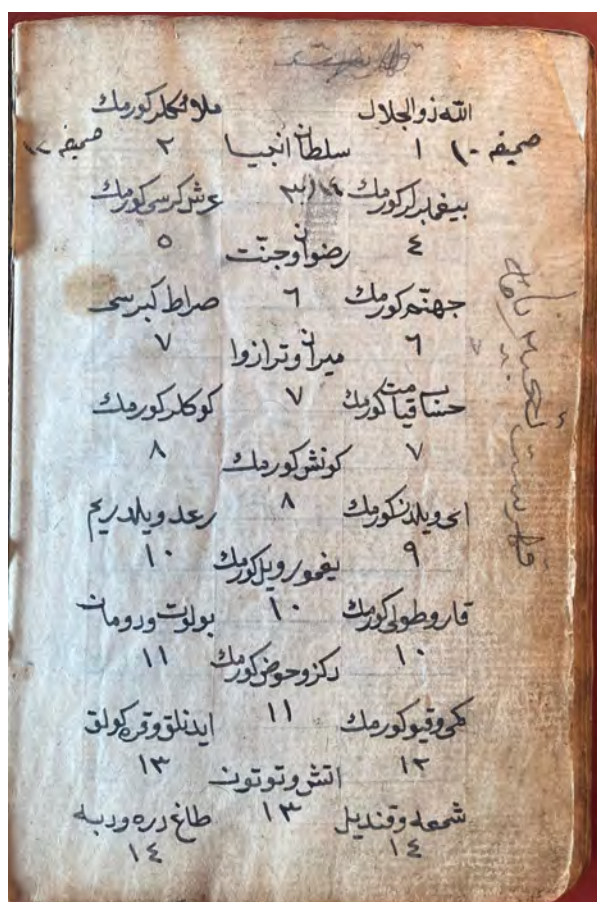
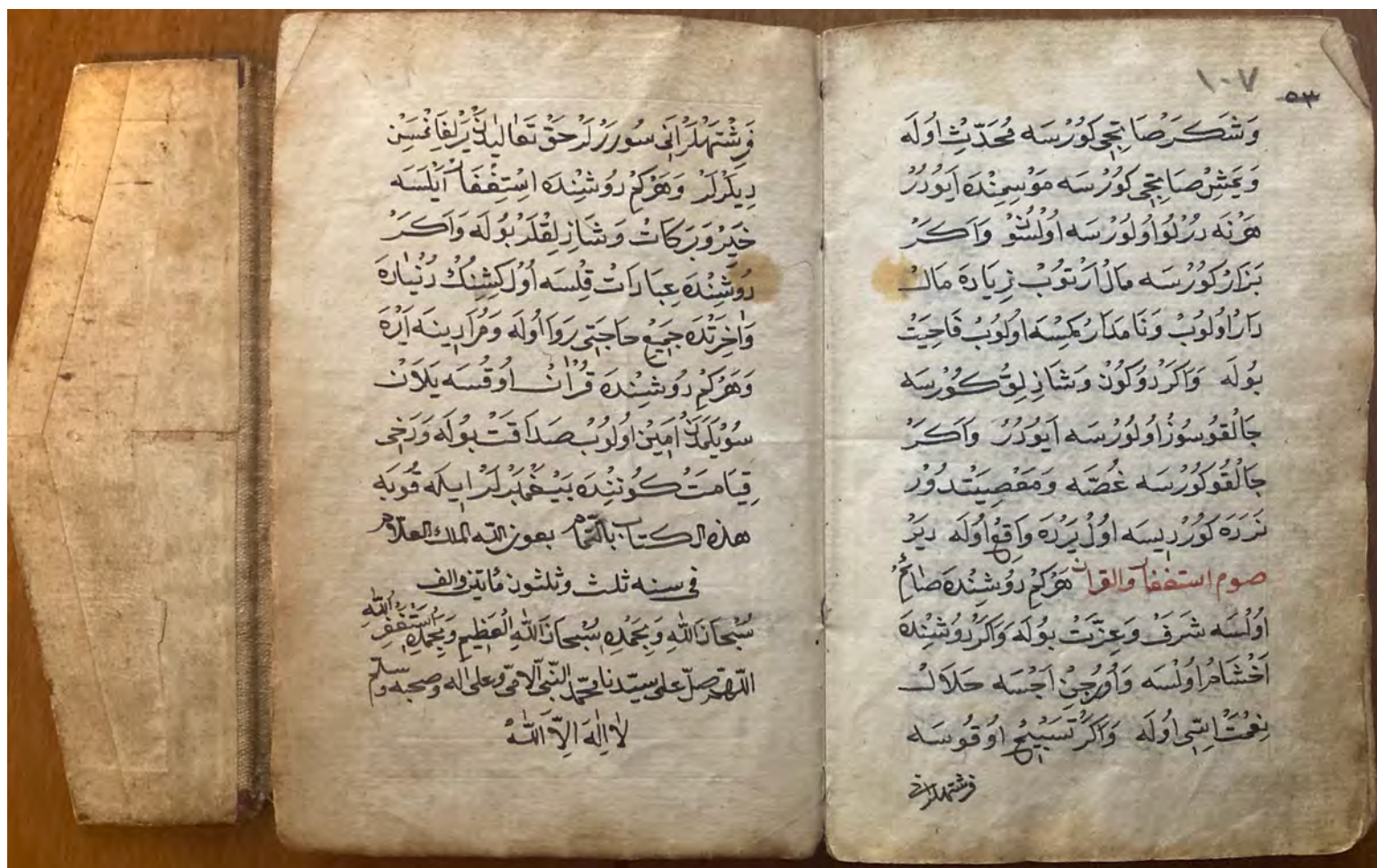
The science that explains what the things seen in dreams symbolise is called tabir (ilm-i ta'bîr, ilm-i ta'bîr-i rû'yâ) and those who interpret dreams are called muabbir. The works written on this subject are called ta'bîr-nâme, ta'bîrât-ı vukuât, ta'bîrât-ı rû'yâ, rû'yâ-nâme, vâkıa-nâme, segir-nâme, güzâriş-nâme.

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