See p. 78 a)

See p. 78 c)

No 510

ISLAMIC COLLECTIONS

FOR SALE AT

E. J. BRILL
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مجمع إسلامية

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PREFACE

In this "catalogue" we bring to the attention of our customers a number of collections in the field of Islam which we have assembled during the past few years.

The first collection consists of a number of rare lithographed editions from Fès, described by Dr. P. Sj. van Koningsveld of Leiden University. We recommend this section in particular for the fresh data it provides on the largely unknown and unexplored history of printing in Morocco.

The second collection is of Turkish interest, and contains the most important legal sources of the Ottoman Empire in a number of fine hadith manuscripts.

The third collection is a large Persian library, specially strong in historical and scientific texts.

The fourth collection presents an extremely large number of Turkish divan manuscripts and books.

The fifth is a collection of three hundred and thirty-two Arabic manuscripts.

The sixth collection illustrates with a wide range of titles the birth of Arabic scholarship in Europe from 1800 to 1850.

The seventh collection is not a collection in the true sense of the word, but rather a cartographical treasure-house: the famous Monumenta Cartographica Aegyptii et Africae.

At the end we have described a few calligraphical pieces of Islamic interest.

We hope that this booklet will give some idea of the nature and extent of the stock of one of the oldest Oriental booksellers in Western Europe.

Antiquarian Department
Leiden, December 1979
A collection of lithographed editions from Fès

described by

Dr. P. Sj. van Koningsveld
of Leiden University
Introduction

In his article 'L'Apparition de l'imprimerie au Maroc' (Hespéris-Tamuda V, 1964, pp. 143-61) G. Ayache has described the origin of the lithographic press in Morocco in the 19th century. On the basis of authentic documents Ayache has been able to prove that the first lithographed edition published in Morocco (at-Tirmidhi's ash-Shamā'il al-muhammadīyya) dated from 1865 (i.e. 1282 H.), and had been printed in Meknès, rather than in Fès where all other known lithographed editions were produced.

The art of printing was introduced into Morocco by an Egyptian artisan, Muhammad al-Qabbānī, who was attracted to Morocco by the Sultan, in whose service he was going to print the books.

"The first printing-office thus was a foundation of the State" (Ayache, p. 158). This royal origin has influenced the standard and prestige of Moroccan lithographed editions decisively. In the editions, which so far have not been the subject of systematic scholarly research, the activities of the highest socio-cultural and scholarly milieus of Moroccan society are reflected. The lithographed editions of Fès therefore form an important, so far unexploited source for Moroccan cultural history of the 2nd half of the 19th and the first three decades of the 20th century, when Morocco had become a French protectorate.

The Fāsi press seems to have worked mainly or only for the local, Moroccan market. The circulation was always very limited. Ayache, basing himself on written documents mentions 163 as the total number of copies printed of at-Tirmidhi's ash-Shamā'il. Other books were, according to Ayache, printed in 180 and 300 copies (p. 157). R. le Tournecau, basing himself on oral information, also underlines the limited circulation of the Fāsi lithographed editions (300-500 copies, see his Fès avant le protectorat, Casablanca 1949, p. 474).

This limited circulation explains the difficulties experienced by Western scholars in obtaining these editions. The well-known Spanish arabiṣ Francisco Codera y Zaidín already pointed to the importance and rarity of the Moroccan lithographed editions in 1894 in his article "Libros procedentes de Marruecos" (Boletín de la Real Academia de la Historia 1894, pp. 365-378) and again in his paper for the 14th international congress of orientalists in Algiers in 1905, "Considerable numero de libros antiguos y modernos existentes en Marruecos" (Actes du XIVe Congrès international des orientalistes, Alger 1905, Troisième partie (suite), Paris 1908, pp. 579-91).
Another indication of the rarity of the Fāsi books can be obtained from the fact that Brill’s in Leiden, though offering, at the end of the 19th and during the early decades of the 20th century, books printed all over the Arabic and Islamic world (including lithographed editions), did not include a single Fāsi edition in their printed catalogues, judging from the ones preserved from that period. The only contemporary bookshop offering Fāsi editions to the non-Moroccan market I have been able to trace was the Librairie Mouradia, who in 1905 published a Catalogue des livres de Fès. Juni 1905. Ahmed ben Mourad Turqui. Rue Randon, Alger, containing 66 items (scil nrs. 93-138; the catalogue consists of 15 pp.). Moreover, an undated sales catalogue of Arabic books from Constantine (Algeria), probably of the beginning of this century—itself a lithographed text—in a few cases specifies the place of printing of the books offered for sale, as Istanbul, Būlāq or Cairo; Fès, however, is not mentioned at all. I am referring to a pamphlet of 22 + 6 blank pages entitled ‘An hayān aṣ-ṣaf al-kutub al-ma‘ādha li-l-bahī li-kulli rāğib bi-maḥāl al-hadīṣīyūn ibn Mas‘ūd al-Djadālī al-Kutubī fī Qudūna … This bibliographic curiosity is in the possession of E. J. Brill’s and originally belonged to René Basset (1855-1924). It contains more than 400 book titles arranged according to subjects. Although its script is maghrībi, it is not a Fès edition, in view of the Eastern form of the cipher used to indicate the page numbering, which are never to be found in MSS or lithographed editions from Fès.

Some idea of the scope of the Fāsi lithographic press can be gauged from the useful list of M. Ben Chencb and E. Lévi-Provençal, Essai de répertoire chronologique des éditions de Fès. Alger 1921-22 (‘Revue Africaine’ 62, 1921, pp. 158-73; 275-99; 03, 1922, pp. 170-85, 333-47). However, this list is far from complete, and gives no details on the editors, the printers, the subscribers and the scribes of the Fāsi editions. That list, compiled in Morocco, contains a total number of 356 items.

P. Sj. van Koningsveld
Leiden, November 9, 1979

pp. [558-9]: Aḥmad ibn Sūda, Qāḍī al-Djamā’ī in Meknès;
p. [559]: Abū al-Wāhid ibn al-Mawwāz as-Sulaimānī, Qāḍī al-Ḥadra al-‘ṣiyā bi-l-ṭālah;
pp. [559-60]: Muḥammad b. Muḥammad al-‘Assāl, Qāḍī Zāwiyyat Wazzān;
p. [560]: Dja’far ibn Idrīs al-Kattānī, al-mardjū’il ilāhī fi ‘n-nawāzil bi-Fās;
p. [561]: Muḥammad ibn ‘Abd al-Wāḥid al-Ḥasanī, Muṭfī az-Zāwiyya al-Idrīsiyya;
p. [561-2]: Abū Allāh ibn Khādir as-Salāwi, Muṭfī Salā wa-r-Ribāṭ wa-nawāhīhimā;
p. [562-3]: Abū Allāh b. Idrīs al-Wadghīrī al-Ḥasanī, Naqīb ash-shurafa’ in Fès;
p. [563]: Muḥammad b. Qāsim al-Qādirī, al-Mudarris bi-Fās;
B. Ch. and L. Pr. presumably have not seen a complete copy of this work: under nr. 82 they mention an edition in 2 vols. of 484 and 568 pp., dated 1310. However, Brockelmann, S II 375, mentions an edition in 3 vols. of 1308-1310 (but without reference to the source of his information). If his information is correct, then the present ed. is a second one into which the eulogies written on the first edition have been included. At the end of vol. 3 (p. 567) a poem of 7 verses is given, composed by the Tunisian poet Sidi Hammūda b. Tād, during the author’s stay in Tunis in 1323 H. The completion of the printing of this book is commemorated at the very end of vol. 3 (pp. 567-8) in a special poem of 20 lines, composed by ʿAbd as-Salām as-Sukkārī.

Vol. 3, p. 557 contains, moreover, a colophon of Ahmad b. Ṭāhir of Ahmad b. Ṭāhir al-Ḥasanī al-Yamānī, who certified ("shahādāt bi...") the tabrīr and the isābāhī of the book, which was printed in the office of al-ʿArabī al-Azaq (p. 567).

(2) al-Yafrānī, Abū ʿAbd Allāh: Nasḥat al-hādi bi-ʿabbāh mūlak al-qarn al-hādi. N.d.; 264 pp. text + 8 pp. (biography of the author and index). The anonymous editor has appended numerous textual critical notes in the margins, signed “musabbiḥūn” ("by its editor"). This edition, of which a copy is in the SOAS library in London, was unknown to O. Houdas in his edition and French translation (Paris 1888, 1889). B. Ch./L. Pr. nr. 330.

This ed. contains a biography of the author at the end, taken from a note in the handwriting of Abū ʿr-Rābiʾ Sulaimān al-Ḥāwātāt (cf. Houdas, op. cit. vol. 3, p. 5: "Il m’a été impossible de me procurer des renseignements précis sur la biographie d’Eloufrâni").


The text of this edition has been copied from a copy in the handwriting of Abū ʿl-ʿAbbās Ahmad b. ʿAbd al-Qādir b. Ahmad b. Yahyā as-Sūsī al-Yabīyāwī al-Ṣāsī al-mansūha’ al-Marrākushī al-mawlid, student of the author, who wrote his copy under the author’s guidance and from his autograph. The author’s autograph was dated 20 Muḥarram 1044 H, while as-Sūsī’s copy was finished on 10 Rabi’ I of that same year. His copy was the first made from the autograph. The anonymous editor compared his copy of that MS critically with the original clean copy of the author (“mubāyaṭat al-mur’alīf”) found in the library of the late Abū Muḥammad ʿAbd Allāh al-Ṣāsī al-Fārī. The autograph marginal annotations of the author’s grandson, Muḥammad b. ʿAbd al-Ṣāsī b. Abū ʿAbd Allāh al-Ṣāsī al-Fārī (author of i.a. K. Nasḥat al-maḥāthār Br. S II 687 nr. 13b; 1) found in that copy, were also included by the editor into this edition. Finally, the editor included, pp. 370-80, the eulogies in this book by as-Sūsī and another student of the author, Muḥammad b. at-Tayyib b. Muḥammad al-Marānī.

(4) al-Kattanī, Abū ʿAbd Allāh Muḥammad b. Djaʿfar b. Idrīs al-Ḥasanī al-Idrāsī, al-Azhār al-ʿāṯrāt al-anfūs bi-dhikr baʾd maḥāsin quṭ al-mawṣūʿ wa-thālāth maḍīnaṭ Fāṭ. Edited by Muḥammad b. ʿAbd al-Mawdī b. al-Maʾmūn al-ʿAlamī al-Yamānī. 328 + 4 pp. (colophons, errata and index). Dated, in Fāṭ, 15 Ramadan 1324 (1897). Second ed. based on a copy of the first edition of 1307 H. which had been supervised by the author personally. Printed by al-Muḥāfaẓa al-ṣādīqa of which the editor, on whose expenses the book was printed, was curator ("qayyīm"). At the end of his 2 page colophon the editor gives the year of printing in a chronosticon ("ramza"), viz. 1314 H. Brockelmann inaccurately indicates the year of the 2nd ed. as 1324 (S II 890-1 nr. 4). Cf. B. Ch./L. Pr. nr. 54 (sub anno 1307). Another copy of this 2nd ed. in Leiden University Library, nr. 865 B 31.

M. Lings in *Letters of a Sufi master, the shaikh al-'Arabī ad-Darqāwī*, tr. by Titus Burckhardt, London 1973, p. IX: “The collected letters (rasā'īl) of al-'Arabī ad-Darqāwī were compiled by himself, copied by his disciples and printed many times in Fez, in lithographed script. (…) But the Fez lithographed ed. is now difficult to obtain, which partly explains why the letters themselves are almost entirely unknown to Western scholars…”

In later editions the name of the editor, Ibn al-Djilānī, was omitted, as e.g. in a copy of Leiden University Library (8vo C 16), which consists of 196 pp. (undated). The British Museum also owns a copy of this first edition, nr. 14507 f. 13.

(5) Colophon p. 203

(6) A madjmū'a containing: (1) Ibn ʿĀsim, Tuhfat al-kukhām fi nīkat al-ʿugād wa-l-ḥabbām; (2) az-Zaqāqī, al-Lāmiyya; (3) ʿAbd ar-Rahmān al-Fāṣlī, ʿĀṣim al-ḥamal; (4) Abū Muhammad Ibn ʿĀsim al-Andalusi, ʿĀṣim; (5) Ibn Mālik, al-Khulāṣa; (6) al-Akhḍarī, as-Sālim; (7) at-Tāyyib Ibn Kīrān al-Ḥijdāzī, Uṣūl al-aḥkām; (8) Muhammad b. Yūsuf as-Sanūsī al-Ḥasanī, at-Tawḥīd; (9) Ahmad b. ʿAbd al-ʿAzīz al-Hīlālī,

Small untitled poem as a fill-up on less than half a page; (10) Abū ʿAbd Allah Muhammad b. Saʿīd al-Būḍīlī, al-Hamzīyya. Edited by Abū ʿAbd Allah al-Thāmī Džaņnjūn.


This madjmū'a, unknown to B. Ch./L. Pr., was finished on 20 Muharram 1308 H. and is thus 2 years earlier than the earliest book of this type noticed by L. Pr. and B. Ch., viz. nr. 78 (1310 H.).

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Several poems have been added at the beginning and the end in honour of the author and his book, i.e. by the scribe (?), Ahmad b. 'Abd al-Mawālī al-ʿĀlamī al-Yamānī (p. 1) and by the editor (pp. 105–8, where also errata and indexes are found). Finally, p. 107 has a poem by Abū 'Abd Allāh Muḥammad b. ash-Shams Muḥammad Fāl. Cf. B. Ch./L. Pr. nr. 74.


Both Brockelmann S II 187 nr. 130th and B. Ch./L. Pr. nr. 185 do not know this edition, but one dated 1321. However, this edition, dated 1319 H., seems to be the original one.

(9) 'Abd Allāh ibn Khāḍrī as-Salāwī: Sharh 'ala Ṽātān al-Baiṣāniyya fi maṣṭālāh al-ḥadīth. Undated edition (with author's colophon dated halfway Shawrāb 1297 H.); 4 gatherings of 8, one of 2 pages: 34 pp. B. Ch./L. Pr. nr. 268: GAL S II 419.

This edition contains some marginal glosses signed "mu'allī" ("by the author"). In view of these glosses and of the modest tone of title-page and colophon, it seems obvious that this text has been edited by the author himself.

From a note in the margin of p. 8 it can be concluded that this edition was based on a MS in the handwriting of Sidi Aḥmad al-Muqri who had copied his MS from the autograph.


(12) MA’ al-‘Aṣāfīn b. Muhammad Fāḍil b. Mā’in, Naṣrīn (musammā bi-Dānc ‘ad-dāhîr) wa-yatīlātu Naṣrīn li-i’t-mu‘allīf yatabayyīn ‘ṣ-sa‘īd wa-n-nahīs wa-Naṣrīn lahu fi ‘l-burā'id (wa-lahu sharīr bi-l-mu‘allīf lātīf wa-l-kīn ash-sharīr lam yatība ma‘ahu) wa-Naṣrīn lahu fi ‘l-ansā’i wa-Naṣrīn lahu fi ‘l-ṣa‘īd (wa-in kāna min ṣaḥīqī at-taqdim) wa-Abyūd muṣfiḏa lahu aṣīrān. Edited by Ahmad ibn ash-Shamsand Aḥbid ar-Raḥmān al-Kattānī. 56 pp. on yellow-brown paper; dated 3 Dhū ‘l-Qa‘da 1322 (1905). B. Ch./L. Pr. nr. 194; cf. Brockelmann S. II 890 nr. 50. In the colophon Ahmad ibn ash-Shams is called the khalīfa of the author (khalīfayt mu‘allīfihi) and the shaykh of the (anonymous) scribe (shaykh kâtibih). Some of the many marginal notes added by the editors were taken from notes copied from notes in the handwriting of the author, as e.g. on p. 6 i.m.: ‘(…) tu min khaṭṭ man naqala min (khaṭṭ) shaikhinā mā nasīshu” and ib: “intaḥā min khaṭṭ man ‘azā annahu nāqil min khaṭṭ shaikhinā”. These marginal annotations reproduce autograph notes of (one of) the editors.


The first vol. starts with a preface of the printer, Ahmad ibn al-‘Aṣāfīn al-‘Alawī al-Belghītī, who explains the importance of the book for science in general and for mathematics in particular (in the colophon of the printer on pp. 451-3 of vol. 2 the printer’s name is simply given as al-‘Aṣāfīn al-‘Azraq: “nadžīja ‘n-niṣṣ atl-thānī [. . . ] bi-l-maṭba‘at a-l-šāmīra bi-Fās [. . . ] khidmat al-muwafaq al-mu‘allīm al-‘Arābi al-‘Azraq [. . . ]”). The printer explains that the Ancient Kings gave special attention to Euclid’s book in view of the wellbeing of all. Therefore, King al-Ḥasan, convinced of its importance, ordered his governor of the City of Fās, the Vizir Abī Muḥammad Sidi ‘Abd Allāh ibn Ahmad, to see to it that “a number” of copies of this book should be printed (“‘ada-dan min”). This preface is found on a loose gathering of 4 pp. at the beginning. The text of vol. I runs from pp. 1-445 (Books I-IX). This volume’s colophon informs us that it was finished on 10 Radsch 1293, while the printing had started during the first 10 days of Rabī’ I of that same year.

At the end of this vol. we find a separate gathering of 4 pp., numbered (5), (6), (7) and (8), which originally formed part of a quire of 8 pp., the first half of which can now be found at the end of vol. 2, numbered (1), (2), (7) and (8). As these papers contain a list of mistakes, preceded by a special colophon of the editor (“al-muṣṭahīb”), it is obvious that this quire was the very last one to have been printed.

The editor of the book was Idrīs b. at-Tāsī’ al-‘Alawī al-Belghītī al-Ḥasanī, who taught mathematics (apparently at the Qaraawiyīn University in Fās). “He was the one who occupied himself with publishing this book on behalf of the Noble Decree”, remarks the printer in his final colophon of vol. 2.

Vol. 2, finished on 13 Shawwāl 1293 H, has 450 pp. (Book X-XII). On pp. 451-3 figures the extensive colophon of the printer, ending in 10 lines of poetry, the last of which contains a ramp or letterdating (1293 H.).

This work is an outstanding monument of Moroccan book art and civilization of the end of the 19th century. No second copy is known to me in any European or American library. It certainly is one of the best products of the Moroccan lithographic press. B. Ch./L. Pr. nr. 14.
(14) Khalil b. Ishq bi. Ya'qub al-Maliki, al-Mukhtasar; 14 gatherings of 16 pp. + 1 of 8 pp. (pp. 15 and 16 of the first, pp. 1-6 of the second and pp. 14-15 of the seventh gathering got lost, but were replaced in MS, by a maghribi hand; in gathering nr. 6 pp. 5-12 are lacking). This edition dated 13 Rabii' II 1305, is unknown to B. Ch./L. Pr. nr. 31. Some handwritten corrections were added by the scribe-editor, apparently after the printing process.


On p. 145 there is an interesting marginal note which reproduces the colophon of the first vol. of an old MS, in which there figured notes in the handwriting of al-`Imam al-Masnawi. In this colophon the title of Ibn `Abbâd's book was not al-Rasâ'il al-hubrâ but Nuzhat an-nâzîr al-musta'mnum wa-qaid as-sâ`ir al-musta'djîl.


The colophon of the editor, `Abd ar-Rahman ibn Dja'far al-Kattani, figures on the very last page. B. Ch./L. Pr. do not know this book.

(17) One malzama of 8 pp. containing: (1) Djalil ad-Din as-Suvutî, lbayn al-nasyb bi-fadâ'il abî al-bayt; (2) Râh ash-shijâf wa-`y-sajf bi-mam malam `l-`a`zam gahhabu bi-bubh dî al-Musaffa wa-abiyî fi man intashab li-dî al-bayt kahibbi al-a`yâd b. Mûsâ al-Ya`qûbi; (3) Abyâd fi man sabiba al-bayt li-Sh-Ibadatî; (4) Qasida `an نفطاف bi-hujb wa-wasi` wa-dib`i bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i ašâ`fî bii`i aš�

(19) Colophon p. 16

(20) Aḥmad Bārā', Four opuscula in two gatherings of 8 pp. = 16 pp.: (1) Irshād al-udqif li-ma'na 'wa-khayṣatul niyyat al-khalīf'; (2) Fath ar-rasālīf fi mas'ulāt ash-shakhsī fī 'l-'alāqā; (3) I'jam as-sāmi' bi-ma'na qawl as-Shaikh Khālid fi 'r-rīhāb bi-'l-ma'nāfī; (4) Anfas al-a'dārā li-fath al-istighāfī min faḥm khalīf Khālid fī darab as-sādiq GAL S II 716 nr. 5; B. Ch./L. Pr. nr. 57 (but our edition is not identical to that one, which has 42 pp. and is dated 1307. This ed. is undated).


(22) Abū 1-'Abbās Aḥmad ibn Sulaimān ar-Rāzmī, Sharh 'alā maṣāṣād Abī Sālim Ibrāhīm ibn Abī 1-Qāsim as-Samālī fī ma'rīfat al-ṣafarīd wa-l-bīchār wa-sharīt takmilat ash-sharīh al-madīkhār. Undated, 8 gatherings of 8 pages + one of 4 pp. = 68 pages (last 2 pp. blank). B. Ch./L. Pr. nr. 199; GAL S II 709.

(23) Ibn Kīrān, Ḥusaynī 'alā tawṣīḥ Ibn Hīṣām 'alā Alīfyyat Ibn Mālik. Edited by Dīya'īr ibn Idrīs al-Kattānī; printed under supervision of al-'Arabi al-Arzāq, Fès 1315, halfway Rabī' II. 2 vols (66 gatherings of 8 pp. + 1 gathering of 8 of which the last 3 pp. blank in vol. 1 = 533 pp. text; 51 gatherings of 8 pp. = 408 pp. text in vol. 2). Printed at the expenses of Muḥammad ibn al-Qāḍī 'Abd as-Salām al-Huwārī. B. Ch./L. Pr. nr. 111; S I 543 nr. g.
Abū ‘Abd Allāh Muḥammad al-Mahdī al-Wazzānī, Ḥāshiyya ‘alā shahīd as-Sudānī ‘alā Muqaddimat Ibn Aṣīrurrām. 32 malzama’s of 8 pp. = 256 pp. (last p. blank). The commentary ends on p. (247), while pp. (248)-(255) contain a “khāṭima” entitled: “Khāṭima tasḥiḥanī ‘alā ba‘q faḍīl il-ilm” of the author, who finished his clean copy (“mubāyjadah”) in 1289, 16 Rabi‘ I. Unfortunately the binder has trimmed the year mentioned in the colophon on p. (255). However, this edition seems to be identical to the one mentioned by B. Ch./L. Pr., nr. 25, which is dated 1298 H. (although B. Ch./L. Pr. give 257 as the number of pages). Printed in “the second printing-office” (“bi-yad mu‘allim asc-Tayibah as-thniyia Aḥmad ibn al-Mu‘allim asc-Tayibib al-... fi 13 Rabi‘... nā ‘llah khairahu”). GAL S II 334 nr. 30.

(26) Muḥammad ibn al-Madani Abū ‘Iṣān al-Ḥasanī, Lu‘ūmat al-anwa‘ wa-qal‘āt ad-dawhari wa-rūjād al-azzār fi 3-sulā ‘l-nabi al-mubaddār. 14 malz. of 8 pp. = 112 pp. (the last 3 pp. containing various colophons). B. Ch. nr. 110; not in Br. The author — already a centenary — was still alive in 1315 H., when the book was printed; he was a follower of the Dījāzzīyya tarqīa.

Printed on the press of Ahmad al-Azraq (“bi-yad mu‘allimin ash-shāb ibn al-abarr al-ḥādīj al-Muhamm ad al-Azraq”), dated 22 Dijumad II 1315 H. Scribe was Muḥammad al-Waḥib ibn Ibhrāhim ibn Tālīh ibn Aḥmad ibn Muḥammad at-Tawwādi. The book was printed by order of the merchant al-Ḥādīj al-Khaḍir ibn al-Amīr al-Ḥādīj Muhammad Fathā Barrāda, with financial support of ‘Aṭā ibn Aḥmad. All this took place under the editorial supervision of Sīdī Muḥammad ar-Ra‘īs, who has added at the very end of the book a poem eulogizing it, consisting of 10 lines.

(30) Muḥammad Faṭḥā ibn Qāsim al-Qāshī, Fīkrīst, 5 maḥāz of 8 + one of 4 pp. — 44 pp. Dated 15 Dhū l-Ḥijjah 1320 H, B. Ch. nr. 177; the author finished his work on 8 Rabi‘ I 1320 H. Not in Br.


The first 4 pp. of this book contain a biography of the author, copied from Salut al-anfās of al-Kattānī. The author composed his book in 1325 H.

(32) Muḥammad Muṣṭafā MA' al-'Ainān, al-Aqādas ʿallā l-anfās wa-bī-ḥamishkāhī nasmuhu al-musnad wa-sharḥahu lahu al-musammā bi-Tanwīr al-sa‘īd fi l-'Amm wa-l-hāyās. 8 maḥāz of 8 pp. — 64 pp. Printed at the expenses of Sīdī Abū 'l-'Abbās Aḥmad ibn al-Shams, who also did the editorial work, together with Abū 'l-'Abbās Aḥmad ibn al-'Abbās al-Bā‘izzawī. All this information is given in the colophon of the scribe, Aḥmad ibn 'Abd al-Mawla al-'Ālamī al-Yamlaḥī, who provides at the end of his colophon a chronostic (["ranūz") with the year of printing, viz. 1320. Printed in the office of al-'Arabī ibn Muḥammad al-Azraq. B. Ch./L. Pr. nr. 175; not in Br.
(33) KHALIL b. Ishâq al-Mâlikî, al-Mukhtasar. Vol. 1 : 21 malz. of 8 pp. = 168 pp.; vol. 2 : 19 malz. of 8 + 4 pp. = 156 pp. Dated 27 Rajab 1322. On the title-page it is stated that this edition or "nuska" was printed at the expenses of Moulay Ahmad ibn Moulay 'Abd al-Karîm al-Qâdirî al-Hasânî. It is explicitly said to be the "first impression" ("al-šub'â al-šâbî"). Cf. B. Ch./L. Pr. nr. 31, where several codd. are mentioned (some earlier than this one).

(34) Muhammad ibn al-Bashir ibn al-Bukhâri ibn Ahmad Muhammed ash-Shanqîrî murîd MA' al-'Ainain, Hududîyat al-murid fi l-šî'ah bi-'alî-ADMIN 'ulâ l-murid. 8 pp., undated; not in B. Ch./L. Pr.; not in Br.


(37) Colophon p. 96

The author completed his work in 1306, as appears from the colophon. This printed version seems to date from the same year; therefore, the scribe-editor was probably the author himself. This copy contains some handwritten marginal corrections, in the same hand as the one that wrote the body of the text (pp. 12, 13, 14, 21, 22, 67, 72, 76, 80). 12 malz. of 8 pp. = 96 pp. B. Ch./L. Pr. mention an undated edition of 32 pp. under nr. 338, but apparently had no information on this edition.
(37) Qāsim Ibn Ahmad Ibn Yāmūn at-Tālibī al-Akhmāshī, Sharh li-munāfinatik fi ʿādāt an-nīhā wa-mā yaṭāʾalaq bihi mināmm wujūrūnabu aw yulāh. In the margin another commentary on the same point by at-Tāhibī al-Madani Djanīnī.

Undated edition of 12 malz. of 8 pp. + 2 pp. = 108 pp., cf. GAL S II 693, where the printed edition is not mentioned (Br. knows one MS only of the Manẓūma and of the author’s comm.; Djanīnī’s comm. has remained unknown to Br.: Ibn Yāmūn finished his work in 1098, Dījānī finished his comm. in 1383, as appears from his colophon, reproduced in this edition); cf. GAL S II 1932 br. 4 (MS in München). Not in B. Ch./L. Pr.

(38) Abū ʿAbd Allāh Muḥammad ibn Abī Muḥammad ibn ʿAbd al-Qādir al-Fāṣil, Taḥnīl al-mudīm bi-sharb shawābih Ibn Hisbāmī, 41 malz. of 8 pp. = 328 pp. Dated in a chronicon 1310 H. = B. Ch./L. Pr. nr. 80, GAL S II 17. Edited by ʿAlāl ibn Abū Allāh al-Fāṣil al-Fihri who based his text on manuscripts in the handwriting of the author, as is stated explicitly in his colophon (pp. 327-8). Printed at the expenses of the printer, al-Azraq.

(39) Abū ʿAbd Allāh Muḥammad ibn al-Madani Djanīnī, as-Zādī wa-l-iqmāt bi-ṣawādījīr ash-sharḥ al-muflīh iz-man bāna yuʾamin bi-ḥillāh wa-rasūlimī wa-yanūn al-iḍṭīmaʾ bi-ʿan ʿalāt al-lahw wa-wa-samāl. In the margin: ad-Durar ad-darriyya al-mustanitūra. 36 malz. of 8 pp. + 6 pp. = 294 pp. Edited by the brother of the author, Sayyid at-Tāhibī. Printed at the expenses of the son of the author, Abū ʿl-Qāsim Sīdī Abūmad, under supervision of at-Ṭayyīb al-Azraq ("muḥbāšir ʿabīthī"), finished in 22 Rabiʿ II 1309 H. The last 2 pp. contain an enology in verses by a student of the author, whose name is not mentioned. Lévi-Provençal-Ben Cheneb nr. 6 give 1285 H. as the year in which a first edition was printed. Moreover, they remark: “une seconde édition sans l’ouvrage en marge, a para en 1309, 1 vol. 204 p.”, However, our edition, dated 1309 H., does contain the marginal work. Moreover, the year 1285 H. is mentioned in the colophon of the author as the year in which he finished composing the book. Therefore it seems that the edition of 1285, mentioned by B. Ch./L. Pr., in reality does not exist. This assumption seems to be corroborated by the detailed colophon at the end (pp. 291-2) in which no previous printed edition is mentioned, which one might have expected if this indeed had been the case. Often second or later editions from Fès were commercial ones and therefore did not contain the name of a subsidizer. GAL S II 885, nrs. 1 and 2.


The text itself covers pp. 1-22. The remaining pages contain numerous enologies in prose and poetry of the work and its author by contemporary Moroccan scholars, viz.:


pp. [41-3]: Ibn al-Ḥaṣīf Ibn Muḥammad as-Samānī, who signs as Muḥammad al-Hafīd ibn Muḥammad as-Samānī al-Khazrajī;

pp. [43-4]: Idrīs as-Sānī;

pp. [44-5]: at-Tāhibī ibn Muḥammad ibn ʿAbd al-Wāḥid as-Sānī al-Qurashi;

pp. [45-6]: Abū Abū Allāh al-ʿAbbās al-Tāhibī;

pp. [47-8]: Abū al-Muḥammad al-Muḥammad al-Muḥammad al-Balghīthī, who provides the colophon with a chronosion which I was unable to decipher (1309 + 8 = 1317), but this may be the date of the original, first edition, to which the enologies found in this, second edition, were added).

See GAL S II 17; B. Ch./L. Pr. nr. 283 (cf. nr. 86).
(43) آبّن ‘Abd-Allâh Muhammad ibn Qâsim Djasîs, Sharh li-tauhîd Rîdâl. Ibn Abî Zaid al-Qarâvîî. 42 malz. of 8 + 6 pp. = 342 pp. Cf. B. Ch./L. Pr. nr. 2. Cf. GAL S I 302. The author finished composing this work in 1125 H.; the MS from which this edition was made, was dated 25 Djumâdâ II 1131 H., as is explicitly stated in the colophon.

In the colophon this volume is called “the first volume” (“intahâ al-djuz’ al-a’wal min sharh sayyîd Muhammâd Djasîs ra’înahu ‘llâh”). The solution of this problem might be, that this work, though complete in itself, had been printed as vol. 1 of a set of volumes containing the complete comments of Djasîs on Ibn Abî Zaid’s Rîsâlî. The remarks of B. Ch. and L. Pr. under nrs. 1 and 2 of their lists are inconsistent and confusing. These books have of course not been printed in 1125 and 1131 H., as assumed by L. Pr. and B. Ch. These years are, as indicated before, the dates of composition by the author and of the colophon of a MS which served as model for the edition.


This copy contains some marginal emendations and annotations in the handwriting of the scribe-editor, apparently added after the printing had been completed, during a final correction. Apart from these notes there are also some annotations in a western handwriting, in French and Arabic. These are, to all probability, of G. Ferrand, the previous owner of this book.


The last 136 pp. are from the 2nd, revised edition as appears from the colophon: ‘Qâla ‘l-mu’âlîf—haṣâfahu ‘llâh bi-mamnûni—kâhidî ‘l-bâshîyâ tu’rib’at qabla hâshîa ‘l-waqt fi ‘lâm thâmiyâ wa-thalâthîhi’i‘a wa-‘lîf wa-waqa’at bi-hâ umîr ḡafâlânî ‘anâ wa-strâdîkânîh fî hâshîbi ‘l-maṭba‘a’ thâmiyâ wa-mamnûn waqa’ê fihi al-khtîf bi-bâna ‘l-maṭba‘atâ'in fa-‘l-amâl fihi ‘alîd ‘thâmiyâ [inta]lâm min ḏâkîthî ‘kâmâ ‘llâh lâhu bi-mamnûni [a’mân]’. The first ed. dated 1308; this one undated.
This copy has numerous marginal notes in the handwriting of a contemporary Moroccan scholar. Unfortunately part of these have been trimmed by a binder. It would be of interest to identify the contents of these notes: they seem to be the rough draft of a commentary or gloss on Ibn Sîdî's and al-Wazâzi's glosses on az-Zaqqâq's Lâmiyya. Cf. GAL S II 376.


The text runs from pp. [2] - p. [12]. Then follow eulogies by:

1. p. [12]: Abî 'I-Abbas, Shaikh al-djamâ'a in Fès and at the same time Qâdi al-djamâ'a in Meknès;

After these eulogies there follows a refutation of the views of al-Wazâzi by "one of the contemporary [scholars]" (ba'd al-musâ'irin), whose name is not mentioned explicitly (in the colophon on p. [46] he is referred to as "ba'd ahl al-arse"). This refutation is, on its turn, accompanied by an answer to it of al-Wazâzi. Together, all these texts present a vivid picture of this theological discussion in Morocco.

(49) Abū 'l-ʿAbbās Abū ʿAmīr ibn Muhammad al-BūYaʿqūbī, al-Tahārī ḍī-maṣāʿil al-tawsīyār. 3 māz. of 4 lvs. + 1 māz. of 2½ lvs. = 37 pp.
Printed at the expenses of the scribe, Muḥammad ibn al-Qāsim ibn al-Ḥālidj Abū as-Salām al-Bādīsī al-Andalusī al-Anṣārī, in 1324 H. Printed in the office of as-Sayyid al-ʿArabī al-ʿAzraq. B, Ch/L, Fp. nr. 209. The authors completed his work in Rabiʿ I 1225 H.

I. BIBLIOGRAPHICAL INDEX

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41 (?), 44 (?), 45 (?), 46, 47, 48 (?).
II. INDEX OF NAMES

Reference is given to item number and (between brackets) page number; the following abbreviations have been used:
a = author, e = composer of an enlty, ed = editor, p = printer, s = scribe, su = subscriber. Cross-references are given in italics.

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Ar. al-Fihrist
Ar. al-Katāna
Abd as-Salām Ibn at-Tayyib al-Qādirī
Abd al-Salām as-Salābī
Abd al-Wāḥīd b. a. Mawwāz as-
Sulaimānī
Ab. b. 'Azīz al-Hādī
Ab. a. 'Abd al-Karīm al-Qādirī al-
Hasānī
Ab. a. 'Abd al-Mawāl al-‘Arabī
Ab. a. 'Azīz b. A. b. Y. as-Sāfī al-
Yamānī
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Hasānī
A. Ibnu ash-Shams
A. Ibn Sīdā
A. b. al-Ma'mūn al-‘Alawī al-Belghūti-
thī
A. b. M. al-Bayyānī q. (a. l-'Abbās)
A. b. M. Dīyārī
A. b. M. al-Mahdī b. al-'Abbāb b. Sābir
al-Bayyānī
A. b. M. Mu'ātī
A. b. Mūsā b. A. a (14)
A. b. Subhān al-Ra'samīlī (a. l-
'Abbās)
A. b. at-Tālīh Ibn Sīdā al-Mu'tī
A. b. at-Tayyib al-[-?] 25 p (22)
A. b. Yazīd b. M. b. 'Azīz al-Wāshīrī
Ab. Ḍā'īrī 6 a (13)
Alawī b. a. 'Arabī al-Belghūtī
13 p (17)
Alawī, b. M. b. Māmūn al-Belghūtī
40 p (29)
- Alawī, b. M. b. Māmūn al-Belghūtī
al-Hasānī 13 ed (17)
A. b. A. 26 su (22)
A. b. Y. b. M. b. 'Azīz al-Kāfīrī
'A. b. Qurashi al-Baṣṭī al-Qalasādī
A. b. 'Azīz al-Mu'ārī
A. b. 'Abd Allah al-Fihrist al-
Fihrist
A. b. 'Abd Allah al-Fihrist al-
Fihrist
A. b. 'Abd Allah al-Fihrist al-
Fihrist
A. b. 'Abd Allah al-Fihrist al-
Fihrist
Ferdinand, G. 44, annotator (31)
Hamūd b. 'Abd Ibn al-Hāfīdī
Hamūd b. Tādīr 1 ed (10)
Hasan b. M. (King of Morocco) 13
su (17)
Hasan b. M. b. a. 'Abd Allah al-
Wahdī 1 ed (9)
Hawwāt, Sulaimān (a. 'Rābi') 2 1
(10); 31 a (24)
Hilāl b. A. b. 'Azīz b. a. 'Abd al-
Wahdī 1 ed (9); 31 a (24)
Hilāl b. A. b. 'Azīz 9 a (14); 42 (30)
Hilāl b. M. as-Salām 1 ed (9)
Hilāl b. M. as-Salām 1 ed (9)
Hilāl b. M. as-Salām 13 su (22)
Ibn 'Abbāb ar-Rundī 15 a (19)
Ibn Abī Qasīm al-Bādhī [-?] al-
Qādirī 17 su (19)
Ibn Abī Qasīm al-Bādhī [-?] al-
Qādirī 17 su (19)
Ibn Abī Qasīm al-Bādhī [-?] al-
Qādirī 17 su (19)
Ibn Abī Qasīm al-Bādhī [-?] al-
Qādirī 17 su (19)
Ibn Abī Qasīm al-Bādhī [-?] al-
Qādirī 17 su (19)
Ibn Abī Qasīm al-Bādhī [-?] al-
Qādirī 17 su (19)
Ibn Abī Qasīm al-Bādhī [-?] al-
Qādirī 17 su (19)
Ibn Aljārumī 25 a (22)
Ibn Abī Wāṣir al-Madīnās (a. M.) 6 a (13)
Ibn Aṣim 1 a (9); 6 a (13)
Ibn Aṣkār 11 a (16)
Ibn al-Dīyārī, A. (a. l-'Abbās) 5 ed
(12)
Ibn al-Hādījī, Hamūd b. 'Arabī 16 a
(19)
Ibn al-Hādījī, M. b. a. 'Arabī 16 a
(19)
'Abd al-Kabīr 27 e (23)
Ibn Hisām (gramm.) 38 a (28)
Ibn al-Khayyāt, A. b. M. az-Zagārī
al-Hasānī 1 ed (9); author of a pre-
face 5 (11)
Ibn Kurān, at-Tayyib al-Hāfīdī 6 a
(13); 16 a (19); 23 a (21); 43 a (30)
Ibn Millūk, M. a. 'Arabī 6 a (13)
Ibn ash-Shams, A. 12 ed (16); 32 su
(24); 32 ed (24)
Ibn ash-Shams M. Fāl, M. (a. 'Alī)
7 e (14)
Ibn Sīdā al-Murī, A. b. al-Tāfīb
40 a (20)
Ibn Sīdā al-Murī, M. b. a. Madīnā
16 a (19)
Ibn Sīdā al-Murī, M. b. a. Madīnā
16 a (19)
Ibn Sīdā al-Murī, M. b. a. Madīnā
16 a (19)
Ibn Sīdā al-Murī, M. b. a. Madīnā
16 a (19)
Ibn Sīdā al-Murī, M. b. a. Madīnā
16 a (19)
Ibn Sīdā al-Murī, M. b. a. Madīnā
16 a (19)
-Kattâni, M. b. Dja'far b. Idr. al-
-Husain al-Iṣrîs (a. 'Al). 4 a (22)
-Khadîr b. M. Fathâ Barrîda 26,
-merchant (22)
-Khallî b. Idrîs b. Ya'qub al-Mâliki
-14 (a 9); cf. 20 (24); 33 (27); 42 a (30)
-Liqa'î, Nâṣir ad-Dîn 42 a (30)
-Mâ'âlî al-Ainâm M. Mustâfâ b. M. Fâdî b. Ma'nîn cf. 1 (6); 7 a (14);
-12 a (16); 28 a (23); 32 a (24)
-Masîmî, M. b. Aṣ-Ṣâyîb b. Mas'ûd
-3 (11)
-Khalîfî, Khalîfî b. Sâlih al-Husaini
-17 (a 33)
-Khallî b. Sâlih al-Khalîd al-Husaini
-Mahdî b. M. al-Wâsârîn (a. 'Âṣa)
-Mufaddal b. 'Abd al-Hâdî al-Azâzî
-Mufaddal as-Sâdî
-M. b. 'Arq. b. 'A. b. Y. al-Fâsî
-M. b. 'Abd as-Salâm al-Husaini
-M. b. 'Abd as-Salâm at-Tâhirî al-
-Iṣrîs (a. 'Âl)
-M. b. 'Abd al-Wâhid al-Husaini
-M. b. 'Abd al-Wâhid al-Iṣrîs (a. 'Al)
-M. al-Arâbî b. A. al-Husaini al-
-Dârquâ'î (a. 'Al)
-M. al-Âtîg b. M. Fâdî al-Iṣrîs
-M. al-Bashîr b. al-Bukhârî b. A.
-Mahmûd ash-Shânîfî
-M. b. Dja'far b. Idr. al-Husaini al-
-Iṣrîs al-Kattâni
-M. Fâdî b. Mâmmûn, M. Mâ' al-
-Ainâm M. Fathâ b. 'Abd al-Karîm Ibn al-
-Iṣrîs al-Husaini
-M. al-Fâtîmî b. al-Âh. ash-Šâqiîl b.
-Husaini
-M. al-Habashi al-Tâzî
-M. al-Husaini al-Iṣrîs (a. 'Al)
-M. Ibn al-Âṣâfî
-M. Ibn ash-Shams M. Fâl (a. 'Al)
-M. Ibn al-Tâsyîb b. 'Abd as-Salâm
-M. b. Idr. al-Qâdirî al-Husaini
-M. b. Khalîfa 40 a (29)
-M. b. al-Madâni 'Abd al-'Izz al-Husaini
-M. al-Mahdî al-Fâsî
-M. al-Mahdî b. M. al-'Imrânî al-
-Wâsârî (a. 'Âl)
-M. b. M. al-'Aṣârî
-M. Mustâfâ Mâ' al-'Ainâm
-M. b. Q. b. 'Abd as-Salâm al-Bâdist
-Andalusî al-Âmmârî
-M. b. Q. Dja'far (a. 'Al)
-M. b. Q. al-Qâdirî
-M. ar-Râbî' 26 ed (22)
-M. b. Sâdî al-Bâbirî (a. 'Âl)
-M. al-Tâwûdî Ibn Sûdâ al-Marri (a. 'Al)
-M. al-Tâsyîb b. Mas'ûd al-Mârîfî
-M. al-Tâhirî al-Djamâ'în (a. 'Âl)
-M. b. 'U. al-Tâsyîb
-M. al-Wâhî b. I. b. A. M. al-Tâwûdî
-M. b. Y. as-Sâdî al-Husaini
-Mu'înî, A. a. script of a MS; 10
-Nâṣir ad-Dîn al-Liqa'î
-Nâṣir ad-Dîn al-Tâzî
-Qâdirî, (Moul.) A. b. (Moul.) 'Abd
-al-Karîm al-Husaini 33 su (27)
-Qâdirî, M. b. Idr. al-Husaini 27 a (23)
-Qâdirî, M. b. Q. 1 e (6); 39 a (24)
-Qâlasâdî, 'A. b. M. al-Qâlasâdî al-
-Bâtî al-Âlî (a. 'Âl) 45 a (21)
-Q. b. A. Ibn Yâmûn al-Tâzîî al-
-Akhmîs
-Qurashî, al-Tâhir b. M. b. 'Abd al-
-Wâhid as-Sâdî 40 a (29)
-Rasamûlî, A. b. Sâlâmîn (a. 'Âl-
-Abbâ' 22 a (21)
-Salâwî, 'A. b. Khâdir (or Kha'drâ')
-1 e (6); 9 a (14); 2 ed (14)
-Sâmûlî, L. b. A. al-Âlî (a. 'Âl)
-22 a (24)
-Sânîsî, M. b. Y. al-Husaini 6 a (13)
-Shâ'îzî 17 a (19)
-Sâmî, 'Abd al-Hâfîz b. M. 40 e (29)
-Shâqûlî, M. al-Bashîr b. al-Bukhârî
-b. A. Mahmûd 34 a (27)
-Sâmî, Idrîs 40 e (29)
-Sâqiîl, 'Abd al-Hâdî b. A. al-Husainî
-1 e (6)
-Sâqiîl, M. al-Fâtîmî b. al-Ha.
-Husainî 1 e (6); 24 e (22)
-Sâdînî 23 a (22)
-Sâdîkî, 'Abd as-Salâm 1 e (10)
-Sûlâmîn al-Tâwûdî (a. 'Al-Tâzî)
-Sûlâmînî, 'Abd al-Wâhîd b. al-
-Mawâzî r e (6)
-Sâsî, M. Mufaddalî 1 e (6); 40 e (29)
-Sâsî, A. b. 'Arq. b. A. b. Y. al-
-Yahyâlî al-Fâsî al-Mârîkûshî 3 s
-(10/11); 3 e (10/11)
-Sâyûîsî, Idrîs ad-Dîn 17 a (10)
-Tâqâwî, M. b. U. 15 su (10)
-Tâhir b. M. b. 'Abd al-Wâhid as-
-Sâdî al-Qurashî
-Tawûdî, M. al-Wâhî b. I. b. A. M.
-26 a (22)
-Tâsyîb al-Tâzîî al-Tâsyîb Ibn Kirâm al-Hidjâzî
-Tâzîî, al-Abbâsî b. A. (a. 'Al-Fe'dî)
-40 e (29); 47 e (33)
-Tâzîî, M. al-Habashi 17 a (19)
-Tâzîîî al-Djamâ'în, 'A. 'Al
-Tâzîîî, Nâṣir ad-Dîn 13 a (27)
-Wâdîqîrî, A. b. Idr. al-Husaini 1 e
(9); 40 e (29)
-Wâsârîshî, A. b. Y. b. M. b. 'A.
-10 a (10); 43 a (30)
-Wâsârîsî, M. al-Mahdî b. M. b. al-
-Khadîr (a. 'Al or a. 'Âṣa) 1 a (6
-10); 1 ed (9/10); 18 a (20); 25 a (24)
-36 a (27); 46 a (31); 47 a (33)
-48 a (33)
-Yafrînî, a. 'Al. 2 a (10)
-Yâhûbî, 'Iyâsî b. Mâsîs 17 a (10)
-Yâmâbî, A. b. 'Abd al-Mawâlî al-
-Âlamî 1 s? (10); 4 ed (12); 4
("qasâyim" of the "New Printing
Office"); 7 s? (14); 7 e (14); 32 a (24)
-Zaqqûqî, 'A. (a. 'Âl.) 6 a (13); 46 a
(37/3)
-Zarqâ'înî, 'Abd al-Bâzîq 42 a (30)

The collection is in good condition: one half is bound, partly in Oriental leather bindings, the other half is in loose quires, as the books were issued.

Price for the collection: £46000.

E.J. BRILL, Leiden
Important collection of 29 fatwā-manuscripts (and one printed edition) embodying the most important legal sources for the Ottoman Empire from the 16th to the 19th century.

The fatwā (fatwa), or "opinion on a point of law", was issued on demand in questions pertaining to the religious, social and political life, by the mufti of Istanbul. As "şeyh El-Telal" he became one of the most influential persons in the Ottoman government structure, his person being the only one, with the Grand-vizier, to be appointed directly by the Sultan. In 1924 only his function was abolished.

The fatwā was originally developed for questions regarding the hadīt's (Islamic divine law), but became also very influential in deciding matters of social and political interest, and was even used to legalize the laws (qānūn) issued by the government. Soon the fatwā-collections replaced the usual fīqh commentaries and their (super)glosses, and became a handbook for all sorts of legal questions. See in detail about this subject H.Krüger, Fatwa und siyar, Wiesbaden 1978.

This collection derives from the library of a Turkish lawyer, and was assembled with great care. Among it can be found the works of the five great şeyh El-Telal's, Ali Efendi, Abdül-Su'ud Efendi, Feizullah Efendi, Abdülah Efendi, Abdurrahim Efendi, as well as the famous Natîjat al-fatwā of Durrat-i-Südana. For these six works see Krüger pp.60-61.

The collection is in fine condition and is priced at £1.32000.--

CONTENTS

1 Ali Efendi. (d.1103/1692), al-Fatâwâ, collected during his life and written down by Muhamed qâşî of Istanbul. Undated, autograph.
3 Feisal-ullah Efendi (d.1110/1703), al-Fatwa, 18th century Ma.
4 Abū'l-Ḥuṣayn al-Fatīḥ, 18th century Ma.
5 Ḥāʾir al-Dīn b. Ahmad al-Fārūqī al-Mawī (d.1081/1671), al-Fatwa wa-l-Qairiya, as completed by al-Ghāsibī. Dated 1123 H.
6 'Aṣa′ī al-Muwallad, Fatwa-1 'Aṣa′ī, 19th century Ma.
7 Mūsawī al-Suda Ṣādī b. Qāsim (d.1088/1677), Fatwa, as collected by 'Aṣa′ī al-Muwallad. Dated 1130 H.
8 'Abd Allāh Efendi (d.1156/1743), Bahgat al-Fatwa, as collected by al-'Alī, Dated 1156 H.
9 The same work, copied by Ḥusayn b. Qāsim al-Suwallā in 1183 H.
10 Mūsawī al-Sudā'ī al-Muwallad, Tuhfat al-ṣalāh, dated 1208 H.
11 Dāhītī al-Muwallad, Tuhfat al-qawā'id, completed 1214 H.
12 Dāhītī al-Muwallad, Fatwa-1 Muwallad, dated 1234 H.
13 Ḥusayn b. Qāsim al-Muwallad, 'Arif, Nāṣrī al-Fatwa, dated 1236 H.
14 'Abd Ḥamīd Efendi (d.1130/1717), al-Fatwa, the only printed edition of the largest collection of Ottoman fatwas, Istanbul 1243 H., 2 folio volumes.
15 Collection of fatwas mainly from 'Aṣa′ī al-Muwallad, Mūsawī al-Suda and Ibn al-Sūrī, 18th century Ma.
16 Ṣamī al-Fatwa, Arabic Ma copied 875/1470.
17 Maḥmūd al-Fatwa, one of the oldest Ottoman collections, copied 1059/1649.
18 Collection of qawā'id and fatwa's of agrarian interest, copied 1180 H.
19 Collection of fatwa's and qawā'id copied 1180 H.
20 Collection of qawā'id copied after 1180 H.
21 Collection of qawā'id and fatwa's of agrarian interest, 18th century Ma.
22 Collection of fatwa's in Turkish and Arabic, end 17th century.
23 Collection of fatwa's with Arabic sources in the margin, from the 18th cent., 14 fatwa's-collection end 18th century.
24 Fatwa's and qawā'id's beginning 19th century.
25 Fatwa's, with in the margin 'Alī Efendi, beginning 19th century.
26 Fatwa-collection in Turkish and Arabic dated 1037 H., but probably early 19th century.
27 Collection of fatwa's copied 1244 H.
28 Collection of fatwa's copied 1256 H.
29 Collection of fatwa's with Arabic sources, copied 1293 H.

A more detailed description of each item is available on request.

Caliph of MS nr. 76: Qawā'id al-Fatwa, copied 875 H., probably in Persia. Reduced.
Messrs E.J. Brill offer for sale the Persian library of an Iranian scholar, whose interests were devoted to scientific (specially medical) subjects, and to the history of his country. Other favorite subjects were the history of Persian booklore and printing, and of course his national literature (specially poetry).

The main part of the books is in Persian, but there are also a few items in Arabic printed in Persia, or connected with Persian texts.

It is a hard-core collection in the field of Iranian history; all items not of direct importance for this subject, and in general for all the subjects mentioned above, have been removed. It contains also most of the important publications relating to these subjects from the Tehran National University, and other foundations or institutions.

The historical interest is represented by many important works, wherever possible in the older Qājār editions on which most modern Persian editions are based. To give an example, the works of Bāhā'ī, Ḡānūshī, and Mīrzā Ḥabīb are represented by the older standard editions as well as by the modern reissues.

A selection of the more important authors are:

- Abūl-Fazl 'Allāmī
- Ḥāri, Sīrāj al-dīn 'Alībānī
- Bahram b. Farhād
- Bahā'ī
- Ṣayyid Ḥasan, Muḥammad
- Rūdāyat, Rūḏ-Gulf Īān
- Ḡānūshī
- Mīrzā Ḥabīb
- Bīrūnī, Ḥāfiz Shāh
d- I tīmān al-Sulṭāna (Ṣāfī al-Dawla)
- Mīrzā Ḥabīb
Among the important editions of authors in the field of science we mention those by:

Muhammad Karim Es-Sadabi
Abbas, Muhammad b. Mub. Arslan
Arifi, Nasir al-din Mub. b. Mubaddi
Abu-'Ali al-'Aliwi

Next in line are a number of bibliographical tools indispensable to any scholar approaching the Iranian area. We mention:

Atfar, various works
Aqa Bursurg ‘al-Tahriri (‘Ilmi bibliography in 26 vol.)
Khayyam’s catalogue of the Imperial Library, privately distributed
Dastaneh, various works
Firer, a Khatemani of 560 pages of Tabriz, complete with index.
Ghuri, Ma’ali and various works
Nubar, various works
Nowabi’s bibliography of European language books
Okti’s catalogue of the Mohed Library

The following periodicals are included in the collection, some of them notably difficult to assemble in any state of completeness:

The following periodicals are included in the collection, some of them notably difficult to assemble in any state of completeness:

Aynayi (continuation of Rahnema-ye Kitab)
Hadar
Haraishye-ye tarihi (complete set)
Keshmianak va Harani-ye Irani
Studios historiques de l’Iran
Farhangi-ye Mil’mil-ye Iran
Nabar va Haruni
Journal of the Regional Cultural Institute

Korea

Iran’s famous national poets are all represented by at least one of the best editions, but special mention should be made of the poetic works, mostly in old editions, of less-known poets like (to mention only names beginning with A):

Abu’l-Hasan al-Tahiri
Afnan - Pishavi
Afnan - Tului
Ahmad al-Ibari
Abul-Qasim, aging al-din
Abul-Qasim, aging al-din

As regards printing history, such treasures are to be found as:

Mastun, Ma’ali -I Saltaniya (Tabriz 1541 E.), the first Persian book printed with type in Persia
Al-Khuri, ‘Ali b. al-Salih ibn- al-‘asam (Tabriz 1045), the second book printed in Persia, and the first Arabo one
Muhammad Karim, Farhangi-1 ‘Aja’ (Tabriz 1660), one of the oldest lithographed books printed in Persia
Anonymous, Usfurat al-asurah (Tabriz, 1314), an early specimen of colour printing
Sa’di, Golestani (‘Alamgir 1449), and Cairo 1661), two editions printed with special type
Sa’di, Golestani (London 1303), printed by Maliki jain
Farrokh, Naqsh-1 Farrokh-1 (Tabriz 1884), reproducing calligraphy of Naqsh-1 Farrokh
Nishani, Jami’ (Tabriz 1280-87), with many hand-coloured illustrations
Dawab, Majalis (Munich 1933), rare colour printing reproducing calligraphy of ‘Abd al-Karim

Moreover, some 30 items are not mentioned by Storey or Nussair, or furnish details which correct these bibliographies.

Finally a collection of twenty manuscripts are included in the library. Among them are an illuminated copy of the Magnavat, and of ‘A‘tar; further the historical texts, a dictionary; eight poetical texts, two medical works, a work on divination, and an encyclopedia of work. We append a check-list:

Dawab, Majalis, 14th century
Dawab, Majalis, 15th century
Dawab, Majalis, 16th century
Dawab, Majalis, 17th century
Dawab, Majalis, 18th century
Dawab, Majalis, 19th century
Dawab, Majalis, 20th century
Dawab, Majalis, 21st century
Dawab, Majalis, 22nd century
Dawab, Majalis, 23rd century
Dawab, Majalis, 24th century
Dawab, Majalis, 25th century
Dawab, Majalis, 26th century
Dawab, Majalis, 27th century
Dawab, Majalis, 28th century
Dawab, Majalis, 29th century
Dawab, Majalis, 30th century

47
Ottoman poetry has always played a large part in the cultural life of the Turkish Empire. It is an art in which all the historical or literary persons of name have exercised themselves, and it was extremely important in shaping the language and literary style of all that the Ottoman Turks produced in six centuries. In the words of Gibb, "nearly all Turkish writing that was wholly or mainly literary or artistic in intention took the form of verse...The history of Ottoman poetry is thus nearly equivalent to the history of Ottoman literature" (History of Ottoman Poetry I (London 1900) p.v).

The poetical works of 175 Ottoman authors are here offered for sale in a collection of 253 books and manuscripts. This collection is divided in 47 manuscripts (including two autographs), some 50 editions published in Istanbul and Bulag before 1280 H. (1863), and about 100 editions published between 1863 and 1928, the year of the Turkish alphabet reform, the remaining volumes being editions or studies published after 1928 in various countries.

The collection is in fine condition, and brings together an unparalleled wealth of material for the study of this fascinating subject. The price is Dfl. 40000.

We append a list of all the authors represented by at least one publication, mentioning between brackets the number of editions or studies if more than one, and the manuscripts if there are.

- Abi Çelebi (ms)
- Ahmed Fuça
- Akif Fuça (3)
- Aırı
- Aşaf
- Aşkeri (ms)
- Avni
- Aydıl
- Aydınlı
- Aydınlı, Karamanlı
- Bâkî (+ 4 ms)
- Belili Burasevî
- Bihisî
- Burhâneddin, Kadi
- Çahi (ms)
- Çen Sultan
- Çomîlî
- Çevî Çelebi (+ 2 ms)
- Dâlî, Ahmed
- Dâlî (2)
A large collection of Arabic manuscripts has been brought together the past few years by Messrs. Brill. In 1978 a first selection was published as Catalogue No 500, we now offer a second part consisting of 332 manuscripts.

The manuscripts are carefully described, and divided into 16 sections, of which a summary description will be given below. This collection, forming an ideal nucleus for a Near Eastern Department Library, is offered for sale at Dfl. 425000.--

1 Varia (bibliography, idjâmah, scholarship, madjât' al-as'as) 26 manuscripts
   - 7 idjâmah
   - 2 tâdkiqas, 17th & 18th century
   - Union catalogue of Mas in Istanbul libraries, ca.1860

2 Magic, mysticism, 16 manuscripts
   - Sufi Ms dated 825 H.

3 History, geography, 10 manuscripts
   - Vâqfânâma concerning a Naqshbandi-library
   - al-Ummîlî, Mu'tâsar copied during his lifetime, 977 H.

4 Prayers, 7 manuscripts
   - Maghribi copy of Sulî al-khairat serving as printer's copy

5 Qur'ân, Qur'anic sciences, 24 manuscripts
   - Qur'ân copied Algiers 1159 H.
   - Vâlûzor of al-Bâdawi, Alwâr at-tanzil, copied in Khwarazm 781 H.

6 Theology, 40 manuscripts
   - al-Baṣârî, Mukhtâlîf al-rikâya, copied before 825 H., with original lettered binding
   - idem, Tambîh al-žati'â, dated 790 H.
   - One of the oldest commentaries on al-Mašâ'î, Kanz al-dech'îq dated 726 H.
   - at-Tâta̲fârî, K. at-Tâfîb, copied 833 H.
   - Kitâb al-ma'djam at-tâ'sîyîbât, 1316 H., autograph
7 Tradition, 17 manuscripts
- al-Buğāwī, K. al-Maṣahīḥ al-sunna, copied in Aleppo 916 H.
- Commentary on preceding work copied 982 H.

8 Fiqh, 6 manuscripts
- Wāhhabī, K. al-Fawāsid, copied 828 H.
- al-Fāsawi, Sharḥ al-kaws al-muqaddas, copied 886 H.
- as-Sulṭānī, Tafsīr, autograph dated 1333 H.
- as-Sulṭānī, K. al-Ḍarr, translated into Turkish, dated 771 H., collated 803 H.
- Unique copy of an old-Turkish translation of al-Sharīʿ, Shīr al-Islām, 911 H.

9 Philosophy, 24 manuscripts
- b.Hāfīz, 'īm al-wastāq, copied Isfahan 1024 H.
- Complete copy of al-Bukhārī, Sharḥ biyānat al-nāsir, dated 1105 H.

10 Christian works, 3 manuscripts
- Important 17th century manuscript of the Old Testament, 3 folio volumes
- Part of Epistles of St. Paul, copied 1033 H.
- Collected works of the famous poet Nīqūs al-Turk

11 Lexicography, 10 manuscripts
- Bahjat al-Lugat, presentation copy
- Two Arabic-Turkish dictionaries dated 937 H.

12 Grammar, philology, 37 manuscripts
- Sharḥ Kitāb al-BBurūj, copied 970 H.
- Sharḥ Tagrīb al-Dīn, copied 851 H.
- Unknown work by Yaʿqūb b. Ḥarīṣah al-Maṣṣūnī

13 Rhetorics, 12 manuscripts
- Fragment of a commentary on the Taḥkwīf al-sīlah, dated 740 H.

14 Literature, 12 manuscripts
- al-Ibādī, Mustaṣṣaf, copied 970 H.
- as-Sūrūrī, Sharḥ al-Qudūs, dated 971 H.

15 Astronomy, arithmetic, 3 manuscripts
- Rare manuscripts of astronomical texts dated 1332 H.

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The most important bibliography for Arabic studies in the preceding centuries is the Bibliotheca Arabica of Schauberger (34). Editions of principles of three Arabic authors are listed under nrs. 43, 99 and 168.

The three great German Orientalists of the period, Flügel, Freytag and Wüstenfeld, are represented by many works; Flügel’s Qur’an edition is present both in the first European and the first Oriental version (134 & 135). The two most important works of the Dutch scholar Dozy are listed under nrs. 176 and 184.

Lane’s fundamental work for 19th century Orientalism, its Account of the manners and customs of the modern Egyptians (145), as well as his famous translation of the Thousand and One Night (163) are both given in the first edition.

For more details we refer to the check-list, and the two indexes with details of printing places and Arabic authors.

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كتاب
مسابقة البرون والغمام
في سعادة المحامر
تأليف ميخايل بن تقول
بن إبراهيم صباح
وقد ترجمة من اللغة العربية إلى اللغة الفرنسوية
سليستر داملي
طبع في باريس
في دار الطبعة السلطانية
سنة 1587
مسكية

Arabic titlepage of no.18
Between 1926 and 1951 there was published under the authorship and at the expense of the Egyptian Prince Toussouf Kamal, one of the most lavishly produced cartographical works of the 20th century, the Monumenta Cartographica Aegypti & Africae. Of this stupendous collection of texts and maps, only 100 copies were printed; of these some 75 copies were distributed free of charge to the leading university libraries and geographical institutions in the world, and the remaining copies remained at the disposition of the Prince Toussouf Kamal.

The total number of sheets contained in this collection, each separately numbered and measuring 75 x 60 cm, comprised, aside from preliminary and index sheets, roughly 937 sheets of descriptive text, many with illustrations, and 785 sheets of cartographical plates. The whole was sturdily bound in 16 volumes quarter cloth with gilt morocco labels on spine.

The actual editorship of the work was undertaken by the famous Dutch cartographer and librarian Dr. F.C. Miero, who in his turn sought the cooperation of other leading scholars, especially where the sources in Oriental languages were concerned. The work was printed at the presses of E.J. Brill Ltd., where a remarkable feat of craftsmanship was accomplished.

The Monumenta aimed at bringing together as many documents as possible that could illustrate the history of the cartography of the African continent, with special emphasis on Egypt. To this end extensive extracts are given from Oriental and Western sources, both from unpublished manuscripts as from printed sources.

In all those cases the original text is printed in its own language, accompanied by a French translation. Moreover, both in the text and in the translation all the geographical names have been printed in red. One must have seen such a huge page of intricate Chinese or Arabic text, with the translation in parallel columns, the whole dotted by the small red flowers of Kamal's
geographical passion, to feel the luxuriousness of this undertaking.

For the cartographical illustrations the same procedure was followed, viz. to reproduce (mostly in the original size) as many maps, drawings, planispheres, portolans &c. as possible, both from the published travelbooks and studies on the subject, as from numerous unpublished manuscripts unearthed in libraries all over the world.

As was to be expected in view of Prince Kamal's nationality, special attention was devoted to Arabic geographical material, and it can safely be assumed that the whole of the third part (Epoque arabe) in 5 volumes was prepared by Dr. Wieder's collaborator in this subject, the well-known Dutch scholar Prof. Dr. J.H. Kramers. With its extensive Arabic extracts and numerous unpublished cartographical illustrations this third part can be considered as a true monument of Arabic cartography.

After the Second World War two more volumes were published, embodying the materials accumulated since the publication of Tome IV/4 in 1939; but as by then Dr. Wieder was no more alive (he died in 1943), the volumes were issued without descriptive text.

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1. 1926
   1-107
   1 Arabic titlepage
   2 Latin titlepage
   3 Inscription
   4 Portrait of Youssouf Kamal
   5 Préface
   6-106: 42 sheets text with illustrations, 59 plates, of which one coloured
   107 Table des matières

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11/1 1928
108-233
108 Titlepage
109-232: 72 sheets text with illustrations, one blank sheet (155), 51 plates of which 6 double-sheet and 6 coloured
233 Table des matières

11/2 1932
234-360
234 Titlepage
235-38 Folding map (Tabula Peutingeriana)
239-359: 98 sheets text with illustrations, 23 plates of which 13 double-sheet
360 Table des matières

III. ÉPOQUE ARABE. Especially rich in quotations of Arabic sources as well as Syriac, Ethiopic, Coptic and Chinese sources, and with many illustrations from unpublished Oriental and Western manuscripts. Together 368 sheets with descriptive text and illustrations, and 214 plates, published in 5 volumes 1930-35.

11/1 1930
481-582
481 Titlepage
482-581: 66 sheets text with illustrations, and 34 plates
582 Table des matières
IV. ÉPOQUE DES PORTUGAIS, SUIVIE PAR L'ÉPOQUE DES DÉCOUVERTES.

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1073-1177
1073 Titlepage
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**IV/3**
1291-1383
1291 Titlepage
1292-1382: 63 sheets with illustrations, 18 plates, 9 double-sheet plates, one four-fold plate (1303)
1383 Table des matières

**IV/4**
1384-1484
1384 Titlepage
1385-1477: 64 sheets text with illustrations, 26 plates, 3 folding tables
1478-81 Table alphabétique Tome IV/1-4
1481-82 Table des matières Tome IV/1-3
1483 Plate to be inserted before sheet 1285
1484 Table des matières IV/4
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Manuscript of the Qur’an, 398 leaves 260 x 172 mm, 13 lines great Ottoman naskh per page in gold and blue rules 170 x 98 mm, text fully vocalized.

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Vol. 299-500s Nāʾīb Qusayr ʿAdī al-Qur’ān
All headings of the sūra’s nicely decorated with different designs, each sūrah (50 parts of the Qur’an) and ʿāyat marked with gold and coloured circles in the margins.

Some pages slightly dampstained, not affecting text. Little defects on pages 2b, 3a, heading on p. 206 slightly damaged.

Old Ottoman binding (later than the MS) with flap, gilt decorations in the center and corners, slightly worn in the folds, end 17th or beginning 18th century.

At the end (p. 289a) in the blank space for the colophon has been added in white lettering on a gold circle the following ‘colophon’

Kataki hikā:1-Muṣaf al-ʿārif Muḥyīlādin ʿAbd al-Qādir ʿAlīnāf Gārgi al-Aʾṣām bi-taʾrīḫ sanat ṭamam nīʿat wa ʿābād wa ʿirām, i.e.
Muḥyīlādin ʿAbd al-Qādir ʿAlīnāf Gārgi al-Aʾṣām copied this Muṣaf (Qur’an) in 551.

On p. 300th an Arabic note written by Muḥammad Muḥī al-Qādirī (i.e., a member of ʿAbd al-Qādir ʿAlīnāf’s order) confirms this statement.

al-ʿAlīnāf (or al-ʿAlī) was a great Bahalitic theologian, preacher and ʿārif, who gave his name to the order of ʿAlīnāfīs, and lived between 470-561 (1077-1165). See for details III I 68-70.

This colophon would date the MS in the 13th century. It is however impossible in view of the following arguments:

1 The writing and decorations are 16th century Ottoman style
2 The Arabic composition of the colophon is not properly expressed
3 The title ʿAlīnāf al-Aʾṣām was given to al-ʿAlīnāf only later by his followers
4 The writing is not quite similar to that of the main text

The colophon will have been added at a later date, but it is possible to ascribe this fine piece of calligraphy to the second half of the 15th or first years of the 16th century.

It is even possible that this Qur’an is from the pen of the well-known calligrapher ʿAlī ʿAbdullah Ghiyāt al-Battābāh (of the example illustrated in 51 IV plate 2220 no. 3).

According to ownership entries on pp. 305b and 306b the MS went to India where it was sold at 500 rupees. It was in the possession of Muḥammad Muḥī (famous & chief librarian?); and was later presented to a great personality or Mogul dignitary.

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