See p. 78 a)

See p. 78 c)

No 510

ISLAMIC COLLECTIONS

FOR SALE AT

E. J. BRILL
No 510

ISLAMIC COLLECTIONS

مجمع إسلامية

FOR SALE AT

E. J. BRILL
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 fatwā manuscripts.

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

The fourth collection presents an very large number of Turkish divān 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 Aegypti 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 book-sellers 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 was able to prove that the first lithographed edition published in Morocco (at-Tirmidhî's ash-Shamâqil al-muhammadîyya) 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-Qabbâni, 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 Fâsi 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 103 as the total number of copies printed of at-Tirmidhî's ash-Shamâqil. Other books were, according to Ayache, printed in 180 and 300 copies (p. 157). R. le Tourneau, basing himself on oral information, also underlines the limited circulation of the Fâsi 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 arabit Francisco Codera y Zaidin 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 Fāsī 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 Fāsī edition in their printed catalogues, judging from the ones preserved from that period. The only contemporary bookshop offering Fāsī 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 Fās. Juni 1905. Ahmed ben Mourad Turqui. 13, Rue Randon, Alger, containing 66 items (see nos. 93-158; 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; Fes, however, is not mentioned at all. I am referring to a pamphlet of 22 + 6 blank pages entitled ‘An bayān aspir al-kutub al-mu‘adda bi-l-labīb li-kullu rāqīb bi-maḥall al-haḍāj ṣulaimān ibn Mas‘ūd al-Djādālī al-Kutubi fi Qusūma ... 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 maghribi, it is not a Fes edition, in view of the Eastern form of the ciphers used to indicate the page numbering, which are never to be found in MSS or lithographed editions from Fes.

Some idea of the scope of the Fāsī lithographic press can be gauged from the useful list of M. Ben Cheneb and E. Lévi-Provençal, Études de répertoire chronologique des éditions de Fès. Alger 1921-22 (‘Revue Africaine’ 62, 1921, pp. 158-73; 275-99; 63, 1922, pp. 170-85, 333-47). However, this list is far from complete, and gives no details on the editors, the printers, the subsidizers and the scribes of the Fāsī editions. That list, compiled in Morocco, contains a total number of 356 items.

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

pp. [557-8]: Abū al-Hādī b. Aḥmad al-Ḥusaini as-Ṣiqilli, Qādī al-djamā’ā in Fès;
pp. [558-9]: Aḥmad ibn Sūda, Qādī al-Djamā’ā in Meknès;
pp. [559]: ‘Abd al-Wāhīd ibn al-Mawwāz as-Sulaimānī, Qādī al-Ḥādra al-āliya bi-llāh;
pp. [559-60]: Muḥammad b. Muḥammad al-ʾAssūl, Qādī Zāwiyat Wazzān;
pp. [560]: Djaʿfar ibn Idrīs al-Kattānī, al-mardjī‘ ilaihi lī ‘in-nawwāzīl bi-Fāṣ;
pp. [561]: Muḥammad ibn ‘Abd al-Wāḥid al-Ḥasāni, Muftī az-Zawīya al-Idrīsīyya;
pp. [561-2]: ‘Abd Allāh ibn Khādir as-Salāwī, Muftī Salā wa-r-Ribāṭ wa-nawwāḥīmā;
pp. [562-3]: ‘Abd Allāh b. Idrīs al-Wadghiri al-Ḥasāni, Naqīb ash-shura`a`a in Fès;
pp. [563]: Muḥammad b. Qāsim al-Qādirī, al-Mudarris bi-Fāṣ;
pp. [563]: al-Mufaqdal as-Sūsī, ‘Alīm Maknūsūt az-Zaitūn;
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 Ḥammūda b. Tādj, 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 ‘Abd as-Salām as-Sukkārī.


This ed. contains a biography of the author at the end, taken from a note in the handwriting of Abū ‘r-Rabīʿ Sulaimān al-Ḥawwāt (cf. Houdas, op. cit. vol. 3, p. V: “II m’a été impossible de me procurer des renseignements précis sur la biographie d’Eloufrânti”).


The text of this edition has been copied from a copy in the handwriting of Abū ‘l-‘Abbās Ahmad b. Ahmad b. Yahyā as-Sūsī al-Ŷaḥyāwī al-Fāṣ al-mansha’ 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 29 Muharram 1094 H, while as-Sūsī’s copy was finished on 10 Rabīʿ I of that same year. His copy was the first one made from the autograph. The anonymous editor compared his copy of that MS critically with the original clean copy of the author (‘mubayyaḍat al-mu’allīf’) found in the library of the late Abī Muḥammad ‘Abd Allāh al-Fāṣ al-Fihārī. The autograph marginal annotations of the author’s grandson, Muhammad b. at-Ṭayyib b. ‘Abd as-Salām (author of i.a. k. Nashr al-mathūnīn 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, Muhammad b. at-Ṭayyib b. Mas‘ūd al-Marīnī.

(4) al-Kaṭtānī, Abū ‘Abd Allāh Muhammad b. Djaʾfar b. Idris al-Ḥasanī al-Idrīsī, al-Azhār al-ṭāʾifrat al-anfās bi-dhikr baʾḍ maḥāsin quḥ al-maghrīb wa-tādj madinat Fāṣ. Edited by Ahmad b. ‘Abd al-Mawlā b. al-Maʿmūn al-‘Alami al-Yamālī. 328 + 4 pp. (colophons, errata and index). Dated, in Fīṣ, 15 Ramadan 1314 (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-Maṭbāʿa al-djāzāda 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 (“ramz”), 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 (8100 C 16), which consists of 196 pp. (undated). The British Museum also owns a copy of this first edition, nr. 14507 f. 13.

Small untitled poem as a fill-up on less than half a page; (10) Abū ‘Abd Allāh Muhammad b. Su’īd al-Buṣīrī, al-Hamziyya. Edited by Abū ‘Abd Allāh at-Tihānī Djaannūn.


This madjmū’a, unknown to B. Ch./L. Pr, was finished on 20 Muḥarram 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.).

Several poems have been added at the beginning and the end in honour of the author and his book, i.a. by the scribe (?), Ahmad b. ʿAbd al-Mawla al-ʿAjamī al-Yamīṣī (p. 1) and by the editor (pp. 105-8, where also errata and indexes are found). Finally, p. 107 has a poem by ʿAbd Allāh Muḥammad b. as-Shams Muḥammad Fāʾl. Cf. B. Ch./L. Pr. nr. 74.


Both Brockelmann S II 187 nr. 136 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) ʿAbd Allāh ibn Khaḍrāʾ as-Salāwī: Sharḥ ʿala matn al-Baṣqūnīyya fi muṣṭalāk ʾl-hadīth. Undated edition (with author’s colophon dated halfway Shawwāl 1207 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 “muʿallīf” (“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 Ahmad al-Muqri who had copied his MS from the autograph.


Mä’ al-‘Ainain b. Muhammed Fadil b. Mämin, Naqsh (musammä bi-Daw’ ad-dahhir) wa-yattillu Naqsh ‘li-‘l-muallifiyin ’s-saadid wa-’n-nahisi wa-Naqs lahu fi ‘l-burjide (wa-lahu sharh ‘li-‘l-muallifiyin fitif wa-lakinn ash-sharh lam yu’tba’ ma’ilha) wa-Naqs lahu fi ‘l-anwâ’ wa-Naqs lahu fi ‘l-‘agâ’id (wa-in kana min hasqihii at-taqđin) wa-Abyat munida lahu idam. Edited by Ahmad ibn ash-Shamsand A’bd ar-Rahman al-Kattâni. 56 pp. on yellow-brown paper: dated 3 Dhii 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 khalifija of the author (khalifat mualliffijih) and the shaiikh of the (anonymous) scribe (shaiikh hâthibijih). 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) shaiikhinâ mâ nasu‘u’ and id: ‘intahâ min khaṭṭ man ‘azā annahu nāqil min khaṭṭ shaiikhinâ’. These marginal annotations reproduce autograph notes (one of) the editors.


The first vol. starts with a preface of the printer, Ahmad ibn al-‘Arabi al-’Alawi al-Belghithi, 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-‘Arabi al-Azzaq: ‘nadjija ‘n-nisîf ath-thâni [...] bi-‘l-majba’a al-‘amira bi-Fâs [...] khidmat al-muwaffaq al-mu’allam al-‘Arabi al-Azzaq [...]’). The printer explains that the Ancient Kings gave special attention to Euclid’s book in view of the wellbeing of all. Therefore, King al-Hasan, convinced of its importance, ordered his governor of the City of Fes, the Vizir Abü Muhammad Sidi ‘Abd Allah ibn Ahmad, to see to it that “a number” of copies of this book should be printed (“adad 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 Radjab 1293, while the printing had started during the first 10 days of Rabii’ 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-muṣâḥfihi”), it is obvious that this quire was the very last one to have been printed.

The editor of the book was Idris b. at-Târî al-’Alawi al-Belghithi al-Hâsani, who taught mathematics (apparently at the Qarawiyin University in Fes). “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 Shawwâl 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 ramz 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) Khalīl b. Ishāq b. Ya‘qūb al-Mālikī, al-Mubkṭas̲ar; 14 gatherings of 16 pp. + 1 of 8 pp. (pp. 15 and 16 of the first, pp. 1-6 of the second and pp. 1-14 of the seventh gathering got lost, but were replaced in MS, by a maghribī hand; in gathering nr. 6 pp. 5-12 are lacking). This edition dated 13 Rabi‘ 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-Imām al-Msnāwī. In this colophon the title of Ibn ‘Abbād’s book was not al-Rasā’il al-kubrā but Nuẓhat an-nāẓīr al-muṣla‘ammil wa-qāid as-sā‘ir al-muṣta‘djīl.


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


This pamphlet was printed at the expenses of Ibn Abī ‘l-Qāsim al-Bād ... al-Qāṭ ... (his name is mentioned in the left upper corner of the title-page).
Ahmad Bābā, Four opuscula in two gatherings of 8 pp. = 16 pp.: 
1. Irshād al-wāṣif li-ma'nā “wa-khassaṣtu nīyyat al-khāṣif”; 
2. Fath ar-rasāqī fi mas'ūdat ash-shakīk fi 'l-julqāq; 
3. Iḥām as-sāmī bi-ma'nā qad 'ash-Shaikh Khalīf fi 'n-nikāh bi-'l-manāfīf; 
4. Anfas al-μ-λāqā fi ṣaṭ al-istiglālāt min fāhlim kalām Khalīf fi darrah as-sādāq 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).


Abū 'l-Abbās Ahmad ibn Sulaimān ar-Rasmī, Sharḥ 'alā ma'nāmat Abī Sālim İhrākīm ibn Abī 'l-Qāsim b-İs-mālī fi ma'rīfāt al-faratid wa-l-šībāb wa-sharh takmilāt 'ash-shārīr al-madhkhār. 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.

İbn Kırān, Hawāshī 'alā tawāfik İbn Hishām 'alā Alfiyyat İbn Mālik. Edited by Dja'far ibn Idrīs al-Kattānī; printed under supervision of al-‘Arabī al-Azaqq, Fès 1315, halfway Rabī’ I. 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. = 406 pp. text in vol. 2). Printed at the expenses of Muhammad ibn al-Qādi ‘Abd as-Salām al-Huwārī. B.Ch./L. Pr. nr. 111; S I 523 nr. g.

(25) ʿAbd Allāh Muḥammad al-Maḥdī al-Wazzānī, Ḥāshiya ʿalā sharḥ as-Sūdānī al-ʿalâ Muqaddimāt Ibn ʿA[d]jurrām. 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 tasqīmatu ʿalā baṣṭ faqāḥ il-/ilm” of the author, who finished his clean copy (“mubayyad”) 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 aṭ-ṭab’a aṭ-ṭayyib” al-... fi 13 Rabi‘ ... nā ḥa[irahu”). GAL S II 334 nr. 30.

(26) Muḥammad ibn al-Maḍani ʿAbū ʾInān al-Ḥasanī, Luḥāt al-aswār wa-qalāʾid al-djāwara wa-sāriyād al-ṣāḥīr ʿalā ʾṣ-ṣalāt ʿalā Ṯ-rabī al-muhktār. 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 Djasızhiya ṭariqa.

Printed on the press of Ahmad al-Azraq (“bi-yad mu’allimīhā ashi-shāb al-abār al-ḥādijī ʿAbd Allāh al-ʿAzraq”), dated 22 Djamād I 1315 H. Scribe was Muḥammad al-Wafi ibn Ibrāhīm ibn aṭ-Ṭālib ibn ʿAbd Allāh al-Maḥdī al-Ṭawūdī. The book was printed by order of the merchant al-Ḥādijī al-Khaṭīr ibn al-Amīr al-Ḥādijī Muḥammad Fathā Barādāī with financial support of ʿAli ibn ʿAbd Allāh. All this took place under the editorial supervision of Sīdī Muḥammad ar-Ra‘īsī, who has added at the very end of the book a poem eulogizing it, consisting of 10 lines.

(30) Muhammad Fathā ibn Qāsim al-Qādirī, Fihrist. 5 malz. of 8 + one of 4 pp. = 44 pp. Dated 15 Dhū ‘l-Hijdāj 1320 H. B. Ch. nr. 177; the author finished his work on 8 Rabī‘ I 1320 H. Not in Br.


The first 4 pp. of this book contain a biography of the author, copied from Sala‘at al-anfās of al-Kattānī. The author composed his book in 1206 H.

(32) Muḥammad Muṣṭafā Mā’ al-‘Aṣma‘ī, al-Aqdas ‘alā ‘l-anfās wa-bi-hāmishihi naṣmūhu al-muṣfīd wa-sharkhuhu lahu al-muṣammā bi-Tawwīr al-sa‘īd fī ‘l-āmm wa-l-khāṣṣ. 8 malz. 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-Bū‘izzāwī. All this information is given in the colophon of the scribe, Aḥmad ibn ‘Abd al-Mawla al-‘Alamī al-Yamlūḥi, who provides at the end of his colophon a chronosticon (‘ramz’) 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) Khālid b. Ishāq al-Mālikī, al-Mukhtasar. Vol. 1: 21 malz of 8 pp. = 168 pp.; vol. 2: 19 malz. of 8 + 4 pp. = 156 pp. Dated 27 Rādjb 1322. On the title-page it is stated that this edition or "muskha" was printed at the expenses of Moulay Ahmad ibn Moulay 'Abd al-Karim al-Qādiri al-Hasani. It is explicitly said to be the "first impression" ("at-tab'ā al-ülā"), viz. of this edition. Cf. B. Ch./L. Pr. nr. 31, where several edd. are mentioned (some earlier than this one).

(34) Muḥammad al-Bashīr ibn al-Bukhārī ibn Aḥmad Muḥmūd ash-Shaqqāṭī murid MA' al-'Ainain, Hudjḍājat al-murid fi 'l-djahr bi-'dh-dhikhr 'alā 'l-marid. 8 pp., undated; not in B. Ch./L. Pr.; not in Br.


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.

(36) Colophon p. 96
(37) Qāsim ibn Ḍuḥaym ibn Yāmūn at-Talīdī al-Akhmāsī, Ṣarāḥ li-
menznīmātī hi ḏāḥb an-nibāh wa-mū yītā allāqa bihi mimnūn yudhānabu
awe yūbūh. In the margin another commentary on the same poem by at-
Tihāmī al-Madani DJANNĪN.

693, where the printed edition is not mentioned (Br. knows one MS only of
the Manṣīm and of the author's comm.; DJAN[N]'s comm. has
remained unknown to Br.; ibn Yāmūn finished his work in 1088, DJ
finished his comm. in 1305, as appears from his colophon, reproduced
in this edition); cf. GAL S II 1032 nr. 4 (MS in München). Not in B. Ch./
L. Pr.

(38) Abū 'Abd Allāh Muḥammad ibn Abī Muḥammad ibn 'Abd al-
Qadir al-Fāṣī, Taḥmīl al-mārām bi-sharh shawāḥih Ibn Hishām, 41 malz.
of 8 pp. = 328 pp. Dated in a chronisticion 1310 H. = B. Ch./L. Pr.
nr. 80. GAL S II 17. Edited by 'Allāl ibn 'Abd Allāh al-Fāṣī al-Fihri
who bused 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 'Abd Allāh Muḥammad ibn al-Madani DJANNĪN, as-Zadīr
wa-l-iqmā' bi-zawādīq ash-sharī' al-muṣūf li-man ḥnā yu'minnu bi-'l-lāh
wa-rasūlihi wa-yams al-idjīmā' 'an ālāt al-lāhu wa-'s-samaa'. In the margin:
al-Durur ad-durriyya as-mustaniṣra. 36 malz. of 8 pp. + 6 pp. = 294 pp.
Edited by the brother of the author, Sayyid at-Tihāmī. Printed at the
expenses of the son of the author, Abū 'l-Qāsim Sīdī Abīmā, under
supervision of at-Ṭayyīb al-Azraq ("mubāshir 'abālhi"), finished in 22
Rabi' II 1309 H. The last 2 pp. contain a eulogy in verses by a student
of the author, whose name is not mentioned. Lēvi-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,
paru en 1309, 1 vol. 294 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
subsider. GAL S II 885, nrs. 1 and 2.

(40) Abīmā ibn at-Ṭalīb ibn Sūdā al-Murkī, Taḥmīl tahrir al-māqāl
fi l-baṣmala li-ḥasm mādāt al-qīl wa-l-qīl fi l-mas'ala, 6 malz. of 8 =
48 pp. Editor from the 11th malz. onwards: 'Allāl ibn 'Abd Allāh al-
Fāsī.

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

pp. [22-3]: Idrīs al-Akhar Sīdī al-Fuḍalī al-Fātimī al-Idrīsī;
pp. [23-4]: Abū 'Abd Allāh Muḥammad ibn 'Abd al-Wāḥīd al-Idrīsī;
pp. [24-5]: Abī al-Mufaḍḍal ibn 'Abd al-Hādī al-'Azzūzī;
pp. [25-7]: al-Mufaḍḍal as-Sūsī al-Miṣrāsī;
pp. [27-8]: Muḥammad ibn 'Abd al-Muḥammad al-'Azṣīrī al-Idrīsī (dated
1311 H.);
pp. [28-9]: Mulay 'Abd Allāh ibn Idrīs al-Wadghīrī al-Badrāwī;
pp. [29-30]: Abū 'Abd Allāh Muḥammad al-'Iṣūsī al-'Irāqī (dated
1311 H.);
pp. [31-33]: Abūmā ibn Muḥammad al-Maḥdī ibn Muḥammad ibn al-
Abās ibn Sābir al-Bū'izzāwī;
pp. [33-41]: Muḥammad ibn Khalīfa, from al-Madīna;
pp. [41-3]: 'Abd al-Ḥafīz ibn Muḥammad ash-Shāmī, who signs as
Muḥammad al-Haṭfī ibn Muḥammad ash-Shāmī al-Khazzadīj;
pp. [43-3]: Idrīs as-Sinānī;
pp. [44-5]: at-Tāhir ibn Muḥammad ibn 'Abd al-Wāḥīd as-Sūdī al-
Qurashi;
pp. [45-6]: Abū Aḥmad al-'Abbās at-Tāzī;
pp. [47-8]: Aḥmad ibn al-Ma'mūn al-'Iṣāsī al-Alawī al-Belghithī, who
provides the colophon with a chronology which I was unable to
decipher (1302 + 8 = 1310), but this may be the date of the
original, first edition, to which the eulogies found in this, second edition,
were added.

See GAL S II 17; B. Ch./L. Pr. nr. 283 (cf. nr. 85).
Abū Abd Allāh Muḥammad ibn Qāsim DJassūs, Sharḥ li-tawḥīd Risāla. Ibn Abī Zaid al-Qairawānī, 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 20 Djamād II 1131 H., as is explicitly stated in the colophon.

In the colophon this volume is called "the first volume" ("intaḥā al-ajzā' al-awwal min sharḥ sayyidī Muḥammad DJassūs rahimahu 'llāhi"). 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 DJassūs on Ibn Abī Zaid’s Risāla. 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.

Abū 'l-Ḥasan 'Ali ibn Muḥammad ibn 'Abī al-Qurashi al-Baṣṭī al-Qalasādī (d. 891/1480), Kashiṣ at-arṣār 'an 'līm ḥarāf al-ghubār. 5 malz. of 4 lvs. (of 8 pp. each) + 1 malz. of 2 lvs. (4 pp.) = 44 pp. Undated, anonymous edition. B. Ch./L. Pr. nr. 14; GAL II 266 S II 379; al-Maqqari, I, 935. The author completed his work in Cairo, in the zāwiyā of Ibn Abī 'l-Wafā', during the last 10 days of Radjab 852 H., as is stated in the colophon at the end of this edition. The text ends on p. [43]; p. [44] contains a Taqyid himārat al-hisāb. Uncut copy.

Abū 'Abd Allāh Muḥammad al-Mahdī ibn Muḥammad ibn al-Khadīr al-Wazzāzī al-Imrānī, Ḥāsiyya 'alā sharḥ Abī 'Abd Allāh Muḥammad al-Tawwūdī ibn Sūdā 'alā Lāmiyyāt Abī 'l-Ḥasan 'Ali az-Zaqqāqī. This book consists of 176 pp. numbered from 1-176, followed by 136 pp., numbered partly from 1-136. Between these two parts there is a lacuna: this copy consists of 312 pp., but cf. B. Ch./L. Pr. 61, where an ed. is mentioned consisting of 163 pp.

The last 136 pp. are from the 2nd, revised edition as appears from the colophon: ‘Qalā 'l-mu'affleh—haż̄a quṣūṣ ‘l-lāh bi-mannihī—ḥādīhī ʿl-hāsiyya tuli'at qabla ḥādīhī 'l-waqf fi 'ām thamānīya wa-thalāthīmi'a wa-alīf wa-waqa'at bi-hā umūr ghaflānā 'anāhā wa-stadraḵānā fi ḥādīhī 'l-maṭba'a ath-thānīya wa-mimnā waqa'a fihi al-iḥkJīlīf bain 'l-maṭba'a'tain fa-'l-'amal fihi 'alā 'l-thānīya [inta'hā] min khaṭṭīhī-kāna 'l-lāh lahu bi-mannihī a[min]'. The first ed. dated 1308; this one undated.

Colophon p. 232. (43)
السادة ناظرين،...


The text runs from pp. [2] - p. [12]. Then follow eulogies by:
1. p. [12]: Abū ʿl-ʿAbbās, Shaikh al-djamāʿa in Fès and at the same time Qāḍī al-djamāʿa in Meknās;

After these eulogies there follows a refutation of the views of al-Wazzānī by “one of the contemporary [scholars]” (baʿḍ muʿāṣirīn), whose name is not mentioned explicitly (in the colophon on p. [46] he is referred to as “baʿḍ ahīl al-ʾasr”). This refutation is, on its turn, accompanied by an answer to it of al-Wazzānī. Together, all these texts present a vivid picture of this theological discussion in Morocco.


(49) Bottom titlepage
I. BIBLIOGRAPHICAL INDEX

Editions by the author himself ("bi-tašhīḥ mu'allifihā")
1, cf. 4, 9 (?), 19, 27 (?), 29, 30 (?), 35, 36 (?), 46, 47 (?)

Editions by family members of the author
8 (?), 39

Editions by scholars
4, 5, 6, 7, 12, 13, 15, 16, 23, 26, 28, 32, 38, 40, 42, 43

Editions in which no editor's name is given
2, 3, 10, 11, 14, 17, 18, 20, 21, 22, 24, 25, 31, 33, 34, 37, 41, 44, 45, 48, 49

Editions subsidized by
(a) Kings — 13, 16
(b) Vizirs — 7
(c) Family members of the author — 8, 39
(d) Printer, editor or scribe — 4, 38, 49
(e) The author himself — 29
(f) Scholars etc. — 15, 17, 23, 26, 33, 35, 37

Editions in which no subsidizer is mentioned
1, 2, 3, 5, 6, 9, 10, 11, 12, 14, 15, 18, 19, 20, 21, 22, 24, 25, 27, 28, 30, 31, 34, 36, 40, 47, 44, 43, 44, 45, 40, 47, 49

Eulogies ("tasāfrūt") on books and authors reproduced at the end of the books
1, 3, 7, 24, 26, 27, 29, 30, 40, 47

Editions based on autograph MSS
3, 4, 10 (based on a MS cop. from the autograph), 25

Poems composed to commemorate the completion of the printing and/or providing a ramz or chronosticon
1 (by ʻAbd as-Salām as-Sulḵūrī), 4 (ramz 1214 H.), 13 (ramz 1203 H.), 32 (ramz 1320 H.), 38 (ramz 1320 H.), 40 (ramz 1311 H.).

Handwritten corrections by the editor found in books, apparently written down after the completion of the printing, during a final correction
14, 36, 43, 44

Dated editions
1293 — 13
1298 — 44
1298 (?) — 25
1301 — 10
1305 — 14
1306 (?) — 36
1308 — 6
1309 — 19, 39, 42
1310 — 28, 38
1311 — 43
(Ca. 1311) — 40
1312 — 7
1314 — 4
1315 — 23, 26
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1318 — 5
1319 — 8
1320 — 15, 30, 32
1322 — 12, 33
1324 — 29
1326 — 27
1329 — 16
1330/1 — 1
1331 — 3

Undated editions:
2, 9, 10, 11, 18, 20, 21, 22, 24, 31, 34, 35, 37, 41, 45, 46, 47, 48

Editions dated in a ramz or chronosticon
4, 13, 32, 38, 40

First editions
2, 3, 5, 6, 7, 8, 9, 10, 12, 13, 15, 16, 17, 19, 23, 26, 27, 28, 29, 30, 32, 33, 35, 36, 37, 38, 39 (?), 42, 43, 49

Second or later editions
1, 4, 11, 14, 18 (?), 20, 21 (?), 22 (?), 24 (?), 25 (?), 31 (?), 34 (?), 40, 41 (?), 44 (?), 45 (?), 46, 47, 48 (?)

(49) Ābū ʻl-ʻAbbās Aḥmad ibn Muḥammad al-Bāṣa[qūbi, at-Taḥrīr bi-masāḥ-i al-taṣyir, 3 malz. of 4 lvs. + 1 malz. of 2 1/2 lvs. = 37 pp.

Printed at the expenses of the scribe, Muḥammad ibn al-Qāsim ibn al-Ḥādijj ʻAbd as-Salām al-Bāṣa[qūbi al-Andalusī al-Anšārī, in 1323 H. Printed in the office of as-Sayyid al-ʻArabī al-Asra[q B. Ch./L. Pr. nr. 209. The authors completed his work in Rabi` II 1223 H.
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 eulogy, ed = editor, p = printer, s = scribe, su = subscriber. Cross-references are given in italics.
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 (fetva), or "opinion on a point of law", was issued on demand in questions pertaining to the religious, social and political life, by the mutif of Istanbul. As "Şeyh Ul-Islam" he became one of the most influential persons in the Ottoman government structure, his person being the only one, with the Grand-vizir, to be appointed directly by the Sultan. In 1924 only his function was abolished.

The fatwā was originally developed for questions regarding the šari'ā (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 fiqh commentaries and their (super)glosses, and became a handbook for all sorts of legal questions. See in detail about this subject H. Krüger, *Fetva und Sīyās*, 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 Ul-Islam's, 'Ali Efendi, Abdül-Su'ûd (Ebu Su'ûd), Feizullâh Efendi, 'Abdullah Efendi, 'Abdurrahîm Efendi, as well as the famous Natîyat al-fatwâ of Durût-zâda. For these six works see Krüger pp.60-81.

The collection is in fine condition and is priced at Dfl.32000.--

*Contents*

1 Ali Efendi (d.1103/1692), al-Fatwā, collected during his life and written down by Muhammad qâfi of Istanbul. Undated, autograph.
2 Sadj Muhammad b. 'Ali al-Süqizi (d.1099/1688), Surrat al-Fatwā. Dated 1057 H., probably autograph.
3 Feṣuullāh Efendi (d.1115/1703), al-Fatāwā, 18th century Ms.
4 Abū'lı-Su’üd, al-Fatāwā, 18th century Ms.
5 Ḥaṣīr al-dīn b. Ḥanṣa b. Ṣa̲hu, al-Fatāwā, as completed by al-Ǧinnānī. Dated 1233 H.
6 ‘Aṭā’ kallāh, Fatāwa-1 ‘Aṭā’ kays, 18th century Ms.
7 Niṣābūrī-zāda Yaḥyā b. Ṣumā‘ (d.1088/1677), Fatāwā, as collected by ‘Aṭā’ kallāh Muḥammad. Dated 1228 H.
8 Abdallāḥ Efendi (d.1156/1743), Banūṣat al-fatāwā, as collected by al-‘A’inī. Dated 1158 H.
9 The same work, copied by Muftī-zāda Ṣumā‘ al-Ṣumā‘ī in 1181 H.
10 Niṣābūrī-zāda Muḥammad b. Ḥanṣa b. Ṣa̲hu, Tuhfāt al-kuttāb, dated 1206 H.
11 Dabbāṣ-zāda Nu‘mān, Tuhfāt al-ṣujūk, completed 1214 H.
12 Dabbāṣ-zāda Nu‘mān, Fatāwā-1 Nu‘mānīya, dated 1256 H.
13 Durrūl-zāda al-Sayyid Muḥammad ‘Arif, Naṭī ḫāt al-fatāwā, dated 1238 H.
14 ‘Abdurrahmān Efendi (d.1130/1717), al-Fatāwā, the only printed edition of the largest collection of Ottoman fatwās. Istanbul 1243 H., 2 folio volumes.
15 Collection of fatwās’s mainly from ‘Aṭā’ kallāh, Niṣābūrī-zāda and Abū’lı-Su’üd, 18th century Ms.
16 Naǧma’ al-fatāwā, Arabic Ms copied 875/1470.
17 Naḡma’ al-fatāwā, one of the oldest Ottoman collections, copied 1059/1649.
18 Collection of qanūn’s and fatwās’s of agrarian interest, copied 1185 H.
19 Collection of fatwās’s and qanūn’s copied 1180 H.
20 Collection of qanūn’s copied after 1180 H.
21 Collection of qanūn’s and fatwās’s of agrarian interest, 18th century Ms.
22 Collection of fatwās’s in Turkish and Arabic, end 17th century.
23 Collection of fatwās’s with Arabic sources in the margin, from the 18th cent.
24 Fatwā-collections end 18th century.
25 Fatwā’s and qanūn’s beginning 19th century.
26 Fatwā’s, with in the margin ‘Alī Efendi, beginning 19th century.
27 Fatwā-collections in Turkish and Arabic dated 1037 H., but probably early 19th century.
28 Collection of fatwās’s copied 1244 H.
29 Collection of fatwās’s copied 1256 H.
30 Collection of fatwās’s with Arabic sources, copied 1281 H.

A more detailed description of each item is available on request.
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 Qajar editions on which most
modern Persian editions are based. To give an example, the works
of Baihaqi, Ḥwand-amīr and Mīrhwānd are represented by the
older standard editions as well as by the modern reissues.
A selection of the more important authors are:

Abū ʿl-Ḥādi ʿAlībī
Ārūz, Birūj al-dīn ʿAlīqān
Bahrān b. Fāhrād
Baihaqi
Ḥādīyān, Ḥīṣāb al-Qān
Ḥamd al-amīr
Ḥūrī, Muṣṭafā Muḥammad
Ḥūrī, Muṣṭafā Muḥammad
Ibn al-Salṭana (Ṣanūʿ al-Dawla)
Mīrhwānd

Last page of the first book printed in Persian with type
in Persia, Tabrīz 1341 H.
Among the important editions of authors in the field of science we mention those by:

al-İqbaši I al-İbârî
Abkar, Muḥammad b. Muq. Arzânî
Anûlî, Şams al-dîn Muq. b. Muḥammad al-aqîl al-İlavi
Birûnî
Janüdî
Jürjâni, İsmâ‘îl b. ɺasan

Muḥammad Karîn ɺân-I Kirmânî
Muḥammad ɺârîf ɺân
Naﬁsî, Nazîm al-îṣâbî ɺîl-al-İbkar
Naṣîr al-dîn ɺüsî
Sa giấyî Muq. Şamîn al-İlavi al-İşrânî
Şürâvî, Şâmîn ɺüsî
Tankûbînî

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

Aşkar, various works
Aqâ ɺuṣûrî al-İhârî (Shî‘îte bibliography in 28 vol.)
Atâbey's catalogues of the Imperial Library, privately distributed
Dânîşpîmîn, various works
Fîhrîst-I Kitâbûnîn-I Dânîşgâh-I Tâhrân, complete with index
Gułünlî-I Ma‘ânî, various works
Kâşî, various works
Nawâbî's bibliography of European language books
Oktîzî's bibliography of the Meshed library

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

Ayanü, the continuation of Râmîn-ya Kitab
Bahîr
Barrasîh-ya târîhî (complete set)
Bûstânînînî va Hunar-I Tâhrân
Etyudes historiques de l'Iran
Farhang-I Mi‘ârî-I Tâhrân
Hunar va Mardum
Journal of the Regional Cultural Institute
Kâwa

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

Aqâ ɺuṣûrî al-İhârî (Shî‘îte bibliography in 28 vol.)
Atâbey's catalogues of the Imperial Library, privately distributed
Dânîşpîmîn, various works
Fîhrîst-I Kitâbûnîn-I Dânîşgâh-I Tâhrân, complete with index
Gułünlî-I Ma‘ânî, various works
Kâşî, various works
Nawâbî's bibliography of European language books
Oktîzî's bibliography of the Meshed library

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

Maftûn, Ma‘âthat-I Sulânîya (Tâhrân 1241 H.), the first Persian book printed with type in Persia
al-Karha, ɺârîf ɺân ma‘âtîhî al-şâkîn (Tehran 1245), the second book printed in type in Persia, and the first Arabic one
Muḥammad Karîn, Durhâm-I Akhûn (Tâhrân 1260), one of the oldest lithographed books printed in Persia
Anonymous, Tuğfat al-umûrî (Tehran?, 1314), an early specimen of colour printing
Sa’dî, Gulîsâm (Bûlaq 1249, and Cairo 1261), two editions printed with special saţîn type
Sa’dî, Gulîsâm (London 1302), printed by Mâkûn ɺâm
Bûmîji, Naqîq-I al-şâhîr-I Naṣîr-I (Tehran 1284), reproducing calligraphy of Mîrî ɺârîf-I ɺamârî
Nîfâni, ɺana (Tehran 1286-87), with many hand-coloured illustrations
Rûzî, Ma‘ânî (Munich 1333), rare colour printing reproducing calligraphy of ‘Uthîr al-İhrânî

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

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

Dânîş-îmîn-I jahân, dated 1087 H.
Dîvân Pağîl-I Hindî, 18th century
Dîvân ɺâlayî, 1082 H.
Dîvân ɺamî al-dîn Muq. b. ‘Abd ar-Râzîq-I İsfahânî, beg. 17th century
Dîvân ɺaṣîrî, 1250 H.
Dîvân Qâsim-I ɺwârî, 1086 H.