INTRODUCTION

In 1978 we resumed an old tradition of issuing sale catalogues devoted solely to oriental manuscripts, thereby celebrating also our catalogue number 500.

After a medley of manuscripts from east and west in 1979 (catalogue 508), we brought out another catalogue with Islamic manuscripts in 1981, with 264 items (catalogue 514).

Now again we offer a new selection of oriental manuscripts from our stock, but not restricted to Islamic countries.

Included also are the descriptions of two smaller collections which are sold only as bloc — see nrs. 95 and 249.

If an item takes your interest, but you require more information to make a decision, we will gladly supply photocopies of relevant pages of the manuscript in question.

Leiden, October 1986

E. J. Brill

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Indices to the Arabic, Turkish, and Persian Manuscripts
ARABIC MANUSCRIPTS

1 Excellent Qur'ān manuscript in large bold nāṣḥī, copied by the famous calligrapher Ṣaḥḥāl b. Zain ad-Dīn in 1084 H. For this nāṣḥī-calligrapher, who died in 1115, see Mustaqīm Zāde p. 193.

346 fols, 340 × 234 mm, 13 lines per page in gold francs 226 × 130 mm, verse dividers in gold, opening pages in fine polychrome borders with flower pattern against blue background.

One sūra heading (fol. 27b) in similar polychrome style, the others in gold only, or white against gold. The illumination of the musnūd not to have been finished. Other sūra headings have simple colouring added at a later date. The places for ǧuzʿ, ẓājda, and ẓihr are indicated in red or gold lettering only.

Our copy has suffered from dampstaining throughout, mainly in the margins, but also causing smudges of the ʿawāsin, and the text of a few pages (244b, 245a, 250b).

The manuscript has been rebound, edges gilt, in a roughly contemporary leather binding with filigree centerpieces and flap, skilfully repaired and in excellent condition.

2 Colourful Qur'ān manuscript executed on specially tinted paper with blank space for the text.

Noteworthy are the fully decorated first two pages displaying the sūrat al-fātiḥa and the beginning of sūrat al-baqara amidst an intricate bed of flowers with dividers in floral shape, and the last two ǧuzʿ where the copyists' concern for varying sūra headings is most pleasing.

305 fols, 141 × 88 mm, 15 lines nāṣḥī in gold rules, with dividers in gold, ẓājda signs in red ink; ǧuzʿ marking with gilt polychrome floral symbols, ẓihr, maf ẓihr and ẓājda marked in the margin in red.

In good condition, with some minor smudges; margins of fols. 1 and 2 nearly repaired.

Undated, late 18th century.

Recent leather binding with flap in antique style.

3 Qur'ān manuscript calligraphed by Saiyid ʿAli b. ʿAlī Ṣaḥḥāl "bi tarīq ar-Rufaṭi ʿafawwāt", dated 1227/1812 but not mentioning the place of copying. It is an attractive, well-executed copy of small size in a master's hand with the text in delicate minute shape.

345 fols, 124 × 77 mm, 15 lines nāṣḥī.

Opening sūra and commencement of the second sūra fully decorated with gilt polychrome floral designs, text in gold rules with dividers in gold and ẓājda signs in red. Each ǧuzʿ marked with a small gilt floral symbol, markings for ẓihr, maf ẓihr and ẓājda in red. At the end of the text, a small prayer (ḍuʿāʾ) is added.
4. **Qur'an** manuscript, undated, no copyst mentioned, probably 19th century. But for its calligraphy an unassuming ms. with simple decorations. 304 fol, 160 × 98 mm, 15 lines of neat nasi' in gold rule, a few smudges and slightly dampstained in top margin; text on fol 1b and 2a arranged in circles with polychrome floral decorations around and gilt floral decoration in the border; marks for ʿatīf and ʿazz, the latter with small gilt polychrome floral signs in margins. Old leather binding with flap and decoration on both covers, flap and back clumsily repaired.

5. **Qur'an** manuscript in clear Ottoman nasi', 302 fol, 194 × 120 mm, 15 lines per page, copied in 1250/1834-5 by as-Sayyid Muhammad ʿAuni known as All-i Imʿān Zāde.

Opening pages in various colours, but including some clumsy shading added at a later date. Sūra headings in white on a gold background (not always successfully applied). Polychrome ʿazz decorations in the margin. Gilt leather binding, somewhat worn, flap missing.

6. **Qur'an** manuscript dated 1284/1867.

306 lvs. 228 × 160 mm, 15 lines fine calligraphical nasi', per page, copied by ʿAlī at-Ṣuḥrī, a student of Muhammad al-Ḥasib Buḫṣūrūnī Zāde, who was a student of Ahmad ar-Zihni known as Ṣāḥī Zāde.

Fully decorated opening pages with the text within ornamental gold border and a flower motif in purple, lilac and green colours. Sūra headings consist of rectangles without text in ornamentation of bold colouring; last page also fully decorated with the text in oval-shaped frame. At various places ornamental decorations of gold ovals surrounded by buds and petals in the margin; each quire being a ʿazz is marked in the margin with a dahlia-type flower with stalk and petals (but once effaced) with its sombre colouring and Europeanising decorations the manuscript exudes a decadent flavour. Some smudges and stains; all quires have become unattached and loose in dark brown lacquered binding (intact but worn) with flower design in gold on cover. An intriguing period piece.

7. Soberly executed copy of the 20th ʿazz of the Qurʾān in bold flourished ṣūra; sūra headings, combined with the end of preceding sūra, in red ink. Fol. 1b with heading “al-ʿazz ʿal-ʿîrān” in bold, red ink. 33 fol, 209 × 151 mm, 7 lines per page with verse dividers in red dots; in a few places traces of gold formerly sprinkled over the dots may be noticed. A very clean copy with a few letters slightly wiped because of waterdrops.

Undated, 10/16th century. Old leather binding with flap and central blind-tooled decorations.

8. Part of a Yemenite Qurʾān, the 7th ʿazz (out of 15), donated as a waqf to the Great Mosque in Ṣanʿa (Yemen) in 1026/1617.

34 lvs. Oriental paper, preceded and followed by 2 blank leaves, 230 × 175 mm, 10 lines bold nasi', in Yemeni calligraphy of the 10th century, without decorations or ruling. Well-thumbed and soiled, one corner torn throughout with slight damage to the text, 3 lvs. with more extensive damage. A waqf note on the second preliminary leaf mentions as the donator ‘All b. al-Ḥusain al-Ǧawāhirī.

Manuscripts from Yemen are rare, and when originating from the Great Mosque at Ṣanʿa, quite unusual. Of particular interest is the leather binding with flap, which is also of South Arabian origin but older than the manuscript. With its central and marginal calligraphical decorations it compares with Grätz plate XII and Weisweiler plate 68, and may be attributed to the 8th/9th century, or c. 1400 A.D. The marginal blind-tooled decoration consists of a repeated seal stamp reading “Lūḡat al-muʿaṣrā ad-dāʿīn” “the Word of the Exalted, the Everlasting”.

The manuscript is loosely inserted in the binding, which has renewed leather doublures; covers and spine are slightly worn at the edges, the flap is damaged at the fold, but on the whole we have here a well-preserved copy of a rare specimen of early Yemenite book art.

9. Eleven ʿazz (of various qaṭʿaʾaʾs) of the Qurʾān, all from the Great Mosque of Ṣanʿa (Northern Yemen) to which they had been donated as waqfs on various dates, as appears from the authentic waqf-notes in each of them.

10. ʿAzza IV (out of 10); 54 leaves; leather binding with central blind-tooled medallion. Undated, this ʿazz retains a waqf-note dated 1079H/1668.

11. 48 leaves of an incomplete ʿazz; leather binding with central blind-tooled medallion. Undated, with waqf-note dated 1087H/1675.

12. 29 leaves forming a complete ʿazz in leather binding with blind-tooled central medallion. Undated, with waqf-note of 1143H/1730.


15 Forty-five leaves without binding, with wafq-note dated 1151H/1738.
16 The second gazāl (out of 10), bound in brown leather binding with central blind-tooled medallion, wafq-note dated 1218H/1803.
17 Twenty-two leaves dated (11)47/1734 at San первую с време в дня в дня note of 1221H/1806; black leather binding with central blind-tooled medallion.
18 An incomplete gazāl contained on 68 leaves in damaged leather binding, with wafq-note of 1247H/1831.
19 Qādī XI on 26 leaves, copied in 1123/1711 with wafq-note dated 1253H/1837. Bound in black leather binding with painted decoration.
20 An old copy of the fifth gazāl on 34 leaves dated 1066/1655, with an undated wafq-note. Black leather binding with blind-tooled central decoration.
21 The oldest Turkish lithographed Qurʾān, after a manuscript by the famous Ottoman calligrapher Çeker Zade (d. 1166/1753).

The Qurʾān was ordered by the Ottoman Sultan Ahmad III (reigned 1155-1163) and dedicated subsequently to Mahmut I (reigned 1143-1160), “in the month of Ramdān (11)46”. Preceding this dating, the calligrapher states in the colophon that he made his copy in imitation of the handwriting of the Qurʾān written by “al-kaḥf (Hand Allah)”. He then tells us that, after 4 earlier copies, he was satisfied only with this 5th and final one. This copy is the one preserved in the Yeni Cami library, no. 3.

Then, following an order of Sultan 5Abd al-’Azīz (reigned 1255-1277), a reproduction by way of lithography was effected at the printing office of the Ministry of public affairs, of which two editions were issued, one undated (as our copy), one dated 1299 H/1881. — Huart 173, Habib-i İsfahârî 139, Chauvin X 63, Sarkis col. 1500 (only 1299 edition).

Karatay, in Arqâma hâneârâl 309, mentions the manuscript dated 1147 H/1734 and a lithographed copy dated by him 1246. This latter dating is impossible in view of the foregoing, and seems to be a misinterpretation of Çeker Zade’s colophon.

Although printed in lithography, the book is fully illuminated in the style of a manuscript. It holds 344 folios measuring 189 x 125 mm with 13 lines naskh per page. The text is set in gold rules throughout, with dividers in gold dots; folios 3b and 3a are fully gilt covered and supplied with multi-coloured floral decoration. The fūz, fihrist and safâda subdivisions are marked by way of tricolour gilt symbols in the margin. Except for a few selletaped leaves (for marginal repairs), a well-preserved copy.

Original Oriental purple leather binding with gilt-tooled marginal decoration, central decoration consisting of one single flower on both covers; front cover slightly faded, spines rubbed. Preserved in matching supple leather box.

22 A curious Ottoman book of prayer with many drawings of sacred objects, calligraphical emblems containing the names of some prophets and of Muhammad and a number of symbolic figures (muhr).
23 Sulā al-qirāt al-muhammadi wa taqṣīrat al-muṣawri al-munawwi fi ḥali al-falās Qayṣat al-Sāhibī, a commentary on b. Firroh al-Sāhibī’s qaṣīda on the art of reading the Qur‘ān, the Ḥizr al-amānī. Its commentator is b. al-Qāṣi, who in the introduction mentions that he has composed this work mainly from the commentaries by as-Saḥawī, al-Fāṣī, Abū Ẓāma, b. Ḥayyāra and al-Ṣāhibī (fol. 1b line 20-1). — GAL I 409, Alhwardt 609.

250 fols, 207 × 150 mm, 25 lines naḏī, captions in red; fol. 250 laid down; preceding main text 3 fols index; margins frayed, first part somewhat soiled, some dampstain.

Copied by Muhammad b. al-Ḥaḍr Māzā al-Muqīzā (?). “yaum al-crād ḥamīn ‘alār min fahr Rabī’ al-Anwār, sanat sīt wa jamānin wa al-f min al-hiṣra an-nabawiyā”, i.e. Friday 9, 1675. Mention may be made of a note on fol. 4a which says the book was given in custody by Ṣams ad-Damāḥqī al-Sāhibī to his friend Sīwī Muḥammad al-Muẓawwālī to sell the work in Mecca, with the additional remark that the number of leaves of the manuscript is 250 fols.

Old Oriental binding with flap in bad state; flap needs repair.


12 fols; contemporary with Cairo 1304 lith. ed. Loose in boards; wormholes.

25 al-Baḍāwī, Anwar at-tanzil wa ʿārūr at-ta‘wil.

A first volume, dated 1143/1730-1 and copied by b. Muḥsin Ṭaḥṣallāh, presumably Indian.

Ca. 200 fols, last leaves in other hand; text running up to the commentary on the sūrat bāni ʿArāf. A nice specimen of calligraphical nasta‘īq.

Old red leather binding.

26 al-Baḍāwī, Anwar at-tanzil wa ʿārūr at-ta‘wil.

Incomplete copy of a first volume, 2 or 3 lvs missing at end.

Undated, 18th century.

No binding.

27 al-Baḍāwī, Anwar at-tanzil wa ʿārūr at-ta‘wil.

A first volume, ending abruptly in sūrat an-nisā’.

Ca 300 fols, well-preserved, nice calligraphy.

Undated, 17th century.

Boards with leather spine.

28 Ḥāfiẓ ad-Dīn ʿalāl-Baḍāwī, Ḥāfiẓ ad-Dīn b. ʿAbār Shāh al-Ḥamrā’ī’s commentary on al-Baḍāwī’s Anwar at-tanzil. — GAL I 417 10.

258 fols, 204 × 146 mm, 31 lines naḏī; without ornamentation, some smudges and a few cases of dampstain but a good complete copy; fols 127b and 128 blank but text uninterrupted.

Undated but judging from an ownership entry and general appearance 11th century H.

Old cheap cloth binding, rubbed and smudged.

29 Ḥāfiẓ Sinān Effendi ʿalāl-Baḍāwī, being the glosses of Sinān Effendi al-Amāsī (d. 986/1578) on the Anwar at-tanzil, see GAL I 417 nr. 19.

Ca, 600 fols, composed of 6 different parts, with lacunae.

17th-18th century.

Loose, no binding.
30 First volume of as-Zamānī’s famous commentary on the Qurʾān al-Kātibī. On the last page a quotation from Waṣīyat al-muridīn of as-Suhrawardī.

Excellent, neat calligraphy on heavy yellow paper. At the beginning a few folios are missing.

Dated 849 H., copied by Darwill b. Ibrāhīm.

Collated with a copy collated with a copy collated with the autograph.

Remains of blind-tooled leather binding.

31 Taʿwīlāt al-Qurʾān, a mystical interpretation of the Qurʾān which tries to reconcile the views of b. ʿArabi with orthodoxy.

Its author is ʿAbd ar-Razzāq b. Aḥmad b. ʿAbd al-Qādir al-Kātibī (d. 730), whose biography and work is treated in detail by D. B. Mac Donald in EJ 180 ff. According to Brockelmann, GAL S II 280, the work was printed twice in Cairo and once in Cawnpore (1300), this last edition being in the margin of Abū Naṣr al-Kātibī’s ʿArāsī al-bayān ilā, where it was erroneously ascribed to b. ʿArabi. cf. BMS I/2 544 s. a. Rūzbahān; a further copy, covering the first half of the text, is mentioned in Zirīkli III 350, where no mention is made of a printed edition, however.

193 fols., 184 × 128 mm, alternatively 17 to 21 lines cursive naskhī, our copy being written by two copyists; fols. 1b-3a fāsīq ʿad, captions in red; beneath the colophon on fol. 195b one more fāsīq ʿad. Except for some minor stains an old and complete copy in good condition.

Undated, probably 950-1000 H./second part of the 16th century.

Modern half caff binding.

32 Important 10th century kifīr copy of the last part of Bābā Nisāmī’s Sīṣa al-Nasīrī of d. 920/1514 allegorical Qurʾān interpretation Fawâṣīḥ ilāhīyya wa maṭāḥī al-ghāsiyya. — GAL S II 321 (mentions no manuscripts). ʿOM I 40; Zirīkli VIII 39; Sarkan 1849, Karatay, Topkapı arş. ivr. 2147, fol. 100a. This sīṣa, attributed by Ḥājjī Ḥalīfī to Muhīy al-Dīn b. al-ʿArabi (see Zirīkli, i.e. note) is entirely written by the author himself without using other commentaries. It is qualified by Sarkan, on the authority of the Saʿdī’s al-Nuṣrānīyya, as ‘extremely erudite and expressed in precise terminology’ (Sarkan, i.e.). Our present copy contains the text of the last 63a, guz ʿaṭāma, and was written by one of the pupils of an Nāṣīr al-Sīṣa.

121 fols., 209 × 150 mm, 11 lines tarkhī, nān headings, verses and nān endings in red; last 10 leaves yellowish paper but in the same hand.

Fol. 1 contains an ownership entry by ʿAbd al-Karīm b. ʿAbd al-Wahhāb b. ʿAbd al-Rahmān b. Muḥammad b. ʿAbd al-Muṣṭaṣir al-ʿArabī (see Rahmān VI 82) and our item 82, fol. 2a a signet ring seal of dedication by as-sayyīd Muḥammad Amīn to the Naṣīhī Muṣṭaṣir (where?); fol. 3a with ownership entry of as-sayyīd ʿAbdī b. Muḥammad b. ʿAbd al-Naṣīḥī. A well written copy with a few minor wormholes.

Copied by ʿAbdī b. Ḥādī b. Ṣāfī b. ʿAbdī b. Ḥādi b. Ṣāfī, who was taught to read and write by ʿAbdī b. Muḥammad Amīn, as-sayyīd b. Muḥammad Amīn, and ʿAbd b. Muḥammad Amīn, as-sayyīd b. Muḥammad Amīn.

33 Attractive copy of the well-known Qurʾān commentary Tafsīr al-Ṭalāsīn, begun by al-Muhallī (d. 864/1459) and finished by his student as-Suyūṭī (d. 911/1505) in 870/1465 in 40 days. — GAL II 144, 145.

397 fols., 181 × 115 mm, 23 lines naskhī, sparingly vocalized at a later date; Qurʾānic verses in red; marking of hāʾ, waḥīd and faṣīḥ in red; slightly dampstained but a well preserved copy.

Copied 21 Ṣaḥīb 1160/August 28 1747 by al-Hādī Bāber b. al-Ḥādī Muḥammad al-Quraisy al-ʿImādī.

Ownership entry of Mūsā Kāẓim ad-Dāʾirī (?), dated 1320 H.

Old leather binding with flap, central blind-tooled decoration; spine broken.
84-85, 350-53). Worming throughout, but mainly restricted to the margin. 
Gilttooled red morocco binding, very damaged.

35 Čāmi' at-tibrān fi ṭafsīr al-Qur'ān, a Qur'ānic commentary by Mu'all ad-Dīn M. b. ʿAbd ar-Raḥmān al-Lūlī al-Ṣafawī (but according to introduction of our copy fol. 7b line 7 Maʿṣīn b. Ṣaḥī, continuing that he wrote this work in 2 years and three months in Mecca at the age of forty). It is a commentary which aims at establishing the exact connotation of the words, a thing largely ignored by az-Zamaḥšīri and his followers, as stated by the author, fol. 5b line 18 ff. — GAL II 203, SN II 227 (arranged under ʿĀʾe commentators); Sarkis 500 (reproduces prolegomena); Kābhālā X 153.

389 fols. 287 x 160 mm, 25 lines naṭrī in double rules, Qur'ānic verses in red, sūra headings in red or blue, baḥṣa in green; fol. 5b simple gilt ʿawāsa on blue background; many glosses and collations (with the remark mināhā at the end) in the margins; fols 1a-5a contain extensive ḍaʿāla, beginning on inside of back-cover, as also fol. 389b and inside of back-cover, soiled and smudged but clearly readable.

In our copy the date of copying has not been added, only Duʿāt-Qaṣda being mentioned; the annotator has added at fol. 389a the date of termination of his collation, on 16 Gumādā I 1069/February 19 1659, 167 years after the author's death.

Old red leather binding with flap (damaged) and central blind-tooled decoration, generally rubbed and damaged.
36 نام الدوائر في تناشيد المليء، وذكر بعض الآيات في رسومات الأقوام، وهي من الأقوام، وكتبها الجلد.

تُعتبر الكتب الكتبية التي أُولِيت من حيث النص، فهناك عدد كبير من الكتب، وكتابات، ورسومات ج Minds كان لها دور في تزويد الأئمة والعلماء من الآيات المقدسات والأعمال الدينية، وكتبها الجلد.

من ناحية أخرى، فإن هذا الكتاب كان له دور في تزويد الأئمة والعلماء من الآيات المقدسات والأعمال الدينية، وكتبها الجلد.

وقد وردت بعض الآيات في رسومات الأقوام، وهي من الأقوام، وكتبها الجلد.

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37 Mašīlim at-tanzeṣ, by al-Bağwī. — GAL I 363-64.
First volume of a set of two, fine bold naṣīḥ of the 16th century, 295 fols; with naṣīḥ stamp of Sulaiman Bābā dated 1227 H.
Leather with centerpieces and flap, damaged.

Manuscript of 18 + 410 pages, 20 lines scholar’s naṣīḥ, in closely written German and Arabic of Wüstenfeld’s characteristic handwriting. We have here the printer’s copy, in autograph, for the edition of the Meccan chronicles, Leipzig 1858.
Old boards, covers loose.
From the library of H. Gottschalk.

39 ar-Sirā al-muṣāqua, the extract by Ahmad b. Ibrāhīm al-Wāṣṣ Bring (d. 711/1311) of b. Ḥišām’s Sirāt Muḥammad rasūl Allāh. — GAS I 299 (6 copies).
An old copy of this work, written 19 Gumādā I 727/1326 which means 23 years after its completion by the author, whose colophon dated Rabi’ II 704 has been reproduced on the last leaf; it continues by mentioning that al-Wāṣṣī composed it in the Ḥanbalī madrasa at Damascus.
The importance of this copy, which is only second in proximity of the autograph to the copy kept at the Leiden university library (see Seegān, l.c.) is further enhanced by the fact that it has been doubly collated, once at Aleppo and finished 20 Du‘l-Hiṣṣa 810, the other time (by the same person) also at Aleppo on 5 Raṣāb 828 while this time mentioning the copy of “al-Amīr Shāhīd ad-Dīn an-Nakūḍī (?) naṣīḥ al-Ṭalī h al-Halab” as basis for the collaboration.
A final note, by the same person, mentions that the manuscript had been read “‘alāl-kurši”, that is to say during his lectures in an institute of higher learning. This assiduous student of the manuscript has diligently filled the margins of the work with his learned notes.
216 fols, 250 x 180 mm, 25 lines naṣīḥ with captions in red; fol. 1 laid down; generally dampstained and some waterstains especially in the last third of the manuscript.
The catchword at the bottom of the page is only found on the first 5 leaves of every quire of ten.
Modern cloth binding, spine calf.

40 First part of the Kanz al-ṣammāl ʿalī sunna al-aqwal wa-l-aqfal, an alphabetically arranged hadīth collection being a new version of as-Suyūṭī’s al-Gāmī as-ṣaghīr with numerous additions; on the complicated story of its compilation, see GAL II 519.
Its author is the Indian scholar ʿAlī b. Husām ad-Dīn ʿAbd al-Malik b. Qādībān al-Muṣtaqq al-Hamī, who was born in Burhānpur in India in 895 H. and died 975 H. in Mecca. For additional reference see Kāhḫāla VII 59 and XIII 406 and Zirīkī II 309.
Our copy, which contains 191 fols and measures 303 x 241 mm, offers the text up to the letter ʿṣ, “kitāb at-tauha min qism al-aqwal, al-ṣafṣ al-awwal fi fudhlih wa-l-tairgīh fiḥl” corresponding with the passage in the Haidarabad 1373/1953 edition, vol. IV, p. 117 line 9.
Preceded by a fihrās of the whole work, our copy is written in a neat naṣīḥ script with 41 lines per page in red and black. The first and last leaf both have a seal stamp reading: “Fuld al-Fatḥ al-Qudāšī us-Sayyid Muḥammad b. as-Sayyid ʿAli b. al-Sayyid (??)” who is the founder of the famous Senussi sect; on him see e.g. Kāhḫāla XI 14.
Undated but presumably end of the 18th century.
Leather with boards, damaged.

41 Yemeni copy of an-Nasā’ī’s Rāṣūl wala fi ṣaḥīḥ amīr al-muqāmun ʿAlī b. Abī Talib, a collection of traditions connected with ʿAli and his descendants.
Only three copies of this work are listed in GAS I 168.
Our copy contains as a special feature the ʾiḥāṣa of the Rāṣūl ʾimām al-Ḥusayn b. al-ʾAmīr b. ʿ Abbād al-ʿAbbād b. ʿAbbās b. Muhammad; with the taqṣīr Ṣaṣrād ad-Dīn, reproduced in the colophon. On this ruler see Zirīkī II 292, GAL S II 599.
71 fols, 161 x 100 mm, 12 lines naṣīḥ in double rules (red and blue); captions in red; fol. 1a title-page with short biographical note; captions repeated in the margin. A well-preserved copy with only some smudges on fol. 1a and occasionally at other pages.
Modern leather binding with flap.

42 al-Gāmī as-ṣaghīr min baḥāsh al-biṣār an-naṣīḥ, as-Suyūṭī’s extract of his Ǧamī al-ṣawāmī, being a collection of aḥādīth, alphabetically arranged. — GAL II 147 sub 56.
295 fols, 290 x 192 mm, 25 lines naṣīḥ, catchwords in red; some margins at beginning and end repaired; margins browned and sometimes damp-stained.
Copied 23 Du‘l-Hiṣṣa 1030/Thursday November 8 1621, by Muhammad b. al-ʿAbās Muḥammad b. ʿ Abbās ad-Dīn b. ʿAbbās al-Imsālī, who was born in Burhanpur in India in 895 H. and died 975 H. in Mecca. For additional reference see Kāhḫāla VII 59 and XIII 406 and Zirīkī II 309.
Modern dark leather Oriental binding with flap, blind-tooled central decoration on both covers and flap.

43 al-Waṣīl ilā maṣāṣīf al-awwāl, an abridgement and at the same time extension by as-Suṣīrī (d. 911/1505) of al-ʿAskīrī’s Awālī. Here al-ʿAskīrī’s material is reproduced in a shortened form but this time the al-ʾAsāwī have been added, while also some new material is inserted. An anonymous author later composed a Taṣkīrāt al-awwāl ilā ʾisas al-Waṣīl ilā maṣāṣīf al-awwāl. — GAL II 158 303.
104 fols, 166 x 106 mm, 17 lines naṣīḥ within red rules; fol. 1a decorated title-page; a clean copy with some minor smudges; last 4 fols browned.

73 fols., 177 × 132 mm, 13 lines Ottoman ta‘līq; following fol. 71 two more leaves, fol. 72a with ownership entry by Muṣṭafā al-Qādī who is stated on fol. 73b to have died 17 ʿAbd al-Rahmān 594; in good condition.

Undated but presumably 10th/11th century.

Modern binding.

45 Interesting 11th century biqā’i’ī exegetical and hadīth codex containing:

Fols 1a-74b as-Suḥailī’s (508-581) al-Ta’rīf wa-t’īlām fi ma‘ ahma fī l-Qur’ān min al-asma’ wa l-a’īmān. — GAL I 413 1.

It is followed by as-Suwārī’s (d. 911/1305) Muḥammad al-aḍān fī muḥammad al-Qur’ān, a work which was largely inspired, according to the introduction, by Ḍayr ad-Dīn b. al-Gāmā’ī’s (639-733) Tūḥān fī muḥammāt al-Qur’ān (cf. GAL S II 81 11); this latter work in itself being based upon the Takmil wa-t’īmām, b. ʿAsākir’s (d. 636/1238) commentary on Suḥailī’s preceding Ta’rīf (see GAL I 413). It covers fols 75a to 115a and was copied asāhir ʿIlūlī qādī 1097 by Muṣṭafā b. ʿAbdallāh al-Māzdī.

The third text, running from fol. 115b to 142b, is as-Suwārī’s Ummadīd al-laḥīj fī ṣawād al-labīb, the extract of his ḥadīth as-nabawīyya, it was copied from the copy of as-Suwārī’s student Yūsuf al-Armiyūnī al-Azhārī on 18 Muḥarram 1098. — GAL I 146 29.

The following seven leaves are taken up with the same author’s reply to a question posed to him in the year 698 regarding the alleged appearance of Jesus and the Mahdī at the commencement of the 11th hijrī century and the subsequent coming of Judgement Day, whence its title al-Kalīf ʿan maṣlaḥat al-ḥāṣibī al-amīn al-asīf. Copied “fi ḡiyāt Muḥarram 1098”. See GAL II 151 135.

Then come two leaves of a short tract entitled Ḥiṣaḥ an-nabī, attributed to ʿAlī b. Abī Tālib.

The last two leaves, 152b and 153a, are taken up with an Arabic version of part of the Psalms, translated by ʿAbdās and called “ṣirāt az-zuhūr”; in the preliminary is further stated that b. ʿAbdās made the translation from “as-Suryānīya”, i.e. Syriac. Sezgin mentions in GAS I 287 a Du’ā’i’ surūūn ascribed to b. ʿAbdās and edited at Myssore 1870 and 1897.

288 × 185 mm, 23 lines smooth waqīf with captions in red; fols 1b and 2a in gold rules; some smudges and occasional waterstains but a neat copy. Nice brown leather Oriental binding with blind-tooled marginal and central decoration, spine repaired.

46 Maqāmāt.

Ṭafṣīr fragment. (fols 1-39b)

Ṣārī al-ʿAsma’ī by Abū ʿAbd Allāh Muḥammad al-Ḥāmī (d. 1176/1762), better known as the Ḥikmat al-ḥakīm fī baḥrān bismillah ar-rahmān ar-rahim. — GAL II 446 nr. 16, 4. Rare. Dated 1150 H. (40a-119b)

Other fragment on taṣāfīr. (120a-end)

Student’s manuscript, ca. 250 fols.

Boards with leather spine and flap.
Very important collection of four unpublished treatises dealing with the subjects of transmission and authorisation (imādi and iǧaza) with added a number of iǧaza’s with full chains of authorities. An invaluable document of 12th and 13th century Muslim theological scholarship. The texts contained in this maqṣūra are:


Ṭabī al-ʿaṣāṣid wa l-iǧaza by Muḥammad b. M. as-Sunbawi al-Aṣwāfī al-Šarīfī (d. 1233/1817). — GAL S II 738; Ziriklī I 73 (mentions a printed edition; Brockelmann, I.e. knows of only one copy) (fols 32b-112a) (from fol. 106a onwards in other hand, fol. 105b with remark “al-bayyār ʿaḥāfī”);

al-Fawāʾid al-jashāfī fi musulqalāt Muḥammad b. Āḥmad b. Ṭabīla by Muḥammad b. Āḥmad b. Saʿīd b. Ṭabīla (d. 1150/1787). — GAL II 386 1 & SN II 552; Ziriklī I 15 (who possesses a copy where the author’s genealogy is confused in the introduction, unlike our copy). (fols 117b-169b) Fol. 169 contains the nasīḥa for this text from b. Ṭabīla up to Muḥammad b. Āḥmad ar-Raḥmān al-Kurazī (Ziriklī I 168) (1140-1221), via his father; the text was delivered in a series of courses finished 21 Šawwāl 1214/1799 and written down simultaneously by Muḥammad al-Kurazī. — Alḥwādī 1614 with defective copy.

Fol. 174a to 194b close with an important document on mystical orders, the Ṭabī al-fawāʾid fi sulāt al-ṭabīrī likewise by Muḥammad b. Āḥmad b. Ṭabīla whose details may be found in the preceding item. — GAL S II 523 3.

The text contains on fol. 189a i. a. a reproduction of the iǧaza granted to b. Ṭabīla as ṣaḥīḥ of the Qādirīya order. This copy is dated 22 Rabiʾ I 1266/1849.

The various iǧaza’s found in the manuscript concern mostly a certain Muḥammad Aḥmīn “Imām as-Saʿāda an-nubalā’” (fol. 113b) al-Ḥanafī al-Maṭūrūdī al-Naṣīḥāt al-Jawalwati as-Saʿīdī, son of ʿAbdallāh Effendī who was iǧaza in the Ǧāmiʿ Mazbūr in Istanbul; his son Muḥammad himself was iǧaza in the Ǧāmiʿ Ǧāhid b. Šaʾdī Aḥī Ayyūḥ (“al-Ayūḥ”), (fol. 30a), also in Istanbul. For his details see Šebēlata IX 75.

The qualifications are found on the following leaves:

Fol. 30a Insertion of his name by the previous owner al-Ḥāfiz Ibrāhim Effendī “baṭṭ al-Ǧāmiʿ as-Saʿūdī M. Ǧaḥa Ǧaḥa al-Iṣṭanbūlī”, directly after al-Budairī in the iǧaza found on that leaf, and ṭabīr to M. Aḥmīn b. ʿAbdallāh on this leaf by Yūsuf Baṭr ad-Din al-Madani dated ʿaṣāṣid Rabiʾ I 1254.

30b-31a Autograph iǧaza of al-Budairī to al-Ḥāfiz Ibrāhim Effendī dated Ǧurraṣ Ǧaḥa 1314.
Marginal note dated Rabī' I 1249 by Ibrāhīm al-Fīyānī b. Muḥammad al-Fīyānī as-Samīṣḍ al-Ṣuṣāʿīrī al-Mālikī al-Ḍawwāṭi concerning the copying.

A verso of note on as-Sunbawā'ī's Ṭabt to Yusuf al-Bannānī by Ibrāhīm al-Baghdārdī with a second note on the same text, now by Yusuf Badr ad-Dīn al-Madani to M. Amīn b. 'Alī. Effendi dated 1527. 1525.

A note by M. Amīn al-Ṭabarī dated 1527.

An izālāt granted by Yusuf al-Bannānī dated 1526 with additional short biographical note on al-Bannānī.

Versified izālāt to Fā'is Allāh Effendi; 'saḥīḥ takyiyat al-sa'ād Murād al-Naqšbāndī' dated 25 Ḍhī al-Hijja 1270.

Table of contents of the Fawā'id 'alā maṣā'il al-Maqrīzī al-Madani to Muḥammad al-Kuzbārī.

A note by M. Amīn b. 'Alī. Mentioning his father's 60 year irṣāla in the Ġāminī Madzūr followed by Yusuf al-Madani's izālāt to M. Amīn b. 'Alī. On b. 'Arqāla's Fawā'id, with detailed riwaya.


Table of contents of the 'Iqlīl al-ṣawāhir. Furthermore, a short lexicographical fājdā is found on fol. 1a together with a bibliographical note on the Ġawāhir al-ṣawāhir and an ownership entry of al-Hājj Ibrāhīm Effendi (see fol. 30a), while fol. 2a has been provided with the seal stamp of as-sāyiṣīd Muḥammad 'Ākīf, dated 1276.

Well-preserved with virtually no smudges. 19th century half calf binding with damaged flap.

50 "Tərijət, definitions of religious, philosophical, mystical and cultural concepts, by al-Qarqānī as-Sāviid as-Sarīf (d. 816/1413). — GAL II 216 sub 2."

135 fols, 156 × 107 mm., 13 lines tərqeq; captions in red; some dampstain, some smudges but a clear copy with few glosses; inside of binding with ownership entry of Mālikūd Sunī Allāh b. al-Hājj Abūmade 11 Muḥarram 1010.


51 "Masā’ir al-aṣāsir al-Qudāyīyī fi bāyiṣ al-ṭāhāt al-Maḥmūdīyī, a well known work by as-Sa‘ānī (edited Cairo 1287 under the title Lawāqīl al-anwār illā) in which he admonishes his Muslim brethren to abstain from worldly affairs and improve their observance of the religious duties, as expressed by the author on fol. 1a: ‘wa kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīna min kāna al-bāṣīr ilā ṣalā ṭāhātīn..." — GAL II 337 sub 14.
428 fols (old pagination) (missing 9 fols at the end, preceding 12 fols index and title/leaf), 214 x 167 mm, 19 lines partly vocalised pleasant nashī; some glosses in margin, in same handwriting; captions in red; wormholes on various places not affecting text; some leaves slightly waterstained but on the whole a neat, clean copy.
11th century.
New half-calf binding.

150 fols, 206 x 128 mm, 19 lines Ottoman tašīq in red rules; simple polychrome gilt āshūsīn on fol. 3b; some smudges.
Copied 8 Rabī‘ II 1094/April 6 1683 by Ahmad b. al-šayḥ Muṣālib ad-Din al-Ḥāṣib ‘as-saṣān bi muddatl Gūzālīşārī fī nīlā ‘Ayyūn.’
Simple old brown leather binding with flap; blind-tooled central floral decoration; spine and flap repaired.

54 al-Šībī, ‘Īyād al-Yaḥṣūbī’s biography of Muhammad, besides the Qur’ān and the Sūrah of al-Buḥārī one of the most popular books in the Muslim world. — GAL I 369.
144 fols, 232 x 145 mm, 29 lines Ottoman tašīq in gold rules; fol. 3b simple polychrome gilt āshūsīn with floral decoration; some annotations in the margin, a few spots due to dampstaining but a good copy; fol. 3a with waṣf-dedication by Muhammad b. Ahmad b. Ismā‘īl (…) Zād, Ramadān 1258.
Copied by Muhammad b. Husain.
Unassuming old Oriental binding with flap, flap and back repaired.

The date and place of composition of this commentary are variously given as: 1078, at Tīra (Sarkis 1806), 1087, at Tīra in the ṣudāya of Ismā‘īl (Ẓirikī, i.e.) and 1087 in Tīra (Thyraça) in the province of Aydīn (Tahir, i.e.).
In 3 volumes of 150, 149 and 188 fols, 300 x 187 mm, 23 lines nāšī; last 24 fols of volume II damaged and stuck by adhesive effect of waterproof; volume II occasionally waterstained.

56 A 12th/18th century copy of al-Gazālī’s Dalīl al-furāt (GAL II 252) copied by sayyid Muṣṭafā, a pupil of Ẓirikī’s father Dārānī (d. 1117/1705) who was a pupil of sayyid Muhammad b. ’Ābd ar-Rahmān Cekerğī Zād. — Huṣayn 147 and 173.
91 fols, 161 x 110 mm, 11 lines nāšī in gold rules; sentence dividers in gold dots; captions in red; fol. 1a with multi-coloured gilt āshūsīn and lādīn down; fols 15b-16a with drawings of Mecca and Medina plus two unusual drawings of the minbar and palm tree at the Medīna mosque, and the tomb of Muḥammad, Abū Bakr and ʿOmar on fols 14b and 15a.
Due to oxidation of the gold rules, the text of some leaves has become loose. Some minor dampstains.
Old leather binding with flap and gilt tooled medallion in the centre and marginal decorative; spine cracked, flap damaged.

Our copy was written by Berber al-Ḥāṣib Muḥammad b. Husain, who in the colophon claims to have been a pupil of Ismā‘īl b. Ahmad Yasti Zāde (d. 1179/1765, see Rado 167 with reproduction of colophon and Huṣayn 156 and 322), who in his turn was a pupil of Husain b. Ahmad Ḥaffāf Zāde (d. 1154/1741, see Huṣayn 156 and Rado 142; reproduction of colophon — Rado 147).
Our copy is richly decorated and features a colourful āshūsīn on fol. 1h, which leaf has a triple gold ruling as also fol. 2b. Each hīb in al-Ḥerwī’s text is marked in the margin by a polychrome floral symbol, save for the Friday’s hīb which has been marked in white on a small painted panel.
As for the Dalīl, it is profusely decorated, especially at the beginning, with an attractive āshūsīn on fol. 52b with in white lettering the words ‘Ṣarḥ Dalīl’, here meaning prolegomena. Both fol. 52b and 55a in triple gold ruling. Fols 59a to 62a contain the names of the prophet arranged in 208 rectangles lined up in gold frames; the last rectangle is dated 1192 H. Fol. 62b, with the beginning of the main text, is headed by a small painted gilt panel with the wording: ‘niyāt Dalīl da‘wa’ and is followed on fols 63b and 64a by two polychrome gilt groundplans of the mosques at Mecca and Medina, preceded on fol. 63a by a short note on the illuminations in red ink. Fol. 65a is concluded with a garden-like colophon, announcing the beginning, on the following page, of the section on the correct execution of ritual prayer. This section again is supplied with its proper āshūsīn (none of which are identical) and both fols 65b and 66a are again set in a triple gold ruling.
Each of the six “third parts” making up the text is headed by a small painted gilt panel, while the nine hīb have been marked in the margin with small floral symbols.
As a special feature, our copy contains after the conclusion of the Dalīl a small prayer in Arabic, a Turkish explanation of the use of the Dalīl’s text, an anecdote in Arabic on the reason for the composition of the Dalīl and finally the genealogy of al-Gazālī with a short biographical note. The manuscript is concluded on fol. 124a with the colophon, dated 1191/1777.
The last five items mentioned above have also been supplied with small panels heading the text.
same hand as on fol. 132b and 137a) by his teacher “Baṣṣād Zāde (f)” dated 1156/1625 has clearly been entered at a later date and betrays an insecure grasp of the rules of Arabic grammar. A further scrutiny of the manuscript did not yield more details on the motives for these insertions. Rather unusually, the text of the Dālahill has been provided by the scribe with collations, mentioning on various places a manuscript styled “an-nusha’a as-Sahiliya”, while mention is also made occasionally of the autograph. Some passages are elucidated on the strength of the commentary by al-Fāṣi (see Brockelman, GAL II 253 1).

Peculiar to our copy is the consistent addition of the word waṣl in red ink beneath all cases of hamsat-al-waṣl in medial position, and the numbering of the occurrences in the text of the formula “Muḥammadin an-nabī” which is always fully vocalized in accordance with the rules of safayd, with reference to the Sahiliyya copy. A learned note in Turkish on the peculiarities of the hamsa propounds some intricacies of the Arabic orthography of this letter, and is signed by the copyist (fol. 28a), whose name is given in full on fol. 49a.

128 fols, 162 x 108 mm, 13 lines nāši in double gold rules with dividers in gold dots; some annotations in red ink. Some smudges and lower part of the manuscript browned throughout; occasionally some letters partly wiped out. Brown leather binding with flap (loose) and gilt-tooled decoration, rubbed; spine rebacked.

58 Fine 13th/19th century copy of al-Ǧazā’ili’s Dalā’īl al-haṭārāt with unusual iṣnād (chain of authorities for the transmission of the text), afterwards for some reason erased.

The iṣnād, on fol. 116, extends from al-Ǧazā’ili to ‘Abdallāh al-Kāṅjarawī (fl. 1221 H., see Kahıhna VI 43: Kāṅjaru) and has at a later date been treated with a chemical substance rendering the text nearly invisible, while the decorations concluding the text and the catchword at the bottom of fol. 116b have (inadvertently?) been spared.

A similar attempt at effacing parts of the colophon is found on fol. 132a, with fol. 132b retaining the remainder of the text starting with the mention of Muḥyī’-d-Dīn b. ‘Arabi and then mentioning “al-Walad al-Ma’nawi” ... (effaced), with the later addition “Effendi”; the date gannat sanat 1224 found on this leaf is also nearly effaced. Fol. 137a contains an iğaza by al-Kāṅjarawī (cf. fol. 116a) to “al-Walad al-Ma’nawi ... al-Ḥāgh Muṣṭafā b. Muḥammad” (this name added in the same hand as found on fol 132b).

An iğaza on fol. 138b granted to “al-Walad al-Ma’nawi Muṣṭafā b. Muḥammad, al-Maulawi maṭāna wa’l-Islāmīlī maṭīnan” (in the 138 fols, 163 x 100 mm, 11 lines nāši in gold rules, dividers in gold dots. Fols 2b and 3a, as also 18b-19a (al-bibz al-awal) have been executed in hakari style with the text on a gold background written in white clouds, headed by a gay polychrome gilt ‘asalān. The usual subdivisions of the text are marked with gilt panels with floral decoration and lettered in red. Fols 16b and 17a contain the usual pictures of Mecca and Medina, set in a bordering in hakari style. A fine copy with a few letters partially wiped because of waterdrops. Copied 1224/1809 by ʿAbd al-Ḥūmūn Enderūnī (not in Rado), “humayūn-i jsan-i safarlı”, i.e. secretary in the private service of the Ottoman Sultan. The colophon is executed with the words in white clouds on a gold background, surrounded by gold foliage in hakari style.

Well-preserved contemporary leather binding, restored at the spine and flap, with gilt decorations consisting of dots and quadrangles covering both covers and flap.

59 al-Ǧazā’ili’s Dalā’īl al-haṭārāt.

Small manuscript 10 x 7 cm, with two decorated main headings on 1b and 23b, and 17 smaller decorated headings. Some interlinear decoration in gold (flowers). On 22b-23a pictures of Mecca and Medina, nicely painted.
175 ff. (176 blank), 9 lines first class vocalized nasḫ in red and gold rules, the calligrapher is ʿAbd ar-Rahmān az-Zuhdī, student of al-Kāmilī Efendi. Dated: 1265 A.H.

Gilt leather binding with flap, in leather pocket-case, very well preserved.

60 A copy of the widely distributed pilgrim's guide Ḕalāʾil al-ḥaṣārāt, written in North Africa in the 19th century. Different collation signs and superimposed slips of paper make it probable that this has served as printer's copy for one of the numerous lithograph editions published in the Islamic world.

96 fols, 208 × 162 mm, in archaizing maghrebi handwriting, executed in various colours, with schematic drawings of the graves of the Prophet, Abū Bekr and ʿOmar, and of the mosque at Medina.

Fols 31a-40b have been replaced in more recent (but emulative) calligraphy on loose leaves, on one side only.

Loose in cloth box.

61 al-ʿUqūd al-muṣūma min sonān saʿīd al-mursaln, a metrical treatise dealing with proper personal conduct according to the Ḥanafī school, by Muḥammad b. Abī Bekr al-Buḥārī ʿImām Zaʿdī ʿas-Sāʾūdī (491-573/1097-1177). — GAL S 1 643 (one copy).

121 fols, 196 × 146 mm, first 22 fols supplied in a later hand of 17 lines pleasing nasḫ with polychrome sentence dividers, fol. 23 blank, fols 24-121 15 lines nasḫ dated Rabiʿ I 949 H/1542, fol. 50 supplied in a later hand with 18 lines nasḫ. Somewhat smudged and soiled.

Old boards binding.

62 Kiṣṣ ʿal-ʿaṣār ūmmā ṣaḥīfa ʾon al-ʿaṣār, a small work by the Egyptian Šajīʿite scholar Ṣāḥib ad-Dīn Abīl-ʿAbbās Aḥmad al-ʿAẓmāh b. al-ʿImām (d. 808/1405) dealing with minor ethical and religious questions such as the number of letters forming the baḥā or the name of the messenger of God, roughly arranged in some seventeen sections. — GAL II 93, Ahlwardt 1816, Sāfīkī 463.

77 fols, 175 × 128 mm, 17 lines maghrebi nasḫ; some annotations; fol. 1a contains a spurious ṣaḥūf (?) in a different hand on the walls of Istanbul and Rome and the prophecies regarding the Mahdi, while fol. 77b reproduces a tradition connected with Ṣaḥīḥ al-Balṭī and ʿĪbrāhīm al-Adham; between fols 69 and 70, one or two leaves missing. A neat copy.

Undated, probably dating from the 9th/15th century.

New binding.
"(Kitāb) mā yatakarar fīl-hilāla wa`l-... min al-akhl wa`l-farb wa`l-dawā`a? wa`n-
naum" (fol. 1a), a rare copy of a small treatise on proper conduct in 340
lines of poetry in the measure hātīl with the author's own commentary.
The author is Ahmad b. Imad ad-Dīn al-Aghaṣrī (753-808). Su`ṣī faqīḥ,
pupil of al-Asnāwī and author of some 30 works among which some more
dealing with questions of food, ritual slaughter and circumcision. GAL II
94 sub 15, S II 111 (4 copies), Alhwardī 5466 (copied circa 1150). Not
published.
The manuscript was copied by 'Abd ar-Rahmān al-Bāzīnī on 8 Rabī' al-
Awal 1089 (April 30 1678) from a copy by al-Ṣaḥāb 'Alī ad-Dumūlī dated
20 Rabī' al-Awval 779 (July 27 1377); it bears on fol. 1a an owner-
ship note of Ahmad Hamadīlāh b. Imām al-Hāmid, connected with the
mosques of Mecca and Medina, dated 1281. On this faqīḥ see Kaḥbālā I
210.
36 fols, 204 x 145 mm, 21 lines naṭīj; fols 20-21 (old pagination) lacking;
text in red rules; slightly dampstained and a minor wormhole in lower
inner margin, affecting some wording of first seven leaves; otherwise a
 neat copy.

Arba`īna hadītijī fīl-hilāla wa`l-dawā`a, a somewhat obscure opusculum,
written as appears from the introduction by Muḥammad b. Abī Bekr
al-Usfūrī.

Broekelmann, in GAL S II 942 128, does mention the author with a query
mark; Karatay, Arayasa hadītijī 373 calls him a sixteenth century author
and mentions 5 editions, one lithographed, at Istanbul; Sarkis 1331 like-
wise mentions him, with the title: al-Mawātī al-Usfirīyya.
The apppellative Uṣfūrī may well have been derived from the mention of
a sparrow in the first hadīt of this collection, connected with Omar b.
al-Zaḥālābāb.
The ascription to the sixteenth century seems plausible by the description
of a copy dated 966 H/1557 in Garrett 1444; no more information seems
to be available regarding our author, except for two mentions of respect-
ively Abī Bekr b. Muḥammad al-Uṣfūrī who died in the year 1103/1691,
in Zīrīkī II 70 and Abī Bekr Muhāmūd aṣ-Suṣūrī (d. 1102/1690) in
Kaḥbālā III 75 and XIII 376, both of whom, apparently identical, do not,
however, fit with the date of our author.
Fols 73a to 83b feature some more abdād of unknown origin.
Our copy, which contains 83 leaves measuring 171 x 113 mm with 12-13 lines each, bears in the colophon on fol. 72b a date in letters (hizāt aš-ši'ā 14) reading “fr yamūn 18 r 3 n h a”, i.e. Ġumrā 5 Ramadhān (10)54 H/December 8 1661.

A neat little work in clear Ottoman handwriting, with only small damage of fol. 1.

Boards with leather binding.

65 Ṣārḥ al-Ḥīṣn al-aḥsān min kalām saḥīḥ al-musallān, the commentary by Muḥammad b. Ṭābāl al-Qādir al-Fāṣi (1042-1116), son of the famous Ṭābāl al-Qādir al-Fāṣi, ancestor of the eminent family of scholars, on al-Ḵāzari’s Ḥan al-ḥāṣan. The work is a collection of traditions used for ritual prayer. — GAL II 203, Kaḥbāha X 182, Zirīkī VI 212 (who speaks of the copy in the Rabat library) of al-Fāṣi’s commentary on b. Ḥaḡār al-Aṣqānī’s abridgement ‘Uddat al-ḥīṣn, see Brockelmann l.c.)

This text has not yet been edited.

242 fols, 265 x 180 mm, 35 lines narrow maghribī script with many annotations in the margin; some underlinings, 1 caption in red; fol. 1 laid down, recto containing in a later hand title and some biographical notes. The manuscript is in good condition with only some smudges at beginning and end.

Copied by Ṭābāl al-Maghūrī b. al-Maghūrī (1) b. Ṭābāl b. Hamdūn as-Saqqūqī 17 Ramadhān 1167/July 8 1754, 51 years after the author’s death.

Modern half-calf binding.


The Syrian ch’ite author Zain ad-Dīn al-MAṢIQDI (d. 965) was reckoned by al-Ṯawrānī (1226-1313) the most outstanding author and Ṿātim up to his time; by order of the Ottoman sultan Selim he was arrested while praying in the mosque at Mecca, imprisoned and subsequently deported to Istanbul, where he was killed in the year 965. — Sārīs 1156-7, who describes the Persian edition of 1312 of this work.

116 fols, 190 x 130 mm, 21 lines neat nastā′īrī; fol. 73b upper part pasted over, text not supplied; parts of some 20 more fols barely legible because of severe waterstains.

Copied asdr Rūmālī I 961/1553, i.e. four years before the author’s death, by Muḥammad b. ‘Aliq Allāh. The original author’s colophon, which is reproduced, states that the composition of it was finished 17 Rabī’ II 950.

Damaged old leather binding with blind-tooled central decoration.

67 al-ḪALAMIRI (d. 956/1549), Muḥāṣfar Ḥamshayfat al-muṭamalt. — GAL S I 659. 189 fols; text smudged and some waterstains.

Dated 1118 H.

Boards with leather spine and flap, worn.
tion to be recited before going to sleep. This same leaf also contains an
ownership-entry of ‘Abdallah Mnsibh dated 1291. Severely damaged by
wormholes which do at some places affect one or two lines, but mostly
margins only.

Undated, this copy may be assumed to be of the late 10th/16th century.
Old leather binding with flap and blind-tooled decoration.

74 Haššat Qamāl Qaramānī ‘alā bi Ḥayālī (falā‘ī al-Aqī‘īd an-Nasaffī),
superglosses by Qaramānī which he composed circa 900 H, on the well-
known dogmatical treatise of an-Nasaffī. — GAL I 428 1ba and Alhwardt
1972.

156 fols, 213 x 153 mm, 23 lines nasḫī; commencement slightly soiled,
otherwise a good copy.
Copied Rabī’ I 974 by Aiyūb b. ‘Abd ar-Raḥmān.
Brown old leather binding with flap and blind-tooled central decoration,
spine repaired and generally cracked.

75 Zuhdat al-q̄aṣf, the super-commentary by ‘Abd al-Ḥakīm b. ‘Szam ad-Dīn
al-Hindī as-Salik̄ūrī (d. 1067/1657) on al-Kawāfī’s glosses to al-
Taftazānī’s commentary on an-Nasaffī’s ‘Aqī‘īd. — GAL I 427 (untitled;
see also GAL II 417, to be corrected: 35); Zirkī 173 II 283, Sarkis 1069.

201 fols, 241 x 155 mm, 21 lines accurate minute taw Lig.; fol. 2 with small
leaf (repaired); lower margin slightly waterstained. Written on Italian
watermarked paper of various mills, some leaves with date 1628. A clean
well-written copy.

Fol. 2a with ownership entry of as-saṣ̄īyāt Abū Bekr an-Na[q]līndī.
Copied by ‘Abbas b. Ahmad, first half of the 19th century.
Red leather binding with blind-tooled decoration, slightly rubbed.

76 Manṣ̄ar ‘ala‘ al-‘azhar fī lāri al-Fiqh al-‘akhar, al-‘Qawl al-‘Ilmīrī’s (d. 1014)
commentary on the al-Fiqh al-‘akhar, ascribed to Abū Ḥanīfah. — GAL S
I 286.

159 fols, 213 x 153 mm, 23 lines nasḫī; a few pages some words wiped out,
no other damages to mention; a clean, well-written copy.
Copied by Muhammad b. Ḥrāham, undated. An ownership entry on fol.
159a dated 1026, however, makes this copy closely related to the
autograph.
Old red leather binding with flap and blind-tooled central decoration;
slightly rubbed.

77 Sarh al-Fiqh al-‘akhar, a commentary by Abu‘l-Muntasir al-Ma‘mūnīnī̄wī on
the short dogmatical treatise ascribed to Abū Ḥanīfah. — GAL I 168 sub 5.

24 fols, 207 x 135 mm (145 x 65 mm), 19 lines nasḫī in red rules; preceding
a one-page asqif-dedication by ‘Alī ad-Durr al-Abmad; following after
fol. 24 two more leaves containing pious sayings; fol. 1 laid down; worm-
hole running through all leaves in lower margin not affecting text; some
dampstain.
Modern half-calf binding.
mystical work Fuṣūṣ al-bikam. Contrary to the arrangement in Brockelmann I 442 sub 11e, this title only covers the introduction as in our copy, the commentary itself being more appropriately called simply Šarḥ Fuṣūṣ al-bikam. — See Ahlwardt 2981, EI III 799a. On the commentator see Kāhlāla IV 142.

The text has been twice printed, Teheran 1299 and Bombay 1300; see Sarkis 1537.

88 fols, 208 × 144 mm, 15 lines Ottoman nasîh in gold rules, captions in red; fol. 1b somewhat gross but pleasing gilt polychrome "šuṣūn with floral motifs, colophon at fol. 88b in triangular shape with two simple gilt flowers; at fol. 1a and 88b features the text of the āyat al-kursî (II 256) in seal-stamp.

Undated, 11th/17th century.

Old leather binding with flap, central blind-tool decoration, somewhat rubbed.

81 Ṣaḥīḥ al-Tabarî (ṣaḥīḥ Fuṣūṣ al-bikam), ʿAbd ar-Rahmān b. Ahmad al-Ǧamʿī’s (d. 898/1492) commentary, compiled from various sources, on b. ʿArabî’s mystical work. On Ġamʿī see EI II 421-2. — GAL I 442 11 g: 212 fols, 202 × 144 mm, 23 lines Ottoman taʾṣīl in red rules; some glosses in the margins; parts of fols 2 and 211 damaged but repaired with text supplied in later hand; fol. 1 contains f. Kamal Ḵāshn’s Risāla fi nubḥat al-anfūṣ (GAL II 450 20, Ahlwardt 2239) copied by Muhammad Nūr ad-Dīn al-ʿArabī al-Tūrānī in the year 1334; fol. 2a with ownership entry dated Šawwāl 1201. Part of the text written on quires of different paper now browned but in the same hand.

Our copy was written by Ahmad b. Duʿl-Faqār in the zāhibīy of Gāzī Ḵāsun Ḵāshn in the circle of ʿAbd al-Ḵarīn Effendi, who has left two imprints of his seal on fols 2b and 3a. Undated, 11th/17th century.

Oriental green leather binding with flap.


One of the two most influential works of this greatest of Muslim mystical thinkers, the other one being his Fuṣūṣ al-bikam.

The composition of this work was begun during the pilgrimage to Mecca in 598/1202 and finished in the month of Safar 629/1231, but, not satisfied with this version, b. ʿArabī undertook a revision of the bulky work which occupied him for another four years from the year 633 to 637/1233-1239, one year before his death. This recension is extant in the autograph in the Türk İlimi Enstitüleri Müzesi at Istanbul. The Meccan revelations may rightly be considered the episteme of b. ʿArabī’s system and offer in an unequaled rich and lengthy exposition the full scope of his doctrine. In them the reader will also find much autobiographical detail accumulated in the body of the work as the record of his travels to Mecca, Anatolia, Baghdad and finally Damascus.

Our copy presents the text of the first three fuṣūl, up to the 269th bāḥ, and was apparently envisaged as a self-contained entity, judging from the copyist’s dating (887/1482) which is only found at the end of vol. III (although he states in the colophon that it is to be followed by bāḥ 270, "fi maʾṣūṣat manāzīl al-qurʾān, wa huwa awwal al-manāzīl"). Already in the tenth century the three volumes of our copy were sold as one set, cf. the fourth ownership entry infrā.

Although by no means restricted to that area, it was in Anatolia that the influence of b. ʿArabī’s works was especially strong, and our manuscript derives from the library of an important ninth century ḥiraḍa fuṣūl from Amasia, the second owner after the copyist (?), whose entry may be seen appearing through fol. 1 when held to the light, reading in bold calligraphy: “Ṣāḥibahu wa malikūhū ad-dīn al-ʿibād Ḥanīf ad-Dūr (?) al-mutawalli bi ’mirāt Sulṭān Bāyazīd Ḥān (reigned 896–918) der Ḥāfiz”.

It passed then into the hands of ʿAbd ar-Rahmān b. Ḵallīb al-Muʿāyjad (GAL II 227-8: Muʿūyjad Ṭābiʿe al-ʿAṣim, 860-922/1456-1516), who in his youth had lived in the company of the governor of Amasia, the future Sulṭān Bāyazīd II, and later held important posts during the reigns of Bāyazīd II and Selim I. More details will be found in Brockelmann, ʿArabī, 887/1482, who reproduces an ownership entry and "OM I 355.

A further ownership entry, dated 5 Rabī I 928/February 2 1522 was added by al-ʿAṣim’s son ʿAbd al-Wahhāb, on whom see Kāhlāla VI 223 (d. 970/1562).

A fourth entry dated 947/1540 indicates that Qādāl ad-Dīn b. Ḥusayn al-ʿAṭābakî bought these three volumes for the sum of 2300 ... (?) from al-Ḥurād b. Ḥusayn Ḥaḍīf al-muḥtashīr biʿz-Zāřīfī in Istanbul; this note is preceded by the remark that the three volumes contain the text from the first to the 269th bāḥ.
On the title-page a note of ‘Abd al-Salām al-muqīf b. as-sa‘īyīd ‘Omar al-Mardini al-Hanafi (Zirikli V 239) stresses that a complete copy, like this one, is rare.

Boards with leather spine.

Inexpensive boards binding.

On the title-page a note of ‘Abd al-Salām al-muqīf b. as-sa‘īyīd ‘Omar al-Mardini al-Hanafi (Zirikli V 239) stresses that a complete copy, like this one, is rare.

Boards with leather spine.
with diagrams, some other leaves with blank space for subsequent drawings. Lightly soiled but a good copy. Copied 907 H/1501 but copyist's name not supplied. Damaged old leather binding.


102 fols; a clean, nice copy with slight traces of dampness but otherwise sound. Undated, 17th century. Old cloth binding.


Our copy is supplied with the commentaries and glosses of al-ʿĀṣimī, Muhammad ʿIṣāma, al-Qarādī, al-Kafawī Effendi, ʿAbd Ṭāhir b. ʿOmar al-Ṭaʾīrī, ʿAbd al-Karīm, Kāsāfī ʿOmar Effendi Ẓāde, ʿAbd al-Karīm Qādīrī, Ahmad Tarsawi (?) and ad-Daradawī.

An interesting copy, containing all the glosses otherwise found in separate copies only in the collections mentioned by Brockelmann, i.e. and neatly written with the text of al-Farāḥī prominently in the middle and glosses filling the margins and opposite page.

56 fols, 235 x 165 mm, 9 lines bold nāshī with a varying number of lines with glosses; a clean copy.

The copyst of our copy may have been Kāsāfī ʿOmar Effendi mentioned among the commentators, whose gloss on fol. 15a is finished with the remark: "Ii muharrīrīḥi Kāsāfī ..."

Undated, 12th/18th century. Cheap boards binding.

90 Ṣubk al לככע al maʿrūr wa muntakab fi ṣanāʾat manṣūb; ... saysīdī ʿAbd al-Qādir al-Gīlānī, the hagiography on the famous mystic al-Gīlānī, founder of the Gīlānī order. Its author is Nūr ad-Dīn ʿAli b. Yusuf al-Sāṭārī (644-713), Ṣaḥīḥ ad-dīwān al-mufīl wa al-mughrīb in the mosque of al-Hākim. Although rejected as untrustworthy by ad-Dahābi, it set the model for various subsequent biographies of ʿAbd al-Qādir. — GAL II 118; see the article ʿAbd al-Kādir in EI I 69 ff and Zirīlī V 34.

239 fols, 210 x 142 mm, 23 lines nāšī; text in red rules, captions in red; fol. 1a simple lānān in gold rules with short biographical note, fol. 1b and 2a in gold rules; some dampstains and somewhat smudged.

Copied 25 Duʿal Qaḍaʾ 1107/June 26 1696 by ʿAbd al-Muḥsin b. ʿAll who traces his pedigree to ʿAbd al-Qādir. Simple old leather binding with blind-tooled central decoration.

91 al-Farāḥī bain auliyaʾ? ar-Rehwān wa-aṣulāʾ? al-Ṣāḥib, an apologetical work by the well-known Ḥanbalī author Abū ʿAbd allāh Ahmad b. Tāmīna (661-728). — GAL S II 121 29 (2 copies; printed 3 times). 101 fols, 185 x 135 mm, 13 lines nāšī; fols 1 and 101 repaired; browned and slightly soiled but a good copy.

Copied 901/1495 by Ahmad Naʿūb al-Ḥanbalī; last fol. in different style by the same scribe. Old leather binding, spine torn, loose.

92 at-Tibr al-mashāḥīṣ wa ʿumdat ar-rasūl (wa nuzhat al-qanāt wa-r-ṣūṣ), a mystical urūgāz with commentary by M. b. ʿOmar al-ʿAlāmī al-Qādīsī (d. 1038/1628). — GAL S II 470.

32 fols, 222 x 154 mm, c. 19 lines nāšī in a clearly legible hand; written on paper featuring as watermarks three crescents and, in Arabic, the text: "Ishāq Lūriyūn wa hāramūn fi Wiyānā", i.e. Isaac Lurion & Co. in Vienna.

Dated 14 Ramadān 1308/March 25 1891 according to a note in Turkish on fol. 1a which says our copy was transcribed from the ms kept in the Zāhiriyya Library of Damascus (besides GAL knows of only one more copy).

Copied by Abū ʿAbd allāh Ahmad b. ʿAbd al-Qādir ʿAll al-ṣīlah Abū ʿAbd al-Qādir al-Ṣāḥib; as stated in the colophon which is in the form of a simple piece of poetry of 8 lines.
bound in boards with leather spine.
A mid-tenth century hijra dogmatical codex.

This generously glossed manuscript contains two extensions on the A'qīdah of an-Nasafi (d. 537/1142), namely the commentary by Sa'd ad-Din at-Taftazani (d. 791/1388) on fols 53b to 137b, preceded by the ḥāfiya to that text by Ahmad b. Mūsā al-Ḥavali (d. after 862/1457). — GAL I 427, Ashward 1955-70.

137 fols, 199 x 138 mm, 15 lines ta/release up to fol. 52a; from fol. 53b to the end, 13 lines ta/release per page. Many pages display the annotator’s concern for a neatly arranged lay-out in typical Ottonian fashion.

Fols 1 and 2a with some fassatid. Somewhat soiled and dampstained but a clean copy.

Copied ad-dār Ramadān 956/3/31 October 1547 "(fālā ḥaḍ) ḥaḍībi/wa mālikīhī" Nur Allāh b. Aydīn, some ninety years after al-Ḥavali’s death. Loose in boards with leather spine and flap.

101 Majma’s of logical texts, containing commentaries on the Risala al-Aḍudiyya by al-Iṣṭ.

Fols 1b-35a: Gāyat Taḥṭib al-kalām, part of at-Taftazani’s Taḥṭib al-kalām, with another work also called Taḥṭib al-kalām. — GAL S II 302, Ashward 5174.


62b-95b: Sarh al-Pen as-ad-Dīb al-Fakihīya, superglosses by Ḥamza Effendi on Mir Abu’l-Fath al-Arḍabili’s Ḥāfiya. — Ashward 5302.

Copied by ‘Abd al-Wahhab b. M., 4 Shafar 1170.

86b-104a: al-Ḥusmafiyya fi ṣiṣa al-bah by al-Resāfī (?), copied by as-Saṣiyī b. ‘Ali, 1 Du’alī-Haṣba 1168, and three more Resāfī, viz.:

106b-110a: Sarh al-Risāla (...) fi tām al-ma’ānī wa al-ṣaṣa, followed by a Risāla fi tām al-ṣaṣa (112b-117b) and finally Ḥāṣma al-Dīn b. Muḥammad, Risāla fi maw’āni wa al-ṣaṣa, his commentary on the Risāla Sumaqaṣida. — GAL II 194.

Copied by Ibrāham b. Muḥammad, Rabī II 1115.

135 fols, 215 x 146 mm, circa 23 lines nashī and ta/release; no defaults.

Cheap boards binding.
102 An eleventh century kita' Iraqi logical maghnu'a, containing:
9b-12b An unidentified work by a certain Jābiri b. Abū ʿAbd Allāh entitling Sahīr ar-Rišālarr al-Muṣżāra, ending abruptly.
Of special interest of this text is its provenance; dated 1181/1738, it was copied by Muhammad b. ʿAlī “al-muḥtār bi-Matdīr b.-ṣākīnī fī ṣayyāt Māḥūrān” in Iraq, for “Fāl al-ṣuqṣuqīn” Shībāt Allāh al-Ḥāfīzī. On this Iraqi mystic, see Kāhībī V 16 and Zirīkī IV 380. Furthermore, an additional note in the colophon states that the annotations were added during the collation which was finished 25 Shabān 1151.

50b-61a Sahīr ar-Rišālarr al-Ādāthā by ʿAlī ad-Dīn al-Qāfī (d. 879). — GAL II 208 III 2. This is the first of six texts of a codex inserted in our manuscript; they have been written by al-Haǧǧ Qumīn b. Ibrāhīm al-Maqrīzī. This item dated Dhu-l-Qaḏīda 1345/1738.
69a-70a Fawā'īlī, among them a Sahīr Dā'ārī Hīb al-bāhār dated 1153/1740.

70b-89b al-Muṭaṣarr al-Īlāg, an unknown work by Būtārī ad-Dīn al-Āmūlī (d. 1030), not mentioned in GAL S II 595. The Sahīr al-Īlāg mentioned in GAL S II 597 has sub 32 is not the same text, as appeared after comparison with our copy.
(that text is now Or. 2834 in Voorhoeve p. 435); the text mentioned in GAL II 415 S 66 ‘Risāla fi-Mu‘ammayāt’ we have not been able to check. In the introduction al-Ṣamā‘ī mentioned his Fa‘lūsī’s thulūs al-asabiyya.


93a-94b Manzūmāt al-‘Aṣāṣiyya fi ad-da‘wah by Aṣūd ad-Dīn al-Tūf (d. 756). — GAL II 208 II. The text is slightly different from the text reproduced in Ahlwardt 5293-4.

Except for some minor stains a clean copy in cheap boards binding.

103 Neat logical codex of the late 18th century containing: Taḥrīr al-ta‘ṣīlīn, the commentary by Qāb ad-Dīn M.b.M. as-Rāzī as-Ta‘ṣīlīn (d. 766/1364) on al-Kātibī’s logical treatise al-Samā‘īyya.

The present copy starts with the second maqāṣīd while the termination is identical with Ahlwardt 5238 (complete copy).

Judiciously glossed with comments from e.g. al-Ǧurjānī’s tarbh and provided with some diagrams, our copy is continued on fol. 78b with Ǧum al-Dīn al-Iṣkārī’s (d. 944/1537) saţāre on the preceding text. — Brockelmann, GAL I S 845 1 and II S 293; six copies mentioned of Ǧum ad-Dīn’s super-commentary (S 1 846 19).

147 fols, 207 × 150 mm, 19 lines saţār in red rules from fol. 1b to 77b; 27 lines more cursive saţār on fols 78b to 147b, written area larger. Occasionally slips of paper inserted with annotations. A good copy in clearly readable script.

Both texts, notwithstanding the dissimilar writing, copied by Muhammad b. Māhmed b. Wālī b. Muḥṣafā in Mar‘āṣī in the madrasa of Bāyāzīd in the year 1200 H/1785.

Old leather binding with decoration, damaged.

104 An important 10th/16th century mystical codex containing respectively:

Uṣūl al-mustaṣāfīz, by b. ‘Arabī. — GAL I 443 24, Ahlwardt 2923-4. (fol. 1b-27a)

Bāb fi-kitāb al-mustaṣāfīz wa-khātāb, a short treatise by Muhammad b. al-Qāsim b. al-Abnāʾi not mentioned by Brockelmann in GAL I 119 or S I 182 or by Seyyid in GAS IX 144-5. (fol. 27b-30a)


9 fols containing an unidentified tract dictated by the author to his son ‘b. Naṣīr’, dealing with mystical subjects.

(Al-Maṣā‘īl) fi aṣāb al-aṣāb, by Abū’l-Fadl ‘Abd al-Munīm b. ʿOmar b. ʿAbdallāh b. Ḥasan al-Gasānī al-Andalusī al-Gūyānī. — GAL I 439, S I 795 (together 4 copies); Ahlwardt 3270-1 (to be corrected in Brockelmann, i.e.). (fol. 63b-108a)

Qaṣāda lāmiyya fi amma ʿAlīb al-hunānī, anonymous.

Fol. 110b contains, lastly, a small du‘āʾ ‘‘Ilā amma ‘adāb al-qabr’’.

All written in one hand varying according to the state of the reed of the copist, our copy has been very neatly copied on leaves measuring 257 × 172 mm and contains 17 lines saţār script per page; fol. 1 has been laid down but held in the light through the two pages appears the old title-page written in beautiful, bold calligraphy; on the new recto of fol. 1 a former owner has given a short table of contents with mention of other copies of al-Būnī’s ‘Mawṣūf; his annotations are also found preceding al-Gūyānī’s Adāb al-aṣāfīl.

Fol. 27a is dated 17 Šawwāl 941 H/1534.

Old light brown Oriental binding with flap and pleasing central gilt-tooled medallion, only slightly rubbed.

105 Abū’l-Ḥajjāj al-Samāqandī (d. 373), Ḥiẓnaṭ al-shiṣā. — GAL I 196.

113 fols in simple, beautiful wṭṣāf, slightly dampestained but on the whole a well-preserved copy.


106 Maḥtaṣar al-Qudūrī, the compendium of law of al-Qudūrī (d. 428/1037) — GAS I 453.

On European watermarked paper of the 16th century, undated. 150 fols; dampestained and smudged.

Loose in leather binding.

107 Maḥtaṣar al-Qudūrī, the famous compendium of Ḥanāfī law; it has occasioned many commentaries and has been edited various times. Its author is al-Ḥasan Ahmad b. Muhammad b. Ahmad b. Ga‘far b. Ḥamdān al-Baqādār al-Qudūrī (306-428), in his time head of the Ḥanāfī school in Iraq. — GAL I 175, EL V 345.

217 fols, 162 × 88 mm, 12 lines Ottoman nasta‘ṭṣāf, capons in red; fols 2a-5a in gold rules, fol. 1 supplied in a later hand. A clean copy with minor worn holes and some smudges, well-written.
Copied by Muḥammad b. Muṣṭafā ar-Rūmī in Istanbul in the month Muharram of the year 1010/July 1601.

Simple old leather binding, spine torn.

148 fols, in various hands; some marginal annotations; a clean, neat copy. Copied asālīḥ Ḥumādānī-awwal 1028/Middle of April 1619 by one Muṣṭafā.
Old leather binding in need of repair.

109 ʿIrāq al-Maġūfī fi ṣuḥāḥ, commentary by Maḫṣūr b. Ahmad b. Muʿāwiyah (Kāhīlūla XIII 16; Yaḥyā) al-Ḥāwarīmī al-Qādūsī (d. 705; Kāhīlūla i.e. 775) on al-Ḥaḍābī’s Muḥṣīfī fi ṣuṭūl al-ṣuḥāḥ. — GAL I 382 (not yet edited).
192 fols, 276 x 185 mm, 27 lines nṣūṭ; missing fol. 1, text beginning with “ʿa yaṣṣūl al-ʿaḍ-ṣuṭūl ...”; some wormholes and a few waterstains. Copied 12 Ramaḍān 837/April 1434 by ʿAlī b. Yaḥyā Bältī in the city of Bursa in Turkey.
Old boards binding.

An eighth century ḥiṣāra copy of an-Ṭarāṣ’s (d. 710) Manāṣir fi ṣuṭūl al-ṣuḥāḥ, a short compendium on the principles of Mohammedianism legislations.
— GAL II 196.
47 fols, 180 x 130 mm, 13 lines nṣūṭ with underlinings and captions in red; fols 31-39, 42-3 and 45-6 in a more recent hand on European watermarked paper (probably 17th century).
Copied by ʿOmar b. Ḥusain b. ʿAlī al-Ṣafar 782/May 18 1380, 70 years after the author’s death.
Old leather and boards with flap.

111 ʿAṣāʾir al-dāḏāt fī ḥulūl al-Ḥanafīyya, an abridgement by Abuʾl-Bakr Bābī ʿAn-Nasāʾī (d. 710) of his Wāḥī ḥulūl al-Ḥanafīyya. — GAL II 196 III.
147 fols, 260 x 172 mm, first two fols 6 lines, otherwise 11 lines special nṣūṭ; many glosses in the margin; some captions in red; dampstained but in good condition.

This manuscript has been copied by Sayyid Ahmad b. Qarāğa (?)
waqt al-istiwā, yaʿnū al-ḥamīs, Gūmādā II 859”, i.e. end May 1455.
Modern calf binding.

112 an-Nasāʾī (d. 710/1310), ṫanāʾ al-dāḏāt fī ḥulūl al-Ḥanafīyya. — GAL II 196, S II 205.
Richly glossed copy of 304 fols; copied in 1133 H. (1720-1) by ʿAbd al-Qādir.
Boarded with leather spine; dampstained and smudged but clearly legible.

113 Tūṣ al-tāriḥīn fī taḥāṣī al-Ḥanafīyya, a biography of Ḥanafī scholars, containing 330 biographies but restricted to the authors among them; its author, b. Qurṭbūn b. Qādūsī (d. 879) based it mainly on Maqrīẓī’s Taṣkīrāt and the Gābirī madūnā by b. Abī ʿAlī al-Qaraṣī. — GAL II 82, EI III 948-9.
137 fols, 194 x 130 mm, 19 lines nṣūṭ, i.e. in red; added an equal number of interleaved pages, containing primarily references to al-Laknāwī’s al-Fawāʾid al-bahāyya, GAL II 957; somewhat dampstained in upper margin but otherwise a well-preserved copy.
Copied on request of ʿAbd al-Qādir al-Anṭākī in Istanbul 1054 H.
Modern cloth binding.

115 In a 1374
A faṣḥ work dealing with the Ḥanafī school of legislation. Having for its title simply “Maṣla‘ al-fatawa‘”, Brockelmann or Ahlwardt could not supply a definite ascription. Copied by Muḥammad b. Muʿāwīah, as-Siǧiṣṭānī, Muḥarram 889, while mentioning at various places i.a. the Fāṭimah b. ʿUṯmān (d. 620/1223, see GAL I 380), whose collection resembles our copy in many respects, the work must have been written at some date between the seventh and ninth century of the Muslim era.

Directly after the Ḭajmah, only extended by “wa bihi nastaʿfīn”, begins the “kitāb al-tahāra; masāʾil ḥāṣaʿah al-muṭāmaʿa al-sabʿah fī ṣafṣūl al-aʿwāl fī taqāṣīr al-miṣyāḥ illah ...” (fol. 3b; cf. Ahlwardt 4814). For further reference on al-Ḥāṣiṣī see Zirīkī’s VIII 214 which mentions also his Fāṭimah b. ʿUṯmān unknown to Brockelmann. Our copy is also at variance with the extract Munyat al-muṣṭāfī by as-Siǧiṣṭānī mentioned in GAL I 381.

110 fol., 180 x 140 mm, 19 lines cursive Ottoman naskh, many annotations; fol. 1b and 2a table of contents supplied at a later date; fol. 3a with table of contents in copyist’s hand followed by ft/ta; fol. 108-110 with various notes and ft/ta in later hands.

Old damaged leather binding.

An important Ḥanafī code of fatwa‘i’s by Naṣr b. Yūsuf b. Ahmad b. Abī Bakr al-Ḥwārīzmi al-Ḥāṣiṣī (d. 620/1223) styled by Brockelmann in GAL I 380 al-Fatāwā yaṣṣarīā.

This work is based on Ḥusain ad-Dīn as-Ṣadr al-Ṣāḥib’s collection (see GAL I 375 4-6) but now offers also the references to the latter’s sources. It is a rich storehouse of predominantly Eastern Muslim sunnah jurisprudence, and contains citations from works as the Muḥi al-bāb of b. Mūsa (GAL I 376), the Fāṭimah b. Zahrāʾ of Zahrāʾ ad-Dīn al-Maḥīmānī (GAL I 379), an unnamed work by al-Uṣūrī (GAL I 380), the Fāṭimah al-ʿAttābīya by Zain ad-Dīn al-ʿAttābī (GAL I 375) and numerous other

A former owner has entered a note on fol. 2a mistakenly ascribing the work to Ahmad b. Muḥammad b. Abī Bakr (al-Ḥawafl, see GAL I 373 and Zirīkī’s 1 215) who died already in 322 H and cannot have been the author of our work.

Our present copy ends with a “faṣḥ fi iqārāl al-mārīd bi’n-nasāḥ, fī bāb al-mawārīn” (fol. 187b).

187 fol., 300 x 207 mm, 35 lines taqīṣ. Fol. 1a annotations in Turkish, fol. 2a ownership entry of Muḥammad al-hāfiz Yāsīn (? Gaināl ad-Dīn al-Maḥīmānī, “al-muṣṭāfī bi’l-Quds al-fāṣir” and summary table of contents; dampstained in the margin.

Copied Muḥarram 955/1548 by Ahmad b. (?).

Dark brown leather binding with blind-tooled decoration.

Wiṣṣāṭ ar-sīrāyā fi masāʾil al-Hidūya, the extract by Burḥān ad-Dīn Saḥr al-Sā̄fī al-Awāl al-Maḥīmānī of al-Maḥīmānī’s Hidūya. — GAL S I 646.

139 fol., 270 x 180 mm, 11 lines naskh with captions in red; dampstained throughout; fol. 1 missing, some leaves repaired.

Copied in 843/1439 by ʿAbîr b. ... b. Ḥazn b. Ḥazr, this old copy is a good example of 15th century Arabic script.


This copy displays many peculiarities of manuscripts of Arabic texts copied in Turkey such as the writing of ṭāl instead of ṭāl marhūb, the
preservation of the article in the first element of the *dīwān* etc.; besides, the arrangement of the material is at variance with the sequence as described in Ahlwardt; i.e., while the wording is also sometimes different.

The Wiqāyat is followed on fol. 169a by a small prayer (dā'ā'ir) and a fā'īda on the verso; the next 7 leaves contain 69 cases (māsā'īd) on the partition of heritages, entitled Čauhar al-farā'īd; a deficient copy starting with the 15th māṣīla was described by Ahlwardt, no. 4729, whose copy was supplied with the name of the author in the colophon, dated 950/1542.

Our copy is in the same hand as the Wiqāyat, and was written in the year 953/1546 by Maḥmūd b. Yūnuf. Fol. 177 contains some more fā'īda. 177 fols, 213 × 155 mm, fols 1b-53b 7 lines nasīḥ; from fol. 54a to 176b 13 lines nasīḥ; fol. 54a beginning "sakat wa yuqabbīl ... " from kitāb annikāb, bāb al-walā; of the first quire, fols 2-9 are lacking; fol. 1b ends with "wa tābīt al-farā'īd" and fol. 10a begins with "ga'īla ka hūn wa dam wa šāmir" from the kitāb al-tahārah. Fol. 1 pasted on the cover.

Glosses throughout. Notwithstanding some minor stains a good copy.

Damaged old leather binding.

118 Ṣāḥib Wiqāyat ar-riwāyāt min masīl al-Hisāda. (Holl al-mawā'īd al-maqta' min Wiqāyat ar-riwāyāt yih). Ubaid Allāh b. Maṣūd Saqr aṣ-Ṣaqqā al-Tānī’s commentary on the extract Wiqāyat ar-riwāyāt on al-Marghamān’s Hisāda. — GAL II 300. 318 fols, 209 × 143 mm, 17 lines nasīḥ; many margins diligently filled with glosses; some browning and one minor wormhole. Copied by Muḥammad b. ʿAli in Trabzon (North-East Anatolia) in the citadel ʿfi’l-wasaq qaṣa’sa’ (sic), 918 Ḥ/1512 AD.

Old brown leather binding with flap, spine somewhat cracked and generally chafed.

119 Interesting anonymous compendium of *imāmī* fiqh identical with Ahlwardt 4645. The flyleaf might serve as indication for definitive identification, mentioning as title "Muḥtar al-Saqqā:" 157 fols, 194 × 125 mm, 14 lines nasīḥ with glosses and annotations preceding and following main text.

Undated, probably 15th century, on Oriental paper in good condition with slight traces of dampstains.

Inexpensive old leather binding, corners frayed.

120 at-Tauqīf fi hāl ḥaqqāḥ at-Tānūğ, the commentary of Ubaidallāh b. Maṣūd al-Marghamān Saqr al-Ṣaqqā al-Tānī on his work on the principles of Mohammedian legislation. — GAL II 300. 129 fols, 265 × 178 mm, 21 lines student’s nasīḥ; fols 1b and 2a short table of contents, fols 128b and 129a fā‘īda; fols 84 to 94 supplied in a later hand; somewhat smudged and some margins repaired, otherwise a clean copy.

Copied Du‘l-Hiṣaṭ 807/November 1405 by Aas b. al-Hājj ‘Alī ad-Dīn b. al-Hājj Ahmad, that is to say some 60 years after the author’s death.

Worn new half-calf binding with flap.

121 at-Tauqīf li i‘lā hāl hāqqāḥ at-Tānūğ, Maṣūd b. ‘Omar Saqr ad-Dīn at-Tarāqānī (712-793) supercommentary on ‘Ubaidallāh b. Maṣūd Saqr al-Ṣaqqā al-Tānī’s work on the sources of Mohammedian legislation.
One of the many eminent works of the versatile Persian grammarian (Zirikitāb VII 219: “Kalaf fi hisnāhil lukān”), logician and rhetorician who according to GAL S II 301 died presumably out of grief because of Timur Lenk’s preferring al-Ḡūrjānī to him; by order of that ruler, he was also exiled to Samarqand. — GAL S II 300 2b.

162 fols. 278 x 175 mm, 31 lines naskh; fols 1-5, 13-14, 16-19, 22-25 and 71-85 in later hand; otherwise a good old copy only somewhat smudged with in the margins occasional glosses from Möllâ Hosrau and Hasan Čelebi. Copied by Rasûl b. Ya‘qūb b. Zakariyâ, asâni Sâbân 825/beginning of August 1422, thus copied 34 years after the author’s death.

Old red leather binding with flap, spine and flap damaged.

at Tuluih ilā kalf haqiqiyya at Tanqb, the supercommentary by Sa‘d ad-Din Ma‘zûd b. Qamr ar-Tafi’zâni (d. 791/1380) on Ubaid Allâh Sadr al-Sârî’s Tanqîb al-uslûl. — GAL S II 214.

164 fols. 270 x 180 mm, 31 lines naskh often lacking the diacritical marks; fol. 1a with some faṣrāsī; fols 1b-2b heavily glossed otherwise occasional glosses. Inobtrusive small wormhole running through the margin of last 20 leaves. A clean copy.

Written by Muhammad b. Nahi b. Husain, asâni Cûmâzî II 841/1437 in the city of Bursa in Turkey, some 90 years after the autograph which was concluded on 29 Du‘âl-Hijja 758/1356 as appears from the author’s colophon.

Old leather binding with flap, flap and spine repaired.

Taṣqîr at-Tanqîb, the corrections by b. Kamal Pâsh (d. 950/1543) on Sadr al-Sârî’s Tanqîb al-uslûl. On this prolific taṣqîr al-islâm, see EI IV 879 ff. — GAL S II 300 and Ahlwardt 4396 (does not name the author). 197 fols, 177 x 132 mm, 21 lines elegant naskhī with underlinings in red and annotations (in one hand) in the margin; minor dampstain of last 10 fols, otherwise a good clean copy.

Written by Mudâwîn b. ‘Abd ar-Rahîm and undated; none the less two ownership entries, one dated 1022, the other 1064, this latter by a certain ‘Abd ar-Rahîm who bought the manuscript in that year for 170 paras

and is responsible for the glosses, make this copy datable to the end of the 10th/16th century, some 50 years at most after the author’s death.

Old leather binding with flap and central blind-tooled medallion.
235 fol.; 269 × 176 mm; 25 lines mard; fol. 1a-8b in gold rules. An excellent old copy of the 15th century on Oriental paper without watermark; the first half only, until Bahb al-byūṣrā (although the feẖris covers the whole text); fol. 1a gives ownership entry dated 984 H of Muṣṭafā M. ʿal-ṭahir Bevr Āğā Zādeh.  
Leather with centerpiece, front cover missing.

Undated, incomplete at the end; old copy of the 16th century. 136 fol.  
Leather, flap missing, torn; spine clumsily repaired.

Complete copy of 382 fol.; text in red rules, fol. 4b and 5a simple 'umāsān and gold rules.  
Dated 1085 H.  
Leather, spine broken, beginning dampstained.

509 fol.; with hardly any annotations; some stains.  
The colophon, dated beginning Saḥbān 1103/beginning of March 1286 by Pīr ʿAll b. Ḥasan, mentions our copy was based on a copy made in 987/1579 while the work was composed between 877-883 H.  
Contemporary old leather binding with flap, repaired but afterwards broken again.

7, 370 fol.; top margin dampstained; no binding.  
A well written copy of interest because in the colophon the copyist, ʿOṯman b. Ḥalīl b. Ahmad b. ʿAbd ar-Raḥmān al-ʿAdawi (?), al-Ḥanif, explicitly states to have copied it for his own use; the copying took place between the middle of ʿAḏābād 1166 and 2 Ṣafar of that year. Futhermore he added a bibliographical note on b. Farāmūrz on fol. 1b.  
The author’s colophon has also been retained.

375 fol.; 23 lines mard; undated, 18th century; the author’s colophon mentions as dates of composition Gumāḏa 1 677-Duʿl-Qaʾda 883.  
Boards with leather spine; some waterstains at end but a good copy.
130 Ta’liqī mukta’alīqa bi Durar al-ḥakīm, commentary by M. b. Muṣṭafā al-\\nWāṣi (d. 1000/1591) on M. b. Ṣāfrūn al-\\nRū[Muṣṭafā al-\\nWāṣi (d. 1000/1591) on M. b. Ṣāfrūn al-Mālāṣ (d. 885/1480) well-known work on Ḥanafī fiqh. — GAL II 226.
390 fols, 210 x 145 mm, 28 lines of intricate ta’liq-rîq’s script; beginning damaged by worms mostly only affecting margin; some smudges but no other serious defects.
The original author’s colophon is preserved and reads ‘‘(finished) ṣafra’ ta’liq al-fakhr al-\\nMuharram .. sanat 674 wa ta’liq wa ṣafra’ /Beginning of December 1386. Our copy was finished 24 Ramadān, ‘‘[i]n Sha’ Muhammad Kirāi (?)] Ijār’ 1068/March 17 1658, i.e. 72 years after its composition.
Old leather binding in good condition; spine chafed.

131 al-\\nHālārī (d. 956/1549), Mutaqa’-\\nablur, — GAL I 432.
199 fols; dated 1000 H. Copied by Ḥā’il b. Ṣāfr al-\\nSamād.
A worn copy, smudged and dampstained, with occasional partial effacement of text.
No binding.

132 Mutaqa’-\\nablur, al-\\nHālārī’s famous Ḥanafī compendium of law, finished 933 H. — GAL II 432.
323 fols, 205 x 127 mm, 19 lines Ottoman ta’liq; intensely glossed copy with many extra leaves interleaved; slightly dampstained.
Dated 1012 H.
Cheap boards binding.

133 Mutaqa’-\\nablur fi akhkām al-fiqh, al-\\nHālārī’s well-known compendium of Ḥanafī law. — See GAL II 432.
206 fols, 197 x 150 mm, 15 lines nadj; smudged and slightly dampstained; some glosses in the margin.
Copied by Ḥā’il b. Ṣāfr al-\\nUṣmān in the beginning of the month Raṣāb 1033/beginning of April 1624.
Old leather binding with flap, spine repaired, flap damaged.

134 al-\\nHālārī (d. 956/1549), Mutaqa’-\\nablur, — A very popular handbook of Ḥanafī fiqh and widely used in the Ottoman empire. — GAL II 432.
5, 203 fols, 191 x 110 mm, 19 lines of script with extensive marginal and interlinear annotations; main text in gold rules throughout, fol. 1b with
135 Mulqa\’-y-ahhar, by al-Hala\'at (d. 956/1549), GAL II 432.
Excellent calligraphic ms with polychrome ʿawāās, 129 fol., the index written with various colours, and in the original gilttooled leather binding, flap loose.
Undated, but in nice Ottoman art of the 17th century. The author’s colophon is also reproduced, see Brill Cat. 500 nr. 168.
A nice specimen of Ottoman book art.

136 Eleventh/seventeenth century copy of the Mulqa\’-y-ahhar, the famous Hanafi code by Burhan ad-Din Ibrahim b. Muhamad b. Ibrahim al-Hala\'at (d. 956/1549) — GAL II 432, EI III 90.
192 fol., 205 x 117 mm, 19 lines naṣīrī in gold rules throughout, chapter headings and captions in red; fol. 2b polychrome gilt ʿawāās on dark blue background (slightly faded). Extensive glossing in various sections. Some smudges and a few stains.
Copied by saiyd Muhamad, undated; 11th/17th century.
Red Ottoman leather binding with flap; gilt-tooled centerpiece and ditto marginal decoration, also found on the flap. Flap and spine repaired rather amateuristically, flap cracked.

197 fol., 220 x 158 mm, 19 lines minute naṣīrī with glosses from the Tanwir al-aba\'ar, the Radd al-muhtār, a Tanwir al-ahdān and by Fīr Zād; fol. 1 and 2 pasted together, lower margin of fol. 2b missing; fol. 1b to 4a contain the original fihriz composed by the author; see Ahlwardt 4616 (with full description), where these indices are lacking; fol. 196b and 197 with some interesting jawa\'b. Some dampstains at beginning and end and occasionally in the margin, otherwise well-preserved.

138 Ḥādiyot Šāhād ad-Din, also known as the Ĝayat al-na\'ū\'ib fi lark al-Fara\’id ad-Sirā\'iya, the commentary by Ahmad b. Mahmud as-Si\’wāsī (d. 805/1400) on the short manual of Muslim laws of inheritance by as-Sa\'awandī known as the al-Fara\’id ad-Sirā\'iya. — GAL I 379 sub 4, S II 973 sub 16; on as-Si\’wāsī see GAL II 228, Zirkīlī 1 254 (with more detail on his date of death) and QOM 90.
62 fol., 182 x 137 mm, 19 lines naṣīrī; captions in red; waterstained in inner margin throughout not affecting readability.
Undated, presumably 11th/17th century.
Modern leather binding with gilt-tooled central medallion in antique fashion.

139 Sarh Kitab al-Fara\’id ad-Sirā\’iya, a commentary on Sirā\’a ad-Din as-Sa\’awandī’s work on the laws of inheritance. See GAL I 378.
61 fol., 180 x 134 mm, 19 lines (at the end 27) attractive naṣīrī; some wormholes not affecting text except one minor wormhole in first 10 leaves; slightly browned and soiled.
Copied as\’āhir Mu\’arram 855/March 1451 by Na\’ūb b. Ismā\’īl.
Rebound in modern halfalf binding.

Copied as\’āhir Dīl-i-Hīṭga 1116/end of March 1705 by ʿOrnār al-Ba\’gādā; fol. 4b states that the author started the work at the end of the year 968, while the author’s colophon on fol. 196a mentions 24 Ḥumād 969 as the date on which the work was concluded.

Boards with leather spine.

139 61b
140. Tuhfat al-Abhāb fi 'ilm al-hisāb, dealing with arithmetics, especially in connection with problems of inheritance, by M. Sa’d al-Ma‘āimī (d. 912/1506) — GAL S II 215, Ahwardi 3994 (incomplete).
21 fols, 19 lines of nasgī, in good condition.
No colophon, undated, probably early 18th c.
Boards with leather spine.

141. An interesting copy of a pertinent commentary on Abū Ṣughār al-Iṣfahānī’s short treatise on Sā’īde law commonly known as the Muḥtasar fīl-ilqāḥ, not mentioned in GAL S I 676.

The present text is called in the preliminary of the Bīdāya fi tahr al-Qāya; the author, who explains in the introduction that he wanted to compose a tahr on Abū Ṣughār and to have read the commentary of Taqi ad-Din ad-Dimashqī, the Kifāyat al-ahlyār, says on fol. 3a “I began to write this commentary on the first of Muharram 889/January 3 1484 at a time when I was very much occupied by the events of the day and the care for my family”, living, as he did, in a time of continuous strife between the Ottomans and the Egyptian mamlūk ruler Qaṭīr Bāy.

The name of our author is given on fol. 2a as Abū-l-‘Abbās Shāhād ad-Dīn Ahmad (b. al-‘Imām al-‘Alī al-Muqaddas al-Marhūm Šams ad-Dīn Muhammad, fol. 109a) b. Nasir ad-Dīn ʿOmar b. Ḥasan b. Ahmad al-Hījāzī ad-Atāfī al-Ṣūfī. Combined with the date of composition, we might therefore ascribe the authorship to either of two persons. The first one is a writer on secret sciences who was one of the great miracle workers of his age, Abū l-‘Abbās al-Gamrī, whose favour was widely solicited by Qaṭīr Bāy, see GAL S II 173; his father’s full name read Šams ad-Dīn Abū ʿAbdallāh M.b. O. a. b. al-ʿĀṣif al-Gamrī, whom see GAL S II 150, Kabbāla XI 77 and Zirākī VI 315; the latter mentions in vol. I p. 232 our author, as also Kabbāla II 143; neither of these sources do mention this commentary, however.

The other possible writer of the Bīdāya might be the Ahmad b. Muhammad b. ʿOmar b. al-Barnahārī mentioned in Zirākī’s I 231 where even two commentators are mentioned on Abū Ṣughār by this author; were it not for his Āṣif Wali ad-Dīn and Sams Abū Zurra the commentary the question would have been written in the year of his death (c.f. Zirākī I.c. for his dates and a reproduction of an autograph colophon).

111 fols, 211 x 151 mm, 21 lines clear nasgī, captions in red; although waterstained in the second part of the copy in the lower half of the text, readability is hardly affected; fols 1b and 2a some fana‘ūd, as also 109b, 110 and 111; the last leaf is partly damaged.

A special point of interest is the enumeration by the author, at the end of his commentary, of 16 points that deserve to be especially reminded, already treated in the main text; these are called irtīsār.

The author’s colophon has presumably been confused with a copyist’s colophon dated 24 Safar 1009/September 3 1600; our copy is dated 9 Safar 1105/April 5 1694 and signed by Ibrāhīm b. Faḍl Allah b. b. Muhammad b. Qaṭīr Muhammad b. Salīm b. ʿAqīl.

Old leather binding with blind-tooled central decoration, spine crudely repaired.

142. al-Iṣbā‘ fi hali alfa‘ Abū Ṣughār, the commentary by Muhammad b. Muhammad al-Ḥāṣib al-Suṣānī (d. 977/1569) on the manual of Sā’īde jurisprudence Gāyat al-ʿīṣābīyā by Abū Ṣughār al-Iṣfahānī. — GAL I 3902 4, 548 fols, 218 x 145 mm, 25 lines nasgī, captions in red; fol. 1 laid down; preceding text 6 fols with table of contents, supplied in a later hand. The index mentions the commencement of part II on fol. 308b and fol. 308a concludes with mentioning the date of copying simply on “al-Ārba‘ah”; but the two parts have otherwise been treated as a whole.

Copied 27 Raʾāb 1117/1705; later a nasgī-note was entered in the manuscript on top of various fols mentioning that it belonged to the students of al-Azhār in the quarter of ad-Danāsīr in Cairo.

Oriental light brown leather binding with flap and central blind-tooled decoration, slightly chafed.
143>Barnāmīd at-taṣāwīr, an unpublished commentary on Bahārī ad-Damārī’s Šāmil fī l-fiqh, dealing with the most difficult problems of Ṭalīkārī jurisprudence.

The present text is known to exist only in three copies, namely in BM 243, Algers 1277 (with wrong attribution) and the Zaitūnīyya, IV 278 no. 2428, according to Breckelmann, in GAL S II 345 (ascribed to b. Marzūq al-Ḥafīd), GAL II 320 no. 8 and GAL S II 693 no. 1d 2 respectively; the last two references concern the author of the present work, “Abū’l-Ḥadīd Ḥāfīd b. al-faqīḥ al-Qāsim b. al-faqīḥ al-qādis Muḥammad b. Marzūq b. al-faqīḥ al-ṣalīmī (ṣahīh Tāhirī) al-anām fī faṣl as-ṣalāh ‘alā-hadh aṣ-ṣalāh wa’s-salām wa’s-gādir) b. al-faqīḥ al-ṣalīmī Muḥammad b. Azīz b. al-Murādī al-Qaṣrawānī” (fol. 1b) who is stated to have been muḥtārī in Tunis around the year 903/1599 (GAL S II 693) and to have composed this commentary in the year 998/1580 (see GAL II 320). For ad-Damārī, see GAL S II 99, Zikrī 1 76 and Kaṣṣāla 1180.

Bound in two volumes, our copy holds 600 leaves, measuring 220 × 162 mm (vol. I) and 210 × 150 mm (vol. II), with 20 lines maḏḥari script per page; significant words and headings in red. Occasional annotations (mostly reminders). A clean copy with no stains, slightly browned occasionally.


Half calf binding with flap.


The second text is left unfinished. Undated. On the title-page an ownership-entry of Ḥasan b. Ḥāfīz b. Ḥāfīz al-Qarağırī al-Muṣṭafī, dated 1228 H.

Boards with leather spine and flap.

145>Tenth century Ḥanafī maḏḥari’s containing two important Ḥanafī texts:

Fols 2a–73a An unknown work, entitled ‘Umdat al-Maḏḥari not identical with the work of that name by Ṭāhir b. ‘Abd al-Ṭāhir b. Ṭāhirī and ascribed in Ahlwardt 4812; our copy begins with the following (handwritten): “‘Umdat al-Maḏḥari rabī’ al-ṣalāma wa’il-aṣrāb il-ṣalāma wa’il-muṣṭaqqīn” (fol. 2b) and then starts off with the “Bāb mā yaḡūz al-wuḏqī?” The
commentary on the Hidāya of al-Marghinānī; since al-Bābari is said to have died 786 H, both the ascription adduced by Zirikli to al-Gazzawi al-Hindī al-Sibīlī, who died 773 (GAL II 80) and to “a certain Sirāj al-Dīn al-Aʻṣīfī” mentioned by Ḥāfīz al-Hilfa as the author of a work entitled Fatāwī as-Sirājīya composed in 569 (Zirikli, V 43 footnote) must be discarded.

The ending of our copy is different from the ending of the copy described by Aḥwālī, i.e., our copy concludes with a question on divorce based on a passage in the Fatāwī al-Bazzāziyya (by Ḥalīf al-Dīn M. b. M. b. al-Bazzāzī al-Kardarī, d. 1287/1414). — GAL II 225.

104 fols., 205 x 146 mm, fols. 3b-73a 17 lines nastaʿlīq, fol. 2a with ownership entry dated 1298/1880; fols 76b-104a 21 lines nastaʿlīq, colophon followed by a tradition attributed to Ṣaʿīd al-Balḥī.

In good condition, with virtually no glosses.

Modern purple leather binding with flap and blind-tooled decoration.

146 Šarḥ al-Muʻallafaṣ as-sabīḥ, az-Zawārazī’s (d. 486/1093) well-known succinct commentary on the seven Muʻallafaṣ, beginning with Inṣāṣ al-Qāsī’s famous ode.

96 fols, 190 x 135 mm, 15 lines clearly legible script; the verses written in larger tawṣīṭ, partially vocalised, with the commentary in nastaʿlīq, fol. 1 laid down, severely damaged but text nearly complete; first 60 fols and last 6 fols dampeasted; margins sometimes amateurnistically repaired.

Undated and no mention of copyist; fol. 1a contains a nisqī dedication by Sūlaimān Bābu, “Wali wilāyat al-Baṣra wa maḍīnat Baġdād”, dated 1222 H, who might thus be one of the Sūlaimān’s mentioned in Zamburūn 171; on the verse, we find another ownership entry dated 1159 by Qāsim Qar-bāwī (?).

Old red leather binding, damaged.

147 Šarḥ dīwān al-Mutanabbi, the commentary on the collected poetry of the great 4th century poet al-Mutanabbi by al-Waḥīnī (d. 468). This commentary is reproduced in Dieterich’s edition printed at Berlīn 1861. — GAL II 494.

Our copy, which offers the whole text as found e.g. in ʿAbd al-Waḥāb al-ʿAẓamī’s edition of Cairo 1363, consists of two parts; the first part, covering fols 1b to 198a (where the text stops with the first line of the qashqa in mnī extolling Saʿīd ad-Daula: “Iḏā kāna madḥun faʿn-nasīb al-

دوغ هكج، ابترجم سحاج خاناشاکر; 
سحاجی رضومن، خانم یاسان;  
هدا گرامی یکدین، خانمن،  
ب شکر

147 198a

muṣammad…”, found on p. 290 of ʿAẓamī’s edition) is dated 1058/1648; from fols 199a to 306a, the other half of the text is supplied in another hand and dated 1166/1752.

366 fols, 256 x 182 mm; 39 lines neat nastaʿlīq; verses in red; fols 1b and 2a in gold rules, ʿalamā on fol 1b; fol 1a contains an ownership entry of Muṣṭafā Bāḥtī ʿal-mudarrisī” dated Ramaḍān (7) 1213; fol. 199 blank except for a short piece of poetry written by “Ad-Dawʾī Ḥusayn al-Sarrajī”, consisting of six lines ḥamm in the metre ramūl with internal rhyme, beginning: “Laīna fīl-faṣl ṣalāt baka…”. A clean, neat copy with virtually no glossing.

Old brown leather binding with flap and inlaid red central decoration, somewhat rubbed.

148 Oblong manuscript (ṣafīn, see RAAD XVIII 551-2) with a collection of popular poems by various poets such as ʿAbd Bkrl al-ʿOmarī (Khābiyya III 76), al-Qādir Aḥmād al-Dīn al-Tāridī, al-Taṣīfī, ‘Alī al-Waḥībī al-Miṣrī, al-Sadīq, ʿAbdallāh Etṭendī al-Hūāzī, al-Yūnī, ʿAbd al-Raḥūm al-Burqātī (ibid. v 202), Ṣaʿīd al-Muṣṭafā (ibid. VIII 52), b. Rāqqūn (7) and others but most of them by ʿAbū al-Ḡānī antibalbūṣi (d. 1143/1730), see GAL S II 473 and El I 60. The collection begins with a taṣbīḥ by b. al-Ṭūḥrī, who is also represented in some other places.

Most of the poems are in non-classical forms such as the masrawī (masrawī Nāʾ/nīnī, masramnus and masramnus masūlīf), dām, a form of distics styled dībāsī and tāḥfūtī but some qaṣīda’s are also included.

The collection, probably deriving from Iraq, is interspersed with anec-
dotes from e.g. the Allāl wa laila and similar sources, and ends with a number of pages of mystical poems with at the very end a small number of poems in Turkish.

106 fols, 225 x 109 mm, mostly in one hand with approximately twenty lines per page; somewhat soiled but clearly readable.

Undated, late 12th/18th century.

Old limp leather binding, spine rebacked.


Our copy, which does not contain an indication of the date of copying, bears three ownership entries, the oldest one being dated Duʿl-Hīqā 1138/1725 “I bāḥtāt Ḍākānī” by Ahmad b. Muḥammad “al-ḥabīb bi Qāmūs al-kiḥlī” (fol. 739a); fol. 10a bears an ownership entry of as-sayyid ʿAbd al-Waḥīd dated 1157, and one more of as-sayyid Ahmad al-Amir dated 28 Duʿl-Hīqā 1138 in Isfahān.

The text is preceded by a short introduction on fols 1b-3b styled by its anonymous author Ḥāʾīd, this tract is arranged in a muṣāmātīna, a maṣāqīd and a ḡalima, which last part is missing (or never completed). In the muṣāmātīna, a short biographical sketch of Ḥāʾīd, drawn from a sketch by his teacher al-Ṣārājī, is given. In the maṣāqīd, some information on the terminol-

ogy and abbreviations of the Qāmūs is found. In the introduction,
the names of Abu 'Abdallāh M. b. at-Ta'īyīb al-Fāsī al-Šarāgī (GAL S II 522), a commentator on the Qāmūs, and of his pupil Mūrtaḍā az-Zabīdī, the author of the famous commentary on the Qāmūs called the Tāg al-šarīs, are mentioned; of the latter, a printed edition of his Tāg al-šarīs is cited which served together with the manuscript commentary of al-Šarāgī as sources for this treatise. The author of this introduction, written in recent nagāṭī script, might perhaps be 'Aṭīr Allāh al-Sādīlī, whose seal stamp mentioning the Tunisian city of Kairouan is repeated several times on the first fols.

739 fols, 306 x 187 mm, 25 lines very neat, occasionally vocalised nagīṭ; new entry headings in large size; captions in red; fol. 10b polychrome 1amān with floral decoration on gilt background. Author’s colophon in bold nagīṭ on fol. 738b. Minute wormholes throughout, rarely affecting the text. Many pages reinforced. A good copy, excellently written. Bound in two volumes (vol. I ending on fol. 371) in modern half calf.


99 fols; dated 1057/1647, copied by 'Abdallāh b. Husain, twenty years after the author’s death.

Boards with leather spine and flap.

151 Muhammad b. 'Abd al-Ġanī al-Amdānī’s commentary on az-Zamaḥjārī’s al-Imāmāg fī-n-nabwā. — GAL S I 510 III.

117 fols., completed in 1264 H. Unfortunately the name of the madrasa where this ms was copied has been erased. The ms contains numerous specimens of characteristic calligraphy, to be compared with Brill Cat. 500 nr. 241, which is dated 1230 H. and comes from Çolemerik (Kurdish Turkey).

Without binding.

152 Šārī al-Imāmāg fī-n-nabwā, commentary of al-Amdānī (d. 1036/1626) on az-Zamaḥjārī’s grammar (d. 538/1144) al-Imāmāg fī-n-nabwā. — GAL I 291.

90 fols; dated 1237 H, part of colophon removed.

Boards with leather spine.

153 Šārī Sāfīyā Sāfūdī 'Abd Allāh Efebādī, the commentary of 'Abd Allāh b. Muhammad b. Ṣuqurādī (d. ca 776/1374) on b. al-Ḥāfīz’s Sāfīya. — GAL I 305.

159 fols; dampstained.

Undated, 18th century.

Boards with leather spine and flap, loose.
First draft of a super-commentary on b. al-Hāghib’s syntax al-Šāfiyya. The author, Ḥamza b. ‘Abdallāh, is not mentioned in GAL I 305 sub II 4 among the commentators upon al-Ǧarābarḍī’s Šīb. Apparently, he first copied the latter’s text (although not verbatim, when collated with e.g. Ahlwardt 6605) and then added his glosses in the margin. In a later stage, his glosses would have been incorporated in the main text. Here then we have an example of an autograph copy mentioning at the end the identity of the copyist and commentator: ‘tāmma ṭa’līq ṣāḥib-kītab ‘alā yad ad-daf at-ṭullāb Ḥamza b. ‘Abdallāh ... waṣq bain as-salawatain min yaum as-sabt al-ṣāmīn min fís ṣāḥib al-muḥārak sanāt sahī wa ṣāḥibin wa ṣāmīni al-ṣaḥīh’, i.e. this annotation was finished by Ḥamza b. ‘Abdallāh, between two ritual prayers on Saturday August 11 1453.

There are three ownership entries, two on fol. 1a from Sulaimān b. Ahmad and No’mān b. al-ṣāḥib Sulaimān, the third a repeated seal stamp reading: ‘waṣq Saiyid Yusuf Faḍl Allah imām Gāmī’ Sulṭān Muhammad Ḥān, lī aṣludīhi wa līl-mudarradīn al-muta’ahlibin b Gāmi’ al-Mazīrī 1165’.

102 fols (fol. 102b contains the remark ‘“adad aʿrāṣīhi 102’’), 184 × 133 mm, 35 lines nastaʿlīq; captions in red; in good condition.

Old leather binding, flap torn.

al-Ṭāgbīn fi tarṭ al-Kāfiyya, also known as al-Ṣāḥib al-muṭawassir, the middle commentary by Rūkn ad-Dīn al-Ḥasan b. Muḥammad al-Awāriqānī (645-715) on b. al-Hāghib’s syntax al-Kāfiyya. — GAL S I 532 B 8, EI II 721; further Kābālā III 283.

238 fols, 210 × 149 mm, 15 lines nastaʿlīq, fol. 1 and 2 damaged (margin only), fol. 1 repaired; first 40 leaves dampstained in the margins; no annotations. A very neat handwritten text.

Copied anṣārī Dīl al-Ḥāghib 1012/1603 by ‘Otmān b. Muʿzaffar. The name of the asāṣī to whom the work was dedicated has been faultily copied as Ġalal ad-Dīn Ibrāhīm b. Bugru ( = Yūgru) Bīlgā malik al-Ṭaqānī.

Binding boards, spine torn.

al-Fawāʾid ad-Dāʾīrya, the commentary by Mollā Gāmī on b. al-Hāghib’s Kāfiyya. — GAL I 304, 13.

261 fols, 211 × 150 mm, 15 lines of alternatively nastaʿlīq and taʿlīq in a neat concise scholarly hand; glosses arranged in a figurative manner displaying a typical example of late 17th century Ottoman calligraphy.

Copied 1086/1675; added to the colophon at a later date is the date on which Gāmī finished his work, i.e. on the afternoon of Saturday 11 Ramaḍān 897/Friday July 7 1492.

Well preserved 18th century red leather binding with flap and gilt-tooled decoration.

al-Fawāʾid ad-Dāʾīrya, the commentary on b. al-Hāghib’s grammar al-Kāfiyya by ‘Abd ar-Ḏāhib Gāmī. — GAL I 304 nr. 13.

Incomplete copy of 242 fols; some fols missing at the beginning; last 8 fols supplied in later hand.

Undated, 18th century.

Leather binding.
158 al-Fawā'id al-ṣawfiyya bi harr mulkīat al-Kāfiyya, also known as the Fawa'id Dīyā'iyā, so styled after Dīyā' ad-Dīn, Mollā Ǧanī's son. It was written as a commentary on Ibn al-Ḥāǧib's famous syntax al-Kāfiyya. — GAL I 304 13.

297 fols, 218 × 155 mm, 13-15 lines nasīḥ with neat glosses in the same hand; this manuscript is in fact a defective tenth century copy, completed by a later scribe; fols 21-36 and 157-296 are supplied in his handwriting; preceding the manuscript a further 11 fols, containing the index and an interesting ṭaṣārūf by the scribe.

Copied "Yaum es-tašta fi waqat ad-dīn fi lāhr Saif al-ʿalār sanat sitta wa sittin wa miʿtātān", i.e. Monday December 19, 1849 in the forenoon. The scribe is Muhammad b. Sāliḥ b. Ǧūrār b. Ḥāḏẓi Muṣṭafā Ǧeffendi b. Ǧaṣṣūf Ǧeffendi (al-Ḫalīfī, fol. 8a, dated Gümüşdagh II 1266), perhaps identical with the Muhammad al-Qasantūmī mentioned in Kāḥbālā X 88. Bound in a modern red leather binding with flap in traditional style, this manuscript is well preserved and has no serious defects.

159 Ibrāhīm b. Ḥarāb b. al-Isfārāʾīnī (d. 943/1536), Hāwūlī li ʿl-Fawāʾid ad-Dīyāʾya. — GAL I 304 nr. 13 f.

207 fols.

Dated 1036 H., copied by Ahmad b. Maqīdūd. Leather binding, loose, flap missing.

160 Ḥāḏāt ad-Dīn Ḥarb b. Ǧaḥir al-Ḥāḏāt, the well-known commentary by b. Ḥarāb b. al-Isfārāʾīnī on the Fawāʾid ad-Dīyāʾya, in its turn a commentary on b. al-Ḥāḏāt's famous syntax. — GAL I 304.

229 fols, 205 × 146 mm, 21 lines Ottomanṭaʿlīq, some glosses, especially at beginning; some leaves waterstained; otherwise a clean copy.

Copied by Ǧaṣṣūf ad-Dīn b. Ṣāliḥ, 1095/1684. Added to the colophon is an ownership entry by the grandson of the copyist, Ḥāfiz ʿAbd al-Ḥāḍīm b. al-Ḥāḏāt Ahmad b. Ǧaṣṣūf ad-Dīn, "al-muḫfi bi waʿla-nuṭāhil fi qalʿat Aḥdūl bīn ǧazīrat Mūṣā", a muğfī and teacher in the citadel of Naufūn in Greece, dated 1219/1804, which suggests that the manuscript was copied in Greece.

Old leather binding, chafed and rubbed.

161 Ǧaṣṣūf ʿal-Dīn, Ǧaḥir ad-Dīn al-Isfārāʾīnī's glosses on Mollā Ǧanī's commentary of b. al-Ḥāḏāt's syntax al-Kāfiyya. In the margin numerous glosses have been added by the scribe followed by the remarks ṭaṣārūf and ṭaḥīb (collated with the respective sources) from i.a. Yusūf al-Aṣṣām (al-Kurdī) (Kāḥbālā XIII 329), a certain ʿAbdallāh b. Ǧaḥīd and a Gīyāk ad-Dīn. — Brockelmann I 304 13 f. who does not mention these glosses.

267 fols, 263 × 160 mm, 17 lines smooth nasīḥ with the glosses skilfully arranged in typical Ottoman style; text and glosses in red rules; fol. 1 laid down, fols 1-10 repaired with text supplied in later hand; somewhat waterstained with occasional adhesion effect.

An interesting copy for its provenance; it was copied by Ahmad al-Ǧarīb in 1178 in the madrasa al-Mīrāḏiyya in Baghdad for ʿAbdallāh b. Ǧawwār al-Ḥimāyari, nābaʿ al-ṣalāt fi Baḡdād, who because of his too overt dislike of the Ottoman régime was killed by the sāhib ʿOmar Pāša in Umum al-Ḥanṭa in 1183. The poet Ahmad b. ʿAbdallāh as-Suwaydī composed a panegyricical dhikr on him and his descendants entitled Ǧaḥirm al-munāwī tall al-qawāʾid al-Ṣawī b. Ǧaḥirm (GAL I 501, has Ǧaḥirm tīb). His son Sulaymān is the author of a commentary on the Lāmīnay al-ṣārah (GAS II 136 nr. 12) and on b. Ǧaḥirm al-Qāṣr an-nadād (GAL II 32). — Kāḥbālā IV 267, Zipīlī IV 92 and III 129.

The manuscript was later donated to the madrasa of Aidin (Ǧazīlīzār), 1222 (?).

Boards with leather spine, worn.

162 b. Ǧaḥirm (d. 761/1360), Ṣaḥīr ad-dīn al-mawṣūl Ǧaḥirm al-Kāfīyya. — GAL I 24 (4).

80 fols; dated 1206 H., copied by M. b. Ǧarīf al-Ǧalābī b. al-Ǧanī. This ms once probably was in the possession of the famous Egyptian scholar Muḥammad Ǧaḥirm Ǧaḥirm, as appears from a receipt addressed to him which is preserved in the ms.

Boards with leather spine.


134 fols, 224 × 167 mm, 21 lines Ottomanṭaʿlīq in red rules except fols 1b and 2a; extensive glosses, neatly arranged in the margin by the scribe; most of these glosses are from a certain Ǧaḥirm Ǧalābī.

Copied in the last decade of Ramāḏān in the year 1276/1859 by Ibrāhīm b. Sulaymān in Istanbul.

Old Oriental leather binding with flap, central blind-tooled decoration.


34 fols; copied in the madrasa of Ǧaḥirm (where?). Ownership entry dated 1271 H.

Boards with leather spine.


Zipīlī explains in his Aḥām, vol. VII (Beirut 1980) p. 71 the surname al-Aimir by his grandfather's having had a wife in Upper-Egypt while living in Morocco. The commentator himself was born in Sunbul in the region of Manfūlūt and came at the age of 9 years to al-Ǧarīb; later he became member of the Ǧaḥirmī order and as Mālikī fāṣīh attracted many Moroccan students. — GAL II 23, S II 18 (together 4 copies); Zipīlī i.e. (with specimen of his handwriting); Kāḥbālā IX 68.

303 fols, 212 × 153 mm, 25 lines scholarly nasīḥ; chapters marked in red
(in a later hand) in the margin; fols 1-6 containing table of contents supplied at a later date on different paper; fols 170-223 heavily browned, otherwise a very clean copy.

Our copy contains the author’s colophon dated 1188/November 1774 when as-Sunbawi had the age of 32 years; it may have been copied not long afterwards, and contains occasional collations in the margin.

North-African leather binding with flap and central inlaid medallion, borders lined with differently coloured leather, chafed. The binding and table of contents are of later date.


146 fols; dated 956 H.; incomplete at the beginning, fols 2-9 missing. Boards with leather spine, flap missing, worn.


108 fols, 215 x 156 mm, 19 lines ta‘ṣīl; somewhat smudged and slightly dampstained.

No copyist or date of copying mentioned, end 18th century.

Old leather binding, spine repaired but covers damaged.


150 fols, 215 x 160 mm, 21 lines of neat nasīḥī. Good quality paper but in some places pieces of corners cut out, without affecting the text.

Our copy, of which the original was finished according to the colophon,” waqqa‘at-tabyit”, on 15 Šumād I 1152/September 19 1739, dates from 1174/1760 and was written by Muṣṭafā b. Muḥammad in al-Kūtāhi “fi mabhāt Lā‘lā ‘Uṣayn Pāš”.

It affords an unusually interesting insight into the intermediate stage of transmission of a popular and heavily glossed text: In many marginal notes is to be found the abbreviation ‘maṣāhī’, from the same source, i.e. according to a note on fol. 1b, the author’s own copy with his glosses. At a later stage these glosses will have been incorporated in the main text.

Inexpensive cloth binding with flap.


150 fols, 239 x 154 mm, 23 lines scholarly nasīḥī; fol. 1b simple ‘usūd, fol. 1b and 2a text in gold rules, otherwise in red rules.

The colophon, in the form of a simple poem, states that the copying was finished in 1212/1797, i.e. 60 years after Za‘īnāzādē completed his work in 1152/1739, by Ya‘qūb b. M. b. ‘Ümān.

Binding worn, spine loose.
170 Kaif al-arsr ṣarh ʿIzhār al-arsr by Muṣṭaḥ ad-Dīn al-ʿUlāmī (GAL S II 656 nr. 28a), on al-Birkawi's famous grammar ʿIzhār al-arsr. 72 fols well-written scholar's naskh on European watermarked paper; a few smudges, marginal wormholes.
Undated but 17th century.
Binding loose.

171 Ṣarḥ Dihājat al-Miṣḥāb wa-t Minhāj, anonymous commentary, apparently on the introductions of al-Mustarresi's Miṣḥāb fi-n-nahw and M. b. A. b. Ḥ. ar-Raṣāṣ Minḥāj (a commentary on b. al-Hāṅb's Kāfīya) — see GAL S I 154 and 535.
113 fols.
Undated, 18th century.
Boards with leather spine.

172 al-Ifāḥ, muḥaṣṣar fī tibrīs šarāt al-fāṭih wa-kitāb al-Kāfīya, by an anonymous author who seems to have lived in the time of Sultan Murād IV and who wrote his book at the request of Šaḥar Farid Sinān (?)
180 fols but text unfinished, without colophon; corners waterstained with adhesion effect.
17th or 18th century.
Simple leather binding.

A rare work dealing with the conjugation of the Arabic verb, then offering a lexicographical section patterned after the Sīhā and similar works and concluding with an interesting bibliographical section on fols 183b-185a mentioning 151 titles; the work being meant as a model for the correct use of Arabic and offering general information on various subjects.
OM II 236 mentions one copy and gives as year of death of the author 1156; Brockelmann does not mention the work; Kahil a X 17 gives the title as Salāmat al-insān fi hiṣy ilb.
183 fols, 204 x 125 mm, 19 lines Ottoman naskh in gold rules, captions in red; fols 1-3 with sentence dividers in gold, fol. 1 laid down, fol. 1b with polychrome gilt ʿawāṣ with floral motifs. A well-preserved copy.
Copied 1176/1762 by Ḥāfīz Ahmad. In the introduction, the author
174

An eighth century ḥifṣa copy of Sād ad-Dīn Maṣūḥ b. Taṭṭāzānī’s al-Ṣarḥ al-mutawwal, his extended commentary on an abridgement of al-Sakkākī’s Miṣbaḥ al-ṣulūm. Composed in 748/1347 in Herat, this work is one of the most influential books on rhetorics written in Arabic and survives in countless copies. 

Copied by Muhammad b. Ibrāhīm b. Sulaimān al-Lāḏiqī for personal use, it may have been written at most some 40 years after al-Taṭṭāzānī finished his work, since the date furnished by the copyist reads 7.5 (unfortunately the second cipher has been erased), but not before 757 at which date the madrasa of Sarajmish near the copying took place was just finished. This pius institution lies in the vicinity of the b. Ṭūlūn mosque in Cairo. (The Mosques of Egypt, (Cairo 1949), vol. I pp. 59-60).

263 fols, 265 x 182 mm, 19 lines nāṣīf with underlinings in red; fol. 1 laid down; first and last part some smudges; fols 92-111, 206 and 221 in different hand. 

Old red leather binding, damaged.

175

Ṣarḥ Taṭṭāzānī’s extended commentary on al-Qawānīn’s extract of the third part of al-Sakkākī’s Miṣbaḥ al-ṣulūm. — GAL S I 516 4A.

220 fols, 205 x 122 mm, 25 lines Ottoman sasta’īq (up to fol. 79b in red rules); slightly dampstained.


176


215 fols, 203 x 145 mm, 17 lines sparingly vocalised special nāṣīf, especially at beginning copiously glossed; margins somewhat frayed, slightly dampstained.

Late 18th century.

Old leather binding with flap, margins, spine and flap rubbed.

177


This copy preserves the original colophon of ad-Dāmāmī, who finished the work in the city of Nafāda (?) in Upper-Egypt on 2 Rābah 817/September 17 1414 while he had begun composing it on 1 Gümādā II/August 18 of that same year. 

92 fols, undated. 

Boards with leather spine.

178

A curious small treatise on rhetorics reading on its title-page: “Risāla fi knaʿiat izrq al-ʿistāʾ ʿarḍ bi qaṣīmāhā, min taqwīr al-ʿalsāma ar-najavāh Dānow al-Qaṣī, gama′ušā Yānnu as-Ṣufiḏ”. while the text begins after the baṣmāla thus: “kālimāt fi taʾṣrīf al-ḥaqiqa wa-l-maṣāq wa knaʿiyyat izrq al-ʿistāʾ ʿarḍ”. 

Mentioned sofar only in the catalogue of al-Azhār, Vol. IV p. 395 (Cairo 1948), where the nids is given as Qaṣī’s, our copy precedes the Cairo copy by 29 years being copied 29 Šawwal 1273/1852 by Muḥammad al-Waḥīd (the copy of al-Azhār dating from 1266 H). 

12 fols, 266 x 153 mm, written area 187 x 95 mm, 21 lines nāṣīf; the text is found on fols 2a to 9b, the other leaves being blank. Various wormholes which rarely affect more than some letters.

Modern half calf binding.

179

A grammatical muḥāfaẓ, the second text dated 1222 H.

Fols 1-75: al-Kāfiya by b. al-Hādīn. 

Fols 78-117: Jāḥiṣ al-arṣār fi l-maḥaẓ by al-Birkawī. 

Muḥāfaẓ manuscript with lavish marginal glosses, wellpreserved but without binding.

180

Muḥāfaẓ.

Fols 1b-10b: Anonymous grammatical commentary, dated, at Marṣaš, 1051 Hiǧra. 


The title on the flap of the ms: “Hāǧā kīš Faster Dūnqūr” seems to be inaccurate.

Boards with flap, worn.
The present copy covers the biographies of Abū Sa‘līd Sahinūn (author of the Mudawwana al-klhrā) up to Abī ‘AbdAllāh al-Fihīrī, the third volume beginning with Abī Marwān ‘AbdAllāh b. Muḥammad al-Mawrānī al-Malīkī. Despite its blunders this is a rare and old copy of a major source for the historian of Andalusian and Moroccan history.

Worn old leather binding with flap, spine damaged.


Our manuscripts contains the following five tracts:

Fols 1a- 3a Apparently last part of the Riṣāla fi ḥaqq al-basmalā 3b- 8a Blank 8b- 11b Riṣāla fi ḥaqq al-basmalā fi aswād al-kutub 12b Blank 13a- 16a Riṣāla fi ḥaqq al-tasāliya fi aswād al-kutub 16b- 20a Blank 20b-121a Muqāṣid al-ginā‘ i‘ārāt Amīrīt al-bīna‘, a commentary on the Bīnā‘ al-‘alā‘ of al-Du‘ānqūzī; see GAL S II 631 (does not mention this commentary); and also Cat BM I col. 159 (s.v. Abhād b. ‘Ali b. Mas‘ūd). The last text, contained on fols 124b to 146b, is a commentary in Turkish on the Kitāb al-Maqṣūdī fī ṭarrīf, ascribed to Abī Ḥanīfa; see GAL SI 287 and Cat BM I 3.

The first three titles occur in the Dār al-kutub maqāmāt mentioned by Broekelmann i.e.; the fourth title in our copy is found in the codex formerly of the Timūriya library and now part of the Al-Azhar library as appears from the description in VOl. IV p. 96 from the catalogue of al-Azhar printed in 1949; the fifth item is not listed in either of these two catalogues. 162 fols, 173 x 116 mm., written area 98 x 56 mm., 15 lines naskh in rules; some annotations in Turkish (in the copyist’s hand) in red ink; slightly soiled but a good copy.

Undated, our copy may be contemporary with the Istanbul 1259 edition of the Riṣāla fi ḥaqq al-basmalā mentioned by Sarkan, col. 1507.

Light brown leather binding, rubbed.

182 A sixth or seventh century ḥijra copy of the second volume (out of three) of ‘Īyā‘ al-‘Aṣāmī’s (476-544/1083-1149) important biography of Andalusian and Moroccan Maštik scholars entitled Turtīb al-‘Aṣāmīk wa taqrīb al-mašīlāk fi nūrīfat a‘lām maḥḍah al-imām Maštik. ‘Īyā‘’s lifetime coincided almost exactly with the duration of the Almoravid rule in Spain; he has held (for a short time) the position of qaḍī in Granada and later held this position, until the final downfall of the dynasty of Yūsuf b. Taftūn, in Ceuta, which brought him, because of his energetic resistance to the victorious Almohads, bannishment first to Tadla and then to Marrakūṣ where he died 7 Gumādā II 544. — GAL S I 632; b. Sūda 1092, who mentions an attempt by order of Mauūlāb ‘Abd al-Ḥafiz to publish the text; no more than 3 quires were published at that date; Ziriklī V 99; EI IV 289-90; Abdūrāṣāk III 492 (two editions). 176 fols, 240 x 196 mm., 27 lines Andalusian script; first 4 fols supplied in later hand, fol. 5 repaired, fol. 175 repaired, fol. 176 supplied in later hand; wormholes in first and last part of the copy, mainly in the lower margin but seldom affecting more than some wording; waterstained at some pages.

148 fols, 191 x 155 mm., 21 lines maghribi script; fols 1 and 2, added at a later date, contain some preliminary fāsā‘id. Of special interest is a note on fol. 148b mentioning that this copy, written 6 Ṣafar 1107/September 16 1695, i.e. two years before the author’s death, has been collated with “an old copy written by the author, with the utmost accuracy’’; the writer of this note has also added many additional notes of the author in the margin.
Many margins have been fortified or repaired because of some small wormholes; fol. 42b offers the text in a later hand for the upper half, pasted over the page. Despite this and smudges, this is a good copy contemporaneous with the author.

Old brown leather binding with flap in red leather (of later date) with blind-tooled decoration and inlaid central medallion.

185 Maṭlaʿ al-iṭrāq fī nasab al-lunāḥi ʿal-wwāridin min al-iṭrāq, a historical and genealogical essay on the Hussainid šanṭā ṣiʿa of Iraqi origin living in Fes, by ʿAbd as-Sallām b. ʿAṭ-Ṭāʾīb b. ʿAl-ṭāʾīf b. ʿAl-ṭāʾīf (d. 1110/1698), completed by the author on 24 Ramadān II 1102. -b. Sūdā 364; Lēvi-Provençal 280; not mentioned in GAL II 682-3. For further bibliography see Kahfāhā V 225. Unpublished.

20 fols. of 22 lines of neat maghribi script, 235 × 180 mm; last page features some taʾsīṣ on the work.

Our copy is undated but may be ascribed to the end of the 19th century.

No binding.

186 ʿUṣafaṭ man intāṣar min ʿulāmaʾ al-qarn al-ḥādiṯ ṣaṭār, al-Ḥawāniḥ ʿal-iṣāṣīṭ al-mawṣal al-ḥādiṯ ʿal-iṣāṣīṭ al-mawṣil, a biography of 12th century ḥadīth experts living in Fes. It deals at length with the šarīʿi and mawṣal movements in Morocco and is of primary importance for any serious study of the field. The author, who died in either 1156/1743 or 1157/1744 and finished the composition of this work in 1137/1724, held an office in the administration of the ruler Iḥān al-aḥd al-ḥādiṯ at the end of his life in Ṣinʿa and Ḥajib in the madrasa of b. Yūsuf al-Marrakshī. — GAL II 455, S II 681-2.

This text has been first published in an undated lithographed edition from Fes, see Ben Cheneb 329. Its insertion in a lithographed maqrīzī, also printed at Fes 1309 and alluded to by b. Sūdā 1129, is not confirmed by the description of that collection given by Sārūkī 1927 nr 23. For more detail the reader is referred to EI III 1047 and Zirīkī vii 67.

169 fols. 283 × 185 mm, 20 lines maghribi script; each entry name in red; small inobstrusive wormholes throughout; fols 151b, 152b, 153b and 155b bleached.

Of special interest are the annotations in the margin, which refer, i.a., regularly to al-Ḥuḍākālī ʿal-Muṣāqīb (see also nr. 188 in this catalogue)

Undated but most probably end of the 12th century.

Modern inexpensive cloth binding.

According to Lévi-Provençal, Historiens p. 278, this biography had been authored by the grandfather of Muhammad, the famous genealogist ʿAbd-as-Salām al-Qādirī (d. 1110). However, according to b. Sūdā, Dalīl 890, this biography, left unfinished by ʿAbd-as-Salām, was completed by his grandson Muhammad. It seems that Muhammad rewrote this biography later, with the title al-Kaṣīs al-ṣāwī fi manāqib ʿabdār al-ṣāliḥ Ahmad al-Ṣawī (b. Sūdā 851, with an incipit differing from that of our ms).

32 bīls, 237 × 172 mm, 24 to 31 lines maghribi script written on accounting book paper, datable to the 20th century, copied from the autograph and from a remark on fol. 28b: “Bayyid bi ḥaṣṭ al-muʿāllīf”. The copying took apparently place with intervals, and on different kinds of paper.

There may be lacunae in the text between pp. 50-1 and 52-3, but this remains to be studied.

No bindings.

188 Tabaqat al-ʿulāmaʾ bi Sūs biʾl-Huḍaykāt, also known as the Manāqib al-Ḥudaykāt, a biography of Mālikī scholars in the region of Sousse covering the 9th-12th hijri centuries.

The existing copies of this work seem to have no formal beginning and ending, and no definite title was given to the work by the author. Thus our copy begins directly after the bandula, while the last entry is immediately followed by the copyist’s colophon.

Essentially a biography of the 9th and 10th hijri centuries, it is alphabetically arranged according to the ṣanʿa, while after each section biographies of scholars of the 11th and 12th century are added.

According to b. Sūdā 1076, a very imperfect edition was published at Casablanca in 1938; he also mentions a facsimile edition produced in Paris. Zirīkī VI 15 adds that the printed edition is full with errors; both he and Kattānī, Fihrist al-Fahārī I 200-2 possess a manuscript.

The author, who is not mentioned in Brockelmann, is properly known as Muhammad b. Ahmad b. ʿAbdallāh b. Muhammad al-Laknūt al-Gazzālī al-Ḥudaykāt (1118-1189/1706-1775) with the al-waṣa ʿAbd ʿAbdallāh b. Zirīkī ʿālā, who adds in a note that the author was so much absorbed by his zeal for copying manuscripts that he had his wife assist him in his activities at night with torches when his candles were finished, which happened regularly as a result of the scarcity of wax in that region. No unanimous spelling of his name is given; ʿAbbāsii VIII 280 mentions him as Ḥusayfi and G. S. Cohn, in his article Djasūla in EI II 327a refers to him as Ḥudīgī.

For further detail, we refer to the passage in Zirīkī, cited above.

Our manuscript contains 220 bīls of 228 × 182 mm, with 25 lines of neat maghribi script; each new entry features the name in red; no illuminations. At beginning and end our copy shows many little wormholes, but mostly
these affect only the margin. In a later hand, some judicious annotations in ink in the margin are added.

Copyied by Bel Qasim b. Muhabak b. Sa'id at-Tabban 27 Safar 1321/November 18, 1903.

Modern half calf binding, spine slightly chafed.

189 Tazkirat al-qari wa-d-dáini li-Ṣafiya Ṣibti Ahmad b. Yusuf al-Miliani, a bio- and hadith-graphical essay on the life and works of the North-African saint Ahmad b. Yusuf al-Miliani (d. ca. 925 H.) whose works is visited and gene rated in Miliana (Algeria), by b. 'Umar b. Muhammad al-Sarif, who completed his work in 1336 H. No other copy seems to be listed.

The work consists of an Introduction on the Banu Marin in Morocco, to whom Ahmad b. Yusuf is connected by his genealogy. Chapter I deals with his physical and spiritual genealogy, both being traced back to the prophet. Chapter II deals with his wives, children and disciples; chapter III with his writings and manuscripts; the conclusion expounds some principles of mysticism and 'aqa'id.

One of the sources used by the author is the Kitab Bustan al-abzar fi manahiq Zawia al-abzaran al-anwar, Ahmad b. Yusuf ar-Rasil b. An-nasab wa'd-dar, by Muhammad as-Sabbaqi (b. Suda 701, who knows of only one manuscript. Bibliothèque National d’Alger 1975).

22 fols, 219 x 198 mm, ca. 29 lines per page in clear maghribi script with chapter headings and rubrics in red.

Copied by a student of the author, who finished his copy on 1 Muhasarrum 1337 H.

Written on large-size sheets, with some waterstaining not affecting text; no binding.

190 Maghribi of Milaiki and other treatises, and writings among which al-Qazis's compilation on manuscripts.

Fols 3b-7b: Abi Yahya b. Gomaa al-Tunisi's treatise on sale, probably identical to GAL S II 975, no 36 (Ms in Fes, Qarawiyin). Dated 10 Guumada 1028.

9a-11b: Kitab fibi jarat al-manahiq, an anonymous treatise on the lunar stations.

12b-14b: Quotations from al-Dhawir al-qifhi al-Kabir of al-Imam al-Ma'tiri, see GAL S I 661. Incipit: "Ma 'ash fi mu'addar raqfiq".

15a-16b: "Kitab fihi qisat al-mamahiq, Kam kifw, wa bi ayy danb musajj 'alsar (sic)", related on the authority of 'Ali b. Abi Talib.


32 fols (old numbering) containing Muhammad b. Yusuf as-Saadi's (d. 892/1486) 'Asqarat al-tasqur, GAL S II 352-3. In the same handwriting as al-Qazis's Maqas al-mahmod.

187 fols, 224 x 156 mm, circa 25 lines maghribi script; some wormholes in the first 16 fols, otherwise some dampstains but not affecting text.

Old worn leather binding with flap with on inside remains of earlier maghribi script.

191 Moroccan ninth/eleventh century compilation of materials on the pilgrimage to Mecca and Medina, the places to be visited (mamahiq) and some legal opinions on various aspects of the baq'a, written in the so-called "Andalusian script".

The author of this work is Ibrahim b. Hti-l. 'Ali az-Salami as-Sigilmasi whose kunya Abi Ishtaq (fol. 1b) is given in GAL S I 348 as Abi Saliun.

Not found in Bruckelmann, Lc, the work might be identical to the Kitab al-Manusi listed by Leb-Provençal in his Historamtrana, p. 391 as one of the sources of al-Ifrani's Nuzhat al-hadi.

Another work of his, entitled al-Manasik, is a commentary on 'All al-Gundi's Mu'tahsar, only mentioned by Khadhba I 124 on the strength of the Fihrist al-fihrist II 426-7, but this is clearly a different work.

Zirikli, in his A'lam, vol. I (Beirut 1900), p. 78 adds to our author's name the name as-Sanaqi al-Filali and gives some bibliographical details; a fihrist of the author is mentioned in b. Suda 1293.

The manuscript, which contains 64 fols measuring 250 x 180 mm with 17 lines per page, has been excellently calligraphed and illuminated during the reign of the Moroccan Sultan Mawlay Isma'il (1082-1139/1672-1727), whose name is written in the margin of fol. 138b followed by the daw' "nasarahu Allahu" "may God render him victorious!"

Fol. 1b opens with an illuminated 'aswad executed on a blue background with the name of the author written in gold fals in the centre in a red medallion, surrounded by gold decorations; except for fol. 1b which is framed in gold rules, all other leaves have a frame of double red rules. Fol. 9b has a coloured representation of the funeral shrine of Muhammad, Abi Bekr and 'Omar in Medina with the order of the coffins represented in three different arrangements. The artistic mastery of the calligrapher is given full scope on fols 13a and b with a one and a half page long description of the tombs of the companions of the prophet lying in the plain called al-Baq'a outside Mecca on the road to 'Arabah. It is executed in a dazzling gold fence of bold fals-like characters, of which the impact is still further enhanced by a felicitous re-pairititon of coloured dots and strokes added quasi at random for vocalisation and lending prominence to the letters sadi, taf, ra', ganin, sin and haa wherever they occur with enclosed blank space.
On fol. 13b attention is drawn to the grave of Muhammad b. 'Abdallāh al-Kāmil b. Ḥasan b. al-Ḥasan b. 'Alī b. Abī Tālib in Medina. Of this 'Alawite descendant of the Prophet he remarks that he is one of the forefathers of the nobles of the town of Şī‘lānās ‘min aqlād ʿurafā‘ baladun Şī‘lānās’, a genealogy of which the above mentioned Maulāy Sūlṭān Ḫimārī similarly partakes as appears from the note to that effect on fol. 13b: ‘qif ʿallā nasab Amīr al-muʾminin Maulānā ʿImārī naṣṣarun Allāh’. Excellently written, with significant quotations and captions pointed out in bold calligraphy, occasionally red, this intriguing manuscript is unfortunately waterstained in the lower half of the text throughout; the wording of the text is hardly affected, however.


Damaged old leather binding with central and marginal blind-tool decorated with old repairs.

192 Maghrībi genealogical codex on the ṣūratī, together with some devotional and mystical materials.


Damaged old leather binding with central and marginal blind-tool decorated with old repairs.
A special mention deserves the last two leaves with some fawṣūdād (one of them an Arabic love spell, the others in Persian) and a cursory bibliography of titles on the subject. A well-preserved copy. Undated but possibly 10th/16th century. Old leather binding in need of repair.

198 Rare Aṣfamiyād manuscript from the 17th century, most probably originating from Tunisia, with the title Kitāb as-sirr al-faṣīf fi ‘ilm ar-rūbānī bi Aḥi ‘Abd Allāh ar-Raḥbānī. Neither this title nor the author’s name could be traced in any bibliography.

The title has no relation to its contents, and actually we have here an acephalous and incomplete compendium of amulets, magical prescriptions and drawings used by a religious healer (ṣayḥ). The manuscript consists of 101 folios, 215 × 155 mm, 17 lines vocalised maghribi script per page, on thick “Tre Lune” paper, which was produced in Venice in the 17th and 18th century for exportation to the Levant. Additional notes in naṣīḥī from a later date point also to Tunisia, where the two types of script have co-existed.

That this Aṣfamiyād manuscript (i.e. Spanish in Arabic characters, mixed with Arabic language) was produced by the Moriscos, is self-evident. By far the most of these manuscripts are however known from Spain, and examples from North Africa are quite rare. The strong Spanish element in the text favours a dating in the 17th century, since by the 18th century knowledge of that language would have dwindled.

As for the contents, similar materials (from Spain) can be found in R. Kontzi, Aṣfamiyād Texte (Wiesbaden 1974) p. 717-47, and our manuscript is to be considered a historical proof of the continuity of the culture of the Moriscos after their expulsion from Spain in 1609.

The text has captions and passages in red, and throughout occur magical ciphers, and some twelve drawings or squares. The manuscript was rebound at some time, whereby in the later pagination pp. 154-158 were inserted before p. (i). A primitive reference system supplies various signs to serve as catchwords.

The manuscript is bound in boards with leather spine, some dampstaining has occurred to a number of pages affecting the text slightly, but on the whole the manuscript is well preserved. (Our description is based on information kindly supplied by Dr. P. S. van Koningsveld)

199 A thirteenth century ḥijāpā divinatory manuscript, containing the zaḫrūgā of a certain Muhammad ad-Danāni, not mentioned in any other text. On fol. 4a mention is made of (another member of the family?) Šams ad-Din b. Sadr ad-Din al-Danāni, further, of Abu l-‘Abbās as-Sakī (the inventor of the zaḫrūgā, see Dozy, Supplément I 577 and GAL I 909) and also of Ḥasan al-‘Aṣamī al-Makki, the author of a work entitled al-Fuḥ al-malāḥšin, and his commentator, Muhammad Tāhir Sunbul b. Muhammad Saʿūd Sunbul al-Makki (mentioned in Kalbālā X 101 as Muhammad Sunbul ilī, d. 1219) who wrote a commentary entitled ad-Durr al-maṣrīn min al-Fuḥ al-malāḥšin.
Presumably of Iraqi origin, with some passages in Turkish, this manuscript deserves a close study.

Its last leaf contains a shortened instruction on the use of the "zahra", but this section is styled by an anonymous annotator plagiarised from 'Abd al-Qadir b. Muhtär as-Sabahh whose text is reproduced on fol. 11b.

This same leaf contains a note to the extent that the author had given the year 1141/1731 as the prospective date for the marriage of a certain Muhammad Bâlâ al-'Addîn b. ... bânt ... (illegible) followed by the triumphant confirmation that the man in question had indeed married nine months later his fiancée Zubaida in that same year.

11 fols, 308 x 208 mm, some diagrams and computations; paper soiled with some minor tears, but clearly legible.

No bindings.

200 Important 12th/13th century astrological ma'âsa consisting of four unpublished texts of which the last two items are ascribed to Dorotheos and Hermes Trismegistos respectively.

The first text of this collection is the Nihayat al-'idrîs fi azîr 'ulûm al-âdîbî by the seventh century high Yemenite scholar Muhammad b. Abû Bekr al-Fârikî (d. 677/1278).

An incomplete copy of this work is described by Ablwardt under number 5886; other mas will be found in GAL I 474 and its supplement, further in Ullmann, Die Natur- und Geheimwissenschaften im Islam, Leiden 1972, p. 342. See also Kâbiha IX 117 and Girkilî VI 55.

Our copy was written 21 Raşîd 1135/1722, 15 years before the Berlin copy.

Fols 63b to 94b contain in one hand three texts, respectively:


On fol. 83b it is followed by a short treatise ascribed to Dorotheos entited Kitâb ft ma'rîfat qâdir al-mawâdîn which extends to fol. 85b.
As a special feature may be mentioned that our copy retains the author's colophon dated 15 Šu‘āb 1182, while our copy was completed within 2 weeks after that date.

The copyist gives as his name Zakariyā. The second item is also a commentary by al-Mašūlī, similarly on a text by al-ʿĀmīlī. It is entitled Suwarni al-qarīb fi ʿirḥ as-Sāfīha, dealing with the use of the astrolobe. Brockelmann does not mention this commentary; it is, however, mentioned as Sāfīṣa ḥār ʿAbd al-ʿĀmīlī in Kaḥṣbāla i.e.

Of particular interest is the fact that this copy mentions explicitly in the preliminary that the author saw himself obliged to revise and correct his text: "li kattat taḥlīl an-nuṣḥāb" (fol. 69b line 16 — fol. 69a line 7); at the last page of the text one also finds a remark to the effect that it had been collated (fol. 95a in the margin).

Although undated and unsigned, one may identify the copyist with the Zakariyā mentioned in item no. 1, because of the similarity of the script. The text covers folios 57b-95a and has 21 lines clearly legible nāṣīḥ per page, with some glosses and collations in the margin.

Fols 97b to 116a contain the first part of ad-Damāšqīnī's Uṣūl al-fikrā, his commentary on al-Ḥāraqqī’s al-Qaṣṣaḍa ar-rāmīza li ālim al-sālīḥ wa-l-qāʿīma. — GAL I 312, Aḥwārī 7116.

Undated, in a different style, but possibly also by the same scribe. 21 lines nāṣīḥ per page.

The fourth text is as-Salālīn’s Muḥāyar al-sād, of which Brockelmann mentions three copies; it has not yet been edited. — GAL I 361 8 and S I 612.

21 lines per page clear nāṣīḥ, copied by Zakariyā (8), see nos 1 and 2; the text covers folios 117a to 124b.

Fols 127b to 289a contain ʿAbd ar-Raḥmān as-Suwaydī’s ad-Ṣamā’il li ḥār ʿasfāl. — GĀS VI 215.

The astronomer ʿAbd ar-Raḥmān as-Suwaydī was court astronomer of the Būyid ruler ʿAṣud ad-Daula. One of the most eminent scholars in the field among the Muslims, he is best known for his work on the fixed stars, the Kitāb Suwar al-kawākbīh.

The present text is a nearly complete copy of his work on the use of the astrolobe, arranged in 402 ḥāsāb. Of the seven known copies, only three are complete; our copy lacks the 40th ḥāsāb (fols 151a-152b) and has some blank spaces on various pages, intended for drawings; otherwise, it is sound and clearly legible in the handwriting of Zakariyā (10) and dated 1183/1769. The Haidarabad 1962 edition was based on the (incomplete) copy of the Bibliothèque Nationale at Paris.

Lastly we might mention the ownership-entry of Sulaimān as-Suwaydī on fol. 7a dated 1220. This member of the famous Suwaydī family of Baghdad is credited with a commentary on al-Kūthī’s ar-Risāla al-Samasṭa and mentioned in Brockelmann S II 785 and Kaḥṣbāla IV 274. Together with the ownership-entry of ʿAbd ar-Raḥmān as-Suwaydī mentioned in the first item and his grandfather’s acquaintance with al-Mašūlī this manuscript permits an interesting insight in the scholarly life of a great Baghdad family.

A composite manuscript volume containing the collected (and unpublished) works of Niqūṣī at-Turk (died 1338), the well-known Christian Arabic poet. See Graf, Geschichte der christlichen arabischen Literatur III 251-54, and Brockelmann, Geschichte der arabischen Literatur, Suppl. II 770.
The contents are:

Kitāb al-'Umūm (fol. 1b-84a)
Psalm in versification (fol. 84b-95a)
ad-Durr an-nadīr fi madhī al-Amīr (fol. 95b-146b)
Kitāb al-Hazal wa'-l-mażh wa'-l-takāt (fol. 147a-158b)
Dīwān al-ṣaḥḥ al-ṣunbulāt (fol. 159a-177a)
Kitāb al-Maḥmūt (fol. 177b-209b).

This is much more than what Graf describes as the nearly complete poetical works.

The name of the mādūsah to which the manuscript belonged is mentioned at the end, but mostly erased; it is however a Christian mādūsah, ‘Mār (…)’.

The date is faintly legible: 182(0) A.D., which would mean that the manuscript was copied during the lifetime of the author.

The manuscript is bound in half-leather with ownership lettering on spine of Ḥasan (Husni) ʿAbdalwahḥāb, the well-known Tunisian scholar and collector.

Our copy may be considered an important document for the history of modern Arabic poetry.

203 Coptic-Arabic liturgical manuscript, dated 1192/1778. The fourth (and probably last) volume of a work entitled al-Bayād al-khākiyya, i.e. Psalmodia for the month Kānḫak—see Graf I 650.

206 fols., 165 × 110 mm, 11-12 lines Arabic or 13-16 lines Coptic per page, rubrics and capitals mostly in red, Coptic capitals sometimes in the form of primitive miniatures.

The manuscript was copied by Anṣūnā Mīḥāʾīl “ḥādīm kanīṣat al-bayād an-naṣārī” (?) in 1778 (11 Baʿrūn 1192 of the Arabic year).

According to two undated aqaf-notes the manuscript once belonged to the Monastery of St Makarios in the Wādī nātrūn in Egypt — Graf I 76.

Some leaves frayed, generally loose, after fol. 198 a lacuna of possibly one quire, the contemporary leather binding with simple blind-stamped decorations worn, but still an interesting specimen of a late Coptic-Arabic codex.
204 Old Ottoman Qur'an manuscript with interlinear Turkish translation. A rare copy, covering the first half of the text, identical to the translation found in the Türk ve İslam Eserleri Müzesi, number 40, which was published by Ahmet Topaloglu in 1976.

230 fols, 254 × 165 mm, 10 lines bold naskh with the Turkish translation in smaller size between the lines; surat al-Fatiha on fols 1b and 2a, four lines each, in gold frame with 'asrûn in blue and gold and floral decoration; fol. 1 laid down, and margins reinforced rather clumsily, as also some other leaves; colouring of opening pages partly damaged; fols 2b to 9b in gold rules; sura headings in gold, dividers in gold dots, tağrisi signs in red ink, gûs, bûsûn and 'asrûn marked in the margin in gold. The text ends at fol. 206b with line 51 of surat Ibrahîm (XIV), while a further 29 fols in a later hand, lacking the rich marking of the foregoing pages, but also fully vocalized with the translation in red, furnish the text up to line 37 of surat al-kahf (XVIII).

Bound in 18th century red leather binding with flap with gilt-tooled margins on covers and flap and inlaid central lamsa decoration in gold, featuring a line of Arabic poetry in the metre tawil as follows: ‘wa lamam nappu itla kitaabi damamtuhi wa qabbaluhu bi'll-i'ragi falwa hasani’; “and when I beheld my book, I embraced it and kissed it with the mouth because it is beautiful”.

Flap slightly cracked, spine rubbed and front cover with some damage in margin.

205 al-Farâ'id, a commentary on the karmal by Ābu al-Fatârî Niyâzî b. Husâin al-Hâfî al-Adnâwî, not mentioned in Tâhir.

16 fols, the first and last ones blank or with rules only. Text on 22 pages, 17 lines ta'lîf in gold rules, decorated heading in rococo style.

A presentation copy to Safwat Pâsha (see p. 21-22), completed 15 Muharram 1263/1845.

206 Manzûm-i Kalîk an-nazi, a work on Qur'ânic sciences, hâfiz-i sab'a, and anqâl-i sab'a in verse by Fâtîmî, probably Salîm Fûtûha, see Inal 357-59.

24 fols, 15 lines ta'lîf without decorations or rules, possibly copied by the well-known man of letters 'Abdarrahmân Nacîm, who wrote the colophon.

The manuscript is dated Ramaân 1307/1890.

Richly gilt leather binding in European style.

207 An untitled work by 'Uthmâni (or perhaps the words “'Aqâlizâmû ... nu'ût günân wa şifât gålî...” heading fol. 1b might be taken as title?), dealing with the exegesis of Qur'ânic verses, explanation of some prophetic
traditions and famous Arabic proverbs intended as a sort of religious chrestomathy, written in a Turkish dialect resembling the Manlıık-Kıpak branch.

The text is interspersed with excursions of the author’s travels to Turkey, more especially to Northern-Anatolia, of which he describes some cities. Dedicated to the Turkoman ruler of Qastamouni Kamal ad-Din Isma’il Isfandiyar (fol. 292a line 1) who reigned from 847 to 864 H/1443-60 (Zambaur p. 149), the author of our work may have intended to produce a compendium to the former’s Hulawiyât-ı Sulthanî, which deals with the ritual precepts of Islam.

Not mentioned in any catalogue, we refer here to J. H. Mordmman’s article Iflendiyr Oğlu in EI IV 108-9 and Sohrweide I 25-7 (Hulawiyät-ı Sulthanî).

Our author’s name is mentioned on fol. 10a, 12b, 23b, 27b, 292b and other places and lived in Syria.

292 fols, 238 x 147 mm, 23 lines nasta’îlig in double columns in red rules (after fol. 263 no more red rules); fol. 1 laid down; fol. 292 repaired; some smudges at beginning and end.

Undated, end of 15th century.

Modern cloth binding.

208 Important author’s copy of the Turkish translation and commentary Ünlüyat al-üssîf fi târîfî hâşîq al-mışîfî which was written by the 12th c. Andalusian faqîh and qâdî 4îyâd b. Mâsâ al-Ya’bî (d. 544/1149) — QOM I 283, Götz II 197, GAL S I 631, EI IV 290b.

685 fols, 318 x 177 mm, 33 lines nashî in red rules and red underlinings, polychrome ‘sanaâ’î with floral decoration, fol. 1b and 2a in gold rules. Ms. in excellent condition with only minor faults, slightly foxed.

Copied jurnat Muhabarâm 1154/Middle of March 1741 by Nurî Kâbih Katûtûrî-î Sadr al-‘A’âm and collated and corrected by the author ‘qabila wa sharîha hâşîhîn-nu‘ma al-üssîfî ‘alî qadr al-‘istîfî ‘alî yad lârîhî I. Hamîf.’ Both the translator and the calligrapher are mentioned, in Huard 181 and 307 and Rado 172-3 and 175, respectively.

Old leather binding with central giltstamped floral decoration and flap, slightly chafed.

209 An anonymous 11th/17th century Turkish version of Abu’l-‘La’t as-Samarqandi’s Tanbih al-‘âlîfîn, not mentioned in GAL S I 348, GAS I 449 or in any of the volumes of the VOHD; a similar title mentioned in Sohrweide II 25 concerns an otherwise different work.

398 fols, 205 x 290 mm, 21 lines nashî per page; chapterheadings in red. Some leaves repaired.

Copied 1076/166.

Brown Oriental blind-tooled leather binding with flap.

210 Interesting copy of an old Turkish translation of al-Ša’rî’s (d. 573/1177) Sirat al-Islâm.

Its translator may have been Hâgî Ahmad b. Saiyid al-Bilawî (fl. 9th c. H) who is credited with the translation of a work with a similar title (QOM II 54). Furthermore his name is mentioned on fol. 2a 1-3, with a statement to the effect that he made a translation of as-Suhrawardî’s 4Awârî al-ma’sârîfî before translating the present text. A Turkish version of that work, composed 864 H, is found in the Selim Aga Library at Istanbul, and ascribed to al-Bigâwî (İstanbul kütüphanerinde Fâîtîn’ in hazaret kütûphanesine ait earlier (1533) 53).

Götz I 1-2 describes a similar ms, but the text of our copy is more extensive and the hâşîlî and phrasing at the end is different. Tâhir, i.e., mentions also a verse translation by a certain Mehmîd b. İbrâhîm composed 911 H.

Dated asîbî Çumâdî II 911/Middle of November 1505, our ms precedes the copy mentioned by Tâhir from 981 by seventy years and the one described by Götz by some thirteen hundred years. It may have been copied at the utmost circa fifty years after al-Bîgâwî’s death.

268 fols, 168 x 128 mm, 13 lines nashî; underlinings and chapter divisions in red; fol. 1 mounted; first 5 lvs with holes in the margin, dampstained throughout but clearly readable.

Old leather binding, 17th c., flap missing and spine damaged.

211 Turkish translation of one of Ibrahim al-Alâbî’s (d. 956/1549) commentaries on al-Kâfîrî’s Munyat al-musulîn wa-ganayt al-mubtadîî. — GAL S I 660 mentions a Turkish transl. by al-Bârîyâdî of al-Alâbî’s commentary entitled Ganayt al-mutamallî, which may be identical to this one.

267 fols, 135 x 200 mm, 15 lines per page in nashî script. Excellent copy, first two fols in gold, rest in red rulings.

Not dated (12th/18th cent.).

Oriental calf with gilt border (spine and some edges repaired), flap cloth.

212 ar-Rîsâla al-Muhammadîyya, a versified version in Turkish of the main traditions and doctrines of Islam by Ya’âqub b. M. (cf. Rieu 166).

282 fols, 155 x 232 mm, 17 lines per page (in 2 columns), red ruling, in nashî script.

Old copy (beginning 16th century).

Worn Oriental leather, front cover facing and flap missing; ms incomplete at the beginning, first 11 fols loose, waterstained and damaged.

213 Turkish version of al-‘Azîzî’s (d. 1111) Kîmîya’i ar-Su’îda (see GAL I 423 nr. 29).

277 fols ( ÷ fol. 12-288, 11 fols at the beginning missing), 150 x 208 mm, 15 lines per page, in vocalised nashî script.

Undated Turkish ms (17th century).

Boards with leather spine, flap missing; added to the ms one fol. (table of contents) in a later hand.
214 **Turkish book of daily prayers**, small size, 80 x 65 mm, judging from the orthography from the 15th century, in 17th century Ottoman naskh. 103 lvvs, 7 lines per page vocalised text, significant words picked out in red. First 7 lvvs replaced at an early date, but still a few lvvs short at the beginning, at the end also one or two lvvs missing. In contemporary leather purse, with metal buttons, well used.

215 **Hazaratnâme or Haisrâiba**. Turkish ms of ethical didactical Mestanname by Nâzî Efendi, composed in 1113/1701 for his son Abûl-Ḥâjir, hence the title. — Cf. Gibb III 332 ff., VOHD Götz I 195-198, Sohrweide I 294-6. 49 fols, 140 x 200 mm., 17 lines per page, one illuminated headpiece. Text preceded by a table of contents in a later hand. Turkey, 18th century. Worn boards with leather flap and spine (broken).

216 **Hbât Allah b. Ibrahim**. Siştûnâme (Turkish prayers). — Rieu 21a, VOHD Götz I 186-188. 91 fols, few fols missing after fol. 71, 143 x 192 mm., 17 lines per page in current naskh script. Dated 1127 H. Orient binding; dampstained and loose.

217 **Hbât Allah b. Ibrahim**. Siştûnâme (Turkish prayers). 113 fols, 155 x 215 mm., 11 lines per page in current naskh script. Dated 1134 H. Oriental leather; smudges and dampstains, first leaf replaced in a later hand.

218 **Perhaps unique manuscript**, called an-Nur al-mubin fi ahammer umur ad-din (fol. 5a, line 9) by the otherwise unknown author M. Murâd b. Derwîş b. ʿAlî al-Banî. The author lived in the governorate of a certain Husain Pasha over Egypt, which name occurs five times in Zambour, pp. 166-7 in the period 950-1150/1540-1730. Furthermore, he preferred to write in Turkish: "Bu Kitab-i beriîî zamanînîden musta’mele olan türkî ciltizle cemî ve te’llîî cylecido!". The work is apologetical and aims at imparting some general knowledge of Islamic theology to its readers but gives occasionally interesting glimpses of contemporary society, for instance fols 61a and 74b-80b. 177 fols, 210 x 145 mm., 17 lines of great calligraphical naskh in red rules with headings and underlinings in red, fol. 1b ʿuqûb in gold with floral decoration, fols 1b and 2a in gold rules. Clean clear copy in excellent condition with only slightly browned paper. The colophon gives no information about copyist or date of copying but mentions that the work has been collated with the author’s copy: "qad qübilat hâdihi’n-nuşa al-mubâraka ’ala?q-musawwada’lâtî şama’tahu ... min awallihi lii āþirîhî anâ al-faṣîr M. Murâd b. Derwîş b. ʿAlî al-Banî".

219 **Hadîqat as-ṣawâdbî**, the famous maqâlî (description of the death of al-Husain at Karbala?) by al-Puqclî (955/963). The Twelver-shiite Iraqi born Turkish poet Fuṣûl is considered one of the greatest poets of classical Turkish literature; besides, he also composed poetry in Persian and Arabic. El II 937-9, VOHD Sohrweide II 234. For description of contents, see Rieu p. 39 ff.

270 fols, 239 x 155 mm., 15 lines pleasing naskh in red rules, capriols in red, sometimes also in blue; attractive sober gilt šawaṭî on dark-blue background; saṣf-dedication dated 1223 H on fol. 1a; some soiling and dampstains; at end some leaves lacking; some leaves crudely repaired, fol. 255 with loss of text.

Beginning of 18th century. Old dark brown Oriental leather binding with flap, well-repaired; blind-tooled decoration of margin and ditto central floral decoration on both covers and flap.

220 **Tecâne-i Tawsâî**. the Turkish translation by Derwîş Mahmûd Mesneviînî (16th century) of ʿAbd al-Wahhab al-Hamadînî’s Persian biography of Gaflî ad-Din Rûmî, entitled Menâqeb-i tawâqib-i ʿhaçret-i Mevlâna. The latter work in its turn is a shortened version of Ahmad Alâkî’s Manâqeb al-ʿarîfîn. The Turkish translation was undertaken by order of Sultan Murâd III and begun 1 Du’l-Qa’dâ’ 998. — VOHD Fleming 252 and Sohrweide I 190. 218 fols, 242 x 160 mm., 19 lines naskh in gold rules and underlinings in red; polychrome gilt šawâtî with floral decoration on fol. 1b, colophon on fol. 218 similarly executed.

Copied by as-Sâyiŷîd Yusûf ʿArâî, “min talâmîd as-Sâyiŷîd Ḥasan ar-Râsîd (al-munîb bi ʿaṭâʾ an-Naqîbînî)”, awâlî Ṭurâb 1285/August 1842.

Red leather binding with gilt-tooled decoration and inlaid gilt central medallion, flap loose.

221 **Şurîh-i Kâbi-i Nâm u halâsî**, an annotated Turkish translation by as-Sâyiŷîd Dûyà‘ ad-Dîn Háypî ʿAlî of Bahā’ ad-Dîn al-ʿArâî’s Persian mystical treatise on his adventures during the pilgrimage to Mecca. Neither the translator’s name nor his work are mentioned in any reference work. On al-ʿArâî, see e.g. El I 436, GAL S II 595-7, Rypka 299-300, Browwe IV 428; Zurkilî VI 162 and Kâbiha IX 242-3 (with extensive bibliography).
43 fols, 186 x 120 mm, 15 lines riq'a in red rules up to fol. 25, afterwards without; fol. 1b with lay-out for 'steel in penci'; some other fols similarly with arrangements for drawings in pencil; last 10 leaves feature last line slightly sprinkled with gold; fol. 1a bears the words "Dār at-tībā' al-′alayʻa"; the work ends on fol. 43b with the words: "Qun wa ḫāṭibni bi kull al-ālina".

Undated, possibly end 19th century.

Boards.

222 Terkem-i Vizâye, a Turkish translation of Burhān ad-Dīn al-Mabûthî's Viṣṇūta r-ar-iwârâ 'fi masā'il al-Hidâya (GAL S I 646).

An identical manuscript is described by Sohrweide in VOHD XIII/5 99 but without definitive identification of the translator. Our copy might offer a clue to this problem on fol. 1a a note is found with the following words: "Bârâmak Qâşî terkeme Viṣṇūta kutubhâr", while the same name is entered on fol. 4a twice. Furthermore, our copy has been written in 872, preceding by 95 years the copy described by Sohrweide i.e. Unpublished.

216 fols (including table of contents), 262 x 180 mm, 16 lines vocalised naskh; some smudges but overall clear and well written; no damages.

Old dark leather binding with blind-tooled central medallion with floral motif; back repaired but torn anew.

223 Muhammad b. Muṣṭafâ Hâšîm Zâdût al-İˈruḥbârî (d. 1100/1698), Bida`at al-ḥukkûm fî izarîm al-ḥukkûm, Ar. and Turk. formularia — see GAL S II 631.

201 fols, 150 x 220 mm, 29 lines per page in nasta'liq script.

Undated ms (18th century).

Oriental leather with blind-tooled ornaments, worn, spine torn; first 9 fols (table of contents) within a gold ruling, last fol. in a later hand, loose.

224 Arabic-Turkish glossary in verses by 'Abd al-Łāfi b. al-Łâlûk (d. 797/1395) (see GAL S II 315, where this opusculum is not mentioned).

42 fols, 140 x 197 mm, 7 lines per page in an attractive vocalized naskh.

Undated (15th/16th cent.).

Boards with flap and leather spine.

223 Tarjumât al-Şībâb, the Turkish adaptation of al-Ğauhari's Arabic dictionary Şibâb al-ľuga by Pir Muhammad b. Yuṣuf al-Anqârawî (d. 806/1402). — GAL S I 197 (anonymous), GAS VIII 223 28, Rieu 155.

This first Turkish translation of the Şibâb kept the system of the original in arranging words after their last radicals. The text was mistakenly edited as Kitâb-i Luğâtî-i Wângûli at Istanbul 1141 and 1171; see Seguin, i.e. Added in the same hand is part of the Arabic original, i.e. from "bâb al-ḥamza, faṣ̄ ad-dâl" up to "faṣ̄ al-wâw wa'll-yâ" and from the last chapter, "bâb al-alif al-laiyâna", the introduction only.

250 fols, 232 x 165 mm, 19 lines ta'šiq; dampstains in the margin, upper corner of first 12 leaves repaired, some minor wormholes.

Copied Ğumâdâ I 956/1349 (fol. 250a), fol. 2a with ownership entry of İlbâq Türgûd, dated gurost Rabî I 956/End of March 1549 at Istanbul.

Modern boards with leather spine.

226 Miṣrîţî al-lüga, an old Arabic-Turkish dictionary with a hybrid classification of the words, arranging them after the last letter of the actual form of the word, followed by a further division based on the first letter, thus combining the method of the Şibâb of al-Ğauhari a.o. with Turkish practice; furthermore, most feminine nouns and müsadûr's of the third formation will be found in the bâb at-tâţ, tat' marbatâ not being distinguished from the radical tàţ; none the less such words may equally be found in the bâb al-ḥât. Dual forms and plural terminations are subject to similar anomalous arrangements. — Sohrweide II 194.

300 fols, 210 x 152 mm, 7 lines Arabic with interlinear Turkish transliteration. Fol. 1, damaged, with ownership entry of 'Abî b. Yuṣuf al-Yanâwî (?) and a saying in Arabic: "Adhib an-nafs ayyuha l-şâb, turqûq al-šâq kullûha šâdâb" and on fol. 390a in the same hand: "al-Ǧûmâna a-dâr, ar-rafiq ţumma a-târîq". Fol. 2a contains some dated notes from the period 1166-83.

Undated, late 10th/16th century.

Old brown leather binding with still faintly gilt-tooled central floral decoration, binding repaired at a later date but damaged again.
227 *Luğāt al-ʿarabīya*, an old Arabic-Turkish vocabulary containing a number of Arabic words arranged according to the first two letters of their actual form in the order of the Arabic alphabet; the order of the subsequent letters being disregarded. In each section a further arrangement based on vowelization treats first the words with vocalization a, then i and finally u. Thus, the first four words mentioned are ādān, āl, āl Muḥammad and āl-ʿIsrān. A similar work is described by Ahlwardt in the nos 7004, 8 and 9; his no. 7008 bears the title “luğat muntasah”, and the introduction of no. 7009 is also present in our copy, which is dated 937/1530. An undated ownership entry on fol. 1a mentions the name of sayyid Ahmad b. al-Ḥāfiz ʿAlī al-Kūzehbāšī. On fols 205b to 215b a number of maxims of ʿAlī with their rendering in Turkish is found, arranged in alphabetical order; the remainder of the manuscript (fols 216a-225a) contains a selection of Qurʾānic sentences with an indication in Turkish of their exegetical implications. Fol. 226 contains some dated short historical notes from the period 973-7 H. 226 fols, 240 × 159 mm, 7 lines Arabic text (in the vocabulary as well as in the following section) with interlinear Turkish translation; the first two texts are in the same hand, while the exegetical index has been added at a later date. Some dampstains and a few marginal repairs but a good copy. Old giltooed leather binding with flap, rubbed.

228 Important nineteenth century *Chaghatay-Persian lexicon of the vocabulary of the famous poet Mīr ʿAlī Shir Naqūṣī* (844-906/1441-1501) by the Qājār ruler Bābā Khan Fath ʿAlī Shāh (1173-1250/1759-1834). The works of Naqūṣī have contributed much to the emancipation of Eastern-Turkish as a literary language and have been diligently studied by many scholars. — Story 789-795.

The present work is a hitherto unrecorded document of the study of Chaghatay literature in 19th century Persia and derives from the pen of the Qājār ruler Fath ʿAlī Shāh, great-grandson of the founder of that dynasty Fath ʿAlī Khan (El V, art. *Kāfār*, esp. pp. 391ff and El III 838-9; Zam- baur 261 F 3).

Our philologist’s reputation in the field of belles-lettres rests on his Anjuman-i Khāqān, “the emperor’s literary society” (Rypka 325), a continuation of the traditional practice of encouragement of poets at the courts of Muslim rulers, which was interrupted, with the advent of the Qājār dynasty, by his great-grandfather Fath ʿAlī. The new departure of Persian literature towards a simplification of style and the return to the classical models which set in with the accession to the throne of Fath ʿAlī is known in Persian literature as the “bāz-gashī” (Rypka 367).

The reign of this cultured emperor, who seems to have composed Persian poetry himself (Rypka 306) extends from the years 1212/1834. Not provided with a formal colophon, the text is complete and ends with the “bāb al-yāʾ ma’ al-yāʾ”, while it begins with the “bāb al-alif al-mamnūda ma’ al-alif”. In view of the similarity of the hand of the copyist and the annotator, who unhesitatingly struck many items for which he substituted his own interpretations, and the general scholarly aspect of the writing, we may surmise that this copy presents a revision of the original text in its first stage.

Not mentioned in the usual catalogues, this glossary may shed new light on the literary movement in Persia in the early nineteenth century and the role of its royal patron. See also Griger-Kuhn II 596ff.

515 fols (pagination marked in pencil), 295 × 187 mm, 17 lines nāṣīḥ; numerous annotations and corrections throughout, in the same hand but now in nāsīḥī, in the margin; chapter divisions and Lmmta in red, fol. 1b with heading “Luğhat-i Jughatāʾi ki hadrat Amīr ʿAlī Shir ib...”, with hamdualas as follows: “bi ḫamdika fath awbāb al-ma’ānī ilāy”. Some minor dampstains and a few marginal repairs, not affecting the text. Written at the end of the 19th century on Russian watermarked paper. An ownership entry dated 1333/1915 is found on fol. 1b. Supple blue cloth binding.

229 Verified Persian-Turkish vocabulary by Ibrāhīm Snānūn, entitled *Luğhat-i Shāhšāh* (died 957/1550). 39 fols, 160 × 105 mm, 13 lines per page. Text divided in three or four columns, with illuminated headpiece, gold and green ruling. Copied early 19th century in Turkish nāṣīḥ by al-Ḥusnī Muṣṭafā ʿEbed Hakkākīn.

Oriental leather binding, flap loose.

230 *Aṣnār al-luğāt wa azhār al-kutubāt*, an anonymous Arabic-Turkish dictionary. In the introduction the author explains that he wanted to compose a word-list of Arabic religious terminology, with an explanation of the *azmâz* al-ḥumān and the *ṣifa* Allāh al-ʿalāy. The work is alphabetically arranged in 28 abwâb, each one subdivided in 28 fiṣṣīl.
304 fols, 211 × 151 mm, 17 lines partly vocalised naṣīḥī; some margins frayed, some dampstain and soiling at beginning and end of manuscript. Copied 1010 (?), copyist’s name not mentioned. Old leather binding, spine rebacked.

231 Gemesh-i Râz, a Turkish didactic poem by Yahyâ Beş Dukâkîn Zâde, an Albanian poet who composed the work in 947/1540-1. — Sohrweide II 251. 106 fols, 20 × 12 cm, 15 lines vocalised naṣīḥī in two columns in gold rules, fine heading in gold and blue, undated, 17th century. A few marginal wormholes, but a good copy in contemporary Ottoman leather binding with central decoration, flap loose, spine damaged.

232 Good copy of the Dîvân of the Turkish-mystical poet Kemâl Ümâd (d. 880/1475-6), a dervish of Larende and befriended with Nesîmî. — Gîbb, HOP I 415, VOHD Sohrweide II 208. 116 fols, 245 × 162 mm, 2 columns with 15 lines vocalized naṣīḥî in red rules. A good clean copy with minor stains and some cases of partial loss of text because of waterdrops. Copied by Sîleymân b. Sâlim b. Muṣṭâfa Şolâ Zâde at the beginning of Şafar 1287/beginning of May 1870. Old leather binding, blind-tooled central decoration; spine and edges worn and loose.

233 The dîvân of the famous man of letters Mehmed Şâhîb surnamed Pîrîzâde (1674-1749), the first Turkish translator of b. Bâlûdîn’s well-known Muqaddima. — The dîvân of Şahîb is rare and unknown: he is not mentioned in Gîbb or Inal, there are no copies listed in Karataş, Topkapî Saray or VOHD. See GOW 282-3, Götz II 220. 30 fols 238 × 164 mm, 19 lines taqâliq in squares and gold rules 159 × 88 mm, polychrome ‘ânawîn in romantic style. Copied by Mollâ İsmâ’il, undated, early 19th century. Attractive contemporary morocco binding, block-printed coloured endpapers, gold-painted central decoration within rules on both covers. An excellent copy.

234 Sârr: Dîvân-i Şahîb. Fine 18th century manuscript. 12.5 × 20.5 cm, bound in boards with leather spine, containing 75 fols written in a decorative taqâliq script. Text 17 lines within gold rules, with decorated ‘ânawîn.

235 Kitâb ta’awwâb alâ ‘Umrân ‘uzza naṣrât, one of the many histories of the beginnings of the Ottoman dynasty up to the year 956, but up to this date still largely inaccessible due to the great number of works going under the same title. Although these works were already acknowledged by Bahâinger, in GOW 39-42, as important sources in so far as they do contain occasionally detailed historical data, a thorough investigation is still urgently required. A summary of extant manuscripts will be found in GOW, i.e. A work with this title described in VOHD XIII 124 by Flemming is at variance with our copy. Lacking a formal introduction, our copy starts with the title, immediately followed by a genealogy of the Ottoman dynasty; on fols 31 to 44 is found a history of Istanbul, afterwards continued up to fol. 50b with the description of the history of the Aya Sophia. Our text is concluded with the mention of the governorate of Muhammad Bâbçî over Baghdad in the year 956 as last date; see Zamâın, p. 170 where Muhammad’s governorate begins in the year 959. 84 fols, 179 × 120 mm, 16 lines Ottoman naṣīḥî in red rules; fol. 1 small tear, some other leaves slight damage, soiled. Undated but presumably 16th century. Old leather binding with flap and blind-tooled decoration, somewhat clumsily repaired.

236 Mağâr al-şarâ‘îd, a manual for administration in the Ottoman empire, composed by Myhûrîd-Dîn Muhammad b. Atmacâ al-Kâtîb and dedicated to Sultan Bayazîd II. On fol. 6 and various other places examples are found of the special sihayr script, which was exclusively in use for administrative purposes. Cf. Blochet 801 (el-Hadîdî Fakhîr cd-Dîn). 136 fols, 173 × 126 mm, 15 lines vocalised naṣīḥî; first 14 fols loose; between fols 2-3 and 6-7, presumably one or two leaves are missing; slightly dampstained. Copied 17 Rabî‘ I 926/March 7 1520. Old red leather binding with flap, worn; central blindtooled decoration with floral motif.

237 Fasîl-i bâllî’s ‘aqâd ve usul-i haşr‘ u nasîlî, describing the vicissitudes of fortune exemplified in the histories of the subsequent Muslim dynasties, contrasted with the upright character of the Ottoman princes and the resulting prosperity of their empire. Composed by the historian Âli Muṣṭâfa Çelebi (948-1008/1541-1599) mainly from selections from his greater historical work Kunh al-âbjar, this work enjoyed great popularity in Ottoman times. It is arranged in a muqaddima, 32 faṣîlî and a hátimâ, in which last section some information on the petty Anatolian kingdoms is found. — VOHD Götz II 213-7, GOW 132, EI I 380ff. 112 fols, 231 × 125 mm, 19 lines beautiful Ottoman naṣīḥî in gold rules; captions in red, some dividers in gold dots; preceding text three fols containing table of contents, a short biographical note and ownership entry by seal-stamp. Fol. 1a ownership entry of M. Bâbçî Zâde Ibrâhîmî and a second seal-stamp dated 1202; fol. 1b dedicate ‘ânawîn with harmonious polychrome gilt floral motifs. Undated, beginning 17th century. Old leather binding with flap and gilt-tooled central decoration.

238 Tâ’lîq al-tawârîsh, a carefully written history of the Ottoman dynasty from its beginnings up to the death of Şâlim I, based on a meticulous scrutiny of
the extant various "Tawārīḥ-i Āl 'Əṯmān" manuscripts and the personal recollections of the author for the youngest history. The author of this work, Sa'd ad-Dīn b. Ḥasan Ḥūfa Effendī (943-1006) i.e. preceptor of the future Sultan Murad III and subsequently his personal preceptor as well as leader of his successor Muhammad III, was one of the outstanding personalities of his age and "the main voice directing the state’s domestic and foreign policies" during the years 1579-1599 (H. Inalchi, The Ottoman Empire, London 1973, 57 cited in B. Flemming, art. "Elçij Effendi", in Encyclopædia Iranica, Vol. IV 27-8). — GOW 123-6.

424 fols, 295 × 185 mm, 27 lines ta’liq; some smudges but a good copy. Copied by aاس-سایید محمود البیرگری b. محمد مان, Du‘l-Qa‘da 1032/1622, within 20 years after the author’s death.

Old leather binding with flap and central blind-tooled decoration, repaired.

239 Taṣḥīḥat al-taşwīr, the famous biography of Ottoman poets, written by Ḥasan ʿEbnāl Qalam Zāde (d. 1012).

This work, dedicated to his tutor Sa’d ad-Dīn Ḥūfa Effendī (GOW 123 ff) is by far the most extensive of all biographies on the subject; it is arranged in three sections, first treating of the poetical activities of the Sultāns, subsequently of the Ottoman poet-princes, while the greater part is devoted to the description of some 600 poets and analysis of their poems with numerous citations; the largest section is dealing with the lyrical productions of the author’s father ʿAlī ad-Dīn ʿAll and the latest notes entered by the author are dated 294 H., some months before completion of the autograph. — Götz II 309, El V 116, GOW 139-40. 350 fols, 229 × 136 mm, 23 lines ta’liq in red rules; fols 1b and 2a in gold rules, fol. 1a with simple gilt polychrome ʿawāsān on dark blue background; throughout the manuscript some minor inobtrusive wormholes.

Copied 1011 H./1602 by Muhammad b. Muṣṭafā, this copy was written two years before the death of the author. Fols 1a and 349b bear some ownership entries, i.e. one from Mukrīmīn b. ʿAbd al-Qādī Muḥammad Taṣqīb al-Əlbisīnī (see also our item no. 241).

Old Oriental boards binding with flap, rubbed.

240 Taṣīrīh-i Rāshrīdī Pāsha (Barbaros), an important historical source for the Ottoman naval history in the 16th century. 242 fols, 13 lines vocalised saḥī in gold rules, copied by aas-Sayyid ʿAbdullah b. Muṣṭafā at the order of the Turkish Great Admiral Cezāʿīrī Gazi Ḥasan Pasha (see El II 585-3). Dated 1186.

Leather and boards.

241 Taṣīrīh-i Ḥān Nāme, the epic narrative of the early history of the Turkmen tribes in South-Eastern Asia, based on the tales of their struggles with the Tibetans in the Tarim basin in the 7th and 8th century, in Tadjik. The last part deals with the Gengish Khans. The author, a certain ʿImāmī, wrote his work between 1070-73 H. He was a clerk in the administration of the Uzbek ruler ʿAbdūlaziz Chān (Zam- baur 273). In the ʿImānīnā he intended to emulate Firdausī’s Shahānāme, which he seems to have known almost by heart. The product is a synthesis of old Uzbek and other Turkic traditions with legendary stories of biblical extraction or obscure Alexanderine elements patterned after his great Persian model. The documentary value is further enhanced by his use of his readings in the Per-Sian literature relevant to the Turks, although he seems to have relied mostly on translations as he did not master that language. References to these literatures are not usual, with the exception of Hamd Allah Mustaʿfī’s Taṣīrīh-i ʿUzūlī and a frequently cited work, spelled in a variety of ways but hitherto unknown, a Taṣīrīh ʿUzūlī-īzam. The great value of our text lies in ʿImānīnā’s solid knowledge of all the Uzbeki as well as of a great deal of the Yezedi epical literature. Here and there the book is even interspersed with verses in Qutadī style. The text, in its Tadjik redaction, is in prose, with a versified shortened version in the margin. Apparently unique, our manuscript, bought in 1946 by Professor Mūkīrīmīn Hallīl and sold by his heirs, has been the subject of three studies.
As regards the original Turkish version, it was mentioned by A. Z. Togan, who had seen it in 1913 in Buğárâ, in ZVO 23 (1916) 290, but reported by W. Barthold to have been burned during the Russian attack of that city in 1920. This story is found in Orhan Şâik Gökâyay’s article Hamnâme in Neotai Lugat Armailanı (Ankara 1950) (TTKY VII/50), 281. A full analysis of the present manuscript was given by Zekî Velided Togan in Der Oezbekische Epos Chân-Nane, CAJ I (1935) 144-156. See also Hofman III/3 298.

428 leaves, 265 × 145 mm, 17 lines Central Asian ta’siq and 16 lines (8 verses) in the margin.

The handwriting may be ascribed to the beginning of the 18th century. No copyist or date of copying is given.

Paper soiled with dampstains and some waterstain, but clearly readable, some margins repaired rather clumsily, rebound in modern half calf but in considerable disorder; the actual beginning of the text is on p. 783, where the author calls his work Kitâb-i Hânmâne and says to have composed it between 1070-73 H.

244 Ta’hî-i Lûn, the account of Sultan Mahmûd II’s residence in the military quarters at Râmi and Tarabiyâ during the Russian war, starting according to the manuscript at 5 Rabî’ I 1244/September 1828 for a period of 617 days.

The work was written by the Sultan’s physician Râfa’il-Volume Andîlîak Molla (died 1276/1864), father of the famous historian Hayrullah Efendi and grandfather of Abdülhâmid Efendi. See Sulayman, Siel-i Osmanî III 301; QM III 51, 185, Babinger 351, 360-62, Götz II 380, Inal I 1-6.

99 folios, 241 × 156 mm, 19 lines nasîhî in gold rules, opening page with fine decoration in roccoco style.

The composition of the work was finished in Muhammar 1248/June 1832, see fol. 2, and an autograph note at the end of the manuscript declares that the author ordered this copy to be made in the same year.

Fine presentation copy in excellent calligraphy, the rich gilt binding slightly damaged. A rare text, of which Babinger and Tahir each mention only one copy, while Inal describes a draft copy in his own library.

243 Baştür Nâmé, a Turkish-Arabic version of an Arabic book on *farsûşâ* and farriery.

The work is based on an anonymous Arabic work, and translated by a certain Hîrat Allah b. Mahmûd b. Ma’ruf al-Hanavi, who dedicated the work to Mahmûd Bey b. ‘Ali Bey b. Hâfiz Pasha, ‘Sa’dîb al-mamlaka al-‘Arabikîfîya’, i.e. governor (?) of the region of modern Arapkir in Eastern Anatolia, in the province of Kharput (see EI I 603).

After an introduction in Persian (fols 1b-3a), the first part of the text contains an eulogy on *farsûşâ* culled from the Qur’an, traditions and quotations from classical Arabic poetry, with an eulogy on horses and their specific merits; fols 46a to 50b give a short account of the diseases which may be encountered, together with a table of contents; whereas fols 51a to 137a form the hippiatric part of the manuscript. — VÖHD Söhreweide
In the introduction, the translator mentions the origin of the work and its importance for the development of medical science, reflecting the embittered struggle between the adherents of the "classical" school of medicine of e.g. b. Sinan on the one hand, and the advocates of the new, European medical science headed by ʿ Omar ʿUthmān Effendi on the other hand. An important and unique copy, not found in the catalogues of Turkish manuscripts at our disposal. Brusil Tāhir, in ʿOM III 213, mentioned the work but misrepresented the name of Pararçus; a detailed description of b. Sultan’s Gāyāt al-qitān is found in M. Ullmann’s Die Medizin im Islam (Leiden 1972) pp. 102-4, where a reference is given to the article Die Kultur der Taifenseit des Osmanischen Reiches by W. Heinz in WZKM LXI (1967) 88 and 109-13. In the latter article, ʿUthmān is said to have made a new version of our text, while somewhat later a translation from the French was produced by ʿAbd Effendi. 152 fols., 203 x 140 mm, 21 lines naqṣ, with captions in red and chapter subdivisions marked in the margin, fol. 38b contains a biography of "Frölich"; i.e. Oswald Crollius. The actual text is contained on fols 2b-93b, the remaining 59 leaves being left blank. Undated but presumably 18th century. Old leather binding with flap, spine of flap damaged.

Thirteenth century Ottoman Fāl Nāme for the year 1218/1803 written by Sulaimān Ḥikmatī. It contains the names of the Muslim months, the names of the months of the Syrian calendar, a table with the years 1217-1303 and tables with the times of daybreak, sunrise, noon, afternoon and sunset etc., arranged in panels. In the margin, a gurut nāme is included and instructions for the use of this calendar. For descriptions of similar calendars, see Rieu 123, Sohrweide II 176, 7 and Karatay, Topkapı sarayi türkçe yazrnalar I 1635-1746; the items 1718, 20 and 25 there also for the year 1218. An indirect mention of these calendars may be found in E. Wiedmann’s Aufsätze zur arabischen Wissenschaftsgeschichte II (Hildesheim-New York 1970), art. Die Geheiztezze im Islam, esp. pp. 781-2. Circa 1350 x 98 mm, text on vellum in gold rules, in red and black; headed by a polychrome gilt ʿarabîs flanked by two red rules with gilt decoration. Very slight smudges and occasional cracking and flaking at some places.

Rare 12th century hībra copy of a Turkish Fāl Nāme, a translation of an Arabic work ascribed to the times of Hārūn ar-Raşīd, copied in Iraq. A work similar to ours (which is entitled on fol. 6b Nūhā al-Muʿtabir Taftāl Nāme), is described by Blochet in the catalogue of Turkish manuscripts of the Bibliothèque National under number 239 as the Fāl Nāme of Hārūn ar-Raşīd, on whose request it had been written; in accordance with that copy is the arrangement of our manuscript in 144 chapters, each contained on one page and mentioned in the table of contents preceding the text.

A second copy is described by Rieu in the catalogue of Turkish manuscripts in the British Museum library on page 131a where the prelomomena are reproduced (that copy contains 142 chapters). The works described in Sohrweide I 334 and II 303 and 305 are, notwithstanding their similar incipit, at variance with the preceding works; to these works may also be added Blochet 637 (Taftāl Nāme, or fi riwāyat b. ʿStrīn). The word Fāl Nāme has apparently at some date lost its exact connotation, so that the manuscript of the British Museum is styled in the introduction Ramāl ʿAghā and Fāl Nāme in EF II 758-61 (articles by T. Fadd and H. Massé respectively) and the descriptions given by Blochet and Rieu.

81 fols., 152 x 106 mm, 15 lines naqṣ; headings in red. Chapter 4 and 5 missing (one leaf between fols 10 and 11). Fols 4a to 6b contain the table of contents. Some dampstains. Loose in binding. Copy is by Muhammad Saʿīd Bek b. Saiyid Muṣṭafā Bek ‘sāhib Āḡā-yi girbān (?) - i kirkik’ (fol. 6b) b. Ahmad Bek for personal use, dated Muḥarram 1238/1822.

Old red leather binding, rubbed.

Risālat ar-ṣurūr al-musîlî, an autograph tract on music by al-ḥāṣrī ʿUthmān al-Husnī al-Buḥrānī Zade. Not mentioned in VÖHD, ʿOM or Karatay, Topkapı sarayi türkçe yazınlar catalogu.
249 Large collection of Turkish manuscripts from the Ottoman period, consisting of some 160 titles in 190 copies. The collection represents a faithful picture of Ottoman-Turkish literature and scholarship and offers a considerable number of works hitherto unpublished, with a small number of works even unique. The greater part of this collection dates back to the 13th hıdı̇n/19th century, but the preceding centuries are also represented in a fair number of copies, and more than half the number of manuscripts is provided with a colophon. A detailed list with description of the manuscripts is available on request.

250 Turkish ms containing 3 works. 1 Hanife fiğh work by Muh. Efendi İştirvari, dated 1189. 2 Rüah-ı Hanıza Efendi, dated 1190. 3 Kitab Guryz anîl (?), dated 1190. Together 189 fols., 155 x 220 mm, 17 lines per page in identical or at least similar curvilinear script (table of contents to the first work added by a later hand). Boards with leather spine and flap (both damaged).

251 A mecmua of Ottoman poems collected circa 1600 with important marginal additions. The main text contains poetry of Fuzûlî, Figâni, Hüfî, Anwarî, Şâmî, Jalîlî, Hilâlî, Najârî, Amâdi and Isâzî, all poets from the 15th-16th century. 25 fols. 285 x 176 mm, 19 lines excellent taþî in two columns in gold rules, very fine decorated opening page with heading Işháqî Fuzûlî. In the margins of all fols. have been written in simple nashî poems by Qâlî Mîhrîzî, Öksüz ʿĂsîq, Đerwîsî, Şahîh, Şipânî, Husainî, Qâlî Mustâfâ, Şâzî Zâdec, ʿOmrân, ʿĂsîq, Kâhibî, Şâhîm, Kâmbî, İbrâhîm, Qâlî-Ălî, Qara-Ălî, Husain Pasha and Muhabbatî. Together they form an important source for Turkish folk poetry.

Old boards with flap.

252 Turkish ms of a mazârî’s containing: 1-2 Qusûşî-i ve Gazalîyâ-i Nâîîî; 3-4 Qasîrî-i ve Gazalîyâ-i Şâbî (incomplete). — Gibb III 304 ff. for Nâîîî, Gibb III 286 ff. for Şâbî. 115 fols., 140 x 240 mm, 21 lines per page, in red ruling, written in neat Turkish nashî with 4 nicely illuminated headpieces (at the beginning of each work). Copied by Husain b. ʿAli al-Kâshî al-Başgâdî in 1096/1685 (colophon on fol. 70b), making the copy of Nâîîî’s works in this mazârî’s almost contemporary. Worn boards, spine torn; inside dampstained, some borders repaired, end of Şâbî’s Gazalîyât missing.

253 Taqüzat al-suluyû, Fâhîd ad-Dîn al-ʿAtîâ’s (d. 629) biography, concluding with al-Ḥâlîq. — VOHD Eilers-Heinz 57, 115. 391 fols., 230 x 167 mm, main text beginning on fol. 10; 14 lines nashî in double rules (gold and blue); chapter headings, in nashî, in red; fol. 1a waqf dedication to the madrasî Maʿâmî ʿAli ad-Dîn dated 1206; 1b-2a fasâd; 3a ownership entry of Muṣṭâfâ Bey b. Muḥammad b. Ahmad Pasha b. Rûştîn Pasha b. Şâhîm Muṣṭâfâ Pasha; 4b attractive waqf (probably at a later date) somewhat grossly retouched; 5b to 5a Arabic preliminary, in fine nashî; 5a to 5b Persian in nashî followed by a table of contents of 70 circles in gold; good copy with some minor wormholes at beginning and end and slightly soiled. Copied from a copy dated 775 H., by Abu’l-Wafâ Nûrs ad-Dîn M. al-Adîbî 902/1496.

Old light brown Oriental binding with flap, central and marginal blind-tooled decoration.

254 Jâmi‘-i ʿAbbâr, a fine copy of this Persian legal compendium of the Shâ’âs. The first part (ch. 1-5) was written by Bahâdî ad-Dîn Muḥ. al-ʿAtîlî (d. 1031/1622), the second part (ch. 6-20) by Niẓâm b. Husain Sâwî. — Eilers-Heinz 371. Copied 1234/1818 (fol. 17a) in Persia (?). 378 fols., 120 x 220 mm, 16 lines per page. Calligraphic nashî, Arabic quotations in nashî, rubrics. Leather binding, manufactured in India, spine damaged. First folio missing, fol. 1, 2, 376 replacements, some leaves loose, others remargined, wormage not affecting text.

255 Persian compendium of fûhî composed by Şûkrallâh (b. Şâhâbîlîn Ahmad ar-Rûmî), one of the oldest Ottoman historiographers — see Babinger 19-20, Stroey 91. The work is entitled Minhâq ar-rahîlî, and was composed in 864, after having completed his historical work Bahâgî at-ṭawwâfî (see fols. 4-5). The author died in 894/1488-89, our copy lacks the last one or two fols with date, but was copied not long afterwards in the 16th century. The work contains an interesting chapter on old calendars, with a diagram on fol. 88. For the author see also ʿOM I 332. Copies are known in Leiden (T. Seif, Mitteilungen II 67) and Ayasofya (nr. 2112). 138 fols. 24 x 15 cm, 18 lines old Ottoman nashî in red rules, table of contents at the beginning, the text ends with biyamât al-kitâb. A few marginal dampstains and repairs, but well preserved, in old halfleather and cloth binding, somewhat damaged.
256 *Rāshīf al-qina*ā dar bayān-i ibādāt-i sana*ā*, a Persian ms containing a short treatise on the question whether or not *sana*ā is permitted, consisting of a maqādima, 4 fāṣalā and a fatīma, by Shayh Muhammad Sālih al-Dihlawī (name on fol. 15b).

Copied in 1266/1849 (fol. 15b) in India.

15 fols., 150 × 225 mm., 12 lines per page. Rude Indian nastaʿlīq, overlinings.

Indian half binding, inside with wormage slightly affecting text, all leaves remarqued.


This work contains the lives of eminent men who held the S̱iyyār faith from the beginning of Islam to the rise of the Safavī dynasty in Persia. Object of the author was to prove that the creed of the new dynasty was not a new doctrine, but had counted many eminent adherents in all periods of Islam. — See Storey 1129-30, Eilers-Heinz 305.

Persian ms, 18th cent. (?). 525 fols., 175 × 295 mm., 25 lines per page. Some collations and corrections in the margin by a contemporary hand, some notes by a 19/20th century French owner. Neat Persian nastaʿlīq.

Probably later rebound in a well-preserved Oriental blind-tooled leather binding, painted in two colours; in the beginning some repairs and replacements, end of ms (probably the last few fols only) missing.

258 Persian text in Hebrew characters (not in Judaeo-Persian) entitled *Derek Ḥayyim*.

This treatise on Biblical matters, its hybrid character being an understandable feature of early Bahaʾi, has three pages added by the author (copied, in Arabic, copied from "a unique Persian MS"). In this fragment All b. Abī Tālib is purported to have translated the Ten Commandments from the Hebrew.

The author and copyist of this work, with autograph dedication to Prof. W. J. Fischel, was Yaḥyānā Dāwūd, a Persian resident of London belonging to Bahaʾi circles.

49 pages 207 × 137 mm., 10 lines per page.

In morocco binding.

259 Persian manuscript containing the *divān* of *ʿUsūlīn* (died 431/1039), probably copied in India in the 19th century.

The beginning of the ms is the same as the ms described by Ivanow, Cat. A. S. B. nr. 428.

There are no lacunae in this copy, but the *divān* does not seem to be complete, since many letters of the alphabet are not represented. From fol. 95a onwards it contains quatrains.

102 fols., 12 × 19,5 cm, 13 lines per page, in neat nastaʿlīq.

Nice Indian gilttooled binding, somewhat rubbed.
260 An undated copy of the first part of Baha al-Din Su'tan al-Ulama' Wali al b. Husain b. Ahmad Ha'tibi al-Balji's (d. 628/1231) Khatib al-ma'sirf covering the first ninety admonitions. — Ed II 393; for detailed description of contents the reader is referred to H. Ritter's article Maulana Galal al-Din Rumi und sein Kreis, in Der Islam 26 (1942) 141 ff.

130 fols, 196 x 123 mm, 15 lines ta'lifq in red rules; fols 112 and 119 damaged in lower part affecting the last line of the text; some pencil strokes; otherwise in good condition.

Undated but presumably seventeenth century.

Old dark green leather with flap, blind-tooled central decoration on both covers and flap.

261 Excellent complete copy of Rumi's Mathnawi, the "Bible of Sufism", executed in Shiraz in 826/1423.

312 folia, 232 x 146 cm, text in 4 columns within frames, headings in blue, gold or purple; on the first page a fine roundel with ornaments in blue and gold (partly repaired), the two opening pages of the text richly illuminated in the same style. Oxidation of the roundel shows through in the text of the second page.

On fols 49, 93, 152, 199 and 253 fine headings on a smaller scale open each book. The colophon at the end of the manuscript is written in clouds of gold, flanked by delicate flower arrangements which recur in various shapes at the end of each book.

A manuscript of the greatest importance, in view of its date. The copying was finished on Saturday morning 9 Safar 826, in Shiraz, by Abu'l-Qasim 'Ali b. Ahmad b. 'Abd al-Wahhab, "al-Misri aslan ash-Shirazi dari wa maulidan" (i.e. originating from Egypt but living and born in Shiraz).

This manuscript belongs to the very early copies known of the Mathnawi. R. A. Nicholson based his edition on five old manuscripts of which three were complete: two from the 8th/14th century, and one dated 843.

The script is a very rare example of the transitional style from nasta'lifq, executed in excellent calligraphy. The headings in red, blue and gold ink are for the greater part in the same script, but sometimes a script has been used which resembles both the nasta'lif and naskhi style of writing.

The binding is a contemporary leather binding in Shiraz-style with rich gilt and blind tooling on outer and inner side of the two covers; the spine has been restored.

Aside from some small marginal repairs and smudges in the text, the manuscript is in fine condition, the illuminations in exquisite colouring and undamaged.

In cloth box.


284 and 21 unnumbered fols measuring 23 x 17 cm, written area 177 x 134 mm, 25 lines to the page written in 4 columns; in the original
mirroring each other. Inside, on panels in red and gold, two miniatures representing a man and a youth, in the first the man in a red robe, half kneeling on a mat, the youth in yellow, standing; in the second the man is seated on the mat, cross-legged, wearing yellow and holding a book, and now the youth is in red and on one knee. In both pictures both gesture as if exercising persuasion. In the background is a rose-tree and a building in the one, a second rose-tree in the other picture, both have in the foreground a vase of flowers and hanging from the man’s waist a tablet inscribed kār-i 5A📝 “the work of Ali” (or 5A📝). Over and under these tableaux there appear four different smaller medallions of a girl, on both covers facing towards the spine.

Some baking outside, a crudely repaired spine, and marginal worming barely affecting the text in a very few leaves, detract little from the generally good condition and high quality.

264 Saʿdi’s Gulistan, a well-written copy of 166 leaves 205 x 135 mm, 9 lines to a page, with added a Turkish interlinear translation (supplied until leaf 146).

Undated, but written on European watermarked paper of the 17th century (first 9 and last 5 lvs of recent origin).

Boards with leather spine, flap missing.

265 Beautifully bound copy, in an excellent condition of Saʿdi’s Gulistan, 19th century, but undated.

113 lvs, 210 x 135 mm, 11 lines in elegant nastaʿliq in gold and blue rulings, headings in red. ‘Usūs in blue, gold, red and orange on fol. 1b, both lvs. 1b and 2a have the text in clouds against a golden background, and are framed in floral scrolls.

Lacquered Qajar binding, painted on the outside as on the inside. The outside has identical, but mirrored, rich flower compositions with birds (the flowers being roses, tulips, daisies, irises, clover and others). The inside is both decorated with an interior scene.

On the inside of the front cover we see a grey-bearded person — his name, Sayyid ‘Abd ar-Rasul is written above his head — explaining something to two kneeling men, a black attendant is standing behind them. On the foreground two other men listen to a youth who has a scroll in his hand.

On the interior of the back cover, a standing preacher — his name is above his head: Khāṭib Aqā Jānī — is addressing an audience of two men. In the foreground three other men are listening to another preacher. Both paintings are extremely well executed.

These binding decorations are unusual — the figures represented probably have a connection with the calligrapher of the manuscript, or with the religious institution for which it was destined.

In the manuscript the card of E. Bernay is pasted, under the name the following dedication is written: “Je prie Monsieur Champfleury d’accepter ce petit manuscrit en souvenir de son tout dévoué serviteur E.B.”

In fine morocco sliding box, fitting very snugly and the spine in imitation of a book, with raised bands and lettering “Manuscrit persan”.

This manuscript has columns of Seljukī naskhī script ruled in red, margins in blue, and countless headings ruled and written in red.

About a quarter (72) of the folis, however, are replacements, most of them in one hand from the 17th/18th century, but including 8 folis of an older date (e.g. the introduction to 2t6r 1 and 2), plus three folis from the 19th century. Even so, some 5 folis are missing (after fol. 34, 52, 240, and 254) and the extant folis are many of them damaged and repaired and furnished with ink annotations, and generally well-fingered and stained. Bound in gold-blocked green calf, worn and with some worming, several quires looening.

This manuscript is of exceptional value owing to the great age of both of its component parts: the bulk of Rūmī’s magnum opus is here preserved as it was copied within 140 years from the poet’s death in 672/1273, and the apocryphal and rare seventh 263r as copied just 16 years after its alleged discovery in 1035/1626 (Ehī 289, cf. EI 2/395a).

This venerable copy was dedicated to the shahād of the Zāvīyat al-Mauwla wa in Ankara, the ‘Hermitage’ of the Mauwla order founded by Rūmī, and was kept there, according to two notes at the end, suggesting that it was written or at least commissioned by an adept and was cherished by the faithful. In all an interesting copy hallowed with age and intensive use by many generations of dervishes, as well as a testimony for the text and its transmission.

263 Saʿdi, Kulliyāt. illuminated Persian manuscript on paper calligraphed between 1266 and 1268 H. by Kārn ‘All b. mārym miḥfīl Mauwla Mub. 386 lvs, 23 x 13.5 cm, written area 171-74 x 99 mm, 15 lines to the page written in 1 or 2 columns of elegant nastaʿliq script and 2 x 14 lines written diagonally in 3 outer margins of every page, columns and margins ruled in gold, headings and significant words and clauses picked out in red, first double-page with gilt interlinear decoration, 16 illuminated headpieces in colours and gold, three of them incorporating the colophon of the preceding section, 65 illuminated section headings in red and gold on rectangular or lozenge-shaped panels, 14 colophons, the last one partly erased.

The collection comprises the following parts: 1. the traditional introductory ṣaḥāḥ (fol. 1v-22r), 2. Gulistān (22v-65r), 3. Bāršān (65v-140r), 4. qasīd in Persian (140v-166r), 5. short poems or fragments (muṣafat ‘ulā 166v-188r), 6. saḥāḥ (189v-262), 7. hadisāt (263-295r), 8. khwarāmāt (295v-307), 9. ghuṣn-i quṭlā (308-313r), 10. adab-i quṭlā (314v-320r) and in prose (11. muḥākāt 320v-325r), 12. nūr-i quṭlā (325v-332), and 13. isolated distichs (muṣafat 333-336r).

All sections are exactly dated, the first having been completed on Wednesday, 22nd Shawwal, 1246, the last one on Tuesday, 7th Jumādā I, 1248. In four of the colophons the calligrapher gives his names in varying combinations, the fullest form being that given above as found on fol. 188r. Possibly he is the son of the famous calligrapher named Darwsh who died c. 1180.

Qajar lacquer binding, outside panels with floral motifs, front and back
Four works by Amir Khusrav Dihlawi (651-725/1253-1325): Matla' al-anwar, Lavâ' va Majnûn, Bahram-name and Ayina-i Iskandari. See Kypka 257 ff.

Copied by Mub. Qasim Kashânî in 1053 H.

190 fols (8 fols missing supplied in blanka) 120 x 218 mm, in neat nasta’îq script; text in 2 cols., 19 or 21 lines per page with marginal commentaries, in red ruling, chapter headings in red.

Jami'. Yâsîn va Zulaykhâ, Persian manuscript on gold sprinkled paper, with eight miniatures, Bukhara, mid-sixteenth century and later.

A rare example of an illustrated Bukhara manuscript where damaged areas of miniatures were repainted by Mughal artists in India. It is known that Bukhara manuscripts were taken to India as early as the middle of the sixteenth century. Many of those manuscripts survive with seals of early Mughal ownership, and in some instances Bukhara style miniatures seem to have been produced in India, showing that Bukhara-trained artists went there.

The miniatures are as follows:
- youth reclining against a cushion, holding a wine-cup, Isfâhan, early seventeenth century (fol. 3a)
- young prince with falcon, and attendant, faces repainted by a Mughal artist (fol. 3b)
- young huntsman on a galloping black horse shoots backwards at a fleeing hare, face rubbed (fol. 4a)
- two ladies in a tiled courtyard, one holding a basket of fruit, faces repainted by a Mughal artist (fol. 4b)
- prince and princess seated on a carpet, the former holding a wine-cup and the latter an open book, gold background with flowering plants and trees, faces repainted by a Mughal artist (fol. 5)
- ʿAziz and his court, Isfâhan, carpet and landscape in background, some damage caused by green paint, faces repainted by a Mughal artist (fol. 40b)
- Yâsîn enthroned among Zulaykhâ’s maids, golden hillside and blue sky in background, faces repainted by a Mughal artist (fol. 88b)
- Yâsîn, mounted with attendants, encounters the aged Zulaykhâ outside her hut, faces repainted by a Mughal artist (fol. 132a)

156 fols, 240 x 153 mm, 14 lines nasta’îq in double columns in gold rules; margins ruled in colours and gold, borders of various coloured paper decorated with arabesques in gold; headings in white on illuminated panels; fols 5b and 6a full-page delicately multi-coloured gilt ʿawârî on dark blue background, text suspended in small clouds in the middle of this exquisite little masterpiece. Unfortunately the text is imperfect at the end, and waterstains are found throughout (only affecting margins); some crude marginal repairs.

Old red morocco with marginal and central blind-tooled medallions, rebacked and repaired.
268 *Qa'id-i Fita'im*, Persian collection of poems, not only *qasidas*, by a certain Fita'im (on the first fol. called Nauwab Fita'im... (2 names illegible), but not identified.

India, 19th century.

71 fol., 105 x 180 mm., a different number of lines per page in nasta'liq.

European cloth binding, inside with wormage (repaired), some borders reinforced.

Most pages of this ms bear two square owner's seals reading Muharram Jan 1246/1830 and Muharram ad-Daula 1251/1835 respectively.

269 A *mağmû'a* containing two Persian-Turkish glossaries:

Fols 1b-115b An unnamed vocabulary which may be compared with a work as the *Mağmû al-lugât* by Ni'mat Allah b. Ahmad b. Qâdi Mubârak ar-Rûmî (see Eilers-Heinz 152).

A note at the end of the text styles it Kitâb Halîmî ma's Muhîr Şihâb; but this seems to indicate only the sources used. On the *Lugat-i Halîmî* see Scharweide II 198, for ar-Râzî's extract of the *Şihâb* see GAS VIII 221 ff.

The text is arranged in a section dealing with verbs, then some expressions in Persian and the names of the months and planets, and the last section dealing with nouns. The first words treated are *Abâdân* kardan, *azâstan*, *ârayidan*, *âramîdan* etc.

The second work contained on fol. 117b-132b is the Persian-Turkish *glossary Tuğfir al-khâlî* by Muhammed b. Ehlîî Illâhî, also known as the *Kitâb-i Dârânîm*, this being the first verb treated in the work. For a description of its contents see Rieu 141.

132 fol., 204 x 146 mm., 7 lines Persian conjugations and nouns in black with interlinear Turkish translation variously in red or black ink; some
work is described by Storey 1 803, quoting Sprenger, as having “the fullest biographical details, the most copious and best chosen extracts, the soundest critical and most exact and complete bibliographical remarks on the Persian poets’.

According to the colophon our copy was collected, copied, and compiled by the author and finished in Kāshān on 2 Rajab 999. It is mentioned as being the second half of the first ajīf, written for the Sāfīwī naqšbandī Jalāl-ad-dīn Murtuza al-Ṣalāwi.

We presumably have therefore of the first part (consisting of majālāt i and ii with biographies of the 54 ancient poets) the second half, but in the revised and enlarged edition, which was completed in 1016. The first edition was completed in 985, and there exists also an abridged version without the poetical quotations.

Of our manuscript probably two leaves are missing at the beginning; it contains the biographies of 25 poets, and will originally have contained 26 biographies, about half of the 54 of the whole first part.

The following poets are represented, each by a biography of two to four pages, followed by a selection from their works:

- Zahīr al-dīn Fārābī (1a)
- Rādī al-dīn Mūḥ. al-Nishābūrī (23a)
- Aṣḥāb al-dīn Aḥkāmati (41b)
- Mūjir al-dīn Balaqānī (61a)
- Ḡalāb al-dīn al-Khojaṣartī (85b)
- Jamāl al-dīn ʿAbd al-Razzāq Ṣīfābānī (93b)
- Niẓāmī Ṣanāʾ (113b)
- Shafīʿ al-dīn Shaṭrawa (117b)
- Saiyid ʿAbd al-Raḍḥī Ṣamarqandī (125a)
- Sai al-dīn Arāf al-Ṣafarangi (129b)
- Ṣafī al-dīn Lūnband (147a)
- Farīd al-dīn ʿAṯār (184b)
- Kamāl al-dīn ʿImāmī Ṣīfābānī (206a)
- Najīb al-dīn Ḥarbī Ṣumāmī (255a)
- Shams al-dīn Taṣababi (270a)
- Fārīd al-dīn al-Ḵhwānī (283b)
- Imāmī Ḥarawī (298a)
- Kamāl al-dīn Zanjānī (317b)
- Majd al-dīn Ḥamānī (321a)
- Bāḍr al-dīn Jāmīnī (339b)
- Duʾl-Fiqḥūr Shīrvānī (349a)
- Rukn al-dīn Duʿwīdār (355a)
- Aṯīr al-dīn Aṣʿāmī (378b)
- Mawlawī Jālāl al-dīn Rūmī (395b)
- Khwājā Aḏāl al-dīn Mūḥ. Kāshānī (411b)

415 folios, 245 × 190 mm (text area 170 × 125 mm), glazed Oriental paper in quires of 8, 25 lines special nastaʿlīq, the poetry written in 4 columns, headings in red ink. Many marginal additions and corrections by the author, e.g. on fol. 55a, 142b, 184a, 187a, 190a, 254a. On fol. 364b half
of the page is left blank, with the remark: "If they found anything else connected with the poet, they may add, because his poems are perfect". Storey I 804-5 lists some parts of the different versions in Oriental and Western libraries, but only the Bland ms seems to contain the part represented by our copy. See the article by Bland in JARS IX (1840) 126-34.

The manuscript is in good condition. Most leaves are loose in quires, having probably been removed from a presentation binding; upper margin of first 70 fols dampstained; fol. 239b and 240a damaged with loss of text.

The whole wrapped in leather binding of later date.

274 Nice copy of the Tārīkh-i Nādirī (also called Tārīkh-i Jahangīslāyī Nādirī) by Muhammad Mahdī Astarābādī (his name on fol. 3a). The author was the private secretary of King Nādir († 1717), and this is one of the two histories he wrote about him (see El s.v. Mahdī Khān and Storey I/1 nr. 407).

226 fols, 319 x 209 mm, 15 lines of elegant nasta’īṣiq with chapter headings in red, in gold and blue rules. Very fine ‘asāsin in gold, blue and red on fol. 1b, fol. 1b and 2a are framed with a floral motif and the text there is in clouds against a gold background.

Undated, but end 18th century. No colophon, the text ends with the death of ‘Ali Shāh, and does not have the epilogue found in some copies. Beautiful black leather binding (dove upside down, which suggest a European restoration), with gilt-tooled central medallion with two pendants and cornerpieces, painted in red and green with a floral motif, the central medallion with a gul a bulbul design (not unlike Sarre, Islamische Buchdruckbände plate 22). The inside of the covers is in red leather.

275 A magnific of 3 Persian astronomical treatises, the last one (fols. 174-181) incomplete and unidentified. The main part is taken up by the Sanh-i Bist Bāb az Nārām (not identified, comparison proves that it is not identical with al-Birjandi’s commentary on Ṭust’s Bist Bāb). It has 20 chapters, i.e. ‘Dar mar’ifat-i tārīkh-i Khān’siyān’ (the space for the Chinese quotations left blank). The second treatise is at-Ṭust’s Bist bāb dar mar’ifat-i Aṣfarūlāh (fols. 154-173).

181 fols, 14.5 x 21 cm, written in neat Persian nasta’īṣī. Numerous diagrams and rubrics in text and margins.

Undated, but not older than the 17th-18th century A.D.

Leather binding, loose.

276 Ṭibb-i Shī‘a, a pharmacopoea by Muẓaffar b. Muḥammad al-Ḥusaynī al-S̄am̄ānī (d. 963/1556), with the drugs arranged in alphabetical order.

The beginning of the text with the name of the author has been erased, but the ms proves to be identical with the ms Osacely 266 in the Bodleian Library Cf. Sachau-Erēh I col. 962 nr. 1594, Kypka 477.

Copied 1196/1782, India.
HEBREW, SYRIAC, ETHIOPIAN MANUSCRIPTS

278 Een Boehan, a work concerned with the term "stone" as it is treated in rabbinical literature.
The author is not mentioned, and the work is different from similarly titled works by Immanuel of Rome and Kalonymus b. Kalonymus (see EJ 8: 1297 and 16: 1388).
Manuscript on paper, 24 × 18 cm, 304 leaves (first and last four lvs blank).
Written in a cursive Oriental Hebrew script, varying from 22 to 31 lines per page, in two columns, early 19th century.
Many leaves are split in the centerfold between the columns, binding has been removed, but the manuscript is well-preserved.

279 Shippore Beracha, a commentary on the Pentateuch, Prophets and Hagiographa, with remarks on tractate Avot. "By the author of Ma'amor Mordekhai, recently printed".
Palestine (?), ca. 1792. Autograph.
105 fol., 247 × 170 mm, in Sefardi cursive script; leaves bound in disorder; some unnumbered additions; apparently only one leaf (fol. 73) missing.
First fol.: Haqdamah by the author and Haqdamat (?) by Yada Navon, author of Qiryat Melekh Rab (Constantinople 1751-65) — see Enc. Jud. 2, 611.
Fol. 1-63: Pentateuch
65-79: Additions to the preceding sections, "which the printer should arrange in their proper place".
80-89: Prophets
90-100: Hagiographa
101-104: Collection of remarks on tractate Avot, etc.
Separate sections repeatedly dated 1790-1792; fol. 78b has name of a city: Waharan (= Oran in Algeria).
Possible authors of the Ma'amor Mordekhai are Mordechai b. Abraham Karmi (Friedberg M 194) and Mordechai Sarnon (Friedberg M 204).
As far as we could establish, the Shippore Mordekhai has not been published.
A worm-holed copy, especially in one corner.
Modern full leather binding.

280 Hayye Amram. Responsa and interpretations (hiddushim) of Biblical and Talmudical passages by Amram b. Jacob Amram; with poetry by the same author appended. Together three mss as follows:
67 fol. 295 × 185 mm, some of which blank. Probably written, emended
and expanded by Jacob ibn Nāyim, Algeria, early 19th century; close 
Sefardic cursive script, written in 2 columns throughout.

Contents:

Fol. 1-24b: Thirty-two responsa
25a-45b: Hiddushim on the Pentateuch and other books of the Bible; with emendations and additions
48b-73b: Hiddushim on the Talmud, Mishne Tora and Shulhan Arukh; with emendations and additions
74a-77a: Additional responsa
78a-82b: Additional hiddushim on the Talmud; many blank spaces
83a-87a: Twenty-five poems (Piyutim, Selihot, Baqashot, Tobahkot, Marthiyot), many with acrostichon 'Amram (‘Amrā) (bar Ya’aqov ...); one dedicated to R. Nathan Nāyim (Davidson, ‘ayin 769). The majority not listed in Davidson’s Thesaurus.

Fol. 5b has an additional portion dated and signed: Algeria 542/552(? [1801], Jacob ibn Nāyim.
Fol. 9b idem: Algeria 561 [1801], Jacob ibn Nāyim.

Another section of the same work, similar in handwriting but on different paper.
43 fols 265 × 185 mm, several blank. Sefardic cursive script of the 18th-19th century; written in 2 columns.

Fols 1a-28b: Ten responsa, headed Yore De’a; the first is signed Amram Amrā (fol. 12a); on fol. 28a the year 1784 is mentioned
29-30: missing
31: Responsa
32: fragment of responsa
33-41: missing
42-50: several sections headed “ra’iti” (hiddushim)
51-54: “Sefer Hayye Amram, Heleq Hoshen Mishpat”
Fols 12b, 13b, 16b, 17b-20b, 47b, 53a are blank.

Miscellaneous leaves on the same subject.
12 fols 252 × 180 mm in various North African cursive scripts, some similar to 1) and 2).

Contents: Novellae on Talmud and Tosaftot, 4 fols.
Fragment of Hayye Amram by Amram Amrā, 1 ½ leaf.
Notes on the Talmud by various hands, for private use, 7 fols.

We have not been able to trace the work Hayye Amram in the bibliographies. The personalities Amram Amrā and Jacob (ibn) Nāyim are not mentioned by H. Zafrani, Les juifs du Maroc, Vie Sociale, economique et religieuse, Etudes de Targumot et Responsum (Paris 1972), pp. 243-264.
Amram Amrā figures in Davidson’s Thesaurus, and is also known as a poet from two Senna manuscripts.

Three volumes, well preserved, in modern full leather bindings.
HEBREW, SYRIAC, ETHIOPIC MANUSCRIPTS 139

281 *Oẓerot Hayyim*, a well-known kabbalistical work by Hayyim ben Joseph Vital (1542-1620) in the version called *Apikron* of Jacob Zemah. It was first published in Kevere in 1783.

A selection of Vital’s *Oẓerot Hayyim* was published in Frankfurt in 1684, but none of his other works were published before 1773, and his influence on Kabbalists was exercised through manuscript copies. See Enc. Jud. 16: 171-175.

228 fols, 201 x 147 mm, preceded by an ornate titlepage, bordered with Bible quotations, arabesques, title of the book and authors’ names, in excellent calligraphy. *Seferis* cursive *mahkhit* script of the 18th century. Occasional notes, usually headed Zemah, incorporated into the text; marginal annotations by other hands mainly in the first part of the manuscript.

Fol. 1a: Title and authors, followed by “Liqqute haqdamot ha-Qabbala, derush Adam Qadmon, which I, Hayyim Vital, received from my teacher Isaac Luria Ashkenazi...”

Further contents according to running titles (division into chapters and sections being complicated and possibly erroneous):

Fol. 2a: “Derush Adam Qadmon”, interrupted at II, 2, 13(?) on fol. 82b (“I found no more, so the end of section 13 until 20 sections(?) is missing, which by my sins was stolen while on journey”).

Fol. 83a: “Tiqqu parzufe Abba we-Imma”

(fol. 86b: “So much I, Elisha, found of the derush Abba we-Imma of Oẓerot Hayyim and this I, Elisha, found of this derush in another place”. Beginning and end missing, starting from the seventh section).

Fol. 93b: “Partzuf ze-ir we-nuqveh”

Fol. 153b: “Ibbur”

Fol. 159a: “Sha’ar mohin de-tzelem/di-ze’ir anpin”

Fol. 144a: “Oẓerot Hayyim”, until the end.

Fol. 282b begins: “Now we will explain what he said about Honi the circlerdrawer ... who had a spark of the soul of Eliezer, Abraham’s servant...”

Colophon: This worthy book was finished on Friday 16 Tamuz of the year 5508 (Yehaleq shalal; Gen. 49, 27) [= 1748] by me, .... z m r g y s v l t (?, signature).

Follows a note, mentioning the name of Moshe ha-Kohen and signature of Abraham al-Naqīr...

Note in upper margin: “Came into my hands here in Tunis when I was in charge as an emissary from Hebron ... 5592 [= 1772]”. Note on first flyleaf mentions an event of 15 Sivan 5609 [= 1849].

Apart from some slight mouldering and staining of the first 30 fols, and a few wormholes, a fine copy bound in contemporary black leather binding with a two-line border tooling, the spine on four raised bands.
282 Ets Hayyim, chapters 26-50, by Hayyim Vital; with 3 added Homilies. 199 fols. 206 x 146 mm., slightly in disorder at fol. 20-30. Sefardi cursive script of the 18th century.

Frequent notes by the scribe, incorporated into the text, with comments by Shalom (Shar‘abi), Moses Zacuto (Remez, Qol ha-Remez, Mazalani), Jacob Zenasah (Tzemah), Nathan Shapira (Ha-Ranash, Nash), Yamin (= Jacob of Wilna?), Amen, A.M., Ha-Rabah (= Benjamin Kohen of Reggio?), A.S.; some in the name of Hayyim Vital; once (fol. 155b) by Yedidya Abulafia.

Frequent marginal notes by different hands, referring to parallel or related passages.

Fols. 1-193 contain the last 24 chapters of the book Ets Hayyim in their usual order (as e.g. printed in the editio princeps Korzecz 1782) with some deviations in the last chapters (44 ff.); included are sections headed Mahadura Qamma, Mahadura Batra and occasionally M(pladura) T(inyana), but in smaller proportions than the editio princeps.

Fol. 193a: "Finished on Monday 9 Nissan 5538 (=1778) by ... (signature; see below)"

Fol. 193b: Derush yeqar ha‘erekk be‘inyan ha-da‘at’ by Hayyim Vital.

Fol. 194a: Homily on Ziswag Abba we-Imma. Homily on the Eyes of Ze‘ir-Neqveh.

Fol. 199b: ‘Finished on Thursday 12 Nissan 5538 (1778) by David Natualya (?, same signature).

Worming throughout, but not of a serious character. Apart from a damp-tainted corner, inside well preserved.

Contemporary leather binding decorated with a simple lozenge with rectangle on both covers; the spine with four small gilt bands has been rebacked, the manuscript was recently rebound in the old binding, with new endpapers.

283 "The eighth Chapter of the Book Ets Hayyim (by Hayyim Vital), which is the Chapter on Metempsychosis (Sha‘ar ha-Gilguilim)".

95 fols. 163 x 136 mm., slightly in disorder. Sefardi cursive writing of the 18th century.

Practically no marginal annotations; no colophon with names or dates but text has formal endings.

Text complete in 36 sections (90 fols.). It is followed by "Place of the Graves of the Righteous in the Land of Israel" (fols. 91-94). The last fol. (95) contains notes on herbs ("These are a few herbs which I learnt from my teacher, although he did not explain the details to me, but rather in a general way"), by the same scribe and conceived as an integral part of the manuscript.

Half of the manuscript darkened by waterstains, but the text mostly legible; the greater part of the manuscript has been strengthened with transparant paper, six fols towards the end with partial loss of text.

Recent full leather binding.

284 Miscellany of narrative poetry in Judeo-Arabic (qissa); Hebrew and Arabic poetry.

North Africa (Tlemçen?); for the greater part written by Joseph Albas; 18th/19th century.

The main part of the manuscript consists of 172 leaves 195 x 127 mm in Hebrew square script with coloured initial words, including some set off against black; and 16 decorated headings and endings mostly of hexagonal or octagonal inspiration, and 3 full-page border decorations, all in orange and green colours (sometimes with the addition of yellow). Interspersed are 31 leaves written in different other hands, and 84 blank leaves.

The stories include:
- Qis’as h’shel Pesah we-Sukka; Story of King Solomon and the Queen of Sheba; Story of Abraham and Nimrod; Story of R. Yehoshua ben Levi; Story of R. Aqiva; Story of the martyr Suleika (twice); Story of the Ten Things created at Dusk (with Story of the Seven heavens included); Story of Aaron raid; ; Story of Job; Story of Hanna and her seven Sons; Story of the Ten Martyrs; Death of Moses. Later hands added: Ma‘ase Yad Masqa; Ma‘ase Sendebar; Story of Zekharya the son of Yoyada the Priest; Story of Job.

Poetry includes:
- 10 fols miscellaneous Hebrew and Arabic.
- 30 fols "Piyutim" for circumcision and Simhat Tora (the latter with running titles "Qol Simha") of the usual North African Type.
- 34 fols Arabic poetry with title-page headed "bwy ny t" Tlemsan (?)
- Two Qinot "ill-Arabiyya" (written by Shabbti Levi); 14 fols. Hafarta shel Tish‘a be-Av (verses from Jeremiah with elaborations in Arabic).
- 9 fols with two Arabic adaptations of Juda Ha-Levi’s well known Zionide (Qissa le-tamur Siyon halo tsh‘al).

At the end an index of poetry (incomplete).

A number of leaves frayed, and with marginal repairs; rebound with new end-papers in its original leather binding with simple tooling, spine repaired.


Ca. 155 fols. 165 x 120 mm in North African masoretic script; first leaves missing.

Contents: Piyutim for the Marriage ceremony

Piyutim for the Reading of the Tora

for the conclusion of a Mishna or Talmud tractate for Purim
Miscellany of Hebrew and Arabic stories and poetry from North Africa, 18th-19th century.

Ca. 145 fols 206 × 148 mm in various maschait and cursive hands: first 2 (?) leaves missing.
- Poetry of the usual North African type; ca. 85 fols. in considerable disorder, several leaves missing. Written by Abraham Aflalo.
- Havdala (Arabic), 2 pp.
- Amulet, 2 pp.
- Horoscope ("Goralot shel Navi‘e ha-emet"), with questions according to the signs of the Zodiac and answers of 60 biblical personalities, 16 fols.
- Horoscope ("Goralot"), with questions according to the signs of the Zodiac, parashim, animals, and answers of birds and animals, 11 fols.
- Story of Joseph (Arabic), 7 fols.
- Story of Pesach and Sukkot (Arabic), 2 fols.
- Story of the Flea (burgis), alphabetically (Arabic), 3 pp.
- Ten Things Created at Dusk (Arabic), 4 fols.
- Horoscope with 21 numbered answers, 5 fols.
- Piroun Halonot le-Rabenu Hai, 7 fols., interrupted.
- Eldad ha-Dani (Arabic), 3 fols., lacks beginning.
- Abraham and Nimrod (Arabic), 3 pp., interrupted.
Ownership entry in French of Solomon Cabessa, Oran, dated 1851.

Well preserved manuscript, rebound in an 18th century blind-stamped leather over wood binding (spine and corners repaired), possbly of local origin.

Collection of North African Hebrew poetry from the 17th-18th century, copied in one hand and preceded by an alphabetical index, executed in the 18th century.

244 (plus 14 blank) fols 142 × 98 mm, 19 lines per page in attractive North African maschait script, with a simple recurrent ornamental flourish:

fols.
1*: 8*: alphabetical index
9*: 13*: Seder Havdala
1a-138a: Poetry, subdivided into 26 chapters ("derakhim")
139a: Piyutim le-hatan we-khalla
145b: Pesuq de-Zimra ...
149b: Piyutim le-ma‘alot ha-Tefillin
153a: Piyutim li-Brit Mila
182a: Piyutim la‘alim le-Sefer Tora, arranged according to personal names.
201a: Piyutim le-Shalosh Regalim:
Pesah, Shavuot (207b), Sukkot (214a)

A miscellany of North African Hebrew poetry, from the 18th-19th century.

Sefardi cursive script; ca. 95 fols 145 × 100 mm, plus ca. 40 blank leaves. Apparently a private note book. On first leaves various names and Ladino poem. The collection contains well-known poems but also apparently unrecorded ones.
Wormholes in first leaves, but a well-preserved copy rebound in original 18th century leather over wood binding, with blind-tooled roll borders, spine repaired. Traces of black and red dotted decorations on the edges still visible.

290 Syriac Psalter manuscript in small size, on European paper, copied according to the Arabic and Syriac colophon in 1046/1735 A.D. at Aleppo. Eight blank leaves, followed by 248 numbered pages Syriac text, 105 x 80 mm, 18 lines per page in double red ruling, headings in red, followed by one page with Syriac colophon in larger script, plus nine pages with ruling only, and one blank leaf. The script is a carefully executed retb hand, with marginal additions in red ink only, and catchwords on each verso page. Each of the 13 signatures of 10 lvs has a Syriac number at the bottom of first and last page in bold estrangelo characters. The colophon states that the copying of this Psalter was finished by Rabban Bašira son of Ḥūrī N'am al-Sūrjūnī, at Aleppo, on the last day of February of the year 1046 A.D. (1735 A.D.).
Ownership entry of G. I. M. Clauzon 1912 inside front cover. Attractive contemporary blindstamped leather binding, with a flower design in the corners of both covers, the spine skilfully restored.

291 Collection of Ethiopian texts concerned with the Miracles of Christ, its contents closely resembling nr. 67 of Wright's Brit. Museum catalogue (1877).
150 vellum leaves 290 x 185 mm, 23 lines per page in two columns, sparsely calligraphed, prickings of ruling on each leaf, the vellum thick and rough with natural flaws and stubbles on the hair-side. In quires of 10 and 12 lvs, original quire numbering for the greater part preserved. The MS is undated but from the early 19th century, and mentions the scribe and the persons for whom the ms was copied: By the scribe Tasfa Mika’el, made for Walda Maryam, his wife Wallata Giyorgis and his family (fol. 5 recto). Also an ownership entry on fol. 14 verso by Dejazmatch Lāyāb, a prominent Ethiopian chief who flourished during the second half of the 19th century.
Blind-tooled leather over thick wood binding, one edge damaged but otherwise well preserved, the leather tucked in at the inside of the covers to form a complete covering, also blind-tooled.

292 Ethiopic Psalter, followed by the usual collection of songs, a late 18th century copy with interesting miniatures.
194 vellum leaves c. 18 x 14 cm, composed of one quire of 4 lvs and 19 quires of 10 lvs, original quire numbering preserved, prickings of ruling on each leaf. Text in bold character, 19 lines per page, first 4 and last 2 lvs blank, on which have been added in the 19th century eight miniatures in fresh colours depicting events in the life of David.
Contents: Lvs 1-145 Psalter, 146-60 Ethiopin collection of OT and NT songs, 161-171 Song of Songs, 172-188 Weddes Māryam. The ms is closely parallel with Ullendorff, Cat. Bodleian (1951) pp. 5-6.
Some smudges and stains, but an attractive copy in blind-tooled leather over wood binding, in strong leather sliding case with belt and double covering.

293 Ethiopic service book, written in a neat slim script in red and black. 106 leaves 15 x 13 cm, vellum, dating from the first half of the 17th century.

The main part (70 leaves) is taken up by the Se'bat or Book of Hours, with marginal notes concerning the prescribed readings from the New Testament, and the Qeddus Mar'am, Anaphora of the Virgin Mary by Cyriacus (30 leaves). In the second part mention is made of Matthew, Patriarch of Alexandria (before 1646) and Mark, Metropolitan of Ethiopia (about 1637). Diverse prayers are added at the beginning and end.

Aside from some staining on margins and outer leaves the manuscript is in good condition.

It was "obtained in the Abyssinian War 1869" by Captain Sturt, and then given to Sir Thomas Phillipps in 1871.

Ethiopian binding of wooden boards (front board split and repaired in native fashion, part of back board missing).

294 Ethiopic magical scroll with prayers against blood diseases, pregnancy, nausea, and sundry other matters.

Vellum, 1720 x 95 mm, three sections stitched together, with an anthropomorphical decoration at the beginning. The script is formal and neatly executed although of no calligraphical quality.

Well preserved, 19th/20th century.

295 Ethiopic magical scroll containing prayers against diseases of the eye and blood, and miscarriages. It also contains some references to the St. John’s Gospel.

Vellum, appr. 1670 x 97 mm, three sections stitched together, with simple decorations at the beginning, middle and end in black and red. The script is sprawling and indifferently executed.

Edges slightly frayed, opening section slightly damaged, 19th/20th century.

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ARMENIAN MANUSCRIPTS

296 Hayelis set kanimis hayastaniec' tere ekolec'wag yedegh'ir xastavanawarts' tan 'Mirror of the orthodox confession according to the rule of the holy Armenian Church' by Yakob abishay Karneci's Simionean (c. 1785; 82 f.) followed by "Yolaks Aherdaci" 'On sacraments' (undated and anonymous; 15 f.).

Notogir (17th-19th century) script, somewhat irregular; both parts in the same hand.

The subtitle of (1) is 'Instruction and advice to the priests of our nation for their office, rank, and religion, for their position and functioning. And rites for everything, especially for repentance, confession, and penance. Collected from the Bible and from the works of the holy fathers of the church (...). In the year ... 1237 (or 1235?) (A.D. 1786), in the month October.'

It is palaeographically not implausible that the date 1237 (imil) should be 1235 (imil). Neither tallies exactly with the Christian dating, for October 1235 x October A.D. 1785. Two copies preserved in Erevan should be compared, Matenadarano No. 676 dated 1786, an autograph; and No. 9867, likewise dated 1786 and apparently another autograph.

The possibility should be considered that the present copy is yet another autograph, which, like Matenadarano No. 9867, could have been written in Erevan (cf. Matenadarano catalogue).

The subtitle of (2) is 'Short questions and answers concerning sacraments (…) collected by some philologist (bananer) for the instruction of candidates for the holy orders (jenavos)'.

The flyleaves contain some very crude handwriting, including perhaps a proper name ilanaran, and a phrase, perhaps Turkish, xer'sb' erjeyen'elin. 109 fols, 175 x 137 mm, 22-25 lines to a page.

Blind-tooled leather with a few worm-holes.

297 Gerk'uk yolaks srbaoc'usman (sec.) 'Booklet on the consecration of the venerable sacrament of the Communion of the Holy Mass. Compiled into one place from the writings of the Holy Scriptures and from the words of the Holy Fathers of our Catholic Church...'.

'by ... Yohannisean Sargis called Konstandnupolsec'i (from K'Poli) (…) in the year of the Lord 1769 and of the Armenians 1218...'.

Copied in notfer script 'from the compiler’s original, in the year of the Lord 1794, (of the Armenian era), 1243, in the month of May. By (…) Hadji K'rovebe, šenem (?) of Antoi...'.

The author may be identical with Sargis Saraf-Yovhannisean, on whom see Abarayan, Proper names, IV 458 (nr. 506). It appears from the title-page and the author’s colophon that he compiled the work between January and August 1216 in the school (manastir) of the Holy Patriarch Yakob...
Menbunay (of Nisibis) at Ejmiacin, where, according to a second colophon, this copy was likewise made.

The text has never to our knowledge been published in print.

298 Patmut' isyan zovos' «History of the Councils» followed by Hamar' ak' aanum xwrd hády qvóx patsaráq (sc.) «Short treatise on the Sacrament of the Holy Mass according to the Armenian Church» (p. 215-237).

Netigr script, copyist and date unknown. From scraps of printed paper inside the binding a date of ca. 1750 may be surmised.

(1) is a translation of the acts of the Councils of Nicaea, Sardica, Constantinople, and Ephesus, made by the humble Yakob qirp from the Greek and Latin according to a note, p. 53 (after Nicaea). This translation is not identical with that in the Kanonigir Hayoc. Other mas of the present text are preserved in Ervanton: Matenadaran No. 3040 (18th century), and in Vienna: ms No. 1054 (19th century).

A pencil note added in a different hand at the bottom of the last page appears to contain the words 'in the year of the Lord' (i.e., A.D.) '1340 is finished'. It is conceivable that this refers to the date of the translation of (1).

237 pages, 214 × 158 mm, written area c. 173 × 130 mm, 28 lines to a page.

The manuscript is in sorry shape, about half of every leaf being seriously browned (but still clearly legible) through the agency of some liquid, the binding on the other hand having been ravaged by excessive dryness and by worms and rodents.

299 Eretsöy K’rÎc, a philosophical work on the 'appearance of passions' by Grigor vardapet Konstandnuphöç'ti (1804-1856).

Copied in 1849 in netigr script by Bapq’ Al’k’ sanan Abraham of the monastery of S. Karapet (Precursor, i.e., John the Baptist) at Kayseri (Caesarea).

It is stated on the title-page that this work was originally 'spoken' by Grigor vrd. Kost. in the same monastery in which our ms was copied, 'under the leadership of His Holiness irbaan prelate Lord and Lord Aweis, apostolic Archbishop...' The monastery was in fact headed by Aweis vardapet Mancusunç’ti probably from 1824 to 1829, which makes it likely that the work was conceived in the same period.

Another ms of the work; dated 1850, is preserved in Ervanton, Matenadaran No. 492. A printed edition was published in Jerusalem in 1851.

136 (recte 135, of which 4 blank) p., 5 blank f., including many engagingly drawn vignettes. 213 × 153 (written area 95 mm) c. 30 lines to a page.
Indian and Indonesian Manuscripts

306 A volume in-folio of 24 leaves, late 18th century, one half taken up by a Hindi-Hindustani wordlist, with some translations into English (mostly in pencil). The other half contains astronomical notes and tables in English (To find the Char Aarrdo for any day — To find the Mongul Sphoota — To find the Sphoota goshee of Brepupui, &c.) and are apparently notes taken down from the oral teaching of a pandit, as is shown by random remarks in between the text: Gave Pundit 1 Gold Mohur this 28 March — Paid Pundit another Gold Mohur, &c.

Bound in boards, from the collection of Sir Thomas Phillipps.

307 Grammar of the Sanskrit Tongue. Manuscript on Dutch paper 23 × 19 cm., late 18th century, consisting of grammatical tables on 33 leaves, in devānāgarī script, the first leaves with English transcription.

Rather loose in Indian red morocco, with 15 additional blank leaves, one of them with inscription: Sir WM Jones’ MSS no 3.

From the collection of Sir Thomas Phillipps.

On the endleaf annotations in Sir William Jones’s handwriting. The transcriptions in the beginning are not his.

308 Collection of three folio bundles comprising numerous grammatical and writing exercises in the Sanskrit language, including several handsome calligraphic specimens, some in Hindustani and Bengali.

One volume consists of a spaciously written and nicely executed Sanskrit wordlist of 33 leaves (plus 9 blank leaves) with some English translation or transcription.

The second volume is a collection of texts, notes and scraps in all sizes sewn together, apparently the result of an English scholar’s labours in this field.

The third volume is styled on the endleaf: Sanskrit grammar with Sanskrit writings and memoranda by F. J. B.; it is divided in 10 sections labeled Examples of Sandhi Rules, Achyata Pratays, Paramam Rupavali, Verba, Vocabulary, Memorandumus made in translating Saravati & to be referred to occasionally, &c.

An interesting collection, bound in red Indian morocco (lower margin of all volumes damaged by damp), dating from after 1794 (watermark). From the Sir Thomas Phillipps collection.

309 Manuscript in Oriya script, being a version of Book 10 of the Bhagavata-purana in Oriya verse which tells of the youthful exploits of the god Krishna. From early 13th century.

164 palm leaves ca. 35 × 390 mm, 4 lines on each side, kept together with
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205 al-Parā'id                   875
206 Kašf an-nuẓūl                975
207 Aqsāt Name                   7200
208 Bulûsat al-wašfi             8200
209 Qaṣṣāt al-'agīfīn            975
210 Sirāt al-ʾislām               4150
211 Gunyat                     1100
212 Risāl Muḥammadīya            375
213 Kīmiyā                      500
214 Daily prayers               585
215 Hašr Nāma                   280
216 Sā'ēt Name                  400
217 Sā'ēt Name                  500
218 an-Nūr al-mubīn               2900
219 Sad. as-su'a'da'            1800
220 Tarīq-i Tawāqīb              1650
221 Nān u balā'                    500
222 Tergene-i Viqāy             5600
223 Bidašt al-bukkām             425
224 Ar.-Turk. lexicon           1600
225 Tarğūsam                     2800
226 Mīraš al-luğa                2700
227 Luğa                      3850
228 Changatay lexicon           6200
229 Lughat-i Şahīḥ               300
230 Anwār al-lugiatan            850
231 Gencine-i Rāz                  775
232 Diwan Kemāl Umān             1600
233 Mehmād Sabiṣ                    185
234 Diwan-i Şabīt                1100
235 Tawārīk salāṭīn              3575
236 Maṣaṣa al-ʿumūd               1450
237 Fugīl-i balā                    380
238 Tabīt at-tawārīf               610
239 Tājh. an-su'a'da'           11500
240 Haiyīden ʿArab                 8800
241 Šāh Nāme                    24500
242 Taḏkiḳ-i Līva                     7800
243 Bāṣar-ı Qawāled              3750
244 Umūdīg at-tīb                  10550
245 Gīyat al-munār                  2500
246 Rūs Nāme                    3000
247 Fal Nāme                    6200
248 Awdār al-muṣūfī                 1150
249 190 Turk. mes                7400
250 Tūshīn                      7200
251 Meccan of poems              1800

204 Qor'ân                      8800
205 al-Parā'id                   875
206 Kašf an-nuẓūl                975
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