



Mustafa ibn Ali al-Muwaqqit Died 978 [1571]

- 1: Kifāyat al-waqt li-maʿrifat al-dāʿir wa-fadlihi wa-ʿl-samt.
- 2: Tashil al-miqat
- 3: Farah Fazā

Three Manuscripts in Ottoman Turkish
Bound in 1 Volume

Copied by Abdullah Seyyid Feyzullah b. Ahmad
in 1166 H [1752 A.D.]

70 fol., 20 x 13 cm.

Cardboard cover with leather spine

ad 1: Kifāyat al-waqt li-maʿrifat al-dāʿir wa-fadlihi wa-ʿl-samt, also known as Risāla fī al-muqanṭarāt, 936 d.h. [1529 AD.] written in Ottoman Turkish; it deals with various aspects of geometry, trigonometry and astronomy and also mentions an astronomical instrument called rubʿ al-muqanṭarāt (astrolabe quadrant).

ad 2: Tashil al-miqat, written in Ottoman Turkish in 936 CE [1529 CE], deals with the science of time measurement and the sine quadrant (al-rubʿ al-mujayyab).

ad 3: Farah Fazā, dedicated to the Grand Vizier of Sultan Süleymān, Ibrāhīm Pasha, examines the construction and use of the horoscope quadrant (al-rubʿ al-āfāqī), which he claims was his invention.

Mustafa ibn Ali al-Muwaqqit (died 1571, the epithet al-Muwaqqit means "the timekeeper"), also known as Müneccimbaşı Mustafa Çelebi and Koca Saatçı, was an Ottoman astronomer and author of geography from the sixteenth century. Because of his works on the science of timekeeping and practical astronomy, he is considered "the founder of the Ottoman tradition" of those fields. He was one of the pioneers of astronomy literature in Ottoman Turkish—instead of Arabic which was more common in the Islamic world—following Muhammad al-Qunawi. Since his youth he served as the muwaqqit (religious timekeeper) attached to the Mosque of Selim I in Istanbul, in which capacity he produced most of his writing. In 1560 or later he was appointed to the office of müneccimbaşı, the highest post for astronomers of the Empire.

He produced most of his works during this tenure. Instead of Arabic, the customary scientific language of the Islamic World at the time, he wrote mostly in Ottoman Turkish. This decision was made in order to popularise the field of astronomy in the Ottoman state, to make it accessible to more students, and to facilitate the mention of non-Arabic place names. Many of his works were dedicated for Sultan Suleiman the Magnificent and his grand viziers, possibly aimed to be used by the state bureaucracy; this application was facilitated by the use of Turkish.

Abdullah Seyyid Feyzullah was a famous calligrapher during the reign of Ahmed III. and Mahmud I. He was taught by his father Shakarzada Ahmad Efendi, followed the path of the calligrapher Sheikh Hamdullah and Al-Haafiz Usman especially in Naskh and Thuluth calligraphy styles and gave his best Works. He was a teacher at Topkapı Palace and worked together with Mustafa Sidki on scientific subjects mathematics and astronomy.

Order No MSS_118

Euro 9 600

شباط									
يوم	نهار	عصر	مساء	ليل	نهار	عصر	مساء	ليل	يوم
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٨	١٨	٢٠	٢١	٢٢	٢٣	٢٤	٢٥	٢٦	٢٧
٩	١٩	٢١	٢٢	٢٣	٢٤	٢٥	٢٦	٢٧	٢٨
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١١	٢١	٢٣	٢٤	٢٥	٢٦	٢٧	٢٨	٢٩	٣٠
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١٣	٢٣	٢٥	٢٦	٢٧	٢٨	٢٩	٣٠	٣١	١





Talisman Booklet with Petitionary Sufi Prayers

Manuscript in Arabic

Calligraphy from the Maghreb,
Author al-Shaykh bin Dammam, 1265 H. [1848 AD]

75 leaves, 9.5 x 11 cm, bound in leather, with flap and in
ornate leather case

Sufi talisman from the Maghreb with Hawas commentaries in the margins seeking esoteric meanings symbolized by letters, numbers, words, verses in squares in a certain order.

Occultism (from Latin *occultus* 'hidden', 'concealed', 'secret') is a vague collective term for a wide variety of phenomena, practices and ideological systems, whereby occult can be roughly synonymous with esoteric, paranormal, mystical or psychic.

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

Order No MSS_119

Euro 4 300





Niyazi Dede

İlm-i cifir - The Science of Evocation (Spirit Conjuring)

Manuscript in Ottoman Turkish

A unique manuscript, author's copy by Niyazi Dede, the Sheikh of the Mevlevi Monastery in Salonika, written in 1260 H. [1844 AD].

154 pages, 21 x 13 cm., cardboard cover with leather spine.

Two other small works are included in the manuscript:

1. A complete copy of *Dîvânçe* (Little Divan of 28 poems) by La'lî Mehmed Fenâî Efendi (998 - 1112 H / 1590 - 1700 AD)

Only 4 copies are known in Istanbul libraries.

2. A commentary on *Tahdîb al-âṭā* (The Summary of the Hadith of the Prophet) by Abū Ġa'far Muḥammad b. Garîr at-Ṭabarî; (839 - 923 H. / 1435 - 1517 AD).

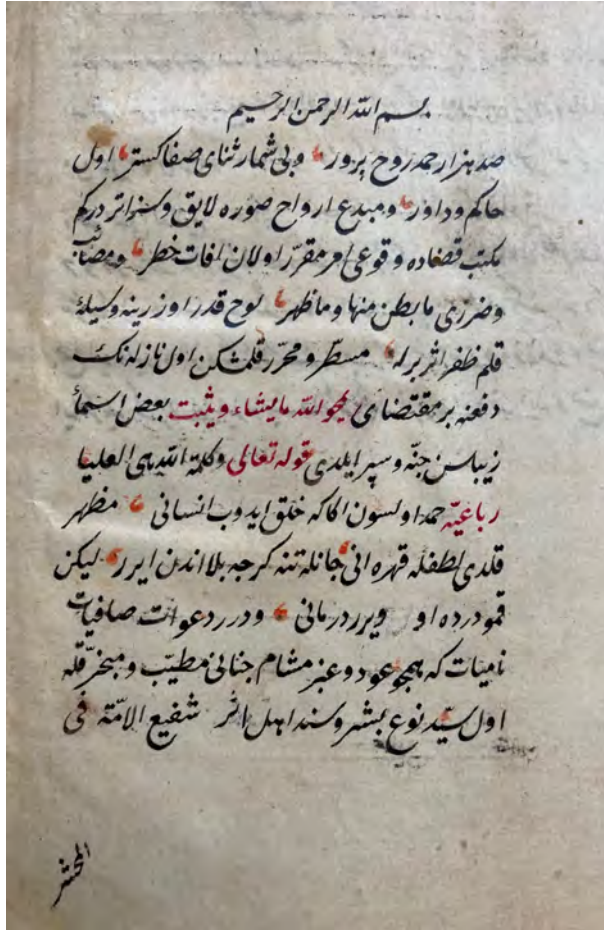
Occultism (from Latin *occultus* 'hidden', 'concealed', 'secret') is a vague collective term for a wide variety of phenomena, practices and ideological systems, whereby occult can be roughly synonymous with esoteric, paranormal, mystical or psychic.

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

Order No MSS_120

Euro 4 200





Yemenî Mahmud Efendi

Bahr-i Ali el-müşkülât-i külli kelimati aliyu müşkülât (Hymns of praise for Khalif Ali and his successors, the 11 Imams)

Manuscript in Ottoman Turkish

Copied by Yemenî Mahmud Efendi
in Damascus in 1191 H [1777 AD].

94 pp. With 11 full-page havas illustrations , 16 x 12 cm.

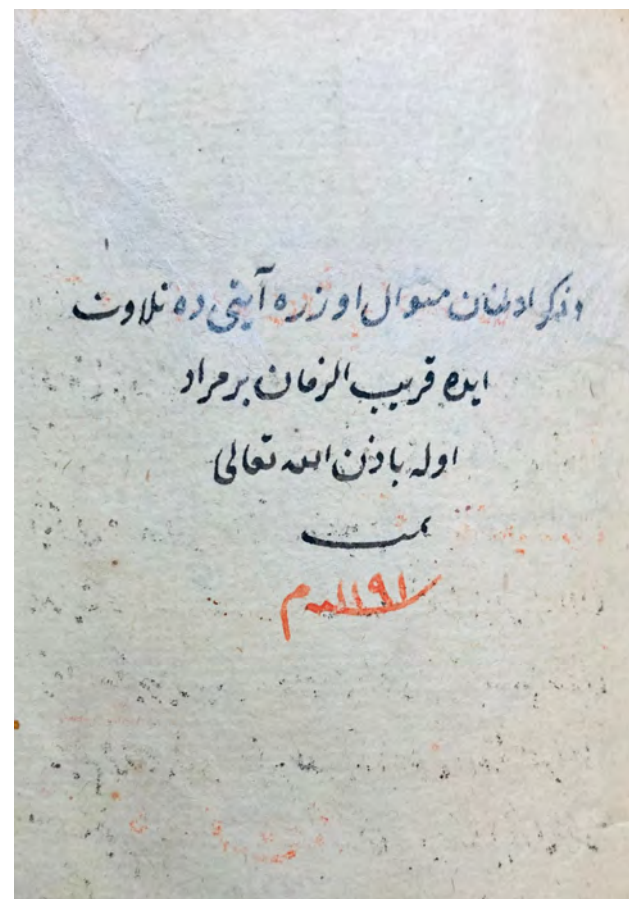
Introductory note by the copist: "Al-hakir al-kadir; Mahmud Yemeni had the good fortune to get this copy from a saint when he was in Damascus. This saint had copied it from a manuscript in the treasury of Sultan Shah Mirza in the 841st year of the Hijra. No one who has authority at the highest level in our community is allowed to copy this manuscript."

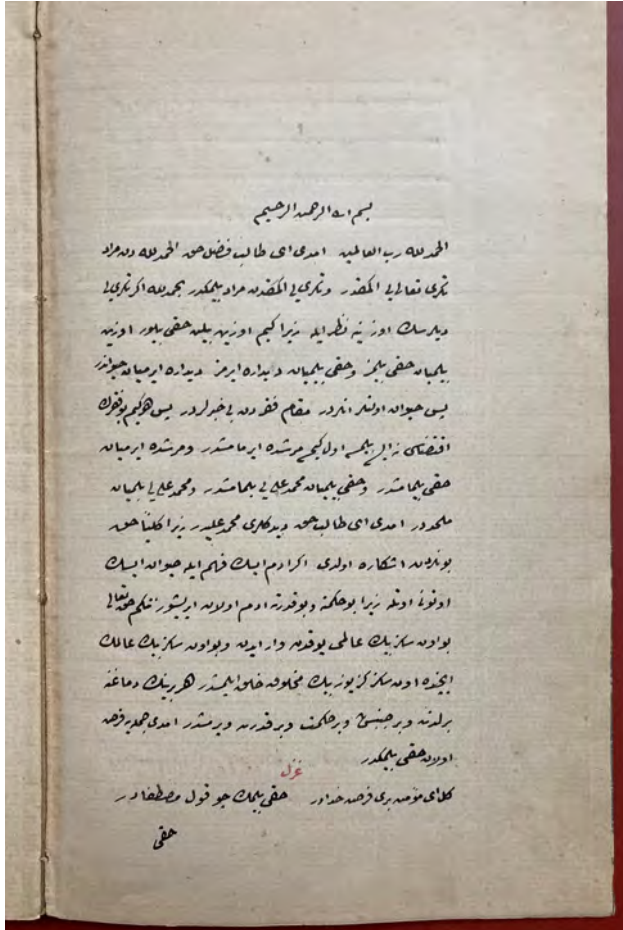
Numerology [number symbolism] is the assignment of meanings to individual numbers or combinations of numbers, whereby the numbers are given a symbolic function that refers beyond their mathematical function. This symbolism is observed, with differences in expression and function, in religion, liturgy,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

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

Order No MSS_121

Euro 4 900





Viranî Baba

Kitab-ı Viranî Baba

Manuscript in Ottoman Turkish

Copyist unknown, written 1217 H [1802 AD].

70 pages, 20 x 12 cm., marbled cardboard cover with leather spine.

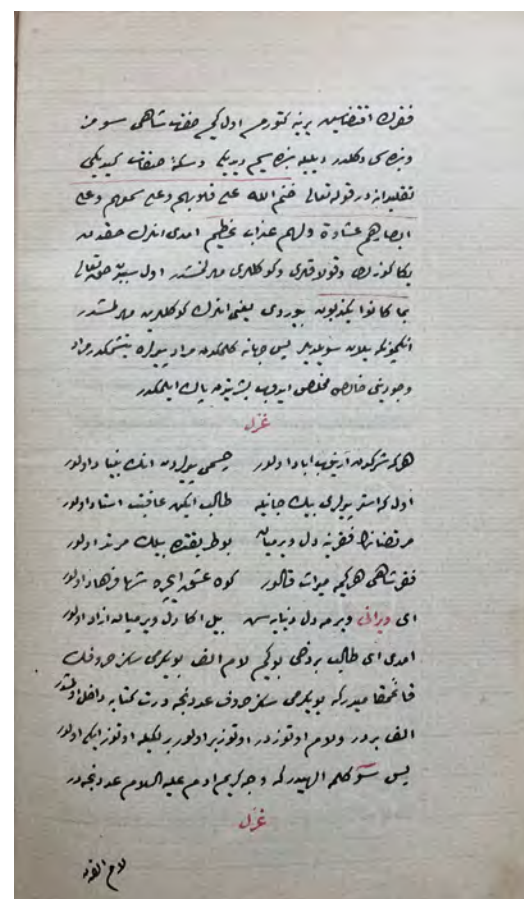
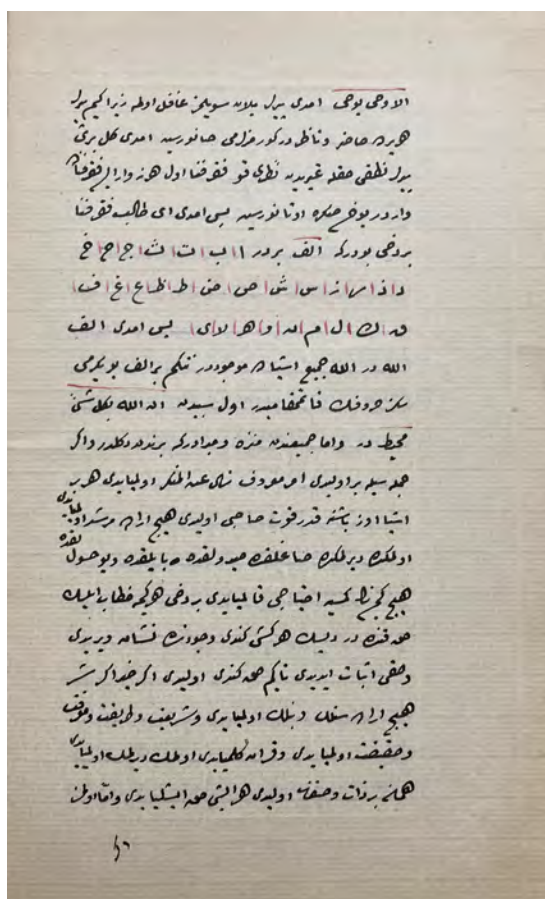
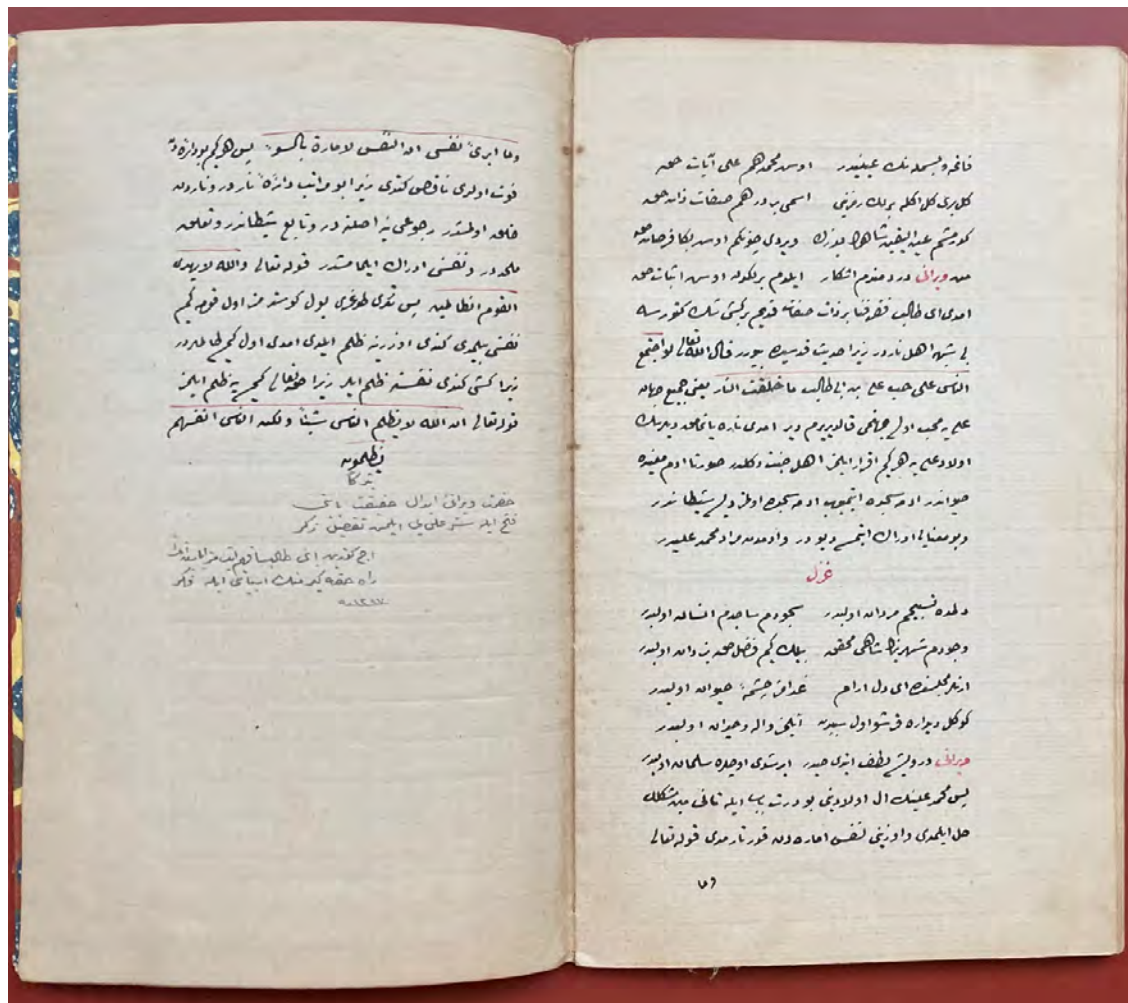
Viranî Baba, an important figure of the Bektashi order, is considered one of the seven great poets of Sufism. He is a mystical poet who deals with the Bektashi teachings in his works. "Kitab-ı Viranî Baba" is one of Virani's most important works. It deals with topics such as religious and moral advice, the Prophet Muhammad, His Holiness Ali, the Twelve Imams and the love of Ahl al-Bayt. Hurufism is a belief system that assigns new meanings to numbers and letters. Many sources indicate that it has influenced Bektashi literature. Virani Baba dealt with Hurufism extensively in his works. He used the 28 letters in Arabic and the 32 letters in Persian to explain a variety of religious concepts.

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

Order No MSS_122

Euro 2 900





Müneccimbaşı / Chief Astronomer of Ottoman Sultan Abdulaziz (1830-1876)

**Observations of the Movements of Sun
and Stars
during the year 1287 H. [1870 AD] for
Submission to the Sultan.**

Manuscript in Ottoman Turkish

54 pp., c. 16.5 x c. 10.5 cm, in acid-free cardboard box,
includes original leather covers.

Restored in museum quality:
Cleaning of surface, some pages stabilised with coated
Japanese paper, glued by using alcohol.
Window fold for individual sheets

Order No MSS_123

Euro 4 500





Ibn Khaldun
Abū Zayd ‘Abd ar-Raḥmān ibn
Muḥammad ibn Khaldūn al-Ḥaḍramī
732 - 808 [1332 – 1406]

Muqaddimah

Manuscript in Ottoman Turkish

Translation of Muqaddimah by Pirizade Mehmed Sahib, Sheikh al-Islam of Mahmud I. , copied by Osman bin Osman bin Mustafa el Erzurumî in 1270 [1853]
650 pp., 18.5 x 32 cm.
Handwritten Ex Libris and seal of Ismail Hakki Bey, Member of the Courthouse under Abdülmecid I., Ottoman style full leather bound with flip.

Ibn Khaldun's introduction - "Muqaddima" - to his universal history is one of the seminal works of historical scholarship. In it, the 14th century Arab scholar explores the reasons for the rise and fall of empires in an astonishingly modern way. Some modern thinkers view it as the first work dealing with the social sciences of sociology, demography and cultural history.

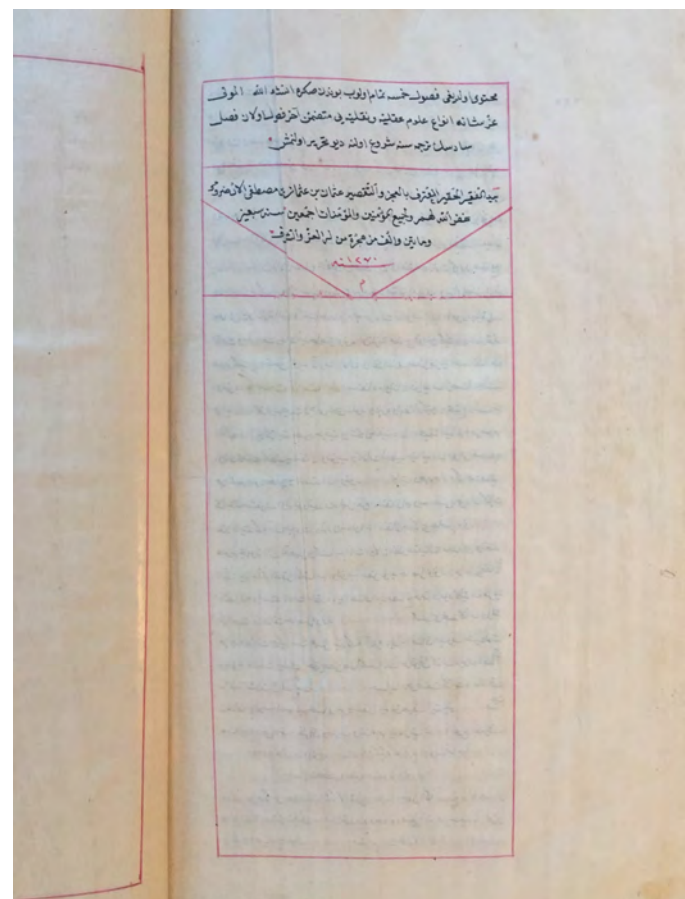
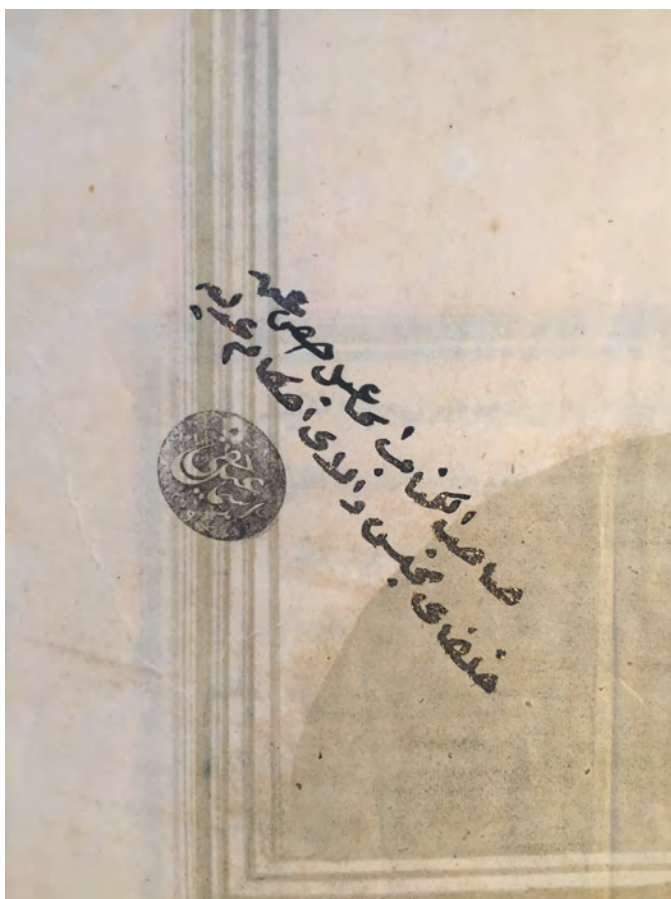
Ibn Khaldun has been described as a precursor or an early representative of social Darwinism. Ibn Khaldūn as widely seen as a sociologist before the latter term existed.

The Muqaddimah is the introduction to Ibn Khaldun's monumental universal history titled Kitāb al-‘ibar wa-dīwān al-mubtada’ wa-l-khabar fī ayyām al-‘Arab wa-l-‘ajam wa-l-Barbar wa-man ‘āṣarahum min dhawī al-sultān al-akbar ("The book of lessons: A treatise on the beginnings and the history of the Arabs, non-Arabs, Berbers, and the great rulers of their time") Translated in Ottoman Turkish by Pirizāde Mehmed Sahib, Sheikh al-Islam of Mahmud I. in Rebīülevvel 1143 [September 1730] and presented to the Sultan. Copied by Osman bin Osman bin Mustafa el Erzurumî in 1270 [1853] Purchased by İsmail Hakkı Bey, in 1274 [1858], one year before the first edition printed in Istanbul.

- First printed edition in 1275 [1859] *Tercüme-i Mukaddime-i İbn-i Haldun in Istanbul. ÖZEĞE 2064.*
- First English translation by Franz Rosenthal. *The Muqaddimah: An Introduction to History, 1958, Princeton University Press*

Order No MSS_102

Euro 9 500





Ebu'l-Fazl Abdullah died 1156 [1743]

Behcet ül-Fetava Collection of Fatwas

Manuscript in Ottoman Turkish

Copied by El Hac Mustafa bin İsmail, 1169 [1755/56]
268 leaves, 29 x 17.5 cm.
Cardboard with leather spine.

The fatwas of Ebu'l-Fazl Abdullah, also called Abdullah Efendi, was Seyh ul-Islam of Sultan Mahmud I, are important in that they made possible the reformist developments of the time.

Among his fatwas, special mention should be made of his approval of the establishment of the first printing press of İbrahim Müteferrika. This fatwa can be found on sheet 229b of the manuscript.

The word Fatwa carries in it the meaning of consultation. Specifically it refers to an Islamic legal opinion issued by an expert scholar (Mufti) in response to a question by a lay person.

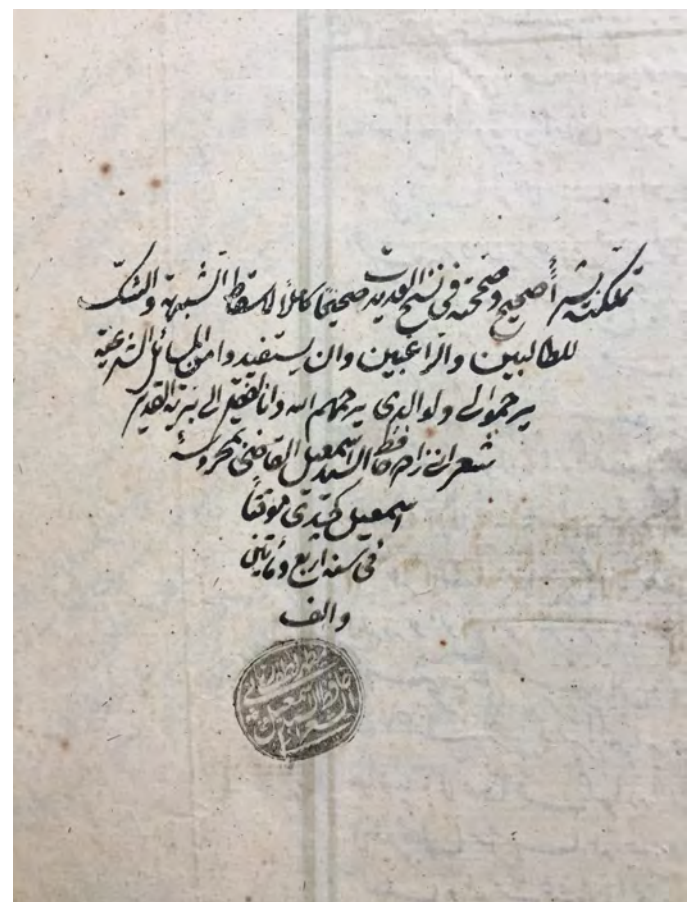
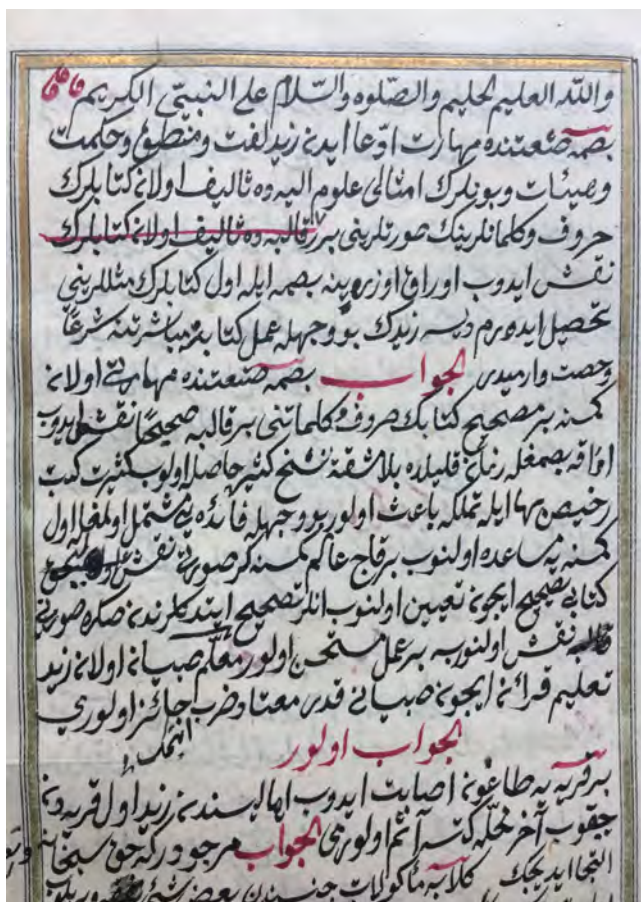
Hilmar Krüger has examined the fatwas of Ebu'l-Fazl Abdullah in detail his book *Fetwa und Siyar*.

- Hilmar Krüger, *Fetwa und Siyar. Zur internationalrechtlichen Gutachtenpraxis der osmanischen Seyh ul-Islam vom 17. bis 19. Jahrhundert unter besonderer Berücksichtigung des „Behcet ül-Fetava“*. (Schriften der Max-Freiherr-von-Oppenheim-Stiftung).

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

Order No MSS_104

Euro 7 000





Mustafa Haşim Baba
1130 - 1197 [1718 - 1718]

Anqā' Meşrik
(The Griffin of the East)

Manuscript in Ottoman Turkish

Copied by Zeynel Abidin Pur Taksir, 1227 [1812]
28 leaves,
17.5 x 12 cm.

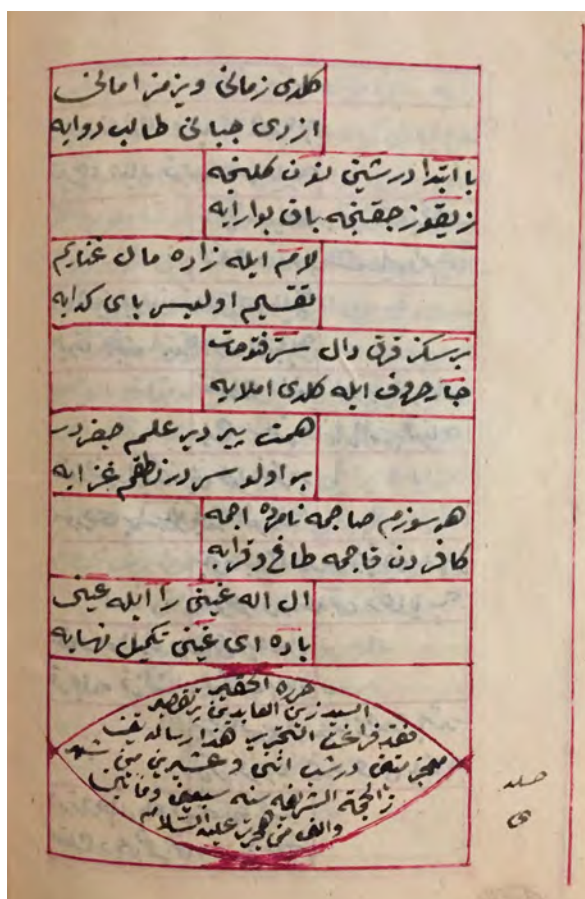
Mustafa Haşim Baba whose pseudonym was "Hâşimî" in his poets, was born in Üsküdar, İstanbul in 1130 [1718]. He was the son of the Yusuf Nizâmeddin Efendi , Sheikh of Bandırmalızade Tekkesi (Dervish lodge).

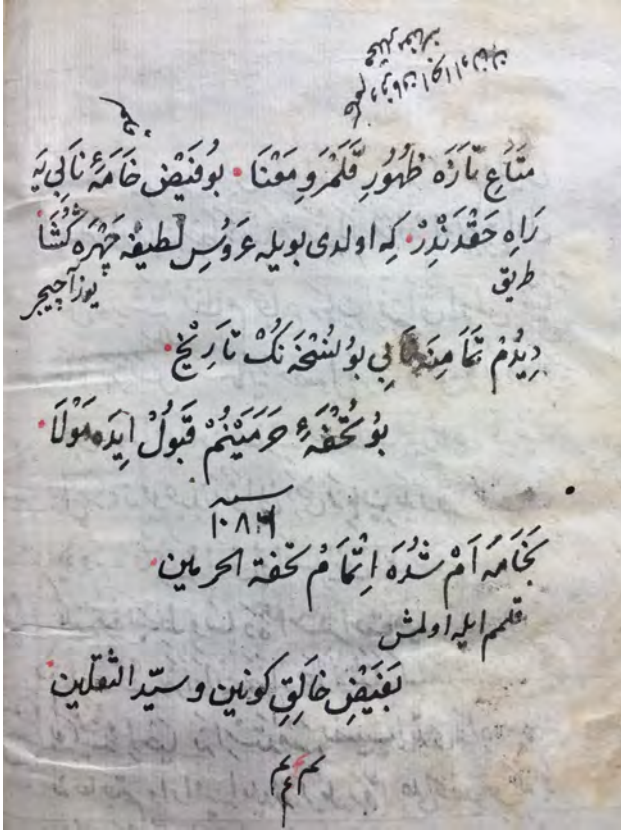
Haşim Baba was educated according to the practices of Jalwatiyya orders, after that he inclined to Bektashism orders and even he was appointed to the post of Dedeababalık. However, neither the Jalwatis nor the Bektashis had accepted him. He died in 1197 [1718]. After his death, the Hasimiyyas, which was established by the followers of Haşim Baba, was related to him. Haşim Baba spented his life on preaching and Sufi order services, the influences of Celvetism, Bektashism .

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

Order No MSS_108

Euro 2 300





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

Tuhfetü'l-Haremeyn On Pilgrimage to Mecca and Medina

Manuscript in Ottoman Turkish

Due to chronogram written in 1093 [1683]
No name of a copyist mentioned,
possibly written by Nabi himself.
328 pp., 23 x 16 cm.

Nâbi, actually Yūsuf Nābī; born 1642 in Şanlıurfa (Ruhā); died 10 April 1712 in Istanbul; was an Ottoman poet of the 17th / 18th century and one of the dominant poet personalities of his time. Nâbi belongs to the group of Dīwān poets. In a total of ten works, four of which are in prose, he takes a critical look at the social reality of his time. A collection of poems in Persian is considered lost. He compiled a dīwān of his early poems in Istanbul. During his time in Aleppo, a second dīwān was created at the request of the governor of Syria, Silâhdâr İbrâhîm Pascha (1705–1708), to which Nâbi used a qasīda to praise the unity of God (tauhīd).

Researchers give two different dates for the completion of the Tuhfetül haremeyn, depending presumably on the chronogram for the narrative. While Levend and Karahan state that Nabi completed his narrative in 1094 [1683] Gibb, Rieu claim that it was in 1093 [1682]. The chronogram in the calculation of the manuscript also says 1093: The copies of the Tuhfetül haremeyn do not give a single date beneath the chronogram upon which all researchers can agree.

The dates for the chronogram in the copies of the Tuhfetül haremeyn in the Süleymanlye library, the John Rylands Library of Manchester University, Cambridge University Library and the British Library bear varying dates including 1084, 1085, 1089, 1090, 1092 and 1093, and 1095.

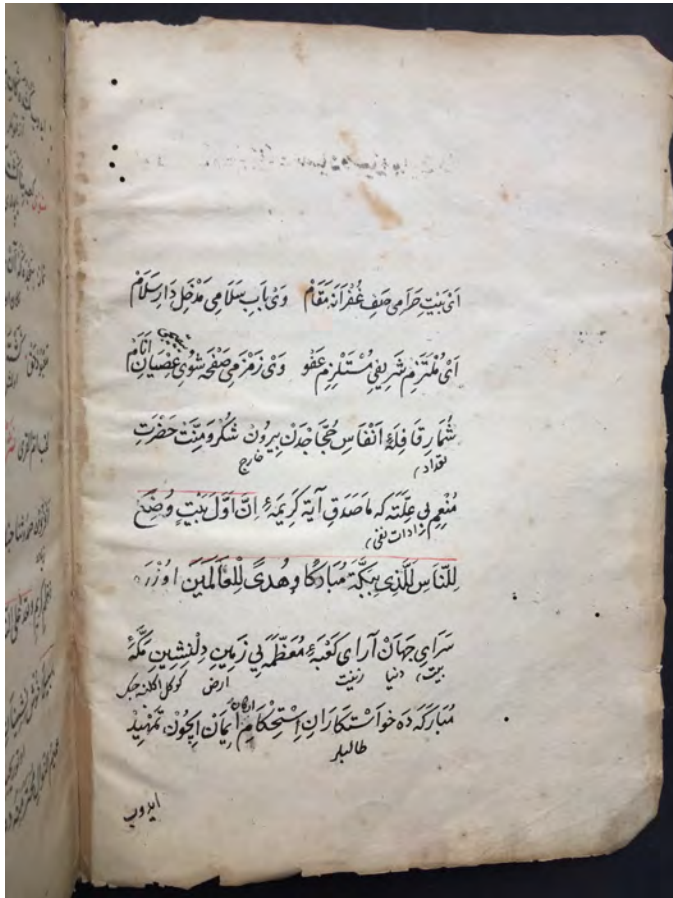
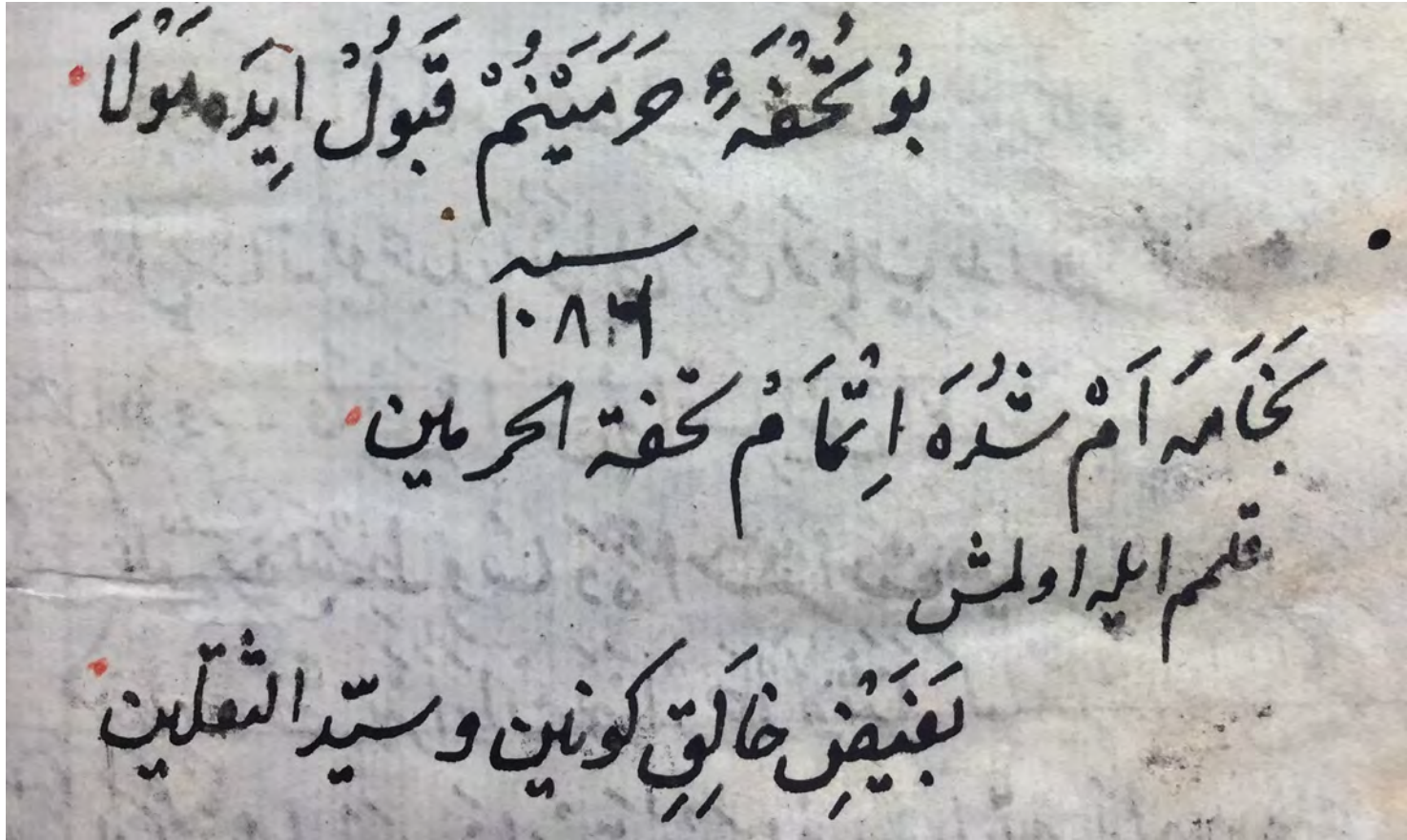
The calculation of the chronogram of this copy says: Bu (8) Tuhfe-i (493) haremeynim (348) kabul (138) ide (20) Mevla (86). This results in the year 1093. The written numbers 1089 indicate the year of the beginning of his journey.

The concluding sentence on the last page suggests that Nabi may have written the manuscript himself: *"İtman-ı Tuhfe-i Haremeyn kalemim ile olmuş bi feyz-i Halikî Kevneyn ve Seyyidü'l Sakaleyn"* [The completion of the Tuhfe-i Haremeyn with my pen came with the permission of the Creator of the World and the Hereafter and the Lord of the Two Worlds].

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

Order No MSS_109

Euro 24 000





Muhammad Imam Birgivi,
928 - 980 [1522 – 1573]
and Şeyh 'Aliyyü's- Sadrî el-Konevî,
died 1114 [1702]

(1) Vasiyetnâme – The Last Will and Testament of Imam Birgivi
and

(2) Şeyh 'Aliyyü's- Sadrî el-Konevî's commentary on Birgivi's Testament

Two Manuscripts in Ottoman Turkish

(1) Copied by Sakir bin Mahmud, 1217 [1802]
156 leaves, 21 x 15 cm

and

(2) Copied by Ahmed es-Sehid Tahir Hac Mehmed Efendizade, 1133 [1720]
200 leaves, 20 x 13 cm.

ad 1:

Muhammad Imam Birgivi (27 March 1522 – 15 March 1573) was a Muslim scholar and moralist who lived during the height of the Ottoman Empire and whose texts are used to this day as manuals of spiritual practice throughout the Muslim world. His full name, in Arabic, is Taqî al-Dîn Muḥammad Ibn Pîr 'Alî al-Birkawî. Born Muḥammad ibn Pîr 'Alî, in Balıkesir, Ottoman Empire, in 1522, Muḥammad was sent to the capital Istanbul to study theology as a young man.

He studied law under the chief military judge (kazasker) of the Ottoman Empire, became a dervish and attached himself to a Sufi master of the Bayramiyyah order. After working as a judge for a short period in Edirne, Birgivi became an ascetic, resigned from his government post and returned his salary.

Imam Birgivi is known to be the author of some the twenty-seven works dealing with theology, the art of reciting the Qur'ân, dogmatics and various legal issues. He is most famous for his catechism in Turkish entitled Risale-i Birgivi, also known as the Vasiyetname, available in many printed editions, and translated into several European languages.

ad 2:

Şeyh 'Aliyyü's- Sadrî el-Konevî was one of the most influential thinkers in Sufi philosophy. He wrote a commentary on Birgivi's Vasiyetname. Several other authors have also produced commentaries on this work. One of these works is that of Şeyh 'Aliyyü's- Sadrî el-Konevî's, which is concerned primarily with issues of faith, worship, and ethics

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Mehmed Sâdık Erzincânî 1136 – 1209 [1723 - 1794]

Four Risales and a Letter of Dedication

Manuscript in Ottoman Turkish

4 Risales in 1 Vol. , 27 + 57 + 58 + 19 + 2 = 153 pp.,
19 x 14 cm.

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

Author of four risales (small texts in the form of a treatise on principles, rules and secrets of the Naqshibendi order. At the end a dedication in the form of a letter to his dervish colleague Mustafa, signed "Fukara Muhammad Sadık Erzurumî Derviş Sâdık Erzincânî, 1185 [1771].

1. Risâle-i Terbiyenâme.

Author's copy, dated 1185 [1771], 27 pp.

A treatise on Sufi customs, traditions and ethics.

2. Risâle-i Ma'rifetü'n-nefs

Author's copy, dated 1185 [1771], 47 pp.

In this treatise, people are divided into three groups as "ehl-i dünyâ", "ehl-i ukbâ" ve "ehlullah", and the nafs levels of each group are explained.

3. Risâle-i Mergûbe

Author's copy, dated 1192 [1778], 58 pp.

the treatise begins with his short autobiography in epistolary form; Then the theme of asking for forgiveness of the followers who are at different levels of Nafs is explained.

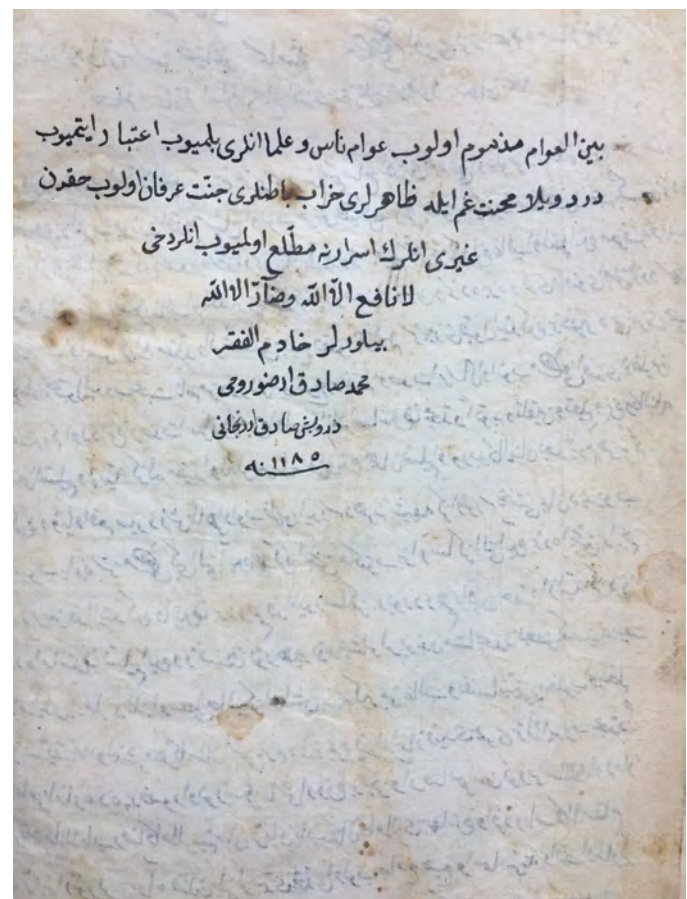
4. Risâle-i Mahbûb

Author's copy, dated 1194 [1780], 19 pp.

In this treatise, the four levels of the soul are referred to as city symbols under the titles of "nafs-i emmare"(soul of evil, sin and lust), "nafs-i levvame"(soul of repentance), "nafs-i mulhime"(soul of inspiration), and "nafs-i mutmainne" (soul of liberation from doubts, fears).

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John Lewis Burckhardt

Travels in Syria and the Holy Land

First Edition 1822

Published by John Murray, Albemarle Street, London
xxvi, 668 pp., 27.5 x 22.5 cm
Printed by William Nicol, Successor to W. Bulmer & Co.
Cleveland-row.
Restored half-leather binding using original cover.

Maps and illustrations as listed on page „Directions for Placing the Plates“:

1. Portrait of Burckhardt in his Arab Bernous, sketched at Cairo Feb. 1817 by H. Salt, Esq.
2. Map to accompany the travels of J. L. Burckhardt in Syria and the Holy Land. (foldout)
3. Map of the Haouran and adjoining districts constructed from the Observations and Drawings of J. L. Burckhardt. (foldout)
4. Valley of the Orontes near the Ancient Apameia.
5. Plan of the Ruins of Djerash.
6. Plan of the Ruins of Amman or Philadelphia.
7. Plan of the Lower Part of Wady Mousa.

Johann Ludwig Burckhardt (born 1784 in Lausanne, died 1817 in Cairo) was a Swiss traveller to the Orient. During his stays he called himself Sheikh Ibrahim ibn Abdallah. He is best known as the rediscoverer of the Nabataean city of Petra and the great temple of Abu Simbel. In addition, he was the first European to present a detailed description of the holy sites of Mecca and Medina.

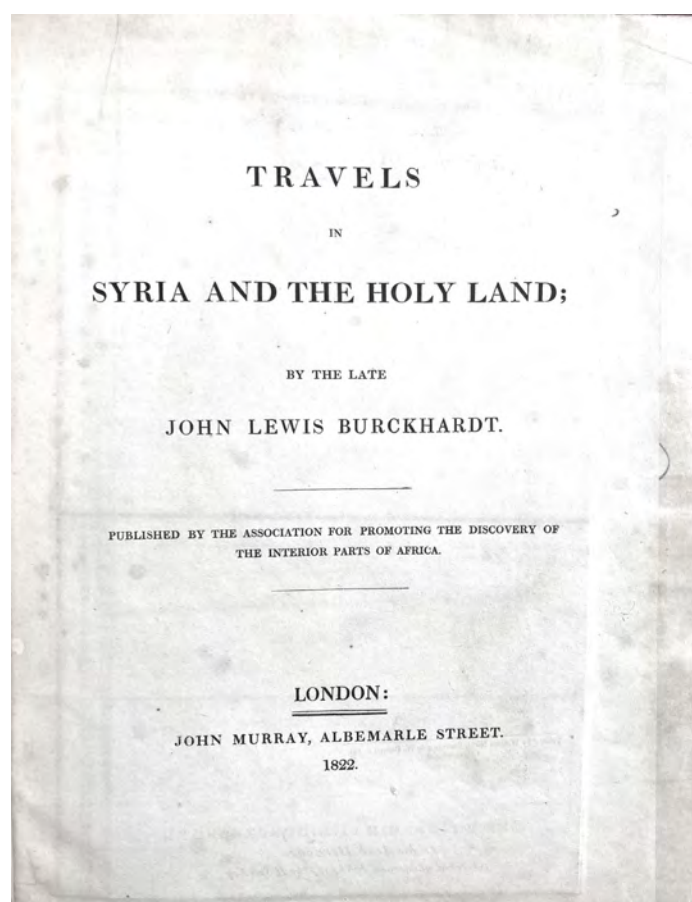
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Euro 3 000

DIRECTIONS FOR PLACING THE PLATES.

Head of Burckhardt,	-	-	-	-	-	to face Title.
General Map,	-	-	-	-	-	Preface.
Map of the Haouran,	-	-	-	-	-	page 51
Valley of the Orontes	-	-	-	-	-	146
Plan of the Ruins of Djerash,	-	-	-	-	-	264
Amman,	-	-	-	-	-	357
the Lower Part of Wady Mousa,	-	-	-	-	-	434

and not 248, as on the Plate.





Morocco – Fez & Marrakech: Souks, Buildings, Street Scenes, Ramadan Prayers

Historic Photography

Album with 27 Silver Gelatin Prints by E. Hoffmann
20 x14.5 cm
c. 1929

Beautiful example of a travel album that reproduces aspects of personal interest on a trip to Marrakech and Fez in 1929 to a good technical standard. Besides interesting shots of architecture, landscape and street scenes, the album contains many precise observations of special occasions such as the funeral of a child or the celebrations at the end of Ramadan.

Order No PHO_Alb

Euro 1 100



Tunis & Carthago: Mainly Islamic Architecture

Historic Photography

Album with 44 Large Albumin Prints
44 x 31.2 cm
c. 1890

Album with 44 large format, mostly Albumin prints with many architectural details of Carthago and Tunis, a third of which taken by Neurdein, Soler, Rives, and Albert.

Order No PHO_Alb

Euro 2 750



Egypt: Assuan, Luxor, Medinet Habu, Karnak, Thebes, Cairo

Historic Photography

Album with 81 Gelatine Prints by Anonymous
Photographers
27 x 20.8 cm
c. 1911

Well-preserved travel Album of 1911 focusing on Assouan, Philae, Luxor, Theben, Carnak and Cairo. Excellent amateur photographs highlighting important details in the Pharaonic sites and giving a lively impression of the circumstances in which the trip took place.

Order No PHO_Alb

Euro 3 200



Algeria: Architecture, Portraits, Street Life, Tents

Historic Photography and Postcards

Two Albums with 57 Albumen Prints, Photogravure, Heliotypie, and 54 Postcards
32.8 x 25 cm
c. 1890 – 1900

Insightful Album on Algeria from 1890/1900 with 57 mostly Albumen prints covering portraits, street views and scenery. Complemented by a rare collection of 54 postcards focused on the same subjects in a second Album.

Order No PHO_Alb

Euro 2 775



Félix Bonfils

Panorama de Jérusalem (Panorama of Jerusalem) Three part albumen print panorama, c. 1880.

Historic Photography

Three part albumen print panorama (84.5 x 21.7 cm)
backed onto linen.

Photographic title and numbers 298, 299, 300 in the
negative.

Fair condition, some fading where prints are joined

Panorama view of Jerusalem as seen from the Mount of Olives, with the dome of the Al-Aksa Mosque featuring prominently at the left.

Félix Bonfils (1831-1885) was a French photographer and writer who was active in the Middle East. Having served in a French army expedition in 1860 he left France for Lebanon in 1867 and established Maison Bonfils photographic studio.

Around 600 negatives were produced by Felix Bonfils, notably of Jerusalem, but also of Egypt, Syria, Greece and Constantinople. Today they offer valuable documentation of historic sites and monuments, of architecture and scenery, and of the people and their cultures.

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**Christiaan Snouck Hurgronje
(1857-1936)****Photograph No. III
Die Ka'bahsnouck****Historic Photography**

From Snouck Hurgronje's Bilder-Atlas zu Mekka,
taken in 1885.

Photo 21 x 16.8 cm (Passepartout 37.7 x 27.4 cm)

Following his PhD with de Goeje in Leiden and further studies with Nöldecke in Strasbourg Christiaan Snouck Hurgronje (1857-1936) went on an extended research trip to Jiddah and Mecca during the years 1884 and 1885. He converted to Islam during his stay and lived in the Holy City of Mecca from February until August 1885.

Snouck Hurgronje was the first European photographer in Mecca and the second photographer ever after the Egyptian Mohammed Sadiq Bey.

Upon return to the Netherlands he became lecturer at Leiden University. His two volume work on Mecca accompanied by an additional volume with photographs made him well-known just after its publication by Nijhoff in 1888/89.

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Quranic Verse from the Kiswah, the cloth covering the Kaaba in the Holy City of Mecca

Produced in Egypt, this piece of Kiswah dates back to the 1920s and was a present to a German scientist.

Verse 255 (Ayat al-Kursi) from Sura al-Baqara:
He knoweth (all) that is before them and (all) that is behind them, while they cannot compass it in knowledge.

Every year during the Hajj, the old kiswah is removed on the 9th day of Dhu al-Hijjah, cut into small pieces, and given to visiting Muslim pilgrims, dignitaries and organizations.

In the early 19th century Muhammad Ali of Egypt ordered the expenses for making the Kiswah to be met by his state treasury. Since then, Dar Al-Khurunfish a workshop in the Gamaleya district of Cairo had been selected for making the Kiswah, and continued this role throughout the reign of the Egyptian monarchy. After the takeover of the Hijaz region, and from 1927 onward, its manufacture was partially moved to Mecca and then fully moved in 1962, when Egypt stopped manufacturing.

Order No OBJ_117

Euro 2 400

