

**ARABIC, PERSIAN AND TURKISH MANUSCRIPTS  
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**BEING AN ABRIDGED TRANSLATION OF**

**H.O. Fleischer:  
CODICES  
ORIENTALIUM LINGUARUM  
QUI IN BIBLIOTHECA SENATORIA CIVITATIS  
LIPSIENSIS ASSERVANTUR**

**BY**

**BORIS LIEBRENZ**

Dedicated to the memory of  
Prof. Holger Preisler

## Lexicography

### I [331-332]

TITLE: Kitāb al-maṣādir [GAL I, 288]

AUTHOR: Abū ‘Abdallāh al-Ḥusayn Ibn Aḥmad al-Zawzanī [d. 486/1093]

DATE: Jumādā II 888 (1483)

LANGUAGE: Arabic and Persian

DESCRIPTION: Small folio; ff. 124; old, strong and upright naskhī; on Oriental paper.

CONTENTS: Two introductory Persian verses read: “Whoever examines these books, they shall know every single part of it. For the philologists of this world say: Infinitives are the books’ king.” Followed by 23 chapters on the forms of the Arabic infinitive nouns (maṣādir), given in their Arabic form with a Persian explanation but deliberately omitting references.

COMMENTS: The codex has more recently been collated, provided with diacritics and augmented, which is mentioned in margins like **بلغت المقابلة** and **صحح الباب**. The newer script can be distinguished easily.

INCIPIT: الحمد لله على سوابغ الآلية المتسابقة أفواجاً، وسوابغ نعمائيه المتلاحقة أزواجاً

### II [332-333]

TITLE: Muqaddimat al-adab [GAL I, 291]

AUTHOR: Maḥmūd Ibn ‘Umar al-Zamakhsharī [467/1075 – 538/1144]

DATE: First part completed at the end of Muḥarram 867 (1462), the second in 1059 (1649).

LANGUAGE: Arabic and Persian

DESCRIPTION: 4°; ff. 200; combination of two parts: the first written on smoothed Oriental, the latter on European paper.

CONTENTS: 1. Preface, in which king [Qizil Arslan] Atsiz [Ibn Muḥammad] (d. 551/1156), as an outstanding patron of the Arabic language, is said to have ordered the present manuscript to be written in his library.

2. The Arabic-Persian lexicon, usually presenting five classes of words, but here only the verbs and the nouns are covered. The first part, ff. 3v. - 60v., deals with the nouns and is about 200 years older. It is divided in 65 abwāb that are arranged thematically, beginning with time and its division, heaven, air and natural phenomena, earth, stones and metals, roads and itineraries, water and its inhabitants, plants, fruits and herbs, parks and flowers, gardens and vegetables etc. The second part, ff. 61v. – 200v., is divided into 24 abwāb which follow the different morphological structures of verbal stems.

COMMENTS: Dedicated to the Khwārazmi king Muḥammad Atsiz (d. 551/ 1156). The Arabic preface is supplemented with a Persian translation written in red color under the line. In the main text, Persian margins are rubricated throughout the first part, but written with black ink in the second.

INCIPIT: Preface الحمد لله الذي فضل على جميع الألسنة لسان العرب كما فضل الكتاب المنزل به على سائر الكتب

Persian translation: سپاس خداي را آن خدای که افزون کرد بر همه زبانها زبان تازيرا چنانک افزون کرد کتاب فرو اورده بر اين زبان بر ديگر کتابها

باب وقت. أوقات. حين. فينة. أحيان. أجل. آجال. آوان. آونه. إبان. أبابين. دهر. دهور. ادهر. حقبه.

Second part هناطعام. يهننه. ويهنوه. وهننه. يهنوه. هنوا. وهنا.

### III [333-334]

TITLE: Niṣāb al-muta'allim

AUTHOR: Badr al-Dīn Abū Naṣr Muḥammad al-Rajī al-Farahī

DATE: beginning of Jumādā II. 961 (1554)

COPYIST: Ḥusayn Ibn 'Alā' al-Dīn Dādārazī

LANGUAGE: Persian

DESCRIPTION: Large 8°; ff. 96; old nasta'līq on Oriental paper.

CONTENT: A commentary on Niṣāb ṣibyān, written by the author for his grandson, explaining the most common Arabic words included in verses of various metres in Persian.

COMMENTS: The copyist says in a Persian subscription: "The present copy was finished in the school of Sārī when I was the disciple of Muḥammad Anzātī (انزاتی); after the provincial prefect (حضرت نواب کامیاب), Amīr 'Abdallāh Khān, son of Amīr Sulṭān Maḥmūd, grandson of Amīr 'Abd al-Karīm, had ordered me to Sārī to teach the children. But as these children are so full of vice and I could do nothing to make their violence and strength more subtle, I hope that this is not attributed to my ignorance (as I did know the viciousness, but a remedy I did not have)."

Another subscription to the right reads: "I used to teach his children at the same time and by order of the Prince and the shaykh I read them the book Irshād-e fiqh."

The third subscription gives the name of the copyist and the date.

INCIPIT: حمد وثنای نا محدود، وشکر سپاس نا معدود، مر حضرت علیه معبود، وکریم واجب  
الوجودی را که الخ

### IV [334]

TITLE: Mawāzīn al-lugha

AUTHOR: Anonymous

LANGUAGE: Arabic – Turkish.

DESCRIPTION: Small 4°; ff. 122; naskhī. The larger Arabic words are written horizontally and are superscribed by smaller Turkish words in oblique lines. The text is garbled on both sides.

CONTENTS: fragment of the work from chapter الدال, which contains the words beginning with ب whose second letter is ا د, until the word وصب; the individual paragraphs are in itself arranged according to this pattern, the first vowel always being fatha, then kasra and damma.

INCIPIT: بخت دوه ودوری صو ودولت المضمومة بخل بخیل لقی بخور ثونسی ورمک وای فوقی بخار  
جلمکدن وغیردن چقن بوغ بختی اکی ارجلو بسرک بختیه دشی دسرک

### V [334]

TITLE: [Tarjumān al-ṣiḥāḥ (?)] (GAS VIII, 223)

AUTHOR: Muḥammad Ibn Mustafā al-Wānī, called Wānqulī

LANGUAGE: Arabic – Turkish

DESCRIPTION: Small 4°; ff. 6; naskhī.

CONTENTS: Arabic-Turkish Lexicon; fragment, garbled on both sides, extending from النعر  
النون as far as والنعره.

## Grammar

### VI [334-335]

DESCRIPTION: 4° minor ff. 92; naskhī.

LANGUAGE: Arabic – Turkish

1) ff. 1v–85v

TITLE: al-Shāfiyyah [GAL I, 305]

AUTHOR: [‘Uthmān Ibn ‘Umar] Ibn al-Ḥāḥib [570/1174 – 646/1249]

DATE: 10. Shawwāl 1086 (1675)

COPYIST: صالح بن محمد لشنوی

LANGUAGE: Arabic – Turkish

COMMENTS: Penned in Fünfkirchen (في شهر پیچوی) [=Quinqueecclesia, nowadays Peč] in the madrasa founded by **ديقو والى حسن پاشا**; Arabic margins throughout the text; Turkish interpretations interpolated.

INCIPIT: following the basmala

**سألنى من لا يسعنى مخالفته بندن سؤال ايتدى يعنى طلب ايتدى شول كمنسه كم اكا مخالفت ايتكم بكا**  
**جانز دكلدر**

Beginning of the commentary:

**التصريف علم باصول يعرف بها احوال ابنية الكلم**

2) ff. 86v – 92r

DATE: 1084 (1673/74)

LANGUAGE: Arabic

CONTENTS: Arabic commentary on the public call for prayer, its origins, procedure and significance.

INCIPIT: **الحمد لله الذى جعل النداء جزءاً من شعائر الاسلام و تذكرة لعباده الحاضرين**

### VII [335]

TITLE: Marāḥ al-arwāḥ [GAL II, 21] together with [Sharḥ marāḥ al-arwāḥ] [GAL S II, 14]

AUTHOR: Aḥmad Ibn ‘Alī Ibn Mas‘ūd [beginning 8<sup>th</sup> ct.] and Aḥmad Dunquz [15<sup>th</sup> ct.]

DATE: 1049 (1639/40)

LANGUAGE: Arabic

DESCRIPTION: 4° minor; ff. 150; nasta‘līq.

CONTENT: The work of Ibn Mas‘ūd on inflection with the commentary of A. Dunquz inserted in the text or in margins. It is divided into seven abwāb of seven words each, organized as follows: al-ṣaḥīḥ ff. 5r-79v, al-muḍā‘af ff. 79v-95r, al-mahmūz ff. 95r-109v, al-mithāl ff.109v-114r, al-ajwaf 114r-131r, al-nāqīṣ 131r-147v, al-lafīf 147v-150v. In each paragraph 9 verb and noun forms are given: ism al-maf‘ūl, ism al-fā‘il, al-naḥī, al-amr, al-mustaqbal, al-māḍī, ism al-āla, ism al-makān, and ism al-zamān; at the end eight fuṣūl (sections) on the derivation of the infinitive.

COMMENTS: Arabic interlinear and marginal notes on both works up to fol. 81v.

INCIPIT: Beginning of the commentary **اللهم يا مصرّف القلوب صرّف قلوبنا نحو رضائك**

Beginning of Marāḥ al-arwāḥ after basmala **قال المفتقر الى الله الودود, احمد بن مسعود, غفر الله له ولوالديه, واحسن اليهما واليه, اعلم انّ الصرّف ام العلوم والنحو ابوها**

**VIII** [335]

TITLE: Marāḥ al-arwāḥ [GAL II, 21]

AUTHOR: Aḥmad Ibn 'Alī Ibn Mas'ūd

DATE: End of Ṣafar 1035 (1625) in Constantinople.

COPYIST: 'Alī Ibn Yūnus

LANGUAGE: Arabic

DESCRIPTION: 4° minor; ff. 102; naskhī.

CONTENT: The same work as VII but without the commentary.

COMMENTS: Interlinear and marginal notes, but few.

**IX** [335-336]

DESCRIPTION: 8° major; ff. 107; nasta'liq; composed of two books.

LANGUAGE: Arabic

1) ff. 1v-47r

TITLE: Marāḥ al-arwāḥ [GAL II, 21]

AUTHOR: Aḥmad Ibn 'Alī Ibn Mas'ūd

CONTENT: The same work as VII but with some notes from the Sharḥ Ḥasan Pāsha.

2) ff. 48v-65v

TITLE: Unknown

AUTHOR: Anonymous

DATE: 978 (1570/71)

CONTENT: Explanation of the inflection (al-ṣarf)

COMMENTS: Some Turkish notes in margins.

INCIPIT: الحمد لله رب العالمين ... اعلم ان الصّرف في اللغة التغيير وفي الصناعة تحويل الاصل  
الواحد الى امثلة مختلفة لمعان مقصودة لا تحصل الا بها

3) ff. 65v-83r

TITLE: Kitāb al-maqṣūd

AUTHOR: Anonymous

CONTENT: Another compendium on inflection (al-ṣarf).

INCIPIT: الحمد لله الوهاب ... فان العربية وسيلة الى العلوم الشرعية, واحد اركانها التصريف لانه به  
يصير القليل من الافعال كثيرا

4) ff. 83v-91v

TITLE: Kitāb binā' al-amthila

AUTHOR: Anonymous

DATE: Unknown

LANGUAGE: Arabic

CONTENT: On 35 morphological forms of the verb as follows: 1) six forms with three radicals 2) twelve forms derived from 1) by means of additional letters (ما زاد على الثلاثي) a) three words with one letter added b) five with two letters added c) four with three letters added 3) words with four radicals like فعل 4) six forms similar to four-radical verbs (الملحق) 5) three forms derived from the four-radical verb by addition of a) one letter and b) two letters 6) five forms like the four-radical verbs and with one letter added (ملحق تدرج) 7) two forms like the verb اخرنجم (ملحق اخرنجم). Afterwards it elucidates the seven forms of sane and irregular verbs and explains how to distinguish them.

COMMENTS: The writer of the codex's major part orders the last words of fol. 91r in a wedge-shaped manner as if to end the book; the following script is of lesser quality.

INCIPIT: الحمد لوليّه ... اعلم ان ابواب التصريف خمسة وثلثون بابا سنّة منها للثلاثي المجرد

5) ff. 92v-107v

AUTHOR: Anonymous

CONTENT: List of all forms of the sane verb and its derivations.

COMMENTS: Many notes in Arabic and Turkish that explain the meaning of certain words.

## X [336-339]

DESCRIPTION: Wide 8°; ff. 118; collection of six books, each written by a different hand, partly in naskhī, partly nasta'īq; notes in margins and between lines throughout the text.

LANGUAGE: Arabic – Turkish – Persian

1) ff. 1v-27r

TITLE: Kitāb al-mas'ūd

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Compendium of al-ṣarf.

COMMENTS: Written for the instruction of one of Sulaymān's I children. The author assures his adept (whom he calls **أيها السلطان الكريم**) of the value of learning and scholarship, for a king without knowledge is like a horse without bridle. Grammatical part with the same structure as VIII, 4 (Sic.), thereafter six forms of the sane verb with three radicals with conjugation and derived nouns followed by the same with four-radical verbs.

INCIPIT: Dedication الحمد لله المسيح المحمود ... فاتى جمعت المصادر والافعال المشتقة منها بالاذعان وكتبت صيغة المجردات مع المعان. واتيت بامثلة المزيادات للايضاح والانكشاف التام. وبينت القواعد الازمة من الاعلال والادغام. وعينت بناء ابوابه بالامكان. حتى تيسر الحفظ على لسان أدكى لبصبيان. من اكرم الانسان. اعنى ثمرة الفواد لسُلطان سليمان خان

Grammatical instruction واعلم ان الافعال المستعملة فى الفاظ العرب خمسة وثلثون بابا وهى على ضربين مجرد ومزيد

2) ff. 28v-42r

TITLE: Tadhkirat jawāmi' al-adawāt

AUTHOR: Muḥammad Ibn Aḥmad Ibn Maḥmūd

LANGUAGE: Arabic

CONTENT: Arabic commentary on particles and pronouns divided in fuṣūl; mixed with some notes concerning logic, grammar, rhetoric, lexicography and Qur'ān interpretation.

COMMENTS: Fleischer comments: "There are many good thoughts in this book, not only carelessly repeated, but inquiring into the very subtle degrees of language; nonetheless, an order of topics is not apparent."

INCIPIT: الحمد لله الذى جعل علم الاسلام مدارا لاصل الكلام ... اعلم انه يجب على طلبه العلم وطنايه ان تحفظ الادوات من الحروف ليتأتى الوصول الى معانى الكلام ويتيسر الادراك لمباني الاصول

3) ff. 43v-45r

TITLE: Risālat al-ghālib wa-l-maghlūb [Leiden III, p. 600]

AUTHOR: Anonymous

LANGUAGE: Turkish

CONTENT: Turkish preface. Then Aristotle tells Alexander of a book he has written

(كتاب التياسه[السياسه] فى تدبير الرياسه) with whose help he will be unbeatable. He instructs Alexander to transform the letters of his and his opponents' names into numbers, compare them and thereby find out about the winner of the battle. Whenever his name turns out to be the minor one, he should let one of his officers with a more matching name command the army. Following two verses of the Caliph 'Alī

وفى الزوج والأفراد يسمو أقلها وأكثرها عند التخالف غالب  
ويغلب مطلوب اذا الزوج يستوى وعند استواء الفرد يغلب طالب

which is then explained in Turkish as follows: 1. The verse means: Once the names are converted, one shall subtract nine as often as possible; if the remaining numbers are both even or odd the lower one wins. 2. If one is even and one odd the higher one succeeds. 3. If of both names the same even number remains, the winner is the one whose opponent ordered the counting. 4. With the same odd number remaining, the winner is the one who arranged for the counting. The name matches are laid down in a table at the end, for a better understanding of the king.

INCIPIT: اسكندر يونانى كه اكثر ربع مسكونه تيغ خونبار ولواء ظفر اثار ايله حكم ايلمشدر هرگز  
اوستادى ووزيرى وصاحب راي وتدبيرى حكيم ارسطو رايندن بيرون ايشن اشلمزدى

4) ff. 46v-58v

TITLE: Naẓm al-asāmī

AUTHOR: Anonymous

LANGUAGE: Turkish – Persian

CONTENT: A poem that translates Persian words by annexed Turkish explanations. The words are ordered only according to metre and rhyme without any further apparent logic.

COMMENTS: A specimen of the structure is given in the catalogue.

INCIPIT: چو بسم الله پس الحمد لله ديالم هم توكلنا على الله

5) ff. 60v-84v

TITLE: Sayr al-kawākib al-samā'iyya bi-sa'd al-dawla al-sharīfa al-Sulaymāniyya

AUTHOR: Muṣṭafā Ibn 'Alī, known as Sīdī 'Alī-zāda

LANGUAGE: Turkish – Arabic

CONTENT: Astronomic, civil and religious time. An appendix on ghālib wa-maghlūb (cf. X, 3), the same with ṭālib wa-maṭlūb (i.e. if ṭālib is stronger, maṭlūb, being a desired person or thing, will follow), then on اعدا ودوست where the numbers indicate the amount and duration of love or hatred.

COMMENTS: According to the manuscript the author was responsible for indicating time (muwaqqit) in the mosque of Selim in Constantinople; dedicated to Sulaymān I by the author; text interrupted at fol. 84v.

INCIPIT: الحمد لله الذى جعل فى السماء بروجاً وزينتها للناظرين وجعلها سقفا محفوظا، وتبارك الله  
احسن الخالقين الخ بعده بو عبد ضعيف، المحتاج الى رحمة ربه اللطيف، مصطفى بن على، الموقت  
بالجامع الخاقانى السلمى، بوآه الله الملك العلام، دار السلام، ايدر كه الخ

6) ff. 85v-117r

TITLE: Rawnaq bustān

AUTHOR: Anonymous

CONTENT: Treatise on gardens and their cultivation divided in fuṣūl as follows: 1. ff. 86v-88v on the soil and its fertilization 2. ff. 88v-101r when and how the single plants shall be seeded 3. ff. 101r-106r on reproduction and its instruments 4. ff. 106r-112r on diseases; Appendix ff. 112r-115r on certain fruits and the prevention of pests and finally ff. 115r-117r on the use and virtues of single fruits and how to make vine out of apples and pears.



INCIPIT: حمد بی پایان وشکر فراوان, خالق زمین وآسمان, ورازق انس وخان, حضرتنه كه خاك  
پاکی كزیدهء چار عناصر, ونخل آدمی آندن ظاهر ایدوب, فروع انبیاء كبار, وهر برندهء میوخء حكمت  
بی شمار, ایله پر بار, ایلدی الخ

**XI** [339]

TITLE: al-Maṭlūb [fī sharḥ al-Maqṣūd]

AUTHOR: Anonymous

DATE: Sha‘bān 982 (1575)

COPYIST: Ḥusayn Ibn Muṣṭafā

LANGUAGE: Arabic

DESCRIPTION: 4°; ff. 90; nasta‘līq.

CONTENT: Commentary on al-Maqṣūd (cf. IX, 3) alongside this work’s text; enriched with notes from several books (al-Durr al-manqūd, an-Nuqūd fī sharḥ al-Maqṣūd, Talwīḥ, Qamariyya, Sharḥ shukriyya, al-Ifṣāḥ fī sharḥ al-Misbāḥ, Sharḥ al-īdāḥ, Sharḥ riḍā and Iṣbāḥ) throughout the text in margins.

COMMENTS: Two writers of the margins are **حسن چلبی** and **دانیال**

INCIPIT: الحمد لله المتعالی عن الاخبار الاجلة العلومیة, القادر على احاضة النفوس المطفوحة من  
انواع البلیة الخ

**XII** [339]

TITLE: Qawā‘id al-ṣarf

AUTHOR: Anonymous

DATE: 1062 (1653)

LANGUAGE: Arabic

DESCRIPTION: 4°; ff. 72; partly nasta‘līq, partly naskhī.

CONTENT: Laws of grammatical flexion; divided in ff. 1v-7r basic introduction on technical terms of grammar, ff. 7r-16v first chapter on forms of nouns and verbs, ff. 16v-30v second chapter on the sane verb, ff. 31r-36v third chapter on verbs R<sub>2</sub>=R<sub>3</sub>, ff.36v-44r fourth chapter on the verba hamzatae, ff. 44r-72r chapter five on the weak verbs.

INCIPIT: الحمد لمن تفرّد بجمیل الاسماء والافعال, وتوحد بتصریف الاحوال, فی الماضي والاستقبال

**XIII** [339-340]

TITLE: Majma‘ al-amthāl

AUTHOR: Anonymous

COPYIST: Muḥammad Ibn al-Rasūl from Sivas

LANGUAGE: Arabic – [Turkish]

DESCRIPTION: Big 8°; ff. 19; nasta‘līq.

CONTENT: Examples of etymological and grammatical issues and the explanation of their etymology.

COMMENTS: Written in the town of nowadays Sīwās [Sivas] in Armenia Minor [modern Turkey]. [An appendix on ff. 18v – 19v contains morphological paradigms of Arabic roots with Turkish explanatory texts. The last page, fol. 20, serves as a flyleaf and is a fragment taken from an Ottoman decree or official letter.]

INCIPIT: الحمد لله خالق الكونين, والصلوة على نبيّ الفريقين, وعلى آل رسول الثقلين, وعلى اصحاب  
همام الحرمین, وبعد فانّ الافعال تنقسم الى قسمين ثلاثی وربعی مجردین ومزیدین الخ

**XIV** [340]

DESCRIPTION: 8°; ff. 62; nasta‘līq on Oriental paper; the first and last three folios contain notes on various subjects [in Arabic and Turkish: traditions, lexical definitions, grammar and scribal exercises].

LANGUAGE: Arabic

1) ff. 1v-30r

TITLE: al-Kāfiyya

AUTHOR: Jamāl al-Dīn Abū ‘Amr Ibn ‘Uthmān Ibn ‘Umar Ibn Abī Bakr Ibn al-Ḥājib

DATE: 938 (1531/2)

CONTENT: On Arabic syntax.

COMMENTS: The entire work is penetrated by very dense and compressed notes between the lines and in margins, their sources are listed in the catalogue.

INCIPIT: قال ... ابن الحاجب الكلمة لفظ وضع لمعنى مفرد الخ

2) ff. 30v-54v

TITLE: al-Miṣbāḥ [fi l-naḥw]

AUTHOR: Nāṣir Ibn ‘Abd al-Sayyid al-Muṭarrizī

COMMENTS: Very many notes throughout the text, their sources are listed in the catalogue; one of the interpreters is named Ḥājjī Bābā.

INCIPIT: اما بعد حمد الله ذى الانعام, جاعل النحو فى الكلام, كالمح فى الطعام

3) fol. 55r

TITLE: Varia

AUTHOR: Anonymous

CONTENT: Thirteen examples where انّ has to be spelled ’inna and seven where it must be ’anna; furthermore two verses to memorize the distinction between naḥwa [the adverb] and naḥw [the noun]; then verses with the same objective for jānib, miqdār, mithl and naw’an; and finally what distinguishes al-‘adl and al-ishtiqaq.

4) ff.55v-62v

TITLE: Centum regentes [= al-‘Awāmil al-mī’a]

AUTHOR: [Abū Bakr ‘Abd al-Qāhir Ibn ‘Abd al-Raḥmān] al-Jurjānī

DATE: 939 (1532/3)

CONTENT: [A treatise on the hundred grammatical regents.]

COMMENT: Notes, but without indication of the author.

INCIPIT: الحمد لله رب العالمين ... فانّ العوامل فى النحو الخ

**XV** [340]

DESCRIPTION: 12°; ff. 123; naskhī tending to nasta‘līq.

LANGUAGE: Arabic

1) ff.1v-52r

TITLE: al-Kāfiyya (cf. XIV, 1) [GAL I, 303]

AUTHOR: Abū ‘Amr Ibn ‘Uthmān Ibn ‘Umar Ibn Abī Bakr Ibn al-Ḥājib

DATE: Middle of Dhū l-Ḥijja 947 (1541)

COPYIST: ‘Alī Ibn Walī

[CONTENTS: Introduction on syntax.]

COMMENTS: Some notes.

2) ff. 53v-108r

TITLE: al-Misbāḥ [fi 'l-naḥw] (cf. XIV, 2) [GAL I, 293]

AUTHOR: Nāṣir Ibn 'Abd al-Sayyid al-Muṭarrizī [538/1144 – 601/1204]

DATE: 947 (1541)

[CONTENT: Excerpts from al-Jurjānī's works.]

COMMENTS: Notes taken from Ḍaw', Sharḥ iftitāḥ and Iṣbāḥ.

3) ff. 109v-123r

TITLE: [al-'Awāmil al-mī'a] [GAL I, 287]

AUTHOR: [Abū Bakr 'Abd al-Qāhir Ibn 'Abd al-Raḥmān] al-Jurjānī [d. 471/1078]

DATE: 959 (1552)

COMMENTS: Some notes.

## XVI [340-341]

DESCRIPTION: Large 8°; ff. 107; naskhī; written on Oriental paper.

LANGUAGE: Arabic

1) ff. 1v-54r

TITLE: al-Kāfiyya (cf. XIV, 1) [GAL I, 303]

AUTHOR: Jamāl al-Dīn Abū 'Amr Ibn 'Uthmān Ibn 'Umar Ibn Abī Bakr Ibn al-Ḥājib

DATE: Jumādā II 897 (1492)

COPYIST: Sulṭān Aḥmad Ibn Muḥammad Ibn Muḥammad-Shāh Ibn Muḥammad Ibn Ūruj

(تکتمش رایسی) -Bek Ibn Tukatmish Rā'isī (اورج)

COMMENTS: Notes from sources that are listed in the catalogue.

2) ff. 54v-55r

TITLE: Varia [in Persian and Arabic]

3) ff. 55v-80r

TITLE: al-Misbāḥ [fi 'l-naḥw] (cf. XIV, 2) [GAL I, 293]

AUTHOR: Nāṣir Ibn 'Abd al-Sayyid al-Muṭarrizī

COMMENTS: Written by three hands; notes from sources listed in the catalogue.

4) ff. 80r-80v

TITLE: Unknown

AUTHOR: Anonymous

CONTENT: The ten difficulties of the first five words of al-Kāfiyya, but the fragment proceeds only to number five.

INCIPIT: الاشكال عشرة قوله الكلمة لفظ وضع لمعنى مفرد فيه عشرة اشكال الخ

5) ff. 81v-84v

TITLE: al-Wāfiyya fī sharḥ al-Kāfiyya [GAL I, 303; S I, 532]

AUTHOR: [Rukn al-Dīn Ḥasan Ibn Muḥammad al-Astarābādī] [d. 715/1315 or 718]

COMMENTS: Fragment, garbled on both ends; extending from what is ff. 4v-5r in codex XX of this collection.

INCIPIT: The fragment begins with الاعراب ما اختلف آخره به الخ and proceeds until جمع المذكر السالم وأولو وعشرون واخواتها بالواو والياء

6) ff. 85v-107v

TITLE: Unknown

AUTHOR: Anonymous

CONTENT: Commentary on the preface of al-Misbāḥ. [Fol. 85r has notes in Arabic and Turkish.]

INCIPIT: اما بعد اما كلمة متضمنة لمعنى الشرط فلذلك لزم دخول الفاء فى جوابها لزوما اكثرية لا كليا

## **XVII** [341]

DESCRIPTION: Small 4°; ff. 139; naskhī.

LANGUAGE: Arabic

1) ff. 1v-50v

TITLE: al-Kāfiyya (cf. XIV, 1) [GAL I, 303]

AUTHOR: [Abū ‘Amr Ibn ‘Uthmān Ibn ‘Umar Ibn Abī Bakr Ibn al-Ḥājjib]

COMMENTS: With notes.

2) ff. 51v-98r

TITLE: Unknown (cf. XVI, 6)

AUTHOR: Anonymous

CONTENT: Commentary on the preface of al-Misbāḥ; interpretations of Sūra 5/28 and a verse of Abū l-Ṭayyib; on the religious necessity of grammatical studies, the meaning of the word al-naḥw, the goal of such studies, their origin and progress among the Arabs. The implementation of grammar is attributed to the caliph ‘Alī, of whom Abū l-Aswad al-Du‘alī is said to have learned it. An explanation of the name Du‘alī (الدُّئَلِيّ) on fol. 56 in margin.

COMMENTS: Many notes from the commentary of Sīdī ‘Alī-zāde are found in the margins and between the lines.

INCIPIT: الحمد لله الذى لا يبلغ كُنْهَه جادٌ ... اما بعد فهذه اوراق لاعرب ديباجة المصباح من فوايد غرايب المفتاح الخ

3) ff. 99v-129r

TITLE: al-Misbāḥ [fi ‘l-naḥw] (cf. XIV, 2) [GAL I, 293]

AUTHOR: [Nāṣir Ibn ‘Abd al-Sayyid al-Muṭarrizī (538/1144 – 601/1204)]

COMMENTS: With notes taken from Sharḥ ‘Alī-zāde, Iftitāḥ, Sharḥ Ḥājjī Bābā.

4) ff. 129r-139v

TITLE: [al-‘Awāmil al-mī’a] [GAL I, 287]

AUTHOR: [Abū Bakr ‘Abd al-Qāhir Ibn ‘Abd al-Raḥmān] al-Jurjānī [d. 471/1078]

## **XVIII** [341]

DESCRIPTION: Large 8°; ff. 24; nasta‘līq.

LANGUAGE: Arabic

1) ff. 1v-18r

TITLE: al-Misbāḥ [fi ‘l-naḥw] [GAL I, 293]

AUTHOR: Nāṣir Ibn ‘Abd al-Sayyid al-Muṭarrizī [538/1144 – 601/1204]

DATE: 1046 (1636/7)

2) ff. 19v-24r

TITLE: [al-‘Awāmil al-mī’a] [GAL I, 287]

AUTHOR: [Abū Bakr ‘Abd al-Qāhir Ibn ‘Abd al-Raḥmān] al-Jurjānī [d. 471/1078]

DATE: 1046 (1636/7)

### XIX [341-342]

TITLE: al-Wāfiyya fī sharḥ al-Kāfiyya [GAL I, 303; S I, 532]

AUTHOR: Rukn al-Dīn Ḥasan Ibn Muḥammad al-Astarābādī [d. 715/1315 or 718]

DATE: 4. Muḥarram 1086 (1675)

COPYIST: Aḥmad Ibn Timur Dede

LANGUAGE: Arabic

DESCRIPTION: Large 8°; ff. 137; nasta‘līq.

CONTENT: After a thorough commentary on al-Kāfiyya, the author wants to give only a short explanation of the words and phrases of the text which is followed by a sketchy analysis of the speech. However, he explains its reasons and institutions in detail.

COMMENTS: Notes added until ff. 15r; the individual parts of al-Kāfiyya are interrupted with الخ after which the commentary starts by qawluhū written in red ink.

INCIPIT: Of the preface سميته بالوافية في شرح الوافية لكونه وافيا لحلّ الفاظه وشرح معانيه

Of the commentary احمد الله على عظمة جلاله, حمد غريق بمطالعة جماله

Of the dedication جعلته لرسم خدمة الامير الكبير, العالم الفاضل الكامل, سلالة الامراء والوزراء ...  
يحيى بن المخدوم المعظم ... ابراهيم بن يغروش بيلكا ملك الختنى ... بسبب اشتغاله بهذا الكتاب, الذي هو دستور في هذا الفن الاولى الابواب

### XX [342]

TITLE: [al-Wāfiyya fī sharḥ al-Kāfiyya] [GAL I, 303; S I, 532]

AUTHOR: [Rukn al-Dīn Ḥasan Ibn Muḥammad al-Astarābādī] [d. 715/1315 or 718]

LANGUAGE: Arabic

DESCRIPTION: Folio; ff. 94; nasta‘līq; written by turns on white and red Oriental paper.

COMMENTS: The text is partly polished and partly damaged by dirt, but completed in the margins. The last folio is missing, but the text was finished by a younger hand.

### XXI [342]

TITLE: al-Fawā'id al-Diyā'iyya [GAL I, 304; II, 207; S I, 533]

AUTHOR: ‘Abd al-Raḥmān Ibn Aḥmad al-Jāmī [d. 898/1492]

DATE: 4. Rajab 1013 (1604)

COPYIST: Darwīsh Ibn Ḥasan

LANGUAGE: Arabic

DESCRIPTION: 8°; ff. 196; nasta‘līq.

CONTENT: Commentary on al-Kāfiyya that the famous Persian poet composed for his son Diyā' al-Dīn Yūsuf.

COMMENTS: Notes in the margins and between the lines.

INCIPIT: الحمد لوليه ... فهذه فوائد وافية, في حلّ مشكلات الكافية

### XXII [342]

TITLE: [al-Fawā'id al-Diyā'iyya] [GAL I, 304; II, 207; S I, 533]

AUTHOR: [‘Abd al-Raḥmān Ibn Aḥmad al-Jāmī] [d. 898/1492]

LANGUAGE: Arabic

DESCRIPTION: 4°; ff. 143; partly naskhī and nasta‘līq in a very elegant script; on Oriental paper.

COMMENTS: Many notes in the margins.

INCIPIT: شرح الكافية للمولى العلامة عبد الرحمن الجامي قدس سره العزيز، مما ساقه التقدير الى  
سلك ملك العبد الفقير، احمد ابن ابى السعود الحفير

### XXIII [342]

TITLE: [al-Fawā'id al-Ḍiyā'iyya] [GAL I, 304; II, 207; S I, 533]

AUTHOR: [‘Abd al-Raḥmān Ibn Aḥmad al-Jāmī] [d. 898/1492]

LANGUAGE: Arabic

DESCRIPTION: Large 8°; ff. 237; nasta‘līq.

COMMENT: Last folio garbled arriving at the following words of al-Kāfiyya, which are in the same work, codex XXI, located on folio 54r line 1: فان لم يكن فكالمتصل ومن ثمه

### XXIV [342-343]

TITLE: al-Ḍaw' [=Ḍaw' al-Miṣbāḥ] [GAL S I, 514]

AUTHOR: Isfahānī [=Tāj al-Dīn Muḥammad Ibn Muḥammad Ibn Aḥmad al-Fāḍil al-Isfarā'inī] [GAL S I, 520; d. 684/1285]

DATE: 883 (1478/9)

LANGUAGE: Arabic

DESCRIPTION: Wide 8°; ff. 136; nasta‘līq; written on Oriental paper; lost pages are substituted by Occidental paper, written by a more recent hand (ff. 1-5, 12-28, 38 and 39).

CONTENT: Commentary on al-Miṣbāḥ. The author narrates in a preface that many students of philology, which is a spent force because of its sheer mass and variety, came to him asking for a compendium on the art of i'rāb, written as a commentary on al-Miṣbāḥ. Yet since the few manuscripts of this work were dispersed and of poor textual quality, he decided to correct the text first. To accomplish this, he consulted a very learned man (whose name is not mentioned) by whom he was not only initiated into the work itself but also into its teaching.

COMMENTS: Copied from a manuscript that was written in the end of Jumādā II 822 (1419) by Muḥammad Ibn ‘Alī Ibn Ḥusayn.

INCIPIT: بسم الله الرحمن الرحيم وبه ثقتي ... إن احق ما يتوشح بذكره صدور الكتب والدفاتر،  
ويتوفر على نشره السنة البادية والحاضر الخ

Of the commentary: قوله اما بعد حمد الله اما كلمة فيها معنى الشرط فلذلك كانت الفاء لازمة لها الخ

### XXV [343]

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

DATE: 1056 (1646/47)

COPYIST: الحاجي ممي شاه

DESCRIPTION: Small 4°; ff. 209; naskhī.

CONTENT: Notes on the commentary al-Ḍaw' on the three last chapters and the conclusion of al-Miṣbāḥ (cf. XXIV); the notes start with the passage of al-Ḍaw' which is fol. 65v in cod. XXIV.

COMMENTS: Endowed, but then captured by Christians in Neuhäusel the 19. August 1685.

INCIPIT: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ رَبِّ تَمَّ بِالْخَیْرِ شَرَحَ شَرَحَ الْبَابِ الثَّانِیَ بِحَسَنِ عَنَایَةِ اللّٰهِ، فَالْآنَ نَشْرَعُ  
فِیْ شَرَحِ شَرَحِ الْبَابِ الثَّلَاثِ مَرِیْدًا مِنْ اللّٰهِ تَیْسِیْرَهُ وَاتِمَامَهُ، اِنَّمَا مَیْسَرٌ لِّكُلِّ مَطَالِبٍ عَسِیْرَةٍ، وَمَوْفِقٌ  
وَمَعِیْنٌ عَلٰی تَحْصِیْلِ مَقَاصِدٍ كَثِیْرَةٍ، قَوْلُهُ الْبَابِ الثَّلَاثِ فِی الْعَوَامِلِ اللَّفْظِیَّةِ السَّمَاعِیَّةِ الْخ

**XXVI** [343]

TITLE: Khulāṣat al-i‘rāb [GAL I, 294]

AUTHOR: Ḥājjī Bābā [Ibn Ḥājj Ibrāhīm ‘Abd al-Karīm al-Ṭūsiyawī] [second half 9. ct.; d. 871/1466 ? according to GAL I, 417]

LANGUAGE: Arabic

DESCRIPTION: Big 8°; ff. 100; naskhī tending to nasta‘līq.

CONTENT: Consecutive commentary on al-Misbāḥ, supplemented by a commentary on selected parts of the same work.

COMMENTS: Many folios missing; ff. 98v-100r contains a commentary on Khātimat al-kitāb, which cannot be the work of Ḥājjī Bābā for it is taken from al-Ḍaw’ word by word and therefore explains only selected parts of al-Misbāḥ.

INCIPIT: الْحَمْدُ لِلّٰهِ ذِي الْاِنْعَامِ، فَاطَرَ السَّمَوَاتِ وَالْاَرْضِ وَالْاِنَامِ، جَاعِلَ الْمَلَائِكَةَ لَادِمَ خَدَايَا ... وَبَعْدَ  
فَهَذِهِ حَوَاشٍ كَتَبَهَا حَاجِي بَابَا بْنِ حَاجِي اِبْرَاهِيْمِ بْنِ حَاجِي عَبْدِ الْكَرِيْمِ بْنِ عَثْمَانَ الطُّوَيْسُوِي (الطُّوسُوِي  
or) لِلْمَصْبَاحِ وَسَمَّاهَا خُلَاصَةً الْاِعْرَابِ الْخ

**XXVII** [343-344]

DESCRIPTION: Big 8°; ff. 58; naskhī; garbled on both ends, some pages missing after folio 8.

LANGUAGE: Arabic

1) ff. 1r-22v

TITLE: usually called Awrāq li-i‘rāb dībājat kitāb al-Misbāḥ

AUTHOR: Ya‘qūb Ibn ‘Alī (or ‘Alī-zāde)

CONTENT: Fragment of the supracommentary on the preface of al-Misbāḥ (cf. XVII, 2); following an abrupt beginning, there are al-Muṭarrizī’s words fī mukhtaṣarātihī, then the commentary متعلق بنظرت (fol. 87r line 4 in codex XVII).

COMMENTS: Text of al-Misbāḥ in red ink, the commentary in black ink but underlined red, the notes simply in black; many notes in margins and between the lines.

INCIPIT: The text begins abruptly with لتصبك او يكون الفاء زائدة which corresponds to folio 74r line 1 in XVIII.

2) ff. 23r-58v

TITLE: Tawdīḥ al-i‘rāb fī sharḥ Qawā‘id al-i‘rāb [GAL II, 24]

AUTHOR: al-Ḥirtibirtī [Maḥmūd Ibn Ismā‘īl al-Ḥarparī]

CONTENT: The author comments on [‘Alī Ibn Yūsuf Ibn Aḥmad Ibn ‘Abdallāh] Ibn Hishām’s [GAL II, 23; 708/1308 – 761/1360] al-I‘rāb ‘an qawā‘id al-i‘rāb; of the four chapters as mentioned by Ḥājjī Khalīfa the first two are completely preserved here, while the third contains more than the half. The first chapter deals with understanding the sentence and its laws (فِي مَعْرِفَةِ الْجُمْلَةِ وَاِحْكَامِهَا); the second chapter on prepositions and verbs that are ruled by them (فِي الْجَارِّ وَالْمَجْرُورِ); the third chapter on twenty particles necessary for grammatical analysis (فِي تَفْسِيْرِ كَلِمَاتٍ يَحْتَاجُ اِلَيْهَا الْمُعْرَبُ وَهِيَ عَشْرُونَ كَلِمَةً).

COMMENTS: The text ends abruptly on 58v.

INCIPIT: اَمَّا بَعْدُ فَيَقُولُ الْمَفْتَقِرُ اِلَى اللّٰهِ الْغَنَى الْجَلِيلِ مُحَمَّدُ بْنُ الشَّيْخِ اِسْمَعِيلِ بْنِ عَبْدِ اللّٰهِ بْنِ يُوْسُفِ بْنِ هِشَامِ

**XXVIII** [344]

TITLE: Awrāq li-i'rāb dībājat kitāb al-Misbāh (cf. XXVII, 1)

AUTHOR: Ya'qūb Ibn 'Alī (or 'Alī-zāde)

LANGUAGE: Arabic

DESCRIPTION: Big 8°; ff. 98; nasta'liq; garbled on both ends, some pages missing between the folio one and two.

CONTENT: Notes on the commentary of the preface of al-Misbāh beginning with what is folio 55v line 6 in codex XVII.

COMMENTS: An interesting margin on fol. 1r and v: “‘Abdallāh Ibn Mubārak is said to have stated: When my father died he left me 60.000 Drachmas of which I spent 30.000 on learning law and the same amount on learning grammar. Oh, if I had used what I spent on law for grammar and humanities (al-adab); because the Christians are heretics by only one corrupted letter (ḥarf) in the holy book. For it stands in the Gospel: I am God and **وَلَدْتُ**, made Jesus to be born by the pure virgin, while they read **وَلِدْتُ**, I was born.” – Another marginal note answers to this reflection [Fleischer calls it a fairy tale (*portentum*): “It is right that they interpret the word **وَلِدْتُ** in a way as if it meant, he was the son of God. But there is the single doubt left, that the words **وَلِدْتُ عَيْسَى مِنْ عِذْرَاءِ بَتُولَ** are just the Arabic reproduction of what is written in the Gospel and not the words of the Gospel itself so that one might think they have not erased the second lām in the word **وَلِدْتُ**. Or maybe you would rather say that **وَلِدْتُ** is common both in Arabic and Syrian (السريانية). Then one could as well say that this meant for some Christians, unlearned in the translation of the Gospel into Arabic, to have found this (Arabic) script again and henceforth been trapped in this mistake. But if you would say: **وَلِدْتُ** with just one lām is no less transitive than with two, like God himself says in the Qur’ān **لَمْ يَلِدْ وَلَمْ يُولَدْ** (Sur. 112/3) – where then is the difference that makes the one error accepted while the other is not? I answer you: That is contradictory to what e.g. **وَلَدْتُ زَيْدًا مِنْ زَيْنَبَ** signifies, that is: you are father and creator of Zayd while Zaynab is the mother. Put in **وَلَدْتُ** and you make yourself the universal creator of whatever has been born. The word **وَلَدْتُ**, wherever it is used, suddenly and spontaneously evokes the thought that what causes everything to be born is not the same thing by which we become fathers. Like it is said **قُوَّةٌ مَوْلِدَةٌ**, the generating force (in nature) and others more like that.”

INCIPIT: قِيلَ لَا فِرَاقَ مِنْهُ لَنَا أَوْ لَا مِنْ بَيَانِ أُمُورِ أَرْبَعَةٍ

**XXIX** [345]

DESCRIPTION: Big 8°; ff. 111; first part naskhī, second nasta'liq.

LANGUAGE: Arabic – Turkish – Persian

1) ff. 1v-53r

TITLE: Kitāb mu‘rab

AUTHOR: Muṣṭafā Ibn Bahrām [GAL I, 287]

DATE: 1080 (1669/70) as might be concluded of the work’s last phrase which might have been added by the copyist to indicate the date: **خَاتَمَةُ الْخَيْرِ لِلشَّارِحِ الْمُصْطَفَى بْنِ بَهْرَامٍ غَفَرَ اللَّهُ لَهُ** **وَلِوَالِدَيْهِ وَاحْسَنِ إِلَيْهِمَا وَإِلَيْهِ سَنَةُ ثَمَانِينَ وَالْف**

COPYIST: Idrīs Ibn Yūsuf in Trawnīk (فى شهر التراونيكى) in the madrasa Ḥājj Aḥmad.



CONTENT: Consecutive commentary on al-Jurjānī's al-ʿAwāmil al-mīʿa.

INCIPIT: Basmala الحمد لله الذى انزل القرآن كلاما مؤلفا معجزا لقارئه وعالمه, وزين الانساب بمعرفة اعراب النحو وبنائه

Preface وبعد فاتى نحوت ان اشعر تقدير اعراب العوامل من غير ايراد الاسئلة والاجوبة من غوامض الفن ومشكلاته تسهلا للمبتدئين وتيسيرا للمستفيدين

Commentary, which is, like usual, interposed in the individual parts of the commented text الحمد مرفوع بانه مبتدأ واللام فى لله حرف جر فلفظة الله مجرور بها

2) ff. 54v-111v

TITLE: Seʿadet-nāme

AUTHOR: Shemʿī [d. 1591; Türk Dili, Cilt 8, 129]

DATE: Şafar 1078 (1667)

CONTENT: Turkish interpretation of ʿAṭṭār's Persian Pend-nāme. He dedicated the book to Zayrak Aghā (زيرك اغا), who was a high ranking court official of Sultan Murād (III., reigned 1574-1595), on advice of his patron ʿUmar Ibn Ḥusayn, as he tells in a sabab-e taʿlīf-e kitāb ff. 54v and 55r.

INCIPIT: شكر وسپاس بى قياس شول قادر وقیومه كه لطیفیء بى غایت وكرم بى نهایتدن معجز شعار وتبوت دثار رسول لر كوندردى

Interpretation حمد بى حد آن خدای یاک را اول شریک ونظیردن پاک منزّه خدایه حد سز حمد

### XXX [345]

DESCRIPTION: 8°; ff. 78; nastaʿlīq

LANGUAGE: Arabic – Turkish

1) ff. 1v-76r

TITLE: Kitāb muʿrab (cf. XXIX, 1)

AUTHOR: Muṣṭafā Ibn Bahrām [GAL I, 287]

DATE: 1094 (1682/83)

CONTENT: Commentary on Jurjānī's al-ʿAwāmil al-mīʿa; the only difference to the text of XXIX, 1 is an annex to the basmala رضى الله تعالى عنكم اعوذ بالله عم الشيطان الرجيم, بسم الله immediately followed by Jurjānī's text and the commentary on folio 2v, in the middle of line three.

2) ff. 77v-78r

TITLE: Unknown

AUTHOR: Anonymous

CONTENT: Turkish poem of moral character in 40 verses, each two verses treat one religious duty or virtue while the last verse contains a tradition of Muḥammad.

COMMENTS: The metre of the first 34 verses is khaff, the last six are raml.

INCIPIT: خير امت او در كه همت ايدوپ حفظ قرآنه سعى ايده هر آن  
كه رسولك كلاميدر بو حديث خيركم من تعلم القرآن

### XXXI [345-346]

TITLE: Tāj al-ruʿūs wa-ʿizz al-nufūs

AUTHOR: Aḥmad Ibn Ishāq al-Baqqālī al-Qaysarī

LANGUAGE: Persian – Turkish

DESCRIPTION: 8°; ff. 31, garbled at the end, Oriental paper; nastaʿlīq.

CONTENT: A short text about the elements of the Persian grammar.

INCIPIT: حمدى كه احاطت قصور وهم بحدّ مركز آن نرسیده، وثنای كه اضعاف اعداد عدد آن بسر  
نبرده، خالقیرا كه الخ

## Rhetoric

### XXXII [347-348]

DESCRIPTION: Large 8°; ff. 147; nasta'liq.

LANGUAGE: Arabic

1) fol. 1v-67r

TITLE: Talkhīṣ al-Miftāḥ [GAL I, 295]

AUTHOR: Jalāl al-Dīn Maḥmūd Ibn 'Abdarrahmān al-Qazwīnī (also called Khaṭīb Dimashq) [666/1267-739/1338; cf. GAL II, 22]

CONTENT: Excerpt from the third book of Miftāḥ al-'ulūm [GAL I, 294], written by Abū Ya'qūb Yūsuf al-Sakkākī [555/1160-626/1229]. The preface deals with the nature of linguistic correctness and eloquence (الفصاحة والبلاغة). The first chapter is on 'ilm al-ma'ānī; second chapter on 'ilm al-bayān; the third on 'ilm al-badī' and the last on actual or alleged plagiarism and other topics (فى السرقات الشعرية وما يتصل بها وغير ذلك). It then deals with methods of beautifying the beginning (فى حسن الابتداء), the shift to argumentation (فى حسن) and the end (فى حسن الانتهاء).

COMMENTS: Many notes from al-Muṭawwal and al-Mukhtaṣar, both written by Sa'd al-Dīn Mas'ūd al-Taftāzānī [GAL II, 215], which were added in the margins and set between the lines. The notes are partly subscribed with Sa'd or Sa'd al-Dīn.

INCIPIT: الحمد لله على ما انعم وعلم من البيان ما لم نعلم... اما بعد فلما كان علم البلاغة وتوابعها  
من اجل العلوم قدرا، وادقها سرا، ان به يعرف دقائق العربية واسرارها، ويكشف عن وجوه الاعجاز فى  
نظم القران استارها

2) ff. 68v-103r

TITLE: al-Fawā'id al-Ḍiyā'iyya [GAL I, 304; II, 207; S I, 533]

AUTHOR: 'Abd al-Raḥmān Ibn Aḥmad al-Jāmī [d. 898/1492]

3) ff. 104v-147v

TITLE: al-Shāfiyyah [GAL I, 305]

AUTHOR: 'Uthmān Ibn 'Umar Ibn al-Ḥāḥib [570/1174 – 646/1249]

COMMENTS: With notes from Sayyid 'Abdallāh

## Logic

### XXXIII [348-349]

DESCRIPTION: Large 8°; ff. 165; mostly written in nasta‘līq and on Oriental paper.

LANGUAGE: Arabic

1) ff. 1v-69v

TITLE: According to the manuscript fol. 1r **كوجك حاشيه** (cf. the title in XXXV, 2) [GAL S I, 845].

AUTHOR: [‘Alī Ibn Muḥammad] al-Jurjānī [d. 816/1413; cf. GAL II, 280]

CONTENT: Part of al-Jurjānī’s commentary on selected phrases of Najm al-Dīn ‘Alī Ibn ‘Umar al-Qazwīnī’s [d. 675/1276 or 693/1294; cf. GAL S I, 845] [ar-Risāla] al-Shamsiyya [ft l-qawā‘id al-mantiqīya]. The text is interrupted fol. 69v in the part of definitions (تعريفات), the fourth chapter of the first discussion (مقالة). al-Qazwīnī’s last appearing words are: **وهو** **لاشتماله على الذاتيات مانع عن دخول الاغيار الاجنبية فيه**, while al-Jurjānī’s last comment reads: **فيكون الحد التام بواسطة اشتماله على الذاتى المميز مانعا عن دخول**.

COMMENTS: Notes in margins and between the lines; some pages have fallen out between ff. 52 and 53; the paper is fragile like glass and disintegrates when touched.

INCIPIT: **الحمد لوليه والصلوة على مبيه, قوله ورتبته على مقدمة وثلاث مقالات وخاتمة أقول هكذا** **وجدنا عبارة المتن فى كثير من النسخ والصواب ان لفظة ثلث منها زائدة الخ**

2) ff. 70v-71r

TITLE: Varia

AUTHOR: Anonymous

CONTENT: 70r free; some diverse notes on 70v and 71r.

3) ff. 71v-122r

TITLE: [Tahrīr al-qawā‘id al-mantiqīya] [GAL S I, 845]

AUTHOR: Quṭb al-Dīn [Muḥammad al-Rāzī al-Taḥṭānī] [d. 766/1364; cf. GAL II, 209]

DATE: On a Monday midday of Rabī‘ I 893 (1488)

COPYIST: Muḥammad Ibn Ibrāhīm

CONTENT: Part of a perpetual commentary on the same work al-Shamsiyya (cf. 1); text as well interrupted in the part on definitions like 1); al-Qazwīnī’s text reaching until: **ويجب** **فان** **الاشتراك مخل لفهم المعنى المقصود نعم لو كان السامع علم بالالفاظ الوحشية او كان هناك قرينة دالة على المراد جاز استعمالها**.

COMMENTS: Notes in margins and between the lines.

INCIPIT: **قال ورتبته على مقدمة وثلاث مقالات وخاتمة**

4) ff. 122v-126r

TITLE: Unknown

AUTHOR: Anonymous

CONTENT: Notes on al-Shamsiyya and the commentary by Quṭb al-Dīn [cf. 3]; but these notes stop in defending al-Qazwīnī’s definition of the word **التصور حصول صورة: التصور** **الشيء فى العقل**.

COMMENTS: fol. 126v Turkish notes indicate the unfortunate days of any month to be the 3<sup>rd</sup>, 5<sup>th</sup>, 13<sup>th</sup>, 16<sup>th</sup>, 21<sup>st</sup>, 24<sup>th</sup>, 25<sup>th</sup>, while of the lucky days only the 1<sup>st</sup> is mentioned;

الفصل, الخاصة, العرض العام, (الكليات الخمس) are explained: النوع, الجنس

الحمد لله الملهم بالحقّ والمعلم بالصدق والصلوة على رسوله المجتبي وآله المرتضى, فاتى اردت ان اجمع ما احصر على شرح الشمسية المنسوية الى القطبية من الايراد والاجوبة حتى يكون تسهيلا للاستحضار ومتهيناً لمن امتحن بالاستفسار, فيعود الضمير فى ورتبته ليس على ما يلى عليه لعوده على الرسالة وهى مؤتثة, وجوابه ان بعضهم يرجعون الى الكتاب المذكور فى الديباجة لا الى الرسالة الخ

5) ff. 127v-146r

TITLE: Unknown

AUTHOR: Anonymous

DATE: On a Thursday evening in the middle of Dhū l-Hijja 892 (1487)

COPYIST: Muḥammad Ibn Ibrāhīm

CONTENT: Commentary on selected parts of Ḥusām al-Dīn's commentary on Athīr al-Dīn Abahrī's introduction to Logic [cf. 6)], but concentrating mainly on its first part. The last words of Ḥusām al-Dīn that are examined are found on fol. 150r in the following work of this codex.

COMMENTS: Notes of declining number towards the end.

الحمد لمن حمده احسن كلّ المقول, وشكره اشرف ما يختلج فى العقول, وبعد فجمعت هذه الحواشى المبتدئين باستعانة القادر من الكتب مع ضمّ ما لاح لبالى القاتر الخ

قال الحمد لله الواجب وجوده الممتنع نظيره الممكن سواء وغيره اقول Of the commentary itself: نذكر فيه ثلاث مقالات الاولى فى بيان مفهومات هذه الاسماء والثانية فى بيان وجه الحصر ووجه تقديم البعض على البعض والثالثة فى السؤالات مع الاجوبة الخ

6) ff. 147v-165v

TITLE: [Sharḥ Ḍāghūjī] [cf. for the title Hitti, p. 265, nr. 807]

AUTHOR: Ḥusām al-Dīn [al-Ḥasan al-Kātī] (here called Ḥusām Kātī) [d. 760/1395; cf. GAL I, 464]

DATE: 894 (1488/89)

CONTENT: Commentary on selected parts of Athīr al-Dīn Abharī's [d. 663/1264; cf. GAL I, 464] introduction to Logic [a revision of Porphyrios' Eisagoge].

COMMENTS: With notes.

اما بعد فان كتاب الشيخ الامام قدوة الحكماء اثير الدين الابهرى طيب الله نراه وجعل الجنة مثواه المشهور بايساغوجى لما كان على بعض الاخوان متعسرا وعلى بعضهم متيسرا كتبت بالتماسهم اوراقا لتزيل تعسره وتعمم تيسره والله الميسرين والموفقين قال ايساغوجى اقول للمنطقيين اصطلاحات يجب استحضارها للمبتدئ الخ

**XXXIV** [349-350]

DESCRIPTION: Very large 8°; ff. 91; naskhī and nasta'liq.

LANGUAGE: Arabic

1) ff. 1v-6r

TITLE: [al-Risāla al-Shamsiyya fī l-qawā'id al-mantiqīya], according to the manuscript Matn Shamsiyya

AUTHOR: Najm al-Dīn 'Alī Ibn 'Umar al-Qazwīnī's [d. 675/1276 or 693/1294; cf. GAL S I, 845]

DATE: 985 (1577/78)

CONTENT: Part of Qazwīnī's Logic from the beginning to the second discussion (مقالة).

COMMENTS: With notes.

INCIPIT: باسم الله الرحمن الرحيم ورتبته على مقدمة وثلاث مقالات وخاتمة, اما المقدمة ففيها بحثان الخ

2) ff. 6v-10r

TITLE: Īsāghūjī

AUTHOR: Athīr al-Dīn Abharī [d. 663/1264; cf. GAL I, 464]

DATE: End of Shawwāl 985 (1578)

CONTENT: The complete work on logic by Abharī, [being a revision of Porphyrios' Eisagoge]; divided in six chapters.

INCIPIT: الحمد لله على توفيقه, ونسأله هداية طريقه, ونصلى على محمد و عترته, اما بعد فهذه رسالة في المنطق اوردنا فيها ما يجب استحضاره لمن يبتدئ شيئا من العلوم الخ

3) ff. 11v-52r

TITLE: Marāḥ al-arwāḥ (cf. VII, 1 and VIII)

AUTHOR: Aḥmad Ibn 'Alī Ibn Mas'ūd [GAL S II, 14]

CONTENT: Introduction to grammar (al-ṣarf).

COMMENTS: Some notes, one of them from a certain Ḥasan Ibn Aḥmad, who characterizes the uselessness of this book with the words: طالع في هذا الكتاب حسن بن احمد فوجدته من اوله الى آخره لا يقبل اصلاحا غفر الله لى ولكاتبه وللمسلمين اجمعين امين.

4) ff. 52v-69v

TITLE: Unknown

AUTHOR: Anonymous

DATE: 988 (1580/81)

CONTENT: Introduction to al-ṣarf (cf. IX, 2)

5) fol. 70r

AUTHOR: Anonymous

CONTENT: Fragment on inflection of verbs with hamza.

6) ff. 71v-89v

TITLE: Kitāb al-maqṣūd (cf. IX, 3 and XI)

AUTHOR: Anonymous

COMMENTS: With notes.

7) ff. 90v-91v

TITLE: Unknown

AUTHOR: Anonymous

CONTENT: Examples showing forms of the sane verb with three radicals and R2=R3.

COMMENTS: More recently written on a different paper.

### XXXV [350]

DESCRIPTION: Big 8°; ff. 88; nasta'īq on Oriental paper; the beginning is damaged.

LANGUAGE: Arabic

1) ff. 1r-24r

TITLE: [Tahrīr al-qawā'id al-mantiqīya] [GAL S I, 845] (cf. XXXIII, 3)

AUTHOR: Qutb al-Dīn [Muḥammad al-Rāzī al-Taḥṭānī] [d. 766/1364; cf. GAL II, 209]

DATE: Beginning of Dhū l-Qa‘da in the night before Friday 916 (1511).

CONTENT: Commentary on the Logic of al-Qazwīnī (cf. XXXIII, 1).

COMMENTS: Densely permeated by notes in the margins and between the lines, subscribed with **سلطان**, **شاه**, **عماد**, or **عماد رح**, others with **ه** or **ه ه**.

INCIPIT: Abruptly beginning with (cf. XXXIII fol. 85v line 1 and 2) **وهي كون الشئ بحالة يلزم من العلم به العلم بشئ آخر**

2) ff. 26v-88r

TITLE: The manuscript is headed with **عماد لحاشية صغير** and subscribed with **حاشية عماد** **على الشرح الصغير** (cf. also the title in XXXIII, 1). [GAL S I, 846]

AUTHOR: ‘Imād ad-Dīn [al-Fārisī] [d. around 900/1494]

CONTENT: Comments on al-Jurjānī’s minor commentary on al-Qazwīnī’s al-Shamsiyya, treating the fourth chapter of the first discussion.

COMMENTS: With few notes.

INCIPIT: **بسم الله الرحمن الرحيم قوله رتبته على مقدمة وثلاث مقالات وخاتمة اقول اعلم ان من دأب المصنفين ان يشروا في اول تصانيفهم الى اجزائهم اجمالا الخ**

### XXXVI [350-352]

HEADING OF CODEX: fol.1r **هذه مجموعة لطيفة مشتملة على عدة كتب منها تعليم المتعلم وشرح المقصود في التصريف وشرح آداب البحث السمرقندي وشرح آخر البهشتي وغير ذلك من المسائل**

The ink has partly vanished, but all the mentioned works are indeed in the codex; the words **تعليم المتعلم** have been erased later.

DESCRIPTION: Small 8°; ff. 72; mostly written in antique naskhī and on Oriental paper; three parts of the codex are distinguishably written by different hands: ff. 1v-30v in naskhī, ff. 31v-40v in nasta‘līq, 41v-72v in naskhī.

LANGUAGE: Arabic

1) ff. 1v-30r

TITLE: Risāla fī Ādāb al-baḥṭh

AUTHOR: ‘Imād al-Dīn Yaḥyā Ibn Aḥmad al-Kāshī (?) [GAS V, 115] (As one might think by the incipit [cf. Ḥājjī Khalīfa p.208 line 2 and 3, but here the commentary is marked by qawluhū or aqūlu, whereas in our manuscript it is never like that]).

CONTENT: Commentary on Shams al-Dīn Muḥammad Ibn Ashraf Ḥusayn Samarqandī’s [d. end of 7/13. ct.; cf. GAS V, 114] work [Ashkāl al-ta’sīs (?)], interpolated between the individual parts of the text; the first chapter explains certain words; the second chapter is about the discussion with an opponent and repudiation of his arguments; chapter three gives an example of right argumentation on the topics of rational theology (**علم الكلام**), philosophy (**الحكمة**) and heuristics (**علم الجلاف**).

COMMENTS: Notes in the margins and between the lines, getting less towards the end, most of which are subscribed **حاشيه دنقوز** (Ḥājjī Khalīfa p. 208 line 5 calls him **ديكقوز**), others **عبد الرحيم** (ibid. line 8), others **قطب** or **قطب كيلان** (cf. number 2 in this codex).

INCIPIT: **الحمد لله رب العالمين, والصلوة على رسوله محمد وآله اجمعين, وبعد فقد قال الامام المحقق, والهمام المدقق, سلطان الحكماء المتأخرين, جامع جميع فضائل العلماء, مولانا شمس الملة والدين محمد السمرقندي, تعمده الله بغفرانه, واسكنه باعلى جنانه المنة علينا من من عليه لواهب افضل النعم الذي هو نعمة العقل وذلك الواهب هو الله تعالى الخ**

ولو اردف المصّ رحمه الثناء عليه تعالى بالصلوة على  
النبي وآله عليهم التحية والسلام كما هو دأب سائر المصنّفين لكان اولى

2) ff. 31v-72r

TITLE: Ḥawāshin (katabnāhā) li-l-risāla al-mawsūma bi-Ādāb al-baḥṭh (according to Ms)

AUTHOR: Quṭb al-Dīn al-Kīlānī

CONTENT: Commentary of the same work of Shams al-Dīn Muḥammad Ibn Ashraf Ḥusayn Samarqandī like 1).

COMMENTS: With notes added until fol. 46r.

INCIPIT: الحمد لله الذى هدانا الى سواء السبيل وارشدنا الى اقتناء الفضائل بالبرهان والدل

## Theology

### **Qur'ān, Parts and Fragments of the Qur'ān**

#### **XXXVII** [352-353]

TITLE: Part of the Qur'ān [Cf. for this masterpiece James, D.: Qur'āns of the Mamlûks. London 1988, pp. 92-98.]

DESCRIPTION: Of enormous measures, about one cubit in width and one and a half in length; ff. 61 left (of 63 once mentioned by Kehr); solid binding of black leather; thick and glazed Oriental paper; written mostly in the large thuluth script [better to be addressed as muḥaqqaq]; each line is written alternating in golden or black ink, the golden letters are surrounded by a thin black stroke, the black ones in turn by a golden stroke; every page contains five lines, of which the first, third and fifth are golden, the second and third black; the individual verses are divided by little circles as well as every fifth and tenth verse is indicated in the margin by **خمس** and **عشر** in a crowned circle; all of these items are illuminated with various colors as well as the sura's titles which are surrounded by brick-like ornaments [i.e. headpieces or 'unwān].

DATE: 706? (1306/07)

CONTENT: The pages are not in order and contain various parts from many scattered suras of the Qur'ān, belonging mostly to the tenth and thirteenth juz', with missing pages: ff. 2v – 3r Sura 8/42 – 8/45 in the middle of the verse; fol. 5r Sura 2/135 and above that in a golden ornament with white ink Sura 57/2: **والباطن وهو بكل شىء عليم**; fol. 5v Sura 67/1 until the words **وهو على** of that verse; fol. 6r Sura 67/3; from here the text proceeds straightforward until Sura 77/40, but some pages are misbound, the right order being: ff. 18; 60; 19; 58; 59; 20; 61; 21; 22; 48; 49.

COMMENTS: It is clear according to this description, that our precious manuscript is a twin of the codex Dresden 444, which reveals where and for whom it was written on fol. 1r, in white letters in rīḥānī script within a golden quadrilateral: **كتب هذا الجزء وما قبله وما بعده من اجزاء الكتاب العزيز لتعظيم دين الاسلام بتوفيق ذى الجلال والاکرام باوامر المولى السلطان الاعظم ظل الله فى العالم عامر بلاد الله بالعدل والامان غامر عباد الله بالفضل والاحسان المؤيد من الرحمن بنور الايمان اولجايتو قان خدابنده سلطان غياث الدنيا والدين محمد الذى به الربع المسكون ممهّد اتم الله نعمته عليه كما انتخبه وسلم ازمّة خلقه اليه وذلك من خالص ماله بلغه الله من سعادة الدارين منتهى آماله بالمصطفى محمد وآله**

And fol. 2r the following text is attached in black naskhī on top and bottom of the page: **وقف هذا الجزء ومن قبله ومن بعده من الاجزاء الثلثين طلباً الفوز العظيم من الله سبحانه وتعالى يوم**

العَرْض عليه والوقوف بين يديه المولى السلطان الاعظم مالك رقيب الامم ظلّ الله في الارض محيي مراسم السنّة والفرص المخصوص بتأييد ربّ العالمين المتمسك بحبل الله المتين سلطان السلاطين في الارضين غياث الحقّ والدين اولجايتو سلطان محمد رفع الله في معارج القبول صالح أعماله وبلغه من سعادة الدارين منتهى آماله بالنبيّ محمد وآله. وشرط ان يكون بالروضة الشريفة في ابواب البرّ التي أنشأها بالسلطانية وفقاً صحيحاً شرعياً مؤبداً مخلداً لا يوهب ولا يورث الى ان يرث الله الارض ومنّ عليها وهو خير الوارثين. ومن غير ذلك او شيئا منه او قصر في حفظه فقد باء بعضب من الله ومأواه جهنّم وبئس المصير ولا يقبل الله منه صرفاً ولا عدلاً وعليه لعنة الله والملائكة والناس اجمعين ومن بدّله بعد ما سمعه فاتماً إثمهُ على الذين يبذلونه إن الله سميع عليم.

كتبه فقيرٌ على الله طامعٌ في كرم الله بمدينة السلم Fol. 5r underneath the script by the same hand: بغداد سنة ستّ وسبعمئة حامداً لله ومصلياً على رسول الله صلى الله عليه وعلى آله وصحبه وسلم.

According to this, the Qurʾān was divided in thirty parts, of which one is the Dresden codex and another one the present exemplar, and written in the year 706 (1306/07) in Baghdad ordered by the Mongol Khān Ūljāyū Khān Khudābanda Ghiyāth al-Dīn Muḥammad (reg. 1303-1316). He also ordered this Qurʾān to be stored as a perpetual endowment in his house at Sulṭāniyya, the city founded by him in Armenia Maior and the center of his government.

[A recent examination of the codex has revealed another Latin inscription on fol. 1r, shedding light on its acquisition. It reads: “This codex of great value, as to the opulent style of script, together with a garment of linen decorated with ornaments of Arabic letters and geometric figures, was donated to this library, together with two outstanding Turkish amulets, by the Excellence Johannes Friedrich Gleditsch, bookseller and extremely merited in the field of humanist studies the 9. May 1694.” Gleditsch (1653 – 1716) was one of the outstanding publishers of his time.

Furthermore, it is claimed in a later exhibition catalogue that this juzʾ together with the one preserved in Dresden had been war spoil in the second siege of Vienna in 1683.<sup>1]</sup>

### XXXVIII [353]

TITLE: Qurʾān

DESCRIPTION: Extremely large; ff. 371; glazed Oriental paper; written in older naskhī or very elegant riḥānī; the leather-binding is entirely covered with illustrations, pictures, gold and imprinted verses of the Qurʾān in the margins; the first two pages of the first Sura are magnificently inscribed in the middle of a brick-like ornament that is painted with vibrant colours; the heading of the second sura is posed in a smaller brick of the same kind while the following headings are less splendidly written with white ink in blue bricks; every page contains twelve lines hemmed by stripes of various colours; every tenth and very often also every fifth verse is marked in the margin by a colored circle; diacritical signs, the thirty ajzāʾ and notes for recitation written in red ink.

DATE: End of Muḥarram 978 (1570)

COPYIST: Darwīsh Muḥammad Ibn Shāh Muḥammad

COMMENTS: A Turkish note on the first as well as the last page reports, that this manuscript was presented to the mosque in Buda near the Ṭabbāq-khāne (جامع قرب محلّه طباق خانه) as an endowment by the Vizier Mustafā Pāsha at the beginning of Rajab 982 (1574); a second inscription of a certain Frid. Weiss on the first page (dated 23. Aug. 1686 according to Julian calendar, that is 2. Sep. according to Gregorian) informs that he bought this manuscript five days after the Christians had retaken Buda [2. Sept. 1686] and donated it to the library on February 23. 1687 [note the discrepancy in dates!].

<sup>1</sup> Cf. Naumann, Robert: Führer durch die Ausstellung von Handschriften und Druckwerken auf der Stadtbibliothek zu Leipzig. Leipzig 1856, p. 14.



**XXXIX** [353]

TITLE: Qur'ān

DESCRIPTION: Small fol.; ff. 332; written in larger and robust naskhī on Oriental paper; six more recent papers of European or European-style production are added in the beginning and the end respectively; slightly worm-eaten in the margins, later mended; the rest is in good condition.

COMMENTS: A note of [Andreas] Acoluthus at the beginning: "After Beā (others called him Raja buti or the White King), the king in Gorontalus, was defeated by the Dutch [a Belgis] in 1681 and lay crushed in the province Celebes [Sulawesi in Indonesia], Master Heinricus Muchius took this present Alcoran from the mosque thereabout as a prey. This book was donated to me as a much welcomed gift by the most venerable Master Johann Sigismund of Haunold out of his desire to support my Oriental studies on November 4<sup>th</sup>, 1688."

**XL** [354]

TITLE: Qur'ān

DESCRIPTION: Fol.; ff. 340; older naskhī on Oriental paper; partly damaged and restored.

CONTENT: Complete except for two folio missing; many pages bound in the wrong order and have to be restored as follows: 312, 318, 314, 315, 316, 317, 313, 319.

COMMENTS: Purchased by [Andreas] Acoluthus in Schmölnitz the 20. Oct. 1688.

**XLI** [354]

TITLE: Qur'ān

DATE: Jumādā II 961 (1554)

COPYIST: Ḥamza Ibn Ḥasan

DESCRIPTION: Fol.; ff. 168; naskhī; partly damaged and mended.

CONTENT: Many pages are missing.

**XLII** [354]

TITLE: Qur'ān

DESCRIPTION: Small folio; ff. 172; older naskhī on glazed Oriental paper, dirty, torn up and repaired with paper stripes throughout; fol. 169 and 172 recently added.

CONTENT: Beginning and end are missing, the text starts with sura 2/39 and closes with sura 62/10.

COMMENTS: Verses are indicated with three red points. The beginning and numbers of the thirty parts were written by a more recent hand in dīwānī in the margins. Recently also many words the copyist forgot were added to the margins.

**XLIII** [354]

TITLE: Qur'ān

DESCRIPTION: Small 4°; ff. 279; inelegant and robust naskhī on glazed Oriental paper.

COMMENTS: Donated to the library by Mag. Gottfried Edelman, Priest at Löben.

**XLIV** [354]

TITLE: Qur'ān

DATE: 1075 (1664/65)

COPYIST: Mustafā Ibn 'Alī Khalīfa

DESCRIPTION: Small 4°; ff. 293; inelegant naskhī on quite glazed Oriental paper, dirty and torn up.

**XLV** [354]

TITLE: Qur'ān

DATE: 1045 (1635/36)

COPYIST: Riḍwān 'Abdallāh

DESCRIPTION: Small 4°; ff. 394; robust naskhī; headings, points to separate the verses and recital marks in red ink.

**XLVI** [354]

TITLE: Qur'ān

DESCRIPTION: Small 4°; ff. 320; inelegant naskhī on glazed Oriental paper; pages missing in beginning as well as at the end.

CONTENT: From middle of sura 2/6 until end of sura 112.

COMMENTS: Johann Christoph Wagenseil (1633-1705) added the page numbers of the Hinkelmann Qur'ān edition.

**XLVII** [354]

TITLE: Qur'ān

DESCRIPTION: Small 4°; ff. 347; inelegant naskhī on glazed Oriental paper.

CONTENT: Only sura 114 missing.

**XLVIII** [354]

TITLE: Qur'ān

DESCRIPTION: Small 4°; ff. 235; robust naskhī on glazed Oriental paper; torn up and repaired throughout; some pages missing at beginning and end.

CONTENT: Sura 2/83 up to sura 81/10.

**XLIX** [354]

TITLE: Qur'ān

DESCRIPTION: Small 4°; ff. 463; inelegant naskhī on glazed Oriental paper; torn up, mostly towards the end, and restored throughout the text.

CONTENT: Sura 2/10 to end of sura 104/2.

**L** [354-355]

TITLE: Qur'ān

DESCRIPTION: Small 4°; ff. 215; quite elegant but dirty naskhī on glazed Oriental paper; torn up and mended throughout; headings, verse indicators, and every **حزب** and **سجده** in the margins written with golden ink, while the **نصف حزب** is written in blue.

CONTENT: Middle of Sura 4/12 until middle of sura 59/14.

**LI** [355]

TITLE: Qur'ān

DESCRIPTION: Small 4°; ff. 282; robust naskhī; headings, verse dividers and recital marks in red ink; dirty towards the end and mended.

CONTENT: Some pieces missing; last folio ends with basmala of sura 100.

**LII** [355]

TITLE: Qur'ān

DESCRIPTION: Small 4°; ff. 257; clear naskhī; headings, verse dividers and recital marks in red ink, the rest mostly dirty, torn up, mended and also garbled.

CONTENT: First folio missing, the text starts with sura 2/12; more gaps due to missing pages in between; codex ends with sura 85/12.

**LIII** [355]

TITLE: Qur'ān

LANGUAGE: Arabic – Turkish

DATE: 1062 (1651/52) in Eger (في قلعة اكرى)

COPYIST: 'Umar Ibn Mustafā

DESCRIPTION: Large 8°; ff. 252; robust and not very elegant naskhī; ruled marginal lines, headings and verse dividers in red ink, no recital marks; not very clean, towards the end torn up and mended.

CONTENT: Many missing parts. Following the text on fol. 250r-252r a Turkish instruction in reading the whole Qur'ān on the seven days of the week with an Arabic prayer at the end.

**LIV** [355]

TITLE: Qur'ān

DESCRIPTION: Large 8°; ff. 385; quite clear and good naskhī on glazed Oriental paper.

COMMENTS: The first nine folios as well as fol. 129-136 had been torn out and were substituted by August Pfeiffer (1640-1698).

**LV** [355]

TITLE: Qur'ān

DATE: 1092 (1681)

DESCRIPTION: Large 8°; naskhī, at the beginning and towards the end more robust than in the middle; headings, ruled marginal lines, verse dividers and the few recital marks in red ink.

COMMENTS: The date is indicated by سنة ب ص ع.

**LVI** [355]

TITLE: Qur'ān

DESCRIPTION: Large 8°; ff. 402; robust naskhī; the first two pages illuminated, ruled marginal lines and verse dividers in the following 17 pages in golden ink, afterwards in red as are the recital marks. These latter are absent in the beginning and getting less towards the end.

**LVII** [355]

TITLE: Qur'ān

DESCRIPTION: Large 8°; ff. 312; ruled marginal lines, headings and verse dividers in red; no recital marks.

**LVIII** [355]

TITLE: Qur'ān

DESCRIPTION: Large 8°; ff. 312; naskhī; ruled marginal lines, headings and verse dividers in red; no recital marks.

**LIX** [355]

TITLE: Qur'ān

DESCRIPTION: Large 8°; ff. 335; naskhī, tightly written on glazed Oriental paper.

CONTENT: Complete except for the last page, the text ends with the basmala of sura 114.

**LX** [355]

TITLE: Qur'ān

DESCRIPTION: Large 8°; ff. 342; robust naskhī; no ruled marginal lines, headings and recital marks except for the first three pages; verse dividers in red, but not placed everywhere; dirty, polished and mended.

CONTENT: First folio with the first sura lost.

**LXI** [356]

TITLE: Qur'ān

DATE: Ramaḍān 990 (1582)

DESCRIPTION: Large 8°; ff. 315; naskhī of average elegance; no ruled marginal lines; headings and verse dividers in red; not clean.

CONTENT: First page lost, text begins with sura 2/15.

**LXII** [356]

TITLE: Qur'ān

DESCRIPTION: Large 8°; ff. 305; naskhī of average elegance on glazed Oriental paper; garbled on both ends and mended throughout.

CONTENT: Beginning with the last word of sura 6/84 and ending sura 76/65 with the third word; some folios missing.

**LXIII** [356]

TITLE: Qur'ān

DESCRIPTION: Large 8°; ff. 343; highly erected naskhī tending left; no ruled marginal lines nor recital marks; headings red; verse dividers, partly one, partly three points, also red; not very clean; mended throughout.

CONTENT: Ending in the middle of sura 102/7.

COMMENTS: First folio replaced recently.

**LXIV** [356]

TITLE: Qur'ān

DATE: Written in or before 1088 (1677/78), for a note on the interior part of the vellum states that the codex was bought or donated at this date.

DESCRIPTION: Large 8°; ff. 326, but many pages torn out in the middle section; robust naskhī; headings and verse dividers red; no recital marks.

**LXV** [356]

TITLE: Qurʾān

DESCRIPTION: Large 8°; ff. 241; naskhī, not beautiful but clear; no ruled marginal lines; some recital markings; verse dividers in red, partly with one or three points; headings of the third, fourth and fifth chapter in red; slightly dirty, polished and mended; many folios were lost.

**LXVI** [356]

TITLE: Qurʾān

DESCRIPTION: Large 8°; ff. 414; robust naskhī; much polished and mended throughout.

COMMENTS: An impression on the flap reads: لا يمسه إلا المطهرون

**LXVII** [356]

TITLE: Qurʾān

DESCRIPTION: Large 8°; ff. 171; clear naskhī, but without beauty; no headings or verse dividers; quite torn up and dirty; incomplete at the beginning and throughout the text.

CONTENT: Beginning with sura 2/185; many pages missing [indicated in the catalogue]; last page ends with sura 109/6.

**LXVIII** [356]

TITLE: Qurʾān

DESCRIPTION: Small 8°; ff. 317; very clear naskhī; first two pages magnificently illuminated, the rest ornamented with golden ruled marginal lines and verse markers; headings in red; gilded binding.

**LXIX** [356]

TITLE: Qurʾān

DATE: Middle of Rajab 1087 (1676)

COPYIST: Mulla Fayyādh Ibn Muḥammad al-Baghdādī

DESCRIPTION: Small 8°; ff. 300; elegant naskhī; first two pages illuminated; golden headings surrounded by red ruled marginal lines; golden verse markers; qurʾanic text surrounded by stripes of varied colour; every fifth and tenth verse, the aḥzāb and ajzāʾ, are indicated in the margins.

CONTENT: Annexed to the qurʾanic text is a treatise on how to read it carefully, recite it and set pauses, based on [Muḥammad Ibn Ṭayfūr al-Ghaznawī] al-Sajāwandī[ʿs work al-Īdāḥ fī-l-waqf wa-l-ibtidāʾ].

**LXX** [356]

TITLE: Qurʾān

DESCRIPTION: Small 8°; ff. 361; naskhī.

CONTENT: A few pages are missing; text ends with sura 100/7.

**LXXI** [357]

TITLE: Qurʾān

DATE: Rabīʿ II 997 (1589)

COPYIST: al-Ḥājj Khusraw

DESCRIPTION: Large 12°; ff. 399; clear minute naskhī; well preserved; the first two pages ornamented with two ruled marginal lines and verse markers in gold, the following two with one ruled marginal line and verse markers in gold; headings, ruled marginal lines and verse markers of the rest in red.

**LXXII** [357]

TITLE: Qur'ān

DESCRIPTION: Large 12°; ff. 301; minute naskhī of average elegance; ruled marginal lines, points and recital markers in red;

CONTENT: The qur'anic text itself ends fol. 300; following on fol. 301 are some guidelines observed in writing this codex, taken from the work of al-Sajāwandī [cf. LXIX] on pauses to be observed in reading the Qur'ān, in the following order: 1) that the parts of Qur'ān (al-ajzā') fill ten folios each 2) the half of these parts fill five folios 3) and the quarter of these parts (al-aḥzāb) five pages 4) that every page shall be terminated by a full verse and every line by a full verb 5) that the pause markers are the once taught by al-Sajāwandī 6) in the recension of 'Āṣim 7) that every tenth verse from the beginning shall be indicated by ۞ 8) that no word shall be written compressed in the line nor shall anything redundant be written in the margins 9) that the basmala shall never be posed at the end of a line and that three points mark the end of a verse on which is a broad consensus, while a single point marks the end of a verse that is questioned about. Still, only the guidelines number four to nine seem to have been observed, and even these have not been applied everywhere.

COMMENTS: Pressed on the flap are the words لا يمسه إلا المطهرون

**LXXIII** [357]

TITLE: Qur'ān

DESCRIPTION: Large 12°; ff. 322; clear, but inelegant naskhī; ruled marginal lines in red; headings, vowels and recital markings also in red.

**LXXIV** [357]

TITLE: Qur'ān

DESCRIPTION: Large 12°; ff. 490; quite elegant naskhī, plainer until fol. 220v, later more robust and beautiful; ruled marginal lines in red as well as headings, vowels and recital-markings.

CONTENT: From the beginning until the last two verses of sura 114.

**LXXV** [357]

TITLE: Qur'ān

DESCRIPTION: 12°; ff. 289; clear naskhī, but of minor beauty;

CONTENT: Begins with sura 2 because the first folio is missing; last folio ends with sura 74/53. Actually it would end with sura 76/5, but the folio containing the sura was bound incorrectly.

**LXXVI** [357]

TITLE: Qur'ān

DESCRIPTION: 12°; ff. 450; inelegant naskhī; ruled marginal lines in red as well as headings, vowels and recital markings.

CONTENT: Many folios are missing [they are indicated in the catalogue]; ff. 148-150 an incomplete prayer on Qur'ān recitation.

### LXXVII [357]

TITLE: Qur'ān

DESCRIPTION: 16°; ff. 308; minute naskhī; no headings nor ruled marginal lines, but red vowels and recital markings; these markings are missing in some later substituted folios.

### LXXVIII [357-358]

TITLE: Qur'ān with Persian translation

LANGUAGE: Arabic – Persian

DATE: Dhū l-Ḥijja 947 (1541)

COPYIST: 'Azīz Ibn Muḥammad Ibn Ḥusayn al-Ḥāfiẓ al-Kāshānī (son of the writer of Cod. Dresd. 252)

DESCRIPTION: Large 8°; ff. 396; Arabic script in quite minute black naskhī, the Persian text in even smaller and more compressed nasta'liq; glazed Oriental paper; first two pages elaborately illuminated, the rest with ruled marginal lines composed of blue, white and gold; chapter headings with golden letters, posed in very elegant brick-like frame; initial letters of each chapter distinguished in gold; no recital markings, but golden points dividing the verses; *ajzā'* and every tenth verse indicated in gold, every fifth verse in blue in the margins.

CONTENT: Arabic text with Persian translation directly under every single line till fol. 393r, with the Persian text synchronizing the one of Cod. Dresd. 252; following a short Arabic prayer and colophon by the copyist in which he is saying to have written 303 copies of the Qur'ān. This combined with the 475 copies transcribed by his father, which are mentioned in Cod. Dresden 252, adds up to at least 778 copies of the Qur'ān transcribed by only these two copyists; then Persian hemistiches on how to use the Qur'ān for fortunetelling by blindly opening a page and taking the first letter of the seventh verse as a sign, followed by a list explaining the meaning of every letter; finally Persian verses on letters bearing luck or misfortune, inscribed: *در بیان امتیاز حروف از نیک و بد و میانه*

[COMMENTS: Andreas Acoluthus notes other bilingual versions of the Qur'ān known to him on fol. 1r and writes: I acquired this one the 25. October 1689.

The book was in the possession of al-ḥājj Muṣṭafā Ibn al-ḥājj Muḥammad Ibn al-ḥājj 'Uthmān in 1006 according to a sealed note on fol. 396r.]

### LXXIX [358]

TITLE: Qur'ān with Turkish translation

LANGUAGE: Arabic – Turkish

DESCRIPTION: Small 4°; ff. 370; naskhī. The Arabic text is larger than the Turkish text. The text is without marginal lines or recital markings, but the headings are in red and the individual verses are separated by three red dots each; it is perfectly preserved.

COMMENTS: Fol. 1v the Orientalist [Franz von] Mesgnien Meninski [of Vienna (1623-1698)] reports to have bought this book for more than thirty gold coins from B. Arlasowicz; although he did not sign the book with his name, Andreas Acoluthus [1654-1704] added: "This Alcoran is a precious item of Mr. Franc., this is guaranteed by the hand of Mesgnien Meninski." Acoluthus also quoted much from the commentary of Lambecius and the writings of Podesta on the rareness of such a Turkish translation.

**LXXX** [358]

TITLE: Qur'ān

COPYIST: [Andreas] Acoluthus [1654-1704]

DESCRIPTION: Small 4°; ff. 285; the script is clear, but forced and lacking style.

COMMENTS: It is not indicated at what time Acoluthus made this copy, but it is likely to be connected to his plan of editing the Qur'ān. To accomplish this task he assembled the present collection of qur'anic codices.

**LXXXI** [358-359]

TITLE: Qur'ān

DESCRIPTION: Small 4°; robust naskhī; indicators of the quarters (al-aḥzāb) and tenths (al-a'shār) of every part indicated in red as well as the points dividing the verses; no recital-markings in A. and D. The latter also lacks marginal lines and headings, which are red in the other parts albeit not consistently throughout the text.

CONTENT: Incomplete text of the Qur'ān, divided in ajzā' and including 29 books written by four hands (A. B. C. D.). Besides several missing parts, e.g. II, V, XI, XII, XVII, XXII, XXV and XXVI, many single pages are absent from the manuscript.

COMMENTS: Part A. was made an endowment to a mosque or school by a certain Muḥammad; the sections written by hand B. were in the possession of August Pfeiffer [1640-1698]; part C. was in the possession of Johann Christoph Wagenseil [1633-1705].

**LXXXII** [359]

TITLE: Qur'ān

DESCRIPTION: 4°; all parts before XXVI written by the same hand in robust naskhī; no marginal lines except for part XXVI, which is ruled in red; red dots and recital markings.

CONTENT: The thirty parts of the Qur'ān in as many books.

**LXXXIII** [359]

TITLE: Part I of the Qur'ān.

DESCRIPTION: Small 4°; ff. 27; naskhī; no marginal lines or recital markings, but red points dividing the individual verses.

CONTENT: Sura 1/1 – 2/135.

COMMENTS: Written on fol. 1 is: **مقابله اولندی**, meaning that this manuscript was collated for reasons of emendation.

**LXXXIV** [359]

TITLE: Part II of the Qur'ān

DESCRIPTION: 4°; ff. 22; naskhī; ruled marginal lines, red points and recital markings.

CONTENT: Sura 2/136 – 253.

**LXXXV** [359]

TITLE: Part II of the Qur'ān.

DESCRIPTION: Large 8°; ff. 22; naskhī; ruled marginal lines, quarter (al-aḥzāb) and tenth (al-a'shār) of the part, red points and recital markings.



**LXXXVI** [359]

TITLE: Part IV of the Qur'ān.

DESCRIPTION: 8°; ff. 42; naskhī; no ruled marginal lines; headings, quarter (al-aḥzāb) and tenth (al-a'shār) and golden points dividing the individual verses; red recital markings.

CONTENT: Sura 3/86 – 4/26.

**LXXXVII** [359]

TITLE: Part VI of the Qur'ān.

DESCRIPTION: Small 4°; ff. 22; naskhī; red ruled marginal lines as well as red points and recital markings.

CONTENT: Sura 4/147 – 5/85.

**LXXXVIII** [359]

TITLE: Part VIII of the Qur'ān.

DESCRIPTION: Small fol.; ff. 29; large and neat naskhī; ruled marginal lines of black, gold, white and red stripes; golden points divide the individual verses; many markings for the the recitation.

CONTENT: Sura 6/111 – 7/85. [This is not a fragment, but was planned and executed as part of a 30 volume Qur'ān. Therefore the text begins on fol. 1 verso and ends in the middle of the last page. A Turk executed the copy of this part and wrote in a headpiece with read ink: **الجزء  
سكزنجى**.]

COMMENT: The manuscript's endowment is indicated by the word **وقف** written in many margins.

**LXXXIX** [359]

TITLE: Parts IX and XIX of the Qur'ān.

DESCRIPTION: Small 4°; ff. 33; naskhī; red ruled marginal lines and points; worm-eaten.

CONTENT: Sura 7/86 – 8/41 and sura 25/23 – 27/56.

**XC** [359]

TITLE: Part X of the Qur'ān.

DESCRIPTION: Small 4°; ff. 16; very bold naskhī; no ruled marginal lines; red points and recital markings.

CONTENT: Sura 8/42 – 9/94.

COMMENTS: Book was an endowment.

**XCI** [359-360]

DESCRIPTION: Small 4°; ff. 51; robust naskhī, in the first part larger than in the latter.

LANGUAGE: Arabic –Turkish

1) ff. 1-22

TITLE: Part XII of the Qur'ān.

DESCRIPTION: With red ruled marginal lines, red points and recital markings.

CONTENT: Sura 11/8 – 12/52.

2) ff. 23-51

TITLE: مرغ شمسی, the birds of [Derviş Işık Şems or] Shamsī, like the poem itself says (or ده مرغنامه, book of the ten birds, like Hammer has it from Kināli-zāde in his [Geschichte der osmanischen Dichtkunst bis auf unsere Zeit]., I, p. 257 seq.).

AUTHOR: [Derviş Işık Şems] Shamsī [15./16. ct.; Türk dili, Cilt 8, 132]

DATE: 996 (1587/88)

CONTENT: The poem of Shamsī, number four in Hammers list, which is dedicated to Selim I. It assembles ten birds in a colloquium, each standing for a certain quality: owl (ascetic), crow (poet and narrator), parrot (theological scholar), kerkes (a mythical bird, representing the wandering monk), nightingale (musician), hoopoe (rhetoric), swallow (astronomer and astrologer), peacock (merchant), partridge (farmer) and stork (wise and religious man). The poem is concluded by a prayer of the stork in favor of Selim I.

INCIPIT: قَوَّتْ دَسْتُورُ اللَّهِ الْعَلِيمِ فَضْلُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
مِئْتِ أَوْرَا طَاعَتَشْ رَحْمَتِ نُمُودِ دَايْمَا الْحَمْدُ لِلَّهِ الْوَدُودِ

### XCII [360]

TITLE: Part XIV of the Qur'ān.

DESCRIPTION: Small 4°; ff. 15; naskhī; red ruled marginal lines and red points; almost no recital markings.

CONTENT: Sura 15/1 – 16/128.

### XCIII [360]

TITLE: Part XVII of the Qur'ān.

DESCRIPTION: 8°; ff. 19; naskhī; no ruled marginal lines; red points and recital markings.

CONTENT: Sura 21/1 – 22/78.

### XCIV [360]

TITLE: Part XXVI of the Qur'ān.

DESCRIPTION: 4°; ff. 21; Oriental paper; nine lines per page; the first, fifth and ninth penned in thulthī on three golden brick-like ornaments each. The rest is written in naskhī on two golden bricks each.

CONTENTS: Sura 46/1 – 51/30.

### XCIV [360]

TITLE: Parts XXVI and XXX of the Qur'ān.

DATE: Beginning of Muḥarram 1090 (1679).

DESCRIPTION: Small 4°; ff. 28; naskhī; no ruled marginal lines; red points and recital markings.

CONTENT: Sura 56/1 – 51/30 and sura 78/1 and 114/6.

COMMENTS: Between the two parts, on fol. 15, a note indicates that this book was endowed to the mosque of Pest by Ḥusayn Serbeluk and 'Ā'isha [ḥātūn] [وقف حسين سربلوك وعائشة] [حاتون في جامع كبير پشته].

### XCVI [360]

TITLE: Part XXVII of the Qur'ān.

DESCRIPTION: Large 8°; ff. 23; naskhī; no ruled marginal lines; red points and recital markings.

CONTENT: Sura 51/31 – 57/29.

### XCVII [360]

TITLE: Fragment of the Qur'ān.

DESCRIPTION: Fol.; ff. 11; naskhī.

CONTENT: From Sura 10/107 to sura 32/20 with many verses missing in between.

### XCVIII [360]

TITLE: Fragment of the Qur'ān.

DESCRIPTION: Small 4°; ff. 60; naskhī.

CONTENT: Sura 5/82 – 9/103 and sura 9/124 – 11/33.

### XCIX [360]

TITLE: Fragment of the Qur'ān.

DESCRIPTION: Wide 8°; ff. 20; naskhī.

CONTENT: Sura 2/135 – 3/133.

## **Recitation of the Qur'ān**

### C [360-362]

DESCRIPTION: Wide 8°; ff. 64; naskhī; glazed Oriental paper.

LANGUAGE: Arabic – Turkish

1) ff. 1v – 4v

TITLE: [al-]Muqaddima [al-Jazarīya fī l-tajwīd] [GAL S II, 275]

AUTHOR: [Shams al-Dīn Abū l-Khayr] Muḥammad Ibn al-Jazarī al-Shāfi'ī [al-Qurashī al-Dimashqī al-Shirāzī] [d. 833/1429; cf. GAL S II, 274]

CONTENT: A poem about the correct recitation of the Qur'ān.

INCIPIT: يقول راجي عفو رب سامع محمد بن الجزري الشافعي

2) fol. 5r

TITLE: Fragment of Kanz al-ma'ānī fī sharḥ Ḥirz al-amānī [two works of this title in GAL I, 521, no. 3a. and 8]

AUTHOR: Anonymous

CONTENT: Commentary on Ḥirz al-amānī [wa-wajh al-tahāni], a poem by Abū l-Qāsim Ibn Firruḥ Ibn Khalaf Ibn Aḥmad al-Shātibī [539/1143-590/1194; cf. GAL I, 520]; the individual parts of the Qur'ān are interpreted lexically (indicated by a ب), grammatically (ح) and according to its intention (ص). The following is subscribed in Turkish: بو شاطبي شرحی در ادى كنز المعانى در; in fol. 5v seven of the leading readers of the Qur'ān are assembled in a Persian-Turkish poem, followed by an indication of their regional origin and two of their disciples who transmitted their recensions.

3) fol. 6r

TITLE: Unknown

AUTHOR: Anonymous

CONTENT: A list of the leading readers of the Qur'ān and their families, with a scheme showing the letters their readings are distinguished by; [another scheme showing the places of articulation for every letter in the mouth].

4) ff. 6v – 61v

TITLE: al-Hawāshī al-mufahhima fī sharḥ al-Muqaddima [GAL S II, 276]

AUTHOR: Written by the son of Muḥammad Ibn al-Jazarī al-Shāfi'ī (cf. 1).

DATE: Thursday, beginning of Ramaḍān 806 (1404) in Larandah (بمدينة لارنده من معاملة (قرمان من البلاد الرومية).

CONTENT: A commentary on the Muqaddima by the author's son, interposed between the individual verses until fol. 56r. The subsequent passage deals with the most important things to be observed by the reader before and while reading, i.e. the reading at certain times, places where reading is inopportune, memorizing the whole Qur'ān and related topics.

INCIPIT: الحمد لله المتعالى فى جلال قدسه, لا أحصى ثناءً عليه كما اثنى هو على نفسه الخ وبعد فإنّ أولى ما تُصَرَّف إليه الهمم العوالى, كلام الله الكبير المتعالى, وأهم ما يُبدأ به قبل تلاوته, تجويد حروفه وتصحيح قراءته

of the commentary: قال رضى الله عنه يقول راجى عفو رب سامع. محمد بن الجزرى الشافعى القول يعمّ المفرد والمركب مفيدا او غير مفيدا

5) ff. 62v – 64v

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Turkish

CONTENT: The several pronunciations of the letter nūn, its silence and assimilation, then the letter lām in the article, the hard and soft pronunciation of the letter rā', ترقيق and تفخيم, the lām in Allah, production and cutting of vowels in pronouns by the suffix ه and pronouncing voiceless, قطع الصوت دون النفس.

COMMENTS: A certain Muḥammad Ibn Aḥmad states to have bought this book from a librarian in Constantinople, صحاف القسطنطينية, for 17 piaster, غرش ۱۷.

INCIPIT: الحمد لله ربّ العالمين, والصلوة والسلام على خير البرية محمد خاتم النبيين, وعلى آله وصحبه اجمعين, بكل كيم جمله قرأ ايكى اوستنه واينى اسره يه وايكى اوترويه تنوين ديرلر الخ

CI [362-363]

DESCRIPTION: 12°; ff. 156; naskhī.

LANGUAGE: Turkish

1) ff. 1v – 120r

TITLE: Kitāb al-tajwīd fī kalām al-majīd

AUTHOR: Fleischer proposes cautiously, that the title may be the same that Ḥājjī Khalīfa, II, p. 209 [ed. Flügel] ascribes to [the Ottoman polymath and Shaykhūlislām Shams al-Dīn Aḥmad Ibn Sulaymān Ibn Kamāl, known as] Kamāl Pāshā-zāda (d. 914/1534).

CONTENT: On the art of reciting the Qur'ān correctly, called al-tartīl after sura 73/4: wa-rattili l-Qur'āna tartīlan; the author traces his art via Shaykh Ismā'īl and Ibn Labbān back to the prophet himself.

INCIPIT: الحمد لله الذى على عبده الكتاب، ووعده من تلاه وعمل به جزيل الثواب

اعلم يعنى بكل كم قران تجويد اوقمق فرضدر نتكم قرانده كلور فى قوله: **تعالى ورتل القران ترتيلا الخ**

2) ff. 120r – 156r

TITLE: Qawā'id kullī

AUTHOR: Mūsā Faqīh

CONTENT: The text is about Qur'ān recitation. It was excerpted and translated into Turkish from the Risāla of Abū l-Qāsim al-Shātibī, so that, according to the author, children can learn and profit from it. He also identifies those readings, in which Ḥaṣṣ differs from the other major readers.

INCIPIT: الحمد لله ربّ العالمين، والعاقبة للمتقين، ولا عدوانَ الا على الظالمين، والصلوة والسلام على خير البرية محمد وآله اجمعين، الله تعالى يه حمد ايديوب پيغمبره صلوت كتوردكمزذن صكره ودخى أنك آلينه واصحابنه كتوردكمزذن بو ضعيف ونحيف قول موسى فقيه الخ

## Interpretation of the Qur'ān

### CII [363]

TITLE: [Anwār al-tanzīl wa-asrār al-ta'wīl]

AUTHOR: [‘Abdullāh Ibn ‘Umar al-] Bayḍāwī [d. 685/1286?; cf. GAL I, 416]

LANGUAGE: Arabic

DESCRIPTION: Small fol.; ff. 419 (although the librarian numbered 430, but some pages are missing in between); naskhī; garbled at the end; title posed in brick-like ornamentation of various colours with white rīḥānī-script: (sic.) هذا كتاب انوار التنزيل للعلامة القاضى البيضاى

CONTENT: The famous commentary until explanation of sura 84/21.

COMMENTS: The codex was endowed to the schools of Buda and Pest by the Vizier Muṣṭafā Pāshā Ibn ‘Abdullāh by a note on fol. 1r: وقف الفقير الى الغنى القدير مصطفى پاشا بن عبد الله الوزير هذا الكتاب المستطاب لله الملك الوهاب ليستفيد منه اهالى المدرستين المبنيتين ببلدتى پشته وبودين صانهم الله الى يوم الدين بمته

INCIPIT: الحمد الذى نزل القران على عبده ليكون للعالمين نذيرا، فتحدى باقصر سورة من سوره مصاقع الخطباء من العرب العرباء فلم يجد به قديرا.

### CIII [363]

TITLE: [Anwār al-tanzīl wa-asrār al-ta'wīl]

AUTHOR: [‘Abdullāh Ibn ‘Umar al-] Bayḍāwī [d. 685/1286?; cf. GAL I, 416]

DATE: 1091 (1680/81) in castle بکوله

COPYIST: ‘Uthmān Ibn Aḥmad Ibn Bālī Ibn Muḥammad Ibn Ḥamza

LANGUAGE: Arabic

DESCRIPTION: Fol.; ff. 288; naskhī.

CONTENT: Containing sura 1 - 17; many notes tightly written in the margins, like Shaykh-zāde, Khusraw-zāde, Abū l-Su‘ūd.

COMMENTS: Colophon reads: تمّ الجلد الاول بعون الله الملك المّان.

### CIV [363-369]

TITLE: Commentary on Bayḍāwī.

AUTHOR: Most probably Sinān al-Dīn Yūsuf Ibn Ḥusām al-Dīn [al-Amāsī] [d. 982/1574; cf. GAL I, 417].

DATE: Some parts of the manuscript are dated separately, cf. under CONTENT.

LANGUAGE: Arabic

DESCRIPTION: Fol.; ff. 445 (or 443 with two folios missing); naskhī and partly nasta‘līq by different hands.

CONTENT: Commentary on selected parts of Bayḍāwī distinguished by قوله. In a preface, the author describes his education and how, memorizing the saying كلُّ علمٍ ليس في القرطاس ضاع [Whatever knowledge is not on paper, is lost.], he decided to write down his notes on Bayḍāwī. Several marginal notes were added by the same copyist and many more notes by a second copyist. The individual suras are followed by a subscription, some are dated and some not; fol. 42r a subscription is dated to Thursday the fourth of Muḥarram 974 (1566); ff. 42v - 43r two dissertations on Bayḍāwī by أحمد العبد القزويني and مير بادشاه; fol. 141v is dated to the night of Thursday 10<sup>th</sup> Shawwāl 961 (1554) in Constantinople; fol. 204r is dated in the night of Tuesday 19<sup>th</sup> Rabī‘ I (من أول الربيعين) 963 (1556) in Constantinople; fol. 243v dated in the morning of Friday 24<sup>th</sup> Jumādā II 964 (1557); fol. 248v dated Wednesday 29<sup>th</sup> Rabī‘ I 973 (1565); 345v dated Thursday 5<sup>th</sup> Rabī‘ I 974 (1566); fol. 359r dated in the morning of Tuesday 23<sup>th</sup> Sha‘bān 974 (1567); fol. 409r dated in the night of Friday 10<sup>th</sup> Rabī‘ II 976 (1568) in Constantinople; fol. 436v dated 10<sup>th</sup> Muḥarram (‘Āshūrā’) 977 (1569); fol. 440r is dated shortly after noon of 7<sup>th</sup> Rabī‘ I 977 (1569); fol. 445r dated 26<sup>th</sup> Jumādā I 977 (1569). [Fleischer’s detailed alphabetical list of authorities cited in the present manuscript with their works and abbreviations follows. Finally Fleischer exemplifies the harsh philological disputates over the school of Baṣra and doubts their sacrosanct status among Arabic grammarians as Sylvestre deSacy still held it.]

COMMENTS: The ascription to Sinān is made according to Ḥājjī Khalīfa I, p. 477-478, although he does not mention sura 73 and has the book offered to Sultan Selim II while the author of this manuscript clearly dedicates it to Selim’s son, Murad III (السلطان مراد خان بن السلطان سليم خان ابن السلطان سليمان خان). A note on fol. 154v, lin. 1-3 sheds light on the authors life, who claims to have been to Mecca in 960 (1553), most likely for the pilgrimage, and to have seen there the شجرة اهل بيعة الرضوان. The manuscript was endowed to a certain unknown city, maybe Belgrade, by the local Mufti Qapudān-zāda Muḥammad Efendi in 1071 (1660/61).

INCIPIT: يا من افحم شقاشق البلغاء ببدايع صنایع الآيات والذكر الحكيم, واكم مصاقع الخطباء بدقایق لطیف البیئات والفرقان العظیم

### CY [369]

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

DESCRIPTION: Small 4°; ff. 261; tightly written nasta‘līq.

CONTENT: Notes on Bayḍāwī’s commentary of sura 50-114.

COMMENTS: The notes are not distinguishable from the actual commentary except for few ای or یعنی; However, a little space is left between commentary and annotations which implies that these parts should have been rubricated. The catalogue lists the pages, on which each sura begins.

INCIPIT: In the following, the words كلام until الذكر are from Bayḍāwī

الحمد لله المنعم المثنان والصلوة على سيد من ارسل لهداية نوع الانسان وعلى آله واصحابه الذين هم قادة اهل الايمان الى سبيل السعادة والرضوان الكلام فيه كما مر في ص والقران ذى الذكر اما من حيث القراءة فالجمهور على اسكان الفاء (القاء) الخ

**CVI** [369]

TITLE: Irshād al-‘aql al-salīm ilā mazāyā al-kitāb al-karīm

AUTHOR: Abū l-Su‘ūd Ibn Muḥammad al-‘Imādī [898/1492-982/1574; cf. GAL II, 438]

LANGUAGE: Arabic

DESCRIPTION: Fol.; ff. 339; naskhī.

CONTENT: First part of the commentary, containing sura 1-6.

INCIPIT: سبحان من ارسل رسوله بالبرى ودين الحق، وبين له من شعائر الشرائع كل ما جل ودق الخ

اما بعد فيقول العبد الفقير الى رحمة ربه البارى، ابو السعود بن محمد العمادى، ان الغاية القصوى من تحرير نسخة العالم وما كان حرف منها مسطورا، والحكمة الكبرى فى تخمير طينة ادم ولم يكن شيئا مذكورا، ليس الا معرفة الصانع المجيد

**CVII** [370]

TITLE: [Irshād al-‘aql as-salīm ilā mazāyā al-kitāb al-karīm]

AUTHOR: [Abū l-Su‘ūd Ibn Muḥammad al-‘Imādī] [898/1492-982/1574; cf. GAL II, 438]

LANGUAGE: Arabic

DESCRIPTION: Fol.; ff. 453; nasta‘īq.

CONTENT: Last part of the same commentary.

COMMENTS: Endowment made by Shaykh Sulaymān Efendi, preacher of the central mosque in Buda (الواعظ بجامع كبير در قلعهء بدون).

**CVIII** [370-373]

DESCRIPTION: 4°; ff. 211; naskhī; numbers 1) - 3) and 5) written by the same hand in bold naskhī, number 4) on older paper.

LANGUAGE: Arabic

COMMENTS: Endowment of the aforementioned Sulaymān Efendi (cf. CVII).

1) ff. 1r – 119v

TITLE: Unknown

AUTHOR: Anonymous

CONTENT: Incomplete Qur’ān -commentary of sura 95-114 and at last sura 1.

COMMENTS: Several marginal translations of Arabic words into Turkish hint to the origin of this manuscript. The margins contain numerous questions (مطالب), by which also the commentary on sura 1 is followed: مجلس فى سوالات الفاتحة و اشاراتها

كتب له السيئات, ويقول الله تع لملائكته احفظاه وشدداه, فاذا بلغ اربعين سنة آمنه الله تع من البلىا الثلث والبرص والجنون والجذام, الخ

This is part of a tradition in which the meaning of sura 4/95 is explained. It reads as follows on fol. 226r of codex CV:

وعن انس رضه قال قال رسول الله صلعم المولود حتى يبلغ الحنث ما عمل من حسنة كتب لوالديه, فان عمل سيئة لم تكتب عليه ولا على والديه, واذا بلغ الحنث وجرى عليه القلم أمر الله تع الملكين الذين معه فيحفظانه ويسدّدانه, فاذا بلغ اربعين سنة الخ

Therefore it is clear that **لملكيه احفظاه وسدّاه** has to be replaced by **لملائكته احفظاه وشدّاه**.

2)

TITLE: Theological excerpts

AUTHOR: Various authors

CONTENT: a) ff. 120v – 122v fragment with a missing beginning about the hereafter and the ten groups, in which the people will stand up from their graves. The text fragment starts with the third group: (Cod. **الرجل والارجل الايدي مقطوعة** **من قبورهم فيحشرون الثالث** فيحشرون من قبورهم مقطوعة الايدي والارجل **الرجل**); the first nine divisions are ordered to hell for varying reasons and only the tenth one reaches paradise. This is followed by a prophetic tradition about the four men or kinds of people, who will pass directly to paradise without exercises or applications (1. a scholar, 2. a pilgrim who died on his way, 3. a martyr, 4. a generous man), and how God avoids quarrels on superiority by the right order of their entry (the generous one first), [this part is translated into Latin by Fleischer]. The last section deals with sinners, the penalties they will suffer in the afterlife and Muḥammad and Gabriel, who mourn the sinners.

The whole part is headed by: **هذه اوراق مكتوبة في بيان حشر الاموات وكيفية حشرهم وميان مصيرهم**.

b) ff. 122v – 128r al-Bāb al-rābi‘ fī faḍl al-ṣawm. The fourth chapter of an anonymous treatise that treats the uniqueness of the Ramaḍān, its religious implications and especially the feast as well as the Qur’ān’s unique value, who is said to be sent from heaven in this month. The book cites Zamakhsharī; Fakhr al-Dīn al-Rāzī (al-Tafsīr al-kabīr) and al-Ṭabarī (al-Tafsīr al-Ṭabarī). It is concluded by a poem on the excellence of Ramaḍān, beginning: **يا باغي النجاة** **بالقيام اطلب ذلك في شهر الصيام**.

c) ff. 128v – 129r several traditions, narrations and excerpts on the state of the souls between death and resurrection noted by a later hand, some of which Fleischer translates into Latin.

3) ff. 130v – 170r

TITLE: Aḥādīth arba‘īn

AUTHOR: Muḥammad Ibn Abī-Bakr

CONTENT: Forty prophetic traditions collected and augmented with historical examples by Muḥammad Ibn Abī-Bakr.

COMMENTS: Fol. 170v three notes 1) an instruction of [Aḥmad Ibn ‘Alī Yūsuf] al-Būnī [d. 622/1225] in how to use the two divine names al-raqīb and al-muqtadar to avoid misfortune 2) a small poem against corrupted language, of the genre called ‘aqd al-lisān 3) sentence from Khulāṣat al-fatāwā saying that whoever is aware of profane things right after his prayer, whether he does them or only passively experiences them, has to say them again, for they have become invalid.

INCIPIT: **الحمد لله رب العالمين, والعاقبة للمتقين, ولا عدوانا لنا على الظالمين, والصلوة والسلام على خير خلقه محمد (...)** **وبعد فان العبد المذنب محمد بن ابي بكر بعد طول خوضه في بحر الذنوب والعصيان, طلب رضاء الرحمن, ومخالفة الشيطان, والنجاة من النيران, والدخول في دار الجنان, ولم تسمع له نفسه بسلك سبيل الايمان, غير أنه وجد في حديث خير الانسان, صاحب المعجزات والبرهان, أنه قال من جمع اربعين حديثا فهو في العفو والغفران, فجمعت اربعين حديثا بالاسانيد المفصلة الى النبي المختار, عن المشايخ والائمة الكبار, ويروى كل عن بعض الصحابة الابرار الخ**

4) ff. 171v – 176r

TITLE: Du‘ā’ al-qanūt

AUTHOR: Sha‘bān Ibn Ismā‘īl al-Sifrīḥīṣārī

DATE: 947 (1540/41)

COPYIST: Muḥammad Ibn Āyidīn



CONTENT: Commentary on the prayer of submission, positioned directly between the explained words.

COMMENTS: Many Persian interpretations of Arabic words taken from the Maṣādir (cf. codex I) are in the margins; fol. 177r contains a more recent Turkish fatwa on carefully monitoring the position of the moon in the turn from Ramaḍān to Shawwāl.

INCIPIT: الحمد لله ملهم الصواب, ومنور الالباب, والصلوة والسلام, على محمد وآله الكرام, أما بعد  
فهذه كلمات في تفسير دعاء القنوت جمعها من كتب المحققين, أعانهم الله الملك المعين, متوكلاً على  
الله في الآمال, ومنيباً إليه في المبدأ والمآل, وأنا الفقيرُ شعبانُ بنُ اسماعيلَ السَّقْرِيحَصَارِي عَقَى عنهما  
الملكُ العافى. القنوت على أربعة معانٍ الخ

5) ff. 179v – 207r

TITLE: Kanz al-rumūz (super scribed in this manuscript Awrāq manzūma mu'allafa fī ṭarīq al-taṣawwuf)

AUTHOR: Shaykh Rifāhī of Qayṣarī (شيخ رفاهى من بلدة قيصرية) whose poetical name was 'Ārifī (عارفى) which stems from a verse fol. 183r line 5)

CONTENT: After the usual preliminary phrases the poet gives the reasons for creating poem. He was in an ecstatic state, when the divine voice occurred to him, told him to write and invited him to follow the ascetic state of sainthood. Then, the power and significance of these words and phrases within the mystic system are explained: al-zakwa, tark al-nafs, tark al-wujūd, al-islām, al-'ishq, al-rūḥ, al-qalb, al-nafs, al-ma'rifa, al-tawḥīd, al-'ilm, al-lujj, al-ṣawm, al-taṣawwuf, al-'aql; then the so-called stations, al-maqāmāt, of the ascetic life: al-khawf wa-l-rija', al-shukr, al-faqr, al-ṣabr, al-zuhd, al-tawba, al-riḍā', al-tawakkul; finally the higher and ecstatic states, al-aḥwāl: al-qabḍ wa-l-baṣṭ, al-uns, al-shawq, al-fanā' wa-l-baqā'; stories, hikāyāt, for explanatory purposes are found throughout the text. An example of these latter stories is edited in the catalogue with Fleischer's translation. In conclusion the Dervish music is praised, which has to be held sacred and is only to be administered under the supervision of a master, which then immediately leads to the ecstatic experience of a new world.

INCIPIT: بلبل طبعم نوايه بشلدى  
مرغ جانم بر هوايه بشلدى  
اوردى دل شهبازى پرواز اوزدى قيل  
قصد بو كم مرغ قدسى فله صيد

6) ff. 207v – 209r

TITLE: Collection of prophetic traditions

AUTHOR: Anonymous

CONTENT: Feasting traditions and conventions about the early breakfast before sunrise during Ramaḍān, الفطر والسحور.

7) ff. 210v – 211v

TITLE: Varia

AUTHOR: Various authors

LANGUAGE: Arabic – Turkish

CONTENT: Some interesting sentences are: fol. 210v Abū l-Muntaḥī (or, as sometimes, Abū l-Muntemī) on the famous al-Fiḥ al-akbar of Abū Ḥanīfa, concerning the gap between God and the individual species of his creation, divided according to whether the will of this creation is submissive (at-ṭā'āt, divided in al-farā'iḍ and al-faḍā'il) or rebellious (al-ma'āsī); fol. 211v equally useful is the juridical distinction between mulk and mīrī (for amīrī); fol. 211v some philosophical authorities, like

احمد بن سهل

اعوذ بالله من إمارة السبيان ورياسة النسوان

Aḥmad Ibn Sahl: I take refuge in God from the rule of children and the dominion of the women.

قال افلاطون

الملوك حكّام على الناس والعلماء حكّام على الملوك

Plato: The kings are governors of the people, the wise men are governors of the kings.

**CIX** [373-394]

DESCRIPTION: 12°; ff. 329; nasta‘līq, naskhī and dīwānī-naskhī on partially Oriental and partially Occidental paper.

COMMENTS: Ff. 1r – 3r filled with verses, sentences, traditions, medical instructions, fatwa’s; fol. 2r two of the former possessors of this manuscript inscribed themselves as Rajab Ibn Yūsuf, preacher of **اكرى** [i.e. Eger], and ‘Alī Ibn Safar, qāḍī of Temeshwar (**طمشوار**); a note on 120r of a certain ‘Alī-Efendi obviously refers to the same mentioned qāḍī, stating that he died together with the Mufti of Fünfkirchen [Quinqueecclesia, today Pec] in 1053 (1634/35). Yūsuf Khalīfa then bought this book from his legacy and sold it to the writer of these lines for the same price in 1064 (1653/54).

1) ff. 3v – 68r

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Gloss on Sa‘d al-Dīn Mas‘ūd al-Taftāzānī’s [GAL II, 215] (although his name is mentioned nowhere) commentary on al-Zamakhsharī’s al-Kashshāf; Taftāzānī’s work is called on fol. 3v lines 14 and 15: **شرح لمعانى الكتاب, وكشف للكشّاف الكاشف عن اسراره على اولى الالباب**.

COMMENTS: The gaps to receive the **قوله** in front of the comments are only filled from the beginning to the eighth folio with the rubricated words. A Turkish marginal note at the beginning states this was an autograph of Abū l-Su‘ūdī, but fol. 15v lines 5 and 6 the writer says: **و الرماء مصدر كالمرامة كما سمعته منه ره**. The **ره** refers to al-Taftāzānī, who died in 792 while Abū l-Su‘ūd died in 982 and therefore cannot have heard him personally. Fol. 43v line 7 the author claims to also have written Ḥawāshī Sharḥ al-Miftāḥ. The catalogue lists the cited works with their abbreviation. al-miftāḥ

INCIPIT: First comment: **لك اللهم الحمد والمنّة, وعلى رسولك وآله واصحابه الصلوة والسلام والتحية, قال الامام الهمام, عالم أعلام علوم الاسلام, عالم عالمى العالم وأعلم العلماء الأعلام الخ**

Very beginning of the commentary: **الحمد لله الذى انزل**

2) ff. 79v – 78v

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Treatise on the parts of Qur’ān, e.g. if they are to be read with full or low voice, the first called al-jahr, the latter either al-mukhāfata or al-ikhfā’. The starting point for the author’s argumentation is al-Hidāya [by ‘Alī Ibn Abī Bakr Ibn ‘Abd al-Jalīl al-Farghānī al-Marghīnānī (d. 593/1197); GAL I, 376], which is then confronted with other sources.

COMMENTS: Gaps in the text were meant to receive rubricated book and chapter headings. [The catalogue has a list of cited works.]

INCIPIT: خير صدر الرسايل والصحايف, صدر خير الكتب والمصاحف

Further: فهذه رسالة جمعت ما فيها من بعض الكتب والدفاتر, مع ضمّ ما سمح به العقل القاصر والذهن الفاتر, وعرضتها على عتبة من خصّه الله سبحانه وتعالى بانواع الفضائل والكمالات الفاخرة, واسعده بسعادتي الدنيا والآخرة

3) ff. 79v – 82v

TITLE: Risāla fī bayān al-sinīn wa-l-shuhūr

AUTHOR: Anonymous

LANGUAGE: Turkish

CONTENT: The author first discusses the solar and lunar year astronomically, then the four systems of solar calendars: the Hellenistic (يوناني or تاريخ اسكندري), the Coptic or Diocletian (تاريخ قبطي), the Jalālī (تاريخ جلالی) and the one instituted by the Abbasid caliph al-Mu‘taḍid bi-llāh (تاريخ مبتضدى; this caliph reigned 279/892-289/902); fol. 82r and v treat the Muslim lunar calendar. Incomplete at the end.

INCIPIT: الحمد لله جعل الشمس ضياءً والقمر نورا وقدّره منازل لتعلموا عدد السنين والحساب الخ

Further: وبعد اصحاب فهم ودرايته روشن وظاهر, وارباب عقل وفراسته باهر وزاهر, در كه كتب ودفاتر ده مسطور ومزبور, والسنة وافواده مذکور ومشهور, اولان سنين وشهور, ايكي نوعدر, برى شمسي برى هلاليدر الخ

4) ff. 83r – 90r

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: A treatise on the nature of God, with an incomplete beginning. The first six lines contain the ending of an unfinished chapter that deals with God’s will (في ارادة الله), followed by notes about the meaning of His life (في حياته), His audiovisual senses (في سمعه وبصره), and His speech (في كلامه). In line with this he explains the beliefs of Ḥanbaliyya (الحنابلة), Karāmiyya (الكرامية), Mu‘tazila (المعتزلة) and Ash‘ariyya (الاشاعرة) and compares them to the supposed Sunnite truth. This is followed by a chapter about eternal fate (في القضا والقدر) superscribed as eleventh chapter) and finally God’s remaining attributes as well as their divisions according to their absolute, positive or negative quality (في تقسيم صفاته).

INCIPIT: عموم من وجه بحسب الوجود, اقول لا خفاء في انك تقدر ان تقصد بعض الاشياء وان لا تقصد

5) ff. 91r – 94v

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Commentary on a passage of al-Hidāya [by ‘Alī Ibn Abī Bakr al-Farghānī (d. 593/1197); GAL I, 376] concerning times that are inopportune for prayer; incomplete at the beginning; other interpreters of al-Hidāya are cited and mostly refuted by the author; they are listed in the catalogue.

INCIPIT: غير مكروه بمكة لما روى ابو ذر النهي عن الصلوة في هذه الاوقات مقرونا بقوله انا بمكة.

6) ff. 94v – 100v

TITLE: Fī jawāz waqf al-banā’ bi-dūni l-arḍ wa-huwa manqūl

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: A treatise on the possibility of donating a building without possessing land to build upon. The author reasons that this must be possible, since buildings can be moved (meaning when an endowed building is destroyed, is it possible to rebuild it with the same material on a new soil?). The end is missing. The works and authors used in this work are listed in the catalogue.

INCIPIT: انّ اشرف الطاعات واعلاها, وامتن جهات القرية وابقاها, شكر من بسط الارض ودفاها,  
ورفع السماء وبنائها

7) ff. 101r – 106v

TITLE: as-Sab‘a as-sayyāra

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Treatise on seven questions partly from the field of theology and philosophy. Question one deals with the method of how to wash an open fracture, surrounded by supporting sticks, with sacred water. The answer to question two advises persons who cannot free a slave or provide a deprived person with food or clothing, to fast three consecutive days. Question three asks which of the two disciples of Abū Ḥanīfa, Abū Yūsuf or Muḥammad al-Shaybānī, said that the omission of prostration during the recitation of the Qur’ān between sura 1 and sura 2 before the word al-rukū‘ is a fault that cannot be substituted by any other deed. Question four deals with Abū Ḥanīfa’s demand that the possessor of slaves shall contribute alms in their place to the poor. Question five is on the unthinkable metaphysical image of two distinct phenomena merging in such a way that they together bear the notion of unity. Beginning and end missing.

COMMENTS: Many marginal and interlinear notes by the same author, examining and refuting the positions of many authorities, examples of this are presented in the catalogue.

INCIPIT: على رفعها الى مجالسهم العالية ومحافلهم الغالية, رجاء من خدمتهم السامية, اللحظ الى جلّ  
نقدها, وطمعاً من همّتهم النامية, فى الفوز بحدّ عقدها

8) ff. 107v – 115r

TITLE: Unknown

AUTHOR: Muḥammad Ibn Aḥmad al-Zaghrawī

LANGUAGE: Arabic

CONTENT: A commentary on several passages of al-Ḥikma, al-Durar and al-Wiqāya.

COMMENTS: A subscription reads: انا الفقير محمد بن احمد الزغروى المنفصل عن قضاء نوه, which, if not an autograph is surely copied from it.

INCIPIT: الحمد لله الذى خصّ من اهل الارضين, عناية الهداية بالمسلمين, الخ وبعد فاتى لما عزّلت  
عن خدمة القضاء, بلا داع متى ولا اقتضاء, وقد اعتدت فى هذه الخدمة تتبّع كليات الكتب فى تقرير  
المسائل, بسبب وقايح الجزئيات (جزئيات) النوازل, وترك المعتاد, اصعب من حرط القناد, فلم آل جهدا  
فى وقاية النفس عن التعطيل, بل فى صرف الهمة نحو الجد فى التحصيل, فاخترت من بين ما يرجى به  
الفوز والفلاح, مطالعة الدرر والاصلاح, مع شرحهما الكافى فى غاية الكشف والايضاح, وسعيت فى  
ادار (ادارة) نظرى من البداية الى النهاية, رجاء منهما كفاية الجراية, فبدا لى مواضع لم اقدر على فتح  
معضلاتها, وحلّ مشكلاتها, فطفقت أن اسود ما تسود به سويداء البال, الأتفوى به أوان الارض فى  
المقال

9) ff. 116v – 120r

TITLE: Unknown

AUTHOR: Maḥmūd al-Anqarī, better known as Qaṣṣāb-zāde

LANGUAGE: Arabic

CONTENT: Commentary on two selected passages of Mabārif al-azhār, Ibn al-Malik's commentary on Mashāriq al-anwār, on a section of Ṣadr al-Sharī'a's commentary on al-Wiqāya and on a passage of the Wīqāya itself.

COMMENTS: Colophon reads: حرّرها الفقير محمود الشهير بقصّاب زاده الانقرىّ

INCIPIT: الحمد لله الذى هدانا لهذا وما كنا لنهتدى لولا ان هدانا الله, والسلام على من بعث الينا الخ

[9b)] ff. 120v – 121r

TITLE: Fatwa

AUTHOR: (A certain Mufti) 'Umar

LANGUAGE: Turkish

CONTENT: Question: If Zayd, a mystic belonging to the Ummī Sinān (امى سنان صوفيلرى), were found dancing with folded hands and shouting the basmala in the town and 'Amr would say to him: "You are an unbeliever!" upon which Zayd would respond: "You are an unbeliever yourself!" What shall be done with Zayd?

Response: Whoever hates and insults a learned and respected man is to be held as impious; and this is what the fanatical mystics (called here سنانليلىر امى throughout) are doing. Therefore they are damned by the scholars. Besides, they let their wives freely have familiar contact with other men. So the Ummī-Sināns are corrupting the religious manners (they are دجاللر).

COMMENTS: Subscription: حرّرها الفقير عمر عفى عنه

10) ff. 122r – 123v

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Fragment of a commentary on al-Hidāya [by 'Alī al-Farghānī (d. 593/1197); GAL I, 376]. The preserved part contains the chapter about the cleansing of the head in sacred water; beginning lost.

INCIPIT: كالسواد والبياض, وما نحن فيه من قبيل الثانى دون الاول

[10b)] fol. 124r

TITLE: معماً

AUTHOR: Anonymous

LANGUAGE: Turkish

CONTENT: Turkish enigmatic poem.

11) ff. 125r – 129v

TITLE: Unknown

AUTHOR: Several

LANGUAGE: Arabic

CONTENT: Commentaries of many authorities on al-Hidāya [by 'Alī al-Farghānī (d. 593/1197); GAL I, 376]. The compiler claims to have written the passage about the sold slave who is tied by a debt, by introducing it with the words "I say" (aqūlu). The same section of al-Hidāya is penned again and commented on by someone else on ff. 130v – 131v.

INCIPIT: ولو كان المولى باعه من رجل واعلمه بالدين فللغرماء ان يردوا

12) ff. 132v – 141r

TITLE: Unknown

AUTHOR: Muṣṭafā Çelebi Ibn Muḥammad, known as Khūjakī-zāde

LANGUAGE: Arabic

DATE: 951 (1544/45) in Constantinople [if not referring to the original work itself rather than this manuscript]

COPYIST: [Autograph(?) as I would conclude from Fleischer's words: scripta ab, if they refer to the manuscript and not to the work itself]

CONTENT: Commentary on passages of al-Hidāya [by 'Alī al-Farghānī (d. 593/1197); GAL I, 376] and its commentary al-Ināya [by Akmal al-Dīn Muḥammad Ibn Maḥmūd al-Bābartī (d. 786/1384); GAL II, 80] concerning the renting of goods and services.

COMMENTS: The writer later became a professor in the school of Sultan Bayezid; he asserts to have written this manuscript publicly under the supervision of Abū l-Su'ūd, the later Qāḍī 'askar of Rūm according to a marginal note, after he had been his disciple for two months.

INCIPIT: Superscription: هذه الرسالة لمولى الموالى, جعله الله تعالى في درجات الاعالى, مصطفى عليه الرحمة والغفران  
چلبى افندى الشهير بخواجكى زاده المدرس الان فى مدرسة سلطان بايزيد خان, عليه الرحمة والغفران

Beginning: لك الحمد بلا غابة, ولك الشكر بلا عد ولا نهاية

Further: فقد وردَ الاشارة من اعلم العلماء, واكرم الفضلاء, الذى تلاطم بحر علمه فى زماننا امواجا

Colophon: حررها مولى الموالى, جعله الله فى درجات الاعالى, مصطفى چلبى ابن محمد الشهير بخواجكى زاده فى زمن الامتحان العام, بمحضر اشرف الانام, فى سنة احدى وخمسين وتسع مائة فى محروسة قسطنطينية, وذلك بعد الملازمة بشهرين

[12b)] fol. 141v

TITLE: Varia

LANGUAGE: Turkish - Arabic

CONTENT: عنوان عرض beginning of a Turkish book or letters to notables; definition of the preserved board (اللوح المحفوظ) by اخى جميع: اللوح جسم كتب الله تعالى فيه صور جميع; excerpts from Sharḥ al-Miftāḥ concerning verbal forms.

13) ff. 142r – 143v

TITLE: Unknown

AUTHOR: cf. the colophon

LANGUAGE: Arabic

COPYIST: [Autograph(?), as I would conclude from Fleischer's words: scripta ab, if they refer to the manuscript and not to the work itself]

CONTENT: Commentary on passages concerning robbery, taken from al-Hidāya [by 'Alī al-Farghānī (d. 593/1197); GAL I, 376] and al-'Ināya [by Akmal al-Dīn al-Bābartī (d. 786/1384); GAL II, 80], written by a certain Shaykh al-Ma'zūl in the madrasa of the qāḍī 'Abd al-Laṭīf.

INCIPIT: الحمد لله الذى يسر لنا الهداية, ونور قلوبنا بالعاية والكفاية, والصلوة الخ

Colophon: مما خدم به الفقير شيخ المعزول عن مدرسة القاضى عبد اللطيف, هكذا هذه العبارة, تم

[13b)] fol. 144r

TITLE: Varia

CONTENT: Miscellaneous notations and excerpts, e.g. on the life of Abū Ḥanīfa [this anecdote is presented in the catalogue].

14) ff. 144v – 165r

TITLE: Unknown

AUTHOR: Yūsuf Ibn al-Ḥasan al-Ḥusaynī, known as Qāḍī Baghdād

LANGUAGE: Persian

CONTENT: Beginning of a work on the Ottoman Sultans up to Bayezid II to whom this work is dedicated; the author describes his life between a praise of Sultan Bayezid and one of his

sons: from his hometown Shirāz he flees to Baghdād, is part of the flourishing religious life and takes care for the reconstruction of religious architecture which was then all destroyed by the Shiite upheaval; he flees to Bayezid and writes the work on Ottoman history.

INCIPIT: سپاس بی قیاس و ثنای بی منتها پادشاهی را عم سلطانہ کہ ایام جبروت انجام سلطنت  
قدیمش از وصمت انقضا وانفصام معرّاست الخ

[14b)] ff. 165v – 167r

TITLE: Varia

LANGUAGE: Arabic - Turkish

CONTENT: Rules on how to enter the mosque; excerpts from Ibn Sayyid 'Alī's commentary on Shar'at al-Islām; a Turkish description about the preparation of the medicine of the philosophers and another one about the preparation of a medicine preparing for sexual intercourse; Arabic interpretation of a prophetic saying on the best garden of the paradise, taken from another work of the same Qāḍī Baghdād as in 14).

15) ff. 167v – 169r

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Persian

DATE: Dhū l-Ḥijja 812 (1410)

CONTENT: Part of the preface to a historical work. The preserved parts deal with the benefits of historical writings, then the praise and duties of the kings.

COMMENTS: Dedicated to an unspecified Tīmūrīd ruler, who according to the date of this copy might have been Khalīl (reg. 1405-1409), and is referred to in the manuscript as: فرمان  
فرمای ایران وتوران

INCIPIT: حفیظی کہ بر حسب فحوای یا نار کونی بردا وسلاما ابرہیم خلیل را در آتش سوزان کلستان  
روح وریحان داد

16) ff. 169v – 172r; 173r - 174r; 175r – 190v; 194v – 214r; 218v – 244r; 245r – 247v; 250r – 251r; 258v – 259r; 261v – 262r; 266r; 268r; 270v; 271r and v; 280v – 281r; 290v; 292v – 297r; 304r and v; 307r – 311r; 312r and v; 314r; 318r; 323v; 324r – 325v.

TITLE: Letters

LANGUAGE: Partly Turkish – Persian – Arabic.

CONTENT: Letters to friends, rulers, nobles and scholars, fragments and formulas of letters. Beginning fol. 169v with the Ta'ziyya-nāma, Turkish letter of consolation for the death of a child;

ff. 169v – 172r, 182v, 183v, 184r and v, 188v, 189v, 190r and v, 194v, 205r Turkish letters of honour and friendship;

fol. 173r a Turkish letter of recommendation by the son of the Qāḍī Baghdād of 14), introducing a pupil to a scholar and urging his support; more of this kind are 170r, 173v, 174r, 183r, 184v, 189v – 190r, 195r – 195v, 206r, 207r and v, 208r and v, 209r, 219r;

ff. 178r and v, 206v Arabic letters of recommendation;

fol. 189r and v Arabic letter expressing a desire to meet again;

fol. 195r Arabic letter containing thanks for a received letter and good wishes;

fol. 175r and v two Turkish letters congratulating a Vizier for recently achieving his post;

fol. 176r and v two scholars declare how good it is to receive letters;

fol. 177r a Turkish letter of Ja'far Čalabī, who was affected by punishment in 1514 AD, in which he assures the Grand Vizier to transfer a certain Qāpičī-Bāshī Muṣliḥ al-Dīn Beg to Constantinople;

fol. 177r and v letter to Sultan Aḥmad of the same author and subject as above, except the detainee being now a Sharābdār-Bāshī Aḥmad Beg;

ff. 177v – 178r Turkish anonymous letter of the same subject to Sultan Maḥmūd, ordered by a certain Ṭālī'ī Ćalabī;

fol. 179r Aḥmad Pāshā Ibn Walī l-Dīn writes to Iskandar Pāshā about why he sent him seven quinces instead of the demanded 50 to 60 and excuses himself for his shortage of supply;

fol. 179r and v letters of Bāyazīd II, in which he announces to have received the surrender of the Venetians in Ainabakhtī (اينه بختی) [=Naupactos =Lepanto] the 3. Muḥarram;

ff. 179v – 180v Persian letter of the same Bāyazīd II to his brother Ćem asking for his forgiveness for violating his territory;

ff. 180v – 182r Persian letter of Maḥmūd Pāshā to Sultan Ḥasan in which he announces the defeat and subduing of Sultan Jihānshāh;

fol. 185r beginning of a letter to Niẓām al-Dīn Aḥmad al-Ḥasanī al-Ḥusaynī al-Shīrāzī;

fol. 185v Turkish letter in which the addressee is asked not to believe the lies about a spahi he is attached to;

ff. 186r – 187r Arabic letter, in which a student asks his teacher's forgiveness in the name of fellow student the teacher had recently been avoiding;

fol. 188r and v Turkish letter reaffirming royal gratitude to a noble man after he was wrongfully punished and pledging to torture those responsible;

ff. 196r – 197v Persian letter of Maḥmūd Pāshā al-Rūmī written from India announcing first to have received a letter and then the victory over the enemies of Islam;

ff. 197v – 199v Persian letter to Sultan Ḥusayn Bayqarā announcing to have received his letters via the Emir Jalāl al-Dīn;

ff. 199v – 201r Persian letter to Sultan Amīr-zāde Shāh Jihānshāh al-Lārī expressing the author's joy over the news of the capture of a castle **مملکت بیجانکار** in **جرون**;

ff. 201r – 202r Persian letter from Muḥammad Shāh Bahman to Sultan Maḥmūd Shāh **انگجرائی** (Janissary) announcing the conquest of a castle Gulnār;

ff. 202r – 203v Persian letter urging Muḥammad II to rout the Greeks and the Greek Empire;

fol. 204r and v Persian letter thanking Sultan 'Alā l-Dīn al-Jīlānī for letters;

fol. 206r Turkish letter asking Jalāl-zāde Efendī not to allow the school in which the writer is professor to become 30 (اوتوز), but it is not indicated what this 30 would be;

fol. 210r and v Persian letter to some lord, describing the abuse of his property and people by some courtiers, ending with an Arabic verse of complain;

fol. 210v introduction of a letter to Sultan Ḥasan Beg;

ff. 211r – 213v two tanbīh-nāma, reminding of someone's promises; the first in a letter by 'Abdallāh, the second congratulating a certain Ishāq for his new post which he took up in 1530/31 as a chronogram shows; many verses are intermixed;

fol. 214r beginning of a Turkish Tanbīh-nāma, continued on ff. 219v – 220r;

fol. 218v letter congratulating for attaining an office at court;

ff. 220r – 222v Turkish letter of consolation;

ff. 223r – 224r letters of supplication by the Turkish poet Lāmi' [1472-1532; Türk dili, Cilt 6, 67] to the Grand Vizier;

fol. 224r and v Du'ā-nāma, the people of Bursa asking the Grand Vizier for the reconstruction of endowments made to the city by Sultan Murād, which were rundown due to former administrator's mismanagement and frauds;

ff. 224v – 225v Turkish letter of a Dervish from the descendants of Muḥammad to the Grand Vizier on supplying the imperial curator of the Bursa endowments with food;

ff. 225v – 226 Turkish letter of Lāmi' [1472-1532; Türk dili, Cilt 6, 67] to the Grand Vizier in Bursa announcing his sending of a new version of the poem Wīs wa-Rāmīn and discussing further poetical projects for the Sultan;



ff. 226v – 227r the same author to an anonymous addressee complaining about infrequency of his letters and announcing his sending of Wāmiq wa-‘Adhrā;

ff. 227v – 228r the same author to the Grand Vizier about literary projects;

ff. 228r – 229v the same author to the son of ‘Abdallāh about his poetical projects and advise on how to deal with slanderers;

ff. 230r – 231r the same author, Turkish letter praising a certain meal that was sent to him;

fol. 231 r and v the same author to a Qāḍī-‘Askar about a new poem ordered by the Sultan;

fol. 232r and v laudatory speech for Sulaymān the Magnificent on the occasion of his victory in Hungary 1526;

ff. 233r and v, 233v, 234r a young man asking a scholar if he could join him as a student;

ff. 234v – 235v Lāmi‘ [1472-1532; Türk dili, Cilt 6, 67] addressing the Grand Vizier and sending him three books (Mir’āt al-asmā’, ‘Ibrat-numā, and Munāzarāt-e bihār u-shitā) via the son of ‘Abdallāh. He uses the occasion to recommend his son and four brothers to the Vizier;

fol. 236 r and v response to someone just appointed professor;

ff. 236v – 242r thanking Muḥammad, a man of high dignity, for what he has done for the son of ‘Abdallāh and recommending a certain Rūshanī-zāde;

ff. 238r – 239r thanking for received letters;

ff. 239r – 240r expressing the highest degree of friendship and passionate desire;

ff. 240r – 241r thanks for previously received letters and expressing how much he longs for his friend;

ff. 241r – 242v thanking for letter and money;

fol. 242v underneath promising a letter in which the writer shall express his opinion about a certain enemy;

ff. 243r and v Turkish letter of consolation for a relative or friend;

fol. 251r consolation for a child;

ff. 243v, 280v, 296r, 296v, 323v, 325r young man asking a scholar to be admitted as his student;

fol. 244r congratulations for becoming the judge of Cairo;

ff. 310v – 311r beginning of Turkish congratulations for a recently installed king;

fol. 312r and v Arabic letter of Sultan Muḥammad II congratulating the Mamluk Sultan Ināl (1453-1461) for his succession in reign;

ff. 245v – 246r Persian examples of laudation and other parts of formal letters;

ff. 247v, 258v, 259r, 271r and v, 292v, 293v, 295v, 296v, 297r, 309v Arabic and Turkish examples of the same genre;

ff. 246r – 247r Persian letter in which an exiled begs the Grand Vizier for help;

fol. 250r and v Turkish letter thanking for received letters and asking for new ones;

similar official or familiar letters are ff. 258v, 261v, 262r (asking someone to take the office of judge despite its hardships), 266r, 270v, 290v (from ‘Abdallāh, professor at the madrasa of the Hagia Sophia in Constantinople, to a friend in the province) in 293r, 293r – 295r, 310r and v, 318r;

fol. 250v Turkish letter recommending Aḥmad, governor of a Sanjaq, to the Sublime Porte for cleaning his Sanjaq from robbers, especially Arab bandits;

fol. 266r recommending Mawlānā Muḥammad Ibn al-Sayyid Zayn al-‘Ābidīn;

fol. 268r urging Amīr Efendī for his tutelage;

fol. 295v recommending the former vice-judge of Bursa to the Porte to give him a post somewhere;

ff. 296r, 308r – 309r six letters asking for tutelage;

fol. 325v an Anatolian judge asking the Sultan for a post in Bursa for his deputy Iflātūn-zāde;

fol. 293v letter to a king testifying to the innocence of subjects that were removed from their posts;

ff. 296v – 297r thanking for kindness and hoping for more;

fol. 304r and v the writer thanks the Grand Vizier for his transferal from being judge in Damascus to the same post in Cairo;  
fol. 324r end of Turkish letter thanking for kindness;  
fol. 324v Turkish letter of Muṣliḥ al-Dīn, judge of Eskischehir, accusing the school's administrator (mutawallī) of fraud;  
fol. 307r and v supplication of Shihāb al-Dīn Beg mourning his insufficient state and asking for another post.

Mixed among these letters are the prefaces of Arabic and Persian works as follows:

17) fol. 174v

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Preface of annotations (ḥawāshī) on Shams al-Dīn al-Isfahānī's [d. 749/1348; GAL I, 418] commentary [Maṭāli' al-anzār] on Ṭawālī' al-anwār [of 'Abdullāh Ibn 'Umar al-Bayḍāwī (d. 685/1286?); GAL I, 418].

COMMENT: Dedication to a not specified Sultan.

INCIPIT: باسم من لاح على بساط الامكان آثار وجوب وجوده, وفاح بحدائق الاكوان ازهار فيضه وجوده

18) ff. 191r – 193v

TITLE: is indicated with the following phrase ثم عنونته ... بغز (عزّ) القابه و غر احسابه

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Preface to a commentary on Miṭṭāḥ al-'ulūm of [Sirāj al-Dīn] Abū Ya'qūb Yūsuf al-Sakkākī [555/1160-626/1229; GAL I, 294]; with an invective against blindly following authorities like al-Jurjānī as if the door to knowledge was closed to the author's contemporaries (والعلم ليس وقفا على قوم حتى يغلق بعدهم بابه على العالمين).

COMMENTS: Dedicated to Sultan Bayezid II. Marginal and interlinear notes.

INCIPIT: الحمد لله الذي يسرّ لنا عنان بدايع المعانى من الاول والثواني

19) fol. 194r

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Preface of a work on the endowments of Adrianople (Edirne), the writing of which was ordered by Sultan Bayezid II.

COMMENTS: Dedicated to Sultan Bayezid II.

INCIPIT: الحمد لله الذي تحيرت عقول العقلاء في بيداؤ ذاته, وعجزت افهام الفضلاء في فضاء صفاته

20) ff. 253v – 254r

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Preface of a small theological pamphlet in which the incompetent objections of another writer are being rejected, written by order of Bayezid II.

COMMENTS: Dedicated to Bayezid II.

INCIPIT: سجانك سجانك, ما اعظم شانك, واعزّ سلطانك, واجلّ لرهائك, واعمّ احسانك

21) ff. 281v – 282r

TITLE: Ḥawāshī Sharḥ al-Tajrīd

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Preface of annotations to some older annotations (the author of which is doubtlessly al-Jurjānī) to a commentary on Tajrīd al-kalām.

COMMENTS: Dedicated to Bayezid II.

INCIPIT: **أما بعد حمد من يستحقّ الحمد لذاته وصفاته, ويستوجب الشكر لجزيل الأنة وعميم انعامه**

22) ff. 282v – 284r

TITLE: Unknown

AUTHOR: [Muḥammad Farāmurz Ibn ‘Alī Mullā Khusraw] [d. 885/1480; GAL S II, 316]

LANGUAGE: Arabic

CONTENT: Preface of a commentary on Mir’āt al-uṣūl fī sharḥ Mirqāt al-wuṣūl, a treatise on uṣūl al-fīqh, written by the author himself. It criticizes some standard reference works of the genre (Ṣadr al-Sharī‘a and Sa‘d al-Dīn al-Taftāzānī) for their insufficiency and tries to surpass them.

INCIPIT: **لك الحمد يا من خلق الانسان من صلصال, فجعل الشرع له العقل والعقل له العقال**

23) ff. 284r – 285r

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Preface of a commentary on al-Jurjānī’s commentary on the Kitāb al-miftāḥ of al-Sakkākī [555/1160-626/1229; GAL I, 294] (just the third part of it, concerning rhetoric), dedicated to an unnamed Sultan.

INCIPIT: **نحمدك يا من علت سرادق كبريائه عن ان يحول حول بيانها العبارات والاشارات, وانقطعت دون معارج اعتلائه السنة الحقائق والمجازات والكنائيات والاستعارات**

24) ff. 285v – 288r

TITLE: [Daw’ al-Miṣbāḥ] [GAL S I, 514]

AUTHOR: [Tāj al-Dīn Muḥammad Ibn Muḥammad Ibn Aḥmad al-Fāḍil al-Isfarā’inī] [d. 684/1285; GAL S I, 520]

LANGUAGE: Arabic

CONTENT: Preface of the work cf. XXIV.

COMMENTS: Marginal and interlinear notes.

INCIPIT: Cf. XXIV.

25) fol. 288v

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Preface of an excerpt of al-Hidāya [by ‘Alī al-Farghānī (d. 593/1197); GAL I, 376] taken from the book of buying and selling.

INCIPIT: **الحمد لله الذي اعطانا هدية الهداية واغنانا عن الغيب بعطية عين العناية**

26) fol. 301v

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Incomplete preface of a book on astrology.

COMMENTS: Dedicated to a certain Yūsuf, who was Qāḍī-‘askar under the reign of a not specified Sultan Murad.

INCIPIT: الحمد لله الذي جعل النجوم مصابيح, لما (...<sup>2</sup>) من المفاتيح

27) ff. 305v – 306r

TITLE: Unknown

AUTHOR: [Technical difficulties prevent from displaying this undotted grapheme, please turn to the digitized original catalogue.]

LANGUAGE: Arabic

CONTENT: Preface to a commentary on Kashf al-asrār fi-’l-mantiq, with some text lost it seems between fol. 305v and 306r.

COMMENTTS: Dedicated to a certain king (shāh) Maḥmūd.

INCIPIT: اسبّح لله فاطر ذوى العقول النورية, ومظهر خفايات الاسرار الربوبية

28) ff. 311v – 312r

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Preface to a commentary of a qur’anic verse; according to the text obviously an abridged version of this verse’s explanation in al-Iṣbāḥ ‘an al-Miṣbāḥ.

INCIPIT: اللهم لك الحمد على ما وفقتنا لمتابعة السنة والكتاب, ووافقنا موافق ترهى (?) الخطاء عن الصواب

29) ff. 313r -313v

TITLE: Unknown

AUTHOR: Muḥammad Ibn ‘Abdallāh al-Harawī

LANGUAGE: Arabic

CONTENT: Preface of a commentary on Shams al-Dīn al-Samarqandī’s [d. end of 7./13. ct.; cf. GAS V, 114] Ādāb al-baḥth (cf. cod. XXXVI, 1), incomplete at the end.

COMMENTS: Dedicated to a (Ottoman?) Sultan (السلطان العادل والخاقان الفاضل).

INCIPIT: خير المبادئ ما ينادى على حمد من سدّد النظر, والزم الافحام للمناظرين فى ذاته من ذوى الفكر

30) ff. 316r – 317v

TITLE: al-Fatawā at-tātārkhāniyya

AUTHOR: [‘Ālim Ibn ‘Alā l-Dīn al-Ḥanafī]

LANGUAGE: Arabic

CONTENT: Preface of a work on law, which contains a list of authorities the author followed, mostly al-Hidāya [by ‘Alī al-Farghānī (d. 593/1197); GAL I, 376]. Then the order of chapters is outlined. It concludes with a tradition on whine.

COMMENTS: Written by order of the Great Khān.

INCIPIT: نحمد ربنا على ما اسبغ علينا من العطاء, واسبل من الغطاء

31) ff. 251v – 252v

TITLE: رساله در بيان قواعد خط صفنافى

AUTHOR: حسام الصفنافى

<sup>2</sup> [Technical difficulties prevent from displaying this undotted grapheme, please turn to the digitized original catalogue.]

LANGUAGE: Persian

CONTENT: Preface, introduction and a part of a treatise on how to use numeral signs as a secret script (arqām handasī). The preface explains that this kind of writing, which the author credits to himself, had been invented in 750 A.H. while this little work was composed in 862 A.H. and dedicated to the Sultan Muḥammad II. The introduction consists of indices of the numeral signs and a transcription of the Arabic alphabet into numbers. It is said that the numerals one to nine are attributed to the nine celestial spheres.

INCIPIT: (sic.) الحمد لله الذي وجه حبيبه بتجليات حظوظ اسرار جلاله, وعين عين حبيبه  
بلمعات مشارق انوار جماله

32) ff. 314r – 314v

TITLE: Mawāhib ‘aliyya

AUTHOR: Ḥusayn Wā‘iz Kāshifī [d. 910/1504-05; Rypka, 300. Yousofi: Article „Kāshifī“. In: EI IV., 704-705.]

LANGUAGE: Persian

CONTENT: Preface to a Persian interpretation of the Qur’ān. The author says he had been ordered by the Emir ‘Alī Shīr to explain the Qur’ān in Persian, what he did in the work Kitāb jawāhir al-tafsīr li-tuḥfat al-amīr. The present work is an abbreviation of this former book, finished in early 897 (1491) under divine inspiration. His method is a tense compilation of contradictory traditions. In the reading he follows Imām ‘Āsim and adds the reading of Ḥafṣ only when it changes the sense completely.

INCIPIT: بعد از تمهید قواعد محامد آلهی, وتأسيس مبانی ثناخوانی حضرت رسالت پناهی, علیه وآله  
واولاده صلوة مصونة عن التناهی, نموده می شود که الخ

Also mixed among the letters are:

33) ff. 214v – 217v

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Panegyric occasioned by Sultan Bayezid II’s return from the Peloponnesian war (1500), once again presented and dedicated to his son Maḥmūd. The original text presented to Bayezid II – after a laudatory qaṣīda and an epigram (qīṭ‘a) on the conquest of Methane – also contained philosophical specimens, which have been harshly refuted by the professors of the eight principle schools of Constantinople. The present text makes numerous concessions to their objections. It ends with a chronostichon representing the year 906 (1500), superscribed  
تاریخ الحصن المفتوح والفتح المشروح

INCIPIT: Of the preface: انّ اولی بالجرى به الاقلام, فى اول كل كتاب وكلام, اسم الله الخ

Of the qaṣīda: حمدا لمن تنزه عن وصمة الشجون سجان القدس عن ريبة المنون

Of the final chronostichon: حصن المتون اذا انفتح, من لطف وهاب المنح

34) ff. 262v – 263v, 264r, 264v – 266r

TITLE: Varia

AUTHOR: Several Anonymous

LANGUAGE: Arabic

CONTENT: Three commentaries on passages concerning robbery, taken from al-Hidāya [by ‘Alī al-Farghānī (d. 593/1197); GAL I, 376], al-Wiqāya [=Wiqāyat al-riwāya fī masā’il al-Hidāya] [by Burhān al-Dīn Maḥmūd; cf. GAL S I, 646] and al-‘Ināya [by Akmal al-Dīn al-Bābartī (d. 786/1384); GAL II, 80] [with their numerous sources listed in the catalogue].

INCIPTIT: Of part one: الحمد لوليّه, والصلوة على نبيّه, محمّد وآله واصحابه اجمعين, وبعد فهذه  
عجالة كتبتهما مع تشتت الحال, وتوزّع البال, وتزاحم بواعث الملل الخ

Of part two: الحمد لذاته لوليّه بذاته, والصلوة منه على مزيته الجامعة لجميع صفاته, قال استاذنا  
واستاذ الكلّ بلا اذن من له الادم الخ

Of part three: cf. 14) of this codex.

Part three is subscribed: حرّره عبدكم المحتاج الى الغنى, احمد بن افضل الدين الحنفى

35) ff. 266v – 267v

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Commentary of the same genre on passages taken from al-Miftāh [by -Sakkākī (555/1160-626/1229); GAL I, 294].

INCIPTIT: After the basmla: قال السكاكى القسم السابع والقسم الثامن فى تجريد الاستعارة وترشيحها

36) ff. 298v – 300v

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Commentary on a passage of the metaphysical work al-Mawāqif of al-Qāḍī ‘Aḍud al-Dīn concerning sufficient and insufficient causes (العلة الناقصة والتامة).

INCIPTIT: After the basmla: قال فى المواقف العلة الناقصة متقدمة على المعلول تقدما ذاتيا

37) ff. 302v – 303r

TITLE: Risālat fawā'id al-niqāba

AUTHOR: Qiwām al-Dīn Yūsuf al-Shīrāzī, known as Qāḍī Baghdād

LANGUAGE: Persian

CONTENT: Persian commentary on the position of Naqīb al-ashrāf or leader of the descendents of Muḥammad, his rights, duties and virtues; distinguishing between a narrower (نقابيه خاصه) and a broader authority (نقابيه عامه); written by order of one of those nobles.

INCIPTIT: تيمّن باسم الذى نور مشكوة ذوان الهداة بمصابيح العزّ والسيادة, فتح مغاليق ابواب الالباب  
بمفاتيح<sup>3</sup> (Cod.: ...) الفضل والسعادة

38) fol. 306v

TITLE: Unknown

AUTHOR: [Tāj al-Dīn Muḥammad Ibn Muḥammad al-Isfarā'inī?] [d. 684/1285; GAL S I, 520]

LANGUAGE: Arabic

CONTENT: Commentary on the origin and strength of the word اللهم; the author advises his readers to investigate further in the commentary he wrote on the same subject in لباب الاعراب [the author of which is indicated above, therefore I also assume his authorship here].

INCIPTIT: اللهم اصله عند البصريين يا الله الخ

39) ff. 326r – 327v

TITLE: Unknown

AUTHOR: Anonymous

<sup>3</sup> [Technical difficulties prevent from displaying this undotted grapheme, please turn to the digitized original catalogue.]

LANGUAGE: Turkish

CONTENT: Turkish rebuke of the sloppy and careless vulgar people, who are falsely regarded as similar to the pious and holy Sufis. The text is incomplete at the end.

INCIPIT: بعد الحمد لوليّه, والصلوة على نبيّه, وعلى عترته وصحبه الطاهرين, وعلى الائمة المهتدين  
اجمعين, بلكل, وآكاه اولغل, اي فرقهء فاجرين, وای زنهء خاسرين

Finally other leaves of miscellaneous contents are mixed among these, thematically ordered as follows:

a) Poetics: ff. 172r, 188v, 190r - v, 209r (epitaph on Alexander the Great), 245r (Persian ghazel of Maghribī), 269v – 270r (noteworthy fol. 269 two poems of Kemāl Pāshā-zāde and Sa‘dī Efendi Mufti on the numeral occasion of certain terms and topics in the Qur’ān), 271r, 302r, 314 v, 315r – 315v, 318v – 323v (theology, ethics, mysticism, parenetics, mostly Persian, fol. 322r a laudatory ode to a Persian king)

b) Medicine and drugs: ff. 244v, 245r, 257v – 258r, 268r, 272r, 273v – 280r, 291r – 292v, 297v, 298r

Turkish treatises; containing ff. 275r – 277v parts of a major work on aphrodisiacs or ‘ilm al-bāh, inscribed as follows: الباب الخامس شول ادويه لروك بيانده در كم جماعه غايت لذه ويرر هم فاعله وهم مفعوله شويلكم حكماء مبدّمين واطباء متأخرين تجربيه واستعمال برله بولب دررلر  
more chapters to be found on ff. 278r – 279r chapter 16, ff. 279r – 280r chapter 18, ff. 291v – 292r chapter 13, ff. 292r – 292v chapter 14, fol. 298r chapter 11.

c) ff. 248v – 250r Arabic documents which acts were confirmed by a judge through subscription or subscribed authorized, specific امضاء.

fol. 270v Turkish official letter to a professor Naṣūḥ, granting him a requested compensation for the years that he was removed from his post.

d) ff. 254v – 257r and 259r – 261r two Arabic prescriptions against the plague which are connected with Muḥammad’s night journey; with Turkish prefaces concerning its origin, strength and use.

fol. 301r Arabic prayer called دعاء احقاف.

e) ff. 269v – 270r 17 prophetic traditions of which some deal with the ḥadīth al-quḍṣī.

f) ff. 268v – 269r Turkish treatise on the art of foresight called al-raml [geomancy].

g) ff. 289r – 290v Excerpts of an Arabic grammatical treatise on al-waḍ‘.

INCIPIT: المشهور من وضع المفردات ليس لافادة مسمياتها لاستلزامها الدور

h) fol. 303v Arabic traditions on the particularity and dignity of the prophet’s descendants.

### CX [394-405]

DESCRIPTION: Large 8°; ff. 152; partly naskhī and nasta‘līq.

1) ff. 1v – 4r

TITLE: Risāla fī tafsīr āyat “Allāhu nūru s-samawāti wa-l-arḍi”

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Arabic commentary on the interpretation of sura 24/35; with a preface dealing with the numerous and even contradicting interpretations of the Qur'ān in general, explaining them as the outcome of several layers of meaning, namely one external (zāhir) and seven consecutive inner (bāṭin) meanings.

INCIPIT: الحمد لله الذي تعلم بعلم الالهية والعرفان, وتعين الموجودات من العدم الى الاعيان

2) ff. 4v – 5v

TITLE: Risāla fī tafsīr qaulihī ta'ālā “a fa-man sharaḥa llāhu ṣdrahū li-l-islām”

AUTHOR: Abū Ḥāmid Muḥammad al-Ghazzālī

DATE: Ramaḍān 975 (1567)

LANGUAGE: Arabic

CONTENT: Commentary on the interpretation of sura 39/23.

INCIPIT: قال الامام حجة الاسلام ابو حامد محمد الغزالي قدس الله سره العزيز في قوله تعالى افمن

3) ff. 6r – 9r

TITLE: Risālat al-īmān

AUTHOR: Anonymous

DATE: Ramaḍān 975 (1567)

LANGUAGE: Arabic

CONTENT: Dogmatic compendium on the nature, parts and proofs of belief.

INCIPIT: الحمد لله رب العالمين الذي كلف الايمان على عباده العاقلين البالغين

4) ff. 9v – 23v

TITLE: Muqaddimat Ghaznawī

AUTHOR: Aḥmad Ibn Muḥammad Ibn as-Sa'īd al-Ghaznawī [d. 593/1197; GAL I, 378]

LANGUAGE: Arabic

CONTENT: Compendium on those things by which God ought to be served.

INCIPIT: الحمد لله الذي عم البلاد بنعمته وارفاده, والسحاب بارعاده

5) ff. 25v – 30v

TITLE: Risālat qaḍā' wa-qadar

AUTHOR: Anonymous

DATE: 982 (1574/5) in اسكوب, i.e. Scopi located in Serbia (Moesia superior) [this reflects the political situation in Fleischer's time and according to Graesse: Orbis Latinus (1909) it is Üsküp, a then Turkish town in today's Albania]

LANGUAGE: Arabic

CONTENT: Treatise on divine fate.

INCIPIT: الحمد لله الذي خلق العالم, على احسن النظام, بالقدرة والاختيار, وكلف بني آدم, بالاحكام المنتظمة على وجه الاحكام, من غير اكراه ولا اجبار

6) ff. 31v – 42r

TITLE: Risālat nāsikh wa-mansūkh

AUTHOR: Abū l-Qāsim Hibatullāh Ibn Salāma Ibn Naṣr Ibn 'Alī [al-Baghdādī] al-Mufassir [d. 410/1019; GAL I, 192]

LANGUAGE: Arabic

CONTENT: Treatise on qur'anic passages that are either abrogating or abrogated, their kinds and typology. The author collected them from a large number of the most useful writers about this topic.

INCIPIT: الحمد لله الذي هدانا لدينه, وفضلنا بما علمنا من تنزيله



7) ff. 45v – 86v

TITLE: Kāshif al-asrār wa-maṭla' al-anwār (مشکلات مثنوی شریف که کاشف الاسرار ومطلع (الانوار است)

AUTHOR: Anonymous

LANGUAGE: Persian

CONTENT: Commentary on some difficult verses of Jalāluddīn Rūmī's Mathnawī.

COMMENTS: The last page of the epilogue is wrongly put on fol. 127r of this codex due to a mistake in binding as a note at the end of fol. 86v indicates.

INCIPIT: الحمد لله الذي انعم علينا وهدانا الاسلام, وجعلنا من امة حبيبه محمد عليه افضل الصلوات واكمل التحيات, وعلى آله الطيبين والطيبات

8) ff. 88v – 93v

TITLE: Ḥusn wa-dil [Ṣafā: Article "Ḥosn o Del" in: Enc.Ir. XII, 520-521; Rypka, 275.]

AUTHOR: Fattāhī Nīshābūrī [d. 852/1448]

DATE: 972 (1564/65)

LANGUAGE: Persian

CONTENT: Allegoric tale on Dil's (heart or mind) and his servant's Nazar (sight) adventurous quest for the immortalizing water of life, guarded by Ḥusn (beauty). The story is concluded by the final marriage of Dil and Ḥusn symbolizing on an allegoric level the union of the human soul with God.

INCIPIT: الحمد لله رب العالمين, والصلوة والسلام على خير خلقه محمد وآله اجمعين, چنين كويد  
مخترع اين حكايه ومبدع اين روايت كه در يونان چادشاهى بود عقل نام او الخ

9) ff. 94v – 125r

TITLE: Shabistān-e khiyāl [Rypka, 275]

AUTHOR: Fattāhī Nīshābūrī [d. 852/1448]

DATE: Ramaḍān 974 (1567) [not 1577 like the catalogue has it]

COPYIST: Jamālī Ibn Sayfī al-Uskūbī

LANGUAGE: Persian

CONTENT: The bedroom of fantasy or phantasm – an encyclopedic mixture of prose texts and verses.

INCIPIT: حمد خدايرا كه چشمهء ميم حمدش درياييست در حدّ كمال كرم وديرهء ميم نعمتش سفره  
ايست در نعت نوال قدم

10) ff. 127v – 136v

TITLE: Sharḥ qaṣīda (so for al-qaṣīda) al-mīmiyya al-mashhūra al-Khamriyya

AUTHOR: Dā'ūd Ibn Muḥammad Ibn Muḥammad al-Qayṣarī [d. 751/1350; GAL II, 231]

DATE: Ramaḍān 975 (1578)

COPYIST: Jamālī Ibn Ḥusayn al-Uskūbī

LANGUAGE: Arabic

CONTENT: The author's commentary on the mystic poem al-Khamriyya [GAL S I, 464], so called for using the wine (khamr) as a symbol of the divine love. The author reports that he was asked to write it after finishing an explanation of the poems at-Ta'ija and Nazm as-sulūk by Abū Ja'far 'Umar Ibn 'Alī al-Sa'dī known as Ibn al-Fāriḍ al-Baghdādī Nazīl Miṣr [577/1182-632/1235; GAL S I, 462]; the commentary explains origin, nature, parts and effects and thereby unfolds a whole mystical doctrine.

INCIPIT: الحمد لله الذي تجلى لقلوب عباده المصطفين ازل الازال, واحيي ارواحهم بتجليات الجمال والجلال

Of the poem: شربنا على ذكر حبيب الخ

11) ff. 136v – 147r

TITLE: Lama‘āt ‘Irāqī

AUTHOR: [Fakhr al-Dīn Ibrāhīm] al-‘Irāqī [d. 688/1289; Rypka, 247; Massé, A. in: EI III, 1269]

DATE: 977 (1569/70)

LANGUAGE: Persian

CONTENT: The levels of mystical love, composed of two speeches; concluded by the summarizing verse:

انا من اهوى, ومن اهوى انا

I am the one I love, and whom I love is me.

[Parts of the text are broadly excerpted in the catalogue.]

INCIPIT: الحمد لله الذى نور وجه حبيبه بتجليات الجمال, فتلاً نوراً, وابصر فيه غايات الكمال, ففرح به سرورا الخ

Afterwards: اما بعد كلمه چند در بيان مراتب عشق بر سنن سوانح زبان وقت املا كرد

12) ff. 147v – 149r

TITLE: Unknown

AUTHOR: Abū Yazīd al-Biṣṭāmī [d. 261/875 or 264/877; GAL S I, 353; Ritter in: EI I, 162-163]

DATE: 975 (1567/8)

LANGUAGE: Arabic

CONTENT: The story of an abbot, whose monks unanimously embrace Islam after his proposal, moved by divine instinct.<sup>4</sup>

INCIPIT: قال ابو يزيد بسطامى رحمه الله كنت يوما فى بعض سياحتى, متلذذا بخلوتى, مسبغرا بفكرى, مستأنسا بذكرى

13) ff. 149v – 150v

TITLE: Risālat Muftī ‘Alī Çelebī fī ḥusn al-dawrān

AUTHOR: Muftī ‘Alī Çelebī

DATE: 975 (1567/8)

LANGUAGE: Arabic

CONTENT: Treatise on the legitimacy of the ecstatic mystical dances, arguing that the dance was not included in the qur’anic damnation of games, la‘b, treating the opinions of al-Shāfī‘ī and Abū Ḥanīfa while opting for the latter’s more positive view.

INCIPIT: الحمد لله الملك المئان, العزيز المقتدر الديان, الذى فضلنا بالعرفان, بمعرفة نور كتابه القران

Furthermore some works mostly written in the margins of others:

14) ff. 4v – 13v

TITLE: Letter

AUTHOR: Anonymous

DATE: 976 (1568/69)

LANGUAGE: Persian

CONTENT: A letter of consolation to a noble man, suppressed by fate, citing the examples of Job and Salomon.

INCIPIT: قلم كه نقاش نكارخانهء ازليست, وكانت ديوان لم يزلى

15) ff. 13v – 24v and 45r – 54v

<sup>4</sup> Cf. about this story Arberry, A.J.: A Biṣṭāmī legend. In: Journal of the Royal Asiatic Society 1938, p. 89-91.

TITLE: Khawāṣṣ Fātiḥa-ye sharīfa and Kanz al-sālikīn

AUTHOR: Anonymous and ‘Abdallāh al-Anṣārī [396/1006-481/1088; Rypka, 218-219; deBeaureceuil in: Enc.Ir. I, 187-189; deBeaureceuil in: EI I, 515]

DATE: Rabī‘ I 979 (1571) in Constantinople

LANGUAGE: Turkish and Persian

CONTENT: A short Turkish text on the virtues of the first qur’anic sura (Khawāṣṣ) is inserted between two parts of the Persian text (Kanz) which is concluded by verses lauding the youth and advising on her rightful use and preservation.

INCIPIT: Of Kanz al-sālikīn: حمد بی حد آلهی را، وثنای بی عد پادشاهی را، که برداشت از دیده دلهارا رمد، ورفع السماء بغير عمد

16) ff. 54v – 70v

TITLE: Jazīra-ye Mathnawī

AUTHOR: Jalāluddīn Rūmī, chosen and explained by Darwīsh Yūsuf

DATE: Rabī‘ I 982 (1574) in Scopi (Uskūb/Üsküb)

LANGUAGE: Persian

CONTENT: A collection of 366 verses, collected, prefaced and explained from six volumes of the Mathnawī by the dervish Yūsuf who says to be asked for this work by students of the Mathnawī because of this work’s vastness and lexical difficulties.

INCIPIT: حمد بلا غایه وبی حد، وشکر لا یحصی ولا عد، مرآن خدایرا که سینہء پاکینہء کاملانرا اشعہء انوار کمالات ظاہریہ درخشان وتابان ساخت

### **CXI** [405]

TITLE: Unknown

AUTHOR: Muḥammad al-Ḥusaynī

LANGUAGE: Arabic

DESCRIPTION: Large 8°; ff. 60; nasta‘līq.

CONTENT: The author’s refutation of Shiite objections against Abū l-Su‘ūd’s interpretation of sura 7/87: وما یكون لنا ان نعود فیها الخ.

COMMENTS: The work is dedicated to Muḥammad Pāshā, the Ottoman Grand Vezir; the manuscript itself says on fol. 1r to be Ḥusaynī’s autograph dedicated to a Shaykh Ibrāhīm Ibn al-Shaykh ‘Alā al-Dīn al-Shu‘ūrī al-Murābiṭī.

INCIPIT: الحمد لله على ما هدانا الى الاسلام، ووقانا عن الميل الى الزيغ والضلال وعقاید اهل البدع والآثام

## **Codices containing prayers and magic, partly related to the Qur’ān**

### **CXII** [405-406]

DESCRIPTION: Small 4°; ff. 99; naskhī, nasta‘līq, and dīwānī.

LANGUAGE: Arabic – Turkish

CONTENT: The first five folios were not inserted subsequentially. They contain instructions for patients, forecasts stemming from the spasms of body parts and a tradition of Muḥammad concerning the tobacco-plant: قال النبي صلعم يا ابا هريرة يأتي اقوام في آخر الزمان يتوزون بالدخان ويقولون انهم من امتي وليس انهم من امتي انهم من اهل الشمال وهي شجرة مرّة خلقت من

بول الابليس عليه اللعنة سنل عن زرعها وغرسها ونقلها من بلد الى بلد فقال عم لعن الله زاعرها وبياعها واخذها وناقلها والعامل عليها والناظر اليها بالمحبة فهو كافر بالمطلق, نقل من تفسير المقتع الكبير محمد بن العسري; followed by two responding fatwas of Muḥammad Ibn Sa'd ad-Dīn, who also rejects the plant because the aforementioned saying would have been predicted already by Luqmān and Plato!

[The inner binding contains what appears to be a list numbering the Muslim inhabitants of an unknown town or district according to their place of lodging or their profession: **نفر اسلاميها**] [COMENTS: Andreas Acoluthus has received this book on 4. July 1689.]

1) ff. 1v – 4v

TITLE: Awrād

AUTHOR: Anonymous

CONTENT: Qur'anic excerpts designated to be read after the ordinary prayers with an introduction to the parts of the Qur'ān and the method of recitation; other non-qur'anic prayers are added in the margins.

[1a)] ff. 5r – 5v

TITLE: 109 divine names.

AUTHOR: Anonymous

[1b)] ff. 5v – 68v

TITLE: Unknown

AUTHOR: Anonymous

CONTENT: Another collection of prayers, the most of which are accompanied by a Turkish explanation of their origin and virtues, as well as magical spells.

2) ff. 69r – 72r

CONTENT: Official decrees, letters and private acts, written in dīwānī.

3) ff. 72v – 74v

CONTENT: Prayers and magical spells.

4) fol. 75r

TITLE: Farmān-e dilbarān-e 'ajāyib

AUTHOR: Anonymous

DATE: 1097 (1685/86)

CONTENT: An invented humorous decree given to Lovesick ('āshiq) by the Judge of Love (ma'shūqlar qāḍīsī), by which the Leader of the Strong (Dilīrler wālīsī) forces a certain handsome but cruel Lover to give himself to Lovesick.

5) ff. 75v – 77r

TITLE: Unknown

AUTHOR: Darwīsh

CONTENT: Darwīsh Ḥasan's predictions of the events happening from 1094 (1682/3) [and therefore from the year of the second siege of Vienna] onward.

6) ff. 77r – 78v

TITLE: Unknown

CONTENT: Two magical prayers recommended by Muḥammad himself, with a Turkish instruction in their use.

7) ff. 79r – 80r

TITLE: Muhr

CONTENT: Two magical seals (muhr) given to Muḥammad by Gabriel, with a user's manuel.

8) ff. 81r and v

TITLE: Prayer

CONTENT: Invocation of the twelve Imams, likewise introduced in Turkish. [The twelve Imams, though, are not exactly matching the common Twelver-Shī'ite order: the first name is that of Muḥammad himself while the awaited twelfth Imam is omitted; furthermore the three first caliphs Abū Bakr, 'Umar and 'Uthmān have their own grids, bigger than the rest, on the bottom of the table.]

9) fol. 82r

TITLE: Rijāl al-ghayb

AUTHOR: Anonymous

CONTENT: Invocation of the holiest men, called rijāl al-ghayb, and a magical circle of them (dā'ira-ye rijāl al-ghayb) surrounded by the names of eight winds and celestial regions corresponding to them; their classes are ordered from the beginning as follows:

INCIPIT: السلام عليكم يا رجال الغيب السلام عليكم يا ارواح المقدسة السلام عليكم يا نُقباء يا نجباء  
الخ

10) ff. 83r – 84r

TITLE: Sagir-nāma

[CONTENT: A tract on spasms as omens of the future; cf. Fleischer's article on that subject: Ueber das vorbedeutende Gliederzucken bei den Morgenländern. In: Verhandlungen der Königlich-Sächsischen Gesellschaft der Wissenschaften, phil.-hist. Classe, 1849, pp. 244-256. (reprinted in Fleischer, H.L.: Kleinere Schriften, vol. III. Osnabrück 1968, pp. 199-211.)]

11) ff. 86r – 87r

TITLE: Unknown

AUTHOR: Waysī [cf. Purgstall: Geschichte der osmanischen Dichtkunst, vol. III, pp. 203 – 206]

CONTENT: The author's qaṣīda on the corrupted morals, the debased religious administration and the depraved government of Istanbul that jointly will cause divine rage.

12) ff. 88r – 99v

TITLE: Unknown

CONTENT: Prayers and spells.

[12a)] Folios annexed without pagination.

TITLE: Letter

AUTHOR: Emperor Leopold I. (alleged)

DATE: alleged 1094 (1683)

CONTENT: A letter of the German Emperor to the Ottoman Grand Vizier, written in dīwānī script. It was occasioned by the Ottoman conquer and destruction of two Hungarian castles. It responded to the demand, that the Austrians hand over the Hungarians. In his letter, the German Emperor flatly rejected this demand of the Grand Vizier. The originality of this document is contested.

**CXIII** [406]

DESCRIPTION: Small 4°; ff. 145; minute naskhī; decorated with golden points and beautiful circles; very elegant.

LANGUAGE: Arabic – Turkish

1) ff. 1v – 39v

TITLE: Varia

CONTENT: Sura 1, sura 2/1-4 and 284-286, sura 36 with an underlaid prayer, sura 48 with a Turkish explanation of its use and an underlaid prayer, suras 55, 56, 67 and 78 with underlaid prayers; table of the 99 divine names prefaced by a prophetic tradition concerning the use of their recitation in Arabic and Turkish; a long and beautiful prayer for Muḥammad; two more prayers for Muḥammad, one is substantially shorter than the other.

2) ff. 39v – 102v

TITLE: Waṣīyyat-nāme

AUTHOR: [Mehmet Efendī Birgivi=] Birgili [1523-1573; TürkDili I, 447]

3) ff. 3v – 143r

TITLE: Du‘ā-nāme

AUTHOR: Abū l-Su‘ūd [Muḥammad al-‘Imādī, known as Khoja Čelebī] [896/1490-982/1574; Schacht in: EI I, 152]

CONTENT: Book of prayers, dedicated to the Grand Vizier ‘Alī Pāshā; the margins are full of other prayers, traditions and notes.

[3a) ff. 144r – 145v

TITLE: Varia

AUTHOR: Anonymous

CONTENT: Sura 3/148 and two prayers.

**CXIV** [406]

TITLE: Varia

LANGUAGE: Arabic – Turkish

DESCRIPTION: Large 8°; ff. 37; naskhī.

CONTENT: Some suras with underlaid prayers, mostly Arabic and one Turkish.

**CXV** [406-407]

TITLE: 1) ff. 1r – 23r al-Awrād al-faṭḥiyya fī l-ṭarīqa al-‘Ushshāqiyya; 2) ff. 23v – 26r al-Nazm fī sharḥ hādhihi l-Awrād

AUTHOR: 1) Ismā‘īl Ibn Muḥammad al-Ḥanaṭī [GAL S II, 660] and 2) Anonymous

DESCRIPTION: Wide 8°; ff. 26; big naskhī or rīḥānī.

LANGUAGE: Arabic – Turkish

CONTENT: On prayer sessions (awrād): whoever reads this book in the early morning and evening is promised the best consequences now and in the afterlife. In the Turkish appendix (ff. 23v – 26r) a poem enumerates fifty verses of the Qur’ān, which the praying sessions consist of, followed by an explanation of their origin, virtue and use.

INCIPIT: الحمد لله الذى فتح لنا ابواب التوفيق والهداية, ووهب لنا اسباب التحقيق والعناية

**CXVI** [407-408]

DESCRIPTION: 8°; ff. 47; naskhī

LANGUAGE: Arabic – Turkish

1) ff. 1v – 4r

TITLE: Du‘ā’ jināza

LANGUAGE: Arabic

CONTENT: Prayer at funerals.

2) ff. 5v – 7r

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic – Turkish

CONTENT: Exorcism, invoking a very interesting list of helpers in terms of religious history, for example: “By the law of Moses, go; by the Gospel of Jesus, go; by Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ḥasan, Ḥusayn and Fāṭima, who are all graced by God, go; by the Psalter of David, go; by the Qur’ān of God’s Apostle, go [and many more]”; the texts of the invocation sometimes have a cabbalistic and mystical tone, invoking numeral symbolisms.

3) ff. 8v – 20v

TITLE: دين اسلامى واركان صلوتى بلدر [Leiden II, p. 167, with slightly different Incipit and the title Jawāhir al-islām, cf. CCXXVI, 4) of the present catalogue]

AUTHOR: Anonymous

LANGUAGE: Turkish

CONTENT: A Turkish catechism in which the Islamic doctrine is explained in simple questions and answers.

INCIPIT: الحمد لله رب العالمين والصلوة والسلام على محمد وآله وصحبه اجمعين, اما بعد سؤال  
صورسلمر مسلماتمن آيت كه الحمد لله

4) ff. 20v – 22v

TITLE AND CONTENT: Cf. 1)

5) ff. 22v – 27v; 27v – 28r

TITLE: Du‘ā’ Ḥizb al-baḥr [by Abū l-Ḥasan al-Shādillī (d. 656/1258; GAL I, 449)] and others

AUTHOR: Anonymous

LANGUAGE: Arabic – Turkish

CONTENT: A prayer for sailors in which God is asked to calm the sea and ease navigation; three smaller prayers and two magical seals, one of Muḥammad with a Turkish instruction in its use and virtues, the other one of ‘Ā’isha; recommendation to seek help from the following holy men: Ma‘rūf Karkhī, Suhayl Rūmī, Uways Qaranī, Bilāl Ḥabashī.

6) ff. 28r – 31r

TITLE: Du‘ā’ Muṣṭafā

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Praise of Muṣṭafā following the alphabet like this: **آ اللهم ارزقنا امانة المصطفى**  
امان: المصطفى ألفة المصطفى أهبة الخ

Then the letter b: **اللهم ارزقنا بهاء المصطفى بركة المصطفى بقاء المصطفى الخ**

7) ff. 31v – 47r

TITLE: a) دعاء e) دعاء مبارك d) تعويذ حسن حسين c) دعاء بازبند حسن حسين b) دعاء حرز النبي f) دعاء  
مصطفى g) دعاء انعام آخر h) دعاء حرز الفرس

AUTHOR: Anonymous

CONTENT: Eight prayers, integrating the numbers six and seven having Turkish instruction in their use, force and origin.

### CXVII [408]

DESCRIPTION: Large 12°; ff. 81; naskhī.

LANGUAGE: Arabic – Turkish

1) ff. 1v – 27v

TITLE: From Du‘ā’ yawm al-jum‘a to Du‘ā’ yawm al-khamīs

AUTHOR: Anonymous

LANGUAGE: Arabic

CONTENT: Seven prayers – one for every day of the week.

2) ff. 27v – 81v

TITLE: Varia

LANGUAGE: Arabic – Turkish

CONTENT: Various prayers, mostly introduced by a Turkish instruction and mixed among magical contents: a) ff. 27v – 35r **دعاء سرخ باد** Introduced by this story: When Solomon began to glorify his power, God punished this arrogance by creating and sending the demon Surkh Bād (literally The Red Wind [=erysipelas, an illness], paraphrased Arabic in the text as **يا ریح الاحمر**); responding to Solomon’s questions the demon unveils his name and that he lives in human bodies. Furthermore, he describes the damage to body and mind after he penetrated someone. Solomon orders to decapitate him, but all his efforts are in vain. At last Solomon manages to hinder Surkh Bād from harming anyone during his lifetime. But in the time of Muḥammad the demon infects ‘Umar, so Gabriel tells him the cause of his illness and offers the present prayer as a medicine.

b) ff. 35r – 36v **دعوت قل اوحى** with the first words **قل اوحى** taken from sura 72/1.

c) ff. 36v – 37r **دعاء عرش**.

d) fol. 37r **دعاء كفن**.

e) ff. 37r -38r **دعاء صلوات**.

f) ff. 38r – 39r, 42v, 43v, 47r, 48r, 48v – 49r, 55v – 76r, 77r -80v Various magic spells and astrology.

g) ff. 39v – 40r Prayers to be recited at the funeral of a man, a woman, a boy or a girl.

h) ff. 40r – 41v **دعاء اسماء الحسنی**.

i) ff. 41v – 42r **دعاء الاستغفار**.

k) ff. 42r – 42v **دعاء الطاعون**.

l) fol. 43r Mosaic traditions in Turkish on the two unlucky days of the month and the two unlucky hours of these days.

m) fol. 43v A highly effective prayer recommended by Muḥammad.

n) ff. 44r – 46v **دعاء ختم القرآن**.

o) ff. 48r – 48v **دعاء استخاره**.

p) ff. 49v – 55r **دعاء صلوات النبي**.

q) fol. 80v Turkish treatise on those things, that have to be observed every single month as good omens (like water on Muḥarram).



r) fol. 81r An Arabic prayer that, when put into the breast of a deceased, can secure him from the tortures of the afterlife.

s) fol. 81v Turkish treatise on four invocations of God that prevent from any harm when spoken above as many stones that are then breathed upon and thrown away to the left, right, back and front.

### **CXVIII** [409-435]

DESCRIPTION: Large 12°; ff. 337, 32 missing throughout the codex; different scribes.

LANGUAGE: Arabic – Persian – Turkish

1) ff. 1r – 12v, 44r – 45v, 48r (margin), 54v, 87r, 90r, 92v (margin), 101r (margin), 103v – 104r (margin), 122v – 123r, 134r (margin), 144v (margin), 117v (margin), 122r (margin), 134v (margin), 135v (margin), 136r, 200v (margin), 288r (margin)

TITLE: Suras

AUTHOR: Anonymous

LANGUAGE: Arabic – Turkish

CONTENT: Different suras either written out or just referred to; they are accompanied by various comments about their use and virtues (e.g. special suras to be recited by prisoners, against enemies or on special occasions) and recommendations to follow and execute their propositions.

2) ff. 14v – 15r, 29v – 30r (margin), 35r – 35v, 40v – 42v, 46r, 156r (margin), 145v, 52 (margin), 53v (margin), 55r (margin), 62r, 78v (margin), 79v, 80v (margin), 81v – 84r, 90r – 90v, 91r (margin), 94v, 102r (margin), 118r (margin), 129v, 131v, 132v (margin), 133r (margin), 135r (margin), 138v (margin), 144v (margin), 145v (margin), 146r (margin), 208v (margin), 211v (margin), 291r,

TITLE: Suras

AUTHOR: Anonymous

LANGUAGE: Arabic – Turkish

CONTENT: Various fragments of suras explained as useful for all kinds of purposes, such as against diseases, to achieve invulnerability of the body or whatever one desires (fol. 53v in margin traced back to Ibn ‘Arabī), for women in labor, lamenting children and even for such secular purposes as love spells and counter spells or disuniting two friends, to which end it is proposed to recite Sura 5/69: “And we put among them hostility and hatred until the day of resurrection.”; mostly together with advices on their use, usually dissolving it in water and drinking or writing it down in a special way.

3) ff. 15v – 26v, 33r – 35r, 36v – 39v, 53v, 147r (margin)

TITLE: Several Awrād (= voluntary and private prayers)

AUTHOR: Several Anonymous and Imām Fakhr Rāzī

LANGUAGE: Arabic

CONTENT: Several prayers to be performed privately; ff. 15v – 26v prayers for every day of the week, introduced on ff. 15v – 16r by شرح صلوات الحاجات في اورد ايام الاسبوع with description of the prayers usage, other prayers of the same style written in margins; ff. 33r – 35v contains the same schedule of prayers, but in the way ‘Alī allegedly used to perform and recommend them; ff. 36v – 39v ورد شيخ الأفاق سيد يحيى with another prayer to be recited afterwards; fol. 53v small prayers to be performed 100 times a day, presented to the Sultan Ghiyāth al-Dīn by Imām Fakhr Rāzī; fol. 147r (margin) treatise on times and ways to perform the private prayers.

4)

TITLE: Prayers

AUTHORS: Several, partly anonymous, others as indicated.

LANGUAGE: Arabic – Turkish

CONTENT: Several prayers, mostly with introductions on their origin, force and use.

A) Muḥammad himself received those prayers from Gabriel, used frequently or recommended; ff. 130v – 139r رسالة في بيان فضل الدعاء والادعية المأثورة من حضرة الرسالة صلعم of Nūrallāh Ibn Ḥājī Ibn Sulaymān, taken from al-Ḥiṣn al-ḥaṣīn min kalām sayyid al-mursalīn [GAL II, 203] of [Shams al-Dīn Abū l-Khayr Muḥammad Ibn al-Jazarī (751/1350-833/1429; GAL II, 201; GAL S II, 274)].

Incipit: قال المفتقر الى الله الملك المتان, نور الله بن حاجي بن سليمان

Longer prayers with Turkish introductions are the following:

- a) ff. 96r – 105r Du‘ā’ sharīf, with the explanation of its virtue as a protection against the dangers of superstition and perversion and ff. 101v – 103r an intermixed list counting the occurrence and total number of all letters of the alphabet in the Qur‘ān.
- b) ff. 155r – 161v du‘ā’ dawlat with a Turkish epilog ff. 162r – 165v stating that the present prayer was given to Khidr/Elias directly by God, and led him to the water of life. The prayer later came to Muḥammad when Hindustān-ūghlī, the refugee king of India, sought his help; Khidr offered the prayer for sale for 1001 gold coins but ‘Abd al-Jabbār threw only one silver coin in front of him, touched the paper impiously and was immediately struck with blindness. Therefore Hindustān-ūghlī bought the present prayer and returned to India to regain his kingdom with it’s help. The prayer’s virtues are later described by Khidr as embracing all the 400 prophetic books so far revealed, the power of all amulets in the world etc.; furthermore ‘Abd al-Jabbār was seen in hell by the prophet during his night journey sitting on a silver chair formed from the single coin he threw in front of Khidr and enduring the utmost pain.
- c) ff. 313v – 318r Du‘ā’ surkh-bād [=the erysipelas, an illness] cf. CXVII 2a)
- d) ff. 319v – 326r Du‘ā’ ṣalawāt

Shorter prayers are:

- a) Prayers Muḥammad performed frequently at variable (ff. 29r, 47v, 99v, 101r, all in margin) or fixed times (like in the morning, when going on a journey etc., ff. 15r, 31v in margin, 209r, 42v in margin, 55r) and in one case on a special single occasion (fol. 211r in margin, to master a demon that used to advance him and stare at him with a burning torch in hand).
- b) ff. 29 r in margin, 93v, 131r in margin, 149r in margin, 141v: Prayers recommended by Muḥammad to keep away the world’s evils like fear or diseases combined with magical advices: e.g. one prayer against diseases has to be written down on paper and then dissolved in water for the patient to drink; another prayer that was written on the sword belt of Muḥammad protects from harm.
- c) Prayers to obtain earthly goods and wishes to be fulfilled by God: a prayer transmitted to Shaykh Muḥyī al-Dīn [Ibn ‘Arabī] by Muḥammad in a dream, then selected by [‘Abd al-Raḥmān Ibn Aḥmad al-] Jāmī [817/1414-898/1492; GAL II, 207] in his Nafaḥāt al-uns, stating that the one who takes auspices is considered lucky, fol. 55r in margin; others for gaining wealth, preserve memories or make wishes to God come true ff. 50v in margin, 55r, 79v in margin, 147v – 148r, 209r in margin, fol. 48r in margin دعاء اسم اعظم.
- d) Prayers to conserve the faith: like دعاء ايمان sent to a certain judge Baghdādī in a vision of Muḥammad fol. 43 r and v; others with slightly different wording or introduction but same sense ff. 84r – v, 101r in margin, 106r in margin.

- e) Prayers to obtain the pardon and eternal blessedness for sinners: fol. 28r **سید الاستغفار** named by Muḥammad; fol. 30v in margin prayer on the authority of Gabriel that the sins of the Muslims will be forgiven even if they surpass the number of drops in the sea and sand on the land; fol. 85v another one by which even the devil could gain the forgiveness of God; others revealed to ‘Alī (fol. 54v), one prayer with which the reciter can avoid hellfire (ff. 84v – 85r); another prayer revealed to Moses with instructions for magical use (89r), taken from ḥadīth-collections like **نجدی** (ff. 148v, 294r in margin and 297r in margin) or the **Ṣaḥīḥ** of al-Bukhārī on a prayer leading directly to paradise (fol. 203r in margin), gives the performer – when rightly used – the support of 70.000 angels and enlists himself in the faction of martyrs (fol. 115 in margin); similar formulas also ff. 89v in margin, 93v, 108v in margin, 201r in margin, 209r in margin.
- f) Prayers to avoid the tortures to be expected after death: ff. 84v in margin, 148v in margin, 151r – 151v, 49v, 50r. A prayer of universal use is the **عهنامه** or **دعاء** **عهنامه** (ff. 107v – 108r and, a little longer but with a shorter introduction, 36r) presented as a covenant between God and mankind (on the authority of Muḥammad, ‘Abdallāh Ibn Mas‘ūd, Jābir Ibn ‘Abdallāh, ‘Alī and Fāṭima) to guarantee benefits from the performance of the right religion. Of roughly the same topic is the **Du‘ā-nāme** ff. 303r – 312v which first chapter is missing and the other six listing prayers for occasions like war, journeys, eating and drinking etc.
- B) Prayers of authors other than Muḥammad, either mentioned or anonymous:
- a) Prayers of angels, prophets, patriarchs, saints and scholars the goals or performances of which are not indicated: Prayers of Uways al-Qaranīy (32r), Abū Ḥanīfa (142r), al-Shiblī (31v), Abū Hurayra (142r), Khidr Elias (**حضرت خضر الالیاس**) (95r), David (32r, 128v – 129r), ‘Ukāsha (60v – 62r); ff. 142r – 144r **Tasbīḥāt al-anbiyā’**, praise of God ascribed to the prophets Adam, Abel, Seth, Hūd etc. as well as to the guardian angels of Jerusalem and Mecca, each with a description of their use and power; fol. 92r a prayer God deleted from the devil’s memory when he revolted; fol. 211v in margin a short prayer Muḥammad Ibn Wāsi‘ used to join with his morning prayer.
- b) Prayers for Muḥammad: ff. 55r – 58r, 199r **صلوات الرسول صلعم** that bless him who recites them the night before Friday and Monday.
- c) Prayers to be connected with other invocations of God and altogether related issues: ff. 58r – 61v **ادعية الصلاة واوارادها وادعية مستجابة** A whole series of such prayers; prayers to be read along with special parts of the Qur’ān (ff. 1r – 1v, 3r, 4r in margin, 60r in margin, 88r in margin, 100v in margin, 110r in margin, 206v in margin taken from [Abū Ḥāmid Muḥammad] al-Ghazzālī’s [451/1059-478/1058] **Iḥyā’ al-‘ulūm**, 57r – 59v **حرز النور** with an Arabic introduction fol. 56v in margin), to be read on special times/days (ff. 83r before the ritual washing, 78v after the washing, 83r in margin when entering the mosque, ), to be read alongside other traditional prayers (ff. 62v in margin, 41v, 63r – v in margin, 139v – 140v in margin, 200v in margin, 46v read with usual morning prayers, 77r – v same use taken from al-Ghazzālī’s [451/1059-478/1058] **Bidāyat al-nihāya**, 77v others of the same use taken from Najāt al-dhākīrīn), ff. 62r – 74r **حزب الشاذلی یقرأ فی نهار الجمعة** a long series of prayers either to be sent ahead or joint with the usual prayers, fol. 110r in margin prayers taken from the **Mashāriq** of Muslim and before from Sa‘d Ibn Abī Waqqāf, ff. 144v – 145v **الحرز فی صلوة الصبح الشریف المنیف** to avoid evil and await good fortune.
- d) Prayers to be performed separately at certain times and in specific locations: ff. 47v – 51r **Tasbīḥ**, praise of God to be recited at daybreak; ff. 74v – 77r **Ḥizb dikkat al-ṣubḥ**, series of prayers to be recited with the normal morning prayers, granting every desired favor from God when performed; ff. 212v – 214r and partly 210r and 213r morning

prayer; ff. 145v – 146v Wird al-mubārak al-sharīf, morning prayer; fol. 109r in margin, of the same topic as before; fol. 54v prayer to be recited thrice every day and night, taken from a copy of Mawlānā Jamāl al-Dīn as-Samnānī; fol. 148r to be recited once a day in the month Ṣafar; fol. 58r prayer to be drunken [meaning the prayer written down and melted in water] on the 15<sup>th</sup> night of Ramaḍān; ff. 36r – 39v in margin prayers to be drunken by sick persons, among them some Arabic ones taken from the Ḥiṣn (for al-Ḥiṣn) al-ḥaṣīn [by al-Jazarī (751/1350-833/1429); cf. 4] A of this codex]; ff. 84r in margin and 107 in margin, prayers for hungry persons; ff. 54r and 91r in margin, to be recited by those who go to nobles and potentates; fol. 200v in margin, recited when one sees an abominable person or others when one goes abroad because of trouble.

- e) Prayers against all kinds of evils: Against certain illnesses such as headache (fol. 81v in margin), hurting eyes (fol. 84 in margin), dental pain (fol. 131r in margin), impotence (156r in margin, to be drunk), plague (ff. 54r taken from al-Ghazālī, 54v, 90v, 139r – 141v, 154v from Abū Ḥanīfa, 169v), difficulties to give birth (fol. 84r in margin, to be drunk), sleeplessness (ff. 84r in margin, 90v in margin), threatening death (ff. 29r in margin as well as 86v in margin), pains of the soul (ff. 46v, 27v in margin); against enemies (ff. 47r in margin, 214v – 216r, 86v in margin, 147r – 147v, 107v in margin); against spells (ff. 55r, 56r, 86r, 133v, 136v, all in margins); fol. 146v in margin, to calm the wind; fol. 86r in margin, against untimely loss of a tree's grape; fol. 35v in margin, taken from Firdaws al-akhbār; fol. 87r Du'ā' karb, against spiritual and material problems; fol. 123r in margin, to push back misfortune recite لا اله الا الله يا خير الخلاص محمد رسول الله يا خضر الالباس over each of 1001 chick peas, then put them in a vase and bury it in an obscure place – followed by someone's remark: "This is solidly proven. I have myself experienced it."; fol. 49r against poverty; fol. 32v in margin, against poverty and infertility of women and land; fol. 123r in margin and 82v in margin, prayers against difficulties of property and problems with debts; prayers to delete the faults of sinners, as ff. 31r in margin, 54r in margin, 337v, or fol. 40r in margin a prayer of Adam with which he reconciled God after being expelled from paradise and causing the divine sentence: "Whoever recites this prayer after you, his sins will be nullified and his wishes fulfilled."; very strong against everything that is dangerous for body and soul are: fol. 146v – 147r دعاء بزرگوار از برای مهمات, fol. 91r three Munājāt of Sufyān Thawrī, fol. 63v – 64r in margin دعاء حرز معظم.
- f) Prayers to obtain and preserve all kinds of good things: fol. 31r in margin, to recapture those who fled; fol. 89v a prayer transmitted by al-Shāfi'ī for those who lost their post to regain it; ff. 102r, 108v, 123r, 148r, 200v, 254r all in margin, to obtain a wealthy lifestyle; fol. 56v in margin, steady use gives a lifetime of 120 years; ff. 51r – 53v Hizb al-baḥr, for secure navigation; ff. 89r in margin as well as 238v Rijāl al-ghayb, to support business; fol. 81v in margin turns an enemy into a friend; ff. 85v in margin, 134r in margin as well as 138v - 139r prayers to bring forth love or friendship; fol. 136r in margin, who carries this prayer, his speech will be pleasing and his appearance splendid; fol. 85v in margin helps to get Muḥammad's blessings when someone wants to see him in a dream; fol. 102v in margin, instructions from Mishkāṭ al-anwār of al-Ghazzālī; fol. 125v in margin, a prayer of David; many prayers to obtain whatever wish when correctly recited (ff. 46v in margin, 82r in margin and 99v both of a certain Ma'rūfī Karkhī, 86v, 87v, 87r in margin of the great theologian Muqātil, 91r, 100r, 100v in margin taken from al-Targhīb, 104v, 108v, 123v, 124v, 135v, 138r, 141r, 142r, 144v, 146v, 208v, all in margin after 142r); fol. 93v magical advice of Kamāl al-Dīn Sanjāwandī; to preserve the faith (ff. 91r in margin of Abū Ḥanīfa, 148v, 293r in margin, 297r in margin); to obtain the largest divine gifts (ff. 46r in margin, 46v ascribed to Sultan Maḥmūd Sebūktigīn, 47r in margin); fol. 127r in margin, Du'ā'

‘āfiyya; fol. 141v in margin, explanation of a prayer that provides with a companion in the frightening and lonely time between burial and resurrection.

- g) Prayers for the deceased: ff. 85r – 85v a prayer taught to Moses to suspend tortures of the grave; prayers to be posed in the deceased’s bosom (ff. 151r – 152r) of which the second is reported to be from Anas Ibn Mālikī and taken from Nasaḫī’s al-Manhaj; ff. 118v – 119r in margin, Maṭlab fī ṣalāt al-jināza on the origin of funeral prayer with Adam’s burial of Abel; fol. 121r in margin, prayer to seek omens with accompanying smaller prayers; fol. 121v in margin, four small prayers for four stages of a funeral; ff. 152v – 153r Du‘ā’ at-talqīn li-’l-mayyit; fol. 119v Maṭlab ṣalāt al-ummawāt, to ease and shorten the thrills of the underworld, the author is probably Ḥadhīfa Ibn al-Yamānī; of the same kind are ff. 120r in margin, 120v – 203r in margin.
- h) Prayers with titles hinting their power and use: ff. 27r – 31r, 31v Du‘ā’ kanz al-‘arsh; 46r – 46v, 60r – 60v in margin, 64v – 66r in margin, 89r – 89v Du‘ā’ sharīf (roughly the same on 104v in margin); 287v in margin Du‘ā’ mustajāb; prayers on obedience - qunūt in Arabic and Turkish (78r – 78v, 287r in margin)
- Furthermore a prayer to get rid of a burden (ff. 133v and 137v in margin).

5) The names of God and their use:

a) ff. 13v – 14r The 99 divine names introduced by a prophetic tradition (also 110v).

b) ff. 110v – 122v

TITLE: Kitāb al-maqṣad [sic.] al-asmā’ fī-mā yata‘allaqu bi-maqāṣid al-asmā’

AUTHOR: Abū l-‘Abbās Aḥmad Ibn Muḥammad Ibn ‘Īsā al-Burnusī, later al-Fārisī [GAL has Fāsī!] known as Zarrūq [846/1442-899/1493; GAL II, 253]

DATE: 6. Ṣafar 891 (1486) in **الجزائر الواسطة**

LANGUAGE: Arabic

CONTENT: On the virtues of the divine names; introduction of the four kinds of divine names; in the order of names the author says he followed the school of al-Tirmidhī [9./10. ct., unsure; GAL I, 162; Marquet in: EI X, 544-546] while in describing their virtues he relied much on the Kīmīyā’ al-sa‘āda of Muḥyī l-Dīn Ibn al-Qurā **ابن القرى** [which might be an abbreviation of al-Qādirī?; 838/1478 in Madīna; GAL II, 178] and often on Abū l-‘Abbās al-Būnī [d. 622/1225; GAL I, 497] [more cited authorities indicated in the catalogue].

INCIPIT: **الحمد لله الذي اودع اسراره في اسمائه, وظهر بحكمته في ارضه وبقدرته في سمائه**

c) ff. 123r – 125v 101 divine names together with an explanation of every single one’s use.

d) ff. 218r – 235r

TITLE: ‘Ilm al-wafq

AUTHOR: Ibn ‘Īsā Ṣarukhārī ‘Aqḥisārī

CONTENT: Commentary on the 99 divine names to form a magic square (awfāq) with them, which art the writer is said to have obtained from the Sufī Shaykh ‘Īsā Aqḥisārī; the squares are also supplied with an explanation of their purpose, for example stealing away love with the square muḥyī (fol. 230v).

INCIPIT: After the truncated preface: **ديدم سن بن ديمكدن كس زباني, كسلمز ويرمينجه ديدى جاني**

e) ff. 113r – 114v in margin Sharḥ asmā’ al-ḥasnā, fragment of the power and way of recitation of the 99 divine names with an instruction said to be given to Muḥammad by Gabriel.

f) ff. 218r – 230r in margin Prayer composed of 1001 divine invocations ordered in groups of ten.

INCIPIT lost, beginning with: **يا من له العز والجلال**

g) ff. 80v – 81v Prayer revealed to Muḥammad by Gabriel consisting of 77 divine names with an indication of their place in the Qur’ān.

h) ff. 79v – 81v Persian narration of how Gabriel taught Muḥammad the excellence and use of this prayer.

i) ff. 129r – 130r

TITLE: هذه اسماء الاربعين من كتاب ادريس النبي عليه السلام (also called al-Arba‘ūn al-Idrīsiyya) with an appendix: Sharḥ khawāṣṣ ḥādhihi l-asmā’ al-arba‘īn

CONTENT: The forty invocations of God taken from the book of Idrīs (or Henoah) with a commentary on the work at the end.

INCIPIT: سبحانك لا اله الا انت يا رب كل شيء ووارثه

j) ff. 125v – 126r Persian treatise on the 19 divine names the Prophet saw inscribed on some of the archangels or in the sky around God on his nightly journey to Jerusalem [mi‘rāj].

k) ff. 126r – 127v A prayer concerning those 19 names.

l) fol. 109v Ism a‘zam, thirteen cabbalistic invocations of God, like يا مثليسال يا منتجفال together with 40 Arabic ones.

m) ff. 108v – 109r Their magical use as taught on the authority of Gabriel, Muḥammad, ‘Alī and ‘Abdallāh Ibn ‘Abbās.

n) fol. 130v in margin Narration of the thief who, caught during the reign of Sultan Maḥmūd, could by no means be put to death, then finally was allowed to confess in presence of the Sultan along with invoking ten cabbalistic divine names and immediately died.

o) fol. 292r Four times seven names of God each group corresponding with one of the four elements.

p) fol. 82r in margin Four invocations of God by Imām al-Shāfi‘ī to obtain anything aspired.

q) fol. 148r in margin Another four prayers to obtain good and avert bad.

r) fol. 87r Three invocations of God by which the one who goes to bed after the ritual washing and recites them just before falling asleep will obtain what God advises him during his dreams – or not.

s) fol. 107r in margin Explanation of the use of يا غنى.

t) fol. 199v in margin Explanation of the use of يا صبور.

6) Magic and talismans with none or very few qur’anic references or involved prayers:

fol. 35r a telesmatic figure that Shaykh Burhān al-Dīn the Persian teaches on the authority of Āq Shams al-Dīn to be the prophetic seal impressed on Muḥammad and therefore protecting from pain or illnesses and theft;

fol. 276r in margin A small song against plague to be inscribed on the door;

ff. 51v and 149r in margin Rubā‘ī, Persian verses to be recited over sick persons as ordered by the Sufis in mystical ecstasy administered by Abū l-Khayr;

fol. 47r in margin cabbalistic advices of Aq Shams al-Dīn’s son against fever;

fol. 163r in margin same topic as before, but anonymous;

fol. 77v in margin advice against fever by writing down عزازل/فرعون في النار/نمرود في النار on a paper and perfuming it when a fever approaches; furthermore by eating an almond inscribed هلوع هالع هوالع;

fol. 89r in margin advice for feverish persons to eat three pieces of garlic inscribed with cabbalistic names;

fol. 292r in margin a long paper inscribed with 60 ص to be wrapped around the head against headaches;

fol. 287r in margin magical notes and three divine invocations against migraine;

fol. 90r in margin three telesmatics against nosebleeding;

fol. 292r in margin letters to be inscribed backwards on the forehead to settle the blood and against great hunger;

fol. 275r in margin telesmatic figure against pain of the spleen;

ff. 131v in margin, 147r in margin magical numbers and ten Hamza's against strangury;  
 fol. 150v in margin **طلسم**, i.e. quadrate divided in 16 fields each inscribed with qur'anic terms as well as two divine invocations and the names of the archangels;  
 fol. 132v short chant against diseases caused by snakes;  
 fol. 199r in margin Whoever wants to go on a journey shall write down: "There is no God except God and Muḥammad is the messenger of God" on a paper and divide it in two parts. He takes one part with him while leaving the other home – he won't die before the two parts are reunited;  
 fol. 132r in margins Arabic letters against bewitching by language and eyes;  
 fol. 90r a chant to be carried by a continually weeping and frightened boy;  
 fol. 288v in margin chant for sheep, goats, cattle and camels weakened by birth;  
 fol. 86r in margin against tumor of the spleen;  
 fol. 80r in margin magic words to recapture those fleeing;  
 ff. 101v – 102r in margin Fawā'id al-insān, various orders and instructions full of religious awe;  
 fol. 105r in margin about the magical and medical use of parts from hare and fox;  
 fol. 254v in margin telematic figure on buying a horse whose virtues are not seen by others;  
 fol. 58r Muhr sharīf, two holy seals or telematic figures composed of letters and numbers to be drunk on Ramaḍān without an effect indicated;  
 fol. 85v in margin prophetic seal as allegedly drunken by Shaykh Wafā-zāde in the 15<sup>th</sup> night of Ramaḍān, guaranteeing every follower in this procedure a secure place in paradise, taken from the book **التفات**;  
 fol. 89v a magical quadrate deleting all sins by looking at it and with frequent use also securing from danger;  
 ff. 166r – 169r two **مهر شریف** and one **طلسم شریف**, talismans written in a semicircular form, the first seal said to be taken from the treasury of Hārūn ar-Rashīd and to be a cure for 72 injuries or harms called **كلام عينا**;  
 fol. 137v in margin **دعاء اون ايكي طلسم**, magical letters and numerals to prevent from any kind of harm in this and the afterlife;  
 fol. 134v in margin magical notes for those who want to meet someone in a dream;  
 ff. 105r – 107r the use of the magical speech by which God ordered the angels to sanctify the matrimony of Adam and Eve followed by this speech on ff. 107r – 107v;  
 fol. 209v in margin **قاعدهء نارنجات**, on the art of musical love spells;  
 fol. 254v in margin of the same genre;  
 fol. 137v in margin a telematic love spell;  
 ff. 133r and 137r in margin **افسون**, love spell to cause sleeplessness of the beloved;  
 fol. 135r in margin a spell to disunite two lovers;  
 fol. 284r in margin **دل باغی**;  
 ff. 117v in margin and 149v – 150v exorcisms of a demon;  
 ff. 268v – 275r **كتاب نامه بد و اندهء بروج**, book of the bad and sad things related to the zodiacal signs. [Cf. CLXXVIII, 3) for the same work with a different heading.]

#### 7) Astrology, prophecy and interpretation of dreams:

fol. 336v **بيان نحسات ايام**, a list of seven planets with three of them implicated in causing misfortune;  
 ff. 243r, 247 r – 247v **قواعد اوقات وساعات**, on astrological conjunctions causing misfortune;  
 ff. 243v – 246v **قواعد روزنامه**, astrological poem on the days of the week, the seven planets and the nights;  
 INCIPIT: **يكشنبه**

**حکم یکشنبه یلذی ساعت ایده یم نیچه سی دوتر عادت**

ff. 246v – 247r **ایام نحسات**; ff. 278v – 282v another treatise on the nature of fortunate and unfortunate days;

fol. 291r **محدورات موسی**, the knowledge on every year's 24 unfortunate days taught to Moses by God, enumerating the consequences of certain deeds or events on these days, e.g. being born causes early death;

fol. 52r in margin treatise on things to be done each month to cause good fortune;

fol. 257v in margin **روزیها**, as well as ff. 277v – 278r on how to conclude by the first day of a disease on its causes, length and outcome;

fol. 95r in the margin: the good and bad things a new garment can foretell from the day of the week in which it was made about him who uses it; based on the authority of the philosophers in Arabic;

fol. 199r in margin the same topic, this time Turkish, on the authority of Muḥammad and Anas Ibn Mālik;

ff. 257v – 268v **کتاب طالع مولود من تصنیف الحکما**, treatise on finding someone's zodiacal sign by converting the names of the person in question and his mother into numerals and transforming them using some mathematical operations, which in return leads to a description of this person's physical and mental status as well as his fortunes;

ff. 94r - 94v treatise on al-Raml (method of soothsaying) claiming as its author the caliph 'Alī;

ff. 235v – 242v **فرح نامه**, a treatise on the several divine and magical arts written by Ibn 'Īsā Aqḥiṣārī [cf. 5d) in this codex] in his hometown in the year 919 (1513/14); the content comprises elaborations on 1) 'ilm ṭālib wa-maṭlūb [cf. X, 3] 2) on the Rijāl al-ghayb explained as 362 saints headed by the Quṭb (pole) and invoked as helpers in negotiations 3) times suitable for certain different kinds of magic 4) the art of defining ones temper and determining from which of the parents one inherited it 5) on forming amulets with the names used in the ghālib wa-maghlūb exercise 6) on the magical use of the name of God;

INCIPIT: هرکشیکم اشبو ابن عیسی نک تألیفاتنه نظر ایلسه ومفهومنه کوره عمل ایدوب الخ

ff. 87v and 116v **علم الطالب والمطلوب**, on mathematical operations with the numeral equivalents of names to foresee the outcome of wishes;

ff. 255v – 257r an astrological treatise on the same subject of soothsaying employing a mathematical method on the names of planets, zodiacal signs and hours, visualized in tablets;

ff. 163v – 167v **رسالهء سکرنامه**, not only Hārūn ar-Rashīd held this book in high esteem after acquiring it, but also Alexander the Great is said to have followed its rules that are also enforced by the sayings of Muḥammad and all the prophets – arranged in order of the parts of the body from head to toe;

INCIPIT: حضرت پیغمبر عم قولندن وجمیع رسلر قولندن وهندوستن حکیملرینک عمرلنده شغلرر  
وتجربه لر ایدوب الخ

fol. 128r **فأل قران**, provides answers when deciding whether to pose a question, attack an enemy, to die or not to die. The answers are gained by a game of luck: opening the Qur'ān and then counting the respective numerals of certain words and vowel signs on the given page;

fol. 337r a small Fāl-nāme concerning attacks on the enemy;

fol. 290v two boards with letters, with each one showing an attribute of Muḥammad in the first board and a qur'anic sentence in the latter, maybe also belonging to a method of Qur'ān-based soothsaying;

ff. 297v – 299r **تعبیرنامهء رؤیا**, a book of interpreting dreams penned by Ja'far aṣ-Ṣādiq by order of Muḥammad who had his dreams interpreted by Gabriel;

INCIPIT: بلکل واکاه اولغل کم اکر تعبیرکامه ده دوش تعبیر اولنمسه بو تعبیرنامه یه نظر اولنه



ff. 300v – 301v كتاب تعبير نامه, the interpretation of dreams by means of the first letters of the occurrences in the respective dream;

INCIPIT: فلَكلَر تعبير بودر عظيم مجر بدر

8) Prophetic traditions:

ff. 66v – 77r in margins ترجمة الاحاديث الصحيحة لمولانا بهلول, 85 prophetic sayings, each explained by a corresponding Turkish qit'a;

ff. 87v – 88v مطلب اعلى, another small collection of prophetic sayings, out of which the following are noteworthy: fol. 88r line 5 ff. من ضحك على وجه امرأة فله حسنات ومن قبلها فله عشرون حسنات ومن ضمها الى صدره فله ثلثون حسنات ومن جمعها (جامعها) فله ثلثة مائة حسنات واذا غسل من الجنابة خلق الله تعالى كل قطرة ملكان يعلمانه ويسبحانه لها الى يوم القيامة

same page line 12ff. من ضحك في خمسة مواضع فكأنه زنى مع امه خمسا وعشرين مرّة اوكلها من ضحك على المقابر والثاني على الجنائز والثالث بمجالسة العلماء والرابع عند تلاوة القران والخامس في المساجد

ومن بال على الزرع فكأنما بال على قبر المسلمين ومن مسح ذكره على الارض فكأنما زنا بامه ثلثا وثلثين مرّة

ff. 292v – 297v وصيت ناماء حضرت على, instructions and guidelines for body, soul, diseases, public and domestic life which 'Alī received from Muḥammad, who in turn got them from Gabriel;

INCIPIT: يا على قچى اوه كلن كتورسك ايكى آياغن بر قيه آروجه يوغل الخ

fol. 38r the margin mentions four duties excerpted from Khāliṣat al-ḥaqā'iq;

fol. 43v the margin exhorts to honour learned men and Qur'ān-readers and informs about the three gravest sins: adherence to more than one god, disobedience to parents and adultery with a fellow man's wife;

fol. 47v in the margin: the terms for requesting a favour from God;

fol. 51r in the margin: the virtues of those who wash, clothe and bury the corpses of deceased;

fol. 52v in the margin: the languages of the inhabitants of the Arabic and Persian halls of Paradise;

fol. 55v in the margin: the six things man uses to take pride in during this life and the uselessness of them in the afterlife;

fol. 79r in the margin: the power of the sentence lā ilāha illā llāh taken from al-Tirmidhī's [9./10. ct., unsure; GAL I, 162; Marquet in: EI X, 544-546] Jāmi' al-uṣūl;

fol. 83v in the margin: the names of the Seven Sleepers together with the one of their dog (قطمير), taken from Bayḍāwī;

fol. 84v in the margin: a saying of al-Shiblī;

fol. 91r in the margin: the four kinds of religious students, of which three are rejected and one is approved of;

fol. 91v in the margin: the fate of those, who steal from the prayer, i.e. do not perform the necessary prostrations completely, taken from Tanbīh al-Ghāfilīn [by Abū l-Layth al-Samarqandī (?); d. 373/983; GAL I, 196];

fol. 92v in the margin: two sayings, the first one (repeated on 100r in the margin) about the four worst things in the world (exile, debts, journeys and needs), and the second about incompatibility of greed and the true religion;

fol. 93r on people's corrupted morals before the end of the world;

fol. 99v in the margin: two sayings on the veneration of God;

fol. 100r in the margin: "Three things will not be missed, once the urge for them has passed: a bed won't be needed, when sleep has gone by; beauty is superfluous, when love has died; spices are wasted, when hunger has subsided."

fol. 103r in the margin: four traditions on the rewards of pilgrims, who die during pilgrimage and those, who visit the prophet's grave in Medina; the fourth tradition taken from al-Khāliṣa;  
 fol. 110v in the margin: the seven things, which are superior to all others: **العرش والكرسى واللوحي والقلم والجنة والنار والارواح**  
 fol. 115r in the margin: those who leave an assembly of Muslim scholars receive the tripled punishment, taken from Rawnaq al-Majālis;  
 fol. 140v in the margin: the utility of binding the defeated;  
 fol. 146r in the margin: two traditions on impurity;  
 fol. 147r in the margin: **من اكل رمّانا انار الله تعالى قلبه اربعين يوما**;  
 fol. 198v "The small sins lead to the major sins and the major sins are the carriers to disbelief."  
 fol. 208r in the margin: the punishments for religious men when they miss the Friday prayer for earthly affairs;  
 fol. 289r in the margin: what God answered to Muḥammad, when he was asked about the time of resurrection, taken from Sharḥ al-Maṣābīḥ. [Fleischer says here, in an incomprehensible note, that a certain Bengelius (name of many apocalyptic European writers of that time) has also already been disproved by the events as he claimed the signs of the resurrection had started in 910 (1504/05) and were to be happening in 980 (1572/73).]

9) History, Qur'ān, Theology, Theosophy, Philosophy, Ethics, Rituals, Jurisprudence:

fol. 52v in the margin: the fourfold world (**ناسوت, جبروت, ملكوت, لاهوت**) and a saying of 'Abd al-Muṭṭalibī on the prophet Muḥammad when he was born;  
 fol. 53r in the margin: on the dignity and perfection of human nature;  
 fol. 54r in the margin: whoever fears thirst [i.e.: desire] to afflict himself or his beast of burden, has to drink water, the equivalent of the sacred lotion, and has to stay away from the people;  
 fol. 54v in the margin: excerpt from Jāmi' al-fatāwā about the effects of **صلوة الفتنوت**, the prayer of submission, first disregarded due to the imam's forgetfulness during public prayer, later inserted somewhere else;  
 fol. 78r in the margin: excerpt from Fawā'id al-fatwā referring to Fatwā-ye kubrā, on the authority of Abū Bakr, 'Alī and Ibrāhīm an-Nakhā'ī. It states that Satan is whispering temptations into the Muslims' ears – not the ears of the Jews or Christians –, especially during prayer, called al-waswasa. Another excerpt from Munyat al-muṭṭī discussing the punishment for those who abstain from public prayer;  
 fol. 119r in the margin: the same topic of punishment, this time for missing sacred assemblies (al-ḡamā'a) unexcused;  
 fol. 78v on the seven things in the sacred lotion to be shunned;  
 fol. 79v in the margin: the right use of the letter hā' in the last word of the prayer formula **سمع لمن حمده**, written by the venerated scholar **ارکچ زاده (استاد المعروف)**; also on the Qur'ān-collectors Zayd Ibn Thābit and [the caliph] al-'Uthmān;  
 fol. 88v two sentences from al-Fatāwā al-tātārkhāniyya concerning prayers;  
 fol. 91v in the margin: excerpt from al-Niqāba on the use and omission of the basmala in prayers as well as the perfect formula for seeking God's help against evil: **استعین بالله**;  
 fol. 92r excerpt from some catechism that in the five daily prayers are 272 takbīrāt [or praises]: among them those to be said at the beginning of the prayer as a divine duty, others as established by the Prophet, and the 40 prostrations in the five daily prayers; furthermore on the one who calls himself kāfir as an excuse while not actually being impious and a question on the Ramaḍān taken from Tātārkhāniyya;  
 ff. 92v and 110v in the margin: indication how often Gabriel descended to each of the major prophets;

fol. 93v in the margin: three versified chronograms, each indicating the date of Kemāl Pāshā-zāde Muftī's death (940/1533);

fol. 98r in the margin: the question why the female is followed by the male in the qur'anic passage al-zāniyya wa-l-zānī (24/2) while the male precedes the female in al-sāriq wa-l-sāriqa (5/42);

fol. 104r in the margin: stories on the black stone in the Ka'ba of Mecca;

fol. 105v in the margin: response of Aḥmad Kemālī (i.e. Kemāl Pāshā-zāde Muftī) in which he allows the avoidance of social contact with those stricken by the plague, but in a way as not to harm anything decreed by God; another response of the same author, in which he establishes on the ground of Qur'ān and Ḥadīth that the Islamic demons (=Jinn) will be inhabitants of paradise;

fol. 109v in the margin: excerpt from al-Kawāshī of 'Abdallāh Ibn Mas'ūd on the salary of a Qur'ān-reader from the times of Muḥammad up to the author's days; furthermore an excerpt from the commentary [al-'Ināya] of Akmal al-Dīn [al-Bābartī (d. 786/1384); GAL II, 80] on al-Hidāya [by 'Alī al-Farghānī (d. 593/1197); GAL I, 376] and al-Majma' on the performance of prayer according to what the Prophet decreed or with voluntary additions;

fol. 110r another one on the salary of a Qur'ān-reader;

fol. 112r in the margin: the years between the seven major prophets, summing up 6320 years between Adam and Muḥammad;

fol. 112v in the margin: excerpt from al-Yanābī' on the question if a husband or master has the right to expose or touch the private parts of his wife and his slaves or to have this done;

fol. 115r in the margin: verdict of Qāḍī Khān concerning the use of another man's cattle and its compensation;

fol. 116r in the margin: from al-Fatāwā al-zāhiriyya about someone who disregards the words idhhab ma'a l-shar', calling him to law, brandmarking him as an infidel; Qāḍī Khān on the killing or torturing of certain insects or cats; carrying a sweat cloth on certain occasions; selling wine or giving it to children;

fol. 116v in the margin: qur'anic passages not likely to be inscribed on the walls and niches of a mosque facing Mecca, i.e. al-maḥārīb;

fol. 122r in the margin: seven scholars' interpretation of Sura 55/29 that God is creating every day, in contrast to the Jewish conception of God's Sabbath rest; furthermore an excerpt from the Wāqi'āt al-Ḥusāmīya [fī madhhab al-Ḥanafīya] [of Ḥusām al-Dīn al-Bukhārī (483/1090-536/1141); GAL I, 374] on the excellent reward given for pilgrimage to Mecca;

fol. 124r in the margin: parts from some Arba'in [forty ḥadīth] work;

fol. 137r in the margin: a verdict, stating that he who, while having intercourse with his wife, lustfully touches the leg of his daughter sleeping in the same bed, has lost the integrity necessary to sleep with his wife;

fol. 148r in the margin: scholarly verdicts on the weight of thoughts in comparison to deeds with regard to divine rewards;

fol. 200r **حليء رسول صلعم**, short Arabic traditions concerning the body of the prophet with a story of Muḥammad advising 'Alī to picture him [actually or metaphorically?] in such a way that the following generations when looking at it will receive everlasting health;

ff. 201v - 202r and 276v **مطلب اسقاط صلوات**, obligatory prayers not yet performed and the pecuniary punishment for it, also how to substitute for the not yet performed prayers of a dying person and what to do with the money thereby collected;

fol. 202v in the margin: **فتواء شريفلك امضای شريفلرینك مفهومی**; sentences by which juridical and theological verdicts are corroborated;

fol. 207v in the margin: excerpts from Sharḥ al-Maṣābīḥ and Shir'at al-islām assembling prophetic traditions on the kinds of death caused by accident and illness equalling martyrdom;

fol. 235r in the margin: qur'anic laws sura 4/26 and 27 on sins in matrimony, in Turkish;

ff. 277r and 295r in margin verdict from Ṣadr al-Sharīʿa allowing to sell unfermented grape juice to someone producing vine, because the grapes themselves do not bear a sin, while it is forbidden to sell weapons to troublemakers, for the weapons themselves bear sin; with a Turkish interpretation;

ff. 299v – 300r فضائل يوم الجمعة الشريف, on the excellencies of the Friday as well as where and how to perform prayers during it;

fol. 313r what to answer an Imam on the question who is the Imam of this Imam himself.

#### 10) Philology

fol. 93r in the margin: examples for variant meanings of one word to memorize, like: رأيت جعفرا فى جعفر يأكل جعفرا على جعفر ورأيت كافرا فى كافر يقتل كافرا على كافرا

I saw Jaʿfar in a river, eating bread while riding on a donkey; and I saw a sewer in a foggy night killing a blasphemer riding on a dark horse; other philological plays;

fol. 93v in the margin: a saying: The generous (karīm) is the one who gives without eating himself, the liberal (saḥī) gives and eats himself, while the greedy (baḥīl) eats and does not give and the stingy (laʿīm) does not give and does not even eat himself, the mean (suflī) finally not only does not eat or give himself but also prevents others from doing so.

fol. 109v in the margin: interpretation of different morphological forms of the stem أجر;

fol. 115v in the margin: a strange derivation of the word rajul from al-tarajjul, i.e. rising of the sun; the argumentation is that the course of life of a man from childhood to manhood is like this rising of the sun;

fol. 116v in the margin: the threefold use of سائر: it signifies the rest of water in a vessel, the rest of food and other things, and from this the rest or totality of anything.

#### 11) Physics, astronomy, chronology, chemistry, medicine and food:

ff. 45v in the margin, 202r in the margin and 112v in the margin: recipes for the eyes, the spleen, against catarrh and tumour;

fol. 51v in the margin a saying of ʿAlī on the order in which to cut the fingernails using a cryptic abbreviation. Accordingly, every letter signifies the first letter of the word for a certain finger;

ff. 80r in the margin, 111r and 287v in the margin: remedy against coughing and all illnesses caused by slime;

ff. 83v in the margin, 289v in the margin: remedies against strangury;

ff. 90r and 289v in the margin: remedies for a flow of blood from the nose and other body parts;

ff. 91v, 254v and 286r in the margin: remedies to stretch the head;

fol. 96r in the margin: deletion of script written on paper;

ff. 105r and v in the margins: the medical use of hare, fox and lemon;

fol. 111r in the margin: production of black ink;

fol. 249v in the margin: production colourful inks;

ff. 111v, 255r – 256r some recipes;

fol. 141v in the margin: remedies against hurting eyes;

fol. 144v in the margin: prophetic tradition on the medical virtues of honey, compared even with the Qurʾān;

fol. 206v in the margin: against tumours and plague swellings;

ff. 248r – 253v ʿAjāʾib al-makhlūqāt of Yazījī-ūghlī about the earth, sky and sea, angels, days and months; the place and date of its composition are mentioned in the preface as Gallipoli in the year when Sultan Muḥammad Khān (=Mehmet Fatih) conquered Constantinople 857 (1453).

الحمد لله رب العالمين والصلوة والسلام على محمد وآله وصحبه اجمعين, اما بعد محبّ  
 العلماء وخادم الفقراء يا زيجى اوغلى بيچاره رضى الله عنه آيدر سبب تحرير كتاب اولدر كه الخ  
 fol. 254r and v on the four tempers of man. It describes how some kinds of food are digested  
 according to the four tempers inherent to man; in margin a cure for mange;  
 fol. 275v and 276r Khawāṣṣ min maṭr nīsān, on the advantages of April rain; with a saying of  
 the prophet related by ‘Umar. It offers the advice to drink this rain for 70 days in order to  
 prevent certain illnesses;  
 ff. 282v – 283v about the women with whom sexual intercourse is healthy or unhealthy and  
 venereal diseases in general, the arguments are taken from Plato, Aristotle, Galen, عيسى ساز  
 بخت and Rhazes;  
 ff. 284r – 289v remedies, dietetic advices and magic, e.g. on pain in the intestines or a  
 difficult birth;  
 fol. 290r هفتة كونلرينك خواصينى بلدورر, a list of the seven days of the week and what to do  
 on them with regard to: using thermal baths, cleaning clothes and cutting fingernails;  
 fol. 292r in the margin: a remedy for cancer;  
 295r in the margin: a recipe for the stomach;  
 ff. 327v – 333r the Syrian calendar, beginning with Adār or March;  
 fol. 334r روزنامه حضرت شيخ وفا, concerning the science of the circle of years, completed  
 according to the preface 955 (1548/49);  
 fol. 334v a list of the Islamic months indicating also the number of days; also a treatise on  
 how the نُقطه of Muḥarram cross from one day of the week to another and the same analyses  
 done with the solar March. Still, it is not clear what the نُقطه actually are;  
 fol. 335r غره ناماء نجومى and غره ناماء شرعى, both present the first letters of the weekdays  
 with which the following months will start.

12) Sayings, poems, verses:

fol. 26v Arabic poem requesting various blessings from God;  
 INCIPIT: آلهَا لَنْنُ جَلْتُ وَجَمْتُ خَطِيئَتِي, فَعَفُوكَ عَنْ جَنْبِي أَجَلُّ وَأَوْسَعُ وَلَا تَحْرِمْنِي يَا آلِهَا وَسَيِّدِي  
 Followed by two Persian verses;  
 INCIPIT: يَا رَبِّ دَلْ مِنْ نُبُورِ تُو دَانَا كَنْ  
 fol. 40v four verses of Kemāl Pāshā-zāde Mufti;  
 fol. 77r in the margin: two Persian verses to the Friend, i.e. God;  
 INCIPIT: بِي رُوِي تُو مِنْ قَرَارِ نُنُوَانِمِ كَرْدِ  
 ff. 78r and 116r in the margins: the advice not to be fooled by four things: the counsel of  
 enemies, the winter sun, the female temptation and favours of the mighty;  
 fol. 79r sentences on friendship and the discrepancies between the ascetic and the mystic life;  
 fol. 88v knowledge in children is like an inscription on stone (ḥajr) while knowledge in adults  
 is like an inscription on water (baḥr); other sentences concerning the benefits of God, the  
 spiritual path and the fate of heretics like Shiites, Jews and Christians at Judgement Day (the  
 Shiites will be the donkeys on which the Jews will ride, then the Mulḥidites will grab the  
 donkey’s halter while the Christians will drive them with iron sticks to hell);  
 fol. 92r in the margin: sentences on the evanescence of earthly things and the concept that the  
 soul is just a guest in man’s body;  
 fol. 92v in the margin: several sayings advising not to kill any small animals on the ground  
 and that misery results from speech;  
 fol. 107r an advice of Luqmān that speech is gold while silence is silver, but an  
 encouragement to try and gain the silver;  
 fol. 93r in the margin: two verses on the prove of God’s oneness;

fol. 94r in the margin: Arabic verses about the instability of children and the need for continuous studying; Persian verses of Sa'dī on friendship; eating young dates will cause the most terrible outcome;

fol. 94v three Arabic verses about love and two Turkish about the soul;

fol. 95v in the margin: three Turkish verses on God's superiority, wrong desires that should not be nurtured and the distinction between a sincere lover and a fraud; Arabic sentences on acceptance of fate and love verses from Kāmī;

ff. 96r in the margin – 97r in the margin: Sufic poems, from Ṣabrī and Kamāl Pāshā-zāde;

fol. 97v in the margin two Turkish consolation verses; Sufic poem of Ghurūrī;

fol. 98r Turkish poem of Muḥibbī (i.e. Sulaymān I);

fol. 98v Turkish poem about showing consideration in judgement and speech;

ff. 99r – 99v Turkish parenetic verses of Wajhī of the genre muḥammas;

fol. 100v the 79<sup>th</sup> of 'Alī's 100 sentences that were edited by Fleischer, with the following annex: **ولو قدم الجاهلون بالنسب, وأجر الفاضلون بالادب**

fol. 118r two Arabic verses claiming that the scholar's faults will not be condemned and he will be held in God's clemency according to his knowledge;

fol. 122v in the margin: greetings to a friend in Persian verses;

fol. 127v in the margin: Arabic verse comparing the separation of lovers to death;

fol. 147v in the margin: Arabic sentence by Ibn Mas'ūd treating the difference between those searching the truth in doctrine and those seeking the world;

fol. 170r in the margin: Persian verse on love;

ff. 170v – 198v the Burda, the famous laudatory poem in honour of Muḥammad, by Abū 'Abdallāh Muḥammad al-Būṣṭī [608/1211-694/1294; GAL I, 264] with an introduction, explaining the virtues and the genesis of this poem, and Turkish as well as Persian translations submitted directly to each verse, all made by Aḥmad Ibn Muṣṭafā Lālī [GAL S II, 918];

DATE: 3. Sha'bān 1014 (1615)

INCIPIT of the commentary: **الحمد لله لوليه والصلوات على نبيه محمد وآله وصحبه اجمعين, وبعد**  
**اول سرور كائنات ومفخر موجودات الخ**

ff. 200v – 205v Arabic poem, commonly called after to its verse endings **سورة فاطمى تجدى**, or after its alledged origin the sura of the Psalm; with a preface, Turkish translation and two added verses of La'ālī; the preface quotes Ibn 'Abbās to have found this poem resembling sura 55 word for word in the Psalter of David and to have translated it from Syriac to Arabic; the text is said to have the power to work good things and protect from evil, as already David used it that way;

INCIPIT: **روايتدر ابن عباس دن رضى الله عنه ايدور داود پيغمبر عليه السلام حضرتته نازل اولان**  
**كتاب زبورده الخ**

INCIPIT of the poem: **انا المطلوب فاطمى تجدى فان تطلب سواى لم تجدى**

fol. 206r in the margin: three verses from the Tafsīr of Bayḍāwī [d. 685/1286?; cf. GAL I, 416] with which a favor is pleaded from God;

ff. 206r – 207v [al-Qaṣīda al-kalāmiyya al-lāmiyya] by Sirāj al-Dīn 'Alī Ibn 'Uthmān al-Uwaysī;

ff. 208r – 209v al-Qaṣīda al-munfaraja, Arabic poem for consolation;

INCIPIT: **الحمد لمولانا فرج والشكر به ارجو الفرَج**

ff. 210v – 212r Qaṣīdat al-Dimyāṭī 'alā l-asmā' al-ḥusnā, poem on the most beautiful names of God by a poet from Damiette;

INCIPIT: **بدأت بيسم الله والحمد اولاً على نعم لا تُحصى فيما تنزلاً**

fol. 277r a verse taken from Talkhīṣ;

fol. 292v in the margin: two Turkish verses prohibiting association with villains;

fol. 316r in the margin: two Persian distiches on the changing course of fortune, two others on obedience to the righteous.

**CXIX** [435]

AUTHOR: Anonymous

LANGUAGE: Arabic

DESCRIPTION: Large 12°; ff. 53; mostly written in naskhī on Oriental paper.

CONTENT: Qur'ān and Hagiography. Ff. 1v – 52r contain different parts of the Qur'ān; ff. 52v – 53v tell the story of an eye infection cured by Abū Yazīd al-Biṣṭāmī [d. 261/875 or 264/877; GAL S I, 353; EI I, 162-163 (Ritter)] through certain ceremonies and prayers.

**CXX** [435]

DESCRIPTION: Large 12°; ff. 93; naskhī; golden ruled marginal lines.

LANGUAGE: Arabic

COPYIST: Ḥasan Aylabaṣānī (أَيْلَبَاصَانِي) [as written on fol. 91r, therefore probably not for the whole manuscript]

CONTENT: Ff. 1r – 83v parts of the Qur'ān, with ff. 1r – 16v being substituted from another manuscript; ff. 84r – 91r prayers for the individual days of the week; ff. 91v – 93r and in the margins Qur'ān, prayers and magic.

**CXXI** [435]

DESCRIPTION: Large 12°; ff. 33; naskhī; garbled on both ends and after fol. 16v.

LANGUAGE: Arabic - Turkish

CONTENT: Ff. 1r – 16r, 17r – 18r, 19r – 30r Qur'ān [specified in the catalogue]; ff. 11v – 13r (interposed), 16v, 18r – 19r, 30r – 33v prayers.

**CXXII** [435]

DESCRIPTION: Large 12°; ff. 25; naskhī; garbled on both ends.

LANGUAGE: Arabic – Turkish

CONTENT: Ff. 1r – 10v Qur'ān; ff. 10v – 18v prayers; ff. 18v – 25r more prayers with Turkish introductions.

**CXXIII** [435]

DESCRIPTION: Large 12°; ff. 46; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT: Ff. 1v – 10v Qur'ān; ff. 11v – 28v magic seals of prophets and archangels, a bracelet of Muḥammad, seals recommended to Muḥammad by Gabriel, prayers, all with a Turkish introduction; ff. 11v and 19v two magic figures composed of a round base ending in a sharp roof and having two smaller but identically-shaped figures inside, filled and accompanied by qur'anic quotations and spells, one being the sign of Muḥammad, the other of دعاء فتح نامهء , دعاء مرجان , دعاء مفتاح الجنة (sic.); ff. 29v – 37v prayers (حضرت علي); ff. 39v – 46r magic and remedies; ff. 40r – 41r Du'ā' mubārak.

**CXXIV** [435-436]

DESCRIPTION: Large 12°; ff. 142; naskhī; garbled at the beginning and throughout the text.

LANGUAGE: Arabic – Turkish

CONTENT:

ff. 1r – 129r Arabic prayers along with Turkish explanations (دعاء نور, دعاء تهليل, دعاء جميل, دعاء رمضان, دعاء دولت, دعاء قدح, دعاء خضر الياض, دعاء صلوات, دعاء قرئياً, دعاء افاضيل, دعاء مبارك, دعاء حزب البحر اعتصام)  
fol. 129r and v on the magic power of four invocations of God;  
ff. 130r – 131r prophetic traditions on the two unlucky days of certain months [listed in the catalogue]  
ff. 131v and 132r two prayers to be performed at new moon and before fasting respectively;  
ff. 132r – 134r advice on the right portents for travelling, taken from the Qurʾān;  
ff. 134r – 135v seal of the prophet;  
ff. 136r – 142v prayers, magic and remedies; among them ff. 137v – 141r a formula to sanctify seals (ḥamāʾil); fol. 142r and v prayer beginning with the names of God.

**CXXV** [436]

DESCRIPTION: Large 12°; ff. 101; naskhī.

LANGUAGE: Arabic - Turkish

CONTENT:

ff. 1v – 16v Qurʾān, partly with prayers;  
ff. 17r – 57r several Arabic and one Turkish prayer with Turkish instruction (دعاء عنبرية, دعاء عهدنامه, دعاء خضر الياض, دعاء صلوات);  
ff. 57r – 64r invocation of God, in which only the words هو and الها are abundantly repeated. The preface is about a Jewish robber who could not be killed by any torture except when the present invocation was inserted under the skin of his head, therefore the name بيون, collar;  
ff. 63v – 73r Duʿāʾ mustajāb;  
ff. 73r – 75r two untitled prayers;  
ff. 75r – 101r magic and telesmatics.

**CXXVI** [436-438]

DESCRIPTION: Large 12°; ff. 109; mostly naskhī.

LANGUAGE: Arabic - Turkish

CONTENT:

ff. 1v – 17v passages from the Qurʾān, accompanied by small prayers;  
ff. 17v – 28v two Arabic prayers with Turkish explanations;  
ff. 29v – 30v a Turkish fragment on شرائط الاسلام, with two pages missing in between and thirteen at the end;  
INCIPIT: مؤمن اولن كشييه بلمك كركدر كيم شرائط اسلام بشدر  
ff. 31r – 58v three times duʿāʾ rijāl al-ghayb, munājāt sharīf, duʿāʾ ʾīmān, duʿāʾ ḥizb al-baḥr, duʿāʾ sharīf al-mubārak with Turkish explanations, garbled on both ends;  
ff. 59v – 92v Kitāb taskhīr al-insān, Turkish treatise on how to direct the souls of people (mostly love and hatred); the author says he studied the subject thoroughly but could not find a satisfying treatise on it, so he assembled the present collection, with very visible traces of its inconsistent creation, as unfinished, confused and repeated quotations; the argumentation is mostly of astrological nature with use of fortunetelling by converting letters into numerals (abjad);  
INCIPIT: الحمد لله رب العالمين, والعبادة للمؤمنين, ولا عدوان الا الظالمين الخ  
ff. 93v – 94v prayers of wonderful power and talismans with Turkish explanations;  
ff. 95v – 96 two prayers, the Turkish Duʿāʾ ʾahdnāme and the Arabic Duʿāʾ ṣalawāt sharīf;



ff. 97r – 101v **دعاء نادِ على**, the prayer with a lengthy preface of ‘Alī on its forty powers;  
 ff. 102r – 103r a prayer to be read the night before Friday, after which anything can be achieved from God; at the end magic and telesmaties;  
 fol. 103v Du‘ā’ ṣabāḥ with a Turkish preface;  
 fol. 104r the various magical uses of sura 56 taught by Muḥammad;  
 ff. 104v – 106v three magical recipes for love and against fever and hatred;  
 fol. 107v **دعاء دل باغی**, prayer to hinder someone from speaking, garbled at the end;  
 fol. 108r three prophetic traditions and two garbled restraining prayers as fol. 107v;  
 fol. 109v medical advice against pain of the spleen and fever.

### **CXXVII** [438-442]

DESCRIPTION: Large 12°; ff. 173; naskhī and nasta‘līq.

LANGUAGE: Arabic

CONTENT:

1) Miscellaneous excerpts of theology, jurisprudence, philology, history and magic:  
 fol. 1r al-Taṣawwuf ‘alā arba‘at aḥruf tā’ wa-ṣād wa-wāw wa-fā’, a cabbalistic practice to use the individual letters of a word and form as many new words of them beginning with the respective letters; also a saying urging the Ṣūfī to abstain from gold and possessions otherwise he would be less than a Kufan dog;  
 fol. 4v on the Sophists (السوفسطائيّة), the Greek philosophic movement from which the verb **سفسط** is derived as meaning uttering useless things; another text on the Indian Samaneans (السمنيّة) and Brahmans; all excerpts taken from Ibn al-Ḥājibī’s [after 570/1174 – 646/1249; GAL S II, 531] Mukhtaṣar al-Munhī [=Mukhtaṣar al-Muntahā fī l-uṣūl; GAL S II, 537];  
 fol. 5v prayer of Ḥasan Ibn ‘Alī;  
 2) ff. 12v – 46v excerpts from the Qur’ān with a Du‘ā’ khatam al-Qur’ān;  
 3) ff. 47r – 51v more excerpts like that;  
 4) ff. 52r – 105r Kitāb sharḥ shurūṭ al-ṣalāt al-musammā bi-Tuḥfat al-manqūlāt;

COPYIST: Muḥammad Sizā’ī, who on fol. 52r in margin also says to be the first possessor of the book;

DATE: Jumādā II 1063 (1653) in Constantinople, where the copyist says he was a student of ‘Abd al-Raḥmān Qāḍī ‘Askar;

INCIPIT: الحمد لله ربّ العالمين, والصلوة والسلام على رسوله محمد وآله وصحبه اجمعين, اعلم وفقك الله تعالى وایانا بان الواجب على العبد المكلف اوّلا ان يؤمن بالله تعالى الخ

5) ff. 105v – 107v more excerpts whose first and longest is on the ceremony of prayer, subscribed by the following statement: **هذه النقول من نسخة بخط واحد من الفقهاء الكبار غير أنّي ما اعرف اسمه ولا اسم من نقل عنه لكن لا شك في صحته**

“This is taken from a manuscript by the hand of one of the great jurists, although I do not know his name or the name of the one who copied from him. But there is no doubt about his righteousness.”

6) small treatises on praying taken from al-Mashrū‘āt wa-ghayr al-mashrū‘āt;

INCIPIT after basmala: **اعلم بانّ العبد مبتلى بين ان يطيع الله تعالى ويثاب وبين ان يعصيه فيعاقب**

DATE: 6. Sha‘bān 1078 (1668)

7) fol. 110r excerpt from al-Ghunya [maybe by ‘Iyād Ibn Mūsā al-Yaḥṣūbī GAL S I, 632 Nr. 11] about determining the direction to Mecca by means of the sun, moon, constellations and stars; also a prophetic tradition on recitation of sura 3; excerpt from Najm al-Dīn ‘Umar al-Nasafī al-Ṭaysīr on three qur’anic verses to be inscribed on bread, eventually curing seventy diseases except for death itself; furthermore the advice to become invisible for the eyes of the enemies by letter magic;

8) ff. 112r – 152v<sup>5</sup> Waṣiyya or Waṣyā of an unknown Ṣūfī on the gradual perfection in the course of Sufic life, thereby describing Sufism itself. Besides the doctrinal and mystic elaborations, the author 123v gives technical advices on how to emendate and use manuscripts, then he lashes out, 124 r and v, against those so called Sufis living in madāris, khānqāhāt or rubuṭ and masājīd built with the money of worldly rulers of which he names so prominent examples as the ones in Herāt built by al-Malik Ghiyāth al-Dīn or in Tūs built by the Vizier Nizām al-Mulk, furthermore 130v – 131v against the arrogance of Muḥyī l-Dīn Ibn ‘Arabī; fol. 117r line 10 displays a use of the vulgar Arabic form **ايش**.

INCIPIT after the missing first folio: **فهذه وصية الصحابي واولادى الذين تابوا الى الله وقصدوا سلوك طريق اولياء الله**

COPYIST: Muḥammad Sizā’ī (سزائى)

DATE: 15. Ramaḍān 1062 (1652) in the town **قوروجى** in the district **كشان** on his farm;  
fol. 153r Bayān silsilat Zayn al-Ḥawāfī, Sufic traditions going back to Muḥammad and ‘Alī compiled by Shaykh Muḥammad, called Çelebi, from 21 masters, among them Zayn al-Dīn Ḥāfī, al-Suhrawardī, Junayd al-Baḡhdādī, Ma’rūf Karkhī, Dā’ūd Tā’ī and Ḥasan Baṣrī;  
fol. 154v about the usefulness and necessity of prophets for the wretched people;  
ff. 154v – 158v and 167r – 169r a study on the same topic as the Waṣiyya above ff. 112r – 152v, often in the same words but shorter;

INCIPIT: **الحمد لله رب العالمين, والصلوة والسلام على سيدنا محمد وآله وصحبه اجمعين, وبعد فاعلم ان شرف الانسان وفضيلته التى فاق بها جميع اصناف الخلق ليس الا باستعداده لمعرفة الله تعالى**

COPYIST: Muḥammad Sizā’ī

DATE: 18. Rabī’ II 1077 (1667) in the town connected with his farm, i.e. Qoruji

ff. 159v – 166r Kitāb shurūṭ aṣ-ṣalāt, a study on the proper way of praying;

INCIPIT: **الحمد لله رب العالمين, والصلوة والسلام على سيدنا محمد وآله وصحبه اجمعين, باب شروط الصلوة وهو ستة الخ**

COPYIST: Muḥammad as-Sizā’ī

DATE: 11. Rajab 1073 (1663) on his farm;

fol. 169v a versified prayer and sentences of several authors taken from **شرح حكم**;

fol. 170r a tradition taken from the Kitāb al-siyar of **الزىلى**;

fol. 171r free;

fol. 171v two sentences from Tafsīr al-Qurṭubī concerning the qur’anic **أولو الأمر**;

fol. 172r excerpt from al-Kashshāfī on distinguishing between metonymies (kināya) and indirect speech (talwīḥ or ta’rīd);

fol. 172v a juridical verdict;

fol. 173r a part of Bayḍāwī’s Tafsīr on **جنات عدن** with a note by Sa’dī;

fol. 173v various notes.

### **CXXVIII** [442]

DESCRIPTION: Large 12°; ff. 354; naskhī.

LANGUAGE: Arabic – Turkish – Persian

CONTENT:

1) ff. 1v – 2r Turkish treatise on reciting sura 6 (al-An‘ām) every day of the week;

2) ff. 2v – 154v excerpts from the Qur’ān, sura 6, 18, 20, 36, 44, 45, 46, 48, 50, 55, 56, 67, 72, 73, 74, 78, 85 – 114, 1 and beginning 2;

<sup>5</sup> Cf. on this passage Fleischer, H.L.: Ueber die farbigen Lichterscheinungen der Sufis. In: ZDMG 16(1862), pp. 235-241. (reprinted in Fleischer, H.L.: Kleine Schriften, vol. 3, Osnabrück 1968, pp. 440-449.

- 3) ff. 154v – 157r **يدي هيكل**, seven Arabic prayers to avert evil. All begin with **اعيد نفسي**; the margins read that Muḥammad taught these prayers to ‘Alī who in turn advised to employ them in order to survive massacres;
- 4) fol. 157v invocations of God;
- 5) ff. 158r – 161v Bāzūband or bracelet of al-Khiḍr Elias, a magical prayer with a Turkish explanation;
- 6) ff. 162v – 169r **آيات فتح** and **آيات حفظه** a compilation of all those qur’anic verses containing the roots **فتح** or **حفظ**;
- 7) ff. 169v – 221r personal prayers (‘awrād) and divine invocations (‘ad‘iyya), containing Persian elements on ff. 211 – 213;
- 8) ff. 222v – 256v personal prayers of Pīr Muḥammad Bahā‘ī with a Turkish explanation;
- 9) ff. 256v – 269r the poem al-Burda [by al-Būṣṭirī (608/1211-694/1294); GAL I, 264];
- 10) ff. 269v – 281v **آيات حرز**, verses from the Qur’ān to avert evil with a Turkish conclusion explaining how to employ them against diseases;
- 11) ff. 282v – 351v Arabic private prayers with a Turkish preface in the margins stating that Muḥammad himself told them to Selīm Darwīsh during a dream in the night from 17<sup>th</sup> to 18<sup>th</sup> Rajab 881 (1490);
- 12) ff. 351v – 354v sura 3/148 with related prayers.

#### **CXXIX** [442]

DESCRIPTION: Large 12°; ff. 249; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 76r excerpts from the Qur’ān, sura 6, 20, 36, 44, 48, 55, 67, 78, 102, 103, 106, 109, 110 – 114, 1 and beginning 2;
- 2) ff. 77v – 92v more qur’anic excerpts written by a different hand;
- 3) ff. 93v – 96v two Arabic prayers, one to be performed before reading the Qur’ān; indication of some qur’anic statistics (number of suras, verses, letters etc.);
- 4) ff. 97v – 239r numerous Arabic prayers [listed in catalogue], many with a Turkish preface, as well as magic seals (muhurler), magic and talismans;
- 5) ff. 239v – 248v Ilāhiyyāt, Turkish poems with religious and mystical content;
- 6) ff. 249r – 249v invocation of God to be performed with the normal prayers.

#### **CXXX** [443]

DESCRIPTION: Large 12°; ff. 240; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 61v excerpts from the Qur’ān, sura 6, 36, 44, 48, 55, 67, 78, 86, 102, 112, 113, 114, 1 and beginning 2;
- 2) ff. 61v – 157r Arabic prayers [listed in catalogue] with Turkish instructions;
- 3) ff. 157v – 164v **فال قران**, Turkish;
- 4) ff. 164v – 176r **سكرنامه**, Turkish [on spasms and their use in foreseeing the future];
- 5) ff. 176r – 240r more Arabic prayers [listed in catalogue] with Turkish instructions, furthermore many magic seals; the last page contains the fragment of a medical instruction.

#### **CXXXI** [443]

DESCRIPTION: Large 12°; ff. 124; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 45r excerpts from the Qur'ān, sura 1, 6, 36, 44, 48, 55, 56;
- 2) ff. 46v – 124v Arabic prayers [listed in catalogue], many of them with Turkish instructions, also magic and talismans.

**CXXXII** [443]

DESCRIPTION: Large 12°; ff. 108, garbled at the end; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 39r excerpts from the Qur'ān, sura 36, 48, 55, 56, 67, 78, 102, 110;
- 2) ff. 40v – 108r Arabic prayers, mostly untitled, with Turkish instructions, furthermore magic and seals.

**CXXXIII** [443]

DESCRIPTION: Large 12°; ff. 191, garbled on both ends; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1r – 60v Sura 6 from verse 54 with the corresponding prayer Du'ā' An'ām; furthermore sura 36, 44, 48, 55, 56, 67, 78, 112, 113, 114, 1 and beginning 2;
- 2) ff. 60v – 191v Arabic prayers with Turkish instructions, magic seals (muhurler), two magic tablets (alwāḥ), magic and Fa'l Qur'ān; **آيات سبع** with Turkish instruction.

**CXXXIV** [443]

DESCRIPTION: Large 12°; ff. 92, garbled on both ends and folios missing between 43 and 44; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1r – 14r excerpts from the Qur'ān, sura 36 from verse 8, 67, 78, 86, 102, 110, 112, 113, 114, 1 and beginning 2;
- 2) ff. 14r – 91v Turkish and Arabic prayers with Turkish instructions [listed in catalogue]; beginning of sura 2; magic instructions, seals and tablets; a protection against evil speech; fol. 92 a garbled instruction in producing a magic seal.

**CXXXV** [443]

DESCRIPTION: Large 12°; ff. 100, garbled at the end; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 63v excerpts from the Qur'ān, sura 6, 36, 44, 48, 55, 56, 67, 78, 86, 93, 97, 102, 107, 110, 113, 114, 1 and beginning 2; together with prayers; ff. 24r – 31r 'āyāt fath, du'ā' burāq and others;
  - 2) ff. 63v – 71r Awrād Ḥadrat 'Alī, with a Turkish instruction;
  - 3) ff. 71v – 97v catechetical Turkish instruction in the basic dogmas of Islam;
- INCIPIT: الحمد لله الذي خلق النبي على فطرة الاسلام وعلى كلمة الاخلاص الخ
- 4) ff. 97v – 100r various notes on the luckiest hours, the interpretation of dreams, prayers to find the right path in travelling, extraordinary prayers to supplement the usual ones.

**CXXXVI** [443-444]

DESCRIPTION: Large 12°; ff. 63; naskhī

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 60r excerpts from the Qur’ān, sura 6, 36, 48, 55, 56, 67, 78, 102, 112, 113, 114, 1 and beginning 2, also a collection of Ayāt al-tahlīl, i.e. all Qur’ānic verses that contain the formula *lā ilāha illā huwa* or *illā anta*, and other similar phrases;
- 2) ff. 61v – 63r two prayers: in the first the person offering the prayer begs God to inflame the heart of everybody with love to the sincere performer of this prayer. The words of the prayer begin with the letters of the alphabet in alphabetical order and are all related to Muḥammad, like this: **اسئلك بحرمة الف آل محمد وبحرمة باء براق محمد وبحرمة تاء توحيد محمد الخ**; the latter prayer praises Muḥammad.

**CXXXVII** [444]

DESCRIPTION: 12°; ff. 245; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 62v excerpts from the Qur’ān, sura 6, 36, 44, 48, 56, 67, 78, 102, 110 – 114, 1 and beginning 2;
- 2) ff. 62v – 245v Arabic prayers [listed in catalogue] with Turkish instructions, magical instructions, seals, two Turkish prayers, fundamentals of belief; on the last page a superstitious prayer to be recited when the organs are pulsating, a crow is cawing or the rooster sings untimely.

**CXXXVIII** [444]

DESCRIPTION: Large 12°; ff. 76; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 64r excerpts from the Qur’ān, sura 6, 36, 48, 32, 55, 56, 67, 78 - 98, 97, 99 – 114, 1 and beginning 2;
- 2) prayers and prophetic traditions on prayers in Turkish.

**CXXXIX** [444]

DESCRIPTION: 12°; ff. 121, garbled at the end; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 2r instruction when to use certain formulas invoking God, like **أستغفر الله، أنا لله**;
- 2) ff. 3v – 118r excerpts from the Qur’ān [listed in catalogue] with prayers;
- 3) ff. 119v – 122v prayers.

**CXL** [444]

DESCRIPTION: 12°; ff. 71, garbled at beginning, end and in the body; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1r – 26v magic and talismans;
- 2) ff. 26v – 71r Arabic prayers [listed in catalogue] with Turkish instructions, magic, Kitāb fa’l Qur’ān, sura 67.

**CXLI** [444]

DESCRIPTION: 12°; ff. 30; naskhī.

LANGUAGE: Arabic

CONTENT:

1) ff. 1v – 23v excerpts from the Qurʾān, sura 36, 67, 78, 93, 94, 95, 97, 102, 107, 112, 113, 114, 1 and beginning 2;

2) ff. 24r – 30r Duʿāʾ al-Nūr.

COMMENTS: Written in front of the codex: **صاحب حسين بك**.

**CXLII** [444-445]

DESCRIPTION: 12°; ff. 146; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

1) ff. 1v – 28v excerpts from the Qurʾān, Sura 36, 67, 68, 112, 113, 114, 1, 2/256, 17/117-118, 18/119, 2 beginning;

2) ff. 29r – 120r Arabic prayers [listed in catalogue] with Turkish instructions or translations, spell to paralyse the tongue; fol. 58r and v Bāb, i.e. instruction in the use of sura 2/244, and ḥawlaqa on the lavation of women after giving birth;

3) ff. 120r – 127v Turkish magical instructions;

4) ff. 127v – 146r a qurʾanic Fāl-nāma in Turkish.

**CXLIII** [445]

DESCRIPTION: 12°; ff. 184; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

1) ff. 1v – 19v sura 36, 67, 78;

2) ff. 20r – 153v Arabic prayers [listed in catalogue] with Turkish instructions;

3) ff. 153v – 168v Muhr Sulaymān, the seal of Solomon, and magical instructions;

4) ff. 169r – 171r Duʿāʾ Haykal, the prayer of the Temple, with Turkish instruction;

5) ff. 171v – 184v a Turkish Fāl-nāma, same as in CXLII, 4).

DATE: Shaʿbān 979 (1572)

**CXLIV** [445]

DESCRIPTION: 12°; ff. 151; naskhī and dīwānī-naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

1) ff. 1v – 24r sura 36, 67, 78, 102, 112, 113, 114;

2) ff. 24v – 32v Fāl-nāma (cf. CXLII, 4);

DATE: 995 (1586/87)

3) ff. 33r – 42v magic seals and a talisman against the plague, magic and demons, which is to be fixed on the head;

4) ff. 43r – 133r Arabic prayers [listed in catalogue] with Turkish instructions;

5) ff. 133r – 148v magical instructions and a prayer;

DATE: 996 (1587/88)

6) ff. 149r – 151r **بازوبند رسول عم** a magic bracelet with a Turkish instruction.

**CXLV** [445]

DESCRIPTION: 12°; ff. 122; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 50v excerpts from the Qur'ān, sura 36, 48, 55, 56, 67, 78, 89, 102 – 114, 1 and beginning 2 with Turkish prayer;
- 2) ff. 50v – 122r Arabic prayers with Turkish instructions, talismans and magical instructions.

**CXLVI** [445]

DESCRIPTION: 12°; ff. 191, garbled on both ends; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT: Many Arabic prayers [listed in catalogue], some untitled, with Turkish instructions.

**CXLVII** [445]

DESCRIPTION: 12°; ff. 140; naskhī and nasta'liq.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 19r sura 1, 36, 67, 78, 86;
- 2) ff. 19r – 117r Arabic prayers with Turkish instructions, many untitled;
- 3) ff. 117r – 140r magic and talismans.

**CXLVIII** [445]

DESCRIPTIONS: 12°; ff. 144; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 21r sura 36, 67, 78, 102, 112 – 114, 1 and beginning 2;
- 2) ff. 21r – 144r Arabic prayers [listed in catalogue] with Turkish instructions.

**CXLIX** [445-446]

DESCRIPTION: 12°; ff. 73, garbled on both ends; naskhī, the first part (up to fol. 35r) written in an undeveloped manner, the latter finer.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1r – 35v Arabic prayers, confused and garbled, with Turkish instructions, magic;
  - 2) ff. 36r – 50v sura 36/51-83, 78, 105, 110, 112 – 114, 1 and beginning 2;
- ff. 51r – 65v two Arabic untitled prayers, first with Turkish instruction, and a prayer of the 12 Imams;
- ff. 65v – 68r talismans;
- ff. 68r – 72v Turkish instruction for a prayer;
- fol. 73 more talismans.

**CL** [446]

DESCRIPTION: 12°; ff. 82, first part ff. 1v – 78v garbled at the end, second ff. 69r – 82v at the beginning and written by another hand; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT: Arabic prayers [listed in catalogue] with Turkish instructions, ff. 17r – 24v sura 59/21-24, 67, 2/256, 61/13.

**CLI** [446]

DESCRIPTION: 12°; ff. 158; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 53v sura 1 and beginning 2, 6, 36, 67, 78, sharāyitʾ anʾām on how to prepare for the recitation of sura 6, and Turkish prayers;
- 2) ff. 53v – 59r magic seals [listed in catalogue] with Turkish instructions and a protective magic square, waqf ʾarwāh;
- 3) ff. 59v – 142v Arabic prayers [listed in catalogue] with Turkish instructions;
- 4) ff. 142v – 151r Turkish Fāl-nāma of the Qurʾān (cf. codex CXLII);
- 5) ff. 151v – 158v Duʾāʾ asmāʾ al-ḥusnā added by another hand with a Turkish instruction.

**CLII** [446]

DESCRIPTION: 16°; ff. 199; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 40v sura 36, 67, 78, 86, 39-95, 97, 99, 100-105, 107-109, 112-114, 1 and beginning 2 with a Turkish prayer;
- 2) ff. 40v – 167r Arabic prayers [listed in catalogue] with Turkish instructions, in between ff. 142v – 147r the 99 names of Muḥammad;
- 3) ff. 167r – 199r magic and talismans; glued to the inner binding is a seal of ʿAlī with the rest of a Turkish description of his life.

**CLIII** [446]

DESCRIPTION: 16°; ff. 168 garbled from beginning and some lacking in between; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1r – 46r sura 36/12f., 48, 55, 67, 78, 86, 102, 106-114, 1 and beginning 2, prayer;
- 2) ff. 47v – 142v Arabic prayers [listed in catalogue] with Turkish instructions;
- 3) ff. 142v – 145v talismans; ff. 145v – 155r seven Hayākil (temples), i.e. guarding prayers to Muḥammad; ff. 156v – 168r magic seals.

**CLIV** [446]

DESCRIPTION: 16°; ff. 50, garbled on both ends; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT: Untitled Arabic prayers with Turkish instructions, magic, talismans and a sketch of Muḥammads external appearance, **حليء شريف**, with a Turkish instruction.

**CLV** [446-447]

DESCRIPTIONS: 16°; ff. 39; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 34r sura 36, 67, 78-97, 105-114, 1 and beginning 2, with prayers;



2) ff. 34v – 39v **صلوات دعاسی**, but written by an unlearned Turk, whose spelling accords to his pronunciation **صلوات دواس**.

**CLVI** [447]

DESCRIPTION: 16°; ff. 103; naskhī.

LANGUAGE: Arabic – Turkish

DATE: Jumādā I 961 (1554)

CONTENT:

- 1) ff. 1r – 3r talismans;
- 2) ff. 3v – 95r Arabic prayers [listed in catalogue] with Turkish instructions;
- 3) ff. 95r – 103r magic and talismans.

**CLVII** [447]

DESCRIPTION: 16°; ff. 70; written in a rude style between dīwānī and naskhī.

LANGUAGE: Arabic – Turkish

CONTENT: Prayers, magic, talismans and seals.

**CLVIII** [447]

DESCRIPTION: 16°; ff. 212; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 41v sura 36, 48, 55, 44, 67, 78, 112-114, 1 and beginning 2;
- 2) ff. 41v – 190v Arabic prayers [listed in catalogue] with Turkish instructions;
- 3) ff. 190v – 195v **حلیه شریف**, [a sketch of Muḥammad's outward appearance] with a Turkish introduction;
- 4) ff. 195v – 212v various seals, magic and prayers [listed in prayers].

**CLIX** [447]

DESCRIPTION: 16°; ff. 110; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 66r sura 36, 48, 55, 56, 67, 78, 97, 109-114, 1 and beginning 2, with Turkish and Arabic prayers and instructions;
- 2) ff. 66r – 105v Arabic prayers [listed in catalogue] with Turkish instructions;
- 3) ff. 105v – 110r **حلیه شریف**, [a sketch of Muḥammads outward appearance] with a Turkish instruction.

**CLX** [447]

DESCRIPTION: 16°; ff. 124, after fol. 89 two folios substituted; naskhī and nasta'īq.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 50r sura 36, 48, 55, 56, 67, 78, 112-114, 1 and beginning 2;
- 2) ff. 50r – 124r Arabic prayers [listed in catalogue] with Turkish instructions, sura 55 and 36 and magic, the original page order is confused.

**CLXI** [447]

DESCRIPTION: 16°; ff. 94, garbled at the end; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 14r sura 36;
- 2) ff. 15r – 15v magic seals of Solomon and Joseph;
- 3) ff. 16r – 94v Arabic and Persian prayers [listed in catalogue] with Turkish instructions and magic.

**CLXII** [447]

DESCRIPTION: 16°; ff. 71; naskhī.

LANGUAGE: Arabic – Turkish

DATE: 989 (1581/82)

CONTENT:

- 1) ff. 1v – 66r Du‘ā’ sayf, sab‘ ‘āyāt, du‘ā’ nūr, with Turkish instructions;
- 2) ff. 66r – 70v magic.

**CLXIII** [448]

DESCRIPTION: 16°; ff. 47, garbled at the end; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 35v sura 36, 44, 48, 55, 56, 67, 78, 94, 97, 102, 110-114, 1 and beginning 2, two Turkish prayers: du‘ā’ ḥatm Qur‘ān, du‘ā’ ḥājat;
- 2) ff. 35v – 47v du‘ā’ marjān, Arabic prayer with Turkish instruction, garbled at the end and substituted with two empty folios.

**CLXIV** [448]

DESCRIPTION: 16°; ff. 133, garbled at the beginning; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1r – 4v sura 36/56-64, 78/17-41, 112;
- 2) ff. 4v – 16r شرح خواص يس شريف, Turkish instruction in the magical use of sura 36;
- 3) ff. 16r – 133r Arabic prayers [listed in catalogue] with Turkish instructions.

**CLXV** [448]

DESCRIPTION: 16°; ff. 183; naskhī and dīwānī-naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 80r sura 6, 36, 112;
- 2) ff. 80v – 137v Arabic prayers [listed in catalogue] with Turkish instructions;
- 3) ff. 138r – 183v magic.

**CLXVI** [448]

DESCRIPTION: 16°; ff. 67, garbled at beginning; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1r – 4v sura 36/60-83;
- 2) ff. 4v – 50v Arabic prayers [listed in catalogue] with Turkish instructions and magic;
- 3) ff. 51r – 67v qur’anic Fāl-nāma, Turkish.

**CLXVII** [448]

DESCRIPTION: 16°; ff. 72; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 69r sura 6, 36, 67; fol. 69v sura 78 intermixed; fol. 70 empty except for some marginal Turkish words; fol. 71r sura 67/18-24;
- 2) ff. 71v – 72v magic.

**CLXVIII** [448]

DESCRIPTION: 16°; ff. 78; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT: Arabic untitled prayers with Turkish instructions, magic, sura 36.

**CLXIX** [448]

DESCRIPTION: 16°; ff. 67, garbled at the end and throughout the text, some empty pages are substituted; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1v – 38v sura 36, 67, 78, 112 – 114, 1 and beginning 2, 6 until verse 109;
- 2) ff. 39r – 67v Arabic prayers (du‘ā’ qirshiyā and du‘ā’ ’asmā’ al-ḥusnā) with Turkish instructions, magic.

**CLXX** [448]

DESCRIPTION: 16°; ff. 126; naskhī.

LANGUAGE: Arabic – Turkish

DATE: 933 (1526/27)

CONTENT:

- 1) ff. 1v – 88r prayers (listed in catalogue), with intermixed magical content ff. 64v – 70r;
- 2) ff. 88v – 111r magic;
- 3) ff. 111v – 126v Turkish Fāl-nāma of the Qur’ān (cf. CLXVI).

**CLXXI** [448]

DESCRIPTION: 16°; ff. 97, garbled at beginning; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1r – 59r Arabic prayers [listed in catalogue] with Turkish instructions;
- 2) ff. 59v – 97v magic and talismans, ff. 75v – 77r a treatise on geomancy (‘ilm ar-raml).

**CLXXII** [448]

DESCRIPTION: 16°; ff. 100; naskhī.

LANGUAGE: Arabic

CONTENT:

- 1) ff. 1v – 2r sura 1;
- 2) ff. 2v – 100r untitled Arabic prayers.

**CLXXIII** [449]

DESCRIPTION: Wide 16°; ff. 49; maghribī.

LANGUAGE: Arabic

CONTENT:

Ff. 1v – 4r and 44r – 49v prayers, Qurʾān and magic added by a later hand;  
ff. 4v – 11v Āyāt al-tahlīl, i.e. the 37 verses of the Qurʾān comprising the formula *lā ilāha illā ʾllāh* or *illā huwa*, with prophetic traditions;  
ff. 12r – 13v the 99 divine names with sura 7/179 and prophetic traditions;  
ff. 13v – 20r six Ḥirz, i.e. guarding or healing talismans; also magic and Pythagorean signs between;  
ff. 20r – 22v Ḥizb al-baḥr of Abū l-Ḥasan al-Shādillī [d. 656/1258; GAL I, 449];  
ff. 22v – 23r beginning and end of sura 36;  
ff. 23r – 27r Bāb al-ṣudāʾ wa-l-ḍurbān, another two ḥirz or talismans against headache and injuries;  
ff. 27r – 27v Bāb al-muʾtariḍ min Sharḥ al-Risāla of the Shaykh Sīdī Yūsuf Ibn ʿUmar, magic advice to revive a weak person;  
ff. 27v – 33v sura 36;  
ff. 33v – 42r Ḥijāb al-Wazīr [cf. CLXXIV, ff. 22v-31r], a talisman, with a preface on its power and origin and a tradition from Imām al-Shāfiʿī concerning its use. The amulet was named after a Vizier who gave it to his son on his deathbed. This son then went to the Caliph Maṣṣūr, where he was then betrayed by his enemies and detained. But not only did he regain his honour by means of the amulet, he also had his enemies crucified by the Caliph;  
ff. 42r – 43v Bāb asmāʾ tanaqqishhā fī fiḍḍa, a talisman to be inscribed in silver with an instruction in its uses.

**CLXXIV** [449-450]

DESCRIPTION: Wide 16°; ff. 161, garbled at the end; maghribī.

LANGUAGE: Arabic

CONTENT:

Ff. 1r – 7r prayers and magic recently written;  
ff. 7v – 14r Āyāt al-tahlīl;  
ff. 14r – 16r al-asmāʾ al-ḥusnā;  
ff. 16v – 22v Ḥizb al-baḥr of Abū Ḥasan al-Shādillī [d. 656/1258; GAL I, 449];  
ff. 22v – 31r Ḥirz al-Wazīr [cf. CLXXIII, ff. 33v-42r], the Vizier who is said to have passed down this amulet is here called Muḥammad Ibn Idrīs al-Shāfiʿī;  
ff. 31r – 39r Ḥijāb Yaʿqūb al-Manṣūr wa-faḍāʾ iluhū together with its history, saying it was purchased by the Caliph Maṣṣūr and thrown into the swamps where it silenced the frogs that had hitherto disturbed the call for prayer;  
ff. 39v – 64v al-Kawākib al-durriyya fī madḥ ashraf al-barriyya, i.e. the poem Burda [in praise of the prophet by al-Būṣīrī (608/1211-694/1294); GAL I, 264];  
ff. 65r – 105r Ḥirz Murjāna, together with informations on its power and origin, tells the story of Murjāna, a mistress of some Abbasid caliph who, not beautiful by nature, appeared to be so due to wearing the present amulet. After her death it came into the possession of the Caliph's Imām Nūr al-Dīn whose disciple Yūsuf Jamāl al-Dīn al-Adlājī (الأدلاجي) is the narrator of this account;

ff. 105v – 127r Du‘ā’ al-jawshān (sic. for: jawshan, armour) al-mubāarak, prayer used by Muḥammad to strengthen his armour;  
ff. 128r – 147v al-Hayākil al-sab‘a, seven protective prayers;  
ff. 148v – 161v beginning of Dalā’il al-khayrāt wa-shawāriq al-anwār fī dhikr al-ṣalāt ‘alā al-nabī al-mukhtār, by Muḥammad Ibn Sulaymān al-Juzūlī.

**CLXXV** [450]

DESCRIPTION: 16°; ff. 78; naskhī; on bombycine paper.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) fol. 1v sura 1;
- 2) ff. 2r – 69r prayers [listed in catalogue], Arabic and Turkish, partly with Turkish instruction; exorcism in order to clean women after giving birth;
- 3) ff. 69r – 78v magic.

**CLXXVI** [450]

DESCRIPTION: 24°; ff. 155, garbled at beginning; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1r – 25r sura 36/5-165, 97, 110, 112-114;
- 2) ff. 20v – 155r Arabic prayers [listed in catalogue], some untitled, with Turkish instructions.

**CLXXVII** [450]

DESCRIPTION: 32°; ff. 146, garbled at beginning; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT:

- 1) ff. 1r – 142v Arabic and Turkish prayers [listed in catalogue];
- 2) ff. 142v – 146v magic and talismans.

**CLXXVIII** [450]

DESCRIPTION: Small 8°; ff. 79; naskhī.

LANGUAGE: Turkish

CONTENT:

- 1) ff. 1v – 23

TITLE: Fāl-nāma

AUTHOR: Ja‘far al-Ṣādiq Ibn Muḥammad al-Bāqir Ibn Zayn al-‘Ābidīn [the 6. Imam according to the Twelver-Shia]

INCIPIT: بلکل که بو فال امام الاولیا قطب العارفين جعفر صادق ابن محمد الباقر ابن زين العابدين  
قدس الله سرهما ورضی عنهما تألیف ایلدی الخ

- 2) ff. 23v – 62v

TITLE: Kitāb-e thāli‘-e mawlūd

CONTENT: On the art of calculating nativities or casting horoscopes (genethliology) in two books, the first treating the male, the second the female.

INCIPIT: شکر و سپاس اول پادشاه قدیمکه قلمله ایشان بلوکن بلدردی و عقل کامل سبیل فیض قلدی  
الخ

- 3) ff. 62v – 78r

TITLE: Kitāb-e dīw-nāma barā-ye mardān wa-zanān [cf. CXVIII, 6) ff. 268v – 275r]

[CONTENT: Book of the demons for men and women; on astrological signs of evil things.]

4) fol. 78v

TITLE: Ghurra-nāma

CONTENT: Calender system to learn the weekdays the respective months of the year begin with.

5) fol. 79v

CONTENT: Magic formula and prayer to be recited three times at the beginning, in the middle and at the end of Šafar respectively.

### **CLXXIX** [450-451]

DESCRIPTION: 12°; ff. 147, garbled at beginning; written in a Tartaric style of naskhī, i.e. unattractive and rough. The paper is not smooth and very filthy at the beginning.

LANGUAGE: Arabic – Tartaric – Polish

CONTENT:

Ff. 1r – 8v a Polish text written with Arabic letters, garbled at both ends, with the content apparently taken from the Old Testament; Fleischer writes: “As the one who kindly supported me in this foggy area, the Knight of Sokolnicki, among the finest of our young students of arts, could not transcribe everything I read with flattering voice to him into Polish, I leave this task to someone more at home in both the Polish and Arabic language. But one thing I do not doubt: this pamphlet is directed to prop up the Muhammedan claim that the Holy Scriptures have been altered, enhanced and forged by Jews and Christians by listing examples of their crimes, frauds, adultery and incest.”

ff. 9r – 45v Arabic and Tartaric prayers with Polish instructions;

ff. 45r – 64v a Polish instruction in taking auspices from the Qur’ān;

ff. 64v – 90v a Tartaric prayer to be read before the lecture of the Qur’ān, furthermore some excerpts from the Qur’ān;

ff. 91r – 100v an Arabic and a Tartaric prayer;

ff. 101r – 116v Du’ā’ nūr with a Polish instruction;

ff. 117r – 123v another Arabic prayer with Polish instruction;

ff. 124r – 125v the Tartaric prayer **دعاء قربان**;

ff. 126r – 146r Arabic and Tartaric prayers for the fast and to prepare the dead;

ff. 146v – 147v Arabic magic advice and prayer.

Specimen of a Polish text written with Arabic letters:

**اصَارَا سُوصَطْرَا اِزُّونَا اِبْرَاهَامُوُوُ جَطَايْ پَرِشْ قَسْنَعْ مُوَيَزْشُوُوُ رُوَضْدَالْ دُوْدَنْطِيْ اُوورِشْ دُوْنَاصِنْمِ**

which reads translated: And Sara, the sister and wife of Abraham. Read the first book of Moses, chapter twenty, verse twelve.

Also the names are slavicised: **عَبْدُ اللّٰهِ عَبَاضُوُوُج** Abdallāh Abasowicz for ‘Abdallāh Ibn ‘Abbās.

## **Prophetic Tradition**

### **CLXXX** [451-464]

TITLE: al-Jāmi‘ al-ṣaḥīḥ

AUTHOR: Abū ‘Abdallāh Muḥammad Ibn Ismā‘īl al-Bukhārī [194/810-256/870; GAL I, 157-158; Robson in: EI I, 1296-1297; GAS I, 115-134]

LANGUAGE: Arabic

DATE: end of Jumādā II 800 (1398)

COPYIST: Maḥmūd Ibn Aḥmad Ibn 'Uthmān al-Shīrāzī al-Shāfi'ī Najm al-Ḥāfiẓ

DESCRIPTION: Fol.; ff. 690 (the one who wrote the foliation numbered 782 by jumping immediately from fol. 289 to 300, from 358 to 360, from 413 to 415, from 689 to 700, from 701 to 772; in the following notes, Fleischer nonetheless followed the old, customary pagination); naskhī written on bombycine.

CONTENT:

1) Prefaced is on ff. 1r – 2r an incomplete index of books, chapters and other headings, indicating also where they begin, followed up until fol. 777r; followed by an anonymous remark, that the writer of this brought the traditions back in the right order after they were confused by the many who collected traditions after Bukhārī (e.g. al-Bughawī and al-Ṣaghāwī) and assembled them differently;

2) fol. 3r contains a preface interrupted after ḥamdala and tasliyya while the first five lines are also missing and indicated by an empty scheme; ff. 3v – 4r index of Imām Ḥamāṭī for the 110 topics of the Ṣaḥīḥ, under every single one of which is written how many prophetic sayings are assembled in it by Bukhārī, written under a golden title in ruled marginal lines, reading:  
ذَكَرَ مَا اشْتَمَلَ عَلَيْهِ صَاحِبُ الْإِمَامِ الْبُخَارِيِّ رَحِمَهُ اللَّهُ يَبِي كُلِّ تَرْجُمَةٍ مِنْ حَدِيثِ عَلِيِّ مَا ذَكَرَهُ الْإِمَامُ  
الْحَمَوِيُّ رَحِمَهُ اللَّهُ عَلَيْهِ

underneath, also in golden ink: كلّ العلوم سوى القرآن مشغلة  
الآ الحديث والآ الفقه في الدين  
العلم متبّع ما قال حدثنا  
وما سوى ذلك وسواس الشياطين

The work itself is divided in four parts ('arbā') or tomes (mujalladāt) of which the first deals with the divine revelation to Muḥammad, belief, doctrine, purification, prayer, pilgrimage and fast and extends up to fol. 164v, where it is subscribed by several licenses of audition (samā'āt and 'ijāzāt): the first by an anonymous scholar, who read before 'Imād al-Dīn 'Aḥmad in the maṣjid al-'atīq (the Old Mosque) Sha'bān 818 (1415), the second is the 'ijāza for 'Imād al-Dīn 'Aḥmad issued by Muḥammad Ibn Muḥammad Ibn Muḥammad Ibn al-Jazarī in the Dār al-Sunna in Shīrāz, the third anonymously auditioned in Rajab 818 and again in Ramaḍān 829 (1425), the last issued for Muḥammad Ibn Mubashshir/ Muyaṣṣar (undotted); the second part ff. 165v – 270r deals with questions of law from kitāb al-buyū' until kitāb al-jihād; ff. 270r – 332v treat the religious history from the creation of the world, the patriarchs, prophets and forefathers of Muḥammad up to the prophet himself, his family and companions, followed by two licenses (ijāza), the first again for 'Imād al-Dīn 'Aḥmad by Muḥammad Ibn al-Jazarī in 819 (1417), the second by Muḥammad Ibn Mubashshir in Sha'bān 818 then again in 829;

the third part ff. 333v – 400r begins with a praise of the early companions (manāqib al-anṣār), then ff. 400r – 475v numbers his sayings on individual suras and follows the life of Muḥammad till his death, ff. 475v – 513v presents law again, from the kitāb al-nikāḥ to the kitāb al-'aqīqa, with licenses at the end, the first by Muḥammad Ibn al-Jazarī issued for 'Imād al-Dīn 'Aḥmad in Shīrāz the 22. Dhū l-Ḥijja, then a second license for the same recipient, perhaps issued again by Muḥammad Ibn Mubashshir for a second session of reading in 829;

the fourth part contains the remaining topics of law and miscellaneous sayings concerning e.g. the interpretation of dreams or signs preceding the resurrection of the dead, followed by several notes and licenses (by Muḥammad al-Jazarī for 'Imād al-Dīn 'Aḥmad on 'Āshūrā 820) and a silsila or chain of transmitters of this text relating back to Bukhārī himself;

at the end there are three more licenses (ijāza) on three separate leaves all issued for Ibrāhīm Pāsha, when he was governor of Egypt (according to Hammer 1669-1673) and studied with many scholars. Three of them were 'Alī al-Shabrāmullahī, Aḥmad Ibn Ibrāhīm al-'Ajamī and 'Abd al-Qādir al-Baghdādī Ibn 'Umar Ibn Bāyazīd al-Islāmbūlī, the issuers of the three

licences. The whole text was read out by 'Abd al-Qādir al-Baghdādī, then the respective parts by 'Aḥmad Ibn al-'Ajamī and Ibrāhīm Pāshā, while they referred to the commentary of Shihāb al-Dīn 'Aḥmad al-Qaṣṭalānī for interpretation. The three extant licenses were written in the end of Jumādā II 1082 (1671). Aḥmad Ibn al-'Ajamī gives an abbreviated version of the 24 authors of his own silsila or chain of transmission up to Bukhārī; the last folio verso ends with a poem in honor of Ibn Ḥajr al-'Asqalānī.

[Furthermore Fleischer reveals many abbreviations used in the margins in elaborate and laudable explanations and derives biographical and bibliographical information about their authors and works.]

COMMENTS: Vowel signs sufficiently employed, corrections, additions, variant readings, numerous and vast annotations in the margins and interlinear notes, partly in naskhī and partly nasta'liq;

INCIPIT: **بَابُ كَيْفَ كَانَ بَدْوُ الْوَحْيِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ. حَدَّثَنَا الْحُمَيْدِيُّ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ أَخْبَرَنِي أَخ**

### **CLXXXI** [464]

TITLE: De Mohammedanorum Sonna, id est Pandectis seu Corpore Juris Canonici ac Civilis generalia quaedam. Theses CCCL. de Mohammedanorum Sacris seu Cultu divino, v.g. oratione, Templis, aliisque huc spectantibus.

AUTHOR: Georg Jacob Kehr [1692-1740]

LANGUAGE: Arabic – Latin

DATE: 13. March 1723

COPYIST: Manuscript of the author.

DESCRIPTION: Fol.; ff. 25; the Arabic letters of the poem are written in thulthī, yaqūtī and rūḥānī with golden dust sprinkled all over it in order to closely imitate the Oriental style.

CONTENT: Fleischer's predecessor in cataloguing the Oriental manuscripts gives in this special item a specimen of his description of codex CLXXX above and asks the Senate of Leipzig for the permission to prepare a catalogue of its Oriental manuscripts. Fol. 2 Kehr describes the method he used; fol. 3 includes a laudatory poem to the Senate of Leipzig in Arabic that is repeated in Latin on fol. 4; the description of codex CLXXX begins fol. 5; inserted on ff. 16r – 17v is a description of Oriental streets and markets, lodgings (Khānāt), imperial rest houses (Qaysāriyyāt) and mosques, for which Kehr names as his sources Salomon Negri and Carl Rali Dadichi [Kehr studied in Halle, where these famous teachers of Arabic were teaching at that time].

### **CLXXXII** [464-465]

TITLE: al-Jāmi' al-ṣaḥīḥ

AUTHOR: Abū 'Abdallāh Muḥammad Ibn Ismā'īl al-Bukhārī [194/810-256/870; GAL I, 157-158; Robson in: EI I, 1296-1297; GAS I, 115-134]

LANGUAGE: Arabic

DATE: 8. Rabī' II 874 (1469)

DESCRIPTION: Small fol.; ff. 156 of thick paper; naskhī with many vowel signs.

CONTENT: This codex contains the part of Bukhārī's work about the history from creation, the patriarchs and prophets up to the life of Muḥammad and ending with the conversion of the Persian Salmān. The first page contains many of the scribe's notes, among them an advice on how to cut the nails; a license (ijāza) at the end issued by 'Alam al-Dīn Muḥammad Ibn Sulaymān Ibn Sulaymān Ibn Khālid for his son 'Abd al-Raḥmān al-Dīmī.



**CLXXXIII** [465-466]

TITLE: al-Jāmi‘ al-ṣaḥīḥ

AUTHOR: Abū ‘Abdallāh Muḥammad Ibn Ismā‘īl al-Bukhārī [194/810-256/870; GAL I, 157-158; Robson in: EI I, 1296-1297; GAS I, 115-134]

LANGUAGE: Arabic

DATE: 19. Muḥarram 871 (1466)

COPYIST: ‘Ubaydullāh under the order of Muḥammad Ibn Muḥammad Ibn Aḥmad al-Qurashī, known as al-Musdī.

DESCRIPTION: Small fol.; ff. 130; fine maghribī, broadly vocalized, the title fol. 1r up to ṣaḥīḥ written in big blue letters with red vowels, later smaller with red vowels as well, the inscriptions of the respective chapters are written inconsistently in blue, red or black ink.

CONTENT: According to the inscription on fol. 1r the 20<sup>th</sup> and last volume of Bukhārī’s Ṣaḥīḥ.

COMMENTS: A second subscription is substituted by someone who collated the manuscript, added many marginal notes and finished his work 4. Dū l-Ḥijja 956 (1549), he states that he critically compared it with a very old source (al-’aṣl al-’atīq) written by a certain Abū Muḥammad ‘Abdallāh Ibn al-Ḥasan al-Anṣārī al-Qurṭubī who was himself referring to the best sources.

INCIPIT: السَّعْرُ الْمَوْقَى عِشْرِينَ مِنَ الْجَامِعِ الْمُسْنَدِ الصَّحِيحِ مِنْ حَدِيثِ رَسُولِ اللَّهِ

**CLXXXIV** [466]

TITLE: al-Jāmi‘ al-ṣaḥīḥ (fragment)

AUTHOR: Abū ‘Abdallāh Muḥammad Ibn Ismā‘īl al-Bukhārī [194/810-256/870; GAL I, 157-158; Robson in: EI I, 1296-1297; GAS I, 115-134]

LANGUAGE: Arabic

DESCRIPTION: Fol.; ff. 10 of yellowish paper, some water damages, several pages missing throughout the work; naskhī.

CONTENT: A part from: **باب هَلْ يُعْطَى اكْبَرَ مِنْ سِنِّهِ**; the whole book: **كِتَابٌ فِي كِتَابِ فِي النُّقْطَةِ**; **كِتَابٌ فِي كِتَابِ فِي النُّقْطَةِ** up to the second chapter.

**CLXXXV** [466]

TITLE: Zayn al-‘Arab: Sharḥ al-Maṣābīḥ [GAL I, 364]

AUTHOR: ‘Alī Ibn ‘Ubaydallāh Ibn Aḥmad known as Zayn al-‘Arab commenting on Abū Muḥammad al-Ḥusayn Ibn Mas‘ūd al-Farrā’ al-Baghawī [d. 516/1122 or 510/1117; GAL I, 363]

LANGUAGE: Arabic

DATE: Jumādā II 1052 (1642)

DESCRIPTION: Small 4°; ff. 318 according to the librarian, but some of them are missing; various hands in either nasta‘līq or naskhī.

CONTENT: The first volume of a commentary of Zayn al-‘Arab, therefore named after him, on the famous collection of traditions al-Maṣābīḥ of al-Baghawī.

COMMENT: Endowed to the main mosque of Buda by Shaykh Sulaymān Efendī.

INCIPIT: of the commentary: **الحمد لله المنعم بالنعم الجسم، المتمم بالسنن العظام، ما شرح من**

**الاحكام**

of al-Maṣābīḥ: **الحمد لله والسلام على عباده الذين اصطفى، والصلوة التامة الدائمة على رسول**  
**المجتبى**

## Methodology of religious studies

### CLXXXVI [467]

DESCRIPTION: 4°; ff. 205; nasta'liq.

LANGUAGE: Arabic – Turkish

1) ff. 1v – 25v

TITLE: Ta'lim al-muta'allim ṭarīq al-ta'allum [GAL has the title Ta'lim al-muta'allim li-ta'allum ṭarīq al-'ilm; written around 600/1203]

AUTHOR: Burhān al-Dīn al-Zarnūjī [GAL I, 462]

DATE: 1. Dū 'l-qa'da 1050 (1641)

COPYIST: Zakariyyā Ibn al-Ḥājjī Muṣṭafā Faṭḥullāh Ibn Aḥmad

2) ff. 26v – 37r

TITLE: Ta'lim al-muta'allim ṭarīq al-ta'allum

AUTHOR: Burhān al-Dīn al-Zarnūjī [GAL I, 462]

COPYIST: Judging by the script's appearance probably the same who wrote the following two parts.

CONTENT: Part of the same text as 1), subscribed by a Turkish translation, followed by five verses from al-Ghazzālī's [450/1058-505/1111; GAL I, 415; S I, 744; Watt in: EI II, 1038-1040] Ayyuhā l-walad likewise with Turkish translation.

3) ff. 38v – 120v

TITLE: Ta'lim al-muta'allim ṭarīq al-ta'allum

AUTHOR: Burhān al-Dīn al-Zarnūjī [GAL I, 462]

DATE: Jumādā II. 1072 (1662) in **ويسوقهء تابع سراى** (i.e. Wisoca in Bosnia)

COPYIST: Ibrāhīm Ibn Ḥājjī Zakariyyā Efendī

CONTENT: The same book as 1) with an Arabic commentary by [Ibrāhīm] Ibn Ismā'īl [GAL S I, 837], who wrote it in 996 (1587/88) for a young man of the palace in Constantinople and dedicated it to Murād III.

4) ff. 121v – 205r

TITLE: Unknown

AUTHOR: Ya'qūb Ibn Sayyid 'Alī

DATE: 22. Rajab 1074 (1664)

COPYIST: Ibrāhīm Ibn Ḥājjī Zakariyyā

CONTENT: Annotations to a commentary on al-Miṣbāḥ [by Nāṣir Ibn 'Abd as-Sayyid al-Muṭarrizī (538/1144 – 601/1204); GAL I, 293].

INCIPIT: **الحمد لله الذى لا يبلغ كنهه جاد**

### CLXXXVIII [467-468]

DESCRIPTION: Small 8°; ff. 145; naskhī.

LANGUAGE: Arabic – Turkish

1) ff. 1v – 45r

TITLE: Ta'lim al-muta'allim ṭarīq al-ta'allum (cf. CLXXXVI, 1)

AUTHOR: Burhān al-Dīn al-Zarnūjī [GAL I, 462]

2) ff. 46v – 47r

CONTENT: Two Turkish verses and four traditions of Muḥammad.

3) ff. 48v – 145r

TITLE: Munyat al-muṣallī wa-ghunyat al-mubtadi'

AUTHOR: [Sadīd al-Dīn al-Kāshgharī] [7<sup>th</sup> ct.?.; GAL S I, 659]

CONTENT: On the virtues of prayer, the obligation to perform it and the manners while doing so, an anthology taken from many authoritative sources.

## Religious education

### CLXXXVIII [468]

DESCRIPTION: Wide 8°; ff. 88; nasta'liq on partly white, partly yellow Oriental paper.

LANGUAGE: Arabic

1) ff. 1r – 2r, 86r

CONTENT: Miscellaneous notes on 1r and v and 86r, excerpts from many authors on interpreting al-'Aqā'id.

2) ff. 2v – 85r

TITLE: [Sharḥ al-'Aqā'id al-Nasafiyya]

AUTHOR: [Sa'd al-Dīn Mas'ūd Ibn 'Umar] al-Taftāzānī [d. 791/1389; GAL II, 215] on Najm al-Dīn 'Umar al-Nasafi [d. 537/1142; GAL S I, 758]

DATE: Dū l-qa'da 844 (1441)

COPYIST: Yūsuf Ibn Naṣūḥ [This name is handwritten in my copy of the catalogue, which is the reprint. Since the handwriting is rather old, I suppose the note stems from the original taken for this reprint.]

CONTENT: Commentary on al-'Aqā'id al-Nasafiyya, i.e. a compendium on principles of Sunnite doctrine.

INCIPIT: الحمد لله المتوحد بجلال ذاته وكمال صفاته

3) ff. 86v – 88v

TITLE: Matn 'Aqā'id

AUTHOR: Najm al-Dīn 'Umar al-Nasafi [d. 537/1142; GAL S I, 758]

CONTENT: The bare text of Nasafi together with just a few interlinear explanations and emendations and variant readings in margins.

INCIPIT: الحمد لله على نواله, والصلوة على محمد وآله, قال اهل الحق حقايق الاشياء ثابتة والعلم بها متحقق خلافا للسوفسطانية

### CLXXXIX [468]

TITLE: [Sharḥ al-'Aqā'id al-Nasafiyya] (cf. CLXXXVIII, 1)

AUTHOR: [Sa'd al-Dīn Mas'ūd Ibn 'Umar] al-Taftāzānī [d. 791/1389; GAL II, 215] on Najm al-Dīn 'Umar al-Nasafi [d. 537/1142; GAL S I, 758]

DATE: Jumādā I 960 (1553)

LANGUAGE: Arabic

**CXC** [468-470]

DESCRIPTION: Large 8°; ff. 153; naskhī.

LANGUAGE: Arabic

1) ff. 1v – 86r

TITLE: Kitāb azhār al-rawḍāt fī Sharḥ Rawḍāt al-jannāt fī uṣūl al-i'tiqādāt

AUTHOR of both the commentary and the commented work: [Ḥasan] al-Kāfī [al-Busnawī] al-Aqḥiṣārī<sup>6</sup> [951/1544-1025/1616; GAL II, 443].

CONTENT: A compendium on basic beliefs and doctrines, taken from major authorities of the different Sunnite legal schools.

COMMENTS: The author finished the early draft of this work in Rajab 1006 (1598) but revised it during a campaign that led to the capture of Gran in Jumādā I 1014 (1605). He completed this work in Essek at the end of Shawwāl 1015 (1607).

INCIPIT: of the commentary: الحمد لله قديم الذات والصفات, عديم المثل والنظير من الممكنات

of the work itself: الحمد لله الذي هدانا للعلم والايمان, ونهانا عن الكفر

2) ff. 87v – 150v

TITLE: Kitāb nūr al-yaqīn fī uṣūl al-dīn [GAL S I, 294]

AUTHOR: [Ḥasan] al-Kāfī [al-Busnawī] al-Aqḥiṣārī [951/1544-1025/1616; GAL II, 443] on [Abū Ja'far Aḥmad Ibn Muḥammad Ibn Salāma] al-Ṭaḥāwī [d. 321/933; GAL S I, 293]

CONTENT: A compilation of the best commentaries on the 'Aqā'id of Ṭaḥāwī (died 321/933). The book comes in the form of a confession of believe: every chapter begins simply by “we say, we believe, we refuse etc.” It was dedicated to the Grand Vizier Muḥammad Pāshā two days before capturing Gran on 18. Jumādā I 1014 (27. Sept. 1605).

COMMENTS: Some rare glosses between the lines and in the margins, some give Turkish translations of Arabic words taken from Akhtarī or Tarjumān-e Ṣiḥāḥ, i.e. the dictionary of Jawharī translated by Wānqulī [GAS VIII, 223].

INCIPIT: of the commentary: الحمد لله الذي وجب وجوده وتقدس ذاته

of the work itself: هذا ذكر بيان السنة والجماعة, نقول في توحيد الله معتقدين بتوفيق الله ان الله واحد

[2b)] ff. 1r, 151 – 153

CONTENT: Some Arabic, Persian and Turkish notes; 151v and 152v have some family events such as life, children, births and deaths etc. disclosing the common habit of conserving such happenings in writing on the spare places within the book. This thinking is paralleled by the former European tradition of recording family events in the family's copy of the Bible.

**CXCI** [470-471]

DESCRIPTION: 4°; ff. 178, the last two added from elsewhere; naskhī and nasta'liq.

LANGUAGE: Arabic – Persian – Turkish

COMMENTS: The codex was endowed to the Great Mosque of Buda by the same Sulaymān Efendī mentioned in CLXXXV. After the conquest of the town it was taken from the splendid library of the Mufti with Imperial permission as the Mufti himself was shot in the head, then handed down to [August] Pfeiffer, as Dr. Engelbert von Burg, a Saxonian counsellor, narrates on the first page.

<sup>6</sup> Cf. on this important Bosnian writer furthermore Karel Petráček in Josef Blaškovič (ed.): Arabische, Türkische und Persische Handschriften der Universitätsbibliothek in Bratislava. Bratislava 1961, pp. 39-41, with further literature; and more recently al-Arnā'ūt, Muḥammad: al-Ta'lif fī l-lughā al-'arabiyya fī l-Būsna (Namūdhaj Aqḥiṣārī). [Irbid] [2001]; J.J. Witkam: Ḥasan Kāfī al-Aqḥiṣārī and his Niẓām al-'ulamā' ilā khatam al-anbiyā'. A facsimile edition of MS Bratislava TF 136. In: *Manuscripts of the Middle East* 4(1989), 85 - 114.

[1a] ff. 1v – 2v

CONTENT: A verse of Mutanabbī (fol. 1v); several notes on money (fol. 2r); prayers and a medical recipe (fol. 2v).]

[1b)] ff. 3r – 26r, 67v – 75v

CONTENT: Miscellaneous excerpts, mostly prophetic and other traditions taken from Qūt al-qulūb [by al-Ḥārithī (d. 386/996); GAL I, 200], al-Futūḥāt al-makkiyya [by Ibn ʿArabī (560/1165-568/1172); GAL I, 441] and Nashr al-maḥāsin [by ʿAfīf al-Dīn ʿAlī Ibn Asʿad al-Yāfiʿī al-Shāfiʿī (around 698/1298-768/1367); GAL II, 176]; a Kitāb al-ghālib wa-l-maghlūb on ff. 17r and v (cf. X, 3).

1) ff. 26v – 67v

TITLE: Kitāb asmāʾ Allāh taʿālā

AUTHOR: Anonymous

CONTENT: Explanations of the 99 most beautiful names of God, taken mostly from al-Bayḍāwī and Abū ʿl-Qāsim al-Qushayrī.

COMMENTS: The anonymous author says fol. 31r lines 13 and 14 to have also written a work called Sharḥ al-Tibyān, which might be according to Ḥājī Khalīfa a certain ʿAlī Ibn ʿĪsā.

2) ff. 76v – 175v

TITLE: Manārāt al-sāʾirīn ilā Allāh wa-maqāmāt al-thāʾirīn bi-llāh

AUTHOR: Abū Bakr ʿAbdallāh Ibn Muḥammad Ibn Shāhāwir al-Asadī al-Rāzī [d. 654/1256; GAL I, 448]

CONTENT: On the various stages of perfection on the way towards God; abruptly interrupted at the end.

INCIPIT: الحمد لله المتوحد في ذاته, المتفرد في صفاته, المبدع في مبدعاته المبدئ في مخترعاته

3) fol. 176

TITLE: Sharḥ shirʿat al-islām

CONTENT: Excerpts from this work, on prayers and predicting with the help of the Qurʾān.

[3a)] ff. 177 – 178

AUTHOR: Ṣulḥ al-Dīn

CONTENT: Two folios from the author's poetic calendar, containing the last parts on the month Shubāt and heading for Ādhar.

### **CXCII** [471-472]

DESCRIPTION: Large 8°; ff. 119; naskhī.

LANGUAGE: Arabic - Turkish

COMMENTS: Turkish interlinear annotations in the Arabic parts of the codex.

1) ff. 1v – 55v

TITLE: Kitāb aḥwāl al-qiyāma

[AUTHOR: Abū l-Ḥasan ʿAlī Ibn Ismāʿīl al-Ashʿarī (d. 324/935; GAL S I, 345)]

DATE: 1061 (1650/51)

COPYIST: Muṣṭafā al-Rudūsī (from Rhodos)

INCIPIT: وقد جاء في الخبر ان الله تعالى خلق شجرة ولها اربعة اغصان فسمّاها شجرة اليقين

2) ff. 56v – 60r

TITLE: Kitāb al-waṣiyya li-l-Imām al-a'zam Abī Ḥanīfa

AUTHOR: Abū Ḥanīfa [al-Nu'mān Ibn Thābit] [d. 150/767; GAL I, 168]

CONTENT: Main doctrines of Sunnite Islam.

INCIPIT: عن امام الائمة الخ ابي حنيفة نعمان بن ثابت رضى الله عنه وارضاه على اعتقاده ومذهبه  
اهل السنة والجماعة لما مرض امام المسلمين مرضا شديدا الخ

3) ff. 60v – 67r

CONTENT: Instruction, on the authority of Ibn 'Abbās, regarding the resurrection and the chain of events related to it – from the first beat of the trumpet up to the description of the joyful animals inhabiting paradise.

INCIPIT: روى ابن عباس عن رسول الله صلى الله عليه وسلم صلى صلوة الصبح اسند ظهره الى  
المحراب واقبل علينا بوجهه الخ

4) ff. 67v – 72v

TITLE: al-Fiqh al-akbar

AUTHOR: Abū Ḥanīfa [al-Nu'mān Ibn Thābit] [d. 150/767; GAL I, 168]

INCIPIT: قال ابو حنيفة رحمة الله عليه اصل التوحيد وما يصح الاعتقاد عليه يجب ان يقول آمنت بالله  
الخ

5) ff. 72v – 74v

CONTENT: Arabic prayers and a Turkish avowal of belief called ايمان دعاسى.

6) ff. 75v – 117v

TITLE: Waṣiyyat-nāma (also called in the MS الرسالة التَرْجُمِيَّة and اشبو ترجمه)

AUTHOR: [Muḥammad Ibn Pīr 'Alī] Birgili

DATE: 1065 (1654/55)

COPYIST: Muṣṭafā al-Rudūsī

INCIPIT: الحمد لله الذى هدانا للاسلام, وجعلنا من امّة محمد افضل الانام ... اما بعد فهذه وصية الفقير  
الحقير, المعترف بالعجز والتقصير, محمد بن پير على, عفى عنهما الله العفو العلى, كتبها لنفسه  
ولجميع المتكلفين بالتركية ليعم نفعها

7) ff. 117v – 118v

CONTENT: Prophetic traditions and prayers.

8) fol. 119

CONTENT: Common Turkish verses containing pious conversations of birds. The last pair of verses are apparently missing.

INCIPIT: هَرُشَىءَ حَقٌّ يَرْتَدِي جُمْلَ آتَى ذِكْرٍ اِيْدَرِ  
كُلِّ جِهَانٍ اِيْجِنْدَه كَوْنُ مَكَانٍ اِيْجِنْدَه

**CXCIII** [472-473]

TITLE: Kitāb-e ḥikāyat-e qirq su'āl [Leiden II, p. 145]

AUTHOR: Mawlānā Furātī [as in this Incipit, or Firāqī, as e.g. in Leiden]

LANGUAGE: Turkish

DESCRIPTION: Large 8°; ff. 72; naskhī.

CONTENT: When the cause of Muḥammad grew strong and his enemies were defeated, the Jews of Mecca and the Jemen called upon their leader ‘Abdallāh Ibn Salām to question him. He answered that the old scriptures foretell a certain Muḥammad to come as the last prophet and his cause shall be all victorious. So they decided to send him forty questions, namely the present ones, to see if he was really the promised one. After receiving correct answers to all these questions, not only ‘Abdallāh Ibn Salām and the Jews, but all the tribes of the Ḥijāz and the Jemen embraced Islam.

INCIPIT: الحمد لله رب العالمين، والصلوة والسلام على محمد وعلى خير خلقه وآله واصحابه اجمعين، اما بعده بو كتابك مؤلفى ومصنقى اولان مولا فراتى طيب<sup>7</sup> الله ثراه وجعل الجنة مثواه قلان اخباردن روايت اولنور كه الخ

**CXCIV** [473-475]

DESCRIPTION: Large 8°; ff. 163; naskhī.

LANGUAGE: Arabic

1) ff. 1v – 87r

TITLE: Khulāṣat al-akhbār

AUTHOR: [‘Azīz Maḥmūd al-Uskudārī Hudā’ī (d. 1038/1628); GAL II, 444]

CONTENT: The history of the world from creation up to Muḥammad. Furthermore a classification of knowledge and the different kinds of assessable worlds (like the spirit world, the world of absolute ideas etc.).

COMMENTS: Many notes in the margins on ff. 2v – 66v.

INCIPIT: الحمد لله الذى علم الانسان ما لم يعلم, وجعل آدم خليفة فى العالم, وبعد فهذه رسالة فى احوال النبى المختار, سميتها خلاصة الاخبار

[1a)] fol. 88r

CONTENT: A polemical poem against Jār Allāh al-‘Allāma, i.e. al-Zamakhsharī [467/1075 – 538/1144; GAL I, 291].

2) ff. 88v – 99v

TITLE: Ayyuhā al-walad

AUTHOR: [Abū Ḥāmid Muḥammad Ibn Muḥammad] al-Ghazzālī [450/1058-505/1111; GAL I, 415; S I, 744; Watt in: EI II, 1038-1040]

3) ff. 100v – 162r

AUTHOR: Muṣṭafā Ibn Mu‘allamī

CONTENT: The text is a controversial debate about several questions from miscellaneous theological, juridical and philological topics, offered as a present congratulating to the inauguration of Salīm II in 918 (1512). The topics are: A) to free al-Ghazzālī [450/1058-505/1111; GAL I, 415] from the charge of pantheism B) a Ḥanafite interpretation of Sura 2/173 contradicting the Shāfi‘ite one of al-Bayḍāwī C) an interpretation of sura 2/228 opposing al-Taftāzānī [d. 791/1389; GAL II, 215] and the author of the book al-Tawḍīḥ D) the interpretation of wa-arsalnā li-l-nās rasūlan (4/81) related by al-Sakkākī [555/1160-626/1229; GAL I, 294] E) on a passage in Sharḥ al-Tajrīd by al-Jurjānī [d. 816/1413; cf. GAL II, 280] in contradiction to another interpretation in Ghathīb-zāda’s Ḥāshiyyat Sharḥ al-Tajrīd F) on the same passage in Ṣadr al-Sharī‘a’s Sharḥ al-Wiqāya [GAL S I, 646] G) on three grammatical problems H) on the conjunction between microcosm and macrocosm and

<sup>7</sup> The codex has طيب which led Kehr in his catalogue to produce in Fleischer’s words the „monster of a name (monstrum cognominis)“ Ṭabīb Allāh.

between those two and God's attributes, as well as on the man, who was chosen to have insight to God.

INCIPIT: الحمد لله الذي تعين الحقايق في ذاته بفيضه القديم, وعين وقدّر منازلها في غيب ذاته باسمه العليم

[3a] ff. 2v – 66v in margins [cf. CCCXII]

CONTENT: Soothsaying-sentences, encouraging and discouraging from certain acts or behaviour, warning and promising; used by haphazardly opening the book.

### **CXCV** [475]

TITLE: Minhāj al-karāma fī ma'rifat al-imāma

AUTHOR: [Jamāl al-Dīn Ḥasan Ibn Yūsuf Ibn 'Alī Ibn al-Muṭṭahar al-Ḥillī al-Shī'ī (d. 726/1326); GAL II, 164; S II, 207 Nr. 6].

DATE: Ramaḍān 743 (1343)

LANGUAGE: Arabic

DESCRIPTION: Small 8°; ff. 53 on bombycine; old naskhī in the way of the Persians.

CONTENT: On the Imāmiyya and the Imāms being the rightful successors of Muḥammad, a work dedicated to the Mongol Khān Ūljāytū Khān Khudābanda Ghiyāth al-Dīn Muḥammad (reg. 1303-1316).

INCIPIT: الحمد لله القديم, الواحد الكريم, الماجد المقدس بكماله عن الشريك والصدّ والمعاند, الخ  
اما بعد فهذه رسالة شريفة ومقالة لطيفة, اشتملت على أهم المطالب في أحكام الدين, واشرف مسائل المسلمين, وهي مسئلة الامامية, التي يحصل بسبب ادراكها نيل درجة الكرامة, وهي احد اركان الايمان, المستحقّ بسبب الخلود في الجنان, والتخلص من غضب الرحمن, وقد قال رسول الله صلى الله عليه وسلم من مات ولم يعرف امام زمانه مات ميتة جاهلية

## **Principles of offices, laws and manners**

### **CXCVI** [475-476]

TITLE: Kitāb al-mughnī fī 'ilm uṣūl al-fiqh

AUTHOR: [Jalāl ad-Dīn 'Umar Ibn Muḥammad Ibn 'Umar al-Khabbāzī al-Khujandī (d. 691/1292); GAL I, 382]

DATE: 24 Ṣafar 784 (1382)

COPYIST: Yūsuf Ibn Ismā'īl Ibn Ibrāhīm

LANGUAGE: Arabic

DESCRIPTION: 8°; ff. 134 on bombycine, with ff. 64 – 71 substituted by newer pages; old naskhī.

CONTENT: The book on the principles of law by a Ḥanafite scholar. Ff. 133v and 134r and v has miscellaneous notes, among them most noteworthy an Arabic qaṣīda, first complaining about senility, then encouraging to good deeds and fleeing from the world.

COMMENTS: Marginal and interlinear notes throughout the text body.

INCIPIT: الحمد لله ربّ العالمين, والصلوة على رسوله محمد, وآله اجمعين, باب الامر هو قول القايل لمن دونه افعل

### **CXCVII** [476]

TITLE: [Sharḥ] Wiqāyat al-riwāya fī masā'il al-hidāya [GAL S I, 646]



AUTHOR: 'Uбайд Allāh Ibn Mas'ūd Ibn Tāj al-Sharī'a

LANGUAGE: Arabic

DESCRIPTION: Small 4°; ff. 409; nasta'liq.

CONTENT: The author's commentary on his grandfather Burhān al-Sharī'a wa-l-Dīn Maḥmūd Ibn-Ṣadr al-Sharī'a's book al-Wiqāya, which the author claims to have written because of the abundant corruptions in the existing copies of this text.

COMMENTS: With a prefixed index of the books, chapters and sections of the work showing also the folio number of their respective beginning until book 20, then finished by Fleischer himself. Letters in red ink structure the text, of which م stands for *matn* and س for *sharḥ*. A long marginal note gives information regarding the author's lineage.

INCIPIT: الحمد لله ربّ العالمين, والصلوة على خير خلقه محمد وآله الطيبين الطاهرين يقول العبد  
الماوسل الى الله بعالي باقوى الذريعة, عبید الله بن مسعود بن تاج الشريعة, سعد جده, وانجح جده, هذا  
حلّ المواضع المغلقة من وقاية الرواية, فى مسائل الهداية, التى ألفها جدى واستاذى مولانا الاعظم الخ

### CXCVIII [476]

TITLE: Wiqāyat al-riwāya fī masā'il al-hidāya [GAL S I, 646]

AUTHOR: Burhān al-Sharī'a wa-l-Dīn Maḥmūd Ibn Ṣadr al-Sharī'a

DATE: 991 (1583)

LANGUAGE: Arabic

DESCRIPTION: Large 8°; ff. 465; nasta'liq.

CONTENT: The same work as commented on above; with diverse notes on the first folio v after the index; Arabic prayer on the last page.

COMMENTS: With a prefixed index, indicating the individual books were penned in green, the chapters in red and the sections in black ink. Marginal and interlinear notes, often indicating their source or author.

### CXCIX [477]

TITLE: al-Wajīz [fī l-furū']

AUTHOR: [Muḥammad Ibn-Muḥammad] Raḍī l-Dīn al-Sarakhsī [d. 544/1149; GAL I, 374]

DATE: 26 Ramaḍān 934 (1528)

COPYIST: [Technical difficulties prevent from displaying this undotted grapheme, please turn to the digitized original catalogue.]

LANGUAGE: Arabic

DESCRIPTION: Small fol.; ff. 208 on bombycine; margins of the cover and the first folios are torched, perhaps due to the fire of Buda.

CONTENT: A work on [Hanafite] law. Followed by a fatwa of Abū l-Su'ūd.

COMMENTS: Index of books, chapters and sections. The codex was endowed to the mosque of Buda by Ḥajjī Ibrāhīm Ibn Pīr 'Alī al-Aqshahrī, called Ibn al-Turābī; after the conquest of Buda it was taken from the mufti's library by Engelbert von Burg (cf. CXCI) and given to [August] Pfeiffer as an inscription on the first folio testifies, like a twin of the above mentioned codex.

INCIPIT: بحمد الله ابتدى, وبنوره استهدى, وبفضله استمدى, والصلوة على نبيه المستمدى  
followed by كتاب الطهارة

### CC [477]

TITLE: [Mukhtaṣar al-Qudūrī]

AUTHOR: [Abū l-Ḥusayn Aḥmad Ibn Muḥammad Ibn Jaʿfar al-Baghdādī, known as] al-Qudūrī [362/972-428/1037; GAL I, 174]  
DATE: Šafar 1071 (1660) in Constantinople  
COPYIST: Šālīḥ Ibn Ibrāhīm  
LANGUAGE : Arabic  
DESCRIPTION: Large 8°; ff. 143 or, with index, 145; naskhī.  
CONTENT: The famous compendium on [Ḥanafite] law.  
COMMENTS: A prefixed index of books and chapters.  
INCIPIT: كتاب الطهارة قال الله تعالى يا ايها الذين آمنوا اذا قمتم الى الصلوة فاغسلوا وجوهكم الخ

**CCI** [477]

TITLE: [Mukhtaṣar al-Qudūrī]  
AUTHOR: [Abū l-Ḥusayn Aḥmad Ibn Muḥammad Ibn Jaʿfar al-Baghdādī, known as al-Qudūrī] [362/972-428/1037; GAL I, 174]  
LANGUAGE: Arabic  
DESCRIPTION: Large 8°; ff. 165 as marked by the librarian, with 2 added at the beginning and 3 in the end; nastaʿlīq.  
CONTENT: The same work as above, but only in 62 instead of the work's 70 books due to a different division of nine books as chapters and one additional book.  
COMMENTS: Marginal and interlinear notes.

**CCII** [477]

TITLE: Multaqā l-abḥur  
AUTHOR: Ibrāhīm Ibn Muḥammad Ibn Ibrāhīm al-Ḥalabī [d. 956/1549; GAL II, 432]  
COPYIST: Yāsīn Ibn-Maḥmūd al-Āmidī, as the purchaser of the manuscript calls him, which is corroborated by a note on fol. 24r subscribed: لكاتبه ياسين عليه الرحمة  
LANGUAGE: Arabic  
DESCRIPTION: Wide 8°; ff. 169; nastaʿlīq.  
CONTENTS: The work itself, [a compendium of Ḥanafite law], begins on fol. 13v; it is preceded by an index of books, chapters and sections on ff. 5v – 9r and some juridical rulings on ff. 10r – 12r.  
COMMENTS: The codex was purchased by a man from Constantinople for the price of one gold ʿUthmān (بثمان عثمانى) in the year 1060 (1650) as noted on fol. 1v. Marginal notes throughout, mostly excerpts from other books of law.  
INCIPIT: اللهم لا سهل الا ما جعلته سهلا, الحمد لله الذي وفقنا للفقهاء في الدين, الذي هو حبله المتين

**CCIII** [477-478]

TITLE: al-Fiqh al-nāfiʿ  
AUTHOR: Abū l-Qāsim Ibn Yūsuf al-Ḥasanī al-Madanī [d. 656/1258; GAL I, 381]  
DATE: 10 Jumādā II 1067 (1657)  
COPYIST: Ismāʿīl Efendī, the Imam of the citadel of Depedelen (قلعه ديدلن)  
LANGUAGE: Arabic  
DESCRIPTION: Large 8°; ff. 94 (with many folios missing after ff. 18, 58, 88 and 89); naskhī.  
CONTENT: Compendium of jurisprudence.  
COMMENTS: Notes throughout the text.  
INCIPIT: الحمد لله رب العالمين, حمداً امده الابد, وعدده ان لا يحصيه العدد

**CCIV** [478]

TITLE: Unknown

AUTHOR: Anonymous

DATE: 1085 (1674/75)

LANGUAGE: Arabic

DESCRIPTION: 8°; ff.119 + 5 partly torn and loose, garbled at the beginning; bold naskhī in the style of the Tartars; almost always spaces to receive the book and chapter headings were left empty.

CONTENT: A compendium of law. Added at the end of the five empty folios following fol. 119 is a du'ā' ta'ām, a prayer to be recited with the meal.

INCIPIT: الأ في الرجعى ويكون رجعة بخلاف البائن إلا ان يدعيه ويثبت فيه ايضا

**CCV** [478]

TITLE: Unknown

AUTHOR: Anonymous

LANGUAGE: Arabic

DESCRIPTION: Fol.; ff. 20; tight naskhī.

CONTENT: A fragment of jurisprudence, text incomplete at the beginning and throughout.

INCIPIT: لا يجب عليه شيء كان الالف بتمامها خرج عن ملكه

**CCVI** [478-479]

TITLE: Jāmi' al-fuṣūlayn

AUTHOR: Maḥmūd Ibn Isrā'īl (as in the codex, though Ḥājjī Khalīfa has him as Ibn Ismā'īl), called Ibn Qādī Samāwuna [d. 819/1416; GAL II, 224]

LANGUAGE: Arabic

DESCRIPTION: Fol.; ff. 167/168 while the librarian had numbered 277 with many now missing; nasta'liq.

CONTENT: A manual for judges.

COMMENTS: The cited authors and their books are marked by abbreviations in red ink given in an incomplete index prefixed to the work. The author of an Arabic inscription on the last folio says he purchased the present book from the library which the deceased Khalīl Çalabī, professor at the school of Belgrade, left to Muḥammad Pāsha.

**CCVII** [479]

TITLE: Tanwīr al-adhhān wa-l-ḍamā'ir fī sharḥ al-Ashbāh wa-l-naẓā'ir

AUTHOR: [Muṣṭafā Ibn Khayr al-Dīn Jalab Muṣliḥ al-Dīn] [d. 1022/1613; GAL II, 310; although the date of completion if the work is given in the codex with 1025/1616 and the date of death would be accordingly later, cf. p. 479 column two of the catalogue]

DATE: 1062 (1651/52)

LANGUAGE: Arabic

DESCRIPTION: Small 4°; ff. 185, garbled at the beginning; naskhī.

CONTENT: The whole text of al-Ashbāh wa-l-naẓā'ir [by Ibn Nujaym al-Miṣrī (d. 970/1563); GAL II, 310] accompanied by the interposed commentary; up to fol. 133v this commentary is distinguished by red lines. The text and the commentary could be confused later on since only one or two points show the virtual end of these expected red border lines. Until fol. 46r the marginal notes with interpretations and answers are written by the interpreter himself. Afterwards however the work grows to a kind of reference work for classical authors of law, due to the vast number of cited authorities.

COMMENTS: A postscript gives reference to the author's life after finishing the present commentary in 1025 (1616), when he was given the post of a Qāḍī in Mecca by Sultan Aḥmad I where he subsequently died.

INCIPIT: of the commentary: **واختلف الطالب والمطلوب في ذلك**  
of the book itself: **ولا يجبره على اعطاء الكفيل**

### **CCVIII** [479-480]

DESCRIPTION: Fol.; ff. 301 though 302 are counted by mistake with three missing, on bombycine paper; old naskhī.

LANGUAGE: Arabic

COMMENTS: The codex was endowed to the Great Mosque of Buda by the Shaykh Sulaymān Efendī.

1) ff. 1v – 301v

TITLE: al-Fatāwā l-Zahīriyya

AUTHOR: Zāhīr al-Dīn [al-Maghrīnānī] [around 600/1203; GAL S I, 651]

DATE: Sha'bān 905 (1500) in a mosque in Bukhārā (**مسجد المخاشع ببخارى**) for the first part and Rabī' I 908 (1502) for the second.

CONTENT: The legal collection, the dictation of which is traced back to the judges Badī' al-Dīn and his father Zāhīr al-Dīn, was finished in 10 Rabī' I 648 (1250). It is divided into two parts (daftar).

COMMENTS: Many notes throughout the text, but often these have faded.

INCIPIT **الحمد لله المتفرد بالعلاء المتوحد بالبقاء, الدافع ضرار البلاء, الرافع منار العلم والعلماء**

2) ff. 301v – 302v

TITLE: al-Mashrū'āt wa-ghayr al-mashrū'āt

CONTENT: The same little work as in CXXVII, 6 with a variant ending. Annexed are four Arabic verses and a passage on the meaning of the word umma, taken from the Fatāwā Ibn al-Ṣalāḥ.

DATE: Though the manuscript says 958 (1551), it should rather be emended to 908, because the hand is obviously the same in this part, indicating that the same author composed both parts.

### **CCIX** [480]

DESCRIPTION: Large 8°; ff. 102; partly naskhī, partly nasta'liq written by many hands.

LANGUAGE: Arabic

1) ff. 1v – 86v

TITLE: al-Fatāwā l-'adliyya

AUTHOR: al-Ḥājj Rasūl Ibn-Ṣāliḥ al-Aidīnī [d. 978/1570; GAL II, 433]

CONTENT: A collection, taken from the best Ḥanafite sources, composed 966 (1558/9) by order of Sulaimān I. at the hand of the author, a judge of Marmara in the province of Ṣārūkhān (**مرمره في ولاية صاروخان**), in order to give the contemporary, less educated judges the means to fully accomplish their service.

INCIPIT after some legal notes on 1r: **الحمد لله ذي الجلال والاکرام, والصلوة على محمد خير الانام**

2) ff. 87r – 92v

TITLE: Unknown

AUTHOR: Anonymous

CONTENT: A commentary on lawsuits to be pursued [Commentatio de agendis causis], garbled at the end.

INCIPIT: الحمد لله على نواله, والصلوة والسلام على نبيه الكريم وصحبه وآله, أما بعد فلنقدّم أمام الكلام ما للمدعى عليه من الأقسام الخ

3) ff. 93r – 100v

TITLE: Unknown

AUTHOR: Anonymous

CONTENT: A fragment of a compendium on law, garbled at both ends.

INCIPIT: نصف العقر ويصير قصاصا بماله على الآخر

4)

AUTHOR: Muṣliḥ al-Dīn Efendī Muṣṭafā l-‘Alā’ī

CONTENT: End of a commentary on al-Waṣāyā by the Imam Qāḍīkhān.

COMMENTS: This manuscript appears to be an autograph due to the words **لمحرّره مصطفى العلاني** written by the same hand.

INCIPIT: فان قلت انّ ما ذكر الامام قاضيخان عليه الرحمة والرضوان في كتاب الوصايا

#### CCXI [481]

DESCRIPTION: Small 4°; ff. 60; nasta’līq and maghribī.

LANGUAGE: Arabic

1) ff. 1v – 37r

TITLE: Farā’id al-Sajāwandī

AUTHOR: [Sirāj al-Dīn al-Sajāwandī] [end of 6th ct.; GAL I, 378]

DATE: 4 Muḥarram 956 (1549)

CONTENT: The text of this compendium deals with inheritance. It bears marginal and interlinear annotations.

COMMENTS: The work itself is written with much space between the lines, in a way that every page has only seven of them, the intervals and margins of which are crowded with annotations. Their sources are often mentioned, but abbreviated. Some miscellaneous notes on ff. 1r and 37v.

INCIPIT: الحمد لله حمد الشاكرين, والصلوة والسلام على خير البرية محمّد وآله الطيبين الطاهرين, قال رسول الله عم تعلّموا الفرائض وعلموها الناس فاتّها نصف العلم

2) ff. 37v – 38v

TITLE: Zubdat al-Farā’id min al-muhimmāt

AUTHOR: Anonymous author compiling Sirāj al-Dīn al-Sajāwandī [end of 6th ct.; GAL I, 378]

CONTENT: The most important parts of the aforementioned compendium on inheritance.

INCIPIT: قال النبيّ تعلّموا الفرائض وعلموها الناس, امر سيّد المرسلين وامام المتّين بتعليم الفرائض وتعلّمها حتى لا يدخلوا تحت هذا الوعيد الخ

3) ff. 38v -39v

TITLE: Unknown

AUTHOR: Anonymous

CONTENT: Compilation of juridical cases connected with the topic of farā’id, i.e. inheritance; followed by a list of abbreviations used by the interpreters of al-Sajāwandī [end

of 6th ct.; GAL I, 378] to indicate their sources [listed in catalogue]. Annexed is a saying of the prophet and some Arabic and Turkish verses.

INCIPIT: رجل مات وترك ابا وامًا فلام الثلث والباقي للاب

4) ff. 40r – 49r

TITLE: Ashkāl al-farā'id

AUTHOR: Kamāl Pāshā-zāda [d. 940/1533; GAL II, 449]

CONTENT: Graphs and tables to easily identify the different portions of heirs in the inheritance according to the many different kinship constellations [examples depicted in catalogue].

INCIPIT: لابن كمال پاشا رحمة الله عليه الباب الاول في الابن وان سفل

5) ff. 50v – 60v

TITLE: al-Ājurrūmiyya [fī 'ilm al-'arabiyya]

AUTHOR: Abū 'Abdallāh Muḥammad Ibn Dāwūd al-Ṣanhājī, known as al-Ājurrūmī [d. 732/1323; GAL II, 237]

CONTENT: A famous Arabic book on grammar grammar.

COMMENTS: Written in maghribī script and with red vowel signs.

INCIPIT: الكلام هو اللفظ المركب المفيد بالوضع

## CCXII [481-482]

TITLE: Kitāb al-farā'id

DATE: 15. Sha'bān 1052 (1642)

LANGUAGE: Turkish

DESCRIPTION: Small 4°; ff. 97; naskhī and dīwānī-naskhī.

CONTENT: A paraphrase of Sajāwandī's [end of 6th ct.; GAL I, 378] work [Farā'id al-Sajāwandī] in the preceding codex CCXI 1). Ff. 95r – 97r follow an annex of frequently cited parts of the Qur'ān and prayers in a different and.

INCIPIT: اما بعد بكل كيم بو علم بغايت مهم وكركلو علمدر بوني اوكرنمك فرضدر بو حديث شريف  
موجبجه الخ

## CCXIII [482]

DESCRIPTION: Wide 8°; ff. 84; partly naskhī, nasta'līq and dīwānī-naskhī

LANGUAGE: Arabic – Turkish

[COMMENTS: According to a note on the last page, this book was in the possession of a certain Andreas Grempler of Wittenberg in 1685 and acquired from him by Andreas Acoluthus in February 28<sup>th</sup> 1687.]

1) ff. 1v – 41v

TITLE: Bidā'at al-qādī

AUTHOR: Pīr Muḥammad Ibn Mūsā Ibn Muḥammad of Bursa [d. 982/1574; GAL II, 433]

CONTENT: Examples of what shall be written in certain court cases. It is arranged in nine chapters, with headings of the kind: fīmā yuktab fī l-nikāḥ wa-furūd al-nafaqa; many notes mostly explaining Arabic expressions with Turkish ones.

2) ff. 42v – 81v

CONTENT: Arabic and Turkish examples of juridical literature and a glossary of the words frequently employed. Besides, further explanations are found in marginal additions.

3) ff. 82r – 84r

CONTENT: Turkish poems, the last four are of Alevite origin.

[3a] fol. 84v

AUTHOR: Abū l-Su‘ūd [Muḥammad al-‘Imādī, known as Khoja Čelebī] [896/1490-982/1574; EI I, 152 (Schacht)]

CONTENT: A legal response on the question what to do, according to the law, with the deceased and buried wife of a non-Muslim, appearing in the Muslim’s dreams saying: “You too come to me!” The answer comprises three steps: fixing the body to the ground, decapitating the body, and finally burning the corpse.

#### CCXIV [482-483]

TITLE: Murshid al-anām ilā dār al-salām, on Kitāb al-shir‘a

AUTHOR: [Muḥammad Ibn ‘Umar Qurd Efendī (d. 996/1588); GAL I, 375] on Rukn al-Islām Muḥammad Ibn Abī Bakr [al-Bukhārī al-Sharghī] [491/1098-573/1177; GAL I, 375]

DATE: 20 Rajab 1040 (1631)

COPYIST: Ibrāhīm Ibn ‘Uthmān, the scribe of the Janissaries of Buda

LANGUAGE: Arabic

DESCRIPTION: Small fol.; ff. 242; tightly written naskhī.

CONTENT: The first volume of a commentary on a book about the performance of sacred rites, life and manners supported by deeds and sayings of Muḥammad.

COMMENTS: With an index on 1v and 2r; the text of the commentary is intermixed with the original text. Yet the commentary can be distinguished by red lines above it. Additional notes are in the margins. The commentary must have been finished after the death of Abū l-Su‘ūd (1574), because the frequent mentioning of his tafsīr is always followed by رحمه الله.

INCIPIT: of the commentary: الحمد لله الذي اوجد العالم وجعله دليلا على اسمائها وصفاته وذاته

of the book: الحمد لله الذي دلنا على معرفته بالشواهد والاعلام, وتعبدنا لكرامتنا باقسام العبودية والاحكام

#### CCXV [483]

TITLE: Kitāb al-jawāhir [GAL I, 382 nr. 2] according to fol. 2v lines 5 – 6 (named Jawāhir al-fiqh by Ḥājji Khalīfa) while the cover’s inside reads: Kitāb al-qunya [GAL I, 382 nr. 1.]

AUTHOR: on the cover Najm al-Dīn al-Zāhidī al-Khwārizmī [d. 658/1260; GAL I, 382]

DATE: Dhū l-Ḥijja 1051 (1642) in Buda

COPYIST: Ismā‘īl Ibn Khurram

LANGUAGE: Arabic

DESCRIPTION: Wide 8°; ff. 118 garbled at the beginning, pages missing throughout the text; nasta‘līq.

CONTENT: After naming the sources of his book and their abbreviations, the author narrates his journey through the “lands of the Turks”. He then describes the troubles he faced in his quest for the best sources. Finally in Egypt he decided to supplement his legal material with a chapter on Sufism.

INCIPIT: على المطلوب المعهود لنفسى ومخلص اخواني المتعبدین المتقطعين الى الله تعالى

#### CCXVI [483-484]

TITLE: Muqaddima

AUTHOR: Quṭb al-Dīn Ibn Muḥammad [al-Nakīdī al-Aznīqī (d. 821/1418-19)]

LANGUAGE: Turkish

DESCRIPTION: Small 4°; ff. 162; naskhī.

CONTENT: Theological compendium on the Islamic faith, its rites, religious duties, good conduct and virtues, the nature and love of God, godly fear, flight from the world.

INCIPIT: الحمد لله الذي كلف عباده بالفرائض والواجبات، ورفع درجاتهم بالنوافل والتطوعات

### CCXVII [484]

DESCRIPTION: Large 8°; ff. 53; naskhī.

LANGUAGE: Arabic

1) ff. 1v – 45v

TITLE: Muqaddima

AUTHOR: Abū l-Layth

DATE: 1068 (1657/58)

CONTENT: The work is about religious obligations, rituals, manners and doctrines. Each of these different sections are followed by the explanations of many words.

INCIPIT: الحمد لله ربّ العالمين، والعاقبة للمتقين ولا عدوان الا على الظالمين، وصلى الله على سيدنا محمد وآله اجمعين، قال الفقيه ابو الليث رحمة الله عليه ثم اعلم بان الصلوة فريضة قائمة وشريعة ثابتة عرفت فرضيتها بالكتاب والسنة

2) ff. 46v – 53v

TITLE: Shurūṭ al-ṣalāt

CONTENT: The same work as in CXXVII, but garbled at the end.

### CCXVIII [484-485]

DESCRIPTION: Large 8°; ff. 80; naskhī.

LANGUAGE: Arabic – Turkish

1)

TITLE: Bāb shurūṭ aṣ-ṣalāt

CONTENT: A compendium of the work on prayers and ablution called Tuḥfat al-manqūlāt, cf. CXXVII, 4), the Arabic text is complemented by a Turkish interlinear translation up to fol. 10r.

INCIPIT: باب شروط الصلوة وهى ثمانية الاول الوضوء بالماء المطلق او التيمم بالتراب عند عدم الماء

2) ff. 14r – 29r, 34r – 35r

TITLE: Waṣīyat-nāma-ye ‘Alī

CONTENT: Another recension of the work in CXVIII ff. 292v – 297v lacking the beginning; and a fragment of the same work, lacking both a right beginning and ending.

INCIPIT: the heading is باب فيما يفرض على المكلف followed by a saying of Ḥasan al-Baṣrī on the 44 praying services to be held day and night, then coming suddenly

دونوب كيجدن ارتيا دكين نماز قليجى اولور يارين قيامت كوننده مرتبسنده بتسى آق اوليسر در

3) ff. 29r – 34r

CONTENT: A Turkish discussion between Muḥammad and the devil.

INCIPIT: بر كون حضرت پيغمبر ابليس لعنى كورب ايتدى يا ملعون بنم امتم اجنده نكرسين ددى



4) ff. 35v – 41v

CONTENT: Turkish stories of Muḥammad, Jesus and al-Ḥasan al-Baṣrī.

5) ff. 41v – 76v

CONTENT: The first part of a Turkish compendium on the universal history of Ibn-Jarīr al-Ṭabarī.

6) ff. 77r – 80v

TITLE: Kitāb-e sharā'it-e islām

CONTENT: The beginning of the same Turkish catechism as CXVI, 3).

### **CCXIX** [485]

DESCRIPTION: Small 4°; ff. 102; naskhī.

LANGUAGE: Arabic

1) ff. 1v – 64v

TITLE: Munyat al-muṣallī wa-ghunyat al-mubtadī (cf. CLXXXVII, 3)

AUTHOR: [Sadīd al-Dīn al-Kāshgharī] [7<sup>th</sup> ct.?.; GAL S I, 659]

2) ff. 65r – 68v

CONTENT: Prayers

3) ff. 69v – 101r

TITLE: Muqaddima

AUTHOR: Abū l-Layth

CONTENT: The Muqaddima is supplied with a commentary as in CCXVI, but this does not always correspond to the underlaid questions of the text.

4) ff. 101v – 102r

CONTENT: Prayers

### **CCXX** [485-486]

TITLE: Kitāb mughnī l-dhākirīn

AUTHOR: Anonymous

LANGUAGE: Arabic

DESCRIPTION: 4°; ff. 145 of 155 counted by the librarian, garbled on both ends; naskhī.

CONTENT: A compendium on acts of piety and godly devotion to be observed in all aspects of daily life: from recitation of the Qur'ān, prayers, feasts, manners and conduct in marriage up to unwholesome speech. It is based on prophetic traditions and Muslim scholars [listed in catalogue], especially the book 'Amal al-yawm wa-l-layla by Abū Bakr Aḥmad Ibn Muḥammad Ibn Ishāq al-Sunnī, to which the author is connected via a chain of transmission (silsila) [listed in catalogue].

COMMENTS: The codex was endowed to the main mosque of Buda by Shaykh Sulaymān Efendī.

INCIPIT: ابي على الفضيل بن عياض رح قال ترك العمل لاجل الناس رياء الخ

**CCXXI** [486-487]

DESCRIPTION: Small 4°; ff. 105; naskhī.

LANGUAGE: Turkish

COMMENTS: al-Ḥājī Muṣṭafā, an army prefect (میر آلی), who bought this book in Ramaḍān 1077 (1667), made many annotations in it; also a magic omen is depicted on fol. 1v.

CONTENT:

1) ff. 2r – 68v

TITLE: Miftāḥ al-janna

[AUTHOR: It is surely not the work of the famous Farīdūn Bīk, bearing the same name, but maybe the one by Uṣūlī Efendī, who later adopted the name Mizrāqlī Efendī (Leiden III, p. 420)]

CONTENT: Certain pious acts, holy months or nights, their virtues and the benefits to be obtained for the hereafter.

INCIPIT after the lost beginning: **عليكم اهل البيت، اما بو ضعيف دعاجى حق تعالى رحمنه  
ومغفرتا ساعى احمد داعى اصلح الله سانه ايدر كيم الخ**

2) 69r – 104r

TITLE: **قران ايچنده كلن پيغامبرلرك تواريخين بيان اتمكده در**

DATE: 1099 (1687/88)

COPYIST: Ibn Ghadhanfar

CONTENT: Compendium on the history of the prophets mentioned in the Qur'ān either by name or allusion (like Dū l-Qarnayn for Alexander).

INCIPIT: **اول ادم پيغامبر عم حق تعالى جلّه وعلى انى كندو قدرت اليه طپراقدن يراتدى**

3) ff. 104r – 105v

CONTENT: Finding treasures buried in the ground by using verses of the Qur'ān, one for every day of the week.

**CCXXII** [487]

TITLE: 'Imād al-islām

[AUTHOR: 'Abd al-Raḥmān Ibn Yūsuf Aqṣarāy (first half 9./15. ct.) (Leiden III, p. 479-480)]

LANGUAGE: Turkish

DESCRIPTION: Small fol.; ff. 49, first two folios wrongly placed behind number six; naskhī; garbled at both ends.

CONTENT: Fragment of the work on ordinary (aḥkām 'ibādāt) and extraordinary (nawāfil wa-faḍā'il) obligations of ritual worship in Islam [translated by the author from the Persian work 'Umdat al-Islām by Mullā 'Abd al-'Azīz Fārisī].

INCIPIT: **صكره صلوات دعاسين بلمين بلدوكى صلواتدن اقيه**

**CCXXIII** [487-488]

LANGUAGE: Turkish

DESCRIPTION: Small 4°; ff. 67, some missing after 20 and 44; naskhī.

1) ff. 1v – 61r

TITLE: Jinān al-janān (although the heading as well as the end has Janān al-jinān)

CONTENT: Parenetic book like CCXXII.

INCIPIT: صدق اخلاص برله خالق موجودات ورازق مخلوقات عالم السرّ والخفیات حق تعالی  
حضرتنه حمد وثنا قلوب الخ

2) ff. 61v – 63v

CONTENT: Du‘ā’ ʾīmān, Arabic; many divine names with Turkish instructions of their use and power; Arabic prayer, called Wird-e anbiyā.

3) ff. 64r – 66r

CONTENT: Small astrological treatise on the hours of the individual planets.

#### CCXXXIV [488]

DESCRIPTION: Small 4°; ff. 66, one cut out after 52; dīwānī-naskhī, written in a tooterin, old hand.

LANGUAGE: Turkish

COMMENTS: Inscribed in the book cover is the name of the scribe: “This book’s master is Safar Aghā, prefect of the register of timar-holders in Temeswar [Timișoara in western Rumania], before that a resident of Lipowa.” Also inscribed on fol. 1r is a vision he claims to have beheld.

1) ff. 1v – 26r

TITLE: Faḍā’il-e jihād-e ‘askarī

DATE: 1064 (1653/54)

CONTENT: Reasons for the holy war, and its virtues, explained in Turkish based on many verses of the Qur’ān. The jihād shall not only be directed against Christians, especially in Hungary, but also against hypocrites in the own lines, corrupted by Christian money. Ff. 24r – 26r has a sabab-e kitāb, the cause for writing this book. There the author describes himself as a jihād veteran in his eighties, who was born within and funded by the Empire throughout his entire life, but since peace was made, is subjected to the faithless hypocrites.

INCIPIT: الحمد لله الذى انزل كلامه المتين بالروح الامين بلسان عربى مبين

2) ff. 26r – 27v

CONTENT: A story on the tree of the Mount Qāf; Turkish poem on the first creators of things and their creations.

3) ff. 28r – 48v

CONTENT: Qur’ānic laws on inheritance, divorce, hunting, retaliation and usury, with Turkish interpretations. The inscription of the first part: فرايض عسكرى, indicates that this part of the book belongs to the same soldier as above.

4) ff. 48v – 51v

DATE: beginning Rabī’ I 1065 (1655)

CONTENT: Prayers and verses to God and in praise of Muḥammad, with a military character.

5) ff. 51v – 62r

TITLE: نثر عسكرى بطريق تصوف and مشاهدهء كلمات عسكرى

CONTENT: Instructions of a mystical and military character.

6) ff. 62r – 66v

CONTENT: On the deceits of Satan and the infidel, their degenerated manners and future punishments; in the back of the cover some verses of the Qurʾān with Turkish explanations, titled: **موعظهء ربّانى على الواعظين الاخيار**.

**CCXXV** [488-489]

TITLE: Anīs al-ʿārifīn [Leiden I, pp. 315-318]

AUTHOR: [Pīr Muḥammad Ibn Pīr Aḥmad Ibn Khalīl, known as] al-ʿAzīm [d. 990/1582]

LANGUAGE: Turkish

CONTENT: On upright manners; concluding with a chronogram in verses: **حمد لله ايردى پايانه** **انيس العارفين**, indicating the year he finished this work as (like in Ḥājī Khalīfa) 974 (1566/67).

INCIPIT: **مئت الله كم او در خلاق. خلق ايدويدر مكارم اخلاق**

## Theological compendiums and summaries

**CCXXVI** [489]

DESCRIPTION: 12°; ff. 120; naskhī.

LANGUAGE: Turkish

1) ff. 1v – 80r

TITLE: Waṣīyyat-nāma (cf. CXIII, 2)

AUTHOR: [Mehmet Efendī Birgivi=] Birgili [1523-1573; TürkDili I, 447]

2) ff. 81v – 102r

TITLE: Risālah-ye Rūmī [Aḥmad] Efendī [Leiden II, p. 695-696]

CONTENT: God's nature and his attribute, the divine books and laws, the hereafter, more ritual and catechistic chapters, e.g. for dying children or before marriage.

INCIPIT: **الحمد لله ربّ العالمين، والصلوة والسلام على سيدنا محمد وآله اجمعين، وبعد اى طالب حق**  
**اولان اخوان بل اكاه اولغل كه حق تعالى قران كريمنده الخ**

3) ff. 102v – 111v

TITLE: Risālah-ye Qādī-zāda Efendī [Leiden III, p. 33]

CONTENT: On prayers; up to fol. 106r disapproving of additional rituals (nawāfil makrūh) and unlawful innovations (bidaʿ).

INCIPIT: **الحمد لله الذى جعل الصلوة عماد الدين، وبضاعة اهل اليقين**

4) ff. 112r – 120v

TITLE: Kitāb jawāhir al-islām [Leiden II, p. 167]

CONTENT: The same catechism as CXVI, 3).

**CCXXVII** [489]

TITLE: Waṣīyyat-nāma (cf. CXIII, 2)

AUTHOR: [Mehmet Efendī Birgivi=] Birgili [1523-1573; TürkDili I, 447]

LANGUAGE: Turkish

### CCXXVIII [489]

TITLE: Waṣiyyat-nāma (cf. CXIII, 2)

AUTHOR: [Mehmet Efendī Birgivi=] Birgili [1523-1573; TürkDili I, 447]

LANGUAGE: Turkish

## Mysticism

### CCXXIX [490-495]

TITLE: al-Futūḥāt al-makkīya

AUTHOR: Muḥyī l-Dīn Muḥammad Ibn 'Alī, called Ibn 'Arabī [560/1165-568/1172; GAL I, 441]

DATE: Ramaḍān 1078 (1668) on the day of 'Arafa

COPYIST: Sulaymān Aqḥiṣārī

LANGUAGE: Arabic

DESCRIPTION: Small 4°; ff. 117; nasta'liq.

CONTENT: The famous theosophical book, rendered into a compendium by Abū l-Wahhāb Ibn Aḥmad (d. 973/1565 - 66) according to Ḥājī Khalīfa, but there is no mention of him in the present codex indicating that perhaps the scribe is the real compiler.

COMMENTS: [Fleischer judges Ibn 'Arabī harshly, accusing him of arrogance and even of pretending to be Jesus himself.]

INCIPIT: الحمد لله ولا اله الا الله والله اكبر, افضل الكلام كلامه الاظهر

وبعد فاما غطست بحر الفتوحات الاخطر, وغمست من علم الرموزات الجم الاوفر, صدفه ململم من الجواهر والدرر الازهر, رايت فيه فقه الله الاكبر والكبريت الخالص الاحمر, المدموس بين الطم والرم الاحقر, وهو من اجل الكتب فائدة, واعظمها عائدة, لاشتماله على بغية الطالب, لاعز المطالب, يفهمك اسرار البدايات, ويطلعك على معالم النهايات

### CCXXX [495-497]

DESCRIPTION: Small 4°; ff. 78; naskhī.

LANGUAGE: Arabic – Turkish

1) ff. 1v – 26v

AUTHOR: 'Umar Ibn Sulaymān

TITLE: Nuzhat al-arwāḥ

CONTENT: A Turkish compendium on Sufism. Its author was an adherent of the Mewlewī order. The book treats a wide range of topics, for instance the correct manners of the disciple or the theological positions of mysticism. It draws from the classical authoritative texts. More recently five Arabic prayers and two medical instructions were appended to ff. 26v – 27v.

INCIPIT: الحمد لله الذي خلقنا المعرفة ذاته بالآيات, وشرفنا بمشاهد افعاله وصفاته بالآثار والبيّنات

2) ff. 28v – 37v

TITLE: Risāla min 'ilm al-mašāyih

CONTENT: A Turkish compendium of various texts related to Sufism a) description of the life and the 40 mystical stations (maqāmāt) of Aḥmad-Kabīr b) the four levels (marātib) of the soul c) the distinction between islām and īmān d) catechism of Islamic doctrine and ethics e) catechism of Sufism.

الحمد لله حمد الشاكرين, وصلى الله على سيدنا محمد وآله اجمعين, واما بعد شرح مقالات سيد احمد كبير, رحمة الله عليه رحمة واسعة, بل اي درويش الخ

3) ff. 37v – 65v

CONTENT: A Turkish instruction in Sufism, with explanations of the virtues of Sufic scholars as the so called 'ulū l-'amr, interior Qur'ān exegesis, and a narration of the early Islamic history, especially the succession of Muḥammad, with a major stress on the veneration of 'Alī as caliph instead of his predecessors.

COMMENTS: 27 folios missing after fol. 65.

INCIPIT after the basmala: اطيعوا الله واطيعوا الرسول واولى الامر منكم يعنى الله تعالى بيورر كم مطيع اولك الخ

4) ff. 66r – 66v

CONTENT: The end of a Turkish instruction in manners to be observed in every situation of life. The present section deals with the behaviour in public bathes, when going to bed and rising again. Added are a Turkish tradition on the conversation held between the devil and those people who were led by him to hell; a Persian ghazal lauding the Qur'ān with a prayer; a Turkish Sufic ghazal of Sīdī.

5) ff. 67v – 71r

TITLE: Fī bayān qawā'id Qur'ān ast

CONTENT: A short Turkish explanation on Qur'ān recitation, the text is at first unbound, then in verses. Added on fol. 71r is a part of al-Šāṭibī's book on pauses in Qur'ān-recitation. At the end is a list of abbreviations of the literary works used in this treatise [this is listed in catalogue].

INCIPIT: حروف اظهار الت حرفدره اح خ ع غ

[5a] fol. 71v

TITLE: Asmā' qurrā' sab'a

CONTENT: On the seven major readers of the Qur'ān and their transmitters.

6) ff. 72r – 78r

CONTENT: A compendium on prayers and rituals, like in CCXVIII 1), but it is garbled at the end.

## Codices concerning politics

**CCXXXI** [497-498]

TITLE: Uṣūl al-ḥikam fī nizām al-'ālam

AUTHOR: Ḥasan Kāfī al-Aḥiṣārī [951/1544-1025/1616; GAL II, 443] [cf. CXCI]

LANGUAGE: Arabic – Turkish

DESCRIPTION: Large 8°; ff. 45 on Oriental paper; naskhī.

CONTENT: The work discusses reasons for the abashed state of public order, proposing remedies taken from other works, mostly the tafsīr of Bayḍāwī and Rawḍat al-'ulamā' of Zamakhšarī. Some prayers for the state and the community were annexed. The Turkish translation is written in between the lines of the Arabic text.

COMMENTS: The author says he finished the Arabic version of the book in Dū l-Ḥijja 1004 (1596) and translated it to Turkish after the campaign to Eger in Rajab 1005 (Dec./Jan. 1597).

حمد اول ناصر وقهاره كه اتدی منصور. عسكر دینی ظفر رهبر وكفری مقهور.

**CCXXXII** [498]

TITLE: Dustūr al-ʿamal li-iṣlāḥ al-khalal

AUTHOR: Ḥājjī Khalīfa [Muṣṭafā Ibn ʿAbdallāh (d. 1067/1657)]

LANGUAGE: Turkish

DESCRIPTION: Wide 8°; ff. 15; nastaʿlīq on Oriental paper.

CONTENT: In 1063 (1652/53) certain weaknesses in the Turkish Empire became apparent. In response to this, the Sultan ordered his nobles and advisers to the Defterdar to find solutions for the imminent crisis. It was agreed to compile a book, disclosing every single cause for the corruption and discussing possible remedies. Because of the sluggishness and unwillingness of his colleagues, Ḥājjī Khalīfa, as a merited veteran adviser and minister of the court, took this task upon himself. He not only frankly and vehemently criticized the abuse, injustice, embezzlement, fraud and illness of the state, but also denounces the people who participated in and contributed to this low sink of debauchery.

INCIPIT: حمد وثنا اول مالك الملك تقدّس وتعالایه سزادر كه الخ

**CCXXXIII** [498-499]

DESCRIPTION: Large 8°; ff. 89; naskhī.

LANGUAGE: Turkish

1) ff. 1v – 26r

TITLE: Qānūn-nāma, or Risālah-ye qawānīn-e āl-e ʿUthmān wa-khulāṣah-ye madhāmīn-e daftarī [Leiden III, p. 720, where the incipit is a bit different]

AUTHOR: [Muʿadhdhin-zāda ʿAlī Efendī] ʿAyn-e ʿAlī

CONTENT: On 1) the provinces called Beklerbek; 2) the sub-districts called Sanjāq; 3) the revenues the holders of a timār or ziʿāma owe the treasury of their province; 4) the troops of the single provinces and the timār- and ziʿāma-holders of the individual sub districts; 5) the meaning of the words ziʿāma and timār and other similar words; 6) the rules for collecting the single timārs and ziʿāmas; 7) turmoil in the administration of ziʿāmas and timārs.

COMMENTS: Dedicated to Murād Pāshā, Vizier of Sultan Aḥmad I from 1606 – 1611.

INCIPIT: کاتب نسخهء لوح قلم، وناظم اوراق ما فی العالم

2) ff. 26v – 39v

TITLE: Risālah-ye waṣīfa-khūrān-e marātib-e bandagān-e āl-e ʿUthmān

AUTHOR: [Muʿadhdhin-zāda ʿAlī Efendī] ʿAyn-e ʿAlī

CONTENT: The wages for certain posts (marātib); written by order of Murād Pāsha.

INCIPIT: کاتب دیوان ملك ملکوت، ودفتر بارگاه عالم جبروت

[2a)] ff. 39v – 40r

CONTENT: Imperial decree on the vacant timārs of the district of Nicopolis and their redistribution.

INCIPIT: الان پادشاه عالم پناه حضرتلری امر شریفلری بو منوال اوزره صادر اولدقده

3) ff. 40v – 53r

TITLE: Qānūn-nāmāh-ye Sulṭān Sulaymān Khān

INCIPIT: اکر بر کمسنه زنا اتسه دخی شرعا ثابت اولسه

[3a] ff. 53r – 72v

TITLE: Qānūn-e ra'āyā

AUTHOR: Sulṭān Sulaymān

INCIPIT: در بیان رعایا، رعایادن رسم چفت مارتده آنور

4) ff. 72v – 82v

TITLE: Qānūn-nāmāh-ye Sulṭān Muḥammad Khān

INCIPIT: بو قانون نامه آتم وده دم قانونیدر وبنم دخی قانونم در اولاً ذکرآ ثم نسلا بعد نسل بونکله  
(عامل اوله (عمل اولنه)

5) ff. 83v – 89v

TITLE: سابقا ولایت روم زعماسی وارباب تیماری حقتده وارد اولان قانون نامهء همایون در

CONTENT: Sultan Sulaymān I.'s decree on permanent land tenure in the province of Rumelia, given in Constantinople in the beginning of Rajab 937 (March 1531).

INCIPIT: امیر الامراء الكرام، ظهیر الكبراء الفخام

#### **CCXXXIV** [499-500]

DESCRIPTION: Fol., long and slim; ff. 60; dīwānī-naskhī.

LANGUAGE: Turkish

1) ff. 1v – 32v

CONTENT: Public letters concerning the case of Venetia, sent to the servants of the Ottoman Empire; dating back to the years from 1625 up to 1629.

2) ff. 33r – 60v

CONTENT: Public letters concerning religious posts and scholars throughout the Empire, between Dhū l-Hijja 1077 (May 1667) and Rabī' I 1080 (August 1669).

#### **CCXXXV** [500]

DESCRIPTION: Long and slim fol.; ff. 106; dīwānī-naskhī.

LANGUAGE: Turkish

1) ff. 1v – 101r

Public letters sent to the servants of the Empire concerning treaties with the British; dating to the period between 1050 (1640) and 1093 (1682).

2) ff. 102r – 106v

CONTENT: Imperial decrees to holders of various public posts; dating to the end of Shawwāl 1069 (July 1659) until the end of Jumādā II 1075 (February 1665).

#### **CCXXXVI** [500]

DESCRIPTION: Fol.; ff. 10; dīwānī.

LANGUAGE: Turkish

CONTENT: Imperial decrees, like in CCXXXV; dating from 1091 (1680), but not in chronological order.



**CCXXXVII** [500]

DESCRIPTION: Long and slim fol.; ff. 2 (all the rest vanished); dīwānī.

LANGUAGE: Turkish

CONTENT: Public letters concerning offices in the Empire; dating to 1076-1077 (1666).

**CCXXXVIII** [500]

DESCRIPTION: Long and slim fol.; ff. 69; dīwānī.

LANGUAGE: Turkish

CONTENT: Public letters concerning offices in the Empire; covering the years from 1088 (1677) to 1094 (1683).

**CCXXXIX** [500]

DESCRIPTION: Long and slim fol.; ff. 13; sijaqa.

LANGUAGE: Turkish

CONTENT: Index of the towns, castles, villages and cantons of the district of Buda in 1061 (1650-1651); also indicating the income of the Emperor and the governors, the tīmār and zi'āma-holders, furthermore the garrisons of the villages and their wages.

**CCXL** [500-501]

DESCRIPTION: Fol.; ff. 8; dīwānī.

LANGUAGE: Turkish

1) ff. 1r – 2r

CONTENT: Index of judges in the provinces of Rumelia, Bosnia, Buda and Temeswar and of those, with whom they are assigned to spend the winter in the year 1074 (1663/64).

2) ff. 2v – 8v

CONTENT: Imperial decrees sent to people assigned to various posts, dated the same year.

**CCXLI** [501]

LANGUAGE: Turkish

DESCRIPTION: Long slim fol.; ff. 28, some missing; siyaqaand dīwānī.

CONTENT: Index of the holders of permanent land tenures in the province of Rumelia (ff. 1v – 13v) and Anatolia (ff. 14v – 28), made up of the cuirass-bearers (جبه لويان) in the year 1080 (1669/70).

**CCXLII** [501]

LANGUAGE: Turkish

DESCRIPTION: Long slim fol.; ff. 20; siyaqa and dīwānī.

CONTENT: Index of permanent land tenures created in 1088–1094 (1677–1683).

**CCXLIII** [501]

LANGUAGE: Turkish

DESCRIPTION: Long slim fol.; ff. 4; siyaqa and dīwānī.

CONTENT: Index of the Janissaries in the garrison of Buda 1097 (1685/86). One folio from the customs-register of Constantinople between 1062-1064 (1651-1654), at the time when Ḥasan Aghā was supervisor of the customs.

**CCXLIV** [501]

LANGUAGE: Turkish

DESCRIPTION: Long slim fol.; ff. 30; sijaqa.

CONTENT: Diary (روزنامه) of the traesury of Buda in the years 987-989 (1579-1581), at the time when Muṣṭafā Bek was traesurer.

**CCXLV** [501]

LANGUAGE: Turkish

DESCRIPTION:

CONTENT: Diary (روزنامه) of the income and spendings of the treasury in Eger, when Ālebtī Pāshā and Sulaymān Pāshā and Aḥmad Pāshā were heads of the treasury. The task was begun by the secretary Yūsuf Efendī in Rabīʿ II.1031 (February 1622).

**CCXLVI-CCLVII** [501-502]

TITLE: - اجمال دفتر جزیهء کبران ولایت - عن واجب -

LANGUAGE: Turkish

DESCRIPTION: Long slim fol.; siyaqa and dīwānī, all in the same hand.

CONTENT: Lists of the tributes paid by the Christians and Jews of twelve provinces, some in the years 1088 (1677/78), some 1089 (1678/79), some 1090 (1679/80), some 1098 (1686/87).

CCXLVI: ۱۰۸۸ ولایت رادومیر عن واجب سنة

CCXLVII: ۱۰۸۸ ولایت نفس پره وادی عن واجب سنة

CCXLVIII: ۱۰۹۸ ولایت صالنه عن واجب سنة

CCXLIX: ۱۰۸۸ ولایت قونیچه نام دیگر دیه دزن عن واجب سنة

CCL: ۱۰۸۸ ولایت سلستره عن واجب سنة

CCLI: ۱۰۸۸ ولایت نفس و دین عن واجب سنة

CCLII: ۱۰۸۸ ولایت اوخری عن واجب سنة

CCLIII: ۱۰۸۸ ولایت فلورینه عن واجب سنة

CCLIV: ۱۰۸۹ ولایت خاصهء معادن اسکوب عن واجب سنة

CCLV: ۱۰۸۹ ولایت سنوب در لواء قسطمونی عن واجب سنة

CCLVI: ۱۰۹۰ ولایت قرین آباد نام دیگر سوزه بولی عن واجب سنة

CCLVII: ۱۰۸۹ ولایت پراکنده اناطولی عن واجب سنة

**CCLVIII** [502]

DESCRIPTION: Long slim fol.; ff. 70; dīwānī.

LANGUAGE: Turkish

1) ff. 1v – 75r

CONTENT: Index of the tax to be paid by the individual farmer of some towns and villages in Hungary.

2) ff. 65v – 67r

CONTENT: Index of the tenth (‘ushr) to be paid by individual inhabitants of some towns and villages.

3) ff. 67v – 68v

CONTENT: Index of the taverns selling wine and the taxes paid by them.

4) ff. 70v

CONTENT: Index of the farmers in possession of packhorses.

### **CCLIX** [502]

LANGUAGE: Turkish

DESCRIPTION: Long slim fol.; ff. 4; sijaqa.

CONTENT: Index of the income and expenses of the treasury of Cairo (Miṣr, meaning only the city, not the province) in Rabʿ I 1088 (April and May 1677).

### **CCLX** [502]

LANGUAGE: Turkish

DESCRIPTION: Long slim fol.; ff. 8; sijaqa, dīwānī and naskhī.

CONTENT: Index of requests to raise the income of certain soldiers in the years 1673-1675.

## **Astronomy, Physics and Metaphysics**

### **CCLXI** [502-506]

DESCRIPTION: Wide 8°; ff. 63 on Oriental paper; tight naskhī with just a few diacritical points.

LANGUAGE: Arabic

1) ff. 1v – 40r

TITLE: Kitāb al-tadhkira or al-Naṣīrīya [GAL I, 511 nr. 40]

AUTHOR: Naṣīr al-Dīn al-Ṭūsī [d. 672/1274; GAL I, 508; EI X, 746-752 (Daiber/Rageb)]

DATE: Finished the night before 14. Shawwāl 790 (1388).

CONTENT: An introduction to astronomy, which the author says to have taken basically from the Almagest of Ptolemy. The chapters deal with movement, measures and the positions of different planets.

2) ff. 41v – 63v

TITLE: Kitāb al-Alwāḥ al-‘Imādīya

AUTHOR: Šihāb al-Dīn al-Suhrawardī [549/1154-587/1191; GAL I, 437; EI IX, 782-784 (Ziai)]

DATE: 26. Muḥarram 791 (January 1388)

CONTENT: Metaphysical treatise dealing thoroughly with many philosophical questions about the structure and constitution of the soul, the visible world and the world of monads.

### **CCLXII** [506]

TITLE: Shamsiyya

AUTHOR: Ṣulḥ al-Dīn [cf. CXCI, 3a)] [Leiden II, pp. 86-87 (with different incipit); III, pp 522-523; the author is here always called Yāzījī Ṣalāḥ al-Dīn from Gallipoli (flourished early 15. ct.)]

DATE: 902 (1496/97), copied from a source dated beginning Rabī' II 839 (October 1435)

COPYIST: of the source of this copy: Sū-bāshī Ibn Ḥusayn

LANGUAGE: Turkish

DESCRIPTION: Large 8°; ff. 165; nasta'liq, fol. 165r sijaqa.

CONTENT: Astrological poem: ff. 131v – 135r astronomical calendar on the Syrian monks; ff. 135v – 137r treats the age of the world and how God created the planets in the sky to form the zodiacal signs and their stages: every one of the seven planets has a certain lifespan of rule in the zodiacal system, last is the period of the moon (917 years). The period of the moon started with the flight of Muḥammad. Therefore there were 116 years left in this last period from this poem's completion (1398/99) until the completion of the world. On the days, weeks and months, instructions for a perpetual calendar; fol. 165r a remedy easing sexual intercourse for man and woman.

INCIPIT: ای خداوندا قدیم لم یزل، خالق الاشیا ابد سین هم ازل.

### CCLXIII [506-507]

LANGUAGE: Turkish – Persian

DESCRIPTION: Wide 8°; ff. 7; siyaqaand ta'liq.

CONTENT: Persian calendar, with Syrian, Arabic, Egyptian and Persian names for some months. Furthermore, in the beginning the following was inserted: 1) Persian letter by Aḥmad Khān to his friends Muḥammad Amīn and Muḥammad Ja'far, warning them that the governor wants to sack their legacy; 2) Persian letter from Muḥammad Mūm to his friend 'Abd al-Qāsim, reporting the silence thus far around Qazwīn and some events of some war, accusing a certain Shamkhāl of treachery and conspiring with the Crimean Tartars; 3) Diary of a Persian minister, noting the itinerary of the Persian king in his kingdom; then a letter by an Ottoman courtier, reporting the strength of the Germans military and questioning the loyalty of some Eastern European potentates.

### CCLXIV [507-508]

LANGUAGE: Turkish

DESCRIPTION: Small 4°; ff. 67; naskhī.

1) ff. 1v – 55v

TITLE: Jawhar-nāma

AUTHOR: Muḥammad Ibn Maḥmūd al-Shirwānī

CONTENT: The author saw many dilettantes and professionals in the field of medicine constantly cheating, so decided to write a number of books for their instruction. Then Umūr Beg Čelebī, son of Timūrtāsh Beg, ordered him to translate the Azhār al-afkār of Aḥmad Ibn Yūsuf Ibn Aḥmad al-Tīghāshī (or Tīfāshī) into Turkish.

INCIPIT: سپاس بی قیاس اول ذات پر سپاس کم قدرت ایجاد اتدی الخ

2) ff. 55v – 67r

TITLE: Bayṭar-nāma

CONTENT: On veterinary medicine.

INCIPIT: أول اول باب اتوك ایوسنك نشان

### CCLXV [508-509]

TITLE: Kitāb yāqūtāt al-makhāzin fī jawāhir al-ma'ādin

AUTHOR: Yaḥyā Ibn Muḥammad al-Ghaffārī

LANGUAGE: Turkish

DESCRIPTION: Small 4°; ff. 163; naskhī.

CONTENT: After long journeys through the lands of the Turks, the author dedicated this book to Qurqud, the son of Bāyezid II, and his friend Piyāla-Beg in the year 917 (1511/12). Five chapters about the basic elements of which everything, and here especially metals, are formed; 21 chapters on those precious stones of metal (ma'ādin); 15 chapters on metals called **فِزَات سَبْع** or **اجساد سبعة**; 9 chapters on fragrances. At the end, the letter of a Turkish prisoner of war is included, who was caught on Malta and was confined there for eleven years. In his letter he is asking his father to pay the ransom as promised.

INCIPIT: **جواهر زواهر حمد نا محدود، ولالی متلالی شکر نا معدود، اول حضرت واجب الوجوده**

### **CCLXVI** [509-510]

TITLE: Kitāb al-Asrār

AUTHOR: Abū Bakr Ibn Zakarīyā al-Rāzī [ca. 250/854-313/925 or 323/935; GAS III, 274-294; EI XIII, 474-476 (Goodman)]

LANGUAGE: Arabic

DESCRIPTION: Small 4°; ff. 138 on unpolished Oriental paper; maghribī.

CONTENT: On chemistry and alchemy. The chapters deal with many different aspects from the science of elements and , how to mix them in recipes to forge e.g. gold and silver, and the instruments used in alchemy. In the text are ff. 133 – 135 hieroglyphic signs (semeiographiai) were interposed, in which the materials, instruments and actions are indicated by signs. Finally it is shown that alchemy has always been not only a rational but also a divine art, performed by all the prophets from Adam to Muḥammad and 'Alī.

COMMENTS: Subjects of the chapters are written in the margins, but mostly cut out by the librarian's knife. Also someone else, from the Maghrib as well, has added more notes throughout in pale yellowish ink. The book includes an index of topics in Oriental script, which is full of faults, as its writer often hurts the maghribī style and even gives foolish and senseless headings that do not exist in the book.

## **Medicine**

### **CCLXVII** [511-514]

DESCRIPTION: Small 4°; ff. 84; nasta'liq.

LANGUAGE: Persian

1) ff. 1v – 14r

TITLE: Fawāyid Mawlānā Yūsufī ṭabīb Harawī

AUTHOR: Yūsuf, ṭabīb Harawī

CONTENT: A poem on medicine, finished in 913 (1507/08) which can be seen from the words fawāyid akhyār.

INCIPIT: **بدانکه چو گفته سپاس ودرود. که در فنّ طبّست این قطعها. فواید شدش نام وهر حرف ازوست. زدرّهای حکمت دُو بی بها.**

The poem starts like this: **غرض از طبّ دو چیز آمده است. بشنو از یوسفی به سمع رضا. حفظ صحتّ یکی ازان باشد. دیگری دفع علتّ مرضا.**

2) ff. 14r – 16v

TITLE: Risālah-ye ma'kūl wa-mashrūb

AUTHOR: same as 1)

CONTENT: A poem by the same author as 1) on eating and drinking, finished in 1006 [1598/99], which seems impossible, when compared to the year given for the medical poem 1).

INCIPIT: زبانرا چو در اول این کلام. ز حمد و تحیت رساندی بکام. بدان ای خردمند روشن ضمیر. که کوید چنین یوسفیء حقیر. که این نسخه را بر تو کردم رقم. ز تدبیر ماکول و مشروب هم. در آندم که این نسخه منظوم شد. بماکول و مشروب موسوم شد. چو از چهره این ماه برقم کشود. مرا کشت<sup>8</sup> تاریخ او خوش نمود.

3) ff. 16v – 17v

TITLE: Qaṣīdah-ye dar ḥafz ṣiḥḥat

AUTHOR: same as 1)

CONTENT: Poem on the preservation of good health, eating and drinking, movement and rest, constipation and diarrhea, sexual intercourse, the diet and clothing for the different seasons within the year. Recommending himself to the favour of the Indian Emperor Bābur (ruled 1526-1530) by means of a poem.

INCIPIT: ای که داری تندریتی از در حکمت در آ. تا بعلتهای کوناگون نکردی مبتلا.

4) ff. 18r – 62v

TITLE: Risālah-ye 'ilāj al-amrāḍ

AUTHOR: same as 1)

CONTENT: About the curing of illnesses. It always names the illness first, if this is done in Arabic, a Persian explanation is added. Then the illness's cause, symptoms and nature are described, followed by a rubā'iyya on its cure. This in turn is superseded by a ṣifat, a more precise description of the remedies and cure and finally sometimes ishārāt, providing mainly dietetic counsel. The work was completed 3. Shawwāl 968 (1561).

5) fol. 63v

TITLE: Sitta ḍarūriyya

CONTENT: Six necessities for the preservation of good health.

[5b)] ff. 64v and 65r, 66v and 67r

CONTENT: Medical notes.

6) ff. 68v – 78v

TITLE: قهوه وچا وفادزهر و بیخ چینی

AUTHOR: Muḥamad Ḥamawī Yazdī ṭabīb

DATE: 29. Dhū l-Ḥijja 1049 (1640) in Constantinople

COPYIST: Muḥammad Shāfi' Ibn Maḥmūd, from خیاباد in Khurāsān

CONTENT: 1) ff. 68v – 72r On coffee: The author could not find any valid information on this subject, neither in pharmaceutical books (صيدنة for صیدلة) nor the knowledge of contemporary experts, like herb vendors (حشاشان) or doctors. His only fondong was the short treatise of his teacher 'Imād al-Dīn Maḥmūd. a) The well-known story of the Sufi-shaykh al-Shādhilī and his disciples finding the coffee-plant in their exile in South Arabia and by chance discovering its stimulating effects. b) The temperature (mazāj) of the coffee [its natural state, not when brewed]. c) Its usage. d) Its dangers. 2) ff. 72r – 73v On tea: The great books of medicine do not mention it, except for Abū Rayḥān's Ṣaydana and Ḥusayn Ibn Ishāq al-Yahūdī's Ikhtiyārāt; the author draws from these two sources and additionally Junayd's

<sup>8</sup> کشت is missing in the codex and added by Fleischer for reasons of metre and sense.

Qarābādīn. The text tells of its origine in China and Tibet, its nature, taste and effects. The story of how tea was discovered by some starving Chinese courtier in exile, and the temperature and ways of cooking and drinking. The copyist says in an endnote that in his time seeds and leaves of tea have been sent to Persia by the king ‘Abbās.<sup>9</sup> 3) ff. 73v – 76v The bezoar-stone, also called the stone of the goat (hijr al-tays), as it originates from mountain goats. 4) ff. 76v – 78v On the [Sarsaparilla (Smilax)] or Chinese root, that made its entry in the Persian medical literature just in the 9<sup>th</sup> century Hijra with ‘Imād al-Dīn Maḥmūd al-Shirāzī and the following description: چوبی است معقد صلب ملون بحمرت که از ولایات فرنک ببلاد اسلام می آورند والحال در میان مردمان بمرتبہء شیوع یافته که از ذکو تحدید وتوصیف مستغنی است ودر ازالهء امراض مختلف بتخصیص مرض آتشک که در دفع آن بغایت موثر است. a) On its temperature [its nature, not when brewed] and characteristics; b) on its usage; c) on its right preparation; d) on its dangers.

7) fol. 79r

TITLE: Māddat al-farah jadwādī

CONTENT: Recipe, thus titled for reviving joy and because of containing Indian Zedoary.

8) ff. 80r – 82v

CONTENT: Recipes for syrups (شربتہا) from different kinds of juice cooked with sugar.

9) ff. 83r – 84v

CONTENT: Arabic, Persian and Turkish names of plants and metals, with corresponding Latin names also written in Arabic script. The index is incomplete, as sometimes Latin names are not accompanied by their Oriental counterparts vice versa. Orthographic peculiarities are the rendering of Latin v with ف, as in حربق فراتروم, veratrum, and s with ش among other letters, as in شمیلقس, spina, smilax. [Fleischer gives a long list of other useful transcriptions.]

### CCLXVIII [515]

TITLE: Tashīl

AUTHOR: Ḥājjī Pāshā

LANGUAGE: Turkish

CONTENT: A compendium on medicine.

INCIPIT: حمد وسپاس وشکر بی قیاس یجا تکریم موجوداتِ عدمدن وجود کتردی

### CCLXIX [515-516]

TITLE: Yādkār Ibn Sharīf

AUTHOR: Ibn Sharīf

LANGUAGE: Turkish

DESCRIPTION: Small 4°; ff. 251, numbered 266 some folios are missing, garbled at both ends; naskhī.

CONTENT: Compendium on medicine.

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<sup>9</sup> As the copyist on fol. 71, line 11 also says to have seen ‘Abbās I mixing ginger and coffee and added to the name of the king: May God prolong his reign! Fleischer suggests that the book has been copied during his reign between 1588 and 1629.

INCIPIT taken from the codex Dresden 17: الحمد لله رب العالمين والصلوة والسلام على سيدنا  
ونبينا محمد وآله وصحبه اجمعين، اما بعد توكل اتدى دوايه مقيد اولمدى حق تعالى جل وعلى ندا  
اتديكم يا موسى الخ

**CCLXX** [516]

TITLE: [Yādkār Ibn Sharīf] [cf. CCLXIX]

AUTHOR: [Ibn Sharīf]

LANGUAGE: Turkish

DESCRIPTION: Small 4°; ff. 139; nasta'liq.

CONTENT: Compendium on medicine.

**CCLXXI** [516-517]

LANGUAGE: Turkish

DESCRIPTION: Small 4°; ff. 53 of various paper colours; varying styles of script.

CONTENT: Up to fol. 14v: poems (turkiyyāt, rubā'iyyāt, mufradāt); in between these fist  
pages there are remedies that fill nearly all of the rest of the codex as well;

ff. 50 r and v instruction in drawing and drinking a talisman on Imam Ḥasan Manṣūr;

ff. 16v – 25r

TITLE: Manāfi' al-nās

CONTENT: Compendium on medicine; The author says he was motivated to compile this  
compendium on medicine by Salīm II's joyful accession to the throne in 974 (1566). Besides,  
he found that although there was an immeasurable amount of people concerned with medicine  
in the provinces, in many of them there was not only no doctor, but not even a book of  
medicine could be found. If there ever was a book available, it was written either in Arabic or  
Persian, and therefore incomprehensible for the common folk. Therefore the author composed  
the present work in pure Turkish (صافی ترکیده).

INCIPIT: ای حکیم وعلیم لم یزلی. علم وحکمتده کامل ازلی.

**CCLXXII** [517]

TITLE: Qarābādīm

LANGUAGE: Turkish

DESCRIPTION: Large 12°; ff. 61; naskhī.

CONTENT: Recipes for the composition and application of medicaments.

INCIPIT: الحمد لله اول قادر بی زواله که تن خسته لکلرینه دوالر ایدوب بلدوردی

## **History, both true and fictitious**

**CCLXXIII** [518]

TITLE: Taqwīm al-tawārīkh [Leiden I, pp. 57-59]

AUTHOR: Ḥājjī Khalīfa [Muṣṭafā Ibn 'Abdallāh (d. 1067/1657)]

DATE: Jumādā II 1061 (1651) [during the author's life]

COPYIST: 'Abd al-Raḥmān Ibn Ḥasan

LANGUAGE: Turkish

DESCRIPTION: Fol.; ff. 29; nasta'liq.



CONTENT: Tablets of history and chronology; the author says in the preface that one cannot say much about the time of creation, except that the world is not eternal, but created (ḥādith); lists of different eras and various national divisions of time and time charts, furthermore the difference between the lunar and the solar year; chronological presentation of dynasties and rulers from pre-Islamic times up to the Ottomans, also indicating in many cases who held posts and honorary titles in the Ottoman state.

COMMENTS: Many margins in the same hand throughout the text, towards the end mostly chronograms.

INCIPIT: حمد وثنا وشكر بى انتها اول مبداء اول جلّ وعلايه كه الخ

#### CCLXXIV [519]

TITLE: Tawārīkh Ibn Kathīr

AUTHOR: [ʿImād al-Dīn Abū l-Fidāʾ Ismāʿīl Ibn ʿUmar] Ibn al-Kathīr

DATE: Rajab 989 (1581)

COPYIST: Aḥmad Ibn Ḥasan

LANGUAGE: Turkish

DESCRIPTION: Fol.; ff. 294, garbled at the beginning; naskhī.

CONTENT: First volume of the history of Ibn Kathīr rendered into Turkish; mostly dealing here with the prophets including Muḥammad.

COMMENTS: The writer mistakenly put al-Tawārīkh al-Ṭabarī for Tawārīkh Ibn Kathīr at the end of the text. This led Acoluthus and Kehr to wrongly ascribe it to Ibn Jarīr al-Ṭabarī, the former on the first page of the manuscript in his possession (تاریخ الطبری فی ظهر محمد), the latter in his catalogue.

INCIPIT: ابتدی بن یوسف وبو قرداشم در

#### CCLXXV [519-520]

TITLE: Tawārīkh Ibn Kathīr

AUTHOR: [ʿImād al-Dīn Abū l-Fidāʾ Ismāʿīl Ibn ʿUmar] Ibn al-Kathīr

DATE: Dhū l-Ḥijja 967 (1560)

LANGUAGE: Turkish

DESCRIPTION: Fol.; ff. 387; naskhī.

CONTENT: The second volume of Ibn Kathīr's history book, but written by a different hand as CCLXXIV.

INCIPIT: حمد بى حد وثناء بى عد اول پادشاه پروردگار عالمه ثابت در

وبعده بو کتاب شریف بر دفتر درکم تواریخ ابن کثیر دن ترجمه اولندی لخدمة السلطان الاعظم، مالک رقاب الامم، ملجاً العرب والعجم، سلطان بن سلطان، سلطان مراد بن سلطان محمد خان

The history book of Ibn Kathīr has been translated for for the use of the Great Sultan etc. Murād, son of Sultan Muḥammad (Murād II, reigned 1421 – 1451).

#### CCLXXVI [520-521]

TITLE: Durrat al-Tāj fī sīrat ṣāḥib al-miʿrāj [Leiden II, pp. 325-326]

AUTHOR: Wayṣī [d. 1037/1628]

LANGUAGE: Turkish

DESCRIPTION: Small 4°; ff. 178; nastaʿlīq, with Arabic quotes often written in naskhī.

CONTENT: Biography of the prophet Muḥammad, divided in a Mekkan and a Medinian part. Information on the author and his book can be found in the preface to the second part ff. 96v – 97r: تاریخ سنجان مآثر پیغمبری یه معلوم درکه اکثر معظمتات وقایع سلطان الثقلین صلعم بیت الحرام

مگهء مکرّمه ايله دار الهجرة مدینهء معظمه ده صورت نما اولدوغیچون طرفی هجرت نبویّه ده نازل اولان آیات الکتابه نسبت مهابط وحی کریم اماکن متعدّده ایکن علماء فنّ تفسیر آنلره ینه اول ایکی بلدهء معظمه یه منسوب طوته کلمشردر، بناءً علیه بو قراضه چین سگه خانء عرفان ویسی شکسته جنان دخی ضبط سیر صاحب المعراج ایچون کشیدهء سمط تألیف ایتدیکی کتاب درّة التاج متضمّن اولدوغی فراید آثار واخباری ایکی مجلد ایلیوب مکی ومدنی عنوانیله نامزد اتمش ایدی

COMMENTS: [The catalogue contains a long list of the book's sources.]

INCIPIT: کنون وقتست کز کلک سخن کوی. بسوی ذکر پیغمبر نهم روی.

### CCLXXVII [521]

TITLE: Manāqib salāṭīn āl 'Uthmān wa-ghazawāt wa-khayrāt īshān

DATE: Muḥarram 1093

COPYIST: Muḥammad Aghā

LANGUAGE: Turkish

DESCRIPTION: Small 4°; ff. 144; dīwānī.

CONTENT: History of the Ottoman dynasty from its origins to the year 969 (1561/62). Based on the comparison with the Codex Dresden 25 Fleischer assumes that the present wok is just the Ottoman part of a full-scale history of Islam.

INCIPIT: سخن سنج این قصّه دلپذیر. چنین کرد نقل از سخندان سیر

### CCLXXVIII [522]

TITLE: Ta'rīkh Sultān Sulaymān 'an ta'līf Jalāl-zāda Ṣāliḥ Efendī

AUTHOR: Ṣāliḥ Ibn Jalāl (as the author calls himself fol. 6v, line 12)

LANGUAGE: Turkish

DESCRIPTION: Fol.; ff. 197 on reddish paper; naskhī.

CONTENT: History of the first eight years of Sultan Sulaymān's reign, not to be confused with a work on the same Sultan by Ṣāliḥ's brother Muṣṭafā.

INCIPIT: ألهی کیف اشکرك والشکر ایضا من نعمانک

### CCLXXIX [522]

TITLE: Futūḥ al-mujāhidīn li-tarwīḥ qulūb al-mushāhidīn

AUTHOR: Lāmi'ī (translator)

LANGUAGE: Turkish

DESCRIPTION: Fol.; ff. 114; naskhī.

CONTENT: The Nafahāt al-uns min ḥaḍarāt al-quḍs of Jāmī, rendered into Turkish by Lāmi'ī; a preface on Sufism and an assessment of 353 Sufis. [Fleischer gives a comparison with de Sacy's edition and a list of different readings.]

INCIPIT: نحن نقص عليك احسن القصص بما اوحينا اليك هذا القران

### CCLXXX [522-523]

TITLE: Dāstān-e Qahramān

LANGUAGE: Turkish

DESCRIPTION: Small 4°; ff. 77, garbled on both ends; dīwānī-naskhī.

CONTENT: Greater part of the tales about the deeds of the oldest Persian kings, owing their names to the greatest hero Qahramān, who is the plot's main character. Regarding the origin of this book, it is written fol. 3r, lines 15 – 17: "The sage Buzurgmihr has translated this story

of Qahramān from Indian to Persian. Then, they say, the sage Ṭūṭūs (or on fol. 29v, line 4 Ṭūrtūs) translated it into Turkish.”

**CCLXXXI** [523-525]

TITLE: Kitāb-e Iskandar-nāma

LANGUAGE: Turkish

DESCRIPTION: 4°; ff. 244; old, elegant and clear naskhī on bombycine paper.

CONTENT: The story of Alexander the Great and the preceding kings of Persia and the world, narrated by the Prophet Muḥammad while sitting together with Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī within the holy precinct of the Ka’ba.

INCIPIT: فضل بسم الله الرحمن الرحيم. قاموسنه بز کيدر ای حکيم

**CCLXXXII** [525]

LANGUAGE: Turkish

DESCRIPTION: Fol.; ff. 305; nasta’līq up to fol. 90v, then naskhī.

CONTENT: Stories of Alexander the Great.

INCIPIT: ولی شيله چريدر کم کنش شعلسنه قرشو کولکردکی شمع ثوابت مثال کورنر کوز قمشدر

**CCLXXXIII** [525-526]

TITLE: ابو مسلم حضرتلرينك التنجى جلدی

LANGUAGE: Turkish

DESCRIPTION: Small 4°; ff. 28, many missing; dīwānī-naskhī; water stains make some text passages indecipherable.

CONTENT: Stories of Abū Muslim, the defender of the Abbasids.

INCIPIT: بيلورسن يوقدرر دهرک بقاسی. اجل دستنده در خلقك يقاسی

**CCLXXXIV** [526]

DATE: Dhū l-Qa’da 1050 (1641)

LANGUAGE: Turkish

DESCRIPTION: Small 4°; ff. 303; dīwānī-naskhī.

CONTENT: Epic story of Sīdī Baṭṭāl.

**CCLXXXV** [526-527]

TITLE: Unknown

LANGUAGE: Arabic

DESCRIPTION: Small 8°; ff. 8 on bombycine, fragmentary; old naskhī.

CONTENT: Some fragments of an epic story on the caliph Hārūn ar-Rashīd, here containing a passage after Hārūn’s defeat by the Greeks, his flight and subsequent intrigues at the court. Also a story of how Abū Muḥammad steals the caliph’s purse on the way to Amul and spends the money among the Kurds.

COMMENTS: The script is very close to the one of Galland’s codex of the Thousand and One Nights in Paris, as is also the language, and the origin of the MS is without doubt Egypt.

INCIPIT: وبين من معه من ابطال بنى كلاب عن الباب

## Belles-Lettres

### CCLXXXVI [527-528]

TITLE: [Maqāmāt]

AUTHOR: [Abū Muḥammad al-Qāsim Ibn ‘Alī Ibn Muḥammad] al-Ḥarīrī [al-Baṣrī] [446/1054-516/1122; GAL I, 276; EI III, 221-222 (Margoliouth/[Pellat])]

COPYIST: Aḥmad Ibn Muḥammad al-Salāmī, called Aghrībūzī

LANGUAGE: Arabic

DESCRIPTION: 8°; ff. 228 on Oriental paper of different colours, many folios missing [Fleischer indicates these by giving the last word of the folio before and the first of the folio after the lacunas with reference to the edition of deSacy]; the words planned to be written in red are omitted; carefully written naskhī.

CONTENT: The famous “assemblies” of Ḥarīrī; followed on ff. 224v – 227r by two letters in the style of Ḥarīrī, the first containing the letter sīn in every word, the second the letter shīn.

COMMENT: On fol. 228r Aḥmad Ibn Muḥammad al-Salāmī, called Aghrībūzī, testifies to have undertaken the copy of this codex with Shaykh ‘Abd al-Ḥayy al-Salīm from a manuscript read in the presence of Ḥarīrī himself: [استكتبت هذه النسخة المبارك من نسخة قرأت على المصنف رحمه الله بخط شيخنا الشيخ عبد الحى السليم سلمه الله الملك السلام وانا الفقير اليه [سبحانه احمد بن محمد السلامى الشهير بابن اغريبوزلى];

[a European possessor has made some notes on Islamic theology, partly polemic, which he took from contemporary authors, and also one quote from Plutarch].

INCIPIT: of the first added letter: باسم القدوس استفتح, وباسعاده استنبح

of the second letter: بارشاد المنشى, انشى شغفى

### CCLXXXVII [528]

DESCRIPTION: Large 8°; ff. 122; naskhī; notes in the margins throughout the text body.

LANGUAGE: Turkish – Arabic

1) ff. 1v – 33v

TITLE: Inscribed on fol. 1r: Fī ‘ilm al-muḥāḍarāt wa-l-adabiyyāt wa-l-aḥādīth al-sharīfa al-nabawīya al-bāhirāt al-sā‘ī‘āt

AUTHOR: Maḥmūd Ibn Muḥammad (compiler)

CONTENT: Anthology of sayings on religion, manners, adherents of literature and thought, and what is suitable for kings and nobles; the text is incomplete.

2) ff. 34v – 44v

CONTENT: Miscellaneous Turkish and Arabic texts containing letters, jurisprudence, traditions, chronograms, sayings, verses, pharmaceuticals and amulets. Especially interesting are the following: ff. 34r – 35v Turkish epistle on the origin and excellence of an Arabic knight with the family name Mulūkī and the mother’s name Shaykha; ff. 40r – 41v Arabic letter from the Tunisian judge Pīrī-Beg to the judge Mizistra accusing a judge Calamata heavily and pledging to free a man convicted by him; fol. 41v a waqf-nāma or waqfiya of the same judge Pīrī-Beg, dated Ramaḍān 1009 (1601), by which it is confirmed that Khidr Pāshā endows a manuscript of the Qur’ān to the mosque of Tunis; fol. 42r in margins I’tāq-nāma, dated Jumādā I 970 (1562/63) confirming to free a servant of Sulaymān I; ff. 42v – 43r an Arabic letter of recommendation from the scribe of this codex to Ḥasan Ibn Rasūl the scribe and later successor of the addressee Pīrī-Beg, for a certain convert Ibrāhīm.

3) ff. 45r – 94v

TITLE: heading: Majmū'a min uṣūl al-naḥw wa-min furū'ihī ṭarafan wa-ṭarafan, al-ḥāṣil min ḥaḳīqat al-i'rāb fī sittat uṣūl wa-'iddat abwāb

DATE: 18. Dū l-ḥijja 1016 (1608)

CONTENT: A book on Arabic syntax; many notes in margins and on ff. 95r – 96r.

INCIPIT: الحمد لله وليّ الانعام, والصلاة على محمد وآله الكرام, وقد دعنتى اشارة المجلس السامى  
الاجلىّ المعينىّ الغربىّ المنتجىّ زاده الله شرفا ومجدا الى ان اجمع من اصول النحو طرفا ومن فروع  
طرفا

4) ff. 96r – 119r

TITLE: Qawānīn al-ṣarf

AUTHOR: Aḥmad Ibn Muṣṭafā, called La'ālī [GAL S II, 918]

CONTENT: The incomplete treatise on the forms and inflections of Arabic words; some passages missing after fol. 106, which is noted in Turkish at the end of fol. 107.

INCIPIT: الحمد لله الذى وهب لنا سبيل الصواب, والصلاة على محمد الذى منع عن الاذنب

[4a) ff. 119v – 122v

CONTENT: Varia

### CCLXXXVIII [528-529]

DESCRIPTION: Large 8°; ff. 21; naskhī; all mangled and torn.

LANGUAGE: Arabic

1) ff. 1r – 15v

CONTENT: A collection of sayings, assembled in accord to the topics treated in them.

INCIPIT: لبعضهم ما اعجب الاشياء فقال شىء واحد وهو قلب عرف الله ثم عصاه

2) ff. 16r – 21v

DATE: Rabr' I 1082 (1671)

CONTENT: A little work on asceticism, garbled at the beginning; many Turkish and Arabic notes in the margins, among them ff. 18v and 19r two ghazals of Sultān Aḥmad.

INCIPIT from the second chapter: والحج والصدقة والعنق والجهاد وجميع الحسنات التى تبقى  
لاهلها فى الجنة ما دامت السموات والارض

### CCLXXXIX [529]

DATE: Jumādā I 1029 (1620) in Fünfkirchen [Peç]

COPYIST: Maḥmūd Ibn Aḥmad

LANGUAGE: Turkish

DESCRIPTION: Large 8°; ff. 163; naskhī.

CONTENT: Praise of God, prophets, saints and outstanding scholars.

COMMENTS: The first missing page was restored by Andreas Acoluthus from another manuscript, which he calls the manuscript of Seebisch [his student and then librarian of the Royal Library in Dresden]; he copied some other pieces from the same source.

INCIPIT: حمدنا معدود وثناءنا محدود، اول حضرتته سزاوار در كه هر ذره موجود، وهر داخل  
دايره وجود اول حضرتك وجوب وجودنه دليل قاطع در

### CCXC [529]

TITLE: Min munshi'āt al-marḥūm Khwāja Efendī wa-ghayrihī

AUTHOR: Khwāja (Sa'd al-Dīn) Efendī [d. 1008/1599]

LANGUAGE: Turkish

DESCRIPTION: Fol.; ff. 163; different styles of script.

CONTENT: Miscellaneous notes; letters, mostly public, by the famous Ottoman historian Sa'd al-Dīn Khwāja Efendī and others.

### CCXCI [529]

LANGUAGE: Turkish

DESCRIPTION: Large 8°; ff. 25; siyāqa and dīwānī-naskhī.

CONTENT: 52 letters: Sulaymān I writing on Jumādā II 946 (1539) to Sultan Aḥmad's son Ibrāhīm, announcing the upcoming circumcision of his sons Bāyazīd and Jihāngīr in Rajab; the second one written 1525 on the same subject, also declaring war on Shah Ṭahmāsp. The remaining letters are partly public and partly private.

### CCXCII [529]

LANGUAGE: Turkish

DESCRIPTION: Wide 8°; ff. 66; dīwānī.

CONTENT: Letters, mostly public, some private.

## Encyclopedias

### CCXCIII [530-533]

TITLE: al-Fawā'ih al-miskiyya fī l-fawātiḥ al-malikīya<sup>10</sup>

AUTHOR: 'Abd al-Raḥmān Ibn Muḥammad Ibn 'Alī Ibn Aḥmad al-Ḥanafī al-Biṣṭāmī [d. 858/1454; GAL II, p. 232]

DATE: 1058 (1649), as enlightens from the following passage on fol. 28r: من هبوط آدم عليه السلام الى الهجرة النبوية سنة ٦٢١٦ ومنها الى يومنا ١٠٥٨

LANGUAGE: Arabic

DESCRIPTION: Small 4°; ff. 217; nasta'līq.

CONTENT: A work comprising a multitude of topics from different fields, as, in this order: 1) ff. 16r – 18r the virtues of the basmala and 2) ff. 18r – 20r the fātiḥa; 3) ff. 20r – 21v the divine throne combined with considerations on its role in the zodiacal system [which is graphically depicted in a miniature showing the spheres, stages of creation emanating from each other, heaven and hell, together with cabbalistic signs, letters and numbers]; 4) – 7) ff. 21v – 27v description of nature and creation in general; 8) ff. 27v – 30v chronology; 9) ff. 30v – 38r divine messengers, prophets and saints of former times; 10) ff. 38r – 43v the hereafter and Judgement Day; 11) ff. 43v – 68v the greatest theologians and kings flourishing in each century of the Hijra, concluding in the tenth century with the Imam Muḥammad Ibn 'Abdallāh al-Mahdī, with whom the end of the world is promised; 12) ff. 68v – 75v asceticism; 13) ff. 75v – 83r geography and ethnography [with a circular drawing centered around the ka'ba in

<sup>10</sup> Wagner, Ewald: Arabische Handschriften. Teil I [=Verzeichnis der Orientalischen Handschriften in Deutschland; vol. 17, B 1]. Wiesbaden 1976, p. 79, where he says that this work is based mainly on al-Būnī's Shams al-ma'ārif and Ibn 'Arabī's al-Futūḥāt al-makkīya.

Mekka explaining the qibla for each territory]; 14) ff. 83r – 96r on actual government on the one hand and the nearly unreachable “occult towns” of the spirit, like Madīnat al-Awliyā’, Madīnat al-Nuḥās, Madīnat Iram dhāt al-‘imād, Madīnat al-Naṣr, Madīnat al-‘Uqāb; 15) ff. 96r – 98v on different alphabets, among them those used by the Patriarchs and Prophets, with incorrect examples of the Syrian and Armenian alphabets, 72 more promised, but the space reserved for them on fol. 98r was left free; 16) ff. 98v – 109r examples of the genre awā’il, meaning the first inventors or writers or users of various things; 17) ff. 109r – 115r renowned thinkers of antiquity in all fields; 18) ff. 115r – 119v the greatest name of God; 19) ff. 119v – 122r confession of the unity of God; 20 - 26) ff. 122r – 153r visions and dreams of all kind and their interpretation; 27) ff. 153r – 169v heresies; 28) ff. 169v – 178v different aspects of Sufism and letter magic, also the different groups of Sufism. 29) ff. 178v – 203r on the followers of God and those of Satan treating the most renowned scholars of Islam and the selfproclaimed Prophets and sects. 30) ff. 203r – 217r a complete system of Sufism. Inserted in the codex is a Latin translation of the index of chapters done by Reiske accompanied by a critical evaluation in which he refutes the Orientalist Kehr, who called the present work a conglomerate of 145 Oriental sciences. This critique is dated by Reiske August 4<sup>th</sup> 1736 when he was, like Kehr, still a student of Oriental sciences and therefore not immune to errors. One of them, committed by Kehr and approved of by Reiske, is the ascription of this manuscript to the author as autograph. This is impossible not only due to the later Ottoman style of script and the critical notes by the same hand in the margins and between the lines, but also due to the above-mentioned passage fol. 28r dating the copy to 1058 (1649).

COMMENTS: The nisba Biṣṭāmī derives not from a town, but the mystic order founded by Abū Yazīd al-Biṣṭāmī [d. 261/875 or 264/877; GAL S I, 353; EI I, 162-163 (Ritter)]; furthermore he uses the nisba al-Nakhkhāb on fol. 4r, line 6 and 7. The title is also transmitted in the variant al-makkiyya for al-malikīya, as also in the following codex. The work has been collected in the period between 795 (1392 /93) and Dhū l-Ḥijja 844 (1441) according to fol. 5, line 9 and 10, then dedicated to Sultan Murād II, as fol. 170r, line 3 ff. clearly states.

INCIPIT: وفيه درة ابيكار الافكار وغرة افكار الابكار

#### **CCXCIV** [533]

TITLE: [al-Fawā’iḥ al-miskiyya fī l-fawātiḥ al-makkīya]

AUTHOR: [‘Abd al-Raḥmān Ibn Muḥammad Ibn ‘Alī Ibn Aḥmad al-Ḥanafī al-Biṣṭāmī (d. 858/1454; GAL II, p. 232)]

DATE: Jumādā I 1066 (1656)

LANGUAGE: Arabic

DESCRIPTION: Small 4°; ff. 150; nasta’līq, tending to naskhī.

CONTENT: Cf. codex CCXCIII, but the text is very corrupted.

#### **CCXCV** [533]

TITLE: Panj ṣaḥīfa

AUTHOR: Darwīsh Abū l-Ḥasan

DATE: 884 (1479/80)

COPYIST: Bahā’ al-Dīn Sālār

LANGUAGE: Persian

DESCRIPTION: Small 4°; ff. 316; nasta’līq.

CONTENT: Miscellaneous notes on history, exegesis, theology, collected after the author’s death by Kayā Ḥusayn Ibn Garshasp Ibn al-Naqīb al-Ṭabarī.

INCIPIT: الاول في التوجه الى الكعبة وفي امامة جبرئيل عم بسم الله الرحمن الرحيم وبه نستعين، از جميع اطراف روى بكعبه مي بايد كردن بحكم حديث نبوي كه الخ

**CCXCVI** [533-534]

TITLE: [Majmū' laṭīf]

AUTHOR: Yūsuf Ibn Ni'ma al-Ḥamawī

DATE: completion of the whole codex Rabī' II 1070 (1659)

COPYIST: Yūsuf Ibn Ni'ma al-Ḥamawī

LANGUAGE: Arabic

DESCRIPTION: Small 4<sup>o</sup>; ff. 214; naskhī

CONTENT: A collection of miscellaneous texts, assembled by Yūsuf Ibn-Ni'ma al-Ḥamawī, beginning, after a prefaced discourse on love, with:

a) an introduction that the author claims to have made even nobler than that of Ka'b Ibn-Zuhayr's [GAL I, 38; EI IV, 316 (Basset)] poem al-Lāmīya;

Incipit: الحمد لله خالق الانسان ومعلمه البيان وماتحه انواع الكمالات ومن اجلها فصاحة الانسان

Then:

b) ff. 2r – 3r narrates the story of this poem's creation;

c) ff. 3v – 15v the poem itself with commentaries between the verses;

c) ff. 15v – 21r more recent poems with indication of their authors;

d) ff. 21r – 49v the romantic story of a sodomite and a charming boy. All the beauties of rhyme are somewhat thrown into the gutter by its indecencies [as evaluated by Fleischer];

Incipit: ولا بد من شكوى الى ذى مروّة. يواسيك او يسليك او يتوجّع

e) ff. 50r the prayer of Shaykh Jobi [Ayyūb?], two of his poems and some anonymous verse;

f) ff. 50v – 66r an excerpt from the Tuḥfat al-zurafā' [fi tārikh al-khulafā'] of Muḥammad Ibn Aḥmad al-Bā'ūnī [776/1374-871/1465; GAL II, 41; S II, 38] on the Abbasid caliphs and their successors in Egypt up to al-Malik al-Ashraf [Barsbāy], narrated in verses and dedicated to the vizier of this king, 'Abd al-Basīṭ;

DATE: completed by Yūsuf Ibn Ni'ma al-Ḥamawī in Rajab 1069 (1659), the number 1609 given by him is clearly a mistake;

INCIPIT: يقول راجى ربه محمد. والده العبد الفقير احمد. الشافعى المذهب الباعونى. أمل من فى الذكر. قال ادعونى.

g) ff. 66v – 67v a qaṣīda of Abū l-'Alā' al-Ma'arrī [363/973-449/1058; GAL I, 254; EI V, 927-935 (Smoor)], in which he defends his religious orthodoxy against accusations of some theologians and poses them difficult theological and historical questions;

Incipit: ضاقت على باسرها الدنيا. وجرى من الماء القريح دماء.

h) ff. 67v – 68r a qaṣīda of [Aḥmad Badī' al-Zamān] al-Hamadānī [358/968-398/1008; EI III, 106-107(Blachère)], in which he lauds a king generous to the poets;

Incipit: سماء العلى ما هذه الحدق النجل. اصدر الدجى خال وجيه الضحى عطل

i) ff. 68r – 71r

TITLE: Khuṭbat al-mutazawwajīn li-ba'd al-zurafā' (codex: zurafā')

CONTENT: A satire in which someone discloses the miseries of marriage life and advocates the life of a bachelor, showing many examples of modern and vulgar speech;

INCIPIT: الحمد لله الذى جعل الزواج قيذا ثقيلًا ومكابدة النساء بحرا مهولا

j) fol. 71r

TITLE: Ḥikāya hazlīya ṣudgha

CONTENT: A funny epistle first pouring all kinds of insults over the addressee, then hinting that his diseased uncle did not leave him anything;

k) ff. 71v – 73r two stories of Hārūn ar-Rashīd and Abū Nuwās;

l) ff. 73r – 79v

TITLE: Qur'at al-anbiyā' 'alayhim al-salām

CONTENT: A soothsaying device with the names of 25 Imams used by putting a finger on one of them when considering something;

m) fol. 79v two stories;



n) ff. 80r – 99v

TITLE: excerpts from *Kharīdat al-‘ajā’ib*

AUTHOR: [Sirāj al-Dīn Abū Ḥafṣ ‘Umar] Ibn al-Wardī [around 850/1446; GAL II, 131]

CONTENT: On Syria, China, certain African regions and towns, Constantinople, Rome, northern territories, seas and islands, mostly fabulous and awkward, stories about the Khazars, the angels Hārūt and Mārūt and Pīwerasp al-Ḍaḥḥāk who is trapped inside the mountain Nahāwand near Ray;

o) ff. 100r – 108r small stories;

p) ff. 108r – 198r poetry.

Inserted is:

q) ff. 119r – 126r

TITLE: *al-Qur‘a al-abjadīya*

CONTENT: Soothsaying by means of the letters of the alphabet with a rhythmic introduction.

r) ff. 198v – 214r Stories of the stupid and the reckless, mostly in vulgar language, starting with excerpts of the *Kitāb Ibn al-Jawzī* [around 510/1116-597/1200; GAL I, 500] [=Akhbār al-ḥamqā wa-l-mughaffalīn] from fol. 199v and the *Dīwān al-Shaykh ‘Alī l-Saudī* from fol. 210r on.

COMMENTS: The inscription testifies this codex to be the autograph: **مجموع لطيف يشتمل على ما رقّ وراق من محاسن مختارات مفيدة ومطربات جمع كاتبه الفقير (الى) عفو ربّه يوسف بن نعمة الحمويّ عفى عنه وعن جميع المسلمين امين والحمد لله ربّ العالمين**

Once again, Reiske inserted a comment and a correction of Kehr’s description of this codex.

[A certain Shaykh Muḥammad al-Maktabī notes on the last folio the deaths of two other Shaykhs, ‘Alā’ al-Dīn al-Ḥaskaftī (died 1088) and Najm al-Dīn al-Qarḍī (القرضى, died 1009?), both buried next to Bāb al-Ṣaghīr.]

## Christian theology

### CCXCVII [535]

DESCRIPTION: 8°; ff. 155, with 70 – 72 missing; bold naskhī.

LANGUAGE: Arabic

1) ff. 1v – 63v

TITLE: *Kitāb min ḥawāshī ‘alā mazāmīr Dā’ūd*, iḥrāj Ibn al-Faḍl

CONTENT: Some excerpts from the Psalms of David in the translation of Ibn al-Faḍl with annotations.

2) ff. 64r – 69v

CONTENT: Miscellaneous notes on the elevated position of the divine nature among philosophers, the medical appliance of starch, the use of ant-eggs, the oil prepared from these eggs, which ink and oil stains etc. are to be tolerated.

3) ff. 73v – 155v

TITLE: *Risālat Hirmis al-muthallith*

CONTENT: An introduction and exhortation to lift the human soul to the highest state possible by means of asceticism, claiming the authorship of Hermes Trismegistos.

COMMENT: The text was rendered into German by Fleischer in: *Zeitschrift für die historische Theologie*, 1840, pp. 87 – 117. An earlier translation into Latin was undertaken by

Reiske and is preserved in a manuscript in the Library of the Senate of Leipzig [this manuscript can no longer be found in the University Library today].

## Poetry

### CCXCVIII [535-536]

DESCRIPTION: Large 8°; ff. 101, garbled in the beginning; naskhī.

LANGUAGE: Arabic - Turkish

CONTENT:

Ff. 1r – 6r the poem al-Burda [by al-Būṣṭrī (608/1211-694/1294); GAL I, 264] with the rest of a Turkish introduction. It tells of a certain Sa'd al-Dīn, whom the prophet taught the poem in a dream, who then cures his eye-infection with it;

ff. 6v – 9r the poem usually called Sura of the Psalter with a Turkish preface and La'ālī's [GAL S II, 918] Turkish translation of some of the poems, cf. CXVIII, 12) ff. 200v – 205r;

ff. 9r – 11v Qaṣīda-i Munfarija, Arabic verses and their Turkish translation;

ff. 11v – 17v a paraenetic Turkish qaṣīda leading to a mystical invocation of God;

INCIPIT: كز ش هوشك طوت ايا جوهر حكمت جويا. شكا بو ذرلرى نظم ايليوب ايتدم اهدا

ff. 17v – 29r

TITLE: [al-]Muqaddima [al-Jazarīya fī l-tajwīd] [GAL S II, 275]

AUTHOR: Muḥammad Ibn al-Jazarī [751/1350-833/1429; cf. GAL S II, 274]

CONTENT: introduction to the correct recitation of the Qur'ān, cf. C, 1);

ff. 23v – 29v

TITLE: Qawā'id al-Qur'ān

CONTENT: short Turkish introduction to reciting the Qur'ān;

INCIPIT: قال رسول الله صلى الله عليه وسلم خيركم من تعلم القرآن وعلمه بآياتنا آية

ff. 29v – 30r some verses of the Qur'ān and prayers;

ff. 30r – 34v Awrād Sayyid Yaḥyā, Arabic sections of a night prayer;

ff. 34v – 36v Qaṣīda-i Amālī;

ff. 36v – 39v eleven Arabic prayers, partly with Turkish explanations;

fol. 39v compendium of proofs of belief;

ff. 40v – 61v the Hilya-i nabī of Khāqānī;

INCIPIT: بسمليته ايده لوم فتح كلام. فتح اوله تا بو معماى بنام

DATE: end of 1007 (1599)

ff. 61v – 67v The poem of Ka'b Ibn Zuhayr [GAL I, 38; EI IV, 316 (Basset)] lauding the prophet [Bānat al-su'ād], transformed by Shaykh al-Katnānī<sup>11</sup> into a takhmīs, i.e. a poem where a verse consists of five hemistichs. This is done in a way that every line of Ka'b Ibn Zuhayr concludes a verse of Katnānī. The first verse:

قل للعواذل مهما شنتم قولوا. فليس لى بعد ان اهواه معقول.  
نادبت يوم النوى والدمع مسبول. باننت سعاد فقلبى اليوم متبول.  
متيم اثرها لم يقد مكبول.

Prefixed is the same story of the poem's origin by Sha'bān Ibn Muḥammad [al-Āthārī (d. 828/1425); GAL II, 180] as in CCXCVI;

ff. 68v – 101r

TITLE: Qaṣīda-i Munfarija (cf. ff. 9r – 11v)

<sup>11</sup> Cf. the correction of Fleischer's ascription to Katnānī in GAL I, 266, where Brockelmann gives instead Sha'bān Ibn Muḥammad al-Āthārī (d. 828/1425) as the author.

AUTHOR: Abū l-Faḍl Yūsuf Ibn al-Naḥawī, born in Tawzar and living in Ḥamā [around 453/1041-505/1113; GAL I, 268]

The poem with a Turkish preface on its author, also on the prayer recommended by al-Ghazzālī in his *Ihyā' al-'ulūm*; the individual verses are accompanied by a threefold Turkish commentary: ma'ānī l-mufradāt being a lexical interpretation, al-i'rāb being a grammatical interpretation and ma'ānī bayt being an interpretation of the structure. The little work is dedicated to some Ottoman vizier.

INCIPIT: حمدنا محدود، اول حی وودود، وقیوم وجود اولان حضرت جلال احدی درگاه قدسی پناهنه

### CCXCIX [536]

DESCRIPTION: 8°; ff. 84; combination of two parts: the first is garbled at both ends and written in naskhī, the second is written in nasta'līq. Both were penned on Oriental paper.

LANGUAGE: Arabic – Turkish – Persian

1) ff. 1r – 79v

TITLE: al-Burda

AUTHOR: [Sharaf al-Dīn Abū 'Abdallāh Muḥammad Ibn Sa'īd al-Buṣīrī] [608/1211-694/1294; GAL I, 264]

CONTENT: The laudatory poem praising the prophet, with an interlinear and marginal secular Turkish translation of the individual verses. Later this was extended to a broader Turkish explanation and the metrical Turkish and Persian translations, which can also be seen in CXVIII. The verses are partly written in different colours - gold, red and blue - for a better distinction between the three languages. The Arabic parts are mostly golden.

INCIPIT of the first Turkish interpretation, beginning with the eleventh verse: یعنی صاحب قصیده عشقتک غلبه سندن

2) ff. 80v – 84r

CONTENT: A supracommentary on Bayḍāwī's [d. 685/1286?; cf. GAL I, 416] explanation of sura 6/8, though the name of Bayḍāwī is not explicitly mentioned. Other exegetes consulted are Zamakhsharī, al-Rāzī and a certain Turk called al-Fāḍil al-Naḥrīr in the text but Bustān Efendī in the margin.

INCIPIT: الحمد لله الذي ارسل من البشر الى البشر رسولا

### CCCI [536]

DESCRIPTION: Small fol., garbled at beginning; ff. 224 on Oriental paper; fine ta'līq.

LANGUAGE: Persian

CONTENT: Ff. 1r – 124r Sa'dī's Gulistān; ff. 1r – 152r in margins Sa'dī's Bustān; ff. 125v – 224r Jāmi's Bihāristān. Fol. 30v contains a picture of the competition of the two athletes described in the Gulistān; fol. 85v pictures the conversation of Sa'dī and a beautiful young man; fol. 197v pictures the conversation of Anṣarī, Asjadī and Farrūkhī with Firdawsī.

### CCCII [536]

TITLE: Gulistān and Bustān (in margins)

AUTHOR: Sa'dī

DATE: Rab' I 1010 (1601)

LANGUAGE: Persian

DESCRIPTION: Large 8°; ff. 109, first page missing, on Oriental paper; ta'līq.

**CCCI** [536]

TITLE: Gulistān

AUTHOR: Sa'dī

DATE: 873 (1468/69)

COPYIST: 'Alī Ibn Muḥammad al-'Irāqī

LANGUAGE: Persian

DESCRIPTION: 12°; ff. 144, on Oriental paper; nasta'liq.

**CCCIV** [536]

TITLE: Gulistān

AUTHOR: [Sa'dī]

LANGUAGE: Persian

DESCRIPTION: Large 8°; ff. 70, garbled on both ends and with large lacunae in the text; nasta'liq.

**CCCV** [536-537]

TITLE: Commentary on Gulistān [Leiden III, p. 481]

AUTHOR: [Aḥmad] Sūdī [d. 1000/1591-92 or after 1006/1597-98; EI (Wicken)]

LANGUAGE: Persian – Turkish

DESCRIPTION: 4°; ff. 214, Oriental paper, not smooth; nasta'liq, not written with a cane but with a feather and with occidental ink.

CONTENT: Part of a commentary on Sa'dī's Gulistān that, according to a chronogram was completed on 3. Šafar 1004 (1594). Every single word is explained first, then whole parts are paraphrased in Turkish, and thus also interpreted. The commentary refutes former interpreters as Sham'ī, 'Alī-zāda and Surūrī.

INCIPIT: مریدی گفت پیریرا

**CCCVI** [537-538]

DESCRIPTION: Large 8°; ff. 92; nasta'liq.

LANGUAGE: Persian – Turkish – Arabic

CONTENT:

Ff. 1r – 2r various Persian and Turkish verses;

ff. 2v – 23r the Pand-nāma of 'Aṭṭār [ca. 540/1145-618/1221] [Rypka, 226-229; Enc.Ir. III, 20-25 (Reinert), p. 25 questioning the authenticity of the Pand-nāme];

ff. 23v – 25r Arabic prayers and Persian excerpts from the dīwān of 'Ubayd al-Zākānī [Rypka, 266-267];

ff. 25v – 44v the Pand-nāma of 'Aṭṭār [ca. 540/1145-618/1221] [Rypka, 226-229; Enc.Ir. III, 20-25 (Reinert), p. 25 questioning the authenticity of the Pand-nāme] translated into Turkish and rendered in verses by Maqālī by order of Bāyezid, son of Sulaymān I;

INCIPIT: کل برو دگانه ای عطار دهر. خوش مشام اولسوم ینه بازار دهر.

ff. 25v – 29r in the margins: continuation of excerpts from the dīwān of 'Ubayd [al-Zākānī; Rypka, 266-267];

ff. 45r – 59v more Persian verses of 'Ubayd [al-Zākānī; Rypka, 266-267], among them other Turkish ones ff. 50v – 52r; fol. 52v and further has a copy of 'Ubayd's [Rypka, 266-267] Hazaliyyāt, a work of unequalled wild amusement, often sinking from wickedness to indecency, e.g. in a satire encouraging masturbation in the name of the Dervishes;

ff. 60 r and v sotadic verses [meaning verses with an immoral content when read backwards], most probably being the continuation of what is superscribed fol. 59v in margins **هزل لا یدری** **فانله** joke of an unknown author;

ff. 59v – 67v

TITLE: Kitāb-e akhlāq al-ashrāf

AUTHOR: Niẓām al-Dīn ‘Ubayd al-Zākānī al-Qazwīnī [Rypka, 266-267]

CONTENT: A satirical little work in which the manners of the forebearers and the contemporary are opposed ironically.

INCIPIT: **شکرنا محصور وحمدنا محدود واجب الوجود را**

ff. 67v – 69v

TITLE: Kitāb-e doh faṣl ‘Ubayd [Rypka, 266-267]

CONTENT: A ten part book partly ridiculing and teaching contemporary people and manners while pretending to interpret and define Arabic and Persian words.

INCIPIT: **شکر وثنا حضرت خالق را جل ذکره که الخ**

ff. 69v – 72r The same author’s satire on the people of Qazwīn, Shīrāz, Isbahān, Kāshān and Qumm.

ff. 72r – 78r

TITLE: Risāla-ye dilkushā

CONTENT: The same author. This book collects Arabic jokes in the first part and Persian ones in the second.

INCIPIT: **الحمد لله على نعمه ومننه ونواله وافضاله**

ff. 76r – 77r Some Arabic, Turkish and Persian poems are intermixed.

ff. 78r – 79r

TITLE: Kitāb-e ṣad pand ‘Ubayd [Rypka, 266-267]

CONTENT: Another one of ‘Ubayd’s books, in which he ridicules the degenerated manners of the Dervishes, but it is incomplete as the scribe’s note at the end suggests.

INCIPIT: **الحمد لله على نعمته ونواله, ومنته ونواله**

ff. 79v – 82r

TITLE: Kitāb nawādir al-amthāl

CONTENT: The same author’s book on proverbs and sayings, dedicated to the Vizier ‘Alā’ al-Dīn Muḥammad. Yet the book is incomplete.

INCIPIT: **الحمد لله المتنزه عن الابداد والامثال, المتفرد بالقدرة والجلال**

ff. 82v – 92v Turkish and Persian, on the last page some Arabic poems.

### **CCCVII** [538]

DESCRIPTION: 4°; ff. 281; first part nasta’līq, second dīwānī, third naskhī. The three parts are written separately by different hands and are garbled on both ends, then occasionally bound together.

LANGUAGE: Turkish – Persian – Arabic

1) ff. 1r – 39v

TITLE: Pand-nāma

AUTHOR: ‘Aṭṭār [ca. 540/1145-618/1221] [Rypka, 226-229; Enc.Ir. III, 20-25 (Reinert), p. 25 questioning the authenticity of the Pand-nāma]

CONTENT: The work is supplied with a Turkish verse-by-verse translation by Sham’ī [d. after 1012/1603-04].

INCIPIT: **وعملی حق ایچون اولاصلا ریا اولمیه**

2) ff. 40r – 268v

CONTENT: The Turkish epic of Sīdī Baṭṭāl, cf. codex CCLXXXIV.

3) ff. 269r – 280v

CONTENT: An Arabic book on the art of calculating nativities or casting horoscopes.

INCIPIT: بِخَدِّهَا وَاللَّهِ اعْلَم. الْوَجْهَ الثَّانِي مِنْ نَظَرِ الْمَرِيخِ إِلَيْهَا تَكُونُ امْرَأَةٌ شَقْرَاءٌ<sup>12</sup> الْلَوْنُ

**CCCVIII** [538]

TITLE: Dīwān

AUTHOR: Ḥāfīz

LANGUAGE: Persian

DESCRIPTION: Large 8°; ff. 165, Oriental paper; ta'liq.

CONTENT: The famous poems together with a usual appendix consisting of qīṭa', mathnawīyyāt, mukhammasāt, rubā'īyyāt.

**CCCIX** [538]

TITLE: Dīwān

AUTHOR: Ḥāfīz

DATE: Muḥarram 1013 (1604)

LANGUAGE: Persian

DESCRIPTION: Large 12°; ff. 169, Oriental paper; ta'liq.

CONTENT: Together with an appendix from fol. 160r onwards.

**CCCX** [538]

TITLE: Dīwān with a commentary

AUTHOR: Ḥāfīz/ Surūrī

DATE: Šafar 1016 (1607) in Albania or Istūlnī-Belgrad

COPYIST: Ḥasan Ibn Ibrāhīm al-Khaṭīb

LANGUAGE: Persian – Turkish

DESCRIPTION: Small 4°; ff. 318; naskhī.

CONTENT: Half of the Dīwān of Ḥāfīz together with a Turkish commentary and marginal notes by Surūrī; ff. 315v – 318v have excerpts from the History of Persian poets by Dawlat-shāh, comprised of verses of Jalāl al-Dīn Rūmī, Ḥāfīz, Jāmī and 'Alī-shīr.

**CCCXI** [538]

TITLE: Yūsuf wa-Zulaykhā

AUTHOR: Jāmī

DATE: Jumādā II 959 (1552) [handwritten correction in my copy of the catalogue for 939 (1533)]

COPYIST: Maqṣūd, called al-Wāyāb

LANGUAGE: Persian

DESCRIPTION: Small fol.; ff. 115, Oriental paper; nasta'liq.

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<sup>12</sup> Note this vulgar form instead of the correct شَقْرَاءُ.

**CCCXII** [538]

TITLE: Dīwān Ḥaḍrat Darwīshān

LANGUAGE: Persian

CONTENT: Besides the poems, the margins of ff. 7v – 71v have the same soothsaying device as CXCIV, 3a), just that here it is ascribed to Shihāb al-Dīn al-Suhrawardī.

**CCCXIII** [539]

TITLE: Muḥammadiyya [Leiden II, pp. 447-450]

AUTHOR: Yāzījī-ūghlū Muḥammad [d. 855/1451]

LANGUAGE: Turkish

DESCRIPTION: Fol.; ff. 7, fragmentary; naskhī.

INCIPIT first verse: **دخی مهدی جهانہ کلمشدر. روافض کرچه دوغدی دیمشدر**

**CCCXIV** [539]

TITLE: Muḥammadiyya [Leiden II, pp. 447-450]

AUTHOR: Yāzījī-ūghlū Muḥammad [d. 855/1451], revised by Darwīsh Yūsuf

LANGUAGE: Turkish

DESCRIPTION: Fol.; ff. 19, fragmentary; nasta'liq.

CONTENT: The poems accompanied by excerpts from some biography of Muḥammad, treating here the battle of Ḥudayba.

**CCCXV** [539-542]

DESCRIPTION: Small 4°; ff. 110, lost and damaged folios are substituted and restored throughout the text; naskhī.

LANGUAGE: Turkish

1) ff. 1v – 33r

TITLE: Kitāb-e mawlūd al-nabī

AUTHOR: Abū l-Khayr from **ابصالا**

CONTENT: Composed of different parts, like homework lectures, all ending in a praise of Muḥammad. One story sheds light on the festival of the Prophet's birthday: A very religious man in Baghdad had a Jewish neighbour, who was most hostile towards Muslims. On the prophet's birthday the Jew's wife asked her husband, what exactly their Muslim neighbours were celebrating. The Jew answered as if he was convinced of Muḥammad's prophethood of Muḥammad. The wife then inflamed in love to Muḥammad, and even saw him and his family in a dream. Thereafter she converted to Islam and also managed to convert her husband. From then on, both celebrated the birth of the Prophet with great passion. In another story (ff. 3v – 5v), told by the saint 'Alī Ibn Zayd, a poor widow buys food from her last money for the birthday of the Prophet and gives it away as alms.

INCIPIT: **الله آدیله سوزه بشلایالم. معرفت باغنده کل اشلایالم**

[1b)] ff. 33r – 37r

CONTENT: Story of Fāṭima's death and her burial next to her father, who is said to have stretched out his hands from his grave to receive her from 'Alī.

[1c)] ff. 37v – 39v

CONTENT: Three songs, the first for the birthday of the Prophet; the second treating the unbearable love of the Sufis for God; the third asking God for his favor.

2) ff. 40r – 49v

TITLE: داستان حبال دبه

CONTENT: Hībāl, a collector of firewood, had recently died, but has been called back to life by Jesus to tell the story of his death and afterlife in the grave, where he felt himself aging and lived in constant fear of the resurrection. The man has been lying dead already for 40 years just because he stole a single straw out of a straw bundle once to clean his teeth.

[2b)] fol. 50r

CONTENT: Versified prayer to Muḥammad by Darwīsh Yūnus.

3) ff. 50v – 67v

TITLE: داستان محمد حنیفی

CONTENT: After the death of Muḥammad, 'Alī sees him in a dream and is promised a child. He vows to call it Muḥammad Ḥanīfī. 'Alī awakes happily and tells Fāṭima of his dream, they have intercourse and Fāṭima gives birth to an outstandingly handsome boy, as promised. The child is named Muḥammad Ḥanīfa, whose childhood and education are first described, followed by a description of his heroic war efforts and his love to the daughter of the pagan lord Tābūt, Mīna Khātūn, that after adventurous events leads to the conversion of this lord and his entire tribe.

[3b)] ff. 68r – 70r

CONTENT: Ilāhiyyāt, i.e. songs.

4) ff. 70v – 83v

TITLE: کتاب غزای علی

CONTENT: Abū l-'Ashara, lord of the town Panhān, has 12 sons. Many of them are killed by 'Alī in battles. Therefore the lord sends out some head hunters to catch 'Alī, but the latter disguises himself, beats them in a wrestling fight and comes to Panhān as a hero. There he hears of the violent Christian king 'Ifīrīt, who is coming to take a daughter of Abū l-'Ashara by force. 'Alī now disguises himself as this daughter, kills 'Ifīrīt and his companions. Consequently Abū l-'Ashara converts to Islam, the people of Panhān either also convert, are subdued to Islamic law as Christians or killed as pagans.

[4b)] ff. 83v – 85r

CONTENT: Two ilāhiyyāt.

5) ff. 85v – 89r

TITLE: کتاب کسک باش

DATE: Muḥarram 1051 (1641)

COPYIST: Muṣṭafā

CONTENT: A once powerful man's cut-off head comes to Muḥammad and laments his fate, namely that he was chopped off by an evil demon. 'Alī then rushes out to kill the demon, frees 50 captured Muslims, among them the man's wives, and the body is reunited with its head.

6) ff. 89v – 94r

TITLE: Dāstān-e Jumjumah-ye Sulṭān (as the story is called in cod. Dresden 164, 8)

CONTENT: Story of a skull Jesus finds on a road, it tells him that he was once a powerful king, but is now destined to lie there because he had been worshipping idols. Jesus asks God to resurrect the man and after his revival he embraces Islam and lives 48 more years.



7) ff. 94r – 98v

CONTENT: A huge and destructive, fire-spitting dragon is threatening the people and has already killed many. Having heard of that, 'Alī, 'Umar, 'Uthmān and Abū Bakr are enraged and collect an army to kill it, but to their detriment they forget to fulfil their religious duties and neglect to say phrases like “bi-idhni llāh” or “in shā' Allāh”. At the first sight of the dragon, the troops flee and the four heroes fight it alone. God intervenes and orders 'Alī's famous sword, named Dhū l-fiqār, not to harm a single hair of the dragon. The sword then tells 'Alī of his shortcomings in praising God, whereupon he asks God's forgiveness and is after having been forgiven able to kill the dragon.

8) ff. 98v – 103r

CONTENT: Story of Muḥammad's own son Ibrāhīm. When the boy is 14 years old, the angel of death comes to Muḥammad and gives him two options: either to let his son live and prosper, or to let his community become victorious. Muḥammad chooses to sacrifice his son for the greater good.

[8b)] ff. 103v – 110r

CONTENT: Songs and poems for different occasions and topics, the pilgrimage, the birthday of the Prophet, describing the beauty and majesty of Mekka and the Ka'ba; and a narration of how Muḥammad bade farewell to his family, friends and community.

### CCCXVI [542]

TITLE: Kitāb-e mawlūd al-nabī (cf. CCCXV, 1)

LANGUAGE: Turkish

DESCRIPTION: Small 4°; ff. 39; naskhī.

CONTENT: The same work as in the preceding codex, only the beginning is different.

INCIPIT: الله آدين ذكر ايده لوم اولاً. واجب اولدر جمله اشده هر قولاً.

### CCCXVII [542]

DESCRIPTION: 12°; ff. 67; naskhī.

LANGUAGE: Turkish – Arabic – Persian

1) ff. 1v – 10r

CONTENT: Songs for the Ramaḍān, partly Turkish and Arabic.

2) ff. 11v – 35r

CONTENT: Liturgical material, like sermons and invocations.

3) ff. 35v – 42v

TITLE: Dar bayān naṣīḥat Gawāhī

CONTENT: A Turkish pand-nāma (a book of advice) by Gawāhī, in an abridged form as compendium. Added are a takhmīs, a prophetic tradition and a prayer.

INCIPIT: بنام پادشاه قادر پاك. خدائ انس وجان وارض وافلاك.

4) ff. 43v – 65v

TITLE: Kitāb-e mawlūd al-nabī

CONTENT: A work on the birth of the Prophet by Sulaymān, the beginning was copied by Abū l-Khayr from a book of the same topic. The following sections include some notes, prayers and verses.

DATE: 5. Dhū l-Ḥijja 999 (1591)

**CCCXVIII** [542]

TITLE: Ḥilyah-e nabī [Leiden III, pp. 707-708]

AUTHOR: Khāqānī [d. 1015/1606-07]

DATE: 8. Dhū l-Qa'da 1063 (1653) as is apparent from a chronogram, written in gold on both sides of the subscription.

COPYIST: 'Umar Lafzī

LANGUAGE: Turkish

DESCRIPTION: 12°; ff. 31; ta'līq.

**CCCXIX** [542-543]

TITLE: Gul wa-bulbul

AUTHOR: Faḍlī

LANGUAGE: Turkish

DESCRIPTION: Small 4°; ff. 53, garbled at beginning; ta'līq.

CONTENT: Following the text: on fol. 52v a Turkish verse; fol. 53v a list of the Ottoman Sultan's line of throne ascension by year from 'Uthmān up to Murād III.

COMMENTS: Fleischer offers some corrections in the catalogue to the edition and translation by Hammer (Pest and Leipzig, 1834).

**CCCXX** [543]

LANGUAGE: Turkish

DESCRIPTION: Large 8°; ff. 48; ta'līq.

[a] ff. 1v – 37v

AUTHOR: Bāqī [d. 1008/1600]

CONTENT: 21 qaṣīdas, with one exception, they are exactly the same qaṣīdas that Hammer discovered in a Viennese codex he writes about in his [Geschichte der Osmanischen Dichtkunst bis auf unsere Zeit. Pesth 1836-1838.], vol. II, p. 360.

[b] ff. 37v – 39v

TITLE: Haft-band

AUTHOR: Bāqī [d. 1008/1600]

CONTENT: Poem consisting of seven verses, the seventh is a qaṣīda or ghazal; the first six verses mourn the death of Sulaymān I, the seventh congratulates Salīm II to his throne ascension.

[c]

Fol. 44r dirge for the funeral of Ḥusayn, consisting of five verses all ending in the same hemistich; lacunas for headings are vacant throughout the text;

fol. 45v list of the presents Ibrāhīm, a vizier of Sulaymān I, offered the Sultan on some [holiday of] Bayrām and the honours he and his ministers were granted in return, among them the daughter of the Sultan.

**CCCXXI** [543]

TITLE: Khamsa

AUTHOR: Yaḥyā [Beg Duqakin-zāda (d. after 982/1574-75)]

DATE: 1018 (1609/10)

COPYIST: Shaʿbān Ibn Muẓaffar

LANGUAGE: Turkish

DESCRIPTION: 8°; ff. 59, some missing after 7 and 13; naskhī.

CONTENT: Instructions in Sufism, written in double verses; after an enemy passed away (most probably Rustum, Grand Vizier of Sulaymān the Magnificent), the author enjoys a ziʿāma fief and decides to write the present work on Sufi life based on verified sources; in the sabab-e taʿlīf-e kitāb he describes how he received the license to write about the higher spirit and mystical sciences: **خمسه ایچون ویردی اجازت بکا**.

INCIPIT: **خمسه تالیف یحیا رحمة الله علیه رحمة واسعة**

### **CCCXXII** [543-544]

TITLE: Dīwān

AUTHOR: Yaḥyā [Beg Duqakin-zāda (d. after 982/1574-75)]

LANGUAGE: Turkish

DESCRIPTION: Small fol.; ff. 59; neat taʿlīq written in brick-shaped ornaments sprinkled with gold

CONTENT: Ff. 56r – 58v Sāqī-nāma; ff. 58v – 59v qaṣīda celebrating the justice of Murād IV and his victories over the Persians; fol. 59v three chronograms.

INCIPIT: **بر دلده که عشقک اودی اوله پیدا. حاشاکه سوی یانمیه خاشاک آسا.**

### **CCCXXIII** [544]

DESCRIPTION: Large 8°; ff. 78; naskhī.

COPYIST: ʿUthmān Ibn Muḥammad al-Miṣrī

LANGUAGE: Turkish

1) ff. 1 – 75v

TITLE: Dīwān

AUTHOR: ʿAbd al-Karīm-zāda Rifdī al-Sirāʿī

2) ff. 75v – 77v

TITLE: Sanāʿī

AUTHOR: ʿAbd al-Bāqī al-Sīrūzī

### **CCCXXIV** [544]

TITLE: ʿIbrat-numā

AUTHOR: Shams al-Dīn [Aḥmad al-Siwāsī] or Shamsī [d. 1006/1597-98]

DATE: Rabīʿ I 1025 (1616)

COPYIST: Mūsā from Sīwās

LANGUAGE: Turkish

DESCRIPTION: Large 8°; ff. 168; naskhī.

CONTENT: The work consists of excerpts from ʿAṭṭār’s Ilāhī-nāma, completed in 984 (1576/77). First Murād III and his Grand Vizier Muḥammad Suqullī are praised, then follows ff. 6v – 8r a qaṣīda against the Shīʿa. The work itself consists of 100 stories, called ʿibar, the plot deals with a king, who vows to send out his sons on their own, to see which one will achieve the most in life and therefore inherit the throne. The evaluation is done in maqālāt, there are as many stories as there are sons. The last story is about a Jew who converts to Islam

and heads for Medina after the death of the Prophet, where he finds one of the prophet's vests. An epilogue tells about the author's upbringing and education in Sīwās, from where he traveled to 'Abd al-Majīd al-Shirwānī in search of knowledge. Following a custom of Sufi teachers, al-Shirwānī sells him in 963 (1555). The present work was written after the death of this teacher in Sīwās.

INCIPIT: نظر فلسك بو ترتيب و تقاليب. مراد اوزره درر جمله اساليب.

**CCCXXV** [544-545]

DESCRIPTION: 8°; ff. 186, Oriental paper, partly white, partly red; nasta'liq.

LANGUAGE: Turkish

[1] ff. 1v – 31v

TITLE: Faḍā'il-nāma

AUTHOR: Suhaylī al-Dimashqī

CONTENT: Description and praise of Damascus, written in the year 1008 (1599/1600) and dedicated to Sultan Muḥammad III; the faḍā'il al-Shām itself are divided as follows: a) on the name Shām, the borders of Syria, the sayings of the Prophet treating her, b) the verses of the Qur'ān and prophetic traditions on the praise of Damascus, c) on the Umayyad-mosque, al-Jāmi' al-Umawī, in Damascus, d) on the prophets and saints buried in Damascus, e) notable buildings and places in and around Damascus.

INCIPIT: ابتدأت التناء بسم الله. وهو الحى لا اله سواه.

2) ff. 34v – 140v

TITLE: Riyāḍ al-jinān

AUTHOR: Jinānī

CONTENT: Moral poem (treating justice of government and judiciary, certain aspects of the character, moral conduct and the love of God), consisting of 3552 verses imitating Niẓāmī and Jāmī, written in Bursa encouraged by its noble and learned men from 985 (1577) on and finished 986 (1579).

INCIPIT: بسم الله الرحمن الرحيم. كوه سر تاج كلام قدیم.

3) ff. 141v – 154v

TITLE: Bank wa-bāda

AUTHOR: [Maḥmad Ibn Sulaymān, known under his pen-name] Fuḍūlī [d. 963/1556; TürkDili 3, 249-258]

INCIPIT: ای ویرن بزم کایناته نسق. برقن جام عشقه نشأه حق. چون فضولی درر بنم لقبم. عجب اولمز کر اولمسه.

4) ff. 155r – 156r

CONTENT: A mathnawī-poem about the roads of a man to Sufi perfection.

INCIPIT: کل ای معنی سوزن فهم ایلینلر. معانی بحر نه طالب کیدنلر.

5) ff. 157v – 183r

TITLE: Pand-nāma

AUTHOR: al-'Aṭṭār [ca. 540/1145-618/1221] [Rypka, 226-229; Enc.Ir. III, 20-25 (Reinert), p. 25 questionong the authenticity of the Pand-nāma]

CONTENT: The famous book rendered into Turkish by Maqālī.

6) ff. 183v – 187r

CONTENT: Persian and Turkish verses.

**CCCXXVI** [545-546]

AUTHOR: 'Umar Daryā Beg

DATE: Muḥarram 1040 (1630)

COPYIST: Sha'bān Ibn Sulaymān

LANGUAGE: Turkish

CONTENT: On the town of Strigon (?), which was occupied by the Christians in 1595, and besieged by the Turks in 1605. The author was the city's Aghā, thus he gives a very detailed descriptions of the town's architecture and structure. Furthermore ff. 84r – 84v some additional notes on the wars in Hungary in the years 1074 and 1075 (1663 and 1664).

**CCCXXVII** [546-547]

DESCRIPTION: Small 4°; ff. 186; ta'liq and nasta'liq.

LANGUAGE: Turkish – Arabic – Persian

CONTENT: Various Turkish, Arabic and Persian verses and prose, collected by a man, who inscribed his name as Shaykh Muḥammad Mudarris-zāda on fol. 1r. Most noteworthy are the following pieces:

ff. 1v – 25r

TITLE: Gawhari-rāz

AUTHOR: Nau'ī [d. 1007/1599]

CONTENT: A Turkish poem, composed 965 (1557/58) on the two lovers 'Āshiq and Ma'shūq, symbolizing the union of the human soul with God in mystical love.

INCIPIT: **ايدہ لم وار ايکن مجال مقال. حمد معبود بی شبيهه ومثال.**

ff. 25v – 26v Philosophical thoughts in Turkish;

fol. 26v medical orders of Banādiq (**الحكيم بنادق**) for the Persian king Anūshirwān, rendered into an Arabic qaṣīda by Ibn Sinā;

ff. 27v – 50v Arabic poems with comments. Among them:

ff. 27v – 28v

TITLE: al-Khamriyya

AUTHOR: 'Umar Ibn al-Fāriḍ [577/1182-632/1235; GAL S I, 462]

ff. 29r – 32r the qaṣīda of al-Amālī and Nāṣir al-Dīn al-Iyāsī's poem in the same style and with the same topic;

ff. 32v – 35r the Lāmiyyat al-'Ajam [by al-Ḥasan Ibn 'Alī al-Iṣfahānī al-Ṭuḡhrā'ī (453/1061-515/1121); GAL I, 247; S I, 439] with prefixed thoughts of al-Khalīl on the last consonants of poems;

ff. 35r – 38r

AUTHOR: Zayn al-Dīn 'Umar Ibn al-Wardī al-Ma'arrī

CONTENT: A qaṣīda of advices for his son in 77 double verses.

INCIPIT: **اعتزل ذکر الاغانى والغزل. وقل الفصل وجانب من هزل.**

ff. fol. 38v verses of Ṣadr al-Sharī'a and al-Ṣafī al-Ḥillī [677/1278-749/1349; GAL II, 159-160] as a memorizing aid for the metres and rhyme consonants;

ff. 39r – 50v

TITLE: al-Badī'iyya

AUTHOR: Ibn Ḥujja

CONTENT: A qaṣīda comprising 140 names and examples of all rhetorical and poetic figures in two double verses lauding Muḥammad [doubtlessly worked after the poem of the same name by Ṣafī al-Dīn al-Ḥillī (677/1278-749/1349); GAL II, 159-160]; with commentaries between the verses.

INCIPIT: لى فى ابتدا مدحكم يا عرب ذى سلم. براعة تستهلّ الدمع فى العلم.

DATE: 1077 (1666/67) in Ḥiṣārī Rūmīli

ff. 51r – 57r

[TITLE: Kitāb al-‘arūd]

AUTHOR: ‘Afīf al-Dīn Abū l-Jaysh Muḥammad Ibn Ibrāhīm al-Anṣārī al-Andalusī al-Naḥawī [d. 626/1229; GAL S I, 544]

CONTENT: Arabic commentary on metres, partly in verses and partly unbound, the latter maybe added by a commentator.

INCIPIT: اخبرنا الشيخ الامام العالم العامل رضى الدين بن ابى بكر بن خليل الخ

ff. 58r and v

AUTHOR: Ibn al-Ḥājib [after 570/1174 – 646/1249; GAL S II, 531]

CONTENT: Qaṣīda on the words with female gender but without female ending.

INCIPIT: نفسى الفداء لسائل وافانى. بمسائل فاحت كغصن البان

ff. 59r and v

AUTHOR: al-Fawrī

CONTENT: Turkish qaṣīda on Jurjānī’s [d. 471/1078] work on the hundred grammatical regents [al-‘awāmil al-mī’a; GAL I, 287] of Arabic.

INCIPIT: لازم اول حمد حق آدن درود مصطفى. بعده تكريم آل وصحب محبوب خدا.

ff. 60r – 63v

TITLE: Dar ‘ilm-e badī’

AUTHOR: Qiwām al-Dīn Ganjahwī (گنجھوی)

CONTENT: A Persian qaṣīda of 99 double-verses about 82 rhetorical and poetic figures.

INCIPIT: ای فلک را هوای قدر تو بار. وی ملک را ثنای صدر تو کار.

ff. 64r – 75v, 82v – 90v, 97v a Persian and Turkish anthology the collector and writer of which occasionally calls himself poetically Rif‘atī;

ff. 76r – 80v the Bank o bāda of Fuḍūlī [d. 963/1556; TürkDili 3, 249-258];

ff. 81r – 82v the same author’s witty epistle to Sulaymān I, garbled at the end. In it he asks for the letter, in which Sulaymān granted him a daily reward of nine Aspers from an endowment to be replaced by another letter, which the clerks of the court, who deem themselves higher than anyone else, can no longer ignore;

ff. 91r – 97r a Turkish letter of ‘Abd al-Efendī;

ff. 99r, 101v – 135v more letters from more authors;

ff. 97v 12 rhythms (مقام), 7 tones (بیدی آواز), composition structures (مرکبات);

ff. 98r and v shows the largest and most famous cities’ climatic position and distance in miles from Constantinople; many also indicate how many hours their longest and shortest day has etc.;

ff. 98v Arabic verses on the distances indicated by the following words: الباع, الميل, الفرسخ, الذراع, الصامت عن الحق, البريد, الشعرة من شعر البغل, الشعيرة, الاصبع, الزور. Also two Arabic sayings: كالمتكلم بالباطل وكاتم الشهادة كشاهد الزور; this means: He who does not speak out the truth is like a liar, and he who does not testify is like a false witness. And the other one of the Imam al-Shāfi‘ī: من كانت همته ما يدخل جوفه كانت قيمته ما يخرج منه; this means: Whoever is mainly concerned with what enters his stomach, his worth will be whatever come out again.

ff. 99r Abū l-Su‘ūd’s answer to the question if it was allowed for Sufis to dance in mosques, other praying houses or convents. He cautiously answers: The knowledge of God is a never ending ocean and its shore is the law. We are but standing on that shore, the teachers of the Sufis, though, are the divers of this ocean; therefore we shall not argue with them;

ff. 124r Muḥammad al-Ma‘dhūn al-Wānī’s condemnation of the use of narcotics;

fol. 124v a condemnation of Aḥmad Sanā‘ī by Ḥasan al-Mudarris; the defendant is said to have claimed prophethood for himself while insulting and denigrating other prophets. For

example, in a dispute with someone of the 'ulamā', he changed the qur'ānic letters **یس** (یس) to interpret them as his name **سنایی**. From the 20,000 verses partly treating God, partly belittling the prophets, the following example is given:

**دور محمد کچوبن حالیا. سلطنتی احمده ویردی خدا. احمد مرسل بنم الله بیلور. آیت منزل بنم الله بیلور. احمد مختار ممجد بنم. افضل تفضیل محمد بنم.**

ff. 133r – 134v Turkish ghazals by Nā'ilī;

ff. 135v – 136r chronograms;

ff. 136v – 181r Eight sāqī-nāma, four Turkish (ff. 136v – 166v by Riyādī, ff. 167r – 168r by Nafī, ff. 168r and v by Ṭistī, ff. 169r – 171v by Jam'ī) and four Persian (ff. 174r – 175v Anonymous beginning **کدامست جام جم وجم**, ff. 176r – 177v by 'Umīdī, ff. 178r – 179r by Narkasī, ff. 179r – 181r by Ḥaydarī);

ff. 181r – 186r miscellaneous notes, among them about the seven regions (aqālīm) and the seven planets attributed to them respectively: e.g. China and Jupiter, Turkey and Mars and so on.

### **CCCXXVIII** [547-548]

DESCRIPTION: Small 4°; ff. 40; nasta'līq and naskhī.

LANGUAGE: Turkish

CONTENT: Ff. 1r – 26v Ilāhiyyāt or songs, written by the following authors: Ashraf-ūghlū Rūmī, Hudā'ī, Yūnus Imram or Emre; Fikrī, Dhākīrī, Ḍa'īfī, Sa'dī, 'Adlī;

ff. 27r – 40r miscellaneous poetic and prose texts, among them fol. 29 Ghurra-nāma, on the weekdays each month starts with;

DATE: 3. Sha'bān 1077 (1667)

ff. 30v – 31v poems on real moral perfection;

fol. 32r on theosophy ('irfān), divine love (maḥabbat), access to God and the observing His attributes (wuṣūl wa-mushāhada), excerpts from the book Takmilat al-ṭarīqa;

ff. 32v – 33v excerpts from a medical book on driving out certain diseases and letting the beard grow; also on hours considered to bring luck or misfortune;

fol. 39v a list of how many grenades were thrown and how much gunpowder was fired, when the Christians besieged Buda 48 days, also the number of stones hurled into the city by their catapults.

### **CCCXXIX** [548]

DESCRIPTION: Small 4°; ff. 42; dīwānī-naskhī.

LANGUAGE: Turkish

CONTENT:

Ff. 1v – 4r a poem or beginning of a greater poem in praise of Muḥammad, by Zāhirī;

INCIPIT: **رحیما دادکرا حی توانای قدیم. کریم پادشها خالق شاهانی عظیم.**

ff. 4r – 4v Tarjī'-e band of the same author, being a paraenetic poem;

ff. 5r – 10r ghazels of the same author;

fol. 10v two Persian ghazels of Nādirī and Jalāl al-Dīn Rūmī, also a Persian rubā'ī;

ff. 11r – 11v Baḥr ṭawīl poem of the same author, indicating the metre in its title;

ff. 12v – 14v Tawārīkh-e Nidhārī, a versified history of the Ottomans up to Muḥammad IV, to whom it is dedicated in the year 1066 (1655/56);

INCIPIT: **بحمد الله جهانه شامل اولدی لطف یزدانی. که جای راحت خلق ایتدی ظل آل عثمانی.**

ff. 15r – 19r poems of Mashāmī, 'Ulwī, Ramzī, Jawrī, Naqshī, Imrī, outstanding among them Ramzī's qaṣīda on the death of Qayā Sulṭāna, the daughter of Murād IV, in 1068 (1657/58);

ff. 17v intermixed are Asrār 'ajāyib, recipes to make invisible ink, ink resembling golden ink, and on liquids to delete script;

ff. 19v – 30v examples of letters;

ff. 30v – 42v poems of Wahbī, Shukrī, Rushdī, Naf'ī (ff. 34v – 35r his Sāqī-nāma), 'Ulwī, Ādharī, Balīghī, Bāqī (ff. 39v – 40r his wheat-qaṣīda, i.e. first two stanzas and all verses ending on sunbul), Rindī, Imrī, Muḥibbī (i.e. Sulaymān I), Murādī (i.e. Murād III), Shamsī (translator of Murādī into takhmīsāt).

### CCCXXX [548-549]

DESCRIPTION: Large 8°; ff. 206; naskhī

LANGUAGE: Turkish

1) ff. 1v – 61r

CONTENT: The story of the lovers Yūsuf and Zulaykha in simple prose and rude verses.

INCIPIT: بسملیله بشلیلم سوزه بز. بر حکایت ایدلوم بز ای عزیز.

2) ff. 62r – 73r

CONTENT: Story of Qanbar, mixed of prose and verses. Qanbar, son of a merchant, was stolen from his father in early years, and found under a tree by a farmer. He was educated together with the farmer's daughter Arzu as a son. Love between Arzu and Qanbar arises already in school, but because they deem themselves siblings, they never live their love. Once they find out about their true relation, they openly admit that they have fallen in love, but are soon divided by fate. They beg God to die and are buried together in one grave by order of the Mufti.

DATE: 1088 (1677/78) copied from a codex written in 999 (1590/91)

INCIPIT: راویلر شوپله روایت ایدرلر کم زمان قدیمده بر بازارکان باشی واریدی

3) ff. 74v – 104r

TITLE: Hikāyat-e Taqyānūs

CONTENT: Story of the Seven Sleepers, like in CXCI it takes the form of a question from the Jews to Muḥammad to test his prophethood.

INCIPIT: راویان اخبار وناقلان اسرار روایت ایدرلر کم یهودیلر دانشمندلرندن بر نچه سی جمع اولوب الخ

4) ff. 104v – 206v

TITLE: Hikāyat-e qirq wazīr [apparently another recension in Leiden II, p. 123, with literature]

CONTENT: A shorter and older recension of the same text as codex Dresden 245.

INCIPIT: وبعده بو کتاب عربی داندن احمد مصری سلطان عصریچون ترجمه ایلمش کم بو کتابه اربعین صباح و مسا درلر مش، تواریخ ملوکده کتورمشلر کم عجم مملکتنده بر اولو پادیشاه واریدی الخ

[4b)] fol. 206v

CONTENT: Verses, usually used for subscribing books.

[4c)] fol. 207r

CONTENT: Some events of the years 1078 – 1095 A.H., ordered in a way that they appear to be chapters of a historical work.



**CCCXXXI** [549]

DESCRIPTION: Small 4°; ff. 150; dīwānī-naskhī.

LANGUAGE: mostly Turkish

CONTENT: A collection of Sufic poetry from the Mevlevi order with names of the authors, among them:

ff. 32r – 32v Arabic mathnawī on the mystical union with God;

ff. 33r – 34v the creation and the nature of God, written forwards and backwards taking turns;

ff. 65r and 98r two alphabetical qaṣīdas of Nasīmī;

ff. 42r – 47v Rawḍat al-tawḥīd, long dogmatic and ethic mathnawī;

ff. 96r – 96v Duwāzdah, i.e. praise of the 12 Imams, of Sa'har Abdāl or Sa'harī.

Besides the poetry, the codex has:

ff. 6v – 8v Atalar sūzi, sayings of the forefathers and the old, i.e. proverbs and wisdoms of the Turks, ordered alphabetically but only reaching until the letter b;

ff. 9v – 12r sayings of the Sufīs;

ff. 12r – 25r Sufī interpretations of some verses of the Qur'ān and prophetic sayings, partly ascribed to 'Alī;

ff. 47r – 61r Risāla dar ma'rifat-e insān by Qādirī, Sufī commentary on man's nature and obligations;

ff. 103r – 103v commentary on 'Alī's saying: Anā al-nuqṭa taḥta al-bā', I am the dot under the [Arabic] letter B;

fol. 150r a ghazal in praise of Buda by Muḥammad Za'imī from Gula (كوله وی).

**CCCXXXII** [549]

DESCRIPTION: Large 8°; ff. 27; nasta'līq and naskhī.

LANGUAGE: Turkish

CONTENT:

Ff. 1r – 20r Sufic songs of Naqshī;

ff. 1r – 2r notes, among them Arabic and Persian;

ff. 20v – 25r Ḥikāyat-e qāḍī wa-dūzd, story of the judge of Rayy, moved by a wretched robber;

fol. 25v little story of a poet, repeatedly and unsuccessfully questioned by a king, always aptly answering with words from the Qur'ān;

fol. 26v Turkī, a love poem;

fol. 27v two verses on love.

**CCCXXXIII** [549]

DESCRIPTION: Wide 8°; ff. 6; dīwānī-naskhī.

LANGUAGE: Turkish

CONTENT: Ghazals of Sīrī, Khalīfī, Maqālī, Firāghī, Ghulwī, Mīrakī, Salīqī.

**CCCXXXIV** [549]

DESCRIPTION: 12°; ff. 49; naskhī.

LANGUAGE: Turkish

CONTENT: Ghazals and tarjī'āt of Surūrī, Shāhidī, Khalīlī, 'Alī, 'Āshiqī, Najātī, Yūnus, Naṣūḥī, Ḥayratī, Payāmī, Akhī, Yaḥyā, Dhīhnī, Nasīmī, 'Amrī, Khayālī, 'Ishratī, Ḥajī, Aḥmad; also on ff. 29r – 30r Persian works of Jalāl al-Dīn Rūmī.

### CCCXXXV

DESCRIPTION: 12°; ff. 106; nasta'liq.

LANGUAGE: Persian – Turkish – Arabic

CONTENT: Some Turkish and Persian verses of many poets written down inside the cover and on fol. 1r.

1) ff. 1v – 9r

AUTHOR: Mīr 'Alī Shīr or Nawā'ī [d. 906/1501; Rypka, 271]

CONTENT: Fourty sayings of the Prophet, each translated into two rhyming čaghataic [=old Uzbek] verses, with a prologue and an epilogue. The čaghataic words are written with red ink and supplemented with their equivalent in Ottoman Turkish on ff. 1v – 4r.

INCIPIT: **حمد انکا کلام خیر مآلی. قیلدی ایلکا رسولیدین ارسال.**

2) ff. 9r – 19r

CONTENT: 61 sayings of 'Alī, ordered alphabetically and each one rendered into two rhyming Persian double verses, by Jāmi'.

3) ff. 19v – 106v

CONTENT: Many Turkish and Persian poems as well as fragments of poems.

Beginning with a vigorous qaṣīda by Ibn Sīna on the corrupted morals of his contemporaries, his own virtues and education, the hatred he experienced in Herat and the vanity of friends.

INCIPIT: **منسوخ شد مروّت و معدوم شد وفا. وین هردو نام ماند چو سیمرغ وکیمیا.**

ff. 61v, 62r Persian verses of the mathnawī style, being a satire on women.

INCIPIT: **چاره نبود اهل شهوت را زرن. صحبت زن هست بیخ عمر کن.**

Added is a double verse of Firdawsī [329/940(?) - around 409/1018; Rypka, 155- 164; Enc.Ir.

IX, 514-523 (Khalegi-Motlagh)]; : **زن واژدها هردو در خاک به. جهان پاک ازین هردو ناپاک به.**

ff. 93v – 95v

TITLE: Gul-e ṣad-e barg

AUTHOR: Naw'ī

CONTENT: The rose of hundred petals, a Sufic poem.

Some prose texts intermingled:

fol. 1r Persian narration on the rubā'ī, meaning a verse of four hemistichs, that Abū l-'Abbās al-Qaṣṣāb received from the Prophet in a dream.

fol. 23v Story of Nizāmī 'Arūḍī [Rypka, 233-234] from Marakand of 'Umar Khayyāmī's [412/1021-2(?) - 515-6/1122(?)], who was such a wise Sufi that he could foretell the future, and of the rubā'ī in which Nīsābūrī, after his death in 517 (1123/24), forbids his mother in a dream to beg for mercy on his behalf.

ff. 72v – 77r Turkish excerpts from the book Rashḥa on Sufism and its proper terminology.

ff. 77v – 78r Arabic excerpts from al-Awwaliyyāt, on the first inventors and authors.

fol. 84v A Turkish letter of Nau'ī-zāda, the judge of Rustschuk, in which he congratulates some colleague on his recent acquisition of the post as judge of Adrianople.

ff. 85v – 89v, 91r – 92r, 96v – 97r Persian and some Arabic words with Turkish interpretation.

ff. 98v – 99v Honorific addresses and examples of letters, also two Arabic sayings.

### CCCXXXVI [550]

DESCRIPTION: Wide 4°; ff. 19; dīwānī-naskhī and dīwānī.

LANGUAGE: Turkish

CONTENT: Ff. 1r – 5r love songs and fragments of them;

ff. 6r – 18r letters;

ff. 19r – 19v Sufic songs.

**CCCXXXVII** [550]

AUTHOR: Ḥusayn Mazādi the Janissary

LANGUAGE: Turkish

DESCRIPTION: Wide 4°; ff. 132, naskhī.

CONTENT: Songs, apparently written in the age of Muḥammad IV, as judged by the abundant praise of this ruler and topics related to his time in many poems.

**CCCXXXVIII** [550]

TITLE: Ghazals

AUTHOR: Fiḡhānī, Bāqī, Salīmī, Firāqī, Shāhī, Ḥayratī, Dhātī, Ṣun'ī, Gadā'ī, Ṣāfī, Uṣūlī, Masīhī, 'Ahdī, Shamsī, Yatīmī, Rawānī, Dhihnī, Faḡlī, Fawrī, 'Ubaydī, Khāwirī, Ghazālī, Hudā'ī, Qiyāmī, 'Abdī, Ishāq, Ahlī, Āhī, Muḡibbī, Su'ūdī, Anīsī, Imrī, Farrūkhī, Khāyālī, Maqālī

DESCRIPTION: Wide 4°; ff. 71; nasta'liq, ta'liq, naskhī.

LANGUAGE: Turkish – Persian

**CCCXXXIX** [550]

DESCRIPTION: Wide 8°; ff. 79; different characters of script.

LANGUAGE: Persian – Turkish – Arabic

CONTENT:

ff. 1r – 8v Songs for the Ramaḡān in Arabic prose and Turkish verses.

ff. 9r – 25r Songs of Hudā', Dhākirī, Nūrī and Ibn Kamāl.

ff. 25v – 79r Different songs and fragments.

Intermingled are the following prose pieces:

ff. 37v – 38r Questions to be posed to a new Imām and the requested answers according to Abū Ḥanīfa.

ff. 49v – 50v Five magical instructions.

fol. 41r The writer of this codex names himself Aḡmad in a self-made qaṣīda and on fol. 69v presents a poem that he, Rūznāmagi-zāda, wrote in Dhū l-Ḥijja 1078 (1668).

**CCCXL** [550-551]

DESCRIPTION: Wide 8°; ff. 56; different characters.

LANGUAGE: Turkish

CONTENT: Various songs by 'Ulwī, Sham'ī, Firāqī, Yaqīnī (ff. 11v – 12v a mathnawī, showing the art of geomancy or raml on the authority of 'Alī), Siyāhī, Mamī-ūghlū (ff. 13v – 32v military songs on Ḥusayn Pāshā's victories on Crete), Dadam-ūghlū, Najātī, Aḡmad, Fuḡlī, Nasīmī, Uṣūlī, Sa'yī, Qabūlī, Khur-ūghlū.

**CCCXLI**

DESCRIPTION: Small wide 8°; ff. 49; naskhī and nasta'liq.

LANGUAGE: Turkish – Arabic

CONTENT:

ff. 1r – 12v Songs of Hudā'ī, Pīrī, Sinānī, Nūrī.



**CCCXLVII** [551]

DESCRIPTION: 8°; ff. 47; tight naskhī; marginal lines and points between the verses of the suras and between the prayers in gold, no pause signs, headings in white on golden background hemmed by blue lines.

LANGUAGE: Arabic – Turkish

CONTENT: Suras 18, 36, 44, 48, 55, 56, 67, 78, 97, 99, 100, 108, 110, 112, 113, 114; ff. 38v – 46r Arabic payers, partly with Turkish instructions and lexical explanations.

COMMENTS: A Turk, the former possessor of this book, notes on fol. 47r that he was born on 9. Sha'bān 1084 as the son of Ḥasan; whence Kehr renders it freely: "This very beautiful book has been written down AH 1084, AD 1674."

**CCCXLVIII** [551-552]

DESCRIPTION: 12°; ff. 33; naskhī.

LANGUAGE: Arabic – Turkish

CONTENT: Suras, dispersed all over the codex, 36, 21, 48 (written 1089/1678), 67, 78, 1, 113, 114, 112 and in the reverse order up to 101, 55, 2/285-286, some garbled; ff. 21r and v paraenetic Turkish poem to the heart of man by Nūrī; fol. 27r Turkish paraenetic verse; ff. 32v - 33r Arabic prayer to be joined with the reading of the Qur'ān.

**CCCXLIX** [552]

DESCRIPTION: 4°; ff. 130; mostly dīwānī-naskhī.

LANGUAGE: Turkish

CONTENT: Ff. 1r – 2r letters of different content;

ff. 3r – 78r part of a Qur'ān commentary, garbled at the beginning, treating sura 81, verse 7 till the end, then sura 1;

fol. 79v letter in siyāqa script;

fol. 80r prophetic tradition condemning the use of ḥashīsh and other narcotics;

ff. 106v – 129v compendium on Muslim religion, cut at the passage on the ceremonial washing;

fol. 130v miscellaneous notes.

**CCCL** [552]

DESCRIPTION: Large 8°; ff. 56; naskhī and nasta'liq.

LANGUAGE: Turkish – Arabic

CONTENT:

ff. 1v – 13r Turkish commentary on the power of certain invocations of God and suras;

ff. 13v – 15r Jawāb-e nāmeḥ-e Shah-zāde Sulṭān Muṣṭafā Khān, answering the letter of the Sultan concerning the provincial tribute, that there is neither money nor food available;

ff. 15v – 17v amulets concerning horses;

ff. 17v – 19r Arabic letters;

ff. 19r – 20v on the virtues of the agate ('aqīq);

ff. 21r – 22r Arabic protective prayer;

ff. 22r – 39r four Arabic prayers, the first conceived by Abū l-Su'ūd [896/1490-982/1574;

GAL I, 168; EI I, 152 (Schacht)];

ff. 40r – 44v prayers, medicine, magic;

ff. 45r – 54v excerpts from Su'ūdī's Arabic commentary on the Gulistān of Sa'dī [Rypka, 241-245] with intermingled magic, medicine, prayers and Turkish verses;

fol. 55r medical advices for the stomach;

ff. 56r and v the stations on the way from Constantinople to Belgrade.

### CCCLI [552]

TITLE: Kitāb daqā'iq al-akhbār

LANGUAGE: Turkish

CONTENT: Turkish translation of Kitāb aḥwāl al-qiyāma (cf. CXCII).

INCIPIT: الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا على الظالمين، خبرده كلمشدر كه حق  
تعالى جلّ وعلى بر اغاج يرتدى

## **Folds and single folios**

### CCCLII

CONTENT: Amulet, containing in naskhī: two magic seals; Arabic and Turkish Ḥilya-e sharīf; the poem al-Burda in ten parts; invocation of God.

### CCCLIII and CCCLIV

CONTENT: Two amulets written in naskhī, put in one box, the first one containing: Ḥilya-e sharīf in Arabic and Turkish; divine names; four magic seals; the poem al-Burda [by al-Būṣīrī (608/1211-694/1294); GAL I, 264] with sura 48 and a prayer written around it. This first amulet was written by a certain Aḥmad on 21. Rajab 1041 (1632). The second one contains: two magic seals; a number of prayers; cabbalistic words preventing 99 enemies from speaking evil.

### CCCLV

CONTENT: An amulet in naskhī containing 27 magic seals with Turkish instructions.

COPYIST: Andreas Acoluthus

### CCCLVI

CONTENT: Another amulet by the Orientalist written in naskhī, containing talismans, magic seals, prayers and in the margins sura 36 up to verse 60, sura 48, the verse of the throne, sura 36/61-83.

COPYIST: Andreas Acoluthus

### CCCLVII [552]

CONTENT: Two Turkish qaṣīdas, written in naskhī, in which Dalīlī, a maritime warrior, congratulates a captain for two things: First, for taking the Gulbank-e Khudā, a trireme vessel constructed 994 (1586) in Buda, with good omens from the dock and bringing it to Constantinople. Second, that he successfully followed the Danube into the ocean.

**CCCLVIII** [553]

CONTENT: Copy of a waqfiyya, written in naskhī, in which ‘Abd al-Karīm Ibn Ḥusām al-Dīn, preacher of the Mosque of Sulaymān in Constantinople, bequeaths some buildings in Rumelia to a pious purpose. The harmony of copy and original is corroborated by a judge.

**CCCLIX** [553]

CONTENT: Letter in the name of Murād III from the middle of Shawwāl 1002 (1594) to Sinān, the prefect of Temeşvar, written in naskhī, in which a certain Aḥmad-ūghlū is assigned to a tīmār worth 3000 Aspers yearly for his military success against the Christians in **پچکرک**.

**CCCLX** [553]

CONTENT: Letter in the name of Muḥammad IV, dated to Jumādā II 16<sup>th</sup> 1069 (1659) in Constantinople, to ‘Alī Pāshā, prefect of Yanowa, written in jarī, concerning the wages and funds of the military commanders of Yanowa.

**CCCLXI** [553]

CONTENT: Letter in the name of Muḥammad IV, dated 3. Dhū l-qa‘da 1079 (1669), written in jarī, in which the village **چکرسوه**, in the region **کدک** of the district **نواروو**, is transferred by way of zi‘āma from the deceased ‘Umar to his son Sayyid Ḥusayn.

**CCCLXII** [553]

CONTENT: Copy of a letter in the name of Muḥammad IV, written in dīwānī on 12. Rabī‘ II 1088 (1677), confirming the administration the endowments of Amīr Efendī ‘Abd al-Karīm, deceased preacher at the Mosque of Muḥammad Pāshā in Ishtib in Rumelia, to his successor Pīr Muḥammad Efendī. The harmony of copy and original is corroborated by a judge.

**CCCLXIII** [553]

CONTENT: Letter in the name of Muḥammad IV to the judge of Ishtib, at the beginning of Rajab 1088 (1677), written in dīwānī, concerning the same topic as CCCLXII.

**CCCLXIV** [553]

CONTENT: Letter in the name of Muḥammad IV, beginning of Dhū l-qa‘da 1088 (1677/78) to the governor of Rumelia and the judge of Sofia, concerning an accusation by Pīr Muḥammad (cf. the two preceding numbers) against embezzlement of the endowment’s money.

**CCCLXV** [553]

CONTENT: Letter in the name of Muḥammad IV, handed over in 1089 (1678/79) in Edirne, written in jarī, assigning a village Ḥall al-Lawz in the region Sāḥat ‘Alīl in the Syrian district Lajūn together with other tīmārs to a certain ‘Abdallāh, a military prefect.

**CCCLXVI** [553]

CONTENT: Letter in the name of Muḥammad IV, given Dhū l-qa'da 1093 (1682) in Edirne, written in dīwānī, confirming the administration of a field, the endowment of Shaykh Ḥamza, against competing claims.

**CCCLXVII** [553-554]

CONTENT: Decree, given 7. Dhū l-Ḥijja 1093 (1682), to the judge, magistrates, prefects, notables and fief holders of اغستوس, urging them to have the yearly duty of wheat ready to transport them to town.

**CCCLXVIII** [554]

CONTENT: Letter in the name of Muḥammad IV, given middle of Rabī' II 1095 (1684) in Edirne, giving the conquered village Marşalyq in Bulgaria as a fief to Aḥmad.

**CCCLXIX** [554]

CONTENT: Letter in the name of Muḥammad IV, from Rajab 10<sup>th</sup>, 1095 (1684) in Edirne, written in jarī, redelegating the tax farming of two tribes (جموكان and ماماری) to Shāh Čīn-ūghlū 'Uthmān after having been transferred to some Murād, due to his accusations.

**CCCLXX** [554]

CONTENT: Decree, given on Dhū l-Ḥijja 12<sup>th</sup>, 1096 (1685), written in dīwānī; the Sultan has heard, that men travelling through the territory of the town منجبه have forced the peasants to give free shelter, fodder and food for free. The judge and notables of the place are ordered to prevent this and the Sultan outlaws any forgiveness in this matter, irrespective of the perpetrator's merits.

**CCCLXXI** [554]

CONTENT: Copy of letters in the name of Muḥammad IV, given Şafar 12<sup>th</sup>, 1098 (1686) in Belgrad, in which the village مشادسوه (unclear reading) is transferred by way of zi'āma from the former fief holder 'Uthmān, who perished before Buda, to his son 'Alī. The authenticity of this copy is corroborated by a judge.

**CCCLXXII** [554]

CONTENT: Letter in the name of Muḥammad IV, presented on Rabī' I 25<sup>th</sup>, 1098 (1687) in Belgrad, written in dīwānī, informing the judge of Kratow about problems the tax administrator of Skopje had with the metalworkers of the region, urging swift action.

**CCCLXXIII** [554]

CONTENT: Letter in the name of Muḥammad IV, given Rabī' I 25<sup>th</sup>, 1098 (1687) in Belgrade, to the judge of Yadowa, of the same content as the preceding letter for Kratow.



**CCCLXXIV** [554]

CONTENT: Letter in the name of Muḥammad IV, given Rabī' I 25<sup>th</sup>, 1098 (1687) in Belgrade, written in dīwānī, concerning the right to collect the rice in قوچنه.

**CCCLXXV** [554]

CONTENT: Letter in the name of Muḥammad IV, given on Rabī' I 25<sup>th</sup>, 1098 (1687) in Belgrade, written in dīwānī, to the judge of Ishtib, commanding him to prevent the prefect of the district of Gustendil to collect the wine tax, of which office he had been removed.

**CCCLXXVI** [554]

CONTENT: Letter in the name of Muḥammad IV, dated to Jumādā II 21<sup>st</sup>, 1098 (1687) in Belgrad, to the Qadi of Dūnīja, the tax commissioner of Skopje, ordering him to collect the tax of two piasters from non-Muslim workers like it was done before, but which was opposed in that year by those people's masters.