



Manuscripta Orientalia I

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The earliest witness, copied during the author's lifetime from his lost autograph

1. **Al-Karabisi an-Nisaburi, Abu'l Muzaffar Jamal al-Islam As'ad ibn Muhammad ibn Husayn.**

Kitab al-furuq [The Book of Legal Distinctions].

Egypt or Syria, 11 Rabi' al-awwal 569 H
[= 20 October 1173 CE].

€ 120,000



The earliest surviving textual witness, copied during the author's lifetime from his lost autograph, of what is the first and still the most popular Hanafi text on legal distinctions: the "Kitab al-furuq" by Abu al-Muzaffar As'ad ibn Muhammad ibn al-Husayn al-Nisaburi al-Karabisi al-Hanafi (d. 1174/75). Composed in the 6th century AH, most likely in Samarkand, where the author was living at the time (cf. Saba, pp. 71, 204), this is the only text on furuq (legal distinctions) to have been composed in that century and is also important as the first work on the subject in the Hanafi Madhhab. Several manuscripts of it are preserved (Cairo, Dar al-Kutub, 292 fiqh hanafi, undated; Cairo, Dar al-Kutub, 293 fiqh hanafi, dated 622 H [1224/25 CE]; Istanbul, Süleymaniye Kütüphanesi, Fatih 2039, dated 776 H [1374/75 CE]; Istanbul, Süleymaniye Kütüphanesi, Carullah 821, 1007 H [1598/99 CE]).

The present manuscript is of major importance as the oldest surviving manuscript of this text. The colophon provides the date of completion of the copy, Sunday, 11th of the month of Rabi I 569 H (20 October 1173), as well as the name of the copyist, Muhammad b. Hibatallah b. Muhammad b. Hibatallah b. Ahmad b. Abi Jarada. The colophon further states that the copyist prepared the manuscript for his personal use by collating the text (balagha) against the autograph, which is not preserved for us.

The scribe can be identified as a calligrapher who belonged to a powerful family of Aleppine intellectuals, the Banu'l-Abi Jarada, a Sunni family of the Hanafi rite (cf. James, p. 354). While no other manuscript in his hand is known to survive, he is referenced in the oldest dated manuscript of al-Hariri's "Maqamat". This codex, which bears an ijaza of al-Hariri dated Sha'ban 504 H (February 1111 CE), belonged to his first cousin, the famous historian and jurist, Kamal al-Din Abu 'Umar b. Ahmad b. Abi Jarada, known as Ibn al-'Adim. A reading mark dated 17 Jumada II 604 H (8 January 1208 CE) attests to the presence of our scribe in Aleppo and to his involvement in the literate circles of the time (on the subject of the manuscript and the reading mark, see MacKay, p. 22). He is

later traced in Süleyman Müstakimzade's biographical dictionary of calligraphers, which states that Muhammad b. Hibatallah Abi Jarada was known to work in the manner of the great calligrapher Ibn al-Bawwab and copied an entire Qur'an during each month of Ramadan (Tuhfe-i hattatin [Istanbul, 1928], p. 464). He is said to have died in 628 H (1230/31 CE) at the age of 82.

DESCRIPTION: 4to (180 × 260 mm). Arabic manuscript on oriental paper. 190 leaves. 20 lines of unvocalized black naskh in black and occasional red ink. Numbering of quires partially preserved in the upper left corner, foliation and part of the claims subsequent to the copy, numerous marginal glosses. Book block stored loosely in later coloured paper boards with leather spine and fore-edge flap. Restored in the 19th century, notably the first leaf, with several remarginings and an added table of contents.

PROVENANCE: from the collection of Paul Lebaudy (1858–1937), with the bookplate of his library at the Château de Rosny “La Solitude”. The Château de Rosny is the former property of the Duchess of Berry.

REFERENCES: GAL I, 375 (464) & S I, 642. Cf. Elias G. Saba, Harmonizing Similarities. A History of Distinctions Literature in Islamic Law (Berlin, 2009). David James, “Qur’ans and Calligraphers of the Ayyubids and Zangids”, in: Robert Hillenbrand and Sylvia Auld (eds.), Ayyubid Jerusalem. The Holy City in Context, 1187–1250 (London 2009). Pierre Mackay, “Certificates of Transmission on a Manuscript of the Maqamat of Hariri (MS. Cairo, Adab 105)”, in Transactions of the American Philosophical Society NS 61, no. 4 (1971).

<https://inlibris.com/item/bn60702/>



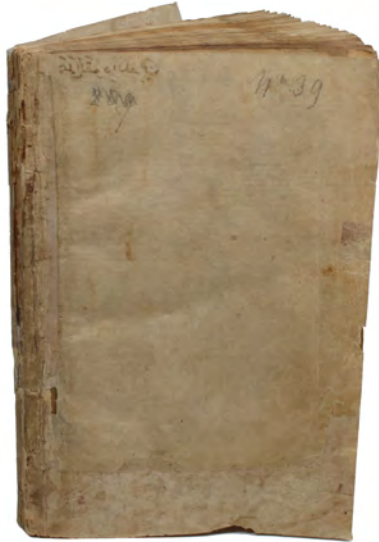
Timurid-period Sufi manuscript

2. 'Attar, Farid al-Din.

Mantiq al-Tayr [The Concourse of the Birds].

Shiraz, Persia, 818 H [= 1415 CE].

€ 40,000



An outstanding Timurid-period copy of the “Mantiq al-tair” by Farid al-Din ‘Attar (ca. 1142–1220), one of the most famous poets in Sufi literature who inspired the work of many later mystical poets. In this well-known allegorical story illustrating the quest for Sufism, the birds, which symbolize individual souls, set out in search of the “simurgh”, a mystical bird representing ultimate spiritual unity in the Divine.

The text, whose title is variously rendered in English as the “Language”, “Conference”, or “Concourse of the Birds”, was particularly popular at the court of the Timurids (1405–1507). This fine manuscript can be compared to another example, illustrated with eight miniatures and dated 858 AH (1445 CE), which was sold at Sotheby’s on 22 April 2015 (lot 122), as well as to another, dated 869 AH (1469 CE), sold at Christie’s, 5 October 2012 (lot 186). This earlier specimen was completed immediately after the appointment of Timur’s grandson Ibrahim Sultan as governor of the region. The colophon, which states the name of the scribe, Faridûn Ebn Farukhsha, as well as the year and place of production, is followed by three final pages which enumerate the lineage of the Sufi masters and give a table of contents.

DESCRIPTION: Small 8vo (120 × 175 mm). Persian manuscript on fine, polished oriental paper on ivory paper guards. 74 leaves. 4 columns, 17 lines of fine black nasta’liq, columns separated by black and gilt rules, all within green, yellow, black, gilt and blue borders. Headings in small gilt thuluth outlined in black, pages decorated throughout with palmettes and flowers. With an illuminated, polychrome frontispiece page showing a large mandorla of tendrils and flowers within a fleuronée border; beginning of text decorated with a finely illuminated title heading. Illuminated with 6 miniatures and 3 floral decorations. Contemporary simple paper wrappers, stored within a modern, custom-made white morocco case.

Some ink corrosion to rules and ornaments with old repaired loss to the frontispiece illustration. Occasional light waterstains, mainly confined to margins, and a few scattered smudges throughout, but generally very well preserved.

PROVENANCE: Old European shelfmark number (no. 39) to the upper cover.

<https://inlibris.com/item/bn60797/>



باز



Fifteenth century astronomical manuscript including an early map of the world

**3. Al-Nisaburi, al-Hasan ibn Muhammad
ibn al-Husayn Nizam al-Din al-A'raj.**

Tawdih al-Tadhkirah.

India, Dhul Hijjah 841 H [= May/June
1438 CE].

€ 35,000



An early 15th century Indian manuscript commentary (sharh), profusely illustrated with diagrams, on Naziraddin al-Tusi's "at-Tadhkira an-Nasiriya", a general outline of astronomy, originally written in Persian. It is composed by the Persian Sunni scholar Nizamaddin ibn Muhammad an-Nisapuri (d. 1328/29), who was known as a mathematician, astronomer, jurist, Qur'an exegete, and poet. His teacher Qutb al-Din al-Shirazi had himself been a student of al-Tusi's.

Drawn right above the chapter on the equator, the manuscript boasts an uncommon coloured map of the Arabic world centering on the Arabian Peninsula, with the Nile shown as a broad vertical blue shaft. The colophon states that the manuscript was copied by Mir Karim Bakhsh in Dhul Hijjah 841 H (summer 1438).

DESCRIPTION: Folio (250 × 310 mm). 316 pp. Arabic manuscript on paper, professionally restored throughout. Modern full calf binding.

Traces of extensive worming throughout; some restored edge defects but without loss to text; all leaves covered with Japanese paper on both sides for reinforcement.

PROVENANCE: With owner's seal, stamped on opening and closing page.

REFERENCES: GAL I, 511, VI, 40 b.

<https://inlibris.com/item/bn60484/>

Juz 19 of a mid-sixteenth century Chinese Qur'an

4. [Qur'an Juz'].

An illuminated Qur'an, Juz' XIX.

China, Safar 953 H [= April 1546 CE].

€ 85,000



Very early Qur'an Juz (one of thirty parts of varying lengths into which the Qur'an is divided) written in 16th century China.

Arab presence in China dates back as far as the first Caliphate: the Prophet's companion Sa'd ibn Abi Waqqas is traditionally credited with introducing Islam to China as ambassador in 650. Indeed, many major cities in China, such as Xi'an (or Chang'an, as it was known during the height of the Silk Road) and Beijing, boast a long and rich Muslim history. Qur'an sections written by Chinese Muslims show Chinese influence clearly in both the decoration and the script, which is derived from naskh. Juz' 19 begins with surah 25, al-Furqan (The Criterion), contains in full surah 26, ash-Shu'ara (The Poets), and closes with the beginning of surah 27, an-Naml (The Ant).

The colophon in red script on the recto of the last leaf states that the manuscript was "copied by Shams al-Din ibn Musa al-Sini in the month of Safar of the year 953 AH in the city of Yunnan, one of the Chinese cities which has been honoured and blessed by Islam".

DESCRIPTION: 4to (188 × 254 mm). Arabic manuscript on paper. 51 ff. Script in bold black sini, 5 lines within red rules, vowel markers in black and corrections in red, surah headers in red, illuminated double-page frontispiece 'Unwan decorated with geometrical and floral designs in gold and colours in a typical Yunnan style of mainly gold on a red ground highlighted with green and blue. 16th century full brown leather with fore-edge flap, prettily ruled and stamped in blind with Islamic and Chinese-influenced designs.

Binding rebaked and spine and endpapers professionally replaced; subtle paper repairs. An excellent example of the Islamic Chinese style of Qur'anic calligraphy and illumination.

PROVENANCE: Private UK collection formed in the 1960s and 1970s.

<https://inlibris.com/item/bn60480/>

وَقَالَ الَّذِينَ لَا يَرْجُونَ
لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا
الْمَلَائِكَةُ أَفَرَأَيْتَ إِنْ
نُزِّلَتْ

لَقَدْ اسْتَكْبَرُوا

لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ
وَعَتَوْا عَنَّا كِبِيرًا يَوْمَ
يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى

Influential Arabic handbook for medical students

5. **Ibn al-Nafis al-Qarashi, Ala'addin Abu 'I Hasan Ali / Ibn Sina (Avicenna).**

Kitab al-Mujaz fi al-Tibb [A Summary of Medicine].

[Central Asia, probably mid-16th century CE or later].

€ 18.000



Popular and influential mediaeval Arabic handbook for medical students by the great Damascus anatomist Ibn al-Nafis (1210-88). Long considered a commentary on Avicenna, this is now viewed by scholarship as an original work which also discusses Avicenna's ideas, and thus as "an independent book meant to be a handbook for medical students and practitioners, not as an epitome of Kitab Al-Qanun of Ibn Sina as thought by recent historians" (Abdel-Halim, 2008). One of the author's most widely received works, it provides a useful sum of medical knowledge to aspiring physicians of the mediaeval and early modern periods alike. It was still being copied centuries on from the death of Ibn al-Nafis, who is famous for first describing the pulmonary blood circulation, thereby anticipating by many centuries the efforts of William Harvey.

Not dated by the scribe, but one of the ownership dates on the first leaf is dated Shawwal 1100 AH (July/August 1689 CE), and the date of copying would be estimated around 950 AH, or possibly later.

DESCRIPTION: Tall 8vo (104 x 220 mm). Arabic manuscript on polished paper. (1), 185, (1) ff. Naskh script in black and occasional red ink, with catchwords and extensive marginal notes in a contemporary hand. 19th century leather, ruled and decoratively stamped in blind.

Covers lightly scuffed, interior shows marginal paper repairs and slight trimming to outermost marginal notes. The main text is clean and unmarred.

REFERENCES: GAL I, 493, 37, 2 & I, 457 (s. v. Ibn Sina). Rabie E. Abdel-Halim, "Contributions of Ibn Al-Nafis (1210-1288 AD) to the Progress of Medicine and Urology. A Study and Translations From his Medical Works", in: Saudi Medical Journal 29.1 (2008), pp. 13-22.

<https://inlibris.com/item/bn60511/>



بسم الله الرحمن الرحيم

الحمد لله الذي جعل العلم نوراً يضيء السالكين

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The Life of Tamerlane

6. Hatifi, 'Abdallah.

Timur-nama [The History of Timur].

Herat, Khorasan (Eastern Persia, now Afghanistan), 977 H [= 1569 CE].

€ 85,000



An elegantly executed Eastern Persian manuscript that chronicles the epic life and victories of one of history's most famous emperors and military leaders, Timur Leng (Tamerlane), from his birth near Samarqand in modern-day Uzbekistan in 1336. "Certainly the most famous of Hatefi's poems [... The work] extols Timur's deeds in accordance with the main works of Timurid historiography such as Sharaf-al-Din Yazdi's Zafar-nama [...]. Hatefi's Timur-nama became a model for subsequent poems. It certainly introduced a new genre which was developed further by Hatefi himself [...]. Written in 1498, the Timur-nama has been published twice in India (1869, 1958)" (Encyclopaedia Iranica XII, 55–57).

Abdallah Hatefi (Hatifi) was the nephew of 'Abd-al-Rahman Jami, one of the greatest Persian poets and composers of Sufi mystical works. The Timur-nama, modeled after Nizami's Iskandar-nama, appears to be his only completed work. The oldest extant copy was completed the year after Hatifi's death, 927 H (1521 CE), and was stored in the India Office Library.

Descended from the Mongol hordes of Genghis Khan, Timur participated in various military campaigns from a young age, and his victories quickly made him known as a highly skilled military leader. After a decade of internal political wrangling, he became ruler of the Timurid Empire in 1369. For the next 35 years, until his death in 1405, Timur continued to lead a number of great expeditions and wars; his conquests stretched as far west as Baghdad and the Black Sea, the shores of the Arabian Gulf, and far into modern Afghanistan and northwestern India; he took Herat, where this manuscript is written, in 1381. Timur began military campaigns against the Ottoman ruler Bayezid I and the Mamluks in Syria, as well as expeditions to Armenia and Georgia. His final campaign was in the winter of 1404, but he was stricken with fever and plague and died in February of the following year. His line continued through the glory of the Timurid period under his direct descendants, including Babur (1483–1531), the famous founder of the Mughal dynasty in India, who continued to rule until 1857.

A beautiful manuscript containing an illuminated headpiece of the greatest refinement; the illuminated border of the shamsah on fol. 1r. is a hallmark of Herati work.

DESCRIPTION: 4to (170 × 240 mm). Persian manuscript on polished paper. 137 (instead of 143) ff. (lacking ff. 97–102) in elegant black nasta'liq script, 14 lines, 2 columns. With an illuminated shamsa on fol. 1r (specifying the name of the sponsor Khawaja Nasir as well as the place and date of production) and an illuminated 'unwan headpiece on fol. 1v. Light brown full morocco with blindstamped borders, corners and central ornaments.

PROVENANCE: Arts of the Islamic World, Sotheby's, 5 April 2006, lot 30. Sam Fogg, 2009. Surrounding the shamsa are several stamped waqf seals and various inscriptions by previous owners; fol. 140v has an inscription by Muhammad Taqi Qarakuzlu, dated 1237 H (1821 CE).

<https://inlibris.com/item/bn59408/>



On astronomy and the planetary motions

7. Qutb al-Din Mahmud b. Mas'ud b. Muslih Al-Shirazi.

Al-Tuhfat al-Shahiyya fi'l Hay'ah [The Gift to the Shah on Astronomy].

Tabriz, Dhu'l-Hijja 991 H [= 1584/84 CE].

€ 65,000



An early, well-illustrated copy of the “Gift to the Shah on Astronomy”, by Qutb al-Din Mahmud b. Mas'ud b. Muslih Al-Shirazi (1236–1311), on astronomy and the planetary motions. Qutb al-Din al-Shirazi completed this work in 1285 in Sivas and dedicated it to Taj al-Din Mu'tazz bin Tahir, the vizier of Amir-Shah Muhammad bin al-Sadr al-Sa'id (cf. IRCICA, p. 668). The colophon states that this manuscript was copied by the scribe Muhammad 'Ali ibn Mahmud al-Tabrizi, and is dated Du-l-Hijja 991 AH (December 1583 or January 1584).

Qutb al-Din al-Shirazi was a prominent astronomer who worked under Nasir al-Din al-Tusi in the Maragha Observatory. Expanding on his teacher's work, Qutb al-Din al-Shirazi, who is considered al-Tusi's best student, improved the calculations of the movements of the planets, particularly those of Mercury. He was active at the courts of Ghazan Khan (1295–1304) and Öljaitü (1304–17). Having been driven away by a jealous al-Tusi, al-Shirazi turned to Turkey and then to Iran, where he founded a new astronomical observatory in Tabriz. Al-Shirazi's works on physics are known for his detailed explanation of the rainbow.

DESCRIPTION: 8vo (110 × 184 mm). Arabic manuscript on polished oriental paper. 314 leaves. 19 lines of black naskh script within gilt, black, and blue rules, important words and titles picked out in red. With a number of very fine astronomical diagrams; first leaf has pretty gilt and polychrome 'unwan headpiece. Some marginal glosses throughout. Bound in 18th century light brown morocco with blind-tooled borders.

Some waterstaining throughout; a few leaves show early repairs to marginal worming or remarginings (mainly at the beginning and end of the volume). Old ink notes to pastedowns.

REFERENCES: Cf. IRCICA, *Mathematicians, Astronomers and Other Scholars of Islamic Civilization and Their Works* (Istanbul, 2003), p. 668.

PROVENANCE: Christie's, London, October 2017, lot 102.

<https://inlibris.com/item/bn60800/>

والاستيفان في الاوج وفي الزرعان في المخصر لرسيم
المركز نحو كنه في وصوله الى الاوج والمخصص من بين شكل
اهل الجيا بعضيا يظن انه قطع ناقص ولا يكون اياه كيف



Arabic manuscript of the Sphaerics, with geometric astronomical diagrams

8. Theodosius of Bithynia.

Kitab al-ukar [Sphaerics].

Central Asia, Sha'ban 1000 H [= May/
June 1592 CE].

€ 35,000



A 16th century Arabic manuscript of the “Sphaerics” by the Greek astronomer and mathematician Theodosius of Bithynia (ca. 169–100 BCE). Unknown in the West during the Middle Ages, the “Sphaerics” proved instrumental in the restoration of Euclidean geometry to Western civilization when the book was brought back from the Islamic world during the crusades and translated from Arabic into Latin.

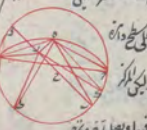
The text is decorated throughout with geometric diagrams drawn in red ink with a delicate and exacting hand. Each is labelled, and many are quite intricately detailed, showing the geometric qualities of the sphere and progress to astronomical diagrams exploring orbits and planetary movement. This present manuscript was copied by Muhammad Taqi bin Aqa Jalal al-Kilani, dated to Sha'ban 1000 H.

Bound with another astronomical treatise, in Persian, written on somewhat coarser paper stock. A fine piece in the history of mathematics.

DESCRIPTION: 8vo (116 × 180 mm). Arabic manuscript on paper. 52 pp. on 28 ff. of very fine polished paper (8 ff. on pink paper), complete. Meticulous naskh in black ink with occasional red; numerous diagrams in red in the margins and occasionally within the text itself. Bound with an astronomical treatise in Persian. 50 pp. Black ink with occasional red; several diagrams in red throughout the text. Altogether 59 ff. 18th century red morocco, ruled in gilt and stamped in blind, modern rebacking. Covers worn and rebacked, some dampstaining, otherwise very well preserved.

<https://inlibris.com/item/bn60516/>

10



Rare Arabic original text

9. Ibn Bakhtishu, Abu Said 'Ubayd Allah.

*Manafi' al-hayawan [On the
Usefulness of Animals].*

Medina, 16 or 17th century CE.

€ 85,000



Very prettily illustrated treatise on “the benefits of animals” composed in the 10th century by the Nestorian Abu Sa’id ibn Bakhtishu for the Abbasid Caliph al-Muttaqi (ruled 940–944), forming part of his larger work “Kitab al-Hawass mujarrab al-manafi’” (cf. Brockelmann). Derived from Aristotelian sources, it deals with the physical characteristics and organs of animals. The text was translated into Persian for the Ilkhanid ruler Ghazan Khan (reigned 1295–1304), and the Persian version is much more common than the Arabic original, preserved here. This early manuscript comprises the first of the work’s four discourses (“moqâla”). The detailed colour illustrations include various antlered animals, a goat, a cow, an elephant, a hare, a lion, a horse, a bear, a leopard, a rhinoceros, several fish (including an amphibious species), numerous birds, crabs, frogs, and insects. The colophon states this manuscript was copied by Abd al-Majid al-Kasi, in Medina, from an earlier one dated AH 700 (1300 CE).

Abu Said ‘Ubaidallah ibn Gibril ibn Bakhtishu (Bukhtyashu, Bohtyesu) was the last representative of a famous family of Nestorian physicians who had emigrated from Jundishapur to Baghdad in the eighth century. He is also known as the author of a manual dealing with philosophical terms used in medicine and of a treatise on lovesickness.

Treasured for their illustrations, manuscripts of “Manafi’ al-hayawan” were often cut up and dispersed, and complete volumes such as this one are rare. A few individual sheets from the Middle Ages are kept in the Metropolitan Museum of Art, New York (inv. 18.26.2 & 55.121.41), the Harvard Art Museum (inv. no. 1960.205), the Cleveland Museum of Art (inv. no. 1945.382.a), the Freer Gallery (inv. no. F1928.7), and the Pierpont Morgan Library, New York (M500).

DESCRIPTION: 4to (150 × 205 mm). 34 leaves. Arabic manuscript on polished cream coloured paper, 18 lines in black and occasional red ink, written space of 71 × 145 mm set within gilt jadval borders, black and blue rules, mounted within larger leaves; several marginal glosses. With a finely illuminated ‘unwan headpiece in polychrome and gilt and 71 gouache illustrations. Bound within full brown morocco with blindstamped cover designs.

REFERENCES: GAL I 483 (637).

<https://inlibris.com/item/bn60798/>

الصيدان يأمرون على قتل سمى برسم خروج الدم فليان انه قد قتلها فيض



فمن عند قال رسطاطليس لا منفذ في بنية اعضاءه الا انه حار وضار
فانفع لكل مروه ويضع تحت راسه في القلب القوة واذا سقط بها منع
انفخا في الانسان برد الدماغ وعلى الاعصاب الباردة في المري
ويبرد الحمشة اذا شرب باقل ويضع في الكبريت في العسل الباردة في البر
والدماغ ويضع من لبن الوهم والتمار **الحول على الحول** وهو



من

المنسج البري ما قد من الخواص نحو اصحاب الطباع ان الصباح يلقي
شاملي البحر فاذا حشره الاولاد لما وقع منها الى البحر صامح واما
وقع في البحر صار مسفقدا ويصعب بذكره نصف من الخواص الذين
والبحر من طليد اذا افاض انسان سببه الانسان الى الماء
السفقوا وان سبق السفقوا الى الماء مات المفقوض منه ومن البحر
من قاتلها طلب البحر فيفسد تقوى عليه على قاتلها فان حالت منه
من السفق قد جازا ذامع وشرب من ساقال اذ في بارة وسحق الكلى
الباردة واذا اكل لحمه قزم بما يقفون فيهم البحر والوداد **الحول على**
الطهور وتواصيا **الحاج** واما من الخواص من طليد كدكة شجاعه والغث
والكرم وكثرة الخلل والايقن بانه واحد بل يجمع اليه عدة من الحاج
لن من قلب داء ولا يورث احد من الاخرى يورث العيوب وخطئ
ورثه وجب **الحول** لا يحس الاولاد لمعه باوقات النهار والدجاج يخل
اصناف اهل وهو المشارف وكلام الاطباء في الهندى وهو اعظم وان
ومن السبى **الحول** الدجاج عند لطف الفم من سائر الطيور يخل
المنشيد وان طبع مع جاورس شربت مرة فقتل من الدرس طارا
وان طبع مع النمل والشرب السبق من البعيد ويضع من السموم **الحول**
الحسن يورث العضد يورث داء باطله **الحول** الدجاج دواء من كل سم
وفاغ الكلى اذا اضيف اليه حبة مسكة وفيه شراب وسق لامة قد عشت

من داخل الان على
من ثلث شدة في كبر
وعدو من شدة في كبر
من كبر في كبر
من كبر في كبر

“Looking at zebra is good for the eyesight”

**10. Ansari Shirazi, Ali ibn Husayn
[Zayn-e-Attar].**

*Ikhtiyarat-i Badi'i [Selections for
Badi'i].*

Central Asia, 1017 H [= 1608 CE].

€ 16.000



Very early 17th century manuscript of one of the most important books on diseases, pharmacology, and materia medica written in Persian in the Islamic era. Ansari Shirazi (1329-1403) was a famous physician of the Mughal period, serving as the personal physician to the Muzaffarid prince Sultan Jalal ud-Din Shah Shuja (1333-84), at whose court he would have known the poet Hafez. The title of the present work, “Selections for Badi’”, alludes to another important court personage: it is dedicated to the princess ‘Ismat al-Din Badi’ al-Jamal, possibly the wife of Shah Shuja’s father Mubariz al-Din Muhammad.

The work is divided into two sections, with descriptions of simple drugs listed alphabetically by name in the first section, and descriptions of compound drugs listed in sixteen chapters by type of preparation in the second. Widely popular, the book is considered a gem of Persian medical literature: indeed, scholars have claimed that “in the history of Persian medicine, the book ‘Ikhtiyarat Badi’i’ is considered the most important book written in Persian”, citing the large number of sources and remedies it provided the mediaeval reader, though some irrational fallacies are noted as well: “In three entries in *Ikhtiyarat Badi’i*, the author has illustrated some superstitious ideas, namely that ‘If the food is poisonous, and the weasel finds out, it will shout and its hair will stand on its end’ and says: ‘looking at zebra is good for the eyesight’” (Ghazi Sha’rbaf, 99). Among the simple drugs described in the opening section are the treatments derived from the sea slug known as “arnab bahri” (literally “sea hare”), whose ashes are declared useful for alopecia.

The colophon states the date of the copy, 1017 AH, as well as the name of the scribe, Muhammad Aziz.

DESCRIPTION: 8vo (148 x 236 mm). Persian manuscript on polished oriental wove paper. 315 ff. 21 lines of black and occasional red script. Bound in full 20th century brown leather, stamped in blind with oriental medallions and borders.

Paper browned evenly throughout, some brownstains and waterstains, occasional traces of worming, mainly confined to margins. First leaf rebacked.

REFERENCES: Cf. Javad Ghazi Sha'rbaf et al., "Introducing the Book Ikhti-yarat Badiiei: An Investigation Over its Importance in the Pharmacology of the Islamic Period", in: Journal of Research on History of Medicine 9.2 (2020), pp. 95-102.

<https://inlibris.com/item/bn60757/>



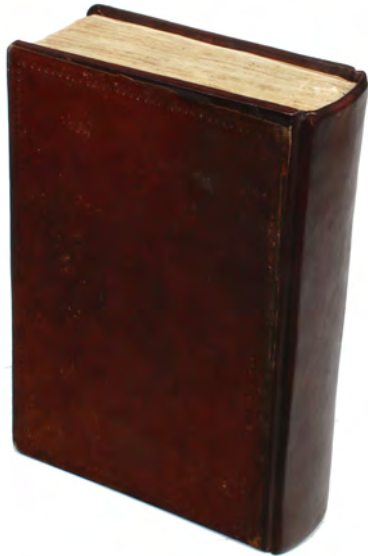
Seventeenth century mathematical commentary from Cairo

11. Al-Shinshawri, Baha al-Din Muhammad / Ibn Al-Ha'im, Ahmad ibn Muhammad.

Kitab al-Murshidah wa Sharhuh
[The Book of the Guide with its commentary].

Cairo, Ottoman Egypt, 18 Rabi II 1023 H
[= 28 May 1614 CE].

€ 35,000



Commentary on a work by the Egyptian mathematician Ahmad ibn Muhammad ibn al-Ha'im (ca. 1352–1412), the “Murshidat al-talib ila asna al-matalib fi ilm al-hisab” (“A student’s guide to the summit of learning on the science of mathematics”). Al-Ha'im is famous for his contributions to mathematics, especially in the field of early algebra. The author of the commentary, Baha al-Din Muhammad al-Shinshawri (d. 1590), finished this work in 1587. The present copy was completed by the scribes Abd al-Rahman bin Wali Allah and Shihab al-Din al-Wiqay al-Shinway al-Shafi' on Friday, the 18th of Rabi' al-Thani 1023 AH at Cairo's Al-Azhar Mosque in Ottoman Egypt.

The text incorporates several small mathematical charts as well as marginal calculations, which provide a key insight into the development of mathematical notation and visual organization in the early 17th century.

DESCRIPTION: 8vo (154 × 208 mm). Arabic manuscript on paper. 267 ff. (final 6 leaves are supplied in a 19th century hand). Naskh script in black and red, with many numerical charts and calculations in text and margins. Rebacked contemporary red morocco, ruled and stamped in blind.

Covers rebacked and spine replaced, along with final six leaves which were probably completed in western Asia in the 19th century. A few paper repairs and marginal wormholes, otherwise well-preserved.

REFERENCES: Cf. GAL II, 125.

PROVENANCE: Several small waqf stamps.

<https://inlibris.com/item/bn60469/>

والسنة باعتماد النقطة في الثالثة والمتوسطة بينهما الثانية
وهي مرتبة النقطة ثم اضرب الواحد في السبعة بسبعة
أي السبعة الحاصلة فوق الاثنين على الخط لاختلاف منزلتهما
لأن الواحد في الأولى والسبعة باعتبار النقطة في الخامسة
والمتوسطة بينهما الثالثة وهي مرتبة الاثنين وعلم الواحد
بما يؤذن بالفراغ من ضرب ثم اضرب الاثنين في الخمسة بعشرة
وصورتها صفر واحد فكان ينبغي إشارات المبدأ وهو الصفر
فوق الستة في فوق النقطة لكونها الوسطية ما كان لها
كانت تلك المرتبة مشغولة بالستة لم يجز إلى إشارات الصفر هذا
قال فاستغن بالستة عن إشارات الصفر في لانه علامة جلو
المنزلة وهي مشغولة بوضع العشرة لواحده فوق السبعة لثلاثة
فوق الاثنين ثم اضرب الاثنين في الستة لثلاثة في عشرين
وضع فوقهما أي الاثنين والستة الاثنين مبداء المائتين
تكون فوق الواحد المئتين فوق السبعة لثلاثة في عشرين
لثلاثة أي الاثنين والستة في المرتبة ثم وضع العشرة في
الائتين بصورة الواحد فوق النقطة لثلاثة بين الاثنين والثلاثة
ثم اضرب الاثنين في السبعة بأربعة عشر وضع الأربعة مبداء
فوق النقطة المتوسطة بينهما أيضا لثلاثة كما وضعت العشرة
بصورة الواحد فوقها فكون الأربعة فوق الواحد المئتين
على الخط

على الخط فوق النقطة ثم وضع العشرة بواحد فوق الثلاثة على
الخط وعلم الاثنين بما يؤذن بالفراغ من ضربها ثم اضرب الثلاثة
في الآخر السطر لثلاثة في كل من عدد السطر الأسفل منبذ
بالأول فالأول وضع خارج كل ضرب كما عرفت من ذلك فضع
الخارج ومبداء فوق المتوسطة أن اختلاف منزلتيه فوقهما
أن اتفقا لمجمع الخارجات فوق خط سمي يمكن الجواب كما
تقدم في طريق الجدول وذلك ما بين ألف وخمسة وأربعون
الف وخمسة وخمسة وستون وصورتها بعد العمل والوضع
والجمع هكذا ثم بعد فراغ المصنف رحمه الله
ما أورده ٧٩ من الضرب بغير تنقيح شرع في
الضرب بنصف ٩٠ لا تنقيح فقال وأما الضرب
بنصف تنقيح فعمله التربع وهو أي التربع ضرب العدد
عدد مساوية ليحصل المربع ويقال له المجذور ويقال المال
عند الجبرين وهو خارج ضرب العددين المتساويين وأما
لجذره فهو أحد ضلعي المربع وضع إذا أردت الضرب بنصف
تنقيح الضربين لثلاثة في سطر واجعل بين كل ضربين
من رتبة نقطة لما قدمته في الضرب بالنقطة وموقفي
لتصنيف مرتبة الضرب بانضمام العلامات أي النقطة إليها
ضع مرتبة الواحد ثم مد فوق أي السطر خطا يفتن به

المثبت على الخط

٨	٥	١	٩	٥
٧	٨			
١	٨			
٢	١	٩	٥	
٣				
٧	٠	٩	٥	

مثال الكتاب

٨	٥	١	٩	٥
٧	٨			
١	٨			
٢	١	٩	٥	
٣				
٧	٠	٩	٥	

Arabic manuscript of Euclid's Elements

12. Euclid / [Al-Tusi, Nasir al-Din Muhammad ibn Muhammad (transl.)].

Kitab tahrir usul li-Uqlidus.

[Elements]. Central Asia, 1063 H [= 1653 CE].

€ 22,000



A fine mid-17th century Arabic manuscript of Euclid's famous "Elements of Geometry", the "oldest mathematical textbook in the world still in common use today" (PMM). The translation is by the great Persian polymath Nasir ad-Din at-Tusi (1201–74), after whom the lunar crater "Nasireddin" is named. Written in Central Asia, this manuscript comprises fifteen books rather than the usual thirteen. Some of the marginal diagrams may have been added later.

DESCRIPTION: 4to (160 × 244 mm). Arabic manuscript on polished oriental paper. (252) pp., 21 lines, per extensum. Black ink with red underlinings and emphases. With numerous red ink diagrams in the text and margins. Contemporary blindstamped full calf, restored and spine rebacked.

Paper browned and somewhat mottled throughout, less so near the end of the volume. The restored binding uses the stamped original cover material.

REFERENCES: Cf. GAL I, 510, 23.

<https://inlibris.com/item/bn57394/>

A seventeenth century guide to Istanbul

13. [Istanbul].

Dhikr awsaf shahr Istanbul [Description of the City of Istanbul].

Ottoman Turkey, 1070 H [= 1659/60 CE].

€ 28,000



Historico-topographic description of the city of Istanbul, written and bound in an unusual tall chancery format. A fairly early example of the name “Istanbul” used as the common Turkish name of the time for Constantinople. Set out in four parts (pp. 71–159, 160–239, 240–295, 296–348), apparently lacking a 70-page first part but with the pretty lapislazuli and gilt ‘unwan headpiece preserved on the first page.

DESCRIPTION: Tall 8vo (110 × 298 mm). Ottoman Turkish manuscript on cream and yellow-hued polished laid paper. (2), 71–346 (instead of 348, lacking fols. 77–78: a total of 278 ff.). 49 lines of black and occasional red rīqā’ within red rules, but first bifolium within gilt borders with a pretty gilt and polychrome sarlowh, pasted in. Contemporary full morocco binding with gilt borders. Marbled pastedowns. Some brownstaining and waterstains throughout; occasional smudges.

PROVENANCE: A few old waqf stamps; ink ownership in the name of Haji Sulayman ibn ‘Abdi Efendi. A 20th century French description is pencilled to the front flyleaf.

<https://inlibris.com/item/bn60715/>

Four treatises on mathematics and astronomy

14. Baha' al-Din Muhammad ibn Husain al-'Amili.

A collection of four treatises in one volume on mathematics and astronomy.

Persia, second half of the 17th century CE.

€ 35,000



Baha' al-Din Muhammad ibn Husain al-'Amili (1547–1622) was an astronomer, mathematician and philosopher who was born in Baalbek, Lebanon and studied in Persia. He became Sheikh al-Islam under the Safavid Shah 'Abbas I (reigned 1587–1629) in Isfahan. The first treatise in the present collection is his “Khulasat al-hisab” (Essence of Arithmetics). The Arabic text was composed ca. 1600 CE and was dedicated to Prince Hamza, grandson of the Safavid Shah Tahmasp I (reigned 1524–75).

The second treatise, in Arabic, is entitled “Tashrih al-aflak” (Explanation of Celestial Spheres). The third treatise, in Persian, is entitled “Risalah fi'l-astrulabi” (Treatise on the Construction of the Astrolabe); the fourth treatise, in Arabic, is a super-commentary on Jaghmini's “Sharh al-haya”, itself a commentary on astronomy.

DESCRIPTION: 8vo (150 × 251 mm). Arabic (and Persian) manuscript on paper. 123 leaves. 19 lines, written in naskh script in black ink in more than one hand, some underlinings in red; some commentaries written diagonally in outer margins. Illustrated with numerous diagrams, mostly coloured, and one illuminated headpiece in colours and gold. Near-contemporary citron morocco with stamped central medallions of gilt leather onlay decorated with floral ornaments, doublures with gilt-painted central medallions incorporating intertwining floral and vegetal motifs on a dark green ground. Some minor mostly marginal dampstaining, occasional stains and small repairs.

PROVENANCE: from the property of Dr. Eugene L. Vigil (b. 1941), of Lynden, Washington, USA.

REFERENCES: GAL II, 546f. & S II, 595–597. Cf. also B. A. Rosenfeld & E. Ihsanoglu, *Mathematicians, Astronomers and Other Scholars of Islamic Civilisation and their Works (7th–19th C.)* (Istanbul, 2003), pp. 348–350, no. 1058.

<https://inlibris.com/item/bn60500/>

في هذه القطر غير المصنف و...
كل من المصنفين اوتوس من دائرة...
فقطا وهما كبر واصغر اوتوسان...
دائرة في مثلثي واعظم فخطي...
فاهل في اوتوس فخطي...
او مختلفا فقام الزاوية...
ان قامت والاعين...
في ثابت ولا تشبه...
كو الزنقة والاعين...
فيل عمن ومسدس...
الى العنق مهابم...
البعض باسم كالدعج...
الثلاثة فان احاط...
من الدوائر عظمه...
مساويان متوازيان...
بين محيطها على...
والعوايل بين...
والا فاما بله...
حيث لو ادور...
الاصلاح



فدائرة لقطر المصنف لها قطر غير المصنف و...
كل من المصنفين اوتوس من دائرة...
فقطا وهما كبر واصغر اوتوسان...
دائرة في مثلثي واعظم فخطي...
فاهل في اوتوس فخطي...
او مختلفا فقام الزاوية...
ان قامت والاعين...
في ثابت ولا تشبه...
كو الزنقة والاعين...
فيل عمن ومسدس...
الى العنق مهابم...
البعض باسم كالدعج...
الثلاثة فان احاط...
من الدوائر عظمه...
مساويان متوازيان...
بين محيطها على...
والعوايل بين...
والا فاما بله...
حيث لو ادور...
الاصلاح

فدائرة لقطر المصنف لها قطر غير المصنف و...
كل من المصنفين اوتوس من دائرة...
فقطا وهما كبر واصغر اوتوسان...
دائرة في مثلثي واعظم فخطي...
فاهل في اوتوس فخطي...
او مختلفا فقام الزاوية...
ان قامت والاعين...
في ثابت ولا تشبه...
كو الزنقة والاعين...
فيل عمن ومسدس...
الى العنق مهابم...
البعض باسم كالدعج...
الثلاثة فان احاط...
من الدوائر عظمه...
مساويان متوازيان...
بين محيطها على...
والعوايل بين...
والا فاما بله...
حيث لو ادور...
الاصلاح

ارما ناولي فاعيدوا الواصل بين مركزها والنقطتين...
بوازنها باليد مائة حروف ناقص حروف ناقص...
مصلحة فكلها من مثلها فلهذا اكثر الاصطلاحات المتداولة...
هذا الفن **الفصل الاول** في مساحة السطوح المستقيمة...
اما المثلث فقام الزاوية منه نصرت احد المحيطين...
ومنها نصرت العود الحنج منها على وترها ونصف الوتر...
وحاد الزاوية نصرت حنجها من ايقاعها على وترها...
بازرع اطول اضلاعها فان سادسها لاصل برجلها...
اورا فترجها اوتوس فلحاد ودليست حنج العود...
وعبر مجموع الاضلاع في ثنائياتها اوتوسه لاصل...
منها نصف الباقي هو نصف موقم العود...
الزاوية فهو العود فلهذا في نصف القاعدة...
مساحة متساوية لاضلاع نصرت ربع وترها...
جوابا واما الراجح فانه بعد اضلاعها...
نصف احد نصرت في كل اوتوسا في ذوات الاربعة...
مساحة نصرت ولعلها طرف خاصة لا...
فالسوس المثلث نصرت اوتوسا في...
مجموعها لاصل جوابا والواصل بين...
نصف ثلثات ونصرت الكتل ولعلها طرفا...
الاصلاح



The earliest known account of the pulmonary blood circulation

15. Ibn al-Nafis al-Qarashi, Ala'addin Abu 'I Hasan Ali / Ibn Sina (Avicenna).

Sharh Qurashi. Tashrih al-ad'a al-murakkabah min kitab al-Qanun [The Commentary of Qurashi. Anatomy of the Compound Organs from The Canon of Medicine].

Central Asia, 13 Sha'ban 1085 H [= 12 November 1674 CE].

€ 35,000



Rare and important 17th century manuscript of the most famous work of Ibn al-Nafis (1210–88), written at only twenty-nine years of age. Unlike the author's two other commentaries on Ibn Sina's Canon of Medicine, the "Sharh Qurashi" is extremely uncommon. The present part includes his most important contributions to medicine and anatomy: in describing the pulmonary blood circulation, he anticipated by many centuries the works of the 17th century scientists Marcello Malpighi and William Harvey.

Ibn al-Nafis "was the first person to challenge the long-held contention of the Galen School that blood could pass through the cardiac interventricular septum, and in keeping with this he believed that all the blood that reached the left ventricle passed through the lung. He also stated that there must be small communications or pores ('manafidh' in Arabic) between the pulmonary artery and vein" (West, 1877). In his commentary, "pulmonary circulation was described, for the first time, in much detail [...] this circulation was not described by Galen, and only Al-Akhawayni had provided some accurate details about it. He contradicted Galen's reports on the presence of a pathway of 'invisible pores' or a visible hole between the right and left cavities, and stated that blood moves to the lung through vena arteriosa (pulmonary arteries). There, it mixes with air and is filtered, then it moves back to the left cavity via the arteria venosa (pulmonary vein)" (Alghamdi, 1001). Many of al-Nafis's statements remain accurate to medical science today, making this work one of the most groundbreaking of its era.

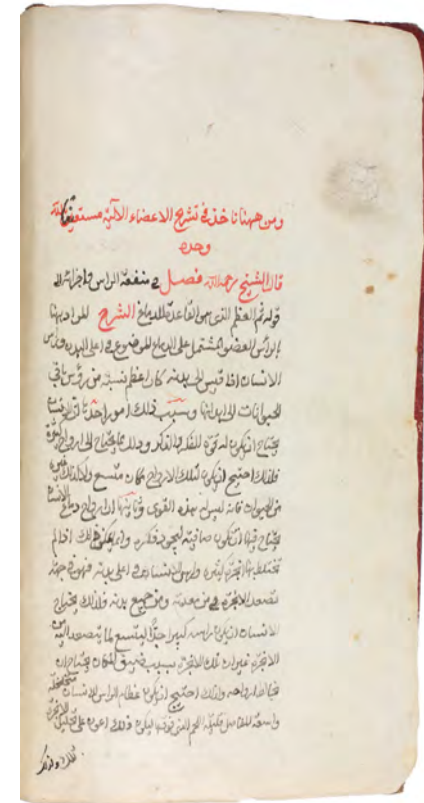
A well-preserved and highly unusual survival of a major text in the history of medicine during the Islamic Golden Age.

DESCRIPTION: 8vo (127 × 214 mm). Arabic manuscript on polished paper. 80 ff. Part 2 (of 2). Black and occasional red ink, with catchwords and a few marginal notes in a contemporary hand. 19th century limp red morocco.

Morocco binding somewhat rubbed and lightly soiled, with a few small closed tears to extremities. A tiny paper flaw in margin of f. 19 and old paper repair to edge of f. 53. Exterior leaves slightly browned and brittle, with some wear and soiling to edges.

REFERENCES: GAL I 493, 37, 7. M. Alghamdi et al., "An Untold Story: The Important Contributions of Muslim Scholars for the Understanding of Human Anatomy", *The Anatomical Record* 300 (2017), pp. 986–1008. J. B. West, "Ibn al-Nafis, the Pulmonary Circulation, and the Islamic Golden Age", in: *Journal of Applied Physiology* 105 (2008), pp. 1877–1880.

<https://inlibris.com/item/bn60510/>



Seventeenth century manuscript of the Shahnameh

16. Firdawsi, Abu'l-Qasim.

Shah Nameh [The Book of Kings].

Northern India, 9 Rabi I 1098 H [= 23
January 1687 CE].

€ 45,000



A finely illuminated 17th century manuscript of the monumental Persian national epic, “Shahnameh”. The copy begins with the so-called “Baysonqori preface” and the author’s satire on Sultan Mahmud, followed by the dynastic list of the Kings of Persia. This preliminary matter is followed by the text of the epic poem, including the history of Rustam and Zal (4th part) and the beginning of the reign of King Luhrasp (5th part).

The colophon reads: “Thus ends this manuscript, copied at the command of His Excellency Rabani, grandson of Sobhani. This copy of the Shahnama of Ferdowsi, compiled from documents in the possession of the scholars of history Nahif al-’Ebad ‘Anaytollah, son of Shah-Jahan Kheshti, and of Sheikh Farid Telmassah Kheshti, was completed on the 9th of the month of Rabi’ al-Awwal of the year 1098, during the 30th year of the reign of the victorious ruler Aurangzeb”.

DESCRIPTION: Small folio (186 × 288 mm). Persian manuscript on cream paper. 548 leaves. 4 columns, 27 lines of black nasta’liq script within green, gilt, and blue rules, titles picked out in red. With 5 pretty headpieces and 23 gouache illuminations, mostly half-page. Bound in near-contemporary wooden boards covered with Indian brocade silk.

A few old paper flaws and some worming (mainly near beginning and end), some of which has been repaired; first page rebaced (slight damage to the illuminated headpiece). The pretty brocade binding has been professionally restored.

PROVENANCE: from the collection of the French politician and agriculturalist Joseph Faure (1875–1944), who served of Senator of his native département Corrèze from 1921 until 1939; sold by his descendants in 2022.

<https://inlibris.com/item/bn60799/>

بنیاد خستگان مشک و زرد کبود
بنیاد زاری مشک و بر استود

[illegible]

Owned by an Armenian Christian living in Persia

17. [Evangelion].

Armenian Gospel Book.

Armenia, Iran or Anatolia, 17th or 18th century CE.

€ 75,000



Well preserved, uncommonly pretty Armenian Gospel manuscript with Persian provenance. The charming illumination is directly comparable to that of a religious manuscript in the National Library of Armenia, dated 1740 (Matenadaran 101, cf. Stone/Kouymjian/Lehmann, pp. 468f.). Although the style emerges as early as the 14th century and finds its full expression between the 15th and the 17th century (cf. *ibid.*, nos. 109, 121, 157 and 167), the colour palette, the details of the marginal palmettes and also the type of paper used place our manuscript in the early 18th century.

The numerous bird-shaped initials contribute to the complexity and luxurious effect of the illuminations. In the lower margin of the frontispiece showing an Evangelist, apparently St Matthew, an invocation inscribed in Persian (“in the name of the Father, the Son and the Holy Spirit”) suggests that the manuscript belonged to an Armenian from Iran. A Gospel Book in the collections of the Armenian Patriarchate in Istanbul shows the same arrangement of a painting of St Matthew illustrating the beginning of the text (APIP33).

DESCRIPTION: 8vo (120 × 162 mm). Armenian manuscript on polished laid paper. 261 leaves, 25 lines of Armenian calligraphy in black ink, 2 columns, capitals in red. With a full-page colour frontispiece illustration of an evangelist, 3 finely illuminated chapter heads, and numerous marginal illuminations, some in the form of birds. Later foliation in pencil. Contemporary full leather binding over wooden boards, lacking the metal applications formerly applied to the covers.

A few edge tears, chips and other flaws with a few minor instances of loss (fols. 14, 82, etc.); occasional light stains. Binding rubbed; fore-edge flap professionally repaired. A semé of holes in the upper cover (as well as few additional holes in the lower cover) gives evidence of a once-elaborate decoration of metal bosses that has not survived.

REFERENCES: Cf. Michael E. Stone / Dickran Kouymjian / Henning Lehmann, *Album of Armenian Paleography* (Copenhagen, 2002), no. 176, pp. 468 ff.

<https://inlibris.com/item/bn60733/>



بنام پدر و پسر و روح القدس یا که یسوع مسیح
 ایستادم من به نوشتن است مضمون دوزده رساله



Illustrated, dated and signed

18. [Prayer manuscript].

An Ottoman collection of prayers.

Ottoman Turkey, 1156 H [= 1743/44 CE].

€ 25,000



An uncommonly prettily illustrated Arabic collection of Quranic and other prayers, including Surah 6 (al-An'am, "The Cattle") and Surah 35 (Fatir, "The Originator"), as well as the famous "Dala'il al-khayrat" ("Waymarks of Benefits"), an extensive book of Sunni poems in praise of the Prophet Muhammad compiled by the Moroccan Sufi scholar Muhammad ibn Sulaiman al-Jazuli (807-870 H / 1405-1465 CE). Received throughout the Islamic world, it functioned as a kind of Muslim catechism.

The colophon states the date AH 1156 and the name of the scribe, Hafez Mehmet, known as Cakizadeh (?).

DESCRIPTION: 8vo (112 × 160 mm). Arabic manuscript on polished cream paper. 130 leaves, carefully numbered in red ink. 11 lines of elegant black naskh within gilt borders with generous marginal glosses, gilt and polychrome roundel verse markers, some words in gold or red. Several elaborate gilt and coloured headpieces and decorations, as well as two full-page miniatures of the holy cities of Mecca and Medina in gilt and polychrome. Contemporary brown morocco with fore-edge flap, tooled central medallion and corner spandrels enclosing arabesques.

Binding rubbed, extremities professionally repaired; old annotations to endpapers.

PROVENANCE: from the private collection of Michel E. Abemayor (1912–1975) of New York, the last descendant of an important Cairo dynasty of dealers in Egyptian antiquities, with his collection ticket to front pastedown.

<https://inlibris.com/item/bn60477/>



Undocumented work on chemistry

19. Jabir ibn Hayyan (Geber).

Al-Durrah al-Yatimah [The Orphan Pearl on the Precious Art of Chemistry].

No place (Syria?), 17 Rabi II 1169 H [= 20 Jan. 1756 CE].

€75.000



Undocumented work on chemistry and alchemy, highly important for being expressly attributed to Jabir ibn Hayyan, the elusive father of Arabic chemistry.

The manuscript's title reads, in full, "The orphan pearl in knowing the craft of precious chemistry, composed by the virtuous sage and complete teacher, the master of the men of this craft, Jabir ibn Hayyan al-Sufi, upon whom God may have mercy". The author states that he has written this book as a "brief and quick treatise" on the beneficial science of chemistry, divided into two Maqalahs (essays or treatises) of 12 chapters each. The first Maqalah is on the chemical "character" that combines the pillars of this science: making the "Great Red Water" (apparently an alchemical term); the recipe for making the special patina; managing the Large Door and its Crocus Martis (anhydrous ferrous sulphate, FeSO_4); on burning with a "strong" fire; rotting and fermentation; washing and cleaning; soaking and cooking; filtration; distillation; escalation; solidification; and preservation. The second Maqalah discusses "shortened processes": the distillation of water and the "spirit" (here referring to the so-called "body" between oil and water or the air between fire and water); the extraction of liquid; the extraction of the spirit of absinthe; the extraction of the spirit of the so-called "qurd"; the extraction of the spirit from a tartaric drink; the extraction of the spirit from seeds and their water; the extraction of the water from the "aqawiyah" (as referenced in Ibn Sina's Qanun); the extraction of the spirit of Elderberry gum; the extraction of the spirit of the stag's horn; the extraction of the water and spirit of honey; the extraction of the spirit of minerals; and the weight of gems and precious stones.

DESCRIPTION: 4to (169 x 238 mm). Arabic manuscript on paper. 25 pp. on 13 numbered ff. 17 lines of black naskh, occasional words picked out in red, on French laid paper, watermarked PB with three crescents, polished in the oriental style. Title set within rough double rules. Bound in contemporary full dark Morocco.

Margins ruled in blind diagonally for glosses. The polished paper is of contemporary Western, almost certainly French origin, bearing the three crescent moons that the French paper ordinance of 1739 required for paper destined for export to the Levant, as well as the initials of the paper-maker's name, as legally required in France since 1688 (cf. Churchill, *Watermarks in Paper* [Amsterdam, 1935], pp. 57f.). A short edge tear to most leaves and occasional light brownstaining to margins; upper cover slightly scuffed and marked, otherwise in excellent condition.

REFERENCES: For Jabir cf. GAL I, 241 (278).

<https://inlibris.com/item/bn60810/>



*The first Ottoman history of the Americas:
manuscript from the collection of the Earl of Guilford*

20. [Tarikh-i Hind-i gharbi].

Tarikh-i yeni dunya [History of the New World, or America and the Indies].

Turkish or Ottoman Balkans, Sha'ban
[11]84 H [= November/December 1770
CE].

€ 45,000



A complete 18th century manuscript of what is famously the first Ottoman history of America. Composed by an unidentified Turkish author in the 1580s, the work is also known as “Tarikh-i Hind-i gharbi” (“History of the West Indies”) and “Hadis-i nev”. It enjoyed great popularity throughout the 16th and 17th centuries and was printed by Ibrahim Müteferrika in 1730, making it the earliest book about the New World published in the Ottoman Empire. This text appears to be the principal source of information about the Americas circulating in the Ottoman Empire from the 16th to the 18th century.

An important text, in a copy with important provenance.

DESCRIPTION: 4to (146 × 211 mm). Ottoman Turkish manuscript. 284 ff. of polished laid paper. Black naskh with occasional red; 19 lines within red rules; gilt and illuminated sarlowh on first text page. Signed by the scribe Darwish ‘Ali. Early 19th century English binding with blind-tooled spine and fore-edge flap in the oriental style.

Binding somewhat rubbed at extremities; interior well preserved with wide margins.

PROVENANCE: from the library of Frederick North, Earl of Guilford (1766–1827), first British Governor of Ceylon, Philhellene and founder of the first university in modern Greece (his engraved bookplate on the front pastedown); annotated on the flyleaf: “A history of the new world, or America & the W. Indies, written in 1184 A.H.”. Old French catalogue entry, clipped and mounted on lower pastedown. The son of Lord North, Prime Minister under George III, Frederick North had travelled widely throughout the Mediterranean, visiting not only Greece and Italy, but also Constantinople and the Ottoman Empire, including Syria, Palestine, and Egypt. He gifted his large personal collection of printed books and manuscripts to the library of the university he created in Corfu. Counter to his wishes, after his death the books were transferred to his heir, George Holroyd, 2nd Earl of Sheffield (1802–76), who had the collection auctioned in London in seven sales held between 1828 and 1835; a substantial part was acquired by the British Museum and still rests in the British Library.

REFERENCES: Cf. T. D. Goodrich, *The Ottoman Turks and the New World* (Wiesbaden 1990). The same, “Tarihi-i Hind-i Garbi: An Ottoman Book on the New World,” in: *Journal of the American Oriental Society* 107.2 (April–June 1987), p. 317.

<https://inlibris.com/item/bn60714/>



بسم الله الرحمن الرحيم

ای سپهر افریده و انجم • نه ملک مدرک تو نه مردم
 کس از تو بدید و دود • باز هر دو جهان بکار تو
 زهری قادر فلک و حکیم علی الاطلاق که چاراضد
 عناصه و دو حرف ایل ترکیب • و نه قیاس فلک
 بی عباد و ستون شش روزه ترتیب ایلی ریاض
 قدر ندن صفحه افتاب بر کل تو بمار حکمت مآه
 منیرک نیلوفر کتاب که دهنده مسطور اولان
 شکل بلال هر آیین که منظور اول کمال قدر تدال
 و اختلافات فصول هر بید نهایت حکمت محمل
 استدل لاله شمس آن صافی که اذافر صبح او فلک
 جدی هر صورت و نقش نکار یافت • یک قطره
 از چار عطایش محاب بود یک شمع از شیان لطیف
 بهار یافت و رودی حساب حضرت رسالت
 انقباض روح پر فوخته و اصل اول که آسیاب
 چرخ آنک یوزی صوبه د و غنچه و غلغله لولک

آنک قد بالاسنه کوکدن اینستد شمس جمع
 افلاک چار غنی آنک مشکاف ضهرین یاقوت
 چشمه صبح صادق طینت پاک آسم سندن آخر
 کله افتاب مصدر نور هیبتند مشتق و بدتر
 امره امتنا لایک اشارتله ابکی شوق ایلدی
شمس هزاران آفرین اول ذات پاکه قدم بصدی
 جقوب فرق سما که انجمن قدر عالیدر فلکدن
 نوله کرسایه سی دوشیز سه خاکه و هر آل و اصفا
 احبابه که شاعر ماهر آنک صد بیان مفاهیر
 دیشدر اصحاب احمد کاتوم و وصفهم در
 کما فی الحسن تالعه ید هو به حتم البدیع و عرقه
 عندی و حقیق فی الهوی مسلک و فی باعت
 تسوید صحایفه اوراق و بادئ ترتیب و نظایف
 الحیاق بودر که بر مقتضای فص شریف سعادت
 نمون هل یستوی الذین یعلمون والذین لا یعلمون
معهده بصید و آمد مدید ای دی که روزگارک
 دست خیرند امان و بنبی بر شکیب سندن
 خالک بر زمان بولد فیه نقد عمر و سرمایه صحتی مثل
 علوم و معارف و فنون لطیفه خرج اید و ب

ای
 ک
 ک

Authentic North African legal epitome

21. Khalil ibn Ishaq al-Jundi.

Mukhtasar [Legal manual].

Northern Africa / Sahara region, 1778
CE.

€ 7,500



A good, authentic 18th century example of the North African “mukhtasar” (Muslim legal epitome) by Khalil ibn Ishaq al-Jundi (Sidi Khalil, d. ca. 1365), an Egyptian jurist of the Sunni Malikite school who taught in Medina and Cairo. His law code is one of the most famous examples of its kind and is still considered a standard legal reference manual by Muslims in North and West Africa. It was printed in 1878 under the title “Code Musulman”.

In Islamic law, a “mukhtasar” is a concise manual of legal treatises and shariah law, characterized by its clarity. Used since the Abbasid Caliphate, a mukhtasar allowed lawyers to learn quickly, avoiding the more voluminous legal texts.

DESCRIPTION: 4to (175 × 225 mm). Arabic manuscript on paper. 390 unbound leaves, complete. Two columns, 14–15 lines of Maghribi script in black and occasional red ink. Stored loosely in a contemporary full leather binding with fore-edge flap and simple stamped decoration, secured with a wrap-around leather strap.

Signs of extensive contemporary use; some waterstains and strong edge wear, chipping and tears, more extensive to first and last leaves. In all quite well preserved in the original North African leather wraparound binding.

<https://inlibris.com/item/bn60801/>

اللعان **بلا ب** وانما اللعان الرّوخ فبذ لا سيّد وان نكاحه جسّد
 اوقسوا الرّوخا اوزفا معا لما كبر ايمتهم الرّوخا
 ان يزر قد روجا بامد نكاحه وبسور اذ فبذ
 وحم للرّوخا ان ينفذ وللصّح ان امد بيمه
 وباللعان نفي ما وكذ ليست منه ولا لعقت
 الا ان امد على بها الشّبر « فاحق لما نكاح به انتقل »
 تد ايق حمله الدّسوه ا وان نكحت من بعد اوقعت ا
 وضع اوالشّو ومنهما مسجلا بالانكاح باللعان عجا
 كبر زرو وكد فبذ ان نكحتا بعد وضع وقعا
 او وضعت لاء لا ينفق نكاحا فبذ فف
 او كثر او حصل سنين ا ب بخصه فحكمه انتقل
 والعمل في سور اللعان نجفا ولو عل انتباهه نكاح فل
 الا ان انتبه له وز من سنين اشهر فبذ فمن
 او نفق بكون بوقت الحمل او دوجي لم ينج في الغسل

اذ ادخل

اولا عنه مثل فيّة على روج بارض غي مد نكاح
 وب لعان بقد جردا وحده خلب لم ينفق عهدها
 وان نكاحها الرّوخا فف مدعتا فيلها وكما سبق
 وعدي استبرأ بها فبذ على ملكي الخافه اوالنعيم
 او ينفذ وتلكا اقول حققها من لقيها الى جال
 واختار فف فاسم ان ينفذ ان كان يوم روي فف
 والرّوخا بعاده لا ينفذ عن غزله ولا الشّبر باحد
 من غزله وان نكاحا اسود ولا بالوطي دون جها ان نكاحا
 ولا عل وكما بلا نكاح ان كان اذ قبله ولم ينفذ
 ونكاحا اعرى حبل وبه رويته عده اذ افسح
 وان ينفذ رويته بعد نكاحا كما ان الشّبر بعد الولد
 الا ان اجد اللعان وقعا منها رويته عنه رويته
 وان ينفذ رويته بها فبذ واعلم النكاح وبه النكاح وحده
 كما ان اجد النكاح فبذ ان نكاحا فبذ فبذ

Commentary on the Qanunceh

22. [Ibn Sina (Avicenna)]. Al-Jaghmini al-Khwarizmi, Mahmud bin Muhammad bin Omar / Abd al-Fattah bin Syed Ismail al-Husaini al-Lahuri.

Sharh al-qanunchah al-Jaghmini
[Commentary on the Small Canon].

Likhi, Gujarat, India, Dhu'l-Qa'dah 1198
H [= September/October 1784 CE].

€ 35,000



Expansive Arabic commentary on the “Qanunchah” (“Qanunceh”, “Small Canon”) of Mahmud al-Jaghmini, the important Persian medical compendium based on Ibn Sina’s famous Arabic “Qanun”. Al-Jaghmini’s handbook of medicine was widely used at Eastern Persian schools as an introductory medical instruction manual for at least three centuries, but also found favour in India early. “One of the first works of medicine compiled in the Indian subcontinent was ‘Sharh ul Qanunchah’. It was authored by Syed Abul Fath bin Syed Ismail al-Husaini al-Lahori during the sixteenth century and was a commentary of the well-known ‘Qanunchah’ of Chaghmini” (Alam, p. 369). The present manuscript was copied by Muhammad Kayyal (?) in Dhul-Qidah 1198 H.

A prettily written 18th century manuscript specimen of this important 16th century Indian commentary on a principal medical text.

DESCRIPTION: Large 8vo (170 × 274 mm). Arabic manuscript on polished Indian laid paper. 328 leaves, 19 lines per extensum. Naskh script in black and occasional red ink; a few leaves of commentary loosely inserted. Contemporary full leather, spine rebacked, with oriental medaillon stamps to both covers. Frequent, early remarginings to edges; some brownstaining and a few waterstains. Binding professionally restored along extremities.

PROVENANCE: 19th century waqf stamps.

REFERENCES: Cf. Mumtaz Alam, “Shift to Arabic? Medical Literature and Writing During Medieval India”, in: Proceedings of the Indian History Congress 71 (2010/11), pp. 365–376.

<https://inlibris.com/item/bn60466/>

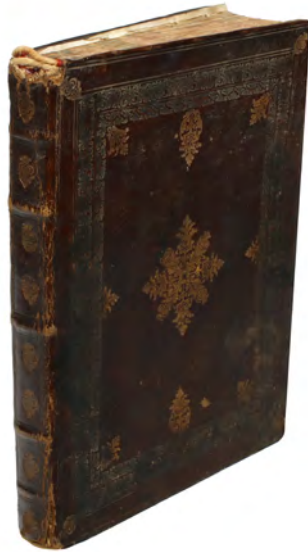
Strikingly illuminated manuscript in classical Armenian

23. Gregory of Narek / Origen of Alexandria / Arewelts'i, Vardan / Gregory of Tat'ew.

Four commentaries on King Solomon's Song of Songs.

Ejmiadzin, Armenia, 1787 CE.

€ 38,000



A striking and finely illuminated compilation of commentaries on the Song of Songs, written in classical Armenian by the scribe, clerk, and notary Yohan Vagharshapatets'i for the patron Yakob (Hagop) vardapet. While it is a valuable piece of art in its own right, one of the manuscript's previous owners, revealed by an inscription, was Prince Georgy Vasilyevich Obolensky (1826–86), an active prince who worked as a lawyer and held the rank of lieutenant general in the Imperial Russian Army.

The four commentaries herein are copied in a professional notrgir (notary) script with some bolorgir (minuscule) and erkat'agir (majuscule) throughout. The first commentary in this compilation is by the famous St Gregory of Narek (ca. 945–1003), beloved by Armenians for his Book of Lamentations, mystical prayers, poetry, hymns, homilies, and other works. His commentary on the Song of Songs, his earliest work, was written at the request of Prince Gurgun-Khachik Artsruni in 977. The second text is the Armenian translation of the Commentary written by Origen of Alexandria (ca. 185–253), the Greek theologian and ascetic. The third was penned in the 13th century by Vardan Arewelts'i (ca. 1200–71), scholar, educator, and vardapet (learned priest), best known for his History and Geography. The fourth and last commentary was composed by Gregory of Tat'ew (ca. 1344–1409), a renowned exegete, scholar, and teacher.

The influence of print technology is apparent in the manuscript, which mixes manuscript tradition and 18th century modernity. It includes a title-page, which is unusual in manuscripts but common in printed books, clearly showing the scribe and artist's knowledge of and exposure to books produced on a printing press. The floral decorations are unrelated to the text and are included to embellish the book. In the 17th to 18th centuries, such motifs become more prevalent in both late Armenian and Islamic manuscripts, and were possibly introduced through exposure to Western European printed herbal books – which in turn had been inspired hundreds of years previously by Arabic and Greek herbal manuscripts.

A beautiful example of the Armenian manuscript tradition.

DESCRIPTION: 4to (170 × 222 mm). Armenian manuscript on paper. (30 blank), 233 (instead of 235), (29 blank) pp., paginated in the original hand, lacking one leaf (pp. 7–8). 31 lines, 2 columns. Script in black and purple, columns ruled in purple. Illustrated with an illuminated headpiece and border on title-page, 5 further illustrated headers, 3 of which are illuminated, and 4 botanical paintings. Leading and terminal blanks have vertical rules in colours and gilt. Contemporary modified traditional Armenian binding, full leather stamped in blind and gilt, red silk pastedowns.

Covers lightly worn, binding delicate, a few minor stains.

<https://inlibris.com/item/bn59888/>



Granting protection to the followers of Jesus

24. Ashtiname.

Ashtiname of the Prophet Muhammad, for the Christians of Egypt.

Legal document certified by Isma'il, the Ottoman qadi of Egypt. Ottoman Egypt, 18th century CE.

€ 35,000

Almost unobtainably rare 18th century copy of the “Ashtiname” (Covenant), a charter granting protection and other privileges to the followers of Jesus, issued to the Christian monks of St Catherine’s Monastery, Sinai, by the Prophet Muhammad and dated Muharram of the year 2 of the Hegira. The Prophet assures Christians of the protection of their property as well as their places of worship, among other privileges, indeed exempting them from all “that which may disturb them; of the burdens which are paid by others as an oath of allegiance. They must not give anything of their income but that which pleases them; they must not be offended, or disturbed, or coerced or compelled. Their judges should not be changed or prevented from accomplishing their offices, nor the monks disturbed in exercising their religious order, or the people of seclusion be stopped from dwelling in their cells” (transl. by A. F. Haddad).

No more than a handful of copies exist of this famous document from the early history of Islam. While the authenticity of the text has been called into question by scholarship, the history of its reception over the centuries makes it an important and fascinating work. It has been argued that the “Ashtiname” is a resource for building bridges between Muslims and Christians; recently, it has served as the inspiration for The Covenants Initiative, which urges all Muslims to abide by the treaties and covenants that were concluded by Muhammad with the Christian communities of his time.

The supposed original document, which was given by the Prophet Muhammad to the monks of St Catherine’s Monastery in Sinai, was confiscated by Sultan Selim I during his campaign in Egypt and Syria in 1516/17. Subsequently, numerous copies were drawn up so as to renew the protection offered to Christians. Their authenticity is assured by the certification of a qadi, our document bearing the signature of the qadi of Egypt, a certain Isma'il, affixed by way of a seal in the right margin of the document.

An extremely uncommon survival.

DESCRIPTION: Folio (213 × 442 mm). Black naskh on paper, decorated with an illuminated sarlowh in red and blue. Mounted on cloth. Minor repairs and dampstaining, but well preserved.

<https://inlibris.com/item/bn60737/>



Earth's rotation considered before Galilei in Islamic astronomy

25. Baha'addin al-'Amili.

Tashrih al-aflak [Anatomy of the celestial spheres].

Central Asia, 18th century CE.

€ 5,000



The “Tashrih al-aflak”, known as “general outline of astronomy” or “anatomy of the celestial spheres”, is a summary of theoretical astronomy. The philosopher, architect, mathematician, astronomer and poet Baha’ al-Din (953–1030 H / 1547–1621 CE), a native of Baalbek, relocated to Iran with his father. Having completed his studies, he is said to have travelled for 30 years before settling in Isfahan, where he was highly respected as Sheikh al-Islam at the court of Shah Abbas. In the present treatise he affirmed a view in support of the positional rotation of the Earth. Baha’ al-Din was one of the first Islamic astronomers to advocate the feasibility of the Earth’s rotation in the 16th century, independent of Western influences.

DESCRIPTION: 8vo (160 × 252 mm). Arabic manuscript on polished oriental paper. 12 pp. on 7 ff., ca. 18 lines, per extensum. Black ink with red emphases. With numerous red and black ink diagrams in the text. Contemporary blindstamped full calf, restored and spine rebacked.

Noticeable duststaining throughout; edges remargined. The restored binding uses the stamped original cover material.

REFERENCES: GAL II, 415, 6.

<https://inlibris.com/item/bn57396/>

Original illuminations in the Second Gondar style

26. Marian legends.

Illuminated manuscript in Ge'ez on vellum.

Ethiopia, late 18th century CE.

€ 22,000



“Ethiopian illuminated manuscripts of the present quality today have virtually disappeared from the market” (Hartung & Hartung, original sales note). Occasional marginalia by a later hand. The illuminations are marked by short strings sewn into the blank margins of the relevant pages.

DESCRIPTION: 180 × 170 mm. Two columns, 18 lines. 132 leaves. With 13 (8 full-page) miniatures. Contemporary brown calf over wooden boards. Panelled and elaborately stamped in blind.

PROVENANCE: Hartung & Hartung 79 (2 May 1995), lot 127; sold to an Austrian private collection and acquired from the descendants.

<https://inlibris.com/item/bn48598/>

The Coloured Book of Horses

27. Farasnama

[The Coloured Book of Horses].

Hippiatric manuscript. India, ca. 1800 CE.

€ 35,000



A late 18th century Indian manuscript copy of a celebrated treatise on horsemanship, the “Farasnama” (“The Coloured Book of Horses”). Constituting a Persian translation of the Sanskrit “Salihotra”, its topics include horse-breeding, grazing, dressage, veterinary advice and horseracing.

The “Salihotra” is attributed to Durgarasi, son of Sargarasi, who is believed to have composed it for Mahmud Ghaznavi (d. 1030). A note on p. 2 of the present manuscript indicates that the text was translated from Sanskrit into Persian during the reign of Shah Jahan (d. 1666); other traditions give credit to ‘Abdullah bin Safi, who was active under the earlier reign of Bahmanid ruler Ahmad Shah Wali (d. 1436). The present manuscript contains numerous coloured drawings of thoroughbred horses, along with observations on their salient traits, the illnesses to which they are prone, and prescriptions for their treatment. Their execution is an interesting illustration of the iconoclastic tendencies characterising painting under the later Mughal emperors.

In spite of the loss of five leaves that would have contained an additional 21 horse illustrations, a fine manuscript in an attractive illustrated lacquer binding.

DESCRIPTION: Tall 8vo (150 × 246 mm). Persian manuscript on sturdy cream paper. 254 (instead of 264) ff., 15 lines per extensum, paginated by later hands (lacking pp. 35–42 and 45–46; pp. 43–44 transposed after p. 30). Cursive nasta’liq calligraphy in black ink, catchwords in red. Illustrated with 56 (instead of 77) coloured horse drawings in the text (numbered in pencil by a later hand). Later illustrated binding with black leather spine and lacquered wooden boards with coloured floral designs. Occasional slight traces of worming; some waterstaining to margins; some leaves remargined by an early owner.

<https://inlibris.com/item/bn59409/>

با کمال است و آن این چنین گفت که غره سپهر اگر بشکل کل بدو بود
 یا مانند ماه یا مانند جزیر یا یک کشیده همچون شیران لب سپهر اگر
 مبارک دانند



اگر بشکل کل بر شیر یا سپهر یا شیر
 آن سپهر چون نام نامی و آنرا
 نامش



سپهر و یا
 یا لب سپهر یا کینه
 و کلام جز به نام و خصی
 و نام

سیاه باشد آن نیز نیک است



و اگر برات سپهر یا کلاه سپهر
 اگر باشد نیک است



کل از هر رنگی بر این است نیک و بدان که کلاه
 سپهر است

Kashmiri Qur'an

28. [Qur'an].

Kashmiri Qur'an manuscript.

Kashmir, ca. 1800 CE.

€ 28,000



A fine, complete Qur'an manuscript, written in meticulous ghubar script and with pretty illumination, originating from the Kashmir region in the late 18th century. The characteristic calligraphy is known as "ghubar", or "dust script", for the minuscule size of its rounded letter forms. Created around the 10th century, it was first used for information and commands conveyed by carrier pigeon. Even the present, more generous form fits the entire Holy Qur'an into a slim folio of only fifty-odd pages.

DESCRIPTION: Folio (205 × 312 mm). Arabic manuscript on paper. 53 ff., 33 lines to the page written in minute ghubar script in black ink, verse separated by a gold roundel, surah heading in red thuluth on gold background, margins illuminated with gilt discs or lozenges inscribed in red and enclosed within ornamental borders dotted in blue; fols. 1v–2r with a double-page illuminated frontispiece, lavishly coloured and gilt. Contemporary blindstamped and gilt black leather binding; spine rebaked. Marbled pastedowns.

Edges occasionally very slightly chipped but generally very fine. Binding well preserved with modern spine. The central compartment of the pretty binding shows a Qur'anic verse (Surah 56, verse 79: "to be touched only by the purified") stamped in blind three times on both covers.

<https://inlibris.com/item/bn59410/>



سورة النازعات مكية في سبع ايات

بسم الله الرحمن الرحيم
انزلنا الحديد افراسا من الحديد
انزلنا الحديد افراسا من الحديد
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سورة النازعات مكية في سبع ايات

بسم الله الرحمن الرحيم
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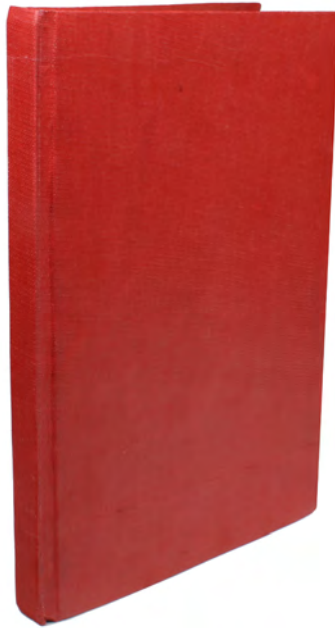
A large, lavishly illuminated manuscript

29. [Ramayana]. – Valmiki.

Ramayana.

Jaipur, Rajasthan, second quarter of
the 19th century CE.

€ 95.000



A central text of Hinduism in a fine, large-format manuscript, lavishly illuminated in the typical “Jaipur” style such as was practised at the court of Jaipur in the 18th and early 19th century.

The Ramayana – “Rama’s journey” – is one of India’s oldest and most enduring stories. The story embodies the Hindu idea of dharma – duty, behaving correctly according to one’s position and role in society. The Sanskrit text usually consists of seven chapters, though complete manuscript copies almost never appear. The present example comprises the majority of the first two chapters: the Balakanda and the Ayodhyakanda. The number of illustrations make this a very elaborate copy, and it is possible that the commission was for the first two books only and did not include the rest of the epic.

The epic of the Ramayana was particularly popular in manuscript form in Rajasthan and the Punjab Hills, and several copies are known dating from the 11th century onwards. Manuscripts of the 18th and 19th century tend to follow the “gutka” format, an “upright” and bound manuscript, as opposed to the earlier, unbound oblong sets. The “gutka” format was brought to perfection in the late 18th century, above all in the Jaipur royal library, with an aim to equal contemporary Muslim manuscripts. Works executed during this period are often characterized by their “flat” style, which derives from the work of the well-known master Sahib Ram, active during the reign of Sawai Pratap Singh (ruled 1778-1803). Few examples have survived complete or near-complete outside India, and generally only isolated paintings are encountered. It is rare to find a large section of the epic with its original illustrations.

DESCRIPTION: Folio (230 x 324 mm). Sanskrit manuscript on laid paper. 98 ff. Black and red ink and polychrome pigments heightened with gold. 24 lines of black Devanagari, profusely illustrated by two artists working in the Jaipur style, beginning and end of cantos and chapters indicated in red, text within yellow frame and black and red rules. Comprises the first two books of the Ramayana (Balakanda and Ayodhyakanda), numbered in the upper corner. Bound in modern red cloth.

<https://inlibris.com/item/bn61442/>

रा.वा.

८

महतामुविनक्तेशाजिता॥ मुक्तपुष्पावकीर्णनजलमिक्तननिस
शः॥ यतोतु राजादशरथोमहाराष्ट्रविवर्द्धनः॥ सुशमावासयामास



वेदेवयतिथेया॥ कयाटतोरगावतीमुविनक्तोतरापणा॥ सर्वयेत्र
युधवतीमुयेतासर्वशिल्पिजिः॥ मत्तमागध्रमेवाधंश्रीमतीम

वोदीसिमवाययुक्तस्तेजोमयेगोत्रिरीवोदितोर्कः॥ ५॥ इत्यर्धश्रीमा
जामायणेवाल्मीकियवाल्मीकौडसप्तमः सर्गः॥ १॥ तस्यैवंप्रज्ञावस
धमेजयमहात्मनः॥ सुतार्थतपमानस्यनासीदंशकरः सुतः॥ वि
तयानस्यतप्येवंबुधिरासीन्महात्मनः॥ सुतार्थवाजिमधेनकिमर्थः॥



नयजाप्यहं॥ सुनिश्चितामतिहृत्वायष्टयमितिबुद्धिमानः॥ मंत्रि
जिः सदधर्मात्सर्वैरपिहृतात्मजिः॥ ततोब्रवीदिदंराजासुमेवमे
त्रिसत्रमे॥ श्रीप्रमानयमेसर्वानगुरुस्तान्प्ररोहितान्॥ ततः सुमे
त्रस्वरितं गत्वा त्वरितविक्रमः॥ समानयत्सतान्सर्वान् समस्तान्वेदया
रगान्॥ सुयज्ञं वामदेवं च जाबालिमथ काश्यपं पुरोहितं वसिष्ठं॥

From the Abemayor collection

30. Hafiz Ishaq.

Al-madkhal fi al-jughrafiya [An Introduction to Geography].

Ottoman Turkey, Rajab 1246 H [= 1830/31 CE].

€ 12,500



A text on astronomy, probably a risalah (treatise), composed during the reign of the reform-minded Sultan Mahmud II. The fine illustrations show the planets, northern and southern hemispheres, etc.

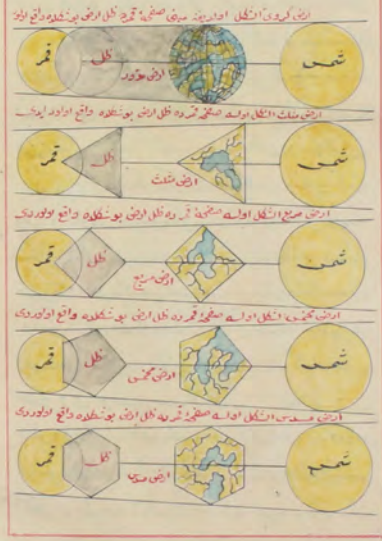
DESCRIPTION: 8vo (127 × 189 mm). Arabic and Ottoman Turkish manuscript on paper. 68 ff. on polished cream-coloured wove paper. 19 lines of black and occasional red naskh within red rules (but first bifolio within gilt borders). With a pretty 'unwan headpiece in gilt, grey, opaque white and few colours, showing instruments, as well as numerous diagrams and polychrome illustrations throughout the text. Contemporary green morocco binding with gilt borders.

Binding a little rubbed and bumped at extremities; insignificant stains to interior.

PROVENANCE: from the private collection of Michel E. Abemayor (1912–1975) of New York, the last descendant of an important Cairo dynasty of dealers in Egyptian antiquities, with his collection ticket to front pastedown.

<https://inlibris.com/item/bn60478/>

واحد ده اوج شخصك عدد ايامي مختلف اولمستی كوی
اشبومشا هاندن اولان دلائلك جمله شی ارضك
سكروی اولمستی اثبات ایدر واسكال ظل اصله
نابع اولد بختك صورتای بونسردن



سؤال ۴۴

سؤال ۴۴

چوق كمر مران اولشور كه بر قصبه و بار شهر ساكن اولد
محلك جهات اربعه سندن فنی رقیقه در بوق كمر ده
نیجه استخراج ایدر **جواب** بونك دخی استخراچی
آشاندن زیر ساكن اولنان محلك مثالا اسلا مبول
شهرینك ارتفاع قطبی تنظیم اولشوب شهر مرقوم داؤه
نصف هزار خنه نقل اولنه بعده كمر متاده اشغال
اولنان داؤه تمیبه واسطه شبیه باخود بر ابطال
اخذ اولشوب بر طرف شهر مذکور اوزرنده شمع ابله
نابت قلنه و طرف آخری مطلوب البحر سده اولان
بردن مثالا كمر ده منقوشه اولان مكسكه مكسكه دن
امران بيله داؤه افقه دكین مده اولند فقه مكسكه
مكسكه مده داؤه افق اوزرنده شهر اسلا مبولك
شرقی جنوبی ربعنه واقع اولد بقی نمایان اولور
اكر جهتی مطلوب اولان محل كمر ده منقوشه
دكل ایسته اشته بلدان جد ولدن آنك عرض طولی
اخذ اولشوب درجات عرضی داؤه نصف هزار اوزرنده
تعداد و نه پایتیه بر علامت وضع اولنه و درجات
طولی خط استوا اوزرنده تعداد و نه پایتیه بر علامت

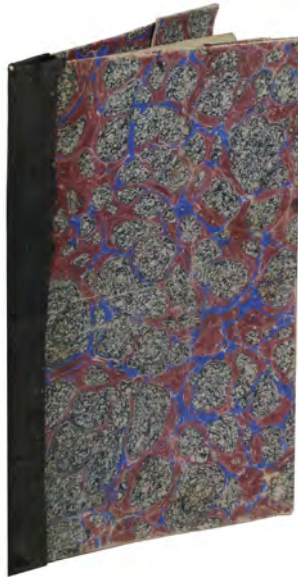
Astronomy and mathematics

31. Awfa, Mahmud ibn Ahmad.

Sharh Istikhraj al-taqwim min Zij Ulugh Beg [Commentary on the calculation of planetary positions after the astronomical tables of Ulugh Beg].

No place, 1258 H [= 1842 CE].

€ 3.000



An early 19th century treatise on the calculation of planetary positions, lunar phases and calendrical information based on the astronomical tables of Ulugh Beg, written by the Egyptian mathematician Al-Qafi Mahmud ibn Ahmad al-Awfá (d. 1045 H/1635 CE) and here copied in the mid-19th century. Ulugh Beg (1394–1449), the “Great Prince”, ruled Mawara’annahr from Samarkand, where he had a three-story observatory built. “An important result of the scientific work of Ulugh Beg and his school was the astronomical tables called the ‘Zij’” (DSB).

An uncommon text: Brockelmann lists a single manuscript (Sbath Collection, now in the Vatican library), to which we can add one more in Princeton (Islamic Manuscripts, Garrett no. 3440Y: dated to the 19th century).

DESCRIPTION: 8vo (128 x 192 mm). Arabic manuscript on cream-coloured paper. 21 ff., variously interleaved with smaller notes. Ca. 39-43 lines of black naskh, several words in red and yellow ink, several tables and diagrams in red and black. Near-contemporary unsophisticated marbled wrappers with black cloth spine.

REFERENCES: GAL S II, 483, 4.

<https://inlibris.com/item/bn60769/>

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18/10/2020

القنوس

والله اعلم

حُفَّةُ الْعِدَدِ

An exceptional series of 50 meticulously executed miniatures

32. [Persian miniatures].

A series of miniatures showing Persian scribes.

Persia, mid-Qajar period (1850s CE).

€ 58,000



An exceptional series of 50 meticulously executed miniatures, compiled and painted by an anonymous artist. 41 of the delicate watercolours represent famous calligraphers, 5 (1 in grisaille) presumably represent sufis, and one more (not coloured) shows a seated prince, while 3 miniatures (2 in grisaille) depict flowers.

The main series of calligraphers begins with Yaqut al-Musta'simi, who lived in Baghdad under the Abbasid dynasty in the 13th century, and reaches so far as to include artists from the first half of the 19th century (the most recent date of death being that of Aqa Fath-'Ali Sirazi, 1852/53). Their names are captioned under the image, all in the same hand in nasta'liq script (with a single exception in sikasta). Most calligraphers are shown kneeling, with one knee raised on which they rest their paper – the typical posture of a scribe. One is shown writing at a desk, another seated on a low stool; yet another is busy sharpening his pen. The poet Wisal Sirazi is seen writing on his knee, but has a small table with an inkwell and paper in front of him. Nearly all are depicted holding their reed pen in hand, with various writing implements next to or in front of them, such as inkwells, pen cases, extra pens and paper, pen-knife, and sometimes a hookah (indeed, two scribes are shown smoking). Others have in front of them a candle and teapot, flowers or a bowl of fruit. They are shown wearing different kinds of turbans or a black astrakhan “kulah”, the Qajar headdress. All the miniatures bear numbers between 1 and 50 on the reverse of the mounting boards, though they are not bound in order.

DESCRIPTION: Folio (322 × 212 mm). 50 watercolour miniatures on paper, ca. 9 × 14 cm, pasted on coloured cardboard within multiple gilt and pen-ruled frames, bound as a fan-fold book with cloth hinges. Near-contemporary black leather covers, stored in blind-stamped black slipcase with top flap. Some of the cloth concertina hinges professionally repaired, but finely preserved altogether.

PROVENANCE: apparently from the collection of Paul Manteau, a French (or Belgian?) official in Iran, with a press-copied salary receipt loosely inserted: “Je reconnais avoir reçu de Son Altesse Impériale

Djellal-e-Daulet la somme de Soixante Tomans représentant le montant de mes appointements du mois de Châval année 1310. Téhéran le 11 avril 1893. Paul Manteau". As Shawwal 1310 began on 18 April 1893 AD, Manteau would have received his salary in advance, proving that the capacity in which he served could not have been altogether minor. Sultan Husayn Mirza Jalal al-Dawlih (b. 1868/69), his employer, was the eldest son of prince Mas'ud Mirza Zill al-Sultan (1850–1918) and grandson of the Qajar ruler Nasir al-Din Shah (r. 1848–96). In the later 19th century, numerous French and particularly Belgian officials worked in Iran: especially from 1898 onwards, Belgium posted to Persia a large number of officials whose task was to organize or reorganize various administrative departments. However, Manteau does not appear in Annette Destrée's standard account of "Les fonctionnaires belges au service de la Perse, 1898–1915" (Téhéran/Liège 1976): he clearly arrived before the great Belgian influx and may have left the country before 1898.

<https://inlibris.com/item/bn51197/>



The 108 names of Lord Ganesha

33. [Hindu Deities].

Illustrated compendium on Hindu deities.

Bundi, Rajasthan, North-Western India,
ca. 1850–1870 CE.

€ 16,500



Charmingly illustrated Indian manuscript compendium on the Hindu Deities. Includes various texts such as the list of 108 names of Lord Ganesha, the 11th Chapter of the Devi Mahatmya, a prayer to Lord Jagannath, Jagannathastakam, as well as further prayers. The vividly coloured illustrations feature Hindu and Vedic deities.

DESCRIPTION: Oblong 8vo (214 × 148 mm). Hindu manuscript on wove paper. 175 leaves, 9 lines of Devanagari script in black and red ink within double red rules at left and right. With 5 polychrome painted and gilt illustrations enclosed within black rules and bright red borders. Every chapter opening with a red ink invocation to Sri Ganesha, the Remover of Obstacles; outer borders of each page painted in light yellow, with marginal notes and index. Cardboard binding lined with silver thread-embroidered burgundy silk with floral motifs.

Binding professionally restored with original brocade covers and spine laid down.

PROVENANCE: private American collection and latterly in a private German collection.

<https://inlibris.com/item/bn60486/>



॥ **परिव्रजन्** ॥ १ ॥ देव्याहनेन त्रमहासुरेदेसेन्द्राः सुरावन्निषुरो
 गमास्तां ॥ कात्यायनीं तु वृष्टिं लाभादिकां शिवशक्त्या सुविका
 शितां शगः ॥ २ ॥ देवि प्रपन्नानि हरे प्रसीद प्रसीद मातर्जगतो वि
 लस्य ॥ प्रसीद विश्वेश्वरिणा हि विश्वं त्वमीश्वरी देवि चराचरस्य ॥ ३ ॥
 आधारभूता जगत्स्वमेकामर्हा स्वरूपेण यतः स्थितासि ॥ अप्रम
 स्वरूपस्थिता यालयेत दायाय ते कृत्स्नमलं धवीर्ये ॥ ४ ॥ त्वं वै श
 वीशक्तिरनंतवीर्या विश्वस्य वीजं परमासि माया ॥ संमोहितं दे
 विसमस्तमेतत्वं वै प्रसन्ना भुवि मुक्तिदेतुः ॥ ५ ॥ विद्याः समस्तोक्त
 वदे विभेदाः स्त्रियः समस्ताः सकला जगत्सु ॥ तथैकया पूरितं मे

The greatest work of Islamic medicine

34. Ibn Sina (Avicenna).

Al-Kitab al-Awwal min Kitab al-Qanun fi al-Tibb: Al-Kulliyat [Canon of Medicine, Book I].

Persia, Safar 1270 H [= Nov. 1853 CE].
€ 8.500



Mid-19th century manuscript, written in Arabic in the Persian countries, of the first of the five books that form what is perhaps the most important medical text of the Middle Ages.

Ibn Sina's "Kitab al-Qanun fi'l-Tibb" ("Canon of Medicine"), hailed as "the most famous medical text ever written" (Garrison/M. 43), was widely translated throughout the Middle Ages and formed the basis of medical training in the West as late as the mid-17th century. Completed in 1025, the Qanun is divided into five books, of which the first, also called "al-Kulliyat", concerns general medical principles. It often circulated separately from the rest of the encyclopedia. The remaining four parts are devoted to simple drugs, pathology, diseases affecting the body as a whole, and recipes for compound remedies.

Ibn Sina (ca. 980-1037), known in the Western tradition as Avicenna, was physician to the ruling caliphs. The influence of his Qanun can hardly be overestimated. Translated into Latin in the 12th century, it became a standard textbook of Galenic medicine, influencing many generations of physicians.

DESCRIPTION: Large 8vo (190 x 287 mm). Arabic manuscript on polished paper. 233 leaves. Naskh script in black and occasionally red ink, 15 lines with extensive glosses in the margins and several interleaved smaller sheets of commentary (some bound, others loose, including a few diagrammatic illustrations). Contemporary full leather binding with blind-tooled green corner pieces and central medallion. Well preserved.

REFERENCES: GAL I, 457 (597), 82.

<https://inlibris.com/item/bn60513/>

The diagram consists of several interconnected geometric elements:

- Top Structure:** A vertical cylinder-like shape formed by two concentric circles connected by vertical lines. The top circle has a central point and is surrounded by red handwritten text. A line extends from this top circle down to a point on the middle circle.
- Middle Structure:** A vertical cylinder-like shape, similar to the top one, with a central point and red handwritten text. It is connected to the top structure by a vertical line.
- Bottom Structure:** A large circle with eight radial lines extending from a central point to the circumference. Each radial line terminates at a red dot on the circle's edge. Red handwritten text is written around the circle, corresponding to these points.

Red handwritten text in Persian is written throughout the diagram, providing labels and descriptions for the various parts and points.

[illegible]

Khan-i-Karmani's treatise on calendars and the astrolabe in an exquisite binding

35. Kirmani, Mirza Muhammad Karim Khan.

Two treatises on astronomy: Khulasa al-taqwim (Summary of the Calendar) and Risala al-Mizan (A Letter on Balance).

Qajar Iran, Dhu'l-Qa'da 1270 H [= July/August 1856 CE].

€ 45,000



Finely rendered and beautifully bound work on astronomy and timekeeping by Haji Mirza Muhammad Karim Khan-i-Kirmani (1810–73). Karmani was a Shaykhi-Shia scholar, a distant cousin to Fath 'Ali Shah Qajar (1769–1834), and a 19th century polymath with mastery of a whole field of Islamic and philosophical sciences, including alchemy, medicine, optics and music.

The first treatise presented here is “Khulasa al-taqwim”, a calendar summary in the form of tables for ikhtiyarat, or selections: it thus guides the reader through the selection of auspicious moments in a given day, the station of the moon and the zodiac in the heavens, and describes the solar and lunar calendars, the hours of the day and night, and knowledge of horoscopes.

The second is “Risala al-Mizan”, which focuses on the use and construction of astrolabes. Karmani had a particularly keen interest in the engineering behind the astrolabe, a distinctly Muslim invention which is perhaps the greatest technical triumph of the mediaeval world. Indeed, Karmani went on to invent his own version of the astrolabe. Both calendrical knowledge and astrolabe engineering require keen mathematical and geometric knowledge, the study of which is aided by the numerous and often complex charts made available to the reader throughout. One such chart features two movable slips, still fully intact and functional, which practitioners may slide up and down to match up with the chart and aid their calculations. The binding on this volume is particularly striking, as it is illustrated with diagrams of astrolabe quadrants on a field of glittering copper leaf.

A well-preserved and uncommonly early copy of Kirmani's astronomical writings. The only comparable manuscript copy to have appeared on the market is a later specimen in a very similar binding, dating from 1312 H/1895 CE, which sold at Christie's (Art of the Islamic and Indian Worlds Sale, 27 April 2017, lot 16), commanding £21,250.

DESCRIPTION: 8vo (145 × 204 mm). Two treatises bound together: the first in Persian with occasional captions in Arabic, the second in Arabic. Manuscript on polished paper. 45 ff., 18–22 lines. Nasta'liq and naskh script in black and red, written space ruled in red and blue, with numerous charts in red, blue, and black and chart headers in blue woodblock print. Folio 10 features moveable slips to complement a chart. 19th century full leather over wooden boards, covers decorated with lacquered gold leaf and illustrated with an astrolabe quadrant; top edge of upper cover recessed at the centre; a flower-shaped inlay to the upper cover is lost.

Light wear to covers, slightly delicate binding.

<https://inlibris.com/item/bn60514/>



Persian romance based on Metiochus and Parthenope

36. Unsuri, Abu al-Qasim Hasan.

Masnavi-i Vamiq va 'Azra [Metiochus and Parthenope].

Persia, 19th century CE.

€ 18,000



Lavishly illuminated Persian manuscript depicting the romance which came to define the love story in Western literature. Composed by Abu al-Qasim Hasan Unsuri (ca. 961–1039), the original Persian was in fact lost, and preserved in a Turkish translation. Unsuri's version was itself based on what was already an ancient love story in his own time, the Ancient Greek novel "Metiochus and Parthenope", which also survives only in fragments. Though certainly derived from the Greek, like many Persian romances with Greek origins, "the nature of the relationship is not [...] the simple one of the earlier (Greek) material influencing the later (Persian) material, as the Greek novels contain a number of motifs and topoi which are identified within the narratives themselves as Persian in origin. The relationship between the love narratives of the two cultures appear, therefore, to have been one of mutual reciprocity over a considerable stretch of time" (Davis).

Some fragments of the original Persian do survive: Sa'id Nafisi collected 141 verses of "Wameq o 'Adra" that were used as evidence in Persian dictionaries, and 372 more verses were discovered by Mohammad Šafi' in the binding of an old manuscript in 1950 (Blois, 201). Unsuri's version was translated in the 16th century into Turkish by Shaikh Mahmud Lame'i, though in comparison with the earlier fragments, this is considered a loose translation of the original. However, it provides the source of most subsequent translations and most of what we know of "Vamiq va 'Azra", as a romance which underpins the genre. In literature both mediaeval and modern, the narratives of the original persist: lovers separated by a kidnapping, a virgin who must use a range of tricks to elude unworthy attempts on her chastity, an interrupted wedding, and a seemingly final separation with the (supposed) death of one of the lovers. In this way, "Vamiq va 'Azra" echoes down the literary ages.

DESCRIPTION: Folio (212 × 324 mm). Persian manuscript on faintly ruled paper. 1 blank leaf, 336 pp. (168 ff.), 1 blank leaf. Text is complete, but last leaf is missing. 1 illuminated headpiece and 49 illustrations in ink and bright watercolour wash. Text in black, ruled in black, with important words and phrases picked out in purple. 19th century leather ruled and stamped in blind. Covers somewhat worn but professionally repaired; still tightly bound. Light soiling, otherwise a beautifully illustrated and uncommon manuscript.

REFERENCES: Richard Davis, "Greece IX. Greek and Persian Romances", in: Encyclopaedia Iranica XI, 339–342. Francois de Blois, Persian Literature: A Bio-Bibliographical Survey. Vol. V: Poetry of the Pre-Mongol Period (London: Royal Asiatic Society, 2004), pp. 201–204.

<https://inlibris.com/item/bn60519/>



Illustrated commentary on astronomical instruments

37. Fakhri'zadah al-Mawsili, 'Abd Allah.

*Sawanih al-qarihah fi sharh al-safihah
fi 'ilm al-asturlab.*

Qom, Qajar Persia, 19th century CE.

€ 6,500



A commentary by Sayyid Abu Muhammad 'Abd Allah ibn Fakhr al-Din al-Husayni al-A'raj (d. 1775), known as Fakhri'zadah al-Mawsili, on the "Treatise on the Tympanum Concerning the Astrolabe" by the Levantine Arab polymath Baha' al-Din Muhammad ibn Husayn al-'Amili (1547–1621). Bahaddin 'Amili was one of the earliest astronomers in the Islamic world to suggest the possibility of the Earth's movement prior to the spread of the Copernican theory. This commentary is recorded as having been completed at Basra in 1736.

Prettily illustrated with several astronomical diagrams and instruments. Undated (colophon stating only the first of Shabat), but apparently a copy prepared in the 19th century, signed by the scribe Nadir Aqajani from Qom.

DESCRIPTION: Oblong (safina) 8vo (173 × 124 mm). Arabic manuscript on cream-coloured wove paper. 28 leaves. 13 lines of black nasta'liq within gilt borders and black double rules. With a fine polychrome and gilt 'unwan headpiece on opening page and several charts and diagrams in red and black ink as well as in colours. Contemporary limp red maroon morocco binding.

<https://inlibris.com/item/bn60487/>

Prolifically illustrated manuscript copy of the earliest work of Indian veterinary science

38. [Indian Care of Horses].

Shalihotra Samhita [Encyclopedia of the physician Shalihotra].

Rajasthan, Northwest India, 19th century CE.

€ 45,000



Magnificently illustrated manuscript of the foundational text of veterinary science in India, with a particular focus on the care and management of horses. Beautifully and prolifically decorated, including a depiction of Lord Ganesh on a lotus with mice and two chauri-bearers, the Goddess Sarasvati on a bird with a chauri-bearer and a priest with an oil lamp, a king attended by a prince, the seven-trunked spotless white elephant Airavata with a keeper, the seven-headed horse Uchchaisravas with a chariot and enthroned Shiva, a king seeking blessing from a priest, a priest seeking blessing from a king with a chauri-bearer, a king on a horse, and 144 miniatures of thoroughbred horses, each carefully individualized by colour, stature, length of snout, and other features.

Shalihotra was a 3rd century BCE expert on animal rearing and healthcare. The “Shalihotra Samhita” is his most famous work, and extensively documents the treatment of diseases using medicinal plants. This knowledge was so important that it was traditionally believed to have been revealed to Shalihotra by Lord Brahma himself.

The principal subject matter of the Shalihotra Samhita is the care and management of horses. It describes equine and elephant anatomy and physiology alongside a laundry-list of diseases and preventive measures. It also details equine body structures, elaborates on breeds, and contains notes on the auspicious signs to watch for when buying a horse. Though Shalihotra composed other treatises on the care of horses, the Samhita remains the earliest known work on veterinary science in India. Subsequent veterinary works were largely based on the Shalihotra Samhita, which future authors either revised or built upon.

The welfare of animals was always important on the ancient subcontinent, and it was considered the duty of veterinary doctors to prevent infections in animals which might spread to human society. Medicines were administered in the form of powders, decoctions, and ointments. Although herbal plants were the main ingredients in medicines,

animal-derived substances and minerals were also used. Several treatments and medicines mentioned by Shalihotra are still used to date, such as for digestive disorders, sprains and sores in cattle, sheep, horses and other domesticated species.

DESCRIPTION: 320 × 170 mm. 1 blank, 29 ff., 1 blank, 25 ff., 1 blank, 3 ff., 1 blank f. Hindi manuscript on paper, illustrated with 159 miniatures. Black script with important words and headings in red; borders illuminated in red, green, yellow, blue and purple, leaves ruled in red. Indian blue floral print cotton with flap and binding cord.

In an appealing, finely preserved Indian cotton binding with fore-edge flap and wrap-around cord. Some professional restoration to interior hinges, but tightly sewn and in excellent condition overall. A beautifully presented manuscript and a key piece of the history of veterinary medicine.

<https://inlibris.com/item/bn60530/>



Octagonal Qur'an in a fine Persian lacquer binding

39. [Qur'an].

Illuminated miniature octagonal Qur'an.

Persia, 19th century CE.

€ 24,000

A beautifully illuminated octagonal miniature Qur'an, uncommonly written on dark indigo blue paper. The meticulously hand-painted floral lacquer binding is characteristic of the 19th century Persian style. Stored in a custom-fitted sterling silver case, bottom punched "Silver" and "925", finely wrought with ornamental tendril designs. In excellent condition.

DESCRIPTION: 314 ff., octagonal (75 × 78 mm). Arabic manuscript in minute gilt naskh script on blue paper, 14 lines within octagonal gilt borders, surah headings in red ink on gilt, gold discs between verses. Contemporary Persian lacquer binding with floral decoration to covers (inside and outside). Opening double page, beginning and final double page richly illuminated with gilt and polychrome borders. Stored within a contemporary custom silver case with lockable clasp.

<https://inlibris.com/item/bn61217/>





The earliest guide to Mecca

40. Lari, Muhi al-Din.

Futuh al-Haramayn [Description of the Holy Cities].

India or Persia, late 19th or early 20th century CE.

€ 35,000



Monumental manuscript copy of the first Islamic guidebook for the pilgrimage to Mecca and Medina, which Muhi al-Din Lari (d. 1526/27) completed in India in 1505/06. The book provides instructions on the Hajj pilgrimage rituals and descriptions of important sites that Muslim pilgrims can visit, including of the Kaaba in Mecca. Whilst no early illustrated Indian copies are known, the work began to be widely copied with often lavish illustrations from the later 16th century onwards, mostly in Ottoman Turkey.

The 18 large-scale illuminations in the present manuscript show the holy sites, locations between Medina and Mecca, and the various stages of the Hajj. The illustration of the Masjid al-Haram in Mecca shows the Kaaba, the areas assigned for worship by the various branches of Islam, as well as the doors to the sanctum, minarets, and two rows of colonnades.

DESCRIPTION: Royal folio (380 × 506 mm). Persian manuscript on paper. 140 pp., 9 lines in 2 columns to the page, first leaf and final 3 pp. blank save for the borders. Large nasta'liq calligraphy in black ink, chapter headings in red. Text enclosed within blue, black, gilt and red borders. Title in red to fol. 2r, large 'unwan headpiece on fol. 2v, column separator decorated with gilt floral designs on fols. 2v–3r, 2 meticulous gilt and coloured colophon decoration on fol. 69r. With a total of 18 coloured illustrations of the holy sites (7 full-page, the remainder half-page or larger). Splendidly ornamented embroidered cloth binding with pink morocco edges and pastedowns and fore-edge flap. In excellent state of preservation throughout.

<https://inlibris.com/item/bn59411/>



باز

باز چه شامی که چو کیوی
 عرصه عالم شد از نو گواری
 خوشتر نیست که من بعد شام
 خلق در آید بارض حرام
 کوکب اقبال از نو شایده
 شام چنین بود از نو عید
 مشتری و خمر بتابندگی
 دارد از نو صد رفر خندگی
 مسکت خطا غایب سایه
 کشته از نو باد صبا مشکو
 محنت غربت برد از دل
 شام غریب آن کرایه دگر
 راهروان از زبان این چنین
 پای نیاید ز فرج بزرین
 از عرفات آن کیه ساع جهان
 روی نماید چون بود شادمان
 خلق جهان چه عجم چه عرب
 بلب خندان دل بر طرب

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