Ottoman-Turkish Manuscripts in the Islamic Studies Library and Other Libraries of McGill University

by Adam Gacek and Ali Yayciloglu

The present paper consists of descriptions of 48 individual Ottoman-Turkish texts as found in 35 volumes preserved in the Islamic Studies Library, the Department of Rare Books and Special Collections and the Osler Library of the History of Medicine. Although small in size, the collections of Ottoman-Turkish manuscripts at McGill are interesting not only from the point of view of scope (some 15 broad subjects) but also because they provide us with a wealth of paleographical and codicological data, which printed catalogues do not always record.

Le présent article se compose de descriptions de 48 textes écrits en turc-ottoman et recueillis dans 35 volumes préservés à la Bibliothèque d'études islamiques, au Département des livres rares et collections spéciales, et à la Bibliothèque Osler de l'histoire de médecine. Bien que peu nombreuses, les collections des manuscrits turc-ottomans à l'Université McGill sont intéressantes non seulement du point de vue de l'ampleur (une quinzaine de sujets) mais aussi parce qu'elles fournissent une abondance de données paléographiques et codicologiques, qui ne sont pas toujours incluses dans des catalogues imprimés.

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Introduction

The collections of Islamic manuscripts at McGill University cover the four major languages: Arabic, Persian, Ottoman Turkish and Urdu. The Arabic collections have now been described in a recently published union catalogue and four articles.1

The present paper discloses for the first time the hidden treasures of the Ottoman manuscripts which are housed in the Islamic Studies Library (29 vols.), the Department of Rare Books and Special Collections (4 vols.) and the Osler Library of the History of Medicine (2 vols.). This small collection consists of 48 main titles. Most of the manuscripts in the Islamic Studies Library were acquired on the recommendation of Niyazi Berkes, a former professor of the Institute of Islamic Studies, McGill University, from Thornton's of Oxford in October of 1963.

Although small in size, this collection covers a remarkably wide range of subjects. Best represented is sufism with 15 texts (nos. 3, 19, 21, 25, 27, 31, 33-36, 39, 44-47). It is followed by ethics (nos. 1, 10, 16, 26, 28, 37, 43), Islamic law, including shari'a manuals, fetva collections and legal practices (nos. 4, 5-6, 11-12, 41), poetry (nos. 8-9, 14, 40), medicine (nos. 22-24, 32),) and 'ibadat (nos. 17, 29). The other subjects represented are: codes of law (Kânûnname) (no. 18), Ottoman bureaucracy and statecraft (no. 38), recitation of the Qur'an (no. 20), fütu'vvetname (no. 13), calendar (no. 2), history (no. 48), late Ottoman military organization (no. 7), calligraphy (no. 15),
interpretations of dreams (no. 42) and an
encyclopedia of various disciplines (no. 30).

The collection contains a complete and
elegantly calligraphed, Arabic text of the
famous poem Bad' al-amali (no. 26). In
addition, eleven compositions (nos. 3, 17, 19,
26, 36-37, 40-41, 43-45) are translations and/or
commentaries, the original texts being either in
Arabic (nine texts) or Persian (two texts). Of
particular interest is an apparently unknown
translation of the well-known Persian sufi work
Tezkiret ilt-awliya' (Tezkiret ilt-evliya'),
no. 45.

From a paleographical standpoint, the
collection also features a variety of scribal
hands. The predominant script is nesli (nos. 1,
3, 15, 17, 19, 21, 22, 26, 27, 29, 32, 36, 41, 43,
44), nesli with elements of Ottoman ta’lik (nos.
6, 12, 24, 25, 45), icazet (nos. 12 c. 11, 18) and
rik‘a (including rik‘a kirmasl) (nos. 7-8, 30, 46-
48). Of special interest here are: (i) Ahkâm-i
sad (no. 2) calligraphed in three scripts: nesli,
sülüs and tevki‘, (ii) an exquisite copy of
Divan-i Şami Mehmed Ragîb Paşa (no.
9) calligraphed in Persian nasta‘liq, (iii) nos. 12
and 19 with colophons in icazet, and (iv) an
ownership statement (no. 5) in siyâkat script.

Most of the colophons and ownership
statements are in Arabic. The transcription
statements include, on the one hand such
expressions as harrarahu or tāhir, sawwadahu or
taswid and katabahu or kitabah, and on the
other, ‘an yad and min yad, as opposed to the
more usual ‘ala yad (in the hand of). Among the
expressions introducing statements of ownership
are şahibahu, istaşhabahu, tamallakahu, min
munallakahat, qad tamallaka, dakhala fi milk and
intaqala bi-yad.

Among these statements there are three
important attestation/reading notes (imda‘i) to
be found in no. 6. The use of chronosticons
for the date of composition is attested in nos 14, 19,
21, 29 and 44. In terms of provenance we find
the following towns and/or villages indicated:
Kalibuli, i.e. Cielibolu (no. 5), al-İrmıyah (no.
11), Tirnuva (no. 14), al-Qustantiniyah (no. 21),
Tubkhanah, i.e. Tophane (no. 41) and
Qarahyaqah, i.e. Karayaka (no. 45). There are 20
dated texts, of which the oldest is a copy of
Minhâc ilt-İslâm transcribed in 966/1559.
Three other early manuscripts deserve to be
mentioned here. These are Gencine-i râz (no.
14) copied in 1002/1593, ‘İmâd ilt-İslâm (no.
17) copied in 1069/1659 and Bîza‘at ilt-
hâkkâm fi iḥkâm ilt-âhâm (no. 5), which
apparently was copied in 1080/1670-71, i.e.,
twenty years before the death of its author
Hacibzade Muhammed bin Mustafâ bin
Maḥmûd el-İstanbulî. Among the other dated
manuscripts, six were transcribed in the 12/18th
and nine in the 13/19th centuries. One (no. 48)
was copied as late as 1929.

All manuscripts were copied on
European or European style laid or wove paper.
Wove paper was used in nos. 8, 9, 21, 46, 47, 48;
no. 9 in particular carries an imitation
watermark: BATH. A number of papers were
tinted (coloured) (see e.g. nos. 9, 19, 26, 27, 44).
The laid papers were usually well-glazed and
feature a wide assortment of well-known
watermarks. These are:

- anchor in a circle (nos. 14, 20, 29)
- crown-star-crescent (crown surmounted
  by a star and a crescent) (nos. 6, 17, 18,
  20, 32)
- crown and grapes, i.e. bunch of grapes
  surmounted by a crown (nos. 2, 11, 12c.
  11, 15, 41, 44)
- diadem (no. 11)
- eagle displayed (nos. 1, 19, 36, 41, 44,
  47)
- eagle displayed, in a coat of arms (no.
  27)
- lion passant guardant (nos. 3, 12c 1, 19,
  26)
- lion passant guardant, in a coat of arms
  (nos. 1, 31)
- lion rampant, in a coat of arms (nos.
  12c. l, 25, 31, 36, 44, 47)
- paschal lamb (no. 43)
- PICARDO; BP (no. 30)
- scissors (no. 29)
- six-pointed star (no. 11)
- three crescents (nos. 1, 45)
- three crescents with human profiles
  (nos. 1, 22)
- three hats (nos. 1, 4, 11, 17, 19, 25, 29,
  45).

As far as illumination is concerned
most of the manuscripts in this collection were
rubricated and gold used for thick rule-borders
and headpieces. The use of multiple coloured
inks in the text is beautifully illustrated in
Ottoman-Turkish Manuscripts in the Islamic Studies Library

Abkâm-ı sâl (no. 2). Thirteen headpieces can also be found in the collection (nos. 1, 3, 9, 12c, II, 25-27, 41, 43, 44). There are four exquisitely executed headpieces in Divân-i Şâmi Mehmed Raghib Paşa (no. 9).

The traditional envelope flap (miyleb) in bookbinding was used in only 16 cases. Six bookcovers have no flap (nos. 5, 9, 30, 31, 36, 44) while the Western influence is even more visible in nos. 17, 20, 47 and 48. It is interesting to note that in ten cases paper was used as a covering for the bookcovers and that six volumes were covered with marbled paper (ebü). For the more elegant bindings red or brown leather was used. This was usually blind- or gold-stamped, the typical decoration consisting of centre-medallions with pendants and border decoration. The best examples here are nos. 2, 9, 25, 27, 44. In one case (no. 41) the center-piece was onlaid and in another (no. 3) velvet was used for the central panels.

The transliteration employed here is for the most part the romanization scheme for Ottoman-Turkish developed by E. Birnbaum, although we have been forced to use the Arabic transliteration scheme of the Library of Congress for names and phrases written in an exclusively Arabic grammatical context. This is the case especially in colophons and most of the ownership statements. For names of Turkish origin but used in an Arabic context, we have provided the Turkish form in parentheses following the Arabic version, e.g., Tophâne (Topkâhan). Furthermore, short incipits have been supplied for the items, which differ and/or could not be found in any catalogues.

Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Work</th>
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<tr>
<td>EI</td>
<td>The Encyclopaedia of Islam. 2nd edition. Leiden, 1960-</td>
</tr>
<tr>
<td>GAL</td>
<td>Brockelmann, Carl. Geschichte der Arabischen Litteratur. Leiden, 1943-1949. 2 vols; Supplement,</td>
</tr>
<tr>
<td>GSO</td>
<td>Leiden, 1937-1942. 3 vols.</td>
</tr>
<tr>
<td>OL</td>
<td>Islamic Studies Library. McGill University.</td>
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The Manuscripts

1 (ISL 57)

Adab ul-menazil

Author: [ʿAbdūllatif bin Durmuş Fakih bin Selim Ẓekī Karāmānī] (fl. 2nd half of the 10th/16th cent.). - Composed in 985/1577 (f. 2a). - Compendium on ethical and moral issues related to women and family life.


Ref.: TH(2), 176; OM, I, p. 130.
Ottoman-Turkish Manuscripts in the Islamic Studies Library

2 (RLD 1)

[Abhkam-i sâf]


ff. [10]; 290 x 185 / 210 x 130 mm.; lines vary; text in columns - First folio blank (text begins on f. 2b). - Laid European paper; watermark: crown and grapes. - Executed in elegant nesîş, şûrûs and têvâ’ scripts (Fig. 3). - Golden rule-borders. - No catchwords. - Polychrome text. - Golden vegetal designs (ff. 9b-10a). - Golden-stamped light brown leather binding; with flap.


3 (ISL 140)

Behect ül-eresr ve lem’at ül-ennar

Anonymous translation of Unûn al-barâhin, also known as Manâqib al-Shaykh Ahmad al-Rifa‘î, hagiography of the founder of the sufi order, al-Rifa‘îyah, Ahmad al-Rifa‘î (d. 578/1182) (see GAL, SI, 781; EI, VIII, 524b).

Incipit:

Anonymous and undated copy (late 12/18th cent.). - Table of contents (ff.[1b-3a]). - Marginal glosses in different hands. - Additional fûtûs in a different hand (probably that of a former owner) taken from various textual sources and different muftis. - Two seals: 1. Muhammed Hüsameddin (f. [3a]), 2. Halil Hilmi (f. [1b]). - Inaccurate identification of the book by a second hand as Fêvâ-vî Behect Efendi (f. [1a]).

Ref.: TH(5), 112 (different incipit); OM, I, p. 363; EHB, I, p. 122.

5 (ISL 147)

Bizâ’at ül-‘ûkkâm fi lh-kâm il-‘ahkâm

Anonymous and undated copy (late 12/18th cent.). - Table of contents (ff.[1b-3a]). - Marginal glosses in different hands. - Additional fûtûs in a different hand (probably that of a former owner) taken from various textual sources and different muftis. - Two seals: 1. Muhammed Hüsameddin (f. [3a]), 2. Halil Hilmi (f. [1b]). - Inaccurate identification of the book by a second hand as Fêvâ-vî Behect Efendi (f. [1a]).

Ref.: TH(5), 112 (different incipit); OM, I, p. 363; EHB, I, p. 122.

4 (ISL 104)

Behect ül-fetâvâ

Author: [Ye nëşîşirî ‘Abdullah Efendi] (d. 1156/1743)
6 (ISL 154)

*Defter-i sukuük*

Author: [Mehmed bin Derviş Mehmed], known as Şanı-E Edirnevi (d. 1033/11624). Manual of sample legal decisions issued by shari'a courts, composed in 1033/11623-4.

ff. 39; 260 x 145 / 150 x 80 mm.; 15 lin. - Laid European paper; watermark: crown-star-crescent; trefoil PA. - Neşti / Ottoman ta'lik hand. - Catchwords. - Text rubricated. - No binding.

Anonymous and undated copy (copied possibly ca. 1109/1697, see no. 3 below). - Incomplete text (bab 1-4 only). - Some marginal glosses. - Three ownership statements and two seals, one in the shape of a lion with a halo (f. la) by: 1. (tamallakahu) 'Ali Qabazädah al-Qaysarawi, 2. 'Ali b. čić-Šeyh 'Omer, 3. note on the birthday of Matlaçaci Méhmed Çelebi's daughter (13 Cemazî el-evvel 1109/1697). - Three attestation / reading statements (imá') by: 1. Ahmad al-Qadî of Nikdah (Nigde): لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ لَم۴ Lika o& 4;1+ +MI -1 4;L onc (Id) dl 2. 'Ali ibn 'f~mar al-Mudarris, 3. 'Ali al-Mawali. - Some corrections in pencil. - Some verses and notes (f. 39b).

Ref.: TGK, I, 57.

7 (ISL 171)

*Deflet-i 'a'lîye-yî 'Oşmâniye'niî tensikât-î 'askertîyési*

Anonymous compilation of writings on history of Ottoman military and copies of some legal documents on late 19th or early 20th cent. Ottoman military organization.

Incipit: حرب لازمیمد بوقت مشورده یوضغ و.. f. 474; 194 x 130 / 170 x 110 mm.; 12 lin. - Laid paper; no watermark. - Ottoman rık'a hand. - Text in black ink. - No catchwords. - Black quarter-leather binding with center stamp of Ottoman dynasty; no flap.

Anonymous and undated copy (early 20th century).

8 (ISL 174)

*Divân-i Kaygusuz Sultan*

Author: Kaygusuz [Abdal] (fl. 9115'~ cent.).


Anonymous and undated copy (late 13th/ early 20th cent.). - Some corrections in pencil.

Ref.: TH(1), 424.

9 (RBD 2)

*Divân-i Şâmi Mehmed Raqib Paşa*

Author: Raqib Paşa, known as Hoca Mehmed, or Şoca Raqib Paşa (d. 1176/1763).- Some corrections in pencil.

Incipit: مور سیف و قلم خلأس استیش شاهه بزر جمیر زمانی کرک مشیر کریم ...

ff. [128]; 205 x 125 / 135 x 80 mm.; 15 lin. - Colored wove European paper (light blue, pink and yellow); imitation watermark: BATH (f. 2). - Calligraphic Persian nasta'liq hand. - Four exquisitely illuminated headpieces (ff. 1b, 6b, 16b, 18b) (Fig. 1). - Golden rule-borders. - Chapter headings in blue and red. - Blind and gold-stamped red leather binding; no flap.

Copied (taswid) in Dhu al-Hijjah 1260/1844 by Muhammad 'Ali ibn Muhammad Şadiq al-Shirazi.

Ref.: TH(3), 247 (different incipit); El, VIII, pp. 390-391; EHB, I, p. 293.

10 (ISL 50)

*Fażljetname*

Author: Yemint bin Hafızzade [Hafızoglu Derviş Mehmed, known as (mahas) Yemint] (fl. 1st half of 10/16th cent.). - Meşnevi
extolling the virtues (fazilet) of 'Ali and his family.

ff. [24a-256a] 1-235 (original foliation); (for other codicological and paleographical details see no. 31).

Anonymous and undated copy (ca. 1263 / 1846-7; see no. 34). - Table of contents (ff. 22b-23b).

Ref.: TH(2), 254-6; EHB, I, p. 386.

11 (ISL 11)

[Fetava-yi 'Ali Efendi]

Author: [Catalcali 'Ali Efendi] (d. 1103/1692).

ff. [6] 336; 305 x 165 / 185 x 65 mm.; 31 lin. - Laid European paper; watermarks: 1. six-pointed star GV (f. [1]), 2. three hats, 3. crown and grapes, 4. diadem GB. - Neat Ottoman ta'lik hand (Fig. 8). - Single-line rule-border with outer frame in red. - Text rubricated (el-cevâb and subtitles). - Catchwords. - Marbled paper-covered boards with flap.

Copied by (sawwadahu) Sulayman ibn Hamzah in 1189/1775-6 in al-Umtyah. - Clean copy. - Table of contents (ff. [1a]-[3b]). - Ownership statement on f. [la]: (tamallakahu) Hafiz Ibrahim, dated 1219/1804-5.

Ref.: TH(3), 110; TH(4), 79; EHB, I, p. 402.

12 (ISL 56 and 169)

Fetava-yi 'Ata'ullah Efendi


Copied by ('an yad) Ahmad ibn 'Umar; no date (12/18th cent.). - Table of contents (f. [4b-5a]). - Marginal glosses and fetvâs by, among others, 'Ali, müftü at Kastoria; müftü of Sis; Muştafa, müftü at Skopje; 'Abdullah, müftü at Ergirkasrî (Gjirokaster); 'Abdu'llâhî, müftü at Yanya (Ioannina); 'Ata'ullah, müftü at Yanya; Halil, müftü at Holumi (Chomoutsi); Muşammed, müftü at Kastoria; 'Ali, müftü at Kula. - f. [398b] contains Tercih-i beyinât taken from al-Muhit al-Burhani. - Inserted in an envelope: an original fetvâ signed by Ahmed, Müftü..?


Copied by (tahrîr, min yad) Darwish Muştafa ibn Muhammed (colophon in icazet hand, Fig. 5) in 1189/1775-6. - Table of contents (f. [3b-4b]). - Marginal corrections. - Ownership statement (tamallakahu) (f. 1a): Ahmad Rushdi ibn Muhammed Nûrî, known as Atâ'ah (?). Nâbi'zâdah.

Ref.: TH(4), 80.

13 (ISL 128)

Fütüvvet ûş-şerif

Anonymous fütüvvetname.

Incipit:  

ff. [47b-51b]; (for other codicological and paleographical details see no. 36).

No colophon (copied ca. 1267/1850-1, see f. 61a).

14 (ISL 75)

Genetne-i râz

Author: Yahya [Beg Dükâkînîzade] (fl. 10/18th cent.). - Collection of verses of ethical
and didactic nature. - Composed in 1947/1540-41 (see chronosticon: hamus, on f. 85a).

ff. [1b - 85a]: 195 x 125 / 150 x 75 mm.; 17 lin. - Laid European paper; watermarks: 1. anchor in circle; trefoil ZM. 2. unidentified. - Clear Ottoman ta‘lik hand; (ff. 51-54 supplied by a different hand, nesli). - Single-line rule-borders in red; text in columns. - Catchwords. - Text rubricated. - Blind-stamped brown leather binding with flap.


Ref.: TH(2), 210-211.

15 (RBD 3)

[Gülrz-i sevab]

Author: [Ibrahim bin Mustafa], known as Nefeszade (d. 1060/1650). - Treatise on calligraphy, paper and ink. Also known as Tezkiret üşl-ḥattatîn. Title on f.la: Nefeszade(l) Risalesi.

ff. [30]: 175 x 110 / 120 x 70 mm.; 11 lin. - Laid European paper; watermark: crown and grapes...LANGUEDOC. - Clear, partly vocalized nesli hand. - Text rubricated. - Catchwords. - Paper wrapper.

Anonymous copy. - Transcribed (ta‘hir) in Rab‘ II 1161/1748. - Approximately two first folios wanting.

Ref.: TH(1), 269; TH(4), 523-5; THR, p. 96.

16 (ISL 153)

Ibretnûmanâme

Anonymous collection of edifying stories (hikâyat).

Incipit: - مقدمه عبرت نماشمة خلاص سجا راخوان,

ff.[30b-47a]; (for other codicological and palaeographical details see no. 18).


17 (ISL 138)

[‘Inûd al-İslâm]


18 (ISL 153)

[Kânûname]

Compiler: [‘Ali Mu‘ezzînizade, known as ‘Aynî ‘Ali] (fl. 11/17th cent.). - This work, also known as Kavání-i ‘Al-i ‘Osmâa der
Anonymous and undated copy (early 12/18th cent.). - First leaf missing. - Followed by a description of Istanbul (Kostantiniye) from Aüzah ül-mesâlik of Muhammed Sipahizade (d. 997/11589, GAL, SII, 44) (f. 19b).

Ref.: TH(1), 348; EHB, II, p. 847.

19 (ISL 58)

Kaşf ül-ğicâh ‘an vech il-kitâb


ff. [3] 344; 230 x 160 / 165 x 100 mm.; 21 lin. - Laid, yellow, tinted and well glazed European paper (except first three folios); watermarks: 1. eagle displayed, 2. lion passant guardant; AFG, 3. three hats. - Elegant nesÎh hand. - Polychrome headpiece; double-line rule-borders. - Text rubricated (qawluhu and overlinings). - Blind and gold-stamped black leather binding, with flap.

Copied by (kitâbah, ‘an yad) wad al-Hamînuljunahwi (Giimiilcinve) in 1244/1828-9 (colophon in icazet hand, Fig. 4). - Table of contents (f. [2b]). - Marginal glosses and corrections.

Ref.: TSM, I, 157-159; GAL, S1, 794.

20 (RBD 4)

[Kâva’id ül-Kur’ân-ı șemsîye]

Short, anonymous composition on rules for the recitation (tevrid) of the Qur’ân. Main part of the text divided into ten chapters (f. 6a) such as: 1. merâtib ül-ahkâm in-nun is-sâkine, 2. merâtib-

i medler, 3. merâtib-i mak sûre... (appears to be different from TSM, I, 7 and THB, 12a).

Incipit: 

Anonymous and undated copy (late 11/17th or early 18th cent.). - No preface. - Presented to the Library by Lady Reddick. - Bookplate: In Memoriam Peter Whiteford Redpath B.Sc. Jocelyn Clifford Redpath, B.C.L.

21 (ISL 74)

Kitâb ün-ncat


ff. [12]; 230 x 160 / 165 x 105 mm.; 25 lin. - Wove European paper, no watermark. - Neat nesÎh hand. - Single-line rule-borders. - Overlinings in dark-red. - Side-heads. - Catchwords. - Plain, red leather binding with flap (marbled paper doublures). - Marginal corrections. - End leaves (thick paper) with a printed statement to the effect that this paper is to be used for wakîf purposes.

Ref.: TH(2), 46; EHB, II, p. 905.

22 (OL 389/18)

Anonymous medical treatise containing such chapters as: fâ’ida li-ýaraqân il-bevl (p. 28); fâ’ida li-ýiávi ve’il-ýümre (p. 29); sîfat-I ma’cûn (p. 30); sîfat-I hubb-I suljan (p. 30).
Anonymous and undated copy (early 13th century). - Incomplete at beginning and end. - Preceded by Majmūʿ [fī al-tibb] (Arabic) (see AMM, 117).

23 (OL 389/7)

[Kitāb-i tibb]

Anonymous medical treatise.

Incipit: ...الحمد لله ... أركبه ... حتى ت 가능성 ...

ff. [61b-70b]. - Laid paper. - Ottoman ta'lik hand. - Ink offset. - Water-stained. - Rubrics not supplied. - Catchwords. - For other codicological details see no. 24.

Incomplete (13th century). - Followed by (ff. 71a-87b) fragments from various unidentified medical texts.

24 (OL 389/7)

Kitāb-i tibb - müfredât

Author: Şahin Bey bin Murad (?). - Book of simple remedies (herbal) arranged alphabetically beginning with bāb-i evvel in kmāna (?).

Incipit: ...الحمد لله حمدًا من ونتارا ومن مائها ... 


Incomplete at end (probably one or several folios missing, 11th century). - Marginal glosses and corrections, some shaved. - Bookplates: 1. Dr. M. Meyerhof (in Arabic), 2. Casey A. Wood. - Main text followed by (ff.33a-58a and 71a-b) unidentified fragments from a medical treatise divided into fuṣūl from portion of second faṣl to thirty seventh faṣl (second faṣl: faṣl-i sersām; third: faṣl-i šabbāt; fourth: faṣl-i seher; fifth: faṣl-i misyān...).

25 (ISL 59)

Menāḳīb-i Şeyh Şa'bān Veli


ff. [86, + 4 blanks]; 220 x 135 / 150 x 70 mm.; 19 lin. - Laid European paper, watermarks: 1. three hats; FFA, 2. coat of arms (lion rampant); G Państ. - Ottoman ta'lik hand with many elements of neshī. - Simple but elegant golden headpiece; single-line red rule-borders. - Catchwords. - Text rubricated (overlinings, keywords, quotations). - Dark red leather binding with golden borders and center-pieces (flowering plant), flap missing.

Anonymous copy; dated 1145/1732-3. - Followed by (f. 86a-b) a quotation from a work of Muhyyi al-Din ibn ʿArabi (d. 638/1240).

Ref.: TGK, I, 163-164.

26 (ISL 62)

Menāzīl ʿil-ʿarīfīn

Author: [Muḥammad al-Ghazzālī] (d. 505/1111). - Translated extract with a commentary from Kīntiyāʾ al-saʿāda al-mubīn (GAL, I, 540, no. 29) by ʿSamsuddin es-Sivāsi (d. 1006/1597).

ff. [1b-63b]; 235 x 160 / 175 x 95 mm.; 13 lin. - Laid, light-brown tinted paper; watermark: lion passant guardant; AG. - Clear, mostly vocalized neshī hand (Fig. 6). - Simple golden headpiece; rule-borders filled with gold (ff.1b-2a). - Text rubricated (key words, quotations). - Marbled paper covered boards with flap.

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Ref.: TH(2), 94-95.

27 (ISL 148)

Meslek ül-ṣalihin ve l-‘ahidin ve l-vāsilin


Ref.: TH(2), 58-63.

28 (ISL 75)

Miftah-i cennet

Author: [Ferid Ahmed Bey (Paşa)] (d. 990/1586-7). - Short anonymous treatise on religious ethics in 8 sections (bāb) without preface.

Incipit:

أولئك باب مؤسس ياك دين امامه وهم... 

ff. [86a-88b]; (for other codicological and paleographical details see no. 14).

Anonymous and undated copy (ca. 1002/1593, see no. 14).

Ref.: OM, III, p. 364; EHB, III, p. 1144.

29 (ISL 12)

Minhāc ül- Islam


Incipit: حديد ابن بابا علم الرحمن على رحمة الاله... 


Ref.: TGK, I, 73; TH(4), 32 (attributed to 'Abdullāh bin Ismā‘il, different incipit).

30 (ISL 63)

Neta‘iq ül-fünun ve mehāsin-i mütun


Incipit: حديد ابن حدد ابن ابن تارك النكسم وصد.... 


Ref.: TH(1), 372; NE.
Ottoman-Turkish Manuscripts in the Islamic Studies Library

31 (ISL 50)

Pendname, also known as Defif-i hudafa

Author: Kaygusuz [Abdal] (fl. 9115'-cent.). - Sufi treatise containing edifying stories.

ff. [1b-22a]; 240 x 175 / 190 x 120 mm.; 17 lin.- Laid European paper; watermarks: 1. lion passant guardant, 2. coat of arms (lion rampant).- Nesbi / Ottoman rik'a hand. - Catchwords. - Text rubricated. - Leather and marbled paper-covered boards; no flap.

Anonymous and undated copy (ca. 1263/1845-6, see no. 34). - Donation statement: gift from Hüseyn Baba of Birecik who was post-nişin of Bektaşi Han'kah to Hasan Hülu Riza. - Inserted in an envelope: 'Arsh-i a'la, cosmological chart (520 x 375 mm.), written on laid European paper; watermark: crescent with human profile.

Ref.: TH(2), 86; TH(3), 84.

32 (OL 389/7)

Risale-i manzume fi 'ilm-i i'bb

Author: most probably Nida'i (d. after 975/1567-8). - Medical didactic poem. - Composed in the time of Sultan Selim II (reg. 974/1566-982/1574).

Incipit: ... 


Anonymous and undated copy (early 12/18th cent).

Ref.: TH(3), 203; TH(4), 400; TH(5), 186 (same explicit but different incipits).

33 (ISL 128)

[Risale-i mustalahat-i şфиye]

Anonymous treatise on sufi discourse.

Incipit: ... 

ff. [41a-44b]; (for other codicological and paleographical details see no. 36).

No colophon. - Copied ca. 1267/1850-1 (f. 61a).

34 (ISL 50)

[Risale-i ş̱菲̱ye]

Anonymous treatise in the form of a conversation between a pupil and his master.

Incipit: ... 

ff. [236b-344b]; (for other codicological and paleographical details see no. 31).

Copied (katabahu) in 1263/1845-6 by Sağiç, follower of (haq-pay-i) Naqshaband Muhammad Bahā' al-Din.

35 (ISL 128)

Anonymous sufi commentary on a hadith: ... 

Incipit: ... 

ff. [44b-47b]; (for other codicological and paleographical details see no. 36).

No colophon. - Copied ca. 1267/1850-1 (f. 61a).

36 (ISL 128)

[Risale-i vaḥdet ʿul-vucūd]

Author: [Muḥyī al-Dīn Muḥammad ibn 'Arabi] (d. 638/1240). - Translation of Risalāh fi al-ahādīyyah, also known as Risālat al-ahādīyyah, Risālat al-wujūdīyyah and Risālah fi sharḥ 'aṣaṣ al-qawwāl fī al-nābī, man 'araʃa naṣ̱ah fī-qud 'aṣaṣ rabbah, possibly by Hüseyn Hüṣnū bin Ismā'il.

Incipit: ... 

ff. [1b-14b]; 240 x 170 / 180 x 120 mm.; 15 lin.- Laid European paper; watermarks: 1. eagle

No colophon. - Copied ca. 1267/1850-1 (f. 61a).

Ref.: HC, I, 13; II, 621; GAL, I, 579 (no. 104); SI, 798 (no. 108).

36 (ISL 128)

Risale-i valideyn - te'dib ul-mütemerridind


Incipit: ...HAMMED KÂNA 140 TAKH Mektubun ...Efendi

ff. [15b-33b]; (for other codicological and paleographical details see no. 36).

No colophon. - Copied ca. 1267/1850-1 (f. 61a).

Ref.: OM, I, p. 121; GAL, II, 591; SII, 662.
37 (ISL 153)

Risale-i vazife-harän meratib-i bendegân-i Al-i 'Oşman

Author: 'Ali Mii'ezinizâde, known as 'Ayn-i 'Alî. - Treatise on Ottoman bureaucracy and statecraft.

ff. [20a-30a]; (for other codicological and paleographical details see no. 36).

Anonymous and undated copy (early 12/18th cent.).

Ref.: GSO, p. 141; EHB, IV, p. 1482; BN, 128, 885, 1092.

38 (ISL 132)

[Su'al ve cevâb]

Anonymous questions and answers relating to mysticism.

Incipit: ...HAMMED İLÄM YEDEKÇİ VADA YA KONFEDER...

ff. [34a-41a]; (for other codicological and paleographical details see no. 36).

No colophon. - Copied ca. 1267/1850-1 (f. 61a).

40 (ISL 128)

[Şerh-i evâesi Yunus Emre]

Anonymous commentary on nine verses from the Divân of Yunus Emre (fl. 7/14th cent.). - Composed in 1117/1705-6.

ff. [52a-61a]; (for other codicological and paleographical details see no. 36).

Dated 1267/1850-1. - Followed by 29 verses from Divân of Seyyd İnadiddin Nesiim (d. 821/1418, see IA, IX).

Ref.: YE, p. 209-222.

41 (ISL 132)

Şerh-i Mültaqâ'î-ebûr

Author: [Muhammed Mevkûfâtî] (d. 1065/1654). - Translation of and commentary on Mültaqá al-ebûr, an Arabic manual of Hanafi law by İbrahîm al-Halabi (d. 956/1549) (GAL, II, 432; GAL, S II, 642). - Identified by a later hand (dated Safar 1291/1874) as Mültâkâ tercesesi by Hamdr Efendi (see fly-leaf and tail).


Copied (harrarahu) in Dhû al-Ḥijjah 1188/1775 by İsmâ'il, Shaykh of the reciters (al-qurâr) at the mosque of Topâhâ'âh (Topâhâ'ê), Istanbul and a pupil of Abû Muhammad 'Abd Allâh ibn Muhammed, known as Yusuf Afandizadâ (Efendizâde) (f. 686a). - Table of contents (ff. 1-3). - Clean copy.
42 (ISL 75)

Ta'bir-i dug

Short anonymous treatise containing 28 rules for the interpretation of dreams.

ff. [89a-b]; (for other codicological and paleographical details see no. 14).

Anonymous and undated copy (ca. 1002/1159, see no. 14). - Followed by: 1. ff. 90b-91b short text containing two da'âres by Tatar İbrahim Efendi on cosmology, 2. ff. 92a-96a various verses, some by Bâki Efendi, 3. ff. 97b-99b story from the life of Prophet Muhammad ending with Du‘â’ ül-istighfar and a number of verses.

43 (ISL 141)

Terceme-i nişab ül-ihtisab

Author: Siraj al-Dîn ‘Umar ibn Muhammed ibn ‘Awd al-Sha’mi al-Sunnâmî (fl. 993/1585). - Translation and commentary by ‘Ali Ckvheri Efendi, known as ‘Ali bin Bali (d. 991/1583), on Nîsâb al-ihtisâb (GAL, II, 403; SII, 427), being a treatise on moral regulations in society and the market. - According to a note on f.1a it was translated (târîh-i terceme) in 969/1561-2.

Incipit: ... 


Anonymous and undated copy (12/18th cent.). - Clean copy.

Ref: OM, III, p. 85.

44 (ISL 61)

Terceme-i Risâle-i Kudsiye

Translation and commentary by ‘Abdullah Şâlihi Uşşâki (d. 1197/1782-3) on an anonymous al-Risâlah al-Qudstiyah, completed in 1180/1766-7 (chronosticon: zafer), containing sayings (kalimat) of Babâ’ al-Dîn Muhammed Naqshaband al-Bukhârî (d. 791/1389), known as Muhammed Parsâ (GAL, SII, 282).

Incipit: ... 

ff. [50] (last folio blank); 197 x 130 / 135 x 80 mm.; 15 lin. - Laid, light brown tinted paper; watermarks: 1. coat of arms (lion rampant), 2. crown and grapes, 3. eagle displayed FG. - Elegant nesâî hand (Fig. 2). - Illuminated headpiece; single-line red rule-borders. - Text rubricated (overlinings). - Side-heads (matlab). - Red leather binding with flap and gilt borders and center-pieces.


Ref. OM, I, p. 105; EHB, IV, p. 1477.

45 (ISL 130)

Tezkiret ül-evliyâ’


Incipit: ... 


Copied by (ladâ’) Muhammad, known as Jawushzadah (Çavuşzade), the Qâdi of the district (bi-qâdâ’ ka‘za’) of Qaraîyaqah...
46 (ISL 105)

Velâyetname-i Hâcim Sultan

Author: [Uzun Firdevsi, known as Firdevsi-i Tavil]. - At head of title: Menâkıb-i Sultan Hâcim Bektâş Veli.

ff. [54]; 210 x 140 / 150 x 80 mm.; 13 lin. - Buff wove paper; no watermark. - Elegant rık’a hand (Fig. 7). - Catchwords. - Text rubricated. - Western style half-leather binding.

Anonymous and undated copy (late 13/19th or early 20th cent.). - Former owner: Vakf-ı Dergâh-i Karâğaç.

Ref.: TA, XVIII., p. 284; VH.

47 (ISL 118)

Velâyetname-i Hâcim Bektâş Veli el-Iforâtâni

Anonymous hagiography of Hâcim Bektâş.


Ref.: TH(4), 151; EHB, V, p. 2015.

48 (ISL 170)

Zeyl-i taḵvim üt-tevârîh

Author: Şem’dânîzâde Fındîklî Süleymân Efendi (d. 1193/1779). - Short version of his Mür’i üt-tevârîh.

ff. 139 (European figures); 220 x 145 / 180 x 130 mm.; 23 lin. - Modern wove ruled paper. - Neat Ottoman rık’a hand. - Anopistograph. - Text rubricated. - European style black quarter leather binding.

Copied in September 1929 by ‘Osman Ferîd Bey (f. 139a). - Corrected (tâshîl) copy (f. 139a).

Ref.: SF.

Notes


Ottoman-Turkish Manuscripts in the Islamic Studies Library

Concordance

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Figure 2. (No. 44, f. 1b-2a)
Figure 3. (No. 2, f. 8b)
Figure 4. (No. 19, f. 344a)
Figure 5. (No. 12, copy II, f. 280b)
Figure 6. (No. 26, f. 2a)
قانون اول: این بحث محور اینکه آیا می‌توانیم از این که این مسئله را به‌طور دقیق آگاهی داشته باشیم؟

قانون دوم: این بحث محور اینکه آیا می‌توانیم از این که این مسئله را به‌طور دقیق آگاهی داشته باشیم؟

قانون سوم: این بحث محور اینکه آیا می‌توانیم از این که این مسئله را به‌طور دقیق آگاهی داشته باشیم؟

قانون چهارم: این بحث محور اینکه آیا می‌توانیم از این که این مسئله را به‌طور دقیق آگاهی داشته باشیم؟