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ORIENTAL MANUSCRIPTS



# BERNARD QUARITCH LTD

40 SOUTH AUDLEY STREET, LONDON, W1K 2PR

tel.: +44 (0)20 7297 4888

fax: +44 (0)20 7297 4866

e-mail: [a.day@quaritch.com](mailto:a.day@quaritch.com)

web: [www.quaritch.com](http://www.quaritch.com)

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BADA  
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Front cover: detail from no. 13 - TUNAKĀBUNĪ; inner cover: no. 7 - [PRAYERS].



## ARABIC-TURKISH DICTIONARY WRITTEN IN THE BALKANS

1. **AKHTARĪ, Muṣṭafā bin Shams al-Dīn al-Qaraḥiṣārī.** *Akhtarī Kabīr.* [Margus, Ottoman Balkans, early nineteenth century.]

Arabic and Ottoman Turkish manuscript on laid paper (289 x 190 mm; text area 228 x 133 mm), ff. 269, i, written in a small, neat *naskhī*, 35 lines to the page, some words in red or overlined in red, text frame of gold, black and red rules; with an illuminated head-piece at the beginning of the text; some occasional smudging or soiling and some light damp-staining, minor worm-track in lower outer corner of a few leaves, tiny wormhole in last few leaves, but generally in very good condition; contemporary maroon morocco with flap, recessed cartouches and corner-pieces on covers containing gilt pressure-moulded floral and vegetal ornament; slightly rubbed and stained, old repairs to spine and to hinge of flap; erased seal impression and an erased inscription on f. 1r, seal impression on front free endpaper giving the name 'Ayyub' and the date 1281.

£4750

A HANDSOME COPY OF THE IMPORTANT ARABIC-TURKISH DICTIONARY KNOWN AS *AKHTARĪ KABĪR*.

Akhtarī (d. 968 AH/1561 AD) compiled his dictionary at Kütahya in 1545. Entries are listed 'in the sequence of the first root letters; the author arranged the lemmata in strict alphabetical order of the *derived* forms used in Turkish, rather than placing them under the trilingual Arabic root, as had been the usual practice in previous Arabic-Turkish dictionaries. Although Akhtarī completed this dictionary in 952/1545, in his Turkish definitions he did not hesitate to use some Old Ottoman Turkish synonyms that were already rather rare. He also gave many examples of the usage of the Arabic words in the form of quotations in Arabic. This dictionary was very popular for centuries and, in spite of its great size, many copies were made over a period of more than four centuries . . . . In his Arabic introduction, Akhtarī names the following Arabic sources: "al-Jawharī's *Ṣiḥāḥ*; *al-Dustūr*; *al-Takmilah*; *al-Mujmal*; *al-Maghrib*;



*al-Taqaddimah*, and other reputable works" . . . . The dictionary was printed many times in the nineteenth and early twentieth century' (E. Birnbaum, *Ottoman Turkish and Çağatay MSS in Canada* p. 354).

This copy is signed by one Aḥmad bin Muḥammad bin 'Alī, who describes himself as a preacher in the Old Mosque of Margus, i.e. present-day Požarevac in eastern Serbia.

GAL S II p. 630.







2. **EFFENDI, Ali, [and Catherine HUTTON.]** Specimen of Arabic calligraphy presented to Catherine Hutton, with added notes in her hand. [England, 1826–29.]

Single sheet of wove paper folded once to form two leaves (243 x 195 mm), Arabic calligraphy and English inscription on polished oriental paper window-mounted vertically on first leaf, text in Hutton's hand written vertically on first leaf and continued horizontally on second; in very good condition.

£400 + VAT in EU

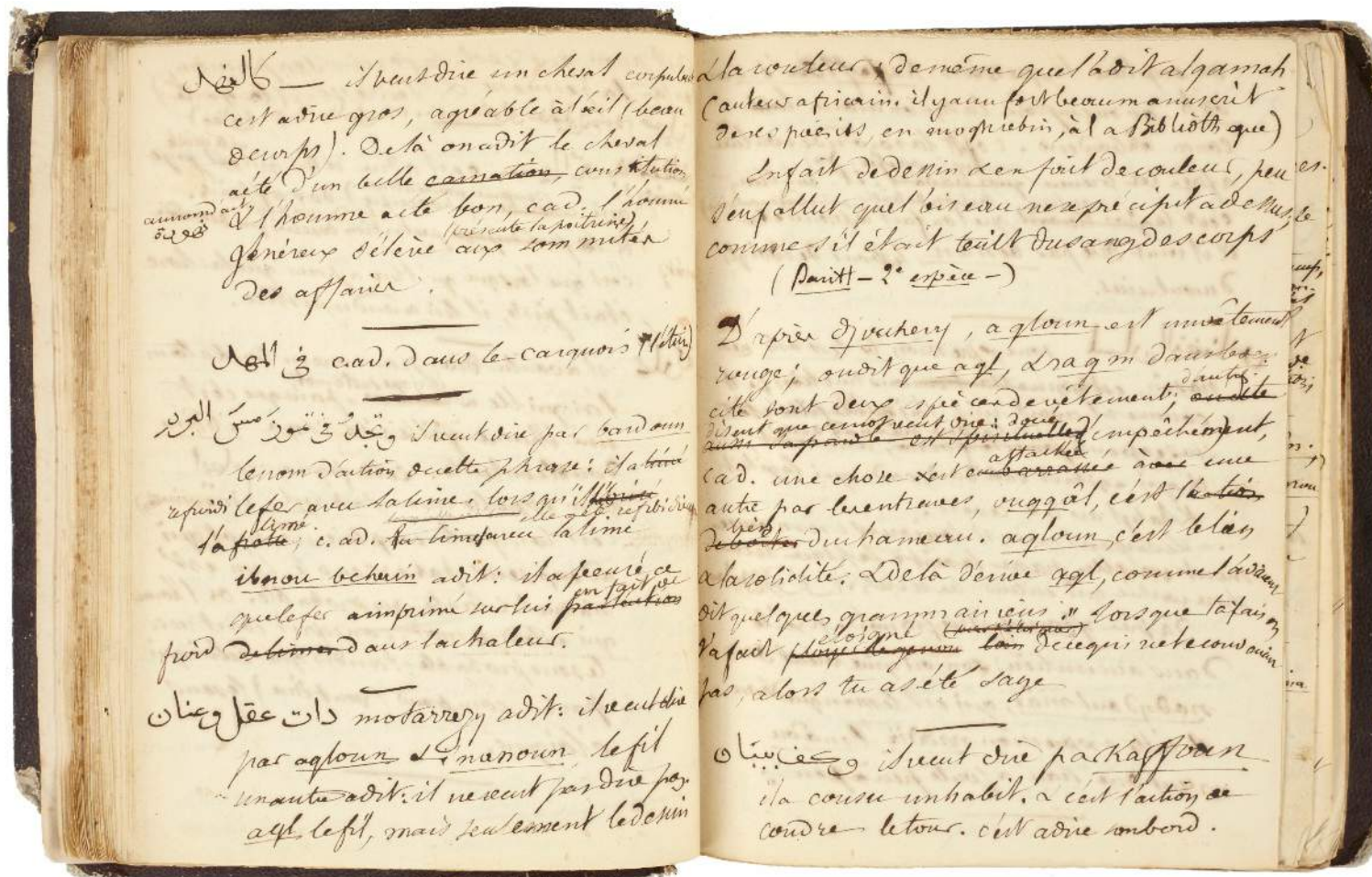
A specimen of Arabic calligraphy by an Egyptian Turk named Ali Effendi, inscribed in English in Effendi's hand 'To Mrs Catherine Hutton', with the note 'Madam when I am Ali Bey I shall be glad to see you in Egypt. I am yours [sic] sincere friend Ali Effendi'.

Catherine Hutton's accompanying notes, dated 1826 and 1829, state that Effendi 'is a young, handsome, clever Egyptian-Turk, who had been sent to England by his beloved "Grand Pasha" to learn our language, manners &c, and transport them to Cairo. His proficiency in writing English is seen in the following autograph, the English part of which he wrote for me'. Hutton further notes that Effendi 'was fond of the theatre, and spoke with rapture of the beautiful actresses. He looked upon English horsemanship with the utmost contempt. Stooping forward, and hanging down his head, he said "Your men ride like this". Then, rising to his accustomed height, he added, "I throw my jereed on full gallop, and stop the moment when I should touch the wall["]'. . . . Ali Effendi drank wine like an infidel'. Hutton mentions three of Ali Effendi's companions: Mohamed Effendi, 'who is studying naval architecture', Selim Aga, 'who is studying mathematics and military engineering', and Omar Effendi, 'who is qualifying himself for diplomacy'. That all four men spent some years in England is confirmed by *The Nautical Magazine* for 1832, which adds that they were aged between twenty two and twenty five years of age and that they arrived in 1826.

From an early age the novelist Catherine Hutton (1756–1846) was a keen letter-writer. "The Coltman family of Leicester and Mrs Andre of Enfield, Middlesex, were lifelong correspondents. She also wrote to her cousin the mathematician Charles Hutton (1737–1823), Sarah Harriet Burney (Fanny Burney's half-sister), the radical author Sir Richard Phillips, Eliza Cook, and, latterly, Edward Bulwer Lytton, and Charles Dickens. Her letters are full of

anecdotes and shrewd observations on her acquaintances and are seasoned with a self-deprecating wit, their direct address and dry cheerfulness recalling the epistolary style of Jane Austen. Hutton delighted in Austen's novels, and believed that "her character is either something like mine, or what I would wish mine to be" . . . . In an account of her occupations written in July 1844, Catherine Hutton described some of the other activities which absorbed her: needlework, including "patchwork beyond all calculation"; pastry and confectionery; collecting prints of costumes in eight large volumes; and collecting more than 2000 autographs . . . . Bridget Hill rightly concludes that her life "illustrates the particular problems of the educated, intelligent, single daughter of the middle class" in late eighteenth- and early nineteenth-century Britain' (*Oxford DNB*).





3. [AL-ḤARĪRĪ, Abū Muḥammad al-Qāsim ibn ‘Alī.] Commentary on the Maqāmāt of al-Ḥarīrī. [France, mid-19th century.]

Manuscript in French and Arabic on wove paper (205 x 155 mm), ff. 310; extensive corrections, crossings-out and additions in red and black ink; fore-edges a little spotted and stained, but in excellent condition; contemporary boards; rubbed, some edges and corners chipped. £1200

AN UNIDENTIFIED FRENCH ORIENTALIST'S EXTENSIVE AND DETAILED COMMENTARY ON THE SIXTH, ELEVENTH AND TWENTY-SIXTH MAQĀMA ('SESSIONS') OF AL-ḤARĪRĪ (D. 1122 AD).

Despite its imitative form and content, the *Maqāmāt* enjoyed enormous popularity, and was translated with varying faithfulness into Syriac, Persian, and Hebrew, spawning a legion of imitative works. Unsurprisingly, it was also extensively commented upon by later authors, al-Muṭarrizī among them. It was also of particular interest to European orientalists, and extracts appeared in grammars and linguistic exercises from Fabricius's *Specimen Arabicum* (1638) onwards. The first complete edition was that of Caussin de Perceval (1819), followed soon afterwards by the authoritative edition of Silvestre de Sacy (1822). We have been unable to identify the author of the present manuscript. However, it is not in the hand of either Caussin de Perceval or Silvestre de Sacy.



INSCRIBED BY A MOSUL PHYSICIAN IN 913 AH (1507 AD)

4. **AL-JURJĀNĪ, Zayn al-Dīn Abū Ibrāhīm Ismāʿīl bin Ḥusayn.** *Dhakīrah Khwārizmshāhī.* [Probably Anatolia, late 15th century].

Arabic manuscript on paper (335 x 239 mm; text area 263 x 176 mm), ff. 544, written in a tidy *nastaʿliq*, 35 lines to the page, text frame of red and blue rules, important words and phrases in red or in larger *naskhī*; chapter headings repeated in margins in a bold calligraphic script, several marginal annotations in various contemporary and later hands; some splashes, soiling and staining, first leaf re-attached and with loss of one or two words on verso (sense recoverable), margins of last few leaves strengthened, but generally in good, sound condition; early twentieth-century brown roan preserving covers of contemporary morocco binding blind-stamped with a single tool to form a central motif of three interlocking lozenges, smaller lozenges above and below, blind-stamped corner-pieces; stained and rubbed; various seal impressions (some erased) on first and second leaves and at end of text. **£12,000**

VERY RARE ARABIC TRANSLATION OF AL-JURJĀNĪ'S IMPORTANT MEDICAL COMPENDIUM, THE FIRST MAJOR MEDICAL TEXT WRITTEN IN THE PERSIAN LANGUAGE.

Al-Jurjānī 'went to live in Khwārizm in 504/1110 and became attached to the Khwārizmshāhs Ḳuṭb al-Dīn Muḥammad (490/1097–521/1127), to whom he dedicated his *Dhakīrah*, and Atsiz b. Muḥammad (521/1127–551/1156) . . . . His *Dhakīrah Khwārizmshāhī*, probably the first medical Encyclopaedia written in Persian and containing about 450,000 words, is one of the most important works of its kind; it also exists in an Arabic version, and was translated into Turkish and (in an abbreviated form) into Hebrew' (*Encyclopaedia of Islam*).

Modelled on the *Canon* of Ibn Sīnā/Avicenna, the *Dhakīrah* is divided into ten books as follows: definition and utility of medicine, and the structure and powers of the human body; on health and disease, in general, including causes and symptoms of disease, and accidents of the body; on the preservation of health; on diagnosis, crisis and prognosis; on fevers and their treatment; on local diseases and their treatment; on tumours, ulcers and so forth; on the care of the external parts of the body (hair, skin, nails, and so on); on poisons and antidotes; and on simple and compound drugs.

*Provenance:* 'Abdul-Malik bin Maḥmud al-Mausuli *al-tabīb* ('the physician'), with his ownership inscription dated 5 Rajab 913 AH (10 November 1507) at the Mu'ayyiddi hospital in Mosul; the distinguished German ophthalmologist and Arabist Max Meyerhof (1874–1945), with his bookplate on front pastedown.

GAL I 487 and S I p. 889. See Keshavarz, *A descriptive and analytical catalogue of Persian manuscripts in the library of the Wellcome Institute for the History of Medicine* pp. 52–4 and p. 149. Fihrist records no copies of the Arabic translation.

5. **[MEDICINE.]** Kitāb al-ʿilal wa al-āmrād. [Probably Persia,] 1294 AH [1877 AD.]

Persian manuscript on Russian wove paper (218 x 170 mm; text area 145 x 85 mm); ff. vii, 331 (with contemporary pagination to 663), v; 15 lines of black *naskhī* per page; section headings in purple, page headings in black; occasional light spotting; dated colophons at ff. 130v and 249v; ff. 253v, 260v, 265v, 289v and 307v with brief annotations in a Latinate script, most likely in the hand of the copyist; contemporary leather binding; somewhat stained and worn, but sound, remains of paper label on spine. **£400**

An unusual Qajar period medical manuscript with undeciphered scribal annotations. The text is an anonymous, apparently unrecorded example of the medical formularies for which medieval Persia was renowned, organised conventionally in a sequence of diseases, diagnoses, and cures. It is a distinctive example of relatively modern Persianate manuscript production, copied as it is on mass-produced paper from the mills of imperial Russia. The text comprises three books from an ostensible set of ten, together constituting the titular work *Kitāb al-ʿilal wa al-āmrād*. We have been unable to identify the alphabet and language employed in the scribal marginalia. The three books are entitled as follows:

1. Al-kitāb al-sādis min kutub al-ʿashara min kitāb al-ʿilal wa al-āmrād (ff. 1v–130v).
2. Al-kitāb al-sābiʿ min kutub al-ʿashara min kitāb al-ʿilal wa al-āmrād (ff. 131r–249v).
3. Al-kitāb al-thāmin min kutub al-ʿashara min kitāb al-ʿilal wa al-āmrād (ff. 250r–331).







شماره  
فصل  
صالح  
طاهر

سید کاظم

صدقة الخیر

صلوات على سيدنا محمد وآله

کتابخانه

10

سید جبار محمد علی



**6. AL-MUṬRĀN, Yuwākīm.** *Manārat al-aqdās fī-tafsīr al-quddās.* [Levant,] dated 25 July 1758.

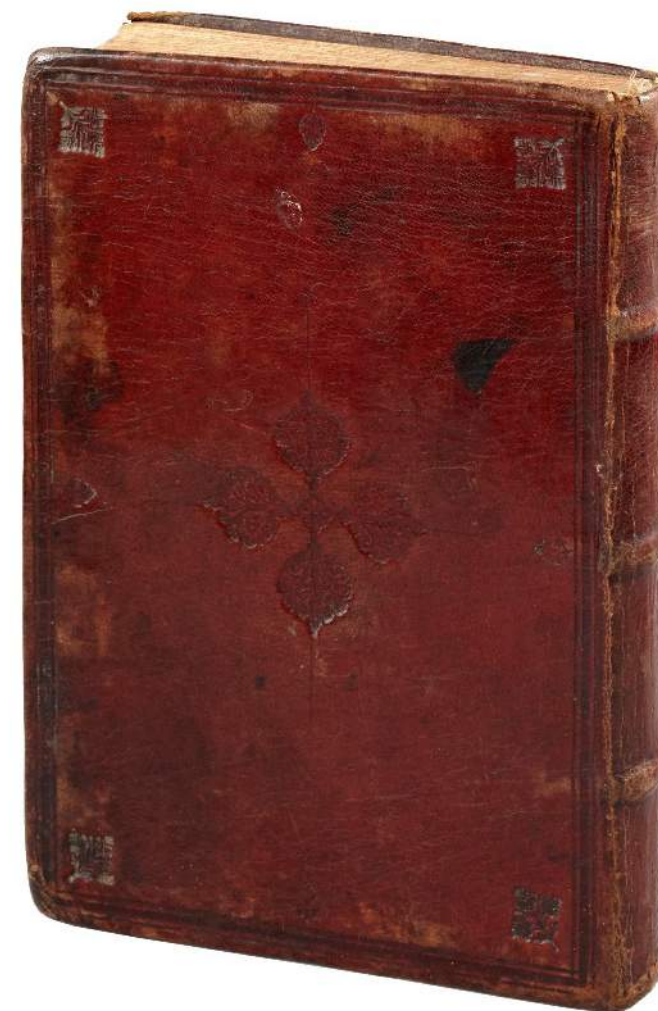
Arabic manuscript on laid paper (220 x 160 mm; text area 165 x 105 mm), ff. ii, 152, ii, written in *naskhī* in black ink, 22 lines to the page, significant words or passages written in red, chapter headings in calligraphic majuscule, several marginal glosses in the hand of the scribe; light damp-stain in lower outer corner of first few leaves, just touching text, some light spotting and staining elsewhere, but generally in very good condition; contemporary Levantine maroon morocco, covers stamped in blind with a central motif of four fleurons in a cruciform design, fleurons in corners; original embroidered marker in blue, yellow and pink silk; extremities slightly rubbed and bumped; nineteenth-century European collection label inscribed 'No. 156' in ink on front pastedown. £2750

AN EARLY COPY, WRITTEN DURING THE LIFETIME OF THE AUTHOR, OF THIS LEARNED COMMENTARY ON THE MYSTERIES OF THE MASS.

The author, also known as 'Yuwākīm the Archbishop', was born in Baalbek in 1696 and served as a priest there and also in Homs and Aleppo, dying at Acre in 1772. *Manārat al-aqdās fī-tafsīr al-quddās* ('The lamp of the sanctuary in the explanation of the Mass') was written in August 1751 using a Greek schismatic tract as a template but amending it in order to conform with Catholic doctrine. Graf considered the title to be an indication that the author was acquainted with the Arabic version of Barhebraeus's *Candelabrum of the sanctuary*, but according to Hidemi Takahashi the influence is more likely to be indirect, perhaps via the Maronite Stephen al-Duwaihi (see H. Takahashi, *Barhebraeus: a bio-bibliography*, 2005, p. 114).

The work comprises seven chapters: on the liturgical celebrants; on preparations for the Mass; on obligatory prayers and their rendition; on the place of worship; on liturgical vestments; on liturgical apparatus; and on the liturgy as mystical representation of Christ's life. Among the authors cited are Petrus Arkudius, Symeon of Thessalonica and Germanus of Constantinople. The work was published in 1888 (Beirut, al-Maṭba'a al-Adabīya). Al-Muṭrān also wrote extensively on the relationship between logic and religion; his writings on this subject are mostly held at the American University of Beirut's Archive and Special Collections library.

Graf, *Geschichte der Christlichen Arabischen Literatur* III p. 211, recording a copy dated 1754 in the Vatican (MS Arabo 820).





ماث وهكذا طعن جنبه بجريته وهكذا افاض الدم والماء من جنبه الطعرون  
 وهكذا حمل يوسف ويثوب يوس. وهكذا دفن. ولهذا السبب  
 يسفد الكاهن ان يضع ايصودن الاسرار الهية قبل ان يصير  
 جسدا المسيح ودمه. يصلي في ذاته هذا الاقشون معترقا بدروع  
 وقالا ليس احد من المرتبطين بالشهوات واللذات الجسدية مستحقا  
 ان يجردك يا ملك المجد لان الخلد من ذلك عظيمهم والقوات السماوية  
 تزهيا وتغافلها الخ والمرئون يبتدون بتقريب الشريعة الشارعية  
 المقدم بحزنها في الفصل. وهذا القسم يغايه الورع والتمسك  
 بها تحت الكنيسة جميع المؤمنين الحاضرين على اتمسك والورع و  
 العباد. وان يترفع عنهم كل اهتمام عالمي. معترفين بانهم عبيد  
 ان يقبلوا ملك الكل من فوقا من الملك. ومن ثم ترى البعض في هذه  
 الساعة المقدسة يعفون بانسحاق وخضوع وصلي في دورهم  
 المنزور. والبعض يخون متضرعين. اخري يصلون صلوات المجد  
 بما يليهم الله.  
 واغنايا الشعب ويسفد مثل هذا الاستعداد الذي ليس هو عادة محذرة  
 بل قد يمتدحهم ويعفون اخي الرب كما فطر ذلك في الفصل الثاني لسببين  
 اولهما لان عقيدتنا تقبل باشارة ذلك الطقس بتقديم ملك الملوك و  
 لا راي ليدرج ويعطي طعاما للمؤمنين **وقولنا** باشارة ذلك الطقس والتقدم  
 لانه يقتله حقيقة بذلك لا يصودن حيث ان خبز التقدم جسد  
 ليس هو جسد المسيح لكن يرمي لنا جسد المسيح ويمثلنا الى ان  
 للذبح **ياغنايا** ياغنايا الشعب هكذا. لان يتحرك بحركة العباد نحو هذه  
 الاشياء الدالة على هذه الاسرار المقدسة. اغنياس اسرار قدانيا الواجب

لها السجون. ويقدم الكرام هذه التقديم التي تحمل جناز المسيح وحمله  
 الى الابن. وانما انما نرى غيا الى اورشليم لاقتال الهلام تحت شعار قبل  
 هناك الكاهن **يذكر كرم الرب** لان الكاهن يعلن بذلك انه ذاهب  
 يقدم هذه الذبيحة للبعظ من هذا الشعب الحاضر وذكره. فمن عيب  
 وقتئذ كل من الشعب قايلا اذكر في ارب فيكونون.

## الفصل الثالث عشر

في ان هذا الاحتفال والتكرار الذي يصير من الشعب عند انتقال

المواهب هو عادة قديمة من عند يعقوب اخي الرب

تدبرها في الفصل السابق ان هذا الاحتفال والتكرار الذي يصير  
 للمؤمنين الهية من الشعب بالحزن والورع واستقبالهم اياه برعدة وتكرار  
 ليس هو عادة محذرة في السبع. بل قد يمد مسلي اليها من يعقوب الرسول  
 اخي الرب. وهذا يتضح من قول يعقوب نفسه الذي كان ذريما يترافق  
 هذا الحبل موضع الشريعة الشارعية. وهو هذا

ليسكن كل جسد شرقي ويبقى متصبيا بحزن ورعب ولا يفتكك البتة

فلا ارضيا لان ملك الملوك ورب الابواب قد يوافي متقدما ليخرج

ويضع طعاما للمؤمنين والمصافات الملكية مع الشارعية والكثري

الاعين والرياسات والسلاطين والشارعية ذوي الستة المجدد

يقعد موند محجور الوجه هاتفين بالسبح النبوي

وقد استقر السبع على تريل هذا القول الى رفر ملك بوسينا نور  
 الهو دوسا بن اخي بوسينا نور الكثير وخلفه كما اخبر كرموس  
 الورع قايلا ان الشارعية الذي يترافق في دورة الهيصون





7. [PRAYERS.] Arabic prayer book. [Ottoman Turkey, late 18th century.]

Arabic manuscript on laid paper (135 x 85 mm; text area 85 x 45 mm), ff. i, 156 (last two leaves blank except for text frames), written in a good *naskhī*, predominantly nine lines to the page, text frame of gold and black rules; with an illuminated double-page opening at beginning, the border of orange and red quatrefoils against a dark blue background, an illuminated headpiece on f. 2v, *sura* headings in cartouches reserved against orange or blue panels bordered in gold, and 44 pages of prayers contained within full-page coloured borders; ff. 34–37 misbound, some minor soiling or staining, but in very good condition; contemporary blind-stamped maroon morocco with flap; slightly rubbed; preserved in a nineteenth-century carrying case of hard-grain brown leather, red cloth lining, three metal and silk tassels suspended from lower edge, one side embroidered in silver thread with a *tughra* within an ornamental frame, remains of strap of red cotton cord with drop-shaped woven tassel knots.

£4250

A CHARMING SMALL PRAYER BOOK PRESERVED IN AN ATTRACTIVE LATER CARRYING CASE.

The manuscript begins with *Sūrat al-Fātiḥah* and is followed by a further nine *suras* from the Qur'an. These are followed by various invocations set within octagonal or circular panels against black, orange, pink, blue, ochre and salmon pink backgrounds, a series of private supplications (*du'a*), and, towards the end, a further sequence of *du'a* in alphabetical order, probably for mnemonic purposes, in small roundels against brightly coloured backgrounds. The final prayer seems to be an extract from a work by the Ottoman scholar and mystical writer Quṭb al-Dīn al-Iznīqī (d. 885 AH/1480 AD) and bears the date 884 AH.



سورة  
الفاحشة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ  
الْكَرِيمِ ۝ مَا لَكَ يَوْمَئِذٍ  
۝ أَيَّاكَ تَعْبُدُ وَإِيَّاكَ تَسْتَعِينُ  
۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ  
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

المسألة

سورة  
البقرة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 ﴿٥٠﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ  
 هُدًى لِّلْمُتَّقِينَ ﴿٥١﴾ الَّذِينَ يُؤْتُونَ  
 بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا  
 رَزَقْنَاهُمْ يُسْعَوْنَ ﴿٥٢﴾ وَالَّذِينَ  
 يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِمَّا  
 أُنزِلَ مِنْ قَبْلِكَ وَلَا آخِرَ لَهَا

مناجات



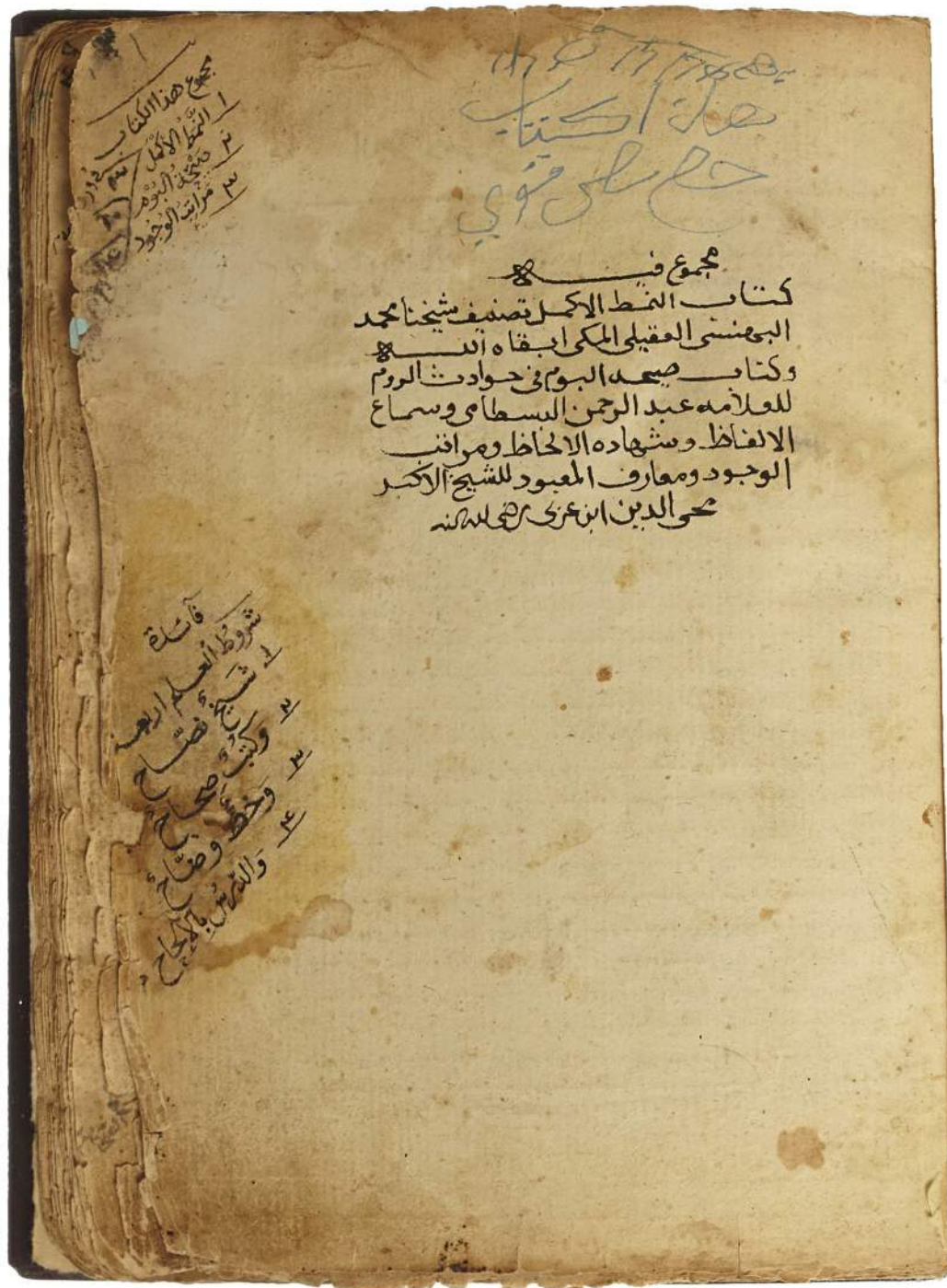
أَنَا قَبْلَ الدَّهْرِ وَفَعَلَ قَبْلَ  
وَمِنْ بَعْدِ فَاطِمَتِي بِحَدِي



أَبِي رَضِيَ اللَّهُ عَنْهُ	الْأَجْمَعُ رَضِيَ اللَّهُ عَنْهُ	أَبِي الْأَرْقَمِ رَضِيَ اللَّهُ عَنْهُ
أَبِي سَعْدٍ رَضِيَ اللَّهُ عَنْهُ	أَبِي مَعَاذٍ رَضِيَ اللَّهُ عَنْهُ	أَبِي الْقَتَادَةِ رَضِيَ اللَّهُ عَنْهُ

أَبِي مَالِكٍ رَضِيَ اللَّهُ عَنْهُ	أَبِي ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ	أَبِي أَوْسٍ رَضِيَ اللَّهُ عَنْهُ
أَبِي أَوْسٍ رَضِيَ اللَّهُ عَنْهُ	أَبِي الْكَرْبِ رَضِيَ اللَّهُ عَنْهُ	حَرْفُ الْبَاءِ
أَبِي مَعْدُودٍ رَضِيَ اللَّهُ عَنْهُ	أَبِي جَحْرِ رَضِيَ اللَّهُ عَنْهُ	أَبِي ثَعْلَبَةَ رَضِيَ اللَّهُ عَنْهُ
أَبِي زَعْرُوقٍ رَضِيَ اللَّهُ عَنْهُ	أَبِي الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ	أَبِي سَعْدٍ رَضِيَ اللَّهُ عَنْهُ
أَبِي دُمَاحٍ رَضِيَ اللَّهُ عَنْهُ	حَرْفُ الْتَاءِ	أَبِي تَعَالٍ رَضِيَ اللَّهُ عَنْهُ





8. [PROPHETIC MISCELLANY.] *Near East, 988 AH [1580–1581 AD].*

- a. **AL-MAKKĪ, Muhammad al-Bahnasī al-‘Aqilī.** *Kitāb al-namat al-akmal fi dhikr al-mustaqbal.*
- b. **AL-BUSTĀMĪ.** *Sihat al-būm fi hiwādith al-rūm.*
- c. **IBN AL-ARABĪ, Muhyī al-Dīn Muḥammad b. ‘Alī.** *Marātib al-wujūd wa-m‘ārif al-ma‘būd.*

Arabic manuscript on thick laid paper (225 x 170 mm; text area 165 x 115 mm), ff. 17; 29 lines of very small black *naskhī* per page, partially vocalised, certain words and passages outlined in red; some marginal annotations; slightly soiled and somewhat damp-stained, but the paper still strong; twentieth-century blind-stamped purple morocco. £2000

Unusual; an early copy of a very rare prophetic work together with a commentary on the *Shajara* and a prophetic work attributed to the illustrious Sufi Ibn ‘Arabī. These three examples of Arabic prophecy and numerology, complete with diagrams and annotations, were all copied between 1580 and 1581 on the Arabian peninsula, according to their respective colophons, and all are supplied with titles. All three titles are known examples of prophetic texts falsely attributed to established authorities, Ibn ‘Arabī having been a particularly popular name to appropriate, but the first work, a commentary on the *Shajara*, presents a particular conundrum. The commentary, whose title *Kitāb al-namat al-akmal fi dhikr al-mustaqbal* is supplied both by the copyist on f. iv and in a later hand on f. 1r, has been ascribed to al-Maqqarī, the North African compiler and historian, albeit with reservations. The present treatise’s colophon renders this already questionable attribution absurd, as al-Maqqarī was only four years old in 1581. Whether the author given on f. 1r, Al-Makkī, is in fact the true author or merely another pseudonym is unclear, although his name makes for a rather less eminent disguise than that of al-Maqqarī.

There are only a handful of copies of the *Shajara* commentary extant. The preamble of the present text corresponds with that of an anonymous commentary on the *Shajara* under a variant title noted by Brockelmann (GAL I p. 580), no. 4216 in Ahlwardt’s catalogue of the holdings of the Staatsbibliothek in Berlin, and Yahya’s 1964 survey of Ibn ‘Arabī’s works notes two additional copies in Turkey under the same title.



مراتب الوجود ومعارف المعبود

فِيكُمْ

١٢  
الحمد لله الذي جعل  
العلم منتهى النعمان

الواحد  
الدوق  
من هذه الميزة ما قبلها  
قدسية لا يدركها العقل الا

1875

[illegible]

This is a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and small brown spots, possibly due to age or handling. A vertical crease is visible near the right edge, suggesting it was once folded. The overall tone is a warm, off-white or light beige.





9. [QUR'ĀN.] [Sūrat al-hajj (22): 51–53 and 65–67.] [Near East or North Africa, 9th or 10th century AD.]

Bifolium on vellum (a single leaf measures 277 x 370 mm); seven lines of large, bold *Kūfī* per page, written in black ink; diacritics in red, a few in green; two scribal corrections (one of the script itself, one of the vocalisation); some rubbing on the flesh side, as often, some flaking of the red and green pigments, two short tears at edges, but generally in very good condition with the original edges; mounted and framed.

£15,000 + VAT in EU

A strikingly bold example of Kufic calligraphy, from a manuscript of large format. The scribe has apparently worked free-hand rather than following guide-lines.

Another leaf from the same Qur'an is in the Nasser D. Khalili Collection. 'To some extent, the letter forms . . . recall those of the D group, but they are rather crudely executed, and the precise position of this script within the D group is difficult to determine. Judging by the script, this leaf may have been part of the famous MS. 322 in the Institute of Oriental Studies in Leningrad . . . Red dots indicate the vocalisation, while the green dots mark the presence of an *alif* of



prolongation. The verses are not divided' (François Déroche, *The Abbasid tradition. Qur'ans of the 8th to the 10th centuries AD*, The Nasser D. Khalili collection of Islamic art, vol. I, 1992, no. 69, p. 126). A section of 10 leaves from the same Qur'an manuscript was lot 12 in Christie's sale of 8 April 2008.

The parent manuscript would presumably have been read, or perhaps used as an *aide-memoire*, in Quranic recitation, despite the challenging nature of the leaf's script, which lacks the diacritics distinguishing consonants of identical form from one another. Given the tradition of memorising the Qur'an, this text may simply have served as a prompt for a recitation, rather than a reading copy.





10. **RESHĪD PASHA, Muṣṭafā [and Catherine HUTTON.]**  
Ottoman Turkish verse and French translation in the hand of Muṣṭafā Reshīd, with a translation into English by Catherine Hutton. [England,] 29 July 1837.

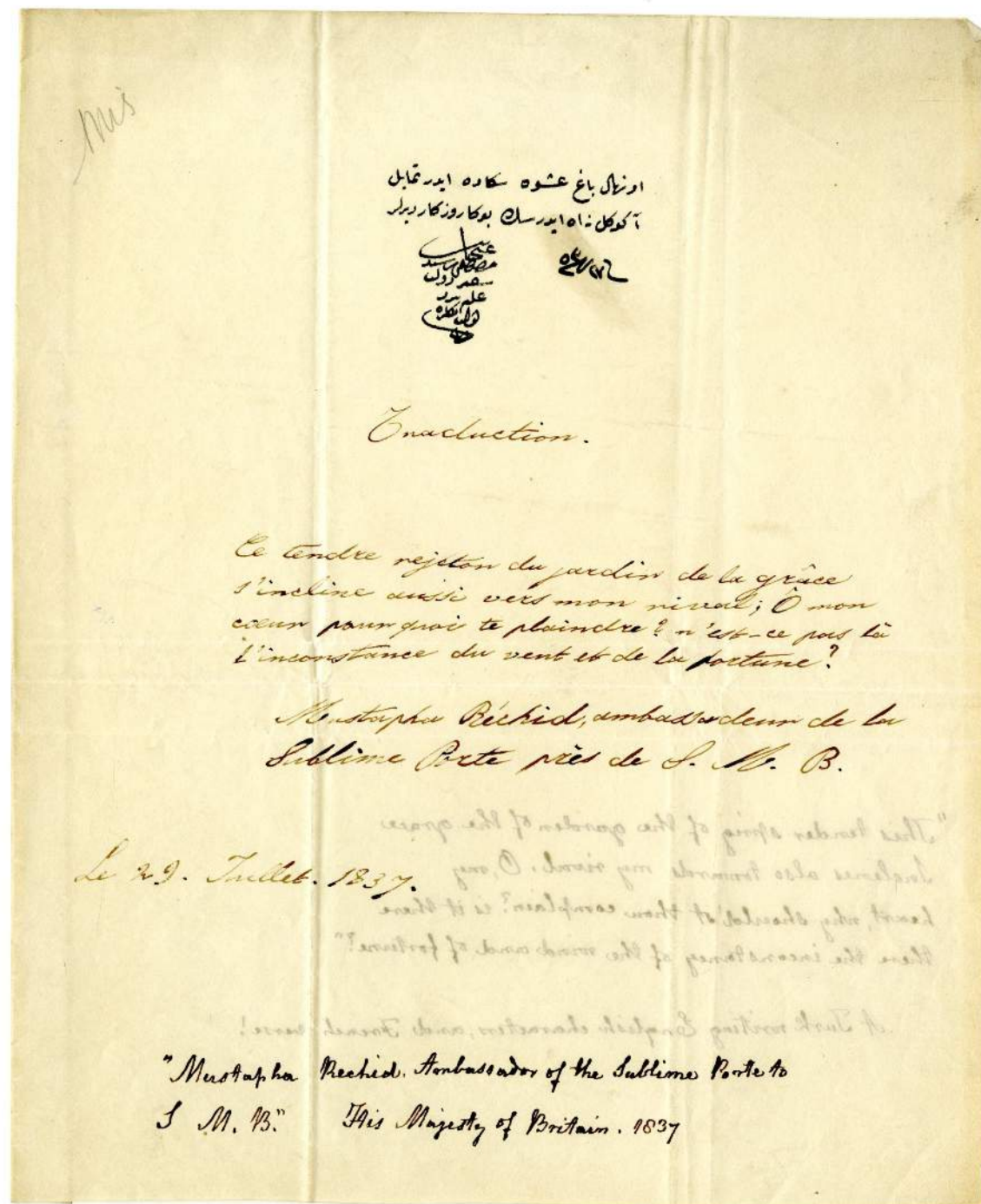
Single sheet of Whatman paper folded once to form two leaves (247 x 194 mm), watermarked '1832', Ottoman Turkish verse and French translation in the hand of Muṣṭafā Reshīd on recto of first leaf, notes in the hand of Catherine Hutton on recto and verso of first leaf (second leaf blank); sometime folded.

£350 + VAT in EU

Verse in Ottoman Turkish, with French translation, in the hand of the great Ottoman diplomat and statesman Muṣṭafā Reshīd (1800–1858), written during his time as Ottoman ambassador to Britain (1836–8).

'In 1834 Reshīd was sent to Paris as special envoy with a mission to regain Algeria from the French. While he was bound to be unsuccessful in this, he did manage to loosen the ties between Paris and Muḥammad 'Alī. He returned to Istanbul in March 1835, but was sent to Paris again three months later, now as a full ambassador. After a year in Paris he was transferred to London. There, his crucial achievement was to gain the unequivocal support of the British government in the conflict with Muḥammad 'Alī Pasha. From now on, Reshīd would work closely with the British government almost continually for the rest of his life. In July 1837 he was made a marshal (*mūshīr*) and given the position of Minister of Foreign Affairs. After a tour of factories in Britain, he returned to Istanbul to take up his new job. Early in 1838 he was made a Pasha' (*Encyclopaedia of Islam*).

From the autograph collection of the novelist and letter-writer Catherine Hutton (1756–1846; see item 2 above), who has added her English translation of the French verse, and the comment 'A Turk writing English characters and French verse!'.





11. **SIBAWAYHĪ.** *Kitāb Sibawayhī.* [North Africa or Near East, 10th or 11th century AD.]

Arabic manuscript on vellum (270 x 170 mm), ff. 6, with between 17 and 18 lines to the page, written in an Abbasid scribal hand, chapter headings in majuscule; a little light soiling, a few words strengthened or corrected in a later hand; leaves individually guarded, in modern oatmeal cloth; two clipped descriptions from early/mid-twentieth century British bookseller's catalogues describing the fragment loosely inserted.

£18,000

RARE: ONE OF THREE KNOWN FRAGMENTS OF SIBAWAYHĪ'S ARABIC GRAMMAR ON VELLUM.

These leaves are an important early survival of the text, from one of only a handful of early copies, with the text roughly corresponding to chapters 546 to 549 in the second volume of Hartwig Derenbourg's edition (2 vols., Paris, 1881–9, pp. 417.9–420.21; 422.1–425.4).

Beyond his name, and this single work, little is known of Sibawayhī. That he studied at Basra is almost certain, and this single fact, coupled with an approximate death date of 796, provides a useful context for the composition of the *Kitāb Sibawayhī*, setting him in the heady years when Arabic grammatical sciences were in their infancy. His work touches on almost every aspect of grammar, ranging from phonology to morphology, building from a broad sample of written Arabic, albeit one which excludes the proverbial. Sibawayhī's text remains the touchstone of Arabic grammar, though later grammars did supplant it.

The other vellum fragments are at the Biblioteca Ambrosiana (on vellum alone, datable to c. 1100; see Löfgren & Traini I p. 134) and Paris, Bibliothèque nationale MS Arabe 6499 (on vellum and paper, written in Spain in 558 AH (1162–3 AD)).

GAL I pp. 99–100. See also G. Humbert, *Les voies de la transmission du Kitāb du Sibawayhi*, 1995; H. Loveday, *Islamic paper*, 2001, p. 15.





واعلم ان هذا هو الالف المسمى بالالف المعجمة  
والاخرى هي الالف المشددة

فقولوا الله وارجعوا من شبه الهوه وجميع ما ذكر في  
2 فاعلم ان الله جلي ولم يخلو احد ايمر له خطا الا ان الهوه  
يعرض في الجمع فارجع هذا في شبه الالف وارجع من شبه الالف  
وتأيت واما حكمها في حيث كانت ههنا فارجع في الجمع ارج  
يتكلم ككافا 2 واما اقله فارجع من حيث قلته جواب  
كما تقول من شبه الالف في قوله في الجمع على وجه ما كان  
عليه في الواجبه الاله ارجع في واجبه ما كان في الجمع من ساوت  
واما فعلم من حيث وسوء فتذكر كما في قوله في الالف وسواء  
واما الخطا فكان في قوله جلي وشبه الالف في قوله الاله  
مما لونه وقال الاله الاله ههنا والكره فيه انه كان  
فوليتون كما في الهوه الاله وههنا في قوله في التجمع  
لا في الالف والالف

وقال

فغير قوة اني انا انا في الالف في الالف في الالف  
واكثر العرب يقولون في الالف في الالف في الالف  
الهوه وههنا في الالف في الالف في الالف في الالف  
ما اعل ولم يخلو احد ايمر له خطا الا ان الهوه  
وههنا في الالف في الالف في الالف في الالف في الالف  
في الهوه التي تبه في الالف في الالف في الالف في الالف

فاما في الالف في الالف في الالف في الالف في الالف  
صير جميع في الالف في الالف في الالف في الالف في الالف  
وقوات فانه تقول فيه ههنا في الالف في الالف في الالف  
فمير وجوه في الالف في الالف في الالف في الالف في الالف  
الهوه في الالف في الالف في الالف في الالف في الالف  
جلي لانه ليس ههنا في الالف في الالف في الالف في الالف  
كدر ما جعله كمال فارجع في الالف في الالف في الالف  
ما ارجع في الالف في الالف في الالف في الالف في الالف  
فمير الاله كرامته الهوه وليس ههنا في الالف في الالف  
غير الهوه في الالف في الالف في الالف في الالف في الالف  
في الالف في الالف في الالف في الالف في الالف

مشتر

ومشتر وجوه ههنا واما في الالف في الالف في الالف  
سرايا وحيات في الالف في الالف في الالف في الالف في الالف  
فلموا وبقية الالف في الالف في الالف في الالف في الالف  
نه كما في الالف في الالف في الالف في الالف في الالف  
وكانت الهوه في الالف في الالف في الالف في الالف في الالف  
مير قول من شبه الالف في الالف في الالف في الالف في الالف



## INDIAN NUMBER GAMES FOR THE EAST INDIA COMPANY

**12. TRIVENKATACHARYA.** ‘Juggutcowtook Culpvullee’ (an illustrated manuscript of arithmetic and logic games). [*Colophon:*] Poona, 1 August 1821.

Manuscript in Sanskrit and English on laid paper, large 4to (300 x 275 mm), ff. 93, including two blanks at beginning, eight at end, and five intermediary leaves blank except for rough indications of tables never executed (or executed elsewhere in the manuscript); written in Sanskrit in a good Devanagari script with accompanying English translations or summaries; **with 52 illustrations executed in black ink and grey wash**, numerous tables and diagrams executed in the same manner; roughly-sketched preliminary chalk drawings and occasional guide-words in Sanskrit(?) clearly visible beneath illustrations; several instances of the use of what appears to be an early nineteenth-century Indian form of correction fluid to amend both text and illustrations; pencilled corrections to the English text in a nineteenth-century hand; some very light soiling and creasing, a few small holes resulting from insect damage, but generally in excellent condition; **contemporary Indian binding** of reddish brown leather painted silver-grey, narrow gilt border on covers, roundels painted to a floral design in purple, pink, yellow and green in centre of covers, red leather label on upper cover lettered in gilt ‘JUGGUT. COUTOOK. CULPWALLEE.’, flat spine decorated with repeated triple gilt lines, silver-grey pastedowns; some light rubbing and a few scrapes, head of spine slightly chipped. **£20,000**

A BEAUTIFUL AND HIGHLY UNUSUAL MANUSCRIPT OF INDIAN NUMBER AND LOGIC GAMES, PRODUCED IN POONA (PUNE) WITHIN FOUR YEARS OF THE SEIZURE OF THE CITY BY THE BRITISH IN 1817.

The first few lines of the English translation of the preface (f. 3r) name the compiler and make it clear that the manuscript must have been produced at the behest of, or to curry favour with, a member of the East India Company:

‘The Honorable Company’s Government protector to all the Inhabitants like Children and Establish the Laws and Charity, also liberal and bountiful that nothing should be Compared with them, therefore the said Company’s Government may daily acquire prosperity until sun and moon indure and keep their Kindness upon the Authore of this Work

named Juggutcowtook Culpvullee, compelled [i.e. compiled] by Trevengacharry Shastri inhabitant of Treputtee, now in Poona’.

The compiler is named in a further inscription on f. 34r in the following manner: ‘The above work is formed by Trevengunda Charry Shastree in Poona on the 1<sup>st</sup> August 1821’, which suggests a contribution considerably greater than that of compiler in the strict sense of the word. The Kannada scholar Trivenkatacharya (or Trivengadacharya), evidently a native of Tirupati in Andhra Pradesh, is known as the author of a work on chess in Sanskrit, *Vilasa-mani-manjari* (‘Bouquet of gems of diversion and leisure’), which was translated into English and printed at Bombay in 1814 as *Essays on chess, adapted to the European method of play . . . translated from the original Sanscrit* (the title names the author as ‘Trevangadacharya Shastree’). *Vilasa-mani-manjari* had been written at the behest of Baji Rao II, last Peshwa of the Maratha Empire, whose defeat at the Battle of Khadki on 5 November 1817 had resulted in the British subjugation of Poona. The hand of the English text of our manuscript, a good italic cursive of British appearance but certainly written by an Indian, is very probably that of Trivenkatacharya himself.

The present work is a visually striking expression of the Indians’ much-admired prowess in *ganita* (a Sanskrit word encompassing mathematics, computing and logic). It is divided into several distinct sections. The first part (ff. 6r–33v) comprises 56 vividly illustrated problems of varying complexity, the answers to which appear on ff. 42r–68v. Each problem takes the form of a ‘query’, usually with a related ‘question’. To take one of the simpler problems as an example, query no. 56 (f. 33v) is: ‘That a King having kept a Parrot and feed him in thirty three times every day each time he given him 32 Grain of Wheat Corn so he done for one hundred years’; the related question is: ‘It is asked what is that Total Quantity of Grain he given to the Parrot, and the Person who will answer this query may remain happy for hundred years’. The answer (f. 68v) is that ‘The Parrot in one hundred years Consumed the Grain three Crores Seventy Nine Lacks and ninety six thousands as follows – 37996000’ (this is apparently something of an approximation, or else assumes a year of 359.81060606 days, which is about half-way between a solar year and a Hindu lunisolar calendar year). Other problems involve temples, bullocks, limes, apples, nuts, rings, precious stones, pearls, hunting, ghee, river ferries, horses, and so on. The 56 problems are followed by a large image of Vishnu (f. 34r), with a short dedicatory text again naming Trivenkatacharya.



॥ यवैर्द्वित्रिंशद्भिः परिकलितसंघान्तरपृष्ठत्रयः स्त्रिंशद्भासानुदिनमदन्कश्चनसुकः शतं वर्षान्जीवन्नाम ॥  
॥ यदपयसिधिषणाः सुदीर्घायुसंतोगणयतयवान्साधुगणकाः ॥ २५ ॥ शिखरिणी ॥ ॥

*Success 1. 56*

*That a king having kept a Parrot and feed him in thirty three times every day each time he gave him 32 grains of Wheat Corn so he lived for one hundred years.*

*Question*

*It is asked what is the Total Quantity of Grain he gave to the Parrot and the Person who will answer this puzzle may remain happy for one hundred years.*



॥ त्रिवेङ्गायस्त्रिणाहरेः पदानुसारिणा कृतानुबद्धरीजगत्प्रमोदकव्यवहरी ॥ स्वपलवैश्चकोरकैः प्रसूतकैः  
॥ फलेः हरेः पदां बुजावलं विनीषवेज्जनावलं विनी ॥ २५ ॥ पंचवामरः ॥ ॥ इति श्री त्रिवेङ्गाचार्यविद्वक्त्रि  
॥ विरचितायामभिनवजगत्कौतुककल्पवल्यायैकोरकौस्तुभो नाम द्वितीयस्तवकः ॥ २॥

*This Work is Completed into four parts and to be considered as a Tree a  
bearing delicious fruits having 1 Trunk 6 small Flowers & large Flowers  
6 apple-quits within is bound by 600 lines the text of three Vishwas by  
Treasured Acharya Shastri the particular of which is  
mentioned in the Intro.*





Ff. 7iv–84r are taken up by a confusingly-named ‘9th Chapter’ which consists of seven further ‘questions’. The first of these is a somewhat bewildering game of words and numbers, the premises of which are set out on f. 72r:

‘Any number of Persons being Assembled in Durbar fixing in their own Minds on any object, or any question relating to Government, the object or question there fixed on will be determined by these Tables of Numbers following – Fourteen Pages are written Containing Names of objects and questions, with numbers attached to each, any one of which the Persons present may fix upon in their mind – if what they fix on be contained in the 1<sup>st</sup> page they must Mark down one even number under fifty – if in the 2<sup>nd</sup> Page, two even numbers under fifty . . . . [The player] must then look in the nine Tables of Numbers for the Number which he has secretly fixed on, and in whatever table he finds it, he must Mention any one of the nine wards [i.e. words] which are written on the toss [i.e. tops] of that Table, from the words thus told the exact number is determined’.

A table of 27 figures, ‘the clue to the nine Tables’, appears, together with the answers to the remaining six problems, earlier in the manuscript, on f. 36. On ff. 40–41 are nine tables representing the sun, moon and planets, each table containing the numbers 1 to 9 in such a way that ‘every line from South to North and East to West and every Corner any figure written once never inserted again. These 9 Stars may be gracious to Complete this Work without any obstacles which is prayer of the author – These Tables are of every useful and important – that the Devil or evil Spirit will run away to built the Church is very lucky and to effect other Most important object among the Brahmins to Complete these Tables great trouble caused to the author’.

The manuscript bears numerous signs of having been corrected and adjusted during the process of compilation, an impression confirmed by the rough indications of tables found on several of the blank leaves. A reference (f. 4r) to ‘No 9 Separate Sheet Contains 7 Stories written at the last part of this Work’ seems not to refer to a separate item but to the ‘9th Chapter’ described above, and the manuscript is apparently complete as it stands.

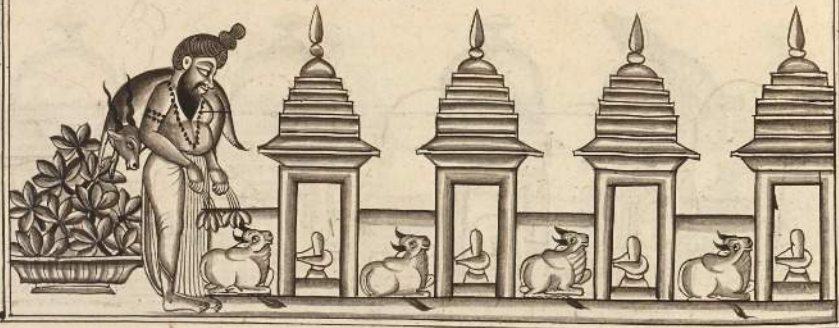




॥ ननु हृषावृतं चतुः शिवालयावृतं वनं प्रगृह्य कुलपंकजान्यथा विशन्महामुनिः विनिर्गमप्रवेशः  
॥ यो हृषाय चैकमर्पयन् शिवाय चार्धमर्पयन् प्रत्येकं बुधः ॥ ८ ॥ पंचचामरः ॥

Queries. Pg

There were in a forest four Temples of Shiva and four Bullcots or Bulls standing before each temple. That a Religious Man took with him some Lotus and going to worship the Image in his entering the First Temple One flower he offered to the Bull and the remainder he carried into Temple from which he presented half quantity to the Image and his coming out one Lotus he again presented to the Bull so he did at the second third and fourth Temples and Bulls as above. Therefore this is asked what was the original quantity and how many he presented to each Image.



॥ विशन्सप्तद्वारं नृपतिम वनं कश्चन सुधीर्हरन् जंबीराणां च यमथ निरुद्धो नृपतिरहं ॥ ददन् तस्मादहं  
॥ तदनुपरिशिष्टाहं मददत् प्रतिहारं शेषानृपतिमर्षिष्यामु निरगान् ॥ ९ ॥ शिवरिणी ॥

Queries. Pg

That a Brahmin took some Lotus and went to visit the Raja there were seven gates to his palace at the first Gate he delivered one half of the quantity and the remainder he carried to the second Gate, where he again kept one half of the Lotus which was in his hand so he did at the third fourth fifth sixth and seventh and there remains only one Lotus which he presented to the Raja and made him please.

Question It is asked what was the original quantity and how many he delivered at each Gate.





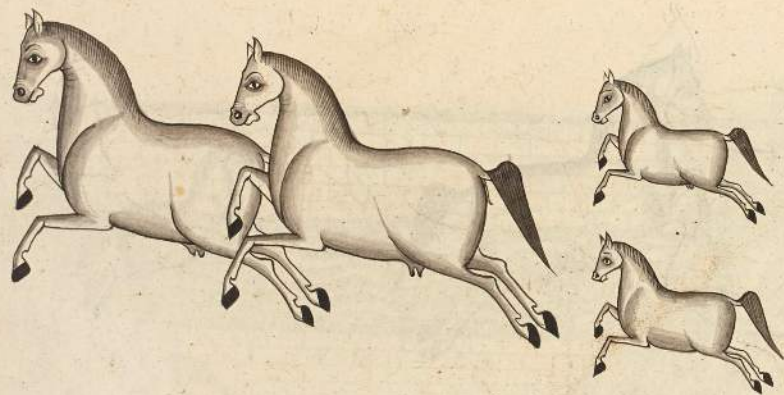
॥ आर्द्रप्रसूततनयौ परित्यक्तयोर्मंजूतिलक्षकसहस्रमितं दिनेन ॥ क्रीडादिनद्विगुणितं तनयौ प्रयातौ मा  
॥ त्रैः समीपयशगौ कृतियासरांशैः ॥ १८ ॥ वसंततिलका ॥

Quercus N. 57

That two Mares was proceeding from one Country to another  
in the Road. She delivered two Colts that one mare travelling every day on  
two Colts Cop and the other mare two Colts however she Colts half a day in a  
Cox 2<sup>d</sup> day two Colts 3<sup>d</sup> day 4<sup>th</sup> Colts 5<sup>th</sup> day 6<sup>th</sup> Colts 7<sup>th</sup> day 8<sup>th</sup> Colts 9<sup>th</sup> day 10<sup>th</sup> Colts 11<sup>th</sup> day 12<sup>th</sup> Colts 13<sup>th</sup> day 14<sup>th</sup> Colts 15<sup>th</sup> day 16<sup>th</sup> Colts 17<sup>th</sup> day 18<sup>th</sup> Colts 19<sup>th</sup> day 20<sup>th</sup> Colts 21<sup>th</sup> day 22<sup>th</sup> Colts 23<sup>th</sup> day 24<sup>th</sup> Colts 25<sup>th</sup> day 26<sup>th</sup> Colts 27<sup>th</sup> day 28<sup>th</sup> Colts 29<sup>th</sup> day 30<sup>th</sup> Colts 31<sup>st</sup> day 32<sup>nd</sup> Colts 33<sup>rd</sup> Colts 34<sup>th</sup> Colts 35<sup>th</sup> Colts 36<sup>th</sup> Colts 37<sup>th</sup> Colts 38<sup>th</sup> Colts 39<sup>th</sup> Colts 40<sup>th</sup> Colts 41<sup>st</sup> Colts 42<sup>nd</sup> Colts 43<sup>rd</sup> Colts 44<sup>th</sup> Colts 45<sup>th</sup> Colts 46<sup>th</sup> Colts 47<sup>th</sup> Colts 48<sup>th</sup> 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Question

Therefore it is asked in what time, day and minutes  
the both Colts joined to their respective Mother.—



॥ एकद्वित्रिचतुष्पञ्चगुणितक्रोशाश्रयांतोहयागत्वापक्षदिनावधिपरमुन्यह्यः स्वदेशंगताः ॥ तेषां कुत्र  
॥ कदा कियदिनलवैर्मध्ये सियोगो भवतस्मात्तुं रचितां जलिकृतनतिं मामादृशं ध्येयुधाः ॥ ११५ ॥ शाईलविकी  
॥ ११६ ॥

Quercus P54

That 8 Troop first started from one place and returned by passing  
1st On the 1<sup>st</sup> Horse passed one day on 2<sup>nd</sup> day two 3<sup>rd</sup> day 3<sup>rd</sup> fourth day 4<sup>th</sup>  
5<sup>th</sup> increasing one 6<sup>th</sup> more daily. The second Horse passed one day 1<sup>st</sup> less second day  
2<sup>nd</sup> 3<sup>rd</sup> third day 4<sup>th</sup> less fourth day 5<sup>th</sup> 6<sup>th</sup> double us every day. The third Horse 1<sup>st</sup>  
day one 2<sup>nd</sup> second day 3<sup>rd</sup> 4<sup>th</sup> third day 5<sup>th</sup> 6<sup>th</sup> fourth day 7<sup>th</sup> 8<sup>th</sup> 9<sup>th</sup> 10<sup>th</sup> 11<sup>th</sup> 12<sup>th</sup> 13<sup>th</sup> 14<sup>th</sup> 15<sup>th</sup> 16<sup>th</sup> 17<sup>th</sup> 18<sup>th</sup> 19<sup>th</sup> 20<sup>th</sup> 21<sup>st</sup> 22<sup>nd</sup> 23<sup>rd</sup> 24<sup>th</sup> 25<sup>th</sup> 26<sup>th</sup> 27<sup>th</sup> 28<sup>th</sup> 29<sup>th</sup> 30<sup>th</sup> 31<sup>st</sup> 32<sup>nd</sup> 33<sup>rd</sup> 34<sup>th</sup> 35<sup>th</sup> 36<sup>th</sup> 37<sup>th</sup> 38<sup>th</sup> 39<sup>th</sup> 40<sup>th</sup> 41<sup>st</sup> 42<sup>nd</sup> 43<sup>rd</sup> 44<sup>th</sup> 45<sup>th</sup> 46<sup>th</sup> 47<sup>th</sup> 48<sup>th</sup> 49<sup>th</sup> 50<sup>th</sup> 51<sup>st</sup> 52<sup>nd</sup> 53<sup>rd</sup> 54<sup>th</sup> 55<sup>th</sup> 56<sup>th</sup> 57<sup>th</sup> 58<sup>th</sup> 59<sup>th</sup> 60<sup>th</sup> 61<sup>st</sup> 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### PERSIAN MATERIA MEDICA

13. TUNAKĀBUNĪ, Mir Muḥammad Mu'min Ḥusaini. *Tuḥfat al-Mu'minīn*. [Persia, perhaps Isfahan], 1192 AH [1778 AD.]

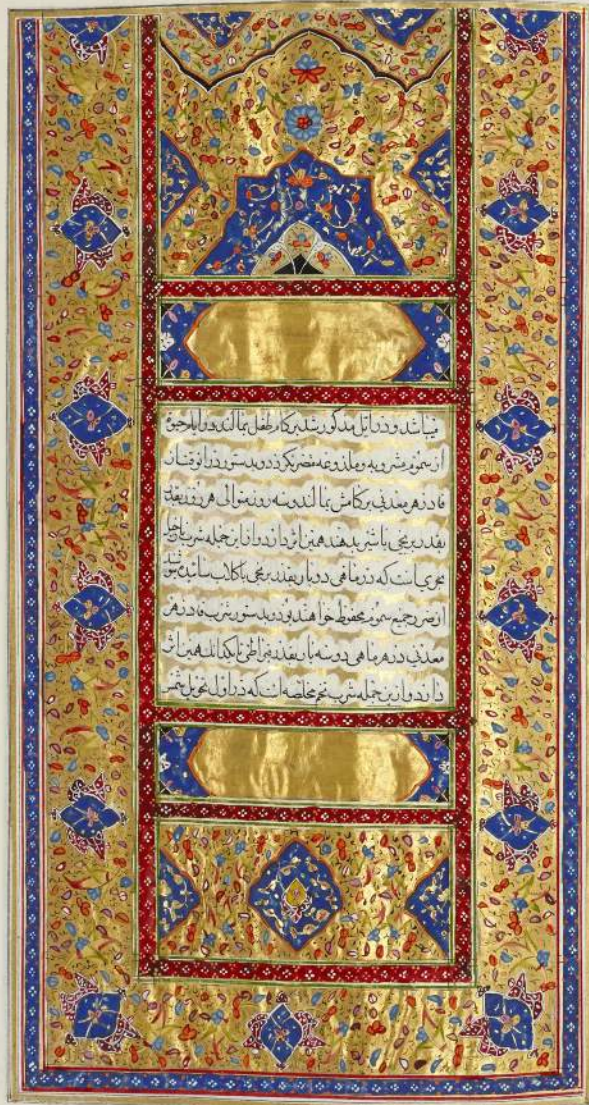
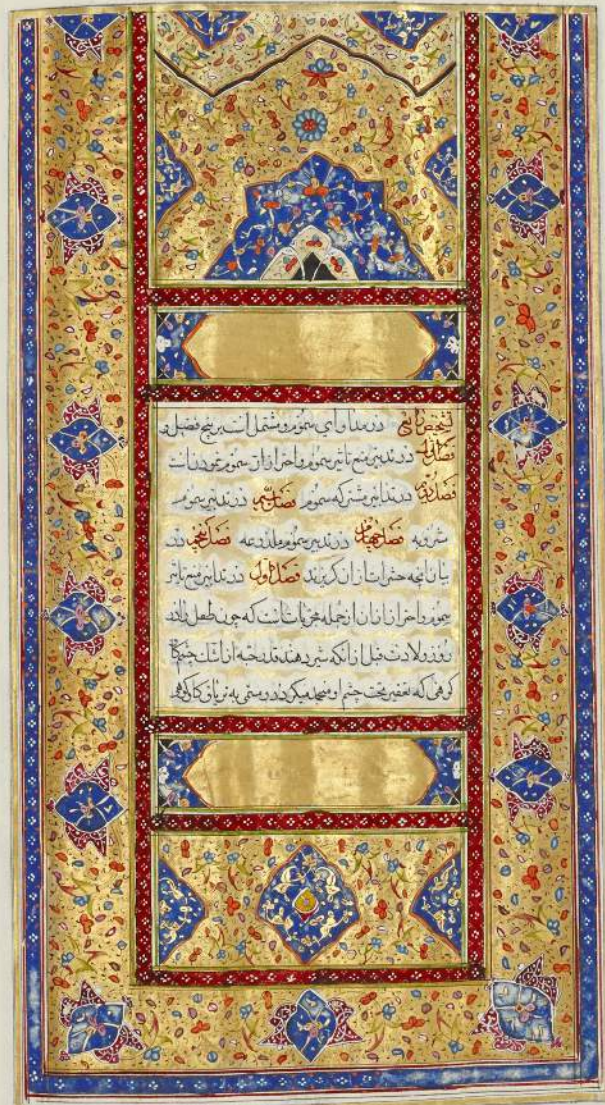
Persian manuscript on polished European laid paper (303 x 202 mm; text area 227 x 124 mm), ff. i, 286, i; written in an excellent neat *naskhī* in black ink, 28 lines to the page, text frame and narrow outer frame of gold and black rules, chapter headings in gold, significant words in red; beginning of text with a richly illuminated headpiece and text within clouds reserved against a gold ground; **richly illuminated double-page opening** marking the beginning of the second part of the work, text within clouds reserved against a gold ground; three illuminated section headings; **numerous marginal glosses in the hand of the scribe**; a few minor smudges and stains, but generally in excellent, fresh condition; **contemporary black shagreen binding**, covers with recessed cartouches and corner-pieces containing gilt pressure-moulded floral and vegetal ornament, red morocco doublures ruled in gilt; slightly rubbed, neatly rebacked, lower outer corner of lower cover largely renewed; small modern ownership stamp and inscription and an earlier erased seal impression and inscription on front flyleaf. **£13,500**

A PRINCELY COPY OF THE EXTENSIVE PHARMACOPOEIA KNOWN AS *TUḤFAT AL-MU'MINĪN* AND ALSO AS *TUḤFAH-YI HAKIM MU'MIN* OR *TUḤFAH-YI SULAYMĀNĪ*, ONE OF THE MOST IMPORTANT PERSIAN WORKS ON *MATERIA MEDICA*.

The author Tunakābunī (or Tonekaboni), also known as Hakim Mu'min, was active at the court of the Safavid Shah Suleiman I (1666–1694) and dedicated the work to the shah in 1080 AH (1669–70 AD). Motivated by deficiencies in the then current pharmacopoeia, Zayn al-‘Attār’s *Ikhtiyārāt-i badī‘ī*, he drew principally on Arabic sources such as Ibn al-Bayṭār, as well as on many Persian and Indian ones.









The work is divided into two major sections: a *tashkhisāt* and a *dastūrāt*. The *tashkhisāt* is divided into five subsections: on the nature, properties, and doses of drugs; on the functions of simple and compound drugs and their preparation; on the nature and properties of simple and compound drugs, in alphabetical order (this is the longest of the five subsections and gives synonyms for medicinal substances in Arabic, Turkish and various Indian dialects); on the treatment of poisons; and on weights and measures. The *dastūrāt* comprises two parts, the first concerning the uses of simple drugs, in five sections, the second on the uses of compound drugs, in twenty-four chapters, including chapters on minerals and gemstones. Between these two parts is a short section on talismanic symbols, with numerous examples.

The colophon (f. 285v) reads: 'This book was completed by the sinner, the dust at the feet of the Believers, lover of Hasan and Husayn, Abū l-Ḥasan ibn 'Abd al-Baṣīr al-Khwānsārī al-Iṣfahānī on the twelfth day of the month of Jumādā first of the year eleven-hundred and ninety-two of the blessed Muḥammadan Migration, may God bless him and keep him and bestow upon him a thousand praises and all kinds of salutations and greetings, 1192'. The scribe's *nisha* need not, of course, indicate that the manuscript was produced in Isfahan, but comparison of the illumination with that of Isfahani Qur'ans of the period suggests that this is quite possible. That the marginal glosses are in the hand of the scribe would suggest that they have been carefully copied from the exemplar.

The binding may be compared with that of a (probably Isfahani) Qur'an in the Khalili collection (see M. Bayani, A. Contadini and T. Stanley, *The decorated word. Qur'ans of the 17th to 19th centuries*, The Nasser D. Khalili Collection of Islamic art, vol. IV, no. 45).

See Keshavarz, *A descriptive and analytical catalogue of Persian manuscripts in the library of the Wellcome Institute for the History of Medicine* p. 268, and Rieu, *Catalogue of Persian manuscripts in the British Museum* II pp. 476-7.









14. **WAFĀ, Muḥammad.** Al-‘urūsh [or:] Kitāb al-‘urūsh wa hisāb al-ghalab wa al-maḡlūb l-Āristūtilīs. [Near East,] 992 AH [1584 AD].

Arabic manuscript on polished laid paper (200 x 140 mm; text area 145 x 85 mm), ff. 84; 21 lines of neat black *naskhī* per page, headings in red and green ink; some light marginal damp-staining and soiling, first leaf strengthened at gutter, tear in last leaf repaired on blank verso (without loss), but in very good condition; nineteenth-century roan-backed boards. £7500

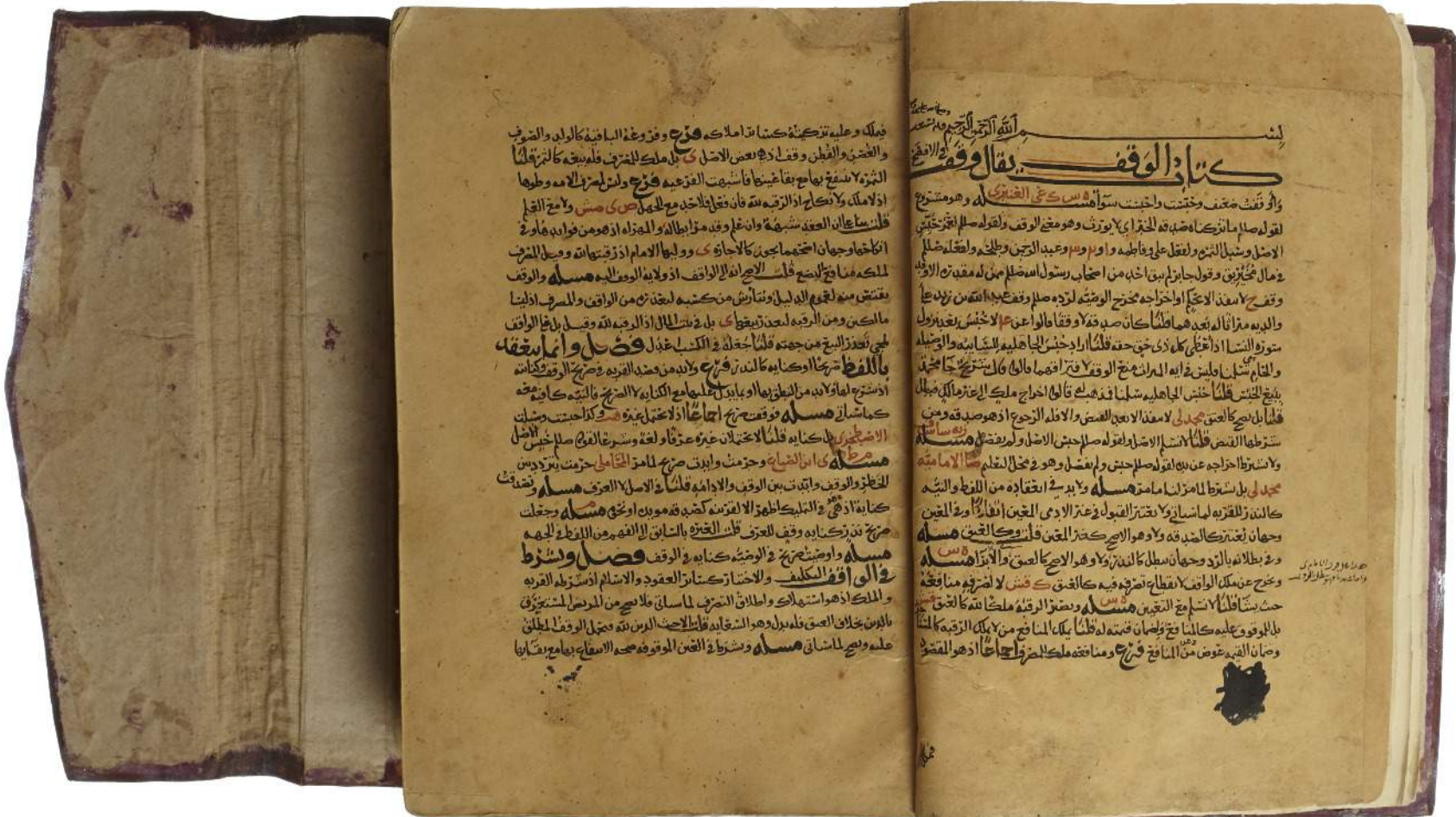
A late sixteenth-century copy of a Sufi treatise on Aristotelian causation, attributed to Muḥammad Wafā (1302–1363), a prominent Cairo Sufi, the first in a long line of scholastic mystics and the founder of the Sufi order which bore his name, the Wafā’iyya.

Brockelmann locates no copies of this work, but a recent article on Mamluk Sufism cites four copies of the *Kitāb al-‘urūsh*, though none under the longer title given here.

R. McGregor, ‘New sources for the study of Sufism in Mamluk Egypt’, *Bulletin of the School of Oriental and African Studies*, vol. 65, no. 2, 2002, pp. 300–322.







15. [ZAYDIYYA.] A collection of fourteen Zaydī manuscripts. [1470 to 1897 AD.]

£37,500

A single-owner collection, spanning more than five centuries of Zaydī scholastic activity, exhibiting the vitality intrinsic to the Islamic manuscript tradition, including a group of works by Imam al-Hādī ilā al-Ḥaqq (d. 911 AD), the first Imam in Yemen, and a fine sequence of manuscripts demonstrating the chain of interlocked text, commentary, and super-commentary which

binds Muslim scholars together across hundreds of years. Like al-Hādī ilā al-Ḥaqq, Ibn al-Murtadā (1362–1436 AD) was an Imam, and though his period of rule was both brief and ineffective, his scholarly work, particularly his writings on Islamic jurisprudence, remained important long after his death. The manuscripts charting the lifespan of his treatises included in this collection are ample demonstration of this vibrant scholastic tradition.

A full list is available on request.



[illegible][illegible]



بسم الله الرحمن الرحيم  
الحمد لله على جزائه ونعمته ونسبته وصلى الله على خير مبعوث من الأنبياء  
الخالقة محمد وعلى آله الطاهرين من عترته **سأله**  
وعنه الله وأنا أطلب عنه ما يخص من أهدى القسم من نعمه ونسبته  
وأولادهم عليهم السلام في بواب الفقه ومشاير السنن مضافاً إلى الخوض في تفصيلها  
بصورتها وخطابها بعلانيها وأحتجك بذلك زحماً لخص لك من النعم ما  
لما من الله عليك من نعمه على نبي في الدنيا ونسبته **سأله** وأعلم أن جميع ما  
اطلقت عليه من المسائل في حقها من صور القسمة ونسبته في حقها من المسائل  
مما نزل في حقها من الآيات في لا يشهد أحداً منكم على نفسه أو غيره ولا يهدمها  
أو يشهد بغيره من كمالها وأعلمها أو غيره أدوا لعباد الله  
أنهم من الحسن من نعم الله على خلقه فاني أشبهه بالجنة التي لا يلبس منظرها  
المسهور من نعمته وقد قصرت في أكثرها وزدناه بحسن عقود الأبواب التي  
نزلت فيها عليها وترتيب المنصوص عليه من المسائل والخروج على وجهها مع  
نصير المذهب وهذا ذاك نهيها لا يحد بوجوه قبله في شأن كتب أصحابنا  
وغيرها أن يكر الله من سرجه على ما نزل في القسمة من نصوصها في حقها  
صافقة والى الله نرجع في حقها الإصباح في القول بالاحكام في العمل بالكون  
ما تصدق به ودار الزناؤه وسبل الرفعة له وهو في الإخبار به منه وطوله **سأله**  
**كتاب الطهارة** الطهارة من أركان الإسلام والطهارة بالإناء عند وجوده وطهارة  
بالأرض عند عدمه أو بعد زائجه له والطهارة بالإناء من أركان الإسلام والطهارة  
بالأرض من أركان الإسلام **سأله** في وجوب الوضوء والخروج من البيت في أحد  
**باب الاستحباب** سئل عن رجل زاد وضوءاً جازماً من عايط أو نزلت في شدة  
حتى يلهو بالخلوة من أن يعود الله من الشيطان لرجوعه ولا يستعمل القلعة ولا  
يستتر بها ولا يستر قبله ويعتبر في الطهارة عليه السلام وذلك في المصاحفة  
وكانت لعباد الله في حقها من اللطائف المرفوعة من العبادات والصالحات

**قال السيد أبو طالب** وهذا ذكر وأصبح عذرك طاهر من  
في بعض السؤدد والاستحباب المأثور مع الفرقة عليه على الرجال والنساء  
قال أبو العباس وإن عدم الاستحباب في الاستحباب إذا خردت في الاستحباب  
الفرج الأعلى بالأسفل والاستحباب في الاستحباب إذا خردت في الاستحباب  
وإن فعل ذلك أحراه ولا يستحب له إذا فرغ من الاستحباب في الاستحباب  
بعض المال الذي عليه حتى يطهرها ونسبته **سأله** في وجوب  
الاستحباب بالإناء من خروج المخرج وفرد في الاستحباب من الاستحباب  
كان الطهارة وقال الشيخ الموضح إليها في حقها من صورها  
بغير واجب ونسبته الاستحباب بالإناء من الاستحباب في الاستحباب  
مما نزل في حقها من الآيات في لا يشهد أحداً منكم على نفسه أو غيره ولا يهدمها  
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