



BRILL

The Islamic Manuscripts in the Collections of the University and State Library in Münster, Westphalia (Germany)

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Abstract

Münster is a small town in Germany. Its library contains a number of manuscripts and archives that are relevant to Oriental studies. The article published here gives an overview of most of the archives and contains detailed descriptions of a small number of Arabic and Turkish manuscripts. These manuscripts seem to have escaped the attention of bibliographers thus far. The materials on which this article is based were collected in the summer of 2012. All descriptions are based on autopsy, and on the photographs that were taken by the author when he visited the Münster library.

Keywords

Islamic bibliography – Islamic manuscripts – archives of German scholarship – literary heritage – Orientalism – Munster University Library

1 Introduction

Münster and its Universitäts- und Landesbibliothek (University and State Library) are not mentioned in Anton Heinen's survey of Germany in Roper's *World Survey*.¹ That does not necessarily mean that Islamic manuscripts are not preserved in collections in Münster. Islamic manuscripts have spread all over the world and, indeed, it is hard not to find them. To a limited extent this is also the case with Münster. Roughly ninety per cent of the library's older manuscript holdings were destroyed in a bombardment in early 1945, just before the end of the Second World War.

Josef Staender's 1889 catalogue of the Münster collection is a sad reminder of what was once a modest, yet important, collection of mostly medieval Western manuscripts. What seems to have been the only Arabic manuscript in the library's collection before that fatal incident is a Qur'ān. The copy of Staender's catalogue in the library's reading room indicates which manuscripts were saved after the bombardment. The Arabic codex, No. 761, a Qur'ān comprising 310 ff. of paper and estimated to date from the 16th or 17th century, features some illumination and includes additional prayers. Previously held in the library of the College of the Jesuits of Buren, it is not among the saved manuscripts.² Franz Praetorius produced the description in Staender's catalogue of this lost Qur'ān.³

2 Archives, Heritage, and Travelogues

Today, the Münster library is certainly not without interest for Oriental studies as its holdings include the scholarly notes of several, mostly local Orientalists.⁴

1 Anton Heinen, "Germany (1991)", in Geoffrey Roper (ed.), *World Survey of Islamic Manuscripts*. Volume One. London: Al-Furqān Islamic Heritage Foundation, 1992, pp. 315–365.

2 Joseph Staender, *Chirographorum in Regia Bibliotheca Paulina Monasteriensi catalogus*. Breslau: Wilhelm Koebner, 1889. A note in pencil on the title-page states: "Die geretteten Handschriften sind mit einem roten Querstrich gekennzeichnet! G". And on a separate leaf, preceding the title-page, the same hand has written, in ink: "Bei dem grossen Brande der Bibliothek Palmsonntag 1945 verbrannte der grösste Teil der Handschriften. Erhalten blieben die in diesem Katalog durch einem roten Strich/gekennzeichneten Handschriften. G".

3 Staender, *Chirographorum* [...] *catalogus*, p. xix. The description of No. 761, the Qur'ān, is on p. 166.

4 See Hanisch, *Verzeichnis der Orientalistennachlässe in deutschen Bibliotheken und Archiven*, p. 4, No. 10 (Baumstark), p. 25, No. 25 (Grimme), p. 42, No. 125 (Krüger), p. 73, No. 219 (Rückert).

Founded in 1780, Münster's university is a relatively young institution and it has never been a great centre of Oriental studies, certainly not to the extent reflected in its library's holdings.

Münster was heavily bombed on 25 March 1945, destroying more than 90 percent of the city centre. More than 100,000 of its inhabitants had left but some 23,500 had stayed. The quasi-total destruction of Münster in the last days of the war (which ended on 8 May 1945) marks the end of an era while also serving as the starting point for a new beginning. Today, the university has a department of Arabic and Islamic Studies (Arabistik und Islamwissenschaft).

I visited Münster 6–11 August 2012 and was kindly received in the University Library, a relatively new building of the 1970s, whose façade sports the slightly disturbing motto “Gehörche Keinem” (“obey nobody”) in enormous letters, to which I fully subscribe as one of the better recipes for independent scholarship. It is the artwork of Babak Saed (born in 1965), an Iranian artist living and working in Bonn, and it was added to the library building in the course of 2009.

Its manuscripts reading room is a quiet and well-organized working place. During my stay in Münster, I also enjoyed the kind hospitality and help of the director of the Arabic department, Prof. Thomas Bauer. I have the best memories of the assistance that I received from Mr. Reinhard Feldmann, a director in the University Library (now retired) and his staff.

Several unpublished search tools are available in the library's reading room. One of these is a typewritten list of new acquisitions.⁵ Other collections are accessible through detailed card catalogues. Yet, the non-European materials are completely dwarfed by the large number of materials in European languages, both Latin and the vernacular languages. An exception to this is a small collection of copies of nine Sanskrit manuscripts, which probably originate from the archive of the Indologist Richard Schmidt (1866–1939).⁶

More related to the Middle East are three travel diaries in German of Andreas David Mordtmann d. Ä. (1811–1879) with information on his travels in Asia Minor (Hs 1160: diary for 1850–1858; Hs 1161: diary for 1859) and Egypt and Syria

5 Universitäts- und Landesbibliothek Münster. Neuzeitliche Handschriften. Signaturengruppe Hs 115–1029 (neuzeitliche Handschriften nach 1500, die vor dem 2. Weltkrieg erworben wurden). Signaturengruppe Hs 1100– (neuzeitliche Handschriften nach 1500, die nach dem 2. Weltkrieg erworben wurden). The former list comprises 23 pp., the latter one 33 pp. The lists are not complete, though, as Nos. 1207–1214 are lacking. Yet another unpublished list is Universitäts- und Landesbibliothek Münster. Neuzeitliche Handschriften. Signaturengruppe Ms N.R. (20 unnumbered pp.).

6 Hanisch, p. 78, No. 234, mentions his archive in the Münster library, but not these copies, which are registered in the library as Hs 999–1004, 1007. Other, possibly related, Sanskrit materials in the Münster library are Hs 1005–1006, 1008.

(Hs. 1162: diary for 1870).⁷ From 1846 onwards, Mordtmann was chancellor of the representations of the city of Hamburg and of the Spanish government with the Sublime Porte in Constantinople. His travel diaries are described in more detail below.

2.1 *Münster Hs 1160*

A full-cloth bound volume with indication of content on the front board: "A.D. Mordtmann. Reisen in Kleinasien (letzte Bearbeitung)" ("A.D. Mordtmann, Travels in Asia Minor (final version)").

Bluish and yellowish paper of the same sort as Hs 1161 and Hs 1162, below; [4], 532 pp., 27.1×21 cm, text in German in cursive script, usually 29–30 lines per page. Several illustrations pasted in. With loose additions at the end of the volume.

Content of the volume:

Added in front: table of contents in the hand of J.H. Mordtmann (1852–1932), the author's son, the German Consul-General in Constantinople, 4 pp., with text on pp. 1–3: "Richard Kiepert (1846–1915) was a German cartographer He was the son of famed geographer Heinrich Kiepert (1818–1899)".

The actual travel diaries of A.D. Mordtmann over the years 1850–1859. These are the originals for the posthumous edition in book form.⁸ According to Babinger's introduction to that edition, A.D. Mordtmann had already published his travelogues as articles in *Ausland* between 1855–1863.

Added to manuscript and loosely inserted in the binding are:

- Typewritten table of contents, 1 p.
- Survey by J.H. Mordtmann, the Turkologist, of the publication history of the different parts of the travelogue, handwriting, 4 pp.
- Handwritten notes and references to the travelogues, 38 pp., some blanks, and two smaller inserts.
- File with notes and letters, containing, among other things a letter a letter from Robert von S on stationery of the K.K. Oesterr. Archeol. Institut, Wien, to "Herr Generalconsul", which must be a reference to J.H. Mordtmann, dated Wien, 13 January 1909 (2 pp.); Letter from Franz Babinger, probably to the director of the Münster library, dated München, 2 June 1949, from which it becomes clear that the original copies of Mordtmann's travelogues

⁷ Hanisch, p. 55, No. 165, mentions his collection of "Abklatschen" and copies kept in the library of the Deutsche Morgenlandische Gesellschaft in Halle.

⁸ A.D. Mordtmann d. Ä., *Anatolien. Skizze und Reisebriefe aus Kleinasien (1850–1859)*. The edition is preceded, on pp. vii–xxxiv, by "Andreas David Mordtmann's Leben und Schriften" by Franz Babinger.

were acquired from Babinger for the considerable sum of DM 800. Franz Taeschner was the intermediary in the transaction.

2.2 *Münster Hs n61*

Yellowish paper, loose leaves folded once, 44 pp. (27 × 21.3 cm), with text in German in cursive script, usually 35 lines per page. Not bound. The last two pages (43–44) have remained blank.

“Letzte Reise in Kleinasien 1859” (“Last Journey to Asia Minor, 1859”). No author is indicated, but in the upper-left corner of the paper is a blind stamp with the text “A.D. Mordtmann | Constantinople”. Mordtmann’s journey lasted from Tuesday, 11 October to Saturday, 19 November 1859, from Constantinople via Angora to Trebizonde. The trajectory between Trebizonde and Constantinople is not narrated. The diary is apparently a neat copy of later date. On p. 12 is a reference to 1862, on p. 3 one to 1863, and on p. 42 one to 1864. The travel days are neatly detailed with mention of localities reached and at what time of the day. Reference is made (p. 15) to the trip of the previous year, together with Dr. Barth.

The trajectory is as follows: departure from Constantinople (11 October), then the journey goes to Bursa (12 October), Kutahya (15 October), Ekiz Oluk (18 October), Seidi Gazi (19 October), Alikjan (20 October), Sivri Hissar (21 October), Bala Hissar (22 October), Aivalu (24 October), Korsaklu (25 October), Üdschret (26 October), Angora (27 October, where he stayed till 8 November, pp. 22–27, and then from 9–10 November), Emir Gazi (8 November), and back to Angora (9 November), from where the return journey is undertaken. This goes via Tschangri (13 November), Tschomar (15 November), Kastanboli (16 November), Ineboli (17 November), and, finally, Trapzont (19 November). The trip from Trebizonde to Constantinople, which most probably was done by ship, is not told. Maybe the two blank pages at the end were reserved for that part of the journey, which would not have contained many surprises anyway.

2.3 *Münster Hs n62*

Bluish paper, loose leaves folded once, 52 pp. (27.7 × 21.2 cm), with text in German in cursive script, usually 30 lines per page. Not bound. The last page (52) has remained blank.

“Tagebuch meiner Reise nach Syrien und Aegypten 1870” (“Diary of My Journey to Syria and Egypt, 1870”). No author is indicated, but in the upper left corner, the paper has a blind stamp with the text: “A.D. Mordtmann | Constantinople”. The journey to Egypt and back to Constantinople lasted exactly two months plus a day, from 24 February to 24 April 1870. The notes give the

impression of being a neat copy of the actual travel notes. In addition to detailing landscapes and people, the travel impressions concern history and antiquities.

The diary begins on Thursday, 24 February 1870, describing the departure, on board the *Hungaria* of the Austrian Lloyd, from Constantinople. Via Gallipoli (25 February), Smyrna (26 February). On 2 March, Mordtmann arrives in Larnaca, and on 3 March, he arrives in Beirut. On 6 March, Mordtmann arrives in Damascus. The journey is continued from there to Duma (8 March). He stayed in Karietein for two weeks (10–24 March). The stay there occupies pp. 19–29 of the diary. Several inscriptions are deciphered, some in Greek, some in Semitic scripts. On 26 March, the journey continues in the direction of Palmyra/Tadmor, where Mordtmann stays till 29 March. Palmyra is the furthest East that he travels. On 30 March, he returns to Karietein. On 2 April, he headed in the direction of Beirut via Baalbek (reached on 5 April) and then further to Jaffa, where he arrived on 13 April. On 14 April, he arrived in Port Said. He continues his journey, via Ismailia, to Cairo, where he arrives on 15 April. The next day he visits Bulaq. However, time is almost up and Alexandria is reached on 18 April. Mordtmann laments his stay in Egypt, because it was far too short (p. 48). On 19 April, he boards the *Diana* of the Lloyd on the way back to Constantinople, Rhodes (22 April), and Smyrna (23 April). On 24 April, he passed by Gallipoli and was back where had started two months earlier.

Another Orient-related item of the post-war acquisitions is a collection of essays by the Semitist Franz Delitzsch (Ms N.R. 9).⁹

One of the better-known Münster Orientalists is the Turkologist Franz Taeschner (1888–1967). His private collection of manuscripts is now housed almost entirely in the library of the University of Leiden, the Netherlands, with the exception of the renowned *Taeschner Album*. The university acquired the collection in 1970 from the Leiden-based publisher and antiquarian bookseller Messrs. Brill.¹⁰ It is now registered as Or. 12.338–Or. 12.464, Or. 22.457, and can be specified as:

9 Hanisch makes no mention of a Delitzsch archive.

10 Volumes from Taeschner's private reference library have lingered on Brill's shelves for a long time. As an act of piety, I once purchased Taeschner's personal copy of Belot's Arabic-French dictionary from there. As far as I know, the Taeschner collection in Leiden does not include correspondence, but it does contain files with photographs of manuscripts and some scholarly notes. Hanisch, p. 88, No. 262, mentions part of Taeschner's archive in the library of the Deutsche Morgenlandische Gesellschaft in Halle. Printed books from the Taeschner collection were sold by Brill's on two occasions: Brill Catalogue No. 426, *Turcica from the Collection of Prof. Franz Taeschner* (Leiden 1970). The catalogue contains 1915

- Or. 12.338–Or. 12.441. Turkish manuscripts;
- Or. 12.442–Or. 12.451. Persian manuscripts.
- Or. 12.452–Or. 12.464. Arabic manuscripts.
- Or. 12.583–Or. 12.585, Or. 12.856–Or. 12.857, Or. 22.457. Sequel.¹¹

Another of Münster's prominent scholars is Hans Wehr (1909–1981). His Arabic-German dictionary has, in the English version by John Milton Cowan, become so widely used worldwide that it is no longer associated with Münster, where Wehr taught. Among the scholars' collections in Münster's library, there are none from Taeschner or Wehr.

The most famous collection of scholarly notes in the Münster library comes from the poet and Orientalist Friedrich Rückert (1788–1866). His collection of scholarly notes, along with copies of both published and unpublished works, has been meticulously catalogued by Anke Osigus.¹² Münster is not the only place where Rückert's notes are preserved. This is clear from Hartmut Bobzin's preliminary inventory of Rückert archival materials, many of which are in Münster, but others are located elsewhere.¹³ Rückert's bicentennial in 1988 prompted several studies on this poet and scholar, accompanied by an exhibition in Erlangen (where Rückert was professor of Oriental languages from 1826–1841 and where the archive which is now in Münster arguably should have gone).¹⁴

Several other collections, primarily consisting of letters by Orientalists, are also housed in the Münster library and deserve mention here.¹⁵ The importance of such collections of letters can hardly be overstated. They comprise materials from:

items of printed works. The manuscripts are briefly described as one collection (No. 1011) on pp. 48–49. Taeschner's library in the field of Arabic and Semitic studies was sold by Brill's in a later catalogue (possibly No. 427).

- 11 On the Taeschner collection, see also Schmidt, *Catalogue of Turkish Manuscripts*, vol. 3 (2006), pp. 26–28.
- 12 Anke Osigus, *Der orientalistische Nachlass Friedrich Rückerts in der Universitäts- und Landesbibliothek Münster. Katalog der Äthiopica, Arabica, Turcica, Hebraica und Persica*. Erlangen: Harald Fischer Verlag, 2008. In a separate volume, there is a "Katalog der Indica", compiled by Volker M. Tschannerl, also published in Erlangen by Harald Fischer Verlag, in 2008.
- 13 Hartmut Bobzin, "Friedrich Rückerts wissenschaftlicher Nachlass. Mit einem vorläufigen Inventar", in Jürgen Erdmann (ed.), *200 Jahre Friedrich Rückert. 1788–1866. Dichter und Gelehrter. Katalog der Ausstellung*. Coburg 1988, pp. 371–405.
- 14 Hartmut Bobzin (ed.), *Friedrich Rückert an der Universität Erlangen 1826–1841*. Erlangen: Universitätsbibliothek, 1988.
- 15 I selected these archives from a total of more than 150 scholars' archives in the Münster library by searching its website using the term "Orientalist".

- Anton Baumstark (1872–1948), the great Syriacist. His archive can be consulted via a detailed double-card catalogue in the manuscripts reading room in the Münster library. The archive contains about 800 letters, usually addressed to Baumstark, and all are individually described. Among the correspondents are numerous prominent figures in European Oriental studies from the first half of the twentieth century. The correspondence is not restricted to the study of Oriental Christianity, Baumstark's own field of study. There are no letters in Oriental languages. Notably, there are four letters from the Dutch Islamologist Th.W. Juynboll (1866–1948), who was professor at Utrecht.¹⁶ The second of these, Juynboll's letter of 17 January 1935, concerns Baumstark's visit to Utrecht for a lecture assignment. His archive is mentioned in Hanisch, No. 10 (p. 4) as containing 582 letters in three "Kapseln".
- The archive of Hubert Grimme (1864–1942) is much smaller than Baumstark's. It consists of some 140 letters, described in a double-card catalogue, which is available in the manuscripts reading room in the Münster library. In view of Grimme's scholarly interests his correspondents are, unsurprisingly, often Islamologists. The relatively small number of letters indicates that the archive is far from complete. There are no letters in Oriental languages. His archive is mentioned in Hanisch, No. 74 (p. 25) in three "Kapseln", but no further details.

Several of Grimme's correspondents attract attention: the Dutch philologists Michael Jan de Goeje (1836–1909), the Hungarian Islamologist Ignaz Goldziher (1850–1921), and the German Orientalist Theodor Nöldeke (1836–1930).¹⁷ De Goeje sends his thanks for the copy of Grimme's *Koranische Studien*, which he hopes to be able to read very soon. In a postcard, dated 21 January 1905, Goldziher writes from Budapest to Grimme in Freiburg, Switzerland,¹⁸ as follows:

Sehr geehrter Herr Kollege! Mehr noch als aus der Chiffre G-r¹⁹ hätten Sie mich aus meinem schlechten Deutsch herauskennen können. Ich danke Ihnen für Ihre freundliche Begrüssung. Es wäre überaus interessant, wenn Sie, da Sie sich Ihrer These sicher fühlen, das südarabische Quellenmaterial für den Islam in einer Form vorlegen würden, die eine gründliche

16 MS Münster, Baumstark Nachlass, Kapsel 3, Nos. 61–64.

17 MSS Münster, Grimme Nachlass, Kapsel 1, No. 32, Nos. 34–35 and No. 86, respectively.

18 Grimme Nachlass 1,34: Postcard; 9.1 × 14.1 cm; addressee: "Herrn Dr. Hubert Grimme | Professor an der Universität | Freiburg | Schweiz". Postmarks: Budapest 905—21 January and Fribourg 23 January 2005. Text on verso.

19 Abbreviation for "Goldziher".

Erwägung Ihrer Lehre ermöglichen könnte. Thuen Sie das doch in naher Zeit. Sie wissen wohl, dass ich persischen Beziehungen nachgehe und es ist leicht möglich, dass wir nicht weit von einander sind. In der populären Form, in der Sie Ihre These im "Mohamed" darstellen, hat sie mich nicht überzeugen können. Aber in keiner Falle kann der entscheidende Charakter der jüdisch-christl. Einflüsse einfach abgelehnt werden. Der Urislam stellt sich immer mehr als eine complicierte Erscheinung der Religionsgeschichte heraus und es ist von grosser Wichtigkeit, die verschiedenen Einschlüsse des Glaubens aufzudecken. Was macht unser lieber Prof. Fell?²⁰ Sie stehen wohl mit ihm in enger persönlichen Verbindung und thun mir den Gefallen, ihm gelegentlich meinen Gruss zu übermitteln.

Ob ich nach Algiers komme, ist sehr zweifelhaft. Es halten mich gerade um jene Zeit eine Menge dringlicher Amtspflichten zurück.

Über أمر,²¹ freilich in der mittelalterlichen Philosophie, habe ich erst vor 14 Tagen etwas in den Druck geschickt, was wohl in etwa 3 Monaten erscheinen wird. Es hat mich ungemein interessirt, von Ihnen zu lernen, dass die Anwendung dieser Logos-Terminus auf arab. Gebiete ins Sabäische zurückreicht.

Herzlichen Gruss von Ihrem ergebenen I. Goldziher

21/I 1905

Goldziher's other postcard to Grimme²² is dated much later:

Budapest 15. Juli 1913

Sehr geehrter Herr Kollege! Verspätet sende ich Ihnen diese dentlenden Begleitworte der Rücksendung Ihres Ex. der Vorträge des Ahmed Kadhiġāni. Die unterscheidenden Prinzipien der solche stehen in demselben nicht hervor; nur an zwei Stellen spricht der Verf. von seinem eigenen hohen Beruf. Ich habe mich erlaubt Ihnen ein Ex. der 2^{ten} Auflage meiner beiden Kultur d. Gegenw. Aufsätze beizulegen, Sie haben wohl alles richtig erhalten.

Ich bin jetzt ziemlich zerstreut und glücklich erregt durch die am 20. d.M. stattfindende Verheiratung unseres einzigen Sohnes. Darum auch

20 Winand Fell (1837–1903). Grimme's archive in the Münster library contains only one postcard from this scholar, dated 7 June 1892.

21 Written in the original with a *madda* diacritic on top of the *hamza*.

22 Grimme Nachlass I,35: Postcard; 13.9×8.8 cm; addressee: "Herrn Dr. H. Grimme | Universität | Münster i/Westfalen | Neubrückenstrasse 25". Postmarks: Budapest 913 Jul 15. Text begins on verso and ends on recto.

die Verspätung dieser Zeilen, die Ihnen, die Ihnen nochmals für Ihre Freundlichkeit danken sollen.

Ich bleibe bis ca. 12. Sept. hier; dann reise ich ان شاء الله in Begleitung meiner Frau nach Schweden. Ich bin eingeladen in Upsala u. Stockholm eine Serie von Vorlesungen zu halten, an denen ich auch in den letzten || Wochen gearbeitet habe und noch arbeite. Sich selbst fördert man mit solchen Dingen am allerwenigsten. Ob andere? das ist zweifelhaft.

Mit herzlichen Gruss

der Ihrige

I. Goldziher

Other scholarly archives of Oriental interest are connected with:

- Paul Krüger (1904–1975), a Roman Catholic priest, with an interest in the Christian Orient. There is a digital inventory of his archive on the Münster library website.
- Emil Rödiger (1801–1874). His archive is in the Münster library, but there is currently no way to access it, as far as I am aware.

3 Islamic Manuscripts

However, there are also original Islamic manuscripts from the Middle East at the University of Münster. The first seven are Christian manuscripts, in Syriac, Karshuni, and Arabic. These have been extensively described: three in Syriac, one in Karshuni, and one Arabic-Syriac (Ms. orient. 1–5). Additionally, there is a printed work with Syriac and Karshuni manuscript notes (Ms. orient. 6), and a convolute volume containing five notebooks with copies and collations concerning texts in Syriac (Ms. orient. 7). Nos. 1, 3, 4, and 7 are from the collection of Adolf Krüger (d. 1948).²³

The other Oriental manuscripts are Islamic. They have not yet been described in the library and what follows is a first survey of their contents.

3.1 *Ms. orient. 8*

Arabic, indigenous paper, 29.7 × 17.5 cm, [3] + 193 ff., *Naskh* script, almost completely unvocalized, brown ink, 27 lines to the page, dated on the early morning of Monday 14 Ġumādā I 754 (1353), copied by Ḥusayn b. Amīr ‘Alī (colophon on

23 Hubert Kaufhold, “Die syrischen und christlich-arabischen Handschriften der Universitätsbibliothek in Münster”, in: *Oriens Christianus* 72 (1988), pp. 89–113.

f. 192a), catchwords at the bottom of every verso page, modern, half-plastic and artificial leather binding in European style. The slender format of the text block might indicate an Iranian origin for the book.

Volume 1 only of what was probably a four-volume set of *al-Kashshāf ‘an Ḥaqā’iq al-Tanzīl* by Maḥmūd b. ‘Umar al-Zamakhsharī (d. 538/1144), GAL G 1, 290. The *Tafsīr* is in the central part of the page in the form of a running commentary, with the Qur’ānic text overlined or otherwise graphically indicated. After some time, the Qur’ānic text is also written vertically in the outer margins of the page.

The part of the Qur’ān covered in this volume is *sūra* 1–7 (*ḡuz*’ 1-middle of 9). The introduction by al-Zamakhsharī begins on f. 1b, the commentary on Qur’ān 1:1 on f. 2b. Numerous marginal glosses in Arabic, especially in the first part of the volume. In the colophon (f. 192a) the volume is referred to as *hādḥā al-Daftar min Sharḥ Kitāb Allāh wa-Āyātihi*.

On ff. [1]–[3], 1a are readers’ and owners’ notes of diverse nature. On f. 1a is also a clear seal print (1.9 cm wide) of ‘Umar b. ‘Alī (سید دروین (?)) ... سلطان شرع (الامم | یا شفیع عمیدی و یا صنیع الکرم | الفقیر عمر بن علی). On ff. 192b–193b readers’ notes in different hands.

Bold script for the first word of the *ḡuz*’ (see f. 113b) *wal-Muḥsanāt* is the first word of *ḡuz*’ 5.

Beginning (f. 1b):

(بسملة) | الحمد لله الذى انزل القرآن كلاما مؤلفا منظما ونزله بحسب المصالح منجما | وجعله
بالتحميد مفتتحا وبالاتعاده محتتما ... | ... والصلوة على خير من وحي اليه حبيب الله | ابى
القاسم حمد بن عبد الله بن عبد المطب بن هاشم ذى اللو المرفوع في بني لؤى ذى الفرع المنيف
| فى عبد مناف بن قصي المثبت بالعصمة المويد بالحكمة الشادخ الغرة الواضح التحجيل | ... |
... اعلم ان من كل علم وعمود كل صناعة طبقات العلما | فيه متدانيه واقدام الصناع متقاربة
او متساوية ...

End, corresponding with the edition by Nassau Lees (1856), vol. 1, p. 498 (f. 192a):

... وابتغاء مرضاته (وله يسجدون) ويختصونه | بالعبادة لا يشركون غيره وهو تعريض بمن
سواهم من المكلفين عن رسول الله صلى الله عليه وسلم | من قرا سورة الاعراف جعل الله
يوم القيمة بينه وبين ابليس سترا وكان آدم شفيعا له يوم القيمة | والله اعلم

There follows the colophon (f. 192a):

فرغ من كتب هذا الدفتر من شرح كتاب الله وآياته | من هو من اخوف عباده من عذابه
وبأسه وارجاهم | من فضله وغفرانه حسين بن امير على | للاستيجاب غفر الله له ولوالديه |
واحسن اليهما واليه وتصحيحه | بقدر وسعة وامكانه | وفرغ منهما ضخوة | يوم الاثنين الرابع |
عشر من جمادى | الاولى سنة اربع | وخمسين وسبعمائة ||

Earlier provenance (?): 'BR 797 | (y)'—'1978.413'

3.2 *Ms. orient. 9*

Arabic, burnished European laid paper (countermarks, not identified), 160 ff., 20.8×13.1 cm, *Naskh* script of almost typographical regularity and precision, 21 lines to the page (use of *miṣṭara*), double illuminated opening page (ff. 1b–2a) with *sarlawḥ* (f. 1b), black ink with rubrication, entire text set within a single frame (red ink), dated 1178 (1764–1765), copied by Muḥammad al-Amīn (colophon on f. 159a), full-leather Oriental binding in Ottoman style in red leather with gilded border ornamentation, fly-leaves at beginning and end are in colourful *Ebru* and have a remarkable design.

Sharḥ Mizān al-Adab, or *Uḡālat al-Bayān*, the running commentary by al-Fāḍil al-Ṭāshqandī (fl. 980/1572) on *Mizān al-Adab fī Lisān al-ʿArab* (authors and titles on f. 1b, title also on f. 1a), a work on Arabic rhetorics by ʿIṣām al-Dīn Ibrāhīm b. Muḥammad b. ʿArabshāh al-Isfārāʾīnī (d. 944/1537) GAL G II, 410, S II, 571. The *Matn* is distinguished from the *Sharḥ* by red overlining.

F. 1a contains several dated owners' marks and stamps, including a colophon-like owner's note and *waqfiyya* of al-Sayyid Sharaf Ḡalīl.

هذا الكتاب المبارك من كتب خير المدقق والتحرير المحقق والفاضل | الاهل (؟) والعالم العامل
السيد الحاج احمد حياتى القاضى بمدينة بغداد | دار السلام ... (؟) شريف قد وقف جميع
كتبه ال ... (؟) | اللهم احسن عاقبته شرط ان توضع فى كتب ... (؟) ولا تخرج | ... (؟)
الى الخارج وجعل متوليا عليه ارشد اولاده | ذكورا اكرمهم الله بالسرور والعافية فى | الدنيا
والاخره ثم ارشد اقربائه | حفظهم من الهموم والبلية | امين يا معين وانا | الفقير السيد شرف
جليل | حياتى زاده ||

Circular *waqf* stamp (3.1 cm) by al-Sayyid al-Ḥāḡḡ Aḥmad Ḥayātī at several places in the book. It is a large circular *waqf* stamp, containing the dates 1228 (1813) and 1239 (1823–1824), placed in the margin of f. 105a, also on ff. 3a, 159a, and possibly also elsewhere in the volume:

هذا الكتاب | مما وقفه الفاضل | المولى السيد الحاج | احمد حياتي || قد وقف جميع كتبه النقب
في سنة ١٣٣٨ وقفه الله مما يحبه ويرضاه وجعل الجنة مثواه | ١٣٣٩ ||

Beginning of *Sharḥ* and *Matn* (f. 1b):

(بسملة) | فحمدا لله بحمائل اسمائه، ونصلي على سيد انبيائه وعلى اله واوليائه |
اما بعد فهذه عجالة البيان، في شرح الميزان، للاستاد الاديب | الاريب اللبيب عصام الدين،
عامله الله المعين، بفضلله المبين، | طفرت به في غارب الاغراب، وتبينت انه ثمة الغراب
فشرعت في | شرحه على طريق الارتجال، والله وليّ التوفيق في كل حال، | (الحمد لله المنان،
على ما علم البيان) اي بيان المعاني بعبادات فضيحة | ومنه (قوله) صلى الله عليه وسلم ان من
البيان لسحراً ففيه رعاية | براعة الاستهلال (والصلوة والسلام على سيد الانام) اي الخلق |
وقيل هو الجن والانس، (وعلى اله واصحابه والتابعين لادابة) جمع ادب | وهو التحلي بالفضائل
وقد يطلق على علم العربية ففيه ايضا رغبة البراعة |
وبعد (فهذا ميزان الادب في لسان العرب) وينقسم اصوله الى اللغة | (والصرف والنحو
والمعاني والبيان) كما سيظهر (يحتوي على امهات | المسائل) فقال حواه اي جمعه وانما عداه بعلى
لتضمنه معنى الاشتمال | ...

Subject titles of the *Matn* are written in red ink in the margin.

End (f. 159a):

الصراط المستقيم (وحسن الكلام ولن ينبع اللفظ المعنى | المعكس فلا بد من) ترك التكلف
ثلا يبلغ | حتى التصفيد فخرج عن تهجي البلاغة | فان الحسن زائد انما يعتبر | بعد تمام الاصل

This is followed by the colophon (f. 159a):

كتبه اضعف العبيد المفتقر الى الله المجيد | الذي هو فعال لما يريد وهو المبدئ والمعيد و | في
افعاله حكيم رشيد نسأل منه التوفيق | والتشديد محمد الامين يسّر الله | الحسنى والزيادة غفر
الله | ذنوبه وستر عيوبه | لسنة ثمان و | سبعين ومائة | والف ||

Ff. 159b–160a are blank.

Previous ownership: Aḥmad Ḥayātī (f. 1a, etc.), Sharaf Ḡalīl (f. 1a), illegible signature with gold pounce and date 15 S 1233 (1818, f. 1a), Yeni Efendizāda Muṣṭafā ‘Āṣim, formerly *qāḍī* in Mecca and with date 17 Rī 1221 (1806, f. 1a),

Collection number (*nimrū* 132) with title, but without name owner (f. 1a), Dar-wīshzāda Ġawdat Khalīl (f. 1a).

Earlier provenance (?): “BR 685 (y)” — “1978.410”.

3.3 *Ms. orient. 10*

Arabic, European laid paper, 78 pp., 21.2 × 15.4 cm, fully vocalized *Naskh* script, 13 lines to the page (*miṣṭara* used), black ink with rubrication, dated Monday night 29 Dhū al-Qa‘da 992 (1584, colophon on p. 77), full-leather Oriental binding with flap (probably recycled as the text block is slightly higher than the binding), with blind tooled ornamentation (borders, centre pieces). Inside the front board, used paper with text (maculature) is visible, featuring frequent underlinings in red pencil.

Manāsik al-Ḥaġġ, an enumeration of the instructions for the pilgrimage by ‘Alī b. Khayr al-Dīn al-Ḥanafī (p. 3, not found in GAL), according to the school of the *Imām* Abū Ḥanīfa (p. 4). The text is divided into eleven sections (*Faṣl*, table of contents on pp. 4–5). Title on p. 2, author on p. 3.

Beginning (pp. 2–4):

هذا مناسك الحج |
(بسملة) | الحمد لله الذي جعل الحج المبرور مكفراً | لجميع ما تقدم من الذنوب وطهر | من
جاء به كيوم ولدته امه وجزاه | بمعظم الاجر والذنوب وانجا بفضلها | وترحمته من الاهوال
والاحزان | والكروب ... || ... وأما بعد فيقول العبد | الفقير الراجي عفو ربه الغني علي بن
| خير الدين الحنفي عاملهما الله بلطفه | الجلي والحنفي هذا مختصر جمعته في مناسك || الحج
...

End (p. 77):

... وان كان | واجباً صنع به ما شاء وعليه بدله | ويقلّد هدي التطوع والمتعة والقران | دون
غيرها والله اعلم بالصواب |

This is followed by (p. 77):

تم المناسك بحمد الله ونعم الوكيل وصلي | الله على سيدنا محمد واله وصحبه وسلم | بتاريخ ليلة الاثنين
المبارك ٢٩ شهر ذي لقعدة سنه | اثنين وتسعين وتسعمائة ||

Earlier provenance (?): “BR | 783 (y)” — “1978.412”.

3.4 *Ms. orient. n*

Arabic, thick indigenous paper, 45 ff., 1 cm thick, 21×15 cm, fully vocalized *Naskh* script, 5 lines to the page, black ink, with rubrication and also use of gold and blue ink, headings in gold ink with black outline and use of red and blue inks, entire text set within a single frame (blue ink). Copied by (*Khidmatu ...*) al-Mamlūk Yūsuf al-Muḥammadī *min Ṭabaqat al-Ḥawsh*, a pupil of Muḥammad al-Wafāʾī (colophon on f. 45a), illuminated title-page in gold ink with black outline and use of red and blue inks, containing the title and the ex-libris with ownership's note for the library of al-Malik al-Ashraf Abū al-Naṣr Qāyṭbāy (f. 1a), and an ex-libris by Waysī, dated Qusṭanṭīniyya 1015 (1606–1607), half-leather Oriental binding of recent date, pasted with marbled paper.

Kitāb Tadhkirat Ūlī al-Albāb fī Faḍā'il Ramy al-Nushshāb, a collection of *Ḥadīth* texts on shooting with bow and arrow. No author is indicated. Title on title-page (not found in GAL, f. 1a). After an introduction follow 21 sections, called *Faḍīla*.

Title-page (f. 1a):

كتاب تذكرة اولى الالباب | في فضائل رمى النشاب ||
برسم خزانة | مولانا المقام الشريف | المالك الملك الاشرف ابى النصر قايتباي | ثبت الله قواعد
دولته وادام | ايام مملكته بمحمد واله ||
من كتب العبد ويسى | سنة ١٠١٥ | قسطنطينيه ||
وقفيدر وقفا صحيحاً شرعياً | وقفه الحقير محمد بن احمد المعروف | بياكس بك (؟) ||

Waysī or al-'Abd Waysī was Uways b. Muhammad, the well-known Ottoman bibliophile, collector, and poet, whose collection is known to include several surviving manuscripts, e.g. MSS Leiden Or. 287, Or. 370, Or. 560, Or. 640, Or. 766. Poetry by Waysī/Veysi in MSS Leiden Or. 662, f. 21b and Or. 869, f. 20a. The *waqf* note and seal by Muḥammad b. Aḥmad Yakis Beg (?) are mentioned on f. 1a and repeated on f. 45b.

Beginning (ff. 1b–2b):

(بسملة) | الحمد لله رب العالمين والصلاة | والتسليم على سيدنا محمد وآله وصحبه أجمعين |
وبعد فهذه نبذة لطيفة جمعها | من حديث سيد المرسلين وكلام || العلماء الأعلام رؤس
المسلمين تشتمل على | احد وعشرين فضيلة وسميتها تذكرة | أولي الألباب في فضيلة رمى النشاب
| وأسئل الله من فضلة القبول بمنه وكرمه | وفضله ونعمه || فاقول | إن جملة الرمي بالنشاب وتعلمه

وتعليمه | من الأمور الدينية التي طلبها الشارع | طلباً شديداً وحثّ عليها حثاً عظيماً | وأجمع
العلماء رحمهم الله علي استحباب || ...

End (ff. 43b–45a):

وقال المزني قال الشافعي | رحمه الله كنت أرمي بين الغرضين | فأصبت من العشرة تسعة |
والله أعلم |
وصلي الله علي سيدنا محمد وآله وسلم || اللهم إنا سئلك بسيدنا محمد بدر | التمام الذي قلّدتَه
بالحسام | وظلّته بالغمام وأيدته بالملائكة | الكرام أن تؤيد الاسلام وأن | تعلي كلمة الإيمان
ببقاء عبدك || مولانا السلطان المالك الملك الأشرف | اللهم انصره وانصر عساكره وكن |
اللهم مؤيّده وحافظه وناصره واحق | اللهم بسيفه وقاب الفته الباغية | الفاجرة يا مالك الدنيا
والآخرة يا || رب العالمين وصلي اللهم علي | السيد الأعظم محمد وآله [وصحبه] والحمد | لله وحده |
خدمة المملوك يوسف المحمدي من | طبقة الخوّش تليذ العبد الفقير الى الله تعالى محمد الوفاى ||

The *waqf* note by Muḥammad b. Aḥmad Yakis Beg (?) is repeated on f. 45b, which also features his octagonal seal print, which seems to contain a date: year 101 (1101?). The seal reads:

يا واهب العطايا | اغفر لي الخطايا | سنة ١٠١ | عبده محمد ||

To judge from the colophon text, the manuscript could be a product of a Mam-lūk military scribe.²⁴

Earlier provenance (?): “B 337”—“1978.408”.

3.5 Ms. orient. 12

Arabic, indigenous paper, 33 ff., 17.6×13.1, fully vocalized *Naskh* script, 7 lines to the page (*miṣṭara* used), black ink with rubrication, rebacked full-leather Oriental binding with flap, with blind tooled ornamentation, possibly of late Mamlūk design.

Ġuz’ lan tanālū = *ġuz’* 4 of the Qur’ān, of a 30-volume set.

Judging from the binding, Ms orient. 16, below, is from the same set; however, the inner part is probably of different origin or making.

Earlier provenance (?): “B 109 | 2”—“1978.409”.

²⁴ See on this Barbara Flemming, “Literary activities in Mamluk Halls and Barracks”.

3.6 *Ms. orient. 13*

Arabic, indigenous paper, 17.7×12.2 cm, 30 ff., fully vocalized *Naskh* script, 7 lines to the page (*miṣṭara* used), black ink with rubrication, rebacked Oriental binding, flap now lost, binding with blind tooled ornamentation, possibly of late Mamlūk design.

Ġuz' 5 of the Qur'ān, of a 30-volume set.

Earlier provenance (?): "B 109 | 3"—"1978.409".

3.7 *Ms. orient. 14*

Arabic, indigenous paper, 17.7×12.2 cm, 20 ff., fully vocalized *Naskh* script, 7 lines to the page (*miṣṭara* used), black ink with rubrication, *sūra* heading and marginals in gold ink (f. 2b), marginals for *ḥizb* and the counting of the *āyāt* (*ʿashar* or only an *ʿayn*, or both), catchwords at the bottom of the verso pages, rebacked Oriental binding, flap now lost, binding with blind tooled ornamentation.

Ġuz' 15 of the Qur'ān, beginning with *sūrat al-Isrā'* (17), of a 30-volume set.

Ff. 1a–2a, 20b are blank.

Octagonal owner's stamp on f. 1b, only partly legible. The name Muṣṭafā is clear, the rest is not.

Earlier provenance (?): "B 109 | 4"—"1978.409".

3.8 *Ms. orient. 15*

Collective volume with texts in Arabic, burnished European laid paper of different kinds, [1], 86 ff., 23×13.2 cm, *Naskh* and *Nasta'liq* hands, dated 1185AH (f. 67a) and 1025AH (f. 86a), half-leather Oriental binding with flap, pasted boards. The end board features a lengthy ownership's note, dated 1141AH.

The unnumbered leaf preceding f. 1 contains poetical fragments in Turkish.

(1) ff. 1b–67a. *al-Ġafr al-Ġāmi' wal-Nūr al-Lāmi'* (title on f. 22a, also with a variant on the inside of the back cover). A *Ḥurūfī* treatise, or part of it, with numerous *ġadāwil*, squares, schematical drawings, and other, smaller, illustrations. Dated 1185 (1771–1772, f. 67a). *Naskh* script, usually 23 lines to the page, black ink with rubrication; the rulings for the *ġadāwil* have been made with the help of prickings. F. 42a: schematical drawing of the positions on the Day of Judgement. On f. 42b a similar drawing with reference to the Prophets (Ādam, Nūḥ, Mūsā, ʿĪsā, Muḥammad). On f. 56a a drawing with a similar purpose.

Note that the ownership's note inside the end cover, which is dated 1141 (1728–1729), assigns the title *al-Ġafr al-Ġāmi' wal-Nūr al-Sāti' al-Lāmi'* to the volume. It is tempting to apply this title to the first text in the convolute, which itself lacks a title or author attribution. The problem is in the dating, however, as text No. 1 is unambiguously dated 1185AH, and therefore an owner's note of

1141AH cannot refer to it. The only possible conclusion is that the binding was recycled.

Text identified with the help of the incipit with MS Paris BnF, Arabe 2669 (14), see de Slane, *Catalogue* (1883–1895), p. 482, where the work is identified as the *Ġafr* of Muhyī al-Dīn Ibn al-ʿArabī (d. 638/1240), GAL G I, 446, Nos. 75 (in fact a *Ġafr al-Imām ʿAlī b. Abī Ṭālib*) or No. 77.

f. [1]a. Notes in several hands.

Beginning (f. [1]b):

(بِسْمِ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي أَوْدَعَ السَّرَّ الْمَكْتُومَ فِي طَيِّ الْحَرْفِ الْمَرْقُومِ | وَظَهَرَ مِنْ خَفَايَا الْعُلُومِ
بَدَائِعَ الرُّسُومِ وَابْرَزَ مِنَ الْأَعْدَادِ الْحِكْمَا | مِنْ أَجْسَادِ الطَّبَائِعِ الْأَشْتَرَاكِ وَالْأَمْتَرَاكِ وَالطُّولِ
وَالْعَرْضِ الْعُلُوى | وَالسُّفْلَى بِالْأَمْرِ الْمُخْتَوَمِ أَحْمَدَهُ حَمْدًا وَاشْكُرَهُ دَائِمًا بِالْمَنْطُوقِ وَالْمَفْهُومِ | وَاشْهَدُ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ الْحَيُّ الْقَيُّومُ وَإِنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الْمُعْصُومُ | صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ
وَصَحْبِهِ مَا سَبَّحْتَ (؟) فِي فَلَكَ النُّجُومِ |
نِعْمَاتِ الْأَفْلَاكِ فِي الْإِلْقَاءِ * أَشْهَدُ تَنْ حُرُوفِ خُطِّ اسْتَوَاءِ |
الْفِ الْمُبْدِءِ الَّذِي فَاضَ عَقْلًا * فَتَحَتْ بَابَ سِرِّهَا لِلْبَاءِ |
وَالْجِيمِ الْجَلَالِ أَيْ جَمَالَ * جَلَّ جُودُ الرِّجَالِ بَيْنَ النِّسَاءِ |

End (f. 67a):

(ف) فَآخِذْنَا اعْظَمَ جَرٍّ مِنْ اعْظَمِ ادْوَارِهَا فَكَانَتْ (حَم) | ثُمَّ مَشِينَا رَحًا أَيْضًا وَآخِذْنَا الْخَمْسَ
مِنَ الْغَيْنِ فَكَانَتْ (ر) ثُمَّ مَشِينَا | رَحًا فَآخِذْنَا رُبْعَ الْكَافِ لِأَنَّهَا الدُّورُ الثَّلَاثُ فَكَانَتْ (ه) فَكَانَ
| الْمَلْفُوطُ يَكُونُ لَهُ شَأْنٌ فَانْ فَاعْخِ رَامُ رَهْ |
حَرَّرَ فِي سَنَةِ ١١٨٥ | م م ||

(2) ff. 67b–69a. *Wird al-Suryānī*, attributed to Haḍrat Sayyidī al-Shaykh ʿAbd al-Qādir al-Kīlānī (al-Ġilī, d. 561/1167), GAL G I, 435, though this specific title is not specifically given (author and title on f. 67b). It is intended to be read several times after the different ritual prayers, as indicated in the beginning of the text. Fully vocalized *Naskh* script, different from the hand of text No. 1, above, black ink, 21 lines to the page.

Beginning (f. 67b):

هَذَا وَرَدَ السَّرِيَانِي | لِحَضْرَةِ سَيِّدِي الشَّيْخِ عَبْدِ الْقَادِرِ الْكِيلَانِيِّ قَدَّسَ سِرُّهُ وَرَضَى اللَّهُ عَنْهُ | يَقْرَأُ
بَعْدَ صَلَوةِ الْفَجْرِ ثَلَاثَ مَرَّاتٍ وَبَعْدَ الظُّهْرِ مَرَّةً وَاحِدَةً وَبَعْدَ الْعَصْرِ مَرَّةً وَاحِدَةً | وَبَعْدَ الْمَغْرَبِ

مرّتين وبعد العشاء ثلاثة مرّة بالاسناد الى حضرت | الالهية بسلب جميع الارادات هذا
مقام الاحتياج والتوحيد الصرف الاحدية |
(بسملة) اللهم صل على سيدنا محمد وعلى آله وصحبه وسلّم، | اللهم انه ليس في الرياح مرة ولا
في السحاب قطرة | ولا في البرق لمعة ولا في الرعد زجرة ولا في العرش والكرسى | شئ ولا
في الملك آية الا وهو لك عليك دالة اهله ادلة |

End (f. 69a):

... ولكن اكثر | الناس لا يعملون وما من دابة في الارض الا على الله رزقها وما من دابة
في الارض | الا فهو آخذ بناصيتها انه ... (؟) تي على صراط مستقيم وحسبنا الله ونعم الوكيل
وصلى الله على سيدنا محمد ||

(3) f. 69b. *Kīmiyā' al-Sa'āda*, a *ḥizb* by al-Imām al-Sanawī (not identified). Same hand as No. 2, above.

Beginning:

حزب المسمى بكيمياء السعادة للامام السنوى رحم الله | (بسملة) لا اله الا الله الخالق الاكبر
لا طاقة لمخلوق على مع الله | اللهم اني في حماك وتحت لواءك فاحمي حماك وانشر لواءك | ...

End:

... والله محيط بى وهو المستعان | ولا حول ولا قوة الا بالله العلي العظيم اللهم صل على سيدنا
محمد نبي الرحمة | وكاشف الغمة وشفيع الامة وعلى اله وصحبه وسلم قال رجلان | من الذين
يخافون انعم الله عليهماء خلوا عليهم الباب فاذا دخلتموه | فانكم غالبون وعلى الله فتوكل ان كنتم
مؤمنين وصلى الله على سيدنا محمد واله وصحبه وسلم |
عدد كلام قديم وفق مربيه وضع | عدد ٢١١٩٩٧٥٠ | ربيع (؟) ٥٢٩٩٩٣٠ ||

f. 70a. Blank.

(4) ff. 70b–86a. *Kitāb Sharḥ Ḡunnat al-Asmā'*, or *Kitāb Kanz al-Ġawāhir Ḥawī al-Thamāni al-Dawā'ir*, the commentary by Abū 'Abdallāh Muḥammad b. Muḥammad al-Ghazzālī (d. 505/1111), GAL G I, 425 (titles not mentioned), on the *Ḡunnat al-Asmā'* by al-Imām al-Murtaḍā 'Alī b. Abī Ṭālib (d. 40/661), GAS II, 280, No. 6 (titles and authors on f. 70b). *Nasta'liq* (*shekaste-amīz*) script, 21 lines to the page (use of *miṣṭara*), black ink with rubrication; paper different from

previous paper (watermark: bunch of grapes), dated the middle of Dhū l-Qa'da 1025 (1616, colophon on f. 86a). The table of contents mentions eight chapters (*Bāb*) on f. 75b. These treat an interesting variety of subjects, the first six all in the sphere of protective magic. F. 86b is blank. On ff. 82–85, the text is set within a single frame (red ink), ff. 82–85 are of different paper (watermark: anchor), and, judging from the lay-out of f. 85b, they are possibly later replacements. Parts of the prose are succeeded by lengthy sections of poetry.

Beginning (ff. 70b–71a):

كتاب شرح جنة الاسماء للامام المرتضى على بن ابي طالب كرم الله وجهه نفع الله بها |
(بسملة) | وبه نستعين كتاب كنز الجواهر حاوى الثمان الدوائر من كلام امير المؤمنين على |
بن ابي طالب رضى الله عنه وكرم الله وجهه تاليف الخبر الهمام والشيخ الامام | العالم العلامة
حجة الاسلام زين الملة والدين ابو عبدالله محمد بن محمد الغزالى قدس الله روحه | ونور ضريحه
بمحمد واله امين

الحمد لله الذى علم ما لم يكن قبل ان يكون وخلق كل شئ بقدره | تقديرا رفع السماء بقدرته
وزينها بزينة الكواكب وجعل فيها سراجا وقرا منيرا ووسط الارض بحكمته والقي فيها رواسى
وابنت فيها جنات من نخيل واغناص وجّر النهار | خلاها بفجرا وخلق الانسان وعلمه البيان
وانطق له اللسان وجعله سميعا بصيرا | ... || ... وبعد | فلها كانت معرفة خواص اسرار كتاب
الله المبين واسرار اسمائه الشريفة المبرورة من المندوب | اليها صرفت اليها اعلى همتى ...

End (f. 86a):

... اقتداء بقوله تعالى (انى فى ذلك | لذكرى لمن كان له قلب او التى السمع وهو شهيد) وصلى
الله على سيدنا محمد | واله الهادين واصحابه المهتدين وسلم تسليما كثيرا الى يوم الدين وحسبنا |
الله ونعم الوكيل ذلك الفضل من الله وكفى بالله عليما وبالله الرحمة والتوفيق | ولا حول ولا
قوة الا بالله العلى العظيم |

This is followed by a colophon (f. 86a):

وقد وقع الفراغ من تحرير هذه النسخة | الشريفة الميمونة نفعنا الله من بركاتها ووقفنا الاطلاع
[على مكنوناتها] انه على ما يشاء قدير | وبالاجابة جدير فى اواسط ذى القعدة الحرام لسنة
١٠٢٥ من الهجرة | النبوية على صاحبها افضل صلاة واكمل تحية، تم ||

Inside the back cover is a *tamalluk* note that is relevant to text No. 1 in the convolute: *Shaykh Yāsīn b. Mūsā al-Khalīlī al-Tamīmī* has received this copy of *al-Ğafr al-Ğāmi‘ wal-Nūr al-Sāṭi‘ al-Lāmi‘* in 1141AH from the hand of Muḥammad b. Muḥammad b. ‘Umar, whose genealogy is given back to ‘Umar al-Fārūq, the second caliph:

قد انتقل هذا الكتاب المبارك المسمى بالجفر الجامع | والنور الساطع اللامع الى يد الشيخ ياسين
ابن الحاج | موسى الخليلي التميمي من محمد ابن محمد ابن عمر ابن | عبدالله ابن نور الدين ابن عبد
الرحمن ابن محمد ابن | احمد ابن عمر ابن مقدم ابن نصر ابن فتح الدين | ابن محمد ابن علي ابن
يعقوب ابن ابو القاسم ابن سالم | ابن اسماعيل ابن ابراهيم ابن محمد ابن سالم ابن عبدالله | ابن عمر
الفاروق رضي الله عنه وعن مولفه | وقاريه وسامعه وناظره وكاتبه وعن المسلمين | اجمعين
الي يوم الدين وصلى الله علي سيدنا > محمد وآله الطاهرين | الطيبين تملكه في سنة 1141 | الهجوي
(؟) الاحمديه الحمديه المصطفويه | م م م م | ... ||

Earlier provenance (?): “B 781a”—“1978.411”.

3.9 Ms. orient. 16

Arabic, indigenous paper of two different colours, 17.6×13.6 cm, 32 ff., fully vocalized *Naskh* script, 7 lines to the page (*mistara* used), black ink with rubrication, rebacked Oriental binding with flap, binding with blind tooled ornamentation, possibly of late Mamlūk design.

Ġuz’ 2 of the Qur’ān.

Judging from the binding, Ms orient. 12, above, is from the same set; however, the internal part is probably of different origin or making.

Earlier provenance (?): “B 109 | 1”—“1978.409”.

3.10 Ms. orient. 17

Turkish, with Arabic, European machine-made paper, 33 + [7] ff., 16.6×10.6 cm, *Naskh* script with the Arabic parts vocalized, 9 lines to the page (*mistara* used), black ink, full-leather Oriental binding with flap, with ornamentation (originally blue or silver?) with borders and a centrepiece decorated with a European design. The text is followed by seven blank leaves.

A collection of prayers, possibly originating from a *ṭarīqa*, brotherhood, possibly of ‘Alawī persuasion (e.g. the ‘Alawī genealogy on ff. 18b–19b). There is repeated mention of Sayyidunā Sa’d al-Dīn al-Ğabāwī al-Shaybānī (ff. 3a, 6a, 8a, 15a, etc.). According to the headings in the manuscript, the following shorter texts can be distinguished (all in Arabic and Turkish, except the last text, which is in Arabic only):

f. 1b. *Qā'ida-yi Hūrma*. Beginning:

قاعده حورمه | اولاً نقيبيل و درویشلر جمع | اولوب محفل فوريلوب حضرت | پير افندمرك
روح شريفنه | فاتحه اوقنوب جمله ايله قرائت | اولنه حورمه ويريله جك فقراي | او كنه او
طور دوب نقب ايا خود | نقيب انكى اوموزلرينه الينى | قويوب شيخ اولان ذات || [اعوذ]
...

f. 3b. *Uṣūl-i Bay'at*.

f. 8a. *Uṣūlāt*.

f. 8b. *Tabdīlāt. Furū'āt. Taṣarrufāt*.

f. 9a. *Bayān*.

f. 11b. Without title.

f. 12b. *Qā'ida-yi Shadd-i Sharīf*.

f. 16a. *Shadd-i Sharīfi ītminin Uṣūli*.

f. 18a. *Shadd-i Wafā Qā'ida-si*.

f. 25a. *Dawr al-A'lā-yi Haḍrat-i Shaykh-i Akbar* [...]. Entirely in Arabic. End on
f. 33b. With *al-Shaykh al-Akbar* Ibn al-'Arabī (d. 638/1240), GAL G I, 446, No. 114,
is meant. End (ff. 33a–b):

... وکانوا له معیناً | ونصیراً وصلی الله علی سیدنا | ومولینا محمد وعلی آله وصحبه || وسلم تسليماً
کثیراً تمت ||

Earlier provenance (?): "RR | 764a | (y)" — "1978.414".

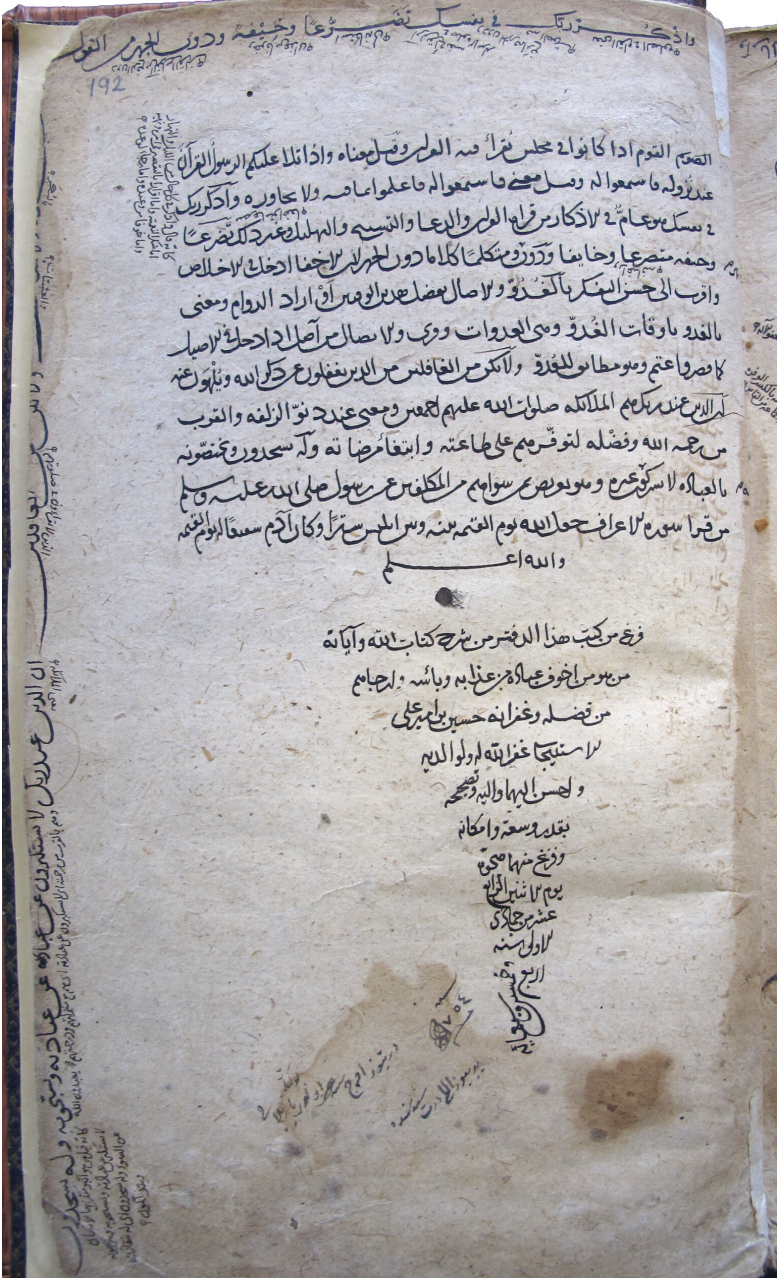


FIGURE 1 Al-Zamakhshari, *al-Kashshaf 'an Haq'iq al-Tanzil*. End of *sūra* 7, with colophon, dated 754/1353. Corresponding Qur'anic text also in the outer margin (Qur'ān 7:206)
MS MÜNSTER UNIVERSITY LIBRARY, OR. 8, F. 192A



FIGURE 2 *Waqfiyya* stamp by *al-Sayyid al-Ḥāğğ* Aḥmad Ḥayātī, dated 1239/1823–1824
MS MÜNSTER UNIVERSITY LIBRARY, OR. 9, F. 105A, DETAIL

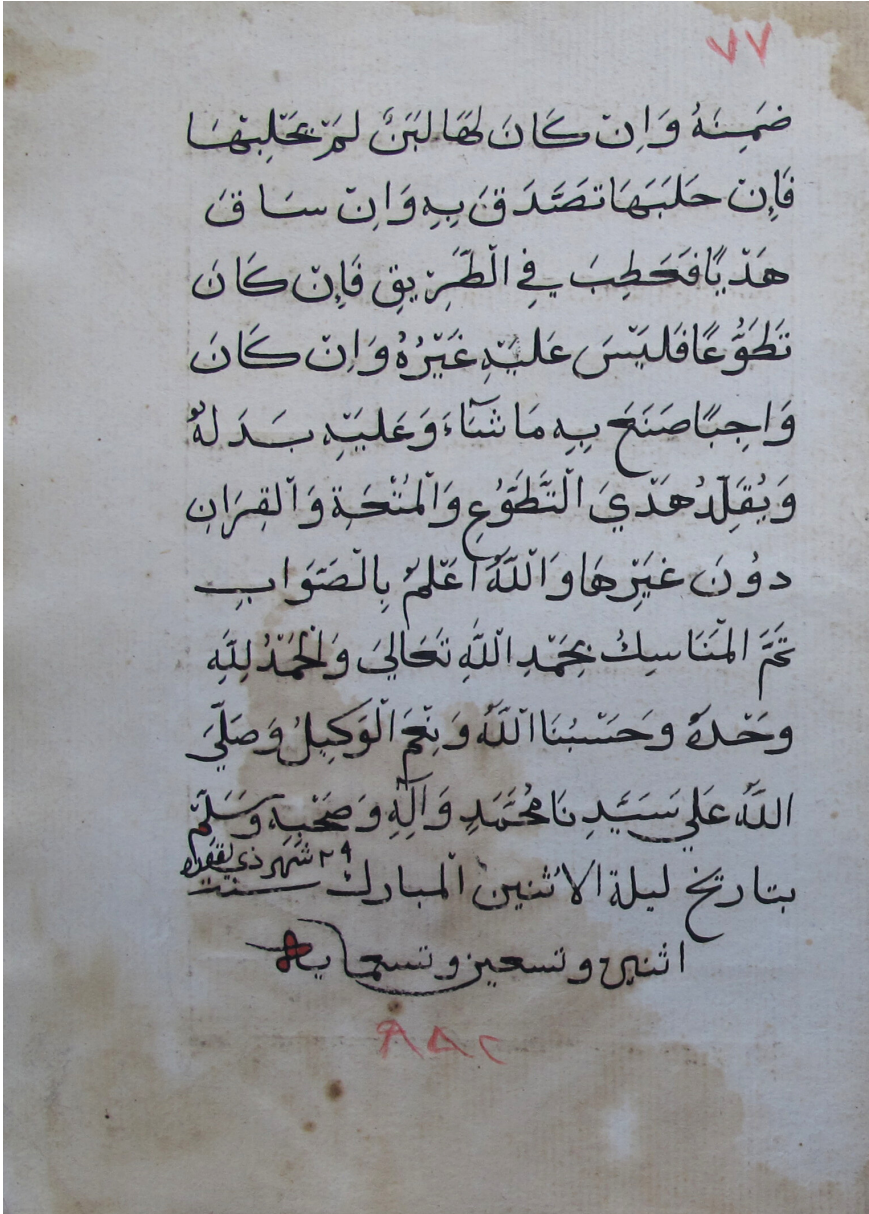


FIGURE 3 Last page and colophon of *Manāsik al-Hağğ*, an enumeration of the instructions for the pilgrimage by 'Alī b. Khayr al-Dīn al-Ḥanafī, dated 992/1584
MS MÜNSTER UNIVERSITY LIBRARY, OR. 10, P. 77



FIGURE 4 Title-page with owners' notes of *Kitāb Tadhkirat Ūlī al-Albāb fī Faḍā'il Ramy al-Nushshāb*, an anonymous collection of *Ḥadīth* texts on shooting with bow and arrow
MS MÜNSTER UNIVERSITY LIBRARY, OR. 11, F. 1A

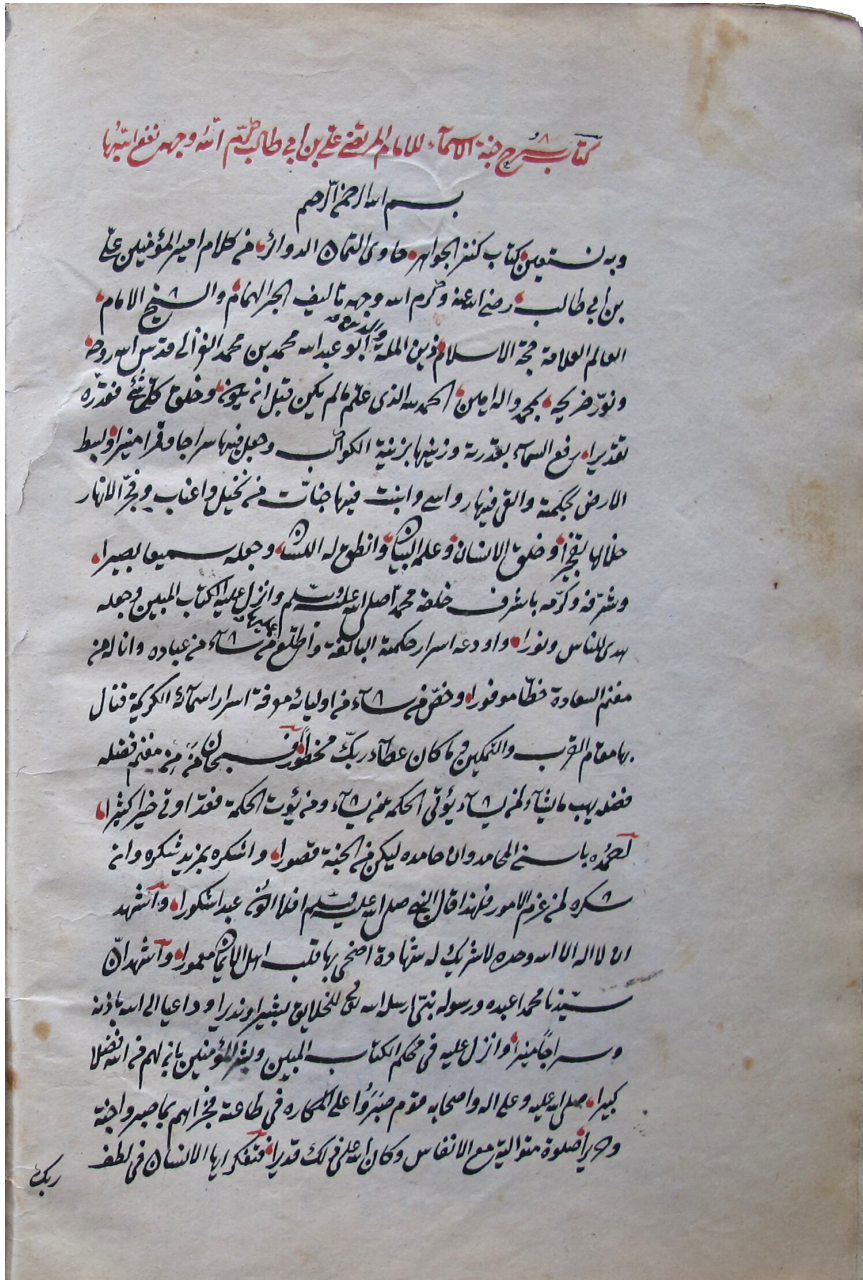


FIGURE 5 Beginning of *Kitāb Sharḥ Ġunnat al-Asmā'*, or *Kitāb Kanz al-Ġawāhir Ḥawī al-Thamāni al-Dawā'ir*, by al-Ghazzālī. Nasta'liq shekaste-amiz script, dated 1025/1616

MS MÜNSTER UNIVERSITY LIBRARY, OR. 15 (4), F. 70B



FIGURE 6 Ornamented binding of Qur'anic *juz'* 2, possibly in late Mamluk style
MS MÜNSTER UNIVERSITY LIBRARY, OR. 16

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