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**in Printed Books, Pamphlets,
Manuscripts, Ephemeras
and Photographs**



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1 EARLY 17TH CENTURY OTTOMAN MANUSCRIPTS / TAKIYUDDIN'S SOLAR SYSTEM / ASTRONOMY

[Islamic majmua].

ANONYMOUS.

Manuscript, [probably Istanbul], AH 1022 = [1613].

Original manuscript in black and red ink on polished paper with a watermark. Not bound. Housed in a fine modern full leather box with blind tooled decorations on the front board. Written in naskh and ta'liq (on the last four pages) scripts. Cr. 8vo. (20 x 14 cm). In Ottoman script (Old Turkish with Arabic letters), Arabic, and Persian. 157 p. (79 leaves), hand-drawn tables, calendars, and the Solar System by Takiyuddin. Contemporarily, a brown paper strip was added to the spine, and a continuing black ink stain from the beginning to the end on lower margins and upper edges, the text is not affected, occasional foxing and stains on some pages, chipping extremities of the last eight leaves. Otherwise, a very good copy with clean text and pages.

A name written on the last page as "Merhûm Ibrahim Zevce[m]" [i.e., [My] Husband Ibrahim the Deceased], probably scripted by another hand (maybe the author's wife). Seemingly, the manuscript was dated in a drawing of the Solar System by the author as "1020 [AH]", and one page later, in the calculations of the zodiac signs in 1022 [AH], we couldn't see any date except for these both, also including not only a chronogram but also in Arabic numeral system. Marginalia accompanies the text often.

USD 4500

Extremely rare and significant original Ottoman manuscript including an attractive drawing of the Solar System observed by Takiyuddin which appeared immediately after his death. This manuscript written anonymously in the very early 17th century shows the eight planets around the Sun with many astronomical calculations as one of the earliest sources of its kind, as well as other various subjects: Registered sentences by Ottoman Sheikh al-Islâm Ibn Kemalpasazâde (1468-1536), recipes for some diseases and headache with other brief medical texts, magic, calendars of the spring months including very detailed important days and weeks for Islamic world such as festivals, feasts, holidays, etc., a long text about the his-

tory of Caliphs, Hadiths (Traditions), a text having differences of the famous letter of Sultan Suleyman the Magnificent (1494-1566) to his one of the important governors Malkocoglu Bali Beg (1495-1548), and a qasida written in ta'liq script as the last text gathered in the manuscript.

Contents:

a. Tercümân-i beyânât-i ale'l icmâl [i.e., A guide to the declaration of obligations].

This chapter (pp. 1-10) consists of eleven subjects that describe dividing inheritances such as land, house, other properties, and money according to and based on the Islamic inheritance law. On the tenth (last) page, a marginal paragraph gives a potion recipe for headaches.

b. Istihrâç-i Kutbü'l Ârifîn es-Seyh Takiyuddîn Kuddesi Sirrehu'l Azîz el-Sultan Murad Han Aliyyeu'l Rahmet ve El-Hû [i.e., The Extraction by Sheikh Takiyuddin the Observer and the Great Scholar, to Sultan Murad the Deceased].

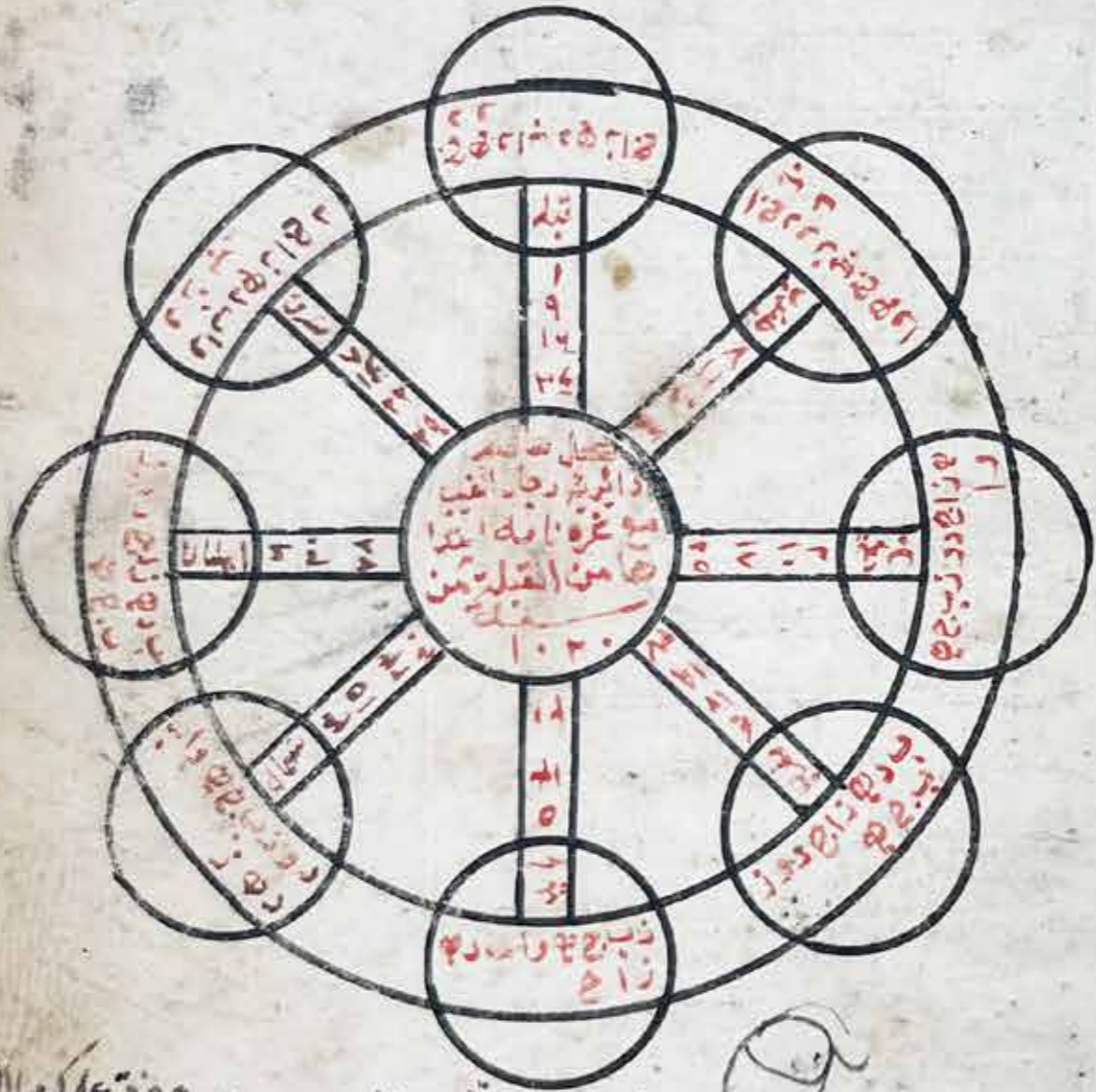
This chapter (pp. 11-14) includes a text about astronomy and astrology, also one of the earliest reappearing of a drawing of important Ottoman astronomer Takiyuddin's Solar System with astronomical calculations. This attractive hand drawing shows the locations of eight planets with Earth around the Sun in AH 1020 [AD 1611] based on Takiyuddin's Solar System. The next leaf contains the position of the zodiac signs in AH 1022 [AD 1613] according to the months and other astronomical calculations.

Takiyuddin (Taqi ad-Din Muhammad ibn Ma'ruf ash-Shami al-Asadi) was an Ottoman polymath active in Cairo and Istanbul. He was the author of more than ninety books on a wide variety of subjects, including astronomy, clocks, engineering, mathematics, mechanics, optics, and natural philosophy.

Takiyuddin made use of his new "observational clock" to produce a zij (named Culmination of Thoughts in the Kingdom of Rotating Spheres) more accurate than his predecessors, Tycho Brahe and Nicolaus Copernicus. Takiyuddin was also the first astronomer to employ a decimal point notation in his observations rather than the sexagesimal fractions used by his contemporaries and predecessors. He also made use of Al-Biruni's method of "three points observation". In The Culmination of Thoughts in the Kingdom of Rotating Spheres, Takiyuddin described the three points as "two of them being in opposition in the ecliptic and the third in any desired place on the ecliptic. He used this method to calculate the eccentricity of the Sun's orbit and the annual motion of the apogee, and so did Tycho Brahe and Copernicus shortly afterward, though Takiyuddin values were more accurate, due to his observational clock and other more accurate instruments.

استمراجه قطب العارفين الشيخ نبي الدين قدس الله سره العزیز للسلطان مراد شاه علی

سجده
ب
ج
د
ه
و
ز



بویته اولان نقطه هر طرف پنجم و نقطه تیز هر طرف سعادت در هر طرف علی کرم الله
 و بعد و رضی الله عنه دن منقوله
 تعوذ لیا ل بطل الامل
 فما هو منقوط پنجمین بدیا
 و قاصد هر طرف سعادت حاصل
 ۱۶ ۲۱ ۲۸ ۳۵

مخصوصا بر بنام خداوند که خدمت اعتبار اولاد و شرف و تقوی
 اولادان بوند در هر سرنگ مخصوصی سفید در دوزار
 و کتدر و حصار ارب و مستولی و مؤذن و تربدار
 و ذابدار و کوبور و بنام و ناظر و حاج و قلم لوم
 بر بنام آغایه و عزیز آغایه و امام و حطیب ● ● ●
بواصل ایچون المقتدر بر هفتک ششاه رتوشی
 اشک نافعدر ● اگر بوری قایه و کلمه بر باره شب
 یماز اور سل و دانی تان کلن پارایه ملامه قانیه
 لر اور لر نافعدر ● اگر توره کوزن بر بوری میوزن
 بر بنامش بوینه بغلسه طلاق و کلین مرضی اولیه
 و بنام کلین مرضی عارمن اولسه شور و جاکون
 توره و لر و کب طوزه قانوب بنام بیدر و جاکون
 نافعدر ● طلاق ایچون طوراق اوچی بیر اعتدله و
 چنیم و برز کلین سرکه ایم قیناوه طلاق او زربنه
 اور دزه ● دیگر کی بویق واربه اوچی سرکه ایم قیناوه
 یاقی ایلیه اوره ● دیگر الفنون آغایه بر مرضی باره
 الالرا و زویا بشوره از اجوق فسکه قویه اندن آیکازه
 قان شو قویه بر چ کون صباغ اچید از بی قالمیه
 طلاق ایچون حنذر بخسن سرکه ایم قیناوه لر اوچ
 صباغ ایم قینا طلاق او زربنه اوره ارپره کیده ●

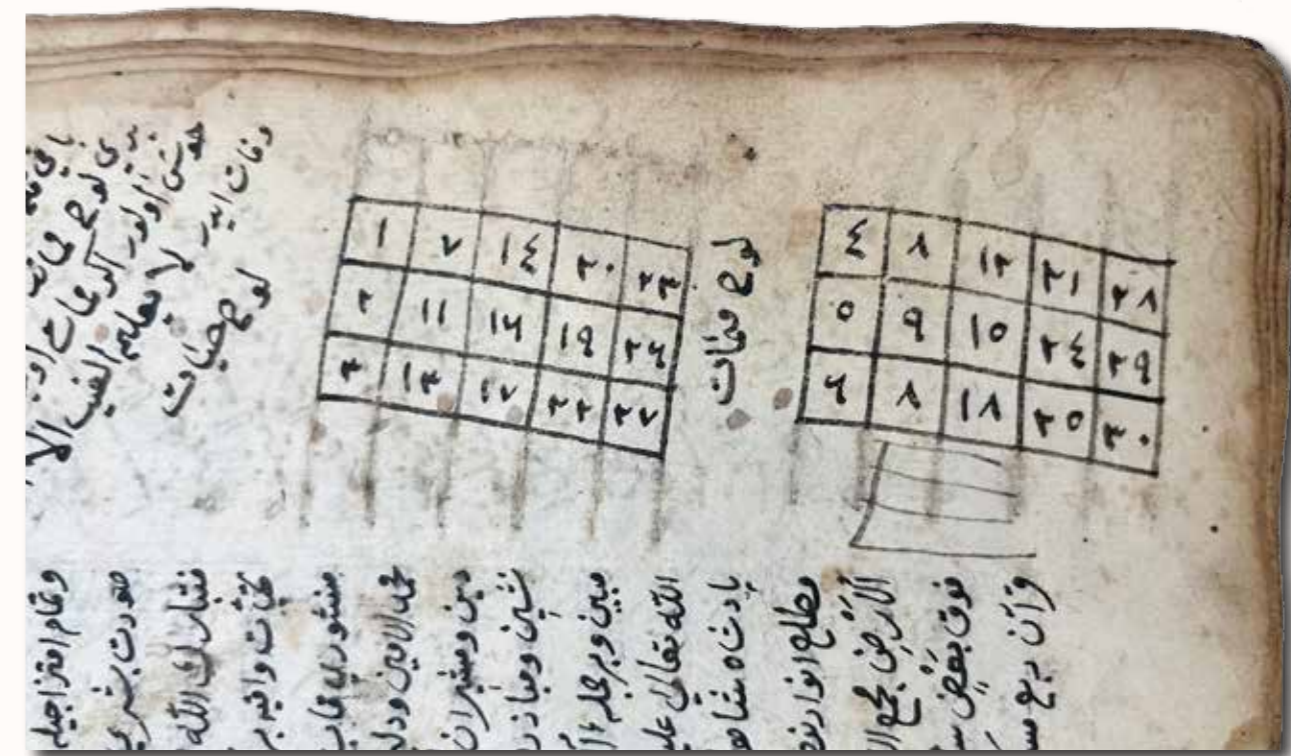
باش اغریچون قره یاد بود که
 قوز پیراغن آلیه اریه اولنه قشدر
 رب یا قوالیه باشنه اوره یازن
 الله دفع اوله باب ایچ آغریسه
 که قان کلمه بوذن غریب علاج اید
 غیب غایت نافعدر بنام در هم
 الال بنام در هم قلیوق قروسی
 صوانده دو کوب الکلن
 مچون اید
 و منته بودا
 الال اید
 اوچ بو افاق بود صباغ
 دکن زینهار صواجمه ان
 شاه الله تعالی حلاص اول
 مکه الله امریه اجل کلین اول
 باب سنجویه شفا تریب
 ایزده او زربنه اوقاق اریه
 سرکه اعلدب سنجد و غییره
 اوره شفا بوم باب بل اغریچون
 و بول دفاق ایچون آیکه در هم
 کبوتر نجسین و آیکه در هم شکر

سور



“Extremely rare original Ottoman manuscript including an attractive drawing of the Solar System observed by Takiyuddin. This manuscript written anonymously in the very early 17th century shows the eight planets around the Sun with many astronomical calculations as one of the earliest sources of its kind.”

In 1574, the Ottoman Sultan Murad III invited Takiyuddin to build an observatory in the Ottoman capital, Istanbul. Takiyuddin constructed instruments such as an armillary sphere and mechanical clocks that he used to observe the Great Comet of 1577. The empire's chief astronomer, Taqi ad-Din, petitioned the Sultan to finance the building of a great observatory to rival Ulugh Beg's Samarkand observatory. The Sultan approved, and construction was completed in 1577, at nearly the same time as Tycho Brahe's observatory at Uraniborg. In his observational work, Takiyuddin integrated the Damascus and Samarkand traditions of astronomy. His first task at the observatory was to undertake the corrections of the Ulugh Bey Astronomical Tables. He also undertook various observations of eclipses of the sun and the moon. In September 1578, a comet appeared in the skies of Istanbul for one month; the staff of the observatory set to observe it ceaselessly day and night and the results of the observations were presented to the sultan. Takiyuddin was, as a result of the new methods he developed and the equipment he invented, able to approach his observations innovatively and produce novel solutions to astronomical problems. He also substituted the use of a decimally based system for a sexagesimal system, and prepared trigonometric tables based on decimal fractions. He determined the ecliptic degree as $23^{\circ} 28' 40''$, which is very close to the current value of $23^{\circ} 27'$. He used a new method in calculating solar parameters. In particular, he determined that the magnitude of the annual movement of the sun's apogee was $63''$. Considering that the value known today is $61''$, the method he used appears to have been more precise than that of Copernicus (24 seconds) and Tycho Brahe (45 seconds).





Tragically, the observatory did not survive to advance the development of astronomy in the Muslim world. Within months of the observatory's completion, a comet with an enormous tail appeared in the sky and Sultan Murad III demanded a prognostication about it from his astronomer. "Working day and night without food and rest" Takiyuddin studied the comet and came up with the prediction that it was "an indication of well-being and splendour," and would mean a "conquest of Persia". Unfortunately, instead of splendour, a devastating plague followed in some parts of the empire, and several important people died. Astronomy was a respected and approved science among the Islamic clergy of the Ottoman Empire, yet the same could not be said regarding astrology, a field which is considered to be divination and thus against sharia. In order to prevent its further use for astrological purposes, they successfully sought the observatory's destruction. This happened just as the King of Denmark built an observatory for Tycho Brahe that would pave the way for Kepler's elucidation of the orbits of planets.

c. Hazâ kitab fetavâ-yi serîf be-Kemâl Pasazâde [i.e. This is the book of fetawas by Kemâl Pasazâde].

This is the longest chapter of the book including the important examples of fetawas by famous Ottoman Sheyk al-Islam, poet, and historian Ibn Kemâlpasazâde Semseddin Ahmed (1469-1534). The fetawas listed by categorizing the subject such as:

- Bab-i Tahâret i.e., On cleaning]
- Bab-i Nikâh [i.e., On wedding].
- Bab-i Talâk [i.e., On talâq -divorce-]
- Babü'l-Icâzet [i.e., On competence]
- Babül'l-Da'vet [i.e., On jihad].

Kemalpasazâde's fatwas, which are one of his most important contributions to Islamic legal literature, are known today from some of the majmuas he wrote and also from copies by other scholars. Some decisive information in Middle Eastern and other Islamic law comes from him. Arab scholars adopted his legal views and sometimes criticized them.

Kemalpasazâde "authored around 200 works in Turkish, Persian, and Arabic. His works include commentaries on the Qur'an, treatises on hadith, Islamic law, philosophy and theology (kalam), logic, Sufism, ethics, history, several books on Arabic and Persian grammar, literature, and a small diwan of poetry." (Wikipedia).

d. [Calendars].

This chapter (pp. 81-92) consists of a total of twelve detailed calendars, three of which have been completed, and the templates for the other nine have been drawn and left blank. Com-

pleted calendars include the March, April, and May (Spring months), and the tables of the important days (festivals, feasts, holidays, etc.) for the Muslim world in Spring, astrological calculations, with some marginal notes containing periodic rains, weather events, what to do on which days, some mythological and scientific celestial events.

The other nine tables except for Spring are not completed, thus they are empty.

e. *Qal Amîr al-Mu'minîn [i.e., The Caliphs].*

This chapter (pp. 93-118) includes the history of the Chiefs and the Caliphs and their brief biographies after Umar ibn al-Khattab adopted this title. The rank 'Amîr was used for Muslim military commanders during the lifetime of Prophet Muhammad. It was, for example, borne by the Muslim commander at the Battle of al-Qadisiyya. On his accession in 634, the second caliph Umar (r. 634-644) adopted the title. The text is in completely Arabic.

f. *Hadîs-i Erbâîn [i.e., The Forty Hadiths].*

This chapter (pp. 119-125) is a compilation of the commentaries titled "Hadîs-i Erbâîn", the common name of works containing forty hadiths on various subjects. The text is in completely Ottoman Turkish.

g. *[Magical practices and medicine].*

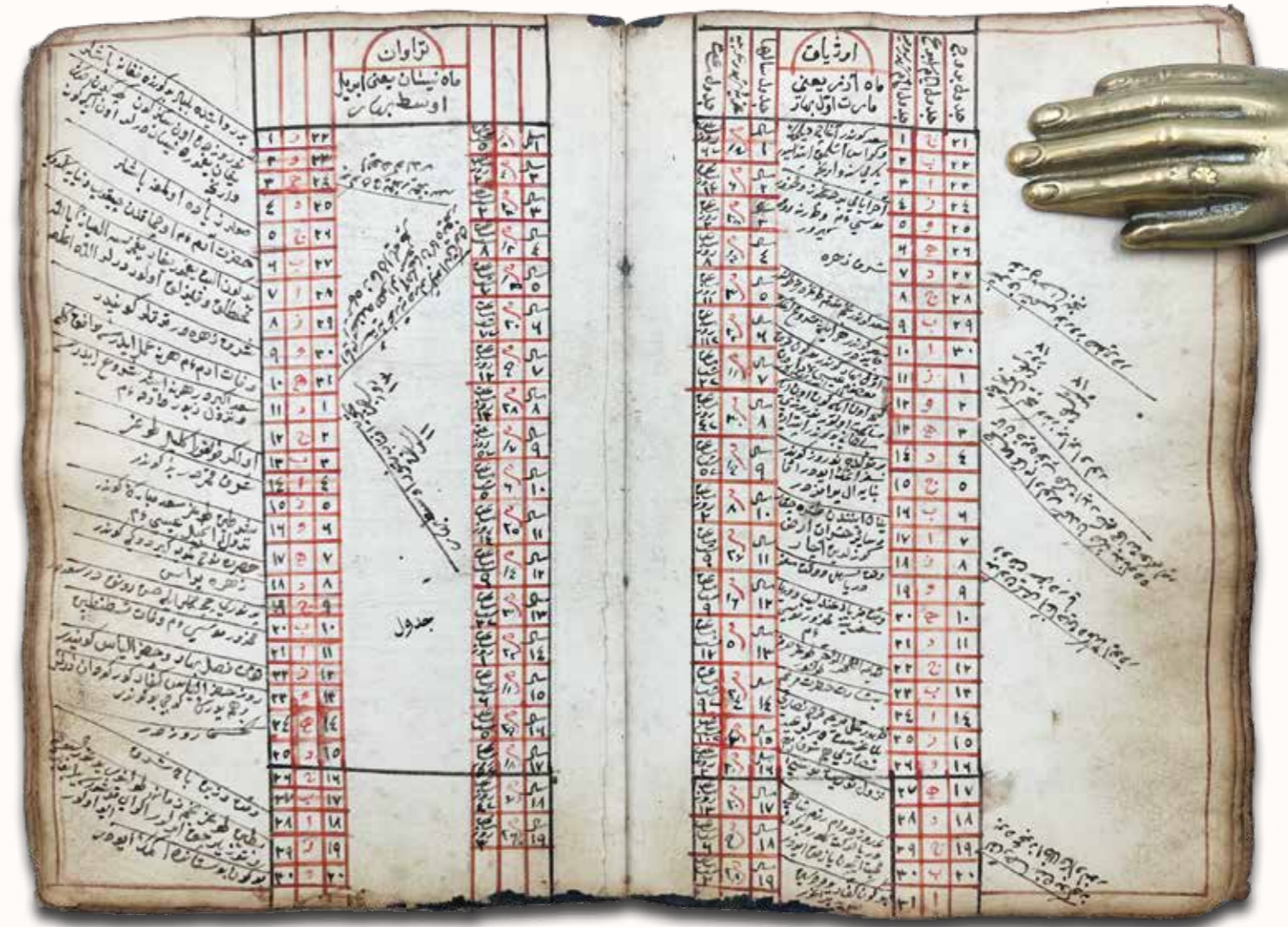
This chapter (pp. 127-146) includes magical practices through Qur'an, prayers, talismans, and formulas. Two hand-drawn "wafq" tables with magical arrangements of letters against the black magic in two different tables accompany the text on the right margin with other several marginal texts containing magical cures by prayers. Interestingly, the author mentions the magical practices and spells in the Ancient Greek civilization.

h. *Gazi Sultan Süleyman hazretleri merhûm Gazi Bali Bey'e gönderdiği emr-i serîf sûreti budur [i.e., This is the form of Emr-i Serîf that His Majesty Gazi Sultan Suleiman sent to the Gazi Bali Bey (R.I.P.)].*

This chapter (pp. 147-151) includes the famous letter with a little different text. This is the text of Sultan Suleiman the Magnificent's famous and celebrated letter, in which he rejected the request of Governor Malkoçoglu for a flag symbolizing the increase in the level of power, in a style attributed to the historical significance of the power. The letter was written in the 16th century by the Sultan.

i. *[Taliq qasidah in Persian, Arabic, and Ottoman Turkish].*

This is the last chapter (pp. 152-157) of a qasidah in taliq script, probably written by someone else after the author's death.



Overall, this historically important, rare, and early 17th century manuscript is a classic Islamic majmua of the period, with its style of bringing together different subjects. The author, whose name appears only at the end (Zevcem Ibrahim), must have written this collection in the fields in which he was educated, worked, and was curious. Apparently, the author, a 17th-century scholar, was interested in Fiqh, astronomy and astrology, medicine, and magic, and his name was noted by his wife at the end (colophon) of his collection, which he perhaps started during his classical Muslim education in the madrasah.

This period manuscript, which is extremely rare considering the rare early knowledge of the subjects it contains (especially for Takiyuddin's drawing of the Solar System), is well preserved.

2 RADIO IN TURKEY / COMPLETE RUN OF THE FIRST MODERN TURKISH PERIODICAL OF TURKEY

Radyo [mecmuasi]: Bilhassa radio Teknik ve nesriyatından bahseder / [later] Radyo tekniginden ve radyo yayınlarından bahseder [i.e., Radio magazine: About radio technique and radio broadcasts in Turkey]. 1-96 (15 I. Kânun 1941 - Ekim-Kasim-Aralik 1949).

N. A.

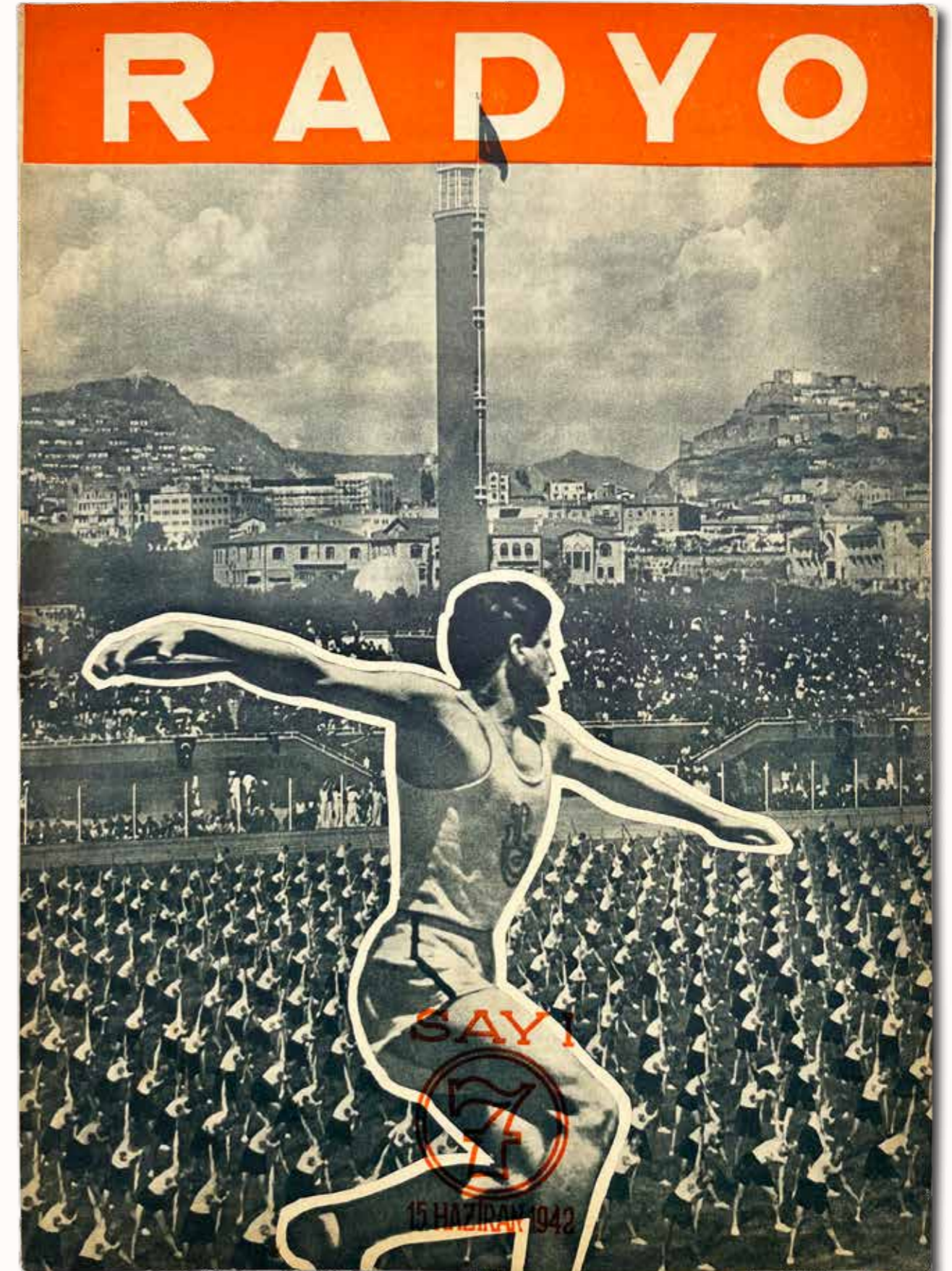
Basvekâlet Matbûât Umûm Müdürlüğü, Ankara, 1941-1949.

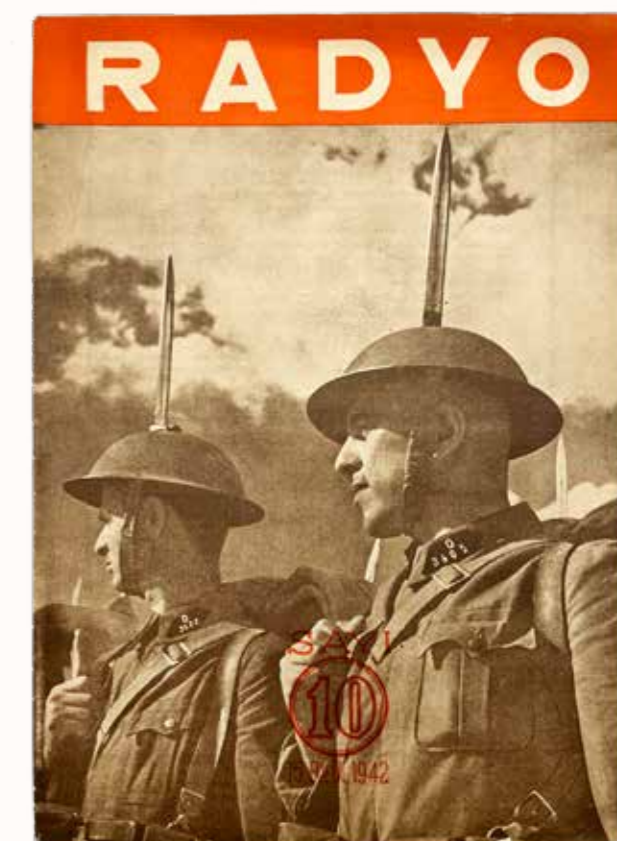
Issues #1-12 in fascicules as published, issues #13-60 in contemporary dark yellow cloths with gilt lettering to spines, all covers are preserved inside the bindings, issues #61-96 in fascicules as published. Folio. (34 x 24 cm). In Turkish (Modern). Each issue is 32 pages, profusely illustrated. Two small tears on lower corners of rear covers, some wear to spines, bump corners, several chippings on the extremities of the covers and some pages, and age toning on slightly dusty cloths. Overall, a very good set.

USD 3500

Exceedingly rare complete run including all 96 issues of this popular monthly magazine titled "Radio Magazine" published in 1941-1949, as a propaganda organ of the New Republican Turkey. "Radio Magazine" is an essential source on the radiofication process and Turkish radio engineering in the Turkish Republic during and after WW2. The magazine was first published in 1941 under state control to effectively benefit from propaganda from radio broadcasting which started officially for the first time in Turkey on May 6, 1927, in the basement of the Grand Post Office building in Sirkeci, Istanbul.

During the Second World War, the threat perception of foreign radios represented an important concern for the Republic of Turkey in terms of territorial integrity. Radio became widespread after the first radio broadcast was made in 1927, and Basvekâlet Matbuat Umûm Müdürlüğü [i.e., the Prime Ministry Press General Directorate] was established for the first to publish a long-term periodical on radiofication. This periodical, intended to be printed and distributed to every corner of the country, contains literary, artistic, scientific, and social texts, profusely with the support of visual materials, conveying the perception of a new modernizing and westernizing Republic of Turkey.





The complete issues of the magazine were designed with photography, illustrations, and some photomontages inside and on the covers. They feature portraits of Atatürk on many covers, iconic photographs by Othmar Pferschy (1898-1984), athleticism, musicians like Tanburi Cemil Bey (1873-1916), politicians like Ismet İnönü (1884-1973), city views of Istanbul, Ankara, Izmir, and the views of the Bosphorus, the Golden Horn, agricultural products like wheat fields in Anatolia, modern Turkish women, Anatolian villagers, musical groups performing for radio programs, morning exercises with radio music, exhibitions, National Day celebrations, etc. The covers of the first issues were designed by Ratip Tahir Burak (1904-1977), a Republican artist and caricaturist.

The magazine supported sports, art (music, theatre, cinema, painting, literature), scouting, science, etc. during its publishing life as the perception of a unionist new state. During WW2, the public was informed about the course of the war. The first issues gave a vast place to radio broadcasting, radio engineering, and radio programs in Turkey. Overall, this set offers an extensive insight into modern Turkey through the striking visual collection.

As of May 2024, any issues couldn't be found in OCLC, KVK.

3

FIRST PASTEUR BIOGRAPHY IN OTTOMAN TURKISH / RARE BEIRUT IMPRINT

Luvi Pastör [Louis Pasteur].

[TÜRKÜSTÜN], ALÂİYELİ ALI VEHBI (1877-1957).

Sabra Matbaasi, Beyrut [Beirut], 1918.

Original wrappers. 12mo. (16 x 11 cm). In Ottoman Turkish (with Arabic script). 32 p., a photographic plate of Pasteur's portrait.

USD 750

First and only edition of this first Turkish biography of Pasteur in book form celebrating the famous scientist Pasteur's works saving millions of lives through the development of vaccines for rabies and anthrax. This Beirut imprint is very rare in both institutional holdings and the market.

The first biography of Louis Pasteur (1822-1895) in Ottoman Turkish, published in Beirut, apparently in the Sabra region. Pasteur, a French chemist, has been honoured as the 'father of bacteriology and microbiology,' renowned for his discoveries of the principles of vaccination, microbial fermentation, and pasteurization, which was named after him.

The book is written by Ali Vehbi [Türküstün], a zoologist, paleontologist, and the first Turkish mountaineer. While studying medicine in Paris in 1906, Ali Vehbi Türküstün was the first Turkish mountaineer to climb Mont Blanc, the highest point of the Alps with his four French friends. The book in-

cludes in addition to the life of the famous scientist Pasteur, also an interesting account of the events like that Abdulhamid II, the Ottoman sultan of the period, sent a significant amount of money, despite the difficult conditions of the state, to Paris with a delegation he appointed in 1886 and donated it to the Pasteur Institute that was opened there.

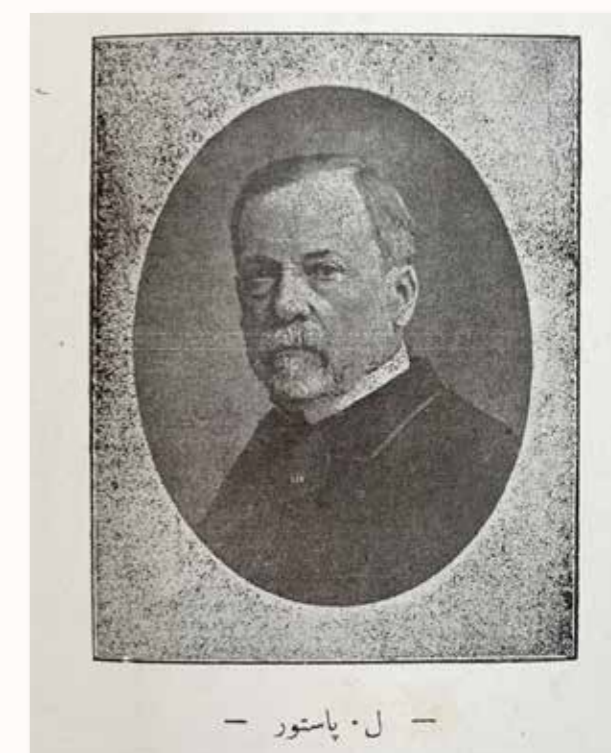
On July 6, 1885, Pasteur successfully applied the rabies vaccine to humans for the first time, and scientists from all over the world started to run to Paris. Before the Ottoman delegation visited the city, Louis Pasteur, who administered the rabies vaccine to humans for the first time on 6 July 1885, was invited to Turkey. The Ottoman delegation was sent to France after no positive response was received to this invitation (Unat, 1970).

Then, three valuable people from Istanbul, Military Medical Faculty Internal Medicine Teacher Zoeros Pasha and Military Medicine Animal Teacher Lieutenant Colonel Dr. Hüseyin Remzi Bey (1839-1894) and Veterinary Lieutenant Colonel Hüseyin Hüsnü Bey, one of the Istanbul Sanitary Inspectors, were also sent to Paris to learn about this vaccine and meet with Pasteur. The dele-

gation was also honoured by Sultan Abdülhamid II. The Sultan was also presenting 10000 Francs to Pasteur, which was donated to help the Pasteur Institute be established with a Mejidi Order of the 1st Rank. Zoeros Pasha and his friends arrived in Paris on 8 June 1886. Turkish Ambassador Esat Pasha personally made an appointment with Pasteur. The Turkish delegation was received by Pasteur in his laboratory. The gifts were greatly appreciated by both Pasteur and the French Government. Because this money was the biggest aid made by foreigners. The delegation was given special attention during the six-month stay in Paris. The delegation observed and conducted extensive studies on bacteriology, as well as the rabies vaccine, and returned home in December of the same year (Sehsuvaroglu, 1967). After the delegation returned, the Dâülkelp Treatment Centre for Rabies and Bacteriology was established in Istanbul in January 1887 under the administration of Alexander Zoeros Pascha (1842-1917).

Alexander Zoeros, also known as "Aleksan Çaliki Efendi", who lived in the second half of the nineteenth century and the beginning of the twentieth century, is one of the famous teachers at the Military Medical School, the administrators of the state health organization, and the pioneer of bacteriology and rabies vaccine in Turkey. Zoeros Pasha was born in Beirut in 1842, while his father was on duty in Syria.

Özege 11762; TBTk 4086; As of March 2024, OCLC shows only one copy in the Bogaziçi University Library of Turkey, not in any American and other libraries worldwide (949522337).



4

**PERSIAN BOOKS PRINTED IN BOMBAY /
THE BOOK OF SHAHS**

*Kitâb al-badî' al-musammâ bi-Jahângîr' nâma az afkâr-e shâir
mîr ferzâna Abu al-Qasim al-Harâti al-mutakhallis bi-Madih.*

AL-HARÂTÎ, ABU AL-QASIM.

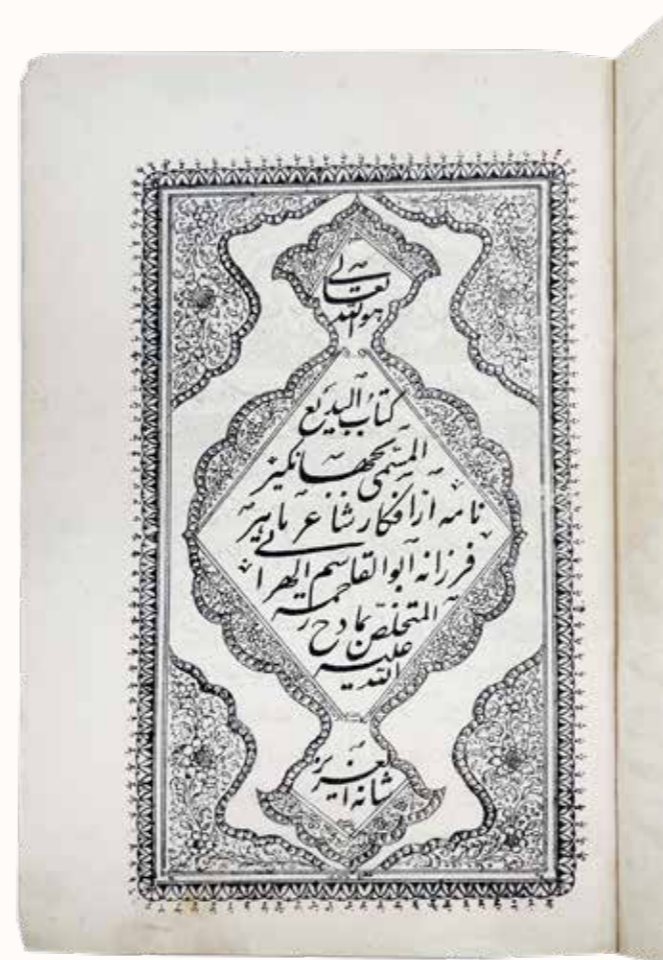
**Matbaa-e Jadîd El-Binâ-e Naserî, Bombay [Mumbai],
Receb 1309 = [February 1892].**

In contemporary full cloth. Fine and decorative heading and chapter headings in Hatayî style, in a fine ta'liq script, sixteen lines in parallel columns. Demy 8vo. (21 x 14 cm). In Persian. 402 p. Slight foxing on the edges, spine is repaired, chipped on the extremities of the binding, and heavy fading on the cloth. The pages and text are very clean. Otherwise, it's a very good copy.

USD 750

The third and the last edition of this scarce "Book of Jahangir", which is classified among the anonymous works of the pre-Mongol period, even though its author identifies himself as an otherwise unknown "Qâsim the Panegyrist" (Qâsim i Mâdiḥ) who versified the book in Herat. The dating of its pre-Mongol origin is uncertain. From the author's nickname, it is understood that he was a poet under the patronage of the Iranian court when this work was written.

It is the story of Rustam's son Jahângîr, whose adventures are remarkably like those of Suhrâb (Zohrab) and even more so those of Burzô. Like them, he is brought up among the Turanians (Turks) and meets his father on the battlefield, but (like Burzô) is recognized by his father and reconciled with him. He joins the Iranian ranks, fights on behalf of Kai Kâ'os, and after various adventures is killed by a dêw [i.e., giant] while hunting.



This poem stands apart from the other components of the epic cycle through its language (Arabic words are common) and its largely Islamic content. (Storey).

Storey 320., As of April 2024, OCLC (25886434) shows more than ten paper copies, however, this is exceedingly rare in the market. Editions: Bombay 1847 (according to the Âsafiyah catalogue iii p. 100); 1867 (ibid. p. 630); 1892. Mohl's translation of the Shâh-nâmah i pp. lxxi-lxxiii; Safâ, Hamâsah pp. 324-5.

5

**CIRCUS APOLLO IN ISTANBUL /
MODERN EPHEMERAS**

Circus Apollo: Program.

WACKER, EMIL (Prepared by).

[N.p.], [Istanbul], [very early 1950s].

Original pictorial wrappers. Roy. 8vo. (24 x 17 cm). In Turkish. [14] p., profusely b/w ills. Slight foxing on the cover and pages, horizontal fold trace in the centre. Overall, a good copy.

USD 250

Rare first Turkish program booklet of the Circus Apollo founded and led by Emil Wacker, one of the German circus entrepreneurs in the period of post-WWII Germany, with a cover design by "Ludwig".

This is the first program of Circus Apollo - a travelling performance troupe and animal menagerie managed by German circus entrepreneur and beast tamer Emil Wacker - in Turkey. It includes striking and amusing information for Turkish audience of the period, with b/w photographic illustrations and texts on Wacker, Gert Simonite and his lions, Bela May, and his bears, two full paged program, Carlo Medini, John Cuper, Ernst Ross and his horses, a large and unbelievable artificial pool of Apollo, Paolo the Juggler King, flying men named Pierre Alize and his friends Maurice and Jak, the Zoo, and others. Each page has original advertisements of Turkish and foreign companies like Titus Watches, Sahibinin Sesi [i.e., His Master's Voice] (early recording company), Royal Chocolates, Gripin (a medicine can be used to relieve the symptoms of flu), Puro, Air France, Omega Watches, Philips Refrigerators, and Kemal Basaran who was a Turkish insurance agent of the Circus Apollo during their program in Istanbul.



REFLECTIONS IN TURKEY

The program also indicates that the circus management, which is very meticulous in the selection of artists, is proud to choose the famous Danish trainer and beast tamer Aage Nielsen as the trainer of the elephant group. Some rumours started to spread in Istanbul a while ago about the elephants and other wild animals in the circuses. According to them, circus workers were feeding wild animals with stray cats in the city, and for this reason, there was a decrease in the number of these cats in Istanbul streets and districts. Because of such rumours, the first circuses to perform in modern Istanbul, such as the Apollo and Medrano, could not stay in the city for very long. (Akçura).

As of May 2024, we couldn't trace any copies in OCLC, or KVK.

6 WOMEN / EARLY TURKISH FEMINIST LITERATURE

Ahmed Ferdi.

DERVIS, SUAD (1905-1972).

Kitabhane-i Sudi / Orhaniye Matbaasi, Istanbul, AH 1339 = [1923].

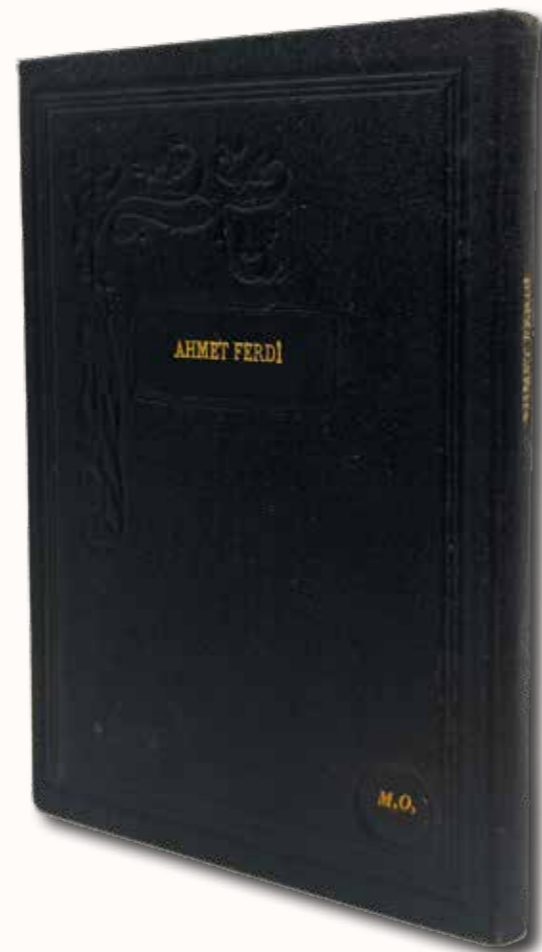
Contemporary full black cloth, gilt lettering title and initial letters of the book's ex-owner on front board and spine, art nouveau floral blind tooling. Original attractive pictorial cover preserved inside. The title's calligraphy and cover design are in a striking style signed by "Nuri". Contemporary front and endpapers. Cr. 8vo. (20 x 14 cm). In Ottoman script (Old Turkish with Arabic letters). 191, [1] p. Occasional foxing on pages. Otherwise, an excellent copy.

USD 450

First edition in book form of the story collection written by Suad Dervis, a prominent Turkish novelist and journalist and an advocator of women's suffrage and co-founder of Devrimci Kadınlar Birliği [i.e., the Socialist Women's Association of Turkey].

Dervis's story collection Ahmed Ferdi is one of the three story collections published in 1923 after her first novel Kara Kitap [i.e., Black Book, 1921]. The stories in the book were first serialized in Yeni Sark [i.e., the New East], an important newspaper (published between 1921-23, during the War of Independence) that represented especially the early women's rights movement in Turkey.

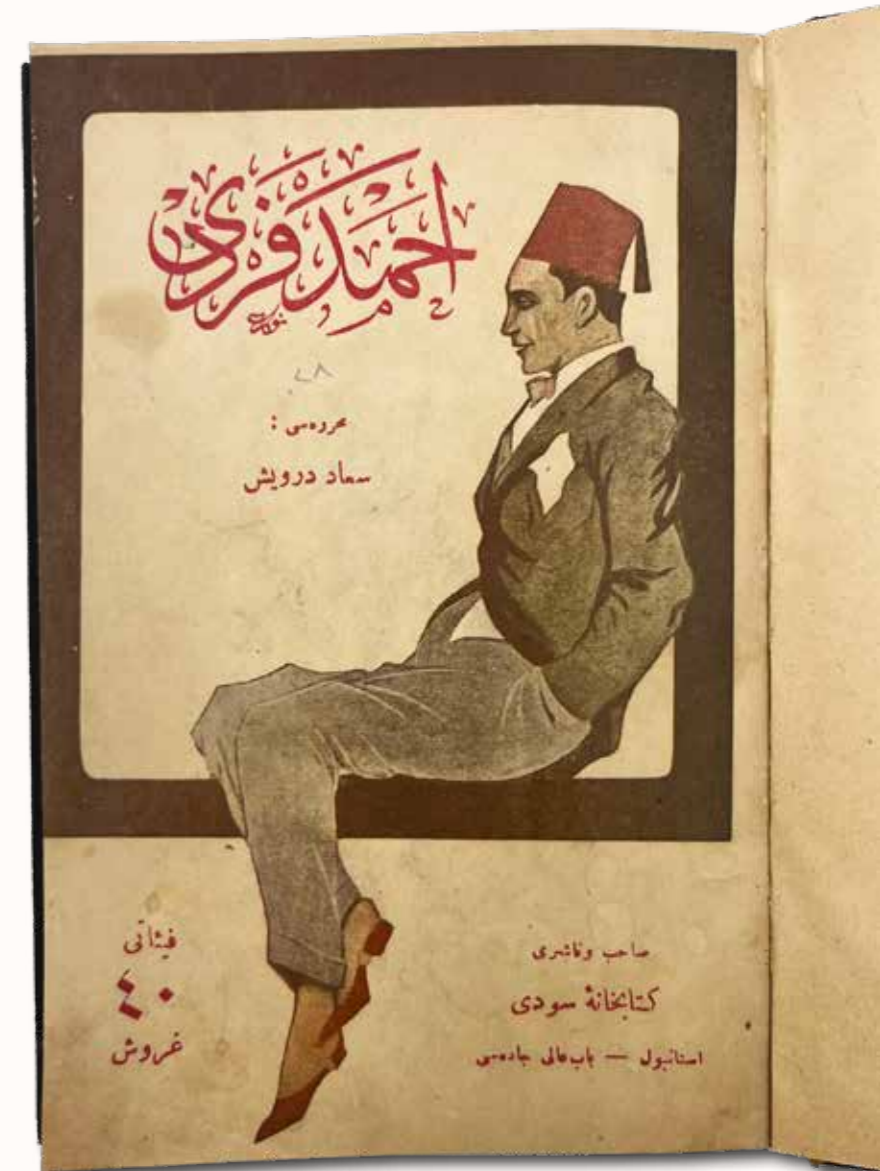
One of the early books of Dervis, Ahmed Ferdi contains thirteen stories. The first story called same as the book title is a Künstlerroman-style fiction of the protagonist Ahmed Ferdi, a sculptor who once was loved by a halayik [i.e., odalisque,



female servant/slave] and lost her love. The following story is an example of epistolary literature depicting a young woman who is confined to stay in her room and gradually goes insane and kills his brother. Almost all the stories include gothic elements like ghosts and spectres, mad-women or women having nervous breakdowns, hysterical and obsessive states, anxieties and hallucinations, deep passions, and deep fears, etc. These elements contribute to the writer's depict the psychological depth of the characters. "Halayik" is a common literary figurine in lots of the stories, like the writer's own maternal grandmother, a former slave girl known as Perensaz from the Palace of the Sultan Abdulaziz (1830-1876).

"Suad Dervis's early novels reveal a deep interest in psychology, especially women's psychology. The works do not depict 'Anatolian peasants' (the fashion of the period) but marginals and representatives of the urban poor. As a novelist who spent her youth in Istanbul and in the metropolises of Europe (Paris, Berlin, Lausanne), Dervis was a distinctively 'urban' writer concerned with processes of individualization—a theme which ran quite contrary to the period's dominant solidaristic/corporatist ideology. Her sincere depictions of human psychology and her exceptional ability to 'look inside' herself and others appeared as a stylistic quality in her writing and added to her popularity. (...) Her profundity owed much to her ability to combine analyses of gender and class issues." (Berktaş).

Suat Dervis (Hatice Saadet Baraner) was born in 1905 to an aristocratic and liberal family in Istanbul. She was privately tutored by her sister at home in French and German and in literature and music. After World War I, Dervis went to Germany, where she attended the Berlin School of Music and Berlin University Faculty of Letters. Her first piece of writing was a prose poem published in the newspaper Alemdar [i.e., Standard-bearer] in 1920. She began her literary career writing pieces both in Turkish newspapers/magazines and in





7

LITHOGRAPHED QUR'ANS / CALLIGRAPHY / FINE BINDINGS

Kur'an-i Kerîm [i.e., The Glorious Qur'an].

KAYISZÂDE HÂFİZ OSMAN NURI EFENDI (Calligraphed by) (?-1894).

Matbaa-yi Âmîre / Nezâret-i, Maarif Umûmiyye, Istanbul, AH 1298 = [1882].

Original full brown morocco in traditional Ottoman style, blind-tooled mystical sun on front and rear boards, with a fore-edge flap. Fading gills on the front board, slightly dusty edges, weak hinges, and some loosened pages. "Matbaa-yi Âmîre" stamp on the last blank page indicating "the copies without seals of the printing house are fake". Otherwise, a very good copy.

USD 450

Scarce lithographed "Mushaf" in original fine binding, printed from the manuscript copy by famous Ottoman calligrapher Kayiszâde Hâfiz Osman Nuri Efendi, and edited by Kurenâ-yi Sâni [i.e., Second Chamberlain] Osman Efendi.

Kayiszâde Hâfiz Osman Nuri Efendi of Burdur (AH 1311 = AD 1894), was an important Ottoman calligrapher advocated the style of Kazasker Mustafa Izzet Efendi (1801-1876), and who gained fame for his skills at scribing Mushafs. After serving as a reciter of the Qur'an in his home province of Burdur, he came to Istanbul and began taking lessons in thuluth and naskh calligraphy from Kazasker. When his teacher died, he continued to take lessons from Muhsinzâde Abdullah Bey and developed his art. He is well-known in Islamic circles for the Mushafs he scribed whose pages were organized according to the ayetberkenar style and for the numerous times his Mushafs have been printed. Having not yet completed his 107th Mushaf, on AH 4 Ramadan, 1311/ CE 11 March 1894, while performing tarawih prayers, he suddenly died. (Source: The Calligraphy and the Calligraphers of the Qur'an by Süleyman Berk).

As of May 2024, we couldn't trace any copies in OCLC and KVK.

German periodicals about Turkey (among them Die Berliner Zeitung). Dervis at the same time started to work as a freelance journalist and reported on the Lausanne Conference in 1922-1923. In 1930, after having joined the oppositional Serbest Cumhuriyet Firkasi (Liberal Republican Party), which advocated women's suffrage, she ran in the local elections together with Nezihe Muhittin (1889-1958), a leading feminist political figure. They were unsuccessful in the elections and the party itself was soon banned. During the 1930s, Dervis moved closer to a communist position. She got married four times, and her last and longest marriage (1941-1968) is with Resit Fuat Baraner, Secretary General of the Turkish Communist Party. The magazine Yeni Edebiyat (New Literature) was the main media organ of the Party and Suat Dervis was one of its prominent writers. In 1970, she was among the founders of the Devrimci Kadınlar Birliği (Socialist Women's Association), which aimed to create a revolutionary women's movement and raise women's consciousness. Her only source of income was her writing, and she left behind more than 40 novels, 100s of stories, 1000s of articles, and lots of translations.

Sources: The article of Suad Dervis in "A Biographical Dictionary of Women's Movements and Feminisms: Central, Eastern, and South Eastern Europe, 19th and 20th Centuries" by Fatmagül Berktaş. "The Madwoman in the Attic" by S. Gilbert & S. Gubar.

Özege 223., TBTK 5632., As of May 2024, OCLC shows five copies worldwide, none is in the US libraries.

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٥٥﴾ مَا كَانَ
 لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ
 كُنْ فَيَكُونُ ﴿٥٦﴾ وَإِنَّا لِلَّهِ رَبِّكُمْ فَاعْبُدُوهُ هَذَا
 صِرَاطٌ مُسْتَقِيمٌ ﴿٥٧﴾ فَاخْتَلَفَ الْأَحْرَابُ مِنْ بَيْنِهِمْ قَوْلًا
 لِلَّذِينَ كَفَرُوا مِنْ شَهْدٍ يَوْمَ عَظِيمٍ ﴿٥٨﴾ اسْمِعْ يَهُودَ وَأَنصُرُوا
 يَوْمَ يَأْتُوكُمُ الْكِرَامُ الْوَالِدُونَ الْيَوْمَ فِي صَلَاتٍ مِثْلِ نِعْتٍ ﴿٥٩﴾ وَابْدُرْهُمُ
 يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ
 ﴿٦٠﴾ إِنَّا نَحْنُ رَبُّهَا لَأَرْضٍ وَمَنْ عَلَيْهَا وَإِنَّا يُرْجَعُونَ ﴿٦١﴾
 وَاذْكُرْ فِي الْكِتَابِ بَرَهَيْمَةَ إِذْ كَانَ صِدِّيقًا نَبِيًّا
 ﴿٦٢﴾ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ
 وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٦٣﴾ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ

ما كان

مَا لِي يَا نَبِيَّكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٦٤﴾ يَا أَبَتِ لَا تَعْبُدِ
 الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٦٥﴾ يَا أَبَتِ
 إِنِّي أَخَافُ أَنْ يُسَكِّتَكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا
 ﴿٦٦﴾ قَالَ أَرَأَيْتَ إِنْ عَلَّمْتُكَ لِسَانَ الْمَلِكِ وَتَمَنَّاهُ فَتَمَنَّاهُ
 وَأَهْرَجْتُكَ مِنْ أَرْضِكَ وَأَسْبَغْتُكَ فِي الْيَمِّ وَتَمَنَّاهُ فَتَمَنَّاهُ
 إِنَّكَ كَانَتْ فِي حَفِيًّا ﴿٦٧﴾ وَأَعْرَضْتُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ
 وَأَدْعُوا رَبِّي عَسَىٰ أَلَا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٦٨﴾ فَلَمَّا أَعْرَضَهُمْ
 وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُمُ السَّمْعَ وَالْأَبْصَارَ وَكَلَّمَ
 جَعَلْنَا نَبِيًّا ﴿٦٩﴾ وَوَهَبْنَا لَهُمْ مِنْ رِجْمَانًا وَجَعَلْنَا لَهُمْ لِسَانَ
 صِدْقٍ عَلِيًّا ﴿٧٠﴾ وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِذْ كَانَ
 مُخْلِصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٧١﴾ وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ

8 COMPLETE RUN OF OTTOMAN SATYRIC MAGAZINE OF THE REVOLUTIONAL PERIOD

Kalem: Journal humoristique paraissant le jeudi = Kalem: Persembe günleri nesrolunur, edebî mizah gazetesi. No. 1-130.

**CIMCÖZ, SALÂH (1875-1947); CELÂL ESAD [ARSEVEN, (1876-1971)
(Directed by).**

Tanin Matbaasi, Istanbul, 1908.

Handsome fine contemporary brown half moroccos. Six raised bands to spine, title, and issue numbers gilt lettered, floral decorations in compartments. 4to. (30 x 24 cm). In Ottoman script (Old Turkish with Arabic letters) and French. All pages with illustrations in text or full-page illustrations, all numbers with an Arabic numeral system, reversed collation, with two title pages: Ottoman recto and in French verso, numbers 35, 41, 44, 45 with title pages in colour. The rare poster is coming with the set inside the volumes as a supplement to the magazine.

USD 3500

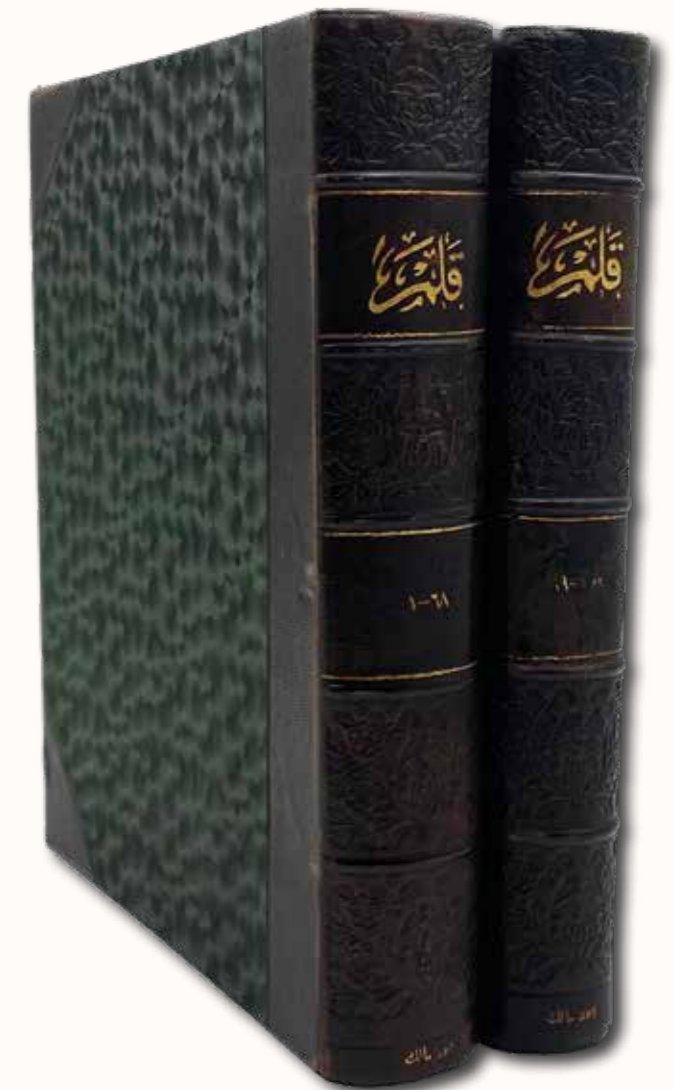
Extremely rare togetherness of the complete set of 130 issues of the Ottoman Turkish-French satirical magazine “Kalem”, richly illustrated with thousands of attractive illustrations and cartoons, started its publication life with the end of Sultan Abdulhamid II’s repression regime in 1908. The collection provides an invaluable resource, reflecting and focusing on the radical changes in society after the Second Constitutional Revolution in New Ottoman State. The magazine was published weekly in 130 numbers between 21 August 1324 (3 September 1908) and 16 June 1327 (29 June 1911), starting immediately after the Second Ottoman Constitutional Revolution. It was a mixture of satire and a saloon magazine, focusing on politics, social life, and revolution. The only continuously running part of the magazine was Haftalik Dedikodu [i.e., Weekly Gossip].

“Kalem magazine began in September of 1908, less than two months following the Young Turk revolution that ushered in the Second Constitutional Era of the Ottoman Empire. Editor-directors Celal Esad Arseven and Selah Cimcoz opened the magazine with a provocative cartoon displaying an upper-level Ottoman official sweeping the front steps of the Ministry of Education clean of its former bureaucrats.

The cartoons involved the original Turkish ones and borrowed from the German satirical publications like *Simplicissimus*, discussed and criticized the Empire of the period on a wide range of topics: The Ottoman Empire, which was compared to the “sick man” as a diplomatic, strategic, political, and military power, the Eastern Question, Foreign relations, wars, Ottoman bureaucracy, officials, the Ottoman dynasty, and Sultan Mehmet Resad who was one of the last sultans of the Empire who “became a puppet of the Revolutionary Committee of Union and Progress”, popular political figures such as three leaders of the ruling party, ministers in the cabinet (especially Minister of Finance Cavid Bey), Kayzer of Germany, Riza Tevfik [Bölükbaşı] (1869-1949).

“Riza Tevfik Bey -often afforded the title “feylesof” (philosopher)- is a recurring figure in the Kalem cartoons. He had trained to be a medical doctor, was a pugilist and wrestler, a Bektashi community leader, and freemason, and spoke English, French, Italian, Albanian, Armenian, Persian, Arabic, and Turkish (Wasti 83). He was also an Ottoman politician, writer, and poet, who had the unfortunate luck of being selected for the Turkish delegation of signatories to the Treaty of Sèvres, which spelled the dissolution of the Ottoman Empire at the end of World War I. He was a member of the Committee of Union and Progress, which had aligned itself with the Young Turks for their revolution. However, his “disillusionment with the Committee of Union and Progress (CUP) came much earlier than that of many others” (Wasti 84).

Nevertheless, he was a wildly popular figure in Istanbul society at the time of these cartoons. In a caricature, he is instrumentalized as a symbol of the new wave of modernization, hope for constitutionalism, and mockery of all that came before. Born in what is now Bulgaria and educated in Beirut and Istanbul, Riza Tevfik represents all that the future could hold for a “modernized,” already cosmopolitan Ottoman Empire, and the elitism that threatened the tentative CUP alliance with secularist, lower socio-economic class political parties.





In a second caricature, Riza Tevfik's reputation for bold confidence is reflected in his dismissal of colleague Selim Sirri's protestations that the trapeze may not hold them both. Riza Tevfik was known for his physical as well as intellectual acumen. Rendering him with certain stereotypically masculine traits such as strong arms, broad chest, muscular thighs, and thick, black hair on his head, as his moustache, and even indicated in his underarms, reinforces contemporary notions of the ideal Turkish man. Both caricatures represent Riza Tevfik bey at a dangerous intersection of model male and threatening elite." (Source: Satire After the Young Turk Revolution Cartoons from Kalem Magazine, 1908, University of Texas Exhibition).

The founders of the magazine were Salah (Selah) Cimcoz (1875-1947), a Turkish politician, and lawyer, and Celal Esat Arseven (1876-1971), a Turkish painter, writer, and parliamentarian. Arseven was the first to introduce the history of art and urbanistic architecture to Turkey. (Source: References: Tobias Heinzelmann, Die Balkankrise in der osmanischen Karikatur).

Duman 1080.; Only one complete set survives in institutions worldwide in OCLC (472569754: Bibliothèque nationale de France, BnF).



ACCORD FRANCO-ALLEMAND



670

بى نزلد، رآلانيا اهلك مودف

KALLERIE. — Donnez-moi le la, s'il vous plait.
GUILLEME. — Inutile, avec ces instruments, ce sera
toujours faux.

فاليه ر - لطفآ لاي و پر پريسكن
كيليوم - زخت ايتيك ، بوايكى سازى آقورده ايتيك ناقابل

“Extremely rare togetherness of the complete set of 130 issues of the Ottoman Turkish-French satirical magazine “Kalem”, richly illustrated with thousands of attractive illustrations and cartoons, started its publication life with the end of Sultan Abdulhamid II’s repression regime in 1908. The collection provides an invaluable resource, reflecting and focusing on the radical changes in society after the Second Constitutional Revolution in New Ottoman State.”



9 PHOTOGRAPHY / THE BRITISH OCCUPATION OF TURKEY / FIRST ARMENIAN PHOTOGRAPHER OF IZMIT

Six original gelatine silver photographs of the Kemalists (Nationalists) executed by the occupying British firing squad (the Gordon Highlander Regiment in August 1920) in Ismidt (Izmit) Shipyard, taken by the first Armenian photographer of Ismidt (Izmit), Mardiros Maviyan.

MAVIYAN, MARDIROS (Armenian photographer).

Six original gelatine silver prints. Two have the photographer's name on the bottom right corner as "Ismidt Photographist Mavian". 9x14 cm. All very good tones and clear photos in near fine conditions.

USD 1500

Extremely rare and historically significant six original gelatine silver photographs of the Kemalists executed by the occupying British firing squad (the Gordon Highlander Regiment in August 1920) in Ismidt (Izmit) Shipyard, taken by the first Armenian photographer of Ismidt (Izmit), Mardiros Mavian (Mavian-Maviyan).

Photos show the tragic views in Izmit Shipyard, of Kemalists, blindfolded and made to sit against the large walls of the shipyard, while sacks were placed behind them to prevent bullets from ricocheting, and during the execution by shooting by the British forces under the command of Gordon Highlander Regiment in August 1920. On the lower left corners of two photos, printed captions "Ismid Photographist Mavian".

Mardros Mavian was from the Armenians of Armash, and he established a printing house in Akmese in 1860 to print the books and documents of the monastery and continued these activities until 1892. About twenty-five Armenian titles were also printed in the monastery at Armash, near the town of Izmit, between 1863 and 1892, and seven titles in Adapazari in 1911-1914. He transferred his activities to Central Izmit in 1893. The lithography printing house on Izmit Hamidiye Street later became the governorship building. As the earliest photographer of Izmit Sandjak with Makinistian, Mavian was famous for his photographs of the occupation of Izmit and the Kemalists being shot in the Shipyard by the British forces. (Özendes).



THE OCCUPATION OF IZMIT BY THE BRITISH ARMY:

242nd Brigade (242 Bde) was an infantry formation composed of British and Indian troops, which served in Turkey during the Occupation of Constantinople after World War I. 242 Brigade was formed around Izmit, about 100 km east of Constantinople, on 30 March 1920 by General Headquarters of the British Army of Occupation. Under the command of Brigadier-General F.S. Montague-Bates,[1] 242 Bde initially comprised three Indian Army battalions, with a proportion of British Army support troops, all drawn from the 28th Division, which was serving in Turkey at the time; a British infantry battalion (1st Gordon Highlanders, from the Army of Occupation in Germany) was soon added. The brigade was formally attached to the 28th Division from 6 June to 15 September 1920. On 13 July the 20th Hussars took part in one of the last mounted actions by British cavalry, during an operation against Turkish nationalists.

In August Major-General Edmund Ironside took over command of the troops in the Izmit area (which became 'Ironside Force'). When Montague-Bates authorized a sortie over the river Sakarya to protect his perimeter against attacks by Nationalist Turks, Ironside reprimanded him. One of Montague-Bates' staff reported that the two generals 'had heated words' and 'When Brigadier Bates came out of the meeting, he was white with rage, said good-bye, and having collected his belongings left with hardly a word'. Montague-Bates returned to Constantinople and was sent home. He was replaced in command of 242 Bde by Brigadier-General H.A.V. Cummins. In September 1920 the Greek Army took over the Izmit Front, which allowed the British Army of Occupation to be reduced. 242 Brigade was disbanded on 3 October and the troops dispersed, most of them joining the 84th Brigade of the 28th Division at Haydarpasa.



10

**FIRST BOOK ON SOCIALISM IN TURKEY /
FINE BINDINGS**

Sosyalizm: Sosyalizmin esbâbindan, hizmetinden, sosyalistlerin hayât-i ictimâiyelerindeki vezâifinden ve takib olunan maksad ve gâyeden basheder (Millet Kitabhânesi Aded 11). [i.e., Socialism].

TURNER, JORJ [GEORGES TOURNAIRE].

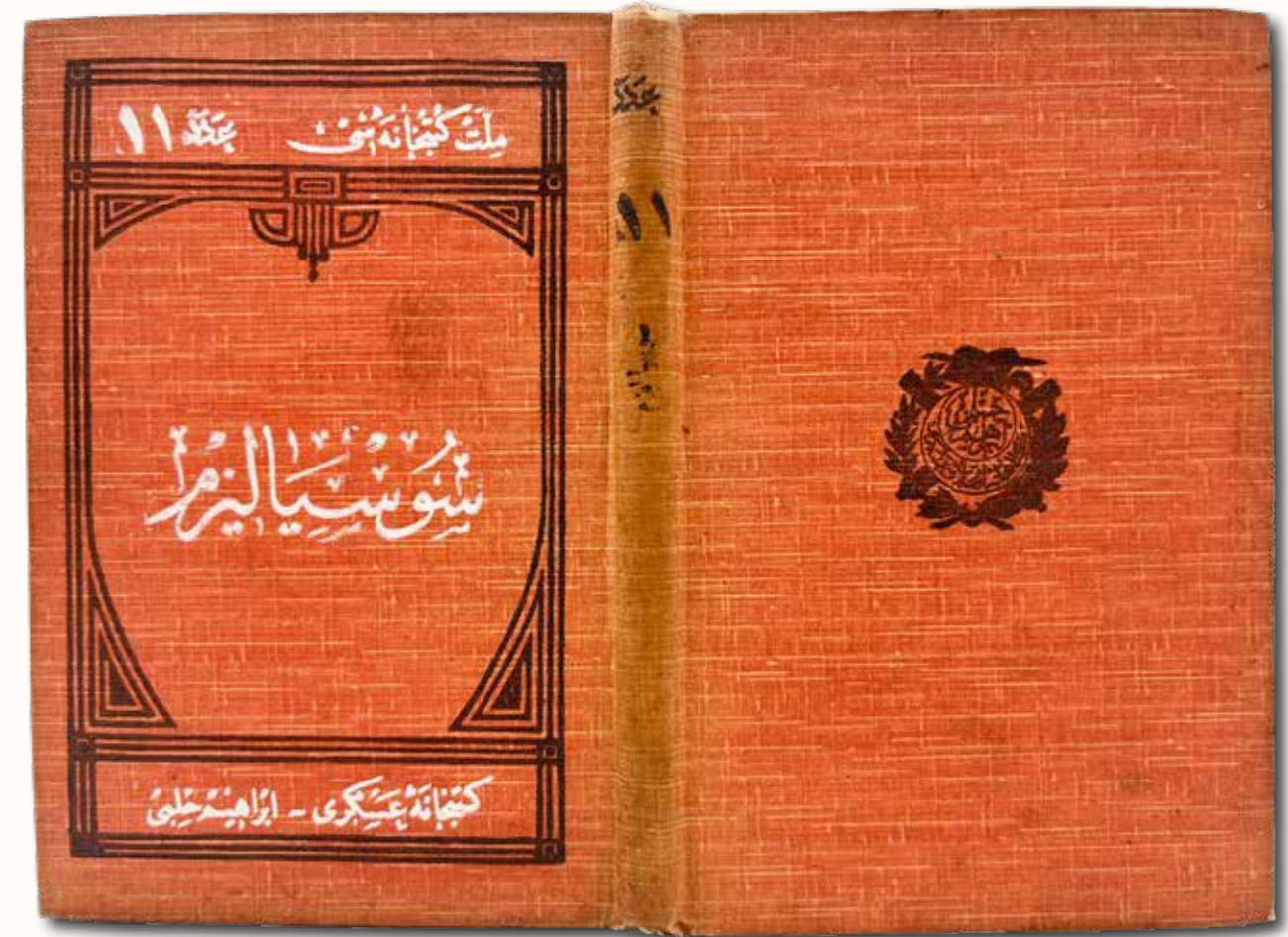
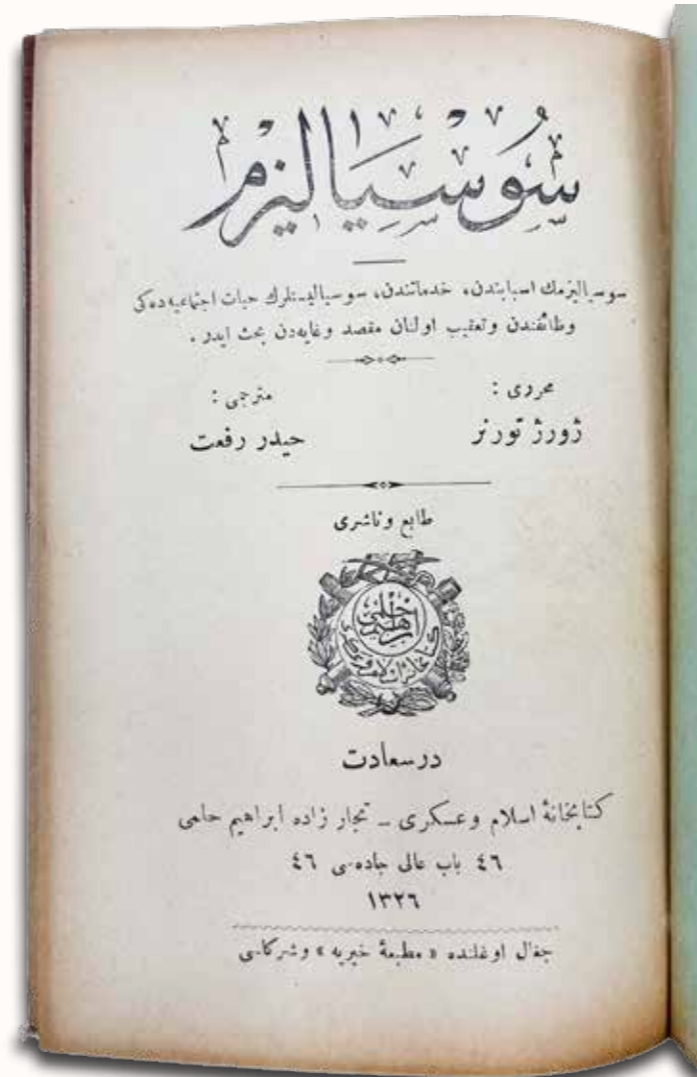
Kitabhâne-i Islâm ve Askerî / Tüccarzâde Ibrahim Hilmi, Dersaadet, Istanbul AH 1327 = [1909].

Original fine red/salmon pink full cloth. Blind tooled lettering of title, series, and publisher details on the front board in white, with black art-deco borders. Lettered in black to spine, with the famous Ottoman publisher's emblem on the rear board. Original green endpapers. Large foolscap 8vo. (18,5 x 12,5 cm). In Ottoman script (Old Turkish with Arabic letters). 124, [1] fihrist [index] p. An excellent copy except for slight marginal foxing.

USD 750

Extremely rare first edition of this first Turkish book on Socialism translated by Haydar Rifat Yorulmaz, who is also the first translator of "Das Kapital" by Marx. The book in very attractive original blind tooled full cloth is rare in the market and auction records. This striking edition in this condition was printed apparently less than the standard paperback edition, however, it's unclear and not identified how many copies.

The text begins with the foreword of Ibrahim Hilmi Çigirâçan (1876-1963), who was one of the first Turkish publishers in the Ottoman Empire and published more than 1000 books on history, literature, politics, religion, and social



issues in the printing house he founded in 1896, followed immediately by Turner's famous article in his book "What is Socialism?". Thus, for the first time, a compact "Socialism" concept is presented to Turkish readers.

This book was translated by Haydar Rifat Yorulmaz from the original French edition of Tournaire's "Le Socialisme: Notions elementaires", published only a year before in 1909, immediately after the revolutionary 1908 when the oppressive regime was overthrown and the Ottoman Sultan was dethroned, and leftist movements gained strength. Yorulmaz translated over a hundred books from the important leftist, socialist, and anarchist texts including many firsts in the field in the Ottoman Empire and modern Turkey. He was also an active lawyer especially taking on the cases of non-Muslim minorities of Turkey.

Özege 18238.; As of May 2024, OCLC (984498353, 1430431461, 65804261) ten paper copies, seven North American libraries locate the book (Harvard University, LoC, Concordia Theological Seminary, Virginia Tech, Concordia College Library, Dallas Theological Seminary, Hawaii Pacific University).

11

FIRST MODERN BOOK ON INTERNAL DISEASES IN AFGHAN MEDICAL LITERATURE / AUTOGRAPHED COPY

امراض داخله / *Emrâz-i dâhiliye [i.e., Internal diseases]*.

BARKIN, [IBRAHIM] REBII HIKMET (1899-1974).

Matbaa-e Umûmî, Kabul, Sh. 1317 = [1938].

Original pinkish wrappers. 4to. (28 x 20 cm). Text completely in Dari. 28, 841, [1 blank page], [4], [4 blank pages], 93 numbered colour and b/w plates; first pages are numbered in Latin, others are in the Arabic numeral system. A presentation copy: Inscribed by author-medic to his daughter in modern Turkish as "Sevgili canim kizima yadigâr, Haziran 1966" [i.e., A souvenir for my lovely daughter, June 1966] on title page in ink.

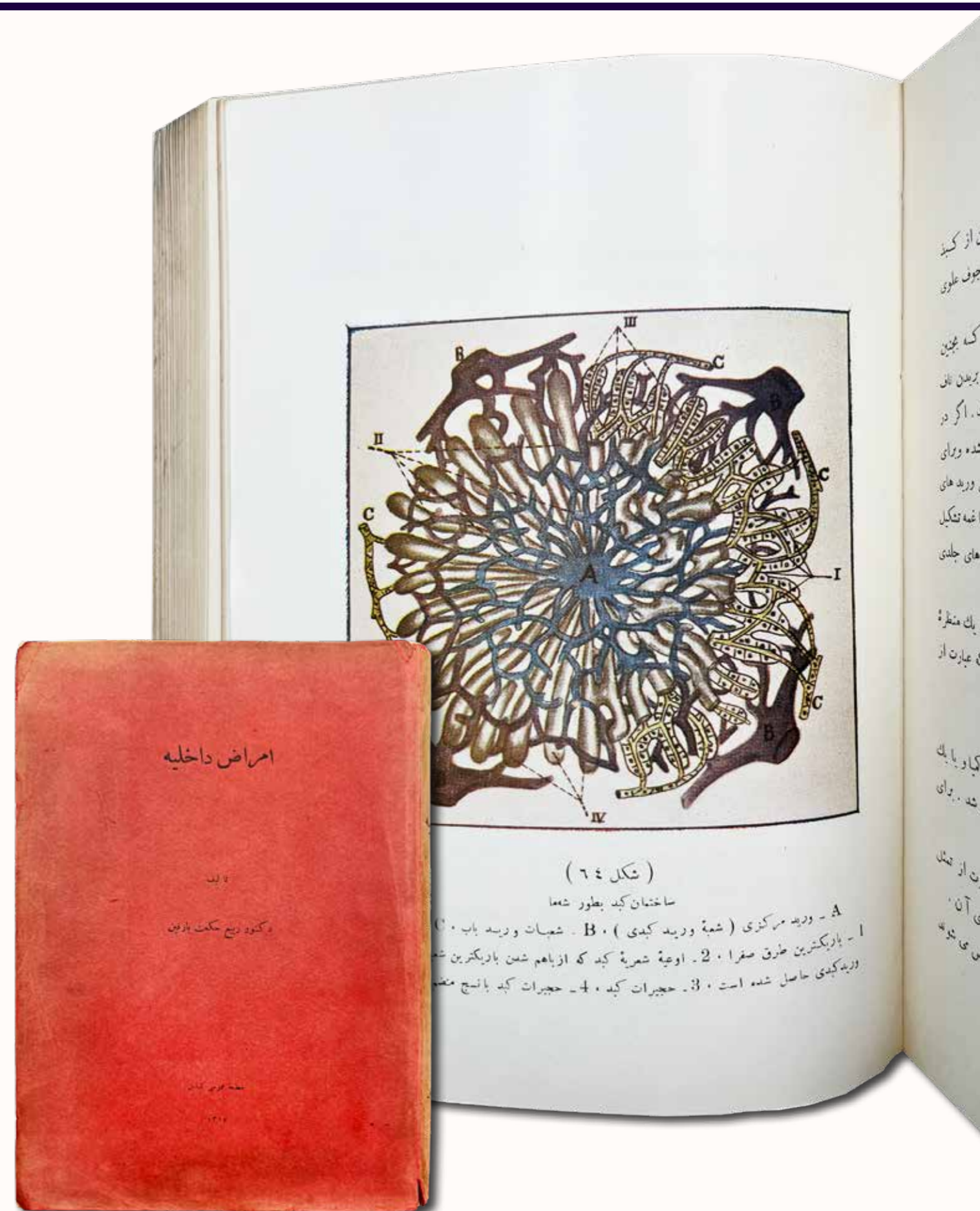
USD 2500

Extremely rare and very uncommon (no copies in OCLC, Mushar, market and auction records) first and only edition of this medical book of internal diseases written by Barkin, a member of a Turkish medical delegation to establish a service system, to manage the surgical services, and to initiate the earliest modern medical education in Afghanistan. Additionally, this delegation served as the private physicians of the Afghan royal family.

This richly illustrated book both in colour and b/w, which the author dedicated to both his colleagues and students on the frontispiece, was the first modern book on the "internal diseases" in the Afghan medical literature.

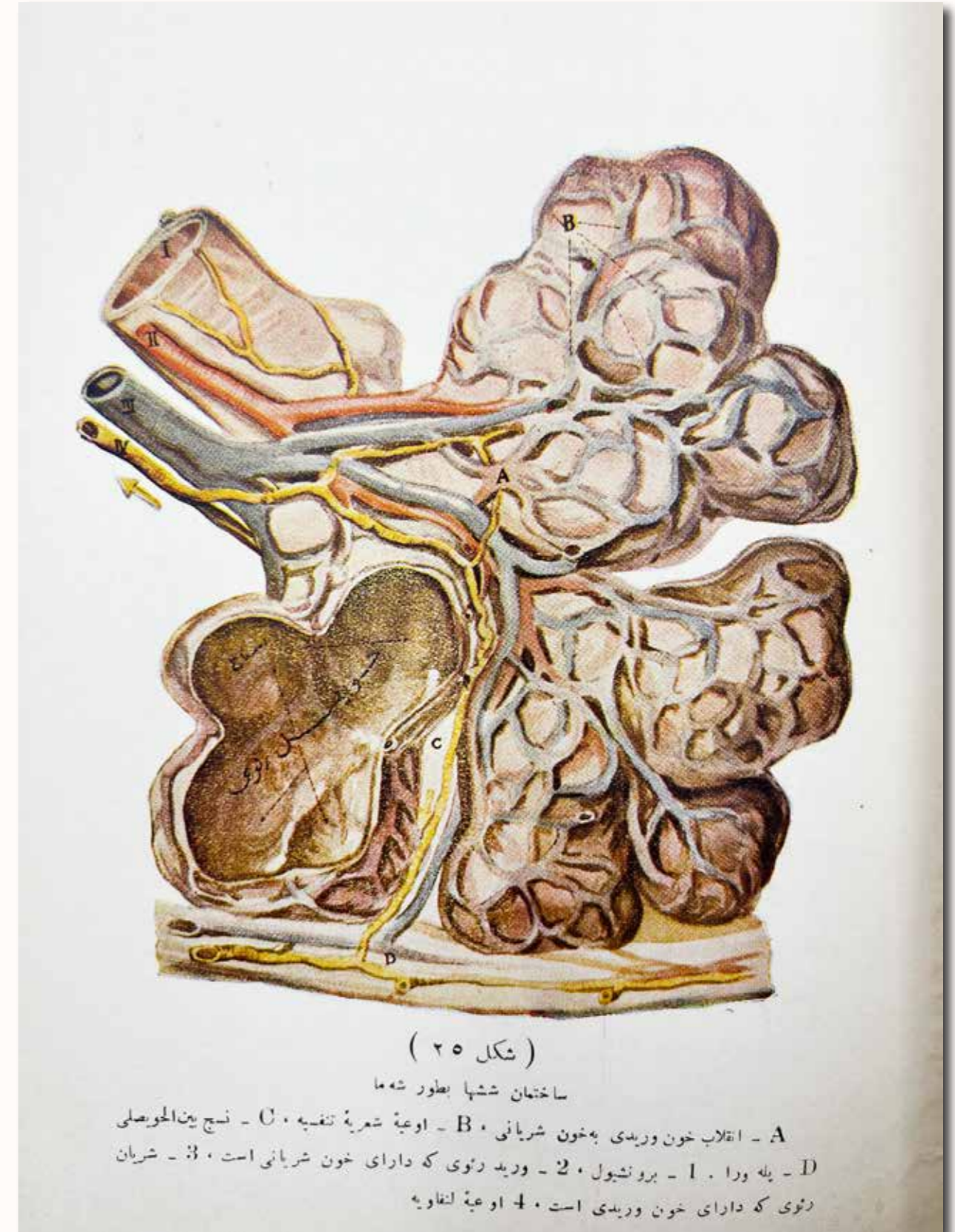
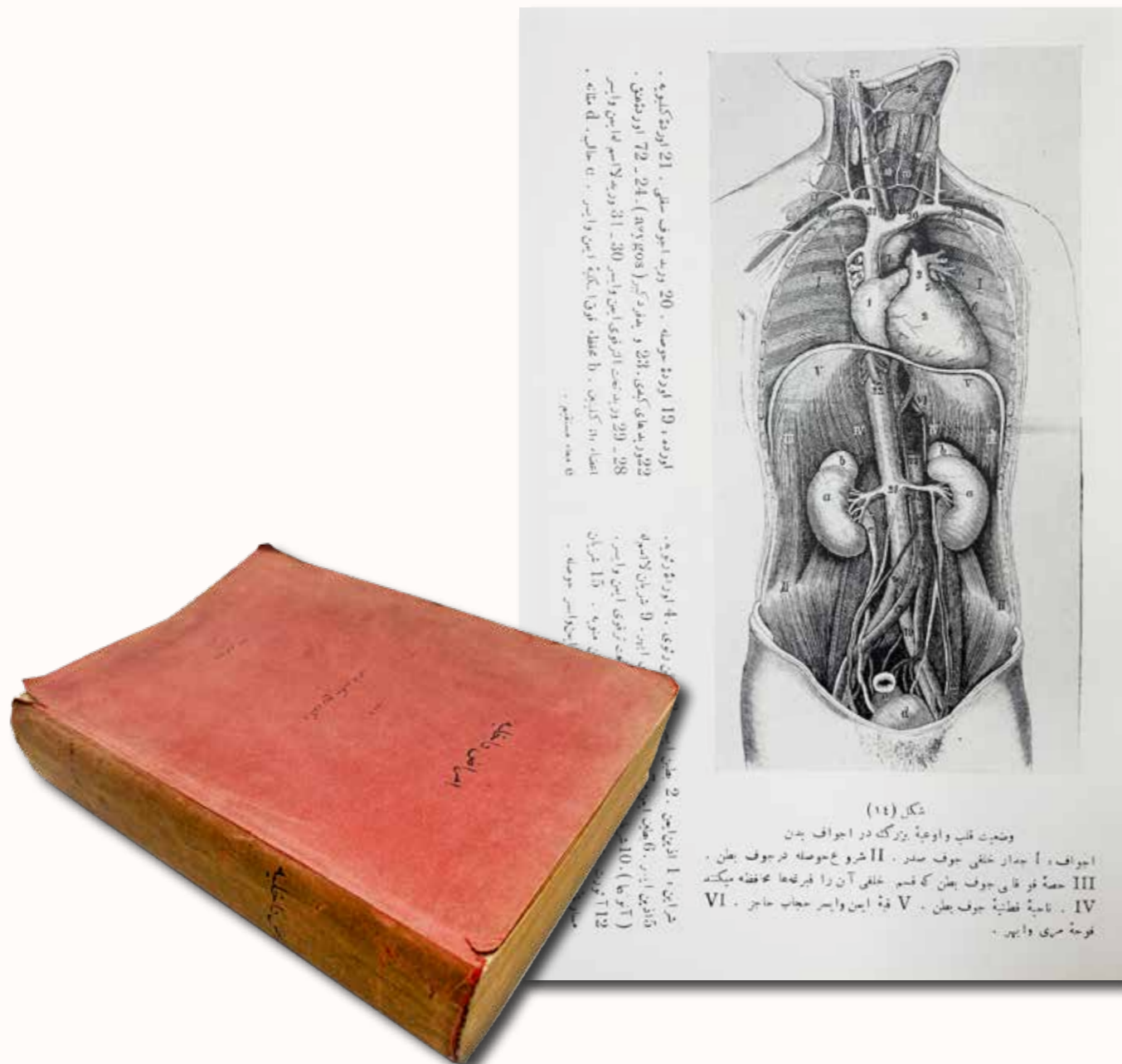
TURKISH MEDICAL DELEGATION IN AFGHANISTAN

A Turkish medical delegation was invited to Afghanistan within the scope of the Turkish-Afghan Friendship Agreement signed in Moscow on March 1, 1921, to establish a service system, manage the Afghan surgical services, and initiate the earliest modern medical education. Ömer Sevket Bey (Özöncel), who was invited to Kabul University Faculty of Medicine as a chemistry professor in 1934, also founded the School of Pharmacy in Afghanistan. Ömer Sevket Bey taught the first modern pharmacy lessons in Afghanistan together with his daughter and chemist Saliha Öncel (Arkun) and returned to Turkey after the school gave its first graduates in 1937. Pharmacist Selahattin Tandal replaced Prof. Ömer Sevket Öncel at the school.



With the decision of the Ministry Council of the Republic of Turkey, Tandal went to Kabul University and worked as a Professor of General Chemistry between 1937 and 1942, and an Ordinary Professor of General Chemistry and Pharmaceutical Chemistry between 1942 and 1947: He was awarded the Education Medal of the Afghanistan government. He was instrumental in the organization of a state pharmacy and pharmaceutical laboratories. Tandal also supervised the production and standardization of drugs and chemicals in Afghanistan, until his departure in 1947.

Not in Mushar.; As of May 2024, we can't trace any copies in OCLC, or KVK.



12

IMPORTANT ISLAMIC ACCOUNT OF IRAN, INDIA AND THE CAUCASUS IN THE 15TH CENTURY

ترجمة روضة الصفا / *Tercüme-i ravzatü's-safâ [i.e., The garden of purity]*. Translated into Ottoman Turkish by [Dervis Laubali] *Balatîzâde Mehmed Kemâlî*. Prep. by *Mehmed Nailî*.

B. HANDSÂH, MIRHUND MUHAMMED [= MUHAMMAD IBN HONDSAH IBN MAHMUD MIRHOND], (1433-1498).

Takvimhâne-i Âmire, Istanbul, AH 1258 = [1842].

Contemporary quarter red calf. Gilt lettering title to spine. Front and rear boards are not homogeneous (front boards is leather with decoration embossed on the centre, rear board is full cloth). 4to. (30 x 21 cm). In Ottoman script (Old Turkish with Arabic letters). Text with marginalia. [4], 396 p. Occasional foxing on some pages. A very good copy, overall.

USD 1250

First Ottoman Turkish edition of this important book describing the Caucasus, Transoxiana, Central Asia, Iran, and India, giving an invaluable insight into the socio-economy, policy, history, and geography of the 15th-century Islamic world, written by Mirkhond, one of the most important Persian chroniclers of Iran during the Timurid dynasty (1370-1507), under the patronage of Sultan Husayn Bayqara.

"[It] contains the Moslem version of our Bible stories, beginning with the creation of Genii before Adam and ending with the death of Aaron." (Arbuthnot).

This early work begins with the age of the pre-Islamic Persian kings and surveys the major Muslim rulers of Iran up to the events of 1523. This impor-

tant resource of the Islamic world focuses on the socio-economic, political and cultural history of Transoxiana and the Greater Khorasan from the creation of mankind to the Timurid rule, that is the period until the administration of Timurid Husayn Bayqara and his successors: From the "creation" of the world to the era of Sasanian Yazdegerd II; The era of Prophet Muhammad and his caliph Rashidîn; History of the Twelve Imams, Umayyad, and Abbasid caliphs; Dynasties contemporary with the Abbasids; Genghis Khan and his descendants; Amir Timur and his descendants until the death of Sultan Abu Said; Sultan Husayn Bayqara and his descendants. It consists of an introduction, text, and a geographical appendix to the social and political events in Central Asia, the Near and Middle East. The work also contains a part of geographical applications, which was started by Mirkhond in 1495 and finished by Khondamir with a short account of some later events down to 1523.



Owing to its popularity, the *Rawzat as-Safâ* has undergone several editions and translations. Around 1596, Pedro Teixeira prepared a Spanish translation of the work. The book was partially translated into English in 1715, the Tahirid and Saffarid portions (of chapters 2.3-4) into Latin in 1782, and the Sassanid portion (of chapter 1.2) into French in 1793. A section was translated as "Mirchondi Historia Seldschukidarum" (1838) by Johann August Vullers. From 1892 to 1893, a translation of the first book (up to the Rashidun caliphs) into English was prepared by the Orientalist Edward Rehatsek (1819-1891), of Bombay, and edited by Forster Fitzgerald Arbuthnot (1833-1901) for the Royal Asiatic Society, in two parts. The "Vie de Mahomet d'après la tradition" by E. Lamairesse and Gaston Dujarric was translated from the English (1897).

This Ottoman Turkish edition printed first in the early 19th century in Istanbul, is translated in prose by staying true to the original text by Dervis Lâûbalî Balatîzâde Mehmed Kemâlî (?-1498), and appeared shortly after the Latin translation. Kemâlî was an Ottoman historian and one of the clerks and assistants of Ottoman grand vizier of Serbian origin, Sokullu Mehmed Pasha (1505-1579). He is also a commentator of *Mathnawi* by Rûmî.

Mirkhond also spelled *Mîrkhwând*, byname of Muhammad b. Khâvandshâh b. Mahmûd (born, 1433, Balkh [now in Afghanistan], died June 22, 1498, Herât), was a Persian chronicler. He was a member of an old family of sayyids (those who claim descent from the Prophet Muhammad) established in Bukhara. Spending most of his life in Herât in the court of the last Timurid sultan, Husayn Bayqara, (1469-1506), Mirkhond enjoyed the protection of Bayqara's renowned minister. *Alî Shîr Navâ'î*, a celebrated patron of literature and himself



a writer of great distinction. At the request of his patron, he began about 1474 his general history.

Mirkhond is often criticized for his highly embellished style and his uncritical approach to the sources, but his history preserves sections from earlier works that have since been lost. Volumes 5 and 6 are particularly reliable, for they utilize the abundant historiographic materials of the Mongol and Timurid periods and furnish independent information on the events that are contemporary or nearly contemporary with the author's lifetime. (Source: Encyclopædia Britannica).

Özege 20653; As of May 2024, OCLC shows ten copies of the work (562845963, 122962455, 34622301): The British Library, St. Pancras; Bogaziçi University Library, Universitat Mainz, Zentralbibliothek, University of Oxford; five North American institutes hold: University of California Los Angeles, Princeton University Library, University of Pennsylvania Libraries, LoC, UC Berkeley Libraries.



13 RARE BOMBAY EDITION OF YOUSSEF AND ZULEIKHA / LITHOGRAPHY

یوسف وزلیخا / *Yusef wa Zulaikha [i.e., Youssef and Zuleikha]*.

JAMI, MOLLA MAWLÂNÂ NUR AL-DÎN 'ABD AL-RAHMÂN (1414-1492).

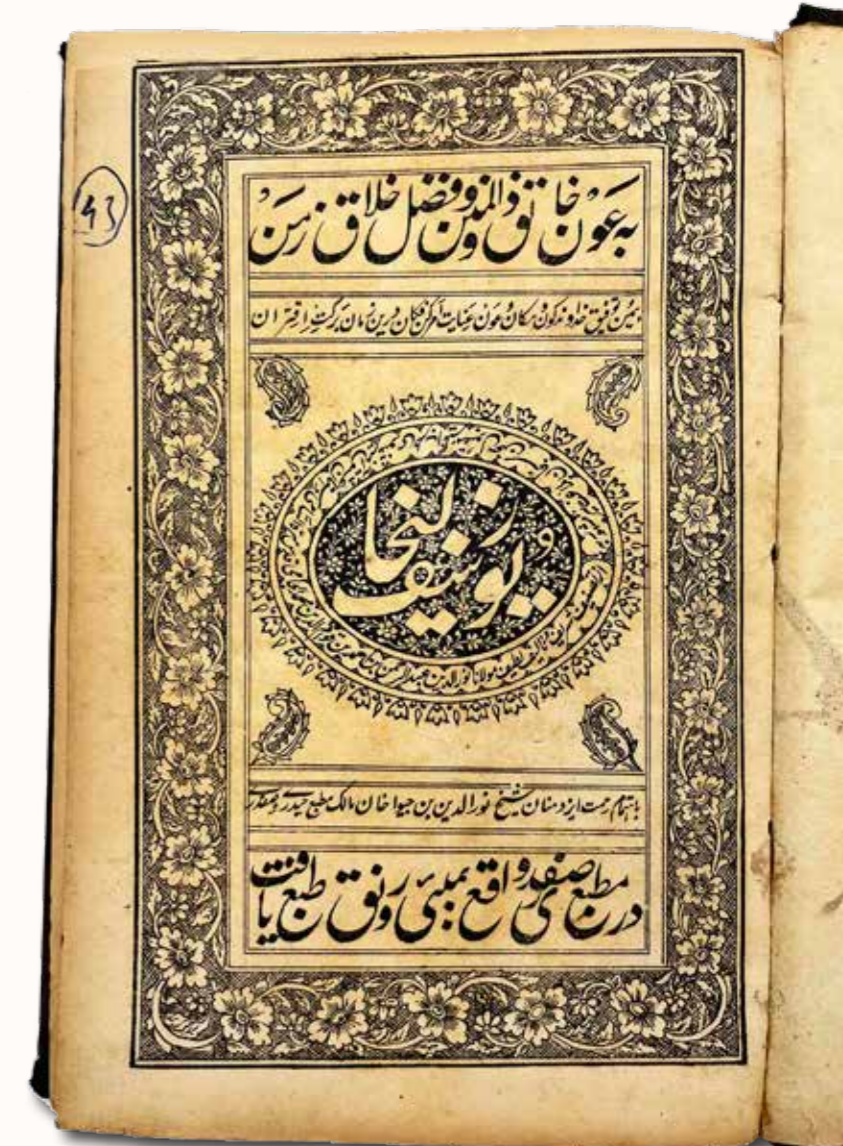
Matbaa-yi Haydârî wa Safârî on behalf of Sheikh Nureddin b. Jiwahan, Bombay, 30 Cemaziyelevel 1301 = [March 1884].

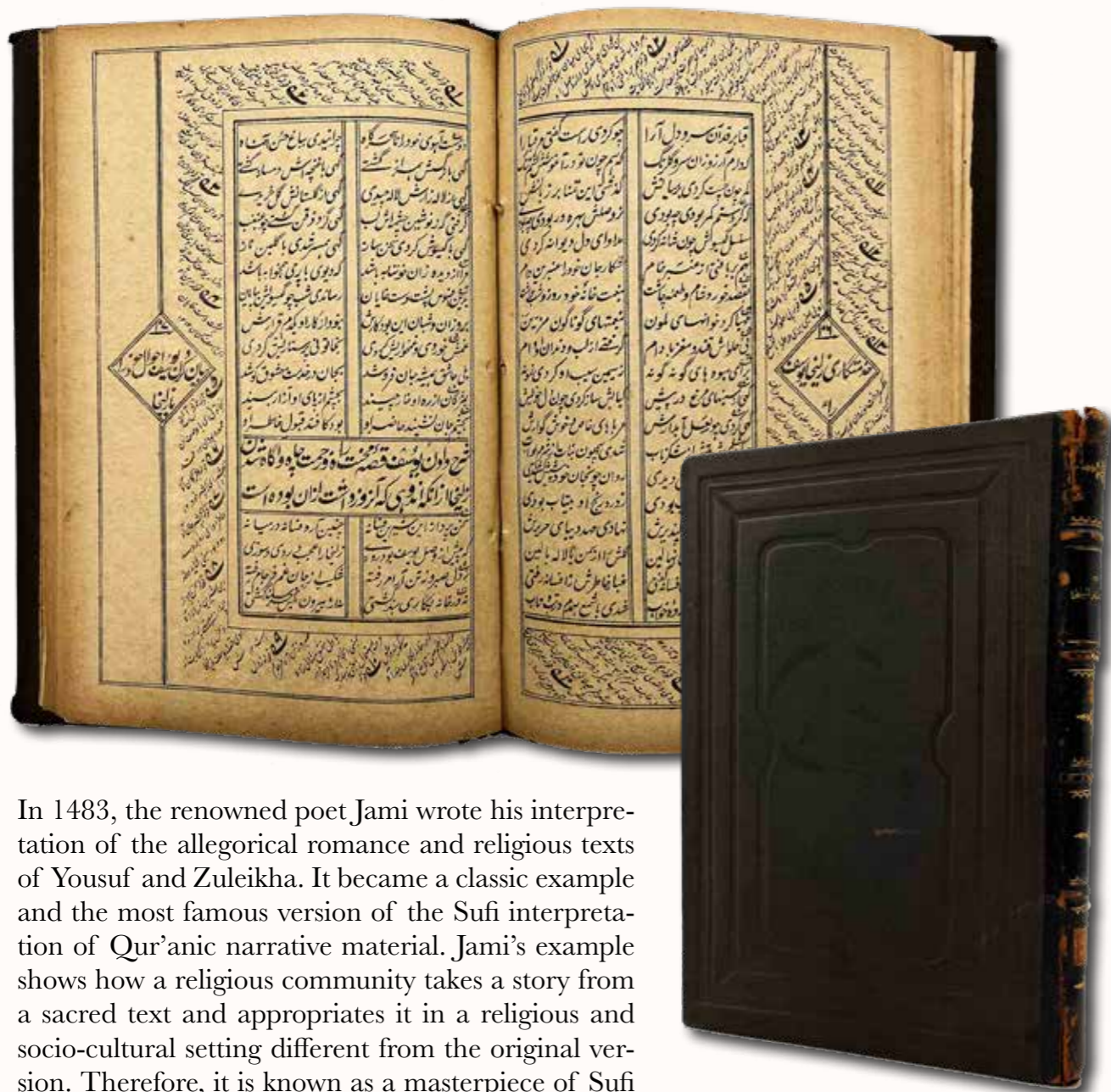
Contemporary quarter black morocco. Five raised bands to the spine, title and decorations gilded to the compartments. Large roy. 8vo. (25 x 18 cm). In Persian. 230 p. Repaired spine skilfully, a small period label written on "684" in Arabic numbers on the spine. Minor stains on some pages and marginalia and underlined couplets in red ink at the very beginning of text. Overall, a very good copy.

USD 1250

Lithographed edition. Early Bombay edition in Persian, of the story of Yousuf and Zuleikha, which forms the medieval Islamic version of the narrative of the prophet Yousuf and Potiphar's wife. Developed primarily from the account in Sura twelve of the Qur'an, a distinct story of Yousuf and Zuleikha seems to have developed in Persia around the tenth century CE.

The fine nasta'liq text is given in quatrains in two columns which is specific to Islamic mathnawis with calligraphic marginalia.





In 1483, the renowned poet Jami wrote his interpretation of the allegorical romance and religious texts of Yousuf and Zuleikha. It became a classic example and the most famous version of the Sufi interpretation of Qur'anic narrative material. Jami's example shows how a religious community takes a story from a sacred text and appropriates it in a religious and socio-cultural setting different from the original version. Therefore, it is known as a masterpiece of Sufi mystical poetry.

Jami's adaptation of the famous tale served as a model for many writers across Asia and resonated with the story of Yousuf and Zuleikha, as Islam continued to spread in the continent.

As of April 2024, we couldn't trace any copies in OCLC and KVK.



14 NORTHERN INDIA / ISLAM IN ASIA / INTERESTING MUHARRAM DESCRIPTIONS OF THE SHIITE COMMUNITIES OF UTTAR PRADESH

A small archive of historical letters and photographs from Muslim Northern India by Canadian missionaries in the mid-20th century during WWII, dated 1942 & 1944.

**JONES, RUTH HELEN VAN LEER (1916-2006),
REV. EVERARD KEITH JONES (1911-2006).**

**Typescript & Gelatine Silver Prints, India,
1942-1944 (and one photo dated 1924).**

Two typescript letters and seven gelatine silver photographs. These seven photos, varying sizes ranging from 15,5x10 cm (three), 11x8 cm (one), 10,5x7,5 cm (one), 11x7 cm one), and 9x7 cm (one). Letters sent by "American Export Lines" are folded, one is signed in blue ink. A cut envelope is censored (stamped "passed by censor").

USD 750

Letters include approx. 1300 words total. The sending address is "Utraula, Gonda Dist[ri]ct, U[tta]r P[ra]desh, India". All very good condition. Both are addressed to Mr. and Mrs. Edward Rogers of Pennsylvania by Jones, Ruth Helen van Heer, and Jones, Rev. Everard Keith. Ruth (1916-2006) and Keith Jones (1911-2006) were Canadian missionaries in India, Pakistan, and Iran between 1936-1979, in Ceylon and India with the Ceylan and India General Mission (later the Sudan Interior Mission) and Iran with the Anglican Church. Rev. Jones also served with the Fellowship of Faith for Muslims. They had a son named Rodney.

Historically interesting small but content-rich archive includes seven photographs and two interesting typescript letters. Both letters from the missionaries' time in India, likely during their service with the Fellowship of Faith for Muslims in Northern India, in Uttar Pradesh Province, one dated 1942 and one 1944. The first letter is a personal hand-signed by Ruth discussing the difficulties of living in India, mentioning the lack of much success in their work and fears that cost and the war would disrupt plans for a homestay in 1945. Also, she writes about their son Rodney, how surprised when they arrived in India first by indicating "So far as the Gospel goes, this is one of the most illiterate provinces, and therefore one of the most difficult to work in". She goes on with their camera and photograph shoots, supplying the material of such things is very difficult in the region, etc.



The second letter is a long one that describes a visit to a large home for five wealthy Shiite Bhatti Khaznada (Khaznada Muslim Rajputs) families on the Ashura, the tenth of Muharram, the Islamic New Year, a day of mourning for Shia Muslims, who annually commemorate the death of Husayn ibn Ali who was killed, alongside most of his relatives and his small retinue in the Battle of Karbala in 680 CE against the army of the Umayyad caliph Yazid b. Mu'awiya, grandson of the Islamic prophet Muhammad and the third Shia imam. This is one of the most sacred holidays for Muslims in the Uttar Pradesh region and is marked by fasting, prayer, chest-beating, and (according to the letter) scary enactments that involve roping a boy and a baby by the foot and neck as a sort of homage to Imam Husayn. The letter also describes the set-up of the house that allows women to pass from one area to another without breaking "purdah" [i.e., the practice in certain Muslim and Hindu societies of screening women from men or strangers, especially by means of a curtain]. This long, content-rich, and historically informative typescript letter includes an invaluable account of the Shiite Muslim communities in India in the modern mid-20th century:

"Ceylon & India General Mission.

Utraula, Gonda Dist., U.P., North India, January 1942.

Dear friends in Christ;

As we neared the Muharram celebration this year, about which I wrote you a year ago, we had an invitation from a wealthy Mohammedan's house to come and see what goes on at that time in the purdah quarters. You'll remember that this is in commemoration of the martyrdom of Husayn, and how the people put on their mourning colours of green, white and black, take off all jewellery, eat simple food, and some fast and sleep on the floor on straw for ten days. You will also perhaps remember that on the seventh night they take their banners, the blood-stained, garbed horse and the funeral bed, around to each Shia house, going from house to house all night, and the women weep for hours.

The house to which we were invited I really made up of five complete houses, and more than five families, all related by intermarriage. They are attached by their courtyards in such a manner that all of the women can pass from house to house without breaking their purdah by going outside. About nine-thirty we slipped through the entrance and heard singing, and knew the majilis (singing and ceremony) had begun. We slipped our shoes off and stepped into the room. How different from the usual visits to speak to them about Christ, when they greet us with salaams and set out chairs for us to sit: This time several edged nearer the wall to give us room and we sat on the floor with the others and looked about. Without their usual jewelry, their hair undone and hanging, and tears streaming down their faces, they were a sorry group. Before us the tazias were placed. You'll remember they're replicas of Husayn's tomb, done up in all lovely

coloured paper. Before them were plates of sweets. Several young girls stood in the centre of the room leading the singing and the chest beating which accompanies all of their majilis meetings. They sang several songs about the story of Husayn's death, and then they sang about a slave, and the smallest boy of the largest house was tied with a rope and anklet placed on his foot, and he was made a slave before God (only figuratively, of course) mostly to insure that he would grow up. Next came a sad looking, hollow-eyed, tear-stained young girl, in whose arms was a lovely baby. We were told that she had her first husband, and when remarried, lost two children within two days. This was her new and only baby, and she too clamped the anklet on his foot and allowed the rope to be tied around his neck. Then the singing got louder and louder, beating their breasts frantically and crying 'Husayn! Husayn! Husayn!' and it swelled louder and louder, and ended in violent [sic.] weeping.

We came away from that place deeply moved, with the prayer on our hearts that we might be used to lead those women out of their bondage and superstitious ideas of God, into the marvellous light that is ours.

The next day we witnessed the procession of taking the tazias out of the town to the burial ground to bury them. In the shadow of the big Mosque the procession halted and a circle of young men shed their shirts, and while the leader sang, they furiously beat their backs with a chain full of knives time and time again. One lad, of about 14, looked very weak and frail, and we could see his whole body trembling as he faced the ordeal, and the look on his face as he braced himself for the impact of the knives made us turn our faces away. This is done five or six times before they reach the burial ground, and I am sure that poor boy didn't stand it until the end.

Such are the people amongst whom we've come to work – people under the power of fanaticism, which is of Satan, to be sure. We praised the Lord for the privilege of making Him known to these who know Him not – to these who do not desire to know our Saviour. God is able by His Spirit to turn them to Himself. Do you believe this? Are you praying with us faithfully for a mighty manifestation of His power in this heathen land?

'God reigneth over the heathen: God sitteth upon the throne of His holiness.'

With greetings to all in His precious name,

Ruth H. Van Leer."

The seven original gelatine silver photographs (sizes: three 16x11 cm with a stamp of "H. R. Fercer Jhansi, U. P. verso, others approx. 10x8 cm). Two of them are captioned on versos, but could be mistaken, one of them is dated 1924. One photo shows a holy bathing site

with a local resting on the riverbank, likely Varanasi, which is also in Uttar Pradesh; another shows Ruth and her son Rodney with a local man carrying their luggage. A third shows a Tibetan noble woman with a band around her chest and arms indicating that, as she was noble, she had no use for her hands. Others show a seated Indian local smoking a snake-shaped local tobacco stick and holding a rosary in his hand with no caption, a tiger lying down, a Ganesha figurine or statuette, and a wonderful and attractive view of a coastal town apparently located in Uttar Pradesh, at Benades, showing a burning Ghat on the Ganges, with the locals on the stairs leading down to the shore, the boats on the shore and the local architectural buildings.

Overall, a historically significant and very collectible small archive providing invaluable insight into the Shiite Muslim communities in northern India.

SHIITE BHATTI KHANZADA:

The Bhatti Khanzada of Awadh is a Muslim Rajput community found mainly in the Barabanki district of Uttar Pradesh in India. There is also a distinct community of Bhattis found in the village of Yahiapur in Pratapgarh district. The Awadh region covers most of the eastern areas of Uttar Pradesh and is home to a distinct culture. A small number of Bhatti Muslims are also found in the districts of Bahraich and Balrampur. They are a subgroup within the larger Khanzada community of eastern Uttar Pradesh.

Other than the Taluqdar families, the majority of the Barabanki Bhatti are small to medium-sized farmers. The abolishment of the zamindari system of feudal ownership has had a strong impact on the large landowning families, as much of their land has been redistributed. They are Shia Muslims, The Bhatti have always been more orthodox than the Khanzada, a neighbouring Muslim Rajput community. Like other communities in Awadh, they are largely endogamous, marrying close kin. They have no connection with the Ranghar Bhatti of western Uttar Pradesh or those of Punjab.

ISLAM IN UTTAR PRADESH:

U.P. is a state in northern India. With over 241 million inhabitants, it is the most populated





state in India as well as the most populous country subdivision in the world -more populous than all but four other countries outside of India - and accounting for 16.5 percent of the total population of India. It was established in 1950 after India had become a republic. It is a successor to the United Provinces, established in 1935 by renaming the United Provinces of Agra and Oudh, in turn, established in 1902 from the North-Western Provinces and the Oudh Province. Lucknow serves as the state capital, with Prayagraj being the judicial capital. The state is divided into 18 divisions and 75 districts.

The earliest traces of Islam in Uttar Pradesh can be traced back to the early 11th century (1000-1030CE), when the religion was introduced to the region through various Ghurid and Ghaznavid attacks and incursions. However, the first consolidated Muslim rule over much of Uttar Pradesh began after 1205 CE, when the region formed part of the various sultanates and was ruled from their capital, Delhi; as a result, there arose a community in what is now Uttar Pradesh, referred to as Hindustani Musalmans. The term Hindustani Musalman was applied to Muslims who either converted to Islam or who had settled for a long time in India. They did not form a unified community as they were divided by ethnic, linguistic, and economic differences. When the Mongols rose to power under Genghis Khan, there was an influx of Muslim refugees into North India, many of whom settled in the provincial kasbahs and brought administrators from Iran; painters from China; theologians from Samarkand, Nishapur, and Bukhara. In Azamgarh, Mubarakpur, Mau, and Varanasi, a number of cultural norms arose over time which typified many Uttar Pradesh Muslim traditions.[5] The Turkic Sultans of Delhi and their Mughal successors patronized the émigré Muslim culture: Islamic jurists of the Sunni Hanafi school, Persian literati who were Shia Ithnā'ashariyyah, and Sufis of several orders, including the Chishti, Qadiri and Naqshbandi.

KHANZADA RAJPUTS:

The Khanzada or Khan Zadeh are a cluster community of Muslim Rajputs found in the Indian states of Uttar Pradesh and Rajasthan. A notable community is the Khanzadas of Mewar, the descendants of Raja Nahar Khan, who are a sub-clan of Jadaun. They refer to themselves as Muslim Rajputs. After the Partition of India in 1947, many members of this community migrated to Pakistan.

UTRAULA:

Utraula is a city and a municipal board in Balrampur district in the Indian state of Uttar Pradesh. It is approximately 90 kilometres from the border with Nepal and 175 km in north-east of Lucknow. Utraula is situated near the West Rapti River. The Muslim Khanzada form a large part of the rural population.

15 EARLY SCIENTIFIC ENCYCLOPÆDIA AGAINST THE SCHOLASTIC MENTALITY OF ISLAM / ASTRONOMY

معرفتنامه / *Marifetnâme [i.e., The book of gnosis]*.

ERZURUMÎ, ISMAIL HAQQI (1703-1780).

El-Hac Muharrem Efendi Matbaasi, Istanbul, AH 1294 Ramazan Evâhîri [i.e., Late October 1877].

Original fine full brown leather in Ottoman style with fore-edge flap, blind tooling to covers and a shemse [i.e. mystical sun] on front and back boards with a decorative blind-tooled frame. Folio. (32 x 23 cm). In Ottoman script (Old Turkish with Arabic letters). 15, 534 p., many astronomical b/w plates. A bit rubbed and worn to boards, repaired spine. Foxing on pages, stains on the 90th leaf, small tears, and chippings on extremities. Overall, a very good copy.

USD 1250

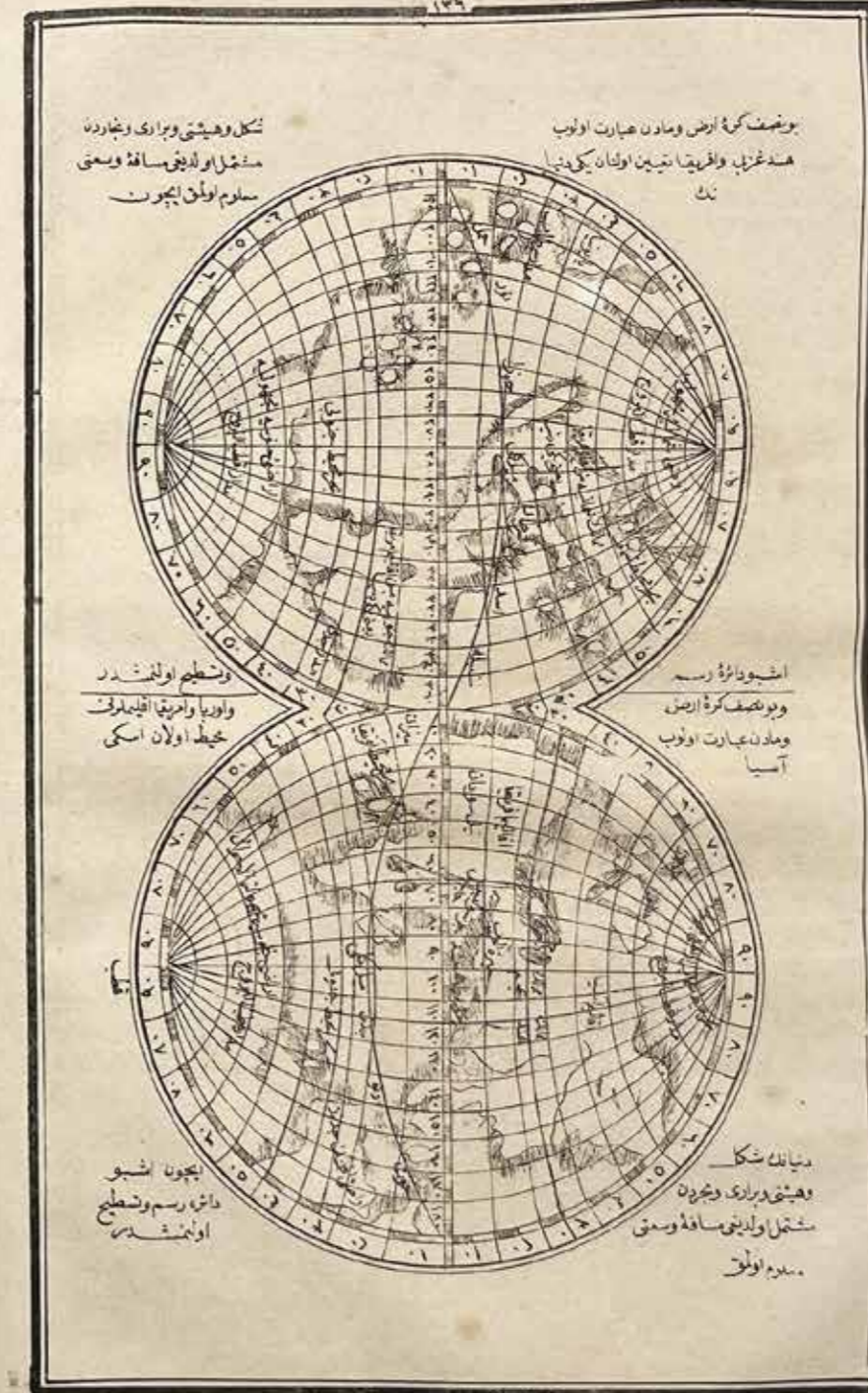
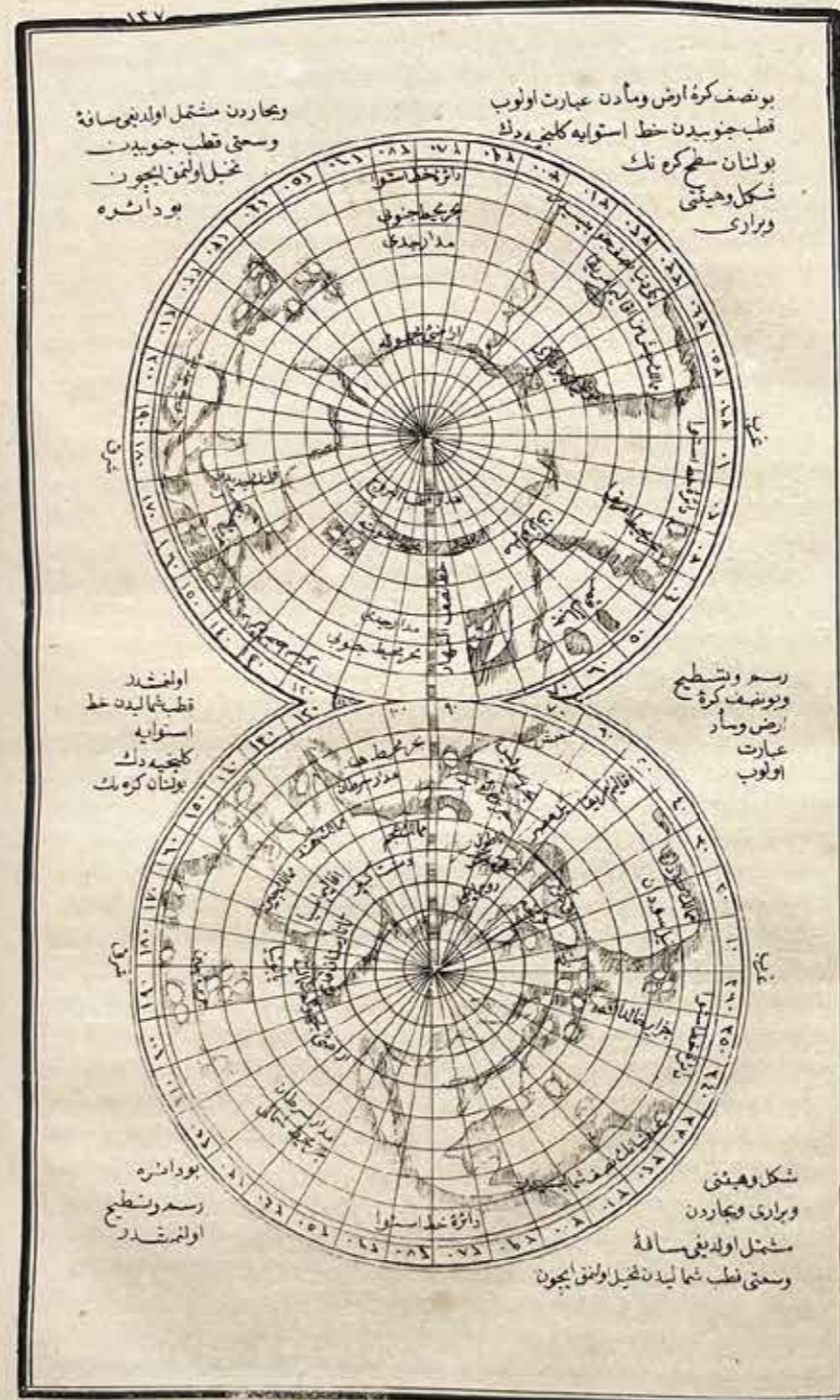
Scarce early Istanbul edition of this important Islamic source originally written in 1757 by Muslim scholar Ibrahim Haqqi Erzurûmî. This significant work is considered as one of the earliest examples reflecting the effort to change the scholastic mentality of the period in the Islamic world.

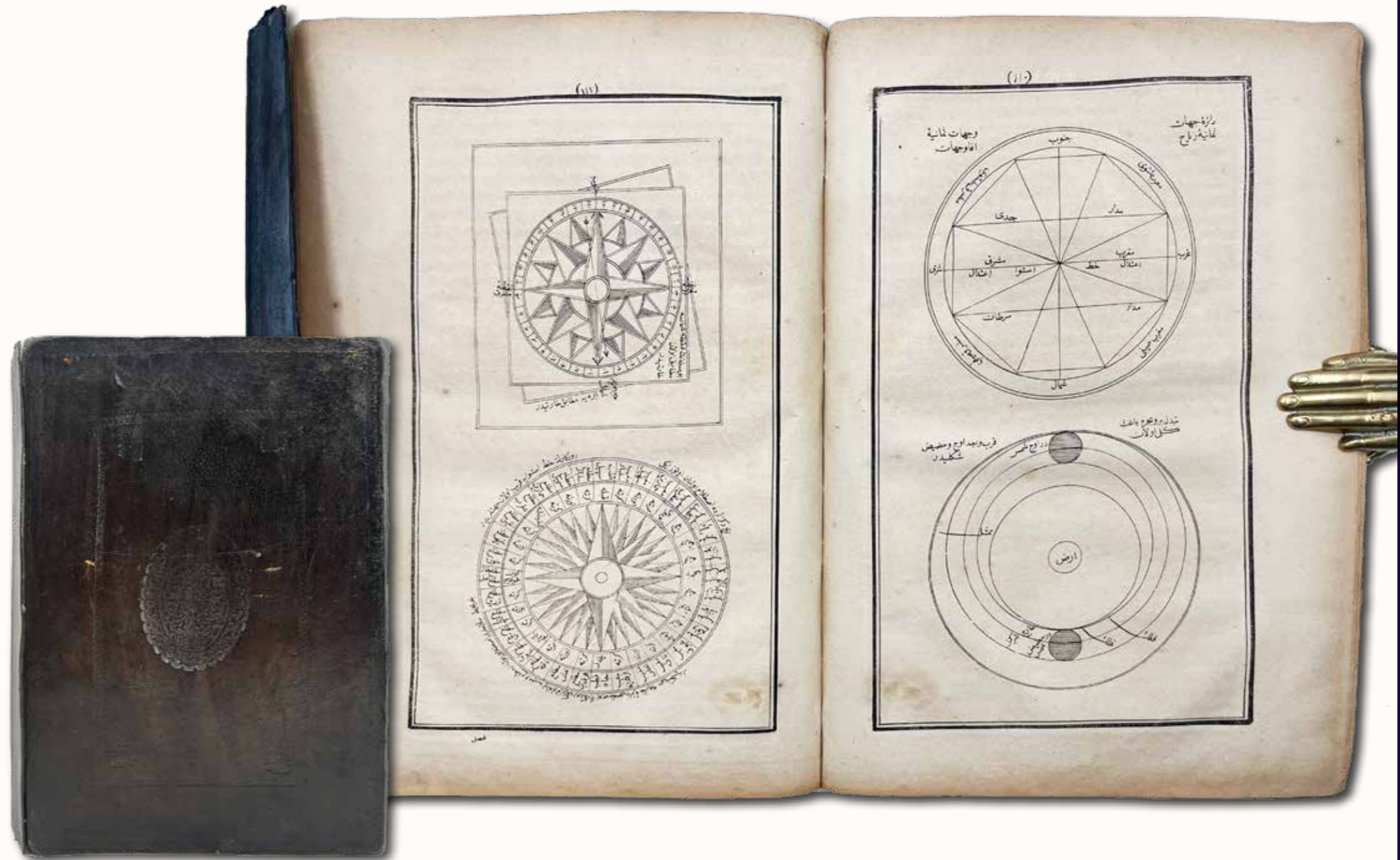
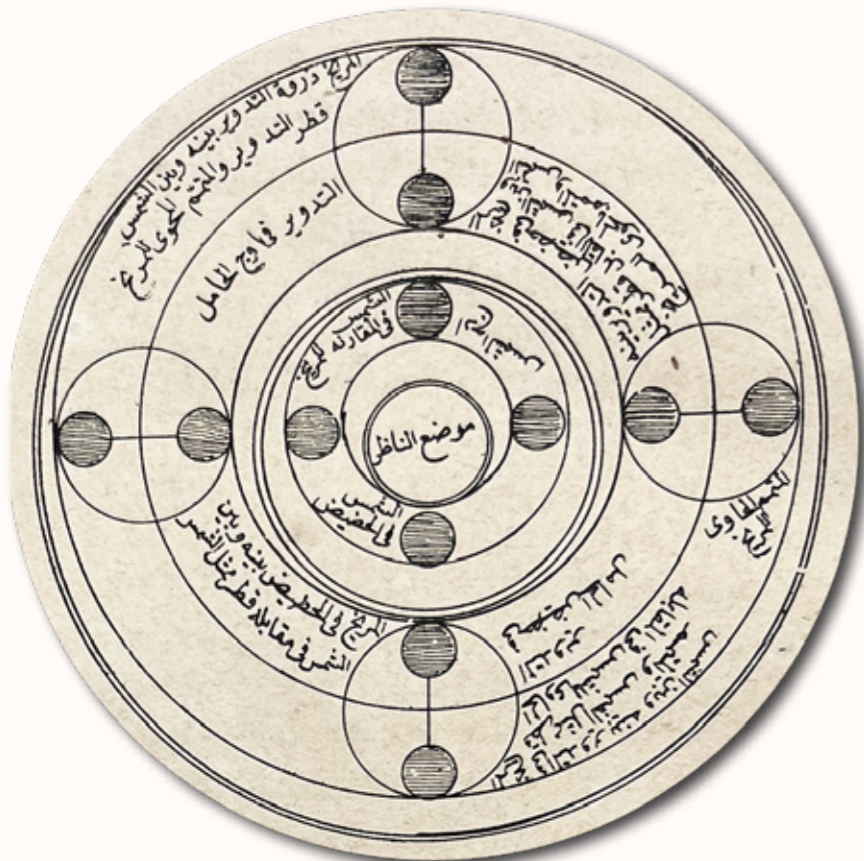
“Marifetname is a first in the explanation of observational astronomy of the Solar System by a scholar in a book.” (Wikipedia).

The Marifetnâme, or the Book of Gnosis is a significant Islamic text formed as an early Islamic encyclopaedia including a fine compilation and commentary of mathematics, anatomy, astronomy, astrology, psychology, philosophy, and Islamic mysticism. It is famous for containing a Muslim scholar's first treatment of post-Copernican astronomy. It contains Sufi knowledge and a wide range of general scientific and encyclopaedic knowledge. Completed in 1757, the book was written in the layman's language. According to the author, it was compiled from 400 books on various subjects.

The book consists of six main chapters including an index, preface (hamdala ve salwala), three major chapters, and an afterword, each chapter divided into subsections. The first part describes the existence and oneness of God, mystic texts, surahs, and ayahs with mys-

“ Scarce early Istanbul edition of this important Islamic source originally written in 1757 by Muslim scholar Ibrahim Haqqi Erzurûmî. This significant work is considered as one of the earliest examples reflecting the effort to change the scholastic mentality of the period in the Islamic world. ”





tic drawings of circles, then describes simple and compound bodies, mines, plants, and finally man. Astronomy, geometry, mathematics, and medicine are the scientific subjects involved in the encyclopaedia.

The first illustrations depict the Sirat bridge and the gates of Heaven with its seven spheres. And then, respectively, the circle of levels of being perfect human (*Insân-i Kâmil*), some successive tables of fractional accounting, geometric figures such as prism, sphere, cylinder, etc., the Earth, the Moon and the Sun and their some locations, interesting architectural drawings to build minarets of mosques, nine levels of the skies in one sphere based on Islamic principles, a cou-

ple of spheres of the Zodiacs, a table of the Zodiacs, positions of the Earth and the Zodiacs in the sky, phases of the Moon, Earth's movement around the Sun, the Planets, various positions of the Solar and Lunar Eclipses, two full-paged tables of the coordinates of the Moon and the Zodiacs, three full-paged tables including the Hegira, Roman and Gregorian calendars with numeral values, and some astronomical and astrological coordinates, etc.

Özege 12259/6.; As of May 2024, we couldn't trace any copies of this edition in OCLC and KVK. A lot of institutional holdings for earlier and later editions.

16

AMERICAN FEMINISM & EUGENICS
DISCUSSIONS IN TURKEY

سه وکیلی دوشمان / *Sevgili Dusman* [i.e., *Dear Enemy*].

Translated by Celâleddin Ekrem. Foreword by Ahmed Cevad [Emre].

WEBSTER, JEAN (1876-1916).

Ibrahim Hilmi / Selâmet Matbaasi, Istanbul 1928.

Original pictorial full dark green cloth, blind tooled illustration on the front board by French illustrator Jean Hée. Gilt lettering, title and author's name on the front board. Demy 8vo. (21 x 14 cm) In Ottoman script (Old Turkish with Arabic letters). v, [1], 395 p., original line drawings by the author. Age toning on pages, repaired hinges, fading on lettering at spine. Overall, very good copy.

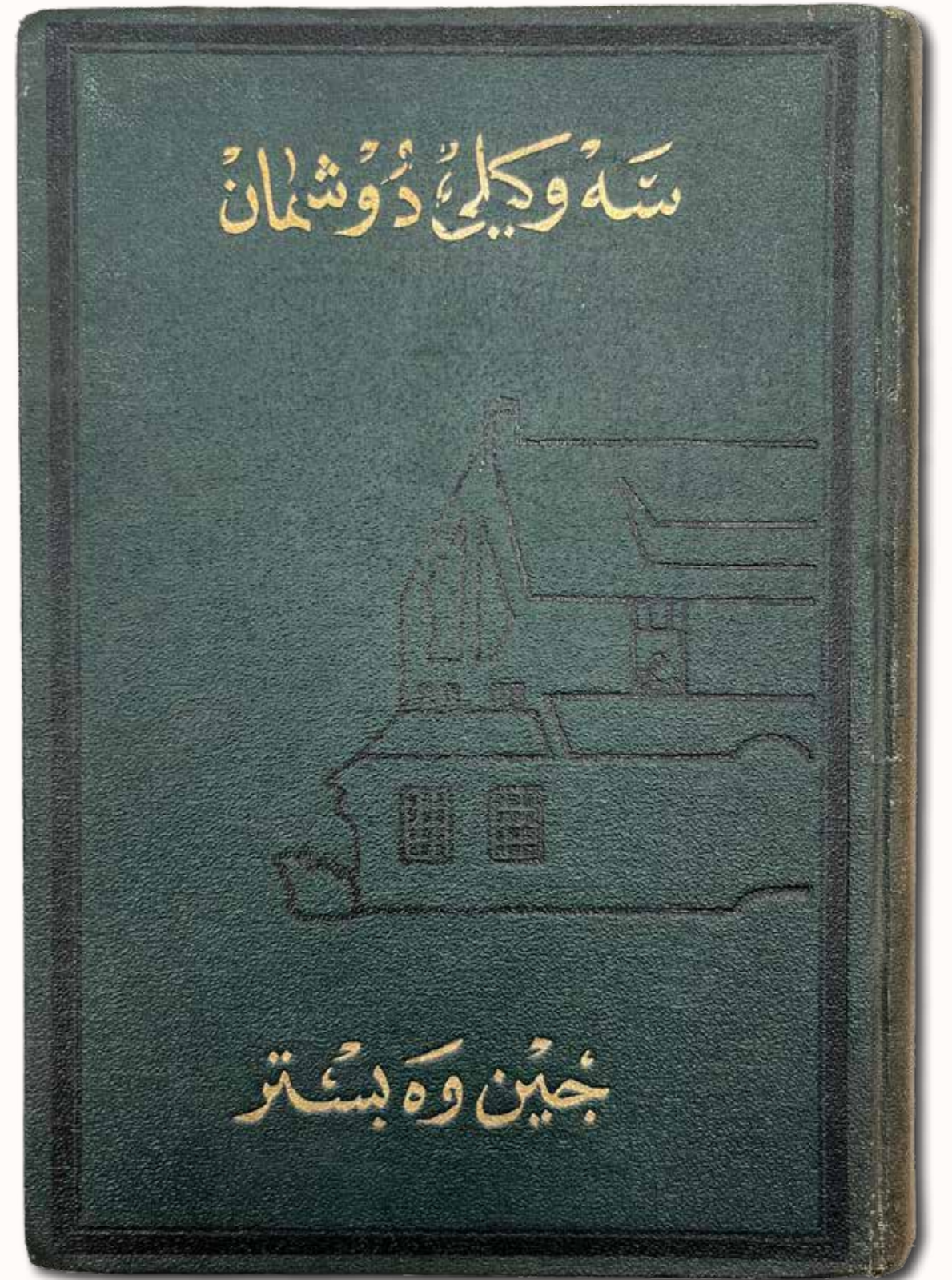
USD 600

First Ottoman Turkish edition in a striking collectible hardcover of the novel written by Jean Webster, an American novelist, a suffragist, a supporter of higher education for women and an active advocate of social reform for orphans and prisons.

This hardback edition is seemingly rarer than the paperback edition issued in the same year. We couldn't find any information about the print runs of both editions, however, according to the auction records and market, this edition we have was published for the collectors in a smaller run. The original cover illustration by Jean Hée, also known for the illustrations of Alice au Pays des Merveilles (1930), was blind tooled on this edition's front cover.

Both written in epistolary fashion, Webster's Dear Enemy was a sequel to her first best-seller Daddy-Long-Legs. The presented Ottoman-Turkish edition starts with an important foreword by Ahmed Cevad Emre (1876-1961), the first full-text translator of Homer's Odyssey and Iliad in Turkish, a productive grammar scholar, a politician. This important foreword was written on behalf of the Dil Encümeni [i.e., The Language Council].

Foreword of a novel was providing a platform to educate the reader who newly met the genre during the Early Republic. Emre's foreword begins with an explanation of the "social novel" (içtimâî roman) genre, little-known back then. He states that Dear Enemy was chosen to be printed under the Series of Gençlik Kitabhânesi [i.e., Youth Literature] by the Language Council, precisely because of its social front. Then he summarizes both Dad-



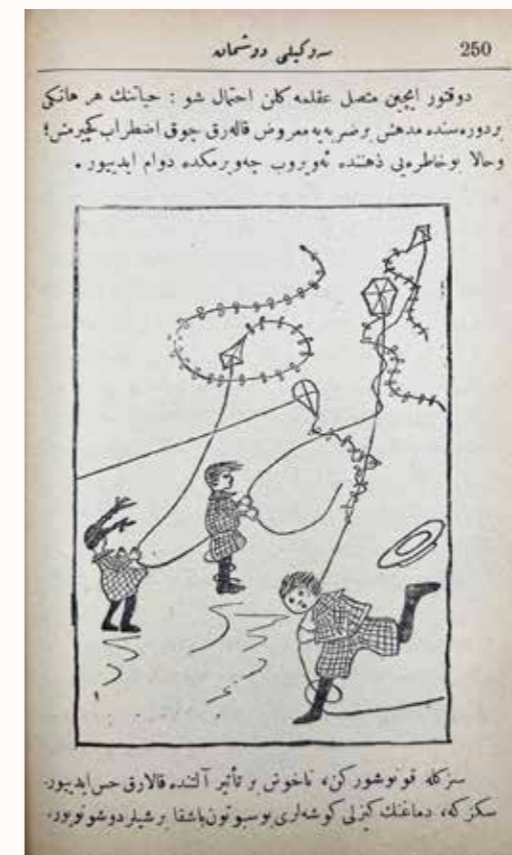
dy-Long-Legs and Dear Enemy by focusing on the protagonists, exemplary female figures who undertake social responsibilities in their coming-of-age stories. Especially in the Dear Enemy part, Emre underlines the protagonist's true calling of social duty and the newly modernizing Republic's immediate need for a social model like the orphanage depicted in the book.

The other main but implicit reason for Dear Enemy's being chosen to be translated is the notions that discuss and support Eugenics in the text. After the Ottoman Empire had declined, in the new nation-state, the subject of Eugenics gained popularity among the early Turkish Republican elite and medical bureaucrats: "The discourse of Turkish eugenics aimed to create a healthy and robust Turkish society with a collective national identity with policies adapted from the West to both catch up with the West and prove itself against the West in the process of modernization." (Çelik & Karakuş). Webster's novel was one of the good mediums for spreading these ideas to the public. Because "Webster became increasingly convinced by hereditarian reasoning and used her novels as a medium for didacticism on the subject, explicitly teaching her readers about eugenic family studies and implicitly supporting laws mandating the involuntary sterilization or segregation of the mentally disabled and some classes of criminals, legislation that began appearing at state levels in 1907." (Keely).

Emre, the writer of the Dear Enemy's foreword, was also the author of a book titled Bizde Kadın [i.e., Women in Our Society, 1912] that evaluates the woman question in late Ottoman society. He was also the publisher of the periodical Muhit, of which one of the main subjects is Social Darwinism in the context of Kemalist ideals of the time. "Muhit served the Kemalist ideology of creating modern women with traditional roles at home and fit and healthy children for the future of the Republic. From 1931 onwards Muhit shifted from pro-natalist discussions of Social Darwinism to a full-fledged racist social Darwinism." (Bayraktar). Heredity and Eugenics also were hot topics in Muhit, just as in young Turkish Republic.

ABOUT THE AUTHOR:

Jean Webster (1876-1916) was born in New York. She was a grandniece of Mark Twain, and her father was Twain's business manager and publisher. In her early childhood she lived with powerful matriarchal figures, her great-grandmother, grandmother, and mother altogether. She embraced the activist attitude from her great-grandmother worked on temperance issues and her grandmother worked on racial equality and women's suffrage. Between 1897-1901, Webster studied English and Economics at Vassar College. Starting from her college years, she became an avid traveller worldwide. Webster supported women's suffrage and higher education for women and also was an active advocate of some social reforms. She wrote eight novels, many plays, and several unpublished stories. In her books she created many strong, female protagonists who come of age intellectually, morally, and socially. Also, many of her works addressed the social problems of her time. Her most notable novel was Daddy-Long-Legs (1912), a bestseller first serialized in the Ladies' Home Journal. It was



adapted by Webster to a stage play (1914), and a popular Mary Pickford silent film (1919). In 1914, Webster published Dear Enemy, a sequel to Daddy-Long-Legs, also a best-seller.

Sources: "Jean Webster '1901" article in Vassar Encyclopedia. / "Jean Webster" article by Karen Alkalay-Gut on her website. / "II. Mesrutiyet'ten Harf Devrimi'ne Kadar Osmanlıca Yapılan Roman Çevirilerinin Süreç Öncesi Normlar Bağlamında İrdelenmesi" by Ayşe Banu Karadağ-Eshabil Bozkurt. / "(Social) Darwinism for Families: The Magazine Muhit, Children and Women in Early Republican Turkey" by Uğur Bahadır Bayraktar. / "Teaching Eugenics to Children: Heredity and Reform in Jean Webster's Daddy-Long-Legs and Dear Enemy" by Karen A. Keely. / "Degeneration Anxieties and Eugenic Contemplations in Modernizing Turkey during the Interwar Period" by Faika Çelik & Necmiye Karakuş.

Özege 17881.; As of May 2024, only one copy can be traced in OCLC in Bogaziçi University's Library in Turkey. Not in any Western libraries or institutions.

“The other main but implicit reason for Dear Enemy's being chosen to be translated is the notions that discuss and support Eugenics in the text. After the Ottoman Empire had declined, in the new nation-state, the subject of Eugenics gained popularity among the early Turkish Republican elite and medical bureaucrats.”

17

FIRST OTTOMAN TRANSLATION OF THE ARABIAN NIGHTS

Tercüme-yi Elf Leyle ve Leyle [i.e., Translation of the One Thousand and One Nights]. 4 volumes set.

ARABIAN NIGHTS.; NAZIF, AHMED SAHHAFLARSEYHIZÂDE (Translator) (?-1858).

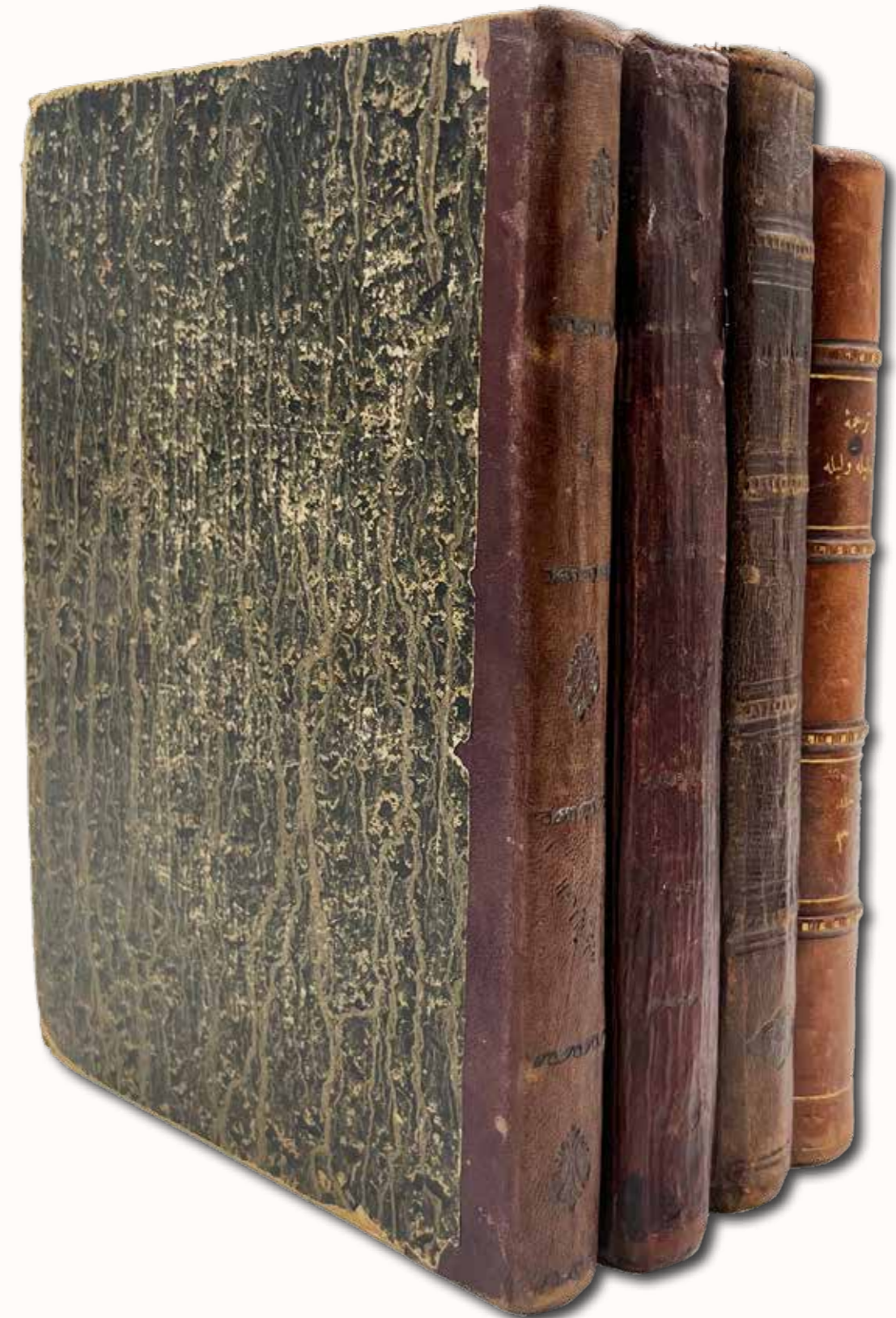
Matbaa-i Mekteb-i Sanayii, Istanbul, [1870-1872].

Contemporary quarter calf for each volume, marbled boards of the last volume, and five inhomogeneous raised bands to the spine. Roy. 8vo. (23 x 16 cm). In Ottoman script (Old Turkish with Arabic letters). 4 volumes set: (392 p., 391 p., 367 p., 289 p.). Slight wear on the boards, a repaired spine of the second volume, a lack of recto of the third volume's endpaper, occasional foxing on pages, several marginal notes by the ex-owner in pencil, bindings are not homogeneous, sealed recto of the title page by "Matbaa-i Mekteb-i Sanayii" proving that the book is not fake as a period practice. Overall, a very good complete set.

USD 6000

Early (second) and extremely rare Ottoman edition of this famous collection of Middle Eastern folktales compiled in the Arabic language during the Islamic Golden Age. This is the first complete Turkish translation from the original Arabic edition printed in 1835 in Bulak, by order of Sultan Abdulmecid (1823-1861). The stories are collected chronologically like in the original first Arabic edition, however, according to his preface, as the translator of this famous corpus, Nazif indicates that he censors some extremely obscene chapters.

Following the tradition of One Thousand and One Nights, the work consists of an introduction titled "İbtidâ-yi Tercüme-yi Elf Leyle ve Leyle" within the frame story of the major character and the storyteller Scheherazade and Sasanian Sultan Shahriyar ruling India and China, and then Scheherazade from the first night to the thousand and first night, it continues with



the stories told to Shahriar. All couplets and proverbs in the translated text are in Arabic, and their Turkish meanings are given afterward by the translator.

The famous translation of One Thousand and One Nights by Sahhaflar Seyhizâde Ahmed Nazif (?-1858), who served as a judge in Mecca, Jerusalem, and Damascus, was published twice, the first in 1850 and the second in 1870, and became popular among the public in the second half of the 19th century. He was also the son of the master (president) of the Ottoman Booksellers Guild.

The Arabian Nights was collected over many centuries by various authors, translators, and scholars across West Asia, Central Asia, South Asia, and North Africa. Some tales trace their roots back to ancient and medieval Arabic, Sanskrit, Persian, and Mesopotamian literature. Most tales, however, were originally folk stories from the Abbasid and Mamluk eras, while others, especially the frame story, are probably drawn from the Pahlavi Persian work Hezâr Afsân which in turn may be translations of older Indian texts.

Common to all the editions of the Nights is the framing device of the story of the ruler Shahryar being narrated the tales by his wife Scheherazade, with one tale told over each night of storytelling. The stories proceed from this original tale; some are framed within other tales, while some are self-contained. Some editions contain only a few hundred nights of storytelling, while others include 1001 or more. The bulk of the text is in prose, although verse is occasionally used for songs and riddles and to express heightened emotion. Most of the poems are single couplets or quatrains, although some are longer.

Özege 20590., As of May 2024, OCLC shows twelve copies worldwide (66832497, 1114593259). Eight paper copies in North American libraries: McGill University Library, Harvard University, LoC, Concordia Theological Seminary, Virginia Tech, Concordia College Library, Dallas Theological Seminary, Hawaii Pacific University.



18

FIQH / BOOK PRODUCING IN ARAB GEOGRAPHY

محمد بن الى بن الصديقي الشافعي المسكي شرح كتاب التعرف في الاسلام
كتاب التلطف في الوصول الي التعرف الامام الهمام يتيمة الزمان الشيخ
بركة الانام ابي العباس احمد شهابالدين ابن حجر الهيتمي الشافعي المسكي نفعناالله تعالى بهما و بعلو مهمامين

[i.e., The Book of Gentleness in Reaching Recognition of the Imam Al-Hammam, the Orphan of Time, Sheikh Muhammad bin Ali bin Al-Siddiqî Al-Shafi'î Al-Miskî. Explanation of the Book of Recognition in the Name of Peace, Barakat Al-Nam, Abu Al-Abbas Ahmad Shihab Al-Din Ibn Hajar Al-Haytamî Al-Shafi'î Al-Miskî, may God Almighty grant us benefit from them and their greatness, amen].

IBN ALLÂN, AL-SIDDIQÎ (?-1648).

Mustafa Al-Babi Al-Halabi, Cairo, AH 1354 = [1936].

Loosely preserved in a contemporary box, quarter grey & black cloth, yellow boards. 4to. (28 x 21 cm). In Arabic. 144 p.

USD 600

The rare first and only “complete” Cairo edition of this famous significant fiqh book by Meccan hadith and tafsir scholar Al-Siddiqî. The first part (pp. 1-96) was printed in AH 1330 [1914] at the Al-Tarqî Al-Majwiyya Osmaniyya Printing House in Mecca, then the last part (pp. 97-144) was added and the whole book was printed in AH 1354 [1936] at the Mustafa Al-Babi Al-Halabi and Sons Press in Egypt.

Ibn Allân was a Shafi scholar from Mecca and is best known for his work in tafsir and hadith. This book is an annotation by him to Ibn Hajar al-Haytami (1503-1566)’s important work of the Shafi’i school titled “Al-Ta’arruf fi’l-ahlayn wa’l-tasavvuf”.

ABOUT THE PRINTING HOUSE:

Mustafa Al-Babi Al-Halabi and Sons is a printing press located in Egypt and dates to the mid-nineteenth century. The original headquarters of the publishing house is located near Al-Azhar Mosque in Cairo.

The beginning of the printing house goes back to Ahmed Al-Halabi, who immigrated to Egypt and founded there in 1859 the “Al-Maymaniyeh Press”, which later became the

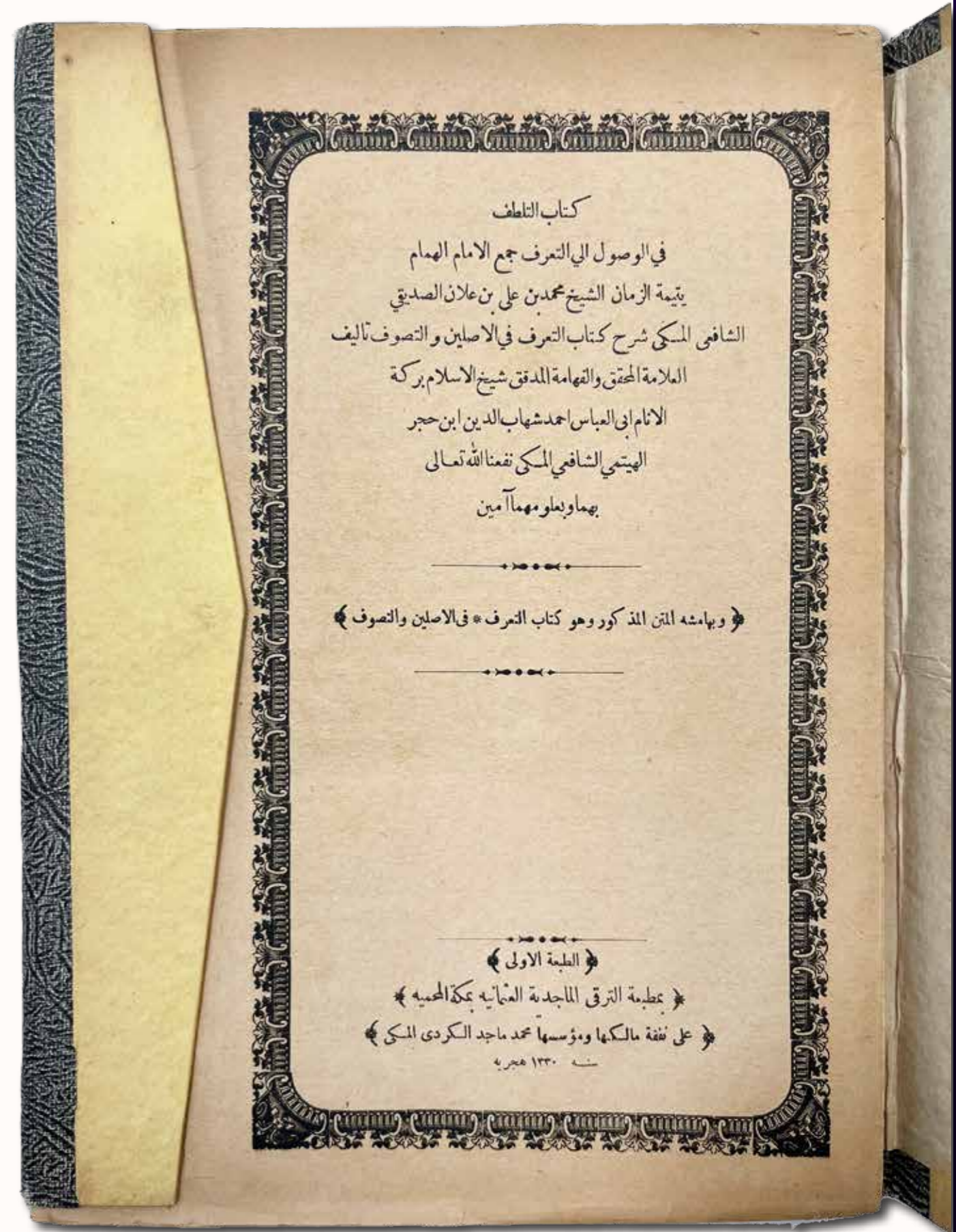
Al-Babbi Al-Halabi Press. Ahmed Al-Halabi had no children, so he was sent to the village of Al-Bab in Aleppo, adopting his male brothers' sons to share the work with him.

The printing press was then divided between the Al-Halabi family, where Issa Al-Babi Al-Halabi founded a printing press under the name "Dar Revival of Arabic Books", and Mustafa founded a company for himself separately under the name "Mustafa Al-Babi Al-Halabi Library and Printing Company."

After the death of Ahmad al-Babi al-Halabi in 1898, Mustafa al-Babi al-Halabi succeeded him. Al-Halabi Press continued to retain its old name, which was (Al-Maymaniyah Press), until the year 1919 when the founder's heirs separated and dissolved the company they had under the name (The Great Arab Book House Company for its owners, Mustafa Al-Babi Al-Halabi and his two brothers). In that year, Mustafa founded a new company for himself and his children under the name (Mustafa Al-Babi Al-Halabi and Sons Library and Printing Company), headquartered on Sheikh Muhammad Abdou Street No. 12 (formerly Al-Tabrita).

The printing press was the first to publish major Arabic books such as Tafsir al-Qur'an by al-Tabarî, Ihya' al-Ulum al-Din by al-Ghazalî, and al-Milal al-Nihal by al-Shahrastanî."

As of May 2024, OCLC shows four copies (1227861745) worldwide (Orient-Institut Beirut, Freie Universität Berlin, Universitätsbibliothek, Staats- und Universitätsbibliothek - Universität Hamburg, Sultan Qaboos University Library). None is in North American libraries.



19

ARAB CITIES / PHOTOGRAPHY

*Souvenir d'Alep (Syrie). / Panoramique d'Alep.
[i.e. Panorama of Aleppo].*

THE WATTAR FRERES (Edited and probably photographed by).

The Wattar Freres, Aleppo, [ca. 1920's].

Eight panels of panoramic photograph folded into original printed light brick-red card wrappers titled "Souvenir d'Alep (Syrie). / Panoramique d'Alep" and "Editeur Wattar Freres, Alep (Syrie)" on the cover. Open size: 9x112 cm. In French. Contemporarily repaired verso of hinges by tape. Overall, a fine copy.

USD 450

Scarce wide-angle black and white photo-lithographic panoramic view of one of the oldest and most important cities of the Islamic Middle East, Aleppo of Syria, taken at twilight time, in the 1920s, when the country was under the French Occupation between 1920-22. This attractive photograph was edited and also probably taken by the Wattar Brothers, who were the famous and prolific editors and photographers of Syria and Southeast Anatolia including Kilis, Aintab (today: Gaziantep), etc. The Wattar Freres' descendants were present in Syria until the early 2000s (Serifoglu). This panorama is uncommon, showing many architectural buildings peculiar to Aleppo is no longer in place after the wars, especially the ongoing Syrian Civil War.



20

BEIRUT IMPRINTS / ANNOTATIONS TO ARABIC POETRY

Serh-i kaside yâiyye li-cenâb Ibn el-Fariz.
[i.e., *Annotation to the qasida and yaiyya by his honour Ibn El-Fariz*].

Annotated by NÂZIM, MEHMED (1849-1926) from IBN AL-FARID UMAR b. ALI SHARAF AL-DÎN AL-MISRÎ AL-SADÎ, (Mystic Arab poet), (1181-1234).

Beyrut Ceridesi Matbaasi, Beirut, AH 1312 = [1895].

Staple-stitched soft covers. Housed in a handmade box. Cr. 8vo. (20,5 x 13,5 cm). In Ottoman script (Old Turkish with Arabic letters). 46 p. Lack of front and rear cover, wear to spine, trimmed upper margins. Overall, a fair copy.

USD 250

Scarce first and only edition of this annotation to the Yaiyya qasidas of classical Arabic verse of the greatest mystic Arab poet Ibn Farid (1181-1234). It's annotated by Mehmed Nâzim (1849-1926), written when he served as governor in Mersin.

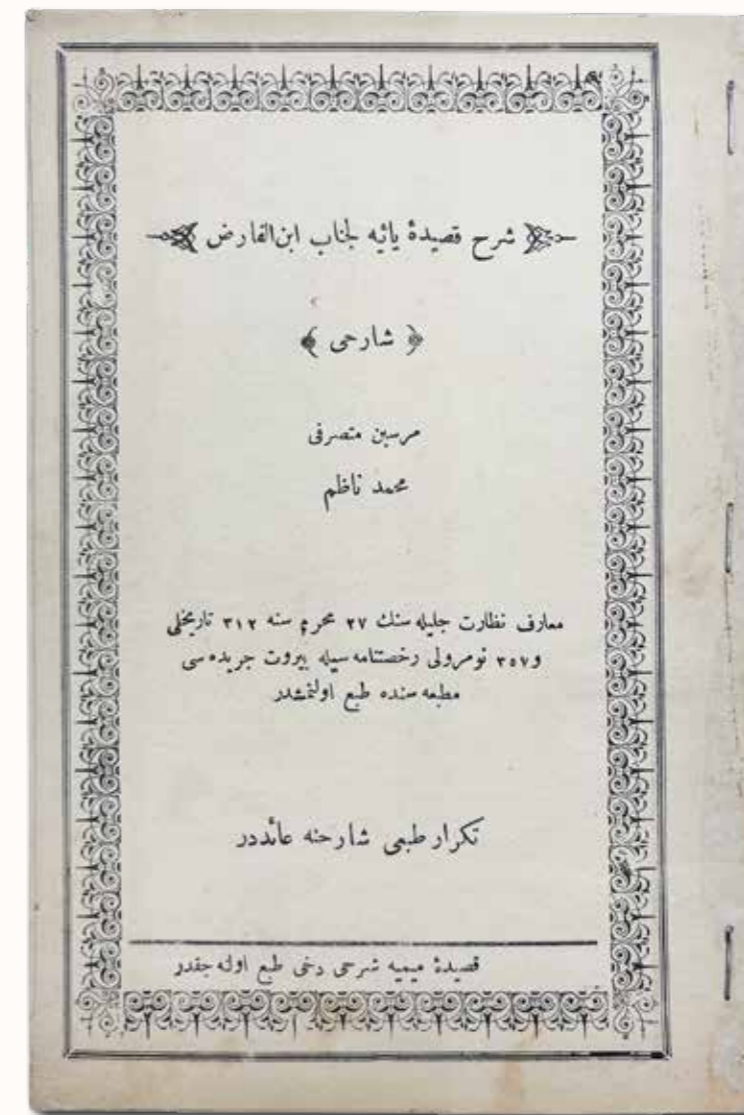
This rare pamphlet printed in an Ottoman Vilâyât printing house "Beyrut Cerîdesi Matbaasi", which also published an Ottoman newspaper with the same name in the long run in Beyrut, Lebanon.

Ibn Farid was born in Cairo of Ayyubid Egypt to parents from Hama in Syria, lived for some time in Mecca, and died in Cairo. His poetry is entirely Sufic and he was esteemed as the greatest mystic poet of the Arabs. Some of his poems are said to have been written in ecstasies. The poetry of Shaykh Umar Ibn al-Farid is considered by many to be the pinnacle of Arabic mystical verse, though surprisingly he is not widely known in the West. Ibn al-Farid's two masterpieces are The Wine Ode, a beautiful meditation on the "wine" of divine bliss, and "The Poem of the Sufi Way", a profound exploration of spiritual experience along the Sufi Path and perhaps the longest mystical poem composed in Arabic. Both poems have inspired in-depth spiritual commentaries throughout the centuries, and they are still reverently memorized by Sufis and other devout Muslims today. Ibn al-Farid claimed to see many things happen that could be out of this world. He wrote of a lion kneeling to him and asking him to ride. He also wrote of seeing a man descending a mountain, floating without using his feet. He claimed that a "great green bird" came down at the funeral of the green-

grocer and "gobbled up his corpse". He also claimed to have conversed with Muhammad in a dream. Ibn al-Farid's son Kamal al-Din Muhammad described his ecstasies or trances as sometimes lasting ten consecutive days without eating, drinking, moving, speaking, or hearing outside noises. He would alternately stand, sit, lie on his side, and "throw himself down on his side." When he came to, his first words would be a dictation of the verse God had given him.

Mehmed Nazim Pasha, (1840-1926) was an Ottoman statesman, governor of Thessaloniki [i.e. Salonica] poet, and translator. He was a Mevlevi. He wrote his mystic poems, and he was the grandfather of famous Turkish leftist poet Nazim Hikmet Ran, (1902-1963).

Özege 18840.; As of May 2024, we couldn't trace any copies in OCLC, KVK.



21

THE MYTH OF ORIGIN IN THE EARLY REPUBLICAN THEATRE PLAYS

Sümer Ülkerleri: Türk tarihinin 3 perdelik bir görünüşü.
Cover illustration by Ömer.

[ULUKUT], A. ISMET.

Ülkü Kitaphanesi / Nümune Matbaası, İstanbul, 1934.

Original illustrated wrappers. Cr. 8vo. (20 x 14 cm). In Turkish. 56 p.

USD 125

First and only edition of this uncommon early Republican play claiming that the Sumerians are of Turkic origin, written by a Turkish poet and writer, depicting on the cover an ancient Turkish warrior shooting an arrow. The book contains constant references that the founders of the Sumerians were Turks.

“With the proclamation of the Republic and the departure from the political and social order of the Ottoman Empire, the construction of an envisaged nation-state began. The envisaged nation-state would be built upon the modal of Western public institutions and Mustafa Kemal would be the leader of it. It would be a secular state and the new regime of the state of Turkey would be the Republic. Many different communities belonging to different beliefs and nations existed on the land where the Republic of Turkey was founded. Therefore, it was impossible to refer historically or culturally to only one ethnic culture or community, as the German nation’s model does. The comprehensive nature of the French nation model was more appropriate for the young State of Turkey. The idea that “everybody who calls themselves ‘Turk’ are Turkish” no matter their ethnic origin, culture, or belief, was one of the main building stones of the newly founded Republic. Political myths, which have an essential function in building collective cultural identity, were the solution to this problem. A historiography came into being that proved that Turks had been living on that territory for years. The new state’s study of official history (Türk Tarih Tezi), for the construction of origin, corresponds to the myth of ancestry and the myth of origins in time and space that Smith categorizes. Official history (Türk Tarih Tezi) plays an important role in terms of establishing the discourse of Turkish within the new Republic. The main argument of the official history is that Turks are the Arian race of Central Asia, that they migrated to several places in the world, and that the powerful civilizations in ancient times, such as Sumerians and Hittites that lived in Anatolia.” (Erbek).

NLoT 000009916.; As of May 2024, we can’t trace any copy in OCLC.



22 FIRST MUSLIM/TURKISH OBJECTIONS TO DARWINISM / HISTORY OF IDEAS

Maddiyûn [sic. Maddiyyûn-Madyûn] mezhebinin izmihlâli. Maddiyun mezhebiyle monizm ve felsefe-i müsbite mezheplerinin kesfiyât-i fenniye ve muhakemât-i akliye ile red ve iptali.

[ERTUGRUL], ISMAIL FENNI (1855-1946).

Orhaniye Matbaasi, Istanbul, 1928.

Original pinkish wrappers. Roy. 8vo. (24 x 17 cm). In Ottoman script (Old Turkish with Arabic letters). 734, [2], [1] p., index. Age toning on pages and covers with foxing, a modern piece of paper was added to weak extremities of rear cover, repaired spine. Overall, a fair/good copy.

USD 950

Extremely rare first edition of this first Muslim/Turkish objections to Darwinism and the theory of evolution in a book.

The Scopes trial (1925) fuelled discussion in the United States on the social and political implications of Darwinism. For the defenders of the 1925 Tennessee law - which prohibited the teaching of Darwinism in schools - Darwinism was, amongst other things, responsible for the German militarism that eventually led to the First World War. This view was supported by Ismail Fennî, a late Ottoman intellectual, who authored this book immediately after the trial which aimed to debunk scientific materialism. In his book, he claimed that Darwinism blurred the distinction between man and beast and thus destroyed the foundations of morality. However, despite his anti-Darwinist stance, Ismail Fennî argued against laws forbidding the teaching of Darwinism in schools and emphasized that even false theories contributed to scientific improvement. Indeed, because he believed in science, he claimed that Muslims should not reject Darwinism if it were supported by future scientific evidence. It is composed of 7+1 chapters to criticize the materialist and positivist philosophical movements and especially the work of the positivist German philosopher Ludwig Bücher 'Kraft und Stoff'.

The first part of the book focuses on the evidence presented of the proof of God in the Western and Islamic philosophies. In the second chapter, the issue of immortality of soul and spirit is addressed. In the third chapter, 'the wahdat al-wujud' (vahdet-i vücûd) current

is examined. The fourth chapter examined some famous scholars' thoughts about the matter, materialism, laws of nature, etc. In the fifth chapter, the work of the positivist German philosopher Büchner 'Kraft und Stoff', in the sixth chapter, monism (monism), and in the seventh chapter, positivism is criticized. In the last chapter of the work, there are descriptions and thoughts on the theory of evolution and the Indian fakirs (fakers).

Ismail Fenni Ertugrul was a Turkish mystic, philosopher, writer, musician, lyricist, and composer. He studied traditional madrasah education and learned Arabic and Persian. He was in various state posts. After retirement, he began to be interested in poetry, music, and philosophy. Before his death, he donated his library including 9050 books to the Library of Beyazit. (Source: An Ottoman response to Darwinism: Ismail Fennî on Islam and evolution, Bilgili).

Özege 11879., Alper 195., As of May 2024, OCLC reveals seven copies worldwide (1425260467, 13726547), and four copies are in North American libraries (UCLA x2, Cornell & Princeton Libraries).



23

IRANIAN SUPPORT TO THE ALGERIAN REVOLUTION AGAINST FRENCH COLONIALISM

الجزائر و مردان مجاهد / *Al-Jazâ'ir va mardân-e mujâhid*
[i.e., *Algeria and the Mujahid men*].

SADR, HASAN.

N.p., 1340 [1961].

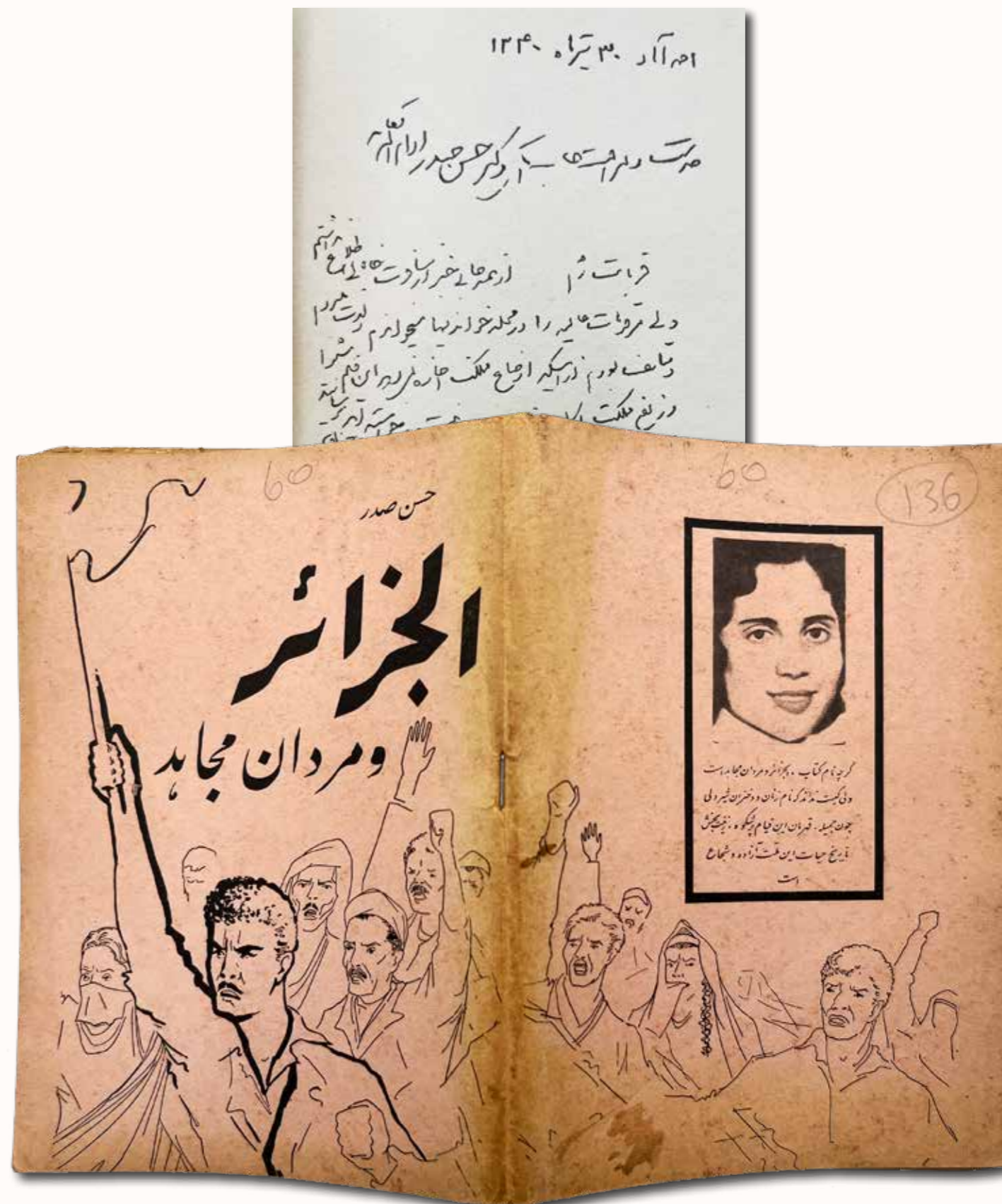
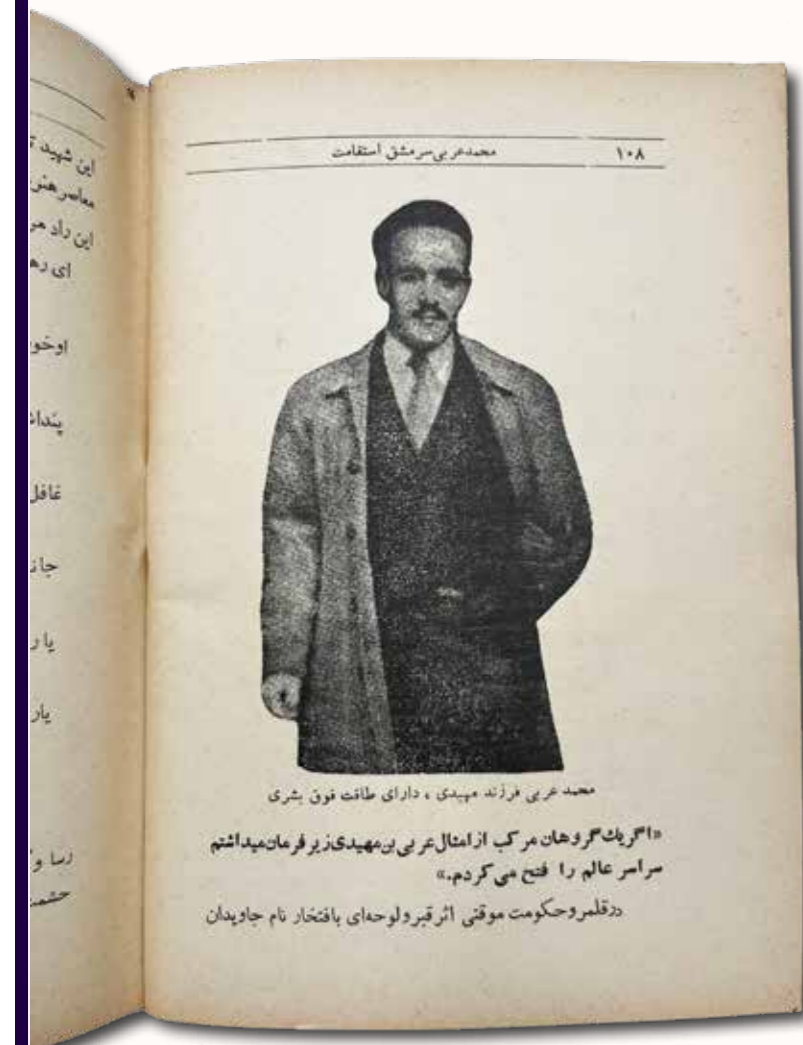
Original wrappers illustrated insurgent Algerian peoples. Foolscap 8vo. (18 x 12 cm). In Persian. [20], 124 p., [3] photo-lithographic plates.

USD 250

Scarce first edition of this celebrated book through the eyes of a Persian journalist, of the Algerian Revolution, a major armed conflict between France and the Algerian National Liberation Front (FLN) from 1954 to 1962, which led to Algeria winning its independence from France.

Although the book emphasizes the "men" independence warriors, also it gives a vast place to the female warriors. A portrait of one of the female warriors named Jamila is celebrated and commemorated on the rear cover. The book also examines in depth Iran's aid and support to Algeria during the Independence War against French colonialism and imperialism. It is an important source for Iran-Algeria relations.

OCLC has not located any copies.



24 DALĀ'IL WITH FINE MECCA & MEDINA VIEWS

دلائل الخيرات / Dala'il al-Khayrat.

AL-JAZULĪ, MUHAMMAD (?-1465).

Matbaa-yi Osmaniye, Dersaadet (Istanbul),
AH 1314 = [1898].

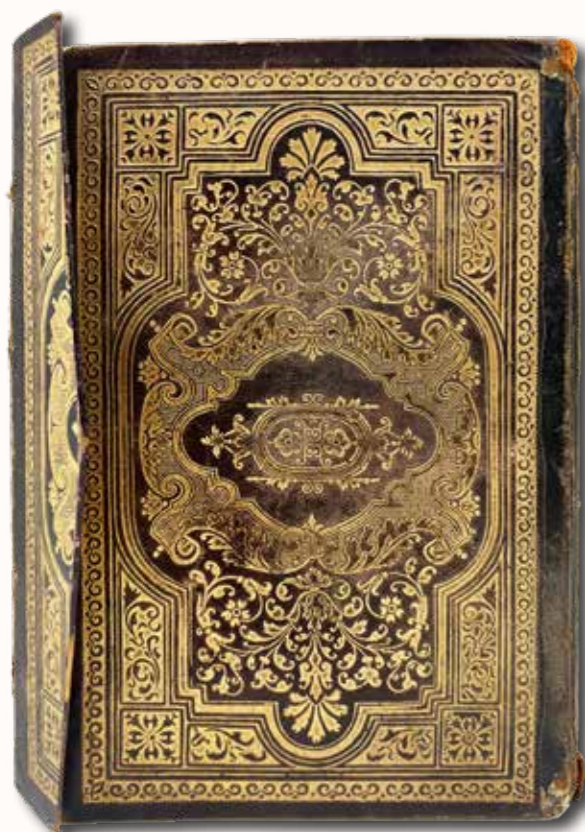
Original full brown calf in a traditional Ottoman style with fore-edge flap, blind tooled decorations gilded on front and rear boards. Foolscap 8vo. (18,5 x 12,5 cm). In Arabic. 187, [4 blank pages] p., the Mecca and Medina ills. Slightly faded gilts on front board, weak hinges, and some loose pages. Contemporary manuscript prayers on the last blank pages. Overall, a very good copy. A manuscript note in pencil on the first blank page reads [It is the Delâil-i Serîf that my mother Maide Hanim read.], 19 June 1933”.

USD 350

A scarce lithograph edition in a fine traditional Islamic binding with attractive lithographed Mecca and Medina views, of this first major book in Islamic history which compiled litanies of peace and blessings upon Prophet Muhammad.

Dalâ'il al-Khayrât is a famous collection of prayers for the Islamic prophet Muhammad, written by the Moroccan Shadhili scholar Muhammad al-Jazuli (died 1465 AD). It is popular in parts of the Islamic world amongst traditional Muslims, specifically North Africa, the Levant, Turkey, the Caucasus, and South Asia. It is divided into sections for daily recitation.

It is also the most popular and universally acclaimed collection of litanies asking God to bless him. Among some Sunni religious orders, most notably the Shadhili order, its recitation is a daily practice. In others, however, its recitation is a purely voluntary daily practice. The work begins with the ninety-nine names of God, and then a collection of 201 names of Muhammad.



The legend behind the origin of the Dala'il al-Khayrat claims that al-Jazuli once awoke late for his morning prayers and began to look in vain for pure water to perform ritual ablutions. Amid his search, al-Jazuli encountered a young girl who was aware of al-Jazuli's famed religiosity and was bewildered about why al-Jazuli could not find pure water. The girl then spat into a well which miraculously overflowed with pure sweet water for al-Jazuli to perform ablutions. Consequent to performing prayer, al-Jazuli inquired as to how the girl achieved such a high spiritual station. The girl replied it was simply by "Making constant prayer for God to bless the best of creation by the number of breaths and heartbeats." Al-Jazuli then resolved to write a work collecting litanies of prayers asking God to bless and show mercy and kindness to Muhammad. Al-Jazuli then moved east to Medina where he would recite the whole of the Dala'il al-Khayrat twice daily at Muhammad's grave in al-Masjid an-Nabawi. The Dala'il Khayrat has since been seen as a testament of love and passionate longing for Muhammad. (Wikipedia).

As of May 2024, we couldn't find any institutional examples in WorldCat and KVK.

25 SAMMELBAND INCLUDING THE FIRST OTTOMAN LESBIAN PLAY / EARLY QUEER

Çikmaz sokak: Millî tiyatro, 3 perde. [i.e. Dead end: National theater in 3 acts]. [Bound with] Ben... baska. Kirik mahfaza [bound with] Haralambos Cankiyadis.

SÜLEYMAN, SÂHABEDDİN (Turkish / Ottoman writer, member of Fecr-i Âtî movement) (1885-1921).

Muhtar Halid Kitabhanesi / Matbaa-i Hayriye ve Sürekâsi (Muhtar Halid Külliyyati Kism-i Millî 8), Istanbul, AH 1329 = [1913].

Contemporary full burgundy cloth. Gilt lettering to spine. Cr. 8vo. (20 x 14 m). In Ottoman script (Old Turkish with Arabic letters). 107 p. Wear on rear board and to spine, occasional foxing on pages. Otherwise, a very good copy.

USD 1250

The first edition of this first play includes lesbian content in Ottoman/Turkish literature ever in a book form, published in 1913 after serializing in 1909. This sammelband includes two more Ottoman plays in the period, published by the same printing house.

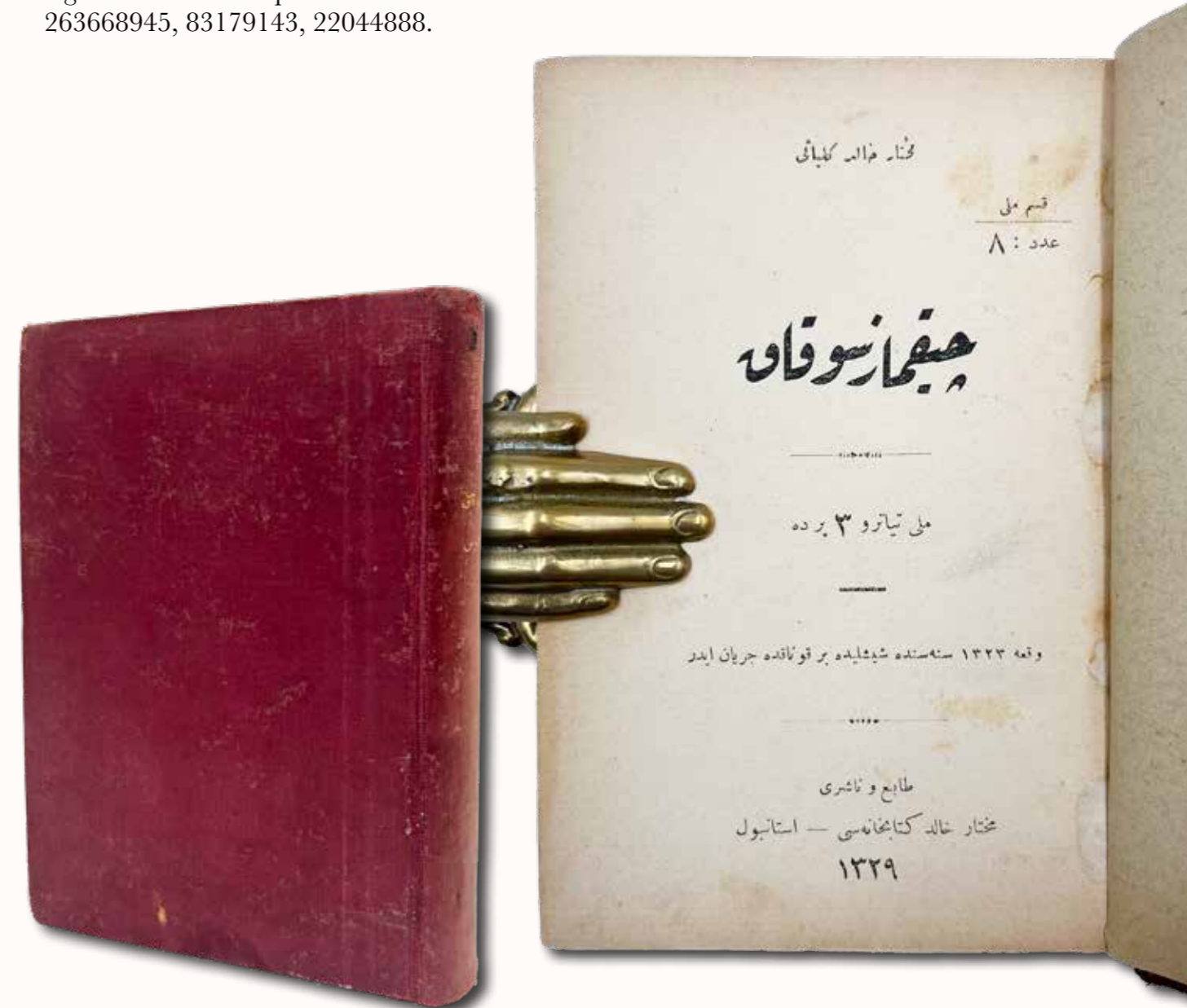
This theatrical text is about a lesbian relationship that has never been played or allowed to be played since it was published as a book. It is also the first play written on lesbianism in the Ottoman Empire. In the book, the events that took place in a mansion in Sisli (Constantinople), where two elderly and rich brothers, who were senior officials in the palace, lived together, in 1907 are told. One of the brothers marries a young and beautiful woman, but the woman is in love with another woman and has led the other man in the mansion to marry his lover so that he can bring his lover to the mansion and see him comfortably. In this way, while the relationship between the two women continues in secret, one of the women falls in love with another woman this time. The jealousy crisis of the cheated woman and the various intrigues that develop along the axis of it, and the drama of the old husband, who finally learns that his wife is a “sevici” [i.e. the word ‘lesbian’ in period slang].

Despite being the text of a highly patriarchal and heterosexist point of view, “Çikmaz sokak” can be regarded as a brave step in terms of referring to the issue that would destroy the values of “holy family”, considering the period in which it was written. After this book,

the author was suspended from his duty as a French language teacher at Vefa High School and remained unemployed for a long time.

Muhtar Halid was the Late period Ottoman / Turkish typographer, the elder brother of the famous Turkish typographer and translator Ahmed Ihsan Tokgöz, (1868-1942), and the owner of ‘Muhtar Halid Kitabhanesi’. He collaborated with his brother in printing activities, especially when he was publishing ‘Servet-i Fünûn’ periodicals. (Source: Tanzimat’tan Cumhuriyet’e Tarihi Kentsel Çevrede Mekânlar Üzerinden Bir Semt Okuması: Cagaloglu Senti Örneği, by Melek Yalvaç (Ph.D. Thesis).

Özege 3312.; As of May 2024, eight institutional copies in OCLC 263668945, 83179143, 22044888.



26

DIASPORA PRINTING IN ALEPPO / ARMENIAN POETRY

Թուղթ առ Երեւան / *Tught ar Yerevan*
(*Matenashar "Nayiri" 2*) [i.e., *Letter to Yerevan*].

DZARUKIAN, ANDRANIK (1913-1989).

[Tparan Nayiri], Halêp [Aleppo], 1946.

Modern black cloth with original front cover mounted on the front board. Large demy 8vo. (22,5 x 15,5 cm). In Armenian. [129]-185 pp. Several light wormholes, slight marginal foxing on pages, chipping extremities. Overall, a good copy.

USD 350

Exceedingly rare early edition of this poetry book by a deported Armenian to Aleppo from Sivas (the Ottoman Empire).

The poems in this book republished more than a dozen times in various Armenian communities -including in Syria, the United States, Lebanon, and Cyprus -up until the early 1990s, and as a result became a source of inspiration for tens of thousands.

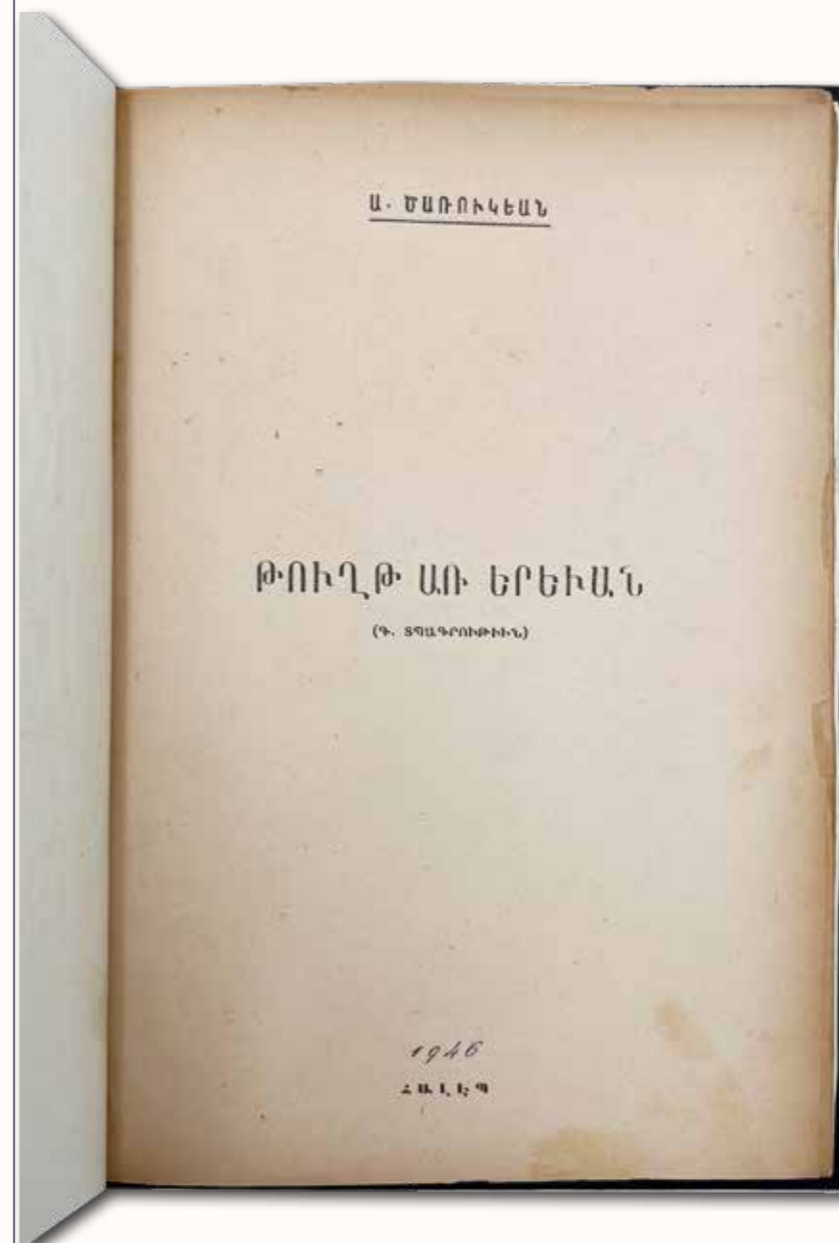
The book was printed in the Nayiri Printing House in Aleppo. Through the same printing house, Dzarukian also published the Nayiri Newspaper, a monthly magazine, between the years of 1945-1952 in Aleppo where he was deported to during the 1915 Armenian Deportation by Ottoman authorities. Then Dzarukian moved to Beirut, where he continued to publish the magazine weekly (1952-1983).

“Dzarugian was an influential diasporan Armenian writer, poet, educator, and journalist in the 20th century. He was born in Gürün, Sivas Vilayet, Ottoman Empire in 1913. He was related to Chello Toros (1871-1893), one of the fighters of the Armenian irregular units against the Ottoman Empire. During the years of the Armenian genocide, Dzarugian separated from his mother because of the death marches in the Syrian desert and spent his childhood in the Armenian Orphanage of Aleppo. In 1921, he met his mother in Aleppo and moved to the local Haygazian Armenian School to receive his elementary education. In the same year, his father was arrested and killed in the Marash prison for his participation in the patriotic movement against the Ottoman Empire.

After completing his elementary schooling in Aleppo, Dzarugian moved to Beirut to complete his education at the newly opened Armenian College. Among his teachers in the college were prominent Armenian educators such as Nikol Aghbalian and Levon Shant. He became a dropout and later started his career as a teacher in the Armenian schools of Aleppo and Beirut. He says that his writings are influenced by Siamanto and Daniel Varoujian.

Dzarugian visited Soviet Armenia for the first time in 1956. His impressions of his frequent trips to the homeland were reflected in his books “Old Dreams, New Paths” in 1958 and “New Armenia, New Armenians” in 1983.” (Wikipedia).

As of May 2024, OCLC locates sole copy in Harvard University’s Library (35204911).



27

**JUDAICA / KEMALISM IS BEING
CONCEPTUALIZED BY TURKISH JEW**

Kemalizm.

*Fransız Parlamentosu reisi Heriot'nun ve Profesör Dr.
Fuad Köprülü'nün önsözleriyle.*

TEKINALP [MUNIS], [MOIZ KOHEN] (1883-1961).

Cumhuriyet Gazetesi ve Matbaasi, İstanbul, 1936.

Original red wrappers with a portrait of Atatürk and Atatürk's important historical photographs. Demy 8vo. (21 x 15 cm). In Turkish. [2], [v], [3], 347, [x] p., b/w ills.

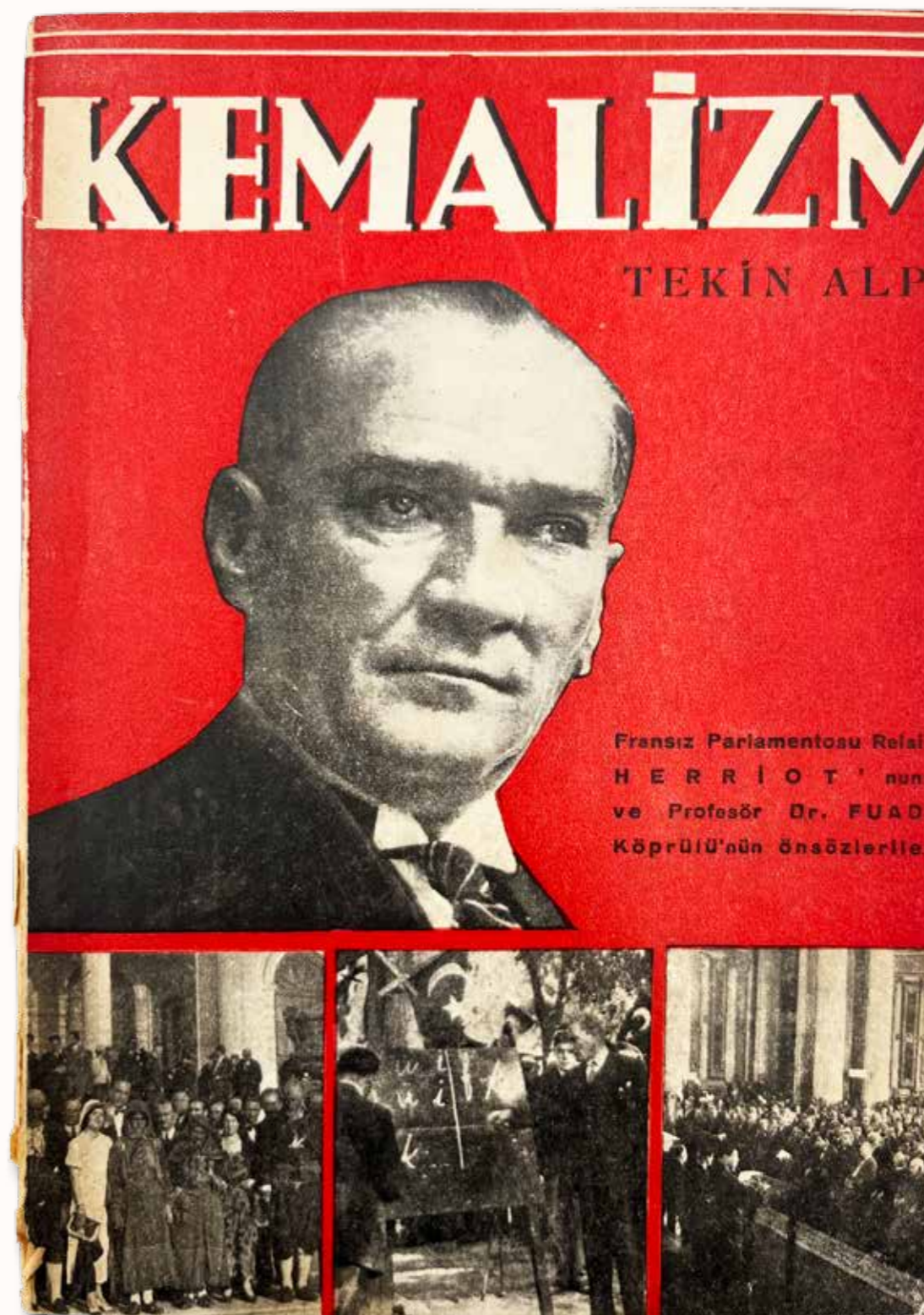
USD 250

First and only edition of this scarce book conceptualized the idea of "Kemalism" for the first time, written by a Salonica Jew, Moiz Kohen who was an adherent of the idea of a forceful Turkification of the minorities within the Turkish Republic. Kohen presented the principles of "Kemalism" in this book in 1936, then updated and translated them into French one year later with a preface by Édouard Herriot again (Le Kémalisme, Paris: Félix Alcan Publisher, 1937).

Kohen was a Turkish writer, philosopher, and journalist of Jewish heritage. He became an ideologue of different movements at different times: Ottomanism, Pan-Turkism, and Kemalism. Born to a Jewish family, he later changed his name to Munis Tekinalp. He would later become one of the advocates of Turkish nationalism and an ideologue of Pan-Turkism. After 1923, he became a passionate ideologue of Kemalism and wrote a standard work about it. He taught in the community schools and entered active politics in the Republican People's Party (CHP) for which he served on the city council. Tekinalp ran for the general elections in 1954 and 1957, however, he could not enter the parliament. He served as the secretary general of the Istanbul Chamber of Commerce. He wrote for the newspapers Cumhuriyet, Vatan, Aksam, Hürriyet, and Son Posta.



OCLC 923695419, 29877529.



28 RARE COMPLETE RUN OF SATIRIC MAGAZINE IN ALL PRE & AFTER REPUBLICAN PERIODS

آی / *Aydede: Pazartesi ve Çarsamba günleri nesrolunur mizah gazetesi. [i.e., Man-in-the-moon: Ottoman satirical newspaper published twice a week]. 215 issues complete set: 1st Episode: 1-90 (1922-1923); 2nd Episode: 1-125 (1948-1949).*

[KARAY], REFIK HALID (Founder and owner), (1888-1965).

Aydede, Istanbul, 1922-1949.

Contemporary four separate cloth bindings. Folio. (40 x 29 cm). In Ottoman script (Old Turkish with Arabic letters) and Turkish with Latin letters.

USD 3500

Extremely rare complete run of the first and second episodes in Arabic and Latin letters, of this richly illustrated pre- and post-Republican Turkish satiric magazine including all 215 issues in four folio volumes, published between 2 Kanun-i Sâni 1338 [February 2, 1922] - 9 İkinci Tesrin 1339 [November 9, 1923]; and from 1948 to 1949.

This satirical magazine in Ottoman Turkish titled "Aydede" appeared in the first episode from January to November 1922 twice a week in 90 issues. In 1922, the magazine was banned when Refik Halit was forced by the Turkish Government into exile in Aleppo and Beirut. The reason was Refik Halit's overt opposition to the ongoing Turkish War of Independence. After his return, he published the magazine 1948 and 1949 for another ten months in the second episode with 125 issues, but with little success.

Its founder, owner, and publisher Refik Halit Karay (1888-1965), a well-known poet and journalist, criticized through the published articles, poems, and caricatures not only the social inconveniences and imbalances within the Turkish society but also the young Turkish republic in general. One of the contributors to *Aydede* was Ratip Tahir Burak, a well-known Turkish cartoonist. Despite the short period of its publication, the magazine influenced the satirical style of many intellectuals and subsequent satirical magazines, including *Akbaba*. (Wikipedia).



No. 91 — 104
CUMARTESİ 7 NİSAN 1949
FİYATI 25 Kuruş

Cumartesi Günleri Çıkarılarak Siyasi Hırsızlık Gazetesi
İstanbul'da / Adana Caddesi No. 2, TAN Baskıncısı
Başmühürü: REFIK HALİD KARAY

Teatrisi İyile: 1922
Telgraf: Aydede — İstanbul
Telefon: 35100 — Posta Kutusu: 318

FIKRALAR
SİYASİ HADİSELER
CEMİYET HAYATI
KADIN VE SINEMA
HİKAYE
İKİ ROMAN
TUHAF VAKALAR
HOŞ SÖZLER
FOTOĞRAF
VE
KARİKATÜR



SEÇİM VE BASIN KANUNLARI ENCÜMENLERDEN BİR TÜRLÜ ÇIKAMIYOR... "Gazeteler"
Halk — Bir türlü çıkmadı, bu yumurtalardan şüphe etmeğe başladım!



Duman 0156., As of May 2024, OCLC shows fourteen copies worldwide (28527467 & 1200741375 (Koc University Library Suna Kirac Library). Nine US libraries hold the set: (Columbia University Libraries, NY University, Princeton University Library, Duke University, University of Chicago Library, University of Texas Libraries, UC Berkeley Libraries, UCLA (x2).

AYDEDE

Katılmayanlar için orta sayıların rahat sunumunu temin edecek bir süre ücretsiz olarak hazırlanmıştır.

AYDEDE

CUMARTESİ, ÇARŞAMBA GÜNLERİ ÇIKAR SIYASI HOŞHİBET GAZETİ

AYDEDE
Sütunlarında yer bulas
İlanlar
En az 3 gün okudur ve el-
lerde döner dolmaz,
Hemen paket yapınız.

(Berlin) i kaybeden Almanya'yı kaybeder :
Almanya'yı kaybeden Avrupa'yı kaybeder.

"Carrefour"

BERLİNDE YAZ

YERLERİNİZİ SAĞLAM MUHAFAZA EDİNİZ

Charred

"Kont" un sonu
Geçenlerde Marsilya'da bir ün-
lenli sefalet ve açlık yüzünden 43
yaşında ölmüştür. Bu dilenci Na-
polyon'un zevceci İmparatoriçe
Josephin'in torunlarından Kont de
Badharnais idi. Önceleri saygın
çalışıcılık, bir aralık da cam temsili-
yetçiliği yapmış, sonra işi dilencilik-
liğe dökmüştü.

Ulramin
DİS KREMI

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Mevazı: KEMAN Mürettehapanesi
B-14. Yeri: TAN Matbaası

Hayatınızda bir apartman dairesine sahip
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10. Temmuz 1948 akşamına kadar bankanızda
250 Liralık bir hesabınız açılmış olmalıdır.
29. Ekim 1948 günü bu hesap size bir apartman
dairesinin mülkiyetini kazandırabilir.

TÜRKİYE GARANTİ BANKASI A.Ş.

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Hanımeli

Türkiyenin en büyük, en zengin, çok renkli
KADIN GAZETESİ

- Sizin en iyi ve en sadık en vefalı arkadaşınız-
dır.
- Sizi düşünür, sizi sever ve sizin için çalışır.
- Elinize ve evinize çok yakışır. Sizi dinlendirir.

Okuyunuz ve tavayla ediniz. Pafta illaşiyle
40 SAYFA 50 KURUŞ

İstanbul TAN Matbaası

YOKET

Bit, pire, tahtakurusu, sinek
ve benzeri bütün haşarat öldü-
rür. Tekel bayilerinde varım
streslik şişeler, şişe deposuzlu
dahil 125 kuruş fiyatla satılmak-
tır.

TÜRK TİCARET BANKASI

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TASARRUF HESAPLARI 1948 ikramiye planı

12000 liralık
ikramiye ilave edilmiştir.
18 Ağustos 1948 çekilişindeki ikramiyeler:

1 adet	6000	lira
1 "	3000	"
1 "	2000	"
2 "	1000	"
4 "	500	"
30 "	100	"

Gizletimiz istenen izahatı vermemişse imdadımızdır.

ŞOHRET NEDİR ?

* Şöhret nedir? Bu şöhret bir,
iki asır sonra ancak mektep tale-
besini sıkmağa yaracaktır.

* Şöhret nedir? Keoldi bakında
birçok saamalar süzlenmektedir.

* Şöhret nedir? Bir sürü ahmak
tarafından kendisine üstü dedir-
mektedir.

29

ISLAM IN BRITISH INDIA / KHILAFAT MOVEMENT

یورپکی صداقت اور اسکا جواب

[i.e., *The authenticity of Europe and its answer*].

**ALI, MAULANA SHAUKAT (Indian Muslim leader of the
Khilafat Movement) (1873-1938).**

Chawkar Shali' Chawli, Pakistan, 1920.

Original stab-stitched wrappers. Cr. 8vo. (18 x 13 cm). In Urdu. 12 p. Weak printing on fragile pages, stains on extremities. Otherwise, a fair copy.

USD 950

The very rare woodblock print pamphlet written by the freedom fighter of India under British rule, probably distributed clandestinely to gather the Khilafat Movement sympathizers against Britain. It's unobtainable in online sources and not registered in institutional holdings, market, and auction records.

This pamphlet was written to criticize British colonialism and its attitude against the Khilafat Movement and 17-18 April events, just before the movement was introduced into the district of Malabar on 28 April 1920, by a Resolution at the Malabar District Conference, held at Manjeri. This small pamphlet was seemingly distributed also just before the non-cooperation movement, a political campaign launched on August 1, 1920, by Mahatma Gandhi to have Indians revoke their cooperation from the British government, to persuade them to grant self-governance.

Maulana Shawkat Ali was an Indian Muslim leader of the Khilafat Movement that erupted in response to the fall of the Ottoman Empire. He was the elder brother of the renowned political leader Mohammad Ali Jouhar.

Shaukat Ali helped his younger brother Mohammad Ali Jauhar to publish the Urdu weekly Hamdard and the English weekly Comrade. In 1915 he published an article that said Turks were right to fight the British. These two weekly magazines played a key role in shaping the political policy of Muslim India back then. In 1919, while jailed for publishing what the British charged as seditious materials and organizing protests, he was elected as the last president of the Khilafat conference. He was re-arrested and imprisoned from 1921 to 1923 for his support of Mahatma Gandhi and the Indian National Congress during the Non-Coop-

eration Movement (1919-1922). His fans accorded him and his brother the title of Maulana. In March 1922, he was in Rajkot jail and was later released in 1923.

Though he is widely known as an advocate of non-violence in the struggle against the British colonialists, he supplied guns to Indian revolutionaries like Sachindra Nath Sanyal.

In 1936, Ali became a member of the All India Muslim League and became a close political ally of and campaigner for Muhammad Ali Jinnah, the future founder of Pakistan. He served as a member of the 'Central Assembly' in British India from 1934 to 1938. He traveled all over the Middle East, building support for India's Muslims and the struggle for independence from British rule in India. (Source: Wikipedia).

As of May 2024, we couldn't trace any institutional holdings in OCLC and KVK.



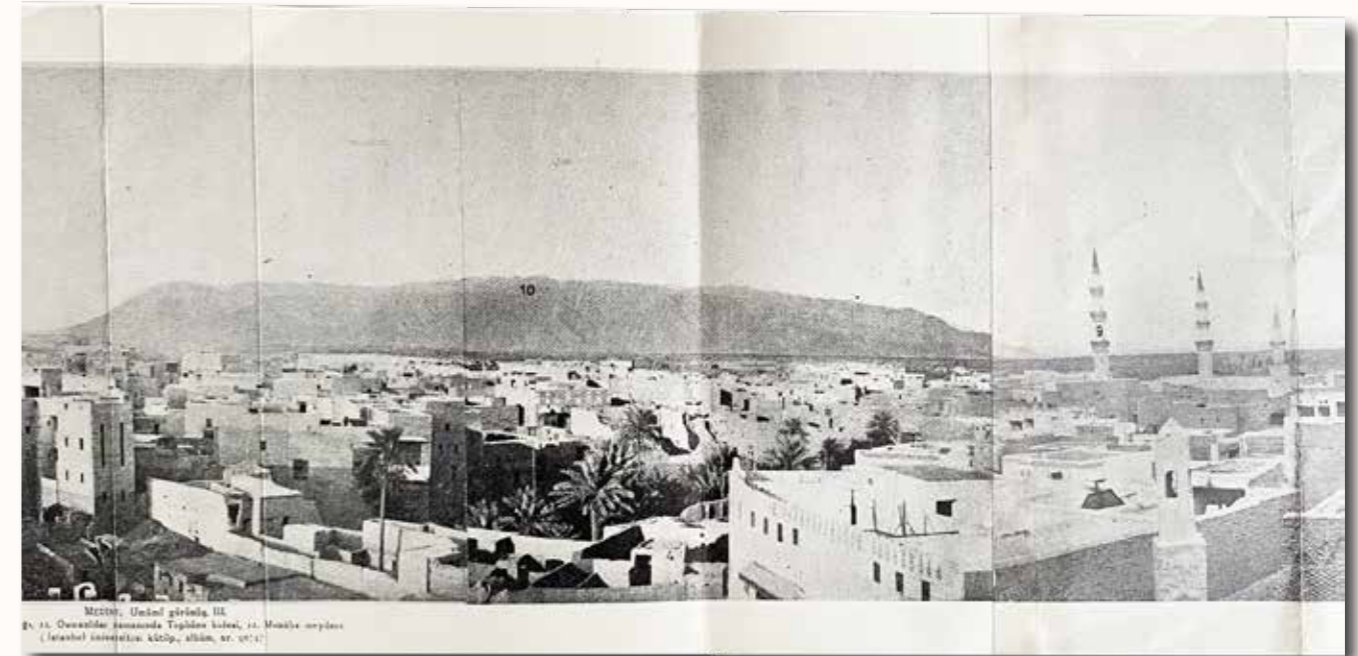
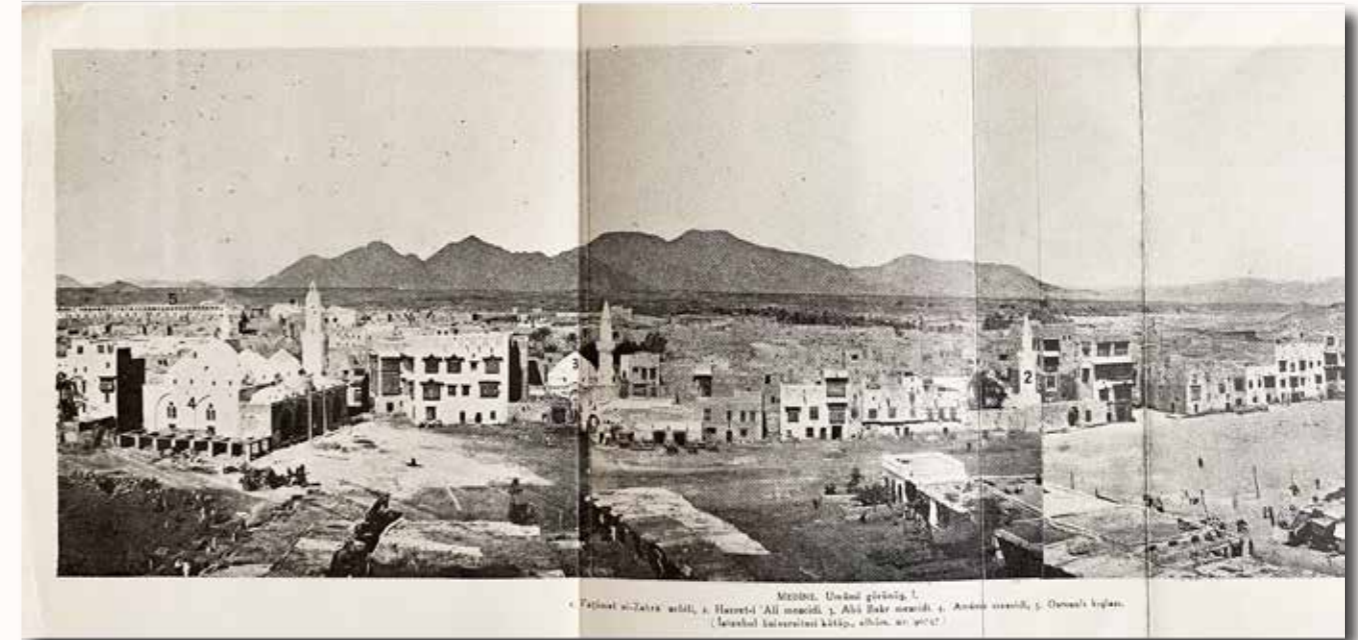
30

PANORAMA OF MEDINA / ARAB CITIES

*Medîne: Umûmî görünüs
[i.e., Medina: A panoramic view].*

ANONYMOUS.

[N.p.], [N.p.], [ca. 1940s].



Original lithograph panorama. 19x150 cm. Descriptive texts are in Turkish. Folded originally. Joint panorama with three parts of complete view Medina.

USD 350

Rare original wide-angle black and white photo-lithographic panorama printed in three panels (joint) from the 1940s, of a huge view of Medina in the Ottoman period, ca. 1890-1900s, showing the buildings and topography. According to the information on the descriptive text including legend, this panorama is registered in Istanbul University's Library, No. 90747.

On the print, numbered architectural buildings, mountains, squares, etc. like below:

No. 1: 1. Fatimat al-Zahrâ Fountain, 2. Prophet Ali Masjid, 3. Abu Bakr Masjid, 4. Amâmâ Masjid, 5. Ottoman barracks. No. 2: 6. Halidiyya Station from the Ottoman times, 7. Raisiyya minaret, 8. Kubbe-i Saâdet (Tomb of the Prophet), 9. Majidiya minaret. No. 3: 10. Mount Uhud, 11. Tophâne [i.e., Arsenal] Tower from the Ottoman times, 12. Munaha Square.

As of May 2024, not in OCLC and KVK.

31 ARABIC MANUSCRIPT / MAGIC OF LETTERS

دور الى الولي الكامل و الفوئث أواصل سيدنا محي الدين العرابي قدس الله سره العزيز و نفعنا يا نفاسه أوّلاً و آخراً
/ Dawr-i Âla al-Veliyyu'l-Kâmil wa al-faws al-wasl sayyedna Muhyi al-Din al-Arabî Kuddesû Sirrahû... [i.e., Turn to the perfect guardian and the continuing ruler, our master Muhyi al-Din al-Arabi. May God sanctify the navel of the Mighty One and benefit us, oh soul, first and last].

IBN ARÂBÎ, MUHIDDIN (1165-1240).

Manuscript, [possible Istanbul], [ca. early 19th century].

Contemporary marbled wrappers. 12mo. (14 x 9,5 cm). Bilingual in Arabic and Ottoman Turkish. [18] p., a table of the magical combination of letters. The manuscript is in black and red ink with fine calligraphy. Measured text by copper gilt also titles. An attractively decorated head with flowers and leaves. Marginalia in red ink including accountings of numerical values of letters. Slight black ink spreading on the title page, and occasional marginal stains on a few pages. The last four pages of the manuscript are written by another hand. Overall, a very good copy.

USD 750

A fine manuscript copy of Ibn Arabi's famous work on magic known as "Devr-i Âlem" in Islamic literature, copied in possibly early 19th century anonymously. The text contains a prayer for protection which is believed to be magical, and this can be revealed through a number of letters in Islamic religious literature. The manuscript has an interesting table of combinations of magical letters.

Letter magic originated in Islam after some time of (its existence) had passed. When the extremist Sufis appeared, they turned to the removal of the veil of sense perception, produced wonders, and were active in the world of the elements. At that time, they wrote systematic works on (Sufism) and (Sufi) terminology. They believed in the gradual descent of existence from the One. They believed that verbal perfection consists in helping the spirits of the spheres and the stars (through words). The natures and secrets of the letters are alive in the words, while the words, in turn, are correspondingly alive in the created things. The created things have been moving in the different stages of (creation) and telling their secrets since the first creation. These (Sufi beliefs) caused the science of the secrets of the letters to

originate. It is a subdivision of the science of simiya' "letter magic." It is an unfathomable subject with innumerable problems. Al-Buni, bn al-'Arabi, and others in their wake wrote numerous works on it. These authors assume that the result and fruit of letter magic is that the divine souls are active in the world of nature by means of the beautiful names of God and the divine expressions that originate from the letters comprising the secrets that are alive in the created things.

The authorities on letter magic then differed as to the secret of the (magic) activity lying in the letters. Some of them assumed that it was due to inherent temper. They divided the letters into four groups corresponding to the elements. Each nature (element) had its group of letters. Through this group (of letters), it can be active actively and passively. A technical procedure, which the (authorities on letter magic) call "breaking down" (taksir), classifies the letters as the elements are classified, as fiery, airy, watery, and earthy. (Source: Muslim Philosophy online).



32 VEXILLOLOGY / THE MIDDLE EASTERN GRAPHIC DESIGN / NATIONALIST SYMBOLS

[A rare print of proposed design for the national emblem of New Turkey in 1925, supplemented by Turkish Life magazine, designed by Turkish artist Namik Ismail].

ISMAIL, NAMIK (Turkish painter) (1890-1935).

Hayat Magazine, Istanbul, 1927.

Extremely rare chromolithographed print as a supplement of “Hayat Mecmuasi” No. 6 of 1927, including Turkish artist Namik Ismail’s proposed design for the national emblem of New Turkey designed in 1925. This coat of arms depicts a white wolf that was part of the founding myth of the Ancient Central Asian Gokturk Empire. This white wolf is the symbol of the Pan-Turkism movement that aimed at unifying Turks across all nations culturally and politically. The ninth page of the periodical involved an article including a detailed description of this coat of arms.

USD 600

After the proclamation of the Republic, New Turkey did not have (and still does not) an official coat of arms. Instead, where the coat of arms is required, de facto (Turkish ID cards, passports, etc) a red crescent and star without a background is used. In 1925, the Turkish Ministry of Education announced a competition, and it was won by the artist Namik Ismail among 70 artists participating in the competition.

“Till this day the country of Turkey has not had an official Coat of Arms but in 1925, the Ministry of National Education held a contest for a national emblem. Namik Ismail, a painter, won the contest with his coat of arms depicting Asena, a mythological female wolf in the founding myth of the Ashina Clan which ruled the Göktürk Empire.” (Turkish Times). Underneath there was a grey wolf, connected to Oghuz Turkic mythology, standing on a spear. The shield was surrounded by a garland of wheat and oak leaves, with a medalion depicting the Ottoman alphabet letters ‘T’ and ‘C’ for Türkiye Cumhuriyeti, Republic of Turkey. Above the shield was placed a lit torch, symbolizing the country’s independence. The emblem was never officially adopted.



Namik Ismail (1890-1935) was a Turkish Impressionist painter and art educator, who received his training in France. In 1911, he was admitted to the Académie Julian and later found a position in the workshop of Fernand Cormon. However, he found himself more attracted to Corot and the Barbizon school, as opposed to Cormon's Academic style. He went home for a vacation but was unable to return to France due to the outbreak of World War I, and served briefly in the Caucasian Campaign. He was mustered out after contracting typhus.

In 1917, he had his first showing at the "Galatasaray Exhibition" and was awarded a silver medal. Shortly thereafter, he helped establish a workshop in Sisli, together with Ibrahim Çalli, Sami Yetik, Ali Sami Boyar, and others, who became known as the "Çalli Generation". He also traveled to Berlin to exhibit with Celal Esat Arseven, where they stayed for two years, working with Lovis Corinth and Max Liebermann.

In 1925, the Ministry of National Education held a contest to design a new Turkish coat of arms. İsmail won the contest with an escutcheon that included Asena, a she-wolf from the folktales of the Göktürks, but the design was never used. (Wikipedia).

We couldn't trace any copies in WorldCat.



33

THE WEAPON INDUSTRY IN 19th CENTURY BRITAIN / BRITISH-OTTOMAN RELATIONS

A group of four autograph letters signed "Joseph Whitworth", an important English engineer and inventor, addressed to colonel-lieutenant Said Pasha (Eginli), including the significant details of weapons and machines ordered by the Ottoman Empire after the Crimean War.

WHITWORTH, JOSEPH (1803-1887).

Joseph Whitworth & Co., Manchester, 1864.

Four manuscript ALSs in black ink on laid papers. 32x20,5 cm (paper sizes), one sized 25x20 cm. All in English. Handwritten texts on [21 p.] of [44] p. "Letters on business with the Firm please address Joseph Whitworth & Co, Chorlton St. Portland St. Manchester" letter-heads, with blind stamps of "Joseph Whitworth & Co., Engineer, Manchester" on papers.

USD 3500

Historically significant and content-rich four autograph letters signed by Whitworth including the important correspondences of the details about weapons and machines ordered by the Ottoman Empire, addressed to Said Pasha (Eginli) (1830-1896) who was responsible for the business on behalf of the Ottoman War Ministry in 1864.

After the Crimean War (1853-1856), the Ottoman Empire, which was in decline, realized that it was inadequate in terms of military technology. The Crimean War is often seen as the first modern war, involving such pioneering sciences as railways and telegraph communication. The Empire wanted to overcome this weakness by ordering weapons from England, which had completed the Industrial Revolution and reached an advanced level in engineering, weaponry, and arms industry.

Thus, Said Pasha, who was promoted to the rank of major and then lieutenant colonel in 1862 and joined the Ottoman Naval Forces, was sent to Europe by Tophane-i Âmîre two years later to purchase weapons. He had already been sent to Great Britain in 1853 to receive higher education in engineering, graduated from Edinburgh University in 1860 and returned to Istanbul. Apparently, Whitworth was contacted by the Ottoman Imperial Ministry of War through Said Pasha during these years, and the following details are included in response to a series of letters seemingly written by Said Pasha.



The first letter dated 31 August 1864 reads:

“Sir,

We have now (as requested by your favor 4th August) the pleasure submits our tender for the supply of machinery for making the steadiest Ordnance.

The price is including packing cases and Delivery at stull.

The machines would be made with our usual workmanship and would be specialty adapted for the peculiar purpose required.

The weight of each machine is given approximately in the tender and all the large tools are of extra strength and weight meet the increasing dimensions of large Ordnance.

The steel cutting tools, templates etc. we have omitted from the tender, it being impossible to estimate the cost accurately unless we knew what construction of rifled Ordnance was intended to be adopted. The strapping is also omitted, but a separate specification will be sent possible.

For the sake of future reference, we have numbered the items of the specification from No. 1 upwards.

We beg to refer to the following items 27 to 29. The extra slide rests are omitted, as they do not appear to be necessary in the coil Lathes and we did not find them in use at Woolwich, they can however be added if you still require them.”

Then he gives details of the situations and constructions of some numbered items much heavier than the machines in use at Woolwich and how they can be calculated.

This letter ends with this information:

“With reference to the time of completion we think it would take from 18 months to two years to complete the whole.” and a payment update will be sent.

Another document dated 31st August 1864, including an account and a table of a long list of the weapons and machines accompanies the letter reading:

Joseph Whitworth & Co. Tender for machinery for making the heaviest Ordnance as per detailed specification submitted to them by Lieut. Col. Said Bey, London, on the 4th August 1864:

[With number of items, approximate weights, titles, and amounts, prices in Pounds]:

“Six heavy gun boring machines, two selfacting [sic. self-acting] gun boring machines, two rifling machines, one smaller rifling machine, one set of hydraulic firing [firing] pumps, one machine for capping out, of grinding, two very strong lathes, adapted for guns, two very strong special lathes, three special lathes, for rough turning, three special lathes, for (?) prices, two special lathes, for turning tube, one special lathe, to have end of (?), three special coil lathes, four special lathes, for small coils, two vertical boring machines, for coils, two single boring machines for trunnions, four trunnion lathes, two special trunnion shaping machines, two (?) machines, adopted for guns, two (?) cutting lathes, ten special building up lathes, in one 30 feet bed, 30 inch centres, in one 30 feet bed, 24 inch centres, in one 30 feet bed, 20 inch centres, in one 25 feet bed, 18 inch centres, in one 25 feet bed, 15 inch centres, in one 25 feet bed, 12 inch centres, forty four sets of countershaft brackets, one breeching lamp rotting machine, one boring machine, for breeching lamp, drilling machine, two sighting machines, one machine, and chill fine holes in (?), one (?) cutting lathe,…”

92 items in the list, with the last two paragraphs ending the document:

“The whole of the foregoing machinery to be of the first quality both as regards (?), soundness, correct fitting, materials, and general (?), in all respects first class. The prices include packing cases and delivery free on board ship in Hull [underlined], and are to be to the entire satisfaction of Lieut. Col. Said Bey, or such officer as he may appoint for inspection previous to leaving the premises of Joseph Whitworth & Co. Terms, net cash [underlined], the third payable at the time of order, and the remainder on delivery at our works.”

All items cost 58909 GBP according to the total.

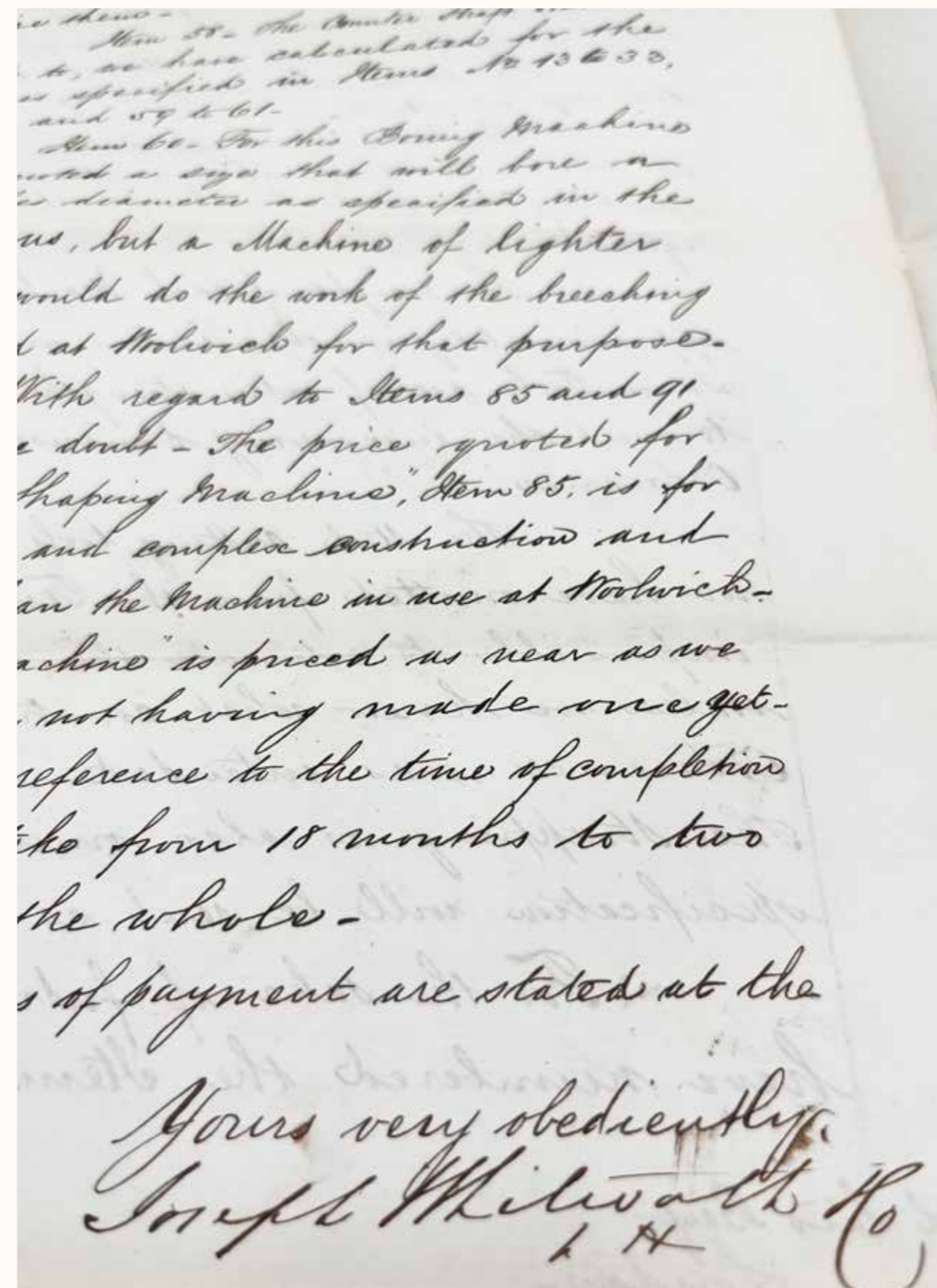
The second letter dated 10 Sept[ember] 1864 reads:

“Lieut. Col. Said Bey,

Sir,

We now beg to submit the accompanying specification of machinery for making the heaviest ordinance as tendered for by us on August 31st.

We are sorry so much delay has intervened sending the specification but (?) it has not caused you any inconvenience.”



And the very long addendum including striking account of the weapon industry in Britain and 93 items ordered by the Ottoman War Ministry through Said Bey [Pasha] including machines specifications, features, factories they are produced, etc. are described meticulously:

[.] 1. Six heavy gun boring machines similar in Arrangement those in the Royal gun factories Woolwich, but of dimensions not less than 50 ft in length, incapable of boring guns 16 ft in 9th of bore, boring bar to have a quick motion both for advencing and retivering in addition to the selfacting boring machines, also the levers and handles for manipulation are to be in close vicinity to the muzzle of the gun. The bed adopted for bolting to Stone foundations...

[.] Two rifling machines, similar in arrangements to those in the Royal gun factories, but adopted for guns 16 ft in length of bore proportionate diameter on the extremity of trunnions capable of rifling guns on any principle shunt or plane as desired. The bed adapted for fixing...

Sir Joseph Whitworth, 1st Baronet FRS FRSA (21 December 1803 - 22 January 1887) was an English engineer, entrepreneur, inventor, and philanthropist. In 1841, he devised the British Standard Whitworth system, which created an accepted standard for screw threads. Whitworth also created the Whitworth rifle, often called the “sharpshooter” because of its accuracy, which is considered one of the earliest examples of a sniper rifle, used by some Confederate forces during the American Civil War.

Whitworth was created a baronet by Queen Victoria in 1869. Upon his death in 1887, Whitworth bequeathed much of his fortune to the people of Manchester, with the Whitworth Art Gallery and Christie Hospital partly funded by Whitworth’s money. Whitworth Street and Whitworth Hall in Manchester are named in his honour.

Whitworth’s company merged with the W.G. Armstrong & Mitchell Company to become Armstrong Whitworth in 1897.

Said Pasha (1830-1896) was an Ottoman military engineer schoolteacher, politician, and Naval Minister. He was nicknamed “Englishman” because he studied higher education in England/Scotland knew English very well and was politically close to England. He was instrumental in Britain’s occupation of Cyprus (The Cyprus Convention of 4 June 1878) and later, under British pressure, a new peace conference was convened in Berlin and the Berlin Treaty was signed, as the Treaty of San Stefano on March 3, 1878, after the 1877-78 Russo-Turkish War.

THE WHITWORTH RIFLE:

The Whitworth rifle was designed by Sir Joseph Whitworth, a prominent British engineer and entrepreneur. Whitworth had experimented with cannons using polygonal rifling instead of traditional rifled barrels, which was patented in 1854. The hexagonal polygonal

rifling meant that the projectile did not have to bite into grooves as was done with conventional rifling. In 1856, that concept was demonstrated in a series of experiments using brass howitzers.

Whitworth believed that the same type of system could be used to create a more accurate rifle to replace the Pattern 1853 Enfield, which had shown some weaknesses during the recent Crimean War. Trials were held in 1857 to compare Whitworth’s design against the Enfield. The Whitworth rifle outperformed the Enfield at a rate of about three to one in the trials, which tested the accuracy and range of both weapons. Notably, the Whitworth rifle was able to hit the target at a range of 2,000 yards (1,800 m), whereas the Enfield was only able to hit the same target at a range of 1,400 yards (1,300 m).

While the trials were generally a success for the Whitworth rifle, the British government ultimately rejected the design because the Whitworth’s barrel was much more prone to fouling than the Enfield, and the Whitworth rifle also cost approximately four times as much to manufacture. The Whitworth Rifle Company was able to sell the weapon to the French and Ottoman armies, and the Confederacy during the American Civil War. (Wikipedia).

Overall, this small collection of autographed material written by a famous British engineer sent to Said Pasha provides invaluable insight into the weapon industry in Britain in the 19th century and Ottoman–British relations. By online research, all kinds of autograph materials by Whitworth seem to be extremely rare in the market and auction records.

Provenance: Ali Çubuk (?-2020) Collection, including mostly rare books, manuscripts, maps, and portolans, in the navigation category. Collector’s wife is the great-grandchild of (Eginli) Said Pasha.

“Historically significant and content-rich four autograph letters signed by Whitworth including the important correspondences of the details about weapons and machines ordered by the Ottoman Empire, addressed to Said Pasha (Eginli) (1830-1896) who was responsible for the business on behalf of the Ottoman War Ministry in 1864.”

34

QURAN / CRIMEA / LITHOGRAPHY

Kelâm-i kadîm [Qalam qadîm].

Prep. by Ismail Gasprinsky.

THE GLORIOUS QURAN.

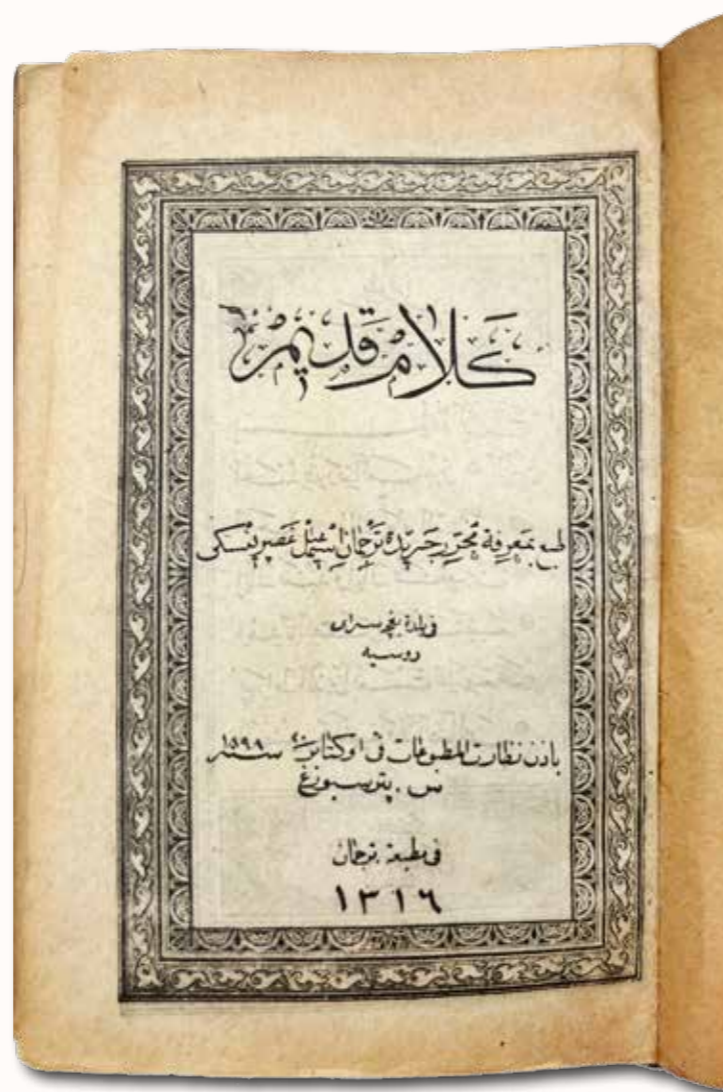
**Matbaat al-Tercüman, Bahçesaray (Bakhchysarai) -
St. Petersburg (Crimea-Russia), AH 1316 = [1898].**

Original full leather with a fore-edge flap. 24mo. (11 x 7,5 cm). In Arabic. 522, [1] p. Framed text block. A manuscript note on the last blank page reads [It was given as a gift to my wife Behire Hanim while we were in Sulaymaniyah, Iraq]. Rebacked spine and fore-edge. Otherwise, a fine copy.

USD 950

Lithographed edition. Scarce early holy Quran printed in Crimea, Bakhchysarai in the period of Russian rule, printed at the initiative of Ismail Gaspirali (Gasprinsky), (1851-1914). It was printed with special permission from the Russian government (St. Petersburg) on October 20, 1898, at the same printing house as the first Tatar newspaper in Bakhchysarai titled "Tercüman" founded by Gasprinsky in 1883 and existed till 1918.

Gasprinskiy was a leading Crimean Tatar intellectual, educator, publisher, and politician. He arranged the printing of the Quran in Bakhchisaray. He was one of the first Muslim intellectuals in the Russian Empire, who realized the need for education and cultural



reform, and modernization of the Turkic and Islamic communities. His last name comes from the town of Gaspra in Crimea. He communicated his ideas mainly through the newspaper Tercüman he founded in 1883 and existed till 1918.

In his publications, he called for unity and solidarity among the Turkic peoples and advocated their modernization through Europeanization. Ismail believed that the only way to modernization was through education. He widely criticized the traditional education system in Muslim schools focusing much on religion and devised a new method of teaching children how to read effectively in their mother tongue and introduced curricular reforms. He developed a "pan-Turkic" language, which was a simplified form of Turkish omitting words imported from Arabic and Persian. He also initiated a new journal for women, Alem-i Nisvan (World of Women), edited by his daughter Şefiqa, as well as a publication for children, Alem-i Subyan (World of Children). Ismail was one of the founders of the Union of Muslims (Ittifaq-i Müslimin), created in 1907 and uniting members of the intelligentsia from various Muslim Turkic peoples of the Russian Empire. He was also one of the main organizers of the first All-Russian Muslim congresses, aimed at introducing social and religious reforms among the Muslim peoples of Russia. He also inspired the movement known as Jadidism. In 1912, Gasprinski visited British India.

We can trace five copies in OCLC: 236011386 (Fondation du Roi Abdul-Aziz Al Saoud pour les Etudes Islamiques et les Sciences Humaines Casablanca, Holy Spirit University of Kaslik (USEK), National Library of Israel, Jewish National Library, Middlebury College Library, University of Utah).



35 EARLY ISLAMIC PRINTING IN FINLAND / RUSSIA / PRINTING ACTIVITIES IN EXILE / PAN- TURKIST & ISLAMIC IDEALS IN FINLAND

*Hakîkî bir Müslüman her zaman tam bir insandır! Türk balâlarının
din dersleri: 1-2nçi bölük. Imân, namaz, zekât, rûze, hac, tahâret,
ahlâk bahislerini bildirür.*

HAKIM, WELI-AHMED (1882-1970).

Finlandiya Türk Nesriyât Sirketi Basmanevi, Helsinki, 1939.

Original pink wrappers with green borders surrounded the title and printing details. Demy 8vo. (22 x 14 cm). In Tatar with Arabic letters. 64, [1] p.

USD 1750

First and only edition of this extremely rare “religious textbook of children” (including two chapters together in one) printed in Helsinki by Tatar émigré Hakim, in one of the earliest Muslim printing houses in Finland. In this book, Hakim teaches the pillars and principles of Islam to the children of the Muslim community in Finland.

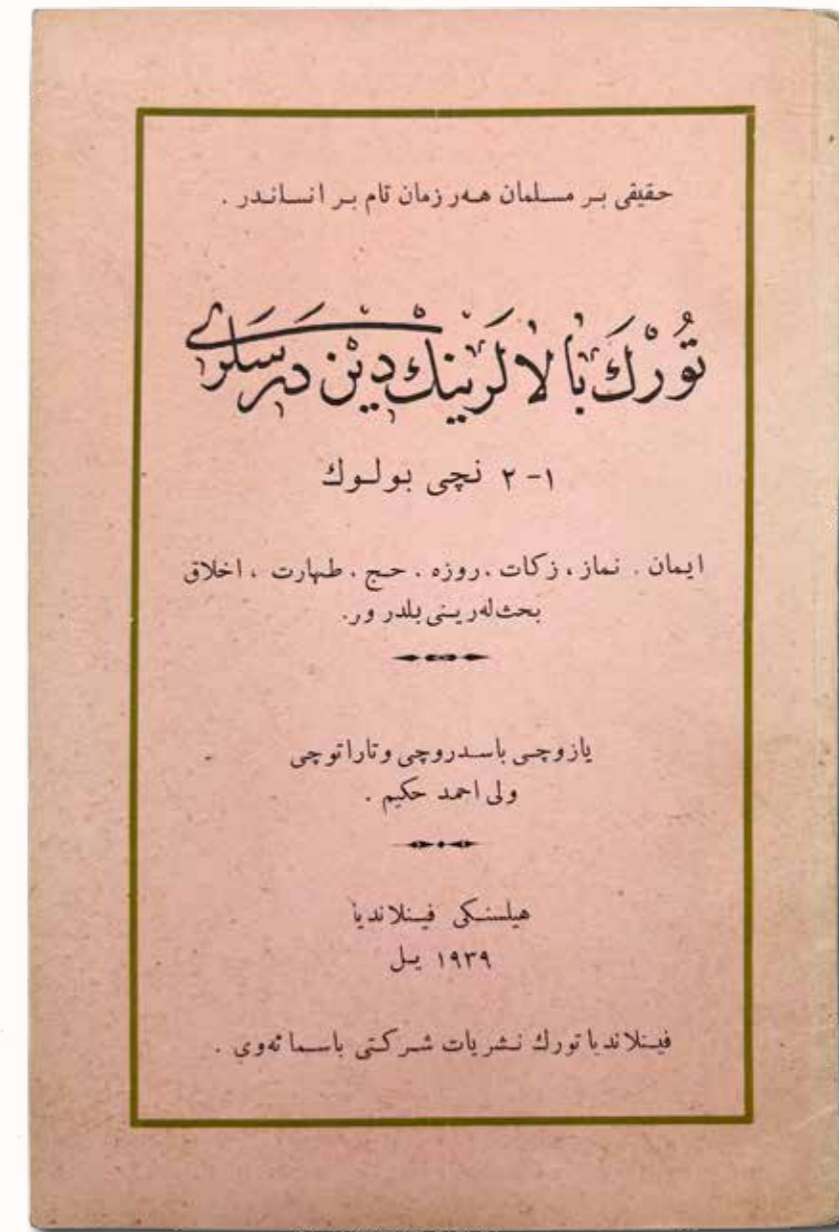
Hakim was a Tatar who was a founding member and a long-time imam of the Finnish-Islamic Congregation. Hakim also operated as an imam in Tampere. He was a key figure in organizing religious gatherings in Finland before a Tatar congregation was established. He was also a major contributor in helping Islamic theologians and Idel-Ural State refugees in Finland, as well as taking part in the forming of the Tatar community in Narva, Estonia. Hakim was aligned with Pan-Turkism. When referring to his community, he avoided the term “Tatar” and rather identified them as “Turks”. (Turkkilainen in Finnish). He moved to Finland in 1914 from Nizhny Novgorod Governorate, a Tatar village named Oli Rbishcha he was born in (Russian: Bolshoye Rybushkino) and acquired citizenship in 1926.

The local Tatar community invited Hakim after the previous imam, Semiulla Sadretdinoff moved to Turku. Hakim got his imam’s training in Ufa. He had also studied in Medina and Mecca. Before he moved to Finland, Hakim was the imam in Kasimov and worked as a teacher in Moscow.

The predecessor to the Tatar congregation, Suomen musulmaanien hyväntekeväisyysseura (1915, Eng. The Finnish Mohammedan Charity Club) first organized their gatherings at the

home of Hakim in Helsinki. The main building of the Finnish-Islamic Congregation was completed in 1961 and is located on a street called Fredrikinkatu.

Hakim has been named as an honorary member of the Finnish-Islamic Congregation. In addition to his work as an imam, he made a major contribution to helping the Islamic theologians and Idel-Ural State leaders when they came to Finland, as well as fellow Mishars arriving from Nizhny Novgorod Oblast. Hakim was in close contact with Jadidists visiting the country. He has been called a talented speaker, who recited the Quran with a melodic voice.



36 STRANGENESS OF THE NEW WORLD / PLATE FROM THE FIRST ILLUSTRATED BOOK OF THE MUSLIM WORLD / THE HUNTING IN AMERICA

[Woodcut plate showing a hunting scene from the New World (America) by an archer, a jaguar, a strange crocodile and horse on a riverside, from the fourth incunable and the first illustrated book printed in Islamic world].

N.A.

**[Darü't-Tiba'atü'l-Ma'mûre (Müteferrika Printing House)],
[Kostantiniyye (Constantinople)], AH 1142 = [1730].**

Original woodcut plate with letterpress text. Demy 8vo. (21 x 14 cm). In Ottoman script (Old Turkish with Arabic letters). Marginal wormholes with a slightly affected illustrated block on the upper left. Age toning and foxing, a couple of stains on the margins. Otherwise, a fair/good leaf.

USD 2500

An important and exceedingly rare woodcut print showing a hunting scene from the New World (America) by an archer, probably a jaguar, a strange crocodile and horse on a riverside, from the fourth incunable and the first illustrated book printed in Islamic world titled "Tarih ul-Hind-i Garbi; el musemmâ bi-Hadis-i nev" [i.e., The History of the India of the West according to recent discoveries] by Ibrahim Müteferrika in 1730. Müteferrika was the first Muslim to run a printing press with movable Arabic type in 1729. The book is an example including the multiple firsts in the literature: It is the first book on the discovery of America, the first illustrated book, and the fourth incunable, of the Islamic world.

This woodcut plate on leaf 86 (on the recto) of the book depicts a riverside hunting scene, an archer-hunter surrounded by strange creatures resembling jaguars, crocodiles, and horses.

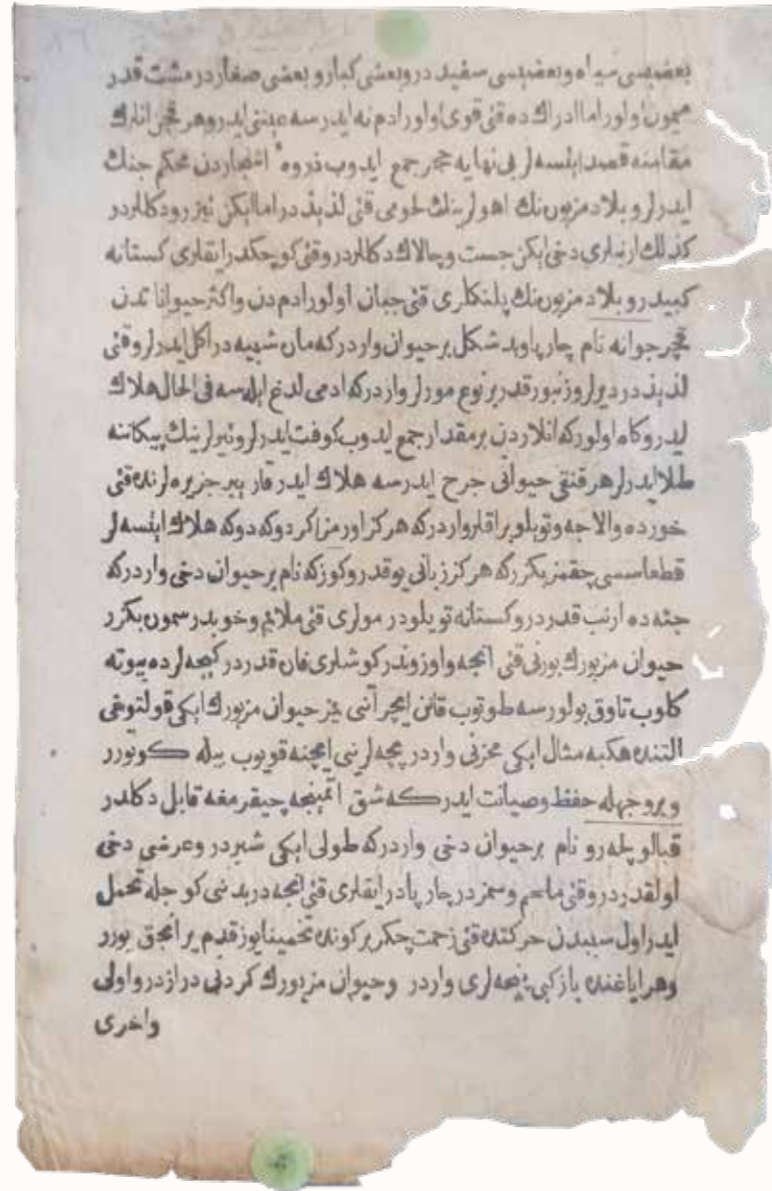
"The book focuses on Central and South America, the regions' 16th Century conquest by Spain, their peoples, places, flora, and fauna. The material consists entirely of translations taken piecemeal from five 16th-century Spanish volumes about the conquest of the New World. The content of these five volumes was probably made available to the original Turkish author via Italian translations. Venetian printers, after all, were among the few European



traders who had access to Turkish markets for much of the late Medieval and Renaissance eras.

Given that much of the source material borders on fantasy (many of the original Spanish authors never even visited “New Spain”) the woodcuts executed by an unknown artist working solely from the descriptions in the text are highly imaginative.

The illustrations appear to be chosen for their wow factor, depicting images of the most unusual and foreign aspects of this unknown land. In the Muslim world, Tarih ul-Hind il-Garbi remained the definitive text about the New World for a culture that would share only limited contact with these far-away lands until the 19th Century.” (Cotsen’s Covert Collections: The First Illustrated Book Printed in Turkey, Ian Dooley).



“An important and exceedingly rare woodcut print showing a hunting scene from the New World (America) by an archer, probably a jaguar, a strange crocodile and horse on a riverside, from the fourth incunable and the first illustrated book printed in Islamic world titled “Tarih ul-Hind-i Garbi; el musemmâ bi-Hadis-i nev” [i.e., The History of the India of the West according to recent discoveries] by Ibrahim Müteferrika in 1730. ”

37

FORDIST ANTISEMITISM IN TURKEY

Beynelmîlel Yahudi. [i.e., The international Jew: Jewish influences in American life]. Translated by Selma Gücüyener.

FORD, HENRY (1863-1947).

Anadolu Türk Kitap Deposu, Ankara, 1943.

Original wrappers. Cr. 8vo. (20 x 14 cm). In Turkish. 84 p.

USD 125

Scarce first Turkish edition translated by a female translator, of Ford’s most famous book reflecting his antisemitic ideas, claiming that international Jewish capital controls the banks and the financial world, and being conspired by this organization against Ford himself as a successful businessman.

The International Jew includes four volumes of antisemitic booklets or pamphlets originally published and distributed in the early 1920s by the Dearborn Publishing Company, an outlet owned by Henry Ford, the American industrialist and automobile manufacturer.

This book was translated into Turkish in the period of the beginning of WWII. In 1939-1942, Turkey saw antisemitic propaganda spreading that had seen support from Nazi Germany, in which the Turkish government did not intervene. In July 1942, the power in Turkey was taken by right-wing politicians. On 11 November 1942 a law on tax on property (Varlik Vergisi) was ratified by the Turkish Parliament. The tax rate for Jews and Christians was 5 times greater than for Muslims. As a result, about 1,500 Jews were sent to labour camps for non-payment of taxes. The Act was repealed on 15 March 1944. Despite this, Turkey received substantial numbers of Jewish refugees during the rise of fascism in Europe in the 1930s and the Second World War. There were cases of Turkish diplomats in Europe aiding Jews in escaping the Holocaust.

OCLC 60659997 (Three copies worldwide, not in the US libraries).



38

**HELIOGRAVURE PHOTOGRAPHY /
PROPAGANDA / NEW TURKISH REPUBLIC**

*Fotograflarla Türkiye = La Turquie en image = Turkey in
pictures = Die Türkei im bild.*

PFERSCHY, OTHMAR (1898-1984).

**Matbuat Umûm Müdürlüğü [i.e., The General Direction of the Press],
Ankara, 1936.**

Original cloth with original orange dust jacket. Oblong folio. (25 x 35 cm). Texts in Turkish, German, French, and English. [17] p. Texts, [154] b/w plates of heliogravure photographs.

USD 950

Exceedingly rare photograph album printed for the Thirteenth Anniversary of the New Republican Turkey, such in this condition and with original dustwrapper including over 100 b/w heliogravure photographs with captions in four languages, taken by Austrian photographer Othmar Pferschy. Established in Ankara by the new government in the 1930s, the General Direction of the Press featured Pferschy's work in a large and luxurious format.

This album is divided into six chapters: Ankara (28 photographs), Istanbul (23 photographs), Towns and Landscape (23 photographs), Archaeology and Art (22 photographs), Economy and Constructive Work (44 photographs), Man and Civilization (14 photographs). The images are fastened by means of screws. This method of fastening has been chosen to enable the album to be enlarged organically by adding further images, if any. This work aims to visually document the Kemalist Turkish Republic, which has existed since 1923, and the material and moral realizations it has achieved in 13 years. It is printed at the Graphical Arts F. Bruckmann AG. in Munich, famous for its heliogravure printings. The album, which contains pictures of extraordinary beauty, includes parallel text and captions in Turkish, French, English, and German.

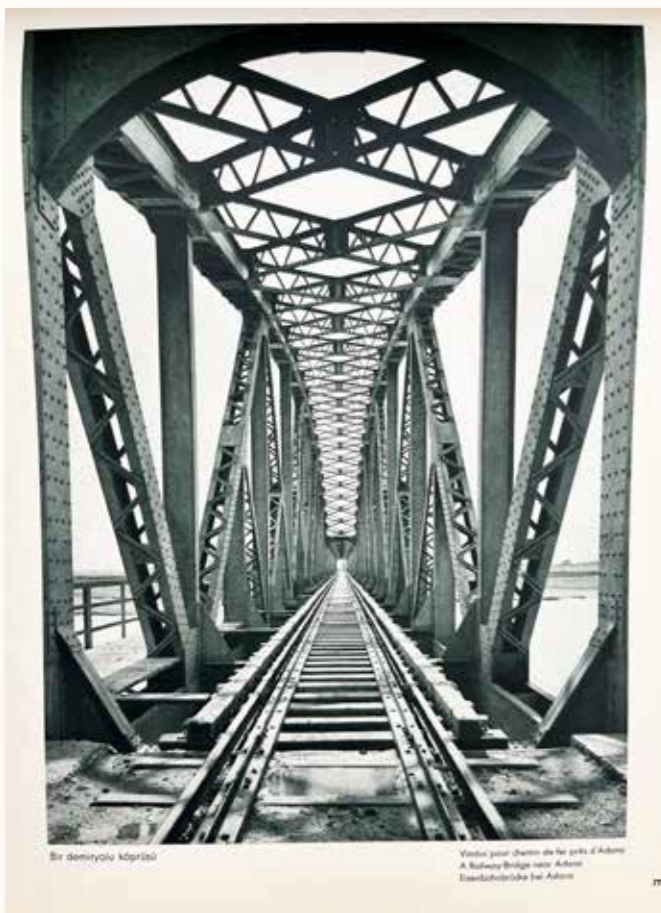
The photographs depict the Turkish women and citizens in "Western" dress and a strong military as the image of the new "Kemalist" Turkey, striking views from the important cities of Turkey, developing industry and economy, agriculture, architecture, etc. to portray to the outside world in the 1930s.



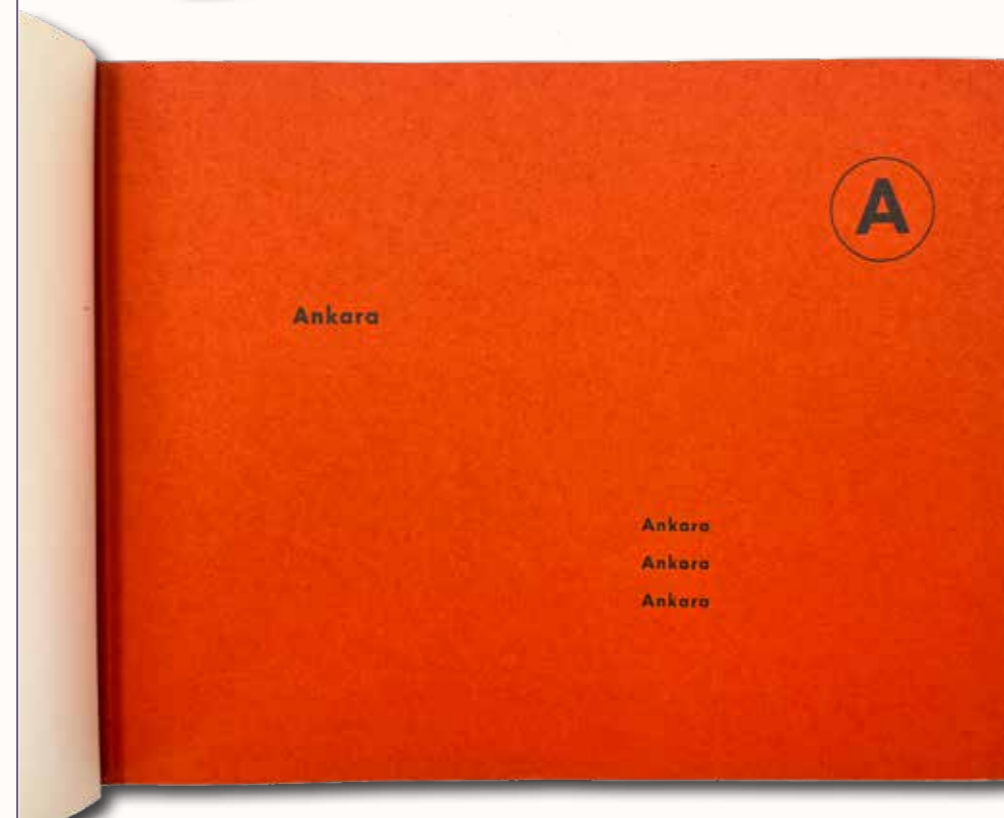
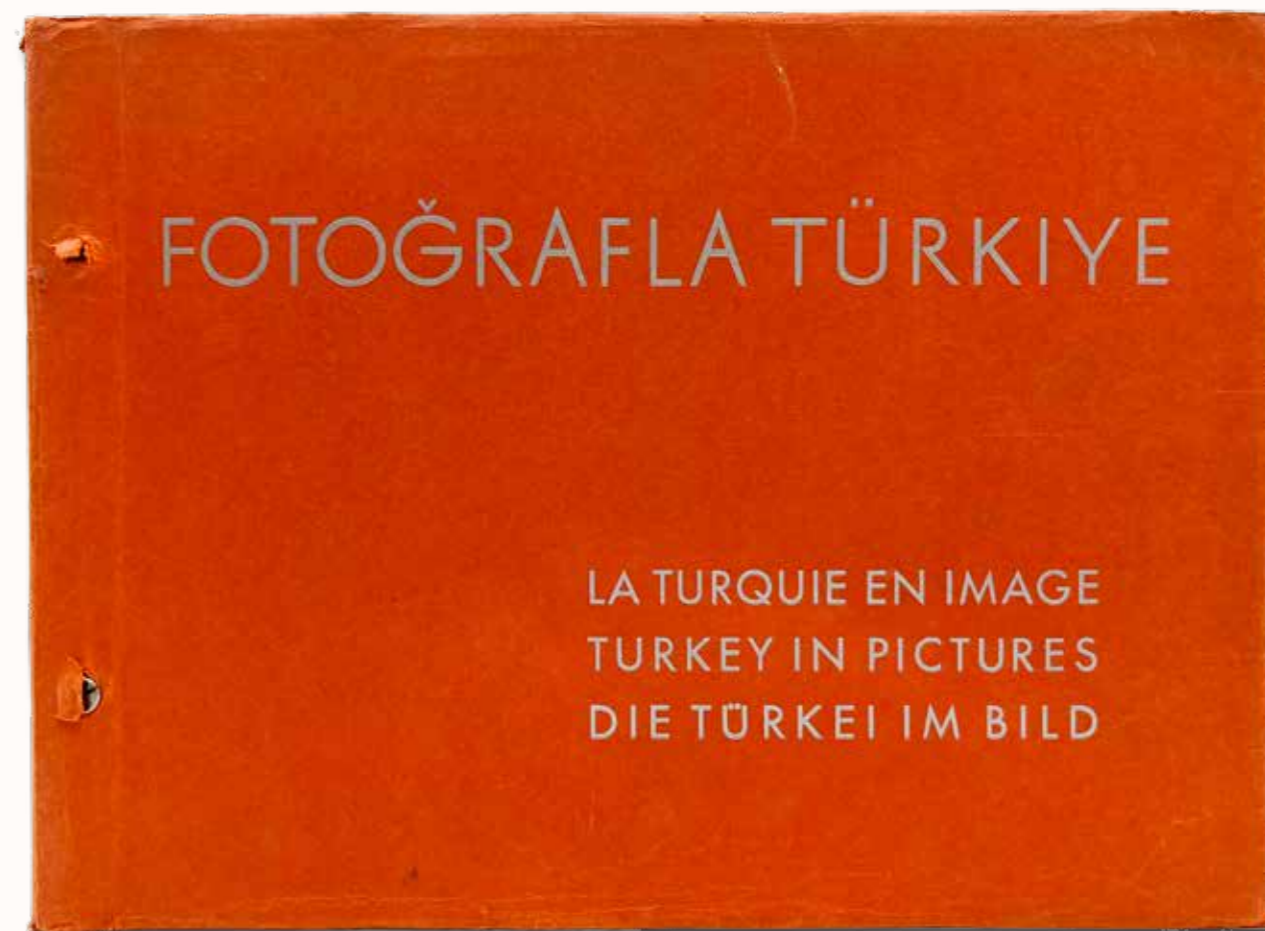
Pferschy was an Austrian photographer who worked primarily in Turkey. Pferschy began as a well-paid assistant to Romanian Jewish photographer Jean Weinberg, who hired him in 1926. He opened his own Istanbul studio in 1931. On 11 June 1932, the Turkish parliament passed Act 2007 (concerning Arts and Occupations Reserved for Turkish Citizens), which prohibited foreigners from working as photographers. The ruling ended a tradition that dated back to the middle of the 19th century when numerous European photographers moved their studios to Constantinople (Istanbul). Abdullah Freres and Pascal Sebah were two of the most successful foreign-run studios that opened in Constantinople in the mid-19th century.

Shortly after the ban went into effect, Pferschy and Weinberg traveled together to Egypt. Pferschy was asked to teach photography to Prince Muhammad Abdel Moneim, who was residing in Alexandria at the time. Prince Abdel Moneim was the son of the former Sultan of Egypt, Abbas Helmi II.

After they visited Egypt, the two photographers decided to abandon Turkey for good and move their studios to Cairo. However, just before Pferschy was about to leave he got an offer in Turkey that he could not refuse. When Vedat Nedim Tor, director of the state printing office, failed to find a suitable Turkish photographer, he asked Pferschy to be the official photographer for the institution. Between 1935 and 1940 Pferschy moved to Ankara, the new Turkish capital, and from there he traveled throughout the country taking photos of landscapes, villages, cities, archeological sites, people, and most importantly the achievements of the new “Kemalist Turkey.” The photographs were printed in numerous magazines, books, and calendars, made into postcards, and used on stamps and banknotes. In 1936, the state-printing house featured Pferschy’s work in a large-size printed photo album titled Turkey in Pictures. The book had over 100 photographs with a short introduction in Turkish, French, English, and German. (Schiller). Pferschy’s photography was also widely used in “La Turquie Kemaliste”, the main propaganda organ of the period.



Between 1935 and 1940 Pferschy moved to Ankara, the new Turkish capital, and from there he traveled throughout the country taking photos of landscapes, villages, cities, archeological sites, people, and most importantly the achievements of the new “Kemalist Turkey.” The photographs were printed in numerous magazines, books, and calendars, made into postcards, and used on stamps and banknotes. In 1936, the state-printing house featured Pferschy’s work in a large-size printed photo album titled Turkey in Pictures. The book had over 100 photographs with a short introduction in Turkish, French, English, and German. (Schiller). Pferschy’s photography was also widely used in “La Turquie Kemaliste”, the main propaganda organ of the period.



As of May 2024, OCLC shows six copies (27325650), two of which are in the US libraries (Princeton University Library, Stanford University Cecil H. Green Library).

39 FINLAND DEVELOPMENT MODEL SUGGESTED BY ATATÜRK

Beyaz zambaklar memleketinde. Finlandiya'ya aid harsî tedkîk. Translated by Ali Haydar [Taner].

[PETROF] PETROV, GRIGORY [SPIRIDONOVICH] (1866-1925)

Kitabhane-i Hilmi, Maarifet Matbaasi, Istanbul, 1928.

Contemporary burgundy cloth. Gilt lettering on spine. Cr. 8vo. (20 x 14 cm). In Ottoman script (Old Turkish with Arabic letters). 143, [1] p. Foxing and age toning on pages. Otherwise, a good copy.

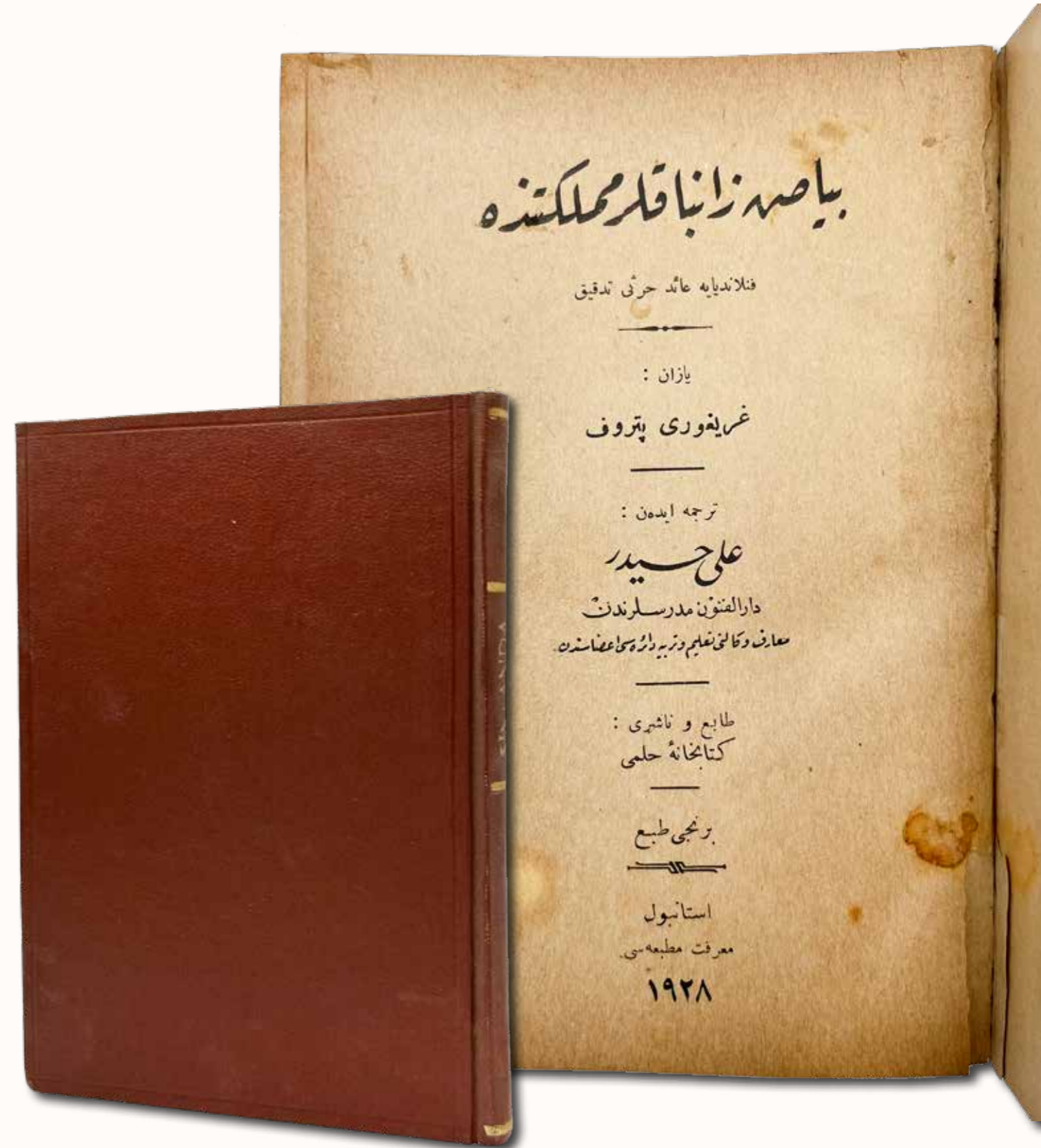
USD 450

Rare first Ottoman Turkish edition of Petrov's book titled "In the Land of White Lilies" originally written in 1923 in Serbia, focused on Finland's developing model as a newly growing country in the early 20th century.

The book tells the story of Finland as a small country transforming into a politically, economically and culturally developed welfare society, based on a Fennoman philosopher and Finnish statesman Johan Vilhelm Snellman's (1806-1881) ideas on the country.

This book translated into Ottoman Turkish from its Bulgarian edition published in 1925, took its place in bookstores in Istanbul, in 1928. In those years, the modernization process led by Mustafa Kemal Atatürk was proceeding in the country in a transition period. Atatürk ordered that all educational institutions in the country, especially military schools, this book is a must to be included in the curricula. Turkish officers have read this book, which is accepted as a guide to a "renewal of life" studies in their country, as a compulsory source of work for many years. The book reached at least sixteen editions in Turkey, each edition ranging from 12 thousand to 25 thousand. In the preface of one of the editions, it is stated this is the most-read book published in Turkey ever until then.

Ali Haydar [Taner] (1883-1956) was a Turkish educator, translator, and writer. He was born in Bulgaria. He was an educator who played an active role in Turkey, especially after the proclamation of the Republic. He contributed to the preparation of the Law on Unification of Education (Education Union) as a New Republican main state policy.



Özege 1934; As of May 2024, OCLC has located only two copies worldwide (65612088), not in any North American libraries.

40 FINLAND MODEL FOR THE YOUNG REPUBLIC OF TURKEY / WOMEN

Finlandiya. [i.e. Finland]. Cover designed by AK.

[BASAR], SÜKÛFE NİHÂL (1896-1973).

Gazetecilik ve Matbaacılık T.A.S., Istanbul, 1935.

Original wrappers in avant-garde design. Roy. 8vo. (24 x 17 cm). In Turkish. 109, [3] p., photographic b/w plates. An uncut copy in excellent condition.

USD 450

First edition of this extremely rare book including the first-hand travel account of Finland written by a female Turkish activist who took part in the women's feminist movement during Turkey's nation-building process in the early Republican period. The book is inspired by "In the Land of the White Lillies", which was a compulsory sourcebook of the Kemalist educational system. This is the first modern Turkish (in Latin script) book published after the Letter Revolution in 1928 to compare the development of Finland with the New Republic of Turkey and discuss the view of official history (Türk Tarih Tezi) that centred it.

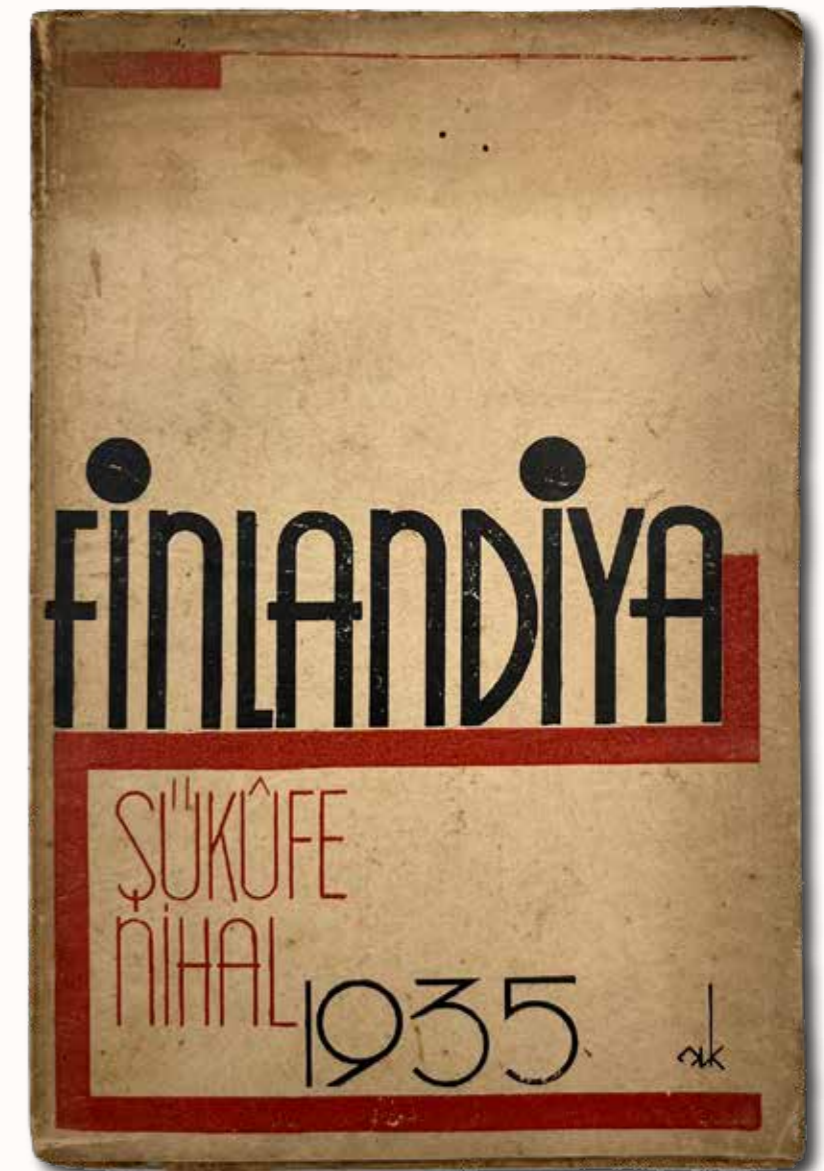
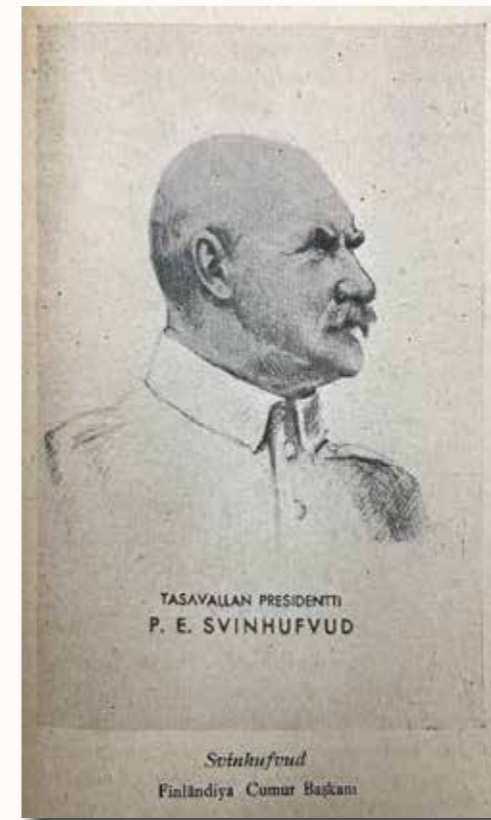
According to her preface, Nihal wrote the book during her travels to Finland and completed it in 1935, with the help of Turkish intellectuals such as Yusuf Akçura's (1876-1935) niece Sefika Hanım and Mehmed Sadık (1895-1971), the owner of the Turkish newspaper "Yeni Turan" published in Finland.

This rare attractive book contains Nihal's descriptions of transforming Finland as a newly growing country in the early 20th century with original photographs. Nihal gives a detailed account of Finland's innovative movement in the period, agricultural and economic development, biographies of famous people who helped the developing country (like Snellman (1806-1881)), similarities with the New Turkish Republic, Peasantism and Statism within the framework of the results obtained from her travels around the country.

Nihal was schooled in Damascus in Ottoman Syria and completed her secondary education in Thessaloniki in Ottoman Greece, Beirut in Ottoman Lebanon, and Istanbul due to her father's profession as a civil servant. She learned literature, Arabic, and Persian at home. She graduated from the Geography department of the Literature Faculty of Istanbul Darülfünun in 1919.

She took an active role in various women's associations, wrote columns in journals and newspapers about women's rights. Wanting to represent and express the voice of "the new women" of the early Turkish Republican era, she highlighted female characters in her short stories and novels. She was arguing that women had to have professions, yet she was against the fact that women were seeing marriage as a profession.

NLoT 000010245.; As of May 2024, OCLC shows only four copies (13106206), none in the US libraries.



41

**EXTREMELY RARE COMPLETE RUN OF
“DJEM” OF ALL PERIODS**

*Djem. Revue politique, humoristique et satirique illustree
= Cem. Persembe günleri nesrolunur, siyasi, edebi, musavver mizah
mecmuasidir. Texts by Refik Halid Karay, Hamdullah Suphi Tanriöver.
The complete run of 92 issues.*

CEM, CEMIL (Owned and edited by) (1882-1950).

Matbaa-yi Ahmet Ihsan, Istanbul, 1910-1929.

Extremely rare complete run of all periods of this significant satiric magazine published and closed irregularly during a wide and turbulent period, starting with the dethronement of Sultan Abdulhamid after the Constitutional Monarchy regime and until one year after the Alphabet Revolution following the proclamation of the Republic. The magazine was named after its founder, Cemil Cem.

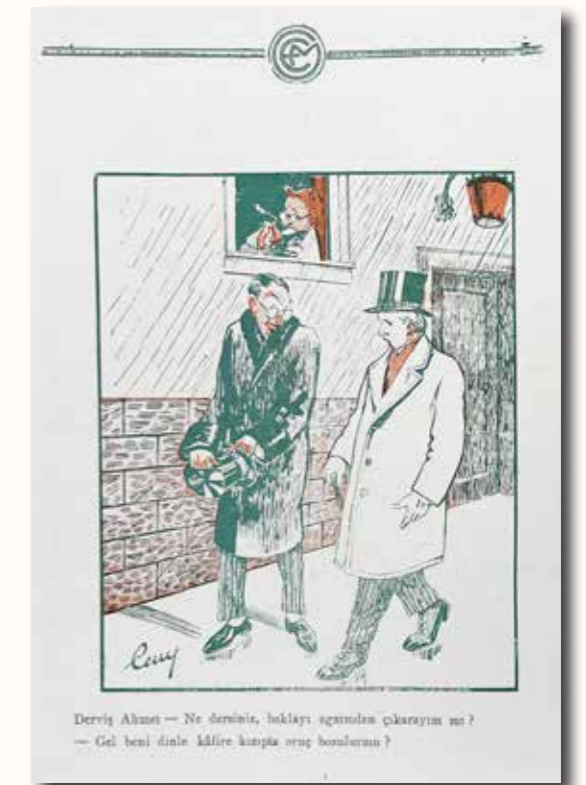
USD 2500

Cem was a weekly political satire magazine first published in the Ottoman Empire and then in Turkey. It was published between 1910 and 1912 (The first series included 43 issues: 28 Tesrin-i Sani 1326 [10 November 1910] - 6 Tesrin-i Evvel 1328 [19 October 1912]) and continued its publication in the period 1927-1929 (15 Kanun-i Evvel 1927 [15 December 1927] - 2 Mayıs 1929 [2 May 1929]; suspended between 1912-1927). Cem was restarted by Cemil Cem in 1927. The same year he was put on trial for the publication of a caricature in the magazine which folded in 1929.

Cem was a bilingual (French-Ottoman Turkish) publication that carried both satire and literary pieces. In 1928, with the imposition of the Latin alphabet, it switched to publishing unilingually in Turkish. Cem featured copious amounts of satirical cartoons and caricatures complementing its articles. Refik Halit (Karay) was a key contributor to the periodical.

Cemil Cem (1882-1950) was a Turkish diplomat, cartoonist, and journalist who worked for the Ottoman satirical magazine Kalem and founded his satirical magazine Cem. Following his graduation he held several diplomatic posts in Paris, Vienna, and Rome. He published several cartoons in the Ottoman satirical magazine Kalem which was in circulation between 1908 and 1911. His cartoons contained Western revolutionary ideas. Following his return to Istanbul he founded a satirical magazine entitled Cem in November 1910 which folded in 1912. His major collaborator in Cem was Refik Halit Karay.



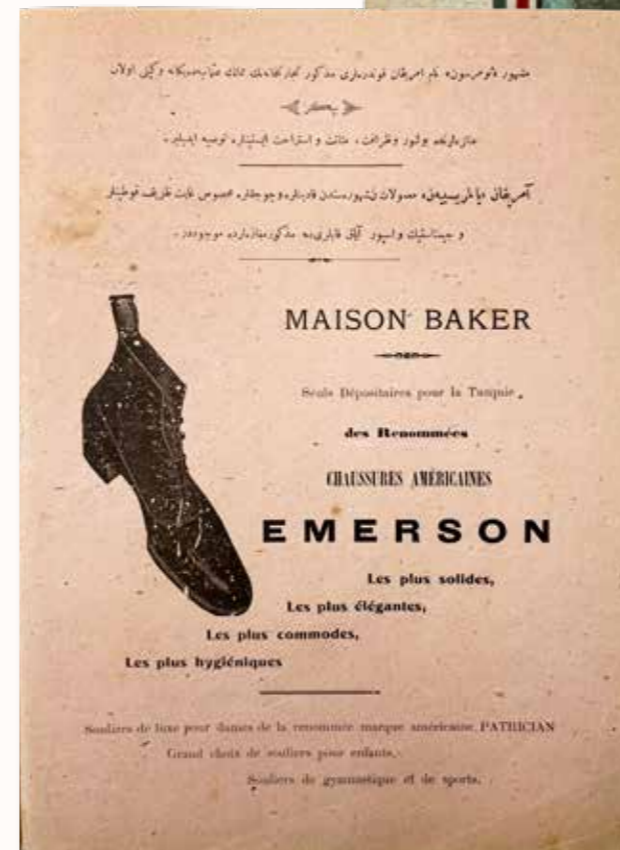
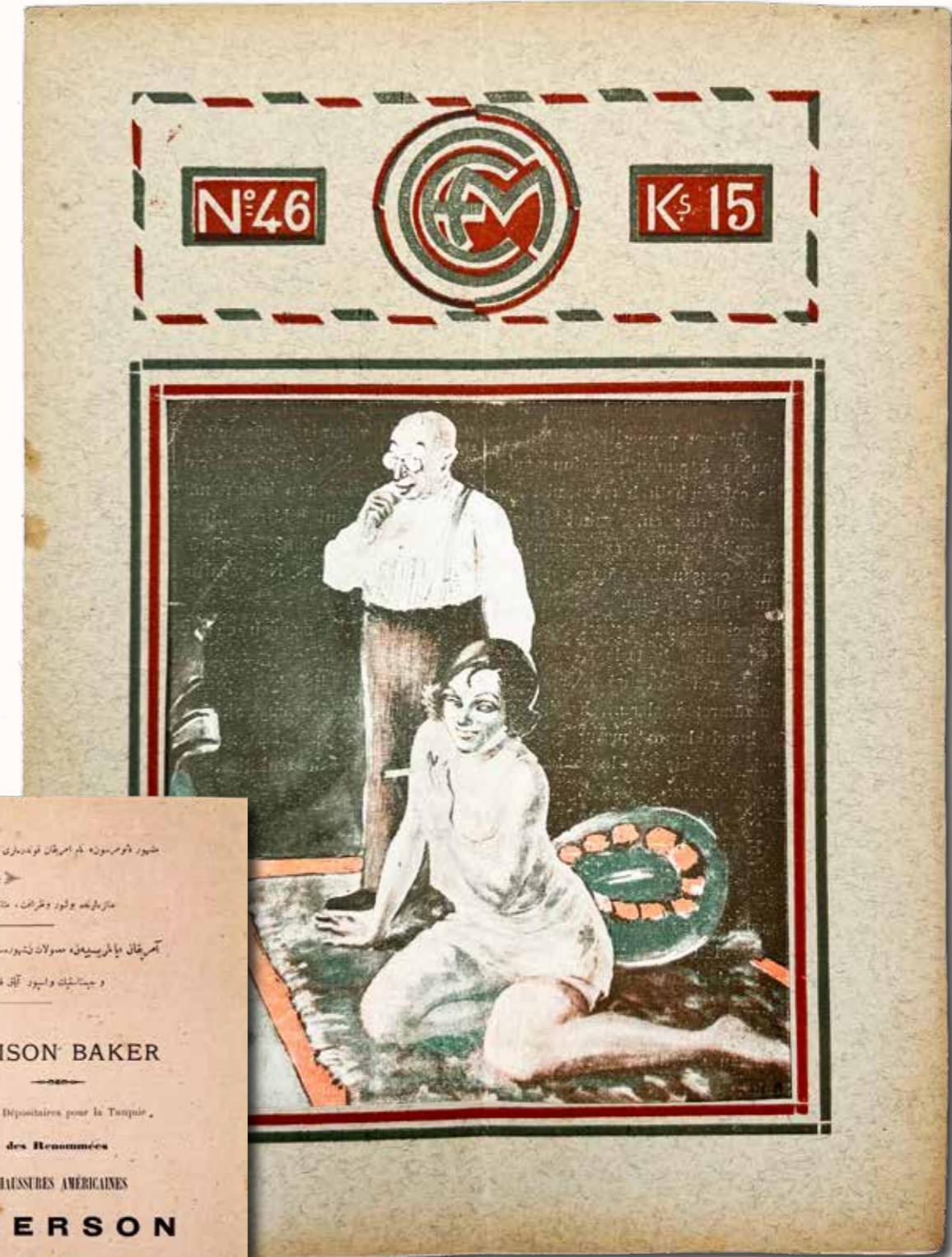




Cemil left Istanbul for Europe in 1912 and settled there until 1921. Between 1921 and 1925 he worked as an administrator at the Fine Arts Faculty in Istanbul which was later attached to Mimar Sinan Fine Arts University. Cemil restarted his magazine Cem in 1927. The same year he was tried due to a cartoon published in the magazine. After the closure of his magazine in 1929 he became a city council member of Istanbul, but he left the post soon.

During the period of the Second Series, satirist Orhan Seyfi Orhon (1890-1972) was the chief editor of the periodical.

Duman 0286.; As of May 2024, OCLC shows fourteen sets worldwide (42946589), and nine North American institutions hold a set: Harvard University, NY University, Princeton University Library, University of Pennsylvania Libraries, LoC, Ohio State University Libraries, Duke University Libraries, Stanford University, UCLA. For unclear registers, the issues not being set: 1148130864, 949507454, 243432745, 472409208.



42 RARE PANORAMA OF CONSTANTINOPLE / JEWISH EDITORS

La Corne d'Or - Totalansicht des Goldenen Horns. Editör: Salomon Cohen, Jüksek Kalderim 118, Constatinople.

COHEN, SALOMON (Edited by).

Salomon Cohen, Constantinople, [ca. 1900].

Lithographed. 14x10 cm when originally folded into three, 42x10 cm when opened. The place names are bilingual in German and French. A fine copy.

USD 600

Extremely rare lithographed panoramic view of Constantinople, containing the complete Golden Horn with both sides: On the opposite shore, from left to right, Hagia Sophia, Sultan Ahmed Mosque, Nuruosmaniye Mosque, Yeni Mosque, Sultan Bayazid Mosque, Beyazit Tower, also named Seraskier Tower, Seraskerat (The War Ministry), and Süleymaniye Mosque; On the near shore, Galata Bridge, Yeni Mosque, Karaköy Port, and Galata Port can be seen. The photograph is seemingly taken from the Galata Tower, frequently used by early photographers when taking panoramas of Istanbul because it allowed them to have an overlooking view of the landscape. The tower is an old Genoese tower in the Galata part of the Beyoglu district of Istanbul, Turkey. Built as a watchtower at the highest point of the (lost) Walls of Galata, the tower is now an exhibition space and museum, and a symbol of Beyoglu and Istanbul.

Salomon Cohen was a Jewish postcard editor who worked at shop no. 118 in Pera, Yüksek Kaldirim. According to Yilmaz, he edited 100 different postcards. Additionally, the editor's home address is also given in the relevant book. The panorama offered for sale is extremely rare. Editor rarity: 3RRR.

Source: Yilmaz p. 219 (Osmanli Dönemi kartpostal editörleri: 1895-1923, Anadolu, Trakya, Istanbul = Ottoman Era postcard editors: 1895-1923, Anatolia, Thrace, Istanbul).

We can't find it in any data on OCLC, or KVK, alongside the market and auction records.



43

DATA VISUALIZATION / ATLAS OF THE NEW TURKEY

مکتبلرله جمهوریت آطلاسی : قطعات خمسہ، کرۂ مجسمہ و کرۂ مسطحہ ایله تورکھ جمهوریتی خریطہ لرینی حاویدر
/ *Mekteblilere Cumhuriyet atlası: Kitaât-i hamse, kürre-yi müceseme ve kürre-yi musattaha ile Türkiye Cumhuriyeti haritalarını hâvidir. [i.e., The Republican Atlas for students, including maps of the five continents, New Turkish Republic with the last borders, hemispheres of Earth, and celestial map].*

N. A.

Türk Nesriyât Yurdu, Sark ve Maârif Kitabhâneleri, Istanbul, 1928.

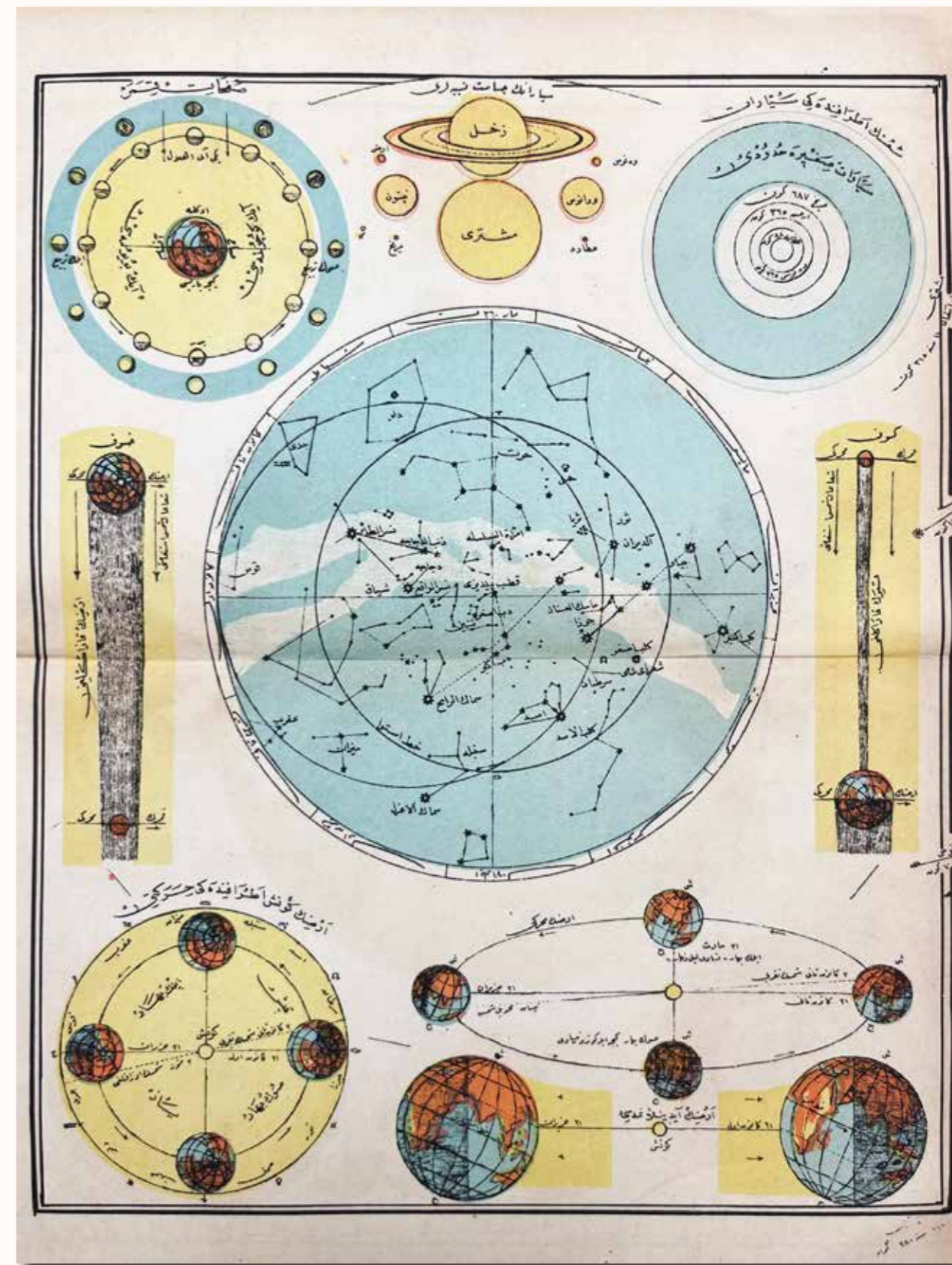
Original greenish cover. Roy. 8vo. (23 x 16 cm). In Ottoman script (Old Turkish with Arabic letters). 8 double-paged chromolithographed maps and charts on [32] p., without text.

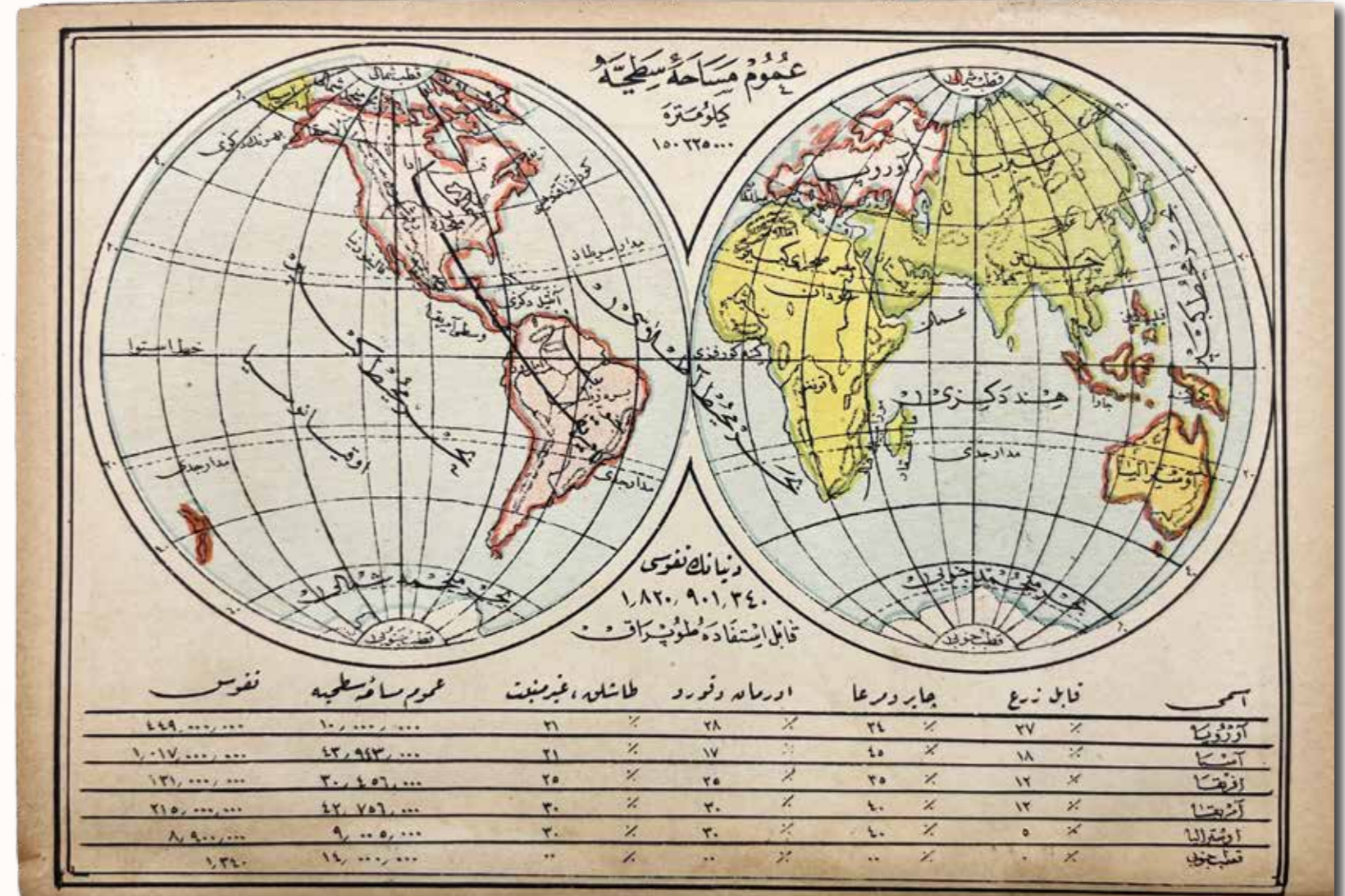
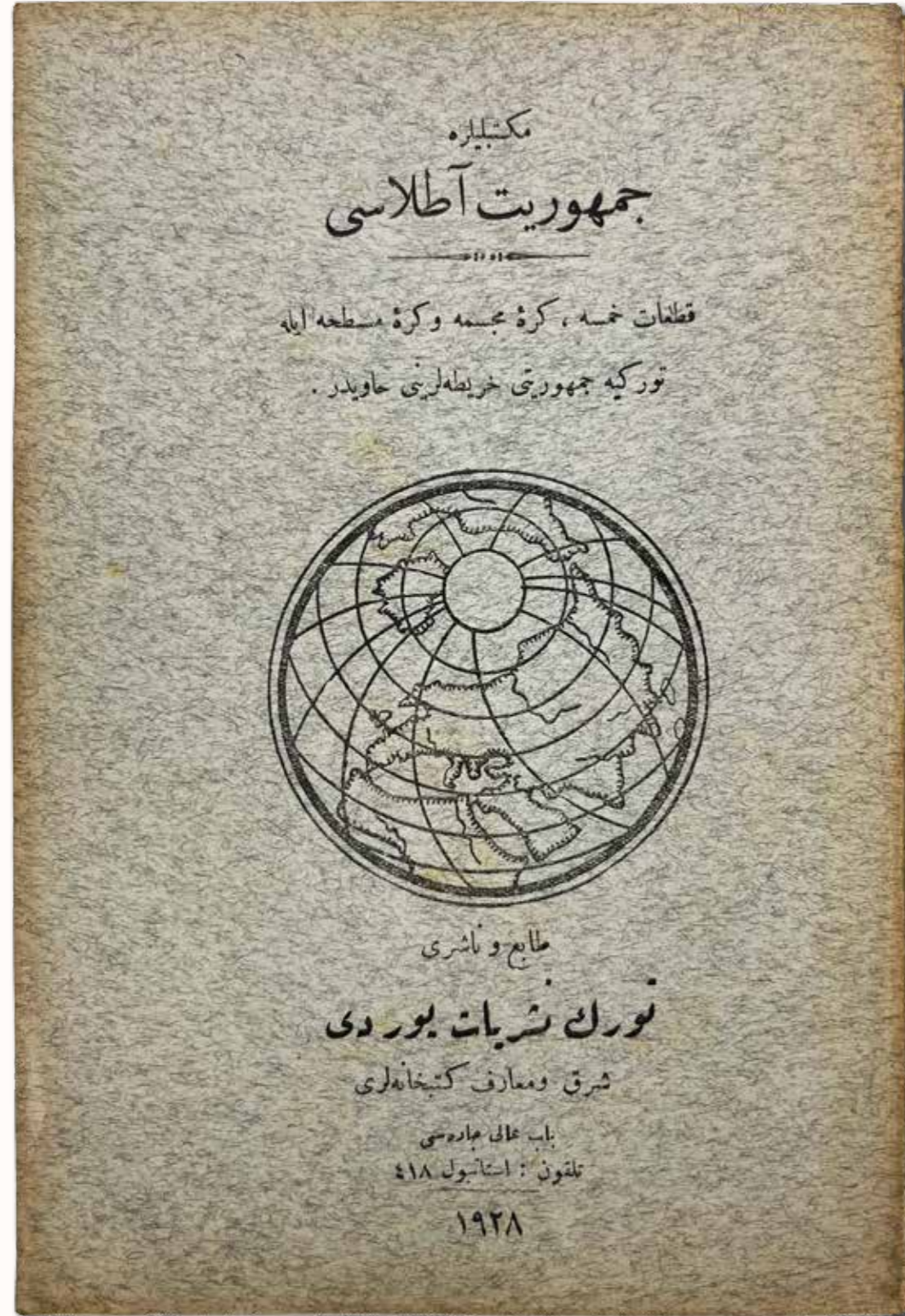
USD 450

A rare chromolithographic atlas for students of the New Turkish Republic published in the same year with the Letter Revolution (but still in old Arabic letters) including attractive eight colourful maps and charts without text: Africa, Asia, Americas (separately), Europe, Australia with inset map of New Zealand, Turkish Republic (Hatay is still within the borders of Syria under French mandate, and Mosul is within the Iraqi borders), the hemispheres of Earth, and a world map including a list of the big rivers of the world.

The publisher of this atlas, Türk Nesriyât Yurdu [i.e., The Land of Turkish Publishing] founded by Hacı Kasım Efendi, a Muslim bookseller of Iranian origin in the Sublime Port of Constantinople, ca. 1862. He was the first Muslim bookseller in Istanbul. He published many calendars, books, atlases, etc. The activities of the company and business continue from father to son until today, and “Ece Ajandaları” and “Saatli Maarif Takvimi” are still being published.

Özege 12957.; As of May 2024, only two copies in OCLC (959332829), both located in North American libraries: LoC & Stanford University Libraries.





44 **FIRST AREBICA TRANSLATION OF
MEVLIDI SERIF / ALJAMIADO LITERATURE
/ IMPORTANT ISLAMIC TEXTS / SARAJEVO
IMPRINTS**

Mevlûd. [i.e., Mawlid al-Nabi, or Vesiletü'n-Necat].

**ÇELEBI, SÜLEYMAN (1351-1422); GASHEVIC, HAFIZ SALEH EFENDI
(Translator), (1855-1934); DZEMALUDDIN CAUSEVIC (Published by)
(1870-1938).**

Islamska Dionycharska Shtamparija, Sarajevo, AH 1354 = [1937].

Original greenish wrappers. Roy. 8vo. (24 x 17 cm). In Arebica (Bosnian with Arabic letters). 16 p.

USD 2500

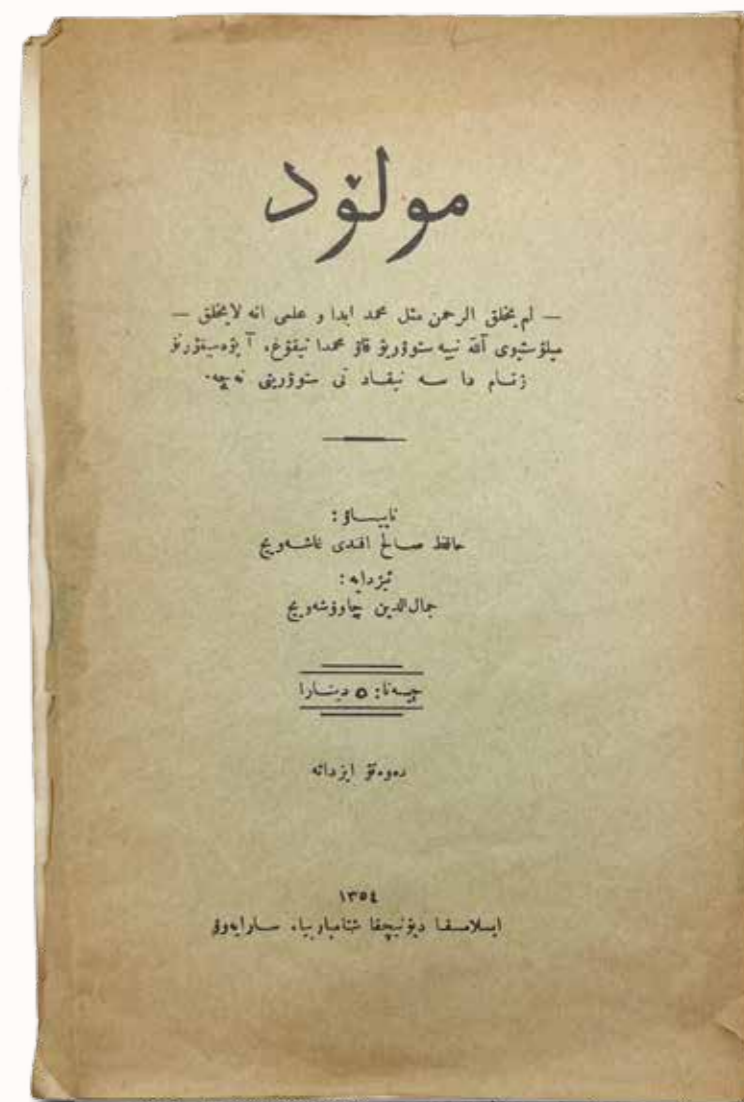
Lithography. Exceedingly rare early Yugoslavian edition of this first Arebica translation of the “Mevlidi Serif”, one of the most important texts of the Islamic world, also the most famous “mevlid” of other 62 mevlids, which is a eulogy recited to celebrate the birth of the prophet Muhammad. Mevlid was and still is a widely celebrated Islamic text in Bosnia and Herzegovina.

The pamphlet was translated by Hafiz Salih Gashevic (1855-1934) who is known among Bosnians as the first translator of Süleyman Çelebi’s Mawlid. Hafiz Salih Gashevic was born in 1855 in Nikšić. After the Montenegrin occupation of Nikšić, he migrated to the Šahovići district, during the Šahovići massacre (of the Muslim population of the Yugoslav village of Šahovići (modern-day Tomaševo in Montenegro) and neighbouring villages in the region of the Lower Kolašin, committed on 9 and 10 November 1924 by a mob of 2,000 Orthodox Christian men from Kolašin and Bijelo Polje that sought revenge for the earlier murder of Boško Bošković, governor of the area, it was also committed by Montenegrin Greens), Lower Kolašin region and became the district governor there. This translation by Gašević was published in dozens of editions and is the most widely read study of this genre among Muslim Bosnians in the Balkans.

DZEMALUDDIN CAUSEVIC:

Mehmed Džemaluddin Effendi Čaušević published this edition of mawlid. He was a Bosnian Muslim theologian, thinker, educator, reformer, journalist, translator, and linguist, the fourth Grand Mufti (Reis-ul-Ulema) in the period of the Kingdom of Yugoslavia. He was one of the most significant and influential Bosnian Muslim personalities of the 20th century. He was sent to Istanbul at the age of seventeen to receive a higher education in Islamic studies. Upon graduating from the Mekteb-i Hukuk, in 1901, Čaušević departed from Istanbul and returned to Bosnia. Making his residence in Sarajevo, he served as an instructor of the Arabic language in the city’s Great Gymnasium. In September 1903, he was elected to be a member of the distinguished Meclis-i Ulema, the managerial body of the Bosnia and Herzegovina Islamic Community. In 1909 Čaušević accepted a position as professor in Sarajevo’s

Sharia school, an institution dedicated to higher Islamic learning and which was, built and financed by the Austrians. Always true to his reformist ideals, Čaušević never ceased to declare and strive to implement them. Soon his reputation for dedication and distinction in the field of education spread throughout Bosnia and Herzegovina, and when Hafiz Sulejman Šarac (1850-1927) resigned from his position as reis-ul-ulema in 1913, Čaušević was selected a year later to be his successor. Thus, he was presented with the highest and most prestigious religious rank within the Islamic community of Bosnia-Herzegovina. Following his retirement from this post in 1930, Čaušević continued to be an active participant in Islamic intellectual discourse through contributions to literary papers (some of which he established). Together with Hafiz Muhamed Pandža, he also translated the Qur’an into Croatian language and attached his forward-looking exegesis to it.



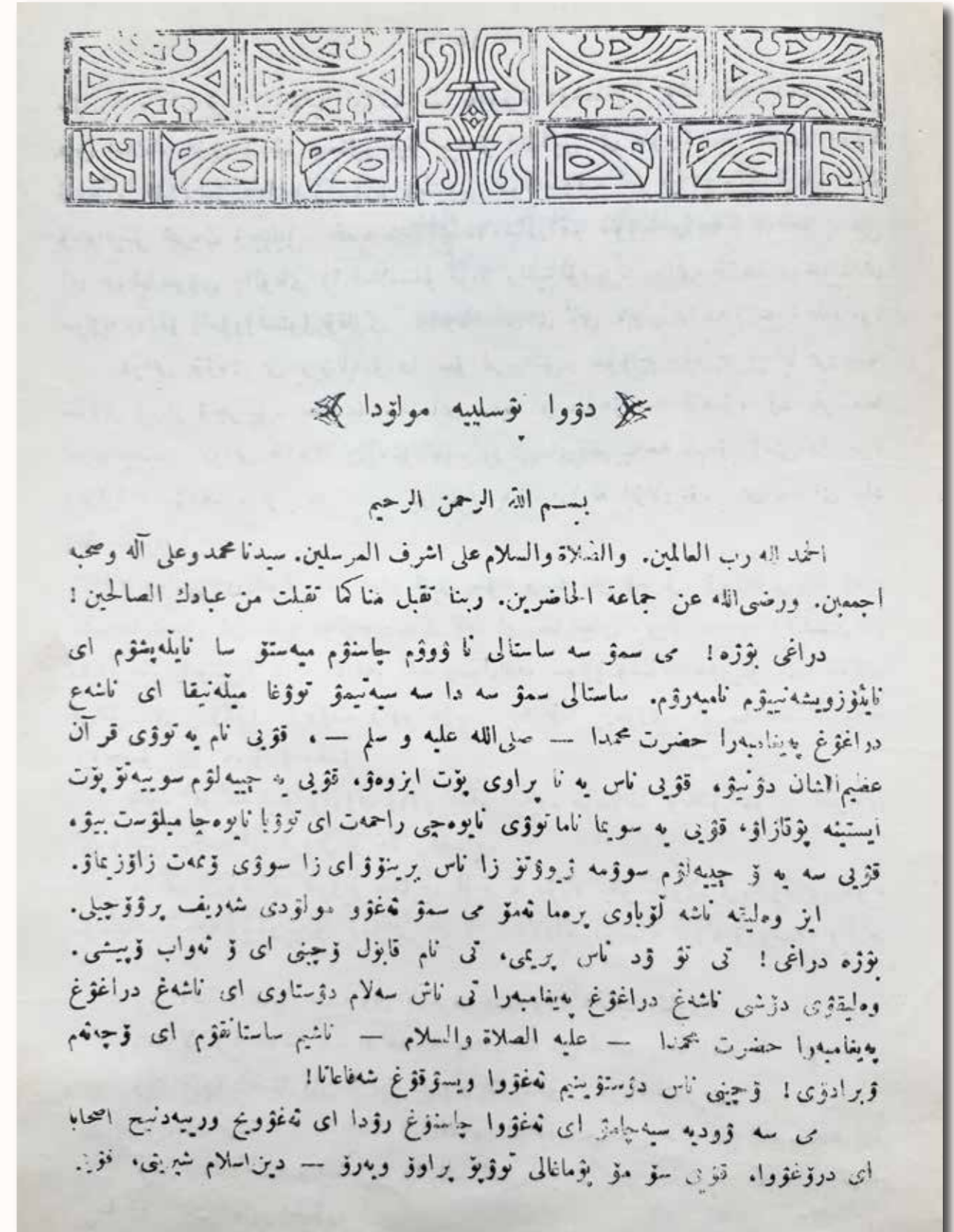
MAWLID TRADITION: Written by Süleyman Çelebi in Bursa in 1409, Vesiletü'n-Necât (Means of Salvation), also known as Mevlid-i Serif. It is the first and most famous of the Turkish-written mawlid on the birth of the Islamic prophet Muhammad. Süleyman Çelebi's mawlid consists of 16 parts and 770 couplets. Süleyman Çelebi, when he served as an imam at the Ulu Mosque (1399-1421), decided to write Vesiletü'n-Necât, according to one narration, with the advice of Emir Sultan, or according to another narration, after listening a preacher, who said that he had not considered the last prophet (the Prophet of Islam) superior to other prophets, during a sermon in the Ulu Mosque, thus the tradition started. The manuscript, written in mathnawi (a kind of poem written in rhyming couplets, or more specifically a poem based on independent, internally rhyming lines) type, in a plain and pure Turkish and aruz prosody, is in the Topkapi Palace Library. Today, mawlid ceremonies are organized for social practices, important events, rituals and feasts (engagement, wedding, birth, circumcision, after the death of one's relatives (especially on 7th, 40th, and 52nd days), when welcoming pilgrims, when sending one for obligatory military service, Hidrellez, etc. celebrations) in the mosques, homes, village squares, wedding venues, etc; and tahini halvah, rock candy, pancakes, pilaf with meat, pilaf with chicken, cantik, Turkish delight with walnuts, milk, flour halva are distributed after the mawlid recited by the mawlid reciters or hafizes (those who memorized whole Qur'an).

AREBICA TRADITION: Arebica is a variant of the Arabic script used to write the Serbo-Croatian language. It was used mainly between the 15th and 19th centuries and is frequently categorized as part of Aljamiado literature. During Austro-Hungarian rule, there were unsuccessful efforts by Bosnian Muslims to grant Arebica equal status alongside Latin and Cyrillic alphabets. Apart from literature, Arebica was used in religious schools and administration, though less than other scripts.

The final version of the Arebica alphabet was devised at the end of the 19th century by Mehmed Džemaludin Čaušević. After WWII, the Bosnian Muslim press in Arebica was not supported by the Tito's government.

Okiç pp. 41.; Kemura - Glasnik VIS 5/6 (1969), pp. 120-123.; As of January 2024, we couldn't trace any copies in the OCLC and KVK.

“Exceedingly rare early Yugoslavian edition of this first Arebica translation of the ‘Mevlidi Serif’, one of the most important texts of the Islamic world, also the most famous “mevlid” of other 62 mevlids, which is a eulogy recited to celebrate the birth of the prophet Muhammad.”



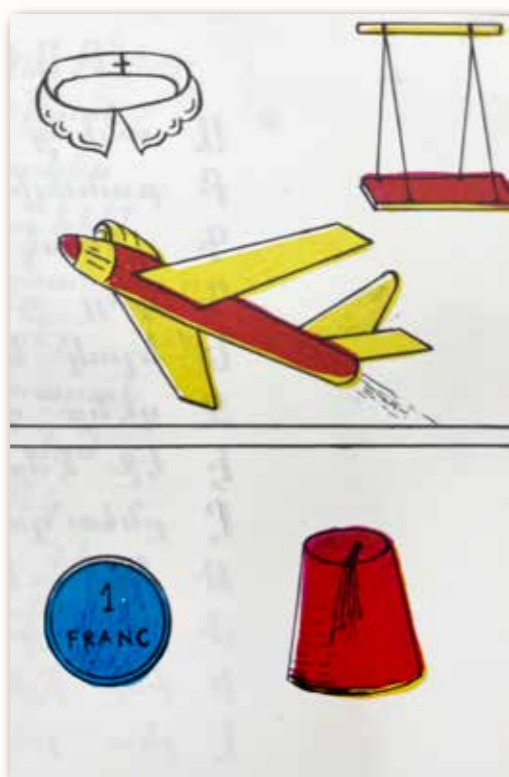
45

ARMENIAN ALPHABET / ILLUSTRATED CHILDREN'S BOOKS

ԸՆԷՔԱՆՈՒՆԸ (ԳԻՐԵՐԸ ՊԱՏԿԵՐՆԵՐՈՎ ՍՈՐՎԻՆՔ) / *Ysek'anoiny (Girery Patkernerov Sorvink) / Ermenice resimli alfabe kitabi. Illustrated by Berch Erzyian.*

JAKARIAN, MELINE.

T. E. A. O. Öğretmenleri Yardimlasma Vakfi [i.e., The Turkish Armenian Minority Schools Foundations] / Agop Apelyan Matbaasi, Istanbul, 1977.



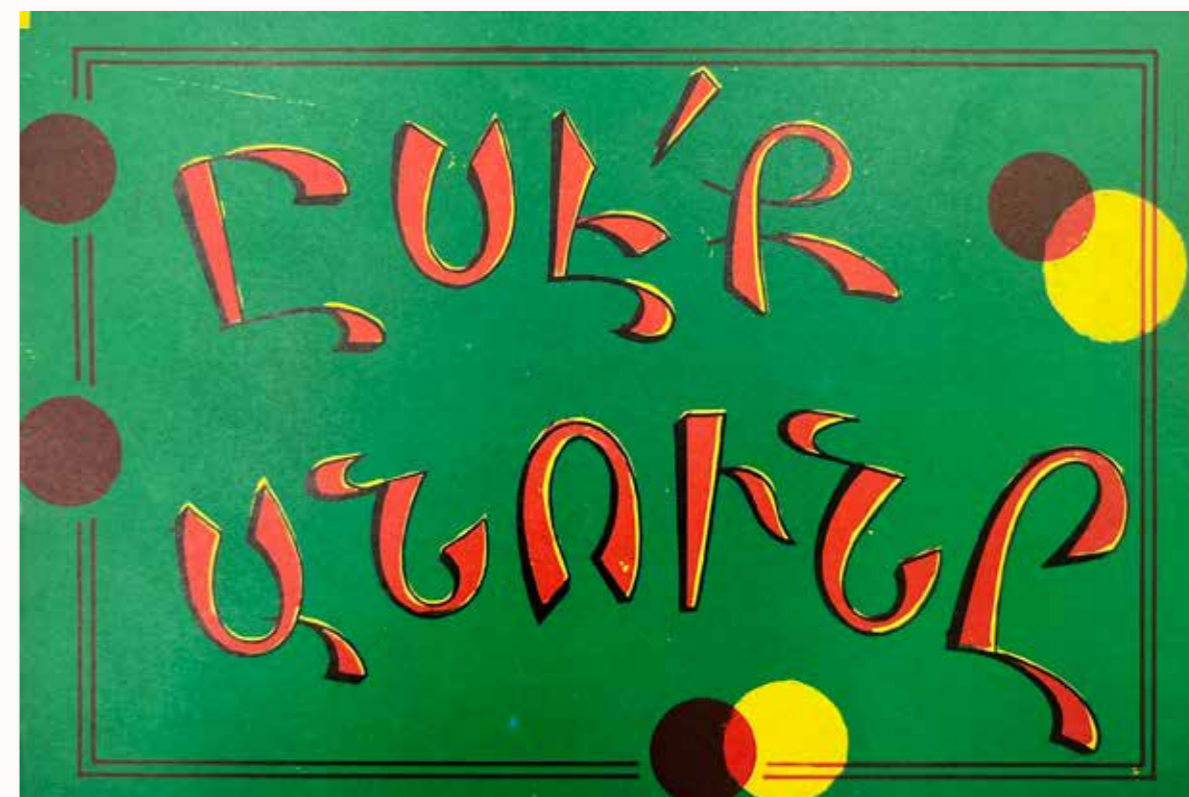
Original illustrated wrappers. Oblong roy. 8vo. (16 x 24 cm). In Armenian. 24 p., colour ill.

USD 125

First edition of this scarce illustrated alphabet book for Armenian children and students, published by the Turkish Armenian Minority Schools Foundation established in 1963 by a group of Armenian teachers and intellectuals such as Sahnur Sahiner, Joseph Maksudoghlu, Hagop Sivaslian, and Hayguhi Hidirian. Some of this group would later contribute to late diaspora Armenian literature by publishing Armenian children's magazines (like Jbid).

This booklet aims to teach the Armenian alphabet to Armenian children in Turkey who have just started primary school and have just reached the reading age with colourful illustrations by Armenian painter and tile artist Berch Erzyian.

As of May 2024, we can't trace any copies in OCLC, KVK.



46 ILLUSTRATED ALPHABET / EARLY REPUBLICAN VISUAL CULTURE / PROPAGANDA / CHILDREN'S BOOK

Resimli alfabe: İlk kira'at dersleri [i.e., Illustrated alphabet: The first reading lessons].

HAMID, MUSTAFA.

Kitabhâne-i Hilmi / Hilâl Matbaasi, Istanbul, 1927.

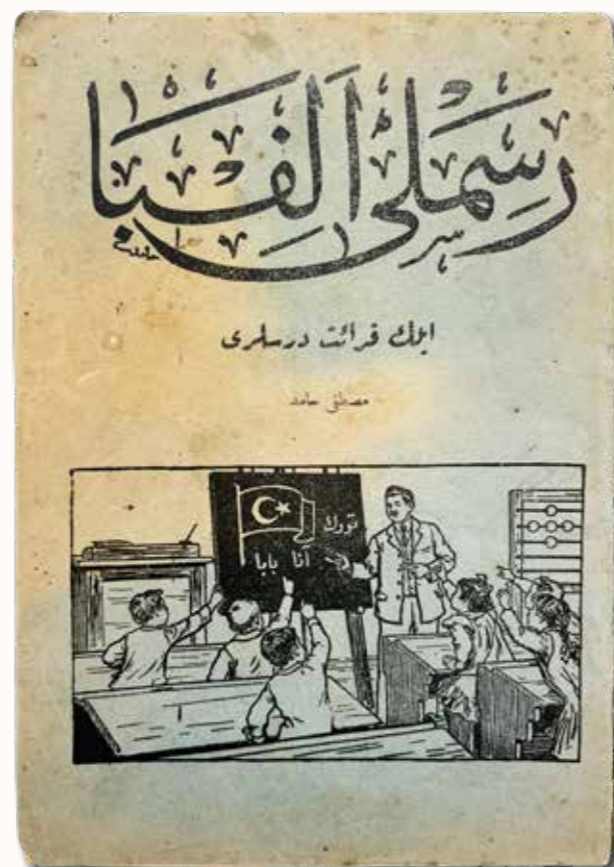
Original pictorial wrappers. Roy. 8vo. (23 x 16 cm). In Ottoman script (Old Turkish with Arabic letters). 80 p., richly b/w illustrations reproduced by clichés. Occasional fading and foxing on cover and pages, wear to spine. Otherwise, a good copy.

USD 350

Scarce one of the early editions of this profusely illustrated alphabet book published with permission by an expert report of the Ministry of Education in 1926. The book was prepared for first-grade primary school students.

This book for children teaching the Turkish alphabet with Arabic letters before the 1928 Letter Revolution, also including some basic reading passages and nationalist poems, prepared according to the political view of the period, which also turned into propaganda material in terms of visuals and content.

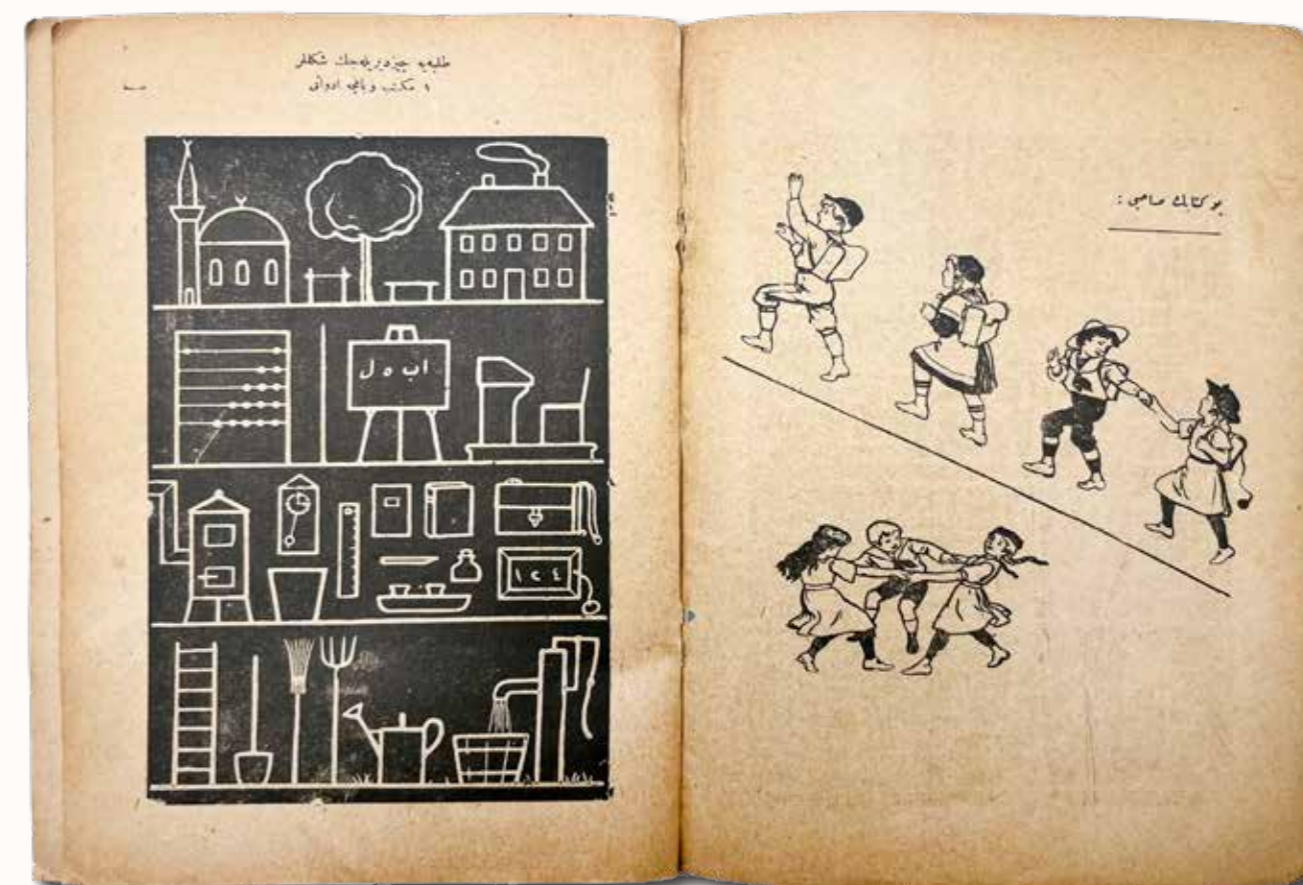
The calligraphic title on the cover and title page is drawn by Ottoman / Turkish calligrapher Hamid [Aytaç] (1891-1982). In the tradition of the great calligrapher Ali bin Hilal known as Ibn al-Bawwab,



Aytaç was acknowledged as the leading calligrapher by the Arab world, and when he passed the age of 90 years, the mantle was passed onto his former student, Hashem Muhammad al-Baghdadi, who would be the last of the classical calligraphers. In handing over the role of a leading calligrapher, Aytaç, in a clear reference to the importance of the medieval Baghdad School, said of al-Baghdadi, "The line grew up in Baghdad and ended there."

The drawings are signed by "R. S." and "Galibi".

Not in Özege.; As of May 2024, we couldn't trace any copies in OCLC and KVK.



47

**TURKISH SPACESHIP DESIGN /
BROCHURE / EPHEMERA**

[Brochure and business card] *Galileo: Mekik Gemi Projesi*
[i.e., *Galileo: The Project of Space Shuttle*].

BASARAN, TUNCAY (Designed and published by).

Ankara, [early 90s].



Original tripled leaflet brochure. Folded 21x10 cm, open 21x30 cm. In Turkish. Ills.

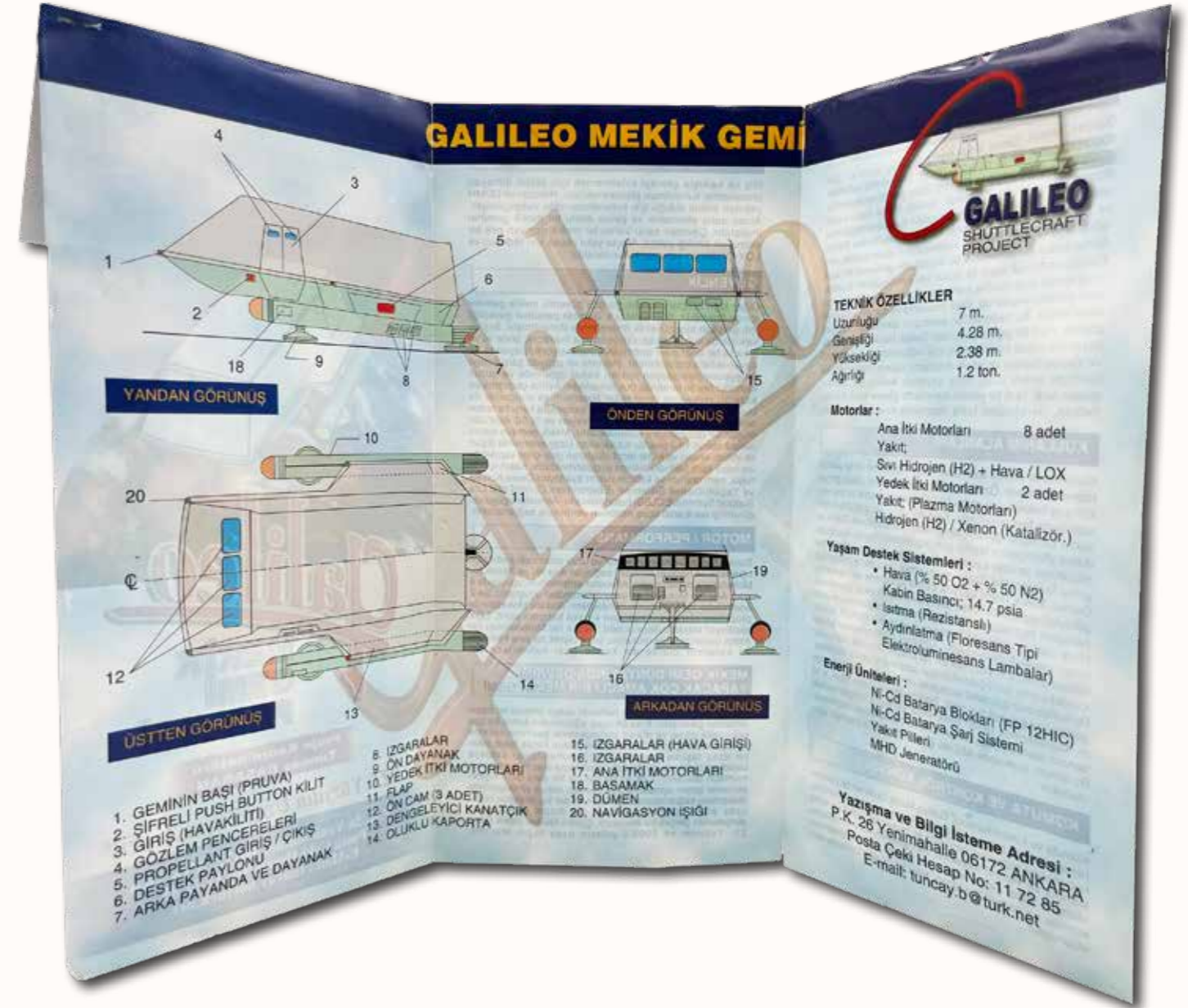
USD 150

Uncommon and entertaining ephemera from the 90s, privately published as a brochure by a Turkish amateur, of a space shuttle titled "Galileo" including its introduction, features, usage areas (space tourism), design, security, and performance, etc.

A detailed Turkish text onto verso with illustrations showing the design of the shuttle onto recto. A business card is attached with a couple of corrections by hand on phone numbers.

We couldn't find any biographical information about the designer Tuncay Basaran. Provenance: Haktan Akdoğan's Collection, the founder of the Turkish UFO Museum, and modern Ufology in Turkey.

As of May 2024, we couldn't trace any online copies of this interesting ephemeral piece.



“Uncommon and entertaining ephemera from the 90s!”

48

EARLIEST RECORDS OF UFO SIGHTINGS IN TURKEY

CENAP Report 73. Edited by Hansjürgen Köhler and Werner Walter. 7. Jahrgang / H3 / - März 1982.

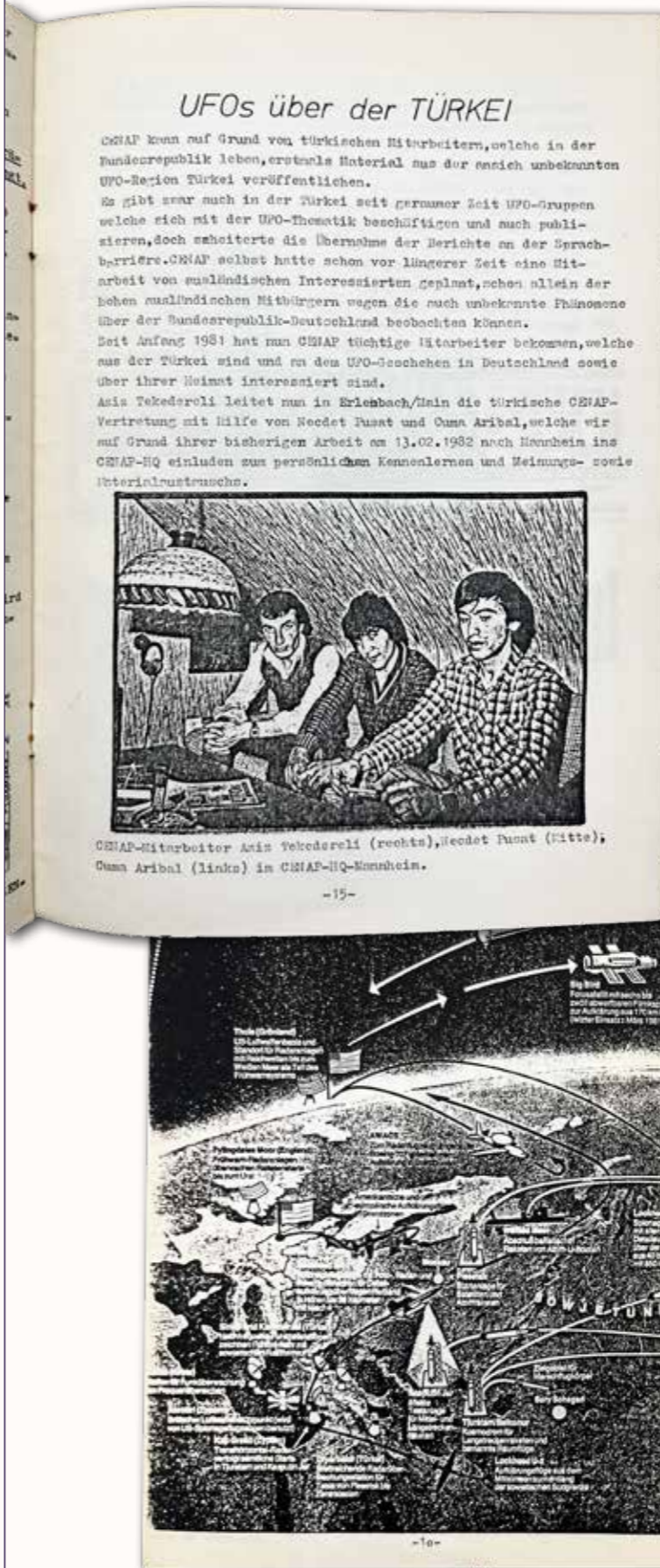
CENAP (Hansjürgen Köhler & Werner Walter).

Centrales Erforschungs-Netz Aussergewöhnlicher Phänomene (CENAP), Mannheim, 1982.

Scarce CENAP-Report No. 73 of 1982 including the earliest Turkish recordings of UFO sightings published by xerox in the period.

USD 75

The CENAP-Reports are published periodically by the Centrales Erforschungs-Netz Aussergewöhnlicher Phänomene (CENAP). The Central Research Network for Extraordinary Celestial Phenomena (CENAP) is a private association of people interested in astronomy and parascience who are concerned with the elucidation of unusual celestial phenomena. This refers to reports of unidentified flying objects. The CENAP is considered a sceptic within the UFO scene. was founded in Mannheim in 1976 by Werner Walter (1957-2016) and Hansjürgen Köhler (1956). After Walter had his own UFO sighting in 1973, he and his colleagues founded the Mannheim Private UFO Research Group, initially as an offshoot of the German UFO/IFO Study Society. V. (DUIST). After the break with the DUIST, CENAP emerged from this.



The CENAP is largely hostile to the Extraterrestrial Hypothesis and exopolitics. The network is considered the main representative of sceptical ufology in Germany.

From 1976 to 2002, the CENAP Report (CR) was the group's communication organ. In the 1980s and 1990s, the special volume series "UFOs Limitless" was also published. After the printed version of the CR was discontinued in 2002, it appeared as a free online magazine until 2007.

Provenance: Haktan Akdogan's Collection, the founder of Turkish UFO Museum, and modern Ufology in Turkey.

49 SIXTEENTH CENTURY MUSLIM PILGRIMAGE / ARABIAN PENINSULA / TRAVEL LITERATURE / RITES AND ROUTES OF THE HAJ

*Menâsik-i Sinan Efendi. Copies by Ahmed bin Muhammed Dagistânî
(active in 18th century).*

**SÜNBUİLÎ SINÂN EFENDİ (Yusuf Sinaeddin bin Ya'kûb-i Germiyânî
(?-1581).**

Manuscript, [possibly Istanbul], AH 1154 = [1741/42].

Original manuscript written in naskhk script in black and red ink on polished laid paper with horizontal chain lines and watermarks. Contemporary quarter brown calf. Repaired and restored. No flap. 12mo. (16 x 11 cm). In Ottoman script (Old Turkish with Arabic letters). 167 leaves (334 p.).

USD 1250

An 18th-century manuscript account of Muslim pilgrimage in the Arabian Peninsula including important rites and ceremonies for the Islamic pilgrims written by Sünbülî Sinân, the son of Yakub Efendi, one of the successors of the founder of the Sunbuliyye Sufi order. The original text was written in the 16th century and this manuscript was copied by Dagistânî [Daghestani] in the 18th century.

Sünbülî Sinan Efendi, who became the sheikh (master) of the Sunbuliyye order in 1564, went on Hajj of an uncertain date in Medina around 1581. This manâsik is one of the most voluminous texts in manasik literature, including a very detailed account of the 16th-century Islamic pilgrimage.



The text written in 16th-century Turkish, starts with basmalah with an introduction in Arabic (hamdala and samdala) praising the virtues of pilgrimage (Haj). Then, author gives the rites and routes like Farziyyat of Hajj, Ihram, Mukhrama, entry to Mecca, tawaf, Sa'y between Safa and Marwa, Arafat in Mecca, Muzdalifa from Arafat, Ef'al in Mina, Umra, Taawaf al-Vedâ, Qabr-i Sharif in Medina, etc.

The Sunbuliyye were a derivative of the Khalwati (also spelled Halveti and Halvetiye) order. Sünbül Efendi's successors, the next generations were settled in Nurullah town by Konur, Içel Province around 1550. (Wikipedia).



50 IBN ARABÎ / BULAQ IMPRINT / FINE BINDINGS

شجرة الكون الشيخ الاكبر سيدى محي الدين العربي رضى الله عنه

/ Shajarat al-Kawn: Al-Sheikh al-Akhbar Saydi Muhy al-Din ibn Arabî Radhallahu Anh [i.e., Tree of the universe by the Greatest Master Ibn Arabî].

IBN ARABÎ (Abû ‘Abd Allâh Muḥammad ibn ‘Arabî al-Tâ’î al-Ḥâtimî)
(1165-1240).

Matbaat al-Kebîrî Bulak / Al-Kâghedhâna al-Husayn Beg Husni,
Bulak, AH 1292 = [1876].

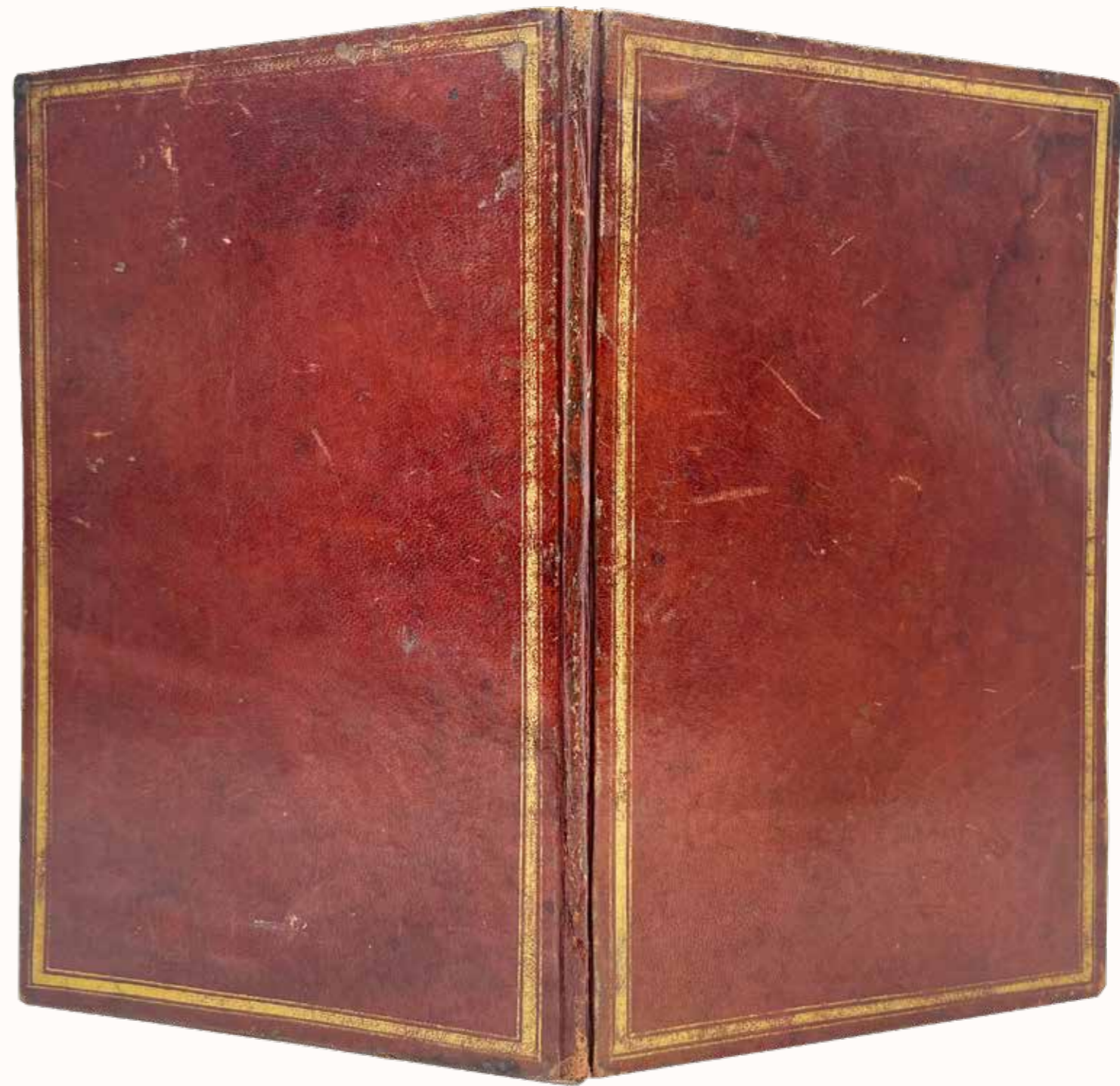
Contemporary fine full burgundy leather, gilded borders on front and rear boards. Original decorative red endpapers. Small 4to. (26 x 16 cm). In Arabic. 22 p. Marginal notes in red ink by contemporary ex-owner, a small tear with a minuscule loss on the right lower corner of the endpaper, and another small tear on the second leaf without any losses. Otherwise, a very good copy in a handsome fine binding.

USD 950

Extremely rare first edition of a treatise on Sufism by Ibn-i Arabî, a well-known Andalusî Arab scholar, and philosopher, extremely influential within Islamic thought in the golden age of the Islamic world. This important Islamic work was published more than fifteen times under the name of Ibn Arabî (previous editions were anonymous) after it was attributed to him in some 18th and 19th century manuscripts.

This early Islamic text concerning the “Muhammadan Reality” describes the universe and its true origin, the role and place of Prophet Muhammad (peace be on him), and his central place in the sacred presence. The creative word, or Logos, and the World Tree are two ancient cosmological symbols that are the subject of this treatise entitled “The Tree of Being” attributed to Ibn Arabi.

“The Cosmos is a tree which has sprung from the seed of ‘Kun’ and has sent down roots to the deepest underworld, sent up a trunk and spread out its branches to embrace East and West, with its topmost branches penetrating to the highest heaven, so that all three kingdoms: Mulk, Malakut, and Jabarut. They are in the Tree beneath the Divine Throne. In



the Qur'an, this tree is associated with God's light, for the process of bringing the tree into existence is to show forth God's names and attributes. The first light formed from God's Light is the Light of Muhammad, and the human form is constructed in the image of the name of Muhammad. This volume also includes an outline of the character and actions of the Prophet Muhammad and a list of his 201 names and attributes." (Tosun Bayrak's English translation).

Out of the 850 works attributed to Ibn Arabi, some 700 are authentic while over 400 are still extant. His cosmological teachings became the dominant worldview in many parts of the Muslim world.

Ibn Arabi left Andalusia for the first time at age 36 and arrived in Tunis in 1193. After a year in Tunisia, he returned to Andalusia in 1194. His father died soon after Ibn Arabi arrived at Seville. When his mother died some months later, he left Andalusia for the second time and traveled with his two sisters to Fez, Morocco in 1195. He returned to Córdoba, Andalusia in 1198, and left Andalusia crossing from Gibraltar for the last time in 1200. While there, he received a vision instructing him to journey east. After visiting some places in the Maghreb, he left Tunisia in 1201 and arrived for the Hajj in 1202. He lived in Mecca for three years, and there began writing his work Futâhât al-Makkiyya [i.e., Meccan illuminations].

After his death, Ibn Arabi's teachings quickly spread throughout the Islamic world. His writings were not limited to Muslim elites but made their way into other ranks of society through the widespread reach of the Sufi orders. Arabi's work is also popularly spread through works in Persian, Turkish, and Urdu. Many popular poets were trained in the Sufi orders and were inspired by Arabi's concepts. (Wikipedia).

BULAK PRESS:

The Bulaq or El-Amiriya Press is the first official and governmental Arabic printing press to be established in Egypt, and functions according to an industrial printing basis, causing not just a qualitative but also a quantitative and knowledgeable leap in science throughout the Arab region. It was established in 1820 by Muhammad Ali Pasha of Egypt and Sudan (1769-1849) and it was part of Muhammad Ali's inclusive development plans for the modernization of Egypt.

As of May 2024, we couldn't trace any copies in OCLC, or KVK.



51

**MANUSCRIPT / THE BAHÂ'Î FAITH /
MAGIC BY PRAYERS**

*[Evrâd-i Bahâiyye, fazileti ve havassi]
[i.e., Prayers of Baháism and virtues and spells].*

ANONYMOUS.

Manuscript, [N.p.], [ca. 19th century].

Original manuscript written in naskh script in black and red ink on polished paper. Marginalia accompanies the main text occasionally. Contemporary quarter brown calf. 12mo. (16 x 11 cm). In Arabic and Ottoman script (Old Turkish with Arabic letters). [100] p., two magical tables, and a drawing. Wear to the spine with loose pages, age-toning, and foxing on marginalia and some pages. Otherwise, a good copy.

USD 950

Scarce Bahâ'î manuscript including the virtue of Baháullah and the Bahâ'î Faith with magical practices and spells by prayers for the protection from evil and even good. The manuscript begins with a basmalah and a praise to the master "Sheikh Pir Muhammad Bahâ'î hazretleri". The introduction is in Ottoman Turkish. The second and the longest chapter begins after that again with basmalah including prayers in Arabic in the Bahâ'î tradition. The third and last chapter includes the magical practices mostly in Ottoman Turkish, accompanied by a strange hand drawing in a totem shape consisting of letters and numerals. Besides that, two more tables of magical practices are included in the manuscript's last chapter.

This early 19th century manuscript is a classical collection of a Bahâ'î who believes the Bahâ'î Faith began with the mission entrusted by God to two Divine Messengers: The Bâb and Bahâ'u'lláh.

The Bahá'í Faith is a religion founded in the 19th century that teaches the essential worth of all religions and the unity of all people. Established by Bahá'u'lláh, it initially developed in Iran and parts of the Middle East, where it has faced ongoing persecution since its inception.





The Bahá'í Faith has three central figures: the Báb (1819-1850), executed for heresy, who taught that a prophet similar to Jesus and Muhammad would soon appear; Bahá'u'lláh (1817-1892), who claimed to be that prophet in 1863 and had to endure both exile and imprisonment; and his son, 'Abdu'l-Bahá (1844-1921), who made teaching trips to Europe and the United States after his release from confinement in 1908. After 'Abdu'l-Bahá died in 1921, the leadership of the religion fell to his grandson Shoghi Effendi (1897-1957). Bahá'ís annually elect local, regional, and national Spiritual Assemblies that govern the religion's affairs, and every five years an election is held for the Universal House of Justice, the nine-member governing institution of the worldwide Bahá'í community that is located in Haifa, Israel, near the Shrine of the Báb. (Wikipedia).

52

ISLAMIC MAGIC / ROLL OF HAVASS / MANUSCRIPT / TALISMAN

[Tilsim – Havass] [i.e., A long Islamic talismanic scroll against the black magic, Genii, and the Devil].

ANONYMOUS.

Manuscript, [n.p.], [19th century].

Unusually long original manuscript talismanic scroll. Naskh script in black, red, yellow, turquoise, dark blue, purple, green, and yellow ink on a very long single piece of paper created by adding around 40 sheets of paper to each other. 1012 x 9 cm. In Arabic. Except for sporadic notes on the verso, used the recto to script completely. Slight wear on the top of the scroll with a minuscule lack of paper, slight chippings on extremities, several stains on the verso. Otherwise, a very good copy.

USD 1250

Exceedingly rare and attractive Islamic talismanic scroll in Arabic, seemingly written to protect the Muslim pilgrims against demons, Genii, Satan, and black magic during the Hajj travel in the 19th century.

The manuscript scroll consists of a coloured headpiece, followed by seven hand-coloured seals of Solomon in different forms, colours, and different texts, eight magical wafk (ilm-i vefk) and ledun (ilm-i ledün) tables, and in-text b/w circles (containing various Arabic prayers). The text is completely in Arabic containing prayers, incantations, and Qur'anic verses occasionally that were kept in amulet boxes. It features a hand-coloured frame throughout the first quarter of the manuscript. The remaining part is not coloured.

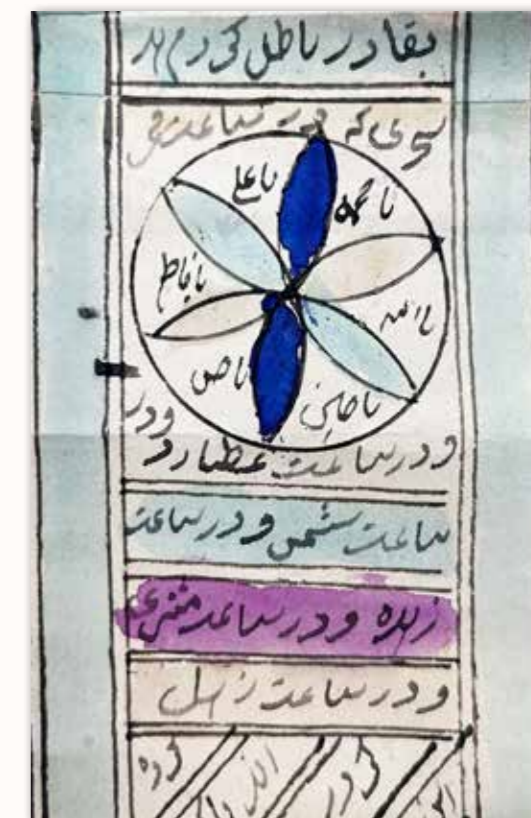
The wafk tables in the manuscript include different combinations of the Qur'anic letters and numbers, written to protect the user from the evil eye, black magic, Satan's evil, etc. Ilm-i Ledun is used for the prophecy and the clairvoyance. Additionally, in the manuscript, Solomon's seals titled "the Most Holy Seal" were drawn repeatedly seven times. These seals in the shape of a six-branched leaf including "Hurûf-i Muqata'ah", the names of God and Prophet Muhammad are located consecutively. The text also includes almost all ninety-nine names of God (the Asma al-Husna), of which the most important is, in this manuscript, al-Rahman (the Compassionate or Merciful one).



Used in almost similar ways since the medieval primary sources of the Neo-Platonic tenth century Ikhwan al-Safa and al-Buni (d. 1225), Islamic talismans constitute a template in terms of the symbols they contain and the texts that accompany them. These handwritten amulets of varying lengths have been used by pilgrims, travelers, and even scholars (although there was always a tension between the scholars and theologians who condoned practices of Islamic magic) since the Middle Ages. These scrolls, which usually are in portable form, show us that magic was a part of the daily life of the practitioner in medieval Islamic culture.

“Talismans are supposed to ward off evil through the power of words, signs, or images. The most efficient are believed to be the prayers quoting from the Qur’an, including the name of God or that of important religious figures.” (Islamic Art Museum online).

Overall, a significant and attractive, extraordinarily long manuscript scroll of an Islamic talisman is extremely rare in this form and condition.



53

POSTERS / PEACE / ALGERIA

Poster of the 9th World Festival of Youth and Students for Solidarity Peace and Friendship, July 28-August 7, 1965.

ÉVORA, TONY (Artist) (1937-2017).

The International Union of Students (IUS), [N.p.], 1965.

Original colour lithographed poster. 82x58 cm. In English. Repaired verso by restoration strip, folded traces. Otherwise, a good print.

USD 600

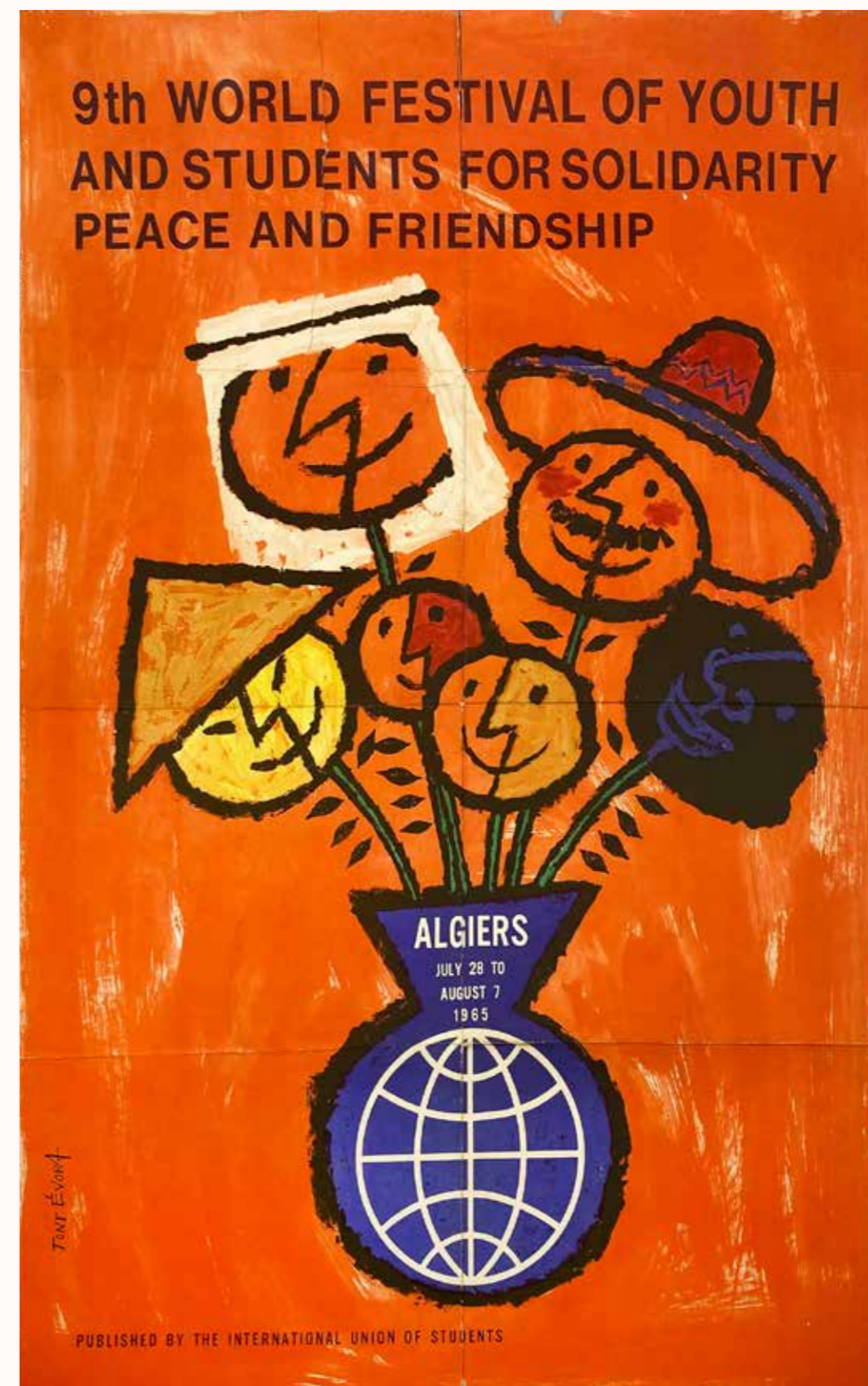
The very rare poster of the 9th World Festival of Youth and Students for Solidarity Peace and Friendship, the event was planned to be held in Algeria in the summer of 1965, but the date was postponed due to the military coup in that country and Bulgaria became the new venue for the festival. This attractive poster was designed by Cuban artist Tony Évora (1937-2017).

The poster depicts students of various races, such as Far Eastern, Mexican, Arab, and African, coming together in peace and friendship, sprouting from a flowerpot.

Tony Évora is an artist and printmaker, musicologist, writer, and educator from Cuba. He lived and worked in Exeter, England, where he became director of the Visual Arts, Music, and Publications Department at Oxford Brookes University before moving to Spain in the early 1990s. Since then, his work – artistic and literary - has revolved around Cuban music and its relationship to santería. His books include *Orígenes de la música cubana*, *El Libro del bolero* and *Música cubana: Los últimos 50 años*. (CINTAS for Visual Arts, 1978-79, 1980-81).

ON THE EVENT

The 9th World Festival of Youth and Students was held from 28 July to 5 August 1968 in Sofia, the capital city of the then People's Republic of Bulgaria. The festival attracted 20,000 people from 138 countries. Initially, the event was planned to be held in Algeria in the summer of 1965, but due to the military coup in that country the date was postponed, and Bulgaria became the new venue for the festival.



The festival took place at the height of the Chinese Cultural Revolution, and due to the Sino-Soviet split, no Chinese delegates were invited to Bulgaria. However, a group of German Maoists attended. They disrupted the opening ceremony of the festival, shouting the name of Chairman Mao and waving his portrait.

The Beatles offered to play at the festival, but the band was turned down by the organizing committee.

THE INTERNATIONAL UNION OF STUDENTS

The poster was published by the International Union of Students, a worldwide nonpartisan association of university student organizations until the 2000s. The IUS was the umbrella organization for 155 such student organizations across 112 countries and territories representing approximately 25 million students. This was recognised by the United Nations granting the IUS a consultative status in UNESCO. The primary aim of the IUS was to defend the rights and interests of students to promote improvement in their welfare and standard of education and to prepare them for their tasks as democratic citizens. It collapsed in the 2000s due to an unreliable membership system and a lack of grassroots engagement.

The aims of the IUS were spelled out in the 1946 preamble to the organization's Constitution: The purpose of the International Union of Students, which is founded upon the representative student organizations of different countries, shall be to defend the rights and interests of students to promote improvement in their welfare and standard of education and to prepare them for their tasks as democratic citizens. According to the IUS's entry in the UNESCO Non-Governmental Organization list, the priority work areas of the IUS were: "Exchange of information, defense of students' status, peace, environment, development, human rights". (Wikipedia).

As of May 2024, TriCollege Library has the sole copy of this rare print.



54 FIRST GUIDE TO TURKISH DRIVERS / AUTOMOBILE / DRIVING LICENCE IN THE MIDDLE EAST

Soför muallimi: Otomobil ve makinist mektebi müessesesi ve müdebbiri
[i.e., *Teacher of driving*].

TEVFIK, FIKRI.

Fikri Tevfik [Kardes] Otomobil ve Makinist Mektebi / Hüsnü Tabiat
Matbaasi, Istanbul, 1928.

Original pictorial wrappers in colour. Large demy 8vo. (22 x 15 cm). In Ottoman script (Old Turkish with Arabic letters). [4], 248, 7, [16] p., 144 numbered ills. in reproduced clichés, lithographs and letterpress.

USD 450

The very rare first and only edition of the first Turkish book on automobile driving. This earliest example of its kind including a very attractive cover design in colour with the logo of the first Automobile Association on the rear cover. The composition depicts a period car illuminating this logo by headlights, and a Turkish town and mountains in an impressive landscape behind it. It's published as the third (and the last) book of the Driver's Library Series.

This attractive book teaches driving in twenty lessons, especially for the candidates of the earliest driving licenses in Turkey, written by Fikri Tevfik, a founding member of the first Turkish automobile association and a driving teacher.





After the automobile came to the Ottoman Empire and then to the New Republic of Turkey, many drivers had to be trained. The Fikri Tevfik Automobile and Machinist School was established to practically accept and apply the useful information followed by the driver schools in Europe, founded by Fikri Tevfik behind the stadium in Taksim, Pera. This school continued its activities until the early 1940s.

Özege 19045.; TBTK 10915.; As of May 2024, OCLC locates four paper copies (458300133, 949475760, 929900325), two holdings in North American libraries (UCLA x2).



A seven-page pamphlet was added to the end of the book titled “Fikri Tevfik Otomobil ve Makinist Mektebi [i.e., Fikri Tevfik Automobile and Machinist School]. This rare pamphlet includes the history of this corporation, the history of automobiles in the world, and motor vehicles in the Ottoman Empire and Republican Turkey. The book with the pamphlet was seen only once with this pamphlet inside. The copy in the Bayerische Staatsbibliothek includes it for certain according to the OCLC.

55

SAMMELBAND: FOUR FIRST OTTOMAN TRANSLATIONS OF JULES VERNE

İki sene mekteb tatili [i.e., *Two years vacation = Deux ans de vacances*].; *Cevv-i havada seyâhât* [i.e., *Five weeks in a balloon, or a journey of discovery by three Englishmen in Africa = Cinq semaines en ballon*].; *Seyahât-i Harikûlâde: Çinde seyahât. Bir Çinli'nin Çin'deki mihneti* [i.e., *Tribulations of a chinaman in China: Extraordinary Voyages = Les Tribulations d'un Chinois en Chine*].; *Üç Rus ve üç İngiliz seyahâti. Cenûbî Afrika'da* [i.e., *The adventures of three Russians and three Englishmen in South Africa = Aventures de trois Russes et de trois Anglais dans l'Afrique austral*]. Translated by Ahmed Ihsan Tokgöz.

VERNE, JULES (1828-1905).

Ahmed Ihsan ve Sürekâsi / Âlem Matbaasi, Istanbul AH 1308 = [1891].

Contemporary handsome burgundy quarter morocco. Five raised bands to spine, second lettered title gilt of "İki sene mekteb tatili". Fine endpapers. Other compartments are gilded decoratively. Art-nouveau blind tooled onto the upper front and rear boards. Roy. 8vo. (23 x 16 cm). In Ottoman script (Old Turkish with Arabic letters). Each book in the volume is richly illustrated with reproduced woodcuts.

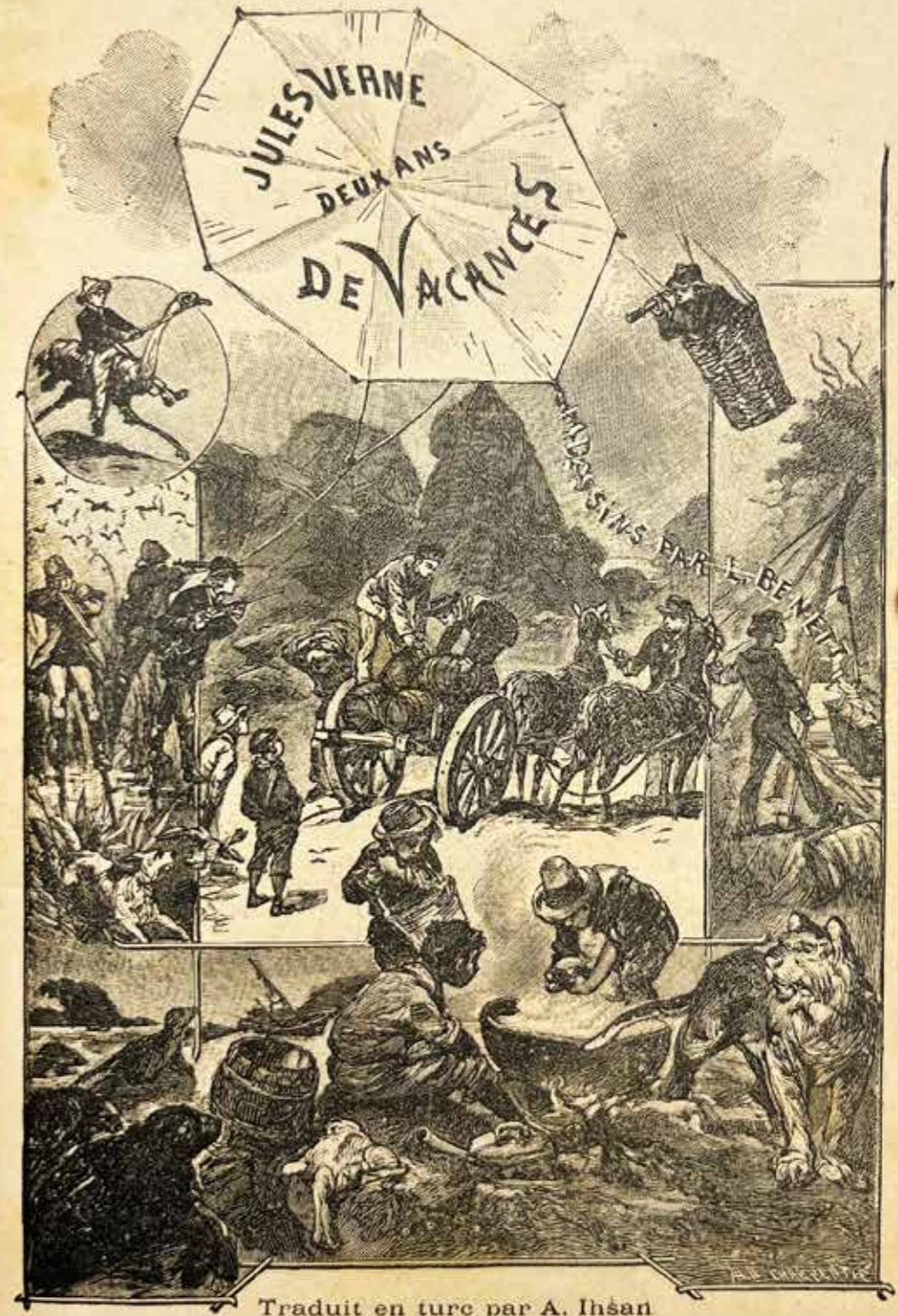
USD 1250

1. *İki sene mekteb tatili* [i.e., *Two years vacation = Deux ans de vacances*].

Ahmed Ihsan ve Sürekâsi / Âlem Matbaasi, Istanbul AH 1308 = [1891].

472 p., profusely illustrated. Özege 8692.

The very rare first Ottoman translation, of Verne's famous Robensonad, titled "Deux ans de vacances", of the fortunes of a group of schoolboys stranded on a deserted island in the South Pacific, and of their struggles to overcome adversity. In 1964, Turkish Filmmaker Yilmaz Atadeniz produced a movie titled *İki Sene Mektep Tatili*.



Traduit en turc par A. Ihsan

2. *Cevv-i Havada Seyâhât: Muzaffer Robur [Robur Le Conquerant].*

Ahmed Ihsan ve Sürekâsi / Âlem Matbaasi, Istanbul, AH 1308 = [1891].

223 p., profusely illustrated. Özege 2989.

The very rare first Ottoman translation, of Verne's famous book titled "Cinq semaines en ballon", the first novel in which he perfected the "ingredients" of his later work, skillfully mixing a storyline full of adventure and plot twists that keep the reader's interest through passages of technical, geographic, and historic description. The book gives readers a glimpse of the exploration of Africa, which was still not completely known to Europeans of the time, with explorers traveling all over the continent in search of its secrets.

3. *Çin'de Seyâhât. Seyahat-i Harikûlâde.*

Ahmed Ihsan ve Sürekâsi / Âlem Matbaasi, Istanbul, AH 1308 = [1891].

230 p., profusely illustrated. Özege 3365.

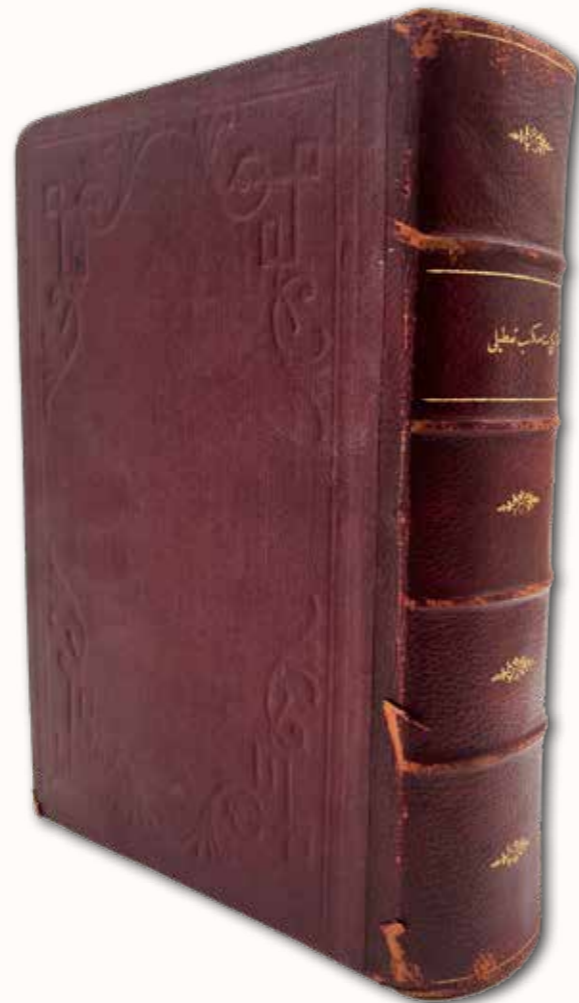
The very rare first Ottoman translation, of Verne's famous book titled "Les Tribulations d'un Chinois en Chine", is an adventure novel about a rich Chinese man, Kin-Fo, who is bored with life, and after some business misfortune decides to die.

4. *Üç Rus ve üç İngiliz seyâhâti: Cenubi Afrika'da. Translated by Selânikli Tevfik.*

Mahmud Bey Matbaasi, Istanbul, AH 1307 = [1890].

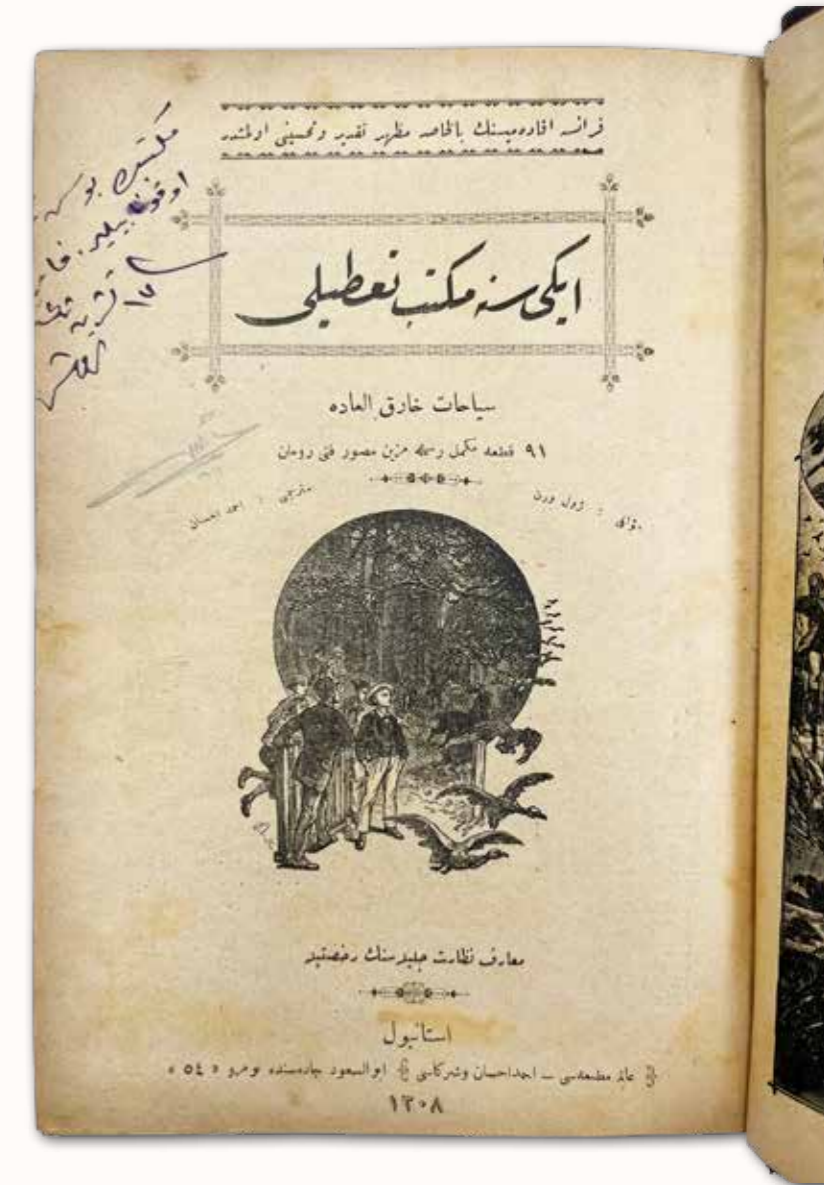
229 p., profusely b/w ills. and a map. Özege 22353.

The very rare first Ottoman translation of Verne's famous book titled "Les Tribulations d'un Chinois en Chine", by Selânikli Tevfik (1860-1910). It's an adventure novel published classically by Parisien publisher "Hetzl", narrating the story of three Russian and three English scientists' departure to South



Africa to measure the 24th meridian east. As their mission is proceeding, the Crimean War breaks out, and the members of the expedition find themselves citizens of enemy countries. This novel can be found under alternate titles such as Adventures in the Land of the Behemoth, Measuring a Meridian, and Meridiana or Adventures in South Africa. Interestingly, the travellers, on their homeward journey, reached Victoria Falls on 25 May 1855, thus anticipating the discovery by David Livingstone by nearly six months.

Ahmed Ihsan Tokgöz (1868-1942) was a journalist, publisher, and translator. He was the first person to introduce Jules Verne to Turkish society with his translations. "Around the World in Eighty Days" was the first Jules Verne novel translated into Turkish by Ahmed Ihsan. After publishing this work in 1888, he also translated another sci-fi novel by Jules Verne, titled "The Mysterious Island", into Turkish. When "Around the World in Eighty Days and The Mysterious Island" received more attention than expected, he contacted Hetzel Publishing House, the publisher of the Verne novels in Paris; The pictures used in the original work were sent by the publishing house in the form of galvanized clichés, and thus Verne's novel titled "20000 Leagues Under the Sea" was printed with illustrations. He translated "Captain Grant's Children" upon the order of Arakel Bookstore. Ahmed Ihsan has translated a total of twelve works by Jules Verne.



56

**BULAK PRESS / ANNOTATIONS OF
IMPORTANT ISLAMIC TEXT**

Hilyat al-Nâjî / حلية الناجي

GÜZELHISÂRÎ, SAYYID MUSTAFA B. MUHAMMED (?-1837).

**Badar al-Tibâa al-Kebirî Bulak [Matbaat al-Bulak], Bulak / Cairo,
AH 1251 = [1835].**



Original full brown morocco with traditional flap. Blind tooling a couple of “shemse” [i.e., mystical sun] to boards. Large roy. 8vo. (25 x 17 cm). In Arabic. [9], 562 p.

USD 650

Scarce first Arabic edition of this “super-commentary to Ibrâhîm ibn Muḥammad al-Ḥalabî (1549-)'s shorter commentary (entitled Ghunyat al-mustamlî) on Saḍîd al-Dîn al-Kâshgharî (13th century)'s treatise on Muhammadan ceremonial law entitled Muniyat al-musallî.”.

This book is printed ten times in the Ottoman world to use for the madrasa education.

Brockelmann: History of the Arabic Written Tradition Supplement, Vol. 1: Islamic literature in Arabic, Vol. 2: Post-Classical period.; 52. Saḍîd al-Dîn Al-Kashgari, seventh century., pp. 682.; As of May 2024, we couldn't find any institutional holdings in the World-Cat.

57

**AVANT-GARDE / EARLY TURKISH
FUTURIST BOOK DESIGN**

*Ansiklopedideki vahsi. Cover design by Ressay Sam,
or Mimâr Sâmih. [i.e., The savage in the encyclopedia].*

**SÂDI, KERIM (Pen name of AHMET NEVZAT CERRAHOGLU)
(1900-1977).**

Nusret Kemal / Selâmet Matbaasi, Istanbul, 1929.

Original wrappers. Large 8vo. (20 x 16 cm). In Turkish. 5 p., ills. Fragile extremities with water stains and chippings, also staples corroded over time to the paper, making it brittle as well causing discolouration. Overall, a good copy.

USD 600

Exceedingly rare first and only edition of this early striking pamphlet with a cover design which was highly influenced by Marinetti's Futurism, including a short dramatic story of criticism of the capitalism and bourgeoisie by Kerim Sâdi. It contains a full-page futurist drawing (pp. 3) made by painter beside the cover.

The book was banned by the government of the period, which aimed at a privileged, classless, unified mass because the subject of the book was deemed too "class". Despite the ban, the book was praised by many socialist intellectuals of the period such as Nazim Hikmet Ran (1902-1963) and Nurullah Ataç (1898-1957). Thus, it was distributed clandestinely for a long time in early New Republican Turkey.

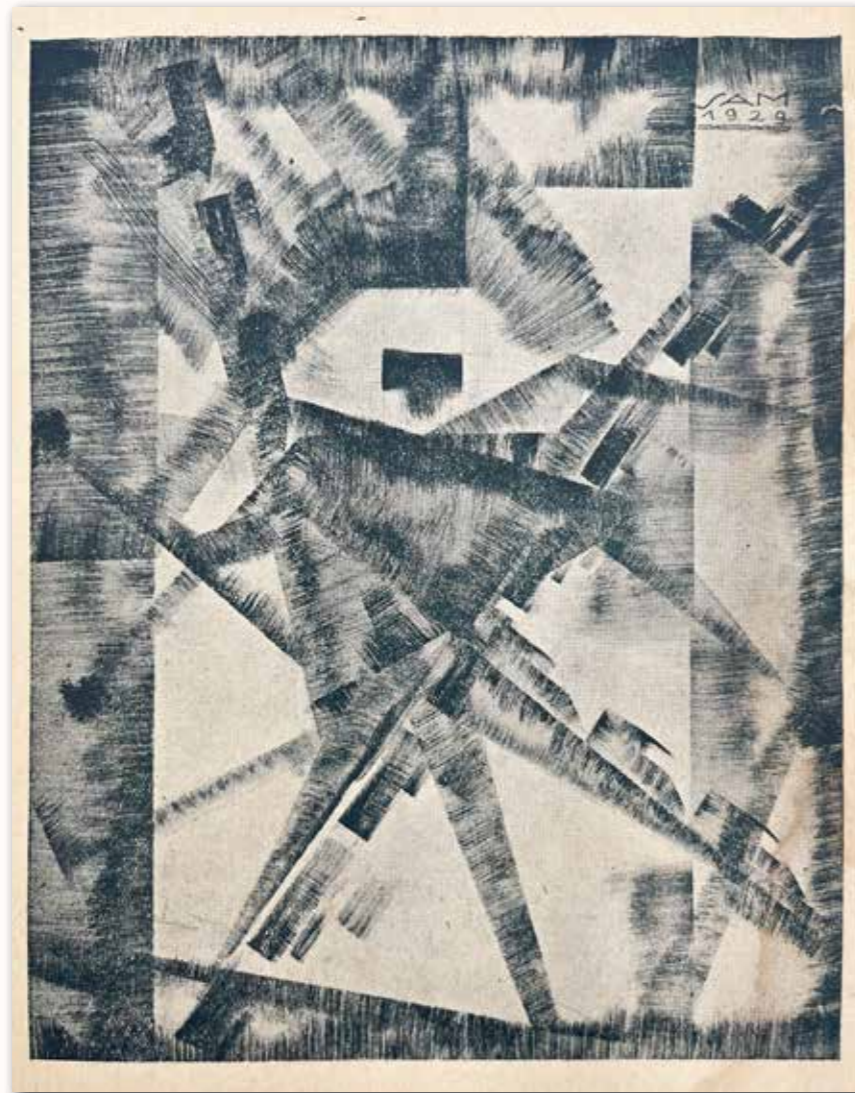
The artist of the cover design and drawing was "Ressay Sam/Mimâr Samih". Although no biography can be found about the painter, he also designed the covers of "Aydinlik" magazine, according to Mete Tuncay's articles. The artist has been prosecuted many times for his political art and satirical caricatures signed "SAM".

"The book focuses on a ferry worker and the daughter of a rich family, one of the passengers of that ferry. The girl shows the worker with her white gloves to her fragrant mother and says: Look, Mom, the savage in the encyclopedia!"



Kerim Sadi, whose real name is Ahmet Nevzat Cerrahoglu, is an author known for his works on the socialist movement in Turkey and its history. After leaving his medical education, he went to Moscow to continue his education and joined the Communist Party of Türkiye (TKP). His first article was published in "Ahenk" magazine of Izmir. Later, he wrote for magazines such as "Aydinlik", "Resimli Ay", and "Yeni Adam". During the closure of the Communist Party, which was founded by Mustafa Suphi in 1920, by the state in 1925, using the Sheikh Said Rebellion in Eastern Anatolia as an excuse, he was arrested and sentenced to 4 years in prison for his alleged relationship with party member Sefik Hüsnü Deymer (1887-1959). He translated into Turkish some books of various Marxist-Leninist authors, also including the Communist Party Manifesto.

As of May 2024, we couldn't find any copies located in OCLC and KVK.



58 SOVIET PROPAGANDA IN THE ARAB WORLD / THE SOVIET SPACE PROGRAM

دراسات علمية سوفيتية نشرة غيردورة يوليو سنة ١٩٥٨

*/ Darâsât ilmiyyat Sofyatiyyat: Nashrat Gerdora Yuliyu, fî sana 1958
[i.e., Soviet Scientific Studies, Gerdora Bulletin, July 1958]. No. 1.*

THE USSR PROPAGANDA IN EGYPT.

**The USSR Embassy Press Office in the United Arab Republic (UAR),
Cairo, 1958.**

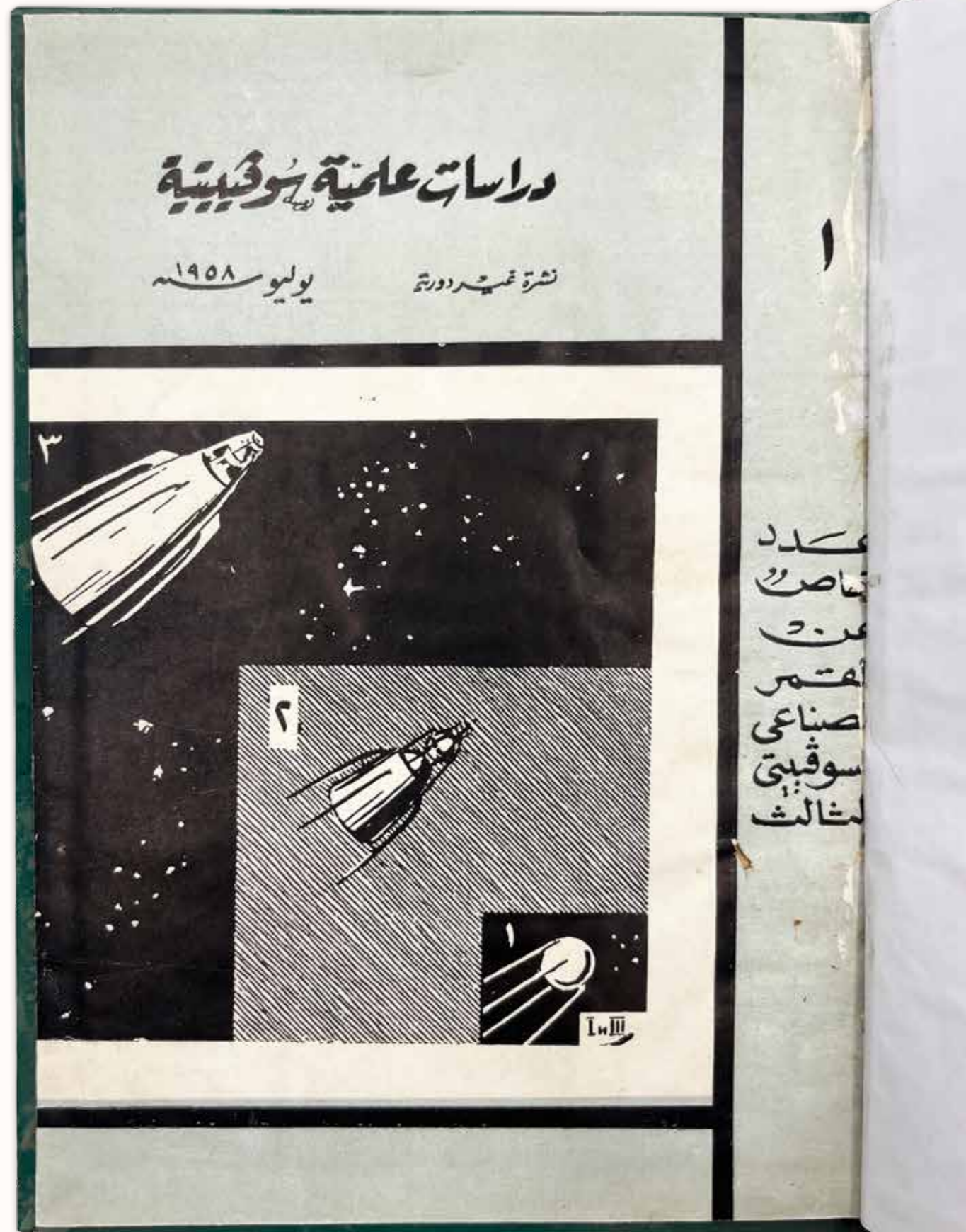
Contemporary full green cloth in Egyptian style, contemporary white endpapers, gilt lettering of title on front board, and gilt decorations on spine. Original pictorial cover saved inside. Roy. 8vo. (24 x 17 cm). In Arabic. 88 p., 12 b/w ills. including drawings and reproduced photographic plates.

USD 950

Extremely rare unrecorded first issue of this Soviet propaganda organ published in Cairo, the centre of the UAR, by the USSR Propaganda Press Office, with a striking cover design depicting the Sputniks in space, celebrating the third anniversary of the Kosmicheskaya programma SSSR.

The content begins with a comparison between the Soviet and American satellites. A full-paged photograph shows the Muscovites reading newspapers about the launch of the third Soviet satellite into space. In the periodical, many details such as the construction processes and technical specifications of the satellites are explained, as well as a striking history of the Soviet Space Program.

Relations between Russia and Egypt have a long history, dating back to before the 16th century. In the 1950s, Gamal Abdel Nasser's independent and anti-imperialist policy earned him enthusiastic support from the Communist government of the USSR. In 1955, Egypt made a major arm deal with the Soviet Union, and from then, teams of Egyptian officers were trained in Eastern Bloc countries. Czechoslovak instructors also came in 1956, to train Egyptian personnel in the use of Soviet weapons. When France attacked Egypt during the Suez Crisis, the USSR threatened to use destructive weapons i.e. nuclear weapons for the defence of Egypt. The degree of the Soviet approval of the Egyptian leader's policies cul-



minated, rather controversially, in the award of the highest Soviet decoration, the star of the Hero of the Soviet Union with the Order of Lenin to Nasser during Nikita Khrushchev's visit to the country in 1964.

Kosmicheskaya programma SSSR [i.e., The Soviet Space Program] was the national space program of the Union of Soviet Socialist Republics (USSR), active from 1955 until the dissolution of the Soviet Union in 1991.

After WWII, the Soviet and US space programs both utilized German technology in their early efforts. Eventually, the program was managed under Sergei Korolev, who led the program based on unique ideas derived by Konstantin Tsiolkovsky, sometimes known as the father of theoretical astronautics. Contrary to its American, European, and Chinese competitors, who had their programs run under a single coordinating agency, the Soviet space program was divided and split among several internally competing design bureaus led by Korolev, Kerimov, Keldysh, Yangel, Glushko, Chelomey, Makeyev, Chertok, and Reshetnev.

The Soviet space program served as an important marker of Soviet claims to its global superpower status. (Wikipedia).

As of May 2024, not in OCLC and KVK.



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FIRST TYPHOID VACCINES IN TURKEY

تیفو آشیسی / *Tifo asisi [i.e. The Typhoid vaccine]*.

SALIM, TEVFIK [SAGLAM] (1882-1963).

Kader Matbaasi, Istanbul, 1922.

Original pinkish wrappers. Roy. 8vo. (24 x 17 cm). In Ottoman script (Old Turkish with Arabic letters). 88 p. Light foxing and chippings to wrappers, heavy wear to spine, internally very clean copy.

USD 950

First edition of this Ottoman book includes the account of the first administration of typhus vaccine by the author himself on the Eastern and Caucasian fronts on March 15, 1915, while he was on duty with the Ottoman army. The book was written after Salim was appointed as "Gülhâne Seririyât Dahiliye Muallimi" [i.e., Teacher of the Gülhâne Clinical Instruction Internal Medicine] and was awarded by the Ottoman Medical Society.

The book also includes the prices of the vaccine, where the disease prevalent in its period is, the history of typhus disease, the first vaccination in Europe (Tirol), etc.

Military doctor Tevfik Bey was successful in diagnosing the then-unknown disease, which he had previously encountered while serving in Yemen. He administered the first typhoid vaccine to sick soldiers in Erzurum, during the First World War, on March 15, 1915.

When the Balkan War started in 1912, Tevfik Bey was appointed as the Chief Physician of the Sanitary Parade of the Salonica Redif Legion. When the war ended, he was appointed to Yassiviran Menzil Hospital. He was sent to Gülhane (Istanbul) because he caught typhus disease while on duty.

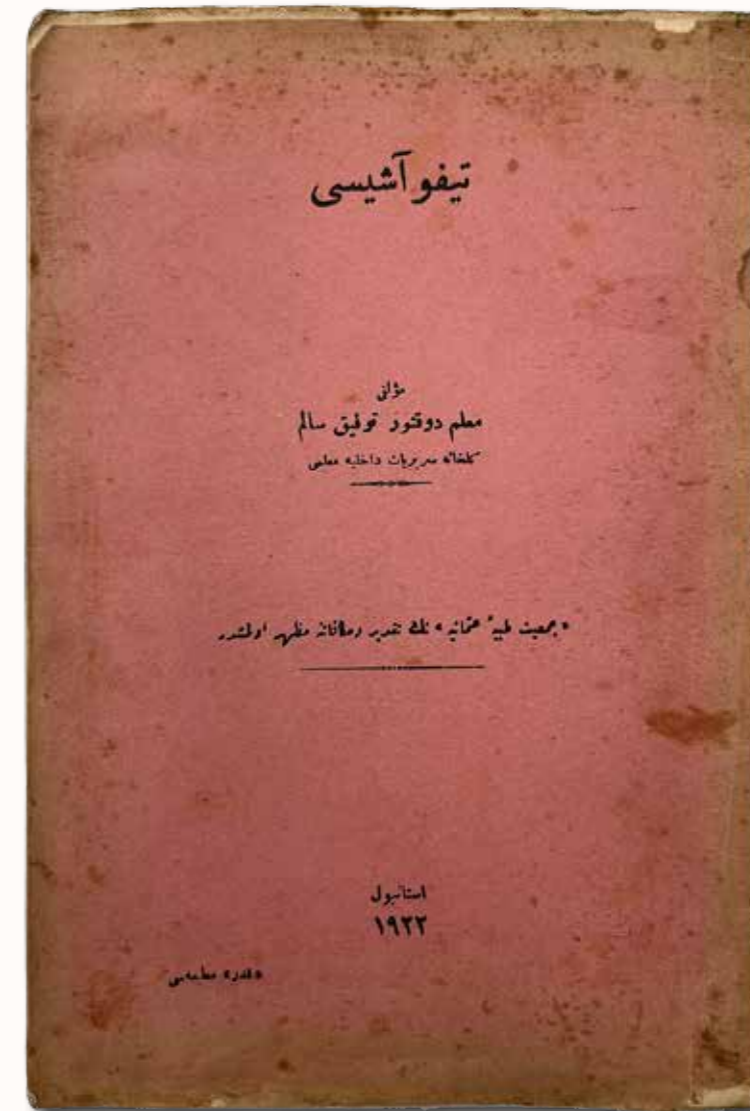
After the First World War started, he was assigned to Erzurum. Typhoid was one of the epidemic diseases that began in Erzurum and its surroundings after the defeat against the Russian Army in Sarikamis in 1915. Army Commander Hafiz Hakki fell ill with typhoid on February 3, 1915, and died ten days later. All the doctors fell sick and most of them died.

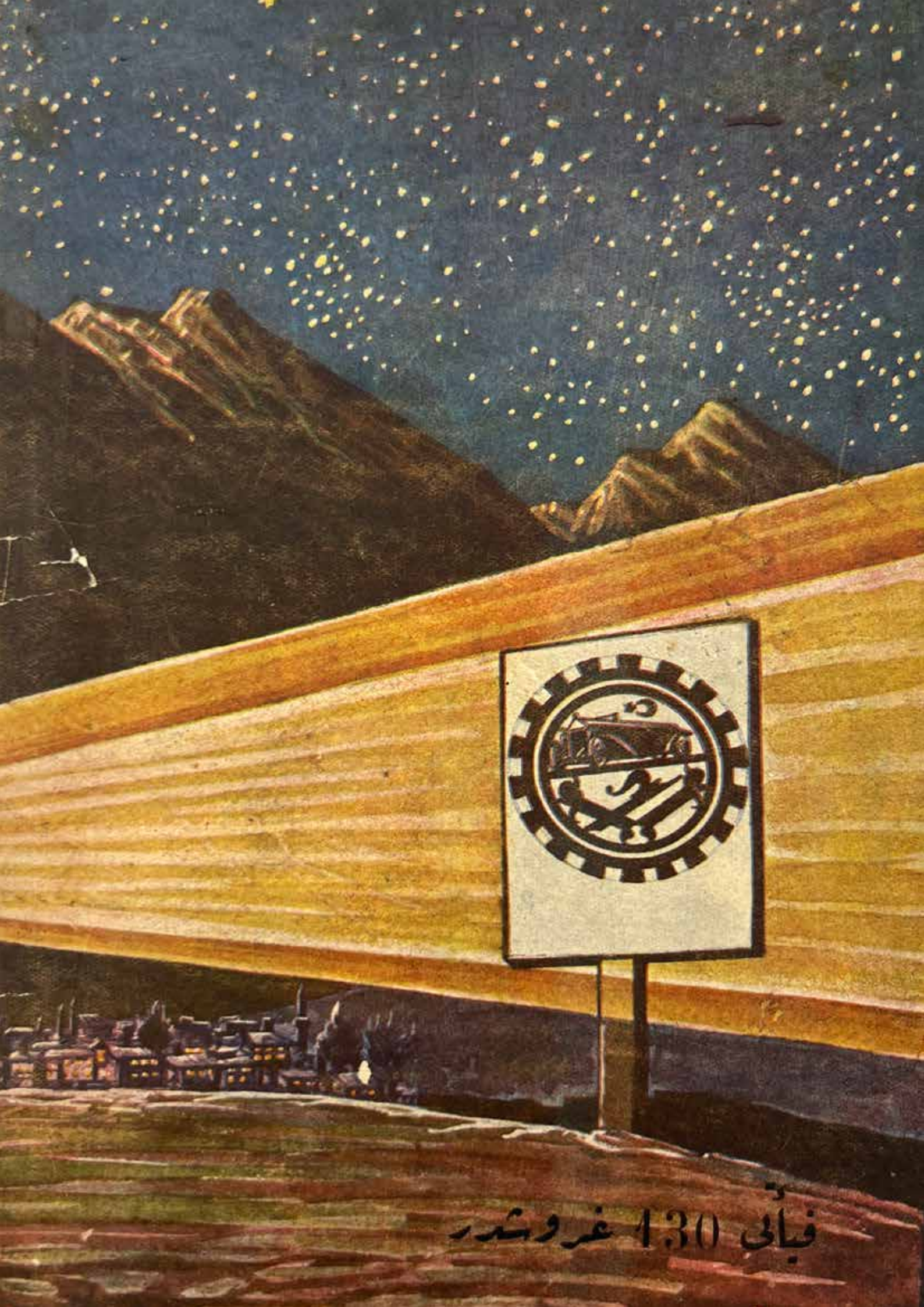
Under the chairmanship of Colonel Sarigüzelli Yusuf Ziya Bey, Tevfik Salim, Haydar (Draman), Tevfik Ismail (Karagümrük), Fahri (Urdag), Bacteriologist Doctor Server Kamil and Fikri Bey held a meeting and decided to use the serum obtained from the blood of patients

with fever as a preventive measure. Thus, on March 15, 1915, Tevfik Bey administered the vaccine he had personally prepared to five volunteer physicians and four headquarters of officers for the first time. The results obtained when the vaccine was successful, were published in Germany by Tevfik Salim and even the German army gave the vaccine to its soldiers.

The first typhoid vaccines were developed in 1896 by Almroth Edward Wright, Richard Pfeiffer, and Wilhelm Kolle.

Özege 21049.; As of May 2024, OCLC reveals only three paper institutional copies worldwide, two copies are in UCLA, a US institutional library.





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