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THE ISLAMIC MANUSCRIPTS OSKAR RESCHER SOLD TO THE NATIONAL LIBRARY OF THE CZECH REPUBLIC BETWEEN 1926 AND 1946

Güler Doğan Averbek

Doç. Dr., Marmara Üniversitesi İnsan ve Toplum Bilimleri Fakültesi, Türk Dili ve Edebiyatı Bölümü,
(guler.dogan@marmara.edu.tr), ORCID: 0000-0002-8938-1115/Assoc. Prof., Marmara University, Faculty of
Humanities and Social Sciences, Department of Turkish Language and Literature

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The Islamic Manuscripts Oskar Rescher Sold to the National Library of the Czech Republic between 1926 and 1946

Abstract

Oskar Rescher was an active Orientalist of the 20th century and, apart from his scientific studies and the duties he had taken on in various institutions, was engaged in the book trade for many years, having sold manuscripts as well as printed books to institutions in the West since 1913. This trade activity lasted practically until his death. One of the institutions to which Rescher sold manuscripts was the National Library of the Czech Republic in Prague.

Home to approximately 15,000 manuscripts, the library contains a total of 687 volumes of manuscripts in Turkish, Arabic and Persian. Of these, 245 had been included in the collection through Rescher. However, the regulations the library placed, as well as the requests it voiced, must have been so unsuitable to the dynamics of the trade network Rescher had established and speedily managed with other libraries that he had attempted to cease affairs at the start of the trade relationship. The manuscript trade between Rescher and Prague took place between 1926 and 1946 with interruptions.

I have examined the manuscripts Rescher sold to the National Library of the Czech Republic through my studies that have been carried out in the library's Department of Manuscripts and Early Printed Books and the National Library Archive, prepared a list of manuscripts, and included the obtained results in the article. This study also discusses the prominent features of the manuscripts and presents the manuscript list at the end.

Key words: *Osman Reşer, Islamic manuscripts, manuscript trade, National Library of the Czech Republic.*

Osman Reşer'in 1926-1946 Yıllarında Çek Cumhuriyeti Millî Kütüphanesi'ne Sattığı İslâm Yazmaları

Özet

20. yüzyılın aktif müsteşriklerinden Osman Reşer, ilmî çalışmalarının ve muhtelif kurumlarda üstlendiği vazifelerin haricinde uzun yıllar kitap ticaretiyle meşgul olmuş, basma kitapların yanı sıra 1913 senesinden itibaren yazma kitapları da Batı'daki kurumlara satmıştır. Bu ticari faaliyet neredeyse vefatına kadar sürmüştür. Reşer'in yazma sattığı kurumlardan biri de Prag'da bulunan Çek Cumhuriyeti Millî Kütüphanesi'dir.

Yaklaşık 15.000 yazma esere ev sahipliği yapan kütüphanede Türkçe, Arapça ve Farsça toplam 687 cilt yazma bulunmaktadır. Bunların 245 adedi Reşer aracılığıyla koleksiyona dâhil olmuştur. Fakat kütüphanenin koyduğu kaideler ve dile getirdiği talepler, pek çok kütüphane ile kurduğu ve hızlı bir şekilde idare ettiği ticaret ağı dinamiğine uygun gelmemiş olmalı ki Reşer, henüz ticari ilişkinin başında bu işten çekilmeyi denemiştir. Reşer-Prag arasındaki yazma ticareti inkıtalarla birlikte 1926-1946 yılları arasında cereyan etmiştir.

Çek Cumhuriyeti Millî Kütüphanesi, Yazmalar ve Nadir Eserler Bölümü'nde ve Millî Kütüphane Arşivi'nde bizzat yürüttüğümüz çalışmalar ile Reşer'in Çek Cumhuriyeti Millî Kütüphanesi'ne sattığı yazmaları ve bunların satış sürecini gösteren yazışmaları inceledik, yazmaların listesini hazırladık ve ulaşılan neticeleri bu yazıya derc ettik. Bu çalışmada ayrıca yazmaların öne çıkan hususiyetleri ele alınmış ve çalışmanın sonunda yazmaların bir listesi sunulmuştur.

Anahtar Kelimeler: *Oskar Rescher, İslâm yazmaları, yazma ticareti, Çek Cumhuriyeti Millî Kütüphanesi*

INTRODUCTION¹

Rescher, whose full name is Oskar Emil Rescher, was born in Stuttgart on October 1, 1883 and took the name Osman Yaşar Reşer after becoming a Turkish citizen in 1937.² He graduated from the Department of Oriental Languages on October 20, 1908, obtained his doctorate in 1909, and became an associate professor in 1919 and an adjunct professor in 1925. Making visits to Istanbul after receiving his doctorate, Rescher examined manuscripts in Istanbul and Bursa and started publishing books as well as articles in quite a few journals during this time. According to my determinations, Rescher published 58 books, 76 articles, 70 reviews, 5 book translations, and 2 article translations from 1909 until his death. Rescher developed himself under the patronage of İsmail Saib Efendi (d. 1940) during his time in Istanbul, was drafted into the military with the start of World War I, and taught at Breslau University after the war. Rescher settled in Istanbul in 1925 and assumed various roles at a number of institutions in Turkey before passing away on March 26, 1972. His grave is in Silivrikapı Cemetery.

Many libraries in the West have manuscripts sold to them by Rescher in their collections. According to the list at hand, many manuscripts bought from Rescher are available in Turkish, Arabic, and Persian in the British Library, Cambridge University Library, the Bodleian Libraries of the University of Oxford, Uppsala University Library, Basel University Library, Wrocław University Library, the Beinecke Rare Book and Manuscript Library at Yale University, California University Libraries, the Vatican Apostolic Library, the National Library of the Czech Republic, the Austrian National Library, the Berlin State Library, Leipzig University Library, Hamburg State and University Library, the Bavarian State Library in Munich, Heidelberg University Library, Göttingen State and University Library, and Library of the German Oriental Society in Halle (Saale).³

This article discusses the manuscripts Rescher sold to the National Library of the Czech Republic (Public and University Library until 1935, National Library and University Library until 1939, before becoming the Public and University Library) in Prague between 1926-1946, the sales process of these manuscripts, and their prominent features. A list of the manuscripts has also been provided.

National Library of the Czech Republic's Department of Manuscripts and Early Printed Books

With origins traceable back to the 11th century, the National Library of the Czech Republic is located on the ruins of the St. Clement's Chapel known as the Clementinum, which the Jesuits had built in Prague in 1556. The Jesuits had a university there, as well as schools of all grades and a magnificent library in the famous Baroque Hall. The oldest manuscript was in the form of a fragment from the Latin cultural space and was found in the library's collections. It dates back to the late-7th early-8th centuries, while the Greek papyri collection dates back to the 3rd and 2nd

¹ I would sincerely like to thank the Director of the Department of Manuscripts and Early Printed Books of the National Library of the Czech Republic, Dr. Tomáš Klimek and Manuscript Specialist Dr. Renáta Modráková for providing the environment I felt necessary, and allowing me access to the manuscripts. I am also grateful to Dr. Modráková for reading this article and sharing her opinions. I would also like to express my gratitude to Specialist of the Archives, Dr. Markéta Kabůrková, for the support she offered my study. I would also like to thank my dear friend Christoph Rauch, who informed me about the Rescher manuscripts in Prague.

During the writing of this article, the Presidency of Turkish Institution for Manuscripts published the Turkey Manuscripts Portal (<https://portal.yek.gov.tr/>), on which they had been working for a long time. This portal contributed to the progress of my study, as the Rescher manuscripts in Prague have not yet been fully catalogued. Therefore, I would also like to thank everyone who worked to prepare and publish this portal, especially the President of the Institution, Prof. Dr. Ferruh Özpilavcı, and his predecessor Prof. Dr. Muhittin Macit, and I hope that this portal will be a platform to which all manuscripts in various collections in Turkey will be added in the near future.

² For detailed information about Rescher's life, see: Doğan Averbek, Hanstein, 2022. We have done the other following works individually or jointly about Rescher: Doğan Averbek 2020-2021; Doğan Averbek, Hanstein, October 7-9, 2021; Doğan Averbek, October 21, 2021; Doğan Averbek 2021a; Doğan Averbek 2021b; Doğan Averbek, Hanstein 2022; Doğan Averbek, Wiesmüller 2022; Doğan Averbek, Hanstein, June 29-July 1, 2022; Doğan Averbek 2023a; Doğan Averbek 2023b; Doğan Averbek 2023c.

³ Doğan Averbek 2023c: 597.

centuries BC. However, the production of manuscripts in the Bohemian Kingdom started in the 11th century. The Empress Maria Theresa (r. 1740-1780) took over the Jesuit library between 1773 and 1777 after the abolishment of the Jesuit Order in 1773 and named it the Royal Public and University Library. The library became affiliated with Czechoslovakia under the name of the Public and University Library in 1918. The Slavic Library, which had been founded in 1924, was moved to the Clementinum in 1929. The institution was renamed the National Library and University Library in 1935 and continued to serve as the Public and University Library upon the closure of Czech universities in 1939 and throughout the Nazi period until 1945. In 1958, all major libraries in Prague were merged under the name of the State Library of the Czech Republic, with the library finally being renamed the National Library of the Czech Republic in 1990.⁴

The library's Department of Manuscripts and Early Printed Books has around 15,000 manuscripts, mostly from Latin territories culturally, as well as a special collection of Czech manuscripts. These have gradually been transferred to the digital environment within the scope of the Manuscriptorium digital library project and shared through open access on its web site.⁵ The Oriental manuscripts in the library have been coded as XVIII, with the code A being added to Turkish manuscripts, B to Persian manuscripts, and G to Arabic manuscripts. Catalogues were prepared that contained the basic information about the Arabic and Persian manuscripts, and that information was entered into the Manuscriptorium database. Although some Turkish manuscripts have been described recently,⁶ no catalog has yet to be prepared for them, and these were not transferred to the Manuscriptorium digital library.

One of the names to have extensively mediated the sale of manuscripts to the library was the Orientalist Jan Rypka (d. 1968), who was well-known to Rescher and had notable studies about Turkish as well as Persian literature.

To indicate that there are two important groups of Islamic manuscripts at the library would be useful. The first group consisted of manuscripts from whose seals can be understood to have been endowed to the Sultanahmed Madrasa. These manuscripts are mostly madrasa manuscripts and greater than 50 in number; they are considered to have been transferred to the library all together. The other group of manuscripts had been purchased from the second-hand Persian bookseller Rıza Nasrullah, who operated in Istanbul with Rypka as the intermediary. These manuscripts came from the library of Ahmed Vefik Pasha (d. 1891).⁷ As far as I can see in the library archive, the correspondence regarding the purchase of this collection had occurred between 1923-1924.⁸ Adéla Křikavová has previously prepared an article about these manuscripts by benefitting from the archive documents (Křikavová 1984, 221–232).⁹ As Křikavová also stated in her article, although Rypka had mentioned the attached book list in the letter he sent to the library, no list is found in the archive file. This makes identifying which manuscripts in Prague are the Ahmed Vefik Pasha manuscripts difficult. I estimate the number of Ahmed Vefik Pasha manuscripts I examined in the library to be greater than 50.

Oskar Rescher's Contact with the National Library of the Czech Republic

Oskar Rescher had been in contact with the National Library of the Czech Republic for the purpose of selling printed books. I have two separate postcards that the library sent to Rescher on this issue dated 1923 and 1926 in my personal archive. Rescher's contact with the institution continued after 1926 through the procurement of manuscripts.

Rescher had remained actively engaged in the manuscript business until his death, and the first institution to which he'd started selling manuscripts was the Berlin State Library. In light of

⁴ Information retrieved from: <https://www.en.nkp.cz/about-us/about-nl/national-library-s-history> (Access date: July 2, 2023).

⁵ For the project page, see: <https://www.manuscriptorium.com/en>

⁶ See *Azərbaycan nəfəsli əlyazmalar Praqa Milli Kitabxanasında=Azerbaijani manuscripts in the National Library of Prague: kataloq* (2021), transl. by Adolf Knoll and Pəri Cəfərova. Bakı: Azərbaycan Milli Kitabxanası.

⁷ For information about Ahmed Vefik Pasha's library, see: Akün 1989: 143–157.

⁸ The Archives of the National Library, National and University Library – unarranged, nr. 37/1923 and 22/1924.

⁹ I am thankful to Dr. Evrim Binbaş for his support in accessing this resource.

recently received documents, I believe that he started collecting manuscripts after an offer had been made to him.¹⁰

Rescher worked as a manuscript supplier on behalf of the Berlin State Library between 1913 and 1936, during which time he ensured the inclusion of 1,192 manuscripts in the library's collection. I created and published a list of these manuscripts by examining the library's acquisitions journal and inventory books, scanning the printed and digital catalogues, making use of the identification slips I'd prepared, and taking a look at all the manuscripts that had been obtained through Rescher (Doğan Averbek 2021a). Beate Wiesmüller and I had previously created and published a list of manuscripts that had been sold to the Leipzig University Library by examining the information in the library's digital catalog alongside the digital versions of the manuscripts (Doğan Averbek, Wiesmüller 2022). According to the library, Rescher had sold 301 manuscripts to the Leipzig University Library between 1925 and 1934, while this number is 262 according to our study.¹¹

Rescher had initially started collecting manuscripts for the Berlin State Library and over time offered to sell manuscripts to other libraries. In the years that followed, the manuscript market in Turkey had become lucrative due to the closure of dervish lodges and madrasas and the use of the Latin alphabet in place of the Arabic alphabet. This situation must have prompted Rescher to find new buyers.¹² Rescher sent a short letter to the National Library in Prague on October 2, 1926 asking if the library would like to purchase Oriental manuscripts.¹³ The library's reply to this letter was dated October 7, 1926 and had been signed by Dr. O. Stein who requested more detailed information about the contents of the manuscripts, the size of the collection, and the price. He stated that the manuscripts were not desired to be sent immediately due to high postal costs and that the library's intention to purchase the entire collection depending on the value and price.¹⁴ Despite the request not to send the manuscripts immediately, Rescher was admonished in a letter dated November 26, 1926 for having sent some manuscripts to the library in separate mailings over a short time. At this time, if Rescher were able to reduce whatever price he had determined to 80 Turkish Liras (TL), the manuscripts he had sent would be able to be purchased as an exception, for the budget that had been allocated for Oriental manuscripts in 1926 had been exhausted; otherwise, the manuscripts would be returned.¹⁵

In a letter sent by the library on December 22, 1926, the director Dr. Jaromir Borecký¹⁶ (d. 1951) notified that they would buy the five manuscripts instead of returning them if Rescher would send some manuscripts to the library for free, as Rescher had promised. Stating their plan to continue receiving manuscripts in the future, Borecký reminded Rescher that proposing manuscripts with short descriptions that also state the title, contents, and price of the work would be more appropriate due to the limited budget allocated for Oriental manuscripts. Rescher wrote his response in the letter he sent back to the library on December 29, 1926, in which he noted down the manuscripts he'd offered to the library under three separate groups. He asked 20 TL for *Hüdāyī*, *Birgīvī*, and *Fuṣūṣ* in the first group, to which he added *Müneccimbaşı* for free. Rescher noted the postage cost of 2 TL for *Behcetü'l-Fetāvā* and *Urfī* in the second group of the list, and also

¹⁰ We have pointed out this issue in our ongoing study on Rescher's manuscript trade.

¹¹ <https://www.islamic-manuscripts.net/content/index.xml?XSL.lastPage.SESSION=/content/index.xml> (Access date: November 23, 2021). The site was shut down after the manuscripts were included in the Qalamos project (www.qalamos.net).

¹² We presented the following paper on this subject in Berlin in June 2022: Doğan Averbek, Hanstein, June 29-July 1, 2022. This paper, which we have turned into an article, will be included in the book to be published as part of the Studies in Manuscript Cultures series in partnership with DeGruyter and Hamburg University.

¹³ The text of the letter is as follows: "Hätte die Bibliothek ein Interesse an der Übersendung einer schönen Collection orientalischer Handschriften (arabisch persisch türkisch, worunter viel ungedruckt) zur Ansicht? Auch im negativen Fall kurze Antwort erbeten. (Would the library be interested in receiving a beautiful collection of Oriental manuscripts -Arabic, Persian, Turkish, including many unpublished- for examination? In the negative case, too, please send me a brief reply)."

¹⁴ The Archives of the National Library of the Czech Republic, National and University Library – Records from 1926, unarranged, nr. 1408/1926.

¹⁵ The Archives of the National Library of the Czech Republic, National and University Library – Records from 1926, unarranged, nr. 1599/1926.

¹⁶ Borecký was director of the library from 1920 to 1930.

wrote that he would give *Risāle-i Şemsiyye* and *Bürde Kaşidesi ve Şerhi* as gifts in this group. He also only wrote 1.5 TL worth of postage for *Muhammediyye* and *Hadikātu's-Su'adā* in the third group without requesting any price.¹⁷

In the letter sent by the library on March 25, 1927, the director Dr. Borecký thanked Rescher for his desire to collect manuscripts on behalf of the library but also expressed being dissatisfied with his preferred method. Stating how the library refrains from purchasing manuscripts based on their history or physical characteristics due to its limited budget, Borecký again requested Rescher to make offers that state the author, contents, date, and price and stated that Rescher would be notified immediately of the library's decision regarding purchasing. Borecký also stated that the institution aims to enrich its manuscript collection, adding that they will especially prefer works that are important in terms of content and literary history and requesting that, in any case, Rescher continue to mediate the purchase of manuscripts.¹⁸

As is understood from the letter with Borecký's signature that was sent from the library on April 11, 1927, Rescher had declared that he would no longer collect manuscripts for the library. However, Borecký felt regret about the limited budget allocated for Oriental books, especially for Oriental manuscripts, and stated that they would like to benefit from Rescher's services again, if possible.

As is understood from this correspondence, the library management had difficulties in this regard due to limited budget opportunities, despite its desire to purchase Oriental manuscripts, and had asked Rescher to give discounts and offer some manuscripts as gifts in order to include more manuscripts in its collection. The administration had to be selective regarding the purchase of manuscripts and avoided including postage fees. This was why they wanted to obtain information about the contents of the manuscripts before seeing them; they then stated that a committee would decide about purchasing manuscripts and requested Rescher to send the manuscripts to the library with regard to positive decisions. However, these rules must not have been appropriate for the dynamics of the trade network Rescher had established and quickly managed with many libraries, for he had attempted to withdraw from this business at the start of their commercial relationship. Nevertheless, along with the discontinuities, he continued selling manuscripts to the library until 1946.

According to the library, a total of 687 manuscripts are found in the collection, of which 333 are Turkish manuscripts, 151 are Persian, and 203 are Arabic. Because texts in different languages can occur alongside one another in the manuscripts in the form of majmuas, they have been classified according to the language of the primary text.

According to my personal examination, 245 manuscripts had been purchased from Rescher. Of the manuscripts received from Rescher, 139 are A-coded (i.e., Turkish), 34 are B-coded (i.e., Persian), and 71 are G-coded (i.e., Arabic). Previously thought to have been written in Chagatai Turkish, the one J-coded manuscript is in Ottoman Turkish. The manuscript registered under shelf number XVIII G 106 is in Turkish, and the manuscript registered under XVIII B 107 is in Arabic. Therefore, the actual numbers received from Rescher is 141 Turkish manuscripts, 33 Persian manuscripts, and 71 Arabic manuscripts. The library records note the manuscript registered with shelf number XVIII G 8 to have been received from Rescher. However, I am of the opinion that this manuscript must have entered the collection at an earlier date, bears no trace of Rescher, and was not received from him. According to the library, the work titled *Tesalyada 'Osmānī Ordusuyla* was received from Rescher but was not assigned a shelf number. This work is currently not in the manuscripts department. According to the librarians, this manuscript must have been lost. However, Rescher also sold prints to the library, and my opinion is that this was not a manuscript but a print. It must have been included in the collection by mistake and then removed once the situation was revealed.

¹⁷ The Archives of the National Library of the Czech Republic, National and University Library – Records from 1926, unarranged, nr. 1599/1926.

¹⁸ The Archives of the National Library of the Czech Republic, National and University Library – Records from 1927, unarranged, nr. 355/1927.

Prominent Features

Just as in the Berlin and Leipzig cases, Rescher had sent manuscripts to the National Library of the Czech Republic by post piece by piece. Among these manuscripts are lost works, unique copies, and autographs. He did not charge for some manuscripts and sent others to the library that he found important in terms of content despite not being in good physical condition. Rescher, who generally did not send manuscripts that were in wide circulation among the public, preferred to send copies of these types of works that were in relatively good condition.¹⁹ In line with the library's request, Rescher did not observe copy constraints regarding works that were considered important by literary and scientific circles. In this regard, the abundance of the copies of *Dīvān-ı Bāḳī* draws attention among the Rescher manuscripts in Prague.²⁰ Rescher also sent four copies of Fuzūlī's work titled *Ḥadīkatu's-Su'adā*.²¹

Rescher mostly noted down information on manuscripts such as the year copied and for whom the work had been written in addition to the name of the work and its author; he also stated the subjects of certain manuscripts on logic, music, and Sufism. Rescher would note the rarity of a text or whether or not it was a majmua and would also note the references of some works in the *Geschichte der arabischen Litteratur* (GAL) and *Osmanlı Müellifleri* compendiums. Rescher's information about the manuscripts could sometimes be quite detailed.²²

Although all of Rescher's correspondence with the library and his notes on the manuscripts apart from authors' names and titles were in German, the description of 'Ömer b. Ahmed's *Risāle-i Münciyye* (XVIII A 268) was noteworthy made in English. If this wasn't done by mistake, one can argue that he had initially considered this manuscript for a library with which he'd corresponded in English but then sent it to Prague.

Rescher would occasionally write certain letter symbols at the beginning of manuscripts. To what or whom these refer remains unknown. Rescher borrowed a significant part of the manuscripts as a broker, and what comes to mind here is how he may have made notes on manuscripts symbolizing the name of the second-hand bookseller or person to whom the manuscript belonged. The following symbols can be seen in the Prague manuscripts: R, r, l, n, M, e, o, s, ş. In addition, Abdulkādir-i Geylānī's *Fütūḥu'l-Ġayb* (XVIII G 60), 'Alī Şadrī el-Ḳonevī's *Şerḥ-i Vaşīyyetnāme* (XVIII A 35), and the manuscript registered under shelf number XVIII A 35 can be said to have been found in the second-hand bookseller Raif (Yelkenci) Efendi (d. 1974) based on Rā'if being written in Arabic letters at the beginning of these works, as well as the note "von Raif."

As in the Berlin, Leipzig, and Vatican collections that have been examined, the Rescher manuscripts in Prague have more Turkish manuscripts than Arabic or Persian. This also makes me think that Rescher had prioritized Turkish manuscripts in his sales, just as in the other mentioned collections.

Rescher was generally careful not to send incomplete manuscripts. Volumes with large sections missing definitely had a prominent feature. For example, the common feature of the two incomplete copies he'd sent to Prague is that they are old copies.²³ The poor and incomplete condition of the *Mecmū'a-i Münşe'āt* registered under shelf number XVIII A 37 can be thought of as an exception to this case. The note that emerged from this manuscript that was sent from Arslan to Rıza (Nasrullah?) reads as follows:

¹⁹ For example, he sent copies of Hibetullāh b. İbrāhīm's *Sā'atnāme* and 'Alī Şadrī el-Ḳonevī's *Şerḥ-i Vaşīyyetnāme-i Birgiṭ* based on their physical properties.

²⁰ See shelf marks XVIII A 80, XVIII A 88, XVIII A 119, XVIII A 120, XVIII A 256, and XVIII A 257. I believe Rescher sent 6 copies of *Dīvān-ı Bāḳī* for Rypka in particular. Rypka, who wrote a monograph on *Bāḳī*, searched for copies of this divan in second-hand booksellers when he was in Istanbul.

²¹ See shelf marks XVIII A 34, XVIII A 93, XVIII A 285, and XVIII A 288.

²² For example, Kefevī Meḥmed Efendi's description of the content of *Hāşīye 'alā Hāşīyeti Hidāyeti'l-Hikme* (XVIII G 72) is as follows: "hāşīye des Keffevī zur hāşīye des Lārī zum şerḥ des Ḳāḍimīr el-Meybüdü zur Hidāye des Ebherī (English: Annotation written by Kefevī on Lārī's annotation on Ḳāḍī Mīr al-Meybüdü's commentary on Ebherī's *Hidāye*)."

²³ These works are Ya'ḳūb b. İdrīs el-Ḳaramanī's *İşrāḳu't-Tevārīḥ* (XVIII G 82) and Şehābeddīn es-Sühreverdī's *'Avārifü'l-Ma'ārif* (XVIII G 176).

“To my revered friend Rıza Bey,

Bearer of this paper Hüsameddin Bey, one of my very sincere friends, has a *Ḥadīkatü'l-Vüzerā*. I'm sending it to you because it doesn't concern us antique dealers. If it works for you, I would request that you purchase it a fair reasonable price, sir.

August 11, 341 [1925], Arslan”

This script brings to mind the relationship between the antiques dealer Aslan Bey, one of the tradesmen of the Grand Bazaar, and Raif Yelkenci, which Turan Türkmenoğlu had described in his memoir (Türkmenoğlu 2023: 182–183). Rescher sent one *Ḥadīkatü'l-Vüzerā* (XVIII A 287) to the library. According to me, this majmua went hand in hand with *Ḥadīkatü'l-Vüzerā* and was not sold to the library.

At the time Rescher sent the manuscripts, they are understood to have generally not been in a good condition. Some had no bindings,²⁴ many had no folio numbers, and a portion of specific folios had been given numbers. All the manuscripts that have yet to be restored in the library are currently kept in acid-free boxes.

Prominent Manuscripts

Among the manuscripts Rescher sold to the Vatican Apostolic Library in 1934 are a remarkable number from the Mehmed Şemseddin Sufi Lodge²⁵ in Istanbul's Hırkaşerif district and from the library of Sheikh İbrahim Necati (d. circa 1866), one of the heads of the Şah Sultan Lodge²⁶ in Eyüp.²⁷ A small number of manuscripts associated with both lodges are also found at the Berlin State Library. Some of the Rescher manuscripts in Prague are from the Mehmed Şemseddin Lodge, and others are from the İbrahim Necati library.²⁸ Both libraries can be considered to have fallen into second-hand booksellers after the shutting down of Sufi lodges in 1925, and Rescher had chosen from among them and sold these to various institutions.

Two of the Sheikh İbrahim Necati manuscripts (XVIII G 58 and XVIII A 72) have his ownership record, with the manuscripts registered under shelf numbers XVIII G 65, XVIII A 71, XVIII G 55, XVIII G 56, and XVIII A 284 having been copied by him. The manuscript registered under shelf number XVIII G 65 contains four texts. Of these, the first three are İbrahim Necati copies. The last treatise in this manuscript has the same ta'liq style of Arabic script as found in another of the Rescher manuscripts in Prague, Bahāyizāde 'Abdürrahīm Efendi's *Sülūknāme-i Fuḳarā* (XVIII A 47), of which I have yet to identify any other copy. In my opinion, this handwriting also belongs to İbrahim Necati. In this case, the manuscript containing *Sülūknāme-i Fuḳarā* as well as another treatise on *suluk* can be considered to have been copied by İbrahim Necati and to have come from his library. Based on the generally good condition of the İbrahim Necati manuscripts, both those in the Vatican and in Prague, one could argue them to have arrived in Europe not long after they had been taken from the library.

The *Dīvān-ı Bākī* copies registered under shelf numbers XVIII A 119 and XVIII A 256 as well as *Dīvān-ı Ḥalīm Girāy* registered under shelf number XVIII A 263 are manuscripts related to the Crimean Khanate. The annotation at the back of the first of these manuscripts relates the name of Mübārek Girāy; the manuscript also has an ownership record of the Crimean Kazasker Ebussu'ūd Efendi. The second copy of *Dīvān-ı Bākī* has Ḥalīm Girāy's ownership record.

²⁴ For example, the copy of Aḳovalızāde Ahmed Ḥātem Efendi's *Şerḥ-i Tuḥfe-i Şāhidī* (XVIII A 73) had no binding. Şem'ī's *Şerḥ-i Güllistān* (XVIII A 76) also had no front cover.

²⁵ For information about Mehmed Şemseddin Lodge, see: Koç 2021: III/1236-1252.

²⁶ For information about Şah Sultan Lodge, see: Çetin 2017: 92.

²⁷ My study on the manuscripts that Rescher sold to the Vatican Apostolic Library in 1934 is ongoing.

²⁸ The shelf numbers of the manuscripts from the Mehmed Şemseddin Lodge are as follows: XVIII A 94, XVIII A 70, XVIII A 69, XVIII A 24, XVIII A 285, XVIII A 19, XVIII A 11, XVIII A 31, and XVIII G 52. The shelf numbers of the manuscripts found in Sheikh İbrahim Necati's library are as follows: XVIII G 65, XVIII G 58, XVIII A 71, XVIII A 72, XVIII G 56, XVIII G 55, XVIII A 284. I am conducting two separate studies on the Mehmed Şemseddin Efendi manuscripts and the Sheikh İbrahim Necati manuscripts that Rescher had sold to different libraries.

Dīvān-ı Nā'ili (XVIII J 7) bears the ownership record and seal of Beşir Ağa.²⁹ Its acquisition was recorded as follows:

الحمد لله على التوفيق و استغفر الله من كل تقصير خادم الفقرا بشير اغاى دار السعادة الشريفة

The text of the square-shaped seal right below it reads as follows:

الحمد لله على التوفيق و استغفر الله من كل تقصير عبده بشير

The manuscript registered under shelf number XVIII B 15 is worth mentioning in that it bears Nābī's seal, with the record showing Nābī to have gifted *Dīvān-ı Şīrīn-i Mağribī* to his son, Ebu'l-Ḥayr Mehmed. While the seal has been erased, the gift record reads as follows:

وهبت هذا الكتاب لولد العزيز ابو الخير محمد و انا الفقير يوسف نابى غفر لهما

The ancient copy of Şeyhī's *Hüsrev ü Şīrīn* with the missing ending (XVIII A 277) contains a miniature painting. Emīr-i Kebīr 'Alī el-Hemedānī's *Zahiretü'l-Mülük* (XVIII G 174), Mevlānā Celāleddīn-i Rūmī's *Meşnevī* (XVIII B 144) are old copies. The colophon of the *Meşnevī* also draws attention. The *Dīvān-ı Aṭāyī* (XVIII A 50) is noteworthy in that it was copied at the end of the year in which 'Aṭāyī had died.

Although not included in the auction catalogue prepared for Ahmed Vefik Pasha's library, Ferīdüddīn-i 'Aṭṭār's *Muhtārname* (XVIII B 116), which carries no sign of Rescher, has the same tags seen on the Ahmed Vefik Pasha manuscripts in Prague.

According to my determinations, the *Dīvān-ı Müfīdī* registered under shelf number XVIII A 26 is a work with few copies.

According to the colophon, the manuscript registered under shelf number XVIII A 46 was copied by Cevrī. Although the date is compatible, because Cevrī's handwriting has been accepted valuable, such records should be taken into account as not always being authentic. Cautiously approaching the record as having been copied from the copy of the author found in Mollā Cāmī's *Silsiletü'z-Zehab* (XVIII B 47) would be useful. The colophon found in 'Abdülmeccid Sivasī's *Dürerü'l-'Akā'id ve Ğurerü Külli Sāyik ve Kāyid* under shelf number XVIII A 19 shows it has been copied from the author's copy.

Rescher noted that Nev'ī's work *Keşfü'l-Ḥicāb 'an Vechi'l-Kitāb* (XVIII A 286) is an autograph. This information is incorrect. According to the colophon, the text had been copied by Serheng-i Şehriyārī Muştafā 'İzzet in Ḥāne-i Seferli in the month of Safar in 1236 (November 8-December 6, 1820). This person can be considered to have been Kazasker Muştafā 'İzzet Efendi by looking at the mission he noted in the colophon. If this is so, he would have only been 19-20 years old at the time.

One of the manuscripts that stand out in terms of physical features is İbrāhīm Ḥaqqī's *Ma'rifetname* (XVIII A 74). The manuscript is in a frayed box and has classic Ottoman binding. The first two pages of the copy are in the Mushaf style and the manuscript was copied by the calligrapher Hafız 'Osmān Fā'ik. Ḥamdullāh Ḥamdī's *Yūsuf u Züleyhā* (XVIII A 38) is a prominent copy with its binding, gilding, and calligraphy, despite being worn out.

Ḥurşid Efendi's *Füyūzātü'l-Aḥmediyye 'alā Kaşideti'l-Hemziyye* (XVIII A 49), Sa'deddīn es-Seyyid 'Abdülbākī el-Ālūsī's *Keşfü'n-Nikāb 'an Faşli'l-Ḥiṭāb* (XVIII G 169), Lebīb Efendi's *Burhānū'l-Hüdā ft Reddi'n-Naşārā* (XVIII A 272), and Şemseddīn Naqşbandī el-Ḥālidī's *Kavā'idü'd-Deriyye* (XVIII B 107) are likely works that are unique copies. Ālūsī's work may also be an autograph. The manuscript registered under shelf number XVIII G 172, which Şeyhülislam Ḥasan Fehmī b. 'Osmān wrote two years before his death and titled *Mir'atü'l-Ḥafāyā* is a physically superior copy with green velvet Palace binding. It is also likely a unique copy. The second text in the manuscript registered under shelf number XVIII G 85 is 'Abdülbākī Efendi's Turkish poetic *farā'id* (text on Islamic inheritance law), titled *Naẓm-ı Mu'temed ft Aḥkāmī'r-Redd* is likely a unique copy. The qasida (XVIII B 89), which was written by Bahā'eddīn-i Belḥī for Rıza Pasha, is an autograph according to Rescher. If this information is correct, the possibility exists that this copy is unique.

²⁹ For concise information about Beşir Ağa, see: Özcan 1992: 555.

CONCLUSION

Oskar Rescher procured the entry of a total of 245 Islamic manuscripts into the National Library of the Czech Republic between 1926-1946, of which 141 were in Turkish, 33 in Persian, and 71 in Arabic. In my opinion, the most modest group among the manuscripts Rescher sold to Berlin, Leipzig, the Vatican, and Prague are the ones in Prague. In my opinion, the most important reason for this was the limited budget opportunities the library had at that time. Because almost any manuscript procured for the library would be acceptable as it only had a very modest collection of Islamic manuscripts, Rescher did not feel obligated to prioritize sending quality manuscripts. Rescher constantly being reminded of the budget issue must have led him to send more affordable manuscripts to the library.

Although the manuscripts sold to the library covered a variety of topics, more of them were literary works and Sufi texts.

Jan Rypka, with whom Rescher had been in contact in Prague, had likely guided or encouraged Rescher to sell manuscripts to the library.

Because the Turkish manuscripts in the National Library of the Czech Republic have yet to be catalogued, this study is noteworthy for listing a significant portion of these Turkish manuscripts.

This is the third study presenting a full list of the manuscripts Rescher has sold to institutions in the West. As stated in the conclusion of the Berlin and Leipzig lists, the formation of an inventory of the manuscripts that had been sent abroad from Turkish lands during the period when the Ottoman Empire was erased from the stage of history will provide contributions to field research. This is why compiling separate lists of the manuscripts that have been included in other libraries through Rescher has been incumbent.

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LIST OF MANUSCRIPTS

During the study, I personally saw and examined the manuscripts that had been received from Rescher in the library, as well as manuscripts that I think might have been received from Rescher, and created the list accordingly. I was unable to access all the correspondence in the archive, which has yet to be classified. I have also seen that the receipt dates for the manuscripts did not always coincide with the dates in the documents I was able to find in the archive. I assume some of the dates to be purchase dates and the others to be registration dates. No dates were noted for a portion of the manuscripts. I have learned through the correspondence I was able to access that the shelf numbers for the manuscripts had not been given according to the dates they had been procured. Therefore, I have not included the submission or registration dates in the manuscript list I present here. Instead, I have found sorting the manuscripts according to their shelf numbers to be appropriate.

In order to avoid any confusion regarding the languages of the manuscripts, I have indicated the language of each text in the relevant line with the letter A for Arabic works, P for Persian works, and T for Turkish works.

I believe that having researchers who will conduct studies on Islamic manuscripts listed here refer to the attached list for the author names and titles will be beneficial. However, I note that there could be missing texts, as I had worked to complete my review in Prague within a limited time frame.

Nr.	Shelf-mark	Title and Author
1.	XVIII A 11	<i>Vāridāt-ı Menşüre ve Dīvān-ı Manzūme</i> , Hāşim Baba (T)
2.	XVIII A 12	<i>Külliyyāt-ı Dīvān</i> , ‘Azīz Maḥmūd Hüdāyī (T)
3.	XVIII A 13	<i>Mecmū‘a-i Eş‘ār</i> (T)
4.	XVIII A 14	<i>Dīvān</i> , Yūsuf Ḥakkī (T)
5.	XVIII A 15	<i>Dīvān</i> , Faşih Dede (T)
6.	XVIII A 16	1. <i>Aḥvāl-i Ālem-i Berzah</i> , Vücüdī (T) 2. <i>Risāle fī ‘İlmi’t-Taşavvuf</i> , Dāvūd-ı Kayşerī (A) 3. <i>es-Seyr ve’s-Sülūk ilā Meliki’l-Mülūk</i> , Kāsim b. Şalāḥaddīn el-Ḥānī (A)
7.	XVIII A 17	<i>Gülşen-i Niyāz</i> , Karaçelebizāde ‘Abdü’l-‘Azīz (T)
8.	XVIII A 18	<i>Dīvān</i> , Seyyid Nesīmī (T)
9.	XVIII A 19	1. <i>Dürerü’l-‘Aḳā’id ve Ğurerü Külli Sāyik ve Kāyid</i> , ‘Abdülmecīd Sivasī (T) 2. <i>Sülūk-ı Kavīm ve Sırāt-ı Müstakīm</i> , Muştafā Müstakīm Niyāzī (T) 3. <i>Silsile-i Sünbül-i ‘İrfān</i> (T) 4. [<i>Mes‘ele ve Cevābı</i>], Kemālpaşazāde (T)
10.	XVIII A 20	<i>Terceme-i Nizāmü’l-Ḥāşş fī Ehli’l-İhtişāş</i> , Mehmed Nāzım (T)
11.	XVIII A 21	1. <i>Ḥilye</i> , Ḥākānī (T) 2. <i>Ḥilye-i Çehār-Yār-i Güzîn</i> , Cevrī (T)
12.	XVIII A 22	<i>Dīvān</i> , Neş‘et (T)
13.	XVIII A 23	<i>Dīvān</i> , ‘Arşī (T)
14.	XVIII A 24	1. <i>Şerḫ-i Tuḥfe-i Şāhidī</i> (T) 2. <i>Mefātihü’l-Dürriyye fī İşbāti Kavānini’d-Deriyye</i> , İbn Ebī Bekr es-Sivasī Muştafā (A)
15.	XVIII A 25	<i>Dīvān</i> , Seyyid Nesīmī (T)
16.	XVIII A 26	<i>Dīvān</i> , Müfidi (T)
17.	XVIII A 27	<i>Tuḥfetü’s-Sülūk</i> , Nu‘mān (T)
18.	XVIII A 28	<i>Şerḫ-i Bostān-ı Sa’dī</i> , Şem‘ī (T)
19.	XVIII A 29	Sürürī: 1. <i>Mudḫikāt</i> (T) 2. <i>Hezliyyāt</i> (T)
20.	XVIII A 30	Sezāyī-i Gülşenī: 1. <i>Dīvān</i> (T) 2. <i>Şerḫ-i Nuḫk-ı Niyāzī-i Mısrī</i> (T)
21.	XVIII A 31	Sezāyī-i Gülşenī: 1. <i>Dīvān</i> (T) 2. <i>Şerḫ-i Nuḫk-ı Niyāzī-i Mısrī</i> (T)
22.	XVIII A 32	<i>Dīvān</i> , Kā‘imī Ḥasan (T)
23.	XVIII A 33	<i>Dīvān</i> , Necāfī (T)
24.	XVIII A 34	<i>Ḥadīkatu’s-Su‘adā</i> , Fużülī (T)
25.	XVIII A 35	<i>Şerḫ-i Vaşiiyetnāme-i Birgiot</i> , ‘Alī Konevī (T)
26.	XVIII A 36	1. <i>Mecmū‘a-i Eş‘ār</i> (T) 2. <i>Dīvān</i> , Niyāzī-i Mısrī (T)
27.	XVIII A 37	<i>Münşe‘āt Mecmū‘ası</i> (T)
28.	XVIII A 38	<i>Yūsuf u Züleyhā</i> , Ḥamdullāh Ḥamdī (T)
29.	XVIII A 39	<i>el-Fazlü’l-Vehbī fī Tercemeti’l-Cānibi’l-Garbi</i> , Aḥmed Neylī (T)
30.	XVIII A 40	<i>Risāle</i> , Şafiiyyüddīn el-Erdebilī (T)
31.	XVIII A 41	<i>Gencīne-i Rāz</i> , Yaḥyā Bey (T)
32.	XVIII A 42	<i>Baḫriyye</i> , Piri Re‘is (T)
33.	XVIII A 43	<i>Dakā’iku’l-Ḥakā’ik</i> , Kemālpaşazāde (T)
34.	XVIII A 44	<i>Sulḥnāme</i> (T)
35.	XVIII A 45	<i>Ḥüsn ü Dil</i> , Āhī (T)

36.	XVIII A 46	<i>Terceme-i Pendnâme-i 'Atfâr</i> , Emre (T)
37.	XVIII A 47	1. <i>Sülûknâme-i Fuḡarâ</i> , Bahâyizâde 'Abdurrahîm Efendi (T) 2. [<i>Risâle-i Sülûk</i>] (T)
38.	XVIII A 48	<i>Menâzilü't-Tarîḡ ilâ Beytillâhi'l-'Atîḡ</i> , Ḳadrî Efendi (T)
39.	XVIII A 49	<i>Füyûzâtü'l-Aḡmedîyye 'alâ Ḳaṣîdeti'l-Hemziyye</i> , Hurşîd Efendi (T)
40.	XVIII A 50	<i>Dīvân</i> , 'Aṡâyî (T)
41.	XVIII A 51	<i>Târîḡ-i Mıṣr</i> , Rıdvanpaşazâde 'Abdullâh (T)
42.	XVIII A 52	<i>Dīvân</i> , Neş'et (T)
43.	XVIII A 53	1. <i>Mi'râciyye</i> , Ğanîzâde Nâdirî (T) 2. Various anecdotes and poems (T)
44.	XVIII A 54	<i>Minhâcü'l-Fuḡarâ</i> , İsmâ'îl Anḡaravî (T)
45.	XVIII A 55	1. <i>Terceme-i Maḡsadü'l-Aḡsâ</i> , İbrâhîm b. 'Abdullâh (T) 2. <i>Şerḡ-i Cezîre-i Meşnevî</i> , 'İlmî Dede (T) 3. <i>Risâle-i Fahreddîn-i Âmulî</i> (P)
46.	XVIII A 56	<i>Sâ'atnâme</i> , Hibetullâh b. İbrâhîm (T)
47.	XVIII A 57	<i>Ravzatü'l-İslâm</i> , 'Âbidî (T)
48.	XVIII A 58	<i>Kitâb-ı Şemsiyye [Melḡame]</i> , Yazıcı Şalâḡaddîn (T)
49.	XVIII A 59	<i>Aḡkâm-ı Sâl</i> (T)
50.	XVIII A 60	1. <i>Uşûlü'l-Muḡaḡḡikîm</i> , Oġlanlar Şeyḡi İbrâhîm Efendi (T) 2. <i>Dil-i Dâna</i> , Oġlanlar Şeyḡi İbrâhîm Efendi (T) 3. <i>Şoḡbetnâme</i> , Ğaybî (T)
51.	XVIII A 61	<i>Şakk-i Cedîd</i> (T)
52.	XVIII A 62	<i>Tuḡfe-i Şâḡân</i> , Ebu'l-Beḡâ' el-Kefevî (T)
53.	XVIII A 63	<i>Ğânünnâme</i> (T)
54.	XVIII A 64	<i>Fetâvâ</i> , Aḡkirmanî (T)
55.	XVIII A 65	1. <i>Ḳıyâfetnâme</i> , Ḥamdullâh Ḥamdî (T) 2. <i>Mir'atü'l-'Avâlim</i> , Muşṡafâ 'Âlî (T) 3. <i>Düstürü'l-'Amel fî Mübahâti'l-'İbâdât</i> , Veysî (T) 4. [<i>Hikâye-i Ğarîbe der-Fezâ'il-i Şavm</i>] (T) 5. <i>Ḥ'âbnâme</i> , Veysî (T)
56.	XVIII A 66	<i>Tuḡfetü'l-Ḥaşekiyye</i> , İsmâ'îl Ḥaḡḡî (T)
57.	XVIII A 67	<i>Münşe'ât</i> , Kânî (T)
58.	XVIII A 68	1. <i>Terceme-i Fıḡhü'l-Ekber</i> , Mınḡârî 'Alî Ḥalîfe Efendi (T) 2. <i>Nürü'l-Ezher fî Şerḡi'l-Fıḡhi'l-Ekber</i> , Keşfi Aḡmed (T)
59.	XVIII A 69	Seyyid [Seyfullâh] Nizâmoġlı: 1. <i>Ma'denü'l-Ma'arîf</i> (T) 2. <i>Dīvân</i> (T)
60.	XVIII A 70	<i>Risâle-i Es'île ve Ecvibe</i> , 'Abdullâh-ı İlâhî (T)
61.	XVIII A 71	<i>Dīvân</i> , Faşîḡ Dede (T)
62.	XVIII A 72	<i>Dīvân</i> , Râġıb Paşa (T)
63.	XVIII A 73	<i>Şerḡ-i Tuḡfe-i Şâḡidî</i> , Aḡovalîzâde Aḡmed Ḥâtem Efendi (T)
64.	XVIII A 74	<i>Ma'rîfetnâme</i> , Erzurumlu İbrâhîm Ḥaḡḡî (T)
65.	XVIII A 75	<i>Âşafnâme</i> , Luṡfî Paşa (T)
66.	XVIII A 76	<i>Şerḡ-i Ğülistân</i> , Şem'î (T)
67.	XVIII A 77	<i>Şâḡ u Gedâ</i> , Yahyâ Beg (T)
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224.	XVIII G 162	1. <i>Şerḫu Nüzheti’n-Nazar fī Tavzīhi Nuḫbeti’l-Fiker</i> , ‘Aliyyü’l-Ḳārī (A) 2. <i>Nuḫbeti’l-Fiker</i> , İbn Ḥacer el-‘Asḳalānī (A)
225.	XVIII G 163	<i>Kitābü’ş-Şifa’ bi’t-Ta’rifī Hukūki’l-Muştafā</i> , Kādī ‘İyāz (A)
226.	XVIII G 164	<i>Şerḫu’l-Ferā’izi’s-Sirāciyye</i> , Mollā Fenārī (A)
227.	XVIII G 165	<i>Mā Yelzemü’l-Mülük mine’l-‘Adl ve’t-Taḫzīr mine’l-Cevr</i> , Ebu’l-Ferec İbnü’l-Cevzī (A)
228.	XVIII G 166	<i>Ravzatu’l-Müştāḳ ve Behcetü’l-Uşşāk</i> , Māmiyye er-Rümī (A)

229.	XVIII G 167	<i>Ezkāru'l-Efkār fī Cevāhiri'l-Ahcār</i> , Ebu'l-ʿAbbās Şehābeddīn Tifāşī (A)
230.	XVIII G 168	<i>Şerhu Seb'a Ehādīs mine'l-Erba'ine'l-Birgiviyye</i> , Meḥmed el-Kefevī (A)
231.	XVIII G 169	<i>Keşfü'n-Niķāb 'an Faşli'l-Ĥiķāb</i> , Sa'deddīn es-Seyyid 'Abdülbākī el-Ālūsī (A)
232.	XVIII G 170	<i>Hāşīye 'alā Şerhi Hüsām el-Kātī 'alā İ sāgūci</i> , Sa'īd b. Muḥammed el-Berdā'ī (A)
233.	XVIII G 171	<i>Hāşīye 'alā Şerhi'l-İzzī fi't-Taşrif li't-Taftāzānī</i> , Dede Cöngī (A)
234.	XVIII G 172	<i>Mir'atü'l-Hafāyā</i> , Ḥasan Fehmī b. 'Oşmān (A)
235.	XVIII G 174	<i>Zahiretü'l-Mülük</i> , Emīr-i Kebīr 'Alī el-Hemedānī (A)
236.	XVIII G 175	<i>Lisānu'l-Hukkām fī Ma'rifeti'l-Ahkām</i> , Lisānüddīn İbnü's-Şiḥne (A)
237.	XVIII G 176	<i>'Avārifü'l-Ma'ārif</i> , Şehābeddīn es-Sühreverdī (A)
238.	XVIII G 182	<i>Kitābü'l-Hidāye fī Şerhi Bidāyeti'l-Mübtedi</i> , Burhāneddīn el-Merġinānī (A)
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241.	XVIII G 193	1. <i>Zāyirçeti'l-Ĥatā'iyye ve'l-Minḥatü'l-Atā'iyye</i> , 'Ömer b. Aḥmed b. 'Alī el-Ĥaṭā'ī (A) 2. [Fālnāme] (T)
242.	XVIII G 195	<i>Meşābihu's-Sünne</i> , Ebü Muḥammed el-Baġavī (A)
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