

of law as well as Sufism, since the twelfth century. Khalwati writers of the seventeenth and eighteenth centuries made clear the connection between progress on the spiritual path and visionary encounters with the Prophet. Chih then surveys the evolution of various understandings of the Muhammadan Path, beginning with a discussion of “neo-Sufism”. This academic neologism was developed most famously by the scholar Fazlur Rahman, who claimed that such exaggerations of the role of Muhammad in spiritual life were a symptom of the post-classical decline of an ever-more popularized Sufism. Chih and others have usefully critiqued this argument as both historically false, and a troublesome articulation of very conservative Muslim norms masquerading as academic argumentation. This is followed by a survey of the development of medieval themes, such as imitation of the Prophet, reflection on his role as seal (*khatm*) of prophecy and its relationship to sanctity/sainthood (*walaya*), devotional prayers for the Prophet, celebration of his birth, and the spiritual implications of his heavenly ascension (*mi'raj*), demonstrating historical continuity of devotional practices.

The fourth chapter explores the notion of spiritual authority as elaborated around the figure of al-Hifni. The primary focus is on a hagiography written by Hasan b. 'Ali Shamma al-Fuwwi al-Makki (d. 1763). Chih argues that through this work, entitled *Muntaha al-'ibarat*, al-Hifni's sacred persona is framed in relation to the Prophetic model as well as the great saints of Egypt, in particular the saint Ahmad al-Badawi (d. 1276). Key elements from the life of the Prophet are echoed in the *Muntaha*, including spiritual retreats on a mountain outside the city (the Muqattam hills). The young al-Hifni would excel in his studies at al-Azhar, and join the Shadhili Sufi path. At the age of 30 al-Hifni met Mustafa al-Bakri, who had recently come from Syria. When al-Bakri returned to Jerusalem, he summoned al-Hifni, who left Egypt in a version of his own Hijra. The hagiography goes on to describe al-Hifni's physical characteristics, his miracles, and his intercessory relationship to his followers. The chapter concludes with a survey of anti-Sufi movements, including the Turkish Birgili Mehmed Efendi (d. 1573), and the Qadizadeli movement of the seventeenth century, and the rise of Wahhabism, all challenging the Sufi model, which tied the spiritual authority of saints to that of the Prophet.

As Rachida Chih notes in her conclusion, this study of the Khalwatiyya can only partially fill the gaps in our knowledge of Egyptian Sufism. Nevertheless, she is to be commended for a well-researched and profound study, which will serve as a building block for all future work in the field.

Richard McGregor
Vanderbilt University

GÜLRU NECİPOĞLU, CEMAL KAFADAR and CORNELL H. FLEISCHER (eds):

Treasures of Knowledge: An Inventory of the Ottoman Palace Library (1502/3–1503/4), 2 Vols.

(Muqarnas, Supplements, Volume 14.) Vol. 1, ix, 1080 pp., Vol. 2, vii, 239 pp., facsimile edition of manuscript 363 pp. Leiden: Brill, 2019.

€120. ISBN 978 90 04 40248 5.

doi:10.1017/S0041977X20000166

The creation of huge collections of books in different languages characterizes the early modern Muslim world. Manuscript collection was a transnational and

polycentric phenomenon taking place in different cities of the Ottoman, Safavid, and Mughal empires. By way of comparison, the largest royal library of Europe, the Corviniana of the king of Hungary Matthias Corvinus (r. 1458–90), contained around 2,500 volumes, while the library of the Ottoman scholar ‘Abd al-Rahman Mü‘eyyed (d. 1516) contained 7,000 books excluding the double copies. At the end of his reign, the library of the Mughal emperor Akbar (r. 1556–1605) in Agra contained 24,000 volumes. Notwithstanding, the history, the role, and the organization of libraries in Muslim societies, as well as their links with other Muslim cultural and political institutions, remain topics still insufficiently studied in recent scholarship. This lengthy work in two volumes provides an important contribution to the study of this field and the ties libraries and collections had with the political power and royal ideology of Muslim monarchs. It focuses on a unique document of its type, an inventory of manuscripts of the personal collection of the Ottoman sultan Bayezid II (r. 1481–1512) that was kept in the treasury of the Topkapı Palace in Istanbul. The inventory lists more than 5,000 volumes and 7,000 titles which cover almost all religious and rational disciplines. It was made in 908/1502–03 by Hayrüddin Hizir ‘Atufi, the royal librarian of Bayezid II. ‘Atufi descended from a family of scholars from Arapgir, a town in the region of Malatya, and was himself the author of several books. A part of the Ottoman collection has been dispersed and relocated, and ‘Atufi’s inventory is now preserved in the Oriental Collection of the Library of the Hungarian Academy of Sciences in Budapest (MS Török F. 59).

The first volume gathers 28 articles that constitute the main contribution of this work and provide an in-depth, multidisciplinary study of ‘Atufi’s inventory. These essays look at the content of the inventory, the political and intellectual environment in which it was produced, and the different fields of knowledge it covers. The first volume consists of three sections, the first of which presents the studies of the three editors. Gülrü Necipoğlu’s article (“The spatial organization of knowledge in the Ottoman Palace Library: an encyclopedic collection and its inventory”, pp. 1–77) looks at the Ottoman palace and the library where the collection was kept, the criteria used by ‘Atufi in his inventory and provides a discussion of several remarkable manuscripts associated with the sultans Mehmed II (r. 1444–46 and 1451–81) and Bayezid II. Cemal Kafadar’s contribution (“Between Amasya and Istanbul: Bayezid II, his librarian, and the textual turn of the late fifteenth century”, pp. 79–153), focusing on the commissioner and the writer of the inventory, is particularly important for understanding ‘Atufi’s background and textual production. Fleischer’s article (“Learning and sovereignty in the fifteenth and sixteenth centuries”, pp. 155–60) looks at the figure of ‘Abd al-Rahman al-Bistami (1380–1454) a mystic associated with the Ottoman court of sultan Murad II (r. 1421–44 and 1446–51); Bistami proposed a classification of knowledge that had at its core the esoteric “science of letters” (*‘ilm al-ḥurūf*), and certainly had an influence on the way ‘Atufi organized his work.

The second part presents three contributions that further explore Ottoman manuscript collections. Zeynep Atbaş’s contribution (“Artistic aspects of Sultan Bayezid II’s Book Treasury Collection: extant volumes preserved at the Topkapı Palace Museum Library”, pp. 161–211) offers a detailed study of the manuscripts associated with the sultans Mehmed II and Bayezid II, nowadays preserved at the Museum Library of the Topkapı Palace. The article by Zeren Tanındı focuses on the illustrated codex of the sultan’s collection (“Arts of the book: the illustrated and illuminated manuscripts listed in ‘Atufi’s inventory”, pp. 213–39). Judith Pfeiffer’s essay (“The Ottoman muse fluttered, but poorly winged: Müeyyedzade, Bayezid II, and the early sixteenth-century Ottoman literary canon”, pp. 241–66) provides an interesting comparative study of the Müeyyedzade collection of ‘Abd

al-Rahman Mü'eyyed of which an inventory was made for the sultan Selim I (r. 1512–20).

The third part (“Book titles and their disciplines in the Palace Library inventory”, pp. 267–933) includes 22 contributions by different authors looking at specific sciences and fields of knowledge under which texts are classified in ‘Atufi’s inventory. These cover Quranic exegesis and reading (by Mohsen Goudarzi), collections of Prophet Muhammad’s *ḥadīth* (Recep Gürkan Göktaş), prayers and invocations (Guy Burak), rational theology (*kalām*) (Abdurrahman Atçıl), Islamic jurisprudence (Himmat Taşkömür), Islamic legal theory (*uṣūl al-fiqh*) (Mürteza Bedir), Sufism (Cemal Kafadar, Ahmet Karamustafa), ethics and politics (Hüseyin Yılmaz), medicine (Nükhet Varlık), agriculture (Aleksandar Shopov), history (Cornell H. Fleischer, Kaya Şahin), wonders and geography (Pınar Emiralioğlu), Arabic philology and literature (Tahera Qutbuddin), Persian poetry (Sooyong Kim), secretarial arts and literary prose (Christopher Markiewicz), Turkish poetry, Turkish and Persian lexicography (Ferenc Csirkés), occult sciences (Noah Gardiner), astrology and astronomical tables (A. Tunç Şen, Cornell H. Fleischer), astronomical and other mathematical sciences (Jamil Ragep, Sally Ragep, Sajjad Nikfahm-Khubravan, Fateme Savadi, Hasan Umut), arithmetic, geometry, optics, and mechanics (Elaheh Kheirandish), logic (Khaled El-Rouayheb) and philosophy (Dimitri Gutas). The essays of the third part are accompanied by lists of entries providing the name of authors and titles of works according to the different disciplines concerned.

The first volume concludes with five appendices (pp. 937–1080). Three of them (by Zeynep Atbaş, Zeren Tanındı, and Gülru Necipoğlu) deal with the manuscripts stamped with Bayezid II’s seal and dedicated to him kept in the Topkapı Palace Museum Library and in other collections in Turkey and Western countries. The last two appendices (by Gülru Necipoğlu and Mohsen Goudarzi) provide the English translations of ‘Atufi’s Ottoman Turkish and Arabic prefaces to his inventory. The second volume comprises two parts: the first provides the transliteration of the text of ‘Atufi’s inventory, edited by Himmet Taşkömür and Hesna Ergun Taşkömür (pp. 5–239); the second is a colour facsimile of MS Török F. 59 now kept in the Library of the Hungarian Academy of Sciences. In conclusion, the extensive case study presented in this publication will certainly constitute a key reference work for further research on the history of libraries in the post-medieval Ottoman and Muslim world.

Fabrizio Speziale

School for Advanced Studies in the Social Sciences, Paris

ABDULRAHMAN AL-SALIMI and ERIC STAPLES:

A Maritime Lexicon: Arabic Nautical Terminology in the Indian Ocean.

(Studies on Ibadism and Oman.) 641 pp. Hildesheim: Georg Olms

Verlag, 2019. \$98. ISBN 978 3 487 15393 3.

doi:10.1017/S0041977X20000208

The past fifteen years or so have witnessed an explosion of interest and scholarship in the field of Indian Ocean history. Thanks to what is now more than thirty years of work, we have a much more textured understanding of the histories that bound East