With the entry of Selim the First into Cairo, as a result of the Egyptian Campaign (1517), the territories belonging to the Mamluks, and those under their control, passed on to the Ottomans. The Emirate of Mecca, under the control of the Mamluks, recognized Ottoman sovereignty. Serif II, Berekat, sent his son, Abū Nūrī, then around age 12, to Cairo to pledge obedience. The Hejaz thus fell into the hands of the Ottomans, under the same status as that enjoyed during the Mamluk rule. In fact, while in Cairo, Selim I considered dispatching troops for the seizure of Mecca and its surroundings, but the emir of Mecca, Berekat, having had his men closely follow the sultan’s moves, immediately took action and sent his son, Abū Nūrī, to him. With the consent of his father, Abū Nūrī had previously been given the titles of “the Emir of the Hejaz and Yemen” by the Mamluk Sultan Kamān (Kamān) Gavri, allowing him to hold a joint emirate.

Known as the “Emir of Mecca”, Abū Nūrī, came to Cairo on the third or fifth of July 1517, accompanied by the nobles of Mecca, the Islamic sacred relics and the key to the Kaaba. Abū Nūrī was received by the Council of State on the sixth of July with great reverence and he was presented with gifts; after having another audience with the sultan on 12 July and paying his respects again, he was allowed to return to Mecca. As a symbol of the emirate, Selim the First gave him a title of privilege and a robe of honour. In addition, he was given 200,000 gold coins to distribute among his people, and was provided with ample provisions. The Meccan traders imprisoned in Cairo were also released. Upon the return of Abū Nūrī, Berekat put on the robe of honour sent by Selim the First, recited a sermon on his behalf, and called him “the Hādimi’l Haremeyn” (the servant of two Harāms -the sacred cities and territories of Mecca and Medina). The privileged status of the Emirate of Mecca was thus preserved under Ottoman rule. The fact that the Ottomans did not interfere with this privileged status was largely due to their respect for the sacred places and for the family of the Emir, who was a descendant of the Holy Prophet.

Selim I sent the Islamic sacred relics, which had been presented to him, to Istanbul. However,
THE TOMB OF EYÜB SULTAN

THE PLACE WHERE EBU EYÜB EL-Ensari from Sahabe-i Kır Am Martyred during the first Siege of Byzantium by Muslims was found by Arzımseddin, Fahiş's tutor, and a mosque and a tomb were built here. It became an indispensable place for the ceremonies of sultans' girding themselves with a sword as well as being a place of pilgrimage for many Muslims.

KORAN IS RECITED IN THE PALACE

VEHBI'S SURNAME, 1720
Demûn-i Sâdat: This is a piece of the Prophet Muhammad’s tooth, broken off during the battle of Uhud.

Lâhi-i Sâdat: There are many hairs of the Prophet Muhammad’s beard in the Hırka-i Sâdat Dârâris. These used to be kept by the companions and disciples of the Prophet, as a blessing, during his lifetime.

Nâbi-i Kadim-i Šerif: In the hall are six footprints on stone and brick believed to belong to the Prophet. There are other footprints of the Prophet found in the tombs of Eyüp Sultan, Sultan Abdülhamid I, and Sultan Mustafa III.

Sancak-i Šerif: The black flag of the Prophet Muhammad, called “Ukâb”, was sent by the Ma’mûl Sultan, Hayrêbey. In its present form, the flag was sewn after the Prophet’s death. It is thought that the green-coloured pieces, preserved in a sack, might be part of a flag that belonged to the Prophet.

The Rod of the Prophet Moses: This is a 1.22 cm long rod with a knotted wooden top. The date of its make can not be determined.

Kemî-i Peygamberi: This is a 1.17 cm long bow made of red timber, with sharp pointed ends on both sides.

Mizâl-i Sâdat: A spout, 2.75 m. in length, 0.25 m. wide and 0.51 m. high; this spout of golden plate on wood was made to divert water from the Kaaba. It is inscribed with the name of Sultan Ahmed I and the date 1612. The spout was recovered during the reign of Sultan Abdülmeidie in 1856.

The Frame of Hızır-i Evrak (Black Stone): in the Kaaba: The Hızır-i Evrak used to be framed in either silver or gold; as these wore out, new ones were made and the old ones kept in Hırka-i Sâdat.

The Saucepan of the Prophet Abraham: This saucepan, with a diameter of 20 cm., was carved from a FINISH piece of stone.

Mehr-i (nûd) Sâdat: This is a 1 cm long stone with a depression in the middle, containing the engraving “Muhammad Rauâdullah” (Muhammad is the Messenger of Allah), written in Cufic script on red agarate. It was found in Baghdad and brought to Istanbul in the last century. It is not considered to be genuine.

The Stone of Teyânûnû: The stone, known to be a tablet from the Assyrian period, was used by the Prophet Muhammad for ritual ablution with sand or earth, when water was not available.

Nûme-i Sâdat: These are the letters sent by the Prophet Muhammad to certain rulers and individuals to invite them to Islam. Four of these letters are on display today.

The Suras Hümeve and Tekâthür: These are Quranic verses written on leather, presumably by early scribes.

The Wing of Bâb-i Tebe (The Gate of Repentance): This is made of wood, with dimensions of 1.45x0.20m. Its date cannot be ascertained.

The Water of Gâlî-i Nebâri: This is an empty broken bottle, green in colour. Tradition maintains that the bottle contains some water used for washing the body of the Prophet after his death.

Nâzîl-i Sâdat: This is a single sandal, made of wood, with a length of 0.25 m. It is written the Ayet-i Karri. (“The verse of the Seat of Honour”) It was made at a later time.

The Prayer Mat of of Hâzreti Farma: On this 24x155 cm prayer mat are verses from the Qur’an in Cufic and Sûlû (a style of Arabic script with large letters) scripts. It dates back to the 16th century. The prayer mat, supposed to have belonged to Hâzreti Hüseyin, is a Begome carpet.

Medallî-i Šerife: There are countless Qur’ans in the Hırka-i Sâdat Hall. The one written in the caligraph by Karabîkar Ahmed Efendi and put in the hall by Mustafa III, is quite precious.

It is recorded that, written on leather in the Cufic script, one of the Qur’ans, kept in the Hırka-i Sâdat room was in the hands of Hâzreti Osman at the time of his martyrdom. There are many other Qur’ans associated with this narrative. The yellowish stains claimed to be blood are thought to have been caused by damp. Among the noble Qur’ans, is one written in Cufic script on gazelle leather, and considered to correspond to the period of Caliph Os- man’s rule.

The Key and Locks of the Kaaba: Abû Nûmev gave Yavuz Selim the key of the Kaaba.

This tradition lasted for centuries. The iron lock and keys, encrusted with gold and silver, are among the relics.

Sâhîf-i Mâhidârî: There are 20 swords in the Hırka-i Sâdat, which are known by this name and are deservedly blessed. One of them belonged to the Prophet David, two of them belonged to the Prophet Muhammad, and the rest belonged to the first four caliphs and the companions and disciples of the Holy Prophet.

The Islamic sacred relics, from the time of Yavuz Sultan Selim, became an increasingly important collection. Yet, the information we have about most of the relics is contradictory, insufficient and erroneous. These relics, whose religious and historical value is unquestionable, are yet to be seriously examined by experts. The Ottoman sultans collected and kept the Islamic Sacred Relics with great care for religious, cultural and political purposes. These relics, which had for centuries been seen as being connected with the caliphate, have in fact been found to have any real connections with this office. Indeed, in the first place, the Hırka-i Sâdat was never presented to any of the first four Caliphs by the Holy Prophet.

It is possible to divide the Islamic Sacred Relics, found in the Topkapı Palace, into three parties:

1. Those that have religious and historical value, by virtue of having belonged to the Holy Prophet and his companions and disciples.

2. Those with historical and artistic value, having belonged to ordinary individuals.

3. The relics which are unrelated to any sacred personage or period.

The transfer of the Islamic sacred relics to Is- tanbul was not limited to the time of Yavuz Sultan Selim (1512-1520). Many valuable collections were enriched, until the collapse of the Ottoman Em- pire, by the addition of new relics brought to Istanbul. Mean- while, some of the Islamic sacred relics, which had been kept in the Prophet’s Tomb (Rav’iz-i Ma- tabhara), in mosques in different cities, in tombs and in the hands of individuals, were transferred to Is- tanbul when deemed appropriate. To give an example, the stone on which lay the footprints of the Holy Prophet was taken by Azâmâmed Mehmed Pasha from the Þarad fortress, known as Old Damascus, in the Hayvan township, and put in the Esad Pasha mansion in Damascus. With the issue of an imperial edict in 1873, the said foot print was brought to Istanbul, along with other sacred relics found in the Osmayyad Mosque and placed in a tomb built in Başhüksu. This flow of Islamic sacred relics to Istanbul increased in the 19th century. No doubt, the spread in Arabia of Wahhabism, which refused to attribute ‘sacred’ qualities to any of these relics, was a major factor contributing to this flow. It may be said that the idea of protecting these relics from the destruction of the Wahhabis, hastened the decision to bring them into Istanbul, where they were venerated and kept in great care.

On 20 April 1801, the Wahhabis, having en- tered Kerdel from the western gate, first destroyed
the Tomb of Hüsseyin (Mehmed-i Hüseyin), which, according to their religious doctrine, was a symbol of heresy. They accordingly plundered many precious objects made of gold, silver or other precious materials found in the Tomb. Subsequently, Suud b. Abdilaziz occupied Mecca in April-May 1803, and destroyed the Kaaba, and let his men plunder many precious objects and sacred relics in the city where they stayed for two weeks. In the meantime, the Wahhabis also entered Medina, stole and destroyed much precious jewellery kept in the Tomb of the Prophet Muhammad. Abdullah b. Suud surrendered to the forces of the Governor of Egypt, Mehmet Ali Pasha, in Diriyye, in November, 1818 and was sent to Istanbul; thus the threat to the Holy Places was warded off. Abdullah b. Suud, after his capture, handed over three Qur’ans to Mehmet Ali in a box, as well as some three hundred pieces made of emeralds and pearls and a golden ribbon, which his father had stolen from the Prophet’s Tomb. It was claimed, during interrogations, that part of the plundered objects were in the hands of Arab notables, the inhabitants of Medina and the Sheriff of Mecca.

These relics, sent to Istanbul by Mehmet Ali Pasha, were then delivered to the Sarr Emami (the official entrusted with the delivery of the ‘surre’ - gifts sent to Mecca by the Sultan annually) to be returned, along with an inventory, to their original abode. It is known that Abdullah b. Suud and his companions were questioned on the issue of the plundering, by his father, of the Tomb of the Prophet, the Tomb of Hüsseyin and other holy places, where he and his companions had taken away many sacred and valuable objects; they were subsequently hanged.

As is apparent, the Ottoman sultans held the holy places and sacred relics in great veneration. Over the centuries, the number of items categorized as ‘Islamic sacred relics’ gradually increased. This was due to the fact that the previous Qur’ans and other valuable objects, which the Ottoman sultans and other leading figures of the Islamic world were presented with as gifts, were also recognized as ‘sacred relics’. These objects enhanced the quantity and quality of the collection of Islamic sacred relics and were from time to time brought to Istanbul. These relics, kept in Istanbul with great care, were all gathered in the refurbished Hüs Oda at the time of Mahmud II. Here forty functions were charged with the maintenance of the Hürka-i Sâdik. They were charged with the sweeping of the rooms, beating the dust out of the Qur’ans and other books, burning incense, sprinkling rose water, polishing the gold and silver items, and washing the floor.

That great care was taken in the preservation of the sacred relics is manifest in an incident recounted by Cevdet Pasha in 1856-57:

Rumours spread that the Superintendent of the Treasury, Mehmet Bey, had stolen jewellery from the Islamic sacred relics and, in order to cover his tracks, had thrown them into the well of the Imperial Palace and some more into the waters at Saray Point. There were also widespread claims among the Ottoman Greeks that the bowl in which the head of John the Baptist had been placed and the sword which had been presented to Patrik Sultan Mehmet at the time of the conquest of Istanbul were lost. To certify the rumours, Mehmet Bey was imprisoned in the Palace, and all the vizes were invited to the Palace to visit the sacred relics. It was understood that none of the relics were in fact missing. However, it was discovered that Mehmet Bey, the Superintendent of the Treasury, had the surplus strings and paper (from the wrappings), which had been brought in ‘surre’, taken from the Sultan Murat Mosque and had had them thrown into the well and the sea in bundles. In actual fact, Mehmet Bey, had asked one of the hodjas of the Palace, “what shall we do with the wrappings and their cloth bandages brought among the ‘surre’ every year, given that they have piled up?”, and on his reply, had them thrown into the well and the sea. As a result of this incident, which was more a product of the back-biting among Palace officials, the Superintendent of the Treasury, Mehmet Bey, was exiled to Cyprus and punished with perpetual confinement in a fortress.

One of the Islamic sacred relics which has enriched the Hürka-i Sâdik Hall is the Na’lli Reûl (the sultan of the Prophet Muhammad), Its owner was a descendant of the Abbasid family, called Derüz Muhammad. Dervûq Bey informed the Ottoman authorities in 1872 that he had the sandal and asked for permission to bring it to Istanbul. Subsequently, the sandal was taken from its proprietor and transferred to Istanbul, after a long journey. This journey from Diyarbakir to Istanbul became the subject of a poem of 235 couplets by Şirîn-sâdîh Hâfiz Sadâlik. The Na’lli journey can, in parts, be followed from archival documents. According to the Grand Vizier’s memorial, dated 25 April 1872, the sandal was brought from Diyarbakir to Sivas by Dervûq Bey, and then transferred to Samßen; from here it was taken to Istanbul by ship. This sacred relic, put in the Hürka-i Şef-i Hall, was put on display on 25 May 1872.

These, and similar incidents, could equally be interpreted as the search of the Ottoman sultans to strengthen the caliphate, the dynasty and the state. It is observed that attempts to sell Islamic sacred relics to the Palace continued with a greater pace during the reigns of Abdilaziz and Abdilhamid II. It is apparent that this was a rather profitable trade. Another such attempt was the inclusion in the Treasury of the Prophet Muhammad’s letter to the ruler of the Qasants. The letter was bought in 1873 from a Frenchman called Peripignan, and was put into the Imperial Treasury. It is clear that selling relics to the Sultans was a business for Peripignan. Not long after this he sold a frame to the Treasury on which he claimed was the sara Kadi, inscribed by Hazreti Ali, the last of the first four Caliphs. As the fee owed to Peripignan, amounting to 5,000 liras, had not yet been paid by 1891, the French embassy became involved in the incident. The Sublime Porte (the government) wanted to pay the fee so as to quieten Peripignan. He threatened to sell the inscription to the British Museum, if his money was not paid. Although the Palace believed that no payments should have to be made for the said item, as the Islamic sacred relics were the possession of the office of the Caliphate, yet, since the trader in question was a foreigner, the money was paid on 3 August 1893. When it was heard that the Palace had been making payments to obtain sacred relics, quite strange items were offered for sale. Again, a sword, unearthed from the Tomb of Hazreti Ali and on whose hilt the words “Ali ibn Abî Tâlib” had been inscribed, was brought to Istanbul by a special delegation on 26 December 1915.

In the wardrobes of Hürrâ-i Muattaar and Rasûl-u Muttabah, the items sent by the Ottoman sultans and Muslims in general were recorded and protected by the Custodian of the Kaaba, the Warden of the Eunuchs and the Chamberlain of the Prophet Muhammad’s Tomb. These items were not permitted to be taken out without the prior knowledge of these officials. Once every six months, these sacred relics and objects were controlled by a commission, consisting of the Governor of Medina, the warden of Medina, the Judge (Kadi) of Medina and the Director of the Prophet Muhammad’s Tomb. In spite of all the security measures, the tombs of Caliphs Ali and Caliphs Osman were pillaged in 1808.

The gifts which had been sent to Medina with the Sûrûh Proceedions during the Ottoman rule and the items which had remained there, were brought to Istanbul in 1917 by the Commander of the He.
jaz Campaigning Force, Fahreddin Pasha, and put in the Herkə-i Səddət Hall. These relics were also discussed during the Lausanne Conference, and Turkey was asked to return them; however the Turkish delegation objected to this proposition. These relics consist of 81 valuable pieces. 1 The Medina Library, consisting of Islamic sacred relics and 566 works of art from the personal libraries of Sultan Abdüllahmet I in Medina, Mahmut II, Hüse Bəjt Ağa (the chief black eunuch of the Sultan's palace, who died in 1746), and the Sheiklulislam Aref Hikmet Bey (who died in 1850), was set up in the Topkapı Palace. 2

The sultans frequently visited the Herkə-i Səddət after it was brought to the Ottoman Palace. The sultans did not neglect such visits, particularly on Fridays and holy nights. During military campaigns and on special days, the sultans used to visit the Herkə-i Səddət Hall first, perform the solat and pray here. On accession to the throne, the new sultan would first visit this hall, perform two rakats of solat, pray, and accept the oath of allegiance from the functionaries of the royal court, and then go out to participate in the ceremony. From the 18th century on, these visits, which held a special status within the protocol of the Ottoman state, were regularly paid on the fifteenth day of the month of Ramazan, after the noon prayer. The visits to the Herkə-i Səddət eventually became one of the official state ceremonies, on account of the participation, alongside the sultan and adelum (learned men of religion), of ministers and high officials. 3 During ceremonies in the Herkə-i Səddət, it was also common for school children and administrators to welcome the sultan as it is understood that the sultan, when pleased with a warm reception, would present the visitors with gifts.

During the reign of Selim II, for military campaigns and journeys, The Herkə-i Səddət (the jacket of the Prophet Muhammad) was placed in the Herkə-i Səddət Hall, as it is called today, inside a container of silver lattice-work; it accompanied the sultan alongside the Samak-i Şerif (Flag of the Prophet Muhammad). Indeed, it is known that a Herkə-i Səddət hall existed both in the Edirne Palace and in the Imperial Tent. When taken out of the Palace, the Herkə-i Səddət was put in a specially-allocated “Herkə-i Şerif charger” which was also known as “koçi arazus” (ox cart) and carried under the supervision of special functionaries. During processions, organized before campaigns or before departing the city, the head servants of the royal ward walked slightly behind and on both sides of the sultan, while the guardsmen and the messengers walked beside and in front of the sultan. 4 It is known that the Herkə-i Səddət gained greater importance during wartime. One of the most obvious examples of this phenomenon was witnessed during the Elçi campaign (1596) of Mehmet III, when the Hodja Səddədin Efendi gave the sultan the courage to continue the war, risking a possible defeat for the Ottomans, with inspirational words, and then put the Herkə-i Səddət on him, after which victory was snatched from the jaws of defeat. 5

The silver throne of the Herkə-i Səddət and its golden box with the golden key, were personally opened by the sultan during Ramadan visits, their rings immersed in water by slightly dipping them inside a bowl full of water; this water was then poured into kektles, and the boiled water was served to these present for drink. However, after a while, this custom, which had first been introduced by Ahmed the First, was modified on the grounds that it damaged the Herkə-i Səddət, henceforward only part of the bundle was soaked. During the rule of Mahmut the Second, a new custom emerged, which involved rubbing muslin cloth, with which poems about the Herkə-i Səddət were imprinted on the article itself, and then distributing them to visitors. At the end of the visit, the Herkə-i Səddət was replaced in its cabinet by the sultan, not to be taken out until the next Ramadan.

After the abolition of the sultanaate on 1 November 1922, both the custom of visiting the Herkə-i Səddət as well as the recitation in the Herkə-i Səddət Hall of the Qur’an day and night, came to a halt. When the Topkapı Palace was converted into a museum on 3 April 1924 following the proclamation of the Republic, the Has’ Uşaq was closed to the public until 1962, after which date the hall became a tourist sight, devoid of spiritual meaning. During visiting hours, the chanting in the museum of the Qur’an by dībās (people who know the Qur’an by heart), doing specialist studies in the Recital Division of the Directorate of Religious Affairs, Haseki Educational Centre, started again in 1980. Upon the failure of this programme, due to technical problems, this task was undertaken in turn by seven imāms (prayer leaders), chosen by the office of the muftis on the basis of a protocol signed with the Office of the Muftis in Istanbul on 15 March 1991. Starting on 25 October 1996, the chanting of the Qur’an in the Herkə-i Səddət Hall once again continued 24 hours a day, just as it had done in the time of the Ottomans. 6

The Islamic sacred relics, brought to Istanbul after the seizure of the Hejaz, grew in number and were for centuries preserved with great care; enca- in an official and unofficial halo of affection that has continued up to this day. Although the Islamic sacred relics were, at the beginning, conside- red as the material remains inherited from the Prophet Muhammad, the first four caliphs, and the companions of the Prophet, the contents of these remains expanded to include gifts presented to Muslim holy places. The number of relics originating in the Prophet’s time are very few. Almost no research has been conducted on the religious, historical, cultural and artistic merits of the Islamic sac- red relics. Highly serious studies need to be under- taken by experts in the field. As important as being in possession of the richest collection of Islamic sac- red relics would be any serious studies carried out by Turkish scholars in this field. It would not be incorrect to assert that the Ottomans held these sacred relics in greater respect than the Ottomans or the Abbasids before them. Today these relics are in the hands of the Turkish Republic, which is he- rip to the Ottoman state. Befitting its grandeur, the Topkapı Palace, in which, among other places, the relics are contained, ought to be opened to visitors. These objects do not only belong to Muslims, but rather are the historical heritage of the entire world.

2 Hüsnü Yenice, “Kıvıv ve Herkə-i Səddətin İncelenmesi” İstanbul, 1976, pp.60-78; for an evaluation as to whether Sultan Selim I took upon himself the rights and titles of the past (Abdülhamid Çılgın the Mürşid-i Âṣi- r, Metin Muhıyar ve Ferhat Sırmacı, “Yevce Selim Hafızları” Demok- rasi Dergisi, № 4 (1999), pp.675-701; there is no information in the sources in regards to the fact that “Yevce Selim’i Selim Defteri 1” began using the title “Hikayə-i İlahiyyatlı İlahiyyatı” rather in Aleppo or Cairo instead of “Hikayə-i İlahiyyatlı İlahiyyatı” as used by the Mamluk Sultans. These questions are matters for separate research.
The original of the poem entitled "Nevi" was published in the "poems" section of the National Library, registration No. 5482 and was the subject of a paper presented by Associate Professor Nihat Onerok in an International Symposium entitled "The Details of the Turkish Culture and Society", organized by the Turkish Ethnological Research and Practice Center of Marmara University on 11-12 December 1988.


The Kinds, Subject and Nature of the 'Surname's

ASSOC. PROF. DR. MEHMET ARSLAN
CUMHURİYET UNIVERSITY, FACULTY OF ARTS AND SCIENCES / SİVAS - TURKEY

In addition to these, there are historical pieces of metrical compositions, being abundantly available in the lyric poems (divans), that sketch out the festivities organized thanks to the birthdays of Shahzade and sultans or especially wedding ceremonies of the daughter or sisters of pasha or circumcision ceremonies of boys (shahzaade). While some of these works portray only wedding gatherings, some of their pictures only convey the symbols of weddings; while some cover both of the occasions in the same volume. In addition to these, there are only a few examples to cite, there are 'Vilatname', to be more precise, the 'Vilatname-i Hümâyûn (Imperial Ottoman Birthdays)' organized in the anniversaries of the birthdays of shahzades and sultans, which are also named as the 'Surname's.'

Even though attributing the name of the Surname to independent works written as chronicle or prose style, with respect to the aforesaid subjects, the poems (kasides) portraying weddings and festivities at the beginning parts, and composed in a literary style, are named as the 'Süriye Kasideleri'.

The word 'şar' encapsulates a bundle of words in its kernel such as, "wedding, wedding feast, banquet, festivities and illuminations". The word 'name' is both meant to imply a letter, pamphlet, book and is used in the construction of compound words with such meanings as 'written document, booklet, a book written on a given subject'. Therefore, the work Surname could be defined as in rhyme and prose works written on wedding, feast and festivities and alike.

The Surname are literary works depicting 'Süriye Hümâyûn' (Imperial Ottoman Greeting) convened by virtue of wedding ceremonies of the daughter or sisters, or circumcision ceremonies of boys (shahzade). While some of these works portray only wedding gatherings, some of their pictures only convey the symbols of weddings; while some cover both of the occasions in the same volume. In addition to these, there are only a few examples to cite, there are 'Vilatname' to be more precise, the 'Vilatname-i Hümâyûn' (Imperial Ottoman Birthdays) organized in the anniversaries of the birthdays of shahzades and sultans, which are also named as the 'Surname's'.

A photo taken just before the circumcision ceremony of the son of Sultan Mehmet (1899)