includes Fatima's orchard, stylized houses surrounding the mosque, and green hills in the background.

p. 368. The tree of Tuba. (figure 16.123)

The leaves of the tree that is said to grow upside down in Paradise are shown here to be multi-coloured.

p. 369. The Prophet's relics. (figure 16.124)

The hair graft, or the Prophet's cloak, is depicted along with a copy of the Qur'an, his prayer beads, ablution ewer and basin.

p. 370. The Prophet's sanak, or banner. (figure 16.125)

The golden sanak rests on a blue background that is covered with red arabesques. The sanak is inscribed in white ink with the shahada. The sides of panels bear inscriptions: 'There is no god but Allah, the King, the Truth, the Evident. Muhammad is the Prophet of God. The truthful, the honourable, the trustworthy.'

p. 371. The Ka'ba. (figure 16.126)

An unusual image of the Ka'ba, a sort of topographical image with a somewhat distorted perspective. The door of the Ka'ba, the Black Stone and the kiswa are all indicated, but appear out of context. The words, "maqam Ibrahim," inscribed on top of the image form part of a Qur'anic inscription, but may also be 'read' as a visual depiction of the site known as the "Station of Abraham," where the patriarch is traditionally believed to have stood when he replaced the Black Stone as he completed the rebuilding of the Ka'ba. The surau reads: "This is the House of Allah at Mecca." The Ka'ba itself is inscribed, "House of Allah," in white ink. A Qur'anic inscription on and around the image reads:

"...The Station of Abraham; whoever enters it attains security; pilgrimage thereto is a duty men owe to Allah, - those who can afford the journey."

These are the True Words of Allah, repeated by the Noble Prophet.

p. 372. A calligraphic prayer square. (figure 16.127)

p. 373. The maqam Mahmud, or the station of Muhammad. (figure 16.128)

The text of the surau reads: "This is the image of the Station of Mahmud." Surah Bani Isra'il 17: 79 encourages the Prophet Muhammad to pray in the small watches of the morning, an extra prayer of additional spiritual profit, promising him al-maqam al-Mahmud, the Station of Praise and Glory on the Day of Resurrection.

"And in his hand on the Resurrection Day will be the banner of praise. And when he prostrates himself before God in intercession on our behalf and it is accepted he will praise his Lord with a new song that shall then be revealed to him, for he is the heavenly Station of Praise and when he rises up in that Station all the assembly shall praise him, Muslims and unbelievers alike, the first and the last, and all meanings and modes of thankful praise shall be gathered up and offered to him." 103

Underneath the surau, in black ink, is written the taubah, "Glory to Allah," the tahミd, "praise be to Allah," the shahada and istikh, "Allah is Greatest." These phrases constitute the Mu'aaqibat, the "succeeding ones," expressions of adoration taught by the Prophet Muhammad.104

103,56-97.
104 From the preface to Jalal al-Din Suyuti's (d. 911/1505) Al-Hirz al-Muni. Suyuti is quoting from the preface to Al-Darimi's (d. 255/866) famous book of hadith written some seven centuries earlier. Quoted in Constance Paddick's Muslim Devotions, p. 75.
105 Abdul Hamid Farid, Prayers of Muhammad, p. 176.
p. 374-389. The *sancaks*. (figures 16.129 to 16.144)

These *sancaks* or flags, of the Prophets, the rightly-guided caliphs and those promised paradise are identical in shape to the flags used by Ottoman officials.


The final thirteen pages display a series of different shapes surrounded by arabesque and containing text that consists largely of the Names of Allah followed by *ayats* containing these Names and Attributes. Several pages include Arabic prayers and an Ottoman Turkish text explaining their purpose and use, for example: "Whoever reads this prayer one hundred times every Friday, Allah protects them from the punishment of the grave," or "Whoever reads this prayer, Allah will remove his bad manners for one hundred years," or "Whoever reads this prayer morning and night, Allah will grant him peace on Judgement Day."
The text also includes a beautiful *salawat*, or prayer of blessing on the Prophet: "By each and every letter of the Qur’an, praise the Prophet a thousand times upon a thousand."

p 404-407. The final pages are filled with a home recipe for a heart medication written in Ottoman Turkish, likely added by a later owner.

Catalogue #17 - EH 371, Topkapı Sarayi Müzesi, Istanbul

En’am-i gerif, by the calligrapher Mahmud Raci, student of Mustafa Kütahî; dated: 1205/1790-91.

Medium, cream coloured paper. 106 folios. 16 x 10 cm. 10 lines per page. Nesih.


The *samlakah* is illuminated in gold and royal blue, with an arabesque overlay of purple flowers. (Figure 17.1) The flarated finials rising above the golden wave are alternating sprays of red and blue. An unusual band of turquoise blue has been added in addition to the typical red and midnight blue bands of braided borders.

ff. 79-84. Qur’anic *du’a*.

ff. 84v-88. The *asma’ al-husna* and the *asma’ al-nabi*.

f. 88. *Du’a*.

ff. 89-95v. *Hizb al’-a’zim*.

ff. 96-97v. *Du’a munajat*.

105 See Appendix II.
106 See Appendix II.
ff. 98-99v. **Salamat.**

ff. 100-103v. **Du'a.**

f. 104. Colophon.

f. 104v. Calligraphic roundel "Allah."

f. 105. Calligraphic roundel "Muhammad."

ff. 105v-106. The *hilye geryif*. (figures 17. 2 and 17. 3)

Two golden crescents contain the text of this *hilye*. The crescents are surrounded by golden arabesques of red flowers and green leaves. Around the crescents are inscribed the names of God, Muhammad, and the rashidun caliphs.

The top *muraq* reads: *"In the Name of Allah, Most Gracious, Most Merciful."

The text of the *hilye* is in Arabic, it reads:

"From 'Ali, may God Almighty be pleased with him. This is his description of the Prophet, may the peace and blessings of God be upon him. He said: 'He was neither very tall, nor very short. Neither curly nor straight-haired. He was wavy haired. He was neither stocky, nor plump-cheeked. His face was round and fair-skinned with redness. His eyes were jet-black. (continued on f. 106) He had a large back and shoulder-joints. His body was hairless? He had thick-set fingers and toes. He was a vigorous walker, and he did not turn aside except with his whole body.

Between his shoulders was the Seal of Prophethood, and he was the Seal of the Prophets. He was the most generous and open-handed of people. The most truthful of humanity in speech, and the softest of speech among people. He was the noblest of human company.

Whoever saw him from afar stood awed by him. Whoever shared familiarity with him loved him. Whoever tried to describe him says:

'such as he was never seen before or after.' Peace and blessings of God be upon him."

The bottom *muraq* reads: "If not for you (Muhammad), I would not have created the entire universe."

f. 106v. The "Noble Seal of Prophethood." (figure 17. 4)

The *muraq* reads: "This is the Noble Seal of Prophethood, the most generous of Messengers, and the purest of Prophets." This seal is similar in appearance to the preceding *hilye*. A golden, tear-shaped seal is found in the centre of the golden crescent. This seal is inscribed in white ink with the words:

".....Everywhere you turn, you are victorious." The white space between the seal and the crescent is inscribed with black ink: "There is no god but God, and Muhammad is the Messenger of God...and between his shoulders was the Seal of Prophethood, and he was the Seal of the Prophets." Surrounding the golden crescent are four inscriptions: "There is no god but God...the King, the Truth, the Evident. Muhammad is the Messenger of God, the truthful, the honourable, the trustworthy."
Catalogue #18 - Pertevniyal 43, Süleymaniye Library, Istanbul

En'am-ı gerif, by the calligrapher Mustafa Nazif, illuminated by al-Hajj al-Hafiz Mehmed Nuri.\(^{107}\)

dated: 1288/1779-94.

Medium cream-coloured paper with light horizontal line marking and gold flecks. 67 folios, 17 x 12 cm. 11 lines per page. Nesh. Red leather binding with gold stamping, painted rumis and a makleh. (Figure 18.1)

Although we do not know who originally commissioned this manuscript, it was eventually owned by Pertevniyal Sultan,\(^{108}\) the wife of Mahmud II and the mother of Abdülaziz (r. 1277/1861-1293/1872). As Valide Sultan, Pertevniyal was the most powerful woman in the Ottoman empire and one of the most important patrons of 19th century Istanbul. In 1871, Pertevniyal Sultan endowed a mosque complex at Aksaray. The mosque complex included a library to which Pertevniyal donated more than 800 books. In 1945, most of the books, including this En'am-ı gerif, were sent to the Süleymaniye Library.

This manuscript is an example of an En'am-ı gerif that does not feature Surah al-An'am at all, but replaces it with Surah Ya Sin.\(^{109}\)

\(^{107}\)No information is available on either artist.

\(^{108}\)See Appendix II.

\(^{109}\)See also Cat. #21, IUL 976, dated 1263/1846-7; by Hasan al-Rashid (although Cat. #18, IUL 5197, dated 1254/1838-9, by the same calligrapher, does contain Surah al-An'am); as well as Cat. #23, YI 947, also by Seyyid Mehmed Hilmi; Cat. #24, IUL 5873 by an unknown calligrapher; Cat. #25, Spencer Tuck 9, dated 1289/1872 by Mustafa Hilmi; Cat. #27, M&G Arab 22, dated 1291/1873-4, by an unknown calligrapher; and Cat. #28, IUL 5619, dated 1292/1875-6, by an unknown calligrapher. That these manuscripts continued to be referred to as En'am-ı gerif despite that surah's absence in the text is evident from inscriptions within the books themselves. For example, Cat. #21, IUL 976 (f. 168v-169), Cat. #24, IUL 5873 (inside lining) and Cat. #25, IUL 5619 (f. 1v) all contain text that identify them as En'am-ı gerif.


The page surrounding unvan akif is has been illuminated with watered-down gold paint to produce a floral halkari effect. (Figure 18.2) Bands of gold, black and red braiding surround the text. The blank surah heading is encircled with red and blue flowers against a golden background. The slightly dome-shaped top of the unvan is decorated with blue floriated finials.

The last two verses of the Qur’an, Surah al-Falaq and Surah al-Naas, are followed by the repetition of Surah al-Fatihah. (Figure 18.3) Pink, blue and orange borders surround the surah headings. Each of the bismillahs are decorated with tiny flowers, and the margins contain elegant floral ornaments.

ff. 30v-38v. Qur’anic du’a that may represent the first part of an ezat, or Sufi litany.

ff. 39-47. The salawat gerif, or noble prayers of blessings upon the Prophet. This section includes instructions (f. 46v) to read these prayers night and day.

f. 47v. Du’a kahat.

f. 48. A prayer of repentance.

f. 48v. A prayer of blessings.

f. 49. Another prayer of repentance.

f. 49v. Salawat.
f. 50. *Du'a khatim sharif.* (A prayer to end the evam.)

ff. 51v. The *silsilah,* or genealogy of the Prophet Muhammad.

f. 52. The names of the Prophets.

f. 52v-53. The colophon and the *liwa al-hand,* or the "Flag of Praise." (figure 18. 4)

Once again, the artist has placed the colophon prior to the calligraphic and representational images. In the image on the left, a bent crescent finial tops a golden, three-panelled banner containing the phrases: "In the Name of Allah, Most Gracious, Most Merciful; There is no god but Allah; and Praise be to Allah, Lord of the worlds." Oval cartouches on either side of the banner read: "Allah give us goodness in this life and the hereafter. Do not punish us with fire."

f. 53v-54. The Seal of Prophethood, and the Great Seal. (figure 18. 5)

On the right, the *vuzun* read: "The centre of this typically tear-shaped seal is written in white ink and reads, "There is no god but God, and Muhammad is the Prophet of God." The middle ring of the seal repeats the phrase and adds a hadith: "Everywhere you [Prophet Muhammad] turn, you are victorious." The outer ring contains an arabesque of gold and black. The seal itself rests upon a multi-coloured background of blue and a golden arabesque with flowers of pink, yellow, pale blue and orange. Panels above and below the seal are inscribed with red ink and read: "This was revealed for him [the Prophet Muhammad]: 'And surely thou hast sublime morals.' The bottom panel contains a hadith qudsi: 'If not for you (the Prophet Muhammad), I would not have created the universe."

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On the left, the *vuzun* is written in white ink on a gold background with a red border. It reads: "This is the Noble Seal [of the Prophet Muhammad] upon him be blessings and peace." Two circles surrounded by four roundels are displayed against a white and blue background intertwined with multi-coloured floral arabesques. The centre circle is inscribed with black ink and reads: "Everywhere you turn, you are victorious." In the outer circle, bands of gold separate the text that reads, up and down: "There is no god but God... and Muhammad is the Messenger of God." And left to right: "and between his shoulders was the Seal of Prophethood... and he was the Seal of the Prophets." Surrounding the seal are four roundels with the inscriptions: "There is no god but God...the King, the Truth, the Establisher. Muhammad is the Messenger of God, the truthful, the honourable, the trustworthy."

f. 54v-55. Calligraphic roundels, "Allah," and "Muhammad." (figure 18. 6)

f. 55v-56. A prayer in Ottoman Turkish, and the Seal of Solomon. (figure 18. 7)

On the right, six lines of text are inscribed in a golden circle that rests against a blue and white background covered with a multi-coloured floral arabesque. Four smaller roundels bear the Names of God: "O Most Tender, O Most Gracious, O Ruler, O Glorious One."

The text reads:

"O my God, it is You Who is worshipped. From You I wait for support. No one can conceive of You. Say: 'He is One.' You are One. You are Alone. We all seek Your support. You are beyond my comprehension. O my Lord, support me."

110:584.
On the left, two inscribed golden triangles are interwoven to form the "Star of Solomon." The star is centred within a golden circle, floating on an arabesque of pink, yellow, blue and red flowers, highlighted against a dark blue background. The golden urns at the top and bottom of the image are bordered in red and white. The urns' central cartouches are surrounded by a faint, golden arabesque with peach-coloured flowers, but these panels were never inscribed. Four roundels, one in each corner, contain the Names of God: "O Most Tender! O Most Gracious! O Ruler of All! O Most Glorious!" The centre of the star is inscribed with a passage from the Qur'an: "It is from Solomon, and it is (as follows): In the Name of Allah, Most Gracious, Most Merciful." The interwoven triangles also contain Qur'anic passages - a repetition and continuation of the same verse, and the verse of taslim:

"...and it is (as follows): In the Name of Allah, Most Gracious, Most Merciful: Be ye not arrogant against me."[112] "In the Name of Allah, Most Gracious, Most Merciful...Oh ye that believe! Send ye blessings on him [the Prophet Muhammad], and salute him with all respect."[113] "Most often and frequently."[114] "It is from Solomon, and it is (as follows): In the Name of Allah, Most Gracious, Most Merciful. Be ye not arrogant against me, but come to me in true submission (to the true religion)."[115]

Three very similar Qur'anic passages are repeated twice around the inside of the outer circle:

"Allah! There is no god but He - the Living, the Self-Subsisting, Supporter of all."[116] "Alif, Lam, Mim. Allah! There is no god but He - the

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[114] 33:56.
[115] 2:209. (Ayat al-kursi)

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Living, the Self-Subsisting, Supporter of all."[117] "All faces shall be humbled before the Living, the Self-Subsisting, the Sustainer."[118]

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f. 56v-57. The Ka’ba, and the Prophet’s relics. (figure 18.8)

In this image of the Ka’ba, the kiswa has been pulled halfway up to expose the underlying gray stones. The building appears out of its architectural context and seems almost to hover in the midst of a golden arabesque. Around the image, verses from the Qur’an are inscribed in red:

"...he was not of the pagans. The first House (of worship) appointed for men was that at Bakka; full of blessing and of guidance for all the worlds. In it are Signs Manifest; the Station of Abraham; whoever enters it attains security; pilgrimage thereto is a duty men owe to Allah, - those who can afford the journey, but if any deny faith, Allah stands not in need of any of His creatures."[119]

Underneath, in Ottoman Turkish, is inscribed the following:

"If the servant of the Servant [Prophet Muhammad] goes to visit Your [Allah’s] House, and asks for Your forgiveness and blessings, will he not receive them? Yes, anyone showing his face in Your House must receive blessings and forgiveness."

On the right, the urns read: "The estate (that which was left behind) of the Messenger of God, peace and blessings be upon him." The Prophet’s kurta, or cloak, green with a pink lining and golden trim elaborated with pricking, his copy of the Qur’an, outlined in gold; his golden miswak, or toothbrush, his tasbih, or prayer beads consisting of one hundred golden beads; his comb, and his basin and ewer for making ablutions, all made of gold.

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[117] 2:2.
[118] 2:56.
f. 57v-58. The "Eye of Ali," and the Seal of the Names of God. (figure 18. 9)

The unjuan reads: "This is the image of the eye (‘ayn) of ‘Ali, may Allah enoble his face." To the left and to the right, two golden letter ‘ayn begin the word "Ali," and curve around the word "Allah." Between the letters the calligrapher has inscribed verses of the Qur’an:

"After (the excitement) of the distress, He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allah - suspicions due to ignorance. They said: 'Have we any hand in the affair?" Say thou: 'Indeed this affair is wholly Allah’s." They hide in their minds what they dare not reveal to thee. They say (to themselves): 'If we had anything to do with this affair, we should not have been in the slaughter here." Say: 'Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death": but (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts. 120 - for Allah forgiveth all sins: for He is Oft-Forgiving, Most Merciful. 121 O Restorer! O Controller! Most Forgiving, the Guardian of All."

The seal on the left features both the Names of God and the Seal of Solomon. Inscribed in white ink on a gold background and bordered in red, the unjuan reads: "O King of the Dominions... (unreadable)" Two circles float upon a background of blue and gold and floral arabesques of pink, yellow, pale blue and red.

The inner circle consists of a golden six-pointed star bearing the red inscription "The Seal of Solomon." Extending out from each of the star’s points are the various names of God: "O Most Tender! O Most Gracious! O Most Glorious! O Ruler! O Just! O Proof!" The outer circle contains a Qur’anic verse:

"There is no god but God, the King, the Truth. There is no god but God, Muhammad is the Messenger of God. There is no god but God, Adam is the Chosen of God. There is no god but God, Noah is the Protected of God. There is no god but God, Abraham is the Friend of God. There is no god but God, Isma’il is the Sacrifice of God. There is no god but God, Moses is the One Who Spoke to God. There is no god but God, Solomon is the Trusted of God. There is no god but God, Jesus is the Spirit of God."

The second circle (in red) reads:

"In the name of Allah, Most Gracious, Most Merciful...And the unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: 'Surely he is possessed!' But it is nothing less than a Message to all the worlds. There is no god but He, the Exalted in Power, the Wise. The religion before Allah is Islam."

The third circle (in black) reads:

"Allah! There is no other god but He, the Living, the Self-Subsisting, Supporter of all. No slumber can seize him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth whatsoever (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He fethet no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory)."

The fourth circle (in red) consists of a series of repeated tilism. The fifth circle (in black) repeats the shahada: "There is no god but God, and Muhammad is the Messenger of God," five times. The sixth and centre circle (in black) repeats the phrase: "God is Most High," three times.

In the image on the left, four circular medallions are placed horizontally in the central panel. On either side of the central panel, a series of arabesque motifs balance the composition, with alternating backgrounds of blue and green. The motifs of the side panels are surrounded by gold pricking, and the medallions of the central panel are displayed against a golden arabesque. Each of the medallions consists of two golden circles and two bands of text. The outer circles are all inscribed in red ink with the same passage, all of Surah al-Ikhlas: "In the Name of Allah, Most Gracious, Most Merciful. Say he is Allah, the One; Allah, the Eternal, Absolute. He begetteth not, nor is He begotten, and there is none like unto Him." The inner circles, inscribed in black, bear the Names of God: "O Just! O Proof! O Most Tender! O Most Gracious! O Ruler! O Glorious! O Most Beneficent! O Most Merciful!"

fi. 60v-63v. Da’a.

This section includes a passage (ff. 60v-61) (figure 18.12) which repeats several variations upon the names of the Seven Sleepers.

f. 64. Colophon. (figure 18.13)
ff. 123-124. The "Great Seal" of the Prophet Muhammad, with instructions for its use.

The explanatory text for this seal begins on f. 123 and continues to f. 123v. It is written in Ottoman Turkish, and reads:

"This is the explanation of the Great Seal [of Muhammad], may peace and blessings be upon him. It is said that our Master Muhammad Mustafa, peace and blessings be upon him, said: 'Whoever looks at this seal and rubs it on his eyes, they receive the same reward as if they recited the entire Qur'an one thousand times, as if they prayed one thousand years, as if they fed one thousand poor people, as if they fought one thousand jihad, the reward of one thousand Arafats, as if they fasted one thousand years, as if they made one thousand Hajj, as if they visited one thousand sick people, as if they prayed one thousand tarawih prayers for the dead, as if they built one thousand bridges, as if they freed one thousand slaves, all these rewards Allah gives to whomever looks at this seal.'"

The upper uruon on f. 124 reads: "Allah and His Angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect." The lower reads: "Send blessings and peace be upon him."

The seal itself is a double circle with ya Allah repeated sixteen times in the centre, and again eight times at each of the top, bottom, right and left of the outer ring. The Names of Allah are inscribed in four roundels: 'O Ever-Living! O Self-Subsisting! O Lord of Majesty and Glory!' Above and below the seal are inscribed the words: "There is no god but Allah, and Muhammad is the Messenger of Allah." The interstices are inscribed with the names of members of the Prophet and his family: Muhammad, 'Ali, Hussain, Ja'far al-Sadiq, Muhammad Musa, Imam Kasim, Zain al-Abidin, 'Ali Musa.

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128 See Appendix II.
129 See Appendix II.
f. 124v-125. Calligraphic roundels "Allah" and "Muhammad."

ff. 125v-134. *Hilye* of the prophets, the *hilye şerif* and the *hilyes* of the *rashiden* caliphs, all in Ottoman Turkish.

f. 125v. *Hilye* of Adam.

The *unvur* reads: "This is the *hilye* of the Most Honourable Adam, the Sincere Friend of God, peace and blessings be upon him." The text reads: "He was very tall. He was slim. His face was white. He was so thin you could see the bones around his eyes."

f. 126. *Hilye* of Noah.

The *unvur* reads: "This is the *hilye* of the Most Honourable Noah, the One Protected by God, peace and blessings be upon him." The text reads: "He had a white complexion. He had curly hair. He had brown eyes. He had a small beard. He had a beautiful face."

f. 126v. *Hilye* of Abraham.

The *unvur* reads: "This is the *hilye* of the Most Honourable Abraham the Prophet, peace and blessings be upon him." The text reads: "His complexion was white. He had curly hair. He had brown eyes. He had an aquiline nose. His forehead was flat."

f. 127. *Hilye* of Isaac.

The *unvur* reads: "This is the *hilye* of the Most Honourable Isaac the Prophet, peace and blessings be upon him." The text reads: "He had a pale complexion and ruddy cheeks. He was very humble, so much so that his neck hung to one side. He had a beautiful face."

f. 127v. *Hilye* of Isma'il.

The *unvur* reads: "This is the *hilye* of the Most Honourable Isma'il the Prophet, peace and blessings be upon him." The text reads: "He was white, but his face was ruddy. His face was full of spiritual light. He was very humble."

f. 128. *Hilye* of Lot.

The *unvur* reads: "This is the *hilye* of the Most Honourable Lot the Prophet, peace and blessings be upon him." The text reads: "His colour was brown. His hair was red. He was righteous. He had a beautiful face."


The *unvur* reads: "This is the *hilye* of the Most Honourable David the Prophet, peace and blessings be upon him." The text reads: "His complexion was ruddy. His eyebrows were slim. His stomach was big. His face was sensitive. His character was forgiving."

f. 129. *Hilye* of Moses.

The *unvur* reads: "This is the *hilye* of the Most Honourable Moses the Prophet, peace and blessings be upon him." The text reads: "His beard was black. His appearance was stern. His lips were full. He was righteous."

f. 129v. *Hilye* of Issac.\(^\text{131}\)

The *unvur* reads: "This is the *hilye* of the Most Honourable Issac the Prophet, peace and blessings be upon him." The text reads: "His face was brown. His hair was red. He was righteous. He had a beautiful face."

f. 130. *Hilye* of Jacob.

\(^{131}\)Logically, this *hilye* should be that of Aaron.
The *umran* reads: "This is the *hilâyê* of the Most Honourable Jacob the Prophet, peace and blessings be upon him." The text reads: "His hair was white. His complexion was red. His lower lip was full. He had a mole."

f. 130v. *Hilâyê* of Joseph.

The *umran* reads: "This is the *hilâyê* of the Most Honourable Joseph the Prophet, peace and blessings be upon him." The text reads: "He was reddish in colour. He had a long neck. He had big eyes. He was beardless. He had a very beautiful face."

f. 131. *Hilâyê* of Jesus.

The *umran* reads: "This is the *hilâyê* of the Most Honourable Jesus the Prophet, peace and blessings be upon him." The text reads: "His colour was beautiful. His face was white. His eyes were beautiful. His height was proportioned. His face was beautiful."


The *umran* reads: "This is the *hilâyê* of the Most Honourable Messenger of God, may the peace and blessings of Almighty God be upon him." The text reads: "His body was flawless. His eyebrows were thin and black. His height was average. His head was large. His forehead was high. His face was filled with spiritual light. His teeth were spaced and light seemed to shine from between them. He had jet-black eyes and a round beard. His stomach was flat. He had a line of hair from his chest to his navel. On his back was the Seal of Prophethood."


The *umran* reads: "This is the *hilâyê* of the Most Honourable Abu Bakr, the Truthful, may Almighty God be pleased with him." The text reads: "He was tall. He was slim. His face was white. His face was so thin you could see his bones."

f. 133. *Hilâyê* of 'Umar.

The *umran* reads: "This is the *hilâyê* of the Most Honourable 'Umar, who separates truth from falsehood, may Almighty God be pleased with him." The text reads: "His face was tanned, and his body was white. He was tall and heavy-set. His hair was thinning, bald on top. He had a beautiful face."

f. 133v. *Hilâyê* of 'Uthman.

The *umran* reads: "This is the *hilâyê* of the Most Honourable 'Uthman, possessor of the Two Lights, may Almighty God be pleased with him." The text reads: "He was tall and heavy-set. His eyes were beautiful. His skin was soft. He had a lot of body hair and big bones. His head was large."


The *umran* reads: "This is the *hilâyê* of the Most Honourable 'Ali, may God ennable his face and may Almighty God be pleased with him." The text reads: "He was dark brown. He was of medium height. He had a lot of body hair. His shoulders were broad. His hair was thinning. He had a beautiful face."

f. 134v. The Seal of the Names of God.

A circular seal surrounded by four smaller roundels bearing the names of the Prophet: 'Jawad, 'Abid, (unreadable), Shahid." The *umran* reads: "Allah and His Angels send blessings on the Prophet. O ye that believe! Send ye blessings on him,

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122 'Uthman was known as the possessor of two lights because of his marriages to two of the Prophet's daughters.
and salute him with all respect." The main feature of the seal is a circular wheel consisting of the Names of God: "O Most Tender! O Most Gracious!" repeated three times. The uprights of the letters are extended through the centre of the circle to form part of an opposing letter. Where these lines meet in the centre, they form a six-pointed Star of Solomon.

f. 135. The Seal of "Inna Allah 'ala kulli sayin qadir."

The umans read: "Glory be to God, and praise be to Him, and glory be to God... the Almighty, "for Allah hath power over all things." The four surrounding roundels contain the names of the Prophet. The seal itself consists of the four-time repetition of the Qur'anic phrase: "for Allah hath power over all things." The word 'as, or "over," has been enlarged and centred to form the hub and spokes of a spinning wheel.

f. 135v. The "Seal of Prophethood of the Messenger of God."

The umans read: "This is the Seal of Prophethood of the Honourable Messenger of God...Glory be to God, and praise be to God, and there is no god but God, and God is Greatest, God is Greatest, God is Greatest, and to Him is the praise." Four corner roundels bear the names of the Prophet. The seal consists of an inner and outer circle, and a central, oval motif. The text in the outer circle reads: "This is the Seal of Prophethood, and he is the Seal of Prophets. Everywhere you turn, you are successful." The inner circle reads: "There is no god but God, and Muhammad is the Messenger of God."

f. 136. The "Seal of Solomon."

The umans read: "This is the Seal of the Honourable Solomon, may peace and blessings be upon him." Four corner roundels bear the names of the Prophet. A circle surrounds a six-pointed star, the centre is inscribed with the words: "Qalbel, O Muhammad, verily you are a lion!" The points of the star are inscribed with the Qur'anic verse: "It is from Solomon, and it is, 'In the Name of Allah." The interstices of the seal are filled with the Names of God: "The Wise, the Holy, the Just, the Everliving, the One."

f. 136v. Ta'viz.

The top uman reads: "In the Name of Allah, Most Gracious, Most Merciful." The bottom uman reads: "Allah and His angels send blessings on the Prophet." The four roundels, one in each corner, contain the names of the Prophet. The ta'viz consists of an inner and an outer circle. The outer circle contains a Qur'anic passage frequently used against the evil eye:

"And the unbelievers would almost trip thee up with their eyes when they hear the Message and they say: 'Surely he is possessed!' But it is nothing less than a Message to all the worlds." The inner circle reads: "Allah wills what He wills, and anything He does not will, will not happen. There is no power and no strength except with Allah."

f. 137. Ta'viz.

The top uman reads (in Ottoman Turkish): "This is a seal of the (Qur'anic) verses of healing." The bottom uman reads: "Allah has spoken the Truth." Four

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113 33:56.
114 16:27.
115 16:77.
116 A word of tilim, from Syria, naming a linn. (From a conversation with Shaykh Hisham Kabbani). Solomon was given control over the linn.
117 35:56.
118 6:51-52.
roundels, one in each corner, contain the names of the Prophet. The ṭaʾez consists of an inner and an outer circle. The outer circle reads:

“We send down (stage by stage) of the Qur'an that which is a healing and a mercy to those who believe. To the unbelievers it causes nothing but loss after loss. 133 And when I am ill, it is He who cures me. 134 Say: ‘It is a guide and a healing to those who believe and a healing for the (disease) in your hearts.’ 135


f. 143v. The Rod of Moses.

The aman reads: "This is the image of the staff of Moses, may the blessings of God be upon our Prophet and his descendants." A double headed staff with snake's head finials. Above the staff are written the names of the four archangels: Gabriel, Michael, Isra'il, and 'Azra'il. Below the heads of the staff are written Qur'anic prayers:

(right) "The Lord of Moses and Aaron." 143 "Our Lord give us good in this world and good in the hereafter, and defend us from the torment of the fire." 144 (left) "O my Lord! leave me not without offspring, though Thou art the best of Inheritors." 145 "Our Lord!" (they say), 'let not our hearts

deviate now after Thou hast guided us, but grant us mercy from Thine own Presence, for Thou art the Grantor of bounties without measure." 146

f. 144. The Prophet's Battle-ax.

The aman reads: "This is the image of the noble battle-ax..." The names of the four archangels are written above the standard: "Gabriel, Michael, Isra'il, and 'Azra'il, blessings be upon them." The standard is circular, and inscribed with text: "O God, O He, O Muhammad." The bottom aman repeats what is written on the standard and adds, "peace and blessings be upon him." To the side of the banner is written: "I put my trust in God, and God is Sufficient for me.

Underneath the banner are Qur'anic prayers:

(left) "Our Lord!" (they say), 'let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence, for Thou art the Grantor of bounties without measure." 147 (right) "Our Lord give us good in this world and good in the hereafter, and defend us from the torment of the fire." 148 By Your Mercy.

f. 144v. Taʾez.

The top aman reads: "And Allah...There is no power and no strength except Allah." The bottom aman contains the dhikr of the angels: "Praise be to Allah, our Creator, and the Creator of Angels and Spirit." Four roundels, one in each corner bear the names of God: "O Most Tender, O Most Gracious, O Merciful, O Compassionate." The body of the taʾez consists of an inner and an outer circle. The outer circle reads:

"In the Name of Allah, Most Gracious, Most Merciful...Allah sufficeth me: there is no god but He on Him is my trust, He is the Lord of the..." 149

133[7:82.
134[56:93.
135[41:44.
137[12:122. (This verse is found in a passage that recounts the story of Moses and his rod.)
139[21:89. (Zakariyyah's prayer)
140[3:8.
141[12:8.
142[2:201.
The centre of the circle continues:

"The Highest, the Mightiest, O Ever-Living, O Self-Sufficient. But Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing. The Truth from Allah, Most High, O Most Compassionate."

f. 145. The Ka'ba.

A simple image with no architectural context, similar in layout to that of the University of Victoria's manuscript (Cat. #16, p. 371, figure 16.126). "This is the House of Allah... (unreadable)."

The first House (of worship) appointed for men was that at Bakkah; full of blessings and of guidance for all the worlds. In it are Signs Manifest; the Station of Abraham; whoever enters it attains security; pilgrimage thereto is a duty men owe to Allah, - those who can afford the journey..."

ff. 145v-146. The Ka'ba and Medina.

Oval-shaped, bird's-eye views of the Holy Precincts. Inaccurate, somewhat formulaic images of Mecca and Medina. Surrounding houses are pictured as row upon row of highly regular, rectangular shapes. The Prophet's tomb is depicted as being three stories high, with what appear to be flames reaching up from the roof.

f. 146v. The Prophet's handprint.

149,120.
150,137.
113,96-97.

The umman reads: "This is the image of the handprint (pence) of the Messenger of God, may the peace and blessings of Almighty God be upon him." A broken outline of the print of a right hand, with its thumb and four fingers inscribed in white ink: "In the Name of God, Most Gracious, Most Merciful... There is no god but God, and Muhammad is the Messenger of God... Glory be to God and to Him is the praise, Glory be to God the Almighty... No victory except 'Ali's, no sword except Zulfiqar... God is Sufficient, I put my trust in God."

f. 147. Zulfiqar.

The umman reads: "This is the image of the Honourable 'Ali's Zulfiqar. The names of the four archangels surround the double-bladed sword: 'Gabriel, Michael, Isra'il, and 'Azra'il.' The handle of the sword is inscribed with the words: 'In the Name of God, Most Gracious, Most Merciful.' The blades are inscribed: 'There is no god but God, and Muhammad is the Messenger of God... The King, the Truth, the Evident. In Truth, a trustworthy promise.'"

f. 147v. The Qudum arif.

The umman reads: "This is an image of the footprint of the Messenger of God." A broken line indicates the shape of the footprint. The footprint is inscribed with the words: 'If God wills, it will be, and if not, it will never be. There is no power except with God..."

f. 148. The Prophet's sandal.

The umman reads: "This is an image of the noble sandal." The sandal is inscribed with the words: 'I seek refuge with God (Glory be to God and praise be to God) from Satan the Accursed. In the Name of God, Most Gracious, Most Gracious..."

113 The Names of God.
Merciful, I seek refuge in the words of God, from the evil of that which is
created."

f. 148v. The Tree of Tuba.

The umran reads: "This is an image of the Tree of Tuba." The trees roots
soar upward, around them is written: "The station of the honourable 'Azra'il,
on him be blessings and peace."

f. 149. The Noble Date Palm.

The umran reads: "This is an image of the tree of life."

f. 149v. The eye of Ali.

The umran reads: "This is the likeness of 'Ali's eye ('ayn), may God ennable
his face." (Hadha shaklu 'ayn 'Ali kuram Allahu wajahhu.) A calligraphic renderings
of the words "'Ali" and "Allah" are surrounded by the letter 'ayn. To the right and
slightly above the composition, the Qur'anic verse, "but Allah will suffice thee
to against them, and He is the All-Hearing, the All-Knowing." 132 To the left of the image
is the phrase, "my trust is in God." The centre of the 'ayn in the word "'Ali"
contains the phrase, "O Muhammad." The centre of the surrounding 'ayn
contains the phrase, "O God," beneath its sweeping tail, the same phrase is
repeated nine times. The phrase, "God is sufficient," is inscribed under the word
"Allah." In the lower right and left hand corners, the names of the four
archangels appear: Gabriel, Michael, Isra'il, and 'Azra'il, between them is
inscribed the phrase, "peace be upon them." The bottom umran reads: "Glory be
to God Almighty, and praise be to Him."

f. 150. The Rose of Muhammad.

The umran reads: "This is the image of the Rose of the Messenger of God."
A rose, inscribed with the name 'Muhammad," and ten leaves, each bearing a
name of one of the ten promised paradise: "Abu Bakr, 'Umar, 'Uthman, 'Ali,
Hasan, Hussain, Talha, Zubair, Sa'd, and Sa'id." The area above the flower is
filled with the names of the four archangels: "Gabriel, Michael, Isra'il, 'Azra'il,
peace be upon them." The area below the flower is inscribed the traditional
blessing on the companions of the Prophet: "may God Almighty be pleased with
them all."

f. 150v. The lhwa' al-hand, the "Flag of Praise."

The three-panelled flag is surrounded by the names of the archangels and
rightly-guided caliphs. The panels are inscribed with the shahada, the bismillah,
and the second verse of Surah al-Baqara: "Praise be to Allah, the Cherisher and
Sustainer of the worlds." To the right, and underneath the flag, a Qur'anic prayer
recited after the Hajj: "Our Lord! Give us good in this world, and good in the hereafter,
and defend us from the torment of the fire!" 134 To the left, the Qur'anic prayer of
those "of understanding": "Our Lord! Let not our hearts deceive now after Thou hast
guided us, but grant us mercy from Thine own Presence, for Thou art the Grantor of
bounties without measure." 135 The implication is that angels will be above
Muhammad's "Flag of Praise" on the Day of Judgement, while below it will
shelter those who recited these prayers.

f. 151. The Great Seal of God.

The Great Seal's central motif consists of six concentric circles, ringed
with gold on a silver background. Four small roundels surrounding the central

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132:137. This verse refers to those who have turned back after having accepted Islam, those
who are in schism.
medallion bear the Names of Allah: "Oh Ever Living, Oh Self-Subsisting, Oh Possessor of Majesty and Benevolence." Four slightly larger medallions are inscribed with Surah al-Ikhlas: "Say: He is Allah, the One; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him." Above and below the central medallion is the testament of belief: "I believe in Allah and His Angels, and His Books, and His Messengers, the Day of Judgement, the Will of Allah, both good and bad."

The outer circle of the central medallion reads: "There is no god but God, Muhammad is the Messenger of God. There is no god but God, Adam is the 'Sincere Friend of God'. There is no god but God, Nuh is the 'One Protected by God'. There is no god but God, Da'ud is the 'Deputy of God'. There is no god but God, Ibrahim is the 'Friend of God'." The second circle reads: "And the Unbelievers would almost trip thee up with their eyes when they hear the Message." The third and part of the fourth circle reads:

"Allah, there is no god but He, the Living, the Self-Subsisting, Supporter of all. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what appeareth to His creatures as before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory)."

The rest of the fourth circle consists of tislim, "Il ha ha, il ha ha, ha ha ha, ha ha mim, ha ha mim, ha ha mim." The fifth circle reads: "God, the Most High," repeated three times. The centre of the circle reads: "O God!"

f. 151v. Taʾrīq.

f. 152. The ruqʿa masjid Mahroud, or the 'Station of Muhammad.' (This image is very similar to that of UVic 95-014, p. 371, (figure 16.126).)

f. 152v. The sunna, or flag of the Messenger.

The sunna reads: "The sunna of the Messenger, peace be upon him." The simple flag bears a trefoil-shaped finial and is inscribed with the shahada, below it the words "O God, O Ever-Living." To the side and below the flag, the words: "the sunna of the Messenger of Almighty God, peace be upon him...O Evident by the sanctity of the noblest of prophets and believers."

f. 153. The Prophet's relics.

His cloak, prayer rug, prayer beads, and a ewer and basin for ablutions.


Three tear-shaped standards bearing inscriptions:

"There is no god but God, Muhammad is the Messenger of God, the truthful, the honest...Victory is from God, and the immanent opening, and the announcement of good news to the believers. O Muhammad! There is no god but God, the King, the Truth, the Evident, Muhammad is the Messenger of God, the truthful, dependable, the trustworthy, May the peace and blessings of God be upon him."


f. 162v. A prayer square. (similar to that of UVic)

f. 163-171v. Salawat in the form of cypress trees, tombstones (?), or mihrabs.
ff. 175-180v. The ‘asma al-husna and the asma‘ al-nabi.

ff. 181-204. Du‘a and salawat.

ff. 204v-205. Colophon. The calligrapher, Hasan al-Rashid, is noted as being hafiz al-Qur‘an, and a student of Mehmed Tahir. The manuscript refers to itself as an En'am-i gerif, and is dated 1254/1836-9.

Catalogue #20 - IUL 6386, Istanbul University Library, Istanbul


Heavy, dark cream paper. 88 folios. 26.2 x 16.2. 11 lines per page. Nesih. Red leather binding with mudeb.

This En'am-i gerif was written by the calligrapher ‘Abd al-Samad Naqshband and includes the sīsil, or spiritual chain of authority of Şeyh ‘Ali Naqshband, leading to the obvious conclusion that it was probably commissioned by a member of the Naqshbandi order. IUL 6386 incorporates elements from both the earliest En'am-i gerifs (UVic 95-014) and the latest (IUL 5619), illustrating the eclectic nature of these manuscripts and their influence on each other.


ff. 1v-2. Surah al-Fatiha and the first five verse of Surah al-Baqara.

f. 2v. Ayat al-kursi.


Yadi egat, or verses of remembrance: 9:51, 6:17, 11:6, 17, 29:60, 2

"In the Name of Allah, Most Gracious, Most Merciful. Say: 'Nothing will happen to us except what Allah has decreed for us: He is our Protector; and on Allah let the believers put their trust.'" (9:51)

"In the Name of Allah, Most Gracious, Most Merciful. There is no moving creature on earth but its sustenance dependeth on Allah: He knoweth its resting place and its temporary deposit: all is in a clear Record." (11:6)

"In the Name of Allah, Most Gracious, Most Merciful. How many are the creatures that carry not their own sustenance? It is Allah who feeds (both) them and you: For He hears and knows all things." (29:60)

ff. 40v-41. Du’a munajat.

ff. 41v-42v. The ‘asma al-husna.

f. 43. Silsila of the Messenger of Allah.

ff. 43v-44. The "Great Seal," with instructions for its use in Ottoman Turkish. The explanation of the Great Seal, (f.43v) states:

"Anyone who looks at this Great Seal, morning or night, and rubs it over their face and eyes, God will forgive their sins for the past 70 years. Anyone who looks at this seal at the beginning of the month, God will protect them from difficulties for that month. God will protect them from their enemies. This is a very great seal, with many deep secrets."

158 A similar selection occurs in Cat. #16, UVic 95-014, p. 187-191, (figures 16.5 to 16.9).

The Great Seal itself consists of a central medallion and four smaller side medallions containing the phrase, "O God!" inscribed seventy-seven times in all.


ff. 47v-48. The Great Seal of Imam Ja'far al-Sadiq with explanations for its use.

"The explanation of the Great Seal...Imam Ja'far (may Allah be pleased with him), reported from the Messenger of God (peace be upon him): 'Anyone who looks at this Great Seal, Allah will protect them from Hellfire, and they will surely see Allah's Beauty. They will be protected from 70,000 difficulties in this life, will never be destitute, and will have a long life. Allah will forgive them their sins. All this is due to the blessings of this seal.' Amen.

The seal itself consists of three concentric circles, centred around the words: "O God." The outer circle reads:

"There is no god but God, Muhammad is the Messenger of God. There is no god but God, Adam is the chosen one of God. There is no god but God, Noah is the one God protected. There is no god but God, Abraham is the friend of God." The second circle reads:

There is no god but God, He is Alone, no partner has He. Isma'il is the sacrifice of God. There is no god but God, Moses is the one who conversed with God." 160

The inner circle reads: "There is no god but God, His is the dominion, and to Him belongs all praise, and He has power over all things."

158 The Ottoman Turkish explanatory text is almost identical with that of Cat. # 28, IUL 5619, f. 53v-54.
160 Note the similarity with Cat. #18, Persepolis 43 f. 59v (figure 16.11).

f. 49. More images: the Tree of Tuba, an incense burner, a rose-water sprinkler, and a Qur'an case.

f. 49v-50. The Ka'ba and the Prophet's Mosque at Medina.

Oval-framed, bird’s-eye views of the Holy Cities. Medina is portrayed with flames bursting from the roof over the Prophet's tomb. The Haram at Mecca has acquired a marble pavement around the Ka'ba, with pathways radiating from the centre to the surrounding arcades.

f. 50v. Images of the Prophet's footprint, his ablution ewer, and the double-headed rod of Moses.

f. 51. Images of the Prophet's sandal, his miswak (toothbrush), and ablution basin.

ff. 51v-68v. Various du'a and salat including the du'a munajat, istighfar, barat, Ramadan gerif, sanat jadid, the salatul kabir, and the du'a khatim.

ff. 68v-69. A colophon giving the name of the calligrapher as 'Abd al-Samad Naqshband, and the illuminator Al-Hujj Rasm Mehmed. The inscribed date is 1257/1841-42.

ff. 69v-72v. A collection of prayers. (hizb)

ff. 73-78. Sīsīla Naqshbandi, the chain of Naqshbandi shaykhs from the Prophet Muhammad through Abu Bakr. This branch of the order follows Shaykh 'Ali Naqshbandi (f. 75).
Catalogue #21 - IUL 5756, Istanbul University Library, Istanbul


Heavy, dark cream coloured paper. 188 folios. 26.7 x 17.3. 9 lines per page. Nesih. Green leather binding with makteh.

This is the second En'am-i şerif in our study by the calligrapher Hasan al-Rashid, the first being Cat. #19, IUL 5197.


ff. 54-74. Qur'anic du'a.


ff. 75-151v. Salawat, du'a, hizb.

f. 152. The genealogy of the Prophet.

ff. 152v-157v. Fadilat Ya Sin.

f. 158v. The seal of the Names of God.

The 'asma al-husna are inscribed in a series of squares above and below the seal. The seal is inscribed with the words, "O God!" repeated seventy-seven times.

f. 159. The seal of the names of the Prophet.

The 'asma al-husna are continued in a series of squares above and below the seal. The seal itself is a calligraphic rendering of the name "Muhammad" repeated four times around a central circle containing the name "Allah." The names of the other prophets are also inscribed in the interstices.

f. 159v. The seal of Prophethood.

The 'asma al-nabi are inscribed in a series of squares above and below the seal. The nask reads: "This is the seal of Prophethood of the Messenger of God, and God Almighty said: 'And thou (standest) on an exalted standard of character.'"690 The seal is like a tear-shaped pendant, the inscription inside is unreadable. The seal's outer band of inscription contains tilism, or words of power. The inside band contains Surah al-Ikhlas. To the right of the seal is inscribed: "'The pride of the universe, sultan of prophets, peace be upon him." To the left of the circle: "First among women, our lady Fatima al-Zahra." Two circles below the seal contain the names of the Prophet's sons, Qasim and 'Abdallah.694 To the right and left of the image, two cartouches contain inscriptions. On the left: "Tajjal!"695 O Muhammad, you are a lion." On the right: "Everywhere you turn, you are victorious."

6161 See Appendix II.
6162 See Appendix II.
f. 160. Another Seal of the Prophet.

The names of the Prophet are continued in squares above and below the seal. The _umman_ reads: "This is the Seal of the Prophet in a different style...If not for you, I would not have created the universe." The centre of the seal is a circle inscribed with the words: "Tajal_166_ O Muhammad, you are a lion. Everywhere you turn, you are victorious." Four cartouches circle the centre: "There is no god but God...the King, the Truth, the Evident. Muhammad is the Messenger of God...the truthful, the honourable, the trustworthy." Four roundels surround the seal, each containing the name of one of the Prophet's children: Ibrahim, Zainab, 'Umm Kulthum, Ruqiya. Below the seal is a hadith, narrated by 'Ali: "The Prophet (peace be upon him) said: 'Anyone who writes my names and keeps them in his house will not find difficulty, or sickness, the evil eye, or magic, and poverty will never touch him.'"

ff. 160v-163. _Hiljye_ written in Ottoman Turkish, describing the Prophet Muhammad, Abu Bakr, 'Umar, 'Uthman, 'Ali. The text in the panels above and below the _hilye_ also contains poems, hadith and _sirah_ about the Prophet Muhammad. Of particular interest is a passage about the _hilye_ itself, found on ff. 161-161v. The passage narrates a hadith from 'Ali, who said that he heard the Prophet say:

"Whoever looks at my _hilye_ it is as if they see my beautiful face. God will protect them from Hell-fire, and grant them the Paradise of Firdaus. He will protect them from the torment of the grave, and on Judgement Day they will be clothed in the raiment of Paradise."

f. 160v-161. The _hilye_ of the Prophet Muhammad.

_166_ A hadith _qudsi_, or sacred hadith conveying the words of God.

_167_ "Tilte."
f. 163. Hilāj of 'Ali.

The unān reads: "This is the hilāj of the Most Honourable 'Ali, may God enoble his face and may Almighty God be pleased with him." The text reads: "He was dark brown. He was of medium height. He had a lot of body hair. His shoulders were broad. His hair was thinning. He had a beautiful face."\(^{160}\)

f. 163v. The Seal of Ja'far al-Sadiq.

The seal consists of two concentric circles with four surrounding roundels. The unān reads: "This is the seal of Ja'far al-Sadiq, may God be pleased with him." The outer circle reads: "There is no god but He; that is the witness of Allah, His angels, and those enwilled with knowledge standing firm on justice. There is no god but He, the Exalted in Power, the Wise."\(^{170}\) The inner circle reads: "And the unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: 'Surely he is possessed!' But it is nothing less than a Message to all the worlds."\(^{171}\)

The four roundels read: "In the Name of God, by this Name no one can hurt you either on earth, or in the heavens, and He is All-Hearing, All-Knowing.""... In the Name of Allah, Most Generous, Most Merciful... We sent down (stage by stage) of the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss."\(^{172}\) "I seek protection in the Words of God, from His anger and punishment. And from the evil of his servants and their actions."... "In the Name of God, the healing is by God’s Name, good health is by God’s Name, the recuperation is by God’s Name."\(^{173}\)

f. 164. The Eye of 'Ali.

A calligraphic rendering of the phrase: "The 'ayn (or eye) of 'Ali is upon God." The unān reads: "This is the likeness of the ayen of 'Ali, may God enoble his face, and may God Almighty be pleased with him." The panel above the image reads: "Muhammad has four beloved companions: Abu Bakr, 'Umar, 'Uthman, 'Ali." A small rondel above the image is inscribed: "Anas ibn Malik, may God be pleased with him."\(^{174}\) The words "O Muhammad" and "O God" are inscribed in the rounds of the two 'ayn. The words "O God", are repeated twelve times between the curves of the letters. To the right of the image is inscribed the Qur'ānic verse: "but Allah will suffice thee against them, and He is the All-Hearing, the All-Knowing."\(^{175}\) followed by the phrase, "my trust is in God." To the left of the image, the Qur'ānic verse: "Allah sufficeth me; there is no god but He; on Him is my trust, He the Lord of the Throne (of Glory) Supreme!"\(^{176}\) The panel below the image contains hadith:

"The amir al-munimeneen, (prince of believers), the champion lion of God said: 'Do not run after someone who is retreating, and do not run away from someone who needs your help.' He is 'Ali ibn Talib, may God enoble his face and may God be pleased with him. There is no victor except 'Ali, and no sword except Zulfiqar." [The Prophet, peace be upon him, said:] "I am the city of knowledge, and 'Ali is the gate."

f. 164v. The Ka'ba.

The image in this manuscript reverts to the earlier way of depicting the sacred shrine: an over-head view of the Ka'ba and its precincts. The image lacks any attempt at perspective, showing some parts in plan, others in elevation. The

\(^{160}\)The hilāj of the four caliphs are identical with those of Cat. #19, IUL R197, ff. 132v-134.

\(^{170}\)13.18.

\(^{161}\)68-51-52.

\(^{172}\)9.82.

\(^{173}\)The appearance here of the name of Anas ibn Malik, one of the Prophet’s companions, and a prolific transmitter of hadith, probably indicates that it was he who transmitted the hadith found in the bottom panel.

\(^{174}\)2.137. This verse refers to those who have turned back after having accepted Islam, those who are in schism.

\(^{175}\)9.129.
Ka’ba, Safa and Marwa are depicted, as are six minarets, the masjams of Abraham and the four imams, the well of Zem-zem, and Mount Arafat. A Qur’anic verse, describing the image, is inscribed on the image itself:

“Allah said: ‘The first House (of worship) appointed for men was that at Bakka, full of blessing and guidance for all kinds of beings. In it are Signs Manifest; (for example) the Station of Abraham. Whoever enters it attains security. Pilgrimage thereto is a duty men owe to Allah, those who can afford the journey.’”

At the bottom of the page, surrounding the image of Marwa, another Qur’anic verse:

“God, Glorious and Almighty, said: ‘Behold! Safa and Marwa are among the symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin on them. And if any obeyeth his own impulse to good, be sure that Allah is He Who recognizeth and knoweth.’” God speaks the Truth.”

f. 165. The Marjai al-Aqsa in Jerusalem.

An image similar in style to that of the Ka’ba. The Haram al-Serif with various buildings and structures depicted. Written across the top of the pages:

“God Almighty said: “Glory to (Allah) Who did take His servant for a journey by night from the Sacred Mosque to the Farthest Mosque, whose precincts We did bless, in order that We might show him some of Our Signs: for He is the One who Heareth and Seeth (all things).””

f. 165v. The Prophet’s Mosque in Medina (exterior).

The courtyard, arcades, four minarets and rashd, or tomb-sanctuary of the Prophet’s Mosque, depicted with flames coming from the roof of the dome over his tomb. The flames reach into the text above:

“God Almighty has said in Book: “Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a niche and within it a lamp; the lamp enclosed in glass: the glass as it were a brilliant star: lit from a blessed tree, an olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scorch it not: Light upon Light! Allah doth guide whom He will to His Light. Allah doth set forth parables for men; and Allah doth know all things.”

Below the mosque is inscribed a hadith: “Whoever visits my tomb, it is incumbent upon me to intercede for him. The Messenger of God speaks the truth. And his heart is sincere.”

f. 166. The Prophet’s Mosque in Medina (interior).

The interior of the rashd, or tomb-sanctuary is depicted with the three graves of the Prophet, Abu Bakr and Umar. Flames rise above. To the right are the domes, columns and arches of the sanctuary, covering the minbar and two mihrabs, while in the courtyard are the kursi serif (noble throne), the bir serif (noble well), the farash khan (house of servants), the qada khazine (dome of the treasury), and other buildings and objects. The text above the domes reads:

“God, Glorious and Almighty said: ‘Light upon Light! Allah doth guide whom He will to His Light.’” Peace be upon him (the Prophet) said: ‘Whoever visits my tomb, it is incumbent upon me to intercede for him.’ And the Prophet, peace and blessings be upon him, said: ‘The dust of our earth (around his tomb) is a cure for illness.”
f. 166v. The Flag of Praise, the Prophet’s prayer beads, and *miiwâk.*

The three panelled flag is inscribed with the *shahâda,* the *bismillah,* and the first verse of *Surah Fatihah:* “Praise be to Allah, the Cherisher and Sustainer of the worlds.”

f. 167. The banners of the Prophet and his grandsons Hasan and Hussain.

f. 167v. The Muhammadan Rose.


f. 168. The Tree of Tuba.

ff. 168v-169. Text identifies the manuscript as an *En’âm-i-qerîf.*

f. 169v. Colophon identifies the calligrapher as Hasan al-Rashid.

f. 170. Explanation (text)

ff. 170v-174v. Various *du’â.’*

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**Catalogue #22 - Izmirli I. Hakkı 1509, Süleymaniye Library, Istanbul**

*En’âm-i qerîf,* by the calligrapher Sayyid Mehmed Hilmi,¹⁰⁰ student of Sayyid Haji Mustafa Izzet.¹⁰¹ dated: 1265/1848-49.

Cream coloured paper, 71 folios, 18.5 x 12, 11 lines per page. *Nesîh.* Painted, brown leather binding with *miiâfî.* (figure 22. 1) Unpaginated.

Sayyid Mehmed Hilmi was one of the most highly regarded students of Mustafa Izzet Efendi, one of the foremost calligraphers of the nineteenth century. Mustafa Izzet Efendi served as the *kudâner,* or chief judge of Rumelî and as Sultan Abdülmecid’s (r. 1255/1839-1277/1861) personal imam. He became a member of the Naqshbandî order during a pilgrimage to Mecca.¹⁰²


The ‘asma al-husna and the ‘asma al-nabi.

The Seal of Prophethood, and its explanation.

Various Qur’anic *du’â.’*

*Hilîye qerîf.* (figure 22. 3)

¹⁰⁰See Appendix II.
¹⁰¹See Appendix II.
¹⁰²Ligur Derman, pp. 116-118.
¹⁰³This is another example of an *En’âm-i qerîf* that replaces *Surah al-An’am* in favour of *Surah Ya Sin.*
The unsuns read: "In the Name of Allah, Most Gracious, Most Merciful...We sent thee not, but as a Mercy for all creatures. And surely thou hast sublime morals...If not for you, I would not have created the whole universe." The text itself is in Arabic and reads:

"From 'Ali, a description of the Prophet, may the peace and blessings of God be upon him. He said: 'He was neither very tall, nor very short. Neither curly nor straight-haired. He was wavy haired. He was neither stocky, nor plump-cheeked. His face was round and fair-skinned with redishness. His eyes were jet-black. He had a large back and shoulder-joints. His body was hairless. He had thick-set fingers and toes. He was a vigorous walker, and he did not turn aside except with his whole body. Between his shoulders was the Seal of Prophethood, and he was the Seal of the Prophets. He was the most generous and open-handed of people. The most truthful of humanity in speech, and the softest of speech among people. He was the noblest of human company. Whoever saw him from afar stood awed by him. Whoever shared familiarity with him loved him. Whoever tries to describe him says: 'such as he was never seen before or after. May the peace and blessings of God be upon him.""

Dua’ and an istisnad.

Colophon. (figure 22.4)

Catalogue #23 – TSM YY 874, Topkapi Sarayi Library, Istanbul

En’am-i qerif, by the calligrapher Sayyid Mehmed Hilmi, student of Sayyid Hajji Mustafa Izzet, date: mid-13th/mid-19th century.

31 folios. Nesih. Unpaginated. Brown leather binding with flap (figure 23.1)

Contents:


The ‘asma al-husna.

A colophon. (figure 23.3)

186 See Appendix II.
187 See Appendix II.
Catalogue #24 - IUL. 5573, Istanbul University Library, Istanbul

En'âm-i gerif by an unknown calligrapher.
date: terminus post quem: 1282/1865-66 (written on inside cover of the manuscript.)
o no images available.

This manuscript has been described (perhaps by its owner?) on the inside lining as an En'am-i gerif, despite the fact that Surah al-An'am does not appear at all.

ff. 1v-2. Serlecha with Surah al-Fatiha and first five verses of Surah al-Baqara.

ff. 2v-5. Selected verses from Surah al-Baqara.


ff. 63v-65. The 'asma al-husna.

ff. 65v-67v. The 'asma al-nabi.

ff. 68-69. Miniature roundels of the prophets: Adam, Noah, Ima'il, Idris, Abraham, Isaac, Lot, Joseph, Jacob, Moses, David, Solomon, John, Jesus, Muhammad and his grandsons Hasan and Hussain.

ff. 69v-70. Calligraphic roundels using text (instead of images) of the Prophet's relics, including his prayer rug, ablution ewer, cloak, etc.

ff. 70v-71. The Seal of Prophethood and its explanation.

Text on f. 70v:

"It is said that our Master Muhammad Mustafa, peace and blessings be upon him, said: Whoever looks at this seal and rubs it on his eyes, they receive the same reward as if they recited the entire Qur'an one thousand times, as if they prayed one thousand years, as if they fed one thousand poor people, as if they fought one thousand jihad, the reward of one thousand Arafats, as if they fasted one thousand years, as if they made one thousand hajj, as if they visited one thousand sick people, as if they prayed one thousand Janaza prayers for the dead, as if they built one thousand bridges, as if they freed one thousand slaves, all these rewards Allah gives to whomever looks at this seal."186

The aman on f. 71a reads: "This is the Seal of Prophethood, peace be upon him."

The seal itself consists of an inner and an outer circle. The outer circle is inscribed the words: "There is no god but Allah, and Muhammad is the Messenger of Allah...God is One, no partners has He...Everywhere you turn, you are victorious." The inner circle is inscribed: "The Seal of Prophethood, and he is the Seal of Prophets."

f. 71v. The Seal of Shaf'a (a ta'wil).

The aman reads: (Turkish) "This is the seal of healing." The ta'wil consists of an inner and an outer circle. The outer circle reads:

"We send down (stage by stage) of the Qur'an that which is a healing and a mercy to those who believe." 187 And when I am ill, it is He who cures me.

186 Identical to the explanation found in Cat. #19, IUL. 5197, f. 123a.
187 [782]