Mehmed Vasfi Efendi (d. 1248/1832-33)
Mehmed Vasfi Efendi, known as Kebeçizade, was the chief calligrapher under Sultan Mahmud II (1223-1255/1808-1839). He is known to have written twenty Qur’ans, approximately one hundred and fifty Dalâ’îl al-khayrat and En‘âm-ı serîf, two hundred and fifty hîye serîf, over one thousand prayer books and thousands of kitâb and musâkka.29 Mehmed Vasfi was the teacher of Mustafa Hilmi Efendi, the calligrapher responsible for Spencer Turk 9.

Mehmed Tahir Efendi (d. 1262/1845)
Mehmet Tahir was the most renowned pupil of Mahmud Celaleddin, and teacher of Sultan Abdülmecid (r. 1255-1277/1839-1861).27 Another of his pupils, Hasan al-Rashid, was the calligrapher of both IUL 5197 and IUL 5756.

Mustafa Eyyûb Efendi (no dates)
Copied an En‘âm-ı serîf (UVic 95-014) from Musa Efendi ibn Hasan Efendi, a student of Ibrahim Rodosi.

Mustafa Hilmi Efendi (n.d.)
Mustafa Hilmi Efendi, the calligrapher responsible for Spencer Turk 9, was a student of Mehmet Vasfi Efendi (d. 1248/1832-33).

Mustafa Kütaﬁ (d. 1197/1783)
Mustafa Kütaﬁ, born in Kütaﬁya, was the foremost calligrapher of the last half of the eighteenth century. He was also known as Sîyâhçâde, because of his uncle, a Sufi shaykh. A student of Ibrahim Rodosi, Mustafa Kütaﬁ studied in Istanbul and taught in the maître system. He died in 1197/1783, and was

27Derman, p. 104, 112.

buried in Üsküdar.28 His student, Mahmud Raci, was the calligrapher responsible for TSM EH 371.

Mustafa Mir (d. 1175/1761)
Mustafa Mir's father was Rami Paşa, a former grand vezir. Mustafa Mir's teachers were Namdâsh Abu Kasim and Mehemet Rasim (d. 1169/1755-56). His father-in-law was the former şeyhülislâm, Pir-zaade Mehemet Şahûb Efendi. He worked in the upper levels of government, eventually becoming a muhatab. His marshid, or Sufi shaykh, was mentioned in his will as Nur al-Din Efendi, who was the Helvetic-Sünnî shaykh of the Kocamustafa Paşa khanâqa. He was buried in this khanâqa when he died in 1175/1761.29 He is the calligrapher responsible for writing TSM EH 394, in 1144/1731-32, at the request of Sultan Mahmud I (r. 1143-1168/1730-1754). The binding of this manuscript was produced by Ahmed Altuni (the goldsmith).

Mustafa Paşa b. Mehemet Paşa (d. 1176/1763)
Mustafa Paşa was the son of a former grand vezir (sâdir-ı esab) under Sultan Ahmed III (r. 1115-1143/1703-1730) known as ıber-ı dar (the axe-wielding) Mehemet Paşa (1071-1124/1660-1712). One of Mustafa Paşa's teachers, Ömer Efendi-zade, was a well-known painter (ressam) in the Huıdûn, or Royal Academy. His calligraphy teacher was Mehemet Efendi. Mustafa b. Mehemet Paşa was particularly well-known for his hîye serîf as well as a number of levhâs which were hung over the main entrance and the outer vestibule of the Ayasofya, and the nişâ al-kurşî at the tomb of Eyyûb Sultan. He died in 1176/1763 in the city of Dimotka,28 several years after he wrote Halet Efendi 5.

28Derman, p. 96.
29Mustakim-zade, p. 341.
30Ibid.
Şeyh Hamdullah Efendi (833-926/1429-1520)

Şeyh Hamdullah Efendi also known as the qibla of calligraphers, was born in Amasya, in northern eastern Turkey. His father, Mustafa Dede, was an elderly man with no children when he married a young orphan girl. It was said that a saint who prayed for the couple to have children predicted that they would have a son who would achieve greatness, and told them to name him Hamdullah, or praise be to God. Mustafa Dede was a shaykh of several Sufi orders, including the Zeyniye and Helveti and Hafiz under Şeyh Zeynoddin Ebu Bekir Muhammad el-Hafif (d. 838/1433), as well as the Şahahmadi and Rifai orders. Şeyh Hamdullah was renowned for his deep understanding of iṣṭaṣaṣṣaf, and frequently signed his work, ibn as-ṣeyh, or the son of the shaykh. The governor of Amasya at that time (1455-1481) was Bayezid, the eldest son of Sultan Mehmed II, who would ascend the throne of the Ottomans in 1481 as Sultan Bayezid II (1481-1512). It is known that Bayezid visited and probably followed the teachings of Mustafa Dede. At some time during those visits Şeyh Hamdullah became Bayezid's calligraphy teacher, and the two developed a lasting and very close relationship. It is said that even after Bayezid became sultan he continued to sit with his teacher and carefully place a pillow against the latter's back to insure his comfort. At his father's death, Şeyh Hamdullah was appointed his khalifat, or successor as shaykh. When Şeyh Hamdullah arrived in Istanbul to teach calligraphy at the Imperial Palace, he began to follow the Naqašbandi shaykh Ahmed Efendi. Şeyh Ahmed Efendi also gained the favour of Şeyh Hamdullah's most illustrious pupil, Bayezid II, serving as the patron of three Naqašbandi tekkes, one near Fatih Cami, the second near Ayvansaray, and the third at Edirnekapi.

When Bayezid II became sultan, he specifically asked his teacher to write him a nivist, or Sufi litany, and ezkar, or book of الدَّلْفِ, and to do this in a new and beautiful way. Under the patronage and encouragement of the sultan, Şeyh Hamdullah developed a new style known as the Şeyh Manner. With the exception of a brief but brilliant revival by Ahmed Karahisari during the sixteenth century, the "Şeyh Manner" brought the Yakut period of Ottoman calligraphy to an end. Şeyh Hamdullah's life work consisted of forty-seven complete Qur'ans, as well as innumerable musabal'uz'un, or sections of Qur'an, En'ams prayer manuals, and calligraphic albums. Upon his death in 926/1520, he was buried in Karacabeymed Cemetery in Istanbul.

There are several En'ams by the hand of Şeyh Hamdullah in this study: Ayasofoya 19/1 M, and Nuri Arıaz 245 from the Süleymaniye library; and the Fateh Milet library's Ali Emiri A. 10.

Seyyid Mehmet Hilmi (n.d.)

Seyyid Mehmet Hilmi was one of the foremost students of Kadijiskor Mustafa Izzet Efendi. He wrote two of the manuscripts in this study, TSM İzmirli I. Haki 1809 and TSM YY 847.

Yaqut al-Musta'simi (d. 697/1298)

Yaqut al-Musta'simi was known as both the qibla, and the Sultan of calligraphers. He was the last of the great calligraphers at the Abbasid court.

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1\textsuperscript{1} Muhittin Serin, Hattat Şeyh Hamdullah, Kubebalit Akademisi Kültür ve Sanat Yayınevi, Istanbul, 1992, p. 29.
2\textsuperscript{2} Ibid. p. 31.
3\textsuperscript{3} Ibid. p. 29.
4\textsuperscript{4} Serin, p. 28.
5\textsuperscript{5} Ibid. p. 32.
6\textsuperscript{6} Üjür Derman, p. 70
7\textsuperscript{7} Serin, p. 28.
8\textsuperscript{8} Alp, p. 18.
9\textsuperscript{9} Ibid. p. 31.
10\textsuperscript{10} Üjür Derman, p. 28
11\textsuperscript{11} Mustakim-zade, p. 217.
13\textsuperscript{13} Martin Lings, The Qur'anic art of calligraphy and illumination, p. 94.
serving the caliph al-Musta’sim (thus the cognem al-Musta’simi) until the latter was put to death in the Mongol sack of Baghdad in 656/1258.

The principles of the fihih al-mansub, or proportioned script, had been established and developed earlier in the tenth century with the work of first Ibn Muqla (d. 328/940) and then Ibn al-Bawwab (d. 413/1022). During that period, the angular script of the early kufic Qur’ans was replaced with cursive scripts such as nesih allowing for easier reading and the production of smaller and therefore more easily portable manuscripts.44 Yaquṭ developed the aklam-ṣitt, or six traditional styles of writing: sulis, nesih, muhakkak, rayhani, teeki, and ṭika. Yaquṭ, it was said, had developed these styles to perfection. Ottoman calligraphers measured their work according to his standards, and his work was considered to be the foundation upon which Ottoman calligraphy was built.45

The earliest manuscript in this study, TSM R 70, dated 690/1291, is by the hand of Yaquṭ. The treasury seal names the owner as Sultan al-Musta’sim, who was assassinated in 656/1258.

The Patrons and Collectors

Ali Emiri Efendi

Ali Emiri Efendi was born in Diyarbakır. His father was Seyyid Mehmed Serif Efendi, a grand-son of the poet Sāim Seyyid Mehmed Emiri Celebi. His early education was in the musafer system, supplemented with later courses in Arabic, Persian and other subjects from a number of scholars, including Ahmed Hilmî Efendi. In 1878 he served as a secretary to Abidin Paşa, who had come to Diyarbakır with the Committee of Reform. In 1879, he became a telegraph operator, and served in several official positions in the following years. He voluntarily retired in 1908. Considered an average poet and a masterly critic, Ali Emiri's greatest contribution was as a collector of important and rare books and manuscripts, all of which he donated to Fatih Millet Kıtıphanesi. Half of his library of sixteen thousand books were manuscripts.46 He or an earlier owner may have been responsible for including du’a for the sighting of the moon and Ashura in red ink in the sixteenth-century En’ām known as Ali Emiri Arab 10.

Halet Efendi (1174-1238/1760-1823)

Mehmed Sa'id Halet Efendi was born in 1174/1760-61. He was a self-made man, intelligent and hard working; the “most influential and long-lived among the conservative leaders of the time...a member of the ulama and closely attached to the Galip Dede mektebi dervish lodge of Galata.”47 Halet Efendi was one of Sultan Mahmud II’s chief administrators, serving as ambassador to France from 1802 to 1805-6.48 His long service in that country strengthened his opposition to Westernization in the Ottoman Empire, evidenced by his participation in the conservative coalition that overthrew Selim III in 1203/1789.

44Lings, p. 54.
48Shaw, 1971, p. 519.
Hafiz Efendi’s role in establishing direct Ottoman rule in Iraq earned him the sultan’s favour and the position of steward of the sultan’s court and nizami of the Imperial Council, becoming Mahmud II’s close military and political advisor. Hafiz Efendi was responsible for building a coalition of conservative leaders aimed at opposing any attempt at modernization. He drew his support from the Janissaries and the ‘ulema.\(^9\)

In Istanbul Hafiz Efendi met the Mevlevi Seyyid Gahib Dede from whom he took hadisu, or initiation. Hafiz Efendi built his library (now a police station) as part of the Galata Mevlevi tekke. The tekke library collection consisted of nine hundred and twenty-two books, eight hundred and twenty-one of which manuscripts including some important and very rare works of history, literature and Sufism. As a result of internal dissent, Hafiz Efendi was sent first to Bursa, then Konya where he was strangled in 1238/1823. His body was buried at Konya, but his head was decapitated and sent for internment to the Galata Mevlevenhane he had helped to build. As Hafiz Efendi’s library is dated 1173/1759-60, it is impossible for Hafiz Efendi to have been the manuscript’s original patron.\(^9\)

**Hasan Husnu Paşa (1832-1903)**

Hasan Husnu Paşa was the first admiral of the navy under Abdülhamid II (r. 1293-1327/1876-1909). He built a mosque, tekke and library in Eyüp, as well as a mosque in Kadiköy. His library consisted of 1,468 books, 1,052 of them manuscripts. Hasan Husnu Paşa died in 1903 and was buried in his complex at Eyüp. Hasan Husnu Paşa’s library is dated 1596/1549 and is by the hand of Dervish Mehmet, the grandson of Şeyh Hamdullah. It was undoubtedly considered a rare and excellent purchase by its owner, and a valuable addition to his collection, but he was obviously not the original patron.\(^10\)

**Husrev Paşa (1756-1855)**

Husrev Paşa was a captain in the army during the reign of Sultan Mahmud II (r. 1223-1255/1808-1839), and grand vezir under Sultan Abdülmecid (r. 1255-1277/1839-1861) from July 3, 1839 to June 8, 1840. He built his library on Bostan Island at Eyüp in 1235/1859. His collection consisted of 1159 books, 714 of them manuscripts.\(^10\)

**Ismail Hakki Bey (1869-1946)**

Ismail Hakki Bey was born in the city of İzmir in 1869. He moved to Istanbul and attended teachers’ school where he studied literature, graduating in 1894. He taught Arabic, usul al-fiqh (legal sources), history, Islamic philosophy and religious history in the medrese system, eventually becoming a university professor. Ismail Hakki Bey worked as a journalist, publishing some forty books. He was very well known for his piety, and for his work as a writer and teacher. He collected an extensive library of four thousand, three hundred and eighty-five books, many of them expensive works from India and Egypt. Most of his collection consisted of printed texts, but two hundred and seventy-five were manuscripts. In 1921 the collection was made safe to the Stilemaniyesi, including Izmirli I. Hakki 1909. Ismail Hakki Bey died in 1946.\(^11\)

**Mehmed Emin Paşa Kibresli (1831-1881)**

Mehmed Emin Paşa served as grand vezir under Sultan, in 1854, 1839, 1860-61. He entered into palace service at an early age, introduced by an uncle who was chief of Mahmud II’s private treasury. He studied in France from 1833-1835, and rose rapidly through the army. In 1848 he became vezir and served as ambassador to London. As governor of Aleppo (1850-51) he brutally suppressed...
bedouin revolts. In 1851 he was based in Syria as the field marshal of the Imperial army in the Arab provinces. From 1854 to 1855 he served as grand admiral. His three appointments as grand vezir occurred during periods when the Men of the Tanzimat were out of power and gained him "the reputation of being the most stupid and pompous of all the politicians of the era," and at times it seemed that he was being appointed to high positions in order to "baffle and confuse his enemy."54

Mehmed Emin may have commissioned Mustafa Hilmi, a student of Mehmet Vasefi Efendi, to write an Er'南瓜-after. Spencer Turk ms. 9, dated 27 Rabii' II 1289/5 July 1872, possibly to commemorate a visit to the holy city of Medina.55

Nuri Arelsez (1910- )

Nuri Arelsez is considered one of Turkey’s foremost manuscript collectors. He was born in Istanbul, in the district of Osmanbey, in 1910. His father, Husnu Selim Bey, was considered by many to be the most famous lawyer of his day. Arelsez attended one of the most highly regarded institutions of its kind in Turkey, the Galatasaray High School, which had been established in the nineteenth century to allow Turks access to Western knowledge. He went on to study law, but left school when introduced to the works of Roman Rolland he began living "like an Indian 'fakir'". He was acquainted with Arnold Toynbee and Heisenberg, the theoretical physicist.

His interest in collecting manuscripts began in high school, following the Romanization of the Turkish alphabet. Once, when strolling along a street, he came across a manuscript that, upon closer examination, turned out to have been penned by Şeyh Hamdullah Efendi. (Perhaps it was Nuri Arelsez 245) He embraced collecting with a passion, and never sold anything, although he

sometimes lived in near poverty. His manuscripts (including a second century vellum Qur’an in Kufic script), firman, vakfiyeh, etc. were donated to the Suleymaniye library; photographs and printed books to IRCICA, and other items to the Topkapı Sarayı museum.56

Perveniyal Valide Sultan (d. 1301/1883)

With the ascension of her son Abdülezziz to the Ottoman throne in 1277/1861, Perveniyal Valide Sultan became the most powerful woman in the empire, and one of the most important patrons of nineteenth century Istanbul. A five hundred and eighty-nine page vakfiye, or endowment deed, dated the second of Cemaziyevel 1279 (27 October 1862) - 18 Rebiyiylevel 1294 (2 April, 1877), offers us tangible evidence of this lady’s many activities as patron. Perveniyal Valide Sultan endowed a number of hospitals, public fountains and waterworks. She also provided for the upkeep of saint’s tombs, mosques and dervish lodges, as well as ensuring the recitation of Mevlut at Eyyub Mosque, Istanbul’s most holy site and Qur’anic recitations in Mecca for the Prophet, her husband (Mahnud II-r. 1223-1255/1808-1839) and Abdülezziz, her son.57

As early as the sixteenth century, a high proportion of libraries had been endowed by Ottoman women.58 In the eighteenth century, the number of endowments focusing on education, especially that of girls, rose significantly.59 Perveniyal Valide Sultan’s most significant contribution as patron was undoubtedly her 1871 endowment of the mosque complex at Aksaray, where she was buried upon her death in 1300/1883. The complex consisted of a mosque,

54 Translated from an interview in the monthly review Deri, September 1995, no. 67, pp. 12-13, 16.
55 A catalogue description of the endowment deed has been published in, 9000 Years of the Anatolian Woman: Woman in Anatolia, Turkish Republic Ministry of Culture - General Directorate of Monuments and Museums, Istanbul, 1993, p. 240.
57 Filiz Çagman, "The Power and Patronage of Imperial Women," in 9000 Years of the Anatolian Woman, p. 222.
tomb and fountain, as well as a school, library and rooms for the staff. At the same time some eight hundred and twenty-eight books (many of them manuscripts), many of them quite precious with exquisite bindings, calligraphy and illuminations, were donated to the library. The endowment deed contains a list of these books, divided according to subject. In 1945, three hundred and twenty-nine manuscripts were transferred to the Suleymaniye Library, including Pervane of 43. Some nineteen manuscripts considered to be of "outstanding artistic merit," also made their way into the Museum of Turkish and Islamic Arts, including the sultan's illustrated copy of Sayyid Lokman's Zibalet 'ull-Teenirh, and a copy of Derv's Siyer-i Nebi, a later copy of the fourth volume of the famous version commissioned by Sultans Murad III (r. 982-1003/1574-1595) and Mehmet III (r. 1003-1012/1595-1603), now located in Dublin's Chester Beatty Library. 61

60 Denev, pp. 55-56.
figure 5.1. TSM EH 307, ff. 1v-2.

figure 6.1. H. Husnu Pass 103, cover

figure 8.1. TSM EH 324, cover

figure 8.2. TSM EH 324, ff. Iv-2.

figure 8.3. TSM EH 334, ff. 30v-39.
figure 10. 1. Yazma Bagıslar 265, ff. 1v-2.
figure 10. 2. Yazma Bagıslar 265, ff. 48v-49.
figure 10. 3. Yazma Bagıslar 265, ff. 49v-50.
figure 10. 4. Yazma Bagıslar 265, ff. 49v-50.
figure 14.3. OR 4251, ff. 73v-74.

figure 15.1. Halet Efendi 5, cover (exterior).

figure 15.2. Halet Efendi 5, cover (interior).

figure 15. 9. Halet Efendi 5, ff. 120v-121.
