



وَرَحْمَةً لِّكُمْ مِنْ الْخَاسِرِينَ ۝ وَلَقَدْ عَلِمُوا
الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا
فِرْدَ خَاسِرِينَ ۝ فَعَلْنَا هَآؤُنَا كَالْآلِ يَمِينٍ
بِيَدَيْهَا وَمَا خَلَقْنَاهَا وَمَوْعِظَةً لِلتَّقِينَ ۝ وَادَّ
قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَسْجُدُوا
لِلْبَقَرَةِ قَالُوا لِمَ نَفْعُهَا قَالُوا قَدْ نَأْمُرُ بِاللَّهِ أَنْ يَكُونَ
مِنْ الْجَاهِلِينَ ۝ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا
مَا هِيَ قَالَتْ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِصٌ وَلَا يَكْفُرُ
عَوْنُ بَيْنِ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ۝ قَالُوا ادْعُ
لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْ هِيَ قَالَتْ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ
صَفْرَاءُ فَاقْعَرُونَهَا سِوَا السَّيْطَرِينَ ۝ قَالُوا ادْعُ لَنَا



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اشارت كبر الجاهل

مُسْتَقْدَمٌ وَمَقْبَلٌ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَمَا تَهَيَّئُونَ تَوْنُونَ وَكَمَا تَعْمَلُونَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُنْفِثُونَ نَفَاذًا عَنْ رِيحِ الْجَحِيمِ وَأَنَا أَعْضَلُ
فَقَدْ بَارَزَنِي الْجَحِيمُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَنْفِثُ النَّاسُ الْجَوْفَ مِنْ شَفْلَةٍ ذَكَرَنِي عَنْ سُلَيْمِ بْنِ
عَلِيٍّ وَاسْلَمَ مِنْ شَفْلَةٍ النَّاسُ لَيْلِينَ صَدَقَ اللَّهُ
أَعْظَمَتْهُ فَوْقَ سُلْطَةِ النَّاسِ لَيْلِينَ
وَصَدَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَابُ السَّيِّئَاتِ مَا يَدُلُّ اللَّهُ تَعَالَى وَصَلَّى
عَلَيْهِمْ وَآلِهِمْ وَارْحَمَهُمْ
وَمُسْتَقْدَمٌ وَمَقْبَلٌ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَمَا تَهَيَّئُونَ تَوْنُونَ وَكَمَا تَعْمَلُونَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُنْفِثُونَ نَفَاذًا عَنْ رِيحِ الْجَحِيمِ وَأَنَا أَعْضَلُ
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عَلِيٍّ وَاسْلَمَ مِنْ شَفْلَةٍ النَّاسُ لَيْلِينَ صَدَقَ اللَّهُ
أَعْظَمَتْهُ فَوْقَ سُلْطَةِ النَّاسِ لَيْلِينَ
وَصَدَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَابُ السَّيِّئَاتِ مَا يَدُلُّ اللَّهُ تَعَالَى وَصَلَّى
عَلَيْهِمْ وَآلِهِمْ وَارْحَمَهُمْ

وَمُسْتَقْدَمٌ وَمَقْبَلٌ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَمَا تَهَيَّئُونَ تَوْنُونَ وَكَمَا تَعْمَلُونَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُنْفِثُونَ نَفَاذًا عَنْ رِيحِ الْجَحِيمِ وَأَنَا أَعْضَلُ
فَقَدْ بَارَزَنِي الْجَحِيمُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
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عَلِيٍّ وَاسْلَمَ مِنْ شَفْلَةٍ النَّاسُ لَيْلِينَ صَدَقَ اللَّهُ
أَعْظَمَتْهُ فَوْقَ سُلْطَةِ النَّاسِ لَيْلِينَ
وَصَدَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَابُ السَّيِّئَاتِ مَا يَدُلُّ اللَّهُ تَعَالَى وَصَلَّى
عَلَيْهِمْ وَآلِهِمْ وَارْحَمَهُمْ

ورق



مَدْرَسَةُ تَوْفِيقِ اللَّهِ لِمَا خَلَقَ

كَمَا نَعُوذُ بِكَ يَا سَيِّدِي
فِي كُلِّ مَقَامٍ غَيْرِ مَرَمٍ
وَعَزَّ وَكَرَامًا أَوَّلِيَّةً مِنَّا
وَعَلَّامَةً بِرُؤُوسِ الْمَلَكِ
سُبْحَانَكَ يَا مَعْلَمَ الْأَسْمَاءِ



ما هو الدين الجليل

الدين الجليل دعوة غائب غائب
وقال جبريل الخياط
استأنا ذنبا لنبي محمد صلى الله عليه وسلم في العرش فاذن له وقال
استأنا ذنبا لنبي محمد صلى الله عليه وسلم في العرش فاذن له وقال
استأنا ذنبا لنبي محمد صلى الله عليه وسلم في العرش فاذن له وقال
استأنا ذنبا لنبي محمد صلى الله عليه وسلم في العرش فاذن له وقال



بسم الله الرحمن الرحيم

وَاللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
وَعَلَى رَسُوْلِهِ وَآلِهِ وَارْحَمْهُمْ
وَصَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
وَعَلَى رَسُوْلِهِ وَآلِهِ وَارْحَمْهُمْ



وَإِذَا كُنْتَ فِيهِمْ فَأَقِمْ لَهُمُ الصَّلَاةَ فَلَمَّا قَامَتْ صَلَاةُ
مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَهُمْ فَإِذَا بَعِدُوا فَلْيَكُونُوا
مِنْ وَرَائِهِمْ وَلْيَأْخُذُوا حُرْمَةً أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا
مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَهُمْ وَذَ الَّذِينَ
كَفَرُوا لَوْ تَوَضَّعُوا عَنْ أَسْلِحِهِمْ وَأَمْتِهِمْ
فَيَقُولُونَ عَلَيْكُمْ حُرْمَةٌ وَاحِدَةٌ وَلَا جُنَاحَ عَلَيْكُمْ
إِنْ كُنْتُمْ أَذَىٰ مِنْ مَضْرُوءٍ وَكُنْتُمْ مُرْضِينَ أَنْ تَضَعُوا أَسْلِحَكُمْ
وَتَخْذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا
فَإِذَا أَقْبَضْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ فَمَا وَفَّعُوهَا
وَعَلَّ جُنُوبَكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ
الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا **لَا تَأْتُوا** **لَا تَأْتُوا**
فِي بَيْتِكَ الْمُقَدَّسِ لَكُمْ فِيهِ تَقُولُونَ قَدْ أَهْلَكْنَا قُلُوبَنَا
كَمَا تَأْتُوا لَمْ تَكُنْ مِنَ الْغَاثِ وَمَنْ جَاءَ مِنْكُمْ مِنْ لَدُنْ اللَّهِ
فَمَا لَمْ يَكُنْ مِنْكُمْ بَشِيرًا وَلَا نَذِيرًا وَمَنْ جَاءَ مِنْكُمْ
بِأَمْرٍ فَلْيُقِيمِ الصَّلَاةَ وَمِنْ ذَلِكَ الْكِتَابِ لَمَّا خَلَّصْنَا
بِالْحَقِّ لِقَابَكُمْ رَبَّنَا أَنْ تَتُوبَ إِلَى اللَّهِ وَلَا تَكُونَ

وَرَحْمَةً لَّكُمْ مِنْ الْخَاسِرِينَ ۝ وَلَقَدْ عَلِمُوا
الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا
فِرْدَوْسًا خَاسِرِينَ ۝ فَعَلْنَا هَانِكَ الْإِلْمَاءَ بَيْنَ
يَدَيْهَا وَمَا خَلَقَهَا وَمَوْعِظَةً لِلتَّقِينَ ۝ وَإِذْ
قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَسْجُدُوا
لِلْبَقَرَةِ قَالُوا أَتَتَّخِذُ بَقَرًا مَرْفُوعًا قَالُوا لَعَنَ اللَّهُ الْكَافِرِينَ
مَنْ لَجَّ بِكُمْ مِنَ الْقَوْمِ لَتَكُنْ مِنْ لَئِيْلٍ ۝ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا
مَا هِيَ قَالَتْ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِصٌ وَلَا يَكْفُرُ
عَوْنُ بَيْنِ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ۝ قَالُوا ادْعُ
لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْ هِيَ قَالَتْ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ
صَفراءُ فَاقْعُوا نَوْهَا تَسُرُّ النَّاظِرِينَ ۝ قَالُوا ادْعُ لَنَا





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by Hatib Mehmed Efendi (d. 1187 AH / 1773 CE), a celebrated Ottoman artist.

fol. 6a:

Title: Page of pen exercises

Form: Album page of calligraphy

Label: This is a sheet of pen exercises (ḳaralama). Such pen exercises were commonly collected in albums. In their technique and design pattern, the borders of this page are comparable to ebru (marbled paper) made by Hatib Mehmed Efendi (d. 1187 AH / 1773 CE), a celebrated Ottoman artist.

Lower board outside:

Title: Binding

Form: Binding

Label: This sheepskin-covered binding, with central lobed medallion and central pane filled with chamois leather, was produced in Ottoman Turkey and probably dates to the twelfth century AH / eighteenth CE.

Acquisition

Walters Art Museum, 1931, by Henry Walters bequest

Binding

The binding is not original.

Probably dates to the twelfth century AH / eighteenth CE; sheepskin-covered boards; central oval medallion; pendants and cornerpieces; gold-painted border; central panel filled with chamois leather

portion, while thuluth (the larger hand) is used for the top lines.

fol. 3b:

Title: Page of Ottoman calligraphy

Form: Album page of calligraphy

fol. 4a:

Title: Page of Ottoman calligraphy

Form: Album page of calligraphy

fol. 4b:

Title: Page of Ottoman calligraphy

Form: Album page of calligraphy

fol. 5a:

Title: Page of Ottoman calligraphy

Form: Album page of calligraphy

Label: This page bears the name of the celebrated Ottoman calligrapher Şeyh Hamdullah (Ḥamd Allāh al-Amāsī, d. 926 AH / 1520 CE). The colophon may be translated into English as follows: This was written by Ḥamdu Llāh, [who is] known as the sheikh's son, [while] praising God--exalted is he--and praying for his messenger Muhammad and his family, the pure ones, all of them, and praying for their safety. [This was] at the time of his hoariness as his hair glistened white and his head trembled and he was close to the state of decrepitude, being 80 and some odd years old. May God have mercy on those who act equitably and forgive and those who consider [things] closely and pray, because mankind was made to abide in deficiency and here am I, characterized by forgetfulness and disobedience.

fol. 5b:

Title: Page of pen exercises

Form: Album page of calligraphy

Label: This is a sheet of pen exercises (ḵaralama). Such pen exercises were commonly collected in albums. In their technique and design pattern, the borders of this page are comparable to ebru (marbled paper) made

Incipit:

ورحمته لکنتم من الخاسرين ...

Hand note: Written in calligraphic, vocalized naskh and thuluth scripts in black ink

Decoration note: Decorated marbled borders; polychrome illuminated frames; polychrome floral motifs on a gold ground; illuminated verse markers

Decoration

Upper board outside:

Title: Binding

Form: Binding

Label: This sheepskin-covered binding, with central lobed medallion and central pane filled with chamois leather, was produced in Ottoman Turkey and probably dates to the twelfth century AH / eighteenth CE.

fol. 1b:

Title: Calligraphic page with verses from chapter 2 of the Qur'an

Form: Album page of calligraphy

Text: Chapter 2 (Sūrat al-baqarah), 2:65-68

Label: This calligraphic page with verses from chapter 2 (Sūrat al-baqarah) 2:65-68 is framed by an outer border of marbled paper.

fol. 2a:

Title: Calligraphic page with verses from chapter 4 of the Qur'an

Form: Album page of calligraphy

Text: Chapter 4 (Sūrat al-nisā'), 4:103-106

Label: This calligraphic page with verses from chapter 4 (Sūrat al-nisā') 4:103-106 is framed by an outer border of marbled paper.

fol. 2b:

Title: Page of Ottoman calligraphy

Form: Album page of calligraphy

Label: This page is inscribed with passages from hadith literature (accounts of what the Prophet Muhammad did or said) and is written in naskh and thuluth scripts. Naskh, the smaller hand, is used for the text on the lower

Colophon	<p>5a:</p> <p>Transliteration: katabahu Ḥamdu Llāhi al-maʿrūfu /1/ bi-ibni al-shaykhi ḥāmidan li-Llāhi taʿālā wa-muṣalliyan /2/ ʿalā nabīyihi Muḥammadin wa-ālihi al-ṭāhirīna /3/ ajmaʿīna /4/ wa-musalliman fī awāni shaybihi maʿa ishtiʿāl shaʿrihi wa-irtiʿāsh raʿsihi qaribun mina ardhalī [?] al-ʿummā [sic] huwa [?] ibn [?] biḍaʿin [?] wa-thamānina min ʿumrihi /5/ wa-raḥima Allāhu man anṣafa fa-ʿafā wa-naẓara fa-daʿā li-anna al-insāna ḥull [?] bi-al-niqṣān fa-hā anā al-mawṣūf bi-al-nisyāni wa-al-ʿiṣyāni /6/</p> <p>Translation: This was written by Ḥamdu Llāh, [who is] known as the sheikh's son, [while] praising God--exalted is he--and praying for his messenger Muhammad and his family, the pure ones, all of them, and praying for their safety. [This was] at the time of his hoariness, as his hair glistened white and his head trembled and he was close to the state of decrepitude, being 80 and some odd years old. May God have mercy on those who act equitably and forgive and those who consider [things] closely and pray, because mankind was made to abide in deficiency and here am I, characterized by forgetfulness and disobedience.</p> <p>Comment: Fully vocalized colophon giving the name of the calligrapher, Ḥamd Allāh al-maʿrūf bi-Ibn al-Shaykh, and stating that it was executed when he was 80 years old</p>
Support material	<p>Paper</p> <p>Mounted on thin pasteboard</p>
Extent	<p>Foliation: 10</p> <p>Leaves have been numbered 1-5 for digitization purposes; text appears only on one side of the conjoint leaf</p>
Collation	<p>Catchwords: None</p>
Dimensions	<p>23.0 cm wide by 30.0 cm high</p>
Layout	<p>Columns: 1</p> <p>Ruled lines: 5-11</p>
Contents	<p><i>fols. 1b - 6a:</i></p> <p><i>Title: Muraqqaʿ</i></p>

Shelf mark	Walters Art Museum Ms. W.672
Descriptive Title	Album of Ottoman calligraphy
Text title	Muraqqa` <i>Vernacular:</i>
	مرقع
	<i>Note:</i> Title supplied by cataloger
Abstract	<p>This album (muraqqa`) of calligraphy in an accordion format was compiled in Ottoman Turkey in the twelfth century AH / eighteenth CE. It consists of leaves bearing fragmentary passages from the Qur'an (chapter 2 [Sūrat al-baqarah], 2:65-68 and chapter 4 [Sūrat al-nisā'], 4:103-106); sayings of the Prophet Muhammad (hadith); and two sheets of pen exercises (ḳaralama). The Qur'anic verses and the passages of hadith are written in vocalized naskh and thuluth scripts in black ink. Fol. 5a bears the name of the Ottoman calligrapher Şeyh Hamdullah (Ḥamd Allāh al-Amāsī, d. 926 AH / 1520 CE). Şeyh Hamdullah was the most celebrated calligrapher of his time and influenced subsequent generations of calligraphers. Each page in the album is framed by eighteenth-century marbled borders. The sheepskin binding with central lobed medallion has a central panel filled with chamois leather and probably dates to the twelfth century AH / eighteenth CE.</p>
Date	10th century AH / 16th CE -- 12th century AH / 18th CE
Origin	Turkey
Scribe	<p><i>As-written name:</i> Ḥamd Allāh al-ma'rūf bi-Ibn al-Shaykh <i>Name, in vernacular:</i></p> <p>حمد الله المعروف بابن الشيخ</p> <p><i>Known as:</i> Ibn al-Shaykh <i>Known as:</i> Ḥamd Allāh al-Amāsī <i>Note:</i> Ḥamd Allāh al-Amāsī, known as Ibn al-Shaykh or Şeyh Hamdullah (d. 926 AH / 1520 CE), was the most important calligrapher of the early Ottoman period.</p>
Form	Album
Language	The primary language in this manuscript is Arabic.

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A digital facsimile of Walters Ms. W.672, Album of Ottoman calligraphy
Title: Muraqqa`



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