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Salman Farsı in the Text and Illustratıons Of Siyar-i Nabi Manuscript Dated 1595*

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ABSTRACT

Siyar-i Nabi, which was written by Mustafa Darir who lived in 14th century, is one of the most popular books in Ottoman society. Illustrated copy of the book was compiled in six volumes by order of Sultan Murad III (died 1595) in royal embroidery workshop. The work contains totally 814 miniature paintings. The text and the illustration relating to Salman Farsi are in the third volume which is registered to New York Public Library. The birth of Salman, his rejection of being a Zoroastrian, his pursuit of a religious belief, his father's expelling him from his country, his life in monastery and Antioch, his arriving in Constantinople and meeting the ruler of Byzantium, his life in Jarusalem and meeting Shamun, his slavery, his meeting Mohammad in Medina, his converting to Islam, his emancipation from slavery were narrated in the text. There are eleven miniature paintings relating to the life of Salman. When we compare the text with the illustrations, it is seen that they are compatible. The place and figure styles seen in Ottoman art were used in illustrations.

The idea of digging a ditch in the Battle of Ditch that occured in the fifth year of Hijra belonged to Salman. This matter is narrated in the text of Siyar-i Nabi. Due to the fact that the fifth volume of the illustrated copy is missing, we do not know whether there are any illustrations about this matter or not.

Key Words: *Salman Farsi, Siyar-i Nabi, Zoroastrianism, Prophet Mohammad, Ottoman, Miniature Painting.*

1595 Tarihli Siyer-i Nebî Yazmasının Metin ve Resimlerinde Selman-i Fârisî

ÖZET

14. asırda yaşamış Mustafa Darir tarafından yazılan Siyer-i Nebî, Osmanlı toplumunun popüler kitaplarından biridir. Kitabın resimli nüshası, Osmanlı sultanı III. Murat (ö. 1595)'ın isteğiyle saray nakışhanesinde altı cilt halinde hazırlanmıştır. Eserde toplam 814 minyatür bulunmaktadır. Selman Farisî ile ilgili anlatım, New York Public Library'ye kayıtlı 3. cilttedir. Metinde Selman'ın doğumu, Zerdüşt olmak istememesi, inanç arayışı, babası tarafından sürgüne gönderilmesi, manastırdaki yaşamı, Antakya'daki yaşamı, İstanbul'a gelip Rum kralı ile görüşmesi, Kudüs'teki yaşamı ve Şem'un ile tanışması, köle olması, Medine'de Hz. Muhammed'le görüşmesi, Müslüman oluşu ve kölelikten azad edilmesi anlatılmıştır. Selman-ı Fârisî'nin yaşamı hakkında 11 tane minyatür bulunmaktadır. Metni ve resimleri

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karşılaştırdığımızda birbirleri ile uyumlu oldukları görülmektedir. Resimlerde Osmanlı resim sanatında görülen mekân ve figür kalıpları kullanılmıştır.

Hicretin 5. yılında yapılan Hendek Savaşı'nda Müslümanların Medine etrafına hendek kazmaları fikri, Selman-ı Farisi'ye aitti. Bu konu Siyer-i Nebi'nin metninde anlatılmaktadır. Fakat resimli nüshanın beşinci cildi kayıp olduğu için konuyla ilgili resim olup olmadığı hakkında bilgi bulunmamaktadır.

Anahtar Kelimeler: *Selman-ı Fârisî, Siyer-i Nebî, Zerdüştlük, Hz. Muhammed, Osmanlı, Minyatür.*

A. Introduction

Mustafa Darir, who was born in Erzurum and one of the most important literary personalities of 14th century, was educated in madrasahs in his region. Although he was blind from birth, he learned Arabic and Persian efficiently and studied Islamic sciences. Darir went to Egypt in order to further improve his education in 1377. Darir, who had a chance to participate in the Sultan's halaqa due to his extensive knowledge and rhetorical skills, stayed with the Sultan for five years. In the meantime, he organized halaqas, narrated the seerah/lives of the Sultans and the holy wars of Prophet Muhammad's companions and expounded the history of the Sultans. He wrote *Siyar-i Nabi* (Life of the Prophet Mohammad) by the order of the Sultan[1].

After Darir completed *Siyar-i Nabi*, he went to Alexandria. Then he went to Anatolia by sea and arrived in Karaman. After he sojourned in Karaman for four years, he went to Damascus in 1393 and then to Aleppo. There is no information about his life after this period[2].

Siyar-i Nabi, which consists of six volumes, contains the chronicles that happened from the ancestors of the Prophet Muhammad to his death. Not only was the life of Prophet Muhammad mentioned in the manuscript, but also the subject was presented by enriching with love stories and romances of the early Islamic literature and Anatolian folktales[3].

B- The Illustration of Siyar-i Nabi and Its Illustrated Copies

Siyar-i Nabi was completed by Darir in 1388 and presented to Mamluk's Sultan Berkuk. The work, which was appreciated by general public and read for a long time, came into vogue in Ottomans as much as in Egypt. The work was higly appreciated by the Ottoman rulers who were interested in literature and art. It was brought to Istanbul while Yavuz Sultan Selim was returning from the military expedition of

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[1] Leyla Karahan, *Erzurumlu Darîr,* Milli Eğitim Bakanlığı Yay., İstanbul 1995, p. 2-3; Abdurrahim Şerif Beygu, *Erzurum Tarihi, Anıtları, Kitabeleri,* Bozkurt Basımevi, İstanbul 1936, p. 70-75; Mustafa Erkan, *Sîretü'n-Nebî: Tercümetü'z-Zâhir: İnceleme-Metin,* Ankara Üniversitesi Sosyal Bilimler Enstitüsü, Basılmamış Doktora Tezi, Ankara 1986, p. VI; Melek Dikmen, *Topkapı Sarayı Müzesi Kütüphanesi H. 1221 No'lu Siyer-i Nebi'de Metin Minyatür İlişkisi*, Ankara Üniversitesi Sosyal Bilimler Enstitüsü, Basılmamış Doktora Tezi, Ankara 2009, p. 13-18.

[2] Bursalı Mehmet Tahir, *Osmanlı Müellifleri I-II-III ve Ahmed Remzi Akyürek Miftâhu'l-Kütüb ve Esâmî-i Müellifîn Fihristi,* Bizim Büro Yayınları, Ankara 2000, v. III, p. 137; Mustafa Erkan, "Darîr", *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, İstanbul 1993, v. VIII, p. 498.

[3] Mehmet Faruk Gürtunca, *İslam Tarihi Ansiklopedisi, Kitâb-ı Siyer-i Nebî,* Sağlam Yayınevi, I-VI İstanbul 1977; Zeren Tanındı, *Siyer-i Nebî, İslam Tasvir Sanatında Hz. Muhammed'in Hayatı,* Hürriyet Vakfı Yayınları, II. Baskı, 2006, p. 28.

Egypt. It was started to be copied in six volumes for the Palace Library in 1594-95 in the reign of the 11th Ottoman Sultan Murad III, but it could not be completed on the death of Murad III. His successor Mehmed III (1595-1603) asked the work to be completed. The work was completed in 16 January 1595 in six volumes by enriching with miniature paintings and gildings and presented to the Sultan Mehmed III[4].

Siyar-i Nabi, which was written in prose and contained some parts in verse, has a lot of manuscript copies in different libraries. Nevertheless, it has a single illustrated copy. The first volume of the illustrated copy is registered to Hazine 1221, Topkapı Palace Museum Library. The second volume is registered to Hazine 1222, the same library. The third volume is in Spencer Collection in New York Public Library and registered to. Turkish MS 3. The fourth volume is in T. 419, the Dublin Chester Beatty Library. Also, an other copy of the fourth volume is in T. 1974, Istanbul Turkish and Islamic Works Museum. Because the fifth volume is missing, the miniature paintings of this volume can not be reached. It was estimated for a long time that this missing volume was in Dresden, East Germany, but it was appeared at the end of the investigations that it was not there. The sixth volume is in No. H.1223, Topkapı Palace Museum Library. It is not known in what way the volumes that are in New York and Dublin were taken out of the country. But it was estimated that they were bought and taken away by orientalist researchers between the end of the 19th century and the beginning of the 20th century or they were stolen from the library during the years of the occupation after the World War I[5].

The life of Salman Farsi[6] is narrated in detail between the pages 384v and 413 in the third volume that is in Spencer Collection, New York Public Library. (Plate 1) The incident relating to Salman appears in the part in which the Prophet Muhammad's Hijra from Mecca to Madina was narrated. After it was stated that Salman came into the Prophet's presence and accepted Islam, The biography of Salman was narrated. The narrations relating to Salman will be given in summary.

C. Salman Farsi in the Text and Illustrations of Siyar-i Nabi

1. The Persian Zoroastrian King and His Young Son, Salman Entered a Fire Temple.

Salman was the son of a king who rules one of the Persian provinces. The king who was a Zoroastrian had not had a child for a long time. Therefore, he had a fire temple built for the visitors, so that they would pray for him to have a child. The king had a child by courtesy of their preys. He charged a scholar for Salman and this scholar taught Salman the Holy Books of celestial religions. At the age of twenty when Salman's mother told that he never worshiped fire, his father took Salman to the fire

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[4] Tanındı, *ibid*, p. 32; Dikmen, *ibid.,* p. 43.

[5] Tanındı, *ibid.,* p. 32-37; Suut Kemal Yetkin, "Bir Buluşun Öyküsü: Lütfü Abdullah ve Siyer-i Nebi", *Sanat Dünyamız,* İstanbul 1978, v. 12, p. 19; Serpil Bağcı vd., *Osmanlı Resim Sanatı,* Kültür ve Turizm Bakanlığı Yayınları, İstanbul 2006, p. 157; Ernst J. Grube, "The Siyar-i Nabî of the Spencer Collection In The New York Public Library", *Attı Del Secondo Congresso Internazionale Dı Arte Turca,* Venezıa 26-29 Settembre 1963, Haz. Fondazione Cini, Instituto Universitario Orient:Napoli, p. 149-176.

[6] For detail knowledge on Selman-ı Farsi: İbrahim Hatipoğlu, "Selmân-ı Fârisî", *Türkiye Diyanet Vakfı İslam Ansiklepodisi*, İstanbul 2009, v. XXXVI, p. 441-443.

temple. But the fire went out when Salman entered the fire temple[7]. When Salman's father asked the reason, the oldest official of the fire temple answered that the fire hid its light from Salman because he never came to the fire temple. On this occasion, Salman was not allowed to enter the fire temple[8].

Salman, his father and the officials of the fire temple were illustrated in a place which resembled the Ottoman architecture and a fire burned in. Although it was stated that Salman was taken to the fire temple in his twenties, he was illustrated as an eight or ten-year-old boy. While Salman and his father were illustrated in Ottoman clothes, the officals of the fire temple attracted attention in sharp hoods, and in dark color clothes. (Plate 2)

2. Salman and the Scholar Read a Holy Book That Predicts The Coming of the Prophet.

One day, Salman came to the scholar. The scholar had a white silver plate in his hand and he was reading it. When he saw Salman, he hid the plate. Salman asked the scholar what the plate was and the scholar answered that it was not a book about Zoroastrianism, but it was one of the celestial books. He told Salman about all the prophets from Adam to Jesus and the Torah, Psalms and the New Testament[9].

In this incident, Salman was portrayed as a bearded adult. Although it was stated in the text that Salman and the scholar were alone, two more people near the door were illustrated. The plate that was significant in the incident did not appear in the illustration. (Plate 3)

3. Salman was Expelled from his Country by his Father.

After the scholar's expressions, Salman loved the tevhid (unity of God) and read the Torah and Psalms. He realized the information in the Torah that Prophet Muhammad would appear as a prophet. Salman, who had a strong feeling for Prophet Muhammad, did not go home and spent most of his time with the scholar. His father asked him why he did not come home and he told about his situation and he stated that he loved Mohammad, his father got angry with him and wanted to punish him. First, he ordered his men to throw Salman into an empty cistern. Salman stayed for forty days without food and water in the empty cistern. In spite of this, he was healthy. Then, his father ordered his men to kill him. Salman wanted to be exiled instead of being killed. His father's men left him in the nude and barefootedly in a desolate place in a cold winter night. After Salman walked for some time, he came across the scholar. The scholar gave him some clothes and recommended to go to the Monastery of John[10].

Salman in the clothes that the scholar gave is seen in the illustration as a beardless young man and he is with the scholar in a desolate place. In spite of the fact that it is not a detail that reminds winter, the moon and stars are illustrated in order to point out that it is nighttime. (Plate 4)

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[7] This event reminds that when prophet Muhammad was born, the fire in the temple of Zoroastrian was went out. And it is mentioned in the text of Siyar-i Nabi in the first volume. Darir, *Siyar-i Nabi*, Topkapi Palace Museum Library (TPML), Hazine 1221, p. 226v.

[8] Darir, *Siyar-i Nabi*, New York Public Library (NYPL), Spencer Coll. Turk. ms. 3, p. 384v-386.

[9] Darir, *Siyar-i Nabi*, NYPL, Spencer Coll. Turk. ms. 3, p. 386-387.

[10] Darir, *Siyar-i Nabi*, NYPL, Spencer Coll. Turk. ms. 3, p. 387-390v.

4. Salman was Bought by an Antioch Priest.

Salman stayed in the Monastery of John for forty years. When John was alive, he told Salman first to go to Damascus and then to go to Antioch to see Monk Mucib. When he arrived in Damascus which was under the domination of Byzantine, he was arrested for suspicion of espionage. First, he remained as a slave of Roman Lord for twenty years. Then, the uncle of Roman Lord bought Salman and they came to Antioch. Salman came across Monk Mucib here. He asked the monk to emancipate himself from slavery. The monk held a meeting with the dignitaries of the city and told them that he was getting older. He asked them to buy Salman from his lord and to give himself as a servant. Selman's lord stood up and said that he set him free. Salman stayed here until he was 140 years old[11].

In the illustration, Monk Mucib holds a meeting with the dignitaries of the city and it is understood that the two men standing on foot are Salman and his lord. It is remarkable that Salman is illustrated as a young man while he is described as an old man in the text. (Plate 5)

5. Salman was Sent to the Ruler of Byzantium.

Monk Mucib gave Salman a copper plate whose both sides were written on and he recommended him to go to Constantinople and to meet a monk there. When he arrived in Constantinople, he was arrested and came into the presence of the Byzantine ruler. He told the reason for coming to Constantinople and read some parts of the New Testament. The ruler granted him some properties and sent him to the monk. Salman stayed with the monk for forty years. Just before the monk died, he recommended Salman to go to Ramla, Jarusalem and serve Shamun who was an apostle[12].

In the illustration, Salman talks in front of the king sitting on his throne. Two men at the door, palace officials holding swords and the king are illustrated as in the illustrations of the Sultans in the Ottoman art. (Plate 6) The man on his knees in front of the king should be the person who brought Salman. The illustrator reflects that Salman did not bow before anybody except for God by illustrating him standing on his foot, not on his knees. (Plate 7)

6. Shamun Healed People.

Salman came to Ramla and came across Shamun who healed people. Shamun gave a copper plate to Salman and told him that he would reach the last prophet and be his companion and asked Salman to give the prophet the plate that belonged to Jesus. He also recommended him to see a 420-year-old monk in Jarusalem[13].

In the illustration, Shamun standing on his foot touches the eyes of a blind person and enables him to see. Salman in his purple clothe sits behind the sick. (Plate 8)

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[11] Darir, *Siyar-i Nabi*, NYPL, Spencer Coll. Turk. ms. 3, p.391-394v.
[12] Darir, *Siyar-i Nabi*, NYPL, Spencer Coll. Turk. ms. 3, p.395-397v.
[13] Darir, *Siyar-i Nabi*, NYPL, Spencer Coll. Turk. ms. 3, p.398-400v.

7. Salman Met Merchants from the Quraysh Tribe and Asked them About a New Religion.

Salman came to Jarusalem and found the monk who Shamun talked about and served him for forty years. One day, the monk informed that the last prophet Mohammed came into the world by revealing some signs. Forty years after this information, the monk stated that a holy book was revealed to Muhammad. He also sent his greetings to Muhammad via Salman and gave him a plate. After the monk died, a caravan from Mecca had a rest around the monastery where Salman stayed. Salman asked some questions about Muhammad and joined the caravan[14].

In the illustration, a caravan on the foot of a mountain is seen with their camels and trade goods. While Salman in purple clothes talks to the owners of the caravan, an employee deals with the camel. (Plate 9)

9. The Meccans Sold Salman to a Jewish Man.

When Salman did not prostrate their idols, the Meccans beat him and sold to a Jewish man in Hejaz. Because the Jewish man could not convert Salman from Muhammad's religion, he tried to find a pretext to be able to kill him. He reminded Salman that he was his slave and ordered him to remove the sand dune in his land and plant date palms in only one night. Otherwise, he would kill Salman. A storm suddenly broke out that night and removed the sand dune and a lot of date palms appeared. After that, the Jewish man sold Salman to one of his relatives in Madina[15].

In the illustration, there are five figures in front of a dune on whom there is a date palm. The person near the rightmost figure in purple clothe who appeares to be Salman should be a man of caravan. The brown capped figures in front of Salman should be the Jewish men who bought Salman. The dune behind them symbolizes the sand dune that is mentioned in the text. (Plate 10)

9. Salman Converted to Islam After He Found That Muhammad was a True Prophet.

While Muhammad and his companions were building a masjid in Quba, Salman came to Muhammad with a handful of dates. Salman knew that prophets did not accept anything as alms, but he said that he brought these dates as alms in order to be sure about Muhammad's prophecy. Muhammad stated that he did not accept anything as alms and he gave the dates to his companions. When Muhammad came to Medina, Salman came to him again with dates. He knew that prophets accepted gifts. He said to Muhammad that he brought the dates as a gift. This time, Muhammad accepted the dates[16].

Muhammad, whose face is covered and standing on a carpet, attracts attention with his halo. Among his companions, Salman in his purple clothe appears. The dates that Salman have brought are in front of Muhammad. (Plate 11)

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[14] Darir, *Siyar-i Nabi*, NYPL, Spencer Coll. Turk. ms. 3, p. 401-404v.
[15] Darir, *Siyar-i Nabi*, NYPL, Spencer Coll. Turk. ms. 3, p.405-407v.
[16] Darir, *Siyar-i Nabi*, NYPL, Spencer Coll. Turk. ms. 3, p.408-410.

10. Salman Presented a Plate Written in Syriac to Muhammad, That Indicates That He Was the Last Prophet.

When Salman saw the seal of the prophethood between Muhammad's shoulders, he had no doubts about his prophethood and he converted to Islam. He put the plates that the monks gave him before Muhammad. It was written in Syriac on the plates that Muhammad was the last prophet. Muhammad changed his former name Ruzbe to Salman[17].

In the illustration, Muhammad and his companions sits and Salman stands with a plate on his hand. Much as the shape of the plate is not mentioned in the text, it is illustrated like a round disc. (Plate 12)

11. Salman was Purchased by Muhammad and Freed.

When Salman said that he was a slave of a Jewish man and worked in a date farm, Muhammad wanted to purchase him from his Jewish lord. Salman was freed in exchange for 300 planted date palms and 30 miskal of gold[18].

Contrary to the former illustrations, Salman talks to Muhammad in a closed place, an architecture building in the Ottoman style. It is emphasized by illustrating Muhammad on the ground or on a carpet, not on a throne that he has a humble personality. (Plate 13)

D. Conclusıon

A separate part about Salman in Siyar-i Nabi, 60 pages of narrating of him and totally 11 illustrations indicate that public has a great respect and love for Salman. The exaggerated expressions as in the example that Salman lived more than 200 years are the efforts for glorifying him. Salman in his Ottoman style purple clothe and white turban attracts attention in the illustrations. Salman wears a white clothe when he is expelled from Persia by his father. It is not his own clothe, but it is the clothe that was given him by the scholar when he was left in the nude to desolate place. (Plate 14)

Some events that are mentioned about Salman in Siyar-i Nabi resemble the stories of prophets. For instance, that the fire went out when he entered the fire temple resembles that Zoroastrians' fire went out when Muhammad came into the world. That he was thrown into an empty cistern by his father resembles that Prophet Joseph was thrown into an empty cistern by his half brothers. (Plate 15)

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[17] Darir, *Siyar-i Nabi*, NYPL, Spencer Coll. Turk. ms. 3, p.410v-411v.

[18] Darir, Siyar-i Nabi, NYPL, Spencer Coll. Turk. ms. 3, p. 411v-413.

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PLATES



Plate 1: Front cover of Siyar-i Nabi, NYPL, Spencer Coll. Turk. ms. 3.

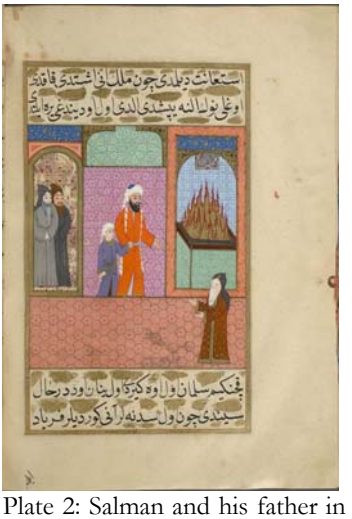


Plate 2: Salman and his father in the fire temple. Siyar-i Nabi, NYPL, Spencer Coll. Turk. ms. 3, p. 385v.



Plate 3: Salmân and the scholar, Siyar-i Nabi, NYPL, Spencer Coll. Turk. ms. 3, p. 387.



Plate 4: Salman is expelled from his country. Siyar-i Nabi, NYPL, Spencer Coll. Turk. ms. 3, p. 390.



Plate 5: Salman and Antioch monk. Siyar-i Nabi, NYPL, Spencer Coll. Turk. ms. 3, p. 393v.



Plate 6: Ottoman Sultan Murad III and palace officals. Seyyid Lokman, Zubdetu't-Tevârîh, Türk İslam Eserleri Museum, No: 1973, p. 88b (Bağcı vd. 2006, p. 139).



Plate 7: Salman and the ruler of Byzantium. Siyar-i Nabi, NYPL, Spencer Coll. Turk. ms. 3, p. 396v.



Plate 8: Sham'un heals people. Siyar-i Nabi, NYPL, Spencer Coll. Turk. ms. 3, p. 399.



Plate 9: Salman and the merchants from the Quraysh tribe. Siyar-i Nabi, NYPL, Spencer Coll. Turk. ms. 3, p. 404.



Plate 10: The Meccans sell Salman to a Jewish man. Siyar-i Nabi, NYPL, Spencer Coll. Turk. ms. 3, p. 405v.



Plate 11: Salman and Prophet Muhammad. Siyar-i Nabi, NYPL, Spencer Coll. Turk. ms. 3, p. 408v.



Plate 12: Salman presents a plate to Muhammad. Siyar-i Nabi, NYPL, Spencer Coll. Turk. ms. 3, p. 411.

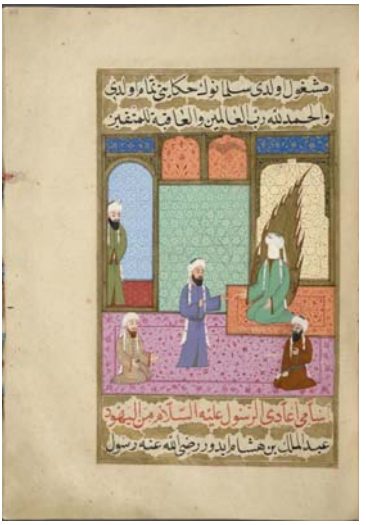


Plate 13: Salman is freed. Siyar-i Nabi, NYPL, Spencer Coll. Turk. ms. 3, p. 413.



Plate 14: Figures of Salman.



Plate 15: Yusuf being resqued from the pit. Qisas al-Anbiyâ, İstanbul Suleymaniye Library, Hamidiye 980, p. 40.