

ARK OF LIGHT SERIES:
WORD-PORTRAITS OF AHL AL-BAYT

• The First in the Series: The Rose of Madina •
HILYE OF LADY FĀṬIMA ﷺ





Hilye: A Word-portrait

Originating as a visual form in Ottoman religious art, the Hilye has emerged as a sacred literary and art genre for Muslims across the world.

Intricate illumination (*tehzīb*), awe-invoking details, and majestic calligraphic scripts laid by master craftspeople distinguish Hilye paintings from other mediums that deal with the physical description of the Prophet ﷺ. Beginning with the earliest believers, generations of scholars have penned word-portraits of the Prophet ﷺ, detailing his physical, moral, and spiritual perfections.

No man in history has been described in as much detail as the Prophet Muhammad ﷺ. The earliest work to collate over three-hundred first-hand accounts describing the Prophet ﷺ is the *al-Shamā'il al-Muḥammadiyya* by Imam Abū 'Īsā al-Tirmidhī in the 3rd century AH (816 CE – 913 CE). The most recent addition to this genre is the *Shamā'il al-Ḥabīb al-Mustafā* by Shaykh Muhammad al-Yaqoubi, released in 2017.





The Purpose of The Hilye

How does one describe the indescribable? How does one form an image of that which cannot be portrayed? That is what the Hilye does; it gives parameters to the imagination, allowing one to begin to think about the Prophet ﷺ with a spiritual insight (without visualising or portraying him in a painting). This is perhaps why the masters of Islamic calligraphy state that by looking at the Hilye, it is as if one is gazing at the final Messenger ﷺ.¹

The Hilye has adorned houses, mosques, and places of significance for centuries, serving as a powerful reminder of the Muhammadan presence, a source of mercy, and a timeless reminders of the Prophet's beauty ﷺ.

¹ Mohamed Zakariya, *The Hilye of the Prophet Muhammad* ﷺ, Seasons, Zaytuna Institute: 13-22, 2003-2004





Ark of Light Series: Word-portraits of Ahl al-Bayt

Inspired by the Muhammadan Hilye tradition, we have commissioned the first ever Hilye paintings of the sacred members of the Prophet's family, the Masters of the Cloak: Sayyiduna 'Alī عليه السلام, Sayyida Fāṭima عليها السلام, Sayyiduna Ḥasan عليه السلام, and Sayyiduna Ḥusayn عليه السلام.

This series is an unprecedented work to revitalise the connection between the faithful and the Prophet's family عليه السلام. We wish to adorn hearts and houses with their descriptions, hoping that with each glance, we will grow in love for these chosen souls.

From hand crafted patterns and calligraphy to the original layout of Hafiz Osman, every detail and aspect of the traditional Hilye form has been painstakingly observed to ensure that your experience of each work is faithful and authentic.





The First in the Series: The Rose of Madina

The word portrait of our liege-lady Fāṭima عليها السلام is unique from the onset as it is the first of its kind ever done. The Hilye focuses on her qualities and personalities based on an authentication narration and early scholarly sources.

The Green Dome:

An extra illumination to this master piece.

An Original Circle:

Carefully added in the *göbek* to indicate whose word portrait it is. Combing this with the *Koltuklar*, each design has the names of all five of the members of the Ahl al-Kisā: the people of the mantle bringing further blessing to the portrait whilst maintaining the theme of the series.

The Koltuklar ("empty spaces"):

Two alleys or side panels on either side of the *göbek* that typically contain ornamentation – sometimes illuminated. We have used these spaces and extended their design to the *Baş Makam* to create a symmetrical design allowing each design to capture the names of the Ahl al-Kisā.

The Etek ("the skirt"):

Contains a prophetic narration in merit of our liege-lady Fāṭima عليها السلام

The iç and dış pervaz

("inner and outer frame"): An ornamental border in correct proportion to the text.

The Baş Makam:

The head station where the Bismi'Allah is written in the Muhaqqaq style script.

The Göbek:

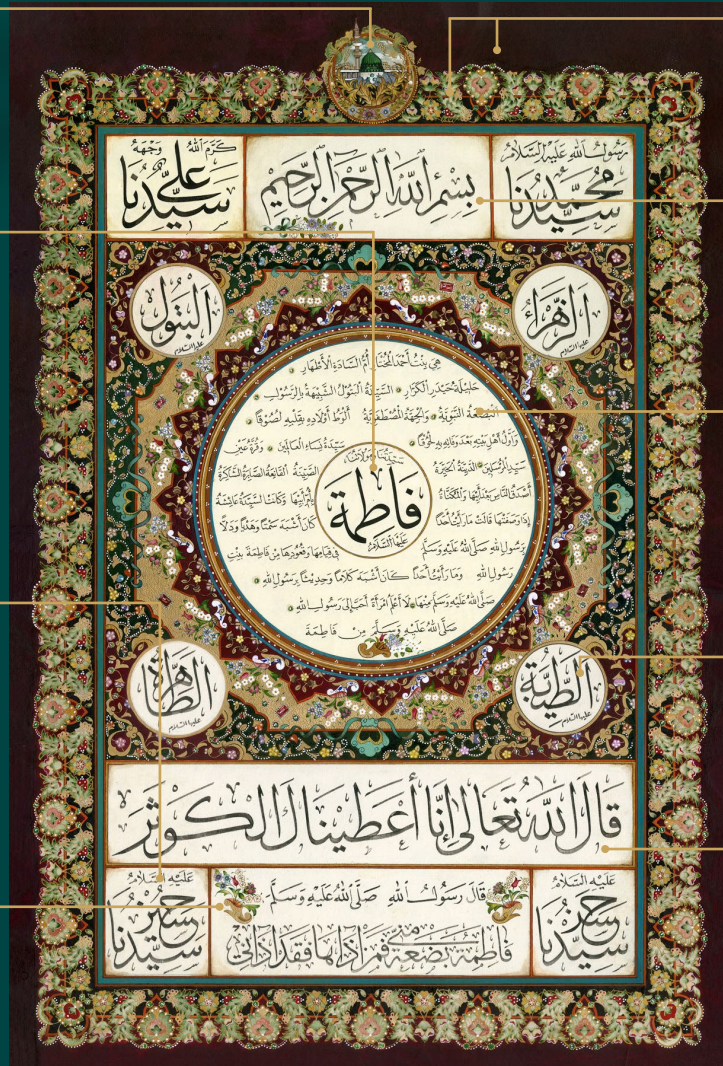
The large central circle containing the description written in the Naskh Style. We have used the most comprehensive description by the famous Imam Bayhaqi from his *Dalail an-Nubawwa*.

The Kösheler ("corners"):

The four circles around the large circles. Generally where you find the names of the four caliphs. We have used four titles of our liege-Lady Fāṭima عليها السلام to further enhance the description & knowledge about her.

The Ayet or Kuşak:

The verse or belt. A section below the *göbek* and crescent, is where the verse of the Qur'an is placed. We carefully selected the verse as a reflection of the immense stature and importance of loving the Ahl ul-Bayt in the Thuluth script 'Say, I ask of no wage except the love of family'





Who are the Ahl al-Bayt & their Importance

{Allah only intends to keep [the impurity of] evil away from you and thoroughly purify you, O members of the [Prophet's] family}²

They are the heirs of prophetic wisdom and the vessels of the Muhammadan secrets who continue to serve as moral compasses and guiding lights for the nation of Sayyiduna Muhammad ﷺ. This is only natural for them because Allah's Messenger ﷺ confirmed:

I leave among you that which, if you firmly hold onto it, you will never go astray after I am gone - and one of them is greater than the other: The Book of Allah, which is a rope extended from heaven to earth; and my family, the people of my household. These two will never be separated until they finally come to me at the Pool of Kawthar.

Purged and thoroughly purified, the Ahl al-Bayt are those eminent figures whose lives are weaved into the fabric of Islam; their story is the story of Islam and their history is the history of this faith. From the Meccan beginnings of Islam to the current day, members of the Ahl al-Bayt, the Prophet's family ﷺ, have continued to serve this faith and its causes through selfless sacrifice and utter altruism. Although these reasons alone afford them unbound admiration and reverence, it is their relationship to Allah's Messenger ﷺ that lies at the heart of their virtues, making love for them a natural extension of loving Sayyiduna Muhammad ﷺ.

This purified family includes the Prophet's wives - the Mothers of the Believers - parents, near-relatives, children, and descendants who will continue to flourish across the globe till the Last Day. These were the select few who were granted exclusive audiences with the Prophet ﷺ, basking in the Muhammadan lights day and night, absorbing the prophetic character until they emerged as worthy heirs to God's final messenger ﷺ.

² Qur'an, Surah Ahzab, 33:56





Masters of the Mantle (Ahl al-Kisā)

In an historic event that would later become known as the “Event of the Mantle,” the Prophet ﷺ sat his youngest daughter Sayyida Fāṭima رضي الله عنها, her husband Sayyiduna ‘Alī رضي الله عنه, and their sons Sayyiduna Ḥasan رضي الله عنه and Sayyiduna Ḥusayn رضي الله عنه, under his mantle and announced, **“O Allah, these are my family,”** forever distinguishing them from all others and marking their unique status among not only the Ahl al-Bayt but among all past and future peoples. For the faithful, these are the Masters of the Mantle about whom the Prophet ﷺ said, **“The person who loves me, Fāṭima, ‘Alī, and their two sons, will be with us on the Final Day.”**

It is their descendants who we refer to as Ahl al-Bayt today and it is their offspring who will be with the Prophet ﷺ on the Day of Judgement, serving Kawthar to their grandfather’s followers—may Allah ﷻ include us among those fortunate beneficiaries.

All future generations of the Prophet’s offspring would come to be descendants of these four sublime souls because Allah ﷻ promised to continue the Prophet’s lineage till the Last Day but through the children of his daughter Fāṭima رضي الله عنها alone.





Surah Al-Kawthar

The reason for Revelation: al-'As ibn Wa'il taunted the Prophet ﷺ after the passing of his male offspring, describing him ﷺ as *abtar* (cut-off), meaning there are no male descendant to carry his ﷺ message. These taunts saddened the Prophet ﷺ. Allah ﷻ in honour of the Prophet ﷺ revealed this Surah, confirming that al-'As ibn Wa'il will be cut off and his ﷺ lineage will continue.

Kawthar itself means abundance. Coupled with the cause of Revelation and the meaning of Kawthar, many scholars like Imam Fakhrudin Razi راجي الله عنه deduced that the meaning of al-Kawthar here is a reference to our liege-lady Fāṭima راجي الله عنها and her off-spring, who will be many and will remain on earth till the end of time. Imam Suyuti in his compilation of the Prophet's unique qualities, lists that his ﷺ lineage will continue through Lady Fāṭima راجي الله عنها.





14 Unique Qualities of Lady Fāṭima ؓ

A small contribution to honour that personality which is beyond the comprehension of human minds. This list is not comprehensive by any means, but it does provide a summary of idiosyncratic virtues of Lady Fāṭima ؓ which no other human being shares.

1. Superior to all women of this nation

Lady A'isha ؓ relates that the Prophet of Allah ﷺ said to Lady Fāṭima ؓ :
“Are you not pleased that you are the leader of all believing women
or [he said] leader of the women of this nation?”³

2. Superior and leader of the women of Paradise

The Prophet ﷺ said to Sayyiduna Huḍhayfa ؓ : “Before this night, this angel has never descended to Earth. He sought permission from his Lord to [descend and] convey greetings to me and give me the good news that Fāṭima is the leader of the women of Paradise...”⁴

3. The first to pass away after the Prophet ﷺ and join him in the hereafter

The Prophet ﷺ said to Lady Fāṭima ؓ :
“You will be the first person from my family to join me.”⁵

4. She is a piece/part of the Prophet ﷺ

The Prophet ﷺ said: “Fāṭima is a piece/part of me.
Whoever angers her, angers me.”⁶

³ Agreed upon

⁴ Al-Tirmidhi: 3781. He graded it as good

⁵ Agreed upon

⁶ Agreed upon. The wording above is that of al-Bukhari





5. The blood lineage of the Prophet ﷺ continues only through her

The lineages through the other daughters of the Prophet ﷺ eventually expired. Only the line of Lady Fāṭima ؑ continues and will continue till the Last Day.

6. Her happiness is the Prophet's happiness and her unhappiness is the Prophet's unhappiness

The Prophet ﷺ said: "Fāṭima is an integral part of me. Whatever delights her, it delights me. Whatever upsets her, it upsets me."⁷

7. She resembled the Prophet ﷺ more than anyone else

Lady A'isha ؓ said: "I have not seen anyone who resembled the Prophet ﷺ more in behaviour, habits, character, and in sitting and standing than Fāṭima."⁸

8. She was more truthful in her speech than anyone else, except the Prophet ﷺ

Lady A'isha ؓ said: "I did not see anyone more truthful than Fāṭima, apart from her father ﷺ."⁹

9. The Mahdi ؑ will be from her descendants

The Prophet ﷺ said: "The Mahdi is from my offspring, from the children of Fāṭima."¹⁰

⁷ Al-Hakim: 3/168. Al-Dhahabi verified it as authentic

⁸ Abu Dawud: 5219

⁹ Al-Hakim: 4765. Al-Dhahabi verified it as authentic

¹⁰ Abu Dawud: 4286





**10. It was unlawful for her husband, Sayyiduna ‘Alī عليه السلام,
to take a second wife while she was alive**

When Sayyiduna ‘Alī عليه السلام intended to take Abu Jahl’s daughter as a second wife, the Prophet ﷺ said: “By Allah! The daughter of Allah’s Messenger and the daughter of Allah’s enemy cannot be with the same man.”¹¹

11. The first person to defend his honour

Abd Allah b. Mas`ud said: “While Allah’s Messenger ﷺ was praying next to the Kaba, there was a group of the Quraysh sitting there in a gathering. One of them said, ‘Do you see this? Who among you can fetch the dung, blood, and entrails of the slaughtered camels of the family of so and so.

Then wait till he prostrates and put that in between his shoulders?’ The most unfortunate among them [Uqba b. Abi Mu’ait] went [and fetched them]. When Allah’s Messenger ﷺ prostrated, he put them between his shoulders. The Prophet ﷺ remained in prostration while they laughed so much so that they fell on each other. A passer-by went to [inform] Fāṭima, who was a young girl at the time. She came running and the Prophet ﷺ was still in prostration. She removed them [the entrails] and turned to them [the Quraysh], cursing upon them. When Allah’s Messenger ﷺ completed his prayer, he ﷺ said, ‘O Allah! Take revenge on Quraysh.’

He ﷺ said this thrice and added, ‘O Allah! take revenge from Amr bin Hisham, Utba bin Rabi’a, Shayba bin Rabi’a, Al-Walid bin Utba, Umaiya bin Khalaf, Uqba bin Abi Mu’ait, and Umar a bin Al-Walid.” Abd Allah added, “By Allah! I saw all of them dead in the battle field on the day of Badr. They were dragged and thrown in the Qalib [a well] at Badr: Allah’s Messenger ﷺ then said, ‘Allah’s curse has descended upon the people of the Qalib.’”¹²

¹¹ Agreed upon

¹² Bukhari





12. The only daughter of the Prophet ﷺ to accompany and support him in battle

She was one of the 14 women who took part in the Battle Uhud where she tended to the wounded.¹³

When the Messenger of Allah ﷺ was wounded in the Battle of Uhud, ***“Fāṭima – the daughter of Allah's Messenger ﷺ – would wash the wound while ‘Alī poured water [over it] using a shield. When Fāṭima saw that the bleeding increased because of the water, she took a piece of a palm mat, burnt it [to ashes], and rubbed it into [the wound], whereupon the bleeding stopped.”***¹⁴

13. She was protected against hunger

It is reported by Imran b. Husayn that: ***“The Prophet ﷺ placed his hand on below the neck of Fāṭima – where the necklace is placed – and prayed: ‘O You who satiates hunger, fulfils needs, and raises ranks! Do not let Fāṭima bint Muhammad be hungry.’ I met her afterwards and asked about it. She replied: ‘Since then, I have never been hungry.’”***¹⁵

14. The first to be carried on a solid bier after her demise

Lady Fāṭima ؓ informed Asmā ؓ that she did not like the way female dead bodies are carried on a bier made of malleable palm leave as it reveals the contours of the body. Upon hearing, Asmā ؓ prepared a solid bier for Lady Fāṭima ؓ to which she replied: ***“How beautiful this is. The body of a man and woman cannot be distinguished from.”*** Asmā ؓ adds that Lady Fāṭima ؓ smiled after seeing the solid bier and remarked that this was the first time she smiled since the passing on of her father, Sayyiduna Muhammad ﷺ.¹⁶

¹³ Al-Waqidi in Al-Maghazi

¹⁴ Agreed upon. The wording above is of al-Bukhari: 3847

¹⁵ Al-Bayhaqi and others

¹⁶ Paraphrased from Al-Hakim: 4763 and Al-Bayhaqi 7180





Release Date: 20th Jumādā al-’Thāni

Why this date? This date marks the birth of our Liege-Lady Faṭima عليها السلام.

May Allah ﷻ accept this and may it be accepted in the court of Lady Fāṭima عليها السلام. May we be blessed with love for; a love which permeates our hearts and thoughts.

Praise be to Allah ﷻ in the beginning and the end.
Prayer and salutations be upon our Master Muhammad ﷺ, his family, and companions. May special greeting and peace be showered on the Lady of Paradise, Cynosure of the Prophet’s admiration, Mother of Ḥasan and Ḥusayn, Fāṭima the Pure and Innocent عليها السلام.





Preparing for Print

The original artwork was written and illuminated by hand. It was then meticulously scanned section by section, and then etched together to create a high-resolution file. This file was then dissected piece by piece to re-create a digital file with multiple layers to allow the re-print to capture the ink whilst maintaining the sharpness, fine details and originality of the work that otherwise would have been lost if the file was simply digitally vectorised.

- Printed on 320gsm Tint Stucco with dual component ink

Sizes

Two sizes will be available in both Arabic and English: A2 & A3. Every Arabic print purchased will receive a Free A5 English Hilye and every English Hilye purchased will receive a Free A5 Arabic Hilye.

Framing

Each frame is bespoke, handmade in the UK with a glass front. This option is **only** available to UK orders and for a limited time.

Pre-order 1st Jan to 24th Jan at:
www.lovespilgrim.com/arkoflight

Framed orders can take approximately 1-3 weeks from the time of placing the order to being posted as each one is made by hand.

Delivery

Free delivery on all orders both in the UK and internationally.

International deliveries will be posted in a tube, and we are recommending framing this as soon as possible to avoid any damages to the print.





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Print: **Black Mantle**

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Love's Pilgrim

