



Abū Sa'd al-Ḥargūšī and his *Kitāb al-Lawāmi'* A Ṣūfī Guide Book for Preachers from 4th/10th century Nišāpūr¹

Hassan Ansari and Sabine Schmidtke

Abstract

Abū Sa'd 'Abd al-Malik b. Abī 'Uṭmān Muḥammad b. Ibrāhīm b. Ya'qūb al-Ḥargūšī l-Niṣābūrī (*al-wā'iẓ* al-Ḥargūšī, d. 406/1015-16 or 407/1016), a contemporary and compatriot of the well-known Ṣūfī Abū 'Abd al-Raḥmān al-Sulamī (d. 412/1021), is well known for his *Kitāb Tahdīb al-asrār*, a Ṣūfī manual in the form of a collection of sayings of earlier Ṣūfī authorities. Ḥargūšī is known to have written another comprehensive work that is of utmost significance for the study of the classical period of mysticism, *viz. Kitāb al-Lawāmi'*. The Vatican Library owns a unique manuscript of the work that so far seems to have escaped the attention of modern scholars. The article offers a description of the *Lawāmi'* together with a detailed table of contents.

Keywords

al-Ḥargūšī, *Kitāb Tahdīb al-asrār*, *Kitāb al-Lawāmi'*, Ṣūfī manuals, Nišāpūr, classical Sufism, guide book for preachers, classical mysticism, Persianate Sufism

Résumé

On connaît Abū Sa'd 'Abd al-Malik b. Abī 'Uṭmān Muḥammad b. Ibrāhīm b. Ya'qūb al-Ḥargūšī l-Niṣābūrī (*al-wā'iẓ* al-Ḥargūšī, d. 406/1015-16 or 407/1016), contemporain et compatriote du célèbre soufi Abū 'Abd al-Raḥmān al-Sulamī (d. 412/1021), pour son *Kitāb Tahdīb al-asrār*, manuel soufi composé à la manière d'un recueil de paroles des premières autorités soufies. On sait qu'il a écrit un autre vaste ouvrage, du plus haut intérêt pour l'étude de la période classique du mysticisme, à savoir le *Kitāb al-Lawāmi'*. La Bibliothèque du Vatican en possède un exemplaire unique qui semble avoir échappé, jusque-là, à l'attention des chercheurs modernes. Cet article offre une description du *Lawāmi'* assortie d'une table des matières détaillée.

Mots-clés

al-Ḥargūšī, *Kitāb Tahdīb al-asrār*, *Kitāb al-Lawāmi'*, manuels soufis, Nišāpūr, soufisme classique, vadémécum pour prêcheurs, mysticisme classique, soufisme persan

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The interest of modern scholarship in Abū Saʿd ʿAbd al-Malik b. Abī ʿUṭmān Muḥammad b. Ibrāhīm b. Yaʿqūb al-Ḥargūšī l-Niṣābūrī (*al-wāʾiẓ* al-Ḥargūšī, d. 406/1015-16 or 407/1016), a contemporary and compatriot of the well-known Ṣūfī Abū ʿAbd al-Raḥmān al-Sulamī (d. 412/1021), began shortly before World War II with A.J. Arberry's brief description of Ḥargūšī's *Kitāb Taḥdīb al-asrār*, a Ṣūfī manual in the form of a collection of sayings of earlier Ṣūfī authorities arranged in seventy chapters, on the basis of a manuscript preserved in the Staatsbibliothek zu Berlin.² It was possibly due to Arberry's dismissive evaluation of Ḥargūšī's *Taḥdīb* that the work and its author have for a long time been largely ignored by later scholars of the classical period of Islamic mysticism. In 1972, Richard Bulliet included some information on Ḥargūšī's *madrassa* and hospital in Niṣāpūr in his *The Patricians of Nishapur*,³ and in 1982 Muḥammad Rawšan published an edition of Naḡm al-Dīn Maḥmūd Rāwandī's (fl. 7th/13th c.) Persian translation of Ḥargūšī's biography of the prophet Muḥammad, *Šaraf al-nabī*.⁴ This was followed by a detailed bio-bibliographical study on Ḥargūšī by the Iranian scholar Aḥmad Ṭāhīrī ʿIrāqī.⁵ A more extended version of Ṭāhīrī ʿIrāqī's study was published posthumously in 1998.⁶ In 1986 Dāwūd Sulaymān ʿAbd al-Raḥman (*sic*) submitted his doctoral dissertation containing a critical edition of the original Arabic version of the work, *Šaraf al-Muṣṭafā*, together with an introduction to the life and work of its author.⁷ In 1998, Nasrollah Pourjavady corrected Arberry's dismissive judgment of Ḥargūšī's *Taḥdīb al-asrār* in a larger study on the Malāmatiyya of Niṣāpūr,⁸ followed by another publication in the same year on the quotations

² A.J. Arberry, "Ḥargūšī's Manual of Ṣūfism", *Bulletin of the School of Oriental and African Studies*, 9/2 (1938), p. 345-9. Arberry considered MS Sprenger 832 (= Ahlwardt 2819) to be a unique manuscript of the text.

³ Richard W. Bulliet, *The Patricians of Nishapur: A Study in Medieval Islamic Social History*, Cambridge, Mass., Harvard University Press, 1972, p. 251-2 # 12.

⁴ *Šaraf al-Nabī*, taṣnīf-i Abū Saʿīd Ḥargūšī, tarḡama-yi Naḡm al-Dīn Maḥmūd Rāwandī, ed. Muḥammad Rawšan, Tehran, Bābak, 1361/[1982]. Cf. also *Manẓari az Šaraf al-Nabī: Talḥiṣ u bāznivīsi-i kitāb-i Šaraf al-Nabī athar-i Abū Saʿīd Ḥargūšī*, Tarḡama-yi Naḡm al-Dīn Maḥmūd Rāwandī, ed. Muḥammad Rawšan, Tehran, Mīrāṭbān, 1385/[2006].

⁵ Aḥmad Ṭāhīrī ʿIrāqī, "Abū Saʿīd [Saʿīd] Niṣābūrī u Šaraf al-nabī", *Naṣr-i dāniš*, 14 (1361/1982), p. 48-53.

⁶ Aḥmad Ṭāhīrī ʿIrāqī, "Abū Saʿīd Ḥargūšī Niṣābūrī", *Maʿārif*, 11/3 (1377/1998), p. 3-33.

⁷ Dāwūd Sulaymān ʿAbd al-Raḥman, *A Critical Edition of Kitāb Šaraf al-Muṣṭafā by Abū Saʿīd ʿAbd al-Malik b. Abī ʿUṭmān b. Muḥammad al-Kharkūshī (died 407 A.H./1016 A.D.)*, Diss. University of Exeter, 1986. – We thank Avraham Hakim and Sara Svirī for providing us with a copy of Volume One of the dissertation, containing the introduction.

⁸ Nasrollah Pourjavady, "Manbāʾi-yi kuhan dar bāb-i Malāmatiyyān-i Niṣābūr", *Maʿārif*, 11/1-2 (1377/1998), p. 4-50 [repr. in *idem*, *Piḏhūbiḥ-hā-yi ʿirfāni: Guṣṭū dar manābi kuhan*, Tehran, Kārnāmāh, 1385/2001, p. 15-63].

from a lost work by Ḥargūšī, apparently entitled *Kitāb al-Išāra wa-l-ibāra*, that are included in the *Kitāb 'Ilm al-qulūb*, a work that was erroneously attributed to Abū Ṭālib al-Makkī (d. 386/996).⁹ In 1999, Bassām Muḥammad Bārūd's *editio princeps* of the *Tahdīb al-asrār* was published on the basis of a single manuscript preserved in the Dār al-kutub al-waṭaniyya fi l-Muḡamma' al-ṭaqāfi of Abu Dhabi,¹⁰ and another publication of the text recently came out in Cairo.¹¹ Meanwhile, the original Arabic version of Ḥargūšī's *Šaraf al-Muṣṭafā* has also been published,¹² and in 2007, Akbar Ṭubūt studied the reception of the work among later Twelver Šī'ī authors.¹³ Sara Sviri included an analysis of Ḥargūšī's *Tahdīb al-asrār* and its significance in her study on the early mystical schools of Baghdad and Nišāpūr.¹⁴ The most recent contribution on Ḥargūšī's *Tahdīb* was published by Christopher Melchert in 2010.¹⁵

⁹ Nasrollah Pourjavady, "Bāzmānda-hā-yi Kitāb al-Išāra wa-l-ibāra-yi Abū Sa'd Ḥargūšī dar Kitāb 'Ilm al-qulūb", *Mā'ārif*, 11/3 (1377/1998), p. 34-41 [repr. in *idem*, *Pizhūhiš-hā-yi 'irfānī*, p. 64-72]. – The *Kitāb 'Ilm al-qulūb* has been edited by 'Abd al-Qādir Aḥmad 'Aṭā' (Miṣr, Maktabat al-Qāhira, 1384/1964; repr. Beirut, Dār al-kutub al-'ilmiyya, 2004) as a work by Abū Ṭālib al-Makkī. The misattribution was first pointed out by Faṭḥ Allāh Muḡtabā'ī, "Abū Ṭālib Makkī", *Dā'irat al-mā'ārif-i buzurg-i islāmī*, vol. 5, p. 631. See also Pourjavady, "Bāzmānda-hā-yi Kitāb al-Išāra wa-l-ibāra," p. 36ff.

¹⁰ MS ḥ1163 (copy completed in rabī' I 608/August-September 1211). Cf. *Kitāb Tahdīb al-asrār*, ta'lif 'Abd al-Malik b. Muḥammad Ibrāhīm al-Nisābūrī l-Ḥarkūšī, ed. Bassām Muḥammad Bārūd, Abu Dhabi, al-Muḡamma' al-ṭaqāfi, 1999. According to "al-Maḥṭūṭāt allatī ṣawwarathā ba'tat al-Ma'had ilā l-Ġumhūriyya l-'arabiyya l-yamaniyya", *Maḡallat ma'had al-maḥṭūṭāt al-'arabiyya*, 22/1 (1976), p. 75 # 477, the private library of al-Šayḥ Ibrāhīm b. 'Aqil in Tā'izz, Yemen, has a manuscript of the text, copied in 608/1211-12. This is apparently the very same manuscript that is nowadays in the possession of al-Muḡamma' al-ṭaqāfi in Abu Dhabi. On Bārūd's edition, see Nasrollah Pourjavady, "Tahdīb al-asrār-i Ḥargūšī", *Nasr-i dāniš*, 97 (1379/2000), p. 68, as well as the Appendix to S. Sviri's "The early mystical schools" (see below, n. 14), p. 476-7.—For two additional manuscripts in Istanbul libraries, see Fuat Sezgin, *Geschichte des arabischen Schrifttums*, Leiden, Brill, 1967, 1, p. 670 # 52.1.

¹¹ 'Abd al-Malik b. Muḥammad al-Ḥarkūšī, *Tahdīb al-asrār fi ādāb al-ṭasawwuf*, Cairo, Maktabat al-ṭaqāfa l-diniyya, 2010. This publication was not available to us. According to Christopher Melchert (see below, n. 15), this publication "appears to be a simple retyping of the first edition with even fewer notes and still no index of names" (p. 29).

¹² *Manāhil al-šifā wa-manāhil al-ṣafā bi-tahqīq Kitāb Šaraf al-Muṣṭafā*, taṣnif Abi Sa'd 'Abd al-Malik b. Abī 'Uṭmān Muḥammad b. Ibrāhīm al-Ḥarkūšī l-Nisābūrī, riwāyat Abi l-Qāsim 'Abd al-Karīm b. Hawāzin al-Quṣayrī 1-6, ed. Abū 'Aṣim Nabil b. Hāšim al-Ġamrī Āl Bā'lawī, Mecca, Dār al-bašā'ir al-islāmīyya, 2003 [repr. Beirut 2006]. The publication also includes a detailed introduction to the life and work of Ḥargūšī.

¹³ Akbar Ṭubūt, "Riwāyat-i Šaraf al-nabī dar kitāb-hā-yi mu'tabar-i šī'a", *Ā'yina-yi mināt*, n.s. 5/4 (1386/2001), p. 252-62.

¹⁴ Sara Sviri, "The early mystical schools of Baghdad and Nišāpūr: In search of Ibn Munāzil", *Jerusalem Studies in Arabic and Islam*, 30 (2005), p. 450-82.

¹⁵ Christopher Melchert, "Khargūshī, *Tahdīb al-asrār*", *Bulletin of the School of Oriental and African Studies*, 73 (2010), p. 29-44.—Cf. also Shahab Ahmed, "Mapping the World of a Scholar

Ḥargūšī is known to have written another comprehensive work that is of utmost significance for the study of the classical period of mysticism, *viz.* *Kitāb al-Lawāmiʿ*.¹⁶ The Vatican Library owns a unique manuscript of the work (MS Vat. Arab. 1642) that so far seems to have escaped the attention of modern scholars. The codex was copied by Ḥusayn b. ʿAlī b. *al-ḥāḡḡ* Ḥusayn al-Šāfiʿī l-Ašʿarī l-ʿAlwānī¹⁷ and completed on 20 ḡumādā II 948/11 November 1541.¹⁸

in 6th/12th Century Bukhara: Regional Tradition in Medieval Islamic Scholarship as Reflected in a Bibliography”, *Journal of the American Oriental Society*, 120 (2000), p. 36 # 45, for Ḥargūšī’s otherwise lost *Kitāb Šīʿār al-šāliḥīn* that is mentioned among the works that had been read by the 6th/12th century Ḥanafī scholar from Buḡārā, Maḥmūd b. Aḥmad al-Faryābī. Ḥargūšī had also written a work entitled *Tārīḥ*, most likely on the history of Nisābūr. Cf. Ibn Funduq al-Bayhaqī, *Lubāb al-anṣāb wa-l-aḡāb wa-l-aʿqāb*, ed. Maḥdī Raḡāʿī, Qum, Maktabat Āyat Allāh al-ʿUzmā l-Marʿašī l-Naḡafī l-ʿamma, 1428/2007, II, p. 492; *idem*, *Tārīḥ Bayhaq*, ed. Aḥmad Bahmaniyyār, Tehran, Kitābfurūšī-i Furūḡī, 1361/1982, p. 176.—In addition to the historical sources on the life and work of Ḥargūšī that have been used by earlier scholars, mention should also be made of the *Kitāb al-Yamīnī fi aḡbār Dawlat al-malik Yamīn al-dawla Abī l-Qāsim Maḥmūd b. Nāšir al-Dawla Abī Maṣṣūr Sabuktakīn*, by Muḥammad b. ʿAbd al-Ġabbār al-ʿUtbī (d. 427/1035-36) (ed. Yūsuf al-Ḥādī, Tehran, Markaz al-buḡūt wa-l-dirāsāt li-l-turāt al-maktūb, 1429/2008, p. 497), presumably the earliest source on Ḥargūšī. Al-ʿUtbī was a contemporary of Ḥargūšī whom he calls in view of his engagement on behalf of the community *aḡad al-šāliḥīn min ʿibād Allāh al-mūḡīnīn wa-l-sāʿīn fi mašāliḥ al-muslimīn*. Moreover, of the two extant versions of Abū l-Ġafir al-Fārisī’s (d. 529/1134-5) history of Nisābūr, *Siyāq li-tārīḥ Nisābūr*, only the first one has been consulted by earlier scholars: (i) *al-Muntaḡab min al-Siyāq*, published under the title *al-Ḥalqa l-ūlā min tārīḥ Nisābūr*, by ʿAbd al-Ġāfir b. Ismāʿīl al-Fārisī, intīḡāb Abī Ishāq Ibrāhīm b. Muḥammad b. al-Azhar al-Šarīfīnī, ed. Muḥammad Kāzīm al-Maḥmūdī, Qum, Ġamāʿat al-mudarrisīn fi l-ḡawza l-ʿilmiyya, 1403, p. 501-2 # 1075; (ii) *al-Muḡtaṣar min Kitāb al-Siyāq li-tārīḥ Nisābūr*, ed. Muḥammad Kāzīm al-Maḥmūdī, Tehran, 1384/2005, p. 220-1 # 1997.—In his *Taḡdīb al-asrār* (p. 44), Ḥargūšī moreover refers to his apparently lost *al-Ḥalāš wa-l-naḡāḡ* in which he apparently dealt with theological issues. The Karramite author Ibn Bisṭām al-Ṭuhayrī (fl. first half 5th/11th c.) mentioned another work by Ḥargūšī, entitled *Asbāb al-tawba*; cf. his *Zayn al-fatā fi šarḥ Sūrat Hal atā* that has been published as *al-ʿAsal al-muṣaffā min taḡdīb Zayn al-fatā fi šarḥ Sūrat Hal atā* 1-2 [erroneously attributed to Aḥmad b. Muḥammad b. ʿAlī b. Aḥmad al-ʿĀšimī (d. 378/988-9)], ed. Muḥammad Bāqir al-Maḥmūdī, Qum, Maḡma ʿiḡyāʿ al-ṭaqāfa l-islāmiyya, 1418 [1997-98], I, p. 476. On Ibn Bisṭām, see also Ḥasan Anšārī, “Mulāḡazātī ʿand dar barāʿī mirāt-i bar ḡāʿī mānand-i Karrāmiyya”, *Kitāb-i māb-i dīn*, 56-57 (1381[2000]), p. 69-80.

¹⁶ In addition to the relevant biographical works quoted in early scholarship on Ḥargūšī that mention this title, it is also listed among the works read by Maḥmūd b. Aḥmad al-Faryābī, see Ahmed, “Mapping the World”, p. 38 # 65.

¹⁷ However, throughout the entire manuscript, two different hands seem to have been at work.

¹⁸ The colophon (f. 421b) reads as follows:

تم الكتاب بحمد الله وعونه وحسن توفيقه وصلواته على خير خلقه محمد وآله وصحبه وسلم ووافق الفراغ من تأليفه نهار الثلاثاء عشرين جمادى الآخرة من شهر سنة ثمان وأربعين وتسعمائة على يد العبد الفقير

It consists of 422 leaves¹⁹ and is divided into two volumes, the first ending on f. 206b (f. 207 being left blank), and the second (starting with *mağlis fi l-riḍā bi-qaḍāʾ Allāh ʿazza wa-ḡalla*) beginning on f. 208b. The integrity of the manuscript is affirmed by catchwords at the end of nearly all verso pages, with the exception of the last twenty leaves which are partly worm-eaten and of loose binding and where some folios may be missing. Towards the beginning of the codex, one quire is misplaced and the correct order of leaves is as follows: ff. 1-19, 30-39, 20-29, 40ff etc. The title page (f. 1a) reads as follows: *Kitāb al-Lawāmiʿ taʿlif al-Ustād al-zāhid | Abī Saʿīd [sic] ʿAbd al-Malik b. ʿUṭmān [sic]*²⁰ | *al-wāʾiḻ al-mulaqqab bi-Ḥarkūšī | l-Maqdisī [sic]*²¹ *raḥimahū Llāh taʿālā | wa-nafaʿa bihi amīn | al-ḥamd li-Llāh waḥdahū*. A more comprehensive title is given in the introduction as *Kitāb al-Lawāmiʿ wa-tartīb al-mağālis* (f. 5a:6-7).

The work is arranged in *mağālis*, and each session opens with a Qurʾānic verse that is then discussed in detail. The *Lawāmiʿ* therefore belongs to two literary genres, viz. that of *mağālis* and of thematic exegesis (*tafsīr mawḍūʿī*).²²

المعترف بالذنب والتقصير حسين بن علي بن الحاج حسين الشافعي مذهباً الأشعري اعتقاداً العلواني طريقةً
غفر الله له ولوالديه ولشأنه ولجميع المسلمين حامداً مصلياً مسلماً محسباً ومحوقلاً

For a description of the manuscript, see Giorgio Levi della Vida, *Secondo elenco dei manoscritti arabi islamici della Biblioteca Vaticana*, Vatican, Biblioteca apostolica vaticana, 1965, p. 62 # 1642. The only scholar to refer to the manuscript was Suliman Bashear to whose attention the text was brought by M.J. Kister; cf. his *Studies in early Islamic tradition*, Jerusalem, Max Schloesinger, 2004, p. 55, n. 44.

¹⁹ The codex has been foliated twice. The (as it seems) original foliation with numerals placed in the top left-hand corners of the outer margins of the recto of each leaf begins on the first page of the text and thus excludes the preceding title page and the table of contents. A second modern foliation (lower left-hand corner of the other margins) begins with the title page. In the present article reference is given to the modern foliation only.

²⁰ The correct version of his name is Abū Saʿīd b. Abī ʿUṭmān. The author's name is also partly wrong on f. 5a:14-15 *qāla l-ustād Abū Saʿīd [sic] ʿAbd al-Malik b. Abī ʿUṭmān al-wāʾiḻ raḥmat Allāh ʿalayhi*.

²¹ Al-Maqdisī as *nisba* for Ḥargūšī is not attested in any other source.

²² While the specific genre of thematic exegesis was not predominant among the Ṣūfis of Ḥurāsān, there are a number of important Ṣūfi exegetical works extant from this region. The most important are Sahl al-Tustarī's *Tafsīr al-Qurʾān* (cf. Gerhard Böwering, *The mystical vision of existence in classical Islam: The Qurʾānic hermeneutics of the Ṣūfi Sahl al-Tustarī* (d. 283/896), Berlin, de Gruyter, 1980); Muḥammad b. al-Ḥusayn al-Sulamī's *Ḥaqāʾiq al-tafsīr* (ed. Sayyid ʿUmrān, Beirut, Dār al-kutub al-ʿilmiyya, 2001) and his *Ziyādāt ḥaqāʾiq al-tafsīr* (*Minor Qurʾān commentary of Abū ʿAbd al-Raḥmān Muḥammad b. al-Ḥusayn al-Sulamī*, ed. Gerhard Böwering, Beirut, Dār al-Mašriq, 1995); ʿAbd al-Karīm al-Quṣayrī's *Laṭāʾif al-iṣārāt* (ed. Ibrāhīm Basyūnī, Cairo, Dār al-kātib al-ʿarabī, [1968]; republished Cairo, al-Hayʾa l-miṣriyya l-ʿamma li-l-kitāb, 1981-83); Rūzbihān al-Baqlī's *Anāʾis al-bayān fi ḥaqāʾiq al-Qurʾān* (ed. Aḥmad Farīd al-Mazīdī, Beirut, Dār al-kutub al-ʿilmiyya, 2008). See also Paul Nwyia, *Exégèse coranique et langage mystique; nouvel essai sur le lexique technique des mystiques musulmans*, Beirut, Dar al-Mašriq, 1970.

Other than Ḥargūšī's *Tahdīb al-asrār*, which was a manual addressed exclusively to Šūfis, the *Lawāmi'* was evidently written with a larger public in view. *Mağālis* works were extremely popular among the Šūfis of Ḥurāsān, especially for the purpose of preaching (*wā'iz*) to a wider public.²³ Such type of works were at times noted down by the *wā'iz*, at times by his students. Famous examples from later centuries are the *mağālis* of Aḥmad al-Ġazālī (d. 517/1123 or 520/1126),²⁴ the *mağālis* of Sayf al-Dīn Bāḥarzī, one of the successors of Nağm al-Dīn Kubrā (d. 617/1221),²⁵ the *Ma'ārif* by Bahā' al-Dīn Wālad (d. 628/1231),²⁶ the *Seven Sessions* of Ġalāl al-Dīn Mawlānā I-Rūmī (d. 671/1273)²⁷ as well as his *Fihī mā fihī*,²⁸ the *Čihil mağlis* of 'Alā' al-Dawla Simnānī (d. 736/1336),²⁹ or the *Malfūzāt* of 'Ubayd Allāh Aḥrār (d. 895/1489-90).³⁰

²³ *Mağālis* works were not, however, an exclusively Ḥurāsānī phenomenon: the Andalusian mystic Ibn al-'Arif (d. 536/1141) also wrote of work belonging to this genre, entitled *Maḥāsīn al-mağālis*. Cf. J. Lirola Delgado, "Ibn al-'Arif, Abū I-'Abbās", *Biblioteca de al-Andalus: De Ibn Aḍḥā a Ibn Bušrā*, ed. Jorge Lirola Delgado and José Miguel Puerta Vilchez, Almería, Fundación Ibn Tufayl de Estudios Árabes, 2009, p. 335-43 # 303 (with further references). We thank Camilla Adang for drawing our attention to this work.

²⁴ *Mağālis: Taqīrāt-i Aḥmad Gazzālī, 'arif-i mutawaffā-yi 520 H.: Matn-i 'arabī bā tarğuma-yi fārsī. Nuṣḥa-yi munbaṣir bih fard-i muwarrāḥ-i 807 H.*, ed. Aḥmad Muğāhid, Tehran, Mu'assasa-i intišārāt u čāp-i Dānīshgāh-i Tīhrān, 1998. On this work and on the genre in general terms, see Nasrollah Pourjavady, "Mağālis-i Aḥmad Gazālī bā ḥuḍūr-i Yūsuf Šūfī", *Ma'ārif*, 55 (1381/2003), p. 3-20.

²⁵ Cf. Nasrollah Pourjavady, "Laṭā'if-i qur'ānī dar mağālis-i Sayf al-Dīn Bāḥarzī", *Pizhūhīš-hā-yi 'irfānī*, p. 257-78.

²⁶ *Ma'ārif: Mağmū'a-yi mawā'iz u ṣuḥānān-i Sulṭān al-'ulamā Bahā' al-Dīn Muḥammad b. Ḥusayn Ḥaṭībī-i Balḥī mašhūr bi-Bahā' Valad*, ed. Badī' al-Zamān Furūzānfar, Tehran, Kitābhāna-yi Ṭahūrī, 1352/[1973-74]. On Bahā' al-Walad and his *Ma'ārif*, cf. also Fritz Meier, *Bahā'-i Walad: Grundzüge seines Lebens und seiner Mystik*, Leiden, Brill, 1989, p. 1ff.

²⁷ These have been published repeatedly, e.g., Mawlānā Ġalāl al-Dīn Rūmī, *Maktūbāt u Mağālis-i sab'a*, ed. Tawfiq Subḥānī, Tehran, Intišārāt-i Kayhān, 1365/1986.—The genre of *mağālis* was likewise popular among the Karrāmiyya of Ḥurāsān; cf. Nasrollah Pourjavady, "Rawnaq al-mağālis: qadīmtarīn mağmū'a-yi ḥikāyat-hā-yi aḥlāqī dīnī be pārsī", *Pizhūhīš-hā-yi 'irfānī*, p. 228-56. A *mağālis* type work was also composed by the Mu'tazilite al-Ḥākim al-Ġišūmī, *Ġalā' al-abṣār*; see Gregor Schwarb, *Handbook of Mu'tazilite Works and Authors* [forthcoming], # 193.

²⁸ The work has been published repeatedly, the most reliable edition being the edition by Badī' al-Zamān Furūzānfar, Tehran, Intišārāt-i Dānīshgāh, 1330/[1951].

²⁹ *Čihil mağlis, yā Risāla-yi iqbālīyya: Amālī-i Rukn al-Dīn Abū al-Makārim Aḥmad b. Muḥammad Biyābānagī, ma'rūf bih 'Alā' al-Dawla Simnānī*; taḥrīr-i Amīr Iqbālshāh b. Sābiq Siğistānī, ed. Nağīb Māyil Hiravī, Tehran, Adīb, 1366/[1987-88]; *Die Sitzungen des 'Alā' al-dawla al-Simnānī*, ed. and transl. [into German] Hartwig Cordt, Diss. Basel, 1971 [published Zürich, Juris, 1977].

³⁰ Cf. 'Arif Nawšāhī, *Aḥwāl u ṣuḥānān-i Ḥf'āğā 'Abd al-Allāh Aḥrār (806 tā 895 q.): Muštamil bar malfūzāt-i Aḥrār bih taḥrīr-i Mīr 'Abd al-Awwal Nayšābūrī, malfūzāt-i Aḥrār (mağmū'a-yi diğar), ruq'āt-i Aḥrār, Ḥawāriq-i 'ādāt-i Aḥrār ta'līf-i Mawlānā Šayḥ*, Tehran, Markaz-i Našr-i Dānīshgāhī, 1380/[2001-2].

Moreover, the *Kitāb al-Lawāmi* contains some indications that it also served its author as a guidebook for preaching.³¹

In the course of the introduction (ff. 4a-5a), Ḥargūšī elaborates on his method in each *mağlis*, explaining that he will first discuss the relevant Qurʾānic verses, followed by the pertinent *ḥadīth* material (f. 5a:6-13). His exegetical principles include the more general notions of *tanzīl* and *tafsīr* and the specifically mystical notions of *taʾwīl*, *ibāra* and *išāra*.³² The fact that the author as a rule provides full *isnāds* for the traditions he adduces also gives the work an additional value as a historical source for Ḥargūšī's transmitters and the wider network of transmitters of *ḥadīth* in Nišāpūr in general.

The topics that are addressed in the course of the work concern divine unicity (*tawḥīd*) (§§ 1ff), followed by *mağālis* devoted to the creation of man and the world (§§ 9ff), prophecy (§§ 19ff), the *ṣaḥāba* (§§ 23ff) and the *ahl al-bayt* (§§ 27ff)³³, and the Qurʾān (§§ 30ff). The remaining *mağālis*

³¹ Cf., e.g., the following phrase on f. 82b:18-20:

وقد ذكرنا صدرًا منها في كتاب شرف المصطفى صلى الله عليه وسلم إلا أنا نذكر ههنا مقدار ما يذكره المذكر
في مجلسه ولا يمله أهل المجلس

Prime examples of guidebook for preachers are Ibn al-Ġawzī's *Kitāb al-Quṣṣāṣ wa-l-mudakkirīn* (edited, translated and introduced by Merlin Swartz, Beirut, Dār al-Mašriq, 1971) and his *al-Taḍkīra fī l-waʿz* (ed. Ṭaha ʿAbd al-Raʿūf Saʿd, Alexandria, Dār Ibn Ḥaldūn, [n.d.]). See also B. Radtke and J.J.G. Jansen, "Wāʿiz," *EI*².

³² Cf. *al-Lawāmi*, f. 5a:6-13:

ثم استخرنا الله عز وجل في تصنيف كتاب جامع مجالس مرتبة في آيات معدودة من كتاب الله تعالى يشتمل كل
مجلس منها على ما يليق بالآية المبني عليها المجلس من ذكر التنزيل والتفسير والتأويل والعبارة والإشارة
والأخبار والآثار ليكون أكمل في بابه وأبعث للمذكر على الصفحة ودراسته حافزًا وأصحابه نفسه مسافرًا
(sic) وسميناه كتاب اللوامع وترتيب المجالس ونسال الله عز وجل أن يبارك لنا ولكافة المسلمين فيه وينفعنا
جميعًا به ويجعلنا من ﴿الذين يستمعون القول فيتبعون أحسنه﴾ ويوقنا التي هي أقوم إنه هو الأعز الأكرم.

On the Sūfi notions of *al-ibāra wa-l-išāra* in exegesis, see Nasrollah Pourjavady, "Laṭāʾif-i Qurʾānī dar mağālis-i Sayf al-Dīn Bāḥarzi", *Pizhūbiḥ-hā-yi ʿirfānī*, p. 257-78.—Ḥargūšī's methodology in the *Lawāmi* is very similar to his *Kitāb al-Isāra wa-l-ibāra*, at least to judge on the basis of the quotations preserved in the *Kitāb ʿIlm al-qulūb* (see above). The two works may well be related to each other.

³³ It is this detailed treatment of the *ahl al-bayt* that explains the work's popularity among Imami readers, as is indicated by the numerous quotations from the work in later Twelver Šīʿite literature; cf. Ibn Šahrāšūb, *Manāqib al-Abī Ṭālib*, al-Najaf, al-Maṭbaʿa l-ḥaydariyya, 1376/[1956], I, p. 11 (quoting *al-Ibāna* and *al-Lawāmi*); III, p. 18 (quoting *al-Lawāmi*), p. 101 (quoting *al-Lawāmi* and *Šaraf al-Muṣṭafā*), III, p. 156 (quoting *al-Lawāmi* and *Šaraf al-Muṣṭafā*); the identity of *al-Ibāna* is still unclear. It might be another so far unknown work by Ḥargūšī that Ibn Šahrāšūb refers to here. Yūsuf b. Ḥātim al-Šāmī, *al-Durr al-naẓīm fī manāqib al-aʿimma l-lahāmim*, p. 40 (quoting *al-Lawāmi* and *Šaraf al-Muṣṭafā*), p. 797 (quoting *al-Lawāmi* and

are devoted to principal notions and mystical stations regularly included in Šūfī manuals, viz. the virtues of knowledge and modes of its transmission (§§ 34ff), the soul (§ 39), the purity of the heart (§ 40), the difference between divine inspiration (*ilhām*) and devilish whispering (*waswasa*) (§ 41), reason (*‘aql*) (§ 42), fear of God (*taqwā*) (§ 43), mystical love of God (*maḥabba*) (§ 46) and fear of His wrath (*ḥawf*) (§§ 47ff), satisfaction with divine decree (*al-riḍā bi-qaḍā’ Allāh*) (§ 50f), sincerity before God (*ihlās*) (§ 52), trust in God (*tawakkul*) (§ 53f), desire (*ḥirṣ*) (§ 55), felicity and misery (*sa’āda wa-ṣaqāwa*) (§§ 56ff), the attributes and characteristics of believers, hypocrites and unbelievers (§§ 65ff), prayer for rain (*istisqā’*) (§§ 82ff), monopolizing (*ihṭikār*) (§ 94f) and envy (*ḥasad*) (§§ 96ff), the nocturnal ascension (*mi’rāğ*) (§ 99).

Throughout the work (and similar to his *Tahdīb al-asrār*), Ḥargūšī regularly refers to earlier Šūfī authorities, among them Ma’rūf al-Karḥī (d. 200/815-6), Abū Sulaymān al-Dārānī (d. 215/830), al-Ḥārīṭ al-Muḥāsibī (d. 243/857),³⁴ Dū l-Nūn al-Miṣrī (d. 245/860), Yaḥyā b. Mu’ad al-Rāzī (d. 258/872), Abū Yazīd al-Biṣṭāmī (d. 261/874-5?), Šāh b. Šuğā’ al-Kirmānī (d. 270/883-4), Abū Sa’īd al-Ḥarrāz (d. 277/890-1), Sahl b. ‘Abd Allāh al-Tustarī (d. 283/896), al-Ġunayd (d. 297/910), Muḥammad b. ‘Alī al-Ḥakīm al-Tirmidī (3rd/9th c),³⁵ Abū l-‘Abbās Aḥmad b. ‘Aṭā’ (killed 309/921-2),³⁶ Abū Bakr Muḥammad b. Mūsā l-Wāsiṭī (d. 320/932),³⁷ Abū Bakr al-Šiblī (d. 334/946), and Abū l-Qāsim al-Naṣrābādī (d. 366/976-7). In addition, Ḥargūšī regularly reports the opinions of earlier Qur’ān commentators and he discusses, whenever relevant, different readings (*ihṭilāf al-qirā’āt*). Numerous pieces of poetry in Persian

Šaraf al-Muṣṭafā). There are only few cases of reception of the work among later Sunnī authors. For one case of Sunni reception, see above n. 15 and 16. Throughout his *Tahdīb al-asrār* Ḥargūšī also has numerous quotations from Šī’ī authorities, e.g. Ġāfar al-Šādiq concerning Qur’ānic exegesis. Generally on the popularity of Ḥargūšī’s writings among Twelver Šī’ites, see also Ṭibūt, “Riwayāt-i Šaraf al-nabī”. Cf. also Sviri, “The early mystical schools of Baghdad and Nishāpūr,” p. 457ff. (“Šhī’is in Nishāpūr”).

³⁴ On him, see Josef van Ess, *Die Gedankenwelt des Ḥārīṭ al-Muḥāsibī anhand von Übersetzungen aus seinen Schriften dargestellt und erläutert*, Bonn, Orientalisches Seminar der Universität Bonn, 1961; Gavin Picken, *Spiritual Purification in Islam: The Life and Works of Al-Muḥāsibī*, Abingdon, Routledge, 2011.

³⁵ On him, see Bernd Radtke, *Al-Ḥakīm at-Tirmidī: Ein islamischer Theosoph des 3./9. [i.e. 8./9.] Jahrhunderts*, Freiburg, Klaus Schwarz, 1980; *id.*, “Some Recent Research on al-Ḥakīm at-Tirmidī”, *Der Islam*, 83 (2003), p. 39-89; cf. also Sara Sviri’s forthcoming study *Perspectives on Early Islamic Mysticism: The World of al-Ḥakīm al-Tirmidī and His Contemporaries* (Routledge Sufi Series).

³⁶ On him, see Mohammed-Ali Amir-Moezzi, “Ibn ‘Aṭā al-Adamī, esquisse d’une biographie historique”, *Studia Islamica*, 63 (1986), p. 63-127.

³⁷ On him, see Laury Silvers, *A Soaring Minaret: Abu Bakr al-Wasiti and the Rise of Baghdadi Sufism*, Albany, SUNY, 2010.

(e.g., f. 331a), as well as some prose and single words in Persian (e.g., f. 195a), are interspersed throughout the work.

The manuscript bears no date of compilation but a reference to the author's *Šaraf al-Muṣṭafā* (f. 82b) suggests that the latter predates the *Lawāmi*. Ṭāhirī 'Irāqī has suggested that *Šaraf al-Muṣṭafā* was composed between 385 and 390.³⁸

In what follows, a table of contents of Ḥargūšī's *Kitāb al-Lawāmi* is provided.³⁹ A facsimile publication is currently under preparation by the present writers.

Appendix: Table of Contents of Ḥargūšī's *Kitāb al-Lawāmi*

- مجلس [1] في قوله تعالى ﴿الله لا إله إلا هو الحي القيوم لا تأخذه سنة ولا نوم﴾ الآية
[15] (2:255)
- مجلس [2] في قوله تعالى ﴿شهد الله أنه لا إله إلا هو والملائكة وأولو العلم﴾ الآية (3:18)
[9ب]
- مجلس [3] في قوله عز وجل ﴿قل اللهم مالك الملك﴾ الآية (3:26) [13]
- مجلس 4 في سورة الإخلاص [15]
- مجلس 5 في قوله عز وجل ﴿طه ما أنزلنا عليك القرآن لتشقى﴾ الآية (20:1-20:2)
[30]
- مجلس 6 في قوله تعالى ﴿الرحمن على العرش استوى﴾ (20:5) [32]
- مجلس 7 في قوله عز وجل ﴿الله نور السموات والأرض مثل نوره كمشكاة فيها مصباح﴾
[34] (24:35)

³⁸ Ṭāhirī 'Irāqī, "Abū Sa'd Ḥargūšī Nišābūri", p. 23.

³⁹ At the beginning of the codex (ff. 1-3) there is a table of contents that is not altogether reliable as it contains several errors (see below). The numbering of the *mağālis* given in this article therefore differs from that given in the table of contents in the manuscript. Moreover, whereas the *mağālis* are labeled *faṣl* throughout the table of contents, the more appropriate label *mağlis* as it is used throughout the text of the *Lawāmi* has been used in the table of contents as given here. In square brackets, the numbers of the folios where the respective *mağālis* start have been added in the present list. Up until *mağlis* 19 the majority of *mağālis* are numbered either within the text or in the margin. In case a *mağlis* is not numbered either in the text or in the margin, the number is given in square brackets in the present table of contents.

- مجلس 8 في قوله عزّ وجلّ ﴿ سنزيهم آياتنا في الآفاق وفي أنفسهم حتى يتبين لهم أنه الحق ﴾ ﴿ (41:53) وفي قوله ﴿ وفي أنفسكم أفلا تبصرون ﴾ ﴿ (51:21) [أ37]
- مجلس 9 في ذكر بدء الخلق ومعنى قوله تعالى ﴿ الله يبدأ الخلق ثم يعيده ثم إليه ترجعون ﴾ ﴿ (30:11) [أ22]
- مجلس 10 في قوله تعالى ﴿ إن ربكم الله الذي خلق السموات والأرض ﴾ ﴿ (7:54) [أ26]
- مجلس 11 في قوله تعالى ﴿ والجان خلقناه من قبل من نار السموم ﴾ ﴿ (15:27) [أ42]
- مجلس 12 في قول الله تعالى ﴿ وإذ قال ربك للملائكة إني جاعل في الأرض خليفة ﴾ ﴿ الآية ﴿ (2:30) [أ46]
- مجلس 13 في قوله عزّ وجلّ ﴿ وإذ أخذ ربك من بني آدم من ظهورهم ذريتهم وأشهدهم ﴾ ﴿ الآية ﴿ (7:172) [أ50]
- مجلس 14 في قوله تعالى ﴿ إنا عرضنا الأمانة على السموات والأرض والجبال ﴾ ﴿ الآية ﴿ (33:72) [أ53]
- مجلس 15 في قوله تعالى ﴿ فأكلا منها فبدت لهما سوءاتهما وطفقا يخصفان عليهما من ورق الجنة ﴾ ﴿ (20:121) [أ56]
- مجلس 16 في قوله تعالى قال ﴿ اهبطوا بعضكم لبعض عدو ﴾ ﴿ وفي ذكر إبليس لعنه الله ﴿ (2:36) وغيرها [أ61]
- مجلس 17 في قوله تعالى ﴿ إن أول بيت وضع للناس للذي ببكة مباركاً وهديّ للعالمين ﴾ ﴿ (3:96) [أ65]
- مجلس [18] في قوله تعالى ﴿ ولقد خلقنا الإنسان من سلالة من طين ثم جعلناه نطفة في قرار مكين ثم خلقنا النطفة علقة فخلقنا العلقة مضغة فخلقنا المضغة عظاماً فكسونا العظام لحماً ثم أنشأناه خلقاً آخر فتبارك الله الخالقين ﴾ ﴿ (23:12-14) [أ71]
- مجلس 19 في ذكر صفات الأنبياء وأعمارهم والابتداء بقوله تعالى ﴿ إن الله اصطفى آدم ونوحاً وآل إبراهيم وآل عمران ﴾ ﴿ الآية ﴿ (3:33) [أ76]
- مجلس [20] في قوله تعالى ﴿ لقد جاءكم رسول من أنفسكم عزيز عليه ﴾ ﴿ الآية ﴿ (9:128) [أ81]⁴⁰

⁴⁰ The chapter headings of *maḡālis* 19 and 20 are erroneously indicated in the table of contents (f. 1b:18-19) in reverse order.

- مجلس [21] في أسماء رسول الله صلى الله عليه وسلم [أ87]
 [مجلس في] الفرق بين الحبيب والخليل [ب89]
 مجلس [22] في قوله تعالى ﴿كُتِبَ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ الآية (3:110) [أ92]⁴¹
 مجلس [23] في فضائل الصحابة رضي الله عنهم [أ98]
 مجلس [24] في فضائل أبي بكر الصديق رضي الله عنه [ب101]
 مجلس [25] في فضائل عمر بن الخطاب رضي الله عنه [ب105]
 مجلس [26] في فضائل عثمان بن عفان رضي الله عنه [ب108]
 مجلس [27] في فضائل أمير المؤمنين علي بن أبي طالب رضي الله عنه [ب111]
 مجلس [28] في فضائل أهل البيت رضي الله عنهم [ب115]
 مجلس [29] في فضائل الحسن والحسين رضي الله عنهما [أ119]
 مجلس [30] في نزول القرآن [ب121]
 مجلس [31] في فضائل القرآن [ب125]
 مجلس [32] في حفظ حدود القرآن [ب130]⁴²
 مجلس [33] في معاني الحروف المقطعة [ب134]
 فصل في فضل العلم [أ140]⁴³
 مجلس [34] في آداب العلماء رضي الله عنهم [أ144]
 مجلس [35] في صفة العالم [الحقيقي] قوله تعالى ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ الآية
 [ب148] [35:28]⁴⁴

⁴¹ The chapter headings of *mağālis* 21 and 22 are erroneously indicated in the table of contents in reverse order. Moreover, *al-farq bayn al-habib wa-l-ḥalīl* is listed in the table of contents as being a separate chapter (*faṣl tāmin wa-ʿiṣrīn*). In the main text, there is no indication that here a new *mağlis* begins.

⁴² According to the table of contents, this chapter is followed by another chapter, entitled *faṣl al-rābī wa-l-talāṭūn fī maʿnā abi ḡād*. This has no equivalent in the text.

⁴³ According to the table of contents, this chapter is equivalent to the other *mağālis* and is numbered *faṣl al-sādis wa-l-talāṭūn*. In the main text, it is entitled “*faṣl*”, as against the other *mağālis*.

⁴⁴ The chapter headings of *mağālis* 34 and 35 are erroneously indicated in the table of contents in reverse order.

- مجلس [36] في ذكر العالم الراغب [151ب]⁴⁵
- مجلس [37] في فضل مجالس الذكر [156أ]
- مجلس [38] في فضائل المساجد [159ب]
- مجلس [39] في معرفة النفس ومخالفتها في هواها [164ب]
- مجلس [40] في صفاء القلوب [167ب]
- مجلس [41] في الفرق بين الإلهام والوسوسة [171ب]
- مجلس [42] في ذكر العقل وفضله ومعناه [174أ]
- مجلس [43] [في التقوى] في قوله تعالى ﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا﴾ الآية (19:85) [178أ]
- مجلس [44] في أكل الحلال [183أ]
- مجلس [45] في قوله تعالى ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقَعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ﴾ الآية (3:191) [186ب]
- مجلس [46] في الحبة قوله تعالى ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ الآية (3:31) [192أ]
- مجلس [47] في ذكر الخوف من الله [198أ]
- مجلس [48] في قوله تعالى ﴿وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ﴾ (5:83) [201ب]
- مجلس [49] في قوله عز وجل ﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ﴾ الآية (35:34) [204ب]

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- مجلس [50] في الرضا بقضاء الله عز وجل [208ب]
- مجلس [51] في آفة العجب وشره [211أ]

⁴⁵ According to the table of contents, this chapter is followed by another chapter, entitled *faṣl al-arba' in fi faḍl al-muta'allim wa-ādābihi*. This has no equivalent in the text where the *ṣarā'it al-muta'allim* are dealt with in the preceding chapter from f. 154b onwards.

- مجلس [52] في مدح الإخلاص وذم الرياء [أ213]
- مجلس [53] [في التوكل] في قوله عز وجل ﴿ومن يتوكل على الله فهو حسبه﴾ (65:3) [ب216]
- مجلس [54] في قوله تعالى ﴿وما من دابة في الأرض إلا على الله رزقها ويعلم مستقرها ومستودعها﴾ الآية (11:6) [أ220]
- مجلس [55] في ذم الحرص وكم فيه آفة [أ225]
- مجلس [56] في السعادة والشقاوة [ب227]
- مجلس [57] في قوله تعالى ﴿وتوبوا إلى الله جميعاً أي المومنون﴾ الآية (24:31) [أ231]
- مجلس [58] في ذكر قبول التوبة قوله تعالى ﴿وهو الذي يقبل التوبة عن عباده﴾ (42:25) [ب234]
- مجلس [59] في قوله عز وجل ﴿يا أيها الذين آمنوا توبوا إلى الله توبةً نصوحاً﴾ (66:8) [أ237]
- مجلس [60] في ترك الذنب في قوله تعالى ﴿وأنبوا إلى ربكم واسلموا له﴾ الآية (39:54) [أ238]
- مجلس [61] في قوله تعالى ﴿الله لطيف بعباده [يرزق من يشاء]﴾ (42:19) [ب241]
- مجلس [62] في قوله تعالى ﴿ولله العزة ولرسوله وللمؤمنين﴾ (63:8) [ب245]
- مجلس [63] في قوله تعالى ﴿وأسبغ عليكم نعمه ظاهرة وباطنة﴾ (31:20) [أ252]
- مجلس [64] في ذكر معاني أصوات الطيور والوحوش والسباع والبهائم وغيرها [أ256]
- مجلس [65] في صفات المؤمنين وعلاماتهم [أ260]
- مجلس [66] في صفة المنافقين [ب263]⁴⁶
- مجلس [67] في صفات الكافرين [أ267]
- مجلس [68] في قوله تعالى ﴿يمحوا الله ما يشاء ويثبت وعنده أم الكتاب﴾ (13:39) [ب271]

⁴⁶ This chapter heading is not included in the table of contents at the beginning of the codex.

مجلس [69] في قوله تعالى ﴿ثم أورثنا الكتاب الذين اصطفينا من عبادنا﴾ الآية (35:32) [274ب]

مجلس [70] في قوله تعالى ﴿وإن منكم إلا واردها﴾ (19:71) [281ب]

مجلس [71] في قوله تعالى ﴿وما الحياة الدنيا إلا متاع الغرور﴾ (3:185) [284ب]⁴⁷

مجلس [72] في قوله عز وجل ﴿من يعمل سوءاً يجز به﴾ الآية (4:123) [292ب]

مجلس [73] في قوله تعالى ﴿والذين إذا فعلوا فاحشةً أو ظلموا أنفسهم ذكروا الله﴾ الآية (3:135) [295ب]

مجلس [74] في قوله تعالى ﴿والتين والزيتون﴾ إلى قوله ﴿في أحسن تقويم﴾ (95:1-4) [300أ]⁴⁸

مجلس [75] في قوله عز وجل ﴿الذين إذا أصابتهم مصيبةٌ قالوا إنا لله وإنا إليه راجعون﴾ الآية (2:156) [306ب]

مجلس [76] في قوله عز وجل ﴿إن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم﴾ الآية (13:11) [311ب]

مجلس [77] في قوله تعالى ﴿إن الذين قالوا ربنا الله ثم استقاموا﴾ الآية (41:30) [314أ]

مجلس [78] في قوله تعالى ﴿الأخلاء يومئذ بعضهم لبعض عدو﴾ الآية (43:57) [317أ]

مجلس [79] في قوله تعالى ﴿إليه يصعد الكلم الطيب والعمل الصالح يرفعه﴾ الآية (35:10) [321ب]

مجلس [80] في قوله تعالى ﴿والله يدعو إلى دار السلام﴾ (10:25) [324ب]

مجلس [81] في قوله تعالى ﴿للذين أحسنوا الحسنى وزيادة﴾ (10:26) [327ب]

مجلس [82] في الاستسقا قوله تعالى ﴿وإذ استسقى موسى لقومه فقلنا اضرب بعصاك الحجر﴾ الآية (2:60) [331ب]

⁴⁷ Following this chapter, there is an additional chapter (Chapter 75) devoted to Kor 30, 41 according to the table of contents given at the beginning of the codex. However, in the text of the *Lawāmi* the discussion of this verse (f. 291a:13ff) is part of *mağlis* 71.

⁴⁸ Following this chapter, there is an additional chapter (Chapter 79) devoted to Kor 2, 155 according to the table of contents given at the beginning of the codex. However, in the text of the *Lawāmi* the discussion of this verse (f. 303b:4ff) is part of *mağlis* 74.

مجلس [83] في الربيع قوله عزّ وجلّ ﴿فانظر إلى آثار رحمة الله كيف يحيى الأرض﴾ الآية [336] (30:50)

مجلس [84] في قوله عزّ وجلّ ﴿إن تجتنبوا كبائر ما تنهون عنه نكفر عنكم سيئاتكم﴾ [340]⁴⁹ (4:31)

مجلس [85] في القتل قوله عزّ وجلّ ﴿ومن يقتل مؤمناً متعمداً فجزاؤه جهنم خالداً فيها﴾ [348] (4:93)

مجلس [86] في قوله تعالى ﴿ولا تحسبن الله غافلاً عما يعمل الظالمون﴾ الآية (14:42) [352ب]

مجلس [87] في المظالم والتبعات قوله تعالى ﴿يا أيها الذين آمنوا لا تأكلوا أموالكم بينكم بالباطل إلا أن تكون تجارة عن تراض منكم ولا تقتلوا أنفسكم إن الله كان بكم رحيماً ومن يفعل ذلك عدواناً وظلماً﴾ (4:29-30) [358]

مجلس [88] في قوله تعالى ﴿يا أيها الذين آمنوا إنما الخمر والميسر والأنصاب﴾ الآية (5:90) [363ب]

مجلس [89] في قوله تعالى ﴿إن الذين يرمون المحصنات الغافلات﴾ الآية (24:23) [368] مجلس [90] في قوله عزّ وجلّ ﴿ولا تقربوا الزنا إنه كان فاحشة﴾ الآية (17:32) [372] مجلس [91] في قوله تعالى ﴿يا أيها الذين آمنوا اتقوا الله وذروا ما بقي من الربوا﴾ (2:278) [378ب]

مجلس [92] في قوله تعالى ﴿ولا يغتب بعضكم بعضاً أيحّب أحدكم﴾ الآية (49:12) [381]⁵⁰

مجلس [93] في قوله تعالى ﴿ولا تطع كل حلافٍ مهينٍ همّازٍ مشاءٍ بنميم﴾ (68:10-11) إلى قوله ﴿زئيم﴾ (68:13) [386ب]

مجلس [94] في الاحتكار والترصّ بالطعام [390أ]

⁴⁹ Following this chapter, there is an additional chapter (Chapter Chapter 90), entitled *fi dīkr al-kabā'ir ayḍan*, according to the table of contents given at the beginning of the codex. However, in the text of the *Lawāmi'* this is still part of *maḡlis* 84.

⁵⁰ The chapter headings of *maḡālis* 91 and 92 are erroneously indicated in the table of contents in reverse order.

مجلس [95] في قوله عز وجل ﴿ لا جرم أن الله يعلم ما يسرون وما يعلنون ﴾ الآية (1:23) [393]

مجلس [96] في ذكر الحسد وآفاته [397]

مجلس [97] في قوله تعالى ﴿ ومن الناس من يشتري لهو الحديث ﴾ (31:6) [401]

مجلس [98] في قوله تعالى ﴿ ولتكن منكم أمة يدعون إلى الخير ﴾ (3:104) [404ب]

مجلس [99] في المعراج [409ب]