

Explaining Some Colophons of Divane Kabir's Manuscripts

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Abstract: "Colophon" is one of the most important parts of manuscripts and it is indeed their certificate. So, it is necessary to consider different part of it. Divan-e-kabir is one of the Mevlana's books, transcribed repeatedly during the history so that different manuscripts of it are available. Among the numerous manuscripts, by the late ninth century, 12 manuscripts have colophons. In this paper, the various parts of these colophons is considered, for example: language of colophon, date of transcription, scribe and so on. One of the most important things that is needed to be done is providing images of colophon and having a precision look at the parts of them. But this has not been observed up to now in the catalogue of manuscripts. In this paper, after precise consideration of colophons, some points that were neglected are achieved, for example the oldest manuscript among those which have colophons is found.

Keywords: Colophon, Manuscript, Divane Kabir, Date Of Transcription, Scribe.

INTRODUCTION

Colophon in Persian is called "Targhime". Targhime is derived from "Ragham" in Arabic that means sign and what is specified.

In manuscripts Ragham was a distinctive sign which was determined the owner of manuscript, so that it was accepted among scribes and calligraphers. Also in Persian language Ragham probably had been used instead of Targhime, but from the second half of 9th century that scribes tended to calligraphy and they were found social and economic position, they called themselves Ragem (=scribe). (Mayel Heravi, 1380: 45)

However in Persian language the final text of manuscripts are called Targhime or Anjame (=colophon). Indeed this is the certificate of manuscripts that is involved important information such as date and place of transcription of manuscripts and the name of scribe. But it should be noted that all manuscripts does not have colophon and those which have it should be considered to find if they are authentic or not. Unfortunately some of colophons are interfered with scribes; for example when a scribe transcribed a manuscript, he quoted

the colophon of original manuscript instead of the date and place of his own transcription. Some of scribes attribute their transcription to famous scribes or calligraphers just for their expedience. So textological study for editing manuscript is so important.

"In textological requirements it is needed to be quoted all part of colophon in descriptive list of manuscripts or a copy of colophon's photo is given. (Mayel Heravi, 1369: 124)

Unfortunately in many descriptive list of manuscripts incorrect information is given, so it is better to present a copy of colophon's photo to be investigated different part of it by editor.

Formerly in an article which name is "The necessity of reedition of Ghazaliyat-E Shams" written by Dr M.Y Nayyeri, E. Khalili and Sh. Razmjoo, the necessity of revision of Forozanfar's edition of Divane Kabir was mentioned. In the present investigation different part of manuscripts of Divane Kabir which have colophon will be investigated. Also the viewpoint of reputable Rumi scholars such as B. Frozanfar, M. Minovi, M.R Shafeei Kadkani, M.I Waley and T.H Sobhani about the oldest manuscripts which doesn't have colophone are given too.

The Introduction of Manuscripts Which Have Colophon

As it was mentioned in the introduction, first of all the authenticity of colophons of manuscripts should be

investigated, so that in this title the manuscripts which have colophon are introduced. Among all of Divane Kabir's Manuscripts until 10th century, as far as the writer's knowledge lets, 12 manuscripts have colophon:

Descriptive List of Manuscripts

Row	Film/photo Kept in	Name of Manuscript	Number	Sheet of paper/ line	Calligraphy	Alphabetic/ Meter ¹
1	Tehran University	Ghare Hesar	4340	278/23	Naskh	Alphabetic and Meter
2	Tehran University	Halat Afandi	558	200/19	Naskh	Alphabetic
3	Tehran University	Baladie Istanble	19	142/19	Naskh	Alphabetic
4	Afun Ghare Hesar	Ghare Hesar	1605	202/17	Naskh	Meter
5	Konya Museum	Konya Museum	68/69	649/33	Naskh	Alphabetic and Meter
6	Tehran University	British Museum	862	328/19	Taligh	Alphabetic
7	Majles	Majles	2443	576/25	Nastaliq	Alphabetic
8	Malek Library	Malek Library	5042	212/17	Nastaliq	Meter
9	Tehran University	Vienna National Library	76	778/25	Nastaliq	Alphabetic
10	Majles	Majles	2657	325	Nastaliq	Alphabetic
11	Majles	Majles	16291	113/20	Naskh	Meter
12	Manuscript Dated 654?				Naskh	-

¹ - Alphabetic means the order of Ghazals which is classified according to the last letter of rhyming word. Meter means the order of Ghazals which is classified according to the meter of ghazals, it means that same ghazals in one meter come together.

Different Parts of Colophon

It should be noted that colophons include valuable facts which are useful for recognition the authenticity of them. The date of transcription shows that the manuscript is written in what kind of atmosphere and which place. The accuracy of scribe, cultural and political space and many other facts are obtained from colophon. Colophon of Persian texts are written in Persian or Arabic or both, or sometimes some Persian or Arabic hemistich are quoted that shows useful facts about manuscript, because when the scribe was going to express his right of ownership, he has described it base on his own mental and linguistic structures. So that different parts of colophon such as language, date (day, month and year) city and place of transcription, scribe's name, purpose of writing (for a specific person), prayer, writer's name and title should be considered.

The Language of Colophon

According to the best current edition of Divane Kabir (Forosanfar's edition) Divan includes Persian, Arabic, Turkish and Greek Ghazals, but most of ghazals are Persian. Among 12 manuscripts that have colophon, the language of 8 manuscripts are Arabic totally, 3 manuscripts are Arabic and Persian and just one of them is in Persian completely. This shows the prevalence of writing Arabic colophon for Persian manuscripts. Because of the similarity of Arabic colophons' format even in prayers probably writing Arabic colophon have been a common custom. In the following list the process of colophons' language is shown:

The List of Colophons' Language

Row	Film/photo Kept in	Name of Manuscript	number	Language of transcription
1	Tehran University	Ghare Hesar	4340	Arabic
2	Tehran University	Halat Afandi	558	Persian
3	Tehran University	Baladie Istanble	19	Arabic
4	Afun Ghare Hesar	Ghare Hesar	1605	Arabic
5	Konya Museum	Konya Museum	68/69	Arabic & Persian
6	Tehran University	British museum	862	Arabic
7	Majles	Majles	2443	Arabic & Persian
8	Malek Library	Malek Library	5042	Arabic
9	Tehran University	Vienna National Library	76	Arabic
10	Majles	Majles	2657	Persian & Arabic
11	Majles	Asrar Name	16291	Arabic
12	Manuscript Dated 654?		-	Arabic

In those colophons that are written in both Arabic and Persian, the date of transcription and other numbers are written in Arabic. For example all part of Majles 2657 manuscript is written in Persian except its year of transcriptin:

«تمام شد غزلیات و رباعیات
حضرت مولوی بر سبیل انتخاب بر
دست درویش نور الله بن درویش علی
کاتب بتاریخ عاشر شهر رمضان
المعظم سنه ثلث [و] سئین و
ثمانمائه.»

“The Ghazaliat and Robaeat of His Holiness Molana which was selected by Dervish Noor Allah ibne Dervish Ali Kateb was done on the tenth of Ramadan month in the year eight hundred sixty three.”

Prays which are mentioned in colophons are Arabic too. Indeed knowing and writing Arabic in these centuries was recognized as a sign of erudition and wisdom so that using Arabic language in their writing was very common as a custom.

“From 5th century Iranian writers’ imitation of Arabs increased excessively, so far as 80 percent of vocabulary in a Persian prose was Arabic and it became common and popular among writers and it was the sign of grace and art.” (Bahar, 1380, vol 1: 274, 275) It means that scribes, like other erudite members of society, should use Arabic to appear more literate.

“Before 9th century scribes used less stereotypical terms. Although there were formulaic phrases, stylist scribes had their own calligraphy and specific transcription that distinguished their manuscript from others.” (Mayel Heravy, 1380: 46)

In the above mentioned colophons, prays include stereotypical terms that represents the prevalence of this custom among scribes. Following table represent prays of colophons:

The List of Colophons Prays

Row	Name of Manuscript	Number	Pray
1	Ghare Hesar	4340	تم... بحمد الله تعالی و حسن توفيقه / (: محمد بن يوسف المولوي غفرالله له و A pray for himself) لوالديه
2	Halat Afandi	558	-
3	Baladie Istanble	19	والحمد لله رب العالمين و صلى الله علي نبيه محمد و آله اجمعين الطيبين الطاهرين و سلم تسليماً دائماً كثيراً
4	Ghare Hesar	1605	-
5	Konya Museum	68/69	بعون الهي عز شأنه
6	British Museum	862	و الحمد لله رب العالمين و الضلوة علي سيد العالمين محمد و آله و صحبه اجمعين و سلم تسليماً كثيراً / (: احمد بن ولي الشيرازي عفا الله تعالی A pray for himself) عنه و لجميع المؤمنين و المؤمنات و المسلمين و المسلمات برحمتك يا رب
7	Majles	2443	... روحه مرآة الغيب و... عفا الله عنك مخبره ... الآخر في النبوة و علي آله و اصحابه و عترته الطيبين الطاهرين اجمعين رب اختم بالخير
8	Malek Library	5042	... احسن الله ... تجاوز عن سيآته...

9	Vienna National Library	76	تم الكتاب بعون الله الملك الوهاب و الحمد لله رب العالمين و الصلوة علي نبيه محمد و آله اجمعين
10	Majles	2657	-
11	Asrar Name	16291	حامدأ لله تعالي و مصليا علي نبيه محمّد و آله
12	Manuscript Dated 654?		قد انتهت... بيمن معونة الله المعين و عناية اوليائه المكملين/ (: ختم الله عواقب اموره بالحسني بحق اسمائه الحسني/ و الحمد لله رب العالمين و الصلوة علي سيدنا محمّد و آله اجمعين الطاهرين الاكرمين الطيبين

As it was seen above, prays include glory the Lord and eulogies of Prophet Mohammad (PBUH) and his descendants. Also in some manuscripts such as Ghare Hesar 4340, British Museum 862 and manuscript Dated 654 there was a pray for scribe and all Muslims.

Date of Colophon

One of the most important parts of colophon is its date. Almost the date of colophons has been quoted in Arabic and more often refrained from writing it by the numbers. Always manuscripts have economic credibility so that spurious

manuscript was provided. In this situation the possibility of falsification of colophons' date was more expected than other parts. Although there are other clues such as type of calligraphy, authenticity of text, type of paper and ink for evaluation of manuscript's authenticity are used, investigation the written date of colophon is one of the most important factors of recognition and antiquity of a manuscript.

After an overview of colophons' date, each colophon will be investigated separately:

Date List of Manuscript

Row	Name of Manuscript	Number	Date
1	Ghare Hesar	4340	سبت خامس عشره شهر الله الاصم رجب سنه ثلث و سبعمائه (703) Saturday, 15th Rajab, In the year seven hundred and three (703)
2	Halat Afandi	558	آخر ماه مبارك ربيع الاول تاريخ سال هفده و هفصد (717) At the end of Rabi al Awwal, In the year seven hundred and seventeen (717)
3	Baladie Istanbul	19	اوائل شهر رمضان المبارك سنه ثلث و عشرين و سبعمائه (723) At the beginning of Ramadan, In the year seven hundred and twenty three (723)
4	Ghare Hesar	1605	اوائل شهر الله رمضان المبارك بتاريخ سنه سبع و عشرين و سبعمائه (727) At the beginning of Ramadan, In the year seven hundred and twenty seven (727)
5	Konya Museum	68/69	غزه ربيع الآخر لسنه سبعين و سبعمائه (770)

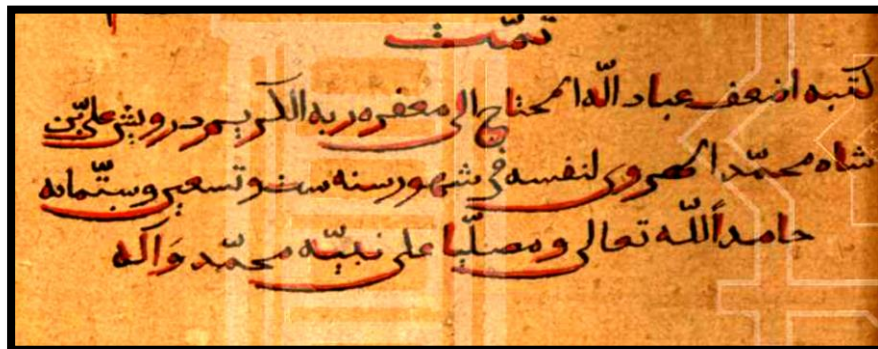
			At the beginning of Rabi al Awwal , In the year seven hundred and seventy (770)
6	British Museum	862	غزّه جمادى الآخر سنه اربع و سبعين و سبعمايه (774) At the beginning of Jamadi al Akhar , , In the year seven hundred and seventy four (774)
7	Majles	2443	بسال هشتصد و هفده ربيع الاول از مه بود (817) ¹¹ In the year eight hundred and seventeen (817)
8	Malek Library	5042	غزّه جمادى الاولى 839 At the beginning of Jamadi al Awwal , 839
9	Vienna National Library	76	رابع محرم الحرام سنه خمس اربعين و ثمنائه الهجرية (845) 4th of Moharram , , In the year eight hundred and forty five (845)
10	Majles	2657	بتاريخ عاشر شهر رمضان المعظم سنه ثلث ستين و ثمانائه (863) ¹² 10 th of Ramadan, In the year eight hundred and sixty three (863)
11	Asrar Name	16291	(696) شهور سنه ست و تسعين و ستمائه In the months of six hundred and ninety six (696)
12	Manuscript Dated 654?		يوم الاربعاء في اواسط شهر جمادى الآخر لعام اربع و خمسين و ستمائه (654) On Wednesday, At the middle of the Jamady ai Akher, In the year six hundred and fifty four (654)

According to this list the oldest manuscript should be number 11 and 12, but the authenticity of these two should be investigated;

Two manuscripts with spurious colophon: Among mentioned manuscripts, Asrar Name is spurious and this fact is

explicitly stated in the list of Majles manuscripts. “Contemporary falsifiers from Tehran did that. The edge of some letters decorated with red color to look older. But making the old paper was an amateurish attempt. (Hoseini Eshkavari, 1390: vol 45, 137,138) Therefore this manuscript is not authentic; the image of its colophon is seen below:

The Colophon of Asrar Name



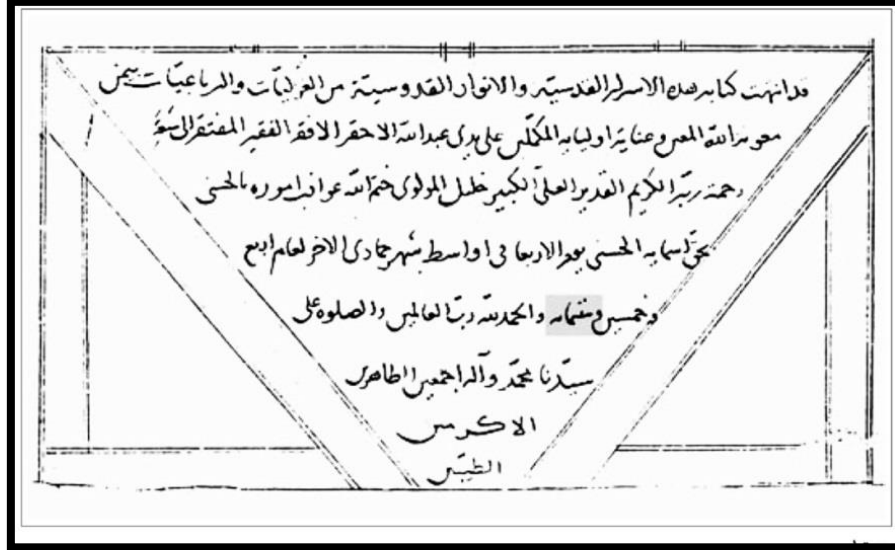
Other manuscript that its colophon is spurious is “Manuscript Dated 654”. A. Mojahed has introduced this manuscript in an article that is so old and authentic but

unfortunately we are unaware about its fate. It was offered for sale to national library, due to its high cost was not purchased. Mojahed believed that its colophon is garbled.

Mojahed mentioned two reasons for his claim. One of them is the method of writing the first 3 letters of "ستمائة" (=six hundred) that is different from writing these letters in other pages of this manuscript. The second reason is about the name of the scribe whose name is Khalil ibne Abdollah al molavi. He is

the scribe of three other manuscripts that was written in the year 750, so that this manuscript can't be transcribed in the year 654. (Mojahed, 1385: 374-376) Mr Adamyat and Dr. Shafeei Kadkani confirm this viewpoint too. The image of its colophon is seen below:

The Colophon of Manuscript Dated 654



Mojahed states that when I saw this manuscript for the first time it was complete but after that 44 pages were missing.

The colophon of these two manuscripts is spurious so that the oldest existing manuscript of Divane Kabir related to the early of eighth century. It should be mentioned that this fact is about manuscripts which have colophon not those that don't have it.

The oldest manuscript of Divane Kabir which has colophon:

Ghare Hesar is one of the manuscripts that Frozanfar has used in his edition of Divane Kabir. It keeps in Gadak Ahmad Pasha library in Afshar city. The abbreviation of that in Frozanfar's edition is "Ghas". Frozanfar describes this manuscript in the introduction of Divane Kabir:

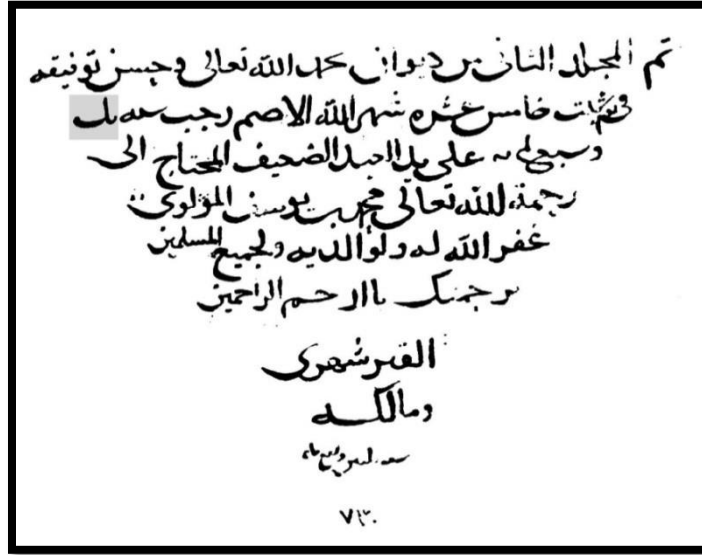
"It includes 278 sheets of paper and each page includes 13 lines and from the first sheet of paper to 10th contains list of Ghazals which are not in the correct order. The calligraphy is clear and its transcription ended in the year 730 and the scribe states that: "Transcription of the second volume of Divan-e-kabir was finished, Praise to

Allah Almighty, on Saturday, fifteenth of Rajab, in the year seven hundred and thirty (AH) by the weak servant in need of Almighty God's mercy, Mohammad Yousof Almolavi, God forgive him and his parents and all Muslims. Alghir Shahri and its owner in the year seven hundred and thirty 730' the recent figure is a clue that the date of the transcription that is not clear in the second line should be read thirty not three." (Mevlana, Introduction of Frozanfar, vol 1, ya, yb)

The important point in this colophon is that there are two dates, one of them is "سنة ك و سبع مائة" and the other that is mentioned at the end of the colophon is "سنة ثلثين و سبع" "مائة 730". According to the image the first date is not clear, it is something like this "ك". According to the last date Frozanfar believes that it should be "ثلثين" (=thirty).

Another Rumi scholar M.I Waley whose researches are on the manuscript of Divane Kabir believes that the date of this manuscript is 730. (Waley, 1376: 728) The image of its colophon is seen below:

The Colophon of Ghare Hesar



According to the image, the first date is not clear. But there is a key that help us. In colophon it was stated that the transcription ended “on Saturday, fifteenth of Rajab”. We have a calendar that can help us, its name is “The Comparative calendar Hijri and Gregorian which contains 1500 years”. According to this calendar, in the year 703 the beginning of Rajab is coincides with Saturday 8 of February. (Wüstenfeld, 1360: 141) So that the 15th of Rajab in the year 703 was on Saturday that was mentioned in the colophon. But the beginning of Rajab in the year 730 is coincides with 20 of April. So that the 15th of Rajab in the year 730 was on Friday not Saturday. According to this evidence it can be concluded that the first illegible date is “ثلاث” (=Three). So the oldest manuscript of Divan is this one.

Probably the number that is mentioned at the end of the colophon is related to the owner of manuscript not the scribe. Also three last lines are written separately and this is another clue.

Scribes

The name of scribe is so important too. Unfortunately finding the scribes and their identity is not easy at all, because they might not be famous or they might transcribe limited manuscripts. Unfortunately we do not have many information about the scribes of Divane Kabir. Five of them are from “Molavie” because they have the title of “Al molavi”.

Row	Photo/ film Keep in	Number	Scribe
1	Ghare Hesar	4340	Mohammad ibne Yousof Al Molavi
2	Halat Afandi	558	-
3	Baladie Istanbul	19	Ahmad ibne mohammad Al Molavi Al Ahadi

4	Ghare Hesar	1605	Ahmad ibne Al kateb (Ibne Nassaj Al Molavi Al Ahadi)
5	Konia Museum	68/69	Hasan ibne Othman Al Molavi
6	British Museum	862	Ahmad Ibne Vali Shirazi
7	Majles	2443	-
8	Malek Library	5042	Mahmood ibne mohammad (Ghalanesi)
9	Vienna National Library	76	Sheikh Al Islam ibne Hosein Ibne zein Al Din
10	Majles	2657	Dervish Noor Allah ibne Darvish Ali Kateb
11	Asrar name	16291	Dervish Ali ibne Shah mohammad Heravi
12	Manuscript dated 654	-	Khalil Al Molavi

The similarity between the scribes of two manuscript is important. One of them is the scribe of Maladie Istanbul «احمد بن محمد المولى الاحدى». The other one is the scribe of Ghare Hesar "احمد بن محمد الكاتب معروف". Frozanfar believed that these persons are the same.

There is a manuscript in one of Turkey Libraries, which its scribe is "احمد بن محمد المولى الاحدى الكاتب". This manuscript is related to 8 century so he might be the scribe of Divane Kabir's manuscript.

Although transcription of many text does not mean that this scribe is reliable, finding and investigating the name of a scribe in many manuscripts can lead to valuable facts.

CONCLUSION

As it was mentioned before, investigation of colophons may lead to worthy information.

Now in the standard cataloging manuscript, very limited and sometimes incorrect information are exposed and most of the time the images of colophons are not available for scholars. Based on this fact editors and researchers should complete the work of cataloguers. Each editor of manuscript can publish the colophons' images which has in hand and could analyze different part of it. Ambiguities of the manuscripts and colophons and authenticity of manuscripts can be revealed by investigating colophons.

Manuscripts are precious heritage of a culture. By the lapse of time they change because of natural disaster or expediency, so if their information is gathered and analyzed in a perfect way, it could be useful for scholars.

If the transcriptions of a scribe gather, researchers can ensure the date of manuscripts and falsifiers could not counterfeit more.

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