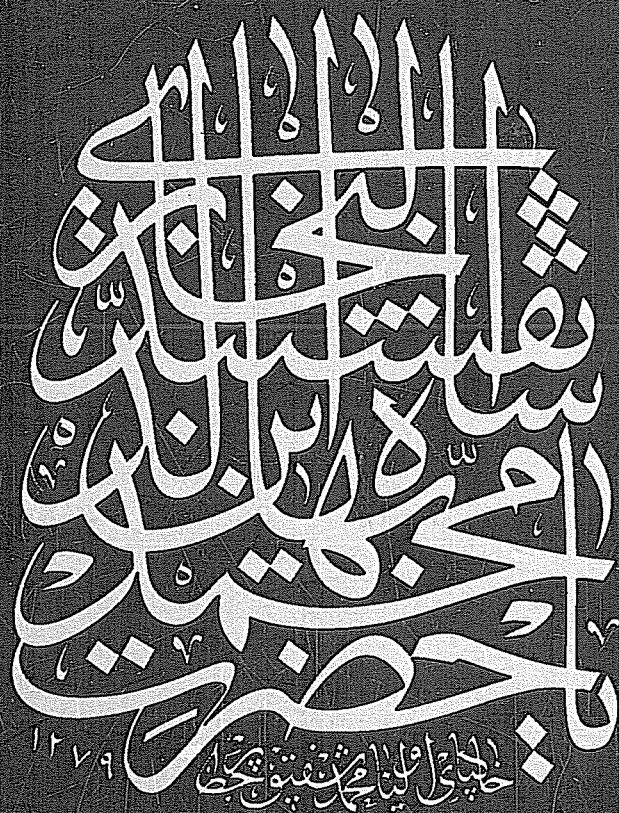


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SELÇUK ERAYDIN'A ARMAĞAN

Studies on Shams-e Tabrizi in the Sub-Continent

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Abstract

In the Indian Subcontinent some Sufis who show interest in reading Rumi's Mathnawi also show interest in reading Shams Tabrizi's works. Information and comments about Shams Tabrizi's life can be seen in some Mathnawi commentaries and in the biographies of Rumi written in that region. On the other hand there are some misinformations about Shams in the Indian Subcontinent. For instance it is wrongly believed that there is a tomb of Shams in Multan and that the work titled *Margub al-Qulub* is written by Shams.

Key words: Jalal al-Din Rumi, Shams Tabrizi, Mathnawi

Hint Alt Kitasında Şems-i Tebrîzî Hakkında Araştırmalar

Özet

Hint Alt Kitasında Mevlânâ'nın Mesnevî'sini okumaya ilgi gösteren bazı süfler Mevlânâ ile birlikte Şems-i Tebrîzî'ye de ilgi duymuşlardır. Bu coğrafyada yazılan bazı Mesnevî şerhlerinde ve Mevlânâ'nın hayatına dair eserlerde Şems-i Tebrîzî hakkında bilgi ve yorumlara rastlanmaktadır. Öte yandan Hint Alt Kitasında Şems hakkında bazı yanlış bilgiler de vardır, mesela Multan'da bir kabrin Şems'in kabri olduğuna inanılması, *Mergûbî'l-kulûb* isimli eserin Şems'e ait zannedilmesi gibi.

Anahtar kelimeler: Mevlânâ Celâleddin-i Rûmî, Şems-i Tebrîzî, Mesnevî.

شمسِ چارُم آسمان سر در کشید	چون حدیث روی شمس الدین رسید
شرح رمزی گفتن از انعام او	واجب آمد چون که آمد نام او
باز گو حالی از آن خوش حال ها	از برای حق صحبت سال ها
عقل و روح و دیده صد چندان شود ^۱	تا زمین و آسمان خندان شود

These lines from Rumi's *Mathnawi* translate:

"When news arrived of the face of Shamsuddin, the sun of the fourth heaven drew in its head (hid itself for shame).

Since his name has come (to my lips) it behoves me to set forth some hint of his bounty.

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1 Rumi, *The Mathnawi*, ed. R. A. Nicholson, Leiden, E.J. Brill, 1929, I, 10.

For the sake of our years of companionship, recount one of those sweet ecstasies,

That earth and heaven may laugh (with joy), that intellect and spirit and eye may increase a hundredfold.”²

Shams al-Din Muhammad b. Ali b. Malekdad Tabrizi (disappeared: 645/1247) was a Qalandar having a mystic and charismatic personality, who transformed Rumi's life and thought, the greatest thinker, poet and Sufi of the Islamic world. This sudden and strange transformation may be called Rumi's re-birth.

The great mystic poetry of Rumi and his innovative thoughts and scholarly ideology got extraordinary popularity in the world. There is hardly any book on Tasawwuf in the sub-continent which is not influenced by Rumi. Mathnawi-e Manavi has been followed by many poets of the sub-continent in different eras and many famous religious scholars and saints had written commentaries on the great Mathnawi.³

The vast popularity of the creative works of Rumi was the beginning point of Shams introduction in the area and this process clearly started in the later half of 7th/13th century which is evident from the letters of Shaikh Sharaf al-Din Yahya Maneri (d. 1351).⁴

There is no doubt that if the works of Rumi had not been so much appreciated, the introduction of Shams would be very limited in this region.

Misconceptions about Shams:

First of all it is very important to mention that there have been three major misconceptions about Shams in the region, one belongs to his self and two are about his literary and creative contribution.

There is a tomb of Shams Sabzevari in the ancient and historical city of

2 Rumi, *The Mathnawi*, tr. R. A. Nicholson, London, Luzac and co., 1926, I, 10-11.

3 For further details: Afzal Iqbal, *The impact of Mowlana Jalaluddin Rumi on Islamic Culture*, Tehran: RCD Cultural Institute, 1974; S.A.H. Abedi, “Maulana Jalal-ud-din Rumi, his Times and Relevance to Indian Thought”, in *The Maulavi Flute*, 1977, p. 219-225.

4 Sharaf al-Din Yahya Maneri, *Maktabat-e-Sadi*, Facsimile Edition, Contemporary Manuscript, Patna, Khuda Bakhsh Oriental Library, 1994, 810+ 40 p.; Sharaf uddin Maneri, *The Hundred Letters*, tr. Paul Jackson, Patna: Khuda Bakhsh Oriental Library, 2002, 458 p.; A biographer of Maneri also quotes the influence of Rumi on Maneri's thought: Syed Sardar ul Hasan, *The Life and Teaching of Sufi Saint Hazrat Shaikh Sharafuddin Ahmad Yahya Maneri*, Karachi: Bazm-e Firdausia Trust, 2005, p. 323.

Pakistan, Multan; which is considered as the tomb of Shams Tabrizi by the majority of the common people and some so called learned people too, although this supposition has been rejected by many research scholars.⁵ But this situation indicates that the majority of people in the sub-continent do not believe in the suspicious story that Shams was killed and buried in Konya.

The second misunderstanding belongs to the great Diwan-e Shams of Rumi. A majority of local people had been taking for a long time that it was composed by Shams himself.⁶ The research scholars of the area had been trying their best to clear this confusion⁷ and now the fact is accepted.

The third issue is of a brief, mystic Mathnawi "Marghub al-Qolub" consisting of ten chapters. Many of its manuscripts and published editions are available. This Mathnawi also enjoyed very popularity as the writing of Shams and was translated many times.⁸ Many renowned scholars have proved that it has no connection with Shams at all.⁹

Shams' Introduction through Rumi Studies:

The lectures on Rumi's Mathnawi have been a common practice in almost all Sufi Orders of sub-continent and this tradition is verified by the letters, discourses and biographies of many saints. Some famous mystic personalities were considered specialists in delivering lecturers on Mathnawi including some female Sufis. One of them was the paternal grandmoth-

5 Rubina Tareen, *Multan kee Adabi –o- Tehzibi Zindagi Main Sufiya-e Keram ka Hissa*, Multan: Baha al-Din Zakarriyya University, 1989, p. 176-181.; Farhad Daftary, *The Ismailis: Their History and Doctrines*, Cambridge 1990, p. 415.

6 William C. Chittick says: "No one has ever thought that he (Shams) was its author", *Me and Rumi, The Autobiography of Shams-i- Tabrizi*, Lahore: Suhail Academy, 2005, p. xi. On the very next page Chittick states as: "A quick glance at the text of the Diwan might lead someone to think that Shams himself was the author because his name occurs so often in the last lines." p. vii.

7 "Mr. Ghulam Dastgir of the Nizam College, Hyderabad (Deccan, India) has written a series of nine articles in the Ma'arif for the year 1936 to clear and confirm the authenticity of Diwan as Rumi's poetry."; Afzal Iqbal, *The Life and Work of Jalaluddin Rumi*, Islamabad: Pakistan National Council of the Arts, 6th ed., 1991, p. 131.

8 Arif Naushahi, "Facts and Fiction hand in hand about Shams of Tabriz in Pakistan", In *Enlightened By The Sun*, Istanbul 2010, p.123.

9 Saeed Nafisi, *Tarikh-e Nazm wa Nasr dar Iran wa dar Zaban-e Farsi*, Tehran 1363/1984, I, 214; Ahmad Monzavi, *Fehrest-e Mushtarak-e-Noskhaha-ye Khatti-ye Pakistan*, Islamabad 1986, VII, 409; Talammoz Husain, a great Rumi scholar of sub-continent, most probably for the first time in Urdu, discussed the issue in detail and made it clear: *Saheb al-Mathnawi*, Azamgarh, India 1967, p. 214-218.

er of eminent Naqshbandi Shaikh Mirza Mazhar Janan Dehlavi (d.1195/1781).¹⁰

The Sufis of great Chishti Order of sub-continent showed deep attachment towards Rumi's works, especially his Mathnawi.¹¹

The famous Chishti Master Khwaja Fakhr-al- Din Fakhr-e Jahan (d.1199/1785) has strongly recommended the recitation of Mathnawi as a daily spiritual performance to Khwaja Noor Muhammad Naruwala (d.1204/1790) who was a deputy of Khwaja Noor Muhammad Maharvi (d.1205/1791).¹²

In the sittings of Shaikh Nizam-al-Din Aorangabadi Chishti (d.1142/1730), father of Khwaja Fakhr-e Jahan, the recitation of Diwan-e Shams and Manaqib al- Arefin was made in addition to the Mathnawi.¹³ It is the first known example of the recitation of Diwan-e Shams and Manaqib al- Arefin in the Sufi circles of the sub-continent. It is obvious that this Sufi circle had comparatively more awareness about the life and thoughts of Shams. A Zikr is also quoted from Rumi in Aorangabadi's another important work.¹⁴

Muhammad Kamgar Husaini Naqshbandi a deputy of Khwaja Aorangabadi and one of the descendants of Khwaja Khavand Mahmood Naqshbandi Lahori (d.1052/1642) used to recite these books in the above mentioned gatherings. He also compiled the discourses of his master. Under the influence of Manaqib al- Arefin, he frequently used the title of "Khudawandgar" for his Shaikh¹⁵ which is the famous title of Rumi. It may be one of the reasons that the suffix of "gar" is part of the word "Kamgar" itself.

10 Shah Ghulam Ali Dehlavi, *Maqamat-e Mazhari*, Urdu tr. Muhammad Iqbal Mujaddedi, Lahore: Urdu Science Board, 2nd ed. 2001, p. 243.

11 Prof. Khalid Ahmad Nizami, *Tarikh-e Mashaikh-e Chisht*, Islamabad 1982, p. 150, 191, 202, 234, 391, 392, 396, 441; Franklin D. Lewis, *Rumi: Past and Present, East and West, The Life, Teachings and Poetry of Jalal al- Din Rumi*, Oxford 2000, p. 468; Carl W. Ernst; Bruce B. Lawrence, *Sufi Martyrs of Love: The Chishti Order in South Asia and Beyond*, Palgrave Macmillan 2002, p. 126, 135.

12 Najm al-Din Sulaimani, *Manaqeb al- Mahboobain*, Lahore: Matba Muhammadi, 1312/1894, p. 106.

13 Muhammad Kamgar Husaini, *Malfuzat-e Khwaja Nizam al-Din Aorangabadi*, MS. No. 189, Khanqah-e Sulaimaniyya Taonsa Sharif, Distt. Dera Ghazi Khan, Punjab, Pakistan, p. 70, 85, 113, 116, 117, 118, 118.

14 Nizam al-Din Aorangabadi, *Nizam al- Qulub*, Delhi, Mujtabai, 1309/1891-2, p. 50.

15 Husaini, p. 90, 92, 94, 96, 98, 100, 105, 108, 117, 119, 120, 121, 122, 123, 124.

Khwaja Shams al-Din Sialvi, (d.1300/1882) one of the masters of Chishti Order, also mentioned Shams as the great spiritual guide of Rumi in his discourses.¹⁶

It is stated that three Sufis of sub-continent: Bu Ali Qalandar (d. 1327), Syed Ashraf Jahangir Semnani (d.1405) and Syed Makhdoom Jahaniyan Jahangasht (d.785/1384) visited Konya which resulted in their closer introduction with Mawlawi Order. Among them, any authentic contemporary documented evidence is not available about the visit of Bu Ali Qalandar although his Persian Mathnawis are manifestly influenced by Rumi.¹⁷¹⁸ While this is yet another research topic whether Bu Ali Qalandar was the author of these Mathnawis or not! There are some hints about the visit of Bu Ali Qalandar to Konya in his letters but the attribution of these letters to Bu Ali is problematic and the authenticity of their information needs a thorough analysis.¹⁸

In Lataef-e Ashrafi, the discourses of Ashraf Jahangir Semnani, he referred many times to Rumi and Shams.¹⁹ Verses of Diwan-e Shams are also found in this book. He narrated that he was invited in Konya by the son of Sultan Valad along with some local Sufis and the Shaikh al- Islam.²⁰ He quoted Sultan Valad that when Shams fled away to Damascus; Rumi assigned him the duty to bring Shams back.²¹ The details provided by him about the personality of Shams and his deep relationship with Rumi, mainly depend on traditional sources.²² Once he recommended that a disciple should be as submissive towards his master as Rumi was towards Shams.²³

This book contains the most about Rumi and Shams, but some of its statements are suspected by researchers. Some of them may not be acceptable. In this regard an objection is raised about validity of the meeting

16 Syed Muhammad Saeed Zanjani, *Mirat al-Asheqin*, Lahore: Matba Mustafai, 1303/1885, p. 215.

17 Franklin D. Lewis, 2000, p. 468.

18 For details: Ijaz al- Haqq Quddusi, *Iqbal Ke Mahboob Sufiyya*, Lahore: Iqbal Academy Pakistan, 1976, p. 235-9; Iqbal Salah al-Din, *Hazrat Bu Ali Qalandar*, Lahore 1972; Syed Sabah al-Din Abd al- Rahman, *Bazm-e Sufiyya*, Lahore 1988, p. 251-6.

19 Nizam al Din Yamani, *Lataef-e Ashrafi fee Bayan-e Tawaef-e Sufi*, (2vol.)2nd ed., Karachi: Halqa-e Ashrafiyya Pakistan, 1999, I, 88, 109, 110, 164, 165, 170, 171, 172.

20 Ibid, I, 109-110.

21 Ibid, I, 164-5.

22 Ibid, I, 170-2.

23 Ibid, I, 170.

between Semnani and Sultan Valad, because Semnani was born in 1306 and Sultan Valad was died in 1312.²⁴ This is absolutely a valid objection. In Lataef e- Ashrafi the son of Sultan Valad has been quoted at one place. It may be possible that instead of Sultan Valad, the remaining statements also might be related to the said person.

The visit of Makhdoom Jahaniyan Jahangasht to Konya and his meeting with Aarif (d. 1320) son of Sultan Valad is supposedly proved²⁵, but there is no such evidence in the contents of his available collection of discourses.²⁶ Naturally all these Sufis were more informed about the life of Rumi and Shams and used to transmit this information to their circles. In spite of all this, the proper impact of Mawlawi Order on the Sufi Orders of South Asia is not as much that can be easily traced.

One of the contemporary Chishti Masters, Pir Mehr Ali Shah (d.1356/1937) of Golra Sharif²⁷, Islamabad, Pakistan, and his descendants were very distinctive in their affection and attachment towards Rumi and Shams. His son and successor, Ghulam Mohyi-al Din Babu Jee (d. 1974) also learned Mathnawi by heart and visited Konya several times.²⁸

Shams in the Persian Commentaries of Mathnawi:

A lot of Persian commentaries on Mathnawi were authored in the area. Some of them have been published in sub-continent and Iran as well. Many of them are yet unpublished. In all these commentaries the brief comments on Shams are found incidentally which can be considered as a branch of studies on Shams produced in the region.

Here, for example, some of the concerned extracts are being quoted from two unpublished Persian commentaries:

Bahlol Kol Barki Jalandhari (d.1170/1756) is one of the most important commentators of his times in the region. He has written many com-

24 Prof. Muhammad Aslam, *Malfuzati Adab kee Tariki Ahmiyyat*, Lahore: Research Society of Pakistan, University of the Punjab, 1995, p. 141.

25 Prof. Dr. Anna Suvorova, *The Indian-Turkish Connections in the Field of Sufism*, p. 127.

26 Syed Ala al- Din Husaini, *Khulasat al-Alfaz*, ed. Dr. Ghulam Sarwar, Islamabad 1992; Syed Ala al- Din Husaini, *Jami al- Uloom*, ed. Qazi Sajjad Husain, New Delhi 1987; Ahmad Barni, *Siraj al- Hidaya*, ed. Qazi Sajjad Husain, New Delhi 1983.

27 For more information about Golra Sharif: Hafeezur Rehman: "The Shrine and Lunger of Golra Sharif", *In Pakistan: The Social Sciences, Perspective*, ed. Akbar S. Ahmad, Karachi, Oxford University Press 1990, p. 190-206.

28 Ihsan Batalvi, *Maah-e Mehr*, Lahore: Noor Publishers, 1975.

mentaries on the classical Persian texts. In 1129 A.H. he commented on the first two volumes of the Mathnawi. He explains the following verses of the second volume in this way:

آفتابِ معرفت را نقل نیست
مشرقِ او غیرِ جان و عقل نیست
خاصةً خورشید کمالی کان سری است
روز و شب کردار او روشنگری است
... خورشید کمال که مراد از شمس تبریزی است، روز و شب کار او روشنگری است...

and:

مطلعِ شمس آی گر اسکندری
بعد ازان هر جا روی، نیکو فری
یعنی اگر اسکندر وقتی، اول در مطلع نورِ شمس الدین تبریزی در آ... اولاً رجوع به شمس
الدین کن، بعد ازان در پیش هر پیری که بروی، نیکو شکوه باشی²⁹

The biographical information about Mir Muhammad Hashem Faizan is not available. His commentary on Mathnawi was most probably written in the end of 12th or in the beginning of 13th century A.H. He writes in volume one:

خود غریبی در جهان چون شمس نیست...
یعنی چون شمس تبریزی ما نیست جان است که همیشه باقی است، هم چنین باقی است که او
را شام غروب نیست...
شمس در خارج اگرچه هست فرد...

چون بالا تعریفِ شمس خود به غرایت فرمودند، در اینجا سوالی وارد شد که ما مسلم نمی داریم انحصارِ غرایت را در شمس الدین، چنانچه از مصراع: خود غریبی در جهان چون شمس نیست، ظاهر می شود، بل که در شمس آسمانی نیز موجود است پس جواب بر تقدیر تسلیم می فرمایند که آری، غرایت و فردیت در این شمس... که در خارج است هست لیکن امتیاز شمس می از این شمس به اعتبارِ عدمِ مثل او است، هم در ذهن و هم [در] خارج،³⁰

Shams in Tazkeras:

In many “Tazkeras”, written in sub-continent, Shams is accounted but their statements are traditional and writing style is very common. These writers have consulted the following basic reference books on Rumi and

29 Bahlol Kol Barki Jalandhari, *Sharh-e Mathnawi*, Shirani Collection, Punjab University Library, Lahore, MS No. 6362, fol. 6a.

30 Bahlol Kol Barki Jalandhari, *Sharh-e Mathnawi*, Shirani Collection, Punjab University Library, Lahore, MS No. 6362, fol. 6a.

mostly repeated their statements: Valad Name³¹, Resale-ye Sepahsalar³², Manaqeb al-Arefin³³, Nafahat al-Ons³⁴ and Tazkerat al-Shua'ra by Dowlat Shah Samarqandi³⁵. Some comments from a few of them are given below:

In Akhbar al-Akhyar, basically a biography of medieval Indian Sufis, in the introduction of Shaikh Abd al-Wahhab Bukhari Multani, the writer has quoted Shams incidentally by saying that Abd al-Wahhab had the same spiritual state of “Fana Fi al Shaikh” to Shah Abd Allah as Rumi had to Shams.³⁶

A detailed description of Shams is found in Mira't al-Asrar, including statements of Lataef-e Ashrafi. It is written with the reference of Muntakhab al-Tarikh (?) that the murder of Shams was committed in 645 A.H. and Rumi also passed away within a few days. It is historically wrong because Rumi was died in 672/1273.³⁷

In Safinat-al-Auliya there is a brief note on Shams deducted from Nafahat al-Ons.³⁸

A brief note on Shams is constituted in Me'yar-e-Salekan-e-Tariqat. Biographical information is taken from Nafahat and other information is derived form the same basic common sources and nothing is new.³⁹

More or less the same situation is there in Mirat al-Auliya⁴⁰ and Qasr-e-Arefan.⁴¹

The same traditional sources have been consulted about the life of Shams in Khazinat al-Asfiya with an exception that Shams Multani has been declared as a different person.⁴²

31 Sultan Valad, *Valad Name*, ed. Jalal al-Din Homai, Tehran, Eqbal 1937.

32 Faridun b. Ahmad Sepahsalar, *Resale-ye Sepahsalar*, ed. Saeed Nafisi, Tehran, Eqbal 1947.

33 Sham al Din Aflaki, *Manaqeb al-Arefin*, ed. Tahsin Yaziji, Tehran, Donya-ye Katab, (2vol.), 3rd. ed. 1996.

34 Noor al-Din Abd al-Rahman Jami, *Nafahat al-Ons min Hazarat al-Quds*, ed. Dr. Mahmood Abedi, Tehran, Ettelaat 1991.

35 Dowlat Shah Samarqandi, *Tazkerat al-Shuara*, Tehran, Barani 1337/1958.

36 Abd al-Haqq Muhammed Dehlavi, *Akhbar al-Akhyar fee Asrar al-Abraar*, Tehran 2004, p. 430.

37 Abd al-Rahman Chishti, *Mira't al-Asrar*, Urdu tr. Captain Wahed Bakhsh Siyal, Lahore, Al-Feysal, n.d. p. 661-666.

38 Muhammad Dara Shekoh, *Safinat al-Auliya*, Lucknow: Naval Kishor, 1872, p. 179.

39 Mir Ali Sher Qane' Tattavi, *Me'yar-e Salekan-e Tariqat*, ed. Dr. Syed Khizar Naushahi, Islamabad 2000, p. 357-60.

40 Shaikh Muhammad Shuaib, *Mirat al-Auliya*, ed. Dr. Ghulam Naser Marvat, Islamabad 2001, p. 325.

41 Maulvi Ahmad Ali, *Qasr-e- Arefan*, ed. Muhammad Baqer, Lahore 1965, p. 108, 109, 114, 172.

42 Mufti Ghulam Sarwar Lahori, *Khazinat al-Asfiya*, Kanpur, 1333/1914, II, 268-70.

Shams in Rumi's Biographies:

In all the biographical books written on Rumi, some discussions about Shams were unavoidable. So in all biographies written in sub-continent, notes on Shams are included.

Savaneh-e-Mowlana Rumi⁴³ by Shibli Nomani (1857-1914) is a distinguished Urdu biography of Rumi which has been credited the first independent biography of that great mystic poet.⁴⁴ Shams has been discussed in detail in this book and this information is of vital importance in many aspects.⁴⁵ The diction of Shibli is appreciable. This book has given incentive to the successive writers and researchers to produce a lot of biographical and research material about Rumi and Shams. This book is a milestone in the history of modern and authentic studies on Rumi and Shams.

2. Saheb al-Mathnawi is another great and voluminous Urdu biography of Rumi written by the famous Rumi scholar Qazi Talammoz Husain.⁴⁶ It is a valuable research work reflecting successfully the peculiarities of Rumi's thought and art. Unfortunately it was not given the due importance.⁴⁷

The third chapter of the book specifically deals with Shams and Rumi.⁴⁸

A valuable research has been made in this detailed chapter about the life history of Shams, his personality, the nature of his relation with Rumi and ultimately his disappearance. The author has consulted and evaluated thoroughly and equally all the available Eastern and Western sources. He has discussed and criticized on the opinions of many Eastern and Western researchers, which is justified. He has established with solid arguments that Shams Multani was a different person.⁴⁹ He has strictly denied the murder of Shams in the light of available facts and sound logic. In his opinion, it is fair to conclude that he disappeared.⁵⁰ He has criticized all those Western researchers who accepted the story of the murder without

43 Shibli Nomani, *Savaneh-e Mowlana Rum*, Kanpur: Nami press, 1906.

44 Franklin D. Lewis, 2000, p. 482.

45 Shibli Nomani, 1906, p. 14-23.

46 Qazi Talammoz Husain, *Saheb al-Mathnawi*, Azam garh, Ma'aref Press, 1967, 520 p.; Its 2nd ed. Published in Lahore: Book Home, 2005, p. 336, which is full of mistakes.

47 Even Afzal Iqbal and Lewis could not notice it! Lewis mentions his another work: *Mira't al-Mathnawi*, Hyderabad 1933, p. 486. *Mira't al-Mathnawi* has been published in Iran, 1982 and 1999.

48 Qazi Talammoz Husain 1967, p. 127-219.

49 Ibid, p. 182.

50 Ibid, p. 177-185.

proper evaluation of the available sources and spread it afterwards.⁵¹ It is the best writing in Urdu literature on the subject due to its quotable standard, reason based research style and impressive diction. This book truly deserves to be translated into English, Persian, Turkish and Arabic.

Afzal Iqbal is also an important biographer of Rumi. He has given important details about Shams in his work.⁵² He has mostly depended on the repeated traditional sources of East and West. He, even, did not consult Talammoz Husain. He pointed out that Shibli did not consult "Fi he Ma Fihe" and "Maqalat-e Shams", while these works were not published when Shibli completed his book, but it is strange that Afzal Iqbal himself was unable to consult Maqalat-e Shams.

Dr. Mahmood al- Rahman is a new addition in the Urdu biographers of Rumi. His book is written in fiction style. The detailed life sketch of Shams has been included without any new authentic reference.⁵³

Begum Fahmida Ibadat has also written an Urdu book on Rumi.⁵⁴ She has given some details about Shams.⁵⁵ In her book, she has quoted Mehmet Onder, renowned Turkish scholar's work " Mevlana of the Whirling Dervishes", for the first time in Urdu, having some new aspects about Shams.

Shams in the Urdu Commentaries of Mathnawi:

Muhammad Nazir Arshi⁵⁶ and Qazi Sajjad Husain⁵⁷ are on top of the list of modern Urdu translators and commentators of Mathnawi. The Commentary of Arshi has been popular for the last fifty years among Urdu readers but its all information is only a repetition without any addition on Sham's life and thought⁵⁸ Qazi Sajjad Husain (1893-1978) has translated many classical Persian texts into easy understandable Urdu for common readers. These translations are very useful and have been published many times in Pakistan and India. He has added some new points in the prefaces

51 Ibid, p. 185-7.

52 Afzal Iqbal, *The Life and Work of Jalal udin Rumi*, Islamabad: Pakistan National Council of the Arts, 6th ed. 1991, p. 105-127.

53 Dr. Mahmood al- Rahman, *Mowlana Jalal udin Rumi*, Islamabad, Dost Publications, 2008, 208 p.

54 Begum Fahmida Ibadat, *Mufakker-e Islam, Shaer-e Tasawwuf, Maulana Jalauddin Rumi, Halaat, Aor Kheyalaat-O- Nazariyyat*, Lahore 1985, 64 p.

55 Ibid, p. 22-32.

56 *Miftah al-Ulum*, Lahore: Shaikh Ghulam Ali and Sons, 1958.

57 *Tarjama-e Mathnawi-e Mawlawi-e Ma'navi*, Lahore: al-Feysal, 2001.

58 Arshi, 1958, I, 18-9.

of his works, for example he has denied to accept that the ancestors of Shams were Ismailis.⁵⁹ He has also written without any reference that Bu Ali Qalandar had been staying with Rumi in Konya for a long time.⁶⁰

In the preface of the second volume he has given some information about Shams and Rumi derived from the article of Annemarie Schimmel. This article was translated by Syed Zia al- Hasan Nadvi in Urdu and was published in the May, June, July 1975 issues of the research journal "Jamiah".⁶¹ Sajjad Husain had also participated and presented his paper in the Rumi Seminar held in Konya in December 1976. He reported it in the preface of the fourth volume.⁶²

Books on Shams:

Now those independent books are being mentioned which have been written directly on Shams in the sub-continent:

Muhammad Afzal Lahori Ilahabadi (d. 1124) had written a complete commentary on Mathnawi in 1104 A.H. and its manuscript is preserved in London.⁶³ It is stated that he also had written a Persian book titled as "Tafrih al- Talebin Fee Iradat-e Mowlana Shams al- Din." Its manuscript is recorded nowhere. As Afzal Lahori was very much interested in Rumi Studies, so it is quite possible that this lost Persian work might be on Shams. If this supposition is correct, then it would be the first book written on Shams in the area.

The first known Urdu book on the subject is "Halat-e Shams-e-Tabriz"⁶⁴ This booklet is a collection of already known information.

The second Urdu book on Shams is "Savaneh-e Hazrat Shams-e Tabriz"⁶⁵. This brief and comparatively better book has been written in a new style. The writer has also given the details of Shams' marriage. He tells that sources about Shams are rare and most of the information in the sources is unauthentic and scattered.⁶⁶ He further states that some Urdu booklets are written on Shams but they are not up to the mark and are

59 Sajjad Husain, 2001, I, 5.

60 Ibid, I, 8.

61 Ibid, II, 2-8.

62 Ibid, IV, 1-3.

63 British Museum Library, MS. No. Add/16771.

64 Munshi Muhammad Din Faqiq, Lahore 1910.

65 Agha Rafiq Bolandshahri, Delhi 1935, 32 p.

66 Ibid, p. 3.

unreliable.⁶⁷ The author was unaware of Maqalat-e Shams so he stated that no collection of the discourses of Shams was ever compiled!⁶⁸

The third Urdu book on the subject is "Savaneh-e Hayat-e Hazrat Shams-e Tabriz."⁶⁹ It also has nothing new to present.

The fourth known Urdu book on Shams is Hazrat Shah Shams' Tabriz... Tazkera, Halat Aor Ta'limat.⁷⁰ The author has mixed up the incidents of Shams Tabrizi and Sabzevari.

The fifth Urdu book about Shams is authored by Raja Tariq Mahmood Nomani.⁷¹ Only fifty pages are relevant in a book consisting of 544 pages. All the remaining material is irrelevant to Shams. The same traditional stories have been repeated once again. He has not given any clear and final verdict about the location of the tomb of Shams. However, he produced a colored picture of Shams' tomb in Khuy-Tabriz, without any comments.

Shams in various Works:

Some material on Shams is also available in some other books and articles. Some of them are listed below:

Raees Ahmad Jafari Nadvi has written a short article on Shams in An-war-e- Auliya' (Lahore, Shaikh Ghulam Ali and Sons, n.d.)

Mir Wali Allah Abbotabadi has includes a brief introduction of Shams in Rumi: Mathnawi-e Mowlana-e Rum Ka Mutalea (Abbotabad, 1937, vol.2, pp. 218-219).

The famous Chishti Shaikh and an eminent Punjabi poet Khwaja Ghulam Farid (d. 1909) has quoted the dialogue of Shams with Aohad Kermani twice in his discourses. (Maqabis al- Majales, tr. Captain Wahed Bakhsh Siyal, Lahore, n.d., pp. 400, 700).

A Chishti Sufi scholar and poet, Sahibzada Ghulam Nizam al- Din (d. 1995) has acknowledged the extraordinary spiritual powers of Shams and the great devotion and submission of Rumi towards him in his note on Rumi, included in his outstanding anthology of Persian, Urdu and Punjabi Sufi Poetry: (She'r-e Nab, Lahore, 1967, p. 14).

67 Ibid, p. 3.

68 Ibid, p. 29.

69 Pir Ghulam Dastgeer Naami, Lahore 1960, 32 p.

70 Rustam Ali Jamshid, Lahore, Haqq Publications 2005, 223 pp..

71 *Savaneh-e Hayat-e Shams al-Maaref Hazrat Shams Tabriz*, Jhelum, Book Corner Show Room, 2008, 544 p.

Mowlana Abd al- Majed Daryabadi (d.1977) has written in detail on Shams in the preface of *Fi he Ma Fihe*. His information is old but diction is modern and literary. (Mawlawi Jalal al-Din, *Hayat-O- Afkar*, ed. Muhammad Akram Chaghatai, Lahore, Sang-e-Meel, 2004, pp. 492-6).

Dr. Nazer Hasan Zaidi (d.2004) has repeated the same traditional information in his article “Diwan-e Shams Tabrizi,” but his diction is very fine. (Chaghatai, 2004, pp. 515-7).

The short article of Dr. Inam al- Haq Kausar titled as “Mawlawi -e Rumi Aor Hazrat Shams Tabrizi” (Chaghatai, 2004, pp. 540-7) is mere repetition of incomplete and common information. His diction is also ordinary.

Syed Abed Ali Abed (d.1971) in his article “Rumi Ka Taghazzol” (Chaghatai, 2004, pp. 569-70) has beautifully narrated the impact of Shams on the personality and thoughts of Rumi.

Hakeem Muhammad Akhtar has translated and commented some selected verses of *Diwan-e Shams*. (Maaref-e Shams Tabriz, Karachi, 1976, 448 pp). He introduced Shams generally in its preface (pp. 12-5). There is nothing new in it except an important quotation of a Chishti Shaikh of Deoband school of thought, Hajji Imdad Allah Mohajer Makki (d.1317/1899)⁷² about exceptional devotion of Rumi towards Shams which resulted in a spiritual revolution and Rumi attained the highest rank among the saints and Rumi was so much obsessed with the affection of Shams that he often got ecstasy at hearing the name of Tabriz, the home town of Shams. Shaikh Imdad Allah and his main deputies were very much influenced by Rumi and Shams and they produced remarkable works on the subject.

The Dawn of Modern Shams’ Studies:

Latest and the most authentic information about Shams and his thought and preachings begins in true sense, with the publication of the Persian text of *Maqalat-e Shams*.⁷³ When this book was published (1977), the real picture of Shams became accessible. It was a fresh start of modern Shams studies in the East and West but this is a hard reality that the sub-continent and Urdu world are yet far behind in this field.

72 For details: Foyuz al-Rahman, *Hajji Imdad Allah Mohajer Makki Aor Un Ke Khulafa'*, Karachi 1984.

73 *Maqalat-e Shams-e Tabrizi*, ed. Mohammad Ali Movahhed, 2nd ed., Tehran, Khwarazmi 1369/1990-1.

Fahmeeda Riaz is a prominent poetess of Pakistan. She published the versified Urdu translation of the fifty selected "Ghazals" of Diwan-e Shams in 2006, which received exceptional popularity. Its second edition was published in 2009. In the short preface of her work, she has included a brief introduction of Shams and she pointed out for the first time the importance of Maqalat-e Shams edited by Mohammad Ali Movahhed.⁷⁴

The eminent scholar Dr. Noman al-Haq has written its comprehensive and impressive introduction in which he has especially described the charismatic personality of Shams.⁷⁵

Professor Dr. Zaheer Ahmad Siddiqui in his important Urdu book on mysticism and Sufi thoughts has consulted and quoted "Maqalat-e Shams" probably for the first time.⁷⁶

I, myself, have written some articles to introduce Rumi and Shams in the light of newly available sources, specially Maqalat-e Shams and the other works of Movahhed and Chittick.

First of all a simple Urdu translation of some selected paragraphs of Maqalat, then an Urdu paper titled as: Rumi in the eyes of Shams-e Tabrizi, another general article on Rumi's life, works and his art and thought and a separate article on the spiritual and literary importance of Maqalat.

I have delivered a lecture on Shams, mostly in the light of Maqalat, during a series of my lectures on Rumi Studies at Lahore University of Management Sciences (LUMS), Lahore. (On Thursday, April 16, 2009, Auditorium A-11, 3-5 p.m.)

Nowadays, I am working on a complete Urdu translation of Maqalat which is certainly not an easy task but I hope it will be completed and definitely will be a great service to Urdu readers and the lovers of Shams and Rumi.

Almost a century has passed, when the first Urdu book on Shams was published in 1910.

Now, after a century, I have a project to write a comprehensive biography of Shams based on facts and also having a quality of readability for general public, consulting available old and new Eastern and Western sources.

74 *Yeh Khana-e Aab-o Gil, Intekhab-e Diwan-e Shams Tabrizi*, Karachi, Shehrzad 2006, 2009, p. 27.

75 *Ibid*, p. 18-19.

76 *Tasawwuf Aor Tasawwurat-e Sufiya*, Lahore: Govt. College University, 2008, p. 143, 252, 273, 274, 348.

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