

PÍR JAMÁL

In August, 1920, I was asked to examine and report on a beautifully written and almost unique¹ Persian manuscript containing the *Kulliyát* of Pír Jamál, which had been brought from Işfahán by Hájjí 'Abdu 'l-Majíd Belshah and is now in the India Office Library. It is a volume of 1518 pages of folio size; and as it remained in my hands for a few days only, my acquaintance with it is necessarily slight. The following details, however, may be worth publishing, for in the case of an unknown author I venture to think that even the most inadequate notice is better than none.

Jamálu'ddín Aḥmad Ardistání, generally called Pír Jamál, was a native of Ardistán, a considerable town lying to the north-east of Işfahán². That he was an eminent Şúfí appears from the fact that he gave his name to an order of dervishes—the Pír Jamáliyya. His Shaykh and *murshid* was Murtaḍá 'Alí Ardistání, a pupil of Shaykh Muḥammad of Zuwára³, and he traced his spiritual pedigree through Najíbu'ddín 'Alí b. Buzghush of Shíráz, Shihábu'ddín Suhrawardí, and Aḥmad Ghazálí to Ma'rúf Karkhí. Another *silsila* (given in the *Bustánu 'l-siyáha*⁴) leads back to Fakhru'ddín 'Iráqí, the author of the *Lama'át*, whose teacher, Bahá'u'ddín Zakariyyá of Multán, was a pupil of Shihábu'ddín Suhrawardí. As Pír Jamál died in A.H. 879 = A.D. 1474-5, he must have been contemporary with Jámí (ob. A.H. 898). It is mentioned in the *Uşúlu 'l-fuşúlu*, on the authority of "a certain book," that he was martyred (*shahíd shud*).

¹ There is a less complete copy in Professor Browne's collection.

² These particulars are derived from the *Tarǧíqu 'l-ḥaqǧ'iq* by Ma'súm 'Alí Sháh al-Ni'matu'lláhi al-Shírází (Teheran, A.H. 1319), vol. ii, p. 159.

³ Zuwára or Uzwára is near Ardistán. See G. le Strange, *The Lands of the Eastern Caliphate*, p. 208.

⁴ By Ibn Iskandar Zaynu 'l-'Ábidín Shírwaní Ni'matu'lláhi. This work is described by Rieu in his Suppl. to the Cat. of Persian MSS. in the British Museum, No. 140.

The contents of the India Office MS. are as follows :

I. *Mir'átu 'l-afrád* (pp. 1-128). A large number of *risálat* in prose and verse addressed to his disciples on points of Súfí doctrine and the interpretation of verses of the Koran. On p. 127 the writer describes a vision of angels which he saw on the 8th of Muḥarram, A.H. 877.

II. *Kanzu 'l-daḡá'iq* (pp. 129-175)¹.

III. *Mishkátu 'l-muḥibbtín* (pp. 175-179).

IV. *Kitáb-i Rúḥ al-quds* (pp. 179-297). A long *mathnawí* in three parts, dealing with the *Shari'at*, the *Tariqat*, and the *Haqiqat*. Each part is associated with one of the Shaykhs in the author's *silsila*. Shihábu'ddín Suhrawardí represents the *Shari'at*, 'Abdu 's-Salám Kámú (or Kámúsí) the *Tariqat*, and 'Alí Ardistání (who invested Pír Jamál with his own *khirqa*, i.e. appointed him to be his successor) the *Haqiqat*. This *mathnawí* was finished in A.H. 865.

V. *Tanbíthu 'l-'aríftín* (pp. 297-369).

VI. *Mahbúbu 'l-siddiqín* (pp. 369-487). This *mathnawí* is mentioned by Hájjí Khalífa (ed. Flügel v, 418), who says, perhaps correctly, that it is *نظم ونثر*. He adds that it forms part of the *Kitáb kashf al-kunúz*. No work bearing that title occurs either in the India Office MS. or in the list of Pír Jamál's writings in the *Tará'iqu 'l-ḡaḡá'iq*; but the *Tar.* mentions a *Sharḥu 'l-kunúz*, which may be the work referred to by Hájjí Khalífa.

VII. *Kitáb-i ma'lúmáti asrári 'l-qulúb wa-mafhúmáti anwári 'l-ghuyúb* (pp. 488-493).

VIII. *Kashfu 'l-arwáh* (pp. 493-608).

IX. *Qiṣṣa'i Ayyúb* (pp. 608-614).

X. *Bayán-i ḡaḡá'iq-i aḡwál al-Muṣṭafá* (pp. 614-1285).

The subject of this great *mathnawí* is the Life of the Prophet, regarded as the perfect model for mystics. Many prose passages are interspersed. Probably the title given above, which occurs on p. 713, is no more than a description

¹ Nos. II to XII are *mathnawís*.

of the poem. The whole work is divided into seven parts, each being entitled separately as follows :

1. *Miṣbāhu 'l-arwāḥ* (pp. 614-713).
2. *Aḥkāmu 'l-muḥibbīn* (pp. 713-762).
3. *Nihāyatu 'l-ḥikmat* (pp. 763-852).
4. *Bidāyatu 'l-maḥabbat* (pp. 852-900).
5. *Hidāyatu 'l-ma'rifat* (pp. 900-1015).
6. *Faḥḥu 'l-abwāb* (pp. 1015-1159).
7. *Sharḥu 'l-wāsilīn* (pp. 1159-1285).

XI. *Mihr-afrūz* (pp. 1285-1293). The India Office MS. gives the title as *مهر القلوب*, which I have corrected in accordance with the *Ṭarā'iqu 'l-ḥaqā'iq*.

XII. *Kitāb-i Mathnawīyyāt* (pp. 1294-1313). This consists of a number of *risālas*. It begins with an explanation of some verses in the *Gulshan-i rāz* of Maḥmūd Shabistari (812-13, 815, and 19 in Whinfield's edition). Verses by Niẓāmī and 'Aṭṭār are also explained.

XIII. *Kitāb-i Qaṣā'id* (pp. 1314-1327).

XIV. *Kitāb-i Tarkīb-band* (pp. 1327-1339). This includes several examples of the *tarjīf'-band*.

XV. *Kitāb-i Ghazaliyyāt* (pp. 1339-1373). In his *ghazals* the author uses the *takhalluṣ* Jamālī.

XVI. *Kitāb-i Rubā'īyyāt* (pp. 1377-1427).

XVII. A *mathnawī* of which I have not been able to ascertain the title (pp. 1428-1435).

XVIII. The Sixth Book of the *Mathnawī* of Jalālu'ddīn Rūmī (pp. 1437-1518).

The list in the *Ṭarā'iqu 'l-ḥaqā'iq*, though admittedly incomplete, adds five more titles, *viz.*, (1) *Istiqāmat-nāma*, (2) *Nūr 'alā nūr*, (3) *Nāẓir u manẓūr*, (4) *Miftaḥu 'l-faqr*, (5) *Sharḥu 'l-kunūz*. On the other hand, it does not include No. IX, while the seven parts of No. X are (perhaps rightly) reckoned as independent poems.

Judging from the few passages that I have read, I am not inclined to believe that Pīr Jamāl is an author of great originality. Nevertheless, his works—the *mathnawīs* in

particular—comprise a vast quantity of material for the study of Şúfism in the 15th century and might repay a careful examination.

The following is a translation of the passage in which he describes his vision of the angels :

“On the eighth night of the holy month Muḥarram in the year 877, being in ecstasy I saw that over against the house where this *faqír* (Pir Jamál) and his friends live, the sky was cloven and angels came forth, so many that they stood between the heaven and the earth all the way from East to West, chanting in unison, with voices sad and sweet, a verse of the sublime Koran, namely, *In the name of God, the Merciful, the Compassionate: they upbraid thee with their having embraced Islam. Say, 'Do not upbraid me with your having embraced Islam. Nay, it is God who upbraids you, inasmuch as He led you to the Faith. If ye speak truly (God has bestowed a favour on you)'*.¹ Then this host of angels vanished, and a multitude as great as the first came forth, chanting with a louder voice the verse—*Say, 'O my servants who have trespassed against yourselves, do not despair of the mercy of God. Verily, God forgiveth all sins, for He is the Forgiving, the Merciful'*.² Then those also departed, and another host came forth, chanting with a voice louder than that of the former twain the verse—*'We are your friends in this life and in that which is to come: therein shall ye have whatsoever your souls crave, and therein shall ye obtain whatsoever ye desire'*.³ After they had chanted these verses, the Presence whose light fills the world, he that is the First and the Last—upon him be blessing and peace!—came forth from the cleft in the sky and took his abode in the place of which there has been mention already.

Now I will explain these happenings and interpret this experience. Hearken, that thou mayst come to life from the state in which thou art today ; and God bless the unlettered Arabian Prophet, Mohammed, and his family, and grant him peace !

O my brother, know the meaning of the Greater Punishment, as distinguished from the Lesser. When the sins of a man are not pardoned, at once he is delivered into the hands of punishment in such wise that he is cast into a pit, which they call the Everlasting, whence he never can escape, or a mountain is dashed against his head and he is made naught, or he is transformed into a wild beast or some animal. But if it be ordained that his punishment shall pass, this is the Lesser Punishment, and the sinner is punished in such wise that they keep him at the bottom of a terrace and pour over his head an ass-load of straw mixed with earth, so that he is begrimed with dust ; yet at last he can be cleansed from that defilement, and 'tis well, for grievous is the punishment of him who is made naught or raised again in a foul shape.

O dear friends, watch your eyes and ears and hands and hearts, and live as though ye were dead ! And to those who love (God) these two punishments which have been explained seem of little account, for the retaliation (*qisás*) on those who love (God) is that they are rejected and disregarded (by the Loved One). The thing that has caused the lover to be rejected is

¹ Koran, xlix, 17.

² Koran, xxxix, 54.

³ Koran, xli, 31-2.

raised (on the Day of Judgement) in a horrible shape, and he and it are annihilated together. That horrible shape seizes its fellow with its teeth ; and its teeth are like those of a wild beast. Beware, and a hundred times beware, lest ye be occupied with yourselves and with a thing that is not pleasing unto God. To know this (Divine) pleasure and displeasure is a hard matter. Therefore do not step aside from the Way of that sovereign Presence (Mohammed), who is the First and the Last."

The collection of *rubā'iyāt*—more than a thousand in all—begins with several in which God is praised. These are followed by a series (arranged from ۱ to ۱۱ in alphabetical order) in praise of Mohammed. In many of them the Prophet is addressed as the Logos, *e.g.*—

ای جان تو و جان جان و هر جانان تو
وی حسن و صفای ظاهر و پنهان تو
لوح و قلم و بصارت و درك و حروف
كامدل و جان و معنی قرآن تو

O thou who art the soul and the soul of soul and the Beloved,
And O thou who art all beauty and loveliness, both manifest and hidden !
Thou art the Tablet and the Pen and sight and perception and letters,
The desire of heart and soul and the meaning of the Koran.

Pīr Jamál places 'Alf on a level with Mohammed and extols him in similar terms.

آغاز محمّد است و انجام علمت * آشوب محمّد است و آرام علمت
آیات خدا ز گام پیغمبر ماست * ای دوست بدان که سر پیغام علمت

Mohammed is the beginning and 'Alf is the end,
Mohammed is the storm and 'Alf is the calm.
The Divine verses (of the Koran) are from the mouth of our Messenger :
O friend, know that 'Alf is the core of the message.

میدان که محمّد و علی همدوشند * يك لقمه بدو دهان بهر مینوشند
یعنی فیضی که از خدا می آید * باهر نوشند و پرده بر خود پوشند

Know that Mohammed and 'Alf are equals,
Ever partaking of one morsel with two mouths.
That is to say, the abundant grace which is always coming from God
They drink together, and draw the veil over themselves.

The author's *nom de plume*, Jamál, occurs in several quatrains. One gives the date A.H. 864 :

از هشصد و شصت و چهار بگذشت که باز * از پرده برون فتاد مجموعه راز
جز جان امیر نیست واقف ز فقیر * یعنی که ز شمع پرس این سوز و گداز

Two others celebrate a certain Rúzbihán, who was evidently a mystic of the same period. Afḍal—probably Afḍalu'ddín of Káshán (ob. A.H. 707)—is twice mentioned. He seems to be the author of the first of the three following *rubá'ís*, while the second is Pír Jamál's variation of it.

افضل دیدی که هرچه دیدی هیچست

وآن نیز که گفتی و شنیدی هیچست

سر تا سر آفاق دویدی هیچست

واین نیز که در کنج خزیدی هیچست

الفعال نکوی خود چو دیدی هیچست

در بحث هر آنچه کج شنیدی هیچست

بی یار دلا بسر دویدی هیچست

در خلوت عجب خود خزیدی هیچست

افضل فرمود رو بآفاق مکن * در عالم انفس آی و خود عاق مکن

خواهی که شوی عارف اسرار خدا * جز طوف دل خراب مشتاق مکن

Rubá'ís are seldom characteristic, and so far as I can judge, those of Pír Jamál have no extraordinary merit; but I will conclude this article with a few selected specimens.

ای عواجه بدان که اسرار عظم عشقت

اکرم عشقت زآنکه اقدم عشقت

تفهیم معلّمان و ادراک عقول

روح القدس و عیسی مریم عشقت

O Master, know that the Greatest Name (of God) is Love;

The most noble is Love, because the most ancient is Love.

The instruction of teachers and the perception of intellects

And the Holy Spirit and Jesus—the son of Mary—is Love.

بدخواه کسی مباش ای نیک سرشت

گر اهل صوامعند و اهل کنشت

اندیشه بد چه جای بد دوزخ از آنست

ز اندیشه نیک دان و بس عیش بهشت

Do not wish ill to any one, O man of good nature,

Whether they be people of the cell (Christian ascetics) or of the synagogue.

What a bad place is a bad thought! Hell springs from it;

Know that the joys of Paradise are from good thoughts alone.

صد جزو اشارتست و يك لفظ صريح

ای خواجه گلبردين و ای شيخ فصیح

آنجا که لقا و دیده و عشق و بلاست

کو آیت جبریل و انجیل مسیح

There are a hundred volumes of doctrine and one plain word,
O Master who art of Moses' religion and O eloquent Shaykh!
When there is meeting and vision and love and pain,
Where are Gabriel's verses (the Koran) and the Messiah's Gospel?

عقل از سر ما وز در ما دور بود * ز آنروی که چشم عقل بس کور بود

عقلی نه که نور نور آن شمع دلست * آن عقل که در مغاک چون مور بود

Far be intelligence from my head and from my door,
Inasmuch as the eye of intelligence is very blind.
Not that Intelligence, the light of whose light is a candle to the heart,
But that intelligence which is like an ant in a cave.

سد تو تویی تو زود بر خیز از پیش * یعنی که فنا بود بقای درویش

درویشی اگر بصوف بودی و نمود * سر حلقه صوفیان بدندی بز و میش

Thou art thine own barrier (prison). Arise quickly and depart!
That is to say, death to self (*fanā*) is the life (*baqā*) of the dervish.
If dervishhood consisted in (garments of) wool and felt,
Goats and sheep would be the leaders of the *Sūfis*.

فرمان محمد بر و خوش جبری باش

آزار جهان مکن به پنهانی و فاش

این هر دو صفت اگر بجای آری تو

آن مرگ و حیات و تاب گو باش و مباش

Obey Mohammed and be a happy Necessitarian,
Do no harm in the world secretly or openly.
If thou wilt put these two qualities into practice,
Death, life, and suffering—let them be or let them not!

با زاهد درسرد نخواهیم نعیم * مائیم و دم گرم گنه کار و جحیم

با عاشق مست و زند بدریده گلیم * بتوان گفتن راز دل و عشق و ندیم

We desire not Paradise with the ascetic whose breath is cold;
Give us the hot breath of the sinner and Hell!
To the drunken lover and the ragged libertine
One can declare the mystery of heart and love and Friend.

در مکتب دل حاجت گفتار نبو * اعمال نبو و ذکر و تکرار نبو

آنکس که همیشه مست و بیدار نبو * در بارگه یار منش بار نبو

In the school of the heart there is no need for speech,
There are no works, no recollection or repetition.
He who is not always drunk and sleepless
Is not admitted to the audience-chamber of my Beloved.

REYNOLD A. NICHOLSON.