

Mirza Mazhar Jan-E-Janan's Contribution In Persian Literature

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Abstract

Shams al-din Habibullah called Mirza Mazhar Jan-e Janan (1700-1781), a famous Mujaddadi Naqashbandi Shaikh from Delhi, India apart from inner spiritual journey had literary activities also. He was well known Persian and Urdu poet of subcontinent. All literally critics and historians praised his services to both languages.

1: DIVAN-E-MAZHAR

Mazhar Jan-e-Janan compiled his Persian divan in 1757. He selected and entered only 1000 couplets from his 20,000 couplets

2: KHARITAH-E-JAVAHER

This is a biyaz¹ by Mazhar Jan-e-Janan in which he made a selection of 500 Persian poets mostly unknown. Mazhar Jan-e-Janan also added his own Persian poetry in this biyaz.

3: MEKTUBAT

There are various collections of Mirza Mazhar's Mektubat (letters) compiled by various persons at various times

1: First collection of his Mektubat which contain 23 letters was compiled during Mirza Mazhar's life and Naim Allah Bharayichi made a selection in M'amulate-e Mazhari .

2: Shah Ghulam Ali Dehlavi added one more letter on Bharayichi collection in Muqamat-e-Mazhari

3: Fat alakhbar Press, Kaul (Aligarh, India) edition of Ruq'at KaramatSa`dat contains 63 letters of Mazhar Jan-e-Janan.

4: Abu al Khair Muhammad Muradabadi compiled 89 letters of Mazhar Jan-e-janan in his book Kalamat-e Tayyabat.

5: Abd ul Razzaq Qurashi compiled 147 letters of Mazhar Jan-e Janan.

6: Dr. Ghulam Mustafa Khan compiled 10 Letters of Mazha Jan-e Janan in his book Lavaih Khanqah-e Mazhariya.

All these works of Mazhar Jan-e Janan has published in India and Pakistan.

Key Words:

Shams al-din Habibullah called Mirza Mazhar Jan-e Janan (1700-1781), Mujaddadi Naqashbandi Shaikh, Urdu poet of subcontinent, DIVAN-E-MAZHAR, KHARITAH-E-JAVAHER, MEKTUBAT, Naim Allah Bharayichi, M'amulate-e Mazhari, Ruq'at KaramatSa`dat, Khair Muhammad Muradabadi, Abd ul Razzaq Qurashi, Fat alakhbar Press, Kaul (Aligarh, India), Kalamat-e Tayyabat, Lavaih Khanqah-e Mazhariya.

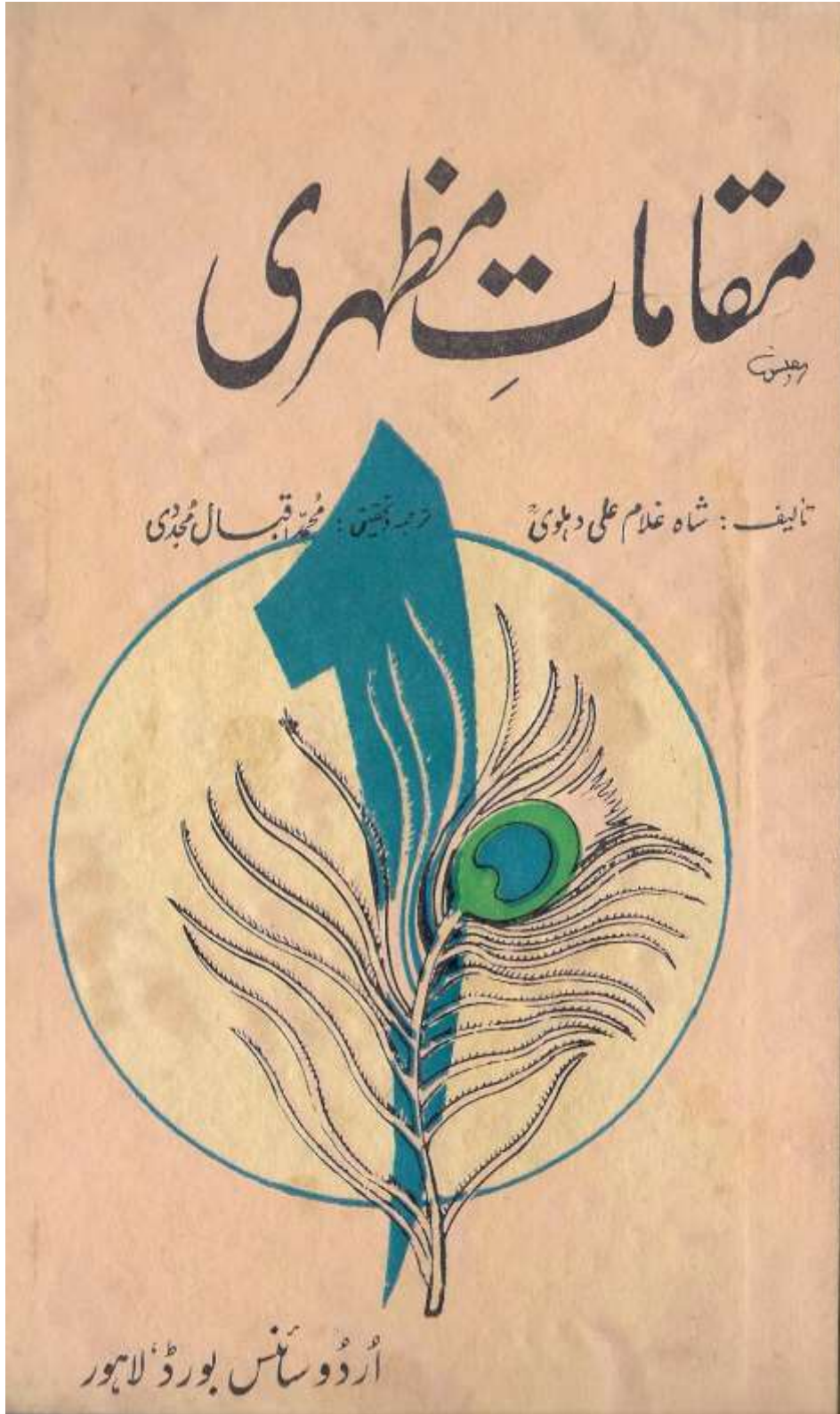
Literature Review

Shams uddin Habib ullah Mirza Mazhar Jan-e-Janan, known by his titular name Mazhar, a scholar, poet and saint of Naqshbandiya path in India. His shrine in Delhi is a refuge for people [Ranjha, 47-48]. The Maulavi Naeem Ullah Bhabraichi's (1218A.H/1803-4) book

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Ma'lmulat Mazhariya and of Shah Ghulam 'Ali Dehlawi's(1240A.H/1824) Maqamat-e-Mazhari are detailed and authentic books which relate the life history and routines of Mazhar.



We can find also the basic details of his life in the later works regarding Urdu & Persian poets like Safina-e Khushgo, Majma-alfayis, Sarw-e Azazd, Nukat -alshu'ra, Makhzan alghrayib, Tuhfatulshu'ra and in other books on History of literature like Tarikh -e adab e

Urdu (History of Urdu literature) by Dr. Jamil Jalbi. So there is no need to repeat his life history here.

He was disciple of Syed Noor Muhammad Badayuni (d.1135A.H/1723) in Naqshbandi tariqa, who was Khalifa of Sheikh Saif uddin(d.1096/1685) the grandson of Hazrat Mujaddid Alf-e-Sani.

He got spiritual benefits from other saints of his time named Hafiz Muhammad Mohsin, Haji Muhammad Afzal, Hafiz Saad-Ullah and Sheikh Muhammad Abid Sannami. He got education regarding Persian grammar from his father Mirza Jan (d.1130A.H/1718) (Ghulam Ali Dhehlavi,227,233,283,431)

Many people were got spiritual benefits from Mirza Mazhar himself and his disciples were great in number. Among other prominent successors of Mirza Mazhar, Qazi Sana-ullah Panipati, Maulavi Naeem Ullah Bharaichi ,Maulavi Ghulam Yahya Bihari and Shah Ghulam Ali Dhehlavi were regarded the learned ones.

Besides having spiritual and mystic qualities he was also famous as a poet of Persian and Urdu literature and his services for both these languages are praiseworthy (Jamil Jalibi,366-367). He sometimes used to unite spiritual messages and internal experiences with literature. There are several instances from his malfuzat (sayings) and writings where he united internal experience with literature.

For example

1. Once in a dream nightmare, he found himself dead and when people were taking away his bier all of sudden his dead body flew in the air. The people followed the bier and his own soul was moving walking along with the people. At that moment he remembered one of his own quatrains.

مظہر تشویش چشم گوشی نشوی
سرمایہ جوشی و خروشی نشوی
باید کہ بہ پای خود روی تا سر گور
ای جوہر پاک بار دوشی نشوی
(Ghulam Ali Dhehlavi ,319)

2. He said that he had great love for Hazrat Abbu Bakr Siddique and whenever he found his inner self impure, he used to engage his thoughts towards Hazrat Abbu Bakr automatically and all the impurities has been removed because of his kindness. Once he wrote something for the glory (qasida) of Hazrat Abbu Bakr, he showed great kindness for him (Mazhar).(ibid)

3. He said that he had great favors from Hazrat Ali as well whenever he got his attentions towards Hazrat Ali during illness, his health had been restored. Once he wrote for the glory of Hazrat Ali, he showed great kindness. The early lines of his qasida are:

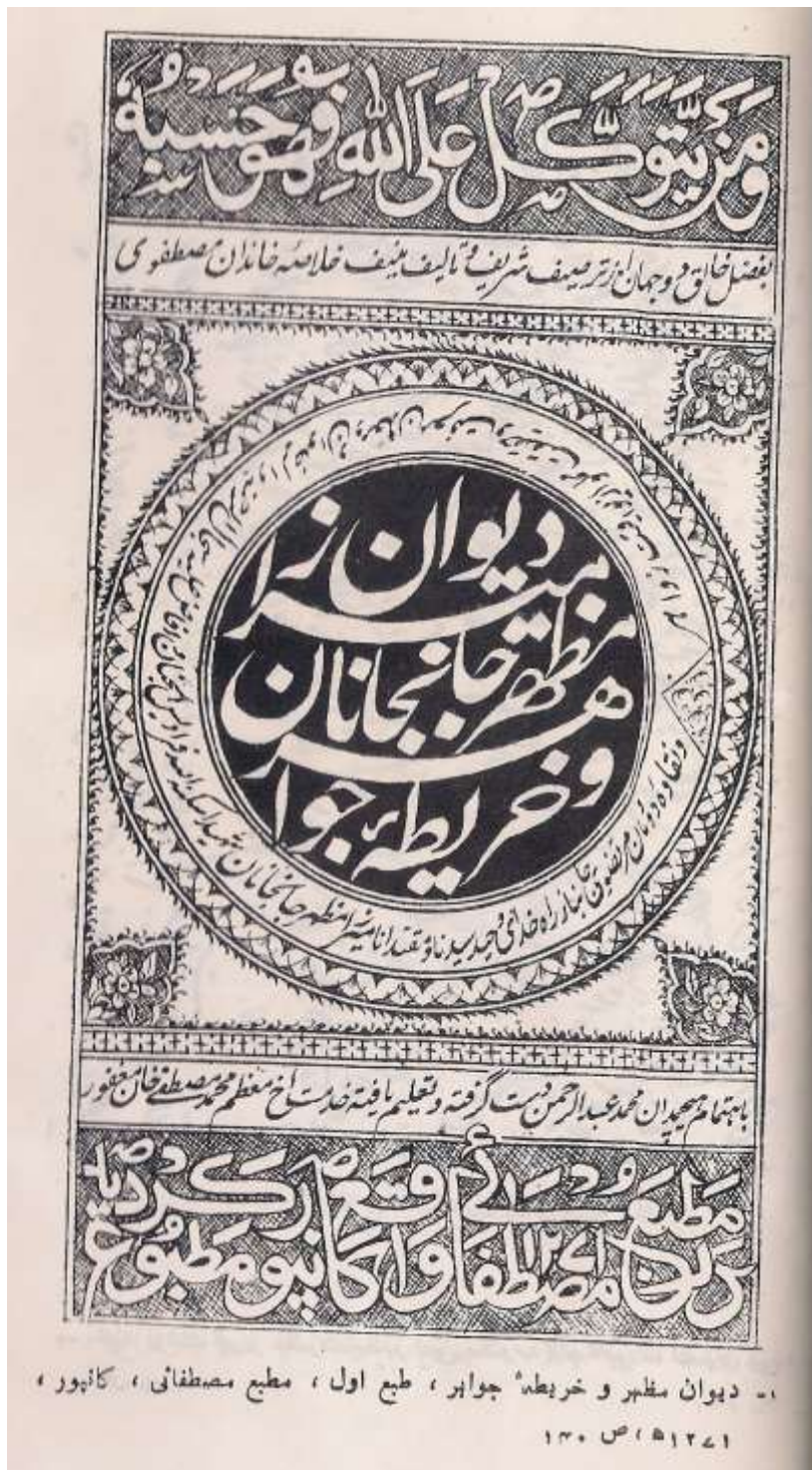
فروع چشم آگاہی امیر المومنین حیدر
ترانگشت یداللہی امیر المومنین حیدر
(ibid)

4. He further said that love for Ahl-e bait was the source of his faith and beliefs and he found no means of salvation but their love and then recited this verse.

نکرد مظہر ما طاعتی و رفت بہ خاک
نجات خود بہ تولایے بوتراہ گذاشت
(Ghulam Ali Dhehlavi,320)

Here we will take a brief review of Mirza Mazhar's services for Persian Littrature. Mirza Mazhar is known for his Diwan in Persian Literature and for a famous selection of Persian poetry named as Kharita-ye-Jawaher, though we can also find some letters and malfuzat (sayings) in Persian language.

Diwan-e Mazhar –e Jan-e Janan

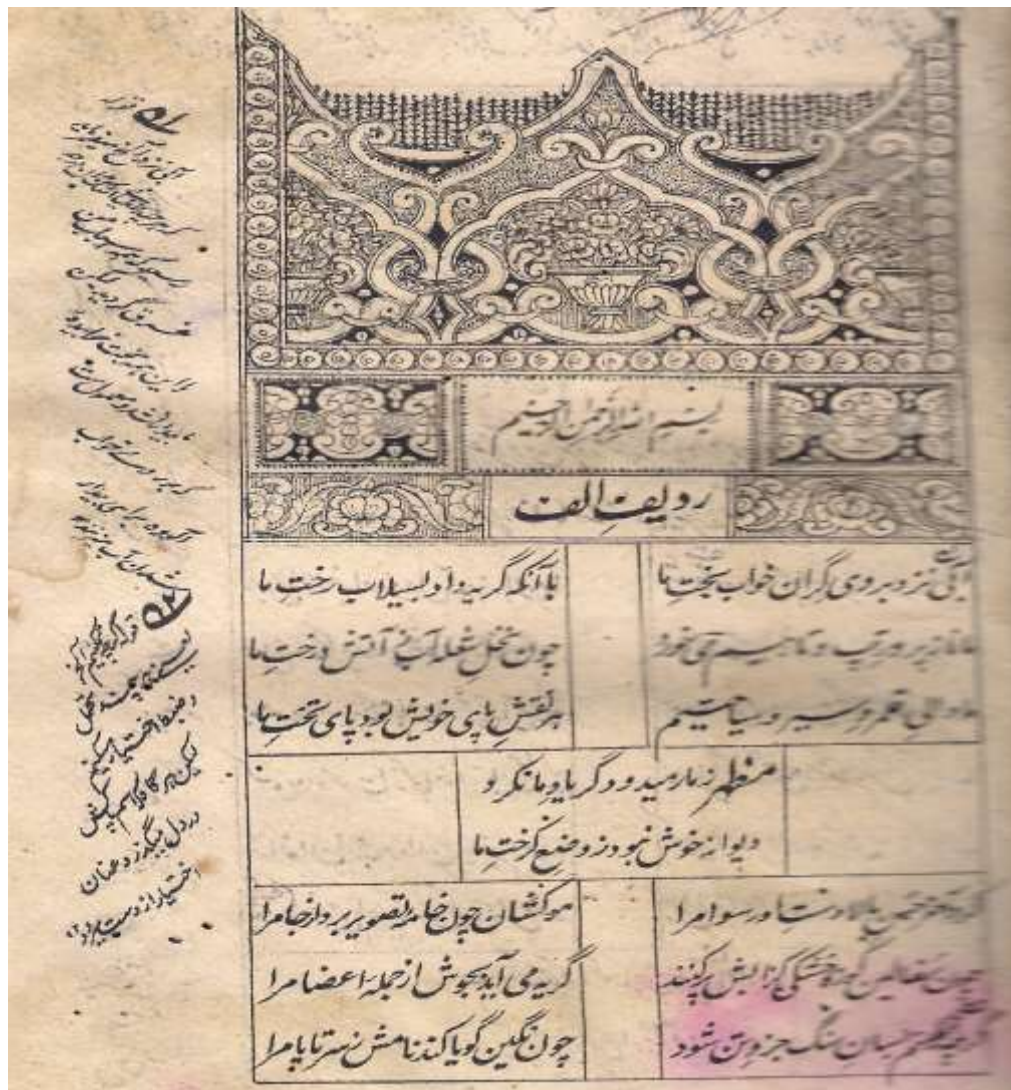


The preface which Mirza Mazhar has written on his Persian Diwan contains the brief descriptions of his life and the story of compilations of this Diwan. He said that he had compiled and arranged the Diwan at the age of sixty in the year 1170/1757 when he was living a life in seclusion at the orders of his mentor. He also wrote love poetry in his youth never managed to collect those poems and Manuscripts. Most of his poetic collections have been lost and the remaining collections have been circulated by different writers and transcribers after modifying the original words and verses but some ignorant people related to those faulty collections with the name of Mazhar and even without knowing the reality, they proved the poet guilty of writing such verse. When one is move anxious about the Day of Judgment, how the damage of objections could be compensated. But a “Youngman”

asked him to collect his verses and make corrections. So he compiled from twenty thousand verses only one thousand verses after consulting from different note-books. Most of lyric poems (ghazlas) were incomplete and some without rhyming scheme. Whatever he found from older manuscripts had been added in his newly edited Diwan and everything besides it should be ignored. About twenty years before (1150/1737) one of his friends relatives showed him some of his compiled verses and requested him to write preface for it which had been written in few lines but that preface should not be taken as reliable preface now because everything written in that preface has been arranged in this latest Diwan. (Mazhar, 3-4)

The Diwan which was compiled in 1150/1735 was very brief cited by Mir Taqi Mir (p. 5).

The Diwan compiled and arranged by Mirza Mazhar himself had been published first time in 1271/1854 by Muhammad Abdul Rehman son of Haji Muhammad. Roshan Kahn in his Mustafi Press, Kawnpur, India.



We some to know from its publisher's note that when he came to Mazharya shirne in Dehli and visited Shah Ahmad Saeed Mujaddadi (d.1277/1860) and Shah Abdul Ghani bin Shah Abu Saeed (d.1296/1878) and borrowed the manuscript of Diwan-e-Mazharya along with kharita-ye-Jawaher which was used by Shah Ghulam Ali Dehlawi, a disciple of Mirza Mazhar (Abdul Rehman, 2-3). This edition of Diwan comprise the ghazals, quatrains, fivesome, wasokht, brief masnavis and one qata' of Mazhar from page 1-89. It followed by Kharita-ye-Jawaher, from page 90-170, there is Sihah Nama (list of corrections) on page

171. Difficult words and verses have been explained by the publisher on the foot-notes of Diwan. Despite many pen slips and writings errors which have been dictated and corrected by the publisher himself on the last page, this publication can be taken as a genuine version because it has been published on the basis of manuscripts of Mazhariya sharine. It seems that the publisher had another version also before him for variation. For example in ghazal of alef line with this last couplet:

کفرودین امروز مظہر ناز با دارد بہ من
سرو رعنا ساخت عشق میرزا راجا مرا

The foot note on it is:

در حاشیہ نسخہ دیگر دیدہ شدہ کہ میرزا راجا نام معشوق مصنف بود

Means: it is observed in another copy that 'Mirza Raja' is the name of writer's beloved.

There have been many editions of Diwan-e-Mazhar on the basis of Mustafai Press even after 1271. Dr. Arif Naushahi (see: (subcontinent), vol.3, entry 9086) has mentioned three other editions of Diwan-e-Mazhar

i. 1309/1891-92, Mufid-e Dakkan Press, Hyderabad, by Abu Raja Muhammad Abdul Qadeer Naqshbandi Ahmadi, 140 pages. Mujaddadi (p.140) has mistakenly mentioned this publication as of Mufid-e 'am Prss.

ii. 1340-41/1922, Kanshi Ram Press, Lahore, published by Elahi Bakhsh and Muhammad Jalaluddin. This edition comprise diwan (pp.1-62) following with Kharita-ye Jawaher. According to Mujaddadi (p.134) this edition is full of errors.

iii. The Al-Mustafa Academy, Hyderabad Sind edition (1988/1409-1408) is an offset print of 1271 edition.

There are many manuscripts of Diwan-e-Mazhar in different libraries of Indo-Pak Sub-continent. In spite of being the book of modern age, the great number of its manuscripts and editions indicate that Diwan –e Mazhar was very popular. Besides Asiatic Society of Bangal, Kolkata (Ivanow, 875-876) and Salar Jang Museum & Library, Haiderabad (Muhammad Ashraf, 2137-2139), Manzavi (vol.8, p.1143-1145) has provided the record of at least 19 other copies of Diwan-e-Mazhar in private and public libraries of Pakistan.

Naushahi (see: (Punjab) vol.2, pp.1041-42) has introduced a manuscript from Pirzada collection (PPI/VI 19B/1595) of Punjab University, central library, Lahore, whose date of scribe is 24th of Zilhajj 1161A.H. It means that the Manuscript has been copied from the first version (1150/1737) because the second version of Diwan-e Mazhar was compiled in 1170, nine years later to its scribe.

According to Majaddadi " we have no knowledge of any manuscript or published copy of first version of Diwan-eMazhar (compiled 1150A.H) and even Mirza Mazhar himself had rejected the genuineness of this version by saying that all of its contents had been included in second version." (p.134). But we can verify the existence of first version because of the manuscript of Punjab University library. Moreover Mirza Mazhar had not rejected it as a whole but only its preface because he himself said "Twenty years before, one of his friends collected some of his verses and requested Mazhar to write preface for them and he (Mazhar) wrote few sentences. But that, preface should not be given consideration because all of its content have been included in the latest preface". (Mazhar, 4).

The Publisher of second version of Diwan verified the presence of first version in his foot-notes. There is a 'Masnavi' published on page 85 of Diwan (1271 edition) with the opening lines:

خدا در انتظار حمد ما نیست
محمد چشم بر راه ثنا نیست

The Publisher has written regarding this Masnavi that he could not find these verses from **both** Diwans which means that both Diwans were available till 1271, the year of publication of second version.

Shazia Tabassum, a Pakistani Student of National University of Modern Languages, Islamabad, edited Diwan-e-Mazhar with foot-note, commentary and variations under the

supervision of Pro. Dr.Syed Mustafvi Sabzviri during the academic session (1999-2001) to get her degree of M. A. Persian Literature.

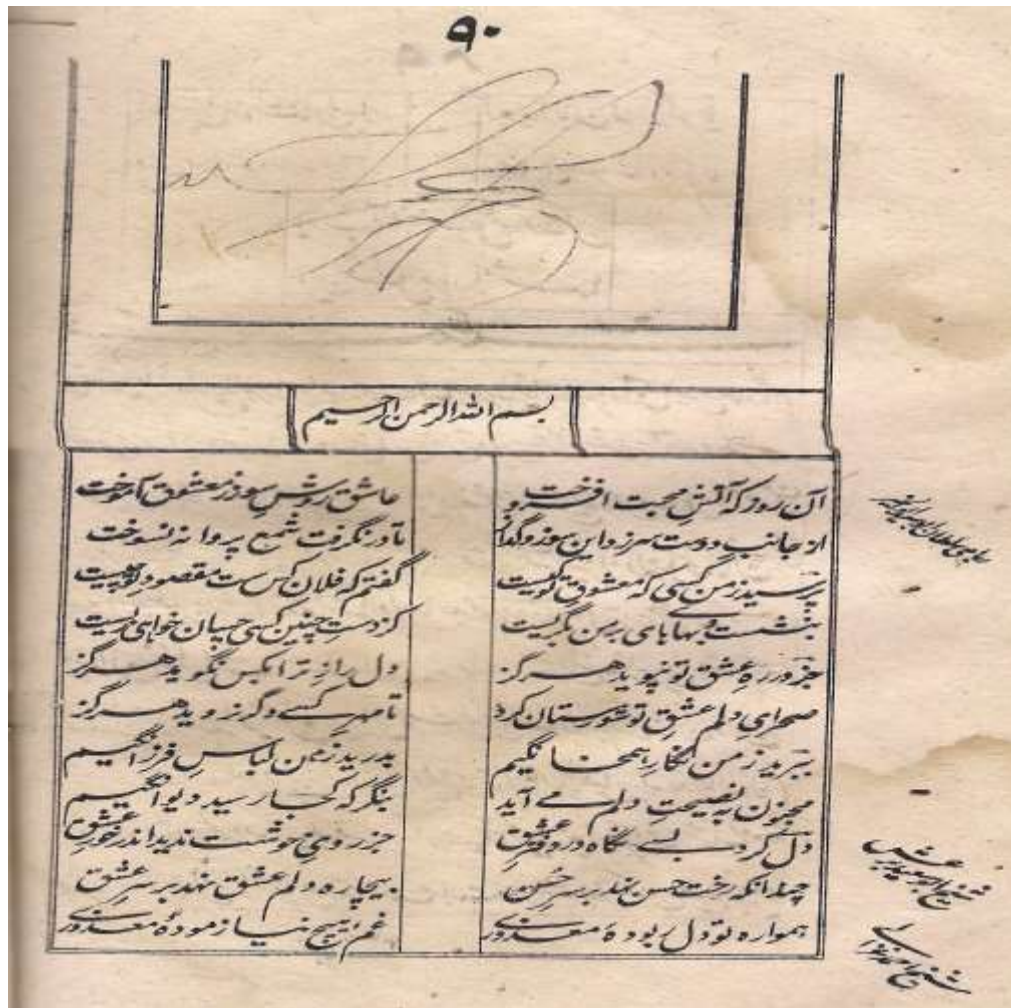
This thesis contains these six chapters.

1. Preface
2. Introduction by editor
3. Life of Mirza Mazhar Janan
4. Text of Diwan
5. Foot notes and Commentary
6. Bibliography

The Research scholar has used two manuscripts and one printed version to edit Diwan. The two manuscript copies are from Gang Bakhsh Library, Iran-Pakistan Institute of Persian Studies, Islamabad. The date of first manuscript is 9th of Shawwal 1353A.H and name of scribe is Muhammad. Saeed uddin and the second manuscript is without date, and the printed edition of Mustafai Press Kawnpur, 1271. Hence it can be argued that the basic manuscripts are not reliable. One manuscript is very latest and the other one is without date. Where as, in Pakistan, there are many older & reliable manuscripts better than those manuscripts (See: Monzavi, Vol.8, pp1143-45).

The editor made another mistake when she claimed the Muhammad Abdul Rehman the publisher of Diwan ,as the scribe of Diwan.(Shaziya Tabassam,p.2) Kharita-ye-Jawher is not included in above mentioned theses.

2. Kharita-ye-Jawher خریطہ جواہر



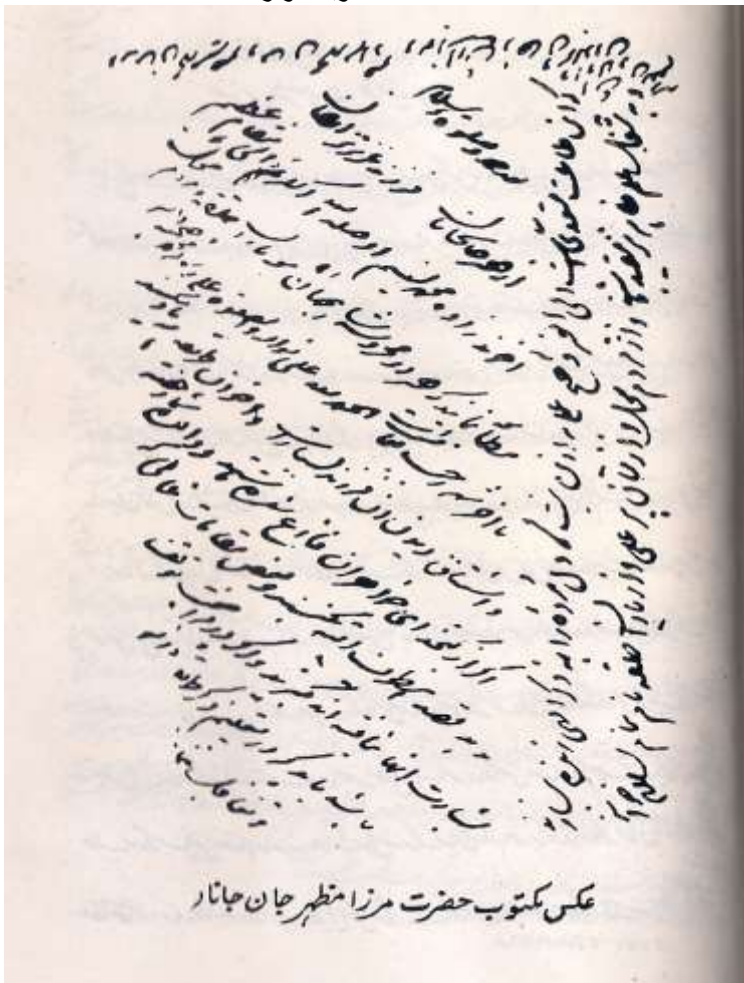
Kharita-ye-Jawher is Mirza Mazhar's biyaz (note book) in which he had included his favorite selections from verses of others Persian poets. Its copies had become very popular in Mirza's own time. Mirza Mazhar name it as Biyaz-e-Intekhab (Selective Note Book) which had been published with the name Kharita-ye-Jawher. It contains seletions from about 500 Indian, Iranian and central Asian poets. Mirza has also provided us his own verses in it. The selections from relatively lesser famous poets are of great value in literary perspective (Poets like Haji Muhammad Ismail Ghafel, Mir Ali Ashgar Fanai, Abu Turab Baig Farqi Anjadani and Mirza Naqi Shah Wahid etc.)

Kharita-ye-Jawher begins with Persian quatrains of Abu Sa'id Abul-Khair. The famous poet of Sub-continent, Mirza Ghalib (1797-1869) has said agues about Kharita-ye-Jawher that the taste of Persian poetry has been revived in India only because of this selection of poetry.(Shibli Nomani,vol5,p122).

Kharita-ye-Jawher has been published times and again. It was first published alongwith Diwan-e-Mazhar (page 90-170) by Mustafai Press,Kawnpur in 1271/1854 and it is based on that manuscript which was in use of Shah Ghulam Dehlavi. in this publications. Secondly, it was published with Lahore edition of Diwan-e-Mazhar in 1922 (from page 63-142).(Naushahi,Vol.3,entry 6581).

Two manuscripts of Kharita-ye-Jawher are available in Pakistan, one in the personal library of famous research scholar of Arabic and Persian languages, late Dr. Maulavi Muhammad Shafi, Lahore[No.370/218] and the other in Gang Bakhsh Library, Islamabad [No.753] The date of Shafi's manuscript is described about 1160/1161A.H. The collection of Shafi had been started to ruination shortly after his death [1963] and nothing is left in his collection now. No one knows where the manuscripts of Kharita-ye-Jawher is?

3.Letter of Mirza Mazhar مکتوبات و رقعات



Different collections of letters of Mirza Mazhar have been compiled during different times. Some of the friends of Mirza Mazhar asked him solutions of issues regarding shariah which have been answered in form of letters. Those letters had been saved and collected during Mirza's lifetime. These are 23 letters which have been précised by Maulavi Naeem Ullah Bhabraichi in Ma'lmolaat-e-Mazhariya and perhaps it is the first collections of his letters.

Shah Ghulam Ali has copied 24 letters in Maqamaat-e Mazhariya.

The number of those letters continues to increase and there are total 63 letters (55 pages) in the book namely:

”رقعات كرامت سعادت شمس الدين حبيب الله مرزا جان جانان مظہر شہید“

published by Fathul Akhbar, kol [Aligargh],India in1271/ 1854 (Naushahi, Vol.1,entry 2258). This collection contains the names of those to whom these letters had been written. These letters are about religious issues, the teachings about mysteries and secret of mysticism.

Some other letters of Mirza Mazhar (total 89) including some of compiled letters by Maulavi Naeem Ullah Bhabraichi has been included by Abu-alkhair Muhammad ben Ahmad Muradabadi in Chapter one, section two of his book. Kalamat-e-Tayyibat (كلمات طيبات). This book has been published time and again by Matla' alulom Press, Muradabad in 1286A.H/1869,1303A.H/1886,1308/1891 and 1311/1894 and one by Mujtabai Press , Delhi in 1271/1854 edited by Hafiz Muhammad Fazl-ul-Rehman.(Naushahi, Vol.1,entry 2411;Mujaddadi,138).

Another collection of Persian letters of Mirza Mazhar has been compiled entitled Makateeb-e Mirza Mazhar by a contemporary Indian scholar late Abdur-Razzaq Quraishi and published by 'Alvi Book Depot, Bombai in 1966.(Naushahi,1/2505). It contains one 147 letters from which 130 letters has been written to Qazi Sana-Ullah Panipatti and is concerned with the later days of Mirza Mazhar personal life. The original letters had been saved by 'Zaid Abul-Hasan Farooqi, Delhi, in his private library. Dr. Muhammad Umar translated this collection of letters in Urdu with the name of Makateeb Mirza Mazhar (Jan-Janan) which was published by Khuda Bakhsh Oriental Public Library, Patna, India in 1995.

Dr. Ghulam Mustafa Khan of Urdu Department, Sindh University, Jamshoro, has compiled another collection of letter with the name Lawaih Khanqah-e Mazhariya لوائح خانقاه مظہریہ in 1972, which contain 10 letters of Mirza Mazhar and the remaining letters are by the followers of Mazhariya chain. This book has been published from Haiyderabad Sind in 1975.

Dr. Ghulam Mustafa Khan has published some newly discovered letters of Mirza Mazhar in Urdu (a journal of Anjuman Taraqqi Urdu)Karachi in issue (1967, October 1967, page 5-15) as " حضرت مظہر جان جانان کے چند غير مطبوعه خطوط" (Naushahi,1/2446;2565).

Kahaleeq Anjum Transltd the letters of Mirza Mazhar in Urdu by the name of مظہر جان جانان کے خطوط which were published by Maktaba-e-Burhan, Delhi' in 1962. It contained 91 letters which have been taken from " رقععات كرامت andكلمات طيبات". The style of letters of Mazhar is very simple and there is no exaggeration of titles for those to whom these letters had been written. These letters contain explanations for issues of Sharia as well as contemporary information, and it also has commentary over some political issues of 18th century.

The manuscripts of Mazhar's letters, which are available in Pakistan, are as under:

1.Ganj Bakhsh Library ,Islamabad,(No.1552) scribed by Muhammad Jan bin Miraza Muhammad Akbar, in Safar1293A.H,pp.457-536.

First letter begins with these lines:

برخوردارمكرم التماس تحرير نسب و حسب از فقيركرده اند، چون فايده معتد بها برآن مترتب بود

2. Sulemaniya Private Library,Sahiwal, Sargodha,scribe Abdullah bin Maulavi Ubaidullah Hanfi Qadari,without date,128pages. First letter is the same as included first letter in Kalimat Tayyebat. (Monzavi, 3/1982)

3.National Museum of Pakistan,Karachi,No. N. M. 1957-1956/4, scribe Abdulkarim, date of scribe 1303A.H, with some other Rasayel-e Naqshbandiya.(Naushahi(Museum)p.228)

4. **Mislenious writings of Mirza Mazhar.**

Some other Persian writings of Mirza Mazhar are as under:

- i. Autobiography (brief note) for Safina-ye Khushgo compiled by Bandra ban Das Khushgo(compiled in 1161A.H/1748),Vol.III,edited by Shah Muhammad Abdulrehman Ata Kakavi,Patna,India,1959,p.302.
- ii. Autobiography (brief note) for Sarw-e Azad compiled by Mir Ghulam Ali Azad Belgrami (compiled in 1166A.H/1752), Printed in Lahore,1913, pp.232-233.
- iii. Preface for his own Diwan (second version) (compiled in 1170A.H/1756), first printed in 1271A.H.
- iv. Taqriz on Risala-ye Kalamat –e Haqq by Ghulam Yahya Bihari (compiled 1184A.H/1770),also included and printed in Maqamat-e Mazhari and Kalamat-e Tayyibat.
- v. Lub alasarar(compiled 1191A.H/1776),manuscript in Ahsan Marharvi collection,Azad Library,Aligarh Muslim University,No.Ahsan Farsia,297.7/8,date of scribe 1191,26 follios.(Qaisar Amrohi,150 included this book in Tasavvaf section).
- vi. Wasiyyat nama(Last will) written before than 1195A.H/1780,included in Mamulat-e Mazharia printed in 1275A.H and afterward.
- vii. Tanbihat alkhamisa تنبيهات الخمسة in favor of Ahl-e sunnat and refutation of shia theory,included in Basharat-e Mazharia.(Mujaddadi,144-147).
- viii. Risala-ye Irfani,wich starts from

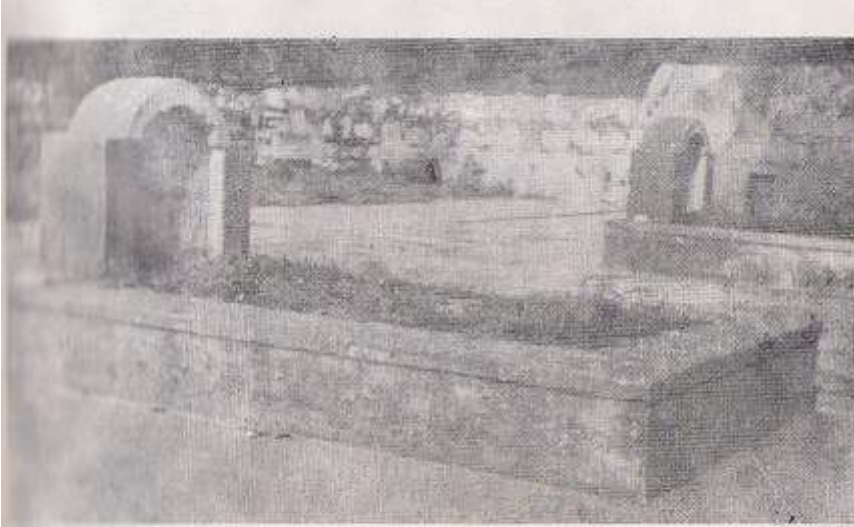
طریقتی کہ بہ تسلیک آنحضرت مجدد الف ثانی سرہندی

Its manuscript is preserved in khilafat Library, Rabwa (present name Chanab Nagar, District Sargodha, Pakistan),scribed by Ibrahim Bin Hafiz Karim Bakhsh in 1276A.H.(Monzavi,3/1496). Further research is required.

When we are talking the services of Mirza Mazhar for Persian literature, we must highlight that he had trained many Persian poets of Delhi who came to visit regularly Mirza Mazhar and there wan no restriction on the basis of religion.Hindus like Basawal Lal Bidar Dhelavi,Surb Singh Khakestar Sarwat and Munshi Sanath Singh Bidar author of Tarikh-e Be badal were among Mirza's students.(Sayyid Abdullah,173,249;Monzavi,8/1123;Naushahi(Anjuman)p.149).

Here are some photographs of Mirza Mazhar Jan e Janan tomb and his sheikh Noor Muhammad Badayuni and his mired Shah Ghulam Ali Dhehlavi.





۱۵- (بائیں جانب) مزار حضرت سید نور محمد بدایونی مرشد حضرت ماسومہ
ص ۲۳۳



۱۶- حضرت شاہ غلام علی دہلوی کی مسجد ، ص ۱۶۴