



ĀFARĪN LĀHŪRĪ

ĀFARĪN LĀHŪRĪ, SHAH FAQĪRALLĀH, Panjabi Persian poet (b. ca. 1070/1660, d. 1154/1741). Born in Lahore where he passed his whole life, he is said to have belonged to the Jūya, a Shi'ite tribe of the Guḡar community (Āzād Belgrāmī, *Kezāna-ye 'amera*, Cawnpore, 1287/1871, p. 28). He was given a standard education, committing much Persian verse to memory and mastering the *Maṭṭawī* of Rūmī, which he later taught. He had friendly relations with local scholars and Mughal officials, but eventually chose a life of seclusion. His work was respected by contemporary and later *tadkera* writers and poets. Volume I of his voluminous *Kollīyāt* (Lahore, 1967) comprises his lyrical poetry and part of his panegyric verse. Volume II (forthcoming) contains thirty-eight more panegyrics as well as his three *maṭṭawīs*, which have attained a certain fame: *Nāz o nīāz*, also known as *Hīr o Ranjḥā*, composed in 1118/1707 during the lifetime of Awrangzēb; and *Anbān-e ma'refat* (1143/1730) and *Abīad-e fekr* (1147/1734), both written during the reign of Moḡammad Shah.

Though a Sufi by temperament, Āfarīn was not attached to any of the major *selselas*; his verse is charged with Sufi imagery, but reflects his special veneration for the family of the Prophet, the Shi'ite Imams, and the martyrs of Karbalā. According to Wāleh Dāgestānī (*Rīāz al-šo'arā'*, Panjab University Library, ms. 1683, fol. 52a), Āfarīn was full of the pain of separation from the Beloved. He cared little for idle pastimes or those who pursued them. Assertive rather than submissive in his love poetry, he rarely seems overcome by the physical charms of the Beloved. His verse is marked by originality and fresh imagery; even common platitudes become suffused with a new warmth and



color. He followed the style of Şā'eb Tabrīzī in resorting to comparisons (*tamṭīl*). K̄vošgū has pointed out some defects in his metrical compositions, while asserting that Āfarīn was both knowledgeable and masterful in the art of versification (Bandrāban Dās K̄vošgū, *Safīna-ye K̄vošgū*, ed. Š. 'Aṭā'-al-Raḥmān, Patna, 1969, p. 238).

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