



JALĀL-AL-DIN ABU'L-QĀSEM TABRIZI

JALĀL-AL-DIN ABU'L-QĀSEM TABRIZI (b. Tabriz, early 13th century; d. Bengal, 642/1244-45), a prominent Sufi of the Sohrawardiya Order. He started his education in Tabriz under Badr-al-Din Abu Sa'id Tabrizi. After his teacher's death, he moved to Baghdad where he studied with Šehāb-al-Din Abu Ḥafṣ 'Omar Sohrawardi (539-632/1145-1234). Jalāl-al-Din stayed with Sohrawardi for several years and, as it is reported in the *Akbār al-akyār*, accompanied him on the annual pilgrimages to Mecca and Medina (Sobieroj). Through Sohrawardi, Jalāl-al-Din became close to another disciple of his, Bahā'-al-Din Zakariyā (d. 661/1262). When Sohrawardi ordered Bahā'-al-Din Zakariyā to migrate to Multan (Molṭān, in modern Pakistan), he permitted Jalāl-al-Din to travel with Bahā'-al-Din. Jalāl-al-Din and Bahā'-al-Din are to be considered the founders of the Sohrawardiya Order in India (Sobieroj, quoting Rizvi, I, p. 190). On the way to India, at Nišapur, they met the famous Persian poet [Farid-al-Din 'Aṭṭār](#) (d. 618/1221). Thereafter, some disagreement must have ensued between the two traveling companions and, while Bahā'-al-Din went on to Multan, Jalāl-al-Din set off for Delhi. En route, at Kahtwal (near Multan), he met the famous Cheshti (see [ČEŠTIYA](#)) Sufi, Farid-al-Din Mas'ud Ganj-e Šakar (d. 664/1265; see [GANJ-E ŠAKAR, FARID-AL-DIN MAS'UD](#); Čerāg-e Dehli, pp. 219-20).

Jalāl-al-Din was received with much ceremony at the outskirts of Delhi by the reigning sultan, Šams-al-Din Eltotmeš (r. 1211-36; see [ELTOTMEŠ, ŠAMS-AL-DIN](#)), who brought him to the palace. Jalāl-al-Din was lodged nearby, so that



the sultan could call on him more easily. Jalāl-al-Din visited the famous Cheshti Sufi Qoṭb-al-Din Baḳtiār Kāki (d. 1236) on the occasion of a *samāʿ*. The respect he enjoyed, particularly from Eltotmeš, made him an object of envy. The Shaikh-al-Islam of Delhi, Najm-al-Din Ṣoḡrā, contrived to discredit Jalāl-al-Din by bribing a local dancer and a moneylender to lay charges of adultery against him (*Siar al-ʿārefin*). In 1228, the sultan convened an investigation to test the charges. Najm-al-Din Ṣoḡrā proposed Bahāʿ-al-Din Zakariyā to preside at the proceedings—no doubt counting on his disagreement with the accused to sway his judgment. Many distinguished ulema and Sufis attended. In the event, the dancer’s nerve failed her, and she withdrew her allegations and confessed the plot with Najm-al-Din Ṣoḡrā. Though exonerated in this way, Jalāl-al-Din Tabrizi was profoundly disillusioned with Delhi and withdrew from the city and its intrigues.

He moved to Badāʿun (modern Budaun or Badaun in Uttar Pradesh, India), where he is credited with founding a mosque and with converting many Hindus and Buddhists to Islam (Rizvi, II, p. 398; Trimmingham, p. 232). There he passed the mantle to ʿAlāʿ-al-Din Oṣuli, who later became famous as the teacher of the Cheshti Sufi Neẓām-al-Din Moḥammad Awliyāʿ Badāʿuni (d. 726/1325). The names of two of his deputies (*kalifa*) from Badāʿun are recorded, Shaikh Borhān-al-Din and Shaikh ʿAli Mowlānā.

From Badāʿun, Jalāl-al-Din moved on to Bengal, settling (according to later writers) in Pandua (in modern West Bengal state of India), where he founded a mosque, a garden, and a *kāneqāh* (hospice reserved for Sufi mystics) much frequented by the poor, wayfarers, and Hindu yogis. He is said to have had many students and disciples but, despite his personal prestige, the *kāneqāh* did not evolve into a major Sohrawardi center. Nevertheless, his memory was greatly cherished, and many successive rulers renovated in his honor the buildings in Pandua that were associated with him—the Friday mosque (*masjed-e jāme*), the *kāneqāh*, and the *čella-kāna* (premises to spend time at during the 40-day period of fasting, see [ČELLA ii](#)). An inscription on the *čella-kāna* in Deotala (in modern West Bengal state of India) indicates that a mosque was built in Deotala under his initiative and that the place was renamed to Tabrizābād, after Jalāl-al-Din Tabrizi’s name.

It is recorded (Sejzi, pp. 99-100) that Jalāl-al-Din Tabrizi exchanged letters with Bahāʿ-al-Din Zakariyā on the evils of wealth, any rancor between them presumably long since forgotten. He is credited with having had an enduring impact in Bengal and inspiring many people to take the journey to God



through Islam. According to Ġolām Sarvar Lāhūrī's *Ḳazinat al-aṣfīā'*, he died in 642/1244-45, but this is not certain. *Ebn Baṭṭuta* (d. 770/1368-69) must have confused Jalāl-al-Din Tabrizi with Shah Jalāl of Sylhet (Sobieroj, quoting Rizvi, I, p. 341) whom he met in western Assam around 740/1340 (*Ebn Baṭṭuta*, IV, pp. 216-22; cf. Storey, I/2, p. 971, n. 7).

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