points of detail, the over all picture presented is generally reliable. The work of Harald Motzki, Marco Schöller, Adrien Leites and Gregory Schoeler, to name but a few, favours a somewhat more nuanced assessment of the early Arabic sources, but one that insists on taking them seriously. Lecker's work is an important contribution to the history of early Islamic Madinah but also to the study of early Islamic history more broadly through its methodological insights. Lecker rightly cautions, however, that his work on Madinah represents only a beginning; much more remains to be done, but it can be said that in important respects his work points the way for future research.

Merlin Swartz


It would not be an exaggeration to state that no other mystic poet in the Persian language can match the popularity of Mawlānā Jalāl al-Dīn Rūmī (603–672/1207–73) in the Muslim lands where Persian is, or has been the language of intellectual discourse. His poetry, especially the *Mathnawi*, became the subject of interest from Asia Minor to South Asia in Rūmī’s own lifetime. If the friendship between Rūmī and Fakhr al-Dīn ‘Irāqī (d. 688/1289), the disciple of Bāhā’ al-Dīn Zakariyyā Multānī (d. 665/1267) is not unambiguous, at least the reference in *Mathnawī-i Gul-o-Bulbul* to Rūmī is an ample proof that Bū ‘Ali Qalandar Pānipatī (d. 727/1327) was acquainted with him. Gradually the *Mathnawī* of Mawlānā Rūmī came out of the close circles of the Sufi poets. The Muslim populace recited it and enjoyed its folk wisdom; the intellectuals elaborated its message and deeper meanings; and the poets, sometimes even the non-Muslims, followed its style.

The West came across Rūmī at a later stage, when Rūmī scholarship had attained the level of maturity in the Muslim lands. Georgius de Hungaria (d. 1502) was perhaps the first European traveller to the Ottoman Turkey, who narrated his impressions, though not without bias, on practices of Rūmī’s followers. But it was in the nineteenth century, when Western scholars, one
after the other, picked passages from Mathnavī in order to either learn the Persian language, or to acquaint themselves with the mystic aspects of Islam. Now it is not just the existence of solid Rūmī scholarship in the West, but the popularity of Rūmī that has reached such proportions that the Christian Science Monitor declared Rūmī the best selling poet in the United States in 1997. The Rūmī scholarship is spread over the centuries, and from the East to the West. Certain stray efforts have been made to survey this scholarship in one region or the other. What was lacking, however, was a thorough survey of the whole range of that scholarship. The present study is a major step in the direction of filling in this vacuum. The author has rightly portrayed his effort “as a kind of Rumi bible, a manual for anyone interested in the life, poetry, teachings and influence of Jalāl al-Din Rumi” (pp. 8–9).

The book is divided into five parts, in addition to a good sized introduction (1–37) and an epilogue. Part I introduces at length Rūmī’s father Bahā’ al-Din Valad [Bahā’ al-Dīn Walad] (d. 628/1231), Sayyed Borhān al-Dīn Moḥaqeq [Sayyid Burḥān al-Dīn Muḥaqiq Tirmidhī] (d. ca 642/1245) and Shams al-Dīn Tabrizī [Shams al-Dīn Tabrīzī] (d. ca. 645/1247), the three spiritual mentors of Rūmī. Part II gives the detailed sketches of the three successors and notable disciples of Rūmī, namely, Salāḥ al-Dīn Zarkūb [Ṣalāḥ al-Dīn Zarkūb] (d. 657/1258), Hosām al-Dīn Chelebi [Hūsām al-Dīn Chalpī] (d. 683/1284) and Bahā’ al-Dīn Mohammad Sultan Walad [Bahā’ al-Dīn Muḥammad Sulṭān Walad] (the Rūmī’s son) (d. 712/1312). A chapter, in this part of the work, disentangles the truth from the myth created by the accounts of the earliest hagiographical writers. The chapter tries to reconstruct a real Rūmī. Part III introduces the texts Fihe mā fih [Fiḥ mā fih], Majāles-e Sab’e [Majālis-i Sab’ah], Maktubāt [Maktūbāt], Divān-e Shams [Diwān-i Shams] and Masnavi [Mathnavī] and teachings of Rūmī against the intellectual background of the time, along with translations of fifty poems. Part IV traced the history and development of the Mevlevi [Mawlawiyyah] order, the spiritual fraternity, founded in Konya by Sulṭān Walad. A chapter in this part is devoted to outline the Rūmī scholarship in Iran, South Asia and the Ottoman Turkey. It gives a historical narration along with the changing perceptions of Rūmī. Part V gives a thorough picture of Western acquaintance with Rūmī and his text; and the history of Rūmī scholarship with all its varied aspects i.e. translations, transpositions, renditions, versions and projections in multimedia.

The spectrum of the book is considerably vast, and it tries to encompass Rūmī scholarship in almost all of its aspects in several languages – western as well as eastern. Therefore, it is not strange that at places information is patchy and a few inconsistencies and errors have crept in. Manāqīb al-ʻĀrifīn is translated as “Acts of Adept” (p. 43, p. 135, p. 271) as well as “Acts of
Gnostics” (p. 136, p. 215). On page 151, the Persian word *shāhīd* is rendered as ‘beautiful boy’, but its plural form *shāhidān* is taken as women (p. 57).

The survey of Rūmi scholarship in South Asia is based on information culled from the catalogues. It is not comprehensive, since bibliographical tradition in South Asia is very weak, and well prepared lists and catalogues are lacking.

The author considers the earliest sources on Rūmi’s life and teachings i.e. *Walad Namah* (the versified history of Rūmi’s family by Sultān Walad), *Risālah-i Sipāh sālār* (Faridūn b. Ahmad Sipāh Sālār) and *Manāqīb al-‘Ārifīn* (Shams al-Dīn Ahmad Aflākī), as of hagiographical nature since several accounts of these sources do not conform with the historical evidence. He rightly gives the credit to ‘Allāmah Shiblī Nu‘mānī (d. 1332/1914) who wrote the first biography of Rūmi in Urdu1 (p. 271), but it is not correct that Shiblī’s work has recently been replaced with Muhammad Rīyāz Qādirī’s [Qādirī ?] *Manāqīb-i Rūmī*, published in 19972 (p. 486). Qādirī’s effort is not an original work, it is a revised version of Aflākī’s *Manāqīb al-‘Ārifīn*, based on the earlier one of 1921. After Shiblī, Talammudh Ḥusayn deserves to be credited with serious scholarship in Rūmi’s biography and teachings. His *Mi‘rāt al-Mathnāvī*3 attracted the attention of Franklan D. Lewis (p. 486), but his book *Ṣāhib al-Mathnāvī*,4 the biography of Rūmi, is missing in his description of “Rūmi in modern Muslim literature and thought” (pp. 482–488).

Majlis-i Taraqqī-i Urdu, an organization meant to promote urdu literature, is introduced as “Progress of Literature Circle” (p. 482). It would be better translated as “Society for Promotion of Literature”.

Iqbal’s *Payām-i Mashriq*5 is said to be an Urdu poem (p. 483), whereas it is, however, one of the collections of Iqbal’s poetry in Persian.

Apart from such and other minor flows, the book is a mine of information and an essential companion of any serious reader of Jalāl al-Dīn Rūmi’s life and thought.

Safir Akhtar

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