

the surrender of Alamūt to the Mongols in Dhu 'l-Ḳa'da 654/December 1256. He succeeded to the Nizārī imāmate on the death of his father in the late spring of 655/1257.

Shams al-Dīn reportedly lived his life clandestinely in Aḏharbāyḏjān as an embroiderer, whence his nickname of Zardūz. Certain allusions in the still unpublished versified *Safar-nāma* of Nizārī Ḳuhistānī [q.v.], a contemporary Nizārī poet from Bīrdjand, indicate that he evidently saw Shams al-Dīn, named by him as Shams-i Dīn Shāh Nīmruz 'Alī and Shāh Shams, in Aḏharbāyḏjān, possibly in Tabriz, in 679/1280 (see his *Diwān*, ed. M. Muṣaffā, Tehran 1371 Sh./1992, 105, 109; Ch.G. Baiburdi, *Žizn' i tvorčestvo Nizārī Persidskogo poeta*, Moscow 1966, 158, 162). In legendary accounts, and in some oral traditions of the Ismā'īlīs, Shams al-Dīn has been identified with Shams-i Tabrizī, the spiritual guide of Mawlānā Ḍjalāl al-Dīn Rūmī [q.v.].

Shams al-Dīn Muḥammad's long imāmate coincided with a difficult and obscure period in the post-Alamūt history of the Nizārī community. It was during his imāmate that the Persian Nizārīs, especially in Rūdbār, reorganised themselves to some extent and temporarily reoccupied the fortress of Alamūt, while the Syrian Nizārīs became subjugated by the Mamlūks. Shams al-Dīn Muḥammad died around 710/1310-11. His succession was disputed by his sons, leading to the Muhammad Shāhī-Ḳāsim Shāhī schism in the Nizārī Ismā'īlī imāmate and community.

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SHAMS AL-DĪN AL-SAMATRĀNĪ, religious scholar of the court of Atjeh [q.v.] in northern Sumatra, now in Indonesia, b. before 1575, d. 12 Radjab 1039/25 February 1630. The *nisba* al-Samatrānī indicates that Shams al-Dīn was associated with Samatrā < Samudra, a region in north Sumatra. Little is known of his early life, but from the first decade of the 17th century on, he played a prominent role at the court of Sultan Iskandar Muda (Makuta 'Alam 1607-36), most powerful of the Achehnese sultans, with the title *Shaykh al-Islām*, serving as leading authority in religious matters, as Ṣūfī *murshīd* to the sulṭān, whom he inducted into the Naḡshbandiyya *ṭarīqa*, as his vicegerent on a number of occasions, and as his negotiator with foreign emissaries such as the Englishman Sir James Lancaster in 1602.

On the death of Iskandar Muda in 1636 and the accession of Iskandar II in 1637, al-Rānīrī [q.v.], an Indo-Arab religious scholar, gained court patronage. Possibly motivated by his espousal of Sirhindī's (d. 1624 [q.v.]) concept of *waḥdat al-shuhūd*, as opposed to Shams al-Dīn's *waḥdat al-wuḡūd*, he had the latter's writings burnt, a number of his followers executed, and wrote polemics condemning what he alleged to be the implications of his teaching.

Shams al-Dīn was an outstanding scholar. He was the first Ḍjāwī known to have left significant works written in Arabic alongside a number of prose writings in Malay, among them *Mir'āt al-mu'minīn*, a treatise

on dogmatics—not all of which, thanks to al-Rānīrī, are extant. Of his Arabic works, the most important is *Ḍjawhar al-ḥaḳā'iq* edited by van Nieuwenhuijze, whose dissertation (see *Bibl.*) is the basic work for any further study of this author, and includes a representative selection of his work alongside a penetrating analysis of their intellectual structure. The work is in the Ibn 'Arabī tradition. It breathes a spirit of intense religious devotion and presents a wide range of Ṣūfī learning, including what may be the earliest citation of the poetry of Ibn al-Fārīḏ (lines 355-6 from *al-Tā'īyya al-kubrā*, see van Nieuwenhuijze ed. 265) in Southeast Asian writing. Its structure is based on *al-Tuhfa al-mursala ilā ruh al-nabī* (ed. Johns, see *Bibl.*), an Arabic work by the North Indian author Muḥammad b. Faḏl Allāh al-Burhānpūrī (d. 1590 [q.v.]), which summates the complex theosophy of Ibn 'Arabī in a convenient "portfolio" of seven grades of being. Shams al-Dīn played a major role in popularising this "portfolio" in Sumatra, Java and in the Indonesian region generally, one which replaced the more complex theosophical system used by the earlier Achehnese mystic Ḥamza Fanṣūrī [q.v.], whose work shows an affiliation to an 'Irāqī-Persian transmission of the Ibn 'Arabī tradition as mediated by al-Ḍjīlī.

In the literature, he is frequently referred to as an exponent of a so-called heterodox tradition of pantheistic mysticism, many scholars taking at face-value the partisan denunciation of him and his followers by al-Rānīrī, who accused him of teaching the doctrine of *waḥdat al-wuḡūd* in an absolute sense, without taking into account the concept of the grades of being as understood by adherents of the *waḥdat al-shuhūd* doctrine. In view of a deeper understanding of Ibn 'Arabī's ideas both in themselves and in the wider context of Islamic thought, terms such as "heterodox" and "pantheistic" no longer have a place in an historical assessment of his learning, teachings and spirituality.

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SHAMS AL-DĪN-Ī SIRĀDJ 'AFĪF, historian of the Dihlī Sultanate in mediaeval Muslim India whose exact dates of birth and death are unknown but who may have been born around 751/1350-1; he certainly flourished during the later 8th/14th century.

He stemmed from a family with long traditions of service to the ruling dynasty of sultans. His father and uncle held the office of oversight of the royal *kār-khānas* or stores and workshops during the reign of Firūz Shāh Tughluḳ (752-90/1351-88 [q.v.]), and in his youth, Shams al-Dīn accompanied the sultan on hunting trips. His fame arises from his history, the *Tārīkh-i Firūz Shāhī*, composed at a time when there was quite a florescence of historical writing within the Sultanate, seen in Ḍiyā' al-Dīn Baranī's [q.v.] history