



BAHĀ'-AL-DĪN MOḤAMMAD WALAD

BAHĀ'-AL-DĪN MOḤAMMAD WALAD B. ḤOSAYN B. AḤMAD KAṬĪB BALKĪ (546-628/1151-1231), father of Mawlānā Jalāl-al-Dīn Rūmī (q.v.), the great Sufi poet and eponym of the Mevlevī order, with reference to whom he became posthumously known as *Mawlānā-ye bozorg* (the elder Mawlānā). In his lifetime he was generally known as Bahā'-e Walad, and often referred to in addition by the title *solṭān al-'olamā'* (king of the scholars). According to his grandson, Solṭān Walad (d. 632/1235), the title originated with a dream seen on the same night by all the muftis of Balk in which the Prophet himself designated Bahā'-al-Dīn as *solṭān al-'olamā'*; when they awoke, they hastened to pay homage to him (*Walad-nāma*, ed. J. Homā'i, Tehran, 1315 Š./1936, p. 188; see also Ferīdūn Sepahsālār, *Resāla-ye Sepahsālār*, Kanpur, 1319/1910, p. 7 and Šams-al-Dīn AḤmad Aflākī, *Manāqeb al-'ārefīn*, ed. T. Yazıcı, Ankara, 1959, I, p. 7). Bahā'-e Walad himself records that the title *solṭān al-'olamā'* was given him in a dream by an old man of luminous visage, and thereafter he insisted on using the title when signing the *fatwās* he issued (*Ma'āref*, ed. B. Forūzānfar, Tehran, 1333 Š./1954, I, pp. 188-89).

Bahā'-e Walad says that he was approaching the age of 55 on 1 Ramaẓān 600/3 March 1203 (*Ma'āref* I, p. 354); he must therefore have been born in 546/1151-52. His father was a scholar and ascetic of great eminence in Balk, the offspring of a family that had been settled in Khorasan for many generations. According to many writers, they were descended from the caliph



Abū Bakr (*Resāla-ye Sepahsālār*, p. 6; *Manāqeb al-‘ārefīn* I, p. 7; Jāmī, *Nafahāt*, p. 457). Sepahsālār does not provide a complete genealogy and the six, seven, or eight generations mentioned by other authors are clearly too few to bridge the six centuries that elapsed between Abū Bakr and Bahā'-e Walad (see B. Forūzānfar, *Resāla dar taḥqīq-e aḥwāl wa zendagānī-e Mawlānā Jalāl-al-Dīn Moḥammad*, Tehran, 1315 Š./1936, p. 4). The two lines found in some copies of the *Walad-nāma* that attribute Bakri descent to Bahā'-e Walad were probably inserted in the text by a copyist (see A. Gölpınarlı's footnote to his translation of *Walad-nāma* under the title *İbtida-name*, Ankara, 1976, p. 237). There is no reference to such descent in the works of Bahā'-e Walad and Mawlānā Jalāl-al-Dīn or in the inscriptions on their sarcophagi. The attribution may have arisen from confusion between the caliph and another Abū Bakr, Šams-al-A'emma Abū Bakr Saraḳsī (d. 483/1090), the well-known Hanafite jurist, whose daughter, Ferdows Kātūn, was the mother of Aḥmad Kaṭīb, Bahā'-e Walad's grandfather (see Forūzānfar, *Resāla*, p. 6).

Tradition also links Bahā'-e Walad's lineage to the K̄vārazmšāh dynasty. His mother is said to have been the daughter of 'Alā'-al-Dīn Moḥammad K̄vārazmšāh (d. 596/1200), but this appears to be excluded for chronological reasons (Forūzānfar, *Resāla*, p. 7).

Bahā'-e Walad followed the profession of preacher and mufti in Balk, adhering to the example of his ancestors. Throughout his life he gave great importance to his identity as 'ālem, wearing the garb of the 'olamā' and insisting that he be accommodated in *madrāsas*, not *kānaqāhs*, during his travels (*Resāla-ye Sepahsālār*, pp. 6, 19; *Manāqeb al-‘ārefīn* I, p. 17). Nonetheless, elements of Sufism are discernible in his recorded discourses, and two Sufi lineages have been attributed to him. The first connects him, by way of his grandfather, with Aḥmad Ġazālī (d. 520/1126; see *Resāla-ye Sepahsālār*, p. 6, and *Manāqeb al-‘ārefīn* II, p. 998), and the second makes him a disciple of Najm-al-Dīn Kobrā (d. 617/1220; see Jāmī, *Nafahāt*, p. 457, and *Tārīk-egozīda*, p. 789). The latter affiliation is dubious and is reported with some reserve by Jāmī. No mention of Kobrā or sign of concern with the distinctive themes of the Kobrawī order is to be found in Bahā'-e Walad's discourses. All sources are agreed that Bahā'-e Walad's principal disciple, in the Sufi sense, was Sayyed Borhān-al-Dīn Moḥaqqueq Termedī (d. 638/1240).

Bahā'-e Walad had in common with the Kobrawīs marked hostility to 'Alā'-al-Dīn Moḥammad K̄vārazmšāh. This hostility was due to the prominence at his court of the philosopher-theologian Fakr-al-Dīn Rāzī (d. 606/1210). Bahā'-e



Walad publicly denounced Rāzī, together with his royal patron, as religious “innovator” (*ahl-e beḍ’at*) who had “taken refuge in two or three dark corners while abandoning the numerous miracles and proofs [of positive religion]” (*Ma’āref* I, p. 82). Bahā’-e Walad also had other enemies in the realm of the K̲v̲ārazm̲šāh, men such as Qāzī Zayn-al-Dīn Farāzī, ‘Amīd Marvazī and Rašīd-al-Dīn K̲ānī, whose hostility Aflākī attributed, in typical hagiographical fashion, to jealousy and the illusions fostered by excessive formal learning (*Manāqeb al-‘ārefīn* I, p. 11). A supplementary reason for Bahā’-e Walad’s discomfort in Balk may have been the K̲v̲ārazm̲šāh’s conflict with the ‘Abbasids and his proclamation of ‘Alā’-al-Molk, a *sayyed* from Termed, as caliph (Jovaynī, III, pp. 244-45). Finally, fear of the impending Mongol cataclysm may also have persuaded Bahā’-e Walad to migrate westwards.

The exact date and circumstances of Bahā’-e Walad’s departure from Transoxiana are difficult to establish. Mawlānā Jalāl-al-Dīn relates that he was present with his father at the conquest of Samarkand by the K̲v̲ārazm̲šāh in 604/1207-08 (*Fīhi mā fīh*, ed. B. Forūzānfar, Tehran, 5th ed., 1362 Š./1983, p. 173), so their westward journey must have begun some time thereafter. Sepahsālār’s account of Bahā’-e Walad’s migration, which ascribes a decisive role to intrigues by Fakr-al-Dīn Rāzī, is replete with implausible details (*Resāla-ye Sepahsālār*, p. 8). It is in any event probable that Bahā’-e Walad’s departure from the territory of the K̲v̲ārazm̲šāh came after the death of Rāzī, since he appears to have been in Vaḳš until 607/1211 (see Forūzānfar, introd. to *Ma’āref* I, p. xxxvii). Ḥamd-Allāh Mostawfī gives 618/1221 as the date of his departure (*Tārīk-egozīda*, p. 791), but a review of all the evidence led Forūzānfar to choose 610/1214 as the most likely date (*Resāla*, p. 14).

According to a tradition found in Dawlatšāh (ed. Browne, p. 193), Bahā’-e Walad and his party passed through Nīšāpūr on their journey to the west, where they were deferentially received by the great Sufi poet Farīd-al-Dīn ‘Aṭṭār (d. 617/1220). On arriving in Baghdad, Bahā’-e Walad heard of the destruction of Balk by the Mongols. It is said that they were respectfully greeted in Baghdad by Shaikh Šehāb-al-Dīn Sohravardī (d. 631/1234) and lodged in the Mostanṣerīya *madrassa* (*Resāla-ye Sepahsālār*, p. 18). At least the latter detail must be false, since the Mostanṣerīya was not completed until 631/1234, some three years after the death of Bahā’-e Walad (Forūzānfar, *Resāla*, p. 18). The party proceeded from Baghdad by way of Kūfa to the Hejaz, and after performing the hajj traveled through Syria to Anatolia, where their first stopping-place was Malatya. Jāmī’s claim that they next spent four years



in Erzincan (Arzenjān) (*Nafahāt*, p. 458) is contradicted by Aflākī's assertion that Bahā'-e Walad refused even to enter the city, because of the evil nature of its people (*Manāqeb al-ārefīn* I, p. 22). Before finally settling in Konya, Bahā'-e Walad is said also to have stayed in Akşehir for one year (*Resāla-ye Sepahsālār*, p. 9) or four years (*Manāqeb al-ārefīn* I, p. 25) and in Larende (present-day Karaman) for at least seven years (*Manāqeb al-ārefīn* I, p. 25). One of Bahā'-e Walad's wives, Amīna Kātūn, and a son, 'Alā'-al-Dīn, died and were buried in Larende, which points to a fairly protracted residence there.

Bahā'-e Walad finally arrived in Konya in about 626/1229. The story found in both Sepahsālār and Aflākī that the Saljuq ruler 'Alā'-al-Dīn Kayqobād (d. 634/1237) went out to escort him into the city must be dismissed in view of the more sober account found in the *Walad-nāma* (p. 191). It remains true that Kayqobād, together with many of the notables of Konya, swiftly became sincere devotees of Bahā'-e Walad. Kayqobād wished to lodge him in the precincts of his palace, but he insisted on residing at the Altūniya *madrassa*. Only two years after his arrival in Konya, Bahā'-e Walad died, after a brief illness on 18 Rabī' II 628/23 February 1231. Kayqobād was much grieved by his passing and proclaimed seven days' public mourning (*Walad-nāma*, p. 193). He had an enclosure built around his tomb, which was later surmounted with a dome by Amir Badr-al-Dīn Gawhartāš, the *lālā* of Kayqobād (I. H. Konyalı, *Konya tarihi*, Konya, 1964, p. 632).

As his sole literary monument, Bahā'-e Walad left behind the *Ma'āref*, a collection of his discourses recorded and gathered by his disciples. They consist chiefly of explanations of Koranic verses and traditions of the Prophet and of answers to theological and legal questions; from them emerges the picture of a powerful, perceptive and often irascible preacher whose chief concern was the supremacy of the *šarī'a* or the holy law. The *Ma'āref* had a considerable influence on Mawlānā Jalāl-al-Dīn Rūmī: he read the book regularly, lectured on it to his own disciples, and may have written glosses on its fourth part. It is not, then, surprising that numerous echoes of the *Ma'āref* are to be found in the *Maṭnawī* (see Forūzānfar, introd. to *Ma'āref* I, pp. xiv-xxix).



BIBLIOGRAPHY

The first volume of Bahā'-e Walad's *Ma'āref*, containing the first three books, was published by B. Forūzānfar in Tehran in 1333 Š./1954.

The second volume, containing the fourth book—which may have been in part a draft for some sections of the first three books—followed in 1338 Š./1959.

Both volumes were reprinted in 1352 Š./1973.