



BAHĀ'-AL-DĪN SOLṬĀN WALAD

BAHĀ'-AL-DĪN SOLṬĀN WALAD, MOḤAMMAD, 7th-8th/13th-14th-century Sufi shaikh and poet, son and eventual successor of Mawlānā Jalāl-al-Dīn Rūmī (Mawlawī). Bahā'-al-Dīn was born on 25 Rabī' II 623/24 April 1226 to Gowhar Kātūn at Lāranda (modern Karaman), where Jalāl-al-Dīn's father Bahā'-al-Dīn Walad, and later Jalāl-al-Dīn himself, were *madrasa* professors. The family moved to Konya when Bahā'-al-Dīn was three years old and there he spent most of his life. Bahā'-al-Dīn grew up amidst scholars and Sufis, consciously modeling himself upon his father and also much influenced by the latter's mentor Borhān-al-Dīn Moḥaqqueq Termeḏī (*Walad-nāma*, pp. 3-4, 179). By the age of twenty he was a key member of the fraternity, and may already have acquired the honorific name of Solṭān Walad. He faithfully served Rūmī's three closest intimates, Šams-al-Dīn Tabrizī, Šalāḥ-al-Dīn Zarkūb, and Ḥosām-al-Dīn Čalabī, until they died. Solṭān Walad brought back Šams-al-Dīn after he had been driven from Konya in 644/1246 (*Walad-nāma*, pp. 47-50). After Šams's disappearance the following year, Jalāl-al-Dīn instructed Solṭān Walad to take Šalāḥ-al-Dīn Zarkūb as shaikh; Walad followed him exclusively (*Walad-nāma*, pp. 97-98) until Zarkūb's death in 657/1258. He married Zarkūb's daughter Fāṭema, and later two other wives, named Noşrat and Sonbola. Altogether Solṭān Walad had four sons (including Jalāl-al-Dīn Amīr 'Āref, his successor as shaikh) and two daughters. When Rūmī himself died in 672/1273, Ḥosām-al-Dīn Čalabī, who had succeeded Šalāḥ-al-Dīn as Rūmī's successor (*kalīfa*), urged Solṭān Walad to take his father's place but was persuaded by him to assume this position (*Walad-nāma*, pp. 122-24). Acclaimed once more as rightful head of the Order on the death in 683/1284 of Ḥosām-al-Dīn, the



humble Solṭān Walad finally accepted, but still regarded Karīm-al-Dīn Baktamūr (d. 690/1291) as his master.

Under the leadership of Solṭān Walad, the Order was for the first time formed into an organized group like other Sufi fraternities. One part of the ritual *samā'* later became known as the *dawr-e waladī*, but the precise extent of Solṭān Walad's role in formalizing the Mawlawīya rites and institutions is unknown. While lacking Jalāl-al-Dīn's unique visionary genius, Solṭān Walad possessed not only saintliness but also practical abilities, energy, and a clear sense of purpose. He found it necessary to cultivate good relations with the Saljuq and Mongol rulers and other notables. In his *Rabāb-nāma* (ed. 'Alī Solṭānī Gerdfarāmarzī, Tehran, 1359 Š./1980, pp. 35-38), Walad recounts how he defended himself against a disciple's criticism for composing verse in praise of such unworthy men. Authorized representatives were sent to numerous parts of Asia Minor and elsewhere to propagate and establish the brotherhood (*Walad-nāma*, pp. 155-56). By the time of his death on 12 Rajab 712/13 November 1312, Solṭān Walad had set on secure foundations the Mawlawīya, which was to become one of the major Sufi orders.

Solṭān Walad followed his father in composing *ḡazals* and longer poems as well as giving discourses. Aware that many disciples had difficulty in understanding Rūmī's writings, he re-interpreted them in simpler language. Walad's writing lacks intensity, fluency, or new ideas and modes of expression; but its simple didactic clarity is some compensation. In another respect, however, Solṭān Walad is an innovative and important poet. He was the first in Asia Minor to compose a considerable body of verse in Turkish: 129 *bayts* in the Persian *Dīvān*, 162 in the *Rabāb-nāma*, and 80 in the *Walad nāma* (studies are listed in T. Yazıcı, "Sultan Veled," in *ĪA XI*, pp. 28-32).

Works. Not all of Solṭān Walad's writings have been published. For mss., see M. Önder et al., *Mevlāna bibliyografyası II*, Ankara, 1974, pp. 304-24 and H. Ritter, "Philologika XI: Maulānā Ğālāluddīn Rūmī und sein Kreis," *Der Islam* 26, 1942, pp. 229-38. His extant works are: 1. *Dīvān*, comprising over 12,700 verses. Many poems are *naẓīras* in emulation of *ḡazals* by Rūmī; as in the latter's *Dīvān*, no fewer than 29 meters are used. Besides the Turkish *bayts*, there are a few *molamma'āt* (poems in which more than one language is used), and verses in Greek. Editions are: *Dīvān-e Solṭān Walad* (Persian), ed. F. N. Uzluq, Istanbul, 1941, ed. with introduction S. Nafīsī, Tehran, 1338 Š./1959. *Dīvān-e torkī-e Solṭān Walad* (Turkish verses), ed. Kilisli R. Bilge, Istanbul,



1341/1922. M. Mansuroğlu, *Sultan Veled'in Türkçe manzûmeleri* (superior ed.), Istanbul, 1958. 2. *Walad-nâma* (ed. J. Homā'ī, Tehran, 1315 Š./1936), also known as *Ebtedâ-nâma* or *Maṭṭawī-e waladī*, in about 10,000 *bayts*. Begun and completed in 690/1291, this poem contains a wealth of biographical and other information about Rûmī and his circle, as well as teachings on Sufism. 3. *Rabāb-nâma*, a *maṭṭawī*, written in 700-01/1301, is largely didactic and elucidates diverse aspects of Sufism and some passages from Rûmī's works. 4. *Entehâ-nâma* (in ms.), Solṭān Walad's last *maṭṭawī*, is devoted to teachings on Sufi doctrine and practice. Like the *Rabāb-nâma*, it comprises about 8,000 verses. 5. *Ma'āref*, a compilation of Solṭān Walad's discourses. In their written form, at least, these are far more structured and less spontaneous than those preserved in the *Fīhi mā fīhi* of Rûmī or the *Ma'āref* of Bahā'-al-Dīn Walad. A French translation by E. de Vitray-Meyerovitch has been published (*Maître et disciple: Kitab al-ma'arif*, Paris, 1982).

BIBLIOGRAPHY

Primary sources: Sources on Solṭān Walad's life and work are relatively copious. They include his own writings, particularly *Walad-nâma*. Contemporary and generally reliable is Farīdūn b. Aḥmad Sepahsālār's *Resāla dar aḥwāl-e Mawlānā Jalāl-al-Dīn Mawlawī*, ed. Sa'īd Nafīsī, Tehran, 1325 Š./1946. More hagiography than history, but still significant, is Aḥmad Aflākī's *Manāqeb al-'ārefīn*, ed. T. Yazıcı, 2 vols., Ankara, 1976, II, pp. 784-824.

Secondary sources. The best general study on Solṭān Walad's life and work is in Turkish: A. Gölpınarlı, *Mevlânâ'dan sonra Mevlevîlik*, Istanbul, 1953, pp. 29-64.

On the Turkish verses and their importance, see: E. J. W. Gibb, *A History of Ottoman Poetry* I, London, 1900, pp. 151-63 and M. F. Köprülü, *Türk edebiyatında ilk mutasavvıflar*, 2nd ed., Ankara, 1966, pp. 197-206. Browne, *Lit. Hist. Persia* III, pp. 155-56.

B. Forüzānfar, *Taḥqīq-e aḥwāl o zendagānī-e Mawlānā Jalāl-al-Dīn Moḥammad*



mašhūr be Mawlawī, 2nd ed., Tehran, 1332 Š./1953.

Ḳayyāmpūr, *Soḳanvarān*, p. 274. Nafīsī, *Naẓm o naṭr* I, pp. 160, 199; II, p. 760.

Rypka, *Hist. Iran Lit.*, pp. 180, 242. Şafā, *Adabiyāt* III/2, pp. 705-12 and index.