

*Trübner's Oriental Series*

---

THE MESNEVĪ OF MEVLĀNĀ  
(OUR LORD) JELĀLU-'D-DĪN,  
MUHAMMED, ER-RŪMĪ



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JAMES W REDHOUSE



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# THE MESNEVĪ

(USUALLY KNOWN AS THE MESNEVĪYI SHERĪF, OR HOLY MESNEVĪ)

OF

MEVLĀNĀ (OUR LORD) JELĀLU-'D-DĪN, MUHAMMED, ER-RŪMĪ.

BOOK THE FIRST.

*TOGETHER WITH SOME ACCOUNT OF THE LIFE AND ACTS  
OF THE AUTHOR, OF HIS ANCESTORS, AND  
OF HIS DESCENDANTS;*

Illustrated by a Selection of Characteristic Anecdotes,

AS COLLECTED BY THEIR HISTORIAN,

MEVLĀNĀ SHEMSU-'D-DĪN AHMED, EL EFLĀKĪ, EL 'ĀRIFĪ.

*TRANSLATED, AND THE POETRY VERSIFIED,*

BY

JAMES W. REDHOUSE, M.R.A.S., ETC.

LONDON:

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1881.

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## TRANSLATOR'S PREFACE.<sup>1</sup>

---

THE historian El Eflākī was a disciple of Chelebī Emīr 'Ārif, a grandson of the author of the *Mesnevī*. 'Ārif died in A.D. 1320; but as the dates of 'Ārif's successors are carried down to A.H. 754 (A.D. 1353), when Eflākī's collection of anecdotes was completed, the historian must have outlived this last date. As a disciple of the Emīr 'Ārif, he was a dervish of the order named *Mevlevī*, as being followers of the rule and practices of *Mevlānā Jelālu-'d-Dīn, er-Rūmī*, commonly known in English literature as "the dancing dervishes," expressed by Americans: "whirling dervishes." The dervishes of the order do not all dance or "whirl." Some are musicians, and some singers or chanters, who may, however, be occasional dancers also.

Eflākī's work gives a sufficiency of dates to fix the principal events that he commemorates. His dates do not agree exactly with those found in other historians. They are, however, sufficiently near for general purposes not of a chronologically critical nature. They commence with A.H. 605 A.D. (1208), and thus cover a period of 145 years dated, besides another 30 years of the lifetime of

<sup>1</sup> For the incidents and dates mentioned in this preface, see the various chapters of the *Anecdotes*.

Jelāl's grandfather undated, who was a noble of such high standing and of so great a reputation for learning and sanctity at Balkh, that the king gave him his only daughter in marriage, unsolicited. His mother was also a princess of the same royal house with his wife.

This royal house was the one known in history as that of *Kh'ārezm-shāh* or the Kharezmians. They were overthrown, and Balkh (the ancient Bactra, or Zariaspa), their capital, destroyed, by Jengīz Khān in A.D. 1211. A remnant of their kingdom was continued for twelve years longer by the last of the line, who died, at once a fugitive and an invader, in Āzerbāyjān, in a battle fought against the combined forces of Egypt, Syria, and Asia Minor.

Jelāl's family claimed descent from Abū-Bekr, a father-in-law and the first successor of Muhammed, the lawgiver of Islām. One of the descendants of Abū-Bekr was among the conquerors of the ancient Bactria, when it was first brought under Muslim rule, in about A.D. 650, under the Caliph 'Uthmān; and his children had maintained a prominent position in that country, possessed of great wealth, until the time immediately preceding the irruption of Jengīz.

Jelāl was the youngest of three children, two being sons, born of the princess, his mother, in Balkh. The eldest, a daughter, was already married, and remained behind with her husband, when her father and brothers left their native city some time between A.D. 1208 and 1211, in which latter year they were at Bagdād. There is no further mention of Jelāl's elder brother. Jelāl was five years old when they left Balkh. By way of Bagdād they went to Mekka, thence to Damascus, and next to

Erzinjān, in Armenia; thence to Larenda, in Asia Minor. Jelāl's mother was still with the party. He was now eighteen years old; and was married, at Larenda, to a lady named Gevher (Pearl), daughter of a certain Lala Sherefu-'d-Dīn of Samarqand, in A.D. 1226.<sup>1</sup> She bore him two sons there, 'Alā'u-'d-Dīn (afterwards killed in a tumult at Qonya) and Bahā'u-'d-Dīn Sultān Veled, through whom the succession of the house was continued. She appears to have died rather young; for Jelāl afterwards married another lady of Qonya, who outlived him, and by whom he had two other children, a son and a daughter. (See Anecdotes, Chap. iii., No. 69, for a variant.)

After the birth of Sultān Veled at Larenda, Jelāl's father was invited to Qonya by the Seljūqi king, 'Alā'u-'d-Dīn Kayqubād, where he founded a college, and where he died in A.D. 1231. The king built a marble mausoleum over his grave, with this date inscribed on it. The king himself died, five years later, in A.D. 1236.

At his father's death, Jelāl went to Aleppo and Damascus for several years to study, and then returned to Qonya, where he was appointed professor of four separate colleges. His reputation for learning and sanctity became very great.

But before this journey to Damascus, he appears to have paid a visit to Larenda. For, a former pupil of his father's at Balkh, who had become a great saint and anchorite, came to Qonya to seek Jelāl, and was the cause of his returning from Larenda to the capital.

<sup>1</sup> He must have been born in about twenty-one or twenty-two years of A.D. 1204 or 1205, to have been five age. But see Anecdotes, Chap. i., years old when the family left Balkh. No. 2, &c. In 1226 he would, therefore, be

This was the Sheykh and Seyyid Burhānu-'d-Dīn, who became Jelāl's spiritual teacher for some time. The dates given do not agree in the various branches of Eflākī's compilation; for he here gives a period of nine years' spiritual study at Qonya under Burhān.

After Burhān's instructions and departure from Qonya to Qaysariyya, where he died, and after Jelāl's studies at Aleppo and Damascus, with his subsequent return to Qonya and appointment to the four colleges, another great saint came to visit Jelāl at this latter city. This was Shemsu-'d-Dīn of Tebrīz, for whom Jelāl conceived a very great friendship. He is mentioned in the *Mesnevī* several times in very high terms. He appears to have been exceedingly aggressive and domineering in his manner. This roused a fierce animosity against him, which at length broke out in a tumult. Jelāl's eldest son, 'Alā'u-'d-Dīn, was killed or mortally hurt in this disturbance. The local police seized Shemsu-'d-Dīn in consequence, and he was never again seen alive by his friends. Jelāl went himself to Damascus, in hopes that he might have been sent away, or have got away, privately. But the effort was fruitless. Later traditions cause his corpse to have been recovered and buried at Qonya, differing, however, as to the place of interment.

When Jelāl found that he required assistance in conducting all the various duties that fell on him, he selected first for that office his former fellow-student, Sheykh Salāhu-'d-Dīn Ferīdūn, surnamed *Zer-Kūb* (the Gold-beater), from his business. He assisted Jelāl for about ten years, and died in A.D. 1258.

Jelāl now took as his assistant his own favourite pupil,

Hasan Husāmu-'d-Dīn, surnamed the son of Akhī-Turk, through his being descended from some man of celebrity of the name or designation of Akhī-Turk. There appears to have been a large family of very influential men residing at Qonya and other towns of Asia Minor, all calling themselves Akhī, and distinguished as Akhī Ahmed, Akhī Eshref, &c. The word "Akhī" is Arabic, and signifies "my brother." It may also mean "one related to a brother," as a servant, slave, client, &c., of some prince, &c.; or of some dervish "brother" of some religious order. Indeed, these very numerous individuals named Akhī, may have been each a "brother" of such a fraternity or fraternities, or even of some industrial guild.

Ten years after Husām was taken as his assistant by Jelāl, this latter was called to his rest in December A.D. 1273; and was buried in his father's mausoleum, leaving Husām as his successor. But meanwhile, at Husām's suggestion, and with himself as the first amanuensis thereof, the *Mesnevī* had been composed, in six volumes, books, or parts, by Jelāl. The second volume was commenced in A.D. 1263. There had been an interval of two years between the completion of the first and this, caused by Husām's grief at the death of his wife. The whole work is stated to contain twenty-six thousand six hundred and sixty couplets. A seventh volume or book has been also attributed to the *Mesnevī*, to make up the number to that of the "seven planets;" some say it was composed or collected by Sultān Veled. The anecdotes of Eflākī make mention of many hundreds of odes composed also by Jelāl.

He is said to have instituted his peculiar order of dervishes, with their special dress, the Indian garb of mourning, in memory of his murdered friend, Shemsu'-d-Dīn of Tebrīz; and to have adopted the use of instrumental music, the flute, the rebeck, the drum, and the tambourine, with singing or chanting, as an accompaniment to the holy dance, on account of the lethargic nature of the "Romans." As a child is tempted to take a salutary medicine by the exhibition of a little jam or honey, so Jelāl judged that the "Romans" might be tempted to a devotional love for God through the bait of sweet sounds addressed to their outward senses. Dancing or twirling by dervishes was of much older date, as will be recollected in one of the tales of the Arabian Nights.

Husām died in A.D. 1284, just ten years after his teacher Jelāl; whose son, Bahā'u'-d-Dīn, Sultān Veled, succeeded Husām as chief of the order, and died in A.D. 1312. His son, Chelebī Emīr 'Ārif, succeeded him, and passed away in A.D. 1320; two of his half-brothers becoming chiefs of the order after him in succession.

Eflākī informs us that he undertook the compilation of his work at the express desire of his spiritual teacher, Chelebī Emīr 'Ārif. The preface gives the year A.H. 710 (A.D. 1310) as that of its commencement, and the colophon at the end mentions A.H. 754 (A.D. 1353) as the date of its completion. He thus spent forty-three years in his labour of love. The copy used for the present translation was written in A.H. 1027 (A.D. 1617), and belongs to the library of the India Office, being No. 1670. It is a quarto volume of 291 numbered folios of two pages each folio, and twenty-three lines in each page. It is subdivided

into a preface, of two folios, and ten chapters of very different lengths, thus :

1. Acts of Bahā'u-'d-Dīn Veled, Sultānu-'l-'Ulemā . . . . .	14 folios.
2. Acts of Seyyid Sīrr-Dān, Burhānu-'d-Dīn, Termizī . . . . .	5 "
3. Acts of Mevlānā Jelālu-'d-Dīn, Muhammed . . . . .	155 "
4. Acts of Shemsu-'d-Dīn, Tebrizī . . . . .	23 "
5. Acts of Sheykh Salāhu-'d-Dīn, Zer-Kūb . . . . .	11 "
6. Acts of Husāmu-'d-Dīn, Khalifa of God . . . . .	14 "
7. Acts of Mevlānā Bahā'u-'d-'Dīn, Sultān Veled . . . . .	13 "
8. Acts of Chelebī Emīr 'Ārif . . . . .	45 "
9. Acts of Chelebī Emīr 'Ābīd, &c. . . . .	6 "
10. Genealogical . . . . .	2 "
Total	288

The work contains many hundreds of anecdotes, related to Efkāki by trustworthy reporters, whose names are generally given, and a few for which he vouches himself as an eyewitness. Every anecdote is the account of a miracle wrought by the living or the dead ; or is the narrative of some strange or striking event. It is, in fact, a species of the Acts of the Apostles of the Mevlevi dervish fathers, and is a rare specimen of what fervid religious enthusiasm can invent or exaggerate, pious credulity can believe, and confiding ignorance accept. In these days of Christian "Spiritualism," let not the reader be over-shocked at learning that Muslim "Saints," lovers of their Creator, and beloved by Him in return, hold themselves and are held by their dervish brethren to be the successors and spiritual inheritors of the prophets, from Adam to Muhammed ; that, in virtue of this spiritual communion with God, they know all the secrets and mysteries of heaven and earth, and not only suspend or overrule the laws of nature at their will, but also deal out death or disease by their

anger, health or prosperity by their blessing; the whole in strict accordance, however, with the eternal will and foreknowledge of Him by whom alone all things are made.

The anecdotes translated are chosen as being characteristic of various points of dervish credence or assertion. Most of them inculcate some moral truth or point of practical wisdom. A few will be found, however, to go far beyond the credible; and one or two, unless totally misunderstood by the translator, are simply and grossly blasphemous. These last are here given as specimens of the exaggerated dervish doctrines which cause the orthodox among the 'Ulemā<sup>1</sup> of Islām to hold all such quasi-religious associations to be more or less heterodox.

The dervishes of Islām appear to be a kind of Gnostics. They style themselves Poor, Impassioned, Adepts, and Perfect. In many respects their doctrines correspond with those of Buddha, Pythagoras, and Plato, making all souls that are destined to salvation to be emanations from the divine Light or Glory of God, in which they will be again congregated; and all those doomed to perdition to have been formed out of the Fire of His wrath, to which also they will eventually be consigned.

It is but too patent to the translator that he is bound to sue for the kind indulgence of a critical public, in offering them the present volume in verse. He has no claim to being a poet himself; and had never practised the art

<sup>1</sup> The "*Ulemā of Islām*" are the Learned Doctors of Law and Divinity; their chief is the Lord Chancellor. They are ignorantly spoken of as "*priests*" and "*clergy*" by Europeans. There are no "*priests*" in Islām. The 'Ulemā may be likened to the Jewish Rabbis. They often have followed, and do follow, all kinds of trades.

of metrical composition until very lately. Sensible himself to the earnestness of thought and beauty of diction imbedded in the writings of the great poets of Islām, and keenly aware of the condition of dry bones to which literal prose translation almost always reduces a songster's numbers, he has preferred to clothe his author in a presentable garb, though it be but a crumpled wrap, rather than exhibit him to readers of taste as a mangled mass, stripped of all beauty, and in great measure divested even of cognisable form, through the conflict of dictions and diversities of ideas.

He is in the position of the raindrop sung by Sa'dī (see Chap. iii., No. 14, of the Anecdotes), and mentioned of old by Chardin, Addison, and Sir William Jones. May the thoughts in the *Mesnevī* be the gems that will make his effort acceptable to the British public. At most, he is but the diver who risks extinction in the hope that he may have a chance to offer an acceptable pearl of price to those for whom he has worked :—

A raindrop, from a cloud distilled,  
 At sea's expanse with tremor filled,  
 Mused : 'Where the main rolls, am I aught ?  
 In ocean's presence, sure, I'm naught.'  
 Itself, thus eyed with scorn profound,  
 In oyster's bosom nurture found.  
 Time's wheel wrought changes manifold ;  
 Rich pearl of price the raindrop's told.  
 Meek modesty its prize received ;  
 By naught's gate ent'ring, worth achieved."

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SELECTED ANECDOTES  
FROM THE WORK ENTITLED  
THE ACTS OF THE ADEPTS  
(MENĀQIBU 'L 'ĀRIFĪN),  
BY  
SHEMSU-'D-DĪN AHMED, EL EFLĀKĪ.

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# THE ACTS OF THE ADEPTS.<sup>1</sup>

---

## CHAPTER I.

*Bahā'u-'d-Dīn, Veled, Sultānu-'l-'Ulemā (The Beauty of the Religion of Islām, Son, Sultan of the Doctors of the Law).*

### I.

THE king of Khurāsān,<sup>2</sup> 'Alā'u-'d-Dīn Muhammed, Khurrem-Shāh, uncle of Jelālu-'d-Dīn Muhammed Kh'ārezm-Shāh, and the proudest, as he was the most handsome man of his time, gave his daughter, Melika'i-Jihān (Queen of the World), as to the only man worthy of her, to Jelālu-'d-Dīn Huseyn, el Khatībī, of the race of Abū-Bekr.

An ancestor of his was one of the original Muslim conquerors of Khurāsān. He was himself very virtuous and learned, surrounded with numerous disciples. He had not married until then; which gave him many an anxious and self-accusing thought.

He himself, the king, the king's daughter, and the king's Vazīr were all four warned in a dream by the Prince of the Apostles of God (Muhammed) that he should wed the princess; which was done. He was then thirty years old. In due course, nine months afterwards, a son was born to

<sup>1</sup> There is an allusion in the word 'Arifin (Adepts) to the name of Eḫākī's patron, the Chelebi Emīr 'Arif (well-knowing).

<sup>2</sup> Eastern Persia.

him, and was named Bahā'u-'d-Dīn Muhammed. He is commonly mentioned as Bahā'u-'d-Dīn Veled.

When adolescent, this latter was so extremely learned that the family of his mother wished to raise him to the throne as king ; but this he utterly rejected.

By the divine command, as conveyed in the selfsame night, and in an identical dream, to three hundred of the most learned men of the city of Balkh,<sup>1</sup> the capital of the kingdom, where he dwelt, those sage doctors unanimously conferred upon him the honorific title of Sultānu-'l-'Ulemā, and they all became his disciples.

Such are the names and titles by which he is more commonly mentioned ; but he is also styled Mevlānāyi Buzurg (the Greater or Elder Master). Many miracles and prodigies were attributed to him ; and some men were found who conceived a jealousy at his growing reputation and influence.

## 2.

In A.H. 605 (A.D. 1208) he, Bahā'u-'d-Dīn Veled, began to preach against the innovations of the king and sundry of his courtiers, declaiming against the philosophers and rationalists, while he pressed all his hearers to study and practise the precepts of Islām. Those courtiers maligned him with the king, calling him an intriguer who had designs on the throne. The king sent and made him an offer of the sovereignty, promising to retire elsewhere himself. Bahā answered that he had no concern with earthly greatness, being a poor recluse ; and that he would willingly leave the country, so as to remove from the king's mind all misgivings on his score.

He accordingly quitted Balkh, with a suite of about forty souls, after delivering a public address in the great mosque before the king and people. In this address he foretold the advent of the Moguls to overturn the kingdom, possess the country, destroy Balkh, and drive out the king, who

<sup>1</sup> The ancient *Bactra*, sometimes called *Zariaspa*, the capital of Bactria.

would then flee to the Roman land, and there at length be killed.

So he left Balkh, as the prophet (Muhammed) had fled from Mekka to Medīna. His son Jelālu'-d-Dīn was then five, and the elder brother, 'Alā'u'-d-Dīn, seven years old.

The people everywhere on his road, hearing of his approach or forewarned in dreams of his coming, flocked to meet him and do him honour. Thus he drew near to Bagdād. Here he was met by the great Sheykh Shahābu'-d-Dīn, 'Umer, Suhervedī, the most eminent man of the place, deputed by the Caliph Musta'zim to do him honour. He became the guest of the Sheykh.

The Caliph sent him a present of three thousand sequins, but he declined the gift as being money unlawfully acquired. He also refused to visit the Caliph; but consented to preach in the great mosque after the noon service of worship on the following Friday, the Caliph being present. In his discourse he reproached the Caliph to his face with his evil course of life, and warned him of his approaching slaughter by the Moguls with great cruelty and ignominy. The Caliph again sent him rich presents in money, horses, and valuables, but he refused to accept them.

Before Bahā'u'-d-Dīn quitted Bagdād, intelligence was received there of the siege of Balkh, of its capture, and of its entire destruction, with its twelve thousand mosques, by the Mogul army of five hundred thousand men commanded by Jengīz in person (in A.H. 608, A.D. 1211). Fourteen thousand copies of the Qur'ān were destroyed, fifteen thousand students and professors of the law were slain, and two hundred thousand adult male inhabitants led out and shot to death with arrows.

Bahā'u'-d-Dīn went from Bagdād to Mekka,<sup>1</sup> performed the greater pilgrimage there, proceeding thence to Damascus, and next to Malatia (Melitene, on the Upper Euphrates), where, in A.H. 614 (A.D. 1217), he

<sup>1</sup> Incorrectly written Mecca by Europeans.

heard of the death of Jengiz. The Seljūqī Sultan, 'Alā'u-'d-Dīn Keyqubād, was then sovereign of the land of Rome (Rūm, *i.e.*, Asia Minor), and was residing at Siwās (Sebaste). In A.H. 620 (A.D. 1223) Sultan Jelālu-'d-Dīn, the dispossessed monarch of Kh'ārezm (Chorasmia) was killed in a battle fought by him in Azerbāyjān (Atropatene) against the Sultans of Rome, Syria, and Egypt, when his forces were totally defeated. And thus ended that great dynasty, after ruling about a hundred and forty years.

Bahā'u-'d-Dīn went from Malatia and remained four years near Erzinjān (the ancient Aziris, on the Western Euphrates), in Armenia, at a college built for him by a saintly lady, 'Ismet Khātūn. She was the wife of the local sovereign, Melik Fakhru-'d-Dīn. She and her husband both died, and then Bahā'u-'d-Dīn passed on to Larenda (in Cataonia), in Asia Minor, and remained there about seven years at the head of a college, the princess Melika'i-Jihān, his mother, being still with him.

Here it was that his younger son, Jelālu-'d-Dīn Muhammed, the future author of the *Mesnevī*, attained to man's estate, being then eighteen years old; when, in A.H. 623 (A.D. 1226), he married a young lady named Gevher Khātūn, daughter of the Lala Sherefu-'d-Dīn, of Samarqand. She gave birth in due course to Jelāl's eldest son, 'Alā'u-'d-Dīn.

The king had now returned to his capital, Qonya (the ancient Iconium). Hearing of Bahā'u-'d-Dīn's great learning and sanctity, the king sent and invited him to the capital, where he installed him in a college, and soon professed himself a disciple. Many miracles are related as having been worked at Qonya by Bahā'u-'d-Dīn, who at length died there on Friday, the 18th of Rebī'u-'l-ākhir, A.H. 628 (February A.D. 1231). The Sultan erected a marble mausoleum over his tomb, on which this date is recorded. Many miracles continued to occur at this sanctuary. The Sultan died also a few years later, in A.H. 634 (A.D. 1236).

(After the death of Bahā'u-'d-Dīn Veled, and the acquisition of still greater fame by his son Jelālu-'d-Dīn, who received the honorific title of Khudāvendgār—*Lord*—the father was distinguished from the son, among the disciples, by the customary title of Mevlānā Buzurg—the *Greater or Elder Master*. The traditions collected by Eflākī, relating to this period, vary considerably from one another on minor points of date and order of succession, though the main facts come out sufficiently clear.)

## 3.

Jelāl's son, Sultān Veled, related to Eflākī that his father Jelāl used frequently to say, "I and all my disciples will be under the protection of the *Great Master*, my father, on the day of resurrection; and under His guidance we shall enter the divine presence; God will pardon all of us for His sake."

## 4.

It is related that when the *Great Master* departed this life, his son, Jelālu-'d-Dīn, was fourteen years old. (This is apparently a copyist's error for "twenty-four." Jalāl is said to have been born in A.H. 604—A.D. 1207.) He married when seventeen (or eighteen); and often did he say in the presence of the congregation of his friends, "The *Great Master* will remain with me a few years. I shall be in need of Shemsu-'d-Dīn of Tebriz (the capital of Azerbāyjān); for every prophet has had an Abū-Bekr, as Jesus had His apostles."

## 5.

Shortly after the death of the Great Master Bahā'u-'d-Dīn Veled, news was received by the Sultan 'Alā'u-'d-Dīn of Qonya of the arrival of Sultan Jelālu-'d-Dīn Kh'ārezm-Shāh on the borders of Asia Minor. The Sultan went and prayed at the tomb of the deceased saint, and then prepared to meet the Kh'ārezmians, who were in the neigh-

bourhood of Erzenü-r-Rüm (Erzen of the Romans, the ancient Arzes, now Erzerum). Scouts brought in the intelligence that the Kh'ārezmians were very numerous; and great anxiety prevailed among the Sultan's troops. He resolved to see for himself.

He put on a disguise and set out with a few followers, on fleet horses, for the Kh'ārezmian camp. They gave out that they were nomad Turks of the neighbourhood, their ancestors having come from the Oxus; that latterly the Sultan had withdrawn his favour from them; and that, in consequence, they had for some time past been looking for the Kh'ārezmian advent. This was reported to the king, Jelālu-'d-Dīn, who sent for them and received them kindly, giving them tents and assigning them rations.

During the night King Jelālu-'d-Dīn began to reflect that every one had hitherto spoken well of Sultan 'Alā'u-'d-Dīn, and a doubt arose in his mind in consequence respecting the story of these newcomers, especially as he learned that the Sultan was on his march to meet him. Consulting with the Prince of Erzenü-r-Rüm, further perquisition was postponed until the morrow.

But at midnight the deceased saint of Qonya, Bahā-Veled, appeared in a dream to Sultan 'Alā'u-'d-Dīn, and warned him to fly at once. The Sultan awoke, found it was a dream, and went to sleep again. The saint now appeared a second time. The Sultan saw himself seated on his throne, and the saint coming to him, smiting him on the breast with his staff, and angrily saying, "Why sleepest thou? Arise!"

Now the Sultan did arise, quietly called his people, saddled horses, and stole away out of the camp. Towards morning King Jelāl caused guards to be placed round the tents of the strangers to watch them. But afterwards, when orders were given to bring them to the king's presence to be questioned, their tents were found to be empty. Pursuit was attempted, but in vain.

After an interval the two armies came into collision. The Sultan of Qonya was victorious. From that time forward, whenever difficulties threatened, he always betook himself to the shrine of the saint, Bahā Veled, who always answered his prayers.

(As Sultan Jelālu-'d-Dīn Kh'ārezm-Shāh has already been stated to have died in battle in Azerbāyjān in A.D. 1223, whereas the saint of Qonya did not die until A.D. 1231, eight years afterwards, the discrepancy of that date with the present anecdote is irreconcilable.)

## 6.

The Great Master, Bahā Veled, used to say that while he himself lived no other teacher would be his equal, but that when his son, Jelālu-'d-Dīn, should succeed him at his death, that son of his would equal and even surpass him.

## 7.

Seyyid Burhānu-'d-Dīn Termīzī<sup>1</sup> is related to have said that one night the door of the mausoleum of Bahā Veled opened of itself, and that a great glory shone forth from it, which gradually filled his house, so that no shadow fell from anything. The glory then gradually filled the city in like manner, spreading thence over the whole face of nature. On beholding this prodigy the Seyyid swooned away.

This vision is a sure indication that the whole human race will one day own themselves the disciples of the descendants of the great saint.

## 8.

Before he quitted Balkh, Bahā Veled one day saw a man performing his devotions in the great mosque in his shirt sleeves, with his coat upon his back. Bahā reproved him, telling him to put on his coat properly and decently,

<sup>1</sup> Of Termiz (Tirmez), on the north bank of the Oxus, near to Balkh.

then to continue his devotions. "And what if I will not?" asked the man in a disdainful tone. "Thy dead-like soul will obey my command, quit thy body, and thou wilt die!" answered Bahā. Instantly the man fell dead; and crowds flocked to become disciples to the saint who spoke with such power and authority.

## 9

When Sultan 'Alā'u-'d-Dīn had fortified Qonya, he invited Bahā Veled to mount to the terraced roof of the palace, thence to survey the walls and towers. After his inspection, Bahā remarked to the Sultan, "Against torrents, and against the horsemen of the enemy, thou hast raised a goodly defence. But what protection hast thou built against those unseen arrows, the sighs and moans of the oppressed, which overleap a thousand walls and sweep whole worlds to destruction? Go to, now! strive to acquire the blessings of thy subjects. These are a stronghold, compared to which the walls and turrets of the strongest castles are as nothing."

## 10.

On one occasion Sultan 'Alā'u-'d-Dīn paid a visit to Bahā Veled. In lieu of his hand the latter offered the tip of his staff to be kissed by the Sultan, who thought within himself: "The proud scholar!" Bahā read the Sultan's thoughts as a seer, and remarked in reply thereto: "Mendicant students are bound to be humble and lowly. Not so a Sultan of the Faith who has attained to the utmost circumference of the orbit thereof, and revolves therein."

## 11.

A certain Sheykh Hajjāj, a disciple of Bahā Veled and one of God's elect not known to the herd of mankind, quitted the college after the decease of his teacher, and betook himself to his former trade of a weaver, therewith

to gain an honest livelihood. He used to buy the coarsest brown bread of unsifted flour, mash this up with water, and break his fast with this sop alone. All the rest of his earnings he saved up until they would reach to two or three hundred piastres. This sum he would then carry to the college, and place it in the shoes of his teacher's son, Jelālu-'d-Dīn, the new rector. This practice he continued so long as he lived.

At his death a professional washer was appointed to perform the last ablution for Sheykh Hajjāj. In the execution of his office the washer was about to touch the privities of the deceased, when the defunct seized his hand with so strong a grip as to make him scream with pain and fright. The friends came to rescue him, but they were unable to release the imprisoned hand. They therefore sent word to Jelālu-'d-Dīn of what had occurred. He came and saw, knew the reason, and whispered into the ear of the deceased man: "The poor simpleton has been unaware of the high station of thy sanctity. Pardon his unintentional transgression for my sake." Immediately the poor washer's hand was released; but three days afterwards he was himself washed and borne lifeless to his grave.

## 12.

The Sultan had a governor of his childhood still living, the Emīr Bedru-'d-Dīn Guhertāsh, commonly known as the Dizdār (Castellan), whom he held in great esteem. One day, as Bahā Veled was lecturing in the mosque, in presence of the Sultan and his court, he suddenly called upon the Dizdār to recite any ten verses of the Qur'ān, saying he would then expound them to the congregation. The Dizdār had been admiring the eloquence of the preacher's expositions. Upon this sudden call, without the slightest hesitation and without ever having committed them to memory, he recited the first ten verses of chapter xxiii., "The believers have attained to prosperity," &c., which

Bahā forthwith explained in such a manner as to draw down the plaudits of the assembly. The Dizdār, with the Sultan's permission, went to the foot of the pulpit and declared himself a disciple to Bahā. "Then," said the preacher, "as a thank-offering for this happy event, do thou build and endow a college where my descendants shall teach their disciples after me." The Dizdār did so, and richly endowed it. This is the college where Jelālu-'d-Dīn afterwards lived. When the Dizdār died he left all his possessions to enrich the foundation. (See chap. iii. No. 69.)

## 13.

The Sultan had a dream (something like one of Nebuchadnezzar's). He saw himself with a head of gold, a breast of silver, a belly of brass, thighs of lead, and shanks of tin. Bahā Veleḍ explained the dream as follows:—"All will go well in the kingdom during thy lifetime. It will be as silver in the days of thy son; as brass in the next generation, when the rabble will get the upper hand. Troubles will thicken during the next reign; and after that the kingdom of Rome will go to ruin, the house of Seljūq will come to an end, and unknown upstarts will seize the reins of government."

## CHAPTER II.

*Seyyid Burhānu-'d-Dīn, Sīrr-Dān, el Muhaqqiq, el Huseynī,  
of the posterity of Yā-Sīn (Muhammed).<sup>1</sup>*

(HE is called Seyyid, the "*Syud*" of our East India authorities, for the reason that he was a descendant of the prophet, of whom Yā-Sīn is one of the titles, as it is also the name of the thirty-sixth chapter of the Qur'ān, at the head of which the two letters stand which form the name. Burhānu-'d-Dīn means *The Proof of the Religion*; Sīrr-Dān signifies *The Confidant*, one who possesses a knowledge of a secret or secrets, a mystery or mysteries. Muhaqqiq is one who verifies, who probes the truth; and Huseynī indicates that the Seyyid was of the branch of Huseyn, the younger of the two sons of Fātima, Muhammed's only child that left posterity.)

## I.

Seyyid Burhānu-'d-Dīn was popularly known by the name of Sīrr-Dān at Balkh, Bukhārā (Alexandria Oxiana?), and Termīz. His discourse was continually running upon the subjects of spiritual and mental phenomena, of the mysteries of earth and of heaven.

When Bahā Veled quitted Balkh, the Seyyid went to Termīz, and there secluded himself as a hermit. After a while again he began to lecture in public on the significations of knowledge. Suddenly, one morning, that of Friday the 18th of Rebī'u-l-ākhir, A.H. 628 (February,

<sup>1</sup> The two letters Yā and Sīn heading the thirty-sixth chapter of the Qur'ān are said to stand for the words, Yā insān, *O man!* as Muhammed is there addressed.

1231 A.D.), he cried out most bitterly, in a flood of tears, "Alas! my master has passed away from this tabernacle of dust to the abode of sincerity!" His words and the date were noted down, and, on inquiry, after his arrival in Qonya, were found to correspond exactly with the moment of Bahā Veled's decease.

## 2.

For forty days the disciples at Termīz mourned for the death of the great teacher. At the end of that period the Seyyid said: "The son of my master, his successor, Jelālu-'d-Dīn Muhammed, is left alone and is wishing to see me. I must go to the land of Rome and place myself at his service, delivering over to him the trust which my teacher confided to my safe-keeping."

## 3.

When the Seyyid reached Qonya, Bahā Veled had been dead about a year, and Jelāl had gone to Larenda. The Seyyid applied himself for several months to devotional seclusion in one of the mosques of Qonya; after which he sent off a letter to Jelāl by the hands of two mendicants, saying: "Come and meet this stranger to thee at the resting-place of thy father, for Larenda is not a place of permanency for thee. From that hill (on which Bahā's mausoleum was built) a fire will shower down on the city of Qonya."

After reading this epistle Jelāl returned to Qonya with all possible despatch. There he went at once to visit the Seyyid, who came forth from the mosque to receive him. They embraced. They now entered into conversation on various subjects. So delighted was the Seyyid with the expositions set forth by Jelāl that he kissed the soles of his feet, and exclaimed: "A hundredfold hast thou surpassed thy father in all knowledge of the humanities; but thy father was versed also in the mysteries of mute reality and ecstasy. From this day forward my desire is that

thou shouldest also acquire that knowledge,—the knowledge possessed by the prophets and the saints, which is entitled *The Science of Divine Intuition*—the science spoken of by God (in Qur'ān xviii. 64): 'We have taught him a science from within us.' This knowledge did I acquire from my teacher; do thou receive it from me, so that thou mayest be the heir to thy father in spiritual matters as well as in things temporal. Thou wilt then be his second self."

Jelāl complied with all the Seyyid pressed upon him. He took the Seyyid to his college, and for nine years received instruction from him. Some accounts make it appear that Jelāl first became the Seyyid's disciple at this time; but others go to show that Bahā Veled gave Jelāl as a pupil to the Seyyid at Balkh, and that the Seyyid used now and then to carry Jelāl about on his shoulders, like as is practised by the nursing-tutors—*lala*—of children. (Compare chap. iii., Nos. 6 and 8.)

## 4.

Husāmu-'d-Dīn told us that Jelāl had informed him of the following occurrence:—

The Seyyid once arrived at a certain city in Khurāsān named Sāmānek. The chief people went forth to meet him and show him honour, all excepting the Sheykhul-Islām of the place (the local vice-chancellor). Nevertheless the Seyyid went to pay his respects to the legal functionary. The latter went barefoot to the door of the house to meet the Seyyid, whose hand he kissed, and to whom he offered excuses for his seeming lack of courtesy.

In reply, the Seyyid said to him: "I am come to inform you that, on the 10th day of next month, Ramazān, you will have occasion to go forth to a hot-bath. On your way thither you will be assassinated by the emissaries of the *Old Man of the Mountain*. This I communicate to thee, that thou mayest set thy affairs in order, and repent thee of thy sins."

The Sheykhu-'l-Islām fell at the Seyyid's feet, wailing ; but the latter remarked : "This is of no avail. Events are in God's hands, and He has so ordered it. Still, as thou showest so much contrition, I may add, for thy consolation, that thou wilt die in the faith, and shalt not be cut off from the divine mercy and grace."

And so it happened as thus predicted. The assassins took his life on the very day foretold by the Seyyid.

(The stronghold, Alamūt, of the *Old Man of the Mountain*, was stormed by forces sent against it by Helagū, grandson of Jengiz, in about the year A.H. 654 (A.D. 1256). The last prince of the dynasty was sent to China, and there put to death by the emperor ; and thus these detestable scourges of humanity were at length suppressed.)

5.

After a certain time the Seyyid asked permission of Jelāl to go for a while to Qaysariyya (Cæsarea), but Jelāl could not spare him. So he remained at Qonya still.

Somewhat later a party of friends took the Seyyid out for a ride among the vineyards. The thought occurred to him that, without saying anything to anybody, he might now easily abscond and get away to Qaysariyya. Scarcely had he conceived this vagabond idea than his beast reared with him, threw him, and broke his leg. His friends raised him, set him again on his horse, and conducted him to a neighbouring country-house to which Jelāl had also come.

On seeing Jelāl the Seyyid exclaimed to him, "Is this the proper way to reward your teacher—to break his leg?" Jelāl at once ordered the Seyyid's boot to be removed, and saw that his foot and toes were crushed. He now passed his hands along the injured limb and blew on it. The limb was at once restored whole. Jelāl now granted permission, and the Seyyid forthwith proceeded to Qaysariyya.

## 6.

When the time was come that the Seyyid should die, he told his servant to prepare for him an ewer of warm water, and to go. The water was made ready, placed in the Seyyid's room, and the servant went forth. The Seyyid called after him: "Go and proclaim that the stranger Seyyid has departed to the other world." He then bolted the door, that none should enter to him.

The servant, however, had his curiosity excited by those words, and went back to the door, to listen and to see what might happen. Through a chink he saw his master perform an ablution, arrange his dress, lie down on his couch, and cry out: "All ye angels, saints, and heavens, who have at any time intrusted to me a secret, come to me now and receive back your charges. Ye are here all present."

He then recited the following hymn:—

"God, my beloved, darling God, adored, to me incline;  
My soul receive; intoxicate, release poor me distraught.  
In Thee alone my heart finds peace; it fire with love divine;  
Take it unto Thyself; to it both worlds are naught."

These were the Seyyid's last words, ere he yielded up his spirit. The servant carried the news to the Seyyid's friends, who gathered together, carried him forth, and buried him.

A mausoleum was raised over his grave by a rich and powerful disciple. The departed saint would not allow a cupola to stand. Twice the dome was shaken down by earthquakes, and in a dream the Seyyid himself forbade its third edification.

After the usual forty days of mourning, a letter was sent to Jelâl, who at once journeyed from Qonya to Qaysariyya, and prayed at the tomb of his deceased teacher, returning home again afterwards.

## CHAPTER III.

*Mevlānā Jelālu'-d-Dīn Muhammed, the Revered Mystery of  
God upon Earth.*<sup>1</sup>

## I.

JELĀLU-'D-DĪN is related to have been born at Balkh on the 6th of Rebī'u-'l-evvel, A.H. 604 (29th September 1207).

When five years old, he used at times to become extremely uneasy and restless, so much so that his attendants used to take him into the midst of themselves.

The cause of these perturbations was that spiritual forms and shapes of the absent (invisible world) would arise before his sight, that is, angelic messengers, righteous genii, and saintly men—the concealed ones of the bowers of the True One (spiritual spouses of God), used to appear to him in bodily shape, exactly as the cherubim and seraphim used to show themselves to the holy apostle of God, Muhammed, in the earlier days, before his call to the prophetic office; as Gabriel appeared to Mary, and as the four angels were seen by Abraham and Lot; as well as others to other prophets.

His father, Bahā'u'-d-Dīn Veled, the Sultānu-'l-'Ulemā, used on these occasions to coax and soothe him by saying: "These are the Occult Existences. They come to present themselves before you, to offer unto you gifts and presents from the invisible world."

These ecstasies and transports of his began to be publicly known and talked about; and the affectionately

<sup>1</sup> The truly eminent author of the *Mesnevi*.

honorific title of Khudāvendgār, by which he is so often mentioned, was conferred upon him at this time by his father, who used to address him and speak of him by this title, as "My Lord."

## 2.

His son, Sultan Veled, related that there was a paper in the handwriting of his father, Bahā Veled, which set forth that at Balkh, when Jelāl was six years old, he was taking the air one Friday, on the terraced roof of the house, and reciting the Qur'ān, when some other children of good families came in and joined him there.

After a time, one of these children proposed that they should try and jump from thence on to a neighbouring terrace, and should lay wagers on the result.

Jelāl smiled at this childish proposal, and remarked: "My brethren, to jump from terrace to terrace is an act well adapted for cats, dogs, and the like, to perform; but is it not degrading to man, whose station is so superior? Come now, if you feel disposed, let us spring up to the firmament, and visit the regions of God's realm." As he yet spake, he vanished from their sight.

Frightened at Jelāl's sudden disappearance, the other children raised a shout of dismay, that some one should come to their assistance; when lo, in an instant, there he was again in their midst; but with an altered expression of countenance and blanched cheeks. They all uncovered before him, fell to the earth in humility, and all declared themselves his disciples.

He now told them that, as he was yet speaking to them, a company of visible forms, clad in green raiment, had led him away from them, and had conducted him about the various concentric orbs of the spheres, and through the signs of the Zodiac, showing him the wonders of the world of spirits, and bringing him back to them so soon as their cries had reached his ears.

At that age, he was used not to break his fast more

often than once in three or four, and sometimes even seven, days.

## 3.

A different witness, a disciple of Jelāl's father, related that Bahā Veled frequently affirmed publicly that his Lord, Jelāl, was of exalted descent, being of the lineage of a king, and also of an hereditary saint.

His maternal grandmother was a daughter of the great Imām Es-Sarakhsī<sup>1</sup> (died at Damascus A.H. 571, A.D. 1175), who was of the lineage of the Prophet. The mother of Es-Sarakhsī was descended from the Caliph 'Alī; and Jelāl's paternal grandmother was a daughter of the King of Kh'ārezm, who resided at Balkh.

Jelāl's paternal great-great-grandmother, also, the mother of Ahmed, El-Khatībī, grandfather of Jelāl's father, was a daughter of a king of Balkh. These particulars establish that Jelāl was well descended on both sides, in a mundane and in a spiritual sense. The well-known proverb—

“Hereditary disposition ever insinuates itself,”

proved fully true in his most illustrious case.

## 4.

When Jelāl was seven years old, he used every morning to recite the very short chapter, cviii., of the Qur'ān—

“Verily we have given unto thee the abounding good. Therefore, do thou perform thy devotions unto thy Lord, and slaughter victims. Verily, he who evil entreateth thee is one who shall leave no issue after him.”

He used to weep as he recited these inspired words.

Suddenly, God one day vouchsafed to appear to him visibly. On this he fainted away. Regaining consciousness, he heard a voice from heaven, that said—

“O Jelālu-'d-Dīn! By the majesty (jelāl) of Our glory, do thou henceforward cease to combat with thyself; for We have exalted thee to the station of ocular vision.”

<sup>1</sup> From the city of Sarakhs in Khurāsān.

Jelāl vowed, therefore, out of gratitude for this mark of grace, to serve the Lord to the end of his days, to the utmost of his power; in the firm hope that they who followed him would also attain to that high grade of favour and excellence.

## 5.

Two years after the death of his father, Jelāl went from Qonya to Haleb (Aleppo) to study. (This account is altogether subversive, as to time and date, of that already given in chap. ii. No. 3.)

As he was known to be a son of Bahā'u-'d-Dīn Veled, and was also an apt scholar, his professor showed him every attention.

Others were offended, and evinced their jealousy at the preference thus accorded to him. They complained to the governor of the city that Jelāl was immoral, as he was in the habit, each night, of quitting his cell at midnight for some unknown purpose. The governor resolved to see and judge for himself. He therefore hid himself in the porter's room.

At midnight, Jelāl came forth from his room, and went straight to the locked gate of the college, watched by the governor. The gate flew open; and Jelāl, followed at a distance by the governor, went through the streets to the locked city gate. This, too, opened of itself; and again both passed forth.

They went on and came to the tomb of Abraham (at Hebron, about 350 miles distant), the "Friend of the All-Merciful." There a domed edifice was seen, filled with a large company of forms in green raiment, who came forth to meet Jelāl, and conducted him into the building.

The governor hereupon lost his senses through fright, and did not recover until after the sun had risen.

Now, he could see nothing of a domed edifice, nor one single human being. He wandered about on a trackless

plain for three days and three nights, hungry, thirsty, and footsore. At length he sank under his sufferings.

Meanwhile, the porter of the college had given intelligence of the governor's pursuit after Jelāl. When his officers found that he did not return, they sent a numerous party of guards to seek him. These, on the second day, met Jelāl. He told them where they would find their master. The next day, late, they came up with him, found him to be nearly dead, and brought him home.

The governor became a sincere convert, and a disciple to Jelāl for ever after.

(A parallel tale is told of Jelāl's fetching water from the Tigris for his father by night when he was a little child at Bagdad. There, too, all the gates opened to him of themselves.)

6.

It is related that the Seyyid Burhānu-'d-Dīn was often heard to narrate that, when Jelāl was a child, the Seyyid was his governor and tutor. He had often taken Jelāl up on his shoulder, and so carried him to the empyrean. "But now," he would add, "Jelāl has attained to such eminence of station that he carries me up." These sayings of the Seyyid were repeated to Jelāl, who confirmed them with the remark: "It is quite true; and a hundredfold more also; the services rendered to me by that man are infinite."

7.

When Jelāl went to Damascus to study, he passed by Sis in Upper Cilicia. There, in a cave, dwelt forty Christian monks, who had a great reputation for sanctity, but in reality were mere jugglers.

On the approach of Jelāl's caravan to the cave, the monks caused a little boy to ascend into the air, and there remain standing between heaven and earth.

Jelāl noticed this exhibition, and fell into a reverie. Hereupon, the child began to weep and wail, saying that

the man in the reverie was frightening him. The monks told him not to be afraid, but to come down. "Oh!" cried the child, "I am as though nailed here, unable to move hand or foot."

The monks became alarmed. They flocked around Jelāl, and begged him to release the child. After a time, he seemed to hear and understand them. His answer was: "Only through the acceptance of Islām by yourselves, all of you, as well as by the child, can he be saved."

In the end they all embraced Islām, and wished to follow Jelāl as his disciples. He recommended them, however, to remain in their cave, as before, to cease from practising jugglery, and to serve God in the spirit and in truth. So he proceeded on his journey.

## 8.

Jelāl remained seven years, or four years, at Damascus; and there he first saw his great friend Shemsu-'d-Dīn of Tebrīz, clothed in his noted black felt and peculiar cap. Shems addressed him; but he turned away, and mixed in the crowd. Soon afterwards, he returned to Qonya by way of Qaysariyya. At this latter place, under the guiding supervision of his spiritual teacher, the Seyyid Burhānu-'d-Dīn, Jelāl fasted three consecutive periods of forty days each,<sup>1</sup> with only a pot of water and two or three loaves of barley bread. He showed no signs of suffering. Burhān now pronounced him perfect in all science, patent and occult, human and spiritual. (Compare chap. ii. No. 3.)

## 9.

In the year A.H. 642 (A.D. 1244), Shemsu-'d-Dīn of Tebrīz came to Qonya.

This great man, after acquiring a reputation of superior

<sup>1</sup> Had Dr. Tanner, the forty days' faster at New York, heard of these performances?

sanctity at Tebrīz, as the disciple of a certain holy man, a basket-maker by trade, had travelled about much in various lands, in search of the best spiritual teachers, thus gaining the nickname of Perenda (the *Flier, Bird, &c.*).

He prayed to God that it might be revealed to him who was the most occult of the favourites of the divine will, so that he might go to him and learn still more of the mysteries of divine love.

The son of Bahā'u-'d-Dīn Veled, of Balkh, was designated to him as the man most in favour with God. Shems went, accordingly, to Qonya; arriving there on Saturday, the 26th of Jemādā-'l-ākhir, A.H. 642 (December A.D. 1244). He engaged a lodging at an inn, and pretended to be a great merchant. In his room, however, there was nothing but a broken water-pot, an old mat, and a bolster of unbaked clay. He broke his fast once in every ten or twelve days, with a damper soaked in broth of sheep's trotters.

One day, as he was seated at the gate of the inn, Jelāl came by, riding on a mule, in the midst of a crowd of students and disciples on foot.

Shemsu-'d-Dīn arose, advanced, and took hold of the mule's bridle, addressing Jelāl in these words: "Exchanger of the current coins of recondite significations, who knowest the names of the Lord! Tell me: Was Muhammed the greater servant of God, or Bāyezīd of Bestām?"

Jelāl answered him: "Muhammed was incomparably the greater—the greatest of all prophets and all saints."

"Then," rejoined Shemsu-'d-Dīn, "how is it that Muhammed said: 'We have not known Thee, O God, as Thou rightly shouldst be known,' whereas Bāyezīd said: 'Glory unto me! How very great is my glory'?"

On hearing this question, Jelāl fainted away. On recovering his consciousness, he took his new acquaintance home with him. They were closeted together for weeks or months in holy communications.

Jelāl's disciples at length became impatient, raising a

fearful and threatening tumult; so that, on Thursday, the 21st of Shewwāl, A.H. 643 (March A.D. 1246), Shemsu-'d-Dīn mysteriously disappeared; and Jelāl adopted, as a sign of mourning for his loss, the drab hat and wide cloak since worn by the dervishes of his order.

It was about this time, also, that he first instituted the musical services observed by that order, as they perform their peculiar waltzing. All men took to music and dancing in consequence. Fanatics objected, out of envy. They said Jelāl was gone mad, even as the chiefs of Mekka had said of old of the Prophet. His supposed malady was attributed to the malefic influence of Shemsu-'d-Dīn of Tebrīz.

#### IO.

The widow of Jelāl, Kirā (*or* Girā) Khātūn, a model of virtue, the Mary of her age, is related to have seen, through a chink in the door of the room where he and Shems were closeted in spiritual communion, that the wall suddenly opened, and six men of majestic mien entered by the cleft.

These strangers, who were of the occult saints, saluted, bowed, and laid a nosegay at the feet of Jelāl, although it was then in the depth of the midwinter season. They remained until near the hour of dawn worship, when they motioned to Shemsu-'d-Dīn to act as leader on the occasion of the service. He excused himself, and Jelāl performed the office. The service of worship over, the six strangers took leave, and passed out by the same cleft in the wall.

Jelāl now came forth from the chamber, bringing the nosegay in his hand. Seeing his wife in the passage, he gave her the nosegay, saying that the strangers had brought it as an offering to her.

The next day, she sent her servant, with a few leaves from her nosegay, to the perfumers' mart of the city, to inquire what might be the flowers composing it, as she had never seen their like before. The merchants were all equally astonished; no one had ever seen such leaves.

At length, however, a spice merchant from India, who was then sojourning in Qonya, saw those leaves, and knew them to be the petals of a flower that grows in the south of India, in the neighbourhood of Ceylon.

The wonder now was : How did these Indian flowers get to Qonya ; and in the depth of winter, too ?

The servant carried the leaves back, and reported to his lady what he had learnt. This increased her astonishment a hundredfold. Just then Jelāl made his appearance, and enjoined on her to take the greatest care of the nosegay, as it had been sent to her by the florists of the lost earthly paradise, through those Indian saints, as a special offering.

It is related that she preserved them as long as she lived, merely giving a few leaves, with Jelāl's express permission, to the Georgian wife of the king. If any one suffered with any disease of the eyes, one leaf from that nosegay, applied to the ailing part, was an instant cure. The flowers never lost their fragrance or freshness. What is musk compared with such ?

#### 11.

To prove that man lives through God's will alone, and not by blood, Jelāl one day, in the presence of a crowd of physicians and philosophers, had the veins of both his arms opened, and allowed them to bleed until they ceased to flow. He then ordered incisions to be made in various parts of his body ; but not one drop of moisture was anywhere obtainable. He now went to a hot bath, washed, performed an ablution, and then commenced the exercise of the sacred dance.

#### 12.

One of Jelāl's disciples died, and there was a consultation among his friends as to whether he should be buried in a coffin or without one.

Another disciple, after Jelāl had been consulted, and had

told them to do as they pleased, made the observation that it would be better to bury their relative without a coffin. On being asked why, he answered: "A mother can better nurse her child, than can her child's brother. The earth is the mother of the human race, and the wood of a coffin is also the earth's child; therefore, the coffin is the man's brother. Man's corpse should be committed, then, not to a coffin, but to mother earth, his loving, affectionate parent."

Jelāl expressed his admiration for this apposite and sublime doctrine, which, he said, was not to be found written in any then extant book.

The name of the disciple who made this beautiful remark was Kerīmu-'d-Dīn, son of Begh-Tīmūr.

### 13.

Many of the chief disciples of Jelāl have related that he himself explained to them, as his reasons for instituting the musical service of his order, with their dancing, the following reflections:—

"God has a great regard for the Roman people. In answer to a prayer of the first Caliph, Abū-Bekr, God made the Romans a chief receptacle of His mercy; and the land of the Romans (Asia Minor) is the most beautiful on the face of the earth. But the people of the land were utterly void of all idea of the riches of a love towards God, and of the remotest shade of a taste for the delights of the inner, spiritual life. The great Causer of all causes caused a source of affection to arise, and out of the wilderness of causelessness raised a means by which I was attracted away from the land of Khurāsān to the country of the Romans. That country He made a home for my children and posterity, in order that, with the elixir of His grace, the copper of their existences might be transmuted into gold and into philosopher-stone, they themselves being received into the communion of saints. When I perceived that they had no inclination for the practice of religious