

beneficiaries were the foreign students in the *madrasas* of the Ḳarawīyyīn [q.v.].

A central feature of the feast was the election of a mock sultan for a week (whence the name), the office being auctioned; in 1923, the bidding reached 22,500 Fr. This was financed by an interested party, since the mock sultan enjoyed the privilege of asking the real sultan of Morocco for certain favours (e.g. release of prisoners, exemption from taxation). The *makhzan* or government provided aid in the form of tents, food and cash, and awarded the *sultān al-tolba* the royal insignia. After the week had passed in feasting, singing, dancing, etc., the two sultans might sometimes meet ceremonially on horseback, and a burlesque *khuṭba* was delivered by the mock *muḥtasib* who had been appointed by the mock sultan (for two specimens, see E. Doutté, *La khot'ba burlesque de la fête des Tolba au Maroc*, in *Recueil de mém. et de textes publiés en l'honneur du XIV^e Congr. des Orientalistes*, Alger 1905, 197-219).

The origins of the festival are linked by local tradition with the founder of the 'Alawī dynasty, Mawlay Rashīd, and his overthrow of a tyrannical Jewish chief, Ibn Mash'al. E. Laoust considered this to be pure fable, and saw in the festival an ancient rite involving the personification of a god of vegetation (see *Hespéris*, i [1921], 290). P. de Cenival, however, whilst discarding the patently legendary motifs, thought there was some truth in the story, since native Moroccan historians agree on it, as also three independent, near-contemporary European accounts (see his *La légende du Juif Ibn Mech'al et la fête du Sultan des Tolba à Fès*, in *Hespéris*, v [1925], 137-218, esp. 150-1, 216). But this still leaves unexplained the special relationship between this sultan and the Fās students, unless this is seen as part of his general favour towards learning. The appearance of similar festivals in other parts of Morocco, e.g. at Marrakesh in the late 18th century, for a while at Casablanca and amongst some tribes in the Gharb and Djabāla regions, is clearly derivative.

Bibliography: De Cenival's article (see above) is the most comprehensive study. Of subsequent studies, see P. Marty, *Le Maroc de demain*, Paris 1925, 43-9; N. Slouschz, *Trauels in North Africa*, Philadelphia 1927, 394, 405, 407-13, 416-17; R. Ricard, *La fête du Sultan des Tolba et la "fiesta del obispo" en Espagne*, in *Hespéris* (1937), 138-9 (Spanish parallel); R. le Tournéau, *Fes avant le Protectorat*, Casablanca 1949, 466-9; G. Deverdun, *Marrakech des origines à 1912*, Paris 1959, i, 570-1, H.Z. Hirschberg, *A history of the Jews in North Africa*, Leiden 1981, ii, 243-6, 251-2. See further, ṬALABA.

(P. SHINAR, shortened by the Editors)

SULTĀN WALAD, BAHĀ' AL-DĪN MUHAMMAD-ī Walad (623-712/1226-1312), eldest son of Djalāl al-Dīn al-Rūmī [q.v.], poet and Ṣūfī, is one of the founders of the Mawlawiyya [q.v.] order. He was born on 25 Rabi' II 623/24 April 1226 in Lāranda, present-day Karaman, south of Konya. He was given the name of his grandfather Sultān al-'ulamā' Bahā' al-Dīn Walad (Aflākī, *Manāqib*, ii, 785, 994; on Bahā' see F. Meier, *Bahā'-ī Walad*, Leiden 1989). Mawlānā Djalāl al-Dīn al-Rūmī himself looked after Sultān Walad's education, sending him, together with his brother 'Alā' al-Dīn Muḥammad, who was one year younger than him, to Aleppo and Damascus to study the religious sciences.

Sultān Walad was very close to his father and is said to have resembled him so greatly that they were thought to be brothers. From his boyhood he was on

intimate terms with the circle around Mawlānā and had close ties with the latter's friends, in contradiction to his brother 'Alā' al-Dīn who was, probably falsely, accused of having been involved in the death of Shams-ī Tabrizī [q.v.]. It was Sultān Walad who, after Shams's disappearance on 21 Shawwāl 643/1 March 1246, was sent by Mawlānā to bring him back from Damascus to Konya (*Mathnawī-yi Waladī*, 47 ff., Faridūn Sipahsālār, *Risāla-yi Sipahsālār*, 133, Aflākī, *op. cit.*, ii, 695-6). The oldest known manuscript of the *Makālāt* of Shams-ī Tabrizī is in Sultān Walad's hand.

At the behest of Mawlānā, Sultān Walad married Ṣalāh al-Dīn Zarkūb's [see DĪJALĀL AL-DĪN AL-RŪMĪ] daughter Fāṭima Khātūn. He had two daughters by her and one son, Djalāl al-Dīn 'Arif (Ulu 'Arif Çelebi, d. 719/1320), who was to become his successor. In 683/1284, after the death of Çelebi Hüsām al-Dīn Ḥasan (see *ibid.*), who had held the title *khalīfa* when Mawlānā was still alive, Sultān Walad, at the insistence of his entourage, took up the succession which, at his father's death, he had declined in favour of Hüsām al-Dīn. The report that Karīm al-Dīn Bektemür was *khalīfa* of the Mawlawiyya from 683/1284 until his death in 690/1291 and that Sultān Walad took up office only after his demise cannot be found in Aflākī nor in Sipahsālār, but only in the *Walad-nāma* and in later *silsila-nāmas* of the Mawlawiyya. The role played by Karīm al-Dīn Bektemür in the history of the order does not become transparent from the sources on the Mawlawiyya. On the basis of the testimonies, it has been suggested that he served as a kind of spiritual guide to Sultān Walad.

With Sultān Walad begins the history of the Mawlawiyya order in the true sense of the word; he gathered the *murids* of his father around himself and organised the order. He had a mausoleum erected for Mawlānā which was to become the centre of the order. He sent out *nuwwāb* and *khalafā* and established branches outside Konya. Contrary to earlier assumptions that it had been Sultān Walad who had established firm rules for the *samā'* [q.v.], it has now been shown that the *samā'* received its final form for the first time under Pīr 'Ādil Çelebi (d. 864/1460) (A. Gölpınarlı, *Mevlānā'dan sonra Mevlevilik*, Istanbul 1983, 100). The solemn triple circumambulation at the beginning of the ceremony is called *dāvur-i Waladī dev-i Veledī* (Sultan Veled devri) in memory of Sultān Walad. He died at the advanced age of nearly ninety years on 10 Radjab 712/12 November 1312 in Konya and was buried next to his father. For nearly fifty years he had lived in the shadow of his famous father, whose personality had determined the life and work of his son even beyond his death.

His works, of which there exist numerous manuscripts, have, with the exception of a *mathnawī*, all been printed (Ritter, *op. cit.*, 229 ff.). Four poetic and one prose work in Persian are known. The first three poetic works contain, apart from some early Turkish verse, also some Arabic and a few Greek lines.

1. *Dīvān-i Waladī* contains *ghazaliyyāt*, *kaṣā'id*, *muḳatta'āt*, *tarkībāt*, and *rubā'iyāt*. It was published for the first time by F.N. Uzluk, *Dīvān Sultān Veled*, Istanbul and Ankara 1358/1941 and later by Sa'īd Nafīsī, *Dīvān-i Sultān Walad*, Tehran 1338/1960.

2. Three *mathnawīs* which were composed after the *Dīvān*:

(a) *Ibūdā'-nāma*, also called *Walad-nāma* or *Mathnawī-yi Waladī*. Composed between Rabi' I and Djumādā II 690/1291, it is written, like Sanā'ī's *Ḥadīqat al-ḥakā'ik*, in the metre *khafīf*. It constitutes an important source for the biographies of Bahā' al-Dīn and

Mawlânâ as well as for the early history of the order. Edition by Djalâl-i Humâ'î, *Walad-nâma, Mathnawî-yi Waladî bâ taṣṭih wa mukaddama*, Tehran 1315-16/1936-37.

(b) *Rabâb-nâma*, composed, at the behest of a notable, within five months of the year 700/1301 in the metre *ramal* of his father's *Mathnawî*. It contains explanations to ideas in the *Mathnawî* and to general Şûfî notions. Edition by 'Alî Sultânî-i Gurdâfârmarzî, *Rabâb-nâma*, Tehran 1359/1980 (see F.T. Ocak, *Sultan Veled'in Rebâb-nâme'si*, in Erdem, iv, [1988], 11).

(c) *Intihâ'-nâma*. Like the *Rabâb-nâma* written in *ramal*, completed on the last day of Dhu 'l-Ķa'da 708/1309. It was composed for parenetic purposes, and is a kind of summary of the first two *mathnawîs*.

3. *Ma'ârif-i Waladî*, also called *al-Asrâr al-djalâliyya*. It is a prose work in a style approaching the spoken language and containing accounts of Sultân Walad's thoughts and words. The title is an evocation of his grandfather's work by the same title. An uncritical edition appeared as an appendix to an undated Tehran print of Mawlânâ's *Fihî mā fihî*; a scholarly edition was prepared by Nadjib Mâyil-i Hirawî, *Ma'ârif*, Tehran 1367/1988.

The Turkish verses in the *Dîwân* (129), the *Ibtidâ'-nâma* (76), and the *Rabâb-nâma* (162 or 157) are among the oldest examples of Anatolian Turkish literature and are the most extensive testimony of this early stage of the language. Their language is simple and easily comprehensible. It has been suggested that they served the purpose of propaganda for the Mawlawiyya. From the beginning these verses have attracted the attention of European scholars. Hammer, Wickerhauser, Behmayer, Radloff, Künos, Smirnov, and Salemann have dealt with them (see J.H. Kramers, art. *Sultân Walad*, in *EI*). The verses have been collected by Veled Çelebî (İzbudak) and Kilisli Rif'at, *Dîwân-i turkî-i Sultân Veled*, Istanbul 1341/1925, cf. Fuat Köprülü, in *Türk dili ve edebiyatı hakkında araştırmalar* (1934), 162-73, and *TM*, ii (1928), 475-81, and Meccut Mansuroğlu, *Sultan Veled'in Türkçe manzumeleri*, Istanbul 1958.

Translations: *Ibtidânâme*, tr. Abdül bâkî Gölpinarlı, Istanbul 1976; *La Parole secrète. L'enseignement du maître soufi Rûmî*, tr. Djamchid Mortazavi and Eva de Vitray-Meyerovitch, n.p. 1988; *Maître et disciple. Kûtâb al-Ma'ârif*, tr. eadem, Paris 1982; *Ma'ârif*, tr. Meliha Tankâhya, Ankara 1949.

Bibliography: See also Afîkî, *Manâkib al-'arifin*, ed. Tahsin Yazıcı, 'Ankara 1976-80; Faridûn Sipah-sâlâr, *Ahwâl-i Mawlânâ Djalâl al-Dîn-i Mawlawî*, Tehran 1325/1947; Djâmi, *Nafahât al-uns*, ed. Mahmûd-i 'Âbidî, Tehran 1370/1992; J.H. Kramers, *EI* art. s.v.; Badr' al-Zamân-i Furûzânfar, *Risâla dar tahkik-i ahwâl u zindagânî-i Mawlânâ Djalâl al-Dîn Muhammad*, Tehran 1315/1937, '1361/1982; H. Ritter, *Philologia XI. Mawlânâ Galâladdîn Rûmî und sein Kreis*, in *Isl.*, xxvi (1942), 116-58, 221-49; Tahsin Yazıcı, art. *Sultan Veled*, in *IA*; 'Abd al-Husayn-i Zarrînkûb, *Palla palla tâ mulâkât-i khudâ. Dar bâra-i zindagî, andîsha u sulûk-i Mawlânâ Djalâl al-Dîn-i Rûmî*, Tehran 1371/1992. For the Turkish verses, see references in text, and also W. Björkman, *Die Altosmanische Literatur*, in *PTF*, ii, Wiesbaden 1964, 403-426. For the Greek verses, see P. Burguière et R. Mantran, *Quelques vers grecs du XIII^e siècle en caractères arabes*, in *Byzantion*, xxii (1952), 63-80. (GUDRUN SCHUBERT)

SULTÂNÂBÂD, the name of various places in Persia.

1. The best-known one is the town presently known in Persia as Arâk lying in long. 49° 41' E. and lat. 34° 5' N. at an altitude of 1,753 m/5,751 feet, 284

km/176 miles to the southwest of Tehran. It lies in the southwestern corner of the plain of Farahân, adjoining the Zagros massif. The popular (and now official) name Arâk must come ultimately from 'Irâk, in the sense of 'Irâk-i 'Adjam or Persian 'Irâk, the mediaeval Djibâl [q.v.]. The modern region of Arâk lies within the bend of the Ķara Şu. Its rural districts include that of Kazzâz, which seems to be identical with the mediaeval Karađj Abî Dulaf (see Le Strange, *The lands of the Eastern Caliphate*, 197-8; Schwarz, *Iran im Mittelalter*, 575-8; AL-KARADJ), and Dargazîn on the left bank of the Ķara Şu, with which two viziers of the Great Saldjûks in the early 6th/12th century were connected, Abu 'l-Ķasim Nâşir and Abu 'l-Barakât Dargazînî Ansâbâdhî.

Sultânâbâd was founded in 1223/1808 by Fath 'Alî Shâh Ķâdjâr as part of a plan to overawe the local chiefs, and it was laid out on a rectangular plan, with defensive walls and towers, by the commander Yûsuf Ķhân Gurdjî. In the later 19th century, Sultânâbâd began to grow in importance as a centre for carpet-weaving, and it became, at least until the 1940s, Persia's most important centre for commercial carpet manufacture. It also acquired under Ridâ Shâh Pahlavî [q.v.] various other industries. Its importance was further enhanced when it became a major station on the Trans-Persian railway, at the point where the line from Ķhûzistân emerges from the Zagros. Arâk is now the chef-lieu of a *shahrestân* or district of the same name in the Central Province, and in 1976 had a population of 114,500.

Bibliography: For older bibl., see Minorsky's *EI* art. and that to AL-KARADJ. Also Admiralty Handbooks. *Persia*, London 1945, 98, 553-8; Razmârâ (ed.), *Farhang-i djuğhrâfiyâ-yi Irân-zamîn*, ii, 6; H. Dermet-Grégoire and P. Fontaine, *La région d'Arak et de Hamadan: cartes et documents ethnographiques*, Cahiers de Studia Iranica 6, Paris 1988; and the detailed bibls. to *Efr* art. *Arâk* (C.E. Bosworth and X. de Planhol).

2. The Mongol II Ķhân Öldjeitü [q.v.] founded in 711/1311-12 at Ćamçamâl, at the foot of the Bisutûn mountain in the region of eastern Kurdistân-western Djibâl, a town which was called Sultânâbâd (Mustawfî, *Nuzha*, ed. and tr. Le Strange, 107, tr. 106; d'Ohsson, *Hist. des Mongols*, iv, 545; H.L. Rabino, *Kermanschah*, in *RMM* [1920], 14), and this same ruler founded Öldjeitü-Sultânâbâd in the Mûkân [q.v.] steppe in Arrân near the Kur river (B. Spuler, *Iran in Mongolenzeit*, Leipzig 1939, 450).

3. There are several other villages of this name in Ādharbâdjân, Ķhurâsân, Kirmân, Ķhûzistân, etc.

(C.E. BOSWORTH)

SULTÂNİYYA, a town in the mediaeval Islamic province of northern Djibâl some 50 km/32 miles to the southeast of Zandjân [q.v.] (lat. 36° 24' N., long. 48° 50' E.).

1. History.

Sultânîyya was founded towards the end of the 7th/13th century by the Mongol II Ķhânîds and served for a while in the following century as their capital. The older Persian name of the surrounding district was apparently Shâhrûyâz or Shâriyâz/Shârûbâz (which was to be the site, adjacent to Sultânîyya, of the tomb which the II Ķhânîd Abû Sa'îd [q.v.] built for himself, according to Hâfiz-i Abrû). It was originally a dependency of Ķazwîn. The Mongols called this district Ķongkur Öleng ('the pasture ground of the Alezans'; there is still a village called Öleng to the southeast of Sultânîyya). Sultânîyya is about 5,000-5,500 feet above sea-level. The coolness of its climate