

clothed the destitute and homeless. One day he purposed starting on a journey to replenish his funds and extend the sphere of his charities, but the Prophet came to him in a vision, and bid him postpone his departure till such time as he should appoint, when he would also indicate the direction he should take. Abú Nasr, greatly rejoiced and highly honored by the Prophet's favour, abandoned his proposed journey, and for six years devoted himself to the service of God and the performance of religious exercises. At the end of this time the Prophet again appeared before him, and bid him prepare for a journey to Turkistán, where was a chosen servant of God, one Sátuk Bughra Khan, who would convert the people to Islám. Abú Nasr, again, for six years devoted himself to the rigid worship of God, and was aided, comforted, and supported by the pure spirit of the Prophet who, at the end of this time, once more visited him in a trance, and giving him his blessing bid him rise, and depart for Turkistan.

Abú Nasr took his son, Khwajah Abúl Fattáh, and set out on his way, and, going from city to city, arrived at Andiján. Everywhere he asked for Sátuk Bughra Khan, and at last a certain person informed him that a youth of that name resided at Káshghar, and was notorious on account of his wisdom, for, though as yet but a mere child, none of the elders and wise men could controvert his speech.

From Andijan Abú Nasr set out with a caravan of three hundred merchants, and after some days arrived at Káshghar, where he found the object of his search, and, after a short conversation, brought him into the fold of Islám.

Abú Nasr devoted ten years to the instruction and conversion of Sátuk, and in this period made seven thousand of the people Musalmans, and taught seventy of them to be priests. He lived eighty years, and followed the teachings of the "Commander of the Faithful" Abúbakar Sadíc, and attained to the dignity of *Uwais*, which is a spiritual quality inferior to that of Prophet, but superior to that of Saint. He also towards the end of his life attained to the rare quality of *Cutub*, and became endowed with all knowledge both visible and invisible, temporal and spiritual. The number of this special rank is limited to forty at any one time throughout the world.

Shekh Najmuddin Attár was the first to discover that Abú Nasr had attained this exalted dignity. The new *Cutub* now retired from the world, and spent six months in seclusion as an ascetic. At length one day *Cábiz-ul-arwáh* = "the seizer of souls," that is the angel Isráíl, appeared and bid him restore his soul to God. "Take me," said Abú Nasr, "My wish is to go to God. I have no business with this earthly frame." He drew his mantle over him, and, stretching his legs out straight, faced towards Mecca. His servants, surprised at the unusual attitude, drew near, and, finding him dead, broke into loud wails and sore laments. They informed his son, Abúl Fattáh, and his adopted child, Sátuk Bughra Khan, and they all assembled, and mourned over the corpse. A disciple asked of Sátuk, who was to wash the body. He replied "the body itself knows." That disciple knelt by the corpse, and repeated the question. And a voice from its chest said "let Najmuddin, with my sons, wash me." They accordingly washed and laid out the body, and buried it at Mashhad in Artosh 350 H. = 960 A.D. The funeral was attended by 10,700 common people, and the prayers were recited by 5,000 dervishes and ascetics."

Such are the most noteworthy points in the history of Abú Nasr Sámání, as given in this eighth chapter of the book above mentioned. The following chapter gives the history of Hazrat Sultan Satuk Bughra Khan Ghazí, and may be summarized in this wise:—

"Hazrat Sultan Satuk Bughra Khan Ghazi was born in 333 H. = 944 A.D. At the age of twelve years he accepted Islam, and was the first convert in Turkistan. On the day of his birth, though it was midwinter, the earth quaked, and springs burst forth and flowed on the surface of the ground; flowers bloomed and trees budded. The wise men and elders were concerned at these signs of commotion in nature, and predicted the destruction of their religion by the new-born Prince, and the establishment of Islam in place of their ancient native institutions. They consequently