

and the mention of his name in the Friday Prayer or *khutba*).

The eighteen years of his rule as Sultan are filled with ceaseless conflict against rebellious Begs at home and with wars against such powerful neighbours as the Karamânids and the Ottomans. Always incredibly venturesome and courageous, he gave battle to a superior Egyptian force and was defeated (789/1387); he soon turned, however, to the same Mamlûks of Egypt for aid against the Aq-Koyunlu, who were pressing forward from the East, and then fought in alliance with the Aq-Koyunlu against the rebellious Begs of Amâsiya and Erzindjân. The decisive moment came after he had ordered the execution of *Shaykh* Mu'ayyad, the rebellious governor of Kayşariyya — an act which brought down on himself the anger of the Aq-Koyunlu Kara-Yülük 'Othmân Beg. Burhân al-Dîn died in a hostile encounter with the Aq-Koyunlu chieftain at Karabel (according to Sa'd al-Dîn, however, it was in the mountains of *Kharput*, to which Burhân al-Dîn had fled before the Ottoman Sultân Bâyezîd I). Some accounts written with a different motivation (Ibn 'Arabshâh, Schildberger) state that Burhân al-Dîn fell into the hands of Kara-Yülük and was executed in *Dhu 'l-Ka'da* 800/July-August 1398. Other dates are also found in the sources. The inscription on the still extant tomb of Burhân al-Dîn at Sîwâs bears no date. At Sîwâs, too, lie buried both the son of Burhân al-Dîn, Muḥammad Çelebi (died 793/1391) and also his daughter Ḥabîba Salḍjûk-Khâtûn (died 850/1446-1447), so-called because the grandmother of her father was, on the male side, the granddaughter of the Salḍjûk Sultân of Rûm Kay-Kâ'ûs II (van Berchem, *CIA*, iii, 50).

It is astonishing that Burhân al-Dîn, in the course of a life passed in the ceaseless unrest of politics and war, still found enough time and inner repose to be able to have an active rôle as a man of learning and a poet. His juridical works (written in Arabic) are the *Tarâjîh al-tawâḍîḥ* (composed in *Shâ'bân* 799/May 1397) and the *Iksir al-sa'âdât fî asrâr al-'ibâdât*, a work that is held in esteem even now amongst the 'ulamâ'. Of far greater importance is the *Diwân* of Burhân al-Dîn, containing over 1500 *ghazals* (without the normal arrangement in alphabetical sequence and without *makhlas*), 20 *rubâ'is*, 119 *tuyughs* (these latter in East-Turkish dialect) and some isolated distichs. The prosody is quantitative and reveals in a number of places metrical deficiencies which would have been impossible in later times. Quantitative half-lines are to be found in the *tuyughs* side by side with half-lines reckoned in syllables. Burhân al-Dîn is a poet of profane love; mystical notes are sounded more rarely in his work. He conforms in the *ghazals*, both thematically and rhetorically, to the traditions of Persian lyrical poetry. Although he is a true poet, he remained, as such, unknown to the *Tadhkiras* (only in some of the historians are there brief references to him, in which it is said that he also wrote poetry in Arabic and Persian (cf. Gibb, i, 208)) and he had no influence on the poetical practice either of *Âdhurbâyḍjân* or of the Ottomans.

Bibliography: To the life of Burhân al-Dîn as a whole is devoted *Basm u Razm* (commonly known as *Manâḥib-i Qâḍi Burhân al-Dîn* and completed in 800/1398), a work written by his companion 'Azîz b. Ardashîr Astarâbâdî (Persian text ed. İstanbul 1928), with an introduction in Turkish by Köprülüẓâde M. Fu'âd, see Storey ii/2, 410 f.; H. H. Giesecke, *Das Werk des Aziz*

ibn Ardeşîr Astarabâdî, Leipzig 1940, and (according to Babinger, *GOW*, 5) probably identical with the *Ta'rikh al-Qâḍi Burhân al-Dîn al-Siwâsî*, in 4 volumes, of 'Abd al-'Azîz Baghdâdî (*Hâdjîdî Khalifa*, no. 2273); Ahmed Tewhîd, *Qâḍi Burhân al-Dîn Ahmed*, in *TOEM*, v (1330/1911-1912), 106-109, 178-182, 234-241, 296-307, 347-357 and vi (1331/1912-1913), 405-409, 468-478; Dr. S. Rymkiewiczowa, *Twórczość Burhanaddina (na tle epoki i jego działalności)*, "Burhân al-Dîn's creative power (in the light of his epoch and influence)" Warsaw, doctoral thesis 1949 (unpublished); Khalil Edhem, *Düvel-i Islâmiyye*, İstanbul 1928, 384-388; Gibb, *Ottoman Poetry*, i, 204-224 (based on *al-Durar al-kâmina fî a'yân al-mî'a al-thâmina* of Ibn Ḥadjâr al-'Asḳalânî. Text ed. Ḥaydarâbâd 1348-1350/1929-1932) and vi (texts), 16-20; Köprülüẓâde Mehmed Fu'âd and Shihâb al-Dîn Süleymân, *Ye'ni 'Othmânî Ta'rikh-i Edebiyyâtı*, i, İstanbul 1332/1913-1914, 169-173 (with specimens of the text); 'Othmânî Mü'ellifleri, i, 396; Mirza Bala, *Kadı Burhaneddin*, in *IA*, fasc. 55 (1952), 46-48 (excellent); A. Krymskiy, *Istoria Turciyi i yeya literaturı*, i, Moscow 1916, 270-9; there is also much material in idem, *Istoriya Turečini ta yiyi pl'smenstva*, ii/2, Kiev 1927; A. Bombaci, *Storia della Letteratura Turca*, Milan 1956, 293 f.; H. Mezioğlu, *Kadı Burhaneddin*, in *Arayış*, no. 9, 1957, 4-5 (a popular article reproducing, in a much shortened form, the beginning and end of the London MS., together with specimens of the text, in Latin characters). References to Burhân al-Dîn can be found here and there in the historical sources: cf. the articles of Ahmed Tewhîd and Mirza Bala cited above. See also P. Melioranskij, *Otrivki iz divana Achmeda Burhan ed-Dina Sivasskogo. Vostochnye Zametki*, SPb. 1895, 131-152 (text and translation of 20 *rubâ'is* and 12 *tuyughs*); Qâḍi Burhân al-Dîn *ghazel ve rubâ'iyâtından bir kısmı ve tuyughları*, İstanbul 1922, with a preface by Djenâb Shihâb al-Dîn Bey (inadequate: cf. Mehmed Fu'âd Köprülü, in *Türkiyat Mecmuası*, ii, 220 and Babinger, *GOW*, 4); *Kadı Burhanettin divanı*, i, İstanbul 1944 (facsimile of the unique MS., Brit. Mus. Or. 4126, of the year 796/1393-1394: a splendid manuscript, probably prepared for the prince-poet himself and revealing on the margin corrections presumably from his own hand); Muḥarrem Ergin, *Kadı Burhaneddin Divanı üzerinde bir gramer denemesi*, in *Türk Dili ve Edebiyatı Dergisi*, iv/3, İstanbul 1951, 287-327; A. Nihad Tarlan, *Kadı Burhaneddin' de tasavvuf*, in *ibid*; viii/1958, 8-15. (J. RYPKA)

BURHÂN AL-DÎN GHARÎB, i.e., *Shaykh* MUḤAMMAD B. NÂSİR AL-DÎN MAḤMÛD, sister's son of *Shaykh* Djamâl al-Dîn Ahmad Nu'mânî Hânsawî (for him see *Akhyâr* 67) and one of the earliest and most devoted disciples, and a *khalifa* of the *shaykh al-Islâm* Nizâm al-Dîn of Delhî (d. 725/1325). He was born in Hânsî (East Pandjâb) in 654/1256 and died in Değîr (Dawlatâbâd) on 11 Şafar 738/8 Sept. 1337 (*Nuzha* after *Rawdat al-Awliyâ*), according to others (e.g., *Khasina*) in 741/1340-1, and was buried at Rawḍa (*Khuldâbâd*). After spending his early years in Hânsî, he went to Delhî and studied *fikh*, *uṣûl*, and 'arabiyya [q.v.], from the savants of his time. He then attached himself to the *Shaykh al-Islâm*, and attended on him as long as the *Shaykh* was alive (cf. *Nuzha* 143, *Siyar* 279/15, Mîr Hasan, *Fawâ'id al-Fuwâd*, Lucknow 1908, 15, 33 (708 A.H.)

44 (709 A.H.), 84 (712 A.H.); Ulughkhānī, *Zafar al-Wāliḥ*, Leiden 1929, iii, 857 f.). He left Delhi for Deōgīr, in his old age, when Muḥammad b. Tuḡluḡ (725-52/1325-51) forced the higher society and Shaykhs etc. of Delhi, about 727/1327 (*Mubārak Shāhī*, 98) to move to his new capital Deōgīr (Badā'ūnī, i, 226; M. Sākī, *Ma'āthir-i 'Ālamgiri*, Bib. Ind., 237; for the opposite view, that the Shaykh al-Islām sent him and others to (Burhānpūr and) Deōgīr see Firīṣhta, *Safina*, Mānduwī, *Aḥkār-i Abrār* (tr. of *Gulzār-i Abrār*), Agra 1326, 90, *Ma'āridī*, *Khazina* 322; contemporary authorities are silent as to the reason why he went to Deōgīr). There he spent the rest of his life doing almost pioneer work in the dissemination of Islām and the spreading of the culture of Islām in the Deccan (*Safina*), and trained a batch of distinguished adepts (*Khazina* 333) to follow up his work. One of these (Rukn al-Dīn) collected his *obiter dicta* in the *Nafā'is al-Anfās* (nine of these quoted in the *Ma'āridī* l.c.), while Rukn al-Dīn's two brothers and Ḥamīd Kālāndar also collected them (*Nuzha, Akhyār* 86f.).

He had a magnetic personality, and enjoyed great popularity in the circle of his Master—he was a dear friend of the poets Amīr Khusrāw, Mīr Ḥasan, and Mas'ūd Bak (who eulogises him in his works, especially in his *Yūsuf Zulaykhā*), also of Shaykh Naṣīr al-Dīn Chirāgh-i Dihlī (d. 757/1357), Kirmānī etc. (*Siyar al-Awliyā'*), 278 f.). He is described as an embodiment of longing and love, a man of asceticism, piety and ecstasy who charmed people by his heart-alluring discourses, an extremist in the matter of *samā'*, who had a peculiar style of his own in the ecstatic derwish-dances, his fellow-dancers being called "Burhānis" after him. Burhānpūr (on the Tapti, in Khāndes) commemorates his name, for he had given his blessings to an ancestor of its founder, Naṣīr Khān Fārūqī (*regn.* 801-41/1399-1437), when he rested here on his way to Deōgīr and foretold the rise of the Fārūkis and their founding of the city (Mānduwī, *Khāfi*, 214). They endowed his Rawḍa with land-grants, still available when Mānduwī wrote (1020/1611-12). According to the same authority, who visited it in 1001/1592-3, a large fair was held at the place, which has graves of several important disciples of the Shaykh al-Islām, on the anniversary of Shaykh Burhān al-Dīn's death. Dārā Shukōh also visited it, and Awrangzīb and two Nizām al-Mulks were buried near it (*Khāfi*, ii, 549 = 572; *Ma'āthir al-Umarā'*, ii, 834).

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BURHĀN AL-DĪN ḲUṬB-I 'ĀLAM, i.e. ABŪ MUḤAMMAD 'ABD ALLĀH B. NĀṢIR AL-DĪN MAḤMŪD (or Muḥammad) B. DIALĀL AL-DĪN MAḤDŪM-I DJAHĀNĪYĀN, usually known as Ḳuṭb-i 'Ālam, a famous Suhrawardī saint and the founder of the Bukhāriyya Sayyids of Guḍjarāt (W. India). He was also known as *Thānī-i Maḥdūm-i Djahānīyān* (*Ma'āridī*). Born at Uchcha (now in Bahāwalpur) on 14 Rājāb 790/19 July 1388, he died at Batwa (Ardastānī, *Maḥfil al-Aṣfiyā'*, f. 329b; cf. Ulughkhānī, i, 140⁷), or Bātwa (*Ma'āridī*) a village 6 miles south of Aḥmadābād, on 8 Dhū 'l-Ḥijja 857/10 December 1453 (*Maṭla' yawm al-tarwiya* = 857 is the chronogram recorded in *Aḥbār al-Akhyār*, but one later writer, Khweshgī, gives the date as 856). Conflicting accounts are given as to why and when he came to Guḍjarāt, (cf. e.g., *Ā'in*, *Ma'āridī* and *Ma'āthir al-Umarā'*). The following version occurs in the *Mir'āt-i Aḥmadi*: Being left an orphan at the age of ten, he was brought up by his father's uncle Shāh Rādī Kattāl (d. 827/1424, *Khazina* 733), who directed him to go to Guḍjarāt for missionary work. He reached Patan in 802/1399-1400 and was well received by Sulṭān Muẓaffar Shāh I, a disciple of his grandfather. He studied the usual sciences with Mawlānā 'Alīshīr Guḍjarātī, and became eminent in learning. When Aḥmadābād was founded (813/1411) he settled first in the (Old) Asāual, and finally at Batwa, for the rest of his life. For the Shaykhs from whom he received *khirḡas*, see *Nuzha*, iii, 97. A notable one among these was Shaykh Aḥmad-i K'hattū (d. 849/1446). Ḳuṭb-i 'Ālam, his successors and their disciples, particularly his son Shāh 'Ālam did remarkable work for the spiritual uplift of the people of Guḍjarāt, who had great faith in them and among whom they enjoyed high repute (cf. *Tuzuk-i Djahāngīrī*, Aligarh 1864, 208 f., English translation by Rogers-Beveridge, i, 421 f.). They exercised great influence over the Aḥmad Shāhiyya, Kings of Guḍjarāt (cf. *Mir'āt-i Sikandari*, 185¹⁸), and later several Mughal Emperors, from Djahāngīr onwards, showered benefits on the Shaykhs, and some of the Emperors personally visited the shrines at Aḥmadābād. Shāh Djahān made one of the Shaykhs *mansabdar* and *sadr-i kull*, and Awrangzīb made his son *sadr al-sudūr* (*Kānī* ii, 31; M. Sākī, *Ma'āthir 'Ālamgiri*, B.I.S., 166, 347). When Ḳuṭb-i 'Ālam died, the nobles of the Aḥmad Shāhī Court erected a magnificent mausoleum on his tomb, which is now in a ruined condition (see J. Burgess, *Muhammadan Architecture of Ahmadabad*, London 1900, i, 60 f.; for that of Shāh 'Ālam see *ibid.*, ii, 15 ff. Plates). 'Alī Muḥammad Khān testifies to the tomb being frequently visited in his time (1176/1762). For a specimen of the language Ḳuṭb-i 'Ālam spoke, see *Mir'āt-i Sikandari* 254 (cf. *Mir. Aḥmadi: Khātima* 28, Ulughkhānī i, 236), where a detailed account of an oft-mentioned miracle of his is given.

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