

(see 'Aḳīl Maẓhar, *Kuṭra min baḥr al-Kur'ān*; *dawlat Abi 'l-'Aynayn*, in *Sanābil* v (Cairo-Kafr al-Shaykh, April 1967), 41; and Muḥammad Zakī Ibrāhīm, *Ma' al-Badawī*, 8 ff.; cf. idem, *Kulaymāt mukammilāt li-mawḍi' al-aḥqāb*, 8 ff.).

In some mystical traditions, those belonging to the saṇṭī hierarchy, including the *kuṭb*, are held to be identical with the serious mystical teachers present at a certain time but whose spiritual rank remains undivulged to those outside this hierarchy (cf. 'Imrān Aḥmad 'Imrān, *al-Talbiya fī uṣūl al-shaykh al-tarbiya*, Asyūt 1354/1936, 14). This tenet may imply the belief that potentially everybody can become *kuṭb* by means of following the *ṭarīqa*, i.e. by means of the method prescribed by a distinct mystical tradition (cf. Sulaymān al-Dīmalī, *al-Futūḥāt al-ilāhiyya bi-tawḍīḥ Tafsīr al-Dīālālayn bi 'l-daḥā'iq al-khafiyya*, Cairo 1913, i, 114).

The statement by J. S. Trimingham, *The Sufi orders in Islam*, Oxford 1971, 163 f., that the conception of the *kuṭb* has gone through a process of vulgarisation would seem to be in need of further substantiation.

Bibliography: given in the article.

(F. DE JONG)

KUṬB AL-DĪN [see MAWDŪD B. ZANGĪ; AL-NAHRĀWĪ].

KUṬB AL-DĪN AYBAK, the first ruler of the Indo-Muslim state which arose after the death of the Ghūrid Shihāb al-Dīn (Mu'izz al-Dīn) Muḥammad b. Sām in 1206 and was subsequently to be based at Dihlī. Brought as a slave from Turkeṣtān first to Nishāpūr and then to Ghazna, he was purchased by Muḥammad, then engaged in the reduction of the independent Hindu principalities in northern India, and rose to be *amīr-i aḥkār* (master of the horse) and *muḥṭa'* of Kohrām (now Ghurām in Patāla) and Sāmāna. The sources for this period, composed either under Aybak's hegemony or under his successors, ascribe to him personally the capture of Meerut, Dihlī, Kōl ('Aligarh), Thankīr (Bayāna), Gwāliyar, Badā'ūn, Kanawḍj and Kāliṇḍjar, between 587/1191 and 599/1202-3, and the sack of Nahrwāla in Guḡjarāt (593/1197).

On his master's assassination in 602/1206, he moved from Dihlī to Lahore, where he is said to have ascended the throne on 17 Dhu 'l-Kā'da/25 June, and which became his permanent residence. Aybak's precise status is problematical. No coins of his are extant, and the statement of Ḥasan Nizāmī that the *khufba* was read and coins struck in his name is not corroborated elsewhere. Dīwānī on the contrary specifies at one point that these prerogatives were retained by Muḥammad's immediate successor Ghīyāth al-Dīn Maḥmūd, who now reigned at Firūzkūh, though elsewhere he says that Maḥmūd conferred on Aybak the title of Sulṭān. In view of Aybak's slave rank, it is most likely that he was simply manumitted by the new Ghūrid sovereign, as we read in Ibn al-Aṭhīr, and remained his subordinate, receiving a diploma and canopy of state as *malik* of Hindūstān. Aybak's attentions appear to have been absorbed by the situation in the north-west, where the Ghūrid empire was succumbing to pressure from the Khwārazm-Shāh Muḥammad b. Tekīsh, and it is significant that no efforts to extend the Muslim conquests in India are recorded for his reign. He engaged in hostilities with another Ghūrid slave officer, Tādī al-Dīn Yildīz, who was based at Ghazna and who endeavoured unsuccessfully to take Lahore in 605/1208-9. Aybak's own subsequent occupation of Ghazna, however, was merely temporary, and he was

expelled by the citizens in favour of Yildīz. He died at Lahore in 607/1210-1, of wounds sustained in an accident during a game of polo (*ṭawḡān*), and his successor Arām Shāh, whose relationship to him is uncertain, was soon set aside in favour of the *muḥṭa'* of Badā'ūn, Aybak's son-in-law Ilutūtmish [q.v., and see also DIHLI SULTANATE].

Aybak, who has achieved renown as the builder of the Kuṭb Minār [q.v.] at Dihlī, was a patron also of the literary arts. Fakhr-i Mudabbir [q.v. in Suppl.], author of a manual of war, the *Adāb al-harb*, dedicated to him his book of genealogies, and it was probably under Aybak's régime that Ḥasan Nizāmī [q.v. in Suppl.] began writing his florid *Tādī al-ma'āthīr*, which was completed under Ilutūtmish. Both are important sources for the early period of Muslim rule in Hindūstān.

Bibliography: Fakhr-i Mudabbir, ed. Sir E. Denison Ross, *Ta'rikh-i Fakhr-i 'd-dīn Mubārak-shāh* [sic], London 1927 (James G. Forlong Fund, iv); Ḥasan Nizāmī, tr. in Elliot and Dowson, *History of India as told by its own historians*, London 1867-77, ii, 212 ff.; Ibn al-Aṭhīr, xii, esp. 163-5; Dīwānī, tr. H. G. Raverty, *Ṭabaqāt-i Nāsiri*, London 1873-81 (Bibliotheca Indica), 398-9, 469-71, 502-3, 512-31, 605-6; A. B. M. Habibullah, *The foundations of Muslim rule in India*, 2nd ed., Allāhābād 1961, 61-92. (P. JACKSON)

KUṬB AL-DĪN BAKHTIYĀR KĀKĪ, a Ṣūfī who settled at Dihlī during the reign of Ilutūtmish [q.v.].

Khwādjā Kuṭb al-Dīn Bakhtiyār (Aḥmad b. Mūsā al-Kākī al-Uṣhī) was a native of Uṣh, a town in eastern Farḡhāna. The *taḥkīra* literature depicts him as the disciple of Mu'īn al-Dīn Čishtī (d. 634/1236), the founder-figure of the Čishtī affiliation in India. The accounts disagree on whether the two contemporaries first met at Uṣh, or at Iṣfahān, or in the Ṣūfī circle of Abū Ḥafṣ 'Umar al-Suhrawardī (d. 632/1234), or in the mosque of Abū 'l-Layṭh al-Samarḡandī at Bagh-dād. After years of wandering, Kuṭb al-Dīn came to Mūltān early in the 7th/13th century during the rule of Naṣir al-Dīn Kaḇācha (d. 625/1228). There Farīd al-Dīn Maḥ'ūd (d. 664/1265) sought his company, while Bahā' al-Dīn Zakariyyā' (d. 666/1268) seems to have encouraged his departure for Dihlī. Kuṭb al-Dīn settled outside the walls of Dihlī near the tank, *ḥawḍ-i ṣhamṣī*, during the reign of Ilutūtmish (607-33/1211-36), but declined the office of *Shaykh al-Islām* offered to him by the Sulṭān. Kuṭb al-Dīn was well-known for his Ṣūfī practice of listening to music (*ṣamā'*), and is said to have died during a *ṣamā'* performance on 14 Rabi' I 633/27 November 1235. His tomb is in the vicinity of the Kuṭb Minār at Mihrāwī. The Kuṭb Minār [q.v.], completed by Ilutūtmish in 629/1229, is believed to derive its name from Kuṭb al-Dīn Bakhtiyār (not from Kuṭb al-Dīn Aybak).

The Čishtī affiliation venerates Kuṭb al-Dīn as one of the outstanding members of its founder-generation in India, and records him in its *silṣila* as the link between Mu'īn al-Dīn and Farīd al-Dīn. Kuṭb al-Dīn is the alleged compiler of the apocryphal *malṣūzāt* of Mu'īn al-Dīn, entitled *Dalīl al-ṣārifīn* (Lucknow 1868), whereas his own sayings supposedly have been collected by Farīd al-Dīn in the spurious *Fawā'id al-sālikīn*. A more reliable source, however, appears to be the *Miṣṭāḥ al-tālibīn*, which was compiled in the immediate circle of Kuṭb al-Dīn's associates at Dihlī.

Bibliography: Amīr Ḥasan Sidjī, *Fawā'id al-fuṣṭāḍ*, Lucknow 1302; Ḥamid Ḳalandar, *Khayr al-maḍjālīs*, 'Aligarh 1956; Amīr Khwārd Kirmānī,

Siyar al-awliyāʾ, Dihlī 1302; Muḥammad Akbar Ḥusaynī, *Diwānī al-kalīm*, Kānpūr 1356; *Djamālī*, *Siyar al-ʿarīfīn*, Dihlī 1311; ʿAbd al-Ḥaqq Dihlāwī, *Akhbār al-akhḥyār*, Dihlī 1309; Dārā Shikūh, *Safinat al-awliyāʾ*, Nawal Kishore 1872, 94-6; Muḥammad Ḥusayn Murādābādī, *Anwār al-ʿarīfīn*, Lucknow 1876, i, 342-8; Ghulām Sarwar Lahawī, *Khazinat al-asfiyāʾ*, Lucknow 1872, i, 267-76; Abu ʿl-Kāsim Hindū, *Taʾrīkh-i Firishṭa*, Nawal Kishore 1323, ii, 378-83; Minhādī al-Dīn Džūzjānī, *Tabakāt-i Nāsirī*, tr. H. G. Raverty, London 1881, i, 621 f.; ʿAbd al-Kādir Mulūk Shāh Badāʿūnī, *Muntakhab al-tawārīkh*, tr. Ranking, Lowe, Haig, Calcutta 1925, i, 92, 123, iii, 19, 45; K. A. Nizāmī, *Some aspects of religion and politics in India during the thirteenth century*, Bombay 1961; R. N. Munshi, *The history of the Kuṭb Minār*, Bombay 1911.

KUṬB AL-DĪN AL-IZNĪKĪ, MUḤAMMAD AL-RŪMĪ, early Ottoman Ḥanafī scholar and father of Kuṭb al-Dīn-zāde Muḥammad [q.v.]. He was born at Iznīk [q.v.] and died there on 8 Dhu ʿl-Ḳaʿda 821/7 December 1418. Popular story puts him in contact with the conqueror Timūr when the latter occupied Anatolia, and he was the author of commentaries on the work of the great Spanish mystic Ibn al-Arabī [q.v.].

Bibliography: Tāshkōprüzāde, *al-Shakāʾik al-nuʿmāniyya*, Beirut 1395/1975, 24, German tr. O. Rescher, Constantinople-Galata 1927, 18-19. (Ed.)

KUṬB AL-DĪN MUBĀRAK [see KHALDĪS]

KUṬB AL-DĪN MUḤAMMAD [see KHẒARAZM-ŠHĀHS].

KUṬB AL-DĪN SHĪRĀZĪ, MAḤMŪD B. MASʿŪD B. MUṢLIḤ, Persian astronomer and physician, was born in Šafar 634/October 1236 in Shīrāz and died in Tabriz on 17 Ramaḍān 710/February 1311.

Like many Muslim medical men, Kuṭb al-Dīn belonged to a family of distinguished physicians; at the same time, however, he was not only a prominent medical man, at least as regards his writings, but he distinguished himself also in astronomy, philosophy, and the treatment of religious problems. This versatility induced Abu ʿl-Fidāʾ to give him the name *al-mufaḥḥim* "experienced in many fields". He received his medical training with his father Dīyāʾ al-Dīn Masʿūd al-Kāzarūnī, i.e. of Kāzarūn (to the west of Shīrāz), in the hospital of Shīrāz. He lost his father at the age of 14 and then became a pupil of his uncles Kamāl al-Dīn Khayr al-Kāzarūnī and Sharaf al-Dīn al-Zakī al-Rushkānī (Suyūfī has Rukhawī) and Shams al-Dīn al-Kutubī; he then went to Naṣir al-Dīn al-Ṭūsī, studied with him and surpassed everyone. It was probably Naṣir al-Dīn who stimulated him to study astronomy. While still quite young he conceived the idea of editing the *Kullīyyāt*, the first theoretical part of the *Kānūn* of Ibn Sīnā. He next sought instruction with the physicians in Shīrāz and then studied deeply the works of earlier scholars. He then travelled in Khurāsān, the two ʿIrāqs, Persia, Anatolia, and Syria. Everywhere, as he tells us in the introduction to the commentary on the *Kullīyyāt*, he sought the acquaintance of scholars. It was probably after these journeys that he became associated with the Mongol rulers of Persia, the ʿIl-Khāns; in what year and under which ruler this happened, we do not know. In any case in 681/1282 he was *kādi* of Sīwās and of Malatya in Anatolia under Ahmad Nikudār (680-3/1281-4). There he was still engaged on the *Kullīyyāt*; he must have played a part in politics, as Ahmad sent him with his uncle Kamāl al-Dīn to Egypt to the Mam-

lūk Sultān al-Manṣūr Sayf al-Dīn Qalāwūn (678-89/1279-90 [q.v.]). He was sent to report the former's conversion to Islam, no doubt the result of Kuṭb al-Dīn's influence, and to conclude a peace between the Muslims and the Mongols. The latter part of his mission was a failure. In Egypt also he collected material for the *Kullīyyāt*. He dedicated the work, probably finished shortly after his return from Egypt, to Muḥammad Saʿd al-Dīn, Ahmad Khān's vizier, and called it *al-Tuḥfa al-Saʿdiyya*, "the present to Saʿd", or *Nuḥat al-hukamāʾ wa-raʿdat al-aṭibbāʾ*, "the delight of the wise and garden of the physicians".

In his later years Kuṭb al-Dīn retired to Tabriz. Towards the end of his life he ardently studied *ḥadīth* and made critical notes on the subject, e.g. on the *Djamʿ al-uṣūl* ("Encyclopaedia of principles") and to the *Sharḥ al-Sunna* ("Commentary on the Sunna"). Ibn Shuhba and al-Subkī give a sketch of the character of Kuṭb al-Dīn. He had a brilliant intelligence, combined with unusual penetration; at the same time his humour was innocent; he was known as "the scholar of the Persians". It is evidence of his efforts to preserve his independence that, in spite of his prestige with princes and subjects, he lived remote from the court. He also led the life of a Ṣūfī. It is emphasised that he had many pupils; among these was Kamāl al-Dīn al-Fārisī (see below), who cannot praise him highly enough: he also induced al-Taḥṭānī (d. 766/1364; see Brockelmann, II, 271, S II, 293-4) to come to critical decisions (*muḥakamat*) on the *Ishārāt* of Ibn Sīnā on points disputed between Naṣir al-Dīn and Fakhr al-Dīn al-Rāzī (Ḥādīdī Khālifa, No. 743). He neglected his religious duties; nevertheless, al-Suyūfī mentions that in Tabriz he always performed his *ṣalāts* with the congregation. He loved wine and sat among the scorners. He was a brilliant chessplayer and played continuously; he was also skilled in the tricks of the conjurer and played the small viol (*rabāba*). His commentary on the *Hikmat al-ishrāḥ* ("the philosophy of illumination") of Suhrawardī is undoubtedly connected with his religious attitude. Nevertheless, as Ḥādīdī Khālifa (No. 1169) emphasises, Kuṭb al-Dīn distinguished himself in theology. He annotated the *Qurʾān* very thoroughly and in a fashion that won recognition in his *Faṭḥ al-mannān fī tafsīr al-Kurʾān*; in the *Fī muḥkīlāt al-Kurʾān* he also dealt with passages in the *Qurʾān* difficult to reconcile with one another. He wrote a commentary on *al-Kashshāf ʿan ḥaḳāʾik al-tanzīl* of al-Zamakhsharī. Kuṭb al-Dīn played a special part in the history of optics, because he called the attention of his pupil Kamāl al-Dīn al-Fārisī [q.v.] (d. ca. 720/1320) to the *Optics* of Ibn al-Haytham [q.v.], with which he had become acquainted on his travels, and procured a copy for him. Al-Fārisī wrote a commentary on it and extended it by his own observations. It is noteworthy that Kuṭb al-Dīn so completely forgot Ibn al-Haytham's expositions that he based his observation not on rays of light like the latter, but on rays of vision.

In the two comprehensive astronomical works *Nihāyat al-idrāk fī dirāyat al-aflāk*, the "highest intelligence in the knowledge of the spheres", and *al-Tuḥfa al-shāhiyya fī l-hayʾa*, which are very similar to each other, Kuṭb al-Dīn has given what is conceivably the best Arabic account of astronomy (cosmography) with mathematical aids. It closely follows the *al-Tadhkira al-naṣiriyya*, the memoranda of Naṣir al-Dīn al-Ṭūsī, his teacher. But Kuṭb al-Dīn's works are very much fuller and deal with many questions which Naṣir al-Dīn did not touch; they are therefore much more than commentaries. The