

Stuttgart 1916; *Maḍimū'a-i Maḥbū'a-i Alwāh-i Mubāraka-i Ḥaḍrat-i Bahā' Allāh*, Cairo 1338/1920 (containing important short works of Bahā' Allāh); *Kitāb al-Shaykh*, Cairo 1338/1920; *Kitāb Bahā' Allāh ila 'l-Sulṭān Nāṣir al-Dīn Shāh*, Cairo 1330/1912; *Sūra-i Mulūk*, n.p., n.d.; *Ad'iyya-i Ḥaḍrat-i Maḥbūb*, Cairo 1339/1921 (various prayers written by Bahā' Allāh, including the Obligatory Prayers). English anthologies: Shoghi Effendi (tr.), *Gleanings from the writings of Bahā'u'llāh*, New York 1935; idem, *Prayers and meditations*, New York 1938. *Selected Writings of Bahā'u'llāh*, Wilmette 1942; idem, *Bahā'i World Faith*, Wilmette 1943 (containing the translation of numerous minor works of Bahā' Allāh and 'Abd al-Bahā').—On his life to 1853: Nabīl Zarandī, *Ta'rikh-i Nabīl*, Eng. trans. by Shoghi Effendi, *The Dawn-Breakers. History of the early days of the Bahā'i Revelation*, New York 1932; for the following years, Shoghi Effendi, *God passes by*, Wilmette 1945. The death of Bahā' Allāh is described in Nabīl Zarandī, *Ta'rikh-i Ṣu'ūd-i Ḥaḍrat-i Bahā' Allāh*, Cairo 1342/1924 (with a *Mathnawī* of the same author on the Bahā'i history; containing also Bahā' Allāh's testament, *Kitābu 'Aḥdī*).

(A. BAUSANI)

BAHĀ' AL-DAWLA [see BUWAYHIDS],

BAHĀ' AL-DĪN AL-ĀMILĪ [see AL-ĀMILĪ].

BAHĀ' AL-DĪN ZAKARIYYĀ, commonly known as Bahā' al-Ḥaḡḡ, a saint of the Suhrawardī order, was born at Kot Karor (near Muṭṭān) in 578/1182-83 according to Firishṭa. He was one of the most distinguished *khaliṣas* of Shaykh Shihāb al-Dīn Suhrawardī (*q.v.*) and is the founder of the Suhrawardī order in India. After completing his study of the Qur'ān according to its seven methods of recitation at Kot Karor, he visited the great centres of Muslim learning in Khurāsān, at Bukhārā and Medina, and in Palestine—in order to complete his study of the traditional sciences. While in Medina he learnt *ḥadīth* with an eminent traditionist, Shaykh Kamāl al-Dīn Yamanī, and spent several years in religious devotions at the mausoleum of the Prophet. After visiting the graves of the Israelite prophets in Palestine, he reached Baghdād and became a disciple of Shaykh Shihāb al-Dīn Suhrawardī. At this time he was, as his master said, 'dry wood ready to catch fire', and so after seventeen days' instruction, the latter appointed him his successor and ordered him to set up a Suhrawardī *khānaqāh* in Muṭṭān. He lived and worked in Muṭṭān for more than half a century and his *khānaqāh*—a magnificent building where separate accommodation was provided for all inmates and visitors—developed into a great centre of mystic discipline in medieval India. He died in Muṭṭān on 7 Šafar 661/21 December 1262.

Shaykh Bahā' al-Dīn's order flourished most vigorously in Sind and the Panjāb, though he had attracted some disciples from Harāt, Hamadān and Bukhārā. As a mystic teacher he was known for his *nafs-i girā* (intuitive intelligence) which helped him in apprehending and controlling the minds of his disciples. He differed from contemporary Čishtī mystics in several matters: (i) He did not allow all sorts of people to throng round him. The *Djāwālihs* and *Kalandars* seldom obtained access to him. "I have nothing to do with the generality of the public", he is reported to have remarked. (ii) He lived in an aristocratic way and had granaries and treasuries in his *khānaqāh*. (iii) He did not observe continuous fasts but ate and drank in the normal manner.

(iv) While among the Čishtīs the custom of *zamin-bās* prevailed, he never permitted anybody to bow before him. (v) He believed in keeping close contact with the rulers and the bureaucracy. (vi) He did not believe in mystic songs (*samā'*).

Bahā' al-Dīn exercised great influence on mediaeval politics. He helped Ilutūtmish (607-633/1210-1235) in establishing his hold over Muṭṭān and accepted from him the honorific title of *Shaykh al-Islām*. In 644/1246 when the Mongols besieged Muṭṭān and the ruler of Harāt joined them, the *Shaykh* offered 100,000 *dinārs* to the invaders and persuaded them to raise the siege.

The *Shaykh* lies buried in Muṭṭān in an imposing tomb, surmounted by a hemispherical dome and decorated with fine enamelled tiles.

Bibliography: No Suhrawardī accounts of Shaykh Bahā' al-Dīn Zakariyyā were available even in the early 16th century when Shaykh Djāmālī brought into his *Siyar al-Ārifīn*, Delhi 1311 A.H. all he could get from the Čishtī sources. For originals see, Ḥasan Sidqī, *Fawā'id al-Fu'ād*, Newal Kishore 1302 A.H., 5, 6, 10, 29 ff.; Ḥamid Kalandar, *Khayr al-Madjalīs* (ed. K. A. Nizāmī), Aligarh 1956, 131, 137, 283; Mir Khurd, *Siyar al-Awliyā*, Delhi 1302 A.H., 77, 91, 158; Sayf b. Muḥammad, *Ta'rikh-nāma-i Harāt*, Calcutta 1943, 159-58; Djāmālī, *Najāhāt al-Uns*, Newal Kishore 1915, 452. See also, 'Abd al-Ḥaḡḡ Muḥaddith, *Akhbār al-Akhyār*, Delhi 1309, 26-7; M. Ghawthī, *Gulzar-i Abrār* (As. Soc. Bengal, Ivanow 98 f 18); 'Abd al-Rahmān Čishtī, *Mirāt al-Asrār* (MS. personal collection 494-97); Ghulām Mu'īn al-Dīn, *Ma'āridj al-Wilāyat* (Personal collection) Vol. i, 389-98; E. D. MacLagan, *Gazetteer of the Multan District*, Lahore 1902, 339 f. (K. A. Nizāmī)

BAHĀ' AL-DĪN ZUHAYR, ABU 'L-Faḍl B. MUḤAMMAD B. 'ALĪ AL-MUHALLABĪ AL-AZDĪ (generally known by the name of AL-BAHĀ' ZUHAYR'), celebrated Arab poet of the Ayyūbid period, born 5 Dhu'l-Ḥijja 581/27 February 1186 in Mecca. Whilst still very young, he went to Egypt, where at Kūš (Upper Egypt) he studied the Qur'ān and letters, finally settling at Cairo towards 625/1227. Al-Bahā' Zuhayr was in the service of al-Šāliḥ Ayyūb, son of the sultan al-Kāmil, and in 629/1232 accompanied him on an expedition to Syria and Upper Mesopotamia. In 637/1239, whilst returning to Egypt after his father's death, al-Šāliḥ was betrayed by his troops at Nābulus and handed over to his cousin al-Nāṣir Dāwūd, who imprisoned him. The poet remained faithful to his master in adversity and spent sometime at Nābulus. When al-Šāliḥ ascended the throne of Egypt, he appointed him *wasir* and showered honours upon him. In 646/1248, he is to be found at al-Manṣūra at the side of his sovereign, who was fighting against the seventh Crusade (St. Louis). As the result of a misunderstanding, the poet fell into disgrace, and, in the death of his master, went to Syria, where he addressed his best panegyrics to the sovereign of Damascus, al-Nāṣir Yūsuf, but without success. He returned to Cairo a disappointed man; there he experienced solitude and poverty, and died in 656/1258.

His *Diwān*, preserved in Paris (MS 3173 of the B.N.) and elsewhere, and edited in Cairo (1314), is known. Palmer produced a fine edition with an English translation. In this *Diwān* he is shown as being a poet very often sincere and a true musician in verse. His choice of words, of form, manner and metre, the effects of rhythm and harmony,