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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-Ḥaḍa 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.].

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(Ed.)

KUṬB AL-DĪN MUBĀRAK [see KHALDĪS]

KUṬB AL-DĪN MUḤAMMAD [see KHẒĀRAZM-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-mufaṭṭinn* "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^a, 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 Khalīfa, 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 Khalīfa (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 *Kurʾān* difficult to reconcile with one another. He wrote a commentary on *al-Kashshāf ʿan ḥaḍāʾiq 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

Nihāya discusses, for example, details of the cosmography of al-Khīrakī or Ibn al-Haytham, which are again found in Roger Bacon. Passages from these works are discussed by E. Wiedemann in: *Zu den optischen Kenntnissen von Kuṭb al-Dīn al-Schīrāzī*, in *Archiv für die Gesch. der Naturwissensch.*, etc., iii (1912), 187-93; *Über die Gestalt, Lage und Bewegung der Erde, sowie philosophisch-astronomische Betrachtungen von Kuṭb al-Dīn al-Schīrāzī*, in *ibid.*, 395-422; *Beiträge*, xxvii, *Auszüge aus al-Schīrāzī's Werk über Astronomie*, in *SBPMS Erl.* xlv (1912), 27-35, reprinted in *Aufsätze zur arab. Wissenschaftsgesch.*, Hildesheim 1970, i, 802-10; *Erscheinungen bei der Dämmerung und bei Sonnenfinsternissen nach arabischen Quellen*, in *Archiv für Gesch. der Medizin*, xv (1923), 47-8; *Inhalt eines Gefäßes in verschiedenen Abständen vom Erdmittelpunkt*, in *Zeitschr. für Physik*, xiii (1923), 59-60.

One work is entitled *Sharḥ al-tadhkira al-naṣiriyya*. As an appendix to the *Nihāya*, Kuṭb al-Dīn wrote the *Fi ḥarakāt al-daḥraḍja wa 'l-nisba bayn al-mustawī wa 'l-munḥanī*, "On the motion of rolling and the connection between the straight and the crooked". Other works are *al-Tabsira fi 'l-hay'a* and a work with a very peculiar title, *Kitāb fa'altu fa lā talum fi 'l-hay'a*, "Work on astronomy; I have composed it but blame it not".

Besides the works by Kuṭb al-Dīn already mentioned, there are also recorded a treatise on diseases of the eye and a commentary on the *Urdjūza* of Ibn Sīnā; a work on medical ethics, the *K. Bayān al-ḥādja ilā 'l-ḥibb wa-ādāb al-aḥibbā' wa-waṣāyāhum*; commentaries on the work, mainly grammatical of al-Sakkākī and on a work of Ibn al-Ḥādīb, and an encyclopaedia of philosophy, the *Durrat al-tāḍī*, written for one of the Ishāḳwand amīrs of Gilān [see FÖRMAN], which includes an important section on music.

After his death, Zayn al-Dīn Ibn al-Wardī wrote verses on Kuṭb al-Dīn, in which he expresses surprise that the mill (*raḥā*) of knowledge still turns after it has lost its axis (*kuṭb*).

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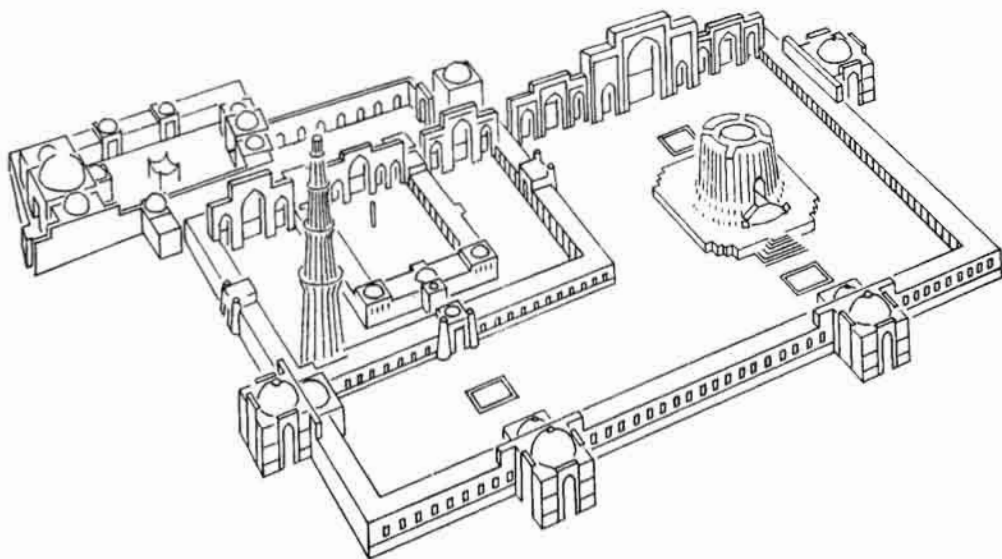
al-Dīn Ibn Shuhba, *Tabakāt al-Shāfi'iyya*, ms. Gotha 1763; Subkī, *Tabakāt*, vi, 248; Ṭashkōprūzāde, *Miftāḥ*, i, 164; F. Wüstenfeld, *Geschichte der arabischen Ärzte und Naturforscher*, Göttingen 1840, No. 247; H. Suter, *Die arabischen Mathematiker und Astronomen*, No. 387 and supplement; L. Leclerc, *Histoire de la médecine arabe* (contains the substance of the autobiography at the beginning of the *Kullīyyāt*), Paris 1876, ii, 129-30; Brockelmann, II³, 274-5, S II, 296-7; M. Ullmann, *Die Medizin in Islam*, Leiden-Cologne 1970, 178, 225; Schacht and Bosworth (eds.), *The legacy of Islam*³, Oxford 1974, 482-3, 491. According to Brockelmann, there is also biographical information in *Kh'wandamīr*, *Ḥabīb al-siyar*, lith. Bombay 1857, iii, 1, 67, 112, and Suyūṭī, *Bughyat al-wu'āt*, 389. (E. WIEDEMANN)

KUṬB AL-DĪN-ZĀDE, MUḤVĪ AL-DĪN MUḤAMMAD B. KUṬB AL-DĪN IZNĪKĪ, Ottoman scholar and mystic. He was born in the early 9th/15th century, the son of Kuṭb al-Dīn Iznīkī (d. 821/1418 [q.v.]), himself a scholar and the author of works on *tafsir* and *fiqh* (see 'Oṭhmānīl mü'ellifleri, i, 144, romanised version, i, 124-5). He was in his early years the pupil of the famous mufti Shams al-Dīn Muḥammad, Mollā Fanārī (d. 834/1431) [see FENĀRĪ-ZĀDE], and later became interested in Ṣūfism. He wrote several works, many of them commentaries, e.g. on the mystical works of Ibn al-'Arabī and his pupil Ṣadr al-Dīn Muḥammad al-Kūnawī, and others on the interpretation of dreams (*ta'bir al-ru'yā*). He died in 885/1480 and was buried in the Taṭār Khān cemetery at Edirne.

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KUṬB KHĀN LŌDĪ [see LŌDĪS].

KUṬB MĪNĀR, a lofty tower of red sandstone, said by Fergusson (ii, 206) and Diez (165) to be one



Reconstruction of the area of the Kuṭb Mosque. From left to right: 'Alā'ī Darwāza (705/1305), Kuṭb-Mīnār (591/1198) and unfinished tower 'Alā'ī Mīnār (after A. Volwahn, *Islamisches Indien*, Munich 1969, 40).