

BAHADIR

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ABO,

everything shows a very mature taste. Without rejecting the postics of his time or his rhetoric with its numerous figures, the poet in him scarcely allows a glimpse of the rhetorician.

**Bibliography:** Ibn Khallikān, *Būiāk*, 1299, i, 345; Ibn al-Imād, *Shaḥarāt*, Cairo 1351, v, 276; Suyūṭī, *Muḥādafa*, Cairo 1299, i, 327; Makrīzī, *Sulūk*, Cairo 1934, 334; E. H. Palmer, *The Diwān of Bahā' al-Dīn Zuhayr*, Cambridge 1876; S. Guyard, *Le Diwān de Bahā' al-Dīn Zoheir, Variantes au texte arabe*, Paris 1883; Muṣṭafā al-Saqqā, *Tarjamat Bahā' al-Dīn Zuhayr*, Cairo 1347/1929; Muṣṭafā 'Abd al-Razzāk, *al-Bahā' Zuhayr*, Cairo 1935; Jawāhat Rikabī, *La poésie profane sous les Ayyūbides*, Paris 1949; Brockelmann, I, 264, S I, 465. (J. RIKABI)

X **BAHĀ' AL-HAKK** [see **BAHĀ' AL-DĪN ZAKARIYYĀ'**].

X **BAHĀDUR**. A word common to the Altaic languages, equally well represented in Turkish, Mongol and Tunguz dialects. Its adjectival meaning is "courageous, brave", but it is universally used as a substantive with the meaning "hero". It also frequently occurs as a surname and an honorific title. The earliest occurrence is in the Chinese history of the Sui Dynasty, written in the early 7th century.

The Chinese transcription 莫賀咄 *mo-ho-to*

suggests a trisyllabic \**bayatur* which, transcribed βαγατοῦρ, was in use also among the Proto-Bulgars in the 9th century. An Uyghur runic ms. which could originate in the 8th-10th centuries has *batur* and it is this bisyllabic form which is general in Turkish dialects. e.g. Osmanli *batur*, Kazakh, Bashkir *batir*, Özbek *botir*, Tuvin *mädtr*, Chuvash *patlär*, etc. Some Turkish dialects have the trisyllabic form, e.g., Coman *bayatur*, but it is possible to see in them borrowings from Mongol. Beside the form already mentioned, Özbek has also *baqodir*.

The word is attested in the earliest Mongol documents (13th century), always in the trisyllabic form, though the Chinese sources of the Mongol epoch usually transcribe 拔都 *pa-tu* for *bädu(r)*.

Classical Mongol has *bayatur*, and variants exist probably in all the dialects. e.g. Kalmuck *bätr*, modern literary Khalkha *bataar*, Monguor *Bätür*. Among Tunguz forms one could mention Marchu *baturu*, Evenki *bahatir*, Even *bägtir* and *bukatir*.

It is impossible to state the directions in which borrowings were made, but it seems probable that either the Turkish or the Mongol trisyllabic forms were original, and that the Tunguz forms are, originally, Mongol loan words. Inter-borrowings within the same group must have been frequent.

*Bahādur* is, clearly, a word of civilisation. It travelled far into the north and can be met in various Samoyede and Finno-Ugrian languages, in Siberia as well as in Europe, e.g. Ostiak *matür*, Hungarian *bátor* (11th century). These, and some of the Slavonic forms, e.g. Russian *bogatir* are borrowings from Turkish or Mongol. Persian *bahādur*, borrowed from Mongol, had a wide-spread use as a title or a surname among Muslim dynasties. As it was also used by the Great Mughals, it penetrated into Anglo-Indian, in the sense of a "haughty or pompous personage, exercising his brief authority with a strong sense of his own importance" (Yule, *Hobson-Jobson*).

The word found its way into Western European sources. Roger, Canon of Várad, writing in 1244, gives *Bochetor* as the name of one of the Mongol generals taking part in the campaign against Hun-

gary. The Portuguese ambassador to Timūr, Clavijo (1404), has *Bahadur*. (D. SINOR)

○ **BAHĀDUR KHĀN** [see **FĀRŪKĪ**].

○ **BAHĀDUR SHĀH** [see **NIẒĀM SHĀH**].

X **BAHĀDUR SHĀH I**. Muḥammad Mu'azzam was the second son of the Emperor Awrangzīb 'Ālamgīr by his second wife Raḥmat al-Nisā', Nawāb Bā'ī, daughter of Rādjā Rādjū of Raḍjawri in Kashmir. She was also the mother of Prince Muḥammad Sulṭān, who died in prison, 1087/1676, and Badr al-Nisā' Begum (1647-1670), who was a *Hāfiz*. She died in 1691. Mu'azzam was born at Burhānpur in the Deccan on 30 Rādjāb 1053/14 October 1643. His full titles were: Abū Naṣr Sayyid Kuṭb al-Dīn Muḥammad Shāh 'Ālam Bahādur Shāh Bādshāh. From the time of his elder brother's defection to Shāh Shudjā' in 1068/1658 he was the prospective heir apparent, and was regarded as such on Muḥammad Sulṭān's death in 1087/1676. In Shāh'bān 1086/October 1675 he received the title of Shāh 'Ālam.

From 1663 he was actively employed by his father in the Deccan and against the Kingdom of Bidjāpūr. In 1093/1683-4 he led an army through the Konkan to Goa, then being besieged by the Maratha rādjā Shambādji. But having fallen out with the Portuguese, he found his supplies cut off and made a disastrous retreat. He was then employed against Bidjāpūr and the Kuṭb Shāhī dynasty of Golkonda. Awrangzīb, already suspicious of Prince Mu'azzam's lack of rancour against his rebel son Akbar, interpreted an attempted mediation between his father and Abu 'l-Ḥasan of Golkonda as a plot against himself. Mu'azzam, now known as Shāh 'Ālam, was arrested with his sons on 4 March 1687. At first treated with great rigour, the Prince found the severity of his treatment gradually relaxed, until in April 1695 he was released and appointed *Shubadār* of Agra. In 1699 he became governor of Kābul province which he held at the time of his father's death, his eldest sons holding *Taṭṭha* and *Mulṭān*.

On receiving the news of his father's death on 18 Dhu 'l-Hijdja 1118, 22 March 1707, Prince Mu'azzam moved with great speed. He proclaimed himself by the title of Bahādur Shāh when near Lahore, offered to honour his father's will by leaving his brother A'zam Shāh the Deccan provinces, and arrived near Agra on June 12. On 18 Rabi' I 1119/18 June 1707, A'zam Shāh and his son Bidār Bakht were killed in a great battle near Jajau and Bahādur Shāh was master of the empire. Kām Bakhsh, the youngest son of Awrangzīb, was defeated and killed near Ḥaydarābād, Deccan, on 3 Dhu 'l-ka'da 1120/13 January 1709.

The short reign of Bahādur Shāh was occupied by three problems, the Marathas, the Rādjputs and the Sikhs. On the advice of Dhu 'l-Fikār Khān, Shāhū, the grandson of Shīwadji, was released and sent back to Māhārashtrā with a Mughal *manṣab* of 7000. His arrival there provoked a civil war between his supporters and those of Tāra Bāi, the regent widow of his uncle Rādjā Rām.

In the cold weather of 1707-8 Bahādur Shāh regulated the succession of Amber and reduced the Rādjput Rādjā of Jodhpūr to submission. But while campaigning against Kām Bakhsh the revolt flared up again. On his return in 1710 the emperor found himself confronted with a Sikh rebellion and had to make a compromise settlement with the Rādjputs. The last Sikh *gūrū*, Govind Singh, was a supporter of Bahādur Shāh, but was murdered in the Deccan in 1708. The Sikh revolt in the north was then

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BAHÂDİR. BAHÂDUR, Moğolca 'da da kahra-  
man, cengâver ve yiğit mânalarına gelen *bagatur*  
veya *ba'atur* kelimesinin Farsça ve Ordu diline geç-  
miş şeklidir. Kalmuklar bunu *bâtr* diye telaffuz eder-  
ler. Oyratlarda bu kelimenin cem'i olan *batut* adını  
taşıyan bir kabîle vardır. Çağatay, Kırgız, Kazak,  
Kazan ve Başkırt lehçelerinde bu kelime, *batur*,

Küçük Türk-İslam Ans.

(v. 4), s. 233-234, 1981 (13T)

necessary to cultivate good relations with the Saljuq and Mongol rulers and other notables. In his *Rabāb-nāma* (ed. 'Alī Soltānī Gerdfarāmarzī, Tehran, 1359 Š./1980, pp. 35-38), Walad recounts how he defended himself against a disciple's criticism for composing verse in praise of such unworthy men. Authorized representatives were sent to numerous parts of Asia Minor and elsewhere to propagate and establish the brotherhood (*Walad-nāma*, pp. 155-56). By the time of his death on 12 Rajab 712 13 November 1312, Soltān Walad had set on secure foundations the Mawlawiyya, which was to become one of the major Sufi orders.

Soltān Walad followed his father in composing *gāzals* and longer poems as well as giving discourses. Aware that many disciples had difficulty in understanding Rūmī's writings, he re-interpreted them in simpler language. Walad's writing lacks intensity, fluency, or new ideas and modes of expression; but its simple didactic clarity is some compensation. In another respect, however, Soltān Walad is an innovative and important poet. He was the first in Asia Minor to compose a considerable body of verse in Turkish: 129 *bayts* in the Persian *Dīvān*, 162 in the *Rabāb-nāma*, and 80 in the *Walad-nāma* (studies are listed in T. Yazıcı, "Sultan Veled," in *IA* XI, pp. 28-32).

*Works.* Not all of Soltān Walad's writings have been published. For mss., see M. Önder et al., *Mevlāna bibliyografyası* II, Ankara, 1974, pp. 304-24 and H. Ritter, "Philologica XI: Maulānā Ğalāluddīn Rūmī und sein Kreis," *Der Islam* 26, 1942, pp. 229-38. His extant works are: 1. *Dīvān*, comprising over 12,700 verses. Many poems are *naẓīras* in emulation of *gāzals* by Rūmī: as in the latter's *Dīvān*, no fewer than 29 meters are used. Besides the Turkish *bayts*, there are a few *molamma'āt* (poems in which more than one language is used), and verses in Greek. Editions are: *Dīvān-e Soltān Walad* (Persian), ed. F. N. Uzluk, Istanbul, 1941, ed. with introduction S. Nafīsī, Tehran, 1338 Š./1959. *Dīvān-e torkī-e Soltān Walad* (Turkish verses), ed. Kılıslı R. Bilge, Istanbul, 1341/1922. M. Mansuroğlu, *Sultan Veled'in Türkçe manzumeleri* (superior ed.), Istanbul, 1958. 2. *Walad-nāma* (ed. J. Homā'ī, Tehran, 1315 Š./1936), also known as *Ebtedā-nāma* or *Matnawī-e waladī*, in about 10,000 *bayts*. Begun and completed in 690/1291, this poem contains a wealth of biographical and other information about Rūmī and his circle, as well as teachings on Sufism. 3. *Rabāb-nāma*, a *matnawī*, written in 700-01/1301, is largely didactic and elucidates diverse aspects of Sufism and some passages from Rūmī's works. 4. *Entehā-nāma* (in ms.), Soltān Walad's last *matnawī*, is devoted to teachings on Sufi doctrine and practice. Like the *Rabāb-nāma*, it comprises about 8,000 verses. 5. *Ma'āref*, a compilation of Soltān Walad's discourses. In their written form, at least, these are far more structured and less spontaneous than those preserved in the *Fīhi mā fīhi* of Rūmī or the *Ma'āref* of Bahā'-al-Dīn Walad. A French translation by E. de Vitray-Meyerovitch has been published (*Maitre et disciple: Kitab al-ma'arif*, Paris, 1982).

*Bibliography:* Primary sources: Sources on Soltān Walad's life and work are relatively copious. They include his own writings, particularly *Walad-nāma*. Contemporary and generally reliable is Farīdūn b. Aḥmad Sepahsālār's *Resāla dar aḥwāl-e Mawlānā Jalāl-al-Dīn Mawlawī*, ed. Sa'īd Nafīsī, Tehran, 1325 Š. 1946. More hagiography than history, but still significant, is Aḥmad Afākī's *Manāqeb al-'ārefīn*, ed. T. Yazıcı, 2 vols., Ankara, 1976, II, pp. 784-824.

Secondary sources. The best general study on Soltān Walad's life and work is in Turkish: A. Gölpınarlı, *Mevlānā dan sonra Mevlevilik*, Istanbul, 1953, pp. 29-64. On the Turkish verses and their importance, see: E. J. W. Gibb, *A History of Ottoman Poetry* I, London, 1900, pp. 151-63 and M. F. Köprülü, *Türk edebiyatında ilk mutasavvıflar*, 2nd ed., Ankara, 1966, pp. 197-206. Browne, *Lit. Hist. Persia* III, pp. 155-56. B. Forüzānfar, *Tahqīq-e aḥwāl o zendagānī-e Mawlānā Jalāl-al-Dīn Moḥammad mašhūr be Mawlawī*, 2nd ed., Tehran, 1332 Š./1953. Kayyāmpūr, *Soḳanvarān*, p. 274. Nafīsī, *Naẓm o natr* I, pp. 160, 199; II, p. 760. Rypka, *Hist. Iran Lit.*, pp. 180, 242. Şafā, *Adabīyāt* III/2, pp. 705-12 and index.

(M. I. WALEY)

**BAHĀDOR**, a Turco-Mongol honorific title, attached to a personal name, signifying "hero, valiant warrior." In the form *bağatur* (from which *bahādor* derives) the term was in use among the steppe peoples to the north and west of China as early as the seventh century, according to the history of the Sui dynasty (589-619), and it is found as Old Turkish *batur* a century later in the Köktürk khanate. Further to the west, the Proto-Bulgars used *bağatur* in the ninth century. As an honorific formally conferred upon an individual by the ruler, *bağatur* (also *ba'atur*) was given currency by Jengiz (Çengiz) Khan (whose father was called Yesügei Bağatur), who awarded this designation to those members, reportedly one thousand in number, of his personal forces whom he wished to recognize for outstanding valor and service. This use of *bağatur/bahādor* was continued in the Mongol successor states. In the Ulus Chaghatay (Çagātāy), for example, according to the *Tārīk-e raşīdī*, the chief figures of state around the khan included, alongside the great tribal chieftans, a large group of *bahādors*, men with no following of their own who were yet recognized by the khan for their personal qualities and achievements; and in the Indo-Timurid state established by Bābor the title was commonly conferred upon major men of state whose ties were primarily to the dynasty rather than to their own kin groups. *Bahādor* remained in use in India even under British rule.

*Bahādor* was also adopted as a regnal title by Muslim Mongol and Turkman dynasts. The first to do so was the il-khan Abū Sa'īd (716-36/1316-35), who had himself styled "al-soltān al-'ādel Abū Sa'īd bahādor k̄ān" in official documents. This regnal usage was

- Bahadır (form)