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Kadı Burhaneddin (1100??)

**Kadı Burhaneddin** (Qāḍī Burhān al-Dīn) (745–c.800/1345–98) was an eminent eighth/fourteenth-century Anatolian ruler, poet, and author. “Burhaneddin” is an epithet meaning “the proof of the correct ritual practice,” and the title *kādī* (*qāḍī*, judge) refers to his early profession. His original name was Ahmed (Ahmed).

Of Oghuz Turkic descent, Burhaneddin was born on 3 Ramazan (Ramadhān) 745/8 January 1345 into a family of judges in the Anatolian town of Kayseri. Political turmoil following the death of Kayseri’s overlord, Eretna (d. 753/1352–3), forced him and his father into four months of Syrian exile in 757/1356. Burhaneddin later went to Egypt and then returned to Syria to complete his education. He acquired a thorough knowledge of Arabic, Persian, and the Islamic sciences, and also performed the *ḥājj*. While still in his youth, he helped his father in his office of judge.

Shortly before Burhaneddin’s return to Kayseri in 765/1364, his father died, and from approximately 766/1365 to 780/1378, he served as Kayseri’s *kādī* himself. He gained widespread popularity

in this office, which promoted his political influence. Burhaneddin became a shrewd politician, always paying as much attention to personal relationships (particularly with warlike nomadic tribes) as to hard power, both internally and externally. From 777/1376 onward, he distinguished himself as a military commander in the permanently unstable political environment. By 780/1378, he had succeeded in becoming the politically dominant figure in the Eretna principality. In that year, he was appointed vizier by the current ruler, Ali Bey (‘Alī Beg, d. 782/1380).

In 782/1381, after murdering the Eretna ruler’s *naib* (*nāʾib*, deputy), perhaps with his own hands, Burhaneddin became *naib* himself. Later in the same year, he formally took supreme power in Sivas. He first used the title *atabeg* (*atābak*) and then that of sultan (*sulṭān*). He had the *hutbe* (*khutba*, sermon) read in his name, sent out enthronement messages (Pers. *nāmas*, writing/letter), and minted coins. He also introduced (Ḥanafī) *sharīʿa*.

From then on, Burhaneddin engaged almost incessantly in military conflicts with the smaller and larger rulers around him. In securing his control, his political