

Djumādā II 1173/27 January 1760. His works, very few of which seem to have been preserved, deal with the history of the *da'wa* in India, biographies of *da'wa* dignitaries, Ismā'īlī doctrine, and the refutation of dissident groups.

His son Walībhā'ī (or Walī Muḥammad) was also a distinguished scholar, while his grandson Hibat Allāh, the mentor of the forty-third *dā'i*, 'Abd-i 'Alī Sayf al-Dīn, was considered one of two learned men of his time, the other being 'Alī b. Sa'īd al-Hamdānī. For a while, Hibat Allāh supported the son of al-Maǧdūdī, who had claimed to be *al-ḥudūdīja al-laylī* of the hidden *imām* with whom he was in contact. In 1201/1786-7 he was honoured in the *da'wa* by the forty-second *dā'i*, Yūsuf Naǧīm al-Dīn. He died probably after 1214/1799-1800.

*Bibliography:* Ismā'īl b. 'Abd al-Rasūl al-Maǧdūdī, *Fihrist*, ed. 'Alī Naqī Munzawī, Tehran 1966, 54-5, 57-9, 101-3, 107-9, 117-18; Muḥammad 'Alī b. Mullā Dīwābhā'ī, *Mawsim-i bahār*, Bombay 1301-11/1883-94, iii, 404, 480, 486-91, 498-9, 520-6, 556-9, 584, 589, 610-11; I. Poonawala, *Biobibliography of Ismā'īlī literature*, Malibu, Calif. 1977, 201-4, 206-7, 210-11. (I. POONAWALA)

**LÜLEBURGAZ** (in old texts variously written as Bīrghos, Būrghūs, Borghūs, Čatal Burghaz, etc.; the form "Lüleburgaz" is of recent date and related to the industry of pipe-making), a town of more than 25,000 inhabitants in Turkish Thrace and a minor administrative and agricultural centre on the highway from Edirne to Istanbul, 75 km. south-east of Edirne. It is situated on level ground in a wide valley on the southern bank of a tributary of the Ergene River. In the past it was one of the largest caravan halting-places on the Belgrade-Edirne-Istanbul highway, the chief artery of Ottoman Europe. In addition, it was an administrative centre; in the 15th century, a *nāḥiye*, and from the 16th century, the seat of a *kādi* in the *liwā* of the Pasha. Hādījī Khalīfa (*Rumeli uvd Bosna*, Vienna 1812, 20) mentions it as a *kaḍā'* of the *sandjaq* of Vize, Ewliyā Čelebi as belonging to Kırk kilise. In the 18th century, it belonged (once again?) to Vize. In the second half of the last century, it belonged at first to the *sandjaq* of Tekfūrdaghl (Tekirdağ), in which Vize was incorporated (*Sāl-nāmes* of the Edirne *wilāyet* of 1281-3/1864-76). Later, it was incorporated in the *sandjaq* of Kırk kilise (cf. *Sāl-nāme* for Edirne 1310/1892-3). Today it is a part of the *il* (*wilāyet*) of Kırklareli.

Lüleburgaz goes back to a Byzantine stronghold, Arkadiopolis (Tomaschek, *Hāmus-Halbinsel*, 324; Jireček, *Heerstrasse*, 133). The name Burgaz is a corruption of the Greek Pyrgos "tower", thus giving a hint of the size of this castle.

The Ottoman chroniclers (Oruč, 'Ašhīk-pašha-zāde, Anonymus-Giese, Nešrī, Sa'd al-Dīn) unanimously place its conquest between 759/1358 and 761/1360, and all of them noted that the castle was deserted when the Ottoman *ghāzis* took it. They burnt it down, according to the first three sources, demolished it from one side to the other according to Sa'd al-Dīn, and levelled it according to Nešrī. When Bertrand de la Broquière passed through it in 1433, he noted "a town which they call Pırgasi which has also torn-down walls and where no others reside but Turks". The accounts of 16th century Western and Ottoman travellers, as well as the extant monuments, allow us to reconstruct the resurrection of Lüleburgaz. Arnold van Harff, passing through it in 1499, is still silent about it. De Schepper called it in 1533 already "la ville de Bosgais", but had to pass the night in a local school. By then it must have been

a small borough with a Friday mosque and a *ḥammām*. The latter is mentioned by Meḥmed-i 'Ašhīk. The mosque, the Eski Džami', or Kādi Džami', is still extant and situated near the bridge. It is a work of the early classical phase of Ottoman architecture, from the time of Bāyezid II or from a few years later. When Hans Dernschwam (ed. Babinger, 242) passed through "Borgas" in 1555, he still saw the gate and walls of the old castle and noted a stone bridge over the river; but he still had to spend the night in Karıştıran, a settlement 10 km. to the south-east of Lüleburgaz, which possessed three caravanserais. A few years after Dernschwam's visit, the Beglerbegi of Rumeli and later Grand Vizier, Şokollu Meḥmed Pašha, laid the foundations for the total reconstruction of the town and its transformation into a caravan halting-place of the first order. A new stop between Karıştıran and Baba eski was a necessity because the distance between the two was far too great (43 km.) to cover in one day. In 967/1599-60 he completed his exquisite domed mosque and vast *medrese* with 24 student cells. A long inscription, still preserved, gives the date in the form of a chronogram. Seven years later he completed the erection of two spacious caravanserais, with separate stables for camels and horses, separate rooms for female travellers and state officials, an *imāret*, a double *ḥammām*, a school and street lined with 65 stone-vaulted shops between the *medrese* and the caravanserais. The whole complex covers an area of 170 × 150 metres and is one of the most harmonious civic centres ever erected by the Ottomans. The works were designed by the famous architect Sinān and appear in various places on the lists of his works drawn up by his friends and contemporaries. The date of completion of the two caravanserais is given in the extant inscription in the form of a chronogram, whose numerical value gives 973/1565-6, the first year of Şokollu's Grand Vizierate. The chronogram also found its way to the work of Ewliyā Čelebi (iii, 301, of the printed edition). This date is further corroborated by the notes of the Italian traveller Marc Antonio Pigafetta, who saw the workmen still active in 1567. Since that time a host of travellers have mentioned the buildings, either with a few words or with a detailed description.

Melchior Besolt called "Pregasch" or "Burgasch" in 1584 a "stättlin" and described the buildings in detail. He mentions the "fine new stone bridge", also built by "Mechemed Basscha", who likewise laid out a stone paved road half-a-mile long. Meḥmed-i 'Ašhīk remained some time in "Bīrghos" in 986/1578-9 and 998/90, and called it "a small town without walls". He mentions a ruined and uninhabited castle and noted that the Grand Vizier Meḥmed Pašha "constructed in Bīrghūs a pleasant mosque, having within the circuit of its enclosure a lofty *medrese* and for the overnight stay of the sons of the road a large *ribāṭ* and a public kitchen. It was ordained that for all guests a plate of food from the kitchen was placed before every fireplace of this *ribāṭ*. A *ḥammām* and a small market street were built next to the mosque. In Bīrghūs is further an unpretentious old *ḥammām*. The environs of Bīrghūs comprise well-cultivated land which yields excellent grain". The account of Meḥmed-i 'Ašhīk passed in a shortened form into the work of Hādījī Khalīfa, see *Rumeli uvd Bosna*. Reinhold Lubenau, travelling in 1587-8, called Lüleburgaz a "feiner Marckt", and adds the detail that the buildings were partly situated in "schoner, groser Gartten". All buildings were covered with lead. Lubenau found the mosque especially beautiful,

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- 1 FIRAT MENTEŞ, Bulgaristan Türklerinin dini eğilimleri ve sorunları: 1989-1990'da Lüleburgaz'a yerleşenler örneği, Ankara Üniversitesi, Yüksek Lisans, 2011