



ḲALIL-ALLĀH ŠAH

ḲALIL-ALLĀH ŠAH (or Sayyed) BORHĀN-AL-DIN (b. Kuhbanān, Kermān, 1373-74; d. Deccan, India, 1455-56), the only son of the Sufi master, Šāh Ne‘mat-Allāh Wali of Kermān. Ḳalil-Allāh, who had been trained by his father to become a Sufi master, succeeded the latter as head of the Ne‘mat-Allāhi Sufi order after his death in 1437 and resided in Māhān. Unlike his father who was a poet and a rather prolific author, Ḳalil-Allāh wrote no Sufi treatises and composed no poetry. He was invited by the Timurid monarch, Šahrok b. Amir Timur, to his court in Herat. According to Ne‘mat-Allāhi sources such as Mostawfi Bāfqī’s *Jāme‘-e mofidi* (see Aubin, ed., pp. 201-2), Ḳalil-Allāh was well received and respected by Šahroḳ- and his son Ğiāṭ-al-Din Bāysonḡor. He then returned to Māhān.

Ḳalil-Allāh had four sons, all of whom were born during the lifetime of their grand father; they were Nur-Allāh, Šams-al-Din Moḡammad, Moḡebb-al-Din Ḥabib-Allāh, and Ḥabib-al-Din Moḡebb-Allāh. The eldest son, Nur-Allāh, was sent to the Deccan by his grandfather to propagate Sufism in India. He was well received by the king of the Deccan, Aḡmad Shah Bahmani, and remained there for the rest of his life. Some time later, Šāh Ḳalil-Allāh decided, as head of the order, to visit the Deccan branch and join his son Nur-Allāh there. He left Šams-al-Din Moḡammad in Māhān to look after the spiritual affairs of their disciples and took his two other sons along with him. According to ‘Abd-al-Razzāq Samarqandi(II, pp 766-67) and Hendušāh Astarābādi(I, p. 329), Ḳalil-Allāh returned to Māhān around 1441. He seems to have gone back to the Deccan, where he died and was buried in a sumptuous tomb near that of



Aḥmad Shah Bahmani. He was succeeded as the head of the Māhān branch of the order by his son Moḥebb-al-Din, who in turn was succeeded by his own son.

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