Barāq Ḥājib

Naṣr al-Dunya wa-l-Dīn Abū l-Fawāris Qutlugh Sulṭān b. Qulduz Barāq Ḥājib (d. 632/1235), the founder of the Qara Kh ihtāy dynasty of Kirmān (r. 619–706/1222–1306), was a scion of the ruling house of the Qara Kh ihtāy. The sources contain several versions of his story, but he clearly manipulated the turmoil in Central Asia before and after Chinggis Khān’s invasion to secure a regional base for himself and his descendants under Mongol aegis. In the early seventh/thirteenth century, Barāq was sent to Khwārazm to collect its taxes for the Qara Kh ihtāy. He was either detained by the Khwārazm Shāh from then on (Shabānkāraʾ, 195; Nasaw, 174) or, more probably, captured after the 607/1210 battle in which the Khwārazm Shāh Muḥammad (r. 596–617/1200–20) took Transoxania from the Qara Kh ihtāy (Juwaynī, 2:211–2, trans. Boyle, 476). Impressed by his talents, the Khwārazm Shāh appointed him chamberlain (ḥājib), a position he might already have held under the Qara Kh ihtāy. Barāq was later attached to Muḥammad’s son Ghiyāth al-Dīn (d. c.625/1228). After Muḥammad’s death the latter established himself in Ḥirāq al-Ajam, appointing Barāq governor of Ḡisānān and perhaps also of Kirmān (Nasaw, 174). Or, after a quarrel with Ghiyāth al-Dīn’s waṣār, Barāq received permission to go to the Delhi Sultanate, to his kinsman ʿItutmīsh (r. 607–33/1211–36). Passing through Kirmān on his way, he was attacked by the local governor, defeated him after a long siege, and conquered the province, giving up the idea of continuing to India (Munṣīr Kirmānī, 22–3; Juwaynī, 2:211–4, trans. Boyle, 476–8). Jalāl al-Dīn Khwārazm Shāh (r. 617–28/1220–31), Muḥammad’s heir, grudgingly confirmed his appointment in 620/1223–4, conferring upon him the title Qutlugh Khān (“Fortunate Khān”). Two years later he intended to expel Barāq from Kirmān but was convinced not to confront him. Simultaneously, Barāq, a newly converted Muslim, asked the ʿAbbāsid caliph for an investiture, and the latter conferred upon him the title Qutlugh Sulṭān. In 625/1228 Ghiyāth al-Dīn arrived in Kirmān as a refugee, after having fought with his brother. Barāq humiliated him by marrying his mother, eventually executing
both mother and son. Soon afterwards, or when Mongol commanders reached Sistān in 629/1232, Barāq submitted to the Mongols, sending his son to the Mongol court (Juwaynī, 2:214, trans. Boyle, 479). Ögödei (r. 626–39/1229–41), Chinggis Khān’s successor, accepted Barāq’s submission and allowed him to retain his title of Qutlugh Khān, also borne by his successors. Barāq cemented his position by marrying his daughters to the Chinggisid family, local Muslim notables such as the Atabegs of Yazd, and his nephew. His dynasty remained a loyal vassal of the Mongols, its Muslim troops participating in the Mongol conquest of Baghdad in 656/1258 and its female descendants later marrying into the Ilkhānīd family. While using Muslim and Iranian legitimation, Barāq and his descendants retained their connection to the infidel Qara Khitāy, their Khitāy character being manifested in the high position of women among their rulers, their use of shamans, and the practice of levirate marriages. In the post-Mongol period, they were assimilated into the Iranian Muslim population.

**Bibliography**

**Sources**


**Studies**


Michał Biran

**Birgīvī, Meḥmed**

*Mehmed Efendi* (929–81/1523–73) was an Ottoman teacher and scholar of hadith, jurisprudence, and Arabic grammar, best known for his uncompromising stance on certain kinds of popular devotion and vociferous opposition to some Ottoman state practices, such as the cash *waqf* (charitable endowment) and contemporary policies of land tenure and taxation. In several popular works of exhortation (*waqṣ* and advice (*nasīḥa*), Birgīvī articulated a conservative religiosity that would enjoy great popularity up to the modern period.

Born into a provincial family of scholars and Şūfīs in the western Anatolian town of Bahkirs, Meḥmed b. PṛʿʾAlī was first educated by his father, ʿAlī b. İskender Efendi, a local master of the Bayraḵmī Şūfī order. He was sent to Istaḥbul for further studies and earned his