

Buraq Hajib and His Role in the Establishment of the Karakhatin State (619-703 AH/1222-1303AD)

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The Introduction

The events of the establishment of the Qarakhtai state in Kerman are in the period following the defeat of the Khwarizmi by the Mongols, which led to the disintegration of their possessions, each of the emirs of the Khwarizmians began to seek to expand his power and exploit the chaos that arose after the death of Sultan Muhammad Khwarazmshah (617 AH / 1220 AD), especially after the division of the property of the Khwarizmi state among his sons, under this situation, Jalal al-Din Mankabarti ensured the resistance of the Mongols in an attempt to restore the glories of the Khwarizmi state, after he made it His father was the crown prince, while Ghiyath al-Din Birshah, took advantage of the preoccupation of his brother Jalal al-Din Mankabarti to fight the Mongols and seized the area allocated to him in southern Iran, around him gathered the men of the Khwarizmi courtiers, including Buraq Hajib, who assumed the position of hijab and the Board of Grievances of Sultan Ghiyath al-Din But Buraq Hajib disagreed with the minister of Ghiyath al-Din, he chose to leave the service of the Sultan and decided to go to Kerman, which was under the rule of Shuja al-Din Abu al-Qasim Zawzani, despite the divergence of accounts about the reasons for his decision, but the end was his control of Kerman, Juwayni believes that Buraq Hajib sought to join Jalaluddin Mankabarti in India, while Nasir al-Din Munahid explained that Buraq Hajib chose to leave the service of Ghiyath al-Din due to political turmoil and the possibility of the fall of The algorithmic state, so he decided to join the Sultan of Delhi Shamsuddin Al-Tamish, upon his arrival in Kerman, Buraq Hajib asked Shuja Al-Zawzani to help him with travel preparations to India, but Shuja Al-Din refused and coveted his possessions of women and money, when Buraq Hajib left for India, the Kurmanites who coveted his slaves attacked and accordingly a battle took place near Rodyan, which ended with the defeat of Shuja al-Din al-Zawzani, after he was joined by some elements of the Turkmen army, This resulted in the death of Shuja al-Din and his sons, proclaiming the establishment of the Karakhatiya state in Kerman (619-703 AH / 1222-1303 AD).

The biggest challenge faced by Buraq Hajib was Jalal al-Din Munkabarti, who returned to the scene after an arduous journey through the Makran desert in (621 AH / 1224 AD), Buraq Hajib realized that resistance to Jalal al-Din would be difficult because of his strength and the support enjoyed by the soldiers, so

he chose to win him over to consolidate his rule in Kerman and to show his loyalty, Buraq Hajib presented his daughter as the wife of Jalal al-Din with the keys to the Kawashir castle to be married, as a symbol of submission to his authority despite this alliance. Al-Dhaheri, Buraq kept waiting for opportunities to get rid of the presence of Jalal al-Din Mankabarti in Kerman, and indeed it was done to him

Buraq Hajib declared his Islam to obtain the recognition of the Abbasid Caliphate of the legitimacy of his rule in Kerman, in a desire to strengthen his authority with an official title, Buraq Hajib continued the presence of Ghiyath al-Din in Kerman as a pressure card on Jalal al-Din Mankabarti, and to improve his relations with the Mongols, Buraq Hajib got rid of Ghiyath al-Din by killing him, accusing him of involvement in the assassination attempt that took place in (624 AH / 1227 AD), Buraq used this incident as a pretext to liquidate his political opponents. Whether from the followers of the Khwarizmites or the Qarakhtis, which contributed to strengthening his power and influence, Buraq Hajib took advantage of the killing of Sultan Ghiyath al-Din Birshah to get closer to the main forces opposed - to Ghiyath al-Din Birshah - the Abbasid Caliphate, Sultan Jalal al-Din Mankabarti, the Mongols, sent to the Abbasid caliph informing him of the killing of Ghiyath al-Din, indicating that the Khwarizmiyyin are enemies of the Abbasid caliphate asking him to recognize his rule in Kerman, and also sent to Sultan Jalal al-Din Mankabarti, explaining that he got rid of Ghiyath al-Din for being his enemy, but when the Mongols, the killing of Ghiyath al-Din found a stronger echo when he sent the head of Sultan Ghiyath al-Din with his son Rukn al-Din Mubarak to the Khaqan Oktay, stressing that Ghiyath al-Din was one of the enemies of their greatest betrayal and with this loyalty Buraq Hajib asked the right to inherit the property and wives of Ghiyath al-Din according to the Mongol Yasa, and succeeded in obtaining a firman from the Khaqan confirming that the Emirate of Kerman is under his rule

In order to shed light on Buraq Hajib and the establishment of the Karatin state in Kerman, the research was divided into axes whose titles were as follows:

The First Topic: shining Hajib and his appearance on the political stage

The Second Topic: Buraq Hajib and his relationship with the Khwarizm sultans:

1- Sultan Jalal al-Din Munkabarti

2- Sultan Ghiyath al-Din Birshah

The Third Topic: strategic relations with neighboring powers:

1-Abbasid Caliphate

2-Mongols

The First Topic

Buraq Hajib and his Appearance on the Political Stage

He is one of the princes and leaders of the Qarakhati support of the world and religion Abu al-Fawares called himself (Qalght Khan)¹ bin Kalduz², historical

¹ Paul, Stanley Lane, The Classes of Sultans of Islam, translated into Persian by: Abbas Iqbal, translated from Persian by: Makki Tahir Al-Kaabi, edited by: Ali Al-Basri, (Dar Al-Basri Publications: 1388 AH/1968 AD), p. 169

accounts differed in mentioning the most important positions held by Buraq Hajib in the service of Korkhan King of the wrong, mentions feminist and others that Buraq Hajib was at the beginning of his command Hajib Korkhan contemporary error at the time of Sultan Muhammad Khwarazmshah³, both Shabangara and Nasser Mansha' Kermani agreed that Buraq and his brother Hussam al-Din Khamtibor Taynko were from the beginning From the princes in the court of Qarkhatai and the pillars of the government of Khan Khanate Awlad Kurkhan the Great in Central Asia⁴, but some accounts that he was one of the commanders in the army of Qarakhtai⁵, either Barthold Shbouler stated that Buraq Hajib was the minister of Korkhan King of Karakhtai in Kerman⁶, and known for Buraq Hajib distinguished by cunning and cunning⁷, and the founder of the Karakhti state in Kerman has entered Buraq Hajib and his sons after him under the subordination and obedience of the Mongols and knew their family is in the Qarakhites or the Qalghkhanids⁸, contributed with the error in the battle that took place between them and Khwarazmshah Alaa al-Din Muhammad and victory was the ally of the Khwarazmin in (606 AH / 1209 AD), and there is a difference in historical sources about his arrival to Khwarizm Shah and how the Khwarizmshion became their tributaries after the defeat of Atsz, the successors of Atsz Arslan Taksh and Sultan Muhammad Khwarazmshah tried to prevent the payment of tribute, but they did not succeed, and the Korkhan Qarakhtai sends ambassadors to Khwarazm every year to collect the tribute prescribed for them, so he sent Buraq Hajib and his brother⁹ Khametpour Taynko to the court of Sultan Mehmet Khwarazmshah.¹⁰

² Shabankareh, Ay, Muhammad bin Ali bin Muhammad (one of the prominent figures of the eighth century AH), *Majma' al-Ansab*, edited by: Mir Hashim Muhaddith, (Tehran, Amir Kabir Publications Foundation: 1363 AH/1943 AD), p. 196.

³ Al-Nasawi, Muhammad ibn Ahmad (d. 647 AH/1249 AD), *Biography of Sultan Jalal al-Din Mangbarti*, edited by: Hafez Ahmad Hamdi, (Dar al-Fikr al-Arabi for Printing and Publishing: n.d.), p. 174; Ashtiani, Abbas Iqbal, *History of Iran after Islam from the Beginning of the Tahirid States until the End of the Qajar State (205-1343 AH/820-1925 AD)*, translated from Persian and introduced and commented on by: Muhammad Ala al-Din Mansur, reviewed by: al-Sibai Muhammad al-Sibai, (Cairo, Dar al-Thaqafa for Publishing and Distribution: 1409 AH/1989 AD), p. 396

⁴ *Majma' al-Ansab*, p. 196, Munshi Kermani, Nasir al-Din (one of the figures of the eighth century AH), *The Necklace of the Supreme Being for the Supreme Presence (in the history of Qarakhtaiyan)*, edited by: Abbas Iqbal, (Tehran, Asateer: 1343 AH/1924 AD), p. 22

⁵ Hamdi, Hafez Ahmed, *Islamic East before the Mongol invasion*, (Egypt, Dar al-Fikr al-Arabi: 1369 AH / 1950 AD), p. 111

⁶ *The Islamic World in the Mughal Era*, translated by: Khaled Asaad Issa, reviewed and presented to him: Suhail Zakkar, 1st Edition, (Damascus, Dar Hassan: 1402 AH / 1982 AD), p 68

⁷ Al-Juwayni, Alaa al-Din Atta Malik (d. 675 AH / 1276 AD), *History of the Conqueror of the World (Jahanchai)*, edited and corrected by: Muhammad Abd al-Wahhab al-Qazwini, translated by: al-Sibai Muhammad al-Sibai, vol. 2, vol. 1, p. 113; Al-Arini, Al-Baz, Al-Mongols, (Beirut, Dar Annhada Al-Arabiya: 1360 AH / 1981 AD), pp. 206-207

⁸ Ashtiani, *History of Iran after Islam*, p. 397

⁹ Waziri considers him the second governor of Gozkhan of Qarakhtai, and Hussam al-Din Khamentor also mentions Tainjo Tarz as the head of the army of Jouzkhan, while Juwayni sees the two as convergence in the service of Sultan Muhammad and gradually Khamentor became a prince and Buraq Hajib became, for more details see: Juwayni, *History of Jahangshai*, vol. 2, vol. 1, p. 211; Ashtiani, *History of Iran after Islam*, p. 396

¹⁰ Munshi Kermani, Samat Al-Ali, p.22

He contributed with the error in the battle that took place between them and Khwarazmshah Alaa al-Din Muhammad and the victory was the ally of the Khwarazmin in (606 AH / 1209 AD), and there is a difference in historical sources about his arrival to Khwarazm Shah and how the Khwarizmshians became their tributaries after the defeat of Atsz, the successors of Atsz Arslan Taksh and Sultan Muhammad Khwarazmshah tried to prevent the payment of tribute, but they did not succeed, and the Korkhan Qarakhtai sends ambassadors to Khwarazm every year to collect the tribute prescribed for them, so he sent Buraq Hajib and his brother Khametpour Taynko to the court of Sultan Mehmed Khwarazmshah.

At this time the Qarakhtai did not have much power after the attack by Kojak the ruler of the Naiman tribe on their lands, and on the other hand, Sultan Mehmet Khwarazmshah had great power and influence so he refused to pay the tribute and did not allow Buraq Hajib and his brother to return, the Sultan noticed the wonderful ability of Buraq and his brother Khamtibour, so he rose under that government, and progressed in administrative functions and entrusted him with many positions, including, Buraq Hajib was assigned the position of hijab in The highest degree on the Sultan's palace, and also the tasks of establishing the ceremonies of the Board of Grievances¹¹, Moreover, he ordered the appointment of Atabek Sultan Ghiyath al-Din Birshah¹², and tomorrow Khamtibor prince of the army of Khwarazmshah in Bukhara and one of the most important pillars of the state until he was killed in his wars with the Mongols led by Genghis Khan, they were one of the most important followers of Aladdin Muhammad and his supporters, Buraq proved that his personality was purely administrative and political has brought him closer and sat him next to him and benefited Buraq Hajib after he approached the Sultan, it is easy for Aladdin Khwarazmshah to own many regions and countries After he exalted his status¹³ with his victory over the error in the year (610 AH / 1213 AD) in Transoxiana in the city of Benaket. It ended with the defeat of the wrong and their annihilation and the elimination of their state and Turkestan, Transoxiana, Makran and Kerman became under his influence, and he became a ruler on his behalf in Kerman, in this way, Buraq Hajib enjoyed great power and influence in the court of Khwarazmshah,

But the elimination of the Algorithmic state on the Qarakhtai there was something on the horizon about the Mongols led by Genghis Khan¹⁴ began to raid the Islamic countries, especially Khwarazm in the year (617 AH / 1220 AD), and when the rug folded from the state of Sultan Muhammad and extinguished the flame of his Sultanate, Sultan Alaeddin Khwarazmshah accepted before his death to divide his possessions in the Khwarizm Empire among his sons and took each of them seeking to acquire and control his property of the Algorithm state while Jalal al-Din Mankarbaty was preoccupied with the issue of The resistance of the Mongols after they were defeated in

¹¹ Munshi Kermani, Samat Al-Ali, p.22

¹² Munshi Kermani, Samat Al-Ali, p.22

¹³ Al-Naswee, Biography of Sultan Jalal al-Din Mankabarti, p. 174

¹⁴ Juwayni, History of Jahanchay, vol. 2, pp. 110, 338; Barthold, Turkestan, p.583

front of them and scattered their properties after he made him crown prince, and after the death of Aladdin Khwarazmshah in (617 AH / 1220 AD) Buraq¹⁵Hajib was under the obedience of his son Sultan Ghiyath al-Din, who was at that time the ruler of the province of Kerman¹⁶ and became Buraq Hajib of the most important followers and supporters and one of his princes and the largest status and the Sultan sent Buraq Hajib and appointed him to Isfahan as governor, When Sultan Ghiyath al-Din decided to go to Iraq to control it¹⁷, he made Buraq Hajib his deputy in Kerman¹⁸ for his confidence in him¹⁹, so he overflowed him from his generosity²⁰, guaranteeing that he thanks his grace²¹ and bounty ²²and does not deny it²³, but the feminist has described Buraq

¹⁵ Benaket: It is located in Transoxiana in the fourth region, and it is a large city from which many scholars came out, including Abu Ali Abdullah bin Abdul Rahman Al-Banakti Al-Samarqandi and others, for more details see: Al-Hamawi, Shihab Al-Din Abi Abdullah Yaqut bin Abdullah Al-Rumi Al-Baghdadi (d.: 626 AH / 1229 AD), Mu'jam al-Buldan, (Beirut, Dar SADR: 1397 AH / 1977 AD), vol. 1, p. 589

¹⁶ Makran: It is a vast state that includes a number of cities and villages and grows sugar cane and is located west of Kerman, north of Sijistan and southern Arabian Sea, for more details see: Al-Hamwi, , Mu'jam al-Buldan part 5, p 159

¹⁷ Munshi Kermani, Samat Al-Ali, p.22

¹⁸ Sultan Jalal al-Din Munkabarti: Ibn Khwarazmshah Alaa al-Din Muhammad was a foreigner of the phrase speaking Turkish and Persian, brave, a brave lion, a bold, dignified, smiling, and speechless. The country tossed him to India, then to Kerman, then to the works of Iraq, and he traveled to Azerbaijan and seized many of them, then he entered into wars with Karaj and killed their kings, so his thorn was strengthened, and his kingdom expanded, and his followers multiplied all his share of his father's property, Ghazni, Bamian, Ghor West, Tkiaban, Zamin Daur and the following from India, and he was nicknamed Khuda and Nad Alem, that is, the owner of the world, his order did not fade and weakened when he was defeated in front of the king of Al-Ashraf Musa, the owner of the Romans in the direction of Armenia, and when He walked to a village in Miafarqin asking Shihab al-Din Ghazi bin al-Malik al-Adel, the owner of Miafarqin, followed by the Mongols, so he managed to escape from them with Menna Fares, but he remained alone after they separated from him and took refuge in a mountain in the city of Amed, so one of the Kurds rented him when he knew that he was Sultan Jalal al-Din Mankabarti, but one of the Kurds there recognized him and killed him freely in revenge for his brother, who was killed by Sultan Jalal al-Din Mankabarti in a mixer, and that was in the year (628 AH / 1230 AD). For more details see: Al-Naswati, Biography of Sultan Jalal al-Din Mankabarti, pp. 71, 72, 122, 126, 377, 386;

¹⁹ The share of Jalal al-Din was the largest of his sons is Ghazni, Bamyan and the valley and the following of India, while the share of Qutb al-Din Azlag Shah Khwarazm, Khorasan and Tabaristan, and the share of Ghiyath al-Din Birshah Kerman, Kish and Makran, made Iraq Ajami and the western parts of Iran from the share of Rukn al-Din Gorshah, for more details see: Al-Nafewi, Biography of Sultan Jalal al-Din Munkabarti, p. 72

²⁰ Sultan Ghiyath al-Din ibn Khwarazmshah Alaa al-Din Muhammad: He was brave, strong, beautiful. Hafiz al-Dawla over the parish. Good manners, his mother was Turkish, he was five years younger than his brother Jalal al-Din Munkabarti. Greed and the country of Kerman. And the country of the mountain, irrigation, Isfahan, Makran, Kish and others. His death was in the year (625 AH / 1227 AD), and he mentioned the year (626 AH / 1228 AD), as he was killed by Buraq al-Hajib, for more details see: Ibn al-Atheer, Izz al-Din Abu al-Hasan Ali bin Muhammad bin Muhammad bin Abd al-Karim al-Jazari al-Shaibani (d. 630 AH / 1232 AD), al-Kamil fi al-Tareekh, reviewed and corrected by: Muhammad Yusuf al-Dakkak, 4th edition, (Beirut, Dar al-Kutub al-Ilmiyya: 1424 AH / 2003 AD), vol. 10, p. 436; Al-Naswati, Biography of Sultan Jalal al-Din Munkabarti, pp. 144, 151, 180, 182

²¹ Al-Naswiyya, Biography of Sultan Jalal al-Din Munkabarti, p. 174; Al-Juwayni, History of Jahankashi, vol. 2, vol. 1, p. 110; Ibn Khaldun, Abd al-Rahman (d. 808 AH / 1406 AD), the history of Ibn Khaldun called (Diwan al-Mubtada wa al-Khobar fi Tareekh al-Arab, Berbers and their contemporaries of great importance), controlling the text and placing footnotes and indexes: Khalil Shehadeh, review: Suhail Zakkar, (Beirut, Dar Al-Fikr: 1421 AH / 2000 AD), vol. 5, p. 122

²² The city of Isfahan: It is one of the cities of Khorasan province and has two cities said to one of them Ji, which is the name of the old Isfahan district and is called when the Ajam Shahrستان and when

Hajib²⁴ by saying: "000 mixes his obedience with estrangement and pleases stuffing in the rise of 000" ²⁵

Through reflection on the deterioration of the situation and turmoil and the weakness of the algorithms saw Buraq Hajib that it is necessary to stop them and realized that it is the first to stay away from their followers and avoid the state that is about to end its days and wailed echoes²⁶, and after the difference of Buraq Hajib with the Minister of Sultan Ghiyath al-Din called Taj al-Din Karim al-Sharq²⁷ decided to leave the service and announced the rivalry and hostility to Sultan Ghiyath al-Din²⁸ and then went towards Kerman with servants and modesty and people and horses²⁹, and was then under the rule of Abu al-Qasim Zuzni³⁰ The narrations in the historical sources differed in the reasons for the direction of Buraq Hajib to Kerman, some of them believe that the reason for this is to join Sultan Jalal al-Din Mankabarti in India.³¹

Some of the historical sources have indicated that Buraq Hajib left Sultan Ghiyath al-Din so wanted to go to Genghis Khan carrying gifts from the Hashem, servants and horses through Kerman towards India, and perhaps Buraq Hajib wanted to go to meet Genghis Khan and declare loyalty, subordination and obedience to him, Nasir al-Din Nashir Kermani stated that

the modernists the city is on the shore of the River Zeandroun and the other city is called the Jewish people of the mixtures of non-Arabs and Arabs from the tribes of Thaqif, Tamim, Khuza'a and others who moved from Basra and Kufa to this city running water from valleys and eyes, famous for the youth industry, especially prism, wushi and cotton, by saffron and fruits brought to Iraq and to countries For more details see: Ibn Rustah, Abu 'Ali Ahmad ibn 'Umar (d. 290 AH / 904 AD), al-Alaql al-Nafisa, (Leiden, Brill Press: 1309 AH / 1891 AD), vol. 7, pp. 151-163; al-Istakhri, Ibn Ishaq Ibrahim ibn Muhammad al-Farisi (d. 346 AH / 975 AD), Paths of the Kingdoms, edited by: Muhammad Jaber Abd al-Aal al-Husseini, reviewed by: Muhammad Shafiq Ghorbal, (Cairo, Dar al-Qalam: 1381 AH / 1961 AD), pp. 198-199; Anonymous, author (from the flags of the fourth century AH), The Borders of the World from the East to the Maghreb, translated from Persian and edited by: Yusuf Al-Hadi, 1st Edition, (Cairo, Cultural House: 1419 AH / 1999 AD), p. 107; Al-Maqdisi, Ahsan Al-Taqsim, vol. 2, pp. 386-389.

²³ Juwayni, History of Jahangshai, vol. 2, vol. 1, p. 110

²⁴ Al-Khalidi, Israa Mahdi Mizban, Qarakhta'iu Kerman: A Study in Their Political Conditions and Their Relationship with the Mongols (616-703 AH / 1220-1303 AD), Journal of Wassit for human sciences, Issue Twenty-ninth, for the year (1439 AH / 2017 AD), p. 272

²⁵ Biography of Sultan Jalal al-Din Munkabarti, footnote (4), p. 175

²⁶ Munshi Kermani, Samt Al-Ali, p.23

²⁷ Karim al-Sharq al-Sadr Taj al-Din ibn Karim al-Sharq al-Nisaburi: He is the vizier of Sultan Ghiyath al-Din Birshah sent by Ghiyath al-Din when he was in Khuzestan to the Diwan al-Aziz, i.e. the Diwan of the Abbasid Caliphate, informing the Abbasid Caliph Al-Mustansir Billah (632-640 AH / 1226-1242 AD) of his separation from his brother Sultan Jalal al-Din Mankabarti due to his knowledge of the poor relations between them, the vizier Taj al-Din was killed by Buraq al-Hajib with the mother of Sultan Ghiyath al-Din in (625 AH / 1227 AD) or (626 AH / 1228 AD), for more details see: Feminist, Biography of Sultan Jalal al-Din Mankabarti, pp. 72, 82, 242

²⁸ Al-Jawzjani, Abi Omar Minhaj al-Din Othman bin Siraj al-Din (d. 660 AH / 1262 AD), Tabaqat Nasiri, translated from Persian and presented to him and wrote footnotes and comments: Malakat Ali Al-Turki, National Center for Translation, 1st Edition, (Cairo, General Authority for Princely Printing Affairs: 1433 AH / 2012 AD), vol. 2, p. 474

²⁹ Munshi Kermani, Samt Al-Ali, p. 23

³⁰ Shuja al-Din Abu al-Qasim Zawzani: The work of the Khwarizmin on Kerman was a commoner Progression in the ranks of the collector of money reached the rank of royalty Kerman seized from the remains of the Turkmen puzzle For more details see: Al-Naswi, Biography of Sultan Jalal al-Din al-Munkabarti, pp. 74-75; Munshi Kermani, Samt Al-Ali, p. 20

³¹ Juwayni, History of Jahanchai, Volume 2, Part 1, p. 102

the reason for this is the turmoil of the situation and the possibility of the fall of the state and its end, so it was better to leave Sultan Ghiyath al-Din and join the Sultan of Delhi Shams al-Din al-Tamish³² (608-633 AH / 1211-1235 AD) in India³³, which is the most correct view

After the arrival of Buraq al-Hajib to Kerman was going to India with a convoy asked for help from its ruler Zawzani with some equipment refused Shuja al-Din Abu al-Qasim and pushed him greed to try to take what when Buraq al-Hajib of property of money, women and boys, so he went to Jervt attacked Buraq Usher city and a battle took place near Rudban³⁴ ended with the defeat of Zawzani and his capture³⁵, Buraq Hajib went to Kerman victorious victory³⁶ and then announced the establishment and establishment of the state Karakhat in Kerman and sources agree Historical However, Buraq Hajib was aiming at long-term goals and achieved this taking advantage of the very turbulent historical events that occurred after Genghis Khan occupied the Islamic countries in the Islamic East, which was before the Mongol invasion in discord and conflicts, so it was natural that they were threatened by the attack of the raiders, and the algorithmic state was the strongest of these countries, but it carries internal weaknesses that led to its end in (628 AH / 1230 AD).

Since Buraq al-Hajib was a Qarakhti, he certainly was a convert to one of the religions that were widespread at the time of the mistake, and after his conversion and declaration of Islam, he was able to establish an independent

³² Sultan Shams al-Din Ayltmish: Shams al-Din al-Tamish is the real founder of the Mamluk state in India, a Mamluk bought by Qutb al-Din Aybak from Ghazni, and carried him with him to India, then made him head of his guard, then assigned to him the rule of the states of India, then he held the reins of government in India with the advice of statesmen in 607 AH / 1211 AD The rule of Altamish lasted about a quarter of a century spent in stabilizing the pillars of his state, which included northern India from Sindh to Bengal He succeeded in eliminating the revolutions of the Hindu princes and several other revolutions, but he almost got rid of them until the danger of the Mongols appeared to him, and they inflicted ruin and destruction on his homes, but they did not bear the heat of his country's atmosphere, and headed towards the West again, so the country escaped their evils. In (626 AH / 1228 CE), an embassy from the Abbasid Caliph Al-Muntasir Billah (623-1225/640-1242) headed by Radhi al-Din Hasan al-Saghani arrived in Dehli carrying clothing and gifts to Sultan Iltmish, his son and his statesmen, and was received with great hospitality. This was the first occasion for a Muslim ruler in India to receive recognition from the caliph as the Sultan of India, and silver coins inscribed with the phrase "Nasser", Commander of the Faithful, were struck on this occasion. Shams al-Din al-Tamish was the first sultan in India to receive such a tradition, and he began to strike silver coins with his name engraved next to the name of the Abbasid caliph, which was the first pure Arab silver coins to be struck in India. Shams al-Din Altmesh was also one of the greatest Muslim rulers of India, he saved India from the attacks of the Mongols, and completed the conquest of northern India, Shams al-Din Altmash was subjected to an assassination attempt by the Ismaili community while performing Friday prayers, so he went at the head of a campaign to eliminate their Ismaili pockets in the Multan, but he became seriously ill and carried to Dehli, where he died in the month of Sha'ban in the year (633 AH / 1235 AD), for more details see :

Ashirbadi Lal Srivastava , The Sultanate of Delhi , (711- 1526 A.D) , Shiv Lal & Agrawala.co.Agra.1966, pp 94-98

³³ Samt Al-Ali, p 23

³⁴ Rudban: One of the cities of Kerman south of the city of Kawashir (Kawasir) bordered to the north by the city of Girfat and to the west by Meghon and to the south by Hormuz characterized by the abundance of eyes and its people work in the cultivation of rice and corn, for more details

See: al-Istakhri, Paths of Kingdoms, p. 99

³⁵ Qazvini, Ahmad Ghaffari, History of Jahan Ara, by Kushsh: Mojtaba Minavi, (Tehran, Spreads of the Book of Farooshi: 1341 AH / 1922 AD), p. 309

³⁶ Munshi Kermani, Samt Al-Ali, p.23

state in Kerman that lasted for nearly eighty-four years from (619-703 AH / 1222-1303 AD)³⁷, in which a number of Qarakhati rulers ruled, making power in his name and calling himself (Qaltag³⁸ Khan) and his state was limited only within the borders of the province of Kerman³⁹, Kerman continued to be subject to the authority of the Khwarizmians nominally during the reign of Jalal al-Din Mankabarti, which There was a shining eyebrow on his behalf in Kerman⁴⁰, Historical sources have stated that he sent to Baghdad his ambassadors to meet the Abbasid Caliph Al-Nasir Li-Din Allah (575-622 AH / 1179-1225 AD) to inform him of his conversion to Islam, and in order to honor him by obtaining the title of the Sultanate and the recognition of the Abbasid Caliphate to rule in the province of Kerman to legitimize it, so the ambassador returned with approval and granted him the title (Qaltagg Sultan) and the adoption of his rule on what is in his hands from the country⁴¹, and it seems that the Abbasid Caliphate touched in Buraq Al-Hajeb strong personality in the installation of Abbasid authority in that region and put an end to the aspirations of the algorithmic state in attacking the caliphate and in return the Abbasid Caliphate had great authority and influence, so Buraq Hajib was in dire need of a supporting force to achieve his goals and ambitions in order to establish a hereditary state with what he deducts from the property of the previous algorithmic state⁴²

The Second Topic

Buraq Hajib and his Relationship with the Khwarizmi Sultans

1-Sultan Ghiyath al-Din Birshah (625 AH/1227 AD)

Sultan Ghiyath al-Din Birshah's relationship with Emir Buraq Hajib was complicated, as Buraq Hajib played an important role in running the state through the positions he held during the reign of Birshah, Buraq Hajib had strong influence, which led to some tensions between them at times Despite the cooperation that they had in many battles, there was a struggle for power and influence, as each tried to consolidate his position in the end. In the month of Ramadan of the year (625 AH / 1227 AD), the Khwarizmiyyin fought a war led by Sultan Jalal al-Din Mankabarti with the Mongols in Isfahan, and the organization of the army command facilitated his brother Sultan Ghiyath al-Din Birshah, and during the intensification of the battlefield, Ghiyath al-Din and the

³⁷ Ashtiani, History of Iran after Islam, p. 397

³⁸ Qaltag: means auspicious or blessed, for more details see: Al-Hamadhani, Rashid al-Din Fadl Allah (d. 718 AH / 1319 AD), Jami' al-Tarikh (History of Genghis Khan's Successors from Oktai Qaan to Timurqaan), translated by: Fouad Abd al-Muti al-Sayyad, reviewed and presented to him: Yahya al-Khashab, vol. 1, (Beirut, Dar al-Nahda al-Arabiya: d.t.), p. 66

³⁹ Paul, Layers of the Sultans of Islam, p. 169

⁴⁰ Al-Tai, Suad Hadi Hassan Arhim, Flags of the Princes of the Mughal Court (A Study in Their Military, Political, Administrative, Economic and Urban Role (624-673 AH / 1227-1274 AD), 1st Edition, (Baghdad, House of Books and Documents: 1391 AH / 2013 AD), p. 143

⁴¹ Juwayni, History of Jahanchai, Volume 2, Part 1, p. 113

⁴² Al-Naswati, Biography of Sultan Jalal al-Din Munkabarti, pp. 174-175; Ibn Khaldun, History of Ibn Khaldun, vol. 5, p. 122, 128

group of others left the army facilitator⁴³, and perhaps the reason for this is the hatred of Ghiyath al-Din on his brother and the weakening of his forces and his defeat in battle.

Thus, get rid of it and return to him the property of the state algorithm again and also the killing of one of the properties of Sultan Jalal al-Din, a drunken Vogis in himself feared the oppression of his brother Sultan Jalal decided to flee to Khuzestan⁴⁴ and then Iraq and sent to Buraq Hajib to ask his permission to come to him and reside in Kerman⁴⁵ has learned Buraq Hajib that there is a dispute between the two brothers agreed the two to meet at the desert (Abraquh)⁴⁶ and received Buraq Hajib Sultan Ghiyath al-Din and performed the reception ceremonies to the fullest and according to what is Customary for two to three days⁴⁷ with nearly four thousand knights of his properties and lieutenants, while what accompanied Sultan⁴⁸ Ghiyath al-Din does not exceed five hundred knights, as well as taking him to his mother as well, and the parties have concluded covenants and charters and a contract agreement containing the terms⁴⁹. Although Buraq Hajib was his follower ostensibly, but in fact he considers himself the master of him, trying to weaken his order until he reached him after a while to urge him to marry his mother⁵⁰, who was one of the wives of Sultan Aladdin Khwarazmshah,⁵¹ Sultan Ghiyath al-Din Purshah did not find in front of him a way but to agree to the offer of Buraq Hajib and

⁴³ Ibn al-Atheer, *al-Kamil fi al-Tareekh*, vol. 12, pp. 219-220; Ibn Wasil, *Mufarrej al-Karroub*, vol. 4, p. 232

⁴⁴ Khuzestan: It is a large Kora base of its country Ahwaz, but the most ruined and mediates these ruins Shushan Castle The city penetrates the Olay River, which is called today the Karun River, splitting it into two halves connected by a bridge, and stated that the largest river is the river Tester Its water is true and it is easy to delay, the language of its Persian, Arabic and other people and there are no mountains or sand, but nothing is easy to accuse the areas of Tester and the district of Abzaj and Isfahan from its cities Ahwaz and Askar Makram, and Taster, Sous, Ram Hormuz and others around It contains reeds, grains, wet, atern, pomegranate, grapes and others. For more details see: Ibn Hawqal, *The Image of the Earth*, pp. 250-259; Anonymous, *The Limits of the World*, pp. 104-105; Al-Idrisi, *Nuzhat Al-Mushtaq*, vol. 2, p. 392; Al-Hamawi, *Dictionary of Countries*, vol. 2, p. 405; Al-Humayri, Muhammad ibn Abd al-Moneim (d. 727 AH / 1326 AD), *Al-Rawd Al-Mu'atar fi Khabar Al-Aqtar*, edited by: Ihsan Abbas, 1st Edition, (Beirut, Library of Lebanon: 1395 AH / 1975 AD), p. 225

⁴⁵ Ashtiani, *History of Iran after Islam*, pp. 396-397

⁴⁶ Desert or Arkoh or strong needles: It is from the areas of Isfahan on about twenty leagues, the people of Persia called it Warkuh and its meaning above the camel or on the camel, a famous country in Persia from Kora Astakhr near Yazd, a fortified city with many mercy intertwined construction and mostly built Alzaj, not around trees or orchards except beyond it, which is fertile cheap prices and is said to have a great mountain of ash and is a city It is meant for trades, and on it is a wall of earth and in it are wheat and grain farms. It is attributed to the jurist Abu al-Hasan Hibat Allah ibn al-Hasan ibn Muhammad al-Abraquhi, for more details see: al-Istakhri, *Paths of Kingdoms*, pp. 101-125; al-Maqdisi *Ahsan al-Taqsim*, vol. 2, p. 43; al-Idrisi, *Nuzhat al-Mushtaq*, vol. 2, p. 429; al-Hamawi, *Dictionary of Countries*, vol. 1, pp. 69-70; al-Hamawi, *Dictionary of countries*, vol. 5, p. 373; Lstrange, *countries of the Eastern Caliphate*, pp. 320-321

⁴⁷ Al-Hamadhani, *Jami' al-Tarikh*, vol. 1, p. 47

⁴⁸ Juwayni, *History of Jahanchai*, vol. 2, vol. 1, p. 105; Ashtiani, *History of Iran after Islam*, p. 397

⁴⁹ Qazvini, Hamdallah ibn Abi Bakr ibn Ahmad ibn Nasr Mustafi (d. 750 AH / 1349 AD), *Tarikh Kazidah*, with interest: Abd al-Husayn Nawaei, Ansharat Amir Kabir Foundation, (Tehran, Kitabkhaneh Milli Iran: 1387 AH / 1967 AD), p. 496; Ashtiani, *History of Iran after Islam*, p. 397

⁵⁰ Al-Naswati, *Biography of Sultan Jalal al-Din Mankabarti*, p. 244; Al-Juwayni, *History of Jahanchai*, vol. 2, vol. 1, p. 105; Al-Hamadhani, *Jami' al-Tarikh*, vol. 1, p. 47; Ibn Khaldun, *History of Ibn Khaldun*, vol. 5, p. 132

⁵¹ Ashtiani, *History of Iran after Islam*, p.397

tried to remedy the situation so he delegated the order of acceptance of the marriage to his mother, whose consent was to hate and completed the marriage ceremonies. This step was the beginning of the concessions made by Sultan Ghiyath al-Din to Buraq Hajib and the beginning of the signs of disagreement between them, although the Sultan was still considered Buraq from the slaves of his family, as there was a conversation between them and Sultan Ghiyath al-Din was drunk. Hamdallah Mustafi Qazwini referred to him about this matter: "000 Ghiyath al-Din said to Buraq al-Hajib: Who gave you the ruling? Buraq al-Hajib replied, "The sultanate gave me the owner of the king, who took off the crown of the sultanate from the head of the Samanids and put it on the head of the boys of that Ghaznavid dynasty, and the hand of his authority pulled the garment of the king of the world from the Seljuks, and he honored the slaves of that dynasty of the Khwarizmians and your ancestors with that khula000".⁵²

It can be seen through the response of Buraq al-Hajib to Sultan Ghiyath al-Din Birshah, in which several important indications, including what indicates the wisdom of the mind and the arts of response when Buraq Hajib, which is controlled by his acumen and political savvy familiar with the political events that were taking place at that time on the scene in the Islamic East, as well as his explanation that he became his master and that their reign has ended, confirming his rebuke words at the end of his opinion, which weakened his position and weakness in the political leadership, as well as pushing his followers to Reconsidering the assessment of those around them, this position had a significant impact on the political scene in that period, so it was a strengthening of the authority of Buraq al-Hajib and the expansion of his influence, and the orders of Buraq al-Hajib became the window in Kerman and going on Sultan Ghiyath al-Din as well, which made his position decline and remained at Buraq Hajib in the rule of the prisoner

Then Buraq Hajib got rid of Sultan Ghiyath al-Din Birshah after accusing him of participating in an attempt to assassinate him,⁵³ which Buraq al-Hajib was subjected to in (624 AH / 1224 AD) Buraq Hajib took advantage of the matter and got rid of all his opponents in power from the followers of Sultan al-Khwarizmi and the Qarakhtis,⁵⁴ then Buraq Hajib sent the head of Sultan al-Khwarizmi Ghiyath al-Din Birshah to Hazrat Oktay Qaan (626-639 AH / 1228-1241 AD)⁵⁵ and this was mentioned by al-Hamadhani saying: "000 that you

⁵² History of Kzideh, Persian : " 000 Sultan Ghayath al-Din Azu. Buraq Hajib Jawab Dad Anke Az Samanian Bsted and Baghlmanshan Ghaznavian Dad and Az Seljukian Bsted and Bghlmanshan Khwarazmshian Dad. [Ancedad Tawand] 000", p. 496; Shabankara i.e., Genealogical Complex, pp. 146-147

⁵³ Al-Naswiyya, Biography of Jalal al-Din Mankabarti, p. 244

⁵⁴ Al-Hamadhani, Jami' al-Tarikh, vol. 1, p. 48

⁵⁵ Oktay Qaan: Oktay Qaan was a just, sane and generous king, and the meaning of Oktay Al-Aruj to Al-Ula, and based on the commandment, and the vacancy of the throne for two years called a meeting in a place called Kalran in Hor Kael, corresponding to the months of the year six hundred and twenty-six, and held Jagtai Khan with his hand, the right, and Tolui Khan with his left hand, and his uncle Utjkin the middle, so they sat him on the throne and called him Qan. He had four great wives: Yurakjin, Turakne, Moka, and Jajin, and seven sons: Kyuk Khan, Kutun, Kojo, Karagar, and Qashi, and the mother of these five sons is Turakna Khatun of the people of Ohan Merkst, for more details see: Al-Banakti, Abu Suleiman Dawood bin Abi Al-Fadl Muhammad (d. 730 AH / 1329 AD), Rawdat

have two enemies: Jalal al-Din and Ghiyath al-Din, and I sent the head of one of them as proof of loyalty⁵⁶, explaining his arrival on this act because Sultan Ghiyath al-Din Birshah was a rebel against their greatest khan Genghis Khan and became his right according to the Mongol Yasa system to inherit the state of the dead man and his wives and thus succeeded in winning the Mongols with him, and thus got rid of Buraq Hajib from the side of Sultan Ghiyath al-Din definitively, as for Sultan Jalal al-Din Mankabarti who was busy with Buraq Hajib wars His conflicts with the Mongols ended on August 16 (628 AH / 1230 AD) at the hands of a Kurd⁵⁷ in one of the villages of Mayafarqin.⁵⁸

Here concluded the ongoing conflicts, which were part of the political tensions between the state Karakht and the state algorithm, which fell star and authorized the sun to set after the death of its leader Sultan Jalal al-Din Mankabarti, and from the above events it became clear the extent of his Buraq Hajib ability to absorb things and understand them deeply and anticipate reactions, which enabled him to deal intelligently with political crises and skill in managing relations between different forces, whether within his state or with neighboring countries with high diplomatic skill As well as his ability to persuade, which made him a pivotal figure in the court of neighboring countries, which contributed to the continuation of his state for a period ranging between 84-86 years despite all the conflicts surrounding him.

2- Sultan Jalal al-Din Mankabarti (621-623 AH / 1224-1226 AD)

The state of Buraq Hajib began in Kerman (619 AH / 1222 AD), which he established on the ruins of the Algorithmic state, and Sultan Ghiyath al-Din Mankabarti Birshah did not object to this change in the management of the situation in Kerman and its assumption by Buraq al-Hajib, and the reason for this is that he was afraid of the Mongols on the one hand and his brother Sultan Jalal al-Din on the other, but Buraq Hajib could not resign in Kerman, as he soon had to show his submission to the Khwarizmians again. In (621 AH / 1225 AD) after the news reached Sultan Jalal rebellion Buraq Hajib went quickly heading from India to Kerman and his trip was full of hardship for him and his soldiers, especially in the wilderness of the cutter between Kerman and India and their survival was miraculously because of the exhaustion of their supplies as well as the blowing of the winds of poison that hit them from shortness of breath due to drought and corruption of the atmosphere in which only four thousand fighters were spared and upon his arrival the siege was imposed on Kerman , raised fear in the same Buraq Hajib of the arrival of Sultan Jalal al-Din Mankabarti suddenly, and there is no doubt that Buraq Hajib and fear for his authority and influence in his emerging state compared to

Oula Al-Bab in the knowledge of dates and genealogy is famous for the history of Banakti , 1st Edition, (Cairo, National Center for Translation: 1386 AH / 2007 AD), pp. 419-420

⁵⁶ Jami' al-Tarikh, vol. 1, p. 48

⁵⁷ Brockelmann, Carl, History of Islamic Peoples, translated into Arabic: Nabih Amin Fares and Munir Baalbaki, 5th Edition, (Beirut, Dar Al-Ilm Li Malayan: 1387 AH / 1968 AD), p. 387

⁵⁸ Miafarqin: It is the base of Diyarbakir, located between the island of Rum and Armenia and around it a wall and is considered the most famous city in Diyarbakir, for more details see: Unknown, Borders of the World, p 166

the power and influence of Sultan Jalal al-Din Mankabarti aware of his inability to confront him militarily was not able but to provide the duties of obedience and loyalty to the Sultan, he immediately took the initiative to send his messengers to prepare rest stations and prepare to receive him and Buraq Hajib received him himself⁵⁹, showing a lot of bravado and good news of his arrival declaring his obedience, but more than that in his excessive honor to the Sultan asked Buraq Hajib to agree to marry his daughter and was done to him and was handed over the keys to the castle of Kawashir to complete the marriage ceremonies in it, but that Buraq Hajib took the opportunities to get rid of Sultan Jalal al-Din Mankabarti, but the latter felt uncomfortable with the intentions of Buraq Hajib and his machinations especially after the Sultan went out to hunt with a number of his men after two or three days of his presence in Kerman in the Bardsir area (koashir)⁶⁰, Buraq Hajib did not agree to accompany him, Pretending to have pain in his foot, as an excuse not to go with him, Sultan Jalal al-Din realized my arrogance behind the failure of Buraq Hajib to accompany him something he hides⁶¹, he worked to send a messenger to him a laboratory of apprehension of him not to attach him to his knee and claiming his desire to come to consult him in some matters and emergency and necessary tasks and tell him that he will head towards Iraq⁶², and showed in his description of the conditions of Iraq for his sound views in this area⁶³, but Buraq Hajib answered the messenger of Sultan Jalal Religion is my pride in a message that carries with it two opposing things, obedience and rebellion at the same time, this matter Al-Juwayni says:

"000I have extracted these respects with my sword, and there is no place here for the seat of the Sultan's throne, and these castles will not be left without safe hands. And I am your old servant, and you have demonstrated my services a lot. Now that the years have exhausted me, and paralyzed me, I hope to remain in this castle busy praying for the Humayunite state. If the Sultan wants to come to the castle, he will not find its doors open 000"⁶⁴, and after realizing Sultan Jalal al-Din Mankabarti of disobedience Buraq Hajib him, consulted a number of his men and deputies and his veil advised him some of his princes to arrest Buraq Hajib and the Kingdom of Kerman and annexed to him, but his minister honored King Ali bin Abi al-Qasim al-Jundi known as (Khawaja Jahan)⁶⁵, He had another opinion disagreed with them in which he advised them to wait in the decision to get rid of him on what he said feminist in this

⁵⁹ Al-Nafeminist, Biography of Sultan Jalal al-Din Mankabarti, p. 174; Juwayni, History of Jahankashi, vol. 2, vol. 1, p. 52; Hamdi, Hafiz Ahmad, The Algorithmic State and the Mongols (Genghis Khan's invasion of the Islamic world and its political, religious, economic and cultural effects), (Dar al-Fikr al-Arabi: 1369 AH / 1949 AD), p. 201

⁶⁰ Al-Naswati, Biography of Sultan Jalal al-Din Mankabarti, p. 72; Ashtiani, History of Iran after Islam, p. 296

⁶¹ Al-Juwayni, History of Jahankashi, vol. 2, vol. 1, pp. 52-53; Zubaidi, Khalidi, Qarakhta'iyu Kerman, p. 271

⁶² Al-Naswati, Biography of Sultan Jalal al-Din Mankabarti, pp. 174-175; Juwayni, History of Jahankashi, vol. 2, vol. 1, p. 53

⁶³ Juwayni, History of Jahangshai, Volume 2, Part 1, p. 112

⁶⁴ History of Jahangshai, Volume 2, Part 1, p. 112

⁶⁵ Al-Nafeminist, Biography of Sultan Jalal al-Din Mankabarti, p. 175; Ashtiani, History of Iran after Islam, p. 296

regard,⁶⁶ reasoning his opinion by saying⁶⁷: "000This is the first to make obedience from the rulers of the country and the leaders of the parties and not everyone achieves his treachery and scheming and shows in hypocrisy his bed and belief, if the reward of treachery alienated hearts and disgusted souls and changed passions and changed intentions and opinions 000"⁶⁸ And the Sultan complied with the opinion of Minister Sharaf King Ali bin Abi Al-Qasim soldier for reasons including the possibility of Buraq Hajib of fortification castles Karman will not be able to reach and eliminate him on the one hand and on the other hand it is not in his interest to kill Buraq especially since he was the first to declare obedience⁶⁹ If the Sultan manages to arrest him or kill him, others will be alienated from him for his misconduct In addition to the fact that Sultan Jalal al-Din Mankabarti was in a hurry

So his response was nice to Buraq Hajib in addition to that Sultan Jalal al-Din Mankabarti was in a tired psychological situation so the Sultan⁷⁰ left towards Shiraz⁷¹, moreover all that Buraq Hajib sent his daughter, the wife of the Sultan to him and expelled all the remaining of the Sultan's aides from the castle of Kerman and closed its doors, and with this act he opened the door wide to Buraq al-Hajib⁷² and the arena was vacated for him and strengthened his thorn to control the reins of Kerman however he wanted and the credit goes to his acumen and political cunning that He survived the strife and turmoil of the era of Sultan Jalal al-Din Mankabarti⁷³, and began to crawl on the neighboring areas and seize them all, and as a result of this expansion, on the one hand, his kingdom and influence expanded, in addition to the many of his equipment and equipment in his soldiers on the other hand, In order to expand his influence, taking advantage of the opportunity of Sultan Jalal al-Din Mankabarti's

⁶⁶ Khawaja Jahan: It is Fakhr al-Din Ali bin Abi al-Qasim al-Jundi nicknamed Sharaf al-Malik was a deputy for the fulfilled in the Diwan of soldiers for a period of time in the era of Khwarazmshah Alaa al-Din Muhammad and this is his first work and positions, then he assumed the position of interpolation in the city of Jund, increased his ambition and began to seek to compete with Minister Najib al-Din al-Shahrazuri, known as the story Dar and was a minister in the city of Jund and succeeded Khawaja Jahan who took the position of ministry in the city of Jund for 4 years, but the large number of Al-Washyat and complaints against him prompted him to flee to Bukhara and from there to the Talaqan and followed Sultan Jalal al-Din Mankabarti in Ghazni made him a pilgrim and then loyalty to the position of the ministry after the killing of Minister Shihab al-Din Haravi and his title with the title of Sharaf al-Din, Khawaja Jahan was intrepid to the Sultan flat in speech eloquent in the Turkish language a generous horse and he respected the scholars and ascetics and improves their reward and honor, but due to the large number of snitches against him Sultan Jalal al-Din Mankabarti ordered his arrest and was deposited in The prison in the castle of a neighbor cools down in Aran and then he was killed a month or more later, for more details see: Feminist Biography of Sultan Jalal al-Din Mankabarti pp. 175-176, pp. 183-186 and its margin, pp. 191-208, pp. 364-368

⁶⁷ Al-Naswati, Biography of Sultan Jalal al-Din Mankabarti, p. 175; Ashtiani, History of Iran after Islam, p. 396; Hamdi, The Algorithmic State and the Mongols, pp. 201-202

⁶⁸ Biography of Sultan Jalal al-Din Munkabarti, pp. 175-176

⁶⁹ Ashtiani, History of Iran after Islam, p.396

⁷⁰ Al-Naswati, Biography of Sultan Jalal al-Din Mankabarti, p. 176; Juwayni, History of Jahanchai, vol. 2, vol. 1, p. 112

⁷¹ Shiraz: The Kasbah of Persia between it and Nishapur is two hundred and twenty leagues, the first to be built by Muhammad ibn al-Qasim bz Abi Aqeel, cousin of al-Hajjaj ibn Yusuf al-Thaqafi, for more details see: al-Hamawi, Dictionary of Countries, vol. 3, p. 380; Anonymous, The Borders of the World, p. 100

⁷² Al-Juwayni, History of Jahangshay, Volume 2, Part 1, p. 53

⁷³ Ashtiani, History of Iran after Islam, p.396

⁷⁴preoccupation in his wars with Karaj and others, he sought in this regard several steps⁷⁵, taking advantage of the absence of the Sultan to achieve more independence in decision-making in this regard, including his refusal to pay his financial dues and his continued expansion at the expense of the property of Sultan Jalal al-Din Mankabarti⁷⁶, in addition to that he corresponded with the Mongols, the enemies of the algorithmic state, revealing their secrets and helping them to fight their princes⁷⁷ and in his intention to seize Iraq. At this time, ⁷⁸Sultan Jalal al-Din Mankabarti had moved to Armenia in (623 AH / 1226 AD) intending to raid and seize the castle of Mukhlal, and when Sultan Jalal al-Din Mankabarti was sure of this news, which confirmed that Buraq Hajib wrote to the Mongols, and for this he decided by surprise to go to Buraq Hajib and put an end to his transgressions quickly, so he left Minister of honor of the King in Tiflis.⁷⁹

And on what he estimated from the gathering of an army of five thousand knights of non-strippers with him towards Kerman accompanied by his brother Sultan Ghiyath al-Din⁸⁰ to subdue Buraq Hajib and deliver Kerman to him, but Sultan Jalal al-Din Mankabarti and his forces suffered a lot on the way to Kerman⁸¹, which took seventeen days was the wind blowing flames fire rising in space⁸² crossing the stations of the road and all its roads did not taste the pleasure ⁸³of food and sleep and when he folded the stages of his career and arrived Kerman ⁸⁴did not remain with him of his army only three hundred

⁷⁴ Krossa, Raneh, Imperial Sahara Nordan, translated by: Abd al-Hosseini Makida, (Tehran, Scientific and Farhanki Publishing Company: d.t.), p 574

⁷⁵ Ibn Wasel, Jamal al-Din Muhammad ibn Salem (d. 628 AH / 1230 AD), Mufarrej al-Karoub fi Akhbar Bani Ayyub, edited and annotated by: Hassanein Muhammad Rabie, reviewed and presented to him: Saeed Abdel Fattah Ashour, vol. 4, (Cairo, Egyptian House of Books: 1395 AH / 1975 AD), p. 186

⁷⁶ Ibn al-Atheer, al-Kamil fi al-Tareekh, vol. 12, p. 209; al-Nasawi, Biography of Sultan Jalal al-Din Munkabarti, p. 213; Ibn Khaldun, Tarikh Ibn Khaldun, vol. 5, pp. 146-147.

⁷⁷ Al-Karaj: They are a generation of Christians who lived in the mountains of the dish and the country of the bed and the following Kingdom of Jizan their king is called Brizban, and his country is known as this Balkaraj and each of you follows this country is called Barzban They have a mandate attributed to them, and they have their own language and Karaj is a city located between Hamadhan and Isfahan in half the way and to Hamadhan nearby, and it has good buildings, baths, eyes and sources, which are larger than Borujerd and more architecture than them and more disposed of in industries and trades, the first From Egypt Abu Dalf al-Qasim ibn Issa al-Ajli and made it his home and to it the poets, for more details see: al-Istakhri, Paths of Kingdoms, p. 199; Anonymous, The Limits of the World, p. 107; al-Idrisi, Abu Abdullah Muhammad bin Muhammad bin Abdullah bin Idris (d. 560 AH / 1164 AD), Nuzhat al-Mushtaq fi penetrating the horizons, (Beirut, the world of books: 1401 AH / 1980 AD), vol. 2, pp. 675-677; Al-Hamawi, Dictionary of Countries, vol. 4, p. 446

⁷⁸ Bin Wasel, Mufarrej al-Karroub, p. 186

⁷⁹ Al-Nafeminist, Biography of Sultan Jalal al-Din Mankabarti, pp. 213-214, Zubaidi, Khalidi, Qarakhta'iyu Kerman, p. 272

⁸⁰ Ibn al-Atheer, al-Kamil fi al-Tareekh, vol. 12, p. 209; al-Nasawi, Biography of Sultan Jalal al-Din Munkabarti, p. 213

⁸¹ Juwayni, History of Jahanchai, Volume 2, Part 1, p. 67

⁸² Armenia: Armenia was called Parmania bin Lanta bin Omer bin Japheth bin Noah (peace be upon him) and was the first to descend and inhabit it, and it was said that they are two Armenians: the major which is the mixer and its environs, and the minor which is Tiflis, for more details see: Al-Hamawi, Dictionary of countries, part 1, pp. 191-192

⁸³ Ibn Khaldun, History of Ibn Khaldun, vol. 5, pp. 148-149

⁸⁴ Mixer: The Great Kasbah of Armenia, which is one of the rich countries, with wide bounties and ripe fruits, and it is from the conquests of Iyadh bin Ghanam, which is the Kasbah of Armenia, in which

horsemen⁸⁵ besieged the city and fortified Buraq Hajib castle and was terrified of the march of the forces of Sultan Jalal al-Din Mankabarti initiated him⁸⁶ Buraq send precious gifts and the exit of two years and a number of men carry preliminaries for his apology to the Sultan in a message referring to her Ibn al-Atheer in this regard says:

"000I am the slave and the owner, and when I heard of your march to this country, I evacuated it for you because it is your country, and if I knew that you stay on your door, but I am afraid of all this 000"⁸⁷ Then Sultan Jalal al-Din realized that engaging⁸⁸ him in wars requires him a long time because of the forts in the hands of Buraq al-Hajib, which forced him to keep him in his state due to the lack of time, so his last stop was to stop near Isfahan where he stayed and sent him khul' and approved it on His mandate for this country⁸⁹ - i.e. Kerman -⁹⁰ as well as the arrival of a messenger to Sultan Jalal al-Din Mankabarti from his minister Sharaf King Tiflis informing him of the defeat of his soldiers, which Bkhlal at that time, determined to leave the borders of Kerman back to Tiflis quickly⁹¹

The Third Topic

Buraq Hajib's Relations with Neighboring Powers

Buraq Hajib realized that one of the important things in establishing his authority in his new state and expanding his influence requires him to establish alliances and strategic relations of great importance with the active countries in the region to strengthen his position and stabilize the pillars of his emerging state on the political arena, and the most important of these relations are:

1 – Abbasid Caliphate :

there are many fruits and abundant water and cold winters, for more details see: Al-Hamawi, Dictionary of countries, vol. 2, pp. 435-436

⁸⁵ Ibn al-Atheer, al-Kamil fi al-Tareekh, vol. 12, p. 210; Al-Dhahabi, Al-Hafiz (d. 748 AH / 1347 AD), Lessons in the news of Min Ghabr, achieved by: Abu Hajar Muhammad Al-Saeed bin Bassiouni Zaghloul, 1st Edition, (Beirut, Dar Al-Kutub Al-Ilmiyya: 1405 AH / 1985 AD), p. 189

⁸⁶ Tiflis: It is a fortified, large, hermetic and colonized city in Armenia. He mentioned from the Qur'an built by Khosrau Anushervan, in the middle of which flows the river of the ball, its people, Muslims and Christians, it was projected with pine on it two walls of clay and it had three gates, and its land was fertile and abundant. Its prosperity is more than other countries in which there are several baths, and it is tightly built, and it is one of the great venerable gaps. There is a very hot spring of water on which the baths were established, which is always hot. It brings mercury, bay, slaves, types of lamp, cloths, thin rugs, brushes, wool, and beads, and there is a lot of honey and cheap prices. For more details see: Al-Astakhri, Paths of the Kingdoms, pp. 185-186; Ibn Hawqal, Abu al-Qasim al-Nasibi (d. 376 AH / 977 AD), The Image of the Earth, (Beirut, Dar Al-Hayat Library: 1413 AH / 1992 AD), pp. 340-342; Anonymous, The Limits of the World, p. 131; Al-Maqdisi, Shams al-Din Abi Abdullah al-Bashari (d. 380 AH / 990 AD), The best divisions in the knowledge of the regions, 3rd Edition (Cairo, Madbouly Library: 1411 AH / 1991 AD), pp. 375-376; Al-Idrisi, Nuzhat Al-Mushtaq, vol. 2, p. 925; Al-Hamawi, Dictionary of Countries, vol. 2, pp. 35-36

⁸⁷ Al-Naswati, Biography of Sultan Jalal al-Din Mankabarti, pp. 213-214; Ibn Wasel, Mufarrej al-Karroub, vol. 4, pp. 186-189; Ibn Khaldun, History of Ibn Khaldun, vol. 5, p. 128

⁸⁸ Al-Naswiyya, Biography of Sultan Jalal al-Din Mankabarti, p. 214; Juwayni, History of Jahanchai, vol. 2, vol. 1, p. 67

⁸⁹ Juwayni, History of Jahankashi, vol. 2, vol. 1, pp. 67-68

⁹⁰ Al-Kamil fi al-Tareekh, vol. 12, p. 209; Ibn Wasel, Mufarrej al-Karroub, vol. 4, p. 186; Hamdi, al-Mashreq al-Islami, p. 111

⁹¹ Ibn al-Atheer, al-Kamil fi al-Tareekh, vol. 12, pp. 209-210; al-Juwayni, Tareekh Jahankashi, vol. 2, vol. 1, p. 67; ibn Wasil, Mufarrej al-Karroub, vol. 4, p. 187; Hamdi, al-Mashreq al-Islami, pp. 111-112

After what Buraq Hajib reached of achievements at the military and political levels after his independence in Kerman, he tried to form relations and alliances with the powerful countries in the Islamic East in that period, so the Abbasid Caliphate, especially during the reign of Caliph Al-Nasir Li-Din Allah (575-622 AH / 1179-1225 AD), witnessed great events and developments, especially in its relations with neighboring countries, led by the algorithmic state and others, and the Abbasid Caliph was able to ensure the Abbasid Caliphate with his intelligence, political experience and strategic plans. A prominent position among these forces through the alliance Who was with the Karakhatt state and its founder Buraq Hajib, and historical sources have stated that Buraq Hajib sent to Baghdad his ambassadors to meet the Abbasid Caliph Al-Nasir Li-Din Allah to inform him of his conversion to Islam and for the sake of honoring him by obtaining the title of the Sultanate and the recognition of the Abbasid Caliphate to rule in the province of Kerman legitimizes it, so the ambassador returned with approval and granted him the title (Qaltag Sultan)⁹² And the adoption of his rule on the hands of the country and give him all the privileges that enable him to rule in the province of Kerman⁹³, and took Buraq Hajib gradient in the establishment of his state on the ranks and increase in his military forces and knights and increased his control day after day, and it seems that the Abbasid Caliphate touched in Buraq eyebrow strong personality in the installation of Abbasid authority in that region and put an end to the aspirations of the state algorithm in attacking the caliphate and in return the Abbasid Caliphate was with great authority and influence was Buraq Hajib desperately needed a supportive force to achieve his goals and ambitions in order to establish a hereditary state, including deducting from the property of the former algorithmic state, and this was the first dealings between the Abbasid Caliphate and the Karakhatiya family in Kerman represented by its founder Buraq Hajib (619-632 AH / 1222-1234 AD) in showing loyalty and obedience to the Abbasid Caliphate.

The alliance of Buraq Hajib with the Abbasid Caliphate had a great impact on the Karachtite state and on the history of the Abbasid state because Buraq Hajib, who was a strong and influential figure,⁹⁴ contributed to supporting the Abbasid Caliphate in the face of internal and external challenges, this alliance allowed to enhance political stability in a period that was characterized by conflicts and conflicts between different forces, and Buraq Hajib used his influence to support the Abbasid Caliph Al-Nasir Li-Din Allah, which helped unify forces under the banner of the Caliphate, and strengthen its position In the Islamic world, in addition, the alliance between them contributed to the development of the administration and military system, allowing the Abbasid Caliphate to remain for a long time as a central force in Islamic history.

2- The Mongols:

⁹² Juwayni, History of Jahanchai, Volume 2, Part 1, p. 113

⁹³ Juwayni, History of Jahanchai, Volume 2, Part 1, p. 113

⁹⁴ Al-Naswati, Biography of Sultan Jalal al-Din Munkabarti, pp. 174-175; Ibn Khaldun, History of Ibn Khaldun, vol. 5, pp. 122-128

The Mongol invasion of the Islamic world was a big surprise for Muslims so that the algorithmic state fell quickly and its sultans fled to eastern Iran, which caused terror among Muslims and the governors in the provinces began to consider how to deal with this invasion and some of them realized that there is no salvation or stability for them in governance except by obeying them and rejecting obedience to others, and after the initial steps of Buraq Hajib in consolidating the basis of his government based on his policy of establishing friendly political relations with The Mongols and show his loyalty to them The alliance of Buraq Hajib with the Mongols is considered an important event in the history of the region, Buraq Hajib tended to form alliances with the Mongols in order to confront local and international threats from neighboring powers.⁹⁵

In addition, this alliance showed how political alliances can be necessary in critical times, despite the fears it may raise of the loss of sovereignty and the exploitation of those allied powers, and the renewed efforts of the Central Mughal Diwan⁹⁶ to strengthen their influence in Iran should not be overlooked. From the fact that the Abbasid Caliph granted Buraq Hajib the title of Qaltagh Sultan due to his increasing influence and the influence of the Mongols in different regions of Iran,⁹⁷ so the fate of the local Karatiq government in Kerman gradually became linked with the policy of the Central Mughal Diwan, Buraq Hajib took advantage of his arrival on the assassination of Sultan Ghiyath al-Din Birshah - as we explained earlier - to secure the support of the Mongols for him, and this is what Nasir al-Din Munashiq Kermani disclosed by saying:

" 000 to express his servitude, he sent messengers to Hazrat Ogtai Qaan and expressed his obedience and pledged tribute and considered the killing of Sultan Ghiyath al-Din one of his best deeds and praised the kings of the oceans and aristocratic sultans for this kind service and from this eminence, the judgment of Yerleigh and many great gifts were executed and issued with a great deal of Siorgamishi and Toshamishi and the mandate of the Kingdom of Kerman and the title of Qalg Sultan 000"⁹⁸, and in order to express his servitude to his pickaxed masters⁹⁹ Buraq Hajib began hostile relations with his neighbors in their favor, Rather, there are those who prepared one of their aides in the province of Persia and their creation,¹⁰⁰ and when they wanted him to

⁹⁵ Al-Arini, Mongols, p.139

⁹⁶ For more details see his book: Biography of Sultan Jalal al-Din Munkabarti, p. 75

⁹⁷ Sabra, Afaf Sayyid, The Political History of the Algorithmic State, 1st Edition, (Cairo, University Book House: 1407 AH / 1987 AD), p. 259

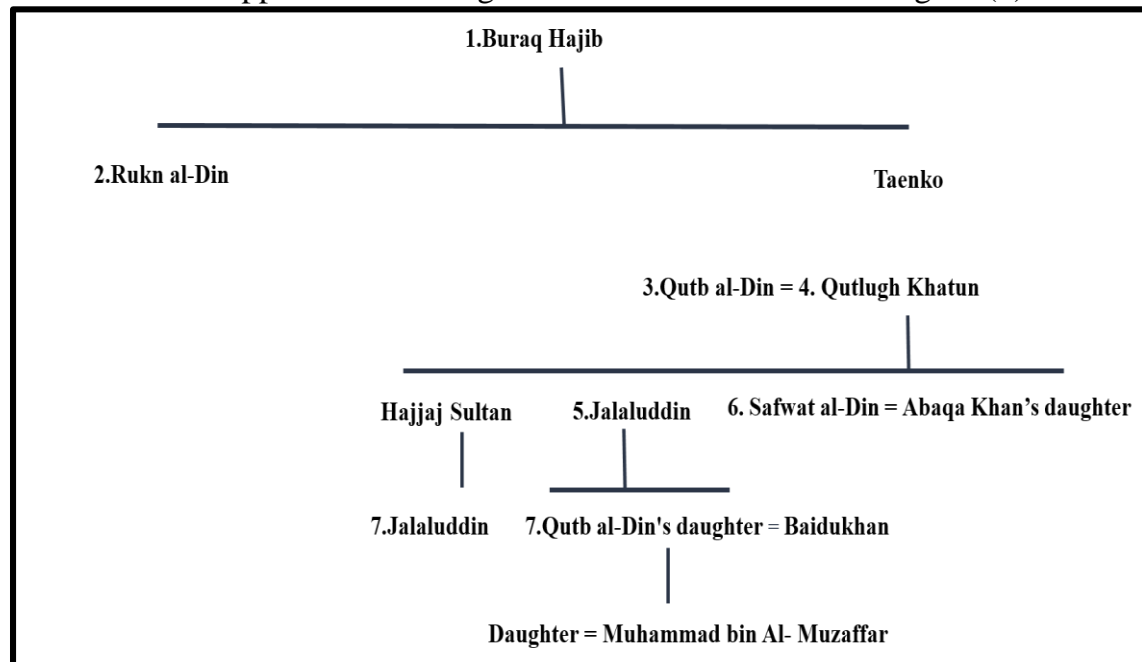
⁹⁸ Samt Al-Ali, p.25

⁹⁹ Zubaidi, Khalidi, Qarakhta'io Kerman, p 274

¹⁰⁰ Sijistan: In the town of Wakoura connected dwellings few cities. Many palaces are the Great Kasbah Zaranj West, and one of its most important cities is Queen Zanjad Darhind Qarnayn and others, it has rivers watered cities and lost in the India River since and the Hermid River and has a fortress and a moat and on the Riadh wall also has five doors, one of which is the new door and the other is the old door, and both of them come out of them to Persia and all its doors are made of iron and an old mosque in modern without Riyadh and the Emirate House is located in Riyadh, which is a hot country. It abounds in palm trees and its land is easy where we do not see a mountain and the nearest mountains are in the area of Farra, for more details see: Al-Istakhri, Paths of the Kingdoms, pp. 238-243; Ibn

help open Sijistan, he knows tactfully that this is the time of Genghis Khan, so he sent them a messenger informing them: "000I and my servants are enough to rule Sijistan without bothering the Mongol army, and that life has been prolonged, and the ability to move is impossible, so I send you my son a slave immediately000"¹⁰¹

and actually implemented what he said to the Mongols quickly, and this proves that Buraq Hajib with cunning and a seasoned political figure after he made sure that the rule in Iran tomorrow is in the hands of the Mongols and that he moves to the sons of Genghis Khan¹⁰² so he showed submission and obedience and confirms his right in various ways in his government in Kerman, and Oktay Khan wanted to reward Buraq Hajib for declaring obedience and loyalty, so he obtained the legitimacy of his rule from them and granted him Yarlig Al-Qaan and the title (Qalgh Khan)¹⁰³ in recognition of their mandate over The city of Kerman and succeeded in establishing a hereditary government for his family, which had the support of the Mongols as shown in the wooded Figure (1) ¹⁰⁴



(Figure number1)

Faced Buraq Hajib during his rule on his state a lot of difficulties, including igniting the fires of internal strife in the era of his mandate to the state Karakht and the reasons for this strife is the accusation of jurists of the poet Farid Attar¹⁰⁵ atheism and infidelity after the publication of a book called (appearance of wonders), which was a poetic system in praise of Imam Ali bin

Hawqal, The Image of the Earth, pp. 229, 297; Unknown, The Borders of the World, p. 80; Al-Idrisi, Nuzhat Al-Mushtaq, vol. 1, p. 454

¹⁰¹ Juwayni, History of Jahanchai, Volume 2, Part 1, p. 113

¹⁰² Juwayni, History of Jahanchai, Volume 2, Part 1, p. 113

¹⁰³ Mustafi Qazwini, Tarikh Kazidah, p. 529; Paul, Tabaqat Sultans of Islam, p. 169

¹⁰⁴ Paul, Layers of the Sultans of Islam, p.170

¹⁰⁵ Brown, Edward Granville, History of Literature in Iran, translated by: Ibrahim Amin Al-Shawarbi, presented by: Muhammad Al-Saeed Jamal Al-Din, Ahmed Hamdi Al-Khouli, Badie Muhammad Juma'a, vol. 2, 1st edition, (Cairo, Supreme Council of Culture: 1426 AH / 2005 AD), p 645

Abi Talib (peace be upon him) accusing her of sectarian tendencies and weak style raised the spirit of indignation, anger and intolerance of one of the jurists from Samarkand, and ordered to burn this copy accused The owner of infidelity complained about it to Buraq Hajib with the incitement of the public to demolish his house and demand the death penalty, forcing Attar to leave, and did not take Yarak Hajib measures to extinguish this sedition and the reason for the preoccupation of Buraq Hajib political situation in the country as well as the departure of the poet Farid al-Din al-Attar as a refugee to Mecca¹⁰⁶, and in the twentieth of the month of Dhu al-Qa'dah of the year (632 AH / 1234 AD)¹⁰⁷ was the death of Buraq Hajib and buried in the school he established in Turkabad located In the back of Kerman after he spent thirteen years in the rule of the Karaten state that he founded in the apparent city of Kerman¹⁰⁸.

He has one son, Rukn al-Din (Mubarak Khawaja)¹⁰⁹ and four daughters, mentioned¹¹⁰ at Mustafi Qazvini: "000, one of them is Song Turkan, wife of Jagtai Khan, the second is Yaqut Turkan, wife of Atabek Qutb al-Din Mahmud Shah Yazdi, the third is Maryam Turkan, wife of Muhyiddin, Amir of Sam Yazdi, and Khan Turkan, wife of his nephew Qutb al-Din Sultan Tyinko000"¹¹¹, and with his death it represents the end of the relative stability in the Karatiq state in the state of Kerman, which Buraq Hajib cut from the property of the algorithmic state, The component of his state in it from the beginning of the third decade of the seventh century AH / thirteenth century AD until the beginning of the eighth century AH / fourteenth century AD, which his successors were able not only to maintain political stability in Kerman but even their influences in the neighboring regions, whether social or cultural.

As well as the religious influences in Kerman on the rest of the regions during more than eight decades of rule of this state, adopting a new approach in various fields, whether political or religious, in particular, with the strategy followed by Buraq Hajib and his adoption of new procedures in governing the region by reaching a settlement with the newly arrived force in that period, on the one hand, and on the other hand, he joined the Abbasid Caliphate,

¹⁰⁶ Farid al-Din ibn al-Attar: He is Abu Talib Muhammad Awabu Hamid Muhammad ibn Abi Bakr Ibrahim ibn Mustafa ibn Sha'ban, one of the poets of the East, born in the city of Nishapur and spent thirteen years of his childhood, visited several cities, including Rai, Kufa, Egypt, Damascus, Mecca, India and Turkestan, then returned and settled in his original city of Nishapur. He worked 39 years of his life in collecting Sufi poetry and their loyalists, scholars differed in the year of his death, he mentioned that he died in the year (602 AH / 1205 AD) and there are those who say in the year (619 AH / 1222 AD), but the most likely is (627 AH / 1229 AD), one of his most important books, Bendnama any book of advice, the logic of purification, for more details see: Attar, Sheikh Farid al-Din Muhammad, Diwan Attar with interest and correction that fulfills my favors, (Tehran, Scientific Publishing Company and Farhangi: 1386 AH/1967 CE), pp. 26-30; Brown, History of Literature in Iran, pp. 642-653

¹⁰⁷ Juwayni, History of Jahanchai, vol. 2, vol. 1, p. 113; Ashtiani, History of Iran after Islam, p. 520

¹⁰⁸ Munshi Kermani, Samt Al-Ali, p. 26

¹⁰⁹ Juwayni, History of Jahanchai, Volume 2, Part 1, p. 113

¹¹⁰ Munashi Kermani, Samat al-'Ali, pp. 25-26, al-Tai, Flags of the Mongol court princes, p. 167

¹¹¹ Tarikh Kzideh, Persian: "000 سونک یکی trkan mankouha jghtai khan shad, dom yaqut turkan mankouha atabek qutb al-din mahmud shah yazdi bud, siyum maryam tarkan mankouha muhiuddin amir sam yazdi shad, chaharam khan turkan mangoha baradarzadeh ash qutb al-din taingo00", p. 529

announcing his cooperation with it and granting them loyalty, which contributed to the continuation of Their rule in the region for nearly eighty-six years, and Manshi Kermani lamented when mentioning the departure of Buraq Hajib:

000"If we were humiliated with the beloved for longevity, I would have tasted the whole life of the world .

In the end, you must leave, if you sleep, you are the eye away from him all 000"¹¹²

The Conclusion

The study of the history of Buraq Hajib and the Karakhta'i state is of great importance in the broader historical context of what he narrates to us of events and understanding of the political relations in the Islamic East with the neighboring countries of the Karakhti state and the study of social transformations through political marriages, coinciding with the emergence of the Karakhta'iyu Kerman dynasty and their rise to power with the decline of the Khwarizmshion dynasty and coincided with the beginning of the Mongol invasion of Persia and the shift of support, loyalty and submission to the Mongols, and with this step of important political work Buraq Hajib was able And his successors strengthened his hereditary government in Kerman and achieved the title of Qalug Khan and in order to legitimize his rule he received the title of Sultan of Kerman, and that the study of the history of Buraq Hajib and his cunning and political and military sophistication contributed to the emergence of his state through deeper visions about what took place in the political arena of events in that period helped to start his career and his awareness of the circumstances surrounding him

It was an important transitional period that contributed to shaping the features of his emerging state and strengthening his authority in facing the challenges he faced, which shaped his personality and made him emerge as a leader with exceptional strategic and diplomatic capabilities. Regarding the Qara Khitai sultans, Manshi Kermani described them as: "...Seas of the Bedouins, lions of swords, arrows, falcons of the Bazah..."¹¹³

The characteristics that some historians have pointed out in Baraq Hajib reflect the image of a seasoned statesman who was able to achieve political and military gains under changing and difficult circumstances, especially with the rise of the Mongol influence and the decline of the Khwarazmian power. It can be inferred from the above events that Baraq Hajib had no goal after seizing Kerman and all the surrounding areas. Baraq Hajib showed brilliance in the political scene and exploited it to achieve great gains. His relationship with Sultan Jalal al-Din Mangbarti was tense and cautious, but he was careful to maintain a friendly relationship with Sultan Jalal al-Din Mangbarti to avoid any direct military confrontation.

While each of them tried to use the other to achieve his own goals, while the Sultan was seeking to secure his authority in Kerman, Baraq Hajib worked to

¹¹² Samt Alali,p23

¹¹³ Samt Alali,p22

strengthen his local influence and consolidate the pillars of his state, which led to a hidden conflict between them that ended with Baraq Hajib's superiority and actual independence in Kerman, which made him more like an independent ruler under the umbrella of the Khwarazmians. With the increasing weakness of Jalal al-Din in front of the Mongols, differences began to appear between the two parties. In contrast, Baraq Hajib sought to strengthen his state away from Jalal al-Din's interference, which led to a cooling of relations between them later. Given the prevailing situation and the need to keep pace with developments on the political scene, Baraq Hajib took advantage of the turmoil of the political situation to build new relations, especially after the Mongol attacks, by strengthening his rule over Kerman and its surroundings.

He contributed to the Mongol campaigns by providing military support. According to some historians, Baraq Hajib played a role in weakening the Khwarazmian state by informing the Mongols about the movements of Sultan Jalal al-Din Mangbarti. After his conversion to Islam, and to consolidate his rule, he sought help from the Abbasid Caliph to obtain the legitimacy of his position in his emerging state. He also obtained Mongol support by offering obedience and tribute and showing loyalty to them. Behind all of this was the granting of official titles such as "Qutlugh Sultan" or "Yarlig al-Qa'an", which was an official order confirming his rule in Kerman, to ensure the survival of his government and the establishment of a hereditary Kara-Khitayid state in Kerman with direct Mongol support.

These events made him maintain a strong position in Kerman while the Khwarazmian state was gradually collapsing, exploiting the major political transformations resulting from the Mongol invasion in his favor, although his alliance with the Mongols was an important turning point in the political history of the region. The most prominent of this alliance and its repercussions is his ability to achieve success in the strength, continuity and prosperity of his state in Kerman by demonstrating his high ability to maneuver politically and diplomatically, represented by resorting to political alliances to strengthen his rule in repelling local threats and weakening his opponents. In order to ensure the stability of his rule, he followed a policy of establishing family relations through political marriage.

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