

BAGDAT HATUN

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up with A'zamiyya and Kāzimayn to the north, with the eastern bund to the east, with the great bend of the Tigris to the south, and with the al-Maṭār al-Madani and with nearby suburbs like Maṣūr and Ma'mūn cities. There are 76 quarters in Karḫ and Rusāfa, 8 in A'zamiyya, 4 in Karradh Sharḫiyya and 6 in Kāzimayn (Sousa, *Atlas Baghdād*, 21-5). The population of the Baghdād municipality in 1947 was 466,733; it had mounted to 735,000 by 1957.

Traditional styles of building gave way to houses, built on western lines, in areas beyond the old city, while the old sections are being gradually transformed. The bridge of boats is gone, and four permanent bridges have been constructed.

The process of modernisation, both material and social, is too rapid to be recorded here.

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✕ **BAGHDĀD KHĀTŪN**, daughter of the amir al-umara Amir Čubān, niece of the Ilkhānid ruler of Persia Abū Sa'īd (*regn.* 717-736/1317-1335) (her mother was Abū Sa'īd's sister), and wife of Amir Ḥasan the Djalā'irid, commonly known as Shaykh Ḥasan Buzurg, whom she married in 723/1323. In 1325 A.D. Abū Sa'īd, quoting as precedent the yāsā of Čingiz Khān, attempted to force Shaykh Ḥasan to divorce Baghdād Khātūn in order that he might marry her himself, but was frustrated by Amir Čubān. In October or November 1327 A.D. Amir Čubān was treacherously put to death at Harāt by Ghīyāth al-Dīn the Kurt at the instigation of Abū Sa'īd, who was then able to carry out his design and marry Baghdād Khātūn. Baghdād Khātūn attained a position of great influence, and was given the *lakab* of Khudāwandīgār ("sovereign"). In 732/1331-2 Shaykh Ḥasan was accused of conspiring with his former wife Baghdād Khātūn to murder Abū Sa'īd. This caused an estrangement between Abū Sa'īd and Baghdād Khātūn, but the following year, when the accusation was proved to have been false, he restored her to favour. In 734/1333-4 Abū Sa'īd married Baghdād Khātūn's niece Dilshād Khātūn, and promoted her above his other wives. This aroused the jealousy of Baghdād Khātūn, and, when Abū Sa'īd died suddenly on 13 Rabi' II 736/30 November 1335, Baghdād Khātūn was suspected of having poisoned him, and was put to death by the amīrs. Another version is that she was put to death because she had corresponded with Özbek, khān of the Golden Horde, and had incited him to invade Persia.

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BAGHDAD KHATUN; APPLICATION OF YASA AND SHARIA

• Hilgün Dalkesen

The role of Turco-Mongol tribal laws (*yasa*) and Islamic law (*sharī'a*) in gender relations has become the subject of endless debates. In this presentation, I try to examine Baghdad Khatun's drama and the events that took place related to her in the frame of tension between *yasa* and *sharia*.

Baghdad Khatun lived first half of the 14th century but her unusual dramatic story has continued to be narrated since her death. Even in the 1980's in Turkey a play was written about her and played by the Turkish State Theater players.

Baghdad Khatun was the daughter of Amīr Chopan, who was the leading Mongol Amīr of the Ilkhanid period. She was married in 723/1323 to Amīr Shaikh □asan-i Buzurg,¹ the son of Amīr Husayn Küregen, the son of Amīr Aqbuqa Jalayir. As a daughter and wife of important Amīrs of the Ilkhans, her life became part of the political events of her age, and her destiny was drawn by *yasa* and *sharī'a*.

In 725/1325 Abu Sai'id,² the Ilkhan in Persia, at the age twenty, fell in love with Baghdad Khatun and wanted to marry her although she was married to Shaikh □asan.³ He requested her hand from her father Chopan through intermediaries. At that time it was understood that according to the Chinggisid *yasa* any women sought by the Khan was to be given a divorce by her husband and sent to the emperor's harem.⁴ In fact, there was no

¹ For more detailed information about Shaikh □asan and Jālayirids see: About family and descent of Shaikh Hasan see Shīrīn Bāyanī, *Tārikh al-Jalāyer* (Tehrān: Tehran: Ostādyār Dānsagāh-i Tehrān, 1345/1945); *Majma' al-Ansāb*, 297.

² Before his accession to the throne, Abū Sa'id married Oljay Qutlugh Khatun, daughter of Ghāzān Khan. Samarqandi says that she was the wife of Prince Bas□am. After he died Uljāitū Sul□an kept her with care and later married her with Abu Sa'id. Samarqandi mentions Baghdād Khātūn second if it is according to sequence of the Sultan's marriage, Baghdād Khātūn was his second wife. His third wife Delshād Khātūn, niece of Baghdād Khātūn. Foruth 'Adelshāh Khātūn, daughter of Tūkel, son of Amīr İsen Qutlugh. Another Herqadāq??, daughter of Dawlatshāh who was one of relatives of Amīr Chopan. See *Ma□la' al-Sa'dayn* 20-21.

³ He was son of Amīr □usain, son of the matryrized Aqbūqā Gūrgān, son of the late Amīr Ilkān Nūyān. His mother was the august lady Ūljāy Sul□ān, daughter of Arghūn Khan. al-Āharī, Abu Bakr al-Qu□bī (fl. 1350s). *Ta'rīkh-i Shaikh (History of Shaikh Uwais)*, ed. J. B. van Loon, The Hague: Mouton and Co., 1954, 184/tr. 83.

⁴ □abīb al-Siyar vol.3, 119; □āfi□-i Abrū, *Zubdat al-Tawārīkh*, ed. Kamāl Hājj Sayyid Javādī. Tehran: Vizārat-i Farhang va Irshād-i Islāmī, Nashr-i Nay 1372-1380 H.sh/ 1993-2002), 117. (hereafter *Zubdat al-Tawārīkh*).; *Majma' al-Ansāb*, 295.; *Ma□la' al-Sa'dayn*, 60