



## PĀDŠĀH KĀTUN

**PĀD[E]ŠĀH KĀTUN**, (پادشاه خاتون) ṢAFWAT-AL-DONYĀ WA'L-DIN, *Qara Ketây* (b. 654/1256; d. Ša'bān, 694/June 1295), ruler of *Kerman* (691-94/1292-95), the youngest daughter of Qoṭb-al-Din Moḥammad and *Qotloḡ Tarkān Kātun* (Nāṣer-al-Din Monši p. 35; Kāndamir, III, p. 270). After her father's death in 655/1257, she grew up under the tutelage of her mother. Reportedly she was Tarkān's favorite child and received an excellent education (Anonymous, pp. 137, 138; Nāṣer-al-Din Monši, p. 70). She was also praised for her skill in calligraphy (Nāṣer-al-Din Monši, p. 70; Waṣṣāf, p. 292; Waziri, p. 459).

On 22 Šawwāl 670 (22 May 1272), at the age of 16, Qotloḡ Tarkān, accompanied by the dignitaries of Kerman, brought Pādšāh with great splendor to the *Il-khanid* court (*ordu*), where she was married to *Abaqa* (Pers. Abāqā), who also granted her the richly equipped household of his lately deceased mother, Yesünčin (Anonymous, pp. 140, 227, 228; Nāṣer-al-Din Monši, p. 71; Rašid-al-Din, II, p. 1098). During her marriage to Abaqa she frequently met with her mother and apparently acted as her representative at court. In 675/1276 she achieved reconciliation between Qotloḡ Tarkān and her stepson Ḥajjāj Solṭān (Anonymous, p. 254). Evidently, on Pādšāh's prompting, an order was issued in 679/1280 prohibiting Soyurḡatmeš from interfering with Tarkān's reign (Nāṣer-al-Din Monši, p. 51).

After Abaqa's death (680/1282) she remained at court. But when his successor, *Aḥmad Takudār*, deposed Qotloḡ Tarkān in favor of her stepson Soyurḡatmeš, Pādšāh traveled to Siāh Kuh, where she met her mother in Šafar 681/May 1282 and accompanied her to the Il-khan's *ordu*. When Tarkān passed away the



following summer (682/1283) with the succession in Kerman still undecided, Pādšāh did not escort her mother's corpse to Kerman but stayed in the *ordu* to safeguard her own interests. Yet she sent her sister Bibi Tarkān with a wide range of power to Kerman to take care of her revenues and also transferred the rule of Sirjān to her. Soyurġatmeš, however, ignored Pādšāh's orders (Nāšer-al-Din Monši, pp. 52, 54-55). Seemingly she was still quite influential at court, because Arġun, after his succession as the Il-khan in 683/1284, divided Kerman between Pādšāh and Jalāl-al-Din Soyurġatmeš. Instead of accepting this decision, Pādšāh, allegedly on the instigation of her sister Bibi Tarkān, filed a complaint against Buqā Chingsāng, who had supported Soyurġatmeš's claim. This turned out to be a grave mistake. On Buqā's request, she was married posthaste to Arġun's brother, Gaykātu, and sent to Anatolia (Rum) with him (685/1286), thus removing her from the center of power, whereas Soyurġatmeš was honored by marriage to Hülegü's granddaughter Kürdüjin (Nāšer-al-Din Monši p. 56, 71). He even succeeded in having Pādšāh's personal dominion, Sirjān, assigned to himself in exchange for a dominion in Anatolia (Nāšer-al-Din Monši p. 61). Waššāf (p. 291) states that Gaykātu held Pādšāh Kātun in great esteem and bestowed the most privileged status upon her. In 688/1289 she briefly visited Arġun in Tabriz and successfully reclaimed Sirjān (Nāšer-al-Din Monši, p. 62).

With Arġun's death and Gaykātu's election as the Il-khan (690/1291), the tide began to turn. In 691/1292, Pādšāh finally returned from Anatolia, and her husband entrusted her with the rule of Kerman. Nāšer-al-Din Monši states that, after some initial hesitation, Soyurġatmeš finally submitted to her; but this is reasonably doubtful, especially since Pādšāh had him imprisoned after her rise to power in Ɖu'l-qa'da 691/October 1292. With Kürdüjin's help, Soyurġatmeš managed to escape and make his way to Gaykātu's *ordu*. Complying with Pādšāh's wish, Gaykātu returned him to Kerman, where he suffered imprisonment again. Obviously on Bāydu's request, who was about to marry Soyurġatmeš's daughter Šāh-'ālam, Pādšāh subsequently released him. Reportedly a short-lived reconciliation took place between the siblings (Nāšer-al-Din Monši pp. 69, 71-73; Šabānkāra'i, p. 201). However, Pādšāh, apparently having reason to doubt Soyurġatmeš's submission, had him strangled on 27 Ramažān 693/21 August 1294 (Nāšer-al-Din Monši p 73; Waššāf pp. 292-93; Waziri, I, pp. 462-63). Shortly thereafter Gaykātu granted her control over Yazd and Šabānkāra. She also intervened in the succession issue in Hormuz. She had Rokn-al-Din Mas'ud, who had assassinated his own brother Sayf-al-Din Nošrat to replace him as governor, brought to Kerman and



installed Sayf-al-Din Ayāz as the new ruler of Hormuz (Nāṣer-al-Din Monši, p. 75).

Pādšāh's short reign is characterized as just and beneficial to her subjects (Nāṣer-al-Din Monši, p. 70; Waṣṣāf p. 292), although little is known about her charitable activities. Yet, while living in Anatolia, she donated the Hatuniye Madrasa. It remained unfinished, because Pādšāh meanwhile had returned to Iran (Karamağlı, pp. 209-47). Therefore one may assume that she also initiated charitable foundations in Kerman. Pādšāh had her name read in the formal address (*koṭba*) of Friday prayer and inscribed on minted coins. Waṣṣāf states that she used the title *koḏāvand-e ālam* (lord of the world), which also appears on her coinage (Waṣṣāf, p. 292; Erman, pp. 136-38).

Being high spirited and literate, she sponsored scholars and poets (Nāṣer-al-Din Monši, p. 73; Waṣṣāf p. 292). Under the pseudonym Lāla Kātun (Ṣadaqiāni, pp. 241, 244) or Ḥasanšāh (Waṣṣāf p. 292) she wrote poetry herself. Jahān Kātun, granddaughter of Rašid-al-Din Fażl-Allāh, mentions her in her *divān* (Ṣafā, III, p. 1047; for samples of his poetry, see Nāṣer-al-Din Monši, pp. 70-71; Mostawfi, p. 533; Waziri, I, pp. 260-62).

Bāydu's uprising followed by the defeat of Gaykātu and his assassination by Bāydu's order (3 Jomādā I 694/21 March 1295) was crucial for Pādšāh Kātun's reign. Instead of immediately leaving for Ġazān Khan's *ordu*, she remained in Kerman. Yet most of her supporters deserted her. Mongol troops took control of the city, and when Kürdüjin triumphantly entered Kerman the following day, Pādšāh's fate was sealed. She was imprisoned and shortly afterward strangled in Kušk-e Zar in Ša'bān 694/June-July 1295 (Waṣṣāf, p. 295; Faṣiḥ Kāfi, II, p. 370; Waziri, I, pp. 465) on her way to Bāydu's court, in accordance with an order issued by Bāydu, probably at the prompting of Šāh-ālam and Kürdüjin. She was buried in Meskin (Meškin). Moẓaffar-al-Din Moḥammad Shah, the next ruler of Kerman, had her remains transferred to Kerman, where she was buried in the seminary founded by her mother, now known as Qobba Sabz (Nāṣer-al-Din Monši, pp. 75-77; Kāndamir, III, p. 270; Mirkānd, IV, pp. 444-45).



## BIBLIOGRAPHY

---

### Sources.

Anonymous (Šehāb-al-Din Abu Sa'id?), *Tāriq-e šāhi-e Qarāktā'iān*, ed. Moḥammad-Ebrāhim Bāstāni Pārizi, Tehran, 1976.

Faṣiḥ Aḥmad b. Jalāl-al-Din Moḥammad K̄āfi, *Mojmal-e Faṣiḥi*, ed. Maḥmud Farrok, 3 vols., Mashhad, n.d.

Nāṣer-al-Din Monši Kermāni, *Semṭ al-'olā le'l-ḥazrat al-'olyā*, ed. 'Abbās Eqbāl, Tehran, 1949.

Ġiāṭ-al-Din Moḥammad K̄ādamir, *Tāriq-e ḥabib al-siar*, ed. Moḥammad Dabirsiāqi, 4 vols., Tehran, 1954, III, pp. 270-71.

Mir Moḥammad b. Sayyed Borhān-al Din K̄āvandšāh Mirk̄ānd, *Tāriq-e rawzat al-ṣafā*, ed. 'Abbas Parviz, 10 vols., Tehran, 1959-60, IV, pp. 443-45.

Mo'in-al-Din Naṭanzi, *Montakab al-tawāriq-e mo'ini*, ed. Jean Aubin, Tehran, 1957. Ḥamd-Allāh Mostawfi, *Tāriq-e gozida*, ed. 'Abd-al-Ḥosayn Nawā'i, Tehran, 1960.

Rašid-al-Din Faẓl-Allāh, *Jame' al-tawāriq*, ed. Moḥammad Rowšan, 4 vols., Tehran, 1994.

Moḥammad Šabānkāra'i, *Majma' al-ansāb*, ed. Mir Ḥāšem Moḥaddeṭ, Tehran, 1984, pp. 201-3.

Aḥmad-'Ali Khan Waziri Kermāni, *Tāriq-e Kermān*, ed. Moḥammad-Ebrāhim Bāstāni Pārizi, 2 vols., Tehran, 1985.

Šehāb-al-Din (or Šaraf-al-Din) 'Abd-Allāh Waṣṣāf-al-Ḥazra, *Tajziat al-amṣār wa tazjiat al-a'ṣār* (commonly referred to as *Tāriq-e Waṣṣāf*), ed. M. M. Eṣfahāni, Bombay, 1853.

### Studies.



Širin Bayāni, *Zan dar Irān-e ‘ahd-e Moğol*, Tehran, 1973.

Moḥammad-Rasul Daryāgašt, *Kermān dar qalamrow-e taḥqiqāt-e irāni*, Kerman, 1991.

‘Ali-Akbar Dehḳodā, *Loğat-nāma*, 29 vols., Tehran, 1958.

‘Abbās Eqbāl, *Tāriḳ-e Moğol: az ḥamla-ye Čangiz tā taškil-e dawlat-e timuri*, Tehran, 1997.

Adolf Ermann, “Die Münzen der Padischah Chatun, Gemahlin des Ilchan Kaichatu,” *Zeitschrift für Numismatik* 7, 1880, pp. 136-38.

Gavin R. G. Hambley, ed., *Women in the Medieval Islamic World: Piety, Power and Patronage*, Basingstoke, 1998.

Josef Hammer-Purgstall, *Geschichte der Ilchane: Das ist der Mongolen in Persien 1200-1350*, 2 vols., Darmstadt, 1842-43; repr., Amsterdam, 1974.

Halûk Karamağalı, “Erzerum’daki Hatuniye Medresenin tarihi ve bânisi hakkında baz mülâhazalar,” *Selçuklu Araştırmalar Dergisi* III, Ankara, n.d., pp. 209-47.

Anne K. S. Lambton, *Continuity and Change in Medieval Persia: Aspects of Administrative, Economic and Social History, 11th- 14th Century*, London, 1988.

Karin Quade-Reutter, “... denn sie haben einen unvollkommenen Verstand”: *Herrschaftliche Damen im Grossraum Iran in der Mongolen-und Timuridenzeit (ca. 1250-1507)*, Aachen, 2003.

Ḍabiḥ-Allāh Şafā, *Tāriḳ-e adabiyāt dar Irān* III in two vols., Tehran, 1967.

Nayyera Aqdas Şadaqiāni, “Şafwat-al-Din bānu-ye şā‘er-i Kermāni,” in Moḥammad-Rasul Daryāgašt, ed., *Kermān dar qalamrow-e taḥqiqāt-e irāni*, Kerman, 1991, pp. 241-47. Berthold Spuler, *Die Mongolen in Iran*, Leiden, 1985.

Bahriye Üçök, *Islâm devletlerinde kadın hükümdarlar*, Ankara, 1965; tr. Ayşe Çakmalı, as *Femmes turques souveraines et régentes dans les états islamiques*, Ankara, n.d.; tr. Moḥammad-Taqi Emāmi, as *Zanān-e farmānravā dar dawlathā-ye eslāmi*, Tehran, 1995.