

Cultural Relationship of Ilkhanan Dynasty and Europe (1258-1335 A.D /656-736 AH)

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ABSTRACT

The main question of the present study is an investigation into the influential factors in formation of cultural ties between Iran and Europe during Ilkhanian reign in Iran. Common beliefs between Ilkhanan dynasty and Europe constitutes the primary hypothesis and elements like obeying cultural policies of Ghenghis , close observation on religious promotions of Christians in Iran and their role within Islamic lands and Iran make the secondary hypothesis. Finally the common grounds between Ilkhanian dynasty and Europe is the alternative hypothesis. The research findings show the main hypothesis to be the most important element and other hypotheses to be other factors in establishing cultural relationship. Alternative hypothesis findings show this fact that although Europe and Ilkhanian dynasty had same strategies in one aspect (Conquered Lands), but this issue never played an important role in their cultural ties, but they exerted cultural exploitation out of it. This study is concerned with influential cultural factors and their degree of effectiveness. Research method is descriptive-analytic and Iranian and foreign sources were used.

Key words: Ilkhanian Dynasty in Iran, Europe, Cultural Ties.

Introduction

With dethroning of Abasi dynasty, close doors of diplomatic relationship opened. Manifestation and analysis of Cultural relationship of Ilkhanian dynasty in Iran and Europe is the main foci in this study. Factors affecting the formation of cultural ties between Iran and Europe in Ilkhanian dynasty, the main cultural stimuli in establishing these ties and cultural policies of Ilkhanian dynasty; the role of Christians in Iran and its neighbor conquered lands, cultural aims of Europe and common grounds between Iran and Europe and finally cultural consequences and effects of

these relationship are the secondary questions of the present study. Common beliefs between Ilkhanin dynasty and Europe as the most important cultural factor constitutes the primary hypothesis and items such as cultural policies alike to that by Ghenghis, the role of Christian settlers in Iran and its neighboring lands in establishment and amplifying this relationship, observation of religious-promotion policies of Christian individuals imposed by Europe constitute alternative hypotheses and Common grounds between Ilkhanin dynasty and Europe is

the alternative primary hypothesis of this research. Research method is descriptive-analytic and Library-search is used for data collection. Manifestation of cultural elements for defining their effectiveness on political and social ties is the main reason beyond this research and the necessity of cultural ties in planning further programs is of high importance. Historical investigation into this subject can manifest the effectiveness of these factors and emphasize the significance of cultural issues for the present time.

Bases and Causes of Cultural Ties between Ilkhanian Dynasty and Europe

Relationship Bases:

From the fall of Sasanian Government to Mogul assault, there was no relationship between Iran and Europe because on one hand after the fall of Western-Rome Government and most of Middle-Age era it witnessed feudal governments, numerous attacks by non-civilian people and political-religious disagreement of newly-established government and it was no use paying attention to business and foreign policy especially regarding Asian countries and on the other hand Abasi dynasty considered Europe totally different from Iran and tried to make a gap between Iran and Ancient Rome Civilizations. During Crusade, Europe and Asian came closer to each other and after Mogul assault and fall of Abasian government, relationship of Europe with Asia and Iran improved. (Hoshang Mahdavi, 2000) An issue that had raised lots of confusion in western minds about a century earlier was this fact that it was a common rumor at that time to say that a powerful king whose name is "Johannes The Priest"- a Christian- has emerged from eastern lands and is entitled to eliminate Islam with or without the help of western kings so as to prepare these

lands for re-emergence of Christianity. Were Mogul messengers sent by this King? Could the aim of Crusades be realized in this period? Western civilization was eagerly looking for answering these questions and collected some information about this idea that "Johannes the Priest" had never lived the way Europeans had assumed him to do and Mogul leaders never believed in Christianity. They couldn't consider it true so Johannes didn't totally disappeared from their minds in next centuries. (Spuler, 2007)

Causes of Relationships:

The fall of independent government in Russia in 1861 and progress of Mogul fighters near to central Europe in 1862 regardless of stern defenses of Georgia kings and Muslim kings of eastern regions notified the west of a danger. That is why Pope Innocent the fourth in 1866 called for the General Churchmen meeting in Lion. He consulted the authorities of church how to defend against the Moguls and the how to use them against Muslims so as to eliminate this danger. (above, 230). The assault of Moguls to Iran and initiation of Crusade made Popes and Kings interested in establishing relationship with Iran. Louis IX the king of France and called "Louis the Holy" supposed that for victory of Christian army, support of Mogul fighters is necessary. (Taheri, 1970) The union of eastern Christian governments led by Hytvm had promised the Mogul utmost assistance in conquering eastern lands of Mediterranean before the stratagem of Hulegu Khan through establishing connections with Korakoram and instead the empire had promised them freedom of eastern Christians from Muslim dominance and giving them their claimed religious places, an action that crusaders couldn't do that. (Bayani, 1993) The Europeans tried to establish relationship

with Ilkhanian dynasty and stimulating them to attack Damascus and fight with Egyptian kings so as to take revenge on Crusade and two eliminate resistance by Egypt and Damascus. So extremist Christians tried to communicate with the Muslims so as to end their dominion and power whose development in science, industry and civilization was far ahead of them. (Mortazavi, 1992) Muslims' resistance in Damascus and Egypt caused The Mogul not to get to Jerusalem as Crusaders couldn't do that. This issue made Pope, The Great Khan in China and Ilkhanian dynasty in Iran closer together and caused friendly correspondence between Ilkhanian dynasty, Popes and Christian kings resulting in their allegiance. (above :77) Ilkhanian Dynasty that had not converted to Islam for a long time, tried to find a firm support against their Muslim settlers and was consistently planning so as to get closer to Christian kings. (Holt and Lametown, 1999)

Ilkhanian Dynasty and Cultural Ties with Europe

Hulegu Khan (1258-1264 A.D/656-663 AH): Hulegu was originally a Buddhist and had built idol-houses in Khoy but his wife Doghoz Khaton- of the generation of Avang Khan the last king of Krait tribe-was a Christian. Hulegu respected the Christians because of this and gave them important positions so that Kitobogha, his famous commander, was within this tribe. Because there were no Buddhists in Iran, Hulegu tried to pay more attention to the state of Iranian Christians rampant in Azerbaijan and Armenia due to influence of his wife and commanders. He ordered churches to be built for them everywhere and Doghoz Khan's camp had to ring the bell wherever it stayed. Khaton too had elected Warton, an Armenian Chaslyq, as her counselor.

Armenians and Christians, never content with dominance of Muslims, considered Hulegu and Doghoz-Khan as their survivors and friends and tried to use the kingdom power for their religious aims namely helping Christians fighting with Muslims in Damascus and Egypt so as to Eliminate Islam from Asia and Africa. Mogul assault to Damascus and Egypt was too based on this plan and Kitobogha started to convert mosques into churches after dominance over Damascus. If bravery and power of Amir. GHodoz did not exert their influence in time and his victory in Ain-Jalot didn't happen, the last Mogul king could have conquered the last Islam sanctuaries in Palestine and Northern Africa. Stern insistence of the Christians upon murder of Muslims could make it impossible for Islam to recover and to defend against these two enemies (Wilts, 1974). In Hulegu's stratagems against Iran and Iraq, Christians constituted majority of his army: the highest commander and majority of Mogul army sent towards Iran were Christians and following further victories, more Christian fighters from Georgia, Armenia and Caucasus hurled to help Hulegu's army (Hamedani, 1957: 1/6). Spuler writes that: "Michael VIII , the emperor of eastern Rome, send some messengers- showing good intent- from Constantine to Hulegu's court led by one of his important priests and wanted to propose Maria-his daughter- to be his wife. But during this communications Hulegu died and Maria married to his price (Bayani, above: 2/379).

Abagh Khan (1264-1281 A.D/ 663-680 AH): Marriage of Abagha with Rome Emperor's daughter and his education background under observation of Doghoz Khaton made him increasingly interested in Christianity so that priests within his court were respected. Because there was

an extreme enmity between Mogul Ilkhanian dynasty in Iran and Muslim rulers of Damascus and Egypt after Moguls' defeat in Ain-Jaloot, Christians abused this situation and acted like Ilkhanin's servants for helping them dethrone Muslim kings and kill Muslim individuals in Damascus and Egypt. Mogul kings too considered them necessary for attaining their aims so that Abagha considered Christians important means for exerting their policies and tried to establish allegiance with Christian kings and Popes in Europe against Muslim kings through them (Eqbal Ashtiani, 2005). Abagha send messengers to Pope Gregory so as to help him pledge allegiance to Christian kings against Zahir Bibares the king of Egypt (Etemad-al-Saltane, 1988). Pope Clemente IV wrote a letter to Abagha to answer his messengers describing operations that Christians had done against their enemies and promised to support him against Muslims through Christian kings of Europe. Two years later representatives of Michael Palogus and Abagha Khan met Aragan's king in Balnise, a city in Spain and asked him to swear allegiance with other Christian kings as Pope had promised and prepare himself to suppress the Muslim (Eqbal Ashnaih, above:203-2011). Abagha Khan encouraged Armenia kind, inclined to free Jerusalem from Muslim dominance, to send a group of 16 messengers to Europe (Taheri, above: 36).

Takodar; Ahmad (1282-1284 A.D/ 681-683 AH): Takodar had been baptized like a Christian but after acquaintance with Muslims was inclined to know more about Islam. He was interested in talking with Muslim kings and was call "Ahmad". He first announced his conversion to Islam and wrote a letter on it to Baghdad supporting Islam and following the

religious orders of Prophet Mohammad. This action was welcomed by Muslims and some Mogul men converted too (Ayati, 2002). The conversion to Islam by Soltan Ahmad and his attempt to make other Moguls to do the same and make idol-houses and churches into masques caused many Muslim Judges and kings to respect him and Mogul princes and kings to detest him (Eqbal Ashtiani, above :221-224).

Arghon Khn (1284-1291 A.D/ 683-690 AH): He tried to make friendly connections with Christian kings like his father. Three of his wives were Christian including his first wife Orok Khatoon which encouraged him to swear allegiance with Christians. Therefore many messengers were sent to each party and important improvement resulted about taking action against Muslim people. Although he was a Buddhist but was affiliated with Christianity through his wives and gave them freedom in running his territory. He helped the Christians the way his father did after succession to throne. In his reign Christians gained high power so that no Muslim could criticize them (Shabankareii, 1982)Arghon Khan wrote a letter to Pope Henrius IV in 1285 A.D. in this letter he said: "Our goodly father is on this side and You on the other but we will conquer Sami Lands (Damascus and Egypt) standing between us and you. We will send the afore-mentioned messengers to ask you to send an army to Egypt and in this moment we will divide these lands between ourselves with help of qualified men. You will send a goodly man to a place in which you like aforementioned sayings come true". (Basors and others, 1994)Pope Nicholas III (1277-1280 A.D) only allowed priests to promote Christianity in Asia and to invite Abagha to Christianity again. Ahmad spoiled these victories and ordered the murder of priests so that Nicholas IV

paid his attention to eastern lands as he saw the awful situation in Tripoli and firm strongholds around Christian cities, Arghon's readiness to swear allegiance to western kingdoms and hoping that one day he might convert to Christianity. Arghon, after sending some messengers to Pope in 684 AH, permitted Ibn-Soma from Gene and Bais Karlo in 686 and 690 AH respectively to be sent from his court to Pope and kings of France and Britain. Ilkhan king had asserted his hope for an attack from Europe and Iran towards Egypt. Pope Nicholas IV became so happy when he found out that Ibn-Soma –a Christian messenger- had been sent and paid close attention to the reports of this priest about Christian society in eastern lands, this fact that Arghon's attacks to Egypt has been to fortify principles of Christian society and mostly to the intention that Arghon wants to become a Christian after conquering Jerusalem. Pope thanked Arghon's ideas and praised him for his decision of conversion to Christianity and recommended Christian princes to be firm in their beliefs. The results of these negotiations were regarded as union in eastern lands but death of Nicholas IV cut off these ties. (Spuler, above) In 1290/690 AH Arghon khan sent the 4th group to the courts of Nicholas IV, Philip Lobel and Edwards I led by a person called Choghan Yazan that was later called Andrew after baptizing. This time European government sent some replies that were not official and so no common attack by Moguls and Europeans happened. The reason beyond Arghon's behavior should be sought not in his interest in Christianity but in factors affecting foreign policy that is why he repeatedly reported his warm behavior towards Christian people to western kings such as their exemption from paying ransom and the reason why he sent Ibn-

Soma and Bais-Karlo to western countries. He wanted to show that he will convert to Christianity soon and this will provide situation for his allegiance with western lands. (Spuler, above: 2/223)

Sad-al-Dole: Arghon Khan and his minister were suspicious of the Muslim tried to exclude them from managerial positions and tried to appoint only Christians and Jews in collection and spending jobs. Sad-al-Dole appointed Jews in most of important governmental positions and divided the territories of Iraq, Algeria and Azerbaijan among them. In the reign of Arghon no significant clash happened between Egypt, Damascus and Ilkhan dynasty due to the fact that Arghon did his best in gathering wealth and protection of Christian and Jewish people and other activities like magic. In opposition to Soltan Ahmad, he was kind to the Christians and repaired those churches ruined by him. He wanted to get Jerusalem out of Muslim's territory and to start correspondence with Pope and Christian kings. He sent messengers to Pope Henrius IV and Nicholas IV so as to announce his intention in serving Christianity. Popes praised him and sent his messages to France and Britain kings namely Edward I and Philip Label. Arghon sent some messengers to Philip Label the king of France too but these correspondences never resulted in execution of the plan which Pope and Arghon had drawn for attacking Muslims only increasing the relationship among them and causing the influence of Christian priests to raise in Ilkhanian kingdom in turn making religious promotion and training of Christianity common in the east. (Eqbal Ashtiani, above: 239-245). Arghon was inclined to resume fight with eastern lands at the end of his reign and signed military

agreements with European countries. So he wrote a letter to Pope Morinus IV in 1285(684 AH) and in 1287 (686 AH) send other ambassadors to Europe. Within the next year they came back with letters from Nicholas IV, Edward I king of England and Philip Loil King of France. (Bayat, 2005)

Gikhato and Baido (1291-1294/ 690-694 AH): Gikhato appointed Sadredin Zanjaini as his minister and his brother, Ghot-bedin as Supreme Judge. These actions hailed the arrival of Muslim writers like Joweanis. On his paper money the sentences of "There is no god but Allah" and "Mohammad is God's Prophet" were printed. When coming back from Rome, he got sick and his health got worse. Islamic priests, Christian promoters and Jewish people were invited to pray for his long life and recovering of health. They gave a lot to charity till the time he recovered. This event was majestically celebrated for one month. He distributed the wealth and money collected during the reigns of Arghon khan and Sad-al-Dole, ordered the prisoners to be freed and exempted religious man from paying tax. (Eqbal Ashtiani, above: 246). He had two defects in Moguls' viewpoint: first he acted excessively in behavior and did not distinguish between his sisters and other females. Second, he didn't respect Mogul and their traditions and principles especially the rules imposed by Genghis. After an uprising by Baido he fled away but was later captured and killed. Baido succeeded to throne and tried to get everything to its initial state with an eye on Genghis' traditions. Baidon led the Christians to act freely during his short reign and they used this opportunity for religious promotion and attainment of important positions. (Jafarian, 2002)

Ghazan Khan; Mahmood (1294-1303 A.D/694-703 AH): Mahmood Ghazan who

was already a priest gave a lot of money to churchmen, religious men and tribe leaders. He went on pilgrimage to visit mosques and holy places and sent tribe men to announce his reign to Khorasan and Iraq. He kept religious men in camps and used to eat with them, he fasted during Ramadan and did his best in different religious events. His religious acts were done on political terms but later this situation changed and those Muslims that had lost their official positions since the reign of Soltan Ahmad and fall of Joweini dynasty due to influence of Tatar, Christian and Jewish people were re-appointed in their places so that the competition between Islamic-Iranian party on one side and Christian-Tatar officials on the other witnessed a lot of change especially since Hulegu finally resulting in dominance of Iranian-Islamic side. Since the succession of Ghazan till fall of Ilkhanan dynasty in Iran, Islam was the official religion of the government and Ilkhanan government was established based on Islamic principles and customs. The total obedience that once Ilkhanian dynasty in Iran had to Ghazan Khan was no more existent. The first order issued by Ghazan in the first day of succession was acceptance of Islam as the official religion for Mogul tribe and execution of religious customs, establishing justice and forbidding any cruel act on common people. In all territory of Ilkhanan dynasty, on his order churches and Jewish temples and even Buddhist idol-houses were ruined so that idols in Tabriz were smashed so that their pieces distributed in alleys. Churches were turned into mosques. In this period Christians were not allowed to appear in churches without a patch on their clothes or a Znar mark. Jewish too had to wear special hats so as to be distinguished from Muslims. Muslims offended a lot by Christians in Baghdad

and Tabriz caused them many harms but this action was harsher in Baghdad due to higher population of Christians to the extent that none of them dared to get out of their houses. Only their women could come out for doing business due to wearing no badges and if identified they were harshly sworn at. This was the case for the Jews and Buddhist Moguls too. After a while, Ghazan issued another order sent to different regions by special agents for destroying churches and abbeys. (Eqbal Ashtiani, above: 256-260) Ghazan had correspondence with Chinese and European kings and ambassadors were exchanged among them. Initial victories of Ghazan in Damascus and conquering Majma-al-Morooj caused the enemies of Muslims to congratulate him on this event especially European Christians and Armenians wholly driven out of the regions due to wars of Damascus and Egyptian fighters and barred from getting their hands on Jerusalem and beaches and harbors in Damascus. They were happy to see developments of Ilkhanian kings in western Muslim lands as a revenge of their defeats and decided to encourage Ghazan to take Damascus and Egypt out of the control of Muslim kings. Due to this incident a celebratory atmosphere caused James II, king of Aragon, to write a letter in Ramadan of 700 AH to Ghazan sending it with an ambassador to Ghazan court calling him the most powerful Mogul king and Supreme King of Eastern Lands and announcing that majority of people want to visit holy places of Palestine and ready to fight beside Ilkhanian fighters against their common enemy. He also asked him to let Aragonian pilgrims visit Jerusalem without paying ransom or any kind of taxes. He told him to give one fifth of holy lands to Christians. Ghazan accepted to give up some of conquered lands to Christians so as to revalidate the

established union between Christian kings and Iranian Ilkhanian dynasty so he sent ambassadors to Europe. These individuals went to the court of Edward I in England. Edward I wrote Ghazan a letter with a messenger to Damascus another letter to Caliph of Eastern Christians. But disagreements between intentions of Christians and Ghazan that introduced himself as promoter of Islam following defeats of Ghazan in fight against Muslims in Egypt and Damascus caused these correspondences not to go beyond official compliments. Long-term dominance of Almol-al-Naser army over Damascus and its beaches made the long-term wishes of Christians go up in the smoke. (above, 282-283) In Ghazan reign different nationalities lived in Tabriz and this city was a real universal town. Business with western countries flourished and now the two civilizations and two methods of living came closer to each other after centuries of separation. (Wilber, 1986: 21)

Aljaito; Mohammad Khodabande(1303-1316 A.D/703-716 AH) : Aljaito's mother was from a Christian tribe called Krite. He first baptized his son called Nickla based on Christian customs. He remained Christian till his mother died and he married a Muslim. She encouraged him to convert to Christianity. (Eqbal Ashnai, above) Aljaito was inclined towards Hanafi sect and his minister towards Shafi. Due to harsh and unfair discussions among these two sects, Mogul kings lost their faith in Islam and got to the point of giving up their new religion till the time Soltan accepted Shia sect. (Hafez Abro, 1938: 48) Aljaito also kept communicating with Pope and Christian kings of Europe and Eastern Rome. He sent some messengers to France, England and Italy in 704 AH taking letters reminding them of past relationship of Ilkhanian dynasty with European kings in

Oighori language and mentioning necessity of allegiance for defeating enemies. Two years later they went to the court of Edward II king of England and Pope Climente V. (Eqbal Ahnai, above: 324)

Abu-Said (1316-1335 A.D/ 716-736 AH): In Aljaito's reign and that of Abu-Said communication and relationship between Iran and Europe increased among which a Christian priest called Edric came to investigate the situation of Christian churches between 716-718 AH in Iran. In 718 AH Pope issued an order appointing one of Christian priests called Francois de Peros as Christian representative in Iran and neighboring regions. He held this position till 724 AH and since that date another person was entitled instead of him. Because Ilkhanian dynasty had accepted Islam Christians no more had the previous power and influence that they had in the reign of Hulegu, Abagha and Arghon. (above: 348) In his reign Islam and Muslims kept their power and Islam remained the official religion of country. Sultan and his qualified minister Ghias-Adin-ben-Rashid-Aldin were both supporters of science, literature and Islamic traditions. Although Sultan didn't have any bias but tried to meticulously consider Islamic traditions and principles, social laws of Islam and democratic principles due to consultation with his Muslim advisors. He closed some churches and defined some limitations for Christians and Jews. (Mortazavi, above: 222) The third wife of Sultan called Pilon was daughter of Constantine emperor. (Mohed, 1997)

Consequences of Cultural Ties between Ilkhanian Dynasty and Europe:

The biggest benefit of Mogul government was extension of Iran boundaries. Since the reign of Hulegu, Italian businessmen were settled in Tabriz and stayed there till

the death of Abu-Said. Their business had improved because Ilkhanian dynasty needed translators and ambassadors to send to Europe they chose among them. (Boil, 2000) Formation of a widespread empire between the two major civilizations of that time connecting both occurred in Mogul reign. (Javadi, 1972) With foundation of Ilkhanian government in Iran significant changes occurred in eastern Christian policy atmosphere totally unnoticed before. Before that time, eastern Christians like settlers in Georgians, Armenians and settlers in eastern Rome were sieged in four directions incapable of exerting influence but now, everything had changed. Muslim and expansionist kharazmi government was replaced by semi-Buddist and Christian government established by Ilkhanian dynasty. (Bayani, 2003) Decretal letter by Genghis was highly respected among Moguls and nobody dared to surpass or ignore them. They deemed it dear as much as Muslims respected Quran. (Pirnia and Eqbal Ashtiani, 2008) Genghis wasn't advocate of any religion and quietly unbiased never considering one form as superior to another. None of his children had remained unbiased in following a religion even ignoring the principles of his decretal letter in giving privilege to one tribe over another. The only real document on conceptual and spiritual decorum was History of Franks translated by Rashid-al-din based on a Latin work by an anonymous scientist which was probably a priest or a Christian mendicant living in Tabriz. (Boil, above: 391) In this period not only scientists migrated from China, Mongolia and India to Iran; the first ambassadors had come to Tabriz. This relationship was due to the influence of Christianity in Mogul court. Abagha Khan sent a priest called David, probably of Nestorian clan in Azerbaijan, to European

countries two cause their union against Muslim countries especially Damascus and Egypt. (Mashkoo, 1971) First instances of translation of Holy Book into Persian originate from this period. Romans and Europeans tried to promote their religion in the east by exact focus on Christianity influence. Torah was translated into Persian in 749AH by Solaiman-Ibn-Ghas Miafarghani in Tabriz aversion of which exists in Islamic Parliament Library numbered 5178. (Miafarghani, 749: 5178). One should ascribe a part of cultural, economic and political development of this period to Arghon's lack of interest in Islam just interested in making others get in fight with Islam. Even with this intention in mind, his actions opened the way for communication with others. One of the consequences of that policy was travel and immigration of Christianity promoters to Tabriz in a serious manner. Marco Polo came back from China in the reign of Arghon Khan and got to Tabriz. (Polo, 1983) One of the important civilizational achievements of this period was the fantastic work of Rashid-Ibn-Fazlollah in Tabriz in constitution of Rashidi House. He writes about this majestic action addressing his son that: "Rashidi House approved by friends and totally provided for, now was completed with invitation of religious men and generosity of some others. ..1500 stores..24 great inns and 30 thousand houses with cosy bathrooms and beautiful gardens and... paper-making factories, painting factory and mint and other places and from every city and country came people and we settled them in one fourth of this house. He mentions arrival of 200 Quran singers from Basra, Kufa and Damascus and settlement of 400 lawyers and talkers from different countries teaching in it. Employment of 50 apt doctors from India, Egypt, China and

Damascus were employed and cured the people daily in their clinics. 40 villages were made with one for Roman people. He asked his son to send 40 slaves and bondwomen to Tabriz so as to settle them in aforementioned village making use of them for construction." (Jafarian, above: 112) Moguls weren't unaware of cultural life even if they didn't pay it close attention. On this one can mention historical works written in Persian whose main aim of composition was praise of good deeds by Moguls and their fathers. Among these books one could see independent works too. Most famous of all is "Jame-ol-Tavarikh" by minister Rashid-al-Din Fazlollah. In this book majority of content is on the history of Mogul tribe, India and Europe. This was the first time that an attempt was made for research on Eastern Christian World History, while this case hadn't been imitated by European writers in introducing Islamic World. (Holt and Lemton, above: 234). Rashid-al-Din wrote a general history of world in this book. Writing the history of world is a novel idea completely unique in history of Islamic civilization. General Histories, up to this time, included "Tabari History", "Alkamel" by Ibn-Kasir or "Almontazam" none of which have universal perspective. Based on their ideas, the world is limited to the world of Islam and only to its Eastern part. It is only Ibn-khaldon that has western perspective too and a partial consideration to neighboring regions. But "Jame-al-Tavarikh" is a completely universal in attitude and therefore of utmost significance. (Boil, 2002) Library of Rashidi House is one of the most famous libraries of this era and included many works by writers who had written these texts themselves. The report by Rashid-al-Din Fazlollah is revealing about this fact: "I got two rooms full of books in which I have put 1000 handwritten texts all devote

to Rashidi Houseon diverse sciences, histories and advises collected from Iran, Turan, Egypt, Damascus, Rome, China and India all devoted to Rashidi House. (Hamedani, 1985) In this era Nasir-al-Din Toosi played his significant role in protection of Iran's culture and civilization using opportunity to make a close connection between east and west through formation of Maragheh scientific-artistic circle and giving it a universal significance: "Nasir-al-Din caused different artists and scientists, alien or native and from every tribe and group, to come together giving it a novel stance and universal significance so that scientists came to join it from China, Rome, Damascus and Europe so as to share their knowledge." (Bayani, above: 405-2-404)

Conclusion

Although fall of Abasi dynasty, neighborhood of Ilkhanian kingdom with Europe and dominance of "Golden Cam" section of moguls on North-West of Europe and horror of its attacks in central Europe; continuation of Crusade, religious atmosphere of Europe and Pope's intention in promotion of Christianity; existence of Christian minorities advocating friendly communication or total dominance on Iran are the main factors causing close relationship between Ilkhanian dynasty and Europe but their tendency towards Christianity and Christian religion of their mothers and wives were among the most important causes in establishment and closeness of their cultural traditions with those of Europe. Among other facilitating factors related to this issue one can mention the concept of non-interference about different tribes, religious advocates and religions following decteral letter of Genghis. Among this atmosphere, conversion of Ghazan Khan to Islam

changed the atmosphere in favor of Islam and Muslims. But his attack to Damascus and conquering part of territories owned by Muslims showed that his conversion is a tactical movement for using the support of Muslims constituting majority of population. It seems that their strict behavior in destroying mosques, churches, temples and alike or construction of religious buildings has been imposed on them due to influence of their mothers and wives or religious advocates not ordered on their own wish so that ministry of Sad-al-Dole in the reign of Arghon caused improvement in situation of Jewish people. Christians within Ilkhanin territory were inclined towards defeating Muslims and higher communication with European Christians. They were used as means of relationship with Europe. Significant role of church in promotion of Christianity resulted in closer interactions between Europe and Ilkhanian dynasty although it seems that Europe followed the policy of restriction of Ilkhanian dynasty through making them staunch Christians. The issue of land in alternative hypothesis seems to be a political rather than cultural. Stopping war machine of Moguls from going to West by its territories is exactly what Europe wanted to do. Since that time primary policy of Ilkhanian was barring defeat while that of Europe was keeping on fighting against enemies. It was on the base of this policy that their negotiation with Ilkhanian dynasty for allegiance in war never became practical. Much more interesting than that is the fact that 8th and 9th stages of Crusade occurred while Ilkhanian dynasty ruled over Iran. So one can say that the issue of territory was not the basis and main factor of cultural ties between Europe and Ilkhanian government but they got a cultural exploitation out of it. In this period methods like negotiation, correspondence,

sending messengers, marriage, agreement and translation were used for communication and cultural bond. As a result of cultural ties with world especially Europe, internal atmosphere of Iran witnessed a change. Scientific towns in Maragheh, Tabriz and Sultanieh changed the atmosphere of Iran plagued by war. Observatory in Maragheh, Rashidi House and Ghazani Complex in Tabriz and somehow Sultanieh caused different scientists to get together from different parts of the world so as to define a scientific renaissance and a new civilization to be formed within the country. On the other hand, Europe which was in the second half of middle-age era could renew its essence and this became the basis for constitution of a new civilization.

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