

The Construction of Al-Sultaniyyah City and Its Most Important Urban Manifestations During the Ilkhanid Mongol Period (651-756 AH/ 1253-1355 AD)

Suaad Hadi Hassan Al-Taai¹  

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Abstract

The Ilkhanid Mongols (651-756 AH / 1253-1355 AD) were interested in urbanization and construction in keeping with civilized countries and to have an architectural imprint that competed with the neighboring nations. The Ilkhan Öljeitü Muḥammad Khudābandeh (703-716 AH / 1303-1316 AD), known for his love of building and construction, wanted to have a capital that would immortalize his name and history, so he ordered its construction to compete with contemporary cities, and he summoned workers and engineers from all over the world to contribute to its construction. The city has several educational and service institutions such as schools, ribats, khanqas, mosques, hospitals, markets, and baths, as well as a mausoleum for him, which became one of the most beautiful urban landmarks during his reign. Among the ministers in building several institutions in the city, were Ali Shah Tabrizi (d. 724 AH / 1323 AD), and Faḍl Allah Rashid Al-Din al-Hamadani (d. 717 AH / 1317 AD).

Keywords: Öljeitü, Al-Hamadani, Al-Sultaniyyah, agriculture, industry, urbanization.

1. Introduction

Despite what the history of the Mongols witnessed in terms of violence at the beginning of their appearance on the political scene, and because of their preoccupation with their military campaigns, and building the nucleus of their sprawling empire, they were interested in building and urbanization later (Al-Taai 2020: 821, Al-Taai 2021:1238).

The vocabulary of civilization, construction, and urbanization were not absent from them, and this matter did not come overnight but resulted from their mixing with the civilized and educated peoples who were subjugated under their authority (Al-Taai 2020: 821; Al-Taai 2021: 1238).

The Ilkhanid Mongols (651-756 AH / 1253-1355 AD) were interested in urban construction, and tried to keep pace with contemporary nations and peoples and surpass them. Their interest in urban construction increased more afterward, especially after their conversion to Islam, so most of their buildings became Islamic and were influenced by the Islamic engineering character. This prompted them to summon a large number of

¹ History Department, College of Education Ibn Rushd for Humanities, University of Baghdad, Iraq,

✉ suaad.hadi@ircoedu.uobaghdad.edu.iq

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engineers and builders from Islamic countries, especially from Baghdad and Tabriz, because of their high Islamic engineering technical sense and experience in the field of construction and urbanization, and to make their cities similar to some of the important cities at the time. Al-Sultaniyyah City is one of the most important cities built by Ilkhan Öljeitü. He was keen to choose the appropriate location for it in an area rich in natural resources, so he made plans for it and built markets, baths, mosques, schools, connections, khanqas, and others there. He mastered the construction of his tomb, which became one of the most beautiful urban manifestations at the time. He also built a huge palace for himself and provided it with various types of decorations and architecture of gold and pearls. Several ministers contributed to building institutions and facilities in the city of Al-Sultaniyyah, led by Minister Ali Shah al-Tabrizi (d. 724 AH / 1323 AD), and Faḍl Allah Rashid al-Din al-Hamadhani (d. 717 AH / 1317 AD). The Ilkhan Öljeitü was interested in making the city of Al-Sultaniyyah an economic center by developing its agriculture, diversifying its crops, and paying attention to important industries such as ceramics, weaving, jewelry, and others, and by making it a commercial center by receiving merchants and exchanging goods with them from all over the world. He ordered to bring a large number of craftsmen and craftsmen from Tabriz and elsewhere to contribute to the development of the city and benefit from their expertise.

The importance of the research: The importance of this study lies in its shedding light on the interest of the Mongol Ilkhanate in building cities and capitals, and this is considered natural after the urban, cultural, political and economic development witnessed by the Mongol state in Persia, especially after their conversion to Islam, and their need for a central city to be their administrative and political capital. In addition to their interest in building cemeteries for them to commemorate their glories and urban works.

Objectives of the study: One of the most important objectives that the researcher sought through this study is to introduce readers, researchers, and those interested in studying the Mongols to the existence of important urban landmarks built by the Mongolian Ilkhanate, point out their most important urban landmarks, their political and administrative role, and the great impact they left in the history of the Mongols.

Research problem: The research addressed the most important problems that the Ilkhanid Mongols faced in building a new capital, which required transferring the state administration to it with its various institutions, choosing its appropriate location, and the differences in its naming and planning.

Research questions: Among the most important questions included in the research are the following: Who built the city of Al-Sultaniyyah?, What is the importance of the location of the city of Al-Sultaniyyah?, What are the most important names of the city of Al-Sultaniyyah?, How was the city of Al-Sultaniyyah planned?, What are the most important urban landmarks of the city of Al-Sultaniyyah.

Previous studies: the most important of which is the study of Muhammad (2016). In it, the researcher referred to the capitals of the Mongols before the city of Al-Sultaniyyah and its construction, and some aspects of civilization there and others.

Research methodology: The researcher adopted the methodology of narrating, discussing, and analyzing historical narratives according to the data of the historical events that the Mongol state in Persia went through, while following methods and means to compare them with the opinions of a number of historians and researchers by stating their point of view and the results they reached, with reference to a number of illustrations of the city of Al-Sultaniyyah and its urban landmarks.

Research plan: The research was divided into a summary of the research in Arabic and English, the introduction, and sub-headings that included the location of the city of Al-Sultaniyyah, its names and planning, the construction of the Ilkhan Öljeitü cemetery, the urban landmarks of the city, and several other topics. The research also included the most important findings that it reached, and a list of references.

The most important search results: The name of the place where Al-Sultaniyyah was built was known as Kangaroo Alank or Kangarlan, and it was called Al-Sultaniyyah and Al-Ghayathiyah with the title of Al-Ilkhan Öljeitü. It was mentioned that the Ilkhans Argun and Ghazan were the owners of the idea of building it, but they died before its implementation, and then the Ilkhan Öljeitü took over the task of building it, in addition to other results that were mentioned at the end of the research.

2. The name of the city of Al-Sultaniyyah and its geographical location:

There are many names for Al-Sultaniyyah City, and their reasons are different, and we will review them here in detail. The place where Al-Sultaniyyah was built was called Qungur Alangik (Al-Hamadhani no date: 142, Abu al-Fida 1997: 429, Ibn Taghribardi no date: 239, al-Ghayathi 2010: 60, al-Sayyad 1967: 141-142, al-Amīn 1993: 344, al-Azawi 1935: 474, 506, Iqbal 2000: 310, Muhammed 2016, 317) and al-Sultaniyyah is Qangarlan (Abu al-Fida 1840: 406, Abu al-Fida 1997: 426, Al-Qalqashandi 1914: 358). It was also called Al-Sultaniyyah after the Sultan (Al-Qalqashandi 1914: 358). Al-Ghiyathiyah has a third name given to it (Ibn al-Wardi 1969: 256, Al-Azawi 1935: 497). This name is likely attributed to the title of Ilkhanid Öljeitü, who is Ghiyath al-Din Abu Muhammad (Ibn al-Fuwati 1963: 1183, Ibn Taghribardi no date: 238, Ibn Taghribardi 2000: 315-316, Shmeisani 1990: 26). Despite the many different names of Al-Sultaniyyah, the name of Al-Sultaniyyah remained predominant.

Its location is precisely in the northwest of Ajami Iraq, at a distance of five farsakhs (Every 1 farsakh = 4.828032 kilometers. Therefore: 5 farsakhs = 5 multiplied by 4.828032 = 24.14016 kilometers) from Zanjan and nine leagues from Abhar (Ibn Faḍl Allah al-‘Umari 1971: 160, Al-Amin 1993: 345, Iqbal 2000: 476, Hassan 1940: 86. Al-Sayyad 1967: 141). That is, it is located between the cities of Qazwin and Hamadhan, where the short Abhar and Zanjan rivers originate, in an area of Azerbaijan in Ajami Iraq and Gilan road, a day’s walk (The travel distance for one day is about 41 kilometers, and it takes about 10 and a half hours) from which there are many meadows (Abu al-Fida 1840: 407, Ibn Taghribardi no date: 239, Ibn Taghribardi 2000: 315, Brockelmann 1961: 393, Bayani 2013: 341, Al-Rafiai 2009: 166, Welber 1985: 69). It is on level ground, and most of its water comes from canals, and it has few fruits and orchards, and that is why fruits are brought to it from neighboring countries (Abu al-Fida 1840: 407, Al-Qalqashandi 1914: 385). The Al-Sultaniyyah area and its promoters during the Mughal

period were a hotbed for their princes and a station where they resided during their transit from Iraq to Azerbaijan and vice versa (Iqbal 2000: 310, Iqbal 1990: 477, Taqosh 2007: 300). The Mongols were attracted to it, due to its healthy mountainous climate and the pastures and hunting grounds that surround it (Brockelmann 1961: 393).

3. City Planning and Building:

Opinions varied and differed among researchers about who founded Al-Sultaniyyah, and we will review here the most important of what was stated in this regard. The Ilkhan Argun (683-690 AH / 1284-1291 AD) thought of building a city in this location. However, he died before achieving this desire (Al-Hamdhani no date: 166, Al-Sayyad 1967: 141). He stated that Argun established a city in the pastures of Qanqur Ulagak in the district of Sheroyaz, conducted the springs and canals, spent large sums of money on them, and built a strong fortress in it, but this city was not completed during his reign because of his death. Sultan Öljeitü completed it and called it Al-Sultaniyyah (Brockelmann 1961: 393).

Spending a lot of money in building this city indicates their interest in construction and urbanization and confirms the size of their wealth and the diversity of the country's wealth.

Some say that the Ilkhan Ghazan (694-703 AH / 1295-1304 AD) was the one who laid the foundation of the city in this place, which was devoid of any urbanization, and proceeded to implement it already, had it not been for the time and did not complete it (Al-Amin 1996: 137, Al-Amin 1993: 344, Iqbal 2000: 310, Iqbal 1990: 476-477).

In any case, it was Öljeitü who completed its construction once and for all, implementing the idea of his predecessors (Al-Amin 1996:137, Iqbal 1990: 476-477, Iqbal 2000: 137, Fahmi 1981: 220). This is what Abu al-Fida referred to as a modern city built by Kharbanda ibn Arghun (Abu al-Fida 1840: 407). Muhammad Khadabandeh was a lover of architecture and the construction of beautiful cities, and for this, he established Al-Sultaniyyah (Ibn Taghribardi 2002: 315, Al-Jaf 2003: 307).

There were conflicting opinions about the date of its construction, as there were those who mentioned that the Ilkhan Öljeitü began laying its foundations in the spring of 704 AH / 1304 AD (Al-Banakti 2007:501, Al-Qalqashandi 1914: 358, Ibn Taghribardi 2002: 315, Ibn Taghribardi no date: 238, Bayani 2013: 341, Muhammad 2016: 317). Some say that he started building it in 705 AH / 1305 AD, while someone else saw it in 706 AH / 1306 AD (Welber 1985: 69). It was mentioned in 707 AH / 1307 AD (Spuler 1989: 87). Another opinion confirmed that it was built in 709 AH / 1309 AD (Ibn Faḍl Allah al-'Umari 1971: 160, Al-Azawi 1935: 467, Al-Rafiai 2009: 166). And he made it in the horoscope of the scorpion the seat of his throne (Al-Banakti 2007: 501). I believe that the Ilkhan ordered its construction in 705 AH / 1305 AD.

He started building it in 705/1305 AD. He mentioned that he completed its construction within ten years (Al-Amin 1993: 345, Iqbal 1990: 477, Al-Jaf 2003: 307, Taqosh 2007: 300, Al-Sayyad 1967: 141, Welber 1985: 70). That is, he started building it in 704 AH/1304 AD. Some say that its construction was completed in 711 AH / 1311 AD (Al-Amin 1993: 345, Iqbal 2000: 310, Iqbal 1990: 477, Abu Moghli 1985: 229). That is, he laid its foundations around 705 AH / 1305 AD. By reviewing these views, I see that he started building it around 705 AH/1305 AD, and finished it around 713 AH/1313 AD.

The income of the states was allocated to spending on the construction process and engineers and masons were brought in from different parts, especially from Tabriz and

Baghdad, and many groups of craftsmen and technicians with their women and children migrated to participate in the construction (Al-Azawi 1935: 474, Al-Rafiai 2009: 167). Those craftsmen began to compete in decorating it, so their artworks were the culmination of Islamic architecture in the Ilkhanid period, which is characterized by octagonal towers (Al-Rafiai 2009: 167).

Its construction continued for nine years, ending in 713 AH / 1313 AD (Al-Jaf 2007: 307, Al-Rafiai 2009: 166-167, Al-Sayyad 1967: 141, Taqosh 2007: 300, Welber 1995: 70). We note here that the Ilkhan Öljeitü was interested in building Al-Sultaniyyah by providing the necessary funds for it from the income of other states, and bringing a large number of workers, engineers, and experts to contribute to its construction according to a distinctive Islamic architectural style.

He made it the seat of his kingdom, his capital and the metropolis of the king of the Sultan, and one of the most important political, commercial and industrial centers (Al-Qalqashandi 1914: 358, Al-Ghayathi 2010: 60, Brockelman 1961: 393, Bayani 2013: 341, Hassan 1940: 205, Ibn Al-Mutahar Al-Hilli 2000: 29, Al-Sayyad 1967: 142, Welber 1985:69). Some mentioned that it became the summer capital of the Ilkhanate state (Al-Jaf 2003: 307).

This place, which was just a summer pasture for the Mongol camp, became the greatest city in the Islamic East. He built many buildings, schools, mosques, baths, and markets, and inhabited a large group of people of all classes (Al-Amin 1993: 344-345, Iqbal 2000: 310, Iqbal 1990: 477, Hassan 1940: 205, Al-Jaf 2003: 307). The Ilkhan Öljeitü wanted Al-Sultaniyyah to be similar to other cities in terms of providing the establishment of educational and service institutions and even surpass them. After the city was built, the Ilkhan Öljeitü settled in it, but his residence there did not last more than five years due to his death in 716 AH / 1316 AD, as shown in Figures 1-2 (Blair 2013: 114-116, Al-Jaf 2003:307, Kar et al. 2013: 55).

By constructing this city, the Ilkhan Öljeitü wanted to leave an impact that would be greater and grander than what was built by the most important Ilkhanids (Taqosh 2007: 300, Al-Rafiai 2009: 167). So, after its completion and age, it became one of the first Ilkhanate kingdoms after Tabriz (Bayani 2013: 342). The awareness of the Ilkhan Öljeitü of the necessity of immortalizing his name is very important, as he followed the path of his predecessors of the Ilkhanate, especially as he is a lover of architecture and construction. It was not easy for the city of Al-Sultaniyyah to maintain its position in comparison with the city of Tabriz, which has an important geographical location (Brockelmann 1961: 393). Today, Al-Sultaniyyah is a simple village with a population of no more than 6000 people. It is a district in the administrative terminology in Syria and Iraq, and Bakhdari in the Iranian terminology (Al-Amin 1993: 346).



Figure 1. Al-Sultaniyyah (Kar et al. 2013: 55)

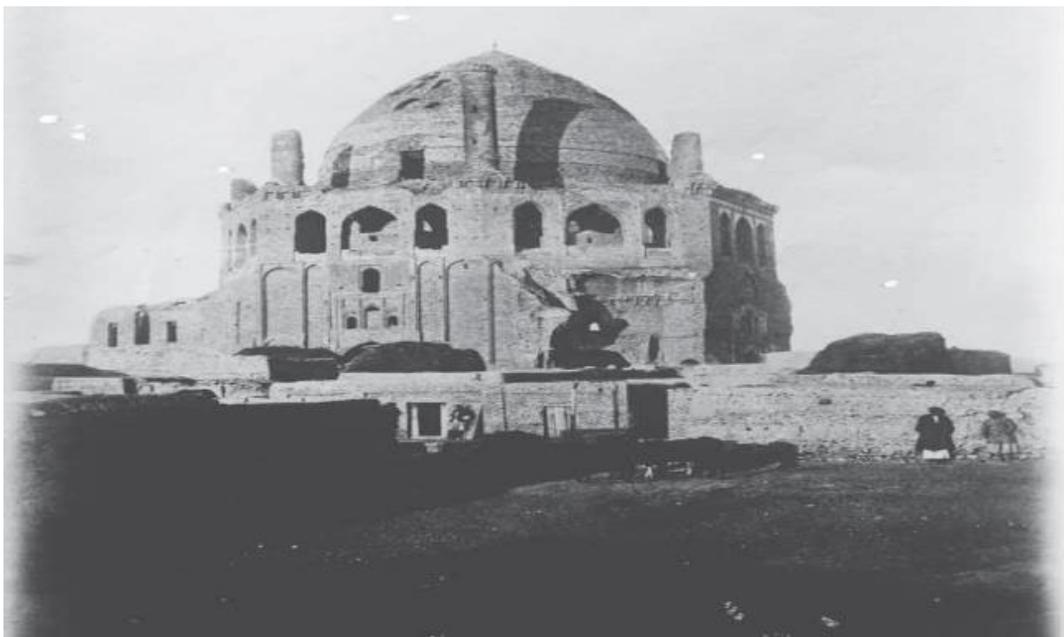


Figure 2. Ruins of Al-Sultaniyyah (Blair 2013: 114-116)

4. Tomb of the Ilkhan Öljeitü in Madinat Al-Sultaniyyah:

The Ilkhan Öljeitü followed the approach of the Ilkhan Ghazan in building a shrine for himself to be a symbol of his reign after his death, and he was keen to make it distinct from others in terms of construction and engineering art. Al-Ilkhan Öljeitü built a cemetery in Madinat Al-Sultaniyyah and was buried there (Ibn al-Wardi 1969: 256, Al-Azawi 1935: 497, 500, Hassan 1940: 309). He mentioned that he built a large castle in the center of the Sultanate to be his cemetery (Bayani 2013: 341-342, Iqbal 1990: 477). The

royal dome was called "Kanbar Al-Sultaniyyah", or "the Dome of Shah Khudabandeh" (Abu Moghli 1985: 229). It is one of the most important buildings and one of the finest examples of architecture during the Mughal period (Al-Amin 1993: 345, Iqbal 2000:310, Iqbal 1990: 477). This mausoleum is considered one of the most important examples of architecture in the Mughal period (Iqbal 2000: 310, Al-Sayyad 1967: 141, Taqosh 2007: 300).

He mentioned his tomb, "Öljeitü built a very luxurious building for his tomb, raised eight minarets on top, and built charitable facilities around it, including a mosque, a khanqah, a school, and a house of supremacy whose likeness has not been heard or seen by anyone else in the world. And since all these works were under the instruction and guidance of the just, scholarly minister, the companion, and the happy martyr Khawaja Rashid al-Din, then Öljeitü entrusted him with the deputy of taking it over. He ordered that he appoint ten teachers, twenty teaching assistants, one hundred students of knowledge, twenty Sufis, twelve memorizers, and eight muezzins and four teachers, and a fee for each school of 1,500 dinars, and for each teaching assistant, 750 dinars, and each of the students of knowledge, mystics, muezzins, and teachers, 120 dinars. Allocating 300 dinars for the guest house each day, service, orphan expenses, the lady's home, and the hospital" (Al-Amin 1993: 346). He ordered the construction of seven mosques around it (Iqbal 2000: 311).

The mausoleum was very high, topped by eight minarets (Iqbal 2000: 311). This mausoleum, which is located inside the Al-Sultaniyyah fortress, is an octagonal structure, the length of each side is 80 cubits, and the height of the dome that was above it is 120 cubits, and on its sides were iron windows, one of which was 30 cubits high and 115 cubits wide. The tomb of Öljeitü is carved in a high place and decorated with beautiful lines and delicate inscriptions (Iqbal 2000: 547, Welber 1985: 69). It is covered from the inside and outside with highly transparent blue ceramic, and part of it remains, and it flickers brightly in the sunlight from afar, as in Figure 3 (Iqbal 2000: 548, Mohabali 2009: 74, Welber 1985: 69-70).



Figure 3. The nature of the engineering architecture and the Islamic ornaments that decorated the walls of the mausoleum and the colors used in them (Mohabali 2009: 81)

Inside the mausoleum, there is an octagonal courtyard with a diameter of 80 feet and a height of 170 feet from the ground to the top. And there is a small burial on the southern side (Welber, 1985). Its outer walls are crowned with eight minarets that circle the large dome covered with bright blue moldings (Welber 1985: 69).

The domed mausoleums increased in grandeur with the increase in their area and height and the frequent use of arches in them, as the engineer reached to increase the effect of height and with columns he built around the base of the dome as if they were slim minarets (Hassan 1940: 205).

The ruins of this mausoleum are still standing today and in good condition, and it is one of the most beautiful monuments built in Iran, and it is the pride of any country and any method of construction (Welber 1985: 74-75). And it was not only his tomb but also the Ilkhan Abu Saeed was buried there, as in Figures 4, 5, and 6 (Al-Dhahabi 2006: 281, Al-Azawi 1935: 576-577, Blair 2013: 114-116, Iqbal 1990: 495, Iqbal 2000: 564-547,

Fahmi 1981: 228, Al-Jaf 2007: 308, 312, Niya 2013: 5).

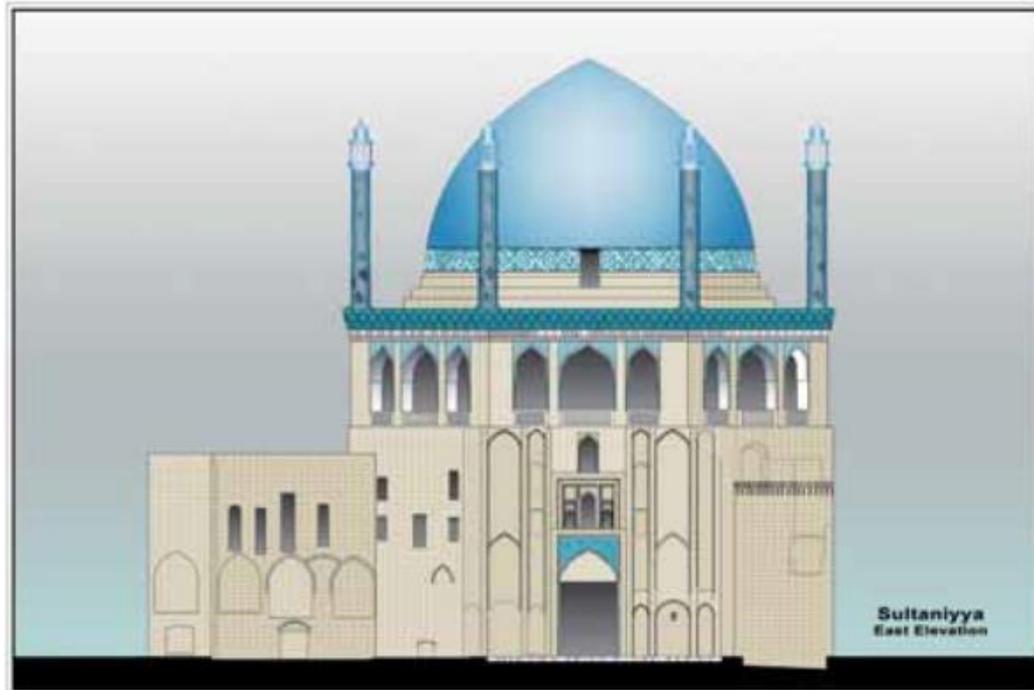


Figure 4. The geometric design of the mausoleum of Ilkhan Öljaitü (Blair 2013: 114-116)

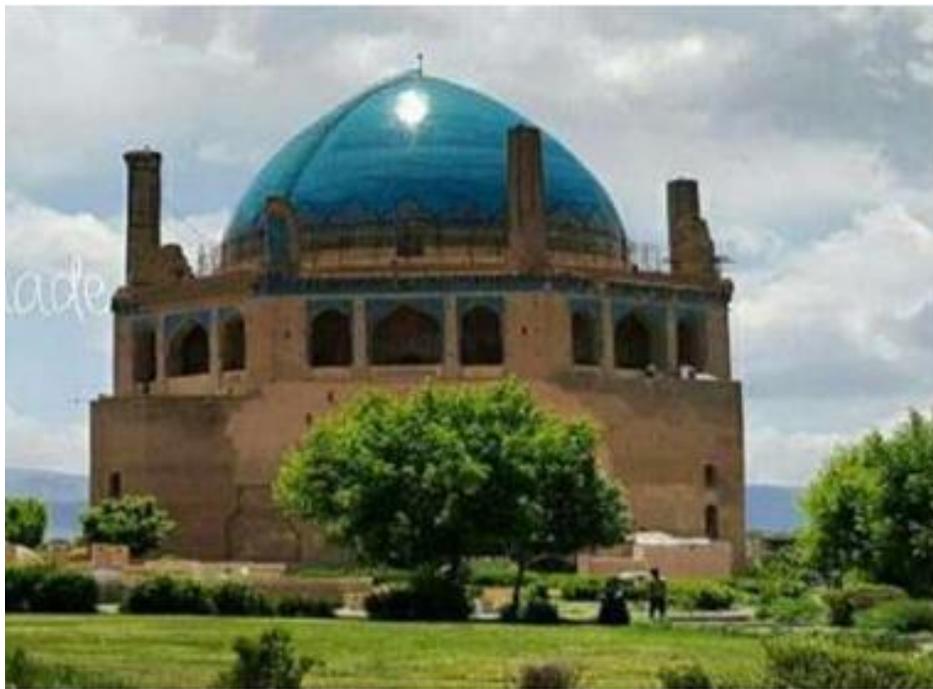


Figure 5. The ruins of the mausoleum of the Ilkhan Öljaitü at present (Niya 2017: 5)



Figure 6. The tomb of the Ilkhan Öljeitü from the inside (Blair 2013: 114-116)

5. Urban landmarks in the city of Al-Sultaniyyah:

Al-Ilkhan Öljeitü was keen to build service and educational institutions and various urban landmarks in his city. For this reason, he ordered them to bring engineers and workers from Baghdad and Tabriz due to their competence and their long experience in the field of construction, their distinction in the architectural arts, and a manner different from others, and because he wanted it to be like Baghdad and Tabriz and their competitor in art and urbanism. He ordered it to be supplied with several manufacturers and engineers for its building from Baghdad and Tabriz (Al-Azawi 1935: 474). Ibn Fadl Allah al-'Umari pointed out that Al-Ilkhan Öljeitü “expanded its art and perfected its division in plans and markets. He brought people to it from the countries of the earth, and the countries of his kingdom, and brought them to it with the justice and charity that was extended to its residents. He qualified with it and had children in it, and a period had passed since her children reached the heights of men, and some of them were allowed to reach the rank of adultery” (Ibn Fadl Allah al-'Umari 1971: 160, Al-Qalqashandi 1914: 358). It included several charitable facilities, and huge buildings (Iqbal 2000: 546, Hassan 1940: 205).

Many of the architectural structures, such as houses, mosques, schools, baths, and markets, were inhabited by a large number of people of different classes so they became among the greatest Islamic cities. The city of Tabriz was challenged, and the artworks were the culmination of Islamic architectural art in the Ilkhanid period, which is characterized by octagonal towers (Spuler 1989: 87, Taqosh 2007: 300). The Faramir Mosque (Hassan 1940: 205) was built by Ilkhan Öljeitü in the city of Sultaniyyah. It is a huge mosque decorated with alabaster and tile (Bayani 2013: 341-342).

Abu Saeed Bahader ordered the allocation of large sums of money to build a mosque in the city of Al-Sultaniyyah, and during the preparation of a high street for the mosque, a defect occurred in the construction, and the construction of the mosque was not completed (Eqbal 2000: 548).

Spending a lot of money in building this city indicates their interest in construction and

urbanization and confirms the size of their wealth and the diversity of the country's wealth.

As well as the construction of a castle in it (Ibn Fadl Allah al-'Umari 1971: 161). Its castle has two doors (Abu al-Fida 1997: 444). It has a wall as in Figure 7 (Al-Azawi 1930: 553, Al-Jaf 2007: 307, Mohabali 1387: 78).



Figure 7. The ruins of the city wall at present (Mohabali 2009: 78).

He also built a dome surrounded by eight minarets in the center of the citadel (Bayani 2013: 341-342). Öljeitü followed in his construction of Al-Sultaniyyah the same approach that Ghazan followed in establishing the city of Sham Ghazan in Tabriz. After building the city, he ordered the construction of seven mosques around the shrine. In addition to the palace he built for his residence, he built a large school similar to the Al-Mustansiriyyah Madrasah in Baghdad and brought there teachers and researchers from all over the world (Al-Amin 1993: 345, Bayani 2013: 341, Iqbal 1990: 311, Iqbal 2000: 477, Al-Sayyad 1967: 141).

The construction of educational institutions in Al-Sultaniyyah took a large part of the interests of the Ilkhan because he wanted it to be a cultural and educational center at the same time, and to compete with other major cities. For this reason, he ordered that teachers, researchers, scholars, and jurists from all over the world be brought to study and teach there. Very splendid and luxurious buildings were built in Al-Sultaniyyah, and they became the most beautiful buildings that had been built until that time, especially the Al-Bazzazin market. The goal of the Ilkhan Öljeitü was to see his capital adorned with the most luxurious and grandest institutions (Al-Sayyad 1967: 151).

The sources did not mention details about this market and the goods and merchandise available in it.

And he established in the middle of the wall a huge fortress that resembles the city in its magnitude (Iqbal 2000: 310, Al-Sayyad 1967: 141). We note by reviewing these institutions and services and urban facilities that Ilkhan was keen to build in his city, not only to compete with other cities, but because he wanted it to be an integrated city, and perhaps, as we mentioned earlier, he wanted it to be his capital instead of Tabriz. Years after the construction of Al-Sultaniyyah, a church was established in it according to direct instructions from the Pope (Bayani 2013: 370).

Al-Ilkhan's interest in building churches and mosques in his city is evidence of his religious policy which is tolerant of all religions. Öljeitü built a square-shaped fortress around the city, its length reached 30,000 feet, and the thickness of its walls allowed four horsemen to move over it side by side (Al-Amin 1993: 345, Iqbal 2000: 310, Iqbal 1990: 477, Al-Sayyad 1967: 141). Building walls, forts, and castles in cities are very important given the political and military turmoil experienced by their country and to protect it. And he built himself a luxurious palace, making his iwan in the style of Iwan Khosrau (Taqosh 2007: 300). It was reported that Ilkhan Khadabandeh built a nice house in the royal house in the royal city and called it Paradise. Take a brick of gold and a brick of silver, and the length of this house is five cubits, by the cubit of the carpenter, and its width also. As for the height, it is ten, and the length of the brick is a handspan, its width is two fingers, and there are four rivers in its middle, a river of milk, a river of honey, a river of wine, and a river of water. And he placed in it five trees, each tree three cubits tall, made with its fruits, the root of which was of gold, and its fruits of the most precious of precious jewels and pearls (Al-Azawi 1935: 474, 498, 500).

Al-Ilkhan summoned from Baghdad four thousand craftsmen and masters of exquisite crafts and delicate works to attend and contribute to the construction of this house (Al-Azawi 1935: 474, 498). Ilkhan Khadabandeh has a resort called Qarabagh located between Al-Sultaniyyah and Tabriz (Al-Azawi 1935: 481). In addition to the Mushta that he built in Al-Sultaniyyah in 716 AH / 1316 AD (Al-Banakti 2007: 502).

Al-Ilkhan endowed these institutions with a lot of properties, and he chose the minister Hamadani to be his deputy in supervising them (Bayani 2013: 342, Iqbal 2000: 311, Al-Sayyad 1967: 141-142, Taqosh 2007: 300). The Ilkhan Öljeitü appointed the minister Rashid al-Din as governor in it and implicated him in the affairs of the people (Al-Sayyad 1967: 142).

6. Ministers' interest in Al-Sultaniyyah

The interest in building and urbanization was not limited to the Mongol Ilkhanate only, but their ministers and senior statesmen were interested in building the Sultanate and spending on its construction. Ilkhan himself competed with his minister Ali Shah, Hamadani, and a large number of notables in financing the construction of palaces, public buildings, and public squares of the city (Welber 1985: 69). The Ilkhan Öljeitü, who established this city, was interested in expanding and beautifying it, so he looked with complete satisfaction at the expenses that Ali Shah made for this purpose and showed him this satisfaction through his appreciation and honoring him (Al-Hamadhani no date: 29).

No sooner had Minister Ali Shah reached Madinat Al-Sultaniyyah than he built buildings in it more beautiful than all that had been built in it until then, including a luxurious market dedicated since that moment to the establishment of textile merchants (Al-Hamadhani no date: 29). One of the most important urban landmarks in Al-Sultaniyyah is the factory built by Minister Ali Shah during the period of Öljeitü, and he held a big party at its opening in honor of the Ilkhan and was attended by a large number of princes, ministers, and dignitaries (Al-Sayyad 1967: 152).

Historical references did not publish any details about the nature of this factory, and I believe that it may be a factory dedicated to consumables.

When Sultan Öljeitü built Al-Sultaniyyah, princes, ministers, and notables followed suit. And each of them hastened to beautify the city and expand its area, by erecting buildings and constructing tall buildings. Al-Wazir Al-Hamadhani established a locality

similar to the Rashidi Quarter, and it contained nearly a thousand houses and other high buildings adorned with two large minarets erected on both sides of the iwan. He built a school, a hospital, a mosque, and a home for healing, and choked it. He built many buildings on these buildings. Some of them existed for a long time, as the historian Hafez Abreu (died 833 AH / 1429 AD) witnessed them during the reign of Shahrokh bin Taimur (d. 850 AH / 1447 AD) (Al-Amin 1993: 345-346, Bayani 2013: 341-342, Iqbal 2000: 311, Iqbal 1990: 477, Al-Jaf 2003: 307, Al-Sayyad 1967: 141-142, Taqosh 2007: 300). That is why he mentioned that the construction of part of the city of Al-Sultaniyyah was by order of Al-Hamadhani (Iqbal 2000: 546).

He brought several craftsmen from Tabriz and assigned them to promote handicrafts and sought to increase the prosperity of the city until Al-Sultaniyyah became the first city of the Ilkhanid kingdoms after Tabriz in a short period (Al-Amin 1933: 346, Iqbal 2000: 311, Iqbal 1990: 478). All this was done under the guidance of his minister, Al-Hamdani, who appointed him as his deputy. Ten teachers, twenty worshippers, one hundred students of knowledge, twenty mystics, twelve memorizers, eight muezzins, and four teachers were appointed. And set the guest house to 300 dinars per day to spend on hosting visitors. More than 100,000 dinars were allocated to the residents and neighboring princes, messengers, servants of the khanqa, the expenses of orphans, the supervision house, and the hospital (Iqbal 2000: 311).

Al-Hamadhani's interest and keenness in managing educational and educational institutions in Al-Sultaniyyah confirm the extent of his loyalty to Al-Ilkhan and his desire to leave an influential imprint on these institutions. He also took care of distributing bids and salaries to them to encourage them to perform their duties in the best way. However, the position of the Sultanate did not continue as it was destroyed after the death of Öljeitü and Abu Sa'id Bahadur until Prince Tamerlane (died 807 AH / 1405 AD) who destroyed what remained of it and its ruins still exist to this day (Al-Amin 1993: 346, Iqbal 2000: 311, Iqbal 1990: 478).

7.The most famous industries in Al-Sultaniyyah

What Al-Sultaniyyah witnessed from the remarkable interest of the Ilkhans and their ministers contributed greatly to making it the most important city of its time and for this, it was the center of stability for several peoples and from every art and industry. Madinat Al-Sultaniyyah became a destination for scholars and artists of different races (Demand no date: 21).

The pottery industry flourished in Al-Sultaniyyah and good types of Iranian ceramics were made there, but it was not different from what was made in other cities (Hassan 1940). The Mughal period is characterized by the artist known as "the port", in which various patterns of colors are engraved on the polished pottery, the finest of which was adorned with gold (Welber 1985: 74-75). Al-Sultaniyyah is famous for the presence of ceramic factories, but its production is of lower quality than other cities, whether in terms of raw materials or industrial methods (Muhammad 1986: 34).

The most important centers of the pottery industry were Al-Sultaniyyah, Sultanabad, Nishapur, Samarkand, and others. The ceramic pieces indicate the extent of the development that occurred in all Islamic arts, including ceramics, as a result of the Mongol invasion. These arts were gradually influenced by Chinese methods of imitating nature in drawings of animals, birds, and wild landscapes (Demand no date: 199). Among

the types of fine Iranian ceramics in the latter half of the thirteenth century, a type represented by a bowl in the Metropolitan Museum, whose interior decoration consists of a landscape of tall grasses, between which a pair of wild rabbits flow, and its colors are blue, pink, turquoise blue, dark olive green, and light purple under a transparent, creamy coating (Demand no date: 200).

We notice some botanical and geometric inscriptions in some mosques, especially in the mausoleum of the Ilkhan Öljeitü in Al-Sultaniyyah. These inscriptions are similar to the decorations that were drawn on plaster at that time, most of which are drawings of vegetal branches in the bowls of any region and geometric drawings that resemble the drawings of contemporary ceramic mosaics (Hassan 1940: 60). The mausoleum of Öljeitü in Al-Sultaniyyah and some buildings in Yazd and Faramir are among the earliest known examples of which large areas inside and outside were covered with ceramic mosaics (Demand no date: 207).

8. The interest of Ilkhan Öljeitü in the reconstruction of other cities

Other cities, such as Sultanabad Cham Chal, were built by the Ilkhan Öljeitü in the foothills of Mount Beestun near Kermanshah, and they are currently located in the Magan region near the Aras River (Al-Amin 1993: 365-366, Iqbal 1990: 485, Fahmi 1981: 220, Al-Jaf 2003: 307). It was called the Lesser Baghdad (Al-Amin 1993: 466, Iqbal 1990: 485).

9. Conclusion

Our study resulted in several important results, as follows:

The name of the place where Al-Sultaniyyah was built was known as Kangaroo Alank or Kangarlan, and it was called Al-Sultaniyyah and Al-Ghiyathiyyah with the title of Al-Ilkhan Öljeitü.

It was mentioned that the Ilkhans, Argun, and Ghazan, were the owners of the idea of building it, but they died before its implementation, and when the Ilkhans Öljeitü took over the task of building it.

The Ilkhan was interested in choosing the location of the city, as it contains all the necessities of life and its resources, and it is located precisely between the cities of Qazvin and Hamadhan on the Iraq – Al-Ajam road.

The process of its construction lasted approximately 9-10 years, and this reflects that the process of its construction was not easy, but rather required large financial resources, in addition to the availability of raw materials for its construction and manpower from engineers, builders, and others.

He built several educational and service institutions in it, such as schools, mosques, interconnections, khanqas, markets, and baths, as well as building a huge wall and castle to protect them.

Minister Ali Shah and Fadl Allah al-Hamadhani contributed to building several important institutions in it, and Ilkhan ordered al-Hamadhani to supervise the city's institutions in his place.

Al-Ilkhan ordered the settlement of several craftsmen and industry owners in it, especially from Tabriz, to benefit from their expertise and develop their industries, as well as several teachers and scholars for teaching in its schools and allocated them remunerative salaries and provided them with most of the services and expenses.

بناء مدينة السلطانية وأهم مظاهرها العمرانية في العصر الإيلخاني المغولي (651-756 هـ / 1253-1355م)

سعاد هادي حسن الطائي¹

ملخص

تعدُّ مدينة السلطانية من المدن التي بُنيت في عهد المغول الإيلخانيين (651-756هـ/ 1253-1355م)؛ إذ عُرِفَ عن الإيلخان أوليجايغو محمد خدابنده (703-716هـ/ 1303-1316م) حُبُّه للبناء والعمران، فأراد أن تكون له حاضرة تُخلدُ اسمه وتاريخه فأمر ببنائها لتنافس أهم المدن المعاصرة لها، وأحضر عددًا من العمال والمهندسين من جميع أنحاء العالم للإسهام في بنائها، فبنى فيها عددًا من المؤسسات التعليمية والخدمية، مثل المدارس والربط والخانقاهات والجوامع والمستشفيات والأسواق والحمامات، فضلًا عن بنائه ضريحًا له أصبح من أجمل المعالم العمرانية في عهده، وازدهرت الصناعة والزراعة والتجارة فيها وأصبحت مركزًا تجاريًا مرموقًا فقصدها عددٌ كبيرٌ من التجار من جميع أنحاء العالم، وأسهم عددٌ من الوزراء في بناء عدد من المؤسسات فيها، كان في مقدمتهم الوزيرُ علي شاه التبريزي (ت 724هـ/ 1323م)، وفضل الله رشيد الدين الهمذاني (ت 717هـ/ 1317م).

الكلمات الدالة: أوليجايغو، الهمذاني، السلطانية، الزراعة، الصناعة، التحضر، السكان.

¹ قسم التاريخ، كلية التربية ابن رشد للعلوم الإنسانية، جامعة بغداد، العراق.
تاريخ استلام البحث 2023/12/27، وتاريخ قبوله للنشر 2024/5/13.

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