

The Family of Minister Al-Sayyid Al-Ajall: A Study of Its Political, Administrative, and Urban Role (7th-8th Century AH / 13th-14th AD)

Suaad Hadi Hassan Al-Taai * 

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

Received: 20/10/2021
Revised: 15/12/2021
Accepted: 2/3/2022
Published: 30/5/2023

* Corresponding author:
suaad.hadi@ircoedu.uobaghdad.edu.iq

Citation: Al-Taai , S. H. H. (2023).
The Family of Minister Al-Sayyid
Al-Ajall: A Study of Its Political,
Administrative, and Urban Role (7th-
8th Century AH / 13th-14th
AD). *Dirasat: Human and Social
Sciences*, 50(3), 322–329.
<https://doi.org/10.35516/hum.v50i3.5415>

Abstract

Objectives: The study aimed to clarify the role of Al-Sayyid Al-Ajall and his family in the service of the Mongol Empire. They worked to develop its administrative and military institutions, benefiting from their extensive experience in administration, politics, economics, and urban affairs. Due to their capabilities, they received the patronage of Genghis Khan and subsequent generations, earning the confidence of the ruling Mongol authority. As a result, they were granted significant powers within the state.

Methods: The study relied on the analytical method to analyze historical texts, compare them with others, and discuss them accurately.

Results: The study yielded several results, including the minister's keen interest in implementing various reformist and urban projects throughout the country. These projects encompassed the construction of mosques, dams, bridges, markets, and more. Additionally, the minister played a significant role in organizing the state budget, showcasing his expertise and efficiency.

Conclusions: The study concluded that Al-Sayyid Al-Ajall exerted every effort to achieve stability in the countries under his rule and promote justice among all. His profound impact on Mongol history and the regions they governed made him an exemplary figure. Additionally, Al-Sayyid Al-Ajall played a crucial role in the spread of Islam across various regions of China. Moreover, he undertook numerous construction projects, including the building of roads, markets, mosques, temples, dams, bridges, river excavation, and the establishment of shelters for orphans and the elderly.

Keywords: Genghis Khan, Mngo Khan, Oktay, Bukhara, Buddhism, China.

أسرة الوزير السيد الأجل - دراسة في دورها السياسي والإداري والعمراني - (القرن 7-8 هـ / 13-14 م)

سعاد هادي حسن الطائي *

قسم التاريخ، كلية التربية ابن رشد للعلوم الانسانية، جامعة بغداد، بغداد، العراق.

ملخص

الأهداف: هدفت الدراسة إلى توضيح دور السيد الأجل وأسرته في خدمة الإمبراطورية المغولية والعمل على تطوير مؤسساتها الإدارية والعسكرية؛ إذ تمتع بخبرة إدارية وسياسية واقتصادية وعمرانية واسعة، لذا حظي برعاية جنكيزخان وأولاده وأحفاده من بعده، كما هدفت الدراسة الإشارة إلى ثقة السلطة المغولية الحاكمة بهم من خلال منحهم صلاحيات واسعة في الدولة.

المنهجية: اعتمدت الدراسة على منهجية تحليل النصوص التاريخية ومقارنتها مع غيرها ومناقشتها بدقة.

النتائج: من أهم النتائج التي توصلت إليها الدراسة أن سبب تسميته السيد الأجل لتزاهته، وكفاءته، كما كان له دور كبير في نشر الإسلام في غربي الصين، كما اهتم بتنفيذ مشاريع اصلاحية وعمرانية عدة في عموم البلاد مثل بناء المساجد، والسدود، والجسور، والأنفاق وغيرها، ومن النتائج المهمة أيضاً شجع على استخدام عملة الجاو الورقية، وبقي التعامل بها دقيقاً ومحكماً، وعمل على تنظيم ميزانية الدولة، مما يدل على خبرته وكفاءته، كما أشارت الدراسة إلى عدد من أبنائه وأحفاده ممن تولوا من بعده مناصب إدارية وسياسية مهمة في الدولة نظراً لكفاءتهم وبراعتهم التي لا تقل شيئاً عنه .

الخلاصة: استوزر المغول منذ عهد جنكيزخان وأبنائه وأحفاده من بعده عدداً من المسلمين سواء كانوا من الفرس أو الترك أو العرب من أصحاب الكفاءات والخبرات الإدارية والسياسية والاقتصادية والعمرانية للإفادة منهم في بناء الإمبراطورية المغولية. تعود أصول السيد الأجل البخاري إلى مدينة بخارى في بلاد ما وراء النهر أي أنه تركي مسلم. لقب بلقب السيد الأجل لحكمته وفطنته وخبرته وعدالته. أطلقت عليه أسماء صينية عدة منها (هيان يانغ فانغ)، و(هسين - تانج)، أو (ساي - تين - شي). (Sai-temchi) مارس السيد الأجل دوراً مهماً في نشر الإسلام في أقاليم عدة في الصين. تولى منصب الوزارة لمدة 25 سنة فضلاً عن ولاية مدينة يوننان. قام السيد الأجل بأعمال عمرانية عدة فبنى الطرق والأنفاق والمساجد والمعابد والسدود والجسور. وحفر الأنهار، فضلاً عن بناء الملاهي للأيتام وكبار السن. استخدمت في عهده عملة الجاو الورقية وقد أحسن استخدامها وضبط خزينة الدولة. تولى أبنائه وأحفاده مناصب سياسية وإدارية مهمة ومن أشهرهم ابنه نصير الدين وحفيده الوزير بايان فنجان.

الكلمات الدالة: جنكيزخان، منكوخان، اوكتاي، بخارى، البوذية، الصين.



© 2023 DSR Publishers/ The University of Jordan.

This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY-NC) license <https://creativecommons.org/licenses/by-nc/4.0/>

Introduction:

Genghis Khan and his sons and grandsons after him relied on several administrative competencies in running the empire, especially Muslims because of their experience and competence. In the forefront of Al-Sayyid Al-Ajall Al-Bukhari Shams Al-Din Omar. Historians differed in his origins, some indicated that he was from the city of Bukhara, and some indicated that he was an Arab, and one of them indicated that he was from Iran, and he was likely a Turk from Bukhara.

Al-Sayyid Al-Ajall remained in office for 25 years until his death. He assumed the rule of the most important Chinese cities and performed his duty faithfully and made several urban and administrative achievements. He dug wells, built dams, mosques, temples, and markets, in addition to constructing shelters for orphans and the elderly, and established justice among people. He became a minister and was entrusted with managing the Administration of the central treasury of the state, and during his reign, paper money known as the Gao was dealt with, and the deal with it remained accurate and tight.

His sons held important administrative positions in the state and contributed to the spread of Islam in several regions of China, the most famous of which are Nasir al-Din, Hassan, Hussein, Shams al-Din, and Masoud. One of his most famous grandsons was Minister Bayan Finjan, who became the Minister of Justice and Governor of Yunnan and was given the title of his grandfather Al-Sayyid Al-Ajall. He restored the Great Mosque in Xingan Phu and issued a confession from the Chinese emperor that Islam is the true and pure religion of God.

One of the most important objectives of the research is to shed light on the most important Muslim families that worked in the Mughal court and provided them with many administrative, political, urban, and economic services.

One of the most important hypotheses of the research is that the Mongols succeeded in employing efficient elements in building and managing their state and its institutions. This is what we will confirm through our study according to the approved sources.

The name of the Al-Sayyid Al-Ajall, genealogy, and surname

He is Shams Al-Din Omar (Arnold, 1970, Stoddard, 1971 ; Abd Al-Halim, 1986; Howidi, 1981; Wang, 2015; Mukai, 2016), and the Chinese called him Heyan Yang Fang (Stoddard, 1971 ; Abd Al -Halim, 1986; Howidi, 1981), as well as the name Hsin-Tang, or Sai-dien-ch'i shan-sse-ding (Al-Nujaidi, 2007; Ahmed, 2017).

Al-Sayyid Al-Ajall is a title given by the people of India, Sindh, and Turkestan to Ashraf, and it is equivalent to the title of "Naqeeb", i.e. captain of Al-Ashraf among the people of Egypt, the Levant, and Iraq, and the title of Al-Tahir in Iran (Abd Al -Halim, 1986). Al-Sayyid Al-Ajall is the title he acquired due to the intensity of his integrity, acumen, and efficiency (Howeidi, 1981; Mukai, 2016). This means that the title of Al-Sayyid Al-Ajall was granted to him in return for the many capabilities and characteristics that he was characterized by, and in honor and respect for his personality.

It is mentioned that he is from the city of Bukhara (Stoddard, 1971 ; Abd Al -Halim, 1986; Howeidi, 1981; Wang, 2015; Ceylan, 2016; Mukai, 2016) and that he came from it China (Arnold, 1970; Ahmed, 2017, Howeidi, 1981). It was mentioned that he is from Iran (Stoddard, 1971; Al-Bar, 2008). Some references also referred to its Arab origins, which settled in the country beyond the river (Al-Najidi, 2007; Ahmed, 2107). He was reported to have been a Muslim Mughal (Stoddard, 1971).

I see that his origins go back to the city of Bukhara, meaning from the country beyond the river, and this gives us the possibility that he was Turkish.

It was mentioned that he was among those who migrated from the country beyond the river a long time ago, fleeing from the Seljuks to the country of China and the Qara Khitai. They carried Islam with them to the Middle Kingdom in China. As a result, the mountainous province of Yunnan converted to Islam (Abd Al-Halim, 1986). The emigration of a large number of scholars and senior statesmen from Transoxiana after the military expansions of the Seljuks in Transoxiana affected the revival of scientific life and the dissemination of Islam, especially those who went to China and the country of the Qara Khitai. The entry of Islam in an important and influential way in this province dates back to his reign and that of his son Nasir al-Din until most of the inhabitants of Talifu, the capital of Yunnan Province, converted to Islam at the beginning of the 14th century AD/ 8 century AH as a result of the great interest of the master in Islam and Muslims in this region. Even the tales in China attributed this man to the Mongols and said about him that he was a Mongol Muslim, which allowed him to spread Islam (Howeidi, 1981).

This matter confirms Al-Sayyid Al-Ajall's long-term insistence and determination in the service of Islam and Muslims, as he was not only a successful administrator but a caller to Islam with love and sincerity.

Al-Sayyid Al-Ajall assumed higher positions

The biography of Al-Sayyid Al-Ajall spread the horizons among Muslims who became famous during the Mongol dynasty in China (Howeidi, 1981). He was a wise, just ruler (Arnold, 1970). According to famous stories in China, Islam entered Yunnan during the Tang state and then increased during the reign of Genghis Khan, who invaded southern China. There were Muslims in his army and they settled in that country, and he was one of those people who took care of the Muslims there. That is why when an Italian tourist arrived in Yunnan Fu, he mentioned that its people were a mixture of pagans, Nestorian Christians, and Muslims (Stoddard, 1971).

This indicates the tolerance that prevailed in several Chinese cities at the time, as Muslims lived alongside their brothers of different religions in peace and love.

Genghis Khan relied on several Muslims in his administrative and economic work, led by Mahmoud Yaluaj and Al-Sayyid Al-Ajall, who rose to prominence during his reign and assumed important positions (Al-Hamdhani, 1983, Abd Al -Halim, 1986; Al-Rawahi, 2011).

Al-Sayyid Al-Ajall is considered one of the most famous ministers and rulers who entered the service of the Mongols and had a great impact on spreading Islam in western China, especially in Yunnan Province, as we mentioned earlier. He entered the service of Genghis Khan when he headed to the West and presented him with a thousand knights. He was loyal in his loyalty to him and the Mongols, so he honored him and made him among his followers. He rose to prominence and assumed important positions (Stoddard, 1971 ; Abd Al -Halim, 1986; Howeidi, 1981). We see that Genghis Khan chose Sayyid Al-Ajall to be of assistance to him in managing his empire due to the capabilities and administrative efficiency he had for this, and he held important and high positions in the state.

During the reign of Mnko Khan, he ruled three states: Phong, Tsing, and Yun Nai. Then he summoned him to Khanbaliq, currently Beijing, and entrusted him with a significant position. When Mnko Khan assumed power, he was entrusted with managing six positions jointly with another Chinese (Abd Al -Halim, 1986).

He stated that he appointed him the ruler of the state Qarajanek, one of the Qara Khitai states (Al-Hamdhani, 1983; Al-Sayyad, N.D ; Al-Nujaidi, 2007; Ahmed, 2017).

Assigning Sayyid Al-Ajall to these tasks indicates the extent of their confidence in him, his capabilities, and his expertise. Also, the participation of a Chinese with him is normal, especially when he needs assistance from the people of the country to be of help to him. When Kublai Khan marched to this province on the orders of his brother Mōngke Khan, the master offered him many services and appeared as a loyal follower, and Kublai Khan loved him (Al-Hamadhani, 1983; Al-Sayyad, N.D). Especially after Sayyid Al-Ajall offered him the duties of loyalty and obedience, Kubilai pledged to take care of him, nurture and honor him to please and show his obedience to the Khan. Mnko Khan embraced him with his kindness and bestowed upon him a lot (Al-Hamadhani, 1983).

He organized the state carefully (Al-Bar, 2008). Most sources agree that Al-Sayyid Al-Ajall carried out all his duties in the best manner (Al-Sayyad, N.D).

When Kublai assumed power, he raised his status and appointed him to the position of the ministry, and appointed his son Nasir al-Din as his deputy in the rule of the Karajanik state (Al-Hamadhani, 1983; Al-Sayyad, N.D ; Al-Bar, 2008).

He held several important jobs in the state, such as financial affairs, and worked as an advisor in the imperial court (Al-Nujaidi, 2007; Ahmed, 2017). And he was appointed governor of the city Khanbaliq currently Beijing, the Chinese capital(Al-Nujaidi, 2007; Ahmed, 2017) .

The city of Khan Baliq is located in the far east of the country, and it is a city popular with merchants, and minerals abound in it, and it is two cities, ancient and modern, called Dido. The Great Khan resides in it, and its large palace is located in the middle of it, and it is called "Kuk Taq", which means in the Mongolian language the green palace, because Taq means the palace, and Kuk means green, and the princes' houses are located around this palace, while the old city is the original city and it was built before the new city (Al-Taai ,2021) .

He was also appointed by Kublai Khan as the governor of the city of Mishwan and then the state of Yunnan (Al-Nujaidi, 2007; Ahmed, 2017).

It is worth noting that Kublai Khan took the city of Khanbaliq as his capital, and it was called Zhongdu in the Jurchen language, and it was the capital of the Qara Khitai kings, and their winter residence. Built since ancient times on the advice of astrologers and sages, it has been associated with goodness and happiness. However, Genghis Khan (D. 624 AH / 1226 AD) destroyed it when he invaded the land of the Jurchens. That is why Kublai built another city next to her in pursuit of fame. He named it Dado, so the two cities were associated with each other (Al-Taai, 2021).

Kublai Khan also made him a member of the Council of the Secretariat of the Supreme Council, and in every position he assumed, his talents in politics and administration enabled him to perform his mission in the best way. He even appointed him governor of Yunnan Province, which was in a state of great backwardness. He accomplished reforms, including building schools and constructing roads, bridges, and dams. He lifted oppression from people, abolished forced labor, built shelters for orphans and the infirm, reduced taxes, followed new methods of cultivating lands, digging wells, erecting markets, and introducing countless people into obedience to the state. And while he was in that state, he built mosques for Islam. His state included twenty provinces, bordered on the east Song, on the west Pirmaneh, on the north Tibet, and the south Anam. With his good policy, he subjected the kings of Tonkin and Anam to the sultan of China. Among his architectural achievements is the construction of temples for followers of Confucius in the city of Yunnan, as many mosques were built there (Arnold, 1970; Howeidi, 1981).

One of the most important areas that were submerged in water was the Chaotian region, so Al-Sayyid Al-Ajall dug a river so that all those waters would descend to it, and he drained it from the lands that were previously covered by the water. He dug many canals to irrigate the lands that need water. And he organized the mail in those areas. He appointed 360 knights, as well as guards, to monitor the dams. If a loophole occurred in them, they informed the ruling authorities to expedite their repair (Howeidi, 1981).

We note that Kubilai Khan assigned Al-Sayyid Al-Ajall prestigious and important positions in the state. Al-Sayyid Al-Ajall was keen to carry out his duties, accomplished many urban and administrative projects, and achieved justice among all people of different religions.

Despite the violence witnessed in the history of the Mongols 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 took care of building and construction later on (Al-Taai, 2020).

The elements of civilization, construction and urbanization were not absent from them, and this matter did not come overnight, rather it resulted from their mixing with the civilized and cultured peoples that were subjected to their authority (Al-Taai, 2021). That is why Kublai Khan followed their approach through his interest in construction and building.

During the reign of Minister Al-Sayyid Al-Ajall, the system of dealing in paper money known as Gao took place in China. Throughout the period in which he held the position of the ministry, dealing with this type of currency remained accurate and tight, and based on it he was able to organize accounts in the whole country (Iqbal, 1989; Iqbal, 2000; Al-Sayyad, N.D.; Al-Bar, 2008).

Al-Sayyid Al-Ajall was keen to follow precise procedures during the circulation of the Gao paper currency, controlling the state budget according to the needs of the state and according to its income and expenditures.

Al-Sayyid Al-Ajall demonstrated ingenuity, efficiency, and ability in most of his positions, and became an example of a Muslim ruler, a successful administrator, a wise reformer, and a role model for Muslims in their honesty, sincerity, and dedication. Thanks to most of his achievements and efforts, Islam has achieved an important and great position, and a wide influence and spread, which was not achieved before (Al-Nujaidi, 2007; Ahmed, 2017).

He remained in his position for twenty-five years from the year 658-683 AH/ 1484-1259 AD, and he did not issue any gossip or slander, and he did not suffer a catastrophe. He died a natural death (Al-Hamadhani, 1983; Iqbal, 1989; Iqbal, 2000; Al-Sayyad, N.D.; Al-Bar, 2008).

This confirms the people's love for him, as well as the respect and appreciation of most statesmen for him. For this

reason, he was not subjected to slander or conspiracy from any of them due to his appreciation and respect for them, for the achievements he made for the Mughal Empire, and his dedication and devotion to their service.

The death of Al-Sayyid Al-Ajall

Al-Sayyid Al-Ajall died in the year 669 AH/ 1270 AD (Abd Al -Halim, 1986; Ahmed, 2017). The years 678 AH/ 1279 AD (Howeidi, 1981) and 683 AH/ 1284 AD were mentioned as the year of his death (Al-Hamadhani, 1983 ; Iqbal, 1989; Iqbal, 2000; Al-Sayyad, N.D.; Al-Bar, 2008).

I believe that the date closest to the truth is the year 683 AH, 1284 AD due to the consensus of historical sources about it. A funeral was held for him in all of China, and the offerings were slaughtered at Kublai Khan's court (Arnold, 1970; Howeidi, 1981). He has five children and 19 grandchildren, and his successor in the emirate was his son, then his son's son and his grandchildren traded in the emirate and they were all in power (Howeidi, 1981).

During the Ming Dynasty, Emperor Hong Taiji (770-802 AH/1368-1399 AD) reviewed the translations of the former ministers of state, and he did not find among them wisdom, justice, kindness to the people, and urbanization like Al-Sayyid Al-Ajall. So he ordered that his biography be recorded in a special book that records his exploits called Yin Zhe Shu, written by Cheng Ho in the year 808 AH/ 1405 AD. He ordered that this book be taught to students and that it be published throughout China. This emperor established the title of Al-Sayyid Al-Ajall, who is the Emir al-Amin al-Muhsin, and ordered the construction of temples in which sacrifices were sacrificed for his soul (Howeidi, 1981; Abd Al -Halim, 1986; Ahmed, 2107).

They erected a statue of him in the Temple of the Great (Pantheon) in the capital of Yunnan Province in the name of Prince Hisun Yang, which is the Chinese title of Al-Sayyid Al-Ajall (Abd Al -Halim, 1986; Howeidi, 1981; Ahmed, 2017).

The writing of a book on the life of Al-Sayyid Al-Ajall is important to document his tasks and achievements, and it is a reward to him for the great services he rendered to the Mongol Empire. As well as erecting a shrine for him to perpetuate his name, to set a good example for others. His biography was prompted by a French scientific mission, known as the Olon Expedition, that visited China in the period between 1324 AH/1906 AD and 1327 AH/ 1909 AD, investigated the conditions of Muslims, and published the results of its investigations in Paris after its return (Howeidi, 1981).

The mission in the Chinese province of Yunnan, over which Al-Sayyid Al-Ajall was the ruler, found a manuscript dating back to the year 1096 AH/ 1684 AD that records pages from the history of this prominent Muslim who shined during the rule of the Yuan Dynasty (Howeidi, 1981).

The sons and grandsons of Al-Sayyid Al-Ajall

Al-Sayyid Al-Ajall's sons and grandsons followed his path according to what he had ordained for them and benefited from his experience. He left for them a wealth of accumulated experience in the field of administration, construction, and politics. Al-Ajall's sons and grandsons succeeded in managing the Yunnan province, which contributed to the spread of Islam in this region and other regions of China, such as the province Hinkang in the west, and the province Kansu in the north (Abd Al -Halim, 1986; Al-Rawahi, 2011).

After his death, his memory remained through his five sons, who held important and high positions in the Chinese administration. Then his nineteen grandchildren participated in the Chinese administration during the Chong Dynasty and had a great position thanks to their extensive participation in the administration of the empire and the service of Chinese society (Al-Nujaidi, 2007; Ahmed, 2017).

Their legacy is still known in China until the beginning of the present century. His son Nasir al-Din Nasula Ying in Chinese became minister of state, then governor of Shensi, then Yunnan Province, and died in 692 AH/ 1292 AD (Howeidi, 1981; Abd Al -Halim, 1986; Ahmed, 2017). It was reported that he ruled in Qarajangik, and when he died, they buried him in a garden in Khan Baliq (Al-Hamadhani, 1983).

He attributes to him the emergence of Islam in Yunnan (Stoddard, 1971). His second son, Hassan, became commander-in-chief of the Kwang Tong armies (Howeidi, 1981; Abd Al-Halim,1986; Ahmed, 2017). His third son, Hussein, became the minister of state, then the governor of the state of Kiang Si, and then of Yunnan after the death of his brother Nasir al-Din. And the fourth Shamsuddin became the general manager of Kyin Chang County in King Si State. His fifth son,

Masoud, took over the ministry and then took over the state of Yunnan (Abd Al-Halim, 1986; Howeidi, 1981). The Chinese called it Masuho (Howeidi, 1981).

Among the most important of his grandchildren, Omar, the Chinese called him (Quma the first), and he was one of the ministers of state and took over the state of Kiang Chu. Among them, Jaafar was the general commander of Qing Hu's soldiers. Among them, Hassan assumed the ministry and succeeded his brother Brian Qian in the Yunnan region. As for Shadi, he became governor of one of the province's states. Ayoub was called by the Chinese Ayoung, and he was the director of the ceremonies at the House of Offerings. Bianchar became the Vizier of the Supreme Registry, and the emperor called him the Great Collector. Burhan became the governor of Yunnan Sen, and Kuli was the commander-in-chief of Hunan soldiers (Howeidi, 1981).

The fact that a large number of the grandchildren of Al-Sayyid Al-Ajall assumed important positions in the state during important stages in the history of China is a clear indication of the extent of the great confidence in their grandfather. It also assures us of the capabilities and competence that the grandchildren enjoyed, not different from what their grandfather enjoyed and that they followed his approach in administration and politics. One of the grandsons of Al-Sayyid Al-Ajall is a man called Haji, whom the Chinese called Si Hachi. The Emperor of China granted him a sum of money with which he built mosques in Nanqin and Singan Fu in the year 823 AH/ 1420 AD (Arnold, 1970; Abd Al-Halim, 1986 ; Howeidi, 1981).

Among the notables of this family is a man named Yusuf, born around the year 1009 AH/ 1600 AD, the Chinese called him Machikong. He was a virtuous scholar. He went to Beijing in the year 1076 AH/ 1665 AD, and the emperor consulted him in religious and military matters and became a teacher at the Imperial Academy Quozhian. In the year 1097 AH/ 1685, he published a book called "The Compass of Islam". Among them, Emir Alay was in the Chinese army in the year 1325 AH/ 1907 AD. Among them were the head of the Yunnan Muslim community and the overseers of their endowments. The head of this family today is Nava Tsing, the imam of the Mashukia mosque (Howidi, 1981). These landmarks largely paint the picture that Sayyid al-Ajall, along with his sons, grandsons, and dynasty, contributed to Chinese life, a contribution that was of many forms, as well as that continued after the Yuan dynasty (Howeidi, 1981). The sons and grandsons of Sayyid al-Ajall played a major role in spreading Islam in Yunnan Province in southern China and in spreading it in its western and other parts of that country (Abd Al -Halim, 1986).

Administrative role of Minister Bayan Finjan

One of the most important descendants of Al-Sayyid Al-Ajall is Bayan Finjan. He is one of the children of Nasir al-Din, who became Minister of Justice and then Governor-General of Yunnan after his uncle Hussein, and received all the titles of his grandfather (Arnold, 1970; Howeidi, 1981; Abd Al -Halim, 1986). Minister Bayan is called Abu Bakr, and he is one of the grandsons of Al-Sayyid Al-Ajall Al-Bukhari. Kublai Khan nicknamed him Bayan Finjan, made him a colleague of Bayan Finjan, and granted him the rank of Al-Fanjaniyyah, meaning the secretariat of the court. He remained in office for two years under Kublai Khan (Al-Hamadani, 1983).

It was reported that he took over the rule of the city of Zaytoun (Al-Hamdani, 1983). Minister Bayan is one of the most important descendants of Sayyid Al-Ajall, especially since he became the secretariat of the court, a high and important position.

During that period, several whistleblowers in the bureaus denounced him and reported that he had squandered six hundred thousand bags of cash (Al-Hamdani, 1983). When the Khan interrogated him, he said to him: "I have reduced this money to the subjects, because the sky has not rained for three years, and no crops have been produced, so the subjects became poor. If the Khan orders me now, I will sell their women and children, and hand the money to the treasury, but the kingdoms will be ruined. "The Khan was impressed by his minister's compassion for the subjects. He declared, All deputies and princes are only concerned with themselves, while Bayan Finjan is concerned with the affairs of the king and the subjects. He embraced him with all his sympathy and care, and took off his studded clothes ... and referred him to the disposal of all affairs." (Al-Hamadani, 1983).

Khan Kublai honored him because of his attitude towards the subjects and his consideration for them and his keenness

to choose efficient elements that work to provide the best services to the people and to overcome the difficulties in front of them. Also, Kokejin Khatun, the mother of Timur Khan, summoned him on that day (Al-Hamadhani, 1983) and said to him: “Since you have received such kindness and care, and the Khan has entrusted you with the supervision of the affairs of the king, go and ask him, saying: The throne of Jim Kim has been suspended for nine years. What is your ruling on this matter?!...” (Al-Hamadhani, 1983).

At that time, Timur Khan set out to meet Qaidu's army. Bayan Finjan offered that to the Khan. So, he got up for joy from his sickbed and summoned the princes (Al-Hamadhani, 1983), and said to them: “You were claiming that this Sertaul is a bad man when he offered the parishioners' words of pity. Now he is talking about the throne and the king. He cares about my children. So that there is no disagreement and strife between them, after me” (Al-Hamadhani, 1983). Once again, he embraced Bayan with kindness and care and called him by the name of his great-grandfather, Al-Sayyid Al-Ajall. And he blessed him and his seven brothers who attended with him the Yaraleg and the Baizat (Al-Hamadhani, 1983). And he said to him: “ Ride now and prepare from the road my grandson Timur, who is advancing with his army towards Qaidu. And sit him on his father's throne to take over the position of Khan. He held banquets and parties for three days, and the king approved for him so that he would walk after three days, and go to the camp ” (Al-Hamadhani, 1983).

So, Al-Sayyid Al-Ajall went by the orders, returned Timur Khan, and seated him on the throne of Jim Kim in the city of Kimin Phu, and after three days he marched with his army and then presented Al-Sayyid Al-Ajall to the presence of the Khan (Al-Hamadhani, 1983). He also received the title of Amir al-Amin al-Mujtahid and is credited with the restoration of the Great Mosque in Singhan Phu. And he issued a confession in 736 AH/ 1335 AD from the emperor that Islam is the pure and true religion of God (Arnold, 1970; Howeiidi, 1981; Abd Al -Halim, 1986). This indicates the great prestige the emperor bestowed upon him.

References

- Abd Al-Halim, R. (1986). *Spread of Islam among the Mongols*. N.P: Dar Al-Nahda Al-Arabiya.
- Ahmed, Y. (2017). *Spread of Islam among the Mongol Kingdoms*. (1st ed.). Baghdad: Nafh al-Tayyib Library .
- Arnold, S. (1970). *Calling to Islam: A Study of the History of the Dissemination of the Islamic Faith*. Cairo: The Egyptian Renaissance Library.
- Al-Bar, M. (2008). *How the Mongols converted to Islam*. (1st ed.). Amman: Dar Al-Fath .
- Ceylan, F. (2016). Müslüman Çinli Amiral Zheng He'nin Aile Tarihine Genel Bir Bakış. *Current Research in Social Sciences*, 2(2), 37 - 45.
- Al-Hamadhani, R. (1983). *Jami' Al-Tawareekh*. (1st ed). Beirut: Dar Al-Nahda Al-Arabiya .
- Howeiidi, F. (1981). *Islam in China*. Kuwait: Knowledge World, National Council for Culture, Arts, and Letters.
- Iqbal, A. (1989). *The history of Iran after Islam from the beginning of the Tahirid state until the end of the Qajar state (205 AH/ 820 AD, 1343 AH/ 1925 AD)*. Cairo: House of Culture.
- Iqbal, A. (2000). *The history of the Mongols from the Genghis Khan campaign until the establishment of the Timurid state*. Abu Dhabi: The Cultural Foundation.
- Wang, J. (2015). The Opposition of a Leading Akhund to Shi'a and Sufi Shaykhs in Mid-Nineteenth-Century China. *Cross-Currents: East Asian History and Culture Review*, 3(2), 518-541.
- Mukai, M. (2016). Muslim Diaspora'in Yuan China: A Comparative Analysis of Islamic Tombstones from the Southeast Coast. *Asian Review of World Histories*, 4(2), 231-256.
- Al-Nujaidi, H. (2007). *Mutual Cultural Influences between Muslims and China*. (1st ed.). Riyadh: King Faisal Center for Research and Islamic Studies .
- Al-Rawahi, K. (2011). *The Position of Muslim Scholars in Iraq and the Levant on the Mongol Invasion (656-803 AH/ 1401-1258 AD)*. Unpublished MA thesis, Al al-Bayt University, Oman.

- Al-Sayyad, F. (n.d). *The Mongols in history*. Beirut: Arab Renaissance House.
- Stoddard, L. (1971). *Lectured the Muslim world*. N.P: Dar Al-Fikr for Printing.
- Al-Taai, S. (2020). Manifestations of Urbanism during the reign of the Mongol-Ilkhanids (683- 703AH / 1284-1304 AD). *Dirasat: Human and Social Sciences*, 47(1), 821-831. <https://archives.ju.edu.jo/index.php/hum/article/view/103597>
- Al-Taai, S. (2021). Mongolian Interest in Architecture and Construction in China (7th C. AH/13th C. AD). *Review of International Geographical Education Online*, 11(4), 1238-1245.
- Al-Taai, S. (2021). The journey of the Franciscan Odoric De Bordenone and Ibn Battuta to China (8th century AH/14th AD). *Review of International Geographical Education Online*, 11(5), 2193-2206.