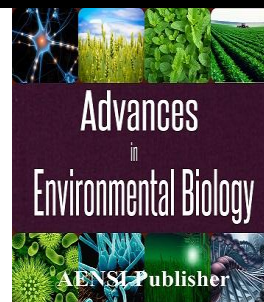




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Affluent People: Main Benefactor's of the Mughal government in Iran

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ABSTRACT

Although at the early years of the Mughal onslaught, many cultural elements were exposed to destruction, but later we witnessed a cultural reproduction. Material and spiritual support of scientists and researchers and the provision of educational and research centers including Dar al Olama, schools, Bait al-Hikma, hospitals, observatories, monastery were consecrated shingling large institutions caused systematic planning for education and learning and research. Endowments we mainly know their records are those created by the rich, to be used on religious schools, mosques, hospitals and other public buildings often were their own creation. This article aims to identify rich benefactors and statesmen of the era and their financial resources that despite the different motives allocated some of their wealth to social and cultural institution construction. In this context, the author uses the methods of historical analysis with descriptive approach, to review existing information sources and research resources, to compare researched sources with the main resources to study and criticize any differences found. Despite introducing the benefactors and the factors increased their wealth, researcher's other findings focuses on the endowment motives by them.

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INTRODUCTION

Wealth and power that originated from land and business during the Seljuk were no longer effective during the first years of Mughal domination. During these years, the livestock, the herds, the servants and the retinue provided their owner with the wealth and power. This was the main issue until the end of the Ilkhani era. A glance at the endowment letter by one of the wealthiest men of the period namely Kajeh Rashid AL-Din Fazloallah Hamadani proves this. He while addressing his livestock, poultry, and herds uses them as financial resources of his endowments and writes :

"And so, ... conditions had been applied to donate money from Blessed sanctuaries to hospitals, Dar-ol Qorans, Dar-ol Hadiith, and Dar-ol Ziyafa to charity, hopefully that will be accepted by God. Also, a number of 30.000 head of the horse herd of mares and other in Room, Tabriz, Bekr, Shiraz and Kerman that have been entrusted to livestock raisers, and five thousand head camels, and other five thousand camels entrusted to Khalaj, and other herds of sheep in Rome and Baghdad and Tabriz, Bekr, Shiraz, Isfahan, Mazandaran, Lorestan and Khorasan entrusted to herds raisers and are five hundred herds each with five hundred heads of livestock are donated to Rashidi quarter their wool, oil whey and other products spend on charity year after year, and also ten thousand cows, twenty thousand chickens are dedicated to Rashidi quarter and Soltanieh hospitals and Hamadan (Beit Al-Dava) to spend the returns on patients. Also, another ten thousand geese and ten thousand ducks and another ten thousand bulls and ten thousand donkeys have been donated to Rashidi quarter and Tabriz gardens.

This was while during the Ilkhani period the land and the business recovered their importance as sources of wealth and power .

In many cases there is a direct relation between wealth of financial affluence and endowments. Hamd Allah Mostfi who lived in this period explicitly emphasizes that the rich and affluent left lots of endowments behind. He writes in "Nazhate Al-qolob": "there are lots of schools, monasteries, mosques and Abvab Al- kheir built by affluent, the number exceeds five hundred with lots of endowments." This article aims to identify rich

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benefactors and statesmen of the Mughal era and their financial resources that despite the different motives allocated some of their wealth to social and cultural institution construction. It should be noted certainly other social classes with less income also dedicate their properties to endowments with various motivations even in very insignificant amounts, but because the main sources of the time did not mention any and only referred to endowments by rulers, ministers, court officials, and rich ladies (Khatuns), so there is no accurate history can be provided.

Rulers:

Landowners are definitely among the affluent in the history of Iran. Mughal considered occupied territories as their royal "houseroom" where their herds and cattle grazed and their citizens lived. They did not give vanquished nations by Mughal any rights .

They found themselves as conqueror; definitely the land products were theirs, but it seems that at first period of their mastery they did not consider them as landowners. Mughal leaders, when gained lands control ownership, inheritance, dominance and confiscation generally divided land into types: houseroom, courts, Injo, endowments and estates. Mughal leaders followed the same local policy on seizing the lands. The land income were deposited in the Treasury (if were public lands) or given to Mughal landowners (if the lands were their property). Land that once belonged to Kharazmshahian and their families and a parts of endowed lands owned by Mughal state and Ilkhani families .

The important thing is that after the Mughal conquer the court lands increased as a result of confiscations or eradication of former lands owners, but later during Ilkhani era much of the lands became as, the absolute private property or conditional property (Aqta) through payment of wages, purchase and or confiscation. Injo was also included Khalese lands divided among the members of the royal family with the income spent on royal family members or perhaps the army. So, one of factors underlying the increase in the wealth of the kingdom's income were Khalese lands. During Ghazan Khan Ghazan property (personal property of Ghazan Khan) was mentioned in addition Injo land and Khalese lands.

However, the sources of report the increase in land prices in areas where local governments have become the tribe's to maintaining the security of their business, including anonymous author of "Royal history", writes about Kerman the situation at the time of Qtlgh Khatun: "The land prices soared to an unprecedented manner in Kerman during the rule of the Qtlgh Turkan Khatun. Justice and security that prevailed during the reign of Turkan Khatun gave the Turks and Tajiks, urban or nomade, young and old opportunities to trade and investment their turn-on on property. Young and old devoted all their savings to mortgage to-buy land or obtain water rights.

Wealth of local rulers of the era was so much that sometimes they acted strangely. Ibn Battuta in his second travel to Shiraz reports on a making porches similar to that of Kasra by King-Abu-Eshaq. (758 AH / 743 AD) According to the narrative in the building: "Emulation and competition reached to the point that large leather baskets were prepared for excavation covered with silk brocade fabrics. Even donkeys' saddles were decorated as well, some picks were made of silver, and many candles were lit in the working site while dressing on their best clothes and silk aprons during drilling and Shah Abu-Eshaq himself monitored the work process .

Ibn Battuta report accuracy should be questioned because it is unlikely that such actions is made for excavation and transportation of rock and soil, But anyway, this shows Shah Abu-Eshaq immeasurable wealth.

Roman Seljuk ruler's pattern of increasing wealth may be slightly different. They at first decade of reign, initially obtain their income through amassed tributes, but large sums were gained through fighting, such as what received from the second Louie, the ruler of Armenia reaching to one hundred twenty thousand pounds .

The Roman Seljuk sources of income were the business of Christian men and women slaves. In particular, Georgians were easily sold in high prices. Encouraging the passage of goods through Anatolia, which led to the subsequent development of the caravanserais were also a source of rulers of the region's wealth.

Mughal rulers came through confiscation to increase their wealth. On the removal or killing of senior officers their family property was confiscated. Apparently Injo owned lands that in 683 AH / 1284 AD were confiscated after the execution of the Court's owner Shamsuddin Juwayni . After the execution of the Court's owner Shamsuddin Juwayni, his property confiscated in favor of the treasury. These agents owned their wealth in situations of ministry which consisted of public funds to be spent for public interest, so it was argued that the assets are not owned by individuals but the government. Therefore, the wealth should be confiscated at the deaths or removal of agents. Here, we refer to Nasir al-Din Tusi, he believes "the Sultan's private properties were obtained through inheritance or what the former kings had taken as fifth of spoils and the army (in conquered provinces) including lands, water, waterwheel, and livestock and what the ruler gained through land reclamation; gold, silver, and iron mines; pearls; workshops; trade stocks; real estate and fishing and hunting in uninhabited areas.

During this period, Khatuns could compete with men in property preserved rights and wealth equality, especially during the early development of the Mughal rule women played more important roles in the economic cycle of tribal society than men. Ibn Battuta writes in this regard: "woman has a high stance among Turks and

Mughals, so that on the heading of written commands it is written: By command of Sultan and Khatuns, each Khatun has many areas of cities with great benefits under command and in travels with Sultan, each Khatun has a separate camp. Women relationships with their families were cut after their marriage and could benefit from their tribes, but got all the benefits of the new tribe, including the Inheritance by husband. Widow who had young children were the absolute owner of the family property until their children grow to their marriage. As a result, these women were fully in place of their husband's benefiting from their entire late husband income sources. Qtlgh Turkan Khatun, Kerman Qara-Khitai Khanate Khatun, immediately after widowed received her dowry equal to ten thousand dinars.

Political incentives can be regarded as endowments development in the 7th and 8th centuries AD. In fact, many local rulers endowment was made to gain legitimacy, among them is Qara-Khitai Khanate on Kerman. Kerman Qara-Khitai Khanate government was formed by the support of Mughal and women who came to the throne were basically depend on the support of Mughal, therefore, gaining legitimacy for this government was a major problem.

Establishing schools and tombs and appointing guardians for them, practicing religious rituals, accompanying teachers and jurists and glorifying the Sufi masters and endowments devoted to such matters were very helpful in gaining acceptance for the government. Endowment as an act of religious devotion that crystallized benevolence and altruism provided the perfect popularity for Qtlgh Turkan Khatun who had created the most Qara-Khitai Khanate endowments content.

However, another political motivation of assets endowments was insecurity in private ownership, which was considered the main feature of this era. One way to achieve security was to offer these lands to the land endowment. In fact, during this period many wealthy property owners endowed vast portion of their property trying to protect it from confiscation and expropriation.

When, Tulu, the youngest Genghis son who had inherited all his fathers private and personal wealth died, his wealth was monitored by the great Khatun, Osiver Qogtun Begay. During Mughal Empire Mughal Khatuns gained huge wealth, each following the tribal tradition provided themselves with separate palaces and slaves. In the division of the empire between princes, they also gained some provinces. "Möngke Khan II, allocated all countries to all family members, men and women."

Khatuns earnings were providing through a few ways. First, they received pensions by kings that how it was is unclear, in addition to offering as well as what obtained from their own herd, and the cities and provinces were inherited from their husbands.

We observe the same tradition among Ilkhani kings until the time of Arghun (663-680 AH), then a new law was enacted that allocated an amount of money for Khatuns camps.

Since Ghazan Khan a law was enacted that allowed some provinces under Khatuns rules to obtain their annual returns and spend them on royal family. The rulers that were selected by the minister had to send the returns to the Khatun Treasury.

Rashid al-Din says that Ghazan Khan handed Injo land to each of his rulers as well as Mongolian Women's to exploit. These lands were different from that of court lands owned by rulers.

At the time of writing "Tarikh-e-Mobarak Ghazani", all Injo lands were owned by Nawab, Ghazan Khan's wife.

Sources of the time provide us with much information about Khatuns that even shared in lands returns by confiscation, including: Atabek Absh Khatun, before entering Shiraz convinced Sultan Ahmed Takodar to transform Shiraz former royal lands to Injo lands. She then attempted to usurp the countryside, gardens, farm and many properties and received taxes. Absh Khatun property annual Income was one hundred thousand Dinars that two portions were allocated to her daughter's princess Valghanchy and China, respectively. Naz Khatun, daughter of Kordestan Atabek property that Amir Chuback wanted to occupy is a good example of landownership and wealth gathered by women in Mughal period. Thus, there was ever-increasing wealth by Khatuns and "the surplus property and full treasury"

Ghazan Khan has donated many endowments. Ghazan measures for the welfare of Seyeds and establishing the endowment for them as well as and attention in the tomb of the eighth Imam to the point that allocated a portion of his lands in Khorasanto his tomb was is rooted in Ilkhani strong religious motivations. The best source is his will testament that is read in Kashani book, "and do not act lethargic in the work of charity and dissemination since we can only do this in this mandane world to benefit others, the kindness and charity and we should appreciate God, Almighty who granted us the grace"

Little reflection reveals that although ruler's religious motives played important roles in their endowments, but their social motivations also cannot be ignored; since the endowments were used always for the welfare and benefit of the people.

In fact, it seems that after the Mughal invasions to Iran and the destruction of many public buildings and social institutions, Ilkhani rulers sought the development, construction and reconstruction of social institutions through endowments. Therefore, social motives are among the main incentives for such vast endowments.

Ministers, military commanders and court men:

Land ownership among other groups and other classes of society were also led to an increase in wealth among them were ministers, military commanders, court men, clergymen, businessmen and women. Ilkhani confiscated large assets that were the minister's private properties. Some ministers gathered huge wealth sometimes even greater amounts than those days of the Seljuks. Some ministers bought large estates and invested their capital in business, and some others especially Shamsuddin Juwayni and Rashid AL-Din Fazloallah supported religious scholars and Sadat and ran "Abwab Al- Kheir" institutions. Some like Saad Al-doleh, Rashid al-Din and his son Ghiyath Al- Din Muhammad made great efforts to revive agricultural lands. Ministry post was not far from dangers, but some tried any tools to gain this post. The reason was that they found this post a means to accumulate wealth to wealth .

Hamd Allah Mostofi writes: "Khwaja Shamsuddin Juwayni, the Court man, gathered immeasurable lands and wealth by good policy, so that his lands daily income was one Toman (10.000 Dinars). His wealth of his properties was measured to be about four thousand Tomans, (forty million Dinars). According to Petrushevsky, if an average village of that time was priced one thousand Dinars, so the providing four thousand villagers could be possible. Juwayni had the worth of twenty million Dinars herds, horse and mutton in addition to his lands; he was famous for his generosity thanks to this great wealth.

Mohammad Mofid Mostofi Bafghi that probably has used Hamd Allah Mostofi figures says "The property returns and incomes of Shamsuddin were 360 Toman annually most were used in benevolent donations ". His brother, Ata Malek Juwayni who was appointed as khuzestan and Iraqi government in 657 AH had a huge asset. Mirza Mohammad Qazvini the editor of Tarikh Juwayni writes: "Ata Malek gathered enough wealth and spent more than a hundred Dinars in Canal drillings, land rehabilitation and buildings operations". As in 680 AH was arrested on charges of embezzlement and a few months later was released as a result of the involvement of some members of Ilkhani family. Ata-Malek Juwayni in revival of religious traditions in cities like Najaf had religious interests. He, to validate the tomb of Imam Ali (AS) and the provision of facilities for the pilgrims made his utmost efforts and while building the caravanserai around the shrine, also made some endowments on the holy place.

Let us look at the wealth of Kajeh Rashid Al-Din Fazloallah Hamadani, Ghazan Khan famous Minister. Fortunately, with reference to the correspondence of the Kajeh, we can find a comprehensive list of his income and wealth, because in this book he revealed a detailed list of his real. He provides a detailed list of his assets and wealth in his will. According to Rashid Al-Din his wealth included many estates and provinces in Iran and even outside Iran, herds of livestock (including horses, camels, sheep, cattle, donkeys, chicken, goose, and duck) and cash money. Kajeh Rashid Al-Din Fazloallah Hamadani had 250 Toman which each Dinar was equal to three ounces of gold given to honest business men to do business, in today's currency, Kajeh cash will be billions of Tomans. According to the literature, this property has been transferred to him legally or through uncultivated land rehabilitations.

Some lands and properties and their income were awarded to Kajeh by surrounding area kings for example Sultans of Delhi.

According to Kajeh Rashid Al-Din letter No. 43 written in 708 AD, he sent Kajeh Mahmoud Savedji to India kings to collect Indian returns.

According to letter No.47 Malek Aladdin Mohammad Khalaji, India king, in response to Kajeh wrote a letter and sent him gold and silver and other commodities. Kajeh Rashid Al-Din had estate properties in Transoxiana, Syria and Yemen in addition to Iran. Some of his properties were obtained via allocation of country great men to the court, as after the death of Sharafuddin Mozafar in 713 AH, he ordered to allocate all his assets located in Yazd to the court. His cultivated lands were 12770 acres, 70 to 80 thousand hectares of irrigated land and 39 hectares of palm trees and vineyards and gardens. In two gardens near Tabriz, 120 slaves worked and he had thousand horses, 10 thousand camels, and 250 thousand sheep. Abu Al-Qasem Abdullah Ali bin Mohammed Kashani, the author of "Al jayto" notes Kajeh returns from other sources: 1) The office salary (A tax at hands of prime minister); 2) the right to manage Ghazan endowments; 3) 50 Toman for the authoring of Jame Al-Tawarikh, with 8 Tomans annual pension; 4) one third of Baghdad and Tabriz lands returns; 5) a portion of Yazd taxes and khatuns incomes. Kashani after mentioning all the above adds that:

This is aside from bribery and services offered by agents and laymen, He is an unknown artless man who gained Ministry while his father and grandfather never gain power to buy a black servants, now he has two hundred Turk and Mughal slaves with each offering one Toman to and property lands,. These all belong to the king that he steals !

Although the context is biased, the reality behind wealth of Rashid Al-Din rests on it. Rashid Al-Din Fazloallah Hamadani, one of the great benefactors of period not only was an outstanding minister, a wise and educated person, but when after Mughal repeated attacks there was no place left intact had a compassionate feeling toward building major facilities in each of the aspects of agriculture and industrial schemes. In the years that he was the minister, lots of buildings were built in several different towns and villages. Kajeh served people to provide them with development and welfare and reducing the burden of oppression and domination of the

oppressors.

The permanent insecurity in land property ownership was the main character of the period. This was due to absolute nature of government. Confiscation of agents who were not desirable and transition of their lands to Kalese was a routine practice. This would require major landowners to think of measures to maintain their property.

Previously we talked about ministers like Shamsuddin Muhammad Juwayni and Rashid-al-Din Hamadani properties. Rashid al-Din in many cases notes the problem of insecurity in the land ownership and property in the era. According to him on the Ghazani Mobarak Tarikh, Mughal loot the people at any excuse and on the other hand, the false documentation, false claims, bribery and corruption were means to deceit asset. Thus, it seems that people like Rashid Al-Din, endowed a large portion of their property to while doing well and benefit to people, made attempts to maintain their property safe from the grabbers. Because preserving family wealth was one of the most important political motives for endowments, they took control over endowed properties by themselves and then passed it to their children to meet their living needs by the returns .

Mughal military commanders were among the affluent that gained parts of their wealth through properties offered in contracts by the court.

Rashid Al-Din have recorded Yarighli that was issued by Ghazan Khan to Aqta. Pesants were required to work on the lands as farmers and pay court taxes to Moghata, the Aqta waer allocated to one of the military sections. Therefore a wealthy class was formed from millitrary people. There is an evidence in Dastor Al Kotab, talking of two kinds of

Conditional donation of land, namely "Edrar" and "Maghased" :“

”Edrar is an amount of money that Kings bestow upon someone deserves a tip and after Yarliq, his children and grandchildren receive forever. This is meant to give the ownership of a court property to the person and his offspring.” It seems that Edrar was given to state officers or clergy members as a pension.

Amirchopan was among the wealthy princes. He, at the end of Olhaytive rein, referring to Changiz Yasaye claimed that all properties owned by Naz khatun were his possessions. Naz khatun was the daughter of the last Kurdistan Atabek and since her father was among Malek Bahadur, the father of Amirchopan, war spoils in situations of attacks on Baghdad, he claimed to possess a wide range of properties, including Kurdistan, to about Hamadan, and Qazvin under the pretext that they were Naz khatun properties. This caused a riot and Amirchopan agents were looting and confiscating peoples' properties.

This reached to the point where “means that were worthy of two or three hundred Dinars were sold two or three Dinars in the fear of saying that they were Naz khatun properties.” Thus many native inhabitants of Qazvin and Hamadan were forced to live their homeS.

Information on the wealth of court officials can be obtained on some sources. Ensha court again became a part of state in Mughal time. A document on “Dastor Al Kotab” stressed the importance of appointing Monshi Al -Mamalek (clerk). The document indicates that the Monshi Al -Mamalek (clerk) is the “reign secret keeper and royal writer “.

The annual salary of Monshi Al -Mamalek was Twenty thousand common gold currencies that were paid through the conventional taxes taken from the properties and provinces. Also, he received the same amount by the order of great court. The salary was paid at the time of taxes being received from the provinces under the Great Court rule. A position such as Mostofi Al Mamalek was the same as that of Monshi Al –Mamalek with the same annual payment of two thousand common gold currencies. Moreover, Mostofi, Navab, and his agents received some other amounts of money, and if he asked his salary to be paied from special provinces, he could receive it annually.

Although as reported by Hamd Allah Mostofi, during Ilkhani period a number of Qazvin large families possessed huge estate, and in some remote areas many local families had regained their former estate, in general it can be said that the wealth of those living on property returns and products was reduced and deteriorated and most lands were owned by the official classes of society. Strategic lands were usurped by Ilkhani officials. Two main examples could be Rashid AL-Din and Sham Al –Din Juwayni. Sham Al –Din had invested significant investments in many lands. Also, Rashid AL-Din endowed the vast portion of his estate. These properties, listed in Rashidi quarter endowment letter, were scatteres in all regions of the country .

Scholars, scientists and poets:

Religious scholars, eminences and Sheikhs that called Kajeh by Khorasanis, were of great respect in Islamic Iran. This probably was due to pre-Islamic custom of respecting Zoroastrian priest as carriers of Avesta (which were rarely written and often quoted verbally) . Sheikhs had a great importance and power during the Mughal. Sultans sat on earth at the presence of sheikhs and always allocated them some money.

Author of edited Herat Tarikname, when referring to Oktai Qaan role in the Herat city development writes: “when the kingdom was established by Oktai Qaan, he ordered “not to prevent Muslims in Turkestan and Khorasan from building mosques and schools, everyone has their religion, and Muslims shall be respected” and

he sent proximity hundred thousand Dinars and two thousand garments for sheikhs and religion scholars .“

All ministers were also a disciple of a Sheikh and allocated him some portion of their wealth to gain his friendship and grace. For example, Rashid Al-Din had good relations with apologetics that is reflected in his writings. In letter No. 20, he advised his son Khwaja Abdul Latif, who was the governor of Isfahan that “you should attend scholars and learned That at their presence you can reach to high spiritual stances.” Twelve letters among his letters address Islamic scholars, officials as his sons, provinces rulers and respect for scholars and allocating pension for them with regard to endowments institution. In some letters he emphasized on pension allocation from endowments interest to theologians, ascetics, Sadat, Sheiks and Qur'an readers, etc. As is evident, some scholars were among landowners. They, in addition to controlling lands as endowments guardians, got some lands through inheritance, the king's gifts and business. In most cases they possessed a limited property. Nevertheless, there are many references to land ownership by religious classes in large areas in Shiraz in time of Atabakan. Vasaf also reports that religious clergymen large estates were confiscated by Atabek Abubakr ibn Saad Zngi . A large group of clergymen benefited from large endowment returns. They received wages and pensions from endowments guardians part of which in cash and another in non-cash. So, religious scholars and clergymen were of society affluent .

Poets and scientists were also among the affluent of the time. The old ways of increasing wealth among this group were gifts received from rulers. Mongols paid special attention to this group from the beginning.

The era sources provide reports of Genghis Khan's attention to this group. The author of Maasr Al-Molok writes:

It is said that a poet composed a ballad on praise of Genghis Khan and went to visit him. he said. Genghis Khan asked what this is. An audience said: it is a ballad in your praise. Genghis Khan said that I do not know Farsi, but I know I must give him a gift. Then he sent the poet back home pleased “.

The words by Abdul Latif Qazvini on Hulagu Khan' attention to scientists and philosophers makes us to understand that Mughal Khan made much financial contribution to help them. “He loved wisdom greatly and persuaded wise men to discuss early sciences, with a great interest in presence of scholars and learned and alchemy, and spent a lot on alchemists that even Korah could not think of its tenth .“

Nasir al-Din Tusi allocated wages and pension for those who were working with him in Maragha Observatory. Rashid Al-Din wrote in this regard:

"About a hundred scientists were students of Professor Nasir Al- Din and received great benefits. Khajeh Rashid AL-Din in a letter to his son, Amir Ali, the governor of Baghdad, wrote to respect scholars and writers and added that due his preoccupation in conquering Egyptian cities and kingdoms and Damascus he could not serve scholars each resided in a part of the country, so he asks his son to send each scholar his name mentioned in the list a thousand Dinar cash, a sheepskin and a horse with a saddle. Almost in all sources of the time we are faced with rulers, Sheiks and ministers that allocate Edrars to scholars and learned .

It is necessary to note here that, those who established charity foundations specified target was to attract public respect and followers. Thus, the rulers helped charities to maintain the status of schoolars and their goals and ζ ay expected to benefit from their support when they needed assistance. It is natural that such support and respect was important for the position that scholars had. Scholars also tried to continue the charitable endowments, so there was cooperation between the ruling class and the landowners to establish rich endowments.

Merchants:

Merchants were among the wealthy classes of the period. Before Genghis Khan, Muslim merchants had business with Mongolia. And before Mongolia union, some Muslim merchants were at Genghis Khan Service. In Genghis Khan Time and during four Ulus rein, merchants and domination over trade routes played an important role. For example, the merchants killed and their property confiscated in Genghis attack to Khwarazmian territory may be mentioned. In Mughal government merchants were respected more than any other groups. Even, in Baghdad surround, merchants were the only group that was safe by order of Holaku Khan.

Mughal Princes, Khatuns, rulers and ministers invested a part of their capital in “Artaqha”. Artaqha were trade houses or exchange offices. Rashid Al-Din writes: Artaqha provided rulers of Abaqa time with weapons, armor and horses gained huge profits. Some people seeing this situation borrowed money to create such an organization. The result was the emergence of an upstart wealthy class. Rashid Al Din invested a bulk of their wealth in businesses through honest agents and merchants. He says that he had 250 Tomans (2500000 Dinars of three Ounces) that had obtained most of them through honest agents their names were recorded in a special paper.

Other sources speak of a wealthy merchant in Fars who was a contractor. He was called Shams Al-Din Mohammad Ibn Malek Tazikovi Yazdi who was Shamsuddin agent in Yazd and he built a hospital in the city after him. A part of Shams Al-Din Mohammad Ibn Malek Tazikovi wealth was obtained from his camels. Shahi history reads that Nekodariyan stool nearly one hundred and twenty thousand camles belonged to him in

Irahestan, in 567 AH/ 1287 AD. He had wide commercial relations (676 AH / 1277-8 AD) and contracted the entire Fars. He had some endowments such as the Forty Altar Mosque of Yazd .

Conclusion:

At the end of this discussion, it is important to note that however, using special endowments makes Islamic rules bypass possible, and this type of dedication to establish a compulsory inheritance rules worked well for the welfare of families, endowment was a winning number at hands of charitable person to prevent his properties from fragmentation and confiscation; Would supply the financial future of his family, provide state with a source of tax revenue that would serve as a clear expression of his religious faith, and gaining a reputation for himself. However, the wealth of benefactors has been a continuing financial source for science centers and an important foundation for fulfilling the educational needs of students who did not have the financial ability. In fact, the affluent played important roles in the development of social institutions by creating numerous endowments in different provinces. The main endowments like Shanb Ghazan or Rashidi quarter in Tabriz had appendages such as mosque, school, convent, observatory, hospital, library, the spring house and bath, namely all required institutions by the society. Looking at the sources of this period it can be found that the affluent's endowments mainly consisted of schools. Ilkhani lack of religion, political and cultural bias exercised a policy of religious tolerance as well, which resulted in relative freedom of various disciplines, including various schools of Islamic religious teachings and foundation of scientific, educational research with the huge role of endowments as financial support .

Benefactors dedicated their wealth according to the educational needs of the community to schools, libraries, hospices, and places for the students to live and rest and provided them with books or school supplies. Thus, the management of the education system was not conceivable without the dedication; since endowment returns were spent on the provision of school supplies as well as teaching materials for teachers and students. Rich benefactors sought to enliven the collapsed heritage of this era and their financial resources in this period helped Iran to stand on its own feet.

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