

The Educational and Administrative Structure of Rab' Rashidi as a Complex for Perfection Seeking (Istikmal)

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Abstract

It would be much of value and importance to understand how in less than a century after the attack to another land and nation, the uncultured invaders changed dramatically in the realm of science and knowledge so they created an academic complex, Rab'-e Rashidi, during Ilkhanid dynasty. Rab'-e Rashidi as a big academic center was established by Rashid-al-Din Fadhlollah Hamadani (the minister of Ghazan Khan) in the late 7th century (the 13th century). According to his Report, this complex was equipped with a paper factory, a library, an educational treatment center (Dar-al-Shafa), a center for teaching and researching on Quran (Dar-ol Quran), accommodation for teachers and students, and other facilities. Thousands of students from Iran, China, Egypt, and Syria studied their desired subjects there. In addition to the components of the foundation, it contained caravanserais, shops, baths, storehouses, mills, and so on. Though, the Rab'-e Rashidi began to decline after the death of Rashid al-Din in 1318 and during its long history much damage happened by human causes or by natural disasters, but from the viewpoint of sociology of knowledge, it is very important that Rashid-al-Din Fadhlollah Hamadani performed different rules and regulations for all of these aspects and constituents, in detail: Vaghfnameh is an elaborating and professorial book written by Hamadani which describe Rab'-e Rashidi complex. Findings indicates that Rab'-e established according to an existential state of human in the world and describes a system of justice.

Keywords

Rab'-e Rashidi, Rashid-al-Din Fadhlollah Hamadani, Ilkhanid dynasty, educational and administrative structure

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Introduction

If we take culture as the software aspect, and civilization as the hardware aspect of a nation's thought, we can regard Rabe' Rashidi as a combination of both the soft and hard aspects of the Iranian thought, which fostered the Iranian culture and civilization in a very special era. Rabe' Rashidi is of great importance, because although it is completely destroyed, it still reflects various aspects of Iranian culture and civilization. Fortunately, the most important document about this complex, which has provided us with a lot of information about it, still exists. While this article studies different aspects of Rabe' Rashidi, especially its administrative and educational aspects, it aims to focus on a neglected aspect of this complex: one of the main motivations for the establishment of Rabe' Rashidi, called Istikmal (seeking perfection), which is closely connected with architecture, and describes the existential state of human in the world. In fact, this motivation expresses the idea of Khajeh Rashid al-Din Fazl Allah Hamedani about combining Iranian and Islamic teachings. Therefore, it is stressed that, unlike what most researchers have commonly assumed, Rabe' Rashidi was not a university; it was, as he has highlighted himself, "Abwab al-Berr" (gates of goodness) and the educational aspect was only one of its aspects.

Rabe' Rashidi

1. Preliminaries

Rabe' Rashidi was a multipurpose complex established by the Il-Khanid minister, Khajeh Rashid al-Din Fazl Allah Hamedani in the Il-Khanid era (probably, 644 or 648-717 AH). For a quarter of a century, Rashid al-Din was a minister in the government of three Il-Khanids (Ghazan Khan, Oljaito and Abu Saeed Bahdor Khan). In addition to ministry, he worked in the fields of culture and sciences, and wrote books such as Jami' al-Tawarikh, Sawanih al-Afkar, and Waqf Namah. As an Il-Khanid minister, Rashid al-Din was very much involved in "establishment works": water distribution networks, diverting rivers, constructing wells, bridges, dams, medical centers,

inns, fire places, and religious centers. Khajeh established the town of Rashidi in Tabriz around 700 AH, and chose Rabe' Rashidi as its center. The neighborhood surrounding Rabe' Rashidi, which was mostly populated by the wealthy, was called Rabz Rashidi. Information about Rabe' Rashidi can be found in some different books, however, the most important source is Waqf Namah of Rabe' Rashidi, which describes this complex in detail. This complex was composed of different sections. An important part of this complex was what we call university or school today. Generally, throughout the Iranian-Islamic history there has always been a great concern for the establishment of schools and educational centers; this tendency continued to exist even after the invasion of Moguls and during the establishment of Il-Khanid government. The most important educational centers in his era were established in Tabriz, Maragheh and Soltanieh. The Educational center of Maragheh was founded by Khajeh Nasir Toosi, and later it was developed by Rashid al-Din. One of the famous schools was Arzanjan School, which was founded with Rashid's own money. Some other schools were built in Tabriz and Isfahan, such as Ghazanieh or Shanb e Ghazan which included Sultan's tomb, his palace, a mosque, two schools, a library, a hospital, an observatory, some offices and archives, a Khaniqah, and a hammam. However, the most important one was Rabe' Rashidi, which will be described in detail in this article.

2. Spatial Structure and the Facilities of Rabe' Rashidi

Based on Rashidi's Waqf Namah and Mokatabat, there are two slightly different accounts of Rabe'. According to Waqf Namah, this complex was somehow limited in size, but according to the letters of Khajeh Rashidi in Mokatabat it was vastly expanded. According to Waqf Namah, Rabe' Rashidi was composed of four major parts: Rowza (open entrance), Khaniqah (convent for sufis), Dar al-Ziafa (reception section) and Dar al-Shafa (medical center). It would be explained the reason of this division.

Rowza was composed of a large enclosed space, with a pond and two mosques (for winter and summer) in each side for saying feast and Friday (Eidin and Jum'a) prayers, and teaching knowledge in winter and summer. There were also a Dar al-Masahif, Dar al-Kotob al-Hadith, a center for training the orphans, dwelling places and chambers, Murafiq (for washing before prayers) and some annexes.

Khaniqah was composed of Shahnshahi (dwelling place of sheikh), a place for Sama', some dwelling places and chambers.

Dar al-Ziafa which was intended to serve passengers and neighbors was composed of a kitchen, a Beit al-Hawajj, storehouses and two halls. One hall was designated for neighbors and the other one for passengers; there was a hallway outside Dar al-Ziafa, where the poor people who were not allowed in, could wait to get their share of food which they had to eat outside.

Dar al-Shafa included places for providing the sick with medicine, herbs and curative drinks; there were also abodes for the physician and some workers.

In addition these four major sections and the annexes, Rabe' Rashidi had eleven more sections: the head of Rabe's abode, the abode of the deputy, Nazir's (the commodity supplier's) abode, chambers, a hammam, a water reservoir, water supply tanks, a Sarbestan (behind the mosque's dome, inside Rowza), dwelling places (and their chambers), a large vestibule and storehouses. Meanwhile, all buildings had upstairs, downstairs and an underground. (Kas-mayi, 1998)

3. The Administration

The head, the deputy and the supervisor of Rabe' Rashidi played the main roles in the administration of Rabe' Rashidi. The head of Rabe' Rashidi, called mutawalli by Khajeh, held the highest position and had highest authority. The second person in power was the deputy, called musharraf, and the next one was the supervisor, or nazir, who was responsible for providing the necessities and provisions of Rabe' Rashidi.

About the management of Rabe' Rashidi, Khajeh says, "as far as I am alive, I will be in charge of Rabe' Rashidi, and after my death this responsibility will be given to my sons". Since, this might have caused disagreements among his sons, (which was not favorable at all both because the head of Rabe' was going to gain the blessings of the other world, and also the successors were his sons) Rashidi assigned each of his sons to a position. "After my death Jalal will be the head, Mohammad will be the deputy and Ahmad will become the supervisor of Rabe' Rashidi". He also set some rules and regulations for the management of Rabe' Rashidi for the next generations.

Khajeh believed that only his sons could be in charge of the management of Rabe' Rashidi, unless he had no son for holding that position. Also, he would choose other people as the head of the university only when he had no son or daughter: "if, God forbid, I had no male child, then my daughters would be chosen as the head, the deputy and the supervisor of Rabe' Rashidi, but since it is not fitting for a girl to be independent, three men would be chosen to represent them... and if, God forbid, I had neither a son nor a daughter, a man, from Tabriz, who is well qualified would be chosen to head Rabe' Rashidi; for this position one should be well qualified and should not drink alcohol.

The basic qualifications for the head, deputy and supervisor were highlighted by Khajeh; they should be pious, trustful, renowned for good qualities, religious, well educated in sciences, reliable, diligent and considerate towards people. Some other qualifications are also listed by Khajeh: 1. they should not rent out the endowed property for a long time to anyone. 2. They should not rent out the property to fiercely ambitious people. 3. All those who are supported by Rabe' and work there should live in the area, and should not leave there unless allowed by the head of Rabe'. 4. There should always be some money kept in the treasury, and the head should never borrow money. 5. If the place was destroyed, and people could not use it, another complex should be built in Tabriz or somewhere suitable for that purpose; and

if it was not possible and the complex could not be renovated, the money and the endowments should be donated to students, mystics, and the poor.

Other issues were taken care of by Turk servants and people of other professions: 220 Turkish and Qazvini servants, who were formerly slaves, and also Roman, Georgian, Indian, Russian and Zanji servants, and 220 maidservants, who were their wives. Some of these servants and maid servants served all, but some only provided service to special groups of people. The servants and maidservants are substituted by their children so that their number remains fixed; however, those who die and have no children are replaced by new servants. Their main duties are: penmanship, story-telling and playing music, painting, working as goldsmith, gardening, digging canals, designing buildings, night patrolling, keeping things in trust, taking care of villages, guarding, working as a valet, doorkeeper, or treasurer. The number of them was even determined by Khajeh (for example, 20 guards, 150 gardeners, 5 people for digging canals). It should be noted that, in Waqf Namah, Khajeh writes, “my family members can live in Rabe’ Rashidi, as long as they are not married. (Ajand, 1993;158) The married members should live in Rashidi town, and build or rent a house there” .

Educational Structure

As mentioned before Rabe’ Rashidi was established to pave the way for those who sought perfection; Khajeh calls this group of people *mustakmilan*. According to Khajeh perfection is attained either through physical abilities or spiritual faculty. As a result, the structure of Rabe’ Rashidi is not merely educational; it also has an *istikmali* (seeking perfection) structure with four different aspects: gaining knowledge is one way of perfection to Khajeh. The second way is Sufism; depending on whether one is physically healthy or not, the third and fourth ways are perfection through food and or medical treatment. Therefore, Rabe’ Rashidi had four sections: Rowza, Khaniqah, Dar al-Ziafa, Dar al-Shifa. However, the establishment of mosques and holding religious cer-

emonies and feasts in Rabe’ Rashidi can mean that *istikmal*, in all levels, included religious issues, as well. But whether these ceremonies were intended for all the people or were exclusive to special groups is not clear to us.

The *istikmali* structure of Rabe’ Rashidi is described in four sections of education, Sufism, nutrition and treatment; however, the educational aspect is of higher importance in *istikmal*.

1. The Educational Section

The educational activities were carried out in Rowzah in the summer and winter mosques; the education was offered in two levels:

A. Higher Education

Probably not all fields of science were taught in Rabe’ Rashidi. As Khajeh has stated in Waqf Namah, the two major courses included “hadith and interpretation of Quran”, and “kalam (theology) and fiqh (jurisprudence)”.

Exegesis of Quran and hadith: according to Waqf Namah, the president of the university selected a teacher who “was knowledgeable and had a good command of interpretation and hadith, and was courteous, as well; he had to teach every day except for Fridays, Tuesdays and holidays. He taught two students, interpretation to one, and hadith to the other”. It seems that this field of study was divided into two separate courses of interpretation and hadith.

The teacher should have attained perfection in that knowledge (*mutaqqin*) and should display exemplary behavior. He taught the students five days a week. The teacher and students of Quranic sciences and hadith should be single. In addition to teaching, the teacher had to “discuss hadith from Prophet Mohammad” every Friday after prayers.

Kalam and fiqh: the teacher must “be knowledgeable and have good command of the principles of religion, and also must be courteous. Preferably he should have a good command of Aqli sciences (philosophy, logic and the like) and Sufism. He should teach ten students, chosen by the head of Rabe’ Rashidi, every day, except holidays; the students should be well-behaved to be allowed to learn

the principles of religion, and fiqh. The teacher can select an assistant who is learned and is as knowledgeable, or almost as knowledgeable, as the teacher himself”.

The teacher of this course may also know about other sciences, to be “fazil”. The term “fazil” was applied to a person who knew about other sciences besides his field of study. “Other sciences” included mathematics and Aqli sciences. The teacher could have a good command of Sufism; he should teach six days a week.

The students were chosen by the head of Rabe’ Rashidi, not the teacher himself. The student had to be interested in acquiring knowledge and have good manners, as well. They were taught for 5 years and after the 5-year-term they were replaced by ten other students. Students were chosen only once every five years, “unless a student decided to leave because of illness or becoming uninterested”. Apparently, the student could leave their studies without having to pay for it.

It seems that for each of these two major there was a library. Dar al-Kotob was devoted to the second major, and the head of Rabe’ Rashidi employed a librarian, a treasurer and an assistant to work there. Dar al-Kotob was a library in which, according to Rashid al-Din, all the books were listed in full detail. The books were only lent to the students for studying or taking notes or the like (Khajeh did not clarify any other use). The books were to be used inside the library, and to take it out the student had to leave a deposit equal to the price of the book. The students could not take the book outside Rabe’ Rashidi unless they left a deposit twice the price of the book; but “under no circumstances could they take it “outside Tabriz and its surroundings”. Khajeh stresses that “the books should have the mark of the library stamp in several places, so that they are not misused”.

Dar al-Masahif was established for the students of the first major. The head of Rabe’ employed two scribes to prepare two copies of “mushaf” (book) and “Jami’ al-Osool fi Ahadith al-Rasool” (The Principles of Prophet’s Hadiths) each year. Some of these books

were used inside Rabe’; moreover, after holding special ceremonies, some of these books were first sent to large Islamic cities and then to smaller cities. The paper, style of writing, ink and cover used in these books were selected by the head of Rabe’.

Natural and Aqli Sciences: Were natural and Aqli sciences taught in Rabe’, as well? Apparently Khajeh had a good command of philosophy. However, Khajeh forbade students of exegesis and Hadith from natural and Aqli sciences and from philosophy. For the teacher and students of Kalam and Fiqh, he deems it favorable “to know about other sciences”. However, while talking about the accommodation of these students who were taught to become masters of Fiqh, he adds, “these ten students should be single; they should stay in Rabe’, they do not need to live outside...as long as they do not study philosophy, or show no interest in philosophy... those who have studied philosophy should not be selected because they are mentally disordered”. Khajeh had an ambivalent attitude towards philosophy; however, it seems that this was true only about philosophy, not other sciences.

As discussed before, unlike what most nationalist researchers maintain, Rabe’ Rashidi was not a university where all fields of study (of that time) could be taught. For example, we have no evidence that art was taught, and definitely those interested in arts followed it at other venues. (Ajand, 2005).

Astronomy was not taught at Rabe’, either. In a letter to his son, Khajeh writes, “I have heard you have become interested in astronomy, and this made me very upset; be aware not to follow astronomers, since they have chosen the wrong way and will mislead you...this science has no benefit, and should be disregarded”.

It can be concluded that since Khajeh regarded knowledge of natural and Aqli sciences profitable for the authorities of Rabe’, while he did not let these sciences to be taught, Rabe’ was just in the preliminary stages of higher education.

B. Primary Education

Apparently, the primary education was offered

through teaching Quran. The primary education was given in Beit al-Talim; the head of Rabe' chose a teacher to teach Quran to 10 orphan students. He also employed a person as atabak, guardian, (who for some reasons) had to be married. Little is written about these schools in Waqf Namah.

C. The Teaching and Writing of Khajeh's Books

Besides social and political activities Khajeh wrote some books. He wrote books "to attract the support of scientists and artists", and describes his method of writing thusly: "Abqa Khan, Arghun Khan... Ghazan Khan and Ojailto all spent a lot of time learning and teaching, and respected the sages, scientists and artists. To follow the example of them I have tried to write about different fields of knowledge whenever I had the chance, especially when the King of Islam or some friend raised a question".

Rashid laid a lot of emphasis on making copies of and teaching his own books in Rabe'; "I have asked the teachers of other sciences to teach my books to their students". In the introduction of his Waqf Namah, Rashidi explains the reason for his emphasis on teaching his books; he believes that the rewards of Jariah endowment and science last for many year after the death of the endower or writer and "the blessings of science are more enduring than those of waqf and children's well-wishing. Those who know science know about the blessings of science".

He devoted a special place to teaching and making copies of his books... "I have divided my books, which are nine, into even parts. Each year some parts should be taught and dictated, every day about 500 words; so that all sections are taught and dictated to the students". It can be said that "other sciences" included Aqli sciences, as well. Khajeh has not talked about the salary given to this group of teachers and students; probably the section to teach "other sciences" was added to Rabe' later.

D. Reading Quran

Education, both in the higher and primary levels, was carried out in the summer and winter mosques. The mosques were designed in a way that one was a good

place for education in winter and the other in summer. A special ceremony held in these mosques was reading Quran aloud; Quran was read aloud all days and nights. According to Waqf Namah, 24 Hafizs of Quran recited Quran throughout day and night, except when Friday prayers were held; while they were reciting, candle and lanterns were lit and incense was burned. "Except for the three hafizs, who were resting, the other 21 hafizs recited Quran simultaneously" during Fridays and A'yad. The hafizs worked in Khaniqah and Dar al-Ziafa, as well. They "had to be present in all A'yads, gatherings and ceremonies and recite some parts of Quran". A treasurer, a servant and a doorkeeper, served the hafizs.

According to Waqf Namah, there were only 42 students (10 students studying kalam and fiqh, 10 studying interpretation and hadith, 10 studying at Beit al-Talim, 10 studying other sciences and 10 studying medicine), 6 teachers (one teaching kalam and fiqh, one teaching interpretation and hadith, one teaching at Beit al-Talim, one teaching "other sciences", and one teaching medicine), and 3 assistants (one helping the kalam and fiqh teacher, one helping the teacher of "other sciences", and one helping the physician with preparing medications).

2. Section for Sufism

One section of Rabe' Rashidi was devoted to the spiritual perfection: for those who attended Rabe' not to be educated in sciences, but to experience Sufism. The head of Rabe' selected a sheikh to serve as the spiritual guide for the murids (followers). In each term the sheikh accepted five murids. The following people served the sheikh and sufis: an attendant (to serve them food), a servant (to take care of Khaniqah), a water-carrier, a doorkeeper, a torch-bearer and a treasurer.

3. Nutrition Section

The nutrition section intended to help people gain physical perfection through eating, was called Dar al-Ziafa. A chef, a cook and a servant worked in Dar al-Ziafa.

Dar al-Ziafa provided the neighbors with one meal (breakfast) and the passengers with two meals

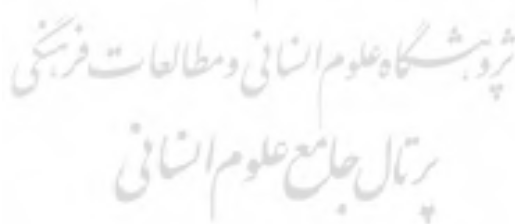
(breakfast and supper). The following group of people could use Dar al-Ziafa: neighbors, including those who resided in Rabe', and passengers "who did not reside in Tabriz or other places close to Rabe', except for those who had no house, or had a servant or murid with them. Beggars could not stay in Rabe' and those who supported them could serve them only for three days. Since Dar al-Ziafa was intended to help people gain physical perfection, it only provided people with food. Khajeh had order not to provide the guests "even with foliage". However, passengers, who visited there, "were given shoes, light and water".

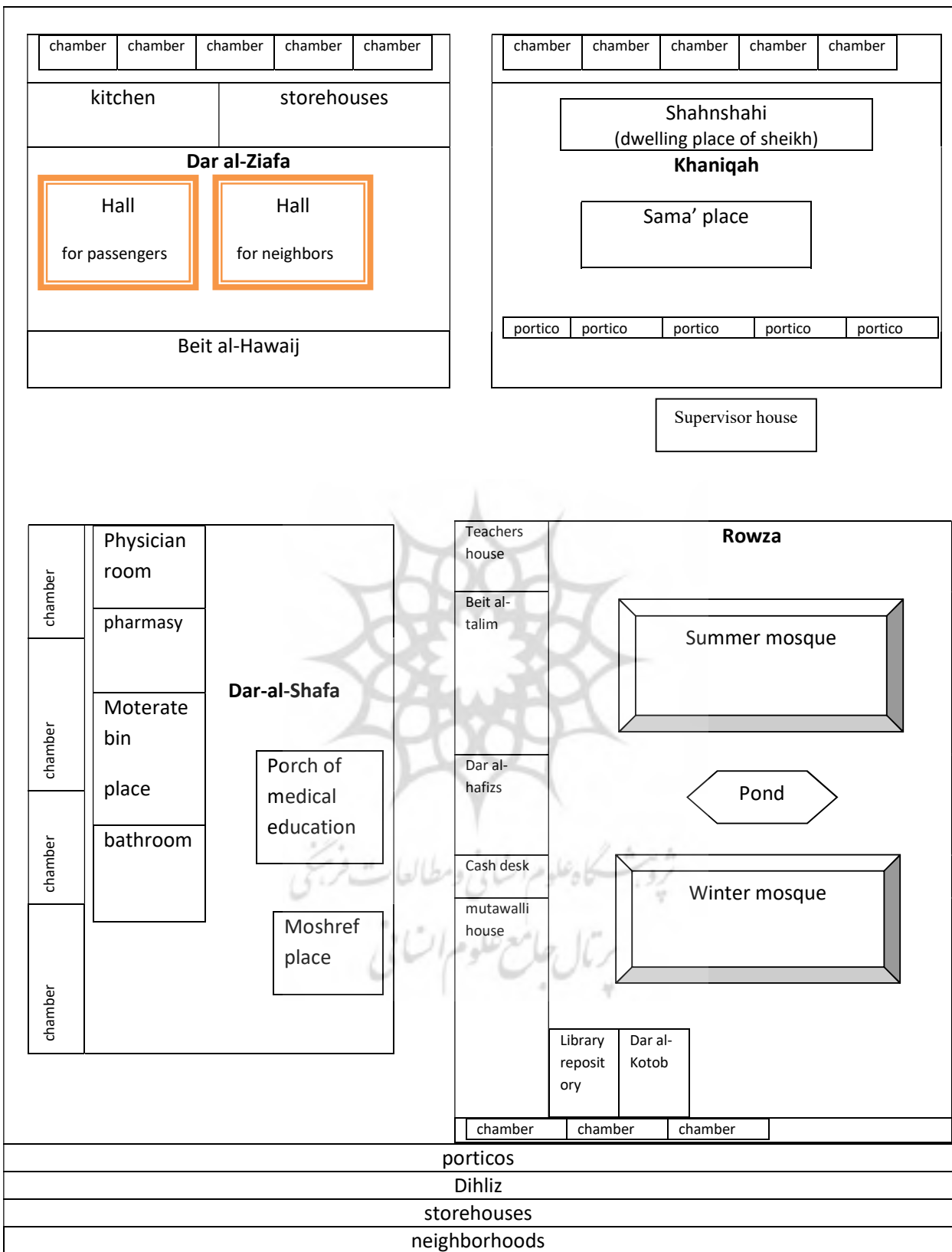
A special part of Daral al-Ziafa was designated to provide the poor with aash (a kind of stew): each day 100 bowls of aash, a piece of meat and two slices of bread. They could take the food home in their own bowls. Those who wished to eat there could have their food in clay bowls and had to return the bowl. A person called murattib (arranger) allowed one hundred people into Dar al-Ziafa, and "gave them aash (stew), but, only when they stood in a line".

4. Medical Section

The medical section was composed of two sections: Dar al-Shafah and sharbatkhaneh (pharmacy). An experienced physician worked there in the mornings and at nights. A cook prepared food for the patients and a druggist prepared the medications the way the physician had told him, and gave them to the patients. The medications included different kinds of traditional drugs such as, theriaca, treacle, ointments, salves and unguents.

The physician was responsible for both practicing medicine and teaching it to students. He only treated the neighbors (including those residing inside Rabe' and outside it) and passengers. He taught medicine to two students chosen by the head of Rabe'; the students had to be intelligent, pious and interested in medicine. They were taught for five years and they could start practicing medicine later after receiving permission from their teacher. The patients were treated either as outpatients, or were hospitalized. If the hospitalized patients died, and had no money for the funeral, Rabe' would pay the funeral costs (100 dinars each year).





Spatial Schematic Diagram (author)

Conclusion

This article aimed to study some aspects of Rabe' Rashidi, that were neglected by other researchers, or were dealt with just briefly. The second aim of this study was to illustrate Rabe' without exaggeration or reductionism. Rabe' was established in such an era. But, were the situations in Iran and Europe of that time similar? Can we compare the educational institution in these two parts of the world, as some did? The answer seems to be in the negative. The results of such a comparison would be unrealistic. For different reasons, (such as comparing the situations of that time and the situation of contemporary Europe and North America), most researchers of the mid-Iranian history either exaggerated about Rabe' or reduced its role; some have reduced the whole complex into a university or a scientific center, and have disregarded Khajeh's main motivation for its establishment. If such comparison can be drawn, then one can claim that Khajeh established this "university" because of his familiarity with Europe and followed their example. Therefore, such comparisons are wrong in essence.

Rabe' Rashidi should be examined in its own intellectual and historical context: the changes in Iran in the era of the Il-Khanids, and Khajeh's motivation for its establishment. An important point disregarded by researchers is that a) Rabe' Rashidi, based on the analysis of external factors, was an attempt to get close to Iranshahri concept, where Shahanshah (king of kings) played the key role and attracted the supports of other through promoting justice. On the negative side of Mogul's oppression and the positive side of Islamic teachings, this is an attempt to find a way to emancipation and deliverance from bondage; and b), based on "the analysis of internal factors", Rabe' Rashidi illustrates the existential state of human in this world. This "existential state", according to Khajeh, has four different, but interconnected, aspects: human "brain" seeks knowledge; human "feet" tries to step into the realm of Sufism, between brain and feet, one's body, when healthy and sound, seeks decent food, and when sick, seeks treatment. These

concerns imply a kind of anthropology and ontology which is different from modern anthropology and ontology, and as a result it defies any comparison.

Bibliography:

He entered the Il-khanid court as a physician in 663 AH (from 663 to 680 he was Abaqa Khan's physician, from 683 to 690 Arghun Khan's, and from 690 to 694 Guikhatun's physician). He was a minister in the court of three Il-Khans (Ghazan Khan, Oljaito and Abu-Saeed Amir Choopan). To study more about Khajeh, see: Rajab Zadeh, Hashem, *Khajeh Rashid al-Din Fazl Allah*, Tarhe No, 1998.

Mohammad Taqi Danesh Pajuh confirms that *Sawanih al-Afkar* is written by Rashid al-Din, but Mojtaba Minovi states, "I believe that this book is not written by Rashid al-Din, or even by his request, and this is an unfounded claim". See the introduction to *Waqf Namah*, p. 36. Based on some evidence from the book, Bernard Louise doubts the validity of some letters written to Rashid. See: Habibi, Abd al-Hay, p. 103.

Some parts of *Waqf Namah* is written by Rashid al-Din himself; the rest is dictated by him and written by the ruler of Tabriz (*Waqf Namah*, p. 27). Iraj Afshar has written on this book properly. See: Afshar, Iraj, "The Main Manuscript of *Waqf Namah* by Rashid al-Din Fazl Allah", *Islamic Reviews Magazine*, year, 5, No. 1.

Much has been written about Khajeh's social concerns, see: Rajab Zadeh, Hashem, *The Principles of the Management of Country in the Era of Rashid al-Din*, Toos Publications.

To read about the geographical status of Rabe' Rashidi see: *Ancient and Historical Monuments of Azarbaijan*, Jashne Shahanshahi Publication, Tehran, 1967

Shanb e Ghazan Khan is one of the important monuments of the Il-Khanid era. Ghazan was inspired by the tombs of Baizid, Khaghani and Abu Saeed Abu al-Kheir and he established it as his own tomb. It should be noted that Mogul kings did not believe in the establishment of tombs but as Ghazan had stated, "Since we have become Muslim, we should act like Muslim". See, Rashid al-Din, *Jame' al-Tawarikh*, edited by Mohammad Roshan, Alborz Publications, Tehran: 1994. To read more about Shanb e Ghazan see, Etinghausen, *Art and Architecture*, Yaghub Ajand, Mola Publications, Tehran: 2005.

Rashid al-Din describes the head and the Nazir. The head is in charge of the Rabe', and the supervisor acts as a substitute for the head (*Waqf Namah*, p.176). However, he does not describe Mobashir; according to Ghanimah, Mobashir is a person who provides the necessary goods and keeps record of them without dealing with the finances, Ghanimah, Abd al-Rahim,

The hammams were part of the charitable foundations

and the money gained from them was spent on heir maintenance. Waqf Namah, p.43.

Waqf Namah, pp. 118-119, and pp. 120-123.

Rashid built Rabe' to be used by people, somewhere he says "ambition is a characteristic of both human and animals" (ibid. p.125). Naturally he would not allow the property to be rented to people of high ambitions.

Waqf Namah pp.127 and 151. They plowed lands, planted trees, dug brooks, and repaired walls, and received one fourth of the crop. Lambton.

Waqf Namh, p.170.

Waqf Namh, pp. 130& 198.

Sayyid Hussein Nasr believed that, "Rashid al-Din was a master of philosophy". Nasr, Sayyid Hussein, "The Status of Rashid al-Din in the History of Philosophy and Human Sciences", in Collection of Articles. Pp.318-340. Rashidi has defended Ghazzali in one of his books; the 14th Treatise of Towzihat Rashidi, which mainly discusses Quranic verses and Hadith, is about Gazzali. In this treatise Khajeh writes that envy is curable as ignorance is, he quotes Ghazzali, "human soul is a stranger in this world, and has a tendency to join heaven". Mehdi Mohaqeq, Rashid al-Din in Defence of Ghazzali, Proceedings of the Colloquium on Rashid – al – Din Fadlallah, pp.224-243.

Waqf Namah, Pp. 131 & 148.

Therefore, no new styles of art can be seen in this era. According to Attinghausen, art in the Il-Khanid era was a continuation of Saljooqi art, with some modification.

Rashid al-Din Hamednai, Makatib, ibid., p.300.

The only science the Moguls were engaged in was history, so that they could keep record of the events of their era for the future generations. Also they supported sciences such as astronomy, which helped them with their decisions and conduct, and medicine which they naturally needed. The fact that Joghatai, only praised the art of archery in Abu Yaqub Sakkaki, reveals many things about Changiz Khan and his sons. Even music was disregarded in this period, Ojailto ordered people "not to play music". Schpuler,

The History of Moguls, p.437.

Waqf Namh, p.15.

Ibid, Pp. 240-242

Ibid., Pp. 137 & 143

Majid Rahnama, in "Rashid al-Din and Rabe' Rashidi" states that "our ancestors were well aware of concepts such as paper, academic exchange, department, library sciences, sandwich courses, conference before they became parts of our educational system". (Rahnama, p.114). He takes the establishment of Dar al-Shafa and the treatment of sick for free as equivalents of today's social security, and employing scientists as an example of brain gain, and paying for the education of student as a kind of scholarship. (ibid. 116).

Rashid encouraged writing books, and gave writer valuable prizes. Rashid and his school became so renowned that when a reward was offered for the best book on medicine, one book was sent to this competition from the Far West. Nasr, Sayyi Hussein, Speech at the inauguration of The Scientific Congress of Iranian Research, 1971., in Proceedings of the Colloquium on Rashid – al – Din Fadlallah,, p.6.

Karl Jahn, "Rashid al – Din Knowledge of Europe", Proceedings of the Colloquium on Rashid – al – Din Fadlallah, pp 12-20.

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