

The Quarterly Journal of Iranian Islamic Period History, Volume 11, Issue 23,  
Summer 99/20, Pages 101-122

Received Date:  
1398/11/14(3/02/2020)

Accepted Date:  
1399/06/1(01/09/2020)

***The Influence of the Centrality of Sultanieh  
on the Political and Religious Situation of Dargazin***

Habib Sharafi Safa<sup>١</sup>

Alireza Ali Soufi<sup>٢</sup>

**Abstract**

Sultanieh has been one of the places which in Ilkhanid's period came to centrality and till many years after the downfall of Ilkhanids has been influential to its surrounding areas and has been influenced in return as well. One of such nearby areas which grew in light of the centrality and the political and economical importance of Sultanieh was in Dargazin to the west of Sultanieh. The economical and security needs of the capital, and the gaining support of the religious groups and scholars, have been three main factors in paying attention to the surrounding areas. The findings show that the necessity of ensuring the security of the capital and its economical needs, along with the geographical and political location of Dargazin, has played an important role on the interconnection of these two areas and the historical evolution of Dargazin. This study tries to benefit from the historical sources in order to examine the effect of Sultanieh centrality on the situation in Dargazin, and to determine the historical connection between the two cities in the political and social fields, and to explain some changes in this regard. This study is a library and source analysis research and the information is organized and analyzed after being collected.

---

<sup>١</sup> PhD in History of Kharazmi University of Tehran, Tehran, Iran (Corresponding Author)

sharafihabib@yahoo.com

<sup>٢</sup> Associate Professor of Payame Noor University

ar.soufi@yahoo.com

**Keywords:** Ilkhanid, Sultanieh, Hamadan, Dargazin, A'lam.



## **Introduction**

“Dargazin” or its arabic “Darjazin” was one of the northeren areas of Hamadan and the center of a region called “A'lam /Almar,”<sup>\</sup>which in the middle centuries of Iran's history shared borders with Sultanieh and Zanjan to the west, Qazvin to the north, and Saveh to the east. The name of this site was first used in the lost book of “Nafsat-al-Masdur”, the compilation (532 A.H/1138 A.D.) of the minister of Anushirvan ibn Khalid Kashani, which was in mentioning the time in which the famous minister of Saljuqs “Abu al-Qasim Qawam al-Din Nasir ibn Ali Dargazini” (527 A.H/ 1133 A.D.) was in charge. Emad al-Din Kateb Esfahani (519-597 A.H/ 1125-1201 A.D.) and Yaqut Hamawi, (626 A.H/ 1229 A.D.) have cited this city as a city from the region “A'lam” and Qawam al-Din is the minister of there”(Yaqut,1995, p. 569). Emad Kateb referred to it describing “Dargazini the minister” that, “Ans Abad is a village from the county A'lam close to Dargazin. Qawam al-Din used to relate himself to Dargazin in that Dargazin is the biggest town of that region. Most of the citizens are either astray or religious.The majority of them are Khorramdin and they follow Mazdak” ( Emad Kateb, 1997, p. 144). In Iraq's Saljuqi period (511-590 A.H/1117-1194 A.D), because some individuals from Dargazin had some positions of power in Saljuqis' government, this area was being focused. Especially at the time when Qawam al-Din Dargazini was minister and with his special care to his birthplace, it gained high position and reputation. From the downfall of Saljuqs till the gaining power of Ilkhanids, however, it lost its importance and eventually with announcing Sultanieh as the capital in the vicinity of Dargazin, once again it regained its former position. However, changing the capital often results in the abundance of food and prosperity in various regions which of course is not merely because of the great need of the population of the capital to the agricultural products but mostly because of security reasons, without which no development in the agriculture would happen and agriculture would be limited to a small stretch of field around the capital. This transformation was often temporary but sometimes it lasted (Lambton, 2013, p. 183). A look at the

---

\ A'lam or Almar in the past was one of the great historical areas in Hamadan that was a large geographical area and Dargazin was at its center and its largest city.

history and evolutions of Dargazin during and after the time once Sultanieh was the capital tells us about many transformations in this area which continued even during and after the downfall of Ilkhanids. These transformations are apparent in the different political, cultural, and economical areas. Now the fundamental question of this research is, "what were the effects of the centrality of Sultanieh on Dargazin?", and what are the reasons behind them?". No doubt, the political and economical needs of Sultanieh to the surrounding and neighboring areas have played an important role in the political, economical, and cultural promotion of the area of Dargazin. As a result of being located in the flat and fertile plains of the northern Hamadan, and also being in the way of trading roads, Dargazin has always been at the center of attention for the governors, and an appropriate place for the dwelling of peoples and emigrant groups such as Turks and Mongols. Most of the events of the middle centuries of Iran's history have been influenced by this fact that the historical recognition of this period will not be possible unless we take these facts into account.

To our modest knowledge no independent research has been done so far on the influence of the centrality of Sultanieh on the political and religious situation of Dargazin, and we can only refer to it in some diffused citations in the local sources and history books. Therefore, the lack of comprehensive and scientific research into this field and the centrality of Dargazin in the chronicles of Ilkhanids, Timurids, and Turkmens bring in light the necessity of this research in which the author has tried to recognize and analyze the mutual relations of Dargazin - Sultanieh with reliance on historical methods and based on geographical studies and analyses. Even today, a look at the geographical situation of this area would tell us about the importance of Dargazin in the middle of Zanjan and Hamadan.

### **The Reasons for Building and Choosing the Location of Sultanieh**

The Sultanieh Plain was a meadow used by the Mongols for hunting, spending time, and summer resort. It was called "Conquer Olang," meaning meadow or falconry. (Mokhlesi, 1985, p. 3). But after many years, when the place was mostly used for military purposes and pastures, the area was first noticed during the reign of Arghun. He tried

to build a mansion on the Sherviaz meadow (Conquer Olang or Sultanieh), but he died at the beginning of the work. Oljaito, Arghun's son, completed the construction of the building (704 AH) and named it Sultanieh (Vassaf al-Hazrat, 1959, p. 255). For this reason, this building was built mostly on the basis of political intentions of the Ilkhanate rulers (Razavi, 2009, p.178). However, this wasn't the sole reason for building Sultanieh. In fact, Sultanieh boasted climate, economical and livelihood potentials, and its good meadows and pleasant weather, to Mongols, were reminiscent of their birthplace. (Sobouti, 1990, p. 30). Also, the strategic location and transportation routes of this place, which was on the way to Ajam Iraq, attracted many traders and merchants from India, China and Europe (Bayani, 1992, p. 485; Nourbakhsh, 1985, p. 92). In the end, during the Mongol invasions and a period of turmoil after the fall of the Seljuqs until the Ilkhanates came to power, most of the prosperous cities of Khorasan were destroyed, but in the central areas there were still signs of prosperity. Therefore, the economic life and culture was transferred from Khorasan to the central and western regions (Razavi, 2009, p. 9). The new capital in central Iran attracted trade routes with numerous advantages and was considered as the center of political, economic, cultural and social life of the country (Ibid, p. 178). In a short time, a flood of craftsmen and artists went to Sultanieh, and some industries such as pottery flourished to such an extent that the pottery industry of this city impressed Varamin, Sultanabad, Saveh, Kashan, Tabriz, and possibly Hamadan (Rezvan and Karimian, 2014, p. 49). However, since Sultanieh was a newly established city and was mostly used for hunting and military purposes, it was dependent on other neighboring areas in terms of economic, demographic and livelihood needs, which was undoubtedly taken into consideration at the time of its construction. Hafiz Ebru says in this regard, "Eventually, they took the position of Conquer Olang, which is a very clean summer resort and there are many villages around it and good meadows and climate diversity" (Rezvan and Karimian, 2014, p. 42). The importance of Sultanieh, its economic and commercial centrality, and the existence of ten thousand shops (Ghashani, 1969, p. 46), as well as the unique storage of grain, all in all, affected the adjacent areas at the entrance to the capital. The needs of the population required attention to the outside world and, in a way, created a two-way relationship between the capital

and the surrounding areas. This was while the influence of Soltanieh and its connection with the surrounding areas was not limited to food supply and the supply in the market, and Sultanieh was also influential in the field of urban development. As a result of Oljaito's steps, some towns, which were mostly in the surrounding area of Sultanieh, were built under the names of "Sultan Abad-e Chamchamal", "Oljayto Abad" and "Aq Qala".

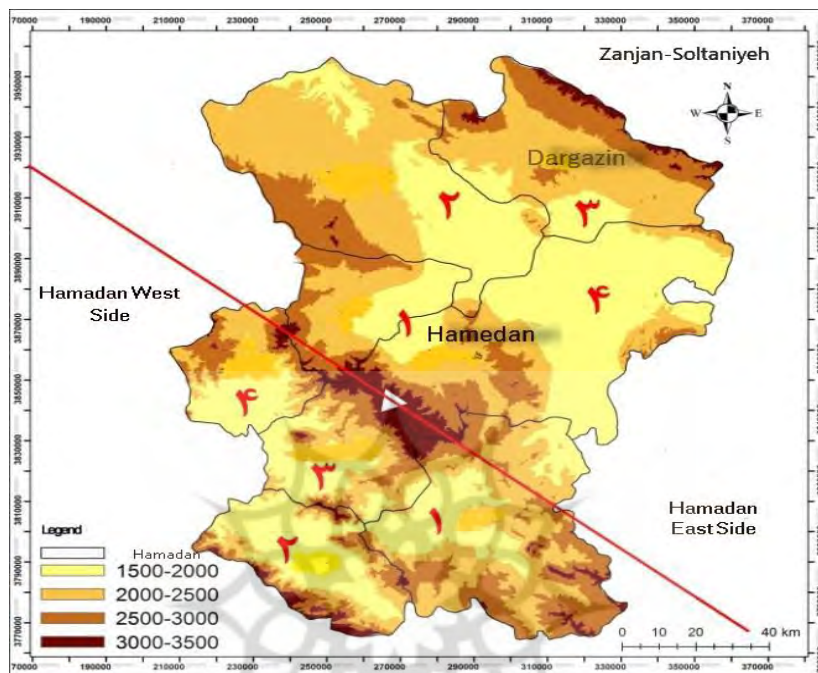
In addition, a few public utilities were built or renovated in the Sultanieh area, and in some other towns and cities. They were called "Abvab Al-Bar" which were generally formed around the tomb of its founder. The examples of which were the "Shanbe Qazani" in Tabriz. Khajeh Rashid al-Din Fazl Allah Hamadani also built Rabe Rashidi based on the same model of Shanbe Qazani (Khanmoradi, 2018). Moreover, among these buildings was the Abvab Al-Bar of Bouzanjerd in Shera district of Dargazin which was built by Khajeh Rashid al-Din ( Khajeh Rashid al-Din Fazl Allah, 1940, pp.162-215), or some other shrines and tombs in this area all of which were the result of being close to the capital "Sultanieh", and the development of the routes leading to the capital. We will elaborate on them later.

### **The Influential Factors in the Focus of Ilkhanids on the Neighboring Areas**

#### **The Geographical and Geopolitical Status of Dargazin in the Eastern Borders of the Hamadan Plain**

Hamadan in Iran is divided into two western and eastern parts because of the Alvand mountain ranges. These mountains are a natural barrier in the north western and south eastern side, and based on the political divisions in eastern and western districts, function as a barrier between the central plateau and the central Zagros, and to the west border (west and south west) have created some connected plains like-Malayer, Nahavand, Tuyserkan, and Asad Abad- which are categorized under the group of western plains. In the other side of mount Alvand to the eastern (eastern and north eastern) border, there are some plains: Hamadan-Bahar (Chahar Bluk or Samine Rud), Ghahavand (Shera' or Chera), Kabudarahang, and Razan-Famenin (Beik Mohammadi et al, 2016) on which Dargazin is also located. A look at the natural geography

of this area shows that throughout the northern borders, Dargazin is separated with the highlands of Kharaqan from the neighboring areas like Qazvin which has given Dargazin special importance regarding the climatic and geopolitical situation. Furthermore, the area of Dargazin has always been a suitable place for the cultivation of crops and the passing of travellers and troops. Along with the highlands of Kharaqan, Dargazin has been the gateway to the regions of Qazvin and Rey which in return demanded extra special attention to it. For this reason, governors have focused on it a lot from the dim and distant past and even after the Assyrians attacked Mede's territory, they built some military castles there (Frye, 1968; Anspacher, 1912, p. 58; Radner, 2003, p. 443; Boederman, 1997, p. 79; Crouch, 2009, p. 37). After that and in the Islamic period, this place attracted the attention of those Arab tribes who had come to fight with Deylamans (Qomi, 2006, p. 268; Isbahani, 1981, p. 239). Then Turkmens and other groups inhabited the place and at the time of Ilkhanids, Dargazin had more of military and transiting importance and its government was continually changing between the hands of Mongol and Turkmen rulers. Hence, the protection of Dargazin for Ilkhanids, at the closest distance to Sultanieh, for traveling to the central regions of Iran like Isfahan and Shiraz, and for dealing with the attacks of western regions of Iran, was regarded vital. At the time of Ilkhanids there were two routes connecting Sultanieh and Hamadan. One of them proceeded to the south of Sultanieh and after crossing the regions of Sojas and Sohrevard reached Hamadan and according to Abu Ishaq Estakhri, this route was more straightforward than others. It was always subject to the Kurds' invasions as they had control of Sohrevard. So at dangerous times people used Qazvin-Hamadan route which could go around the area and avert the danger (Estakhri, 1994, p. 196). At the start, this route continued along the current road of Zanjan to Abhar and to Qazvin. Then in "Barsin" or "Farsin / Farsjin", a county in Qazvin, it split into two branches: one branch traveled towards Kharaqan and Dargazin and the other branch travelled to Qazvin. The first route reached Dargazin after crossing Avaj and Mahnian, and from there it got to another Farsjin in the area of Dargazin. There, it also split into two branches: one of them traveled to Hamadan and the other traveled to Isfahan (See figure 2).



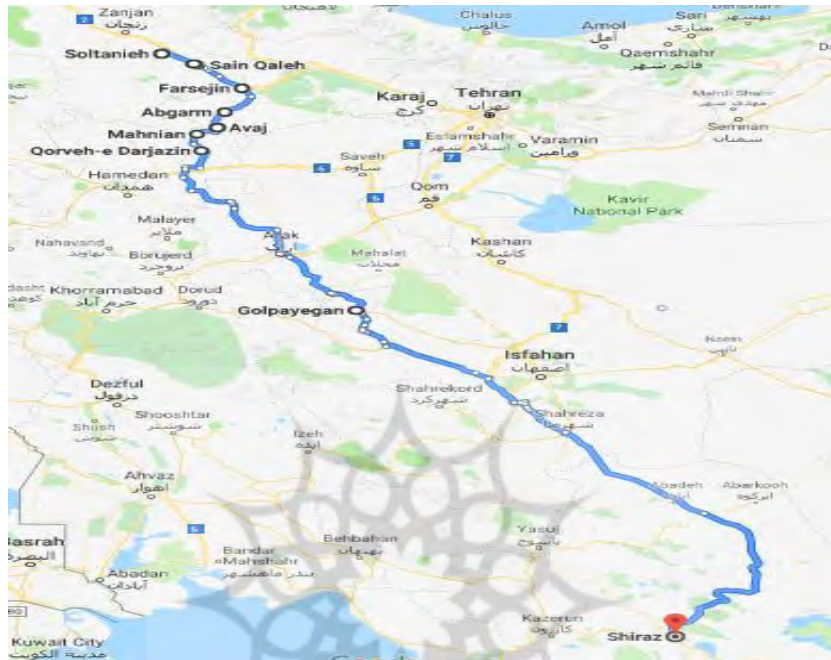
**figure 1. Map of Hamadan province and its plains located on both sides of the Alvand mountains with the east and west Direction of Hamadan plain**

(Beik Mohammadi et al,2016, p. 685/ Edited by the Author)

The branch to Isfahan was called “Isfahan road” or according to Mustawfi Qazvini “A'lam road” importance of which brought great benefits to its surrounding towns (Mustawfi, 1983, pp. 44-65; Estakhri,1994, p.192; Ibn Rusta, 1986, pp. 195-196; Ibn Hauqal, 1987, p. 102; Abu Dulaf, 1964, p. 127; Varjevand, 1998, p. 759; Tucker, 2015, pp. 172-173). In the reports of Ibn Hauqal and Estakhri there are some differences in the distance between the towns. Ibn Hauqal has measured the distance between Barsin to Hamadan up to seven Parasangs (a unit of length equal to 6.24 km) and Estakhri mentions this distance as 10 parasangs. Probably, the first one had meant the Farsin in the area of Dargazin and the second Farsin / Farsjin had been one in Qazvin according to Estakhri (Ibn Hauqal,1987, pp. 103-104). The A'lam road was regarded highly important in Ilkhanids' Period and it gradually got



more and more military and economic importance to a point where at the time of Choupani Emirs (738-758 A.H/ 1338 A.D) and Ilkani it was used in the battles of these two groups. It was also at this period that Dargazin in importance along this route. According to Owliya Chalabi, the castle of Dargazin was renovated in 740 A.H. due to military reasons like the importance of the bases between the towns (1993, p. 335). During the Safavids, this route was still important and was considered as one of the significant paths to travel to Hamadan and Baqdad. Sultan Suleyman Ottomani, in two of his invasions of Iran, (940-941 A.H/ 1534-1535 A.D) traveled through this route and Nasuh Matrakçı meticulously described its caravanserais which here we would briefly mention them to have a better picture of the route: “On 12 Rabi'ol Akhar 941 AH , 20 October 1534 he (Sultan Suleyman) sets off from Saeen Qal'e to Baqdad and after passing houses, Persian temples, the little villages like Robablar, Ab Garm, Ave (Avaj), Darband kharaqan, the village Hamian (Mahnian), the county Dargazin, the village Sazin, Dastgird (Dastjerd?), La'en Chaman (Lalejin?), arrives in Hamadan”(Matrakçı,1998, p.45). Matrakçı's account of Sultan Suleyman journey to Baqdad shows that this route is, only with slight difference, along today's Qazvin-Hamadan Road (See figure 2).



**Figure 2: Approximate Sultanieh route from Dargazin to Isfahan and Shiraz**

However, despite its importance, the Sultanieh-Isfahan route was considered a minor one and mostly the travelers and troops, who set off to Hamadan and Baqdad, used it and except for the Avaj defile, which made the passing of travelers difficult especially through winter months, there was no other danger threatening the travelers. What is more, the existence of many villages and archeological remains from Saljuqis and Ilkhanids along this route shows its great importance.

### **The Abundance of Agricultural Products of Dargazin: supplying the Nutritional Security of the Capital**

With the fast growth of Sultanieh's population, the need for agricultural products and supplying the requirements of its inhabitants was felt more than before since Sultanieh was unable to provide it alone. For this reason, obtaining the crops from the surrounding areas increased in importance. One of such places was "Sa'en Qal'e" near to Sarjahan

and at a distance of five parasangs to Sultanieh, which after the mongolian invasion was ruined. But at this time it was developed once again and since this town was in Dargazin's route on the "A'lam road", it made a lot of profits (Mustawfi, 1983, pp. 44-65). Based on the account of Mustawfi (680-750 A.H/ 1282 -1349 A.D), Dargazin had a myriad of gardens at the center of the area called "A'lam" in which grains, cotton, grapes, and high-quality fruit were farmed (Ibid, 73).

Dargazin has been one of those areas in Iraq Ajam that boasted the best grounds for growing grapes (Petroushevsky, 1965, pp. 389-391). Therefore, this fact increased the importance of Dargazin in the Ilkhanid period so much that Mustawfi has mentioned that the towns located along the "A'lam Road" that benefited from many things because of the importance of Dargazin in producing crops (Mustawfi, 1983, pp. 44-65). As a result of the political situation of that time and the great desire of Ilkhan in creation of that situation, Sultanieh was definitely regarded as the most important place. However, this city was not in the way of trading routes and lacked a suitable area for growing crops (Razavi, 2009, p. 178). Moreover, unlike the cities like Isfahan, Neyshabour, and Rey it did not have an ancient structure and was based on an area of pasture far from the fertile areas. Basically till the time it was the capital, Sultanieh benefited from the nearby products (Lambton, 2013, p.187). But since most of the profits were being spent on the capital and the trips of princes, unlike the Saljuqi period in which the profits were being spent on the province, this practice had probably some damaging effects on the nearby areas (Ibid, 376).

### **The Religious Groups and Scholars: the Prerequisite for Gaining the Social Credibility of Ilkhanids**

The Mongolian Ilkhanids did not make any serious attempt to attract the people of society and religious groups until the appearance of qazan Khan and his conversion to Islam. It was after their defeat from Egyptian Mamluks and qazan Khan's conversion to Islam that they turned to the society and from the time of qazan Khan, they tried to gain validity among the people with constructing religious buildings and attending to big Sufi scholars. At this time, Rashid al-Din Fazl Allah Hamadani who was holding the ceremony called "Abvab Al-Bar" in different areas by the order of qazan Khan, did not forget his birthplace. He built a

monastery and devoted some places to it in Hamadan and the village "Bouzanjerd" from the area "Shera" to the west of Dargazin and the birthplace of the great Sufi "Abu Yaghub ebn Yousef Bouzanjerdi" (Death 440 or 441 A.H/ 1049-1050 A.D), one of the first Sufis of Hamadan (Rashid al-Din Fazl Allah, 1940, pp. 162-215; Iqbal, 2005, p. 307). In addition to the aforementioned buildings, according to Khvand Mir, many of such buildings were constructed in the various towns and villages of Iraq at the time of qazan Khan and Rashid al-Din Fazl Allah (Khvand Mir, 2001, p. 189). These activities were continued in Mohammad Oljayto's period and with moving the capital to Sultanieh, Oljayto paid attention to the Sufi Scholars more than ever. Therefore, in his first step he invited "**Sheikh Sharaf al-Din Dargazini**" (Death 743 A.H/ 1343 A.D), from the scholars of Shafi'i religion, which of course this action was at the time of completing the castle of Sultanieh. He took part in that aggregation, along with some of the scholars and mystics such as "*Sheikh Safi-al-din Ishaq Ardabili*," to the invitation of Oljayto, and for "thanking God because of the completion" (Khunji's, 2003, p. 252; Amini, 1984, p. 12; Chardin, 1953, p. 1876). *Sheikh Sharaf al-Din* also was one of the close friends of "*Sheikh Alaodole Semnani*" and one of the most famous Sufis in Ilkhanids court (Karbalaei, 1965, pp. 397-8). Mustawfi personally visited *Sheikh Sharaf al-Din Dargazini* in one of his trips (the 8<sup>th</sup> century AH) to Dargazin, and realized that the Sunni people of Dargazin were his followers (Mustawfi, 1983, p.73). *Sheikh Sharaf al-Din Dargazini* lived up to a hundred years (Karbalaei, 1965, pp. 397- 8) and he was mentioned, for the last time before his death, in Togha Temur Khan's invasion, the ruler of Khorasan (737-754 A.H/ 1337-1353 A.D), to the capital of Sultanieh and Hamadan (Samarqandi, 2004, p.166; Karbalaei, 1965, pp. 667-8; Riyadh, 1991, p. 25). It was said that *Sharaf al-Din* had been to Sultanieh for several times and at the time of Ilkanid Emirs' reign, he had considerable respect in Dargazin (Hafiz Abru, 1938, p. 156; Khvand Mir, 2001, p. 227). Dargazin was not merely known by his Sufi scholars and the Sunni and Shi'es had great influence and respect at that time. It is not known exactly that the Shi'es of Dargazin had what status in the society but it seems that in Sultan Mohammad Oljayto's time, and with his conversion to Shi'e, the Shi'es had been regarded respectfully and as a result, some buildings like Imamzadeh Azhar, which is a grandson of one of the Imams, has been built for this purpose.

## **The Influence of the Centrality of Sultanieh on the Situation of Surrounding Areas**

### **Demographic Transformation of Dargazin**

At the time of Iraq's Saljuqi reign (511-590 A.H/ 1117-1194 A.H), Dargazin was like a little town in the state of A'lam in which the demographic growth had just started before that. When the well-known Saljuqi minister "*Abu al-Qasim Qawam al-Din Dargazini*" (Death 527 AH/ 1133 A.D) came to office, in spite of the fact that he was originally from "Ans Abad" near Dargazin, he related himself to Dargazin because it was bigger and more wealthy (Imad Kateb, 1997, pp.108 &144; Yaqut, 1995, p. 569). However, it lost its importance with the downfall of Iraqi Saljuqs until when Sultanieh became the capital, it developed again, and to the account of yaqut, at this time Dargazin was the throne of Sultan in the area of A'lam (Yaqut,1995, p. 569) which can be a sign of regaining the former position in Ilkhanids' period that happened after a short pause in its development. The description of Mustawfi (680-750 A.H/ 1282-1349 A.D), who had personally gone to Dargazin, visited the place by his own eyes, and given an account of the situation of the town and its inhabitants, proves the recent claim. Mustawfi recognizes the town of being one of the neighborhoods of the A'lam area, from the five areas of Hamadan, which at that time was called A'lam Kiln (Mustawfi, 1983, pp.72-3). "Dagazin has been a village from the area of A'lam and now it is a town and the people call some other places by this name, too. It has a high ground. There are many gardens in it. The grains, cotton, and grapes grow very well there. The people are Shafei Sunnis and they are purely believers. And the source of income of *Sheikh al Eslam Sharaf al-Din Dargazini* (may God bless the muslims till he is alive) from the court is a toman and two thousand dinars" he said (Ibid, 73).

The miniature paintings of the town and gardens of Dargazin from the Turk traveler Nasuh Matrakçı, who came to Dargazin in Safavid's period, is one of the first paintings remaining of Dargazin which shows the town's situation and the royal gardens of this area. *Mustawfi* also had referred to them. The origin of such gardens must have dated back to Ilkhanids' time because at this time Dargazin was the throne of Sultan in

the area of A'lam and the most important town of it (See Figure 2).

### **The Expansion of the Religious Buildings of Shi'ite**

The geographical location of Dargazin and its relationship with Sultanieh had some religious influences, in addition to the political and economical effects. Without doubt, the relationship between the scholars of Dargazin with Sultanieh, which was mentioned before, had some effects as well. Therefore, some activities of Ilkhanids, like constructing two shrines related to "Imamzadeh Hud" and "Imamzadeh Azhar" are of such effects. Despite the importance of those two shrines, there are few references of them in the sources and this reason has caused a lack of consensus in the association of these buildings to a person or some people. Some recognize the building as the shrine of some Sufi scholars of Dargazin like Sheikh Aref Dargazini (the 7<sup>th</sup> century AH) or Sheikh *Sharaf al-Din Dargazini* (Death 743 A.H/ 1343 A.D) and /or *Sheikh Shei'e Allah Dargazini* (the 8<sup>th</sup> century), (Azkaei, 1993, p. 69). Based on the architectural features of the building, it is related to Ilkhanids' period. Moreover, as some the scholars like *Sharaf al-Din Dargazini* and *Sheikh Shei'e Allah Dargazini* passed away after the downfall of Ilkhanids, this hypothesis does not seem to be correct. However, some other researchers have associated them to a grandson of one of the Imams and they believe that his ancestor goes back to Imam Sajjad. Seyyed Morteza Razi, in "*Bahr al-Nesa*" states that *Azhar Ibn Imam Zayn al-Abedin* is martyred in the town of Dargazin (Razi, 48). But among the children of *Imam Zayn al-Abedin* there was no such name and this fact prompted others to relate him to an Azhar who was a descendant of Imam Mousa Kazim which after 11 generations and the name of his ancestors are as follows: *Seyyed Azhar Ibn E Mohammad Ibn-e Akmal Ibn-e Mohammad Ibn-e Ali Ibn-e Mohammad Ibn-e Morteza Alam al-hoda Ibn-e Hossein Ibn-e Mousa Ibn-e Mohammad Ibn-e L'araj Ibn-e Mousa Abi Sabhat Ibn-e Ibrahim Almorteza Ibn-e Imam Mousa Kazim*. He was a notable and respectful Seyyed and it is noted that he lived in the 8<sup>th</sup> century and was invited to Iran from some governors of Iran and then settled down in Hamadan (Bahr al-olum, 2014, p. 15). I deem this hypothesis true because the construction of the aforementioned buildings was also after the conversion of Ilkhanids to Islam and Shi'ite, which was done with the aim of spreading and developing Shi'ite or in other words supporting the

Shi'ite of Dargazin against the majority of population which were Sunnis. After all, constructing such buildings is a sign of Dargazin's religious importance for the rulers of Sultanieh. The buildings were basically built along the way to Sultanieh and before that, there had been some shrines built along the Dargazin-Sultanieh road and in the area of Kharagan from the Saljuqi period (Afshar, 2018, pp. 141-156; Dehkordi, 2017, pp. 172-173).

### **The Political Instability: The Ensuing Chaos after usurping in the Lands of Dargazin**

Although there were some advantages, the proximity of Dargazin to Ilkhanid's capital had some disadvantages because the neighboring areas of Sultanieh were mostly a place for fights and wars of Mongolian Emirs and the antagonists of Ilkhanids. Based on the report from sources, ruling the regions of Dargazin and Kharagan was at the hands of Naz Khatun the name of one of the emirs of Kurdistan. Therefore it was known as "the lands of Naz Khatuni" (Khvand Mir, 2001, pp. 207-8; Samarqandi, 2004, p. 90). But at the end of Ilkhanids' regime, Emir Choupan who probably was the founder of Choupanian Dynasty, started to seize the Nazkhatuni lands and with the help of "*Qazi Mohammad*" managed to confiscate them (Samarqandi, 2004, pp. 60 & 90; Hafiz Abru, 1938, p. 73; Khvand Mir, 2001, pp. 207-8; Qazvini, 2007, p. 181). Such an action was a sign of great change in the ownership and occupation of the lands by the influential emirs of the court which started from Oljayto's time and increased in the period of Sultan Abu Saeid. As a result, every landowner from the smallest to the biggest ones gained a lot of influence, the system of feudalism developed a great deal, and at the same time the ownership of the lands by the Mongol landowners rose enormously. The commands of Sultan Oveis Jalayeri (757-776 A.H/ 1356-1374 A.D) demonstrate that the dependency of villagers on the land was determined more than ever. In one of his commands, it is said that "the villagers of Hamadan should not be displaced from their own lands. The refugees must come back to their villages. Make them farm in their own villages" (Granotovsky, 1980, p. 238). Such a report could refer to a fundamental change, or in other words, a sort of chaos which could be both the result of a change in the pattern of landowning, and the consequence of political instability which not only caused the displacement of the

inhabitants of these areas, but also had no benefit for the Choupani emirs because with the emergence of *Jalayerids* / Al Jalayer (740-784 A.H/ 1340-1382 A.D) there began a period of wars and hostilities which ended with Choupani emirs' defeat. Now if this is true that the castle of Dargazin was renovated around the year of 740 A.H (Owliya Chalabi, 1993, p. 335), it has happened during the reign of "Choupanian" (738-758 A.H/ 1338- 1357 A.D) over the regions of *Iraq Ajam*. The castle was probably built for military purposes and was like an interstate military base. It, perhaps, changed many rulers during the skirmishes between Jalayeri (740 A.H/ 1340 A.D, Sheikh *Hasan-e Bozorg* 784 A.H/1382 A.D Sultan Ahmad) and Choupani emirs (738 A.H/ 1338 A.D, Shekh Hasan-e Kučak till 758 A.H/ 1357 A.D, the assassination of Malek Ashraf), (Azkaei, 1993, p. 24). After that in Timurids second invasion (787-794 A.H/ 1385-1392 A.D), Sultanieh, Hamadan, and Dargazin were given to Miranshah and his sons Abu Bakr and Omar because the responsibility of seizure of these regions was given to them (Samarqandi, 2004, p.811). Therefore, some of the lands were the place of settlement for Abu Bakr Ibn-e Miranshah (794-809 A.H/ 1392-1407 A.D) and most of his battles against Mirza Omar Miranshah and other princes and also some of his invasions over the central parts of Iran were all taken place from these lands (Zi Qa'de 808 A.H). In these skirmishes, the areas of Dargazin were damaged a lot in a way that in the battles of Qara Yousef with Ahmad *jalayeri*, who was in this region to the invitation of Khurshah Dargazini, and Mirza Eskandar, the total destruction happened to these areas especially to Sultanieh, Qazvin, Hamadan, and Dargazin (Hafiz Abru, 2001, p. 506). In such situations, therefore, Dargazin's control was continually changed between Mongolian and Turkmen emirs. It was turned into a military base and the only benefit of that was for military uses.

### **Emerging Local Dynasties and the Perpetuation of their Control after Ilkhanids**

Providing the security of the capital (Sultanieh) was one of the other important issues which the Ilkhanids had to attend to it. They tried to solve this problem with building castles and military bases in the surrounding areas. For this reason, one of the areas that rose in importance was Gavrud between Hamadan and Zanjan. The state of



Gavrud was exactly in a place where a route from Sultanieh traveled to Dargazin and the central regions of Iran. Moreover, most of the attacks on the capital were carried out in this place. Therefore, the need for ensuring the political and economical security of the capital resulted in the importance of Gavrud. But most of the significance of this period was at the time of Ilkhanids, Turkmens and Timurids. At the time of Timur's invasion this region was ruled by Sultan Ahmad Jalayeri, who fled in panic, and Timur entered Sultanieh and seized it and appointed Amir Adel as its ruler (Shami, 1993, p. 97; Yazdi, 2008, p. 703). Amir Adel, who had also managed to assume the power of Hamadan, was executed with the return of Timur. In this seizure, Timur appointed one of his emirs named Pir Ahmad Saveh as the ruler of Iraq, Qom, Hamadan, Kashan, and Dargazin and after that returned to Samarghand and the three year invasion of Tamerlane came to an end (Samarqandi, 2004, p. 602). However, in the year of 791 AH "Khorram", who had the responsibility of protecting the castle of Gavrud, seized Sultanieh and some joined him and together they set off to invade Hamadan. When they arrived in Dargazin, Pir Ahmad Saveh, who was in Hamadan, went to confront them but could not defeat them and was arrested (Hafiz Abru, 1938, p. 250). So, at Sultan Ahmad Jalayer's command, they divided the regions between the emirs. "Shera/ Chera" and "Farahan" were under the control Seyyed Seyf al-din Qazvini, and Hamadan and Dargazin were under the control of "Bayazid Farahi" who had arrested Pir Ahmad (Ibid; Samarqandi, 2004, pp. 628-630). Therefore, several parts of Gavrud and Sultanieh were under the control of Khorram who was originally from Dargazin. It was said, however, that at this time Khorram was assassinated by one of Adel Agha's emirs called A'jaki who was also the commander of the guards of Sultanie's castle. After that, Hamadan was ruled by A'jaki who killed and looted people in the regions of Hamdan and Kurdistan and till the year 794 in which Tamerlane came to Sultanieh, he ruled there (Samarqandi, 2004, p. 630; Shami, 1993, p. 427). Baba Haji was the name another ruler of Gavrud who had power over Hamadan and Dargazin, in addition to Gavrud and Sultanieh. He set off to Qazvin at Shahrokh Timuri's command to suppress Jahanshah who had seized Qazvin and in the way he killed *Sadr al-din Dargazini* (Rumlu, 2005, p. 323). He also opposed Qara Yousef Torkaman for several years and even assassinated his son who had

power over Hamadan (Ibid, 353; (Tehrani, 1997, p. 72; Qazvini, 2007, pp. 250-251). After that the emirs of Gavrud joined the Turkamanaan troops of Aq Qoyunlu and took part in the battles and invasions of Uzun Hasan (Death 882 AH). The last time that their name was mentioned was when Sheikh Hasan Aq Qoyunlu had sent Sheikh Haji Gavrudi, who was one of the emirs of Gavrud, to Khorasan (Rumlu, 2005, p. 719). However, since the emirs of Gavrud were Qara Qoyunlus' allies, they could not have their former at the time of Aq Qoyunlu's reign. However, in all of these years, those who ruled over Gavrud also had power over Hamadan and Dargazin. In other words, they had formed a semi-independent government including some parts of Hamadan and Dargazin to Sultanieh.

### **Conclusion**

Choosing Sultanieh as the capital of Ilkhanid was accompanied with many changes in the political, religious, and economic situation of the neighboring regions. Dargazin was one of these regions which was located to the east of Sultanieh and between Zanjan and Hamadan. It also boasted high political and connecting importance at the time of Saljuqis. After Sultanieh being chosen as the capital in Ilkhanids' period, the size of the population in this city grew rapidly. The abundance of crops in the area of Dargazin, compared to the lack or shortage of it in the capital, the suitable geographical situation of this town, and the location of the town, which was at the closest distance to Sultanieh, were among the most fundamental factors in the relationship of Sultanieh and Dargazin. In addition to these factors, there were some other aspects like the connecting routes and the existence of several religious groups that facilitated this relationship. In Ilkhanid's period, especially because of the economical and political needs of the capital, Dargazin was considered really important and the accounts of the gardens and products of Dargazin could clearly tell us about the significance of this town in the middle of Hamadan and Zanjan. This connection was significant from many aspects and had some advantages and disadvantages. In this regard, the demographic growth of Dargazin was among the positive influences of Sultanie's centrality as it was only a small unimportant village in the north of Hamadan before Sultanieh became the capital. But after this event Dargazin turned into a big city along the road of

Sultanieh to Isfahan and several religious buildings were constructed in it. These positive factors also brought about some catastrophic effects. The continual presence of the kings, and the countless number of wars and skirmishes that took place in this area had some irreparable damages to the heart of Dargazin. Surely, the last kick was at the downfall of Ilkhanids when some Mongolian emirs had the power over this area and every one of them spent some time there and continued to wage war against other rivals who wanted to depose them. However, since Sultanieh was still considered one of the main political and economical centers even many years after the downfall of Ilkhanids, it was the place for local rulers and for this reason Dargazin had the connecting and military importance but did not have the former wealth and prosperity and the power was shifted among some emirs.



## References

- Abu-Dulaf, I. M. (1964). *Abū-Dulaf Mis‘ar ibn Muhalhil’s Travels in Iran*. edited by V. Minorsky. Translated by A. Tabataba‘i. Tehran: Bonyad-e farhang-e Iran.
- Afshar, H. (2018). Social structures, the most important factor in the formation of Kharaqan towers. *Journal of Archeological studies of Iran*, 8 (18), pp.141-156. DOI 10.22084 /NBSH.2017.13398.1585.
- Anspacher, A. S. (1912). *Tiglath Pileser III*. Columbia University Press.
- Azkaei, Parviz. (1993). *Dargazin from Kashan*. Hamedan.
- Bahr al-olum, M. M. (2014). *Imamzadeh Azhar*. Retrieved from <http://www.shrines.blog.ir>.
- Bayani, S. (1992). *Religion and Government in Iran during the Mongol Era*. Tehran: University Press.
- Beg Rumlu, H. (2005). *Ahsan al-Tavārikh*, Edited by Abdul Hussein Navai. Tehran: Asatir.
- Beik Mohammadi, K., Beik Mohammadi, N., Nazari Arshad, R., & Heidari, M. (2016). An analysis of ecosystem and natural geography of the eastern coastal plains and its role in not absorbing habitats from early human societies based on archaeological studies. *Natural History Studies*, 4(48), pp.675-694. DOI 10.22059/JPHGR.2016.60838.
- Boederman, J. (1997). *The Cambridge Ancient History*. Cambridge University Press.
- Chardin, J. (1953). *The Travels of Sir John Chardin*. Tehran: Toos.
- Crouch, C. L. (2010). *War and ethics in the Ancient Near East: Military violence in light of cosmology and history* (vol. 407). Walter de Gruyter.
- Dehkordi, S. (2017). Iranian Seljuk Architecture with an Emphasis on Decorative Brickwork of the Qazvin Kharaqan Towers. *Journal*

of *History Culture and Art Research*, 5(4), pp.172-173. DOI: 10.7596/taksad.v5i4.613.

- Emad Kateb, M. I. H. (1997). *Zobdat al-Nusra and Nokhbat al-Asra: History of the Seljuk dynasty*. Tehran: Iranian Culture Foundation.
- Fazl Allah Hamedani, R. (1940). *Mubarak Ghazani's History*. Edited by Karl Yan: Hertford.
- Frye, R. N., Fisher, W. B., Avery, P., Boyle, A., Gershevitch, I., Jackson, P. (1968). *The Cambridge History of Iran*. Cambridge University Press.
- Ghashani, A.G. (1969). *History of Oljayto. edited by Hembeli*. Tehran: Book Translation and Publishing Company.
- Granotovsky, E. A. (1980). *History of Iran From ancient times to today*, Translated by Karim Keshavarz. Tehran.
- Hafiz Abru, N. A. D. (1938). *Zail Jame'a al-Tawarikh: Rashidi*. Edited by Khanbaba Bayani. Tehran: Elmi.
- Hafiz Abru, N. A. D. (2001). *Zobdat al-Tavarikh. edited by K. H. Javadi*. Tehran: Ministry of Culture and Islamic Guidance.
- Ibn Huqal, M. (1987). *Surat al-Arz. Translated by Ja'far Sha'ar*. Tehran: Amir kabir.
- Ibn Rusta, A. (1986). *Al-A'laq Al-Nafisa*. Translated and edited by Hussein Qara Chanlu. Tehran: Amirkabir.
- Iqbal, Abbas. (2005). *History the Mongols*. Tehran: Amir kabir.
- Isbahani, A. (1981). *Riyad al-'Ulama wa Hiyad al-Fudala*. Edited by Eshkevari and Marashi. Qom: Ayatollah Marashi Public Library.
- Istakhri, A. I. (1994). *Al-Masaalik Wa Al-Mamaalik*. Edited by Iraj Afshar. Tehran: Endowment Foundation of Mahmoud Afshar.
- Karbalaee, H. (1965). *Rozat al-Janan and Jannat al-Jenan*. Edited by Jafar Soltani Al-Qaraee. Tehran: Book Translation and Publishing Company.
- Khanmoradi, m. (2018). The Role of Oljaitu in Urbanization

Activities in the Ilkhanid Era. *Journal of The Iranian Studies*, 16 (32), pp.19-35.

- Khunji's, F. A. (2003). *Tarikh-i 'alam-āra-yi Amini*. Edited by Mohammad Akbar Ashiq. Tehran: Written Heritage Research Center.
- Khvand Mir, G. A. D. (2001). *Habib-al-seear*. Edited by Mohammad Dabir Siyaghi. Tehran: Khayyam.
- Lambton, A. K. S. (2013). *Continuity and Evolution in the Middle of Iran*. Translated by Jacob Ajand. Tehran: Ney Publisher.
- Matrakçı, N. (1998). *Beyan-ı Menazil-i Sefer-i Irakeyn*. Translated by Rahim Rais Nia. Tehran: Cultural Heritage. Handicrafts and Tourism Organization.
- Mokhlesi, M. A. (1985). *Historical Geography of Soltanieh*. Publisher Author.
- Mustawfi, H. (1983). *Nezhat Al-ghloub*. Edited by Guy Leastranj. Tehran: Donya-e- ketab.
- Nourbakhsh, M. (1985). *History Travelers*. Tehran: Jeeran.
- Owliya Chalabi, D. M. (1993 A.D/ 1413 A.H). *Seyahatnâme*. Istanbul: Sa'adat Iqdam Printing House.
- Petroushevsky, I. (1965). *Pavlovich Agriculture and Land Relations in Iran*. Translated by Karim Keshavarz. Tehran: University Press.
- Qazvini, Y. I. A. (2007). *Lob Al-Tawirakh*. Edited by H. Mohaddes. Tehran: anjoman-asar-mafakher-farhangi.
- Qomi, H. I. M. (2006). *History of Qom*. Translated by Hasan ibn Ali Abdolmalek Qomi. edited by Reza Ansari, Qom.
- Radne, K. (2003). *An Assyrian view on the Medes. In Continuity of Empire(?): Assyria, Media, Persia*. Edited by G.B. Lanfranchi, M. Roaf, and R. Rollinger. Padova: S.a.r.g.o.n. Editrice e Libreria.
- Razavi, Abolfazl. (20۰۹). *City, Politics and Economy during the Ilkhanan*. Tehran: Amir kabir.

- Razi, S. M. (2014). *Bahr al-Ansab*. Library of the Manuscript of the Parliament of Iran.
- Rezvan, H., & Karimian, H. (2014). The Rise and Fall of a Capital: Soltanieh Through History. *Journal of Archaeological Studies*, 1(6), pp. 39-54.
- Riyadh, M. (1411 A.H/ 1991 A.D). *Mir Sayyid Ali Hamadani. Islamabad: Persian Research Center of Iran and Pakistan.*
- Samarqandi, A. R. K. (2004). *Maṭla' al-sa'dayn wa-majma' al-baḥrayn*. Edited by Abdul Hussein Navai, Tehran: Institute of Humanities and Human Studies.
- Shami, N. A. D. (1993). *Zafar-nāma*. Edited by Ahmad Panahi Semnani. Tehran: Bamdad Publishing.
- Shiravi, M. J. A. (1984). *Futuhāt-i-Shahi: History of Safavid Dynasty Until 920 A.H.* Edited by Mohammad Reza Nasiri. Tehran: Association of Cultural Works and Honors.
- Sobouti, H. (1990). *Review of Soltanieh historical monuments*. Zanjan.
- Tehrani, A. B. (1997). *Diar bakriya*. Edited by Nejadi Loughal and Farooq Sumer. Tehran: Tahoori Library.
- Tucker, J. (2015). *The Silk Road - Central Asia: A Travel Companion*. London: New York.
- Varjevand, P.(1998). *The History and Culture of Qazvin*. Tehran: Ney Publishing.
- Vassaf, H. (1959). *Tarikh-e Vassaf*. Translated by Mehdi Isfahani, Tehran: Ibn Sina.
- Yaqut, S. H. (1995). *Mu'jam-ul-Buldan*. Beirut: Dār Ṣādir.
- Yazdi, S. A. D. (2008). *Zafar-nāma*. Edited by Seyed Saeed Mir Mohammad Sadegh and Abdol hossein Navai. Tehran: Library, Museum and Documentation Center of the Islamic Consultative Assembly.