

ANALYSIS OF THE RELATIONS BETWEEN JUVAYNI FAMILY AND SAADI SHIRAZI IN ILKHANATE ERA¹

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ABSTRACT

Iranian history has observed various invasions to this country during different eras. One of the most destructive invasions was Mongolian invasion of Iran. Although most of the Iranian human, economic, and cultural resources were destroyed rapidly during that invasion, Iranian culture and civilization once again raised from the Mongolian destructive ashes, like a phoenix, restoring the glory and magnificence of the country. The return and restoration of the Iranian cultural and civilization credits were merely provided through the efforts of knowledgeable Iranian families and experts. One of these families was the famous Juvayni Family that performed their duties along with the knowledgeable elites, such as Saadi Shirazi, in that sensitive period in Iranian history.

This study that is organized in descriptive and analytical techniques is looking for an answer to the question “what effects did the relationship between Juvayni family and Saadi Shirazi had in Ilkhanate era?” Brief investigations about the resources in that era indicate that by understanding the importance of conditions, and through considering the principle of solidarity and empathy as the most important effective factor in restoring Iranian culture and civilization, and with the aim of training and reformation of new rulers, Iranian sympathetic elites including Juvayni family and Saadi Shirazi practically went into appropriate actions. With their poems and presenting executive approaches including the book “Sahibieh”, and emphasis on the importance of the role of Juvayni family in the events in that era, the knowledgeable elites, such as Saadi Shirazi, improved the position and services of that family. On the other hand, by doing civil services, providing security and peace, establishing interactions with the experts such as Saadi Shirazi and applying their appropriate approaches, and finally respecting them before and during the Ilkhanate dynasty, the Juvayni family also carried out further restoration of Iranian culture, civilization and Farsi literature during Ilkhanate era.

Key words: Saadi, Shamseddin Juvayni, Atamalek Juvayni, Ilkhanate era.

¹ The current work has been orally presented in International Conference on Orientalism, Persian History and Literature and anniversary of SaadiShirazi (26th May 2016)

Introduction

Iran has had no sadder or more depressed period than the Saadi's era. With its once prosperous and developed conditions, Iran witnessed the invasion of the nomadic Mongolian tribes from the Mongolian plains in the early 7th century H. The attack of these tribes led to the invasion of Iran, transforming many of the civilized and habitable cities, such as Bokhara, Neyshabour, and Taleqan into ruins and ashes. The intensity and the speed of the attack and also the due destructions in some cities were such that they can never be forgotten from the Iranian history and the minds of Iranians, since Ata Malik Juvayni, the famous historian in that era has considered the city of Bokhara in his much valued book, *Tārīkh-i Jahāngushāy-i Juwaynī*, as: "A person had escaped from Bokhara after the event and had come to Khorasan. He was asked about Bokhara's conditions and he answered 'They came, ruined, burned, killed, ravaged, and went away'. The intellectuals who heard that statement agreed that no other speech could be as concise as that in Farsi language" (Juvayni, 1916: 38/1). Not only many of the cultural and scientific treasures of Iran were destroyed in large cities such as Neyshabour, but also many of the Iranian scientists and elites were killed and many others left their cities to immigrate to the neighboring regions in that period.

Although the invading Mongolians were famous for their militancy and conquests, they had no political and cultural experiences for administering immense lands with the long history, such as Iran. This deficiency in that period and after the subsiding of the Mongolian blitz opened the way for the intellectual Iranian politicians to conduct this disrupted ship, Iran, into the safe beach of peace and prosperity. The intelligent politicians decided to restore and rebuild the country by the collaboration with an invasive tribe. Undoubtedly and according to the history, Juvayni, as intellectual and effective family, was on top of the statesmen and governing families of that era. It was under the support of this family that, in addition to admission of many Iranian elites and scientific experts to the Ilkhanate courts, Farsi language and culture were revived and proper conditions were provided once again for the restoration of the Iranian culture.

Juvayni family in the field of politics

The Juvayni family was among the famous and noble Iranian families in Khorasan region, as the descendants of Imam al-Haramain Juvayni. The court service of this family started in Saljukid dynasty era and continued during the Khwarazmian period, such that the ancestors of this family were the head of the court of writing for Sultan Sanjar of Saljukid dynasty and later held the advocating responsibilities in the courts of Sultan Mohammad and then Sultan Jalal al-Din of Khwarazmian dynasty (Fasihi Khafi, 1960: 333/2). After the downfall of Khwarazmian dynasty and the rise of the Mongol empire, the Juvayni family endeavored once again to restore the Iranian cultural and civilization grandeur and worked for the Mongolian commanders. At that time, Baha al-Din Juvayni, who was living in Neyshabour during the Mongolian invasion, visited the Mongolian commanders and received the position of the financial minister of Khorasan and Mazandaran. The abilities and skills of Baha al-Din in administering the affairs in that region was such that after a while in Amir Argun's terms of office, he was appointed as the governor of the states of Azerbaijan, Georgia, and Anatolia by him. Together with Amir Argun, Baha al-Din had some trips to Karakoram. Eventually, Baha al-Din became ill in Isfahan in 651 (H) and died in that city (Safa, 1991: 41/3).

He was one of the prominent scientists of his own time and had a good command of Farsi and Arabic poetry and prose and used to write poems in both languages. His children, Khajeh Shams al-Din Mohammad and Khajeh Ala al-Din Ata Malik, who had started their court works in the Mongolian era from the working time of their father, Baha al-Din, were among the most prominent bureaucrats in Ilkhanate era, even after his death. After the conquest of Bagdad (657 H.) by Hulagu Khan, Khajeh Shams al-Din was primarily appointed as the governor of Bagdad. After some time, he was promoted to the position of a minister, which was the highest rank in Ilkhanate government. Shams al-Din had that position during the reign of Abaqa Khan (663-680 H.) and then during Ahmad Takodar's ruling period (681-683 H.). By the beginning of the reign of Argun Khan and due to the supporting of Ahmad Takodar by Shams al-Din against Argun Khan, the Ilkhanate court accused Shams al-Din of misusing the court properties and participation in poisoning Abaqa Khan and tried to get rid of that efficient person.

Although Shams al-Din rejected the accusations, he was eventually killed on Monday, 4th Shaban 683 H. (Ayati, 1959: 141).

His brother, Ala al-Din Ata Malik Juvayni, was also engaged in organizing the affairs along with his father, Baha al-Din, in the Mongolian government. After Hulagu Khan's coming to Iran (654 H.), Ata Malik joined him and participated in the invasion of Ismaili castles. Due to his mediation, the destruction of the Ismaili library and the famous observatory in Alamut was avoided during the invasion (Juvayni, 1916: 186/3). During the various conquests of Hulagu Khan, after the conquest of Bagdad (657 H.), the governorship of Khuzestan province and Iraq was given to him. His governorship on those regions continued during the period of Hulagu, Abaqa, and the beginning of Takodar eras. Meanwhile he held the position of the financial minister in those regions (Ayati, 1959: 107). During his almost 24 years of governing (Safa, 1991: 41/3) in the assigned areas by the Ilkhanate dynasty, he tried his best to develop those areas. He tried to construct and restore schools, mosques, gardens, farms, and public constructions such as bathrooms, and rest areas in such a way that, after a while, it was expressed that "Bagdad was more developed than the Caliphs' time" (Bayani, 2002: 397/2). Although the services by Ata Malik were prominent and considerable, he had to resign due to the extensive hatred and enmity against him and the pressures imposed on him. He eventually died in 681 H.

Juvayni family in the cultural domain

In addition to continuation of the developments and restoration of the damages, the long influence of Juvayni family in the Ilkhanate era was an effective factor in restoring the continuity of Iranian culture and civilization. Khajeh Shams al-Din was competent in Farsi and Arabic poetry and prose, and he had a prominent position in the history of literature in the 7th century (Hijri). Some of his writings, lyrics, odes, and literary pieces still remain (Brown, 1960, 40-34). Ata Malik was also a prominent historian. *Tārīkh-i Jahāngushāy* (History of Jahangoshay) is his valuable work in the Mongolian era that involves the detailed adventures of a critical period in the history of Iran and the Islamic world, from the first invasions by Genghis Khan to the attacks by Hulagu Khan to Iran and Bagdad. Although this work was written due to the applause the Mongolian Khans, Ata Malik has described the dark aspects of the Mongolian invasion and their reign, including the destruction and plundering of the cities, as well as the consequences of their attacks, in various pages of the book. Some of his books survived. Among them are "Tasliat al- Akhavan" and his short work about his own life as well as some instructions, letters, and epistolary writings in addition to "Jahangosha-ye Juvayni" (Juvayni, 1916: AB). The intellectual members of this family were poets and belletrists, while having willingness towards meeting and accompanying the other scientists, poets, and the scholars, since anybody who used to write books in their names was given one thousand red gold dinars. One of the great authors who wrote some books under their names was Khajeh Nasir al-Din Tusi.

He dedicated “Osaf al-Ashraf” to Khajeh Shams al-Din and also contributed the “Translation of Ptolemy” to Baha al-Din Mohammad Bin-Shams al-Din Mohammad the governor of Isfahan (Safa, 1991: 42/3). The great musician, Safi al-Din Ormavi, also dedicated “Resaleh Sharafieh” in musics to Sharaf al-Din Haroun, one of Shams-al-Din’s sons (Khand Mir, 2001: 105/3). Many of the elites and experts were admitted to the Ilkhanate courts via that family, assisting them in restoration and re-flourishing of Iran. Also, Hessam al-Din Monajem wrote and dedicated “Matn-e Shamsieh” to Shams al-Din Mohammad (Ditto, 2001: 107/3). Emad al-Din Fozouli, known as Emad Lor, and Majd Hamgar were also among the prominent poets and belletrists in their own time and companions of Khajeh Shams al-Din Mohammad (Ditto, 117/3). Seif Forghani was another poet supported by Shams al-Din, who eulogized and applauded the Khajeh in his poems for his justice, benevolence, and helping the poor (Safa, 1991: 626/3). Homam Tabrizi was also among the close friends of Shams al-Din Mohammad. He wrote a pathetic elegy after the martyrdom of Shams al-Din Mohammad, which indicated the importance and unique personality of that honorable Iranian minister. Parts of this elegy are as follows:

.... when he became famous in the world, no other ministers were appreciated

The artists of his time obliterated the names of other ministers as an act of allegiance to him

It was an honor that, due to his benevolence, every hour of his life was regarded as an age

No other governor was more popular than him, and many malevolent people died (of envy) in that regard

The shedding of tears was such that as if people were crying blood

Alas, the financial minister of the court. Alas! Alas, the elucidator of the era. Alas! (Ditto, 44/3)

Ata Malik was among the supporters of the knowledgeable and the intellectual in his era, as Kamal al-Din Bohrani wrote the book “Description of Nahj al-Balaqa” in the name of Ata Malik. Also, Nezam al-Din Esfahani dedicated his book of quatrains to him (Shoushtari, 1997: 481/2). However, Saadi, the poet that according to some of the authors, his book was the “the salt of Farsi poems” (Samarkandi, 2003: 202) has adored Shams al-Din Juvayni and his brother Ala al-Din Ata Malik more than any other people (Safa, 1991: 604/3).

Saadi and Shams al-Din Juvayni

Although Saadi has adored the Juvayni family more than others, it seems that his applauding and adoring had a direct relation with the conditions of Iran by the beginning of Ilkhanate era and the effects of the services done by the Juvayni family in improving the Iranian situation, especially in restoring the cultural environment. The main part of Saadi’s life was contemporary with the Mongolian invasion and the establishment of Ilkhanate government. Due to numerous trips to most of the cities invaded by the Mongolians, he was clearly and closely familiar with the disasters caused by the Mongolians. On the other hand, with the experience of his presence in the Sul Ghurids’ court and having the peaceful feeling in their domain as well as the acquired effects in the flourishing of the Fars region, Saadi could well realize the required needs of Iran to the presence and promotion of the families such as the Juvayni family in the governmental systems. In addition to conducting the desert dweller Mongolians, the presence of the sympathetic and devoted bureaucrats was the great and effective factor in organizing and establishing security and peace in the chaotic Iran in that era.

Hence, as a familiar expert of his own era, with proper knowledge of the position of Juvayni family, and considering the importance of that family, Saadi was always trying to maintain the interactions with them and promoting their position. Thus, in his poems, Saadi applauded and appreciated that family, especially Shams al-Din, as the most effective person after the Ilkhanate dynasty for the dull situations of that period, and boasted the dignity of Shams al-Din to the kings and ministers of his own era, due to his prominent endeavors:

The fate and greatness of all the horizons is Shams for the religion and policies, who overtook all the kings and ministers for his good records (Koliyat, 1977: 726)

Saadi's words which is a full-size mirror showing the events in his era, depicts a complete graph of importance, sublimity, and greatness of Juvayni family, especially Shams al-Din the Minister.

He is bothered about the distress of the pious people. If they complain and uproars to the court financial ministers.

Since there have not been any refuge and asylum except his judgments in the world up to the present day.

The fate on the earth in his services is as a servant working for his master (Ditto, 749)

Saadi devotes his ultimate praise to Shams al-Din due to the cultural roles of the Minister and his extreme supporting of the cultural experts and elites, as follows:

If the hospitalities were not from the other side.... I would never send my thanks to Khuzestan

My name has been spread in the world due to your acceptance.... My book became cherished due to the court financial administer (Safa, 1991: 605/3)

It seems that the relation between Saadi and the Juvayni family was close and friendly. In that environment where the invaders were dealing with all the affairs, this relation was quite sweet. In fact, the presence of Juvayni family, especially Shams al-Din, was considered as a freshness in the chaotic dawn of the Ilkhanate government. In addition to expressing the credibility and importance of Shams al-Din in that environment, Saadi has appreciated him. In fact, the appreciation of Saadi was the appreciation of the intellectual class of the Iranian community in that period from the services given by Shams al-Din.

You cannot tell anybody your story ... except to the respectful court financial administer. Tell the lord if possible ... That I am thankful and I appreciate his administration (Koliyat, 1977: 735)

However, the most important aspect of the Saadi's relation with Shams al-Din Juvayni was related to the prominent work of Saadi, i.e. "Resaleh Sahibieh". It seems that this work was written by Saadi at the request of Shams al-Din Juvayni, since in the beginning of the book, Saadi announces that the book was written at the request of one of his dear friends to advise the country's rulers (Minovi, 1975: 32). In fact, it can be said that, by continuing the services to the courts of bureaucrat families, such as the Juvayni family, by writing "Resaleh Sahibieh", Saadi tried to provide instructions for the governing of the country to be used in the Ilkhanate court. It seems that many of Saadi's advices in that book were directly related to the behavior of the Iranian government authorities, financial ministers. Thus, although Saadi had no political position in the Ilkhanate period, along with the financial ministers, he tried to present solutions to modify the existing conditions in his era and also modify the governing situations with his poems in order to change the conditions of the public. Saadi starts his "Resaleh Sahibieh" by verses from the holy book of the Muslims, Quran, emphasizes justice and equity, writes that God commands justice and benevolence.

He continues by expressing the advantages of using justice by the rulers and government authorities, stating that *“The equity and justice of the authorities leads to the security and patience of people, ending up in more wealth and farming products. Thus, the reputation, bestowed blessings and benevolence can be exported to people all over the world, and travelers are encouraged to import grains, fabric, and other materials for the country to be promoted, the treasuries to be improved, the military authorities to be generous, the blessings in the world to be gained, and the eternal oblation to be maintained. Otherwise, in cruelty and tyranny, the opposite will occur.*

The cruel went away but the ugly rules remained from him.... The righteous left and his reputation was his gift to be remained (Ditto, 33)

In fact, in his words, Saadi considers the first step in governing the country and going into the flourishing path to be justice. With explicit expressions, he considers dictatorship and violence against the elites and the public as the most important factor in economic and commercial recession, and introduces the observation of justice, good behavior with different classes of people, and providing their welfare as the basis for developments and the worldly as well as the heavenly rewards.

In his book, he points to the matters that their observation by the government authorities is obligatory and also the cause for solving the problems. In addition to the emphasis on the important prophecy of governing the country, he considers the constant and pure relationship with God as the only factor for the security of the authorities.

“The responsibility of governing the country is a great task. The governor should be conscious and always having fervent prayers to God, so that the body, language, steps of his and his employees do what is right for the country and the religion in it.” (Ditto, 39)

He also emphasized respecting the ideas and consulting with the intellectuals, believing that:

“An authority should do nothing to the interest of the country, before thinking about it. Then, he should consult, and after his assurance, he should remember God and say: In God we trust.” (Ditto, 40)

The other guidance of Saadi to the financial minister is about the government expenses and indulgence in expending the treasury.

“The treasury should always be abundant and no indulgence should occur in the expenditures, since the enemies lie in ambush for it and the events are on the way.” (Ditto, 42)

In addition to the knowledge of the court and the bureaucrats' problems, Saadi always warns them about deceptions and wiles of the envious people and proposes solutions to deactivate the allurements of the jealous people. In fact, at that time, Saadi presented both the pain and pain killer for the financial administrators. In this regard, he writes:

“in every case, the wiles and deceptions are not safe.” (Ditto) “The government authorities and the grandees should be considered as the final agents to find out the bad and the good, and no violations go unnoticed.” (Ditto, 43)

The predictions of Saadi about the deceptions by the envious people against Khajeh Shams al-Din eventually worked, and Shams al-Din was murdered on the 4th of Shaban 683 H. in Qarabag by the order of Argun Khan. several poets have written about Khajeh, including Khajeh Majd al-Din Hamgar, who wrote a beautiful quatrain in praise of the financial minister.

The friendship of Khajeh Shams al-Din and Saadi and the effectiveness of this quatrain were such that according to the historians, Saadi cried when he heard the quatrain, asked the blessing of God for him, and applauded Khajeh Majd. The quatrain was as follows:

Blood was dropping from the twilight ... The moon mourned and Venus grieved (tweezed her hair!)

The night wore black dress in mourning for the morning.... It had cold sighs and grieved (torn the clothes!) (Samarkandi, 2003: 106)

Saadi and Ata Malik Juvayni

The city of Bagdad was the capital of the Islamic world during the Mongolian invasion. This city that was ruined during the reign of Hulagu Khan regained its popularity and credibility by the assignment of Ata Malik Juvayni as its governor. The development of Bagdad was quite prominent in that era, and it was said that during the governance of Ata Malik Juvayni, Bagdad was more developed than the Caliphs' time (Bayani, 1992: 397/2). In this regard, Saadi says:

The blessedness of Iraq is due to your shadow....is due to the blessing of God, if I don't say it was due to your support (Koliyat, 1977: 39).

Apart from Saadi, the other historians of Ilkhanate era also regarded Bagdad as one of the most developed regions in the Islamic world. The poets in that era have written various poetries in that respect:

Blessed are the districts of Bagdad as the place of science and art.... No one can show any other similar places in the world (Mostofi, 2010: 36)

It seems that Ata Malik Juvayni's accompaniment of Hulagu Khan in the invasion of Bagdad prevented the extensive destruction of that city, and many of the schools, libraries, centers and educational institutes for teaching the Islamic regulations were preserved due to that accompaniment. Regarding the role of Ata Malik Juvayni, Saadi says:

The trustee for the east and west was Ala, his high rank in the government is like heaven.

God wanted Islam in his support.... To be preserved from disasters.

Otherwise, the sedition was so much intended.... Not to leave any jubilation and any constructions (Koliyat, 1977: 716)

By organizing and bringing peace to Bagdad, Ata Malik once again transformed this place into a safe place for the gathering of the scientists and eloquent speakers:

The nightingales on the speaking flower such as Saadi ... prayed for the just person, Ala, the high ranked in the government and the religion.

The east and west minister, the trustee of Mecca and Medina ... as no other land has such governor and trustee.

No invasions happened during his governance ... The only things happened were silver supporting hands and arms (Ditto, 704)

With great perseverance and using his spiritual influence in Ilkhanate court, he made long steps in reviving the Farsi culture and language. He ordered to restore the court of writing in the Ilkhanate administration system in Bagdad, such that from then on, instead of using the Arabic language, the state letters were written in Farsi (Bayani, 1992: 396/2). Commemoration of the Iranian artists and eloquent people and emphasis of Farsi language and culture had transformed his assembly as the one for the presence of the intellectuals and scientists, and flourishing the initiatives of the elites. Saadi also appreciated the warm gatherings by Ata Malik in commemoration of the specific people and the other people in his sweet words, as follows:

You are the merciful of the era that due to the crowd.... Your home looks like a caravanserai.

Wherever there is an authority in your time.... tries to appreciate.

I dislike these words of mine.... Since your ideas and supporting hands are wide as seas and mines (Ditto, 716)

You are told to be similar to Hatim al-Tai and it is wrong.... Who can say that an booming flower is similar to red bud.

As it was previously stated, in addition to the commemoration of the elites, Ata Malik was also fond of science and knowledge. Several poets have applauded his attitude towards science, and in that regard, Saadi says:

He is the world of knowledge and chivalry, and the elegance of the Ministry ... was made superior as compared to the favorites (Ditto, 704)

In another place, he says:

The aspects of your knowledge are unlimited.... Since no man can enumerate them.

The world will not last but your era is fortunate.... Since your good name remains forever in the world.

Especially, Saadi had the opportunity of being close to you.... It is true that your ideas won't age with the time (Ditto, 716)

The effect of Saadi and Juvayni family relations on the Ilkhanate court

A story is told in Saadi's Koliyat regarding his meeting with Abaqa Khan, the Ilkhanate king, and the attitudes and opinions of Juvayni brothers about him. This meeting that was presumably held in Tabriz, the capital of Ilkhanate dynasty involves various considerable points. One of the important points is when the Juvayni brothers encounter Saadi. In this regard, Saadi says that he wanted to visit Juvayni brothers in the city of Tabriz, as "we had a lot in common. Therefore, one day I went to them. Suddenly I saw them sitting with the king, Abaqa Khan. When I saw them, I wanted to creep into a corner, since I thought it was not right then to visit them. I had that intention, but they got off their horses and came towards me. When they reached me, they kissed my hands and enjoyed visiting me. They said that it was not acceptable to them not to know about me going there." (Koliyat, 1977: 919). Although some researchers have doubted about such a meeting (Bahar, 2002: 123/3), due to the closeness of Juvayni brothers and the Ilkhanate court, and the continuous advices of Saadi in his books, as he directly addressed the kings continuously, the meeting was possible.

Moreover, it seems that the experts tried their best in that sensitive historic era in Iran to reorganize the chaotic situations in the country after the Mongolian invasion; even in the form of short visits that could involve the valuable experiences and problem solving advices for the Ilkhanate dynasty, and regarding this claim, Saadi says, "Since the king Abaqa Khan saw that situation, he said that it was many years that Shams al-Din was working with him, and although he knew that I was the king of the land, he (Shams al-Din) never behaved as such with me, as he did with that man. When the brothers went back to ride their horses, Khajeh Shams al-Din said, "Oh, Your Highness! He was my father." The king replied, "Whenever I asked about your father, you said he has passed away. How come this time you say he is your father?" He said, "Oh, Your Highness! He is our father and sheikh." (Koliyat, 1977: 920)

The undoubted emphasis of this part indicated the effective position of the experts and scientists as the spiritual father in the cultural instruction of different generations and the necessity in respecting that position in the Iranian culture. In fact, even if that meeting did not take place, it indicated the close relation of Juvayni brothers with the intellectuals of that era and their collaboration in restoring and reviving Iran. Moreover, it was an advice for the Mongolian Abaqa Khan in emphasizing respecting the elites and scientists and asking their viewpoints for better administration of the community under their governorship, such that Abaqa Khan respected Saadi after asking some advice from him. Saadi invited him to justice with a verse:

"The taxes charged by the king who preserves the people's rights ... are legitimate, these taxes are like shepherd's wage.

Otherwise, the people's charges shall be unpleasant for him....as whatever he gets from the charges and taxes is because of his Islamic behavior" (Koliyat, 1977)

To familiarize Abaqa Khan with the views of Iranians regarding the position of kings and for assisting facilitating of the relations between the Ilkhanate king and the Iranian community, and to show the role of justice in the development or destruction of the cities and instructing the public, Saadi continues:

"A king is the shadow of God.... The shadow is familiar with the nature.

In case of using the sword by the king.... People never respect him.

Any righteous action in the world is due to the king's justice.

His land shall not be developed.... If all his views are wrong" (Koliyat, 1977)

Conclusion

Juvayni family is one of the old and bureaucrat families in Iranian history. The services given by this family continued from Seljuqid era to the establishment of Ilkhanate government. Khajeh Shams al-Din and Ala al-Din Ata Malik Juvayni were among the most prominent bureaucrats of Juvayni family, who had responsibilities in administering the Iranian affairs as ministers and financial administrators as well as ruling the whole region of Iraq in one of the most chaotic periods of Iranian history. By creating relations and using other Iranian intellectuals and removing the disappointing atmosphere from the Iranian scientific and cultural experts, these two brothers tried to utilize their potentials and instructions in restoring different political, social, and economic aspects in Iran.

Thus, their offices were the place of the assemblies of scientists, writers, poets, and knowledgeable people. One of the elites was Saadi Shirazi. The relation of Juvayni brothers and Saadi was so strong in that period that the two brothers always talked about Saadi as their father and sheikh. In his words and in addition to the common points between them, Saadi has emphasized the long duration and potentials of the relation. The contents of “Resaleh Sahibieh” that Saadi wrote at the request of Shams al-Din indicate the close relations and the collective attempts of Iranian people and intellectuals in that era for organizing the chaotic situations of the Ilkhanate period. In fact, that book was presumably an instruction written to advise the governors of the country. In addition to this prosperous book, in many of his poems, Saadi has dealt with different suggestions and considered the valuable services of Juvayni brothers in restoring the Iranian and Islamic cultures and civilizations and their extensive support for the intellectuals and castes of other people. In fact, Saadi’s poems and his indications to his own era and the services given by Juvayni brothers demonstrate a full-size mirror showing the events in his era, depicting various instructions for the human generations about the continuous efforts by these sympathetic bureaucrats in this chaotic era in Iranian history. By constant mentioning of the prominent activities of Juvayni brothers in his poems, Saadi caused the perpetuity of their names and their efforts in the Iranian and Islamic history.

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