

**INVESTIGATING THE WHY AND HOW OF THE SOCIAL, ECONOMIC, AND
POLITICAL STATUS OF THE LOWER AND LOWER-CLASS WOMEN OF IRANIAN
SOCIETY DURING THE MONGOL AND ILKHANATE PERIODS**

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Abstract. Women constitute half of human society, and they were effective in the formation of human culture and civilization, and its development. However, many societies, due to religious, cultural and economic reasons, ignored the role and influence of women. Historians and researchers, also, following the cultural and religious requirements of their time, either did not pay attention to the category of women and their influence in society, or if they paid attention to this category, they portrayed women as agents of intrigue and conspiracy. The study of human history without studying its components, from ethnicity, language, and religion to gender, is an incomplete study. In past eras, historiography was often gender-biased and masculine, and women were not given attention; however, with the formation of social schools in the West, such as liberalism and Marxism, women also became the focus of attention of historians and researchers. Among the schools that pay special attention to women's issues and believe in the equality of women and men is the school of feminism. The present research aims to examine the social status of upper and lower class women and the why and how of it during the Mongol or Khuni periods, using library resources and a descriptive and analytical method.

Keywords: Ilkhanate, woman, feminism, Mongol, upper and lower classes.

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1. Introduction

Iran is an ancient land with a history full of ups and downs, whose borders in the not-so-distant past extended from Ceyhon and Herat in the east to the Persian Gulf and the Euphrates in the west. Over a long period of time, various tribes and peoples emerged from within and outside this vast area, and by the power of the sword or good judgment they established large and small states, sometimes at the height of glory and sometimes at the height of humiliation. The Mongols, who lived in the heart of Asia, amidst dry deserts and towering mountains, fighting, hunting, and plundering caravans, were one of these tribes. (Bayani, 2006:7) Their hunting-dependent life had made them aggressive people who were constantly at war with each other. They were nomadic people who could not bear to stay in one place. These nomadic tribes, with their customs, traditions, and customs, united under the command and leadership of the prophet Genghis and invaded their eastern and western neighbors (China and Iran) for several reasons, including access to the Silk Road trade routes. The Mongol invasion of Iran caused the destruction of cities and villages, the killing of people, the destruction of scientific and cultural centers, and many

injuries. The nomadic people who “came and dug and burned and killed and carried away and left” (Juveyni, 1996: 1/612). In these burnings and killings, many men and women were put to the sword and young girls and boys were sold into slavery. But eventually the dust of hatred, killing, and enmity subsided and commercial and cultural exchanges began. The dominant and the conquered people influenced and were influenced by each other. Although it seems that the balance of influences is in favor of the conquered Iranian people, the Mongols also had cultural and social influences on these Iranians, including the importance of women in political affairs and the respect they had for them among the Mongols. In the field of cultural influences and influences, both men sought to teach the dominant people good governance and statesmanship (Bayani, 2006: 186), and some women tried to gain a place for their Iranian compatriots in the court by influencing the Mongol women's court (Ibid, 1973: 114). In this midst, men and women were not equal. Some were able to hold high government positions and become princes and ministers, and achieve wealth and power, and many people lost everything they had and fell into slavery and poverty. However, what is seen in the lines of the books of historians of that period is actually the history of men; and that is mostly the history of men in high positions; those who enjoyed fame and fortune. To be fair, it must be said that, like other historical periods, there is no mention of women in these books, or if there is, it is devoted to high positions of women, who were mostly the wives of Mongol rulers. (Juveyni, 1935:85)

2. Background

Regarding the present study entitled "Investigating the Why and How of the Social, Economic and Political Status of Subordinate and Subordinate Women in Iranian Society during the Mongol and Ilkhanate Periods", no independent and comprehensive analytical research has been conducted so far, and only limited case studies and research have been conducted on this subject. Therefore, the present study has been conducted in line with this existing necessity. Books, articles and writings that were used as references in this study and are relevant to the content of the present study are introduced. Berthold Spühler (1986) History of the Mongols in Iran; Joachim-Barkhausen (1967) The Yellow Empire of Genghis Khan and His Sons; Shirin Bayani (1973) Women in Iran during the Mongol Era; Vladimir Tsev (1986) The Mongol Social System (House-to-Shoulder Feudalism); Willem Flohr (2010) Social History in Iran; Foran Jan (1998), Fragile Resistance, History of Social Developments in Iran; Reza Shabani (2008), Foundations of Iranian Social History; Rashid al-Din Fazlullah Hamedani (1994), Jame' al-Tawarikh; Christian Delfi (2007), Rethinking the Concepts of Sex and Gender; Ata Malek Juwayni (1996), Juwayni's History of the World Explorer; Examining the social, economic, and political status of subordinate women during the Mongol and Ilkhanate periods is important because this group constituted a large part of society and their role in reproducing social structures has been ignored. Studying this topic provides a better understanding of power and gender relations in Iranian history. It also shows how women were able to play a role in the fields of production and family in difficult conditions of war, migration, and economic crises. Ultimately, this study helps reconstruct a more comprehensive picture of Iran's social history. The need for research in this field stems from the fact that historical sources have mainly focused on the ruling classes and elites, and have paid less attention to subordinate women. Analyzing their position can fill the gap in Iranian social historiography. This study also contributes to a better understanding of the mechanisms of discrimination, inequality, and resistance to domination. At the present level, such research can inspire studies of gender and social justice and establish a link between the past and contemporary issues.

3. Mongol women in power

According to their tribal traditions, Mongol women worked side by side with men and enjoyed almost equal rights with them. Even in the matter of tribal leadership, hunting and war, men had no superiority over women, and it can be said that the work of Mongol women was not limited. In this regard, women enjoyed great power and respect among the Mongols, which was rooted in Mongol traditions (Ibn Battuta, 1958:321). Since women made decisions and worked together with their husbands on family matters, such as daily chores such as milking cows, making cheese, tanning hides, sewing clothes, and the entire economic cycle, the outbreak of war, etc., while also enjoying exclusive wealth, they had a special place in their tribe and clan (Tasf, 1986:102). Such a place for women cannot be found among the clans and tribes of any other people. This importance and power reached its peak when the Mongols took over the leadership of the tribe. When the Mongols, following the actions of Genghis, became a world imperial power, Mongol women also played a governing and influential role in the empire like men. At the same time, existing Mongol traditions gradually spread among the men and women of the lands under Mongol domination and influenced the change in the status of women in the conquered countries, including Iran; however, this influence began with the arrival of the Mongols and ended with the destruction of their power; such an experience was not repeated at another stage in the history of Iran. Mongol women had a more free position than other women and were even veiled until the end of the 7th century. (Shpuler, 1986:394) The women of the Mongol nobles, especially the main wives of the ruler, had their own tents and lived freely in their tents. They were even able to give their inherited tents to others. (Ibid., 395) Since the Mongols had many wives, the husband could be with one of his wives every day (Bayani, 1973:45). In addition, women also received a share of royal property and war spoils. If they were in peace, cash gifts had to be replaced with war spoils. This custom continued until the reign of Hulagu and Abaqa and even existed during the time of Arghun and Gikhatu. Mongol women even occasionally held celebrations in their tents (Shpuler, 1986:397). After the compilation of Genghis's collection of orders and laws, which became known as the Yassa; The daily rules, customs, traditions, and beliefs of the Mongols became mandatory for everyone. "Anyone who disobeyed the Yassa would "hang their head in the air" and be considered a transgressor. (Barkhausen, 1967:72) In this collection of rules and orders, there were matters related to women, their duties, and programs related to them; including "women were obliged to protect and maintain their husbands' property in their absence, but they had the right to buy and sell as they saw fit" (Shpuler, 1986:390) Or in another part of this law that dealt with family rights, Genghis Khan had issued a decree on marriage according to which women had to be purchased by their husbands; marriage with close relatives was also prohibited; even marrying two sisters and having several non-Islamic wives was permissible (Juini, 1996:1/201). The Mongol conquest and the changes resulting from their domination and the subsequent introduction of Mongol customs regarding women led to changes regarding women of the ruling and upper classes of Iran. A number of women of the Khwarezm Shahi court who had surrendered to the Mongols enjoyed a suitable position by gaining access to the court. Among these cases, we can mention Khan Sultan, one of the daughters of the Khwarezm Shah, who after the Mongol invasion became the wife of a Joghatai and, due to her "intelligence, modesty, and beauty, she was favored by him and gave birth to a child by him" (Bayani, 1973:33). Over time, with the marriage of the Mongols with the daughters of local rulers, both kinship relations emerged and the political interests of both parties were secured. For example, during the Mongol Ilkhanate period, the local rulers of Fars and Kerman (the Atabkans of Fars and the Qutulgh Khans of Kerman) strengthened their position by establishing kinship ties and

intermarrying with these Ilkhanates, while on the other hand, the Ilkhanates added new princes to their circle of influence. Women were recruited as a means of reconciliation in this matter. Most importantly, they were also effective in strengthening the tribal economy (ibid., 29). Marriages that were of course more in favor of the Mongol sultans, and most of the women were from the local ruling classes. A few examples of marriages between women and the families of the Ilkhans or local khans with local laws have been seen, such as the marriage of the Mongol Khatun "Kardujin" who became the wife of Sivar Ghatamesh (Juyini, 1996: 1/242). Despite this, the Mongol Ilkhans often chose their wives from among the Mongol tribes in order to maintain their relationship with the Mongols of Central Asia and China. A prominent example of this was the dispatch of one of the Mongol princesses to Iran as the wife of Arghun, who, since Arghun was not alive at the time of this princess's arrival, married Ghazan. (Navai, 1998: 37).

The Mongols could have many wives depending on their economic status, and it has even been seen that sometimes a Mongol man chose about thirty wives as his wife, but the first wife always had a superior position compared to the other women. Among the Mongol women, the first wife was the most important and the best woman and was considered the queen by the sultans. Since polygamy was considered a normal part of Mongol life, there was no jealousy or quarreling between the wives of a man. Even the superiority of the first wife was accepted by the other women. In addition to women, the Mongols also had concubines who were chosen from among beautiful girls and women. Genghis Khan had five main wives and 50 concubines (concubines who enjoyed special rights) (Bayani, 1973:47).

After Genghis defeated the Tatars, Yasugan became his wife. She first entered Genghis' harem, who was pleased with the kind treatment of the Mongol Khan. She asked Genghis Khan to marry her older sister, Yasuyi, despite all the mercy he had shown her. Genghis responded by saying that he would order the search for Yasuyi, but if he himself claimed that his older sister was more deserving, he would step aside in favor of his sister. Yasugan also accepted. Genghis' soldiers followed Yasugan's sister, who was seen in the forest with a groom who was planning to marry her at the same time as Genghis's troops attacked. The groom fled, and Yasuyi was taken to Genghis' tent. In the case of the meeting of the two sisters, Yasugan placed her older sister where she had originally sat and sat lower; Genghis also liked the newly arrived sister and placed her next to his bed. (Chaubi Shah, 1972:155). Mongolian customs and the authority that a Mongolian man had in choosing a wife had made it rare to see a woman or man who remained single and did not marry. Singleness, especially for girls, was an unpleasant thing, as marriage was an inevitable thing that had to be done even for the dead; that is, since it was customary for children to be introduced as fiancées by their fathers and mothers, if they died during their engagement or youth, they would be married after their death. In this way, they would draw pictures of several human faces, animals, clothes, and furniture on several pieces of paper and burn them all with the marriage certificate. They believed that the smoke from the flames would rise to the sky and the painted objects would convey the life and marriage certificate to the young wives of the dead. As a result, the parents of the dead girl and boy became relatives. This custom also existed in Northern China. (Marco Polo's Travelogue, 1971:93) The importance of marriage was so great that it is stated in the Secret History of the Mongols: "The destiny of every girl is to be given to a man and not to grow old in a house" (paragraph 66). This importance should be sought in the social and economic spheres of the Mongols. With the marriages that were made, a generation was produced that led to the increase of the tribe's members and ended up in the tribe's favor in cases of war and hunting; while marriage with other tribes led to kinship with foreign tribes and, in turn, increased the tribe's wealth and the support needed in times of war. Among the childhood

marriages, Arghun's marriage at the age of twelve to Qalnaq Khatun, whom he loved, is noteworthy. (Bayani, 1973:49). The Mongol marriage ritual, which had its own characteristics, underwent changes after the Ilkhans converted to Islam. Islamic jurisprudence replaced the Mongol marital laws. Divorce laws followed Islamic regulations and distanced themselves somewhat from the requirements that originated from tribal desires or were even imposed on boys and girls. Also, customs that were contrary to the Sharia were eliminated. However, given the Mongols' lack of heartfelt and true faith in the new religion, there are also cases that are contrary to the Sharia. Among them, we can mention Sultan Abu Sa'id Ilkhani (736-716 AH) who fell deeply in love with two of his wives (Baghdad Khatun, daughter of Amir Choupan, and Dilshad Khatun, daughter of Damascus Khawaja, nephew of Baghdad Khatun). Although, according to Islam, it is not permissible to marry an aunt and nephew at the same time except with the permission of the first wife; But we see that Abu Saeed had married these two women permanently despite the opposition of Baghdad Khatun. (Ibid.: 41) Among the Mongol traditions that were also confirmed after the adoption of Islam was the tradition of dowry, which, as the dowry amounts gradually increased, had become very heavy. During the reign of Ghazan, the amount of dowry was reduced and reached a certain amount of 19 and a half dinars. (Fadlallah Hamadani, 1994: 3/531) Another feature of Mongol traditions was the absence of divorce between men and women. Only one example of divorce is mentioned in Marco Polo's travelogue, despite this, if an ordinary man wanted to, he could give his wife to someone else as a gift. However, after the Mongol Ilkhans converted to Islam, divorce also became common among them. In this case, Ghazan also opened the way for divorce by carrying out his social reforms, which was the reduction of the dowry amount (Ibid.). Among the Mongols, there were also women who were not married and who were concubines or qumahs. These women were ranked after married women, and during the Ilkhanate period, letters were even exchanged between sultans during courtship ceremonies, which were written in a specific order (Juini, Vol. 3, 1975: 531).

After the agreement of the parties, the engagement ceremony was held, which was called "Shiri Khoran" (Bayani, 1973: 43). Following this, the groom, like his father, who had sent gifts to the girl's father according to his financial means, would present them to his wife's father, which were called "balagan" (Chaubi Shah, 1972: 168). He would also send gifts to the girl. The wedding celebration was also held together with elaborate ceremonies (Tasf, 1986: 95). After the arrival of Islam in the Ilkhanate period, although the tradition of dowry had already existed, the husband was obliged to (provide housing, tents, and special people for his wife). Dowry became official and became common among the Mongol sultans and princes in very large amounts (Fadlallah Hamadani, 1994: 3/565). The women who were socially ranked after the married women were respected and enjoyed separate wealth and housing, and their children were legitimate and even had the ability to be included in the category of women. Toqiti Khatun was one of these women who, after the death of her husband, Hulagu, married Abaqa Khan, Hulagu's son, and after Duquz Khatun, she took over his title of the greatest Khatun (Bayani, 1973: 43). What was said was about the upper-class Mongol women who could participate in political affairs and, like men, manage affairs. Of course, as mentioned in the text, despite the authority and respect that women had, family marriages were carried out for economic reasons even without the women's consent. On the other hand, in addition to the men's multiple wives, even in the upper classes, they could divorce or forgive them whenever they wanted (ibid.: 46). Such categories are in clear contradiction with the respect for women that has been praised by researchers and historians. However, in the period Mongol and Ilkhanid women, especially Mongol women, participated in political and social affairs, which will be mentioned.

4. Mongol Khatuns

Khatuns, or more precisely, Mongol queens, were the wives of the khans or Mongol sultans who enjoyed great power in the tribe and government and in fact shared the affairs of the country with their husbands. They not only worked side by side with their husbands in the affairs of the tribe, according to traditional Mongol customs, in the beginning their wives were nothing more than simple khans, but also worked side by side with their husbands in the affairs of the tribe. (Bayani, 1973:80). After the expansion of the Mongol power, which went beyond the tribal area following the conquests of Genghis and the establishment of a feudal government, the work of the Mongol Khatuns also expanded. In the meantime, the first wife of the khan, as the most important woman, had a different position. Although the interference of the khans in political affairs could lead to conflicts and disputes within the government, many times, the competence and ability of the Mongol khans led to the cohesion and stability of the affairs of the country. Turakina Khatun was one of these women who participated in the political affairs of the Mongol period.

4.1 Turakina Khatun

Turakina Khatun was the second and eldest wife of Oktay Qa'an, who headed these departments at the beginning of her marriage. After her husband was killed in a battle with Genghis, she was captured by the Mongol Khan and given to Oktay. Turakina was not a beautiful woman, but instead, she was so blessed with intelligence and intelligence that in a short time she became the most beloved wife of the Mongol Khan to the point of marriage. Since her son was considered the eldest son of Ogotay, after the death of her husband, during the kurultai of the Mongol elders and princes, she was appointed as the regent of the kingdom by the younger Sangyuk and ruled the throne with full power for four and a half years, from 639 to 644 AH. At the very beginning of her command, Turakina Khatun was able to bring the nobles and elders with her by adopting her unique policy and by sending various gifts, she made others agree with her opinion. In his first act, Mahmud dismissed the veteran commander Oktay, dismissed Gerguz, and removed most of the ministers and government officials from their jobs. Turakina dismissed most of the rulers and vassals of Oktay and appointed a new agent, Ali Khajeh, and thus opened the way for the Iranians to infiltrate the Mongol court (Bayani, 2006:71). This influence should be considered the influence of his beloved minister, Fatemeh Khatun. She, who was able to infiltrate the Mongol court, had a significant impact on Turakina Khatun. Turakina, with her good judgment, intelligence, and wit, was able to place her son Gyuk on the throne from among the claimants to power, such as Butan, the second son of Oktay, and Sher-Amun, the grandson of Oktay, and Batu, the son of Joji, who was the king of the Russian Khanate and the Qibchak Plain. But after Gyuk came to the throne, the relationship between mother and son became cold over the issue of Fatima Khatun. Fatima Khatun had a disagreement between them over her influence in the Mongol court and perhaps the revival of the Iranian element in the institution, and Turakina Khatun also died in 642 AH, heartbroken by these events. Turakina Khatun was a Christian and had not only placed her son under Christian tutors, but had also brought about the introduction of a Christian element into the Mongol system and treatment. (Ibid., 72-73). What has been said is a brief description of the high-ranking Mongol women. High-ranking Iranian women also occasionally engaged in political and social affairs during this period, which will be discussed in the following lines.

5. Iranian High-ranking Women

In post-Islamic Iran, before the arrival of Turkic governments such as the Seljuks, we rarely find women who have played a role in the political sphere of Iran. The famous Sayyidah known as Umm al-Muluk, the wife of Fakhr al-Dawlah Deylami, who, on behalf of her son Majd al-Dawlah, dealt with land management in Rey for a while, is an exceptional case. (Zarin Koob, 2007: 484) However, after the arrival of the Seljuks, the tribal traditions of the Turkic tribes that gave women more freedom gradually became widespread in Iran, and women came out from behind the scenes and directly or indirectly participated in political and social affairs. (Bayani 1352,: 140) Among the famous women of this era, Turkan Khatun, the wife of Malekshah Seljuq (482 to 465 AH), was the daughter of Tamghaj Khan, the granddaughter of Ilak Khan from the Afrasiab family, who had a direct involvement in her husband's reign. One of his most important actions was the conspiracy against Nizam al-Mulk, which led to the dismissal of the Seljuk minister of state. (Mostofi, 1951: 438). The Khwarazmshahs, who came to power in Iran after the Seljuks, followed the same Turkish traditions. The eldest and most important woman of the Khwarazmshah dynasty, Turkan Khatun, was the mother of Sultan Muhammad Khwarazmshah. Turkan Khatun, who officially ruled Khwarazm during the reign of Sultan Muhammad, was a co-ruler with her son in the administration of the country. (Bayani, 1973: 24) Turkan Khatun was a cruel and cruel woman and caused the destruction of many ancient Iranian families. She ruthlessly destroyed her rivals and enemies, not knowing that "God Almighty will reward her in this world and punish her in the hereafter" (Juveini, 1996: 2/117). The stubbornness, callousness, and stubbornness of this powerful woman and politician not only overthrew the Khwarezm Shahi government, but also dealt a fatal blow to the body of Iranian civilization. Among the women of the scribes, Mustufis, and other high-ranking officials, such as Iranian ministers such as Khwaja Nizam al-Mulk, no famous or famous figure can be found who participated in politics; it seems that the women of the Mustufis and Iranian Muslim ministers, as advised by the jurists and legal scholars (of course, their own interpretation of Islam), only dealt with household and marital affairs and rarely attended political and social gatherings. But the women of the Seljuk and Khwarazm Shahi Turk rulers and emirs during the Mongol and Ilkhanate periods also played a role in political and social affairs, as did the Mongol elite women, by entering the courts and also forming marital and family ties with the rulers. Atabek Abesh Khatun (684-661), the daughter of Atabek Saad bin Abu Bakr and Turkan Khatun, the wife of Menku Timur Ilkhan, is one of these women whose twelve-year rule in Persia had an unfortunate outcome. She was put on trial in Tabriz during the Arghun period, as a result of which she was sentenced to pay huge fines and died after a year. (Shirazi, 2009: 2/221-222) Some of the women and daughters of the Khwarazm Shahi emirs also participated in political affairs by entering the Mongol court as women. Khan Sultan, the daughter of Sultan Muhammad Khwarazm Shah, is one of these women.

5.1 Khan Sultan

In the sources of this era, Khan Sultan is a famous woman, one of the daughters of Sultan Muhammad of Khwarazmshah. She was initially the wife of Sultan Osman, the ruler of Transoxiana. Sultan Osman, who was constantly at war with the Qara-Khattabs, was unable to resist their invasions alone. He asked Sultan Muhammad for help to confront the Qara-Khattabs and with his help he was able to defeat the Qara-Khattabs. Due to the importance of Transoxiana, Sultan Muhammad made Khan Sultan his wife, and the groom stayed with his fiancée for a year, according to the custom of the Turks and Mongols. After the wedding, when he returned to Transoxiana, Khwarazmshah brought his daughter with him, along with many servants and

dowries; but after a while he received news that Sultan Osman had reconciled with Gur-Khan of Qara-Khattab and had married his daughter, whom he loved. And not only does she not pay attention to Khan Sultan, but she mocks him in front of the crowd, forcing him to drink alcohol. In addition, she has also killed his relatives and servants (Bayani, 1973:31). Sultan Muhammad became very angry. He marched to Transoxiana and after conquering Samarkand, he caused a lot of massacre and destruction. About ten thousand people were killed in this war, then at the request of Khan Sultan and against his will, they also killed Sultan Osman, the Shah of Khwarazm. (Juyini, 1996:3/77-78) This woman had returned to her father after the death of her husband, and after the Mongol invasion, she became the wife of a Joghatai and was favored because of her intelligence, beauty and beauty, and she gave birth to a child by him. After Joghatai died, this lady continued to maintain the closeness and status she had with her husband in the Mongol system. Genghis ordered his son to be taught the Quran and he put a lot of effort into his upbringing, which was an indication of Khan Sultan's importance to the Mongol Khan. (Nasavi, 1965: 621) With the position he had gained in the Mongol court, Khan Sultan always tried to serve his father's half-dead and half-ruined government, so he always informed his brother Jalaluddin about the Mongol situation from a distance and through secret messengers. When Jalaluddin had besieged Akhalat, he sent a messenger to him with a signet ring from his father, which had a turquoise gem with the name Muhammad on it, and he sent a message saying that Genghis Khan had learned of "the bravery, majesty, power, and vastness of your kingdom, and now he is determined to make peace with you on the condition that the kingdom be divided from the border of Jihun, and that this side be yours and the other side of the river be his. Now, if you see the power in yourself to go out with the Tatars, and take revenge on them, and fight and win, do whatever you want. Otherwise, consider peace as a favor when the enemy wants it" (ibid.: 622). Jalaluddin was only a man of the sword, and it seemed that his talent in the world of politics and strategy was lame, and he did not listen to the advice of his political sister, and in the end, the kingdom and the nation were trampled under the hooves of the Mongols.

6. Inferior women

Inferior women constitute the majority in every society, including the Iranian society of the Mongol and Ilkhanid periods. This class of society is the productive class, which throughout its history has often been at the disposal of the ruling class, the elite, either willingly or by force. Social classes can be simply divided into two categories. The first class is the ruling groups or elites, and the second class is the non-ruling group or inferiors.

7. Ruling classes

The elite class includes the following classes. 1- The privileged class of society was limited to the ruling khan's family and relatives of the royal family. Despite the small population, this class enjoyed the greatest influence and blessings of life in society. 2- The military, or people of the sword, "enjoyed special privileges" and usually benefited from tiul and aqta. The military class enjoyed financial well-being and relative social status. 3- The diwans or writers, the racial origin of this class was usually Iranian. This class also enjoyed financial prosperity and social status due to its connection with the privileged and ruling class of society. Individuals from this class, such as Khwaja Rashid al-Din Fazlullah or Ata Malek Juwayni, played an important role in the development of the country and in pushing the Mongols towards Iranian culture (Shaabani, 2009:

138-122). Just as the men of the upper classes enjoyed prosperity and comfort and enjoyed many material blessings, the women of this class also enjoyed more blessings. During the Mongol period, apart from the women and ruling families and some Turkish and Mongol military emirs, most of the women of the literary and clerical classes were behind the scenes and did not participate in political and social affairs.

8. Non-ruling classes

The majority of Iranian society falls into this group. The selection of groups is based on the “institution of government”. “Individuals and groups, depending on their proximity or distance from the main central power structure in Iran, were considered by the organizations in charge of society and enjoyed the numerous benefits that such proximity had or were placed in the shadow of anonymity and bore the heavy burden of overwhelming problems and hardships” (Shaabani, 2009: 139). All villagers, except for a few nobles living in villages or prominent representatives and heads of tribes, craftsmen, business owners and the majority of city dwellers, except for the ruling classes, non-ruling tribes and in other words, most of the people in society were considered part of the non-ruling group. This group lacked the “class consciousness” and “spirit of sovereignty” that was widespread throughout the country and for this reason they were given names such as common people and subjects. (ibid.: 140-139). This group was exploited by the ruling classes. Women of this class worked and worked like their subordinate men, but Iranian society was often a patriarchal society. Nomadic women in Iran, like Mongol tribal women, participated in the economic activities of the tribe, such as milking milk and turning it into dairy products, spinning wool and preparing various products such as carpets and kilims, and helping men during migration. However, in the Iranian tribe, the status of men was superior to women. The man had complete authority over the family and was directly responsible for its fate and made decisions in important matters, and women had no choice (ibid.: 78). Of course, nomadic and rural women enjoyed more freedom due to economic activities such as agriculture and animal husbandry in their clothing (Foran, 1998: 54). Considering the sociological and cultural characteristics of Iran during the Mongol and Ilkhanid periods, there is no evidence of the presence and participation of lower-class women in political, social, and cultural affairs (or it is not mentioned in the sources). And even if educated women, such as Mahasti Ganjavi and Raba bint Kaab (of course, during the Seljuk period), rarely found the stage, they were from the ruling and upper classes, rather than the lower classes. The status of lower-class women in Mongol society was no less than that of their peers in Iranian society. All the talk that historians and researchers have made about the importance of women applies more to upper-class Mongol women than to lower-class women. Before the unification under Genghis, the Mongols were scattered tribes and clans that “often had disagreements with each other” and there was little peace and harmony between them. (Bayani, 2006: 11). The harsh and harsh natural conditions had made them aggressive and cruel people who used the utmost cruelty during war and conflict and when they reached the enemy. Women in these tribes fought like men and were no less cruel than their men. The destruction of the city of Nishapur by the daughter of Genghis, who took revenge on her husband, is a handful of khawar. (Ibid.: 47) In the Mongol society before Genghis, such classes were not seen; the upper and lower classes of the Mongol society can be examined within the framework of the dominant and defeated tribes. The dominant tribes plundered and exploited the defeated tribes, and women were the most important targets of plunder. Often, men were beheaded or beheaded, but the modesty and modesty of the lower-class women were trampled on in the worst possible way. During the reign of Agtai, a tribe whose daughters were married off against the wishes of the khan were outraged. All the girls over the age of seven were

gathered together and raped in the most heinous manner possible in front of their fathers, husbands, and brothers. Two seven-year-old girls died, and the rest “sent those who were worth to the [imperial] harem, some to the guards of the leopards, others to the court servants, and a number to the prostitutes of the houses and caravanserais who were waiting for the arrival of the princes. The rest were given to the attendants, whether Mongols or Muslims, to take for themselves.” (Juyini, 1996: 235) In this way, the lower-class women were the targets of the greatest insults, misfortunes, and troubles. During the invasion and plunder of the tribes, the chief of the ruling tribe took most of the women for himself. When Temujin's allies wanted to elect him as khan, they said to him: "We will make you khan. When Temujin becomes khan, we will ride before the enemy as scouts and vanguards. We will bring their beautiful girls and women for your army and give them to you. We will bring you women and girls with extraordinary and beautiful faces from the subordinate countries" (Chao Bi Shah, 1972: 54). It seems that for men who lived in the harsh conditions of desert wandering, the greatest pleasure was to seek pleasure from women. The subordinate Mongol women were actually the women of the conquered tribes, and consequently, after the unification of the Mongols and the conquest of the country, the women of the conquered countries (except for a class such as the Divans who were related to the Mongols) were placed in the circle of subordinate women. The Mongol invasion of Iran caused a deterioration of social conditions, a collapse of the class system, and economic and social decline. Perhaps women who were from the upper classes were relegated to the lower classes. Turkan Khatun, the mother of Sultan Mohammad of the Khwarezmshahs, was one of these women (Juini, 1936:200). Massacres, the destruction of agriculture, economic stagnation and decline, and moral principles and adherence to religious precepts were degraded in Iranian society. Many women were placed as slaves at the disposal of the upper classes, including the Mongol ruling class. Prostitution and prostitution, which were the result of economic and moral decline due to the Mongol invasion, were officially established in Iran. In the following, the status of slave women and prostitutes who were from the lower classes of Mongol and Ilkhanate society will be examined.

9. Maids

In many societies, including Iranian society, during the Mongol and Ilkhanid periods, maids were considered to be among the lower classes. In agricultural societies, due to the accumulation of wealth and the massive enjoyment of economic benefits by some members (the elite), some members of the society (the lower classes) were taken into service (due to economic poverty). In herding and nomadic societies, many women and girls were taken captive as a result of the domination of one tribe over another. Some of these captives joined the upper class society by joining the ruling family and tribe. They were often placed in the lower class as slaves and maids. The emergence of the maid class was, in addition to social and economic inequalities, the result of war and the formation and expansion of empires. The Mongols and Ilkhanids were no exception to this rule. War was always the main and reliable source of education for maids. In addition, the nomadic life of the Mongols, which was accompanied by plunder, pillage, and theft from neighboring tribes and cities, provided them with the opportunity to capture many women and put them into service. The Mongols tried to completely separate the women or girls who were taken captive from their families and submit to captivity; therefore, they killed the husbands or fiancés of these women and girls so that they would submit to intercourse with the owner. Also, the women who were taken captive and or captured during the plunder of a hostile tribe lived in difficult and pitiful conditions. During the attacks of Temujin and his allies on the Markites, one of Temujin's allies set out in search of his mother, who had been captured by the

Markites. "...his mother, wearing a ragged sheepskin cloak...went out. She said to another man standing outside: 'I have been told that my sons have become chiefs. I live here with a wicked man, how can I look at the faces of my sons?' Having said this, she ran and threw herself into the dense forest." (Juini, 1936: 84-86). The acquisition of female slaves through plunder and war was not limited to the Mongols' origins; When the Mongols trampled the cities of Iran with their scythes, the enslavement of free women became common and customary. In this process, there was no difference between women from select groups of society, such as the women of the Khwarazm Shahi and the emirs, and ordinary women of society. The only difference was that women from government families were assigned to be concubines of the Mongol khans after being captured, and women from middle-class groups of society were forced to commit heinous acts at the beginning of the conquest of the city. An example of women becoming slaves of selected groups in society is the captivity of the women and daughters of Sultan Mohammad Khwarazmshah and Sultan Jalal al-Din: "The Turks took Khatun with her sons and harems... to Taleqan to serve Genghis Khan... When they were girls, he gave two girls to the Chaghatai, the Chaghatai gave one girl to a special secret place, and the other girl was given to his vizier Qutb al-Din Habash, Umayyad, and from that which had fallen to the other army, he gave one girl to the Umayyad of Hajib" (Juyini, 1996: 2/200). During the Ilkhanate period in Iran and also throughout the vast Mongol Empire, obtaining slaves, especially maidservants, through war was a common and customary method. Within the geographical limits of Iran at that time, there were numerous and multilateral wars between the Ilkhans and the Mongols of the "Golden Horde" in the north of the Caspian Sea, as well as between the Ilkhans and the Mamluks of Egypt, as well as between the Ilkhans and the people of the regions of Iran that had not yet been occupied by the Mongols, as well as the scattered raids of the rebellious Mongols stationed on the borders of Iran, in which women were considered the main victims of these wars (Kazemnia, 2007: 85). Despite moving away from their origins, the Mongols continued to live in the same nomadic way of life and every year in winter they attacked populated areas and prosperous cities, during which they enslaved Muslim women and children. The slave class was thus formed and entered the social fabric of Iran during the Mongol and Ilkhanate periods. The use of slave services was common and common in all societies, and the Mongols also benefited from slaves despite their nomadic lifestyle. Their nomadic lifestyle and the customs arising from their lifestyle did not have an effect on the way they owned and exploited slave girls; in such a way that even after settling in countries where urbanization was superior to nomadic lifestyle (such as China and Iran), they continued their traditions and customs. "With the establishment of the Ilkhanates in Iran, the forms of exploitation of slave girls among the Mongols merged with the methods of owning slave girls in Iran that had continued since the previous period, causing the spread of these forms and methods. "(Ibid.) In previous periods in Iran, female slaves were used as concubines (the owner's concubine), domestic servants, or maids of select groups of society, and singers and dancers. However, during the Mongol period, these helpless and vulnerable women of society were also used for other purposes, which can be mentioned below.

9.1 Sacrifice of women for the peace of the soul of the great khan

This type of exploitation of concubines, or more accurately, their sacrifice, arose entirely from Mongol tradition and their shamanic beliefs, and is reported in only two cases in the sources. After the death of Genghis Khan, "... for three days in succession, they prepared food for the soul of Genghis Khan, and from the work of the subtle moon, they saw the face of the moon... they chose forty girls from the descendants of the princes and nobles who were in the service, and

they tied many jewels, ornaments, and halals for them, and they sent them dressed in expensive clothes on selected horses near his soul” (Juyini, 1996:149). Also, following the death of Hulagu Khan, “they built a crypt according to Mongol custom, poured many jewels into it, and made several beautiful girls, adorned with luxurious and studded clothes, his bed companions. "So that he would be safe from the terror of darkness, the terror of loneliness, the narrowness of the place, and the fire of torment" were among the rituals of the secret burial of the Great Khan, and it seems that all the Khans of Genghis Khan's descendants enjoyed this privilege (Shirazi, 1959: 38).

9.2 The Concubines and Wives of the Great Khan

The concubines who were lucky enough to be the wives of the Khan were called "Quma" among the Mongols. This word has been recorded in Persian sources in various forms as "Ghuma, Ghama, Qoma, Qomai, Qomai, and Qomai. Qumai in the Mongolian language means a female prostitute, a concubine, and a slave" (Fadlallah Hamadani, 1994: 3/238) and was applied only to that group of concubines who were the concubines of the Khan or their master.

9.3 Accompanying the army

"It is a Mongol custom that, in order to ensure that their path in war and conquest would be successful... they kept their concubines as a secret..." (ibid.: 2/973) Accompanying concubines with the army for the purpose of sleeping with them, which can be considered a form of official or state prostitution, may have had its roots in the nomadic and nomadic life of the Mongols; this method of acquiring concubines also reached Iran, and the soldiers of the Ilkhans also took concubines and girls with them along with their army, or the Ilkhan ordered that the girls and women who were offended be divided among the army.

9.4 Rameshgars

Before the arrival of the Mongols, there were women in Iran who were Rameshgars. Women who were often the source of joy and entertainment for men and sometimes for women of the upper class in the courts. Married women were not present in the social scene. However, prostitutes and maids sat with men and with their beauty, humor, and playing the harp, they became the source of peace and entertainment for the emirs and rulers (Flor, 2010: 164). This practice continued during the Mongol period.

9.5 In the service of the Khan's women

The women of the Mongol Khans used the services of one or more concubines in matters of "housekeeping and service". (Rashid al-Din Fadlallah, 1994:534). Since the Khatun or the chosen wife of the Khan enjoyed a high position among the Mongols and after the Khan's death, she was entrusted with the management of his assets and property, therefore the Khatun's trusted concubines could achieve a very special position with their competence and expertise in such cases; in other words, sometimes the concubines were promoted from being the Khatun's servants on their advice. "Fatima Khatun" was a prominent example of these inferior women.

This is the final title of the present study.

9.6 Fatima Khatun

Fatima Khatun is a lowly woman whose greatness and dignity are not due to her feminine beauty or sexual attractiveness, but rather to her intelligence and insight. At the time of the conquest of Tus and Mashhad al-Reza (AS) by the Mongols, among the captives they sent to Karakorum, was a lady who had a charming personality and traced her lineage to the great sages and the Alavids. According to Juwayni, "In the art of intelligence, a minister, a broker, a swindler, it was fitting to be her student" (Juwayni, 1996: 1/200). In her new life, she first engaged in commercial activities and after a while, through her inherent merit, perhaps through the purchase and sale of slaves, she entered the Mongol court and began to serve in the army of Turakina Khatun. (Bayani, 2006: 70) After Turakina Khatun seized power, Fatemeh Khatun also succeeded in demonstrating her merit and skill better than before. Eventually, her career rose to such a high level that "she became the confidant of inner secrets and the place of hidden secrets, and people were deprived of work, and her hand was extended in orders and prohibitions" (Juyini, 1996: 1/201). Muslim elders, especially the Shiites of Khorasan, sought his help in important matters, and a group of Iranians, especially Khorasans, gathered around him. Fatemeh Khatun, who became an advisor to the powerful Mongol Khatun, gave the field to Iranian elements and was able to reduce the power of the Christian Mongols in the government. With her help, a large group of Iranians, especially Khorasans, were placed at the forefront of important tasks. Turakina Khatun; During his tenure as regent, he carried out a major and fundamental purge in government affairs, and dismissed the greatest figures of the reign of his wife, Ogatai, and appointed new people in their place who supported the Iranians. One of these people was Chingai, a Christian and anti-Islamic minister during the time of Ogatai. Turakinakhatun probably "deposed him and ordered his murder at the instigation of Fatima Khatun, but he fled and took refuge with Kutan, one of the sons of Oktay (ibid.: 201). At Fatima Khatun's suggestion, instead of Chingai, the ministry was given to an Iranian named Abd al-Rahman. The government of North China, which was in the hands of Mahmud Yalwaj, was also entrusted to him (Bayani, 2006: 70). During his four years of rule, Turakinakhatun spent his time eliminating critics and enemies and establishing groups that were interested in the rule of his son Gyuk. Therefore, he surrendered to the ideas and plans of Fatima Khatun of Khorasani and even executed some, including the governor of Eastern Iran, who was a Mongol. Finally, while Gyuk had open enemies, including Batu (the eldest son of Genghis), Turakinakhatun achieved his previous wish and after clever pretense, summoned the Mongol leaders to hold a meeting in the Yellow Camp. This great council was a magnificent display of the Tatar Empire. Finally, in the spring of 643 AH, many princes, along with a few Mongol women, elected Gyuk as khan and he came to power with special ceremonies. The rise to power of Fatemeh Khatun, who was in fact the influence of the Iranian element in the Mongol court, caused panic among the Mongol and Chinese elements. Gyuk, who was a genuine Mongol and equally vengeful and vengeful, was terrified of Fatemeh Khatun and the Iranian element gaining power and eventually, through the intrigues and efforts of the Mongol elements (especially the "Christian Mongols"), he took Fatemeh Khatun from her mother and ordered that "the Alevi and lower castes be sewn on and thrown into the water wrapped in felt" (Juyini, 1996: 1/201). Thus, the first attempt The Iranians failed to influence and change the foreign Mongol court, which was achieved through the will, wisdom, and modesty of a lowly Iranian lady. But it paved the way for superior men such as Khwaja Nasir al-Din Tusi, Atamalek Huwayni, and Khwaja Rashid al-Din Fadlallah Hamedani.

10. Conclusion

In the tribal and nomadic society of the Turks, especially the Mongols, women participated in economic activities like men. In addition to organizing the household and family, they often participated in herding, hunting, and most importantly, war, side by side with the men of the tribe. Mongolian women had the authority over their property, sheep, and tents, and in some cases, like men, or even more competently than them, they dealt with the affairs of their tribe and clan, and were even very effective in creating unity and integrity of the tribe. Mongolian women were also effective in the formation and establishment of the empire. After the unification of the Mongols and their invasion of the agricultural communities around Mongolia (China and Iran), Mongolian women also participated in wars. The heartless massacre of the people of Nashshabur and its destruction at the hands of Genghis' daughter is a piece of cake. Mongolian women also tried their luck in the administration of the empire and, by chance, achieved great successes. During the Ilkhanate period, women were influential in the political and social sphere of Iran. Before the formation of the empire, the upper-class women were the women of the ruling tribe, and after the formation of the empire, they were the wives of the Mongol rulers and emirs. Only these women were present and influential in the political, social, and cultural arenas. However, the lower-class women did not play a role in the political arena; their only role was to satisfy the insatiable desires of the rulers and emirs of the ruling tribe and people. During the Mongol period, before the empire, the women of the conquered tribes were the lower-class women of the Mongol society. They were slaves and maidservants who were at the service of the women and men of the ruling tribe and were subjected to the worst forms of sexual rape and exploitation. During the formation of the empire, the women of the conquered countries suffered the most. Many men were either killed or taken to the camp; but the women were punished in the worst ways. Many women fell into prostitution due to moral and economic decline, so that this was not acceptable, and it continued for centuries in Iran after the Mongols. But many were also recruited as concubines in the courts of the Mongol rulers or in garrisons and armies, as sexual slaves of the soldiers. Many were also put in the service of Mongol women. Some of these concubines were able to enter the Mongol court from the space created for high-ranking women in the world of politics, which was the result of Mongol traditions, and try their luck in the game of politics for a short time. During the Mongol and Ilkhanate periods, women roamed the political and social sphere of Iran for a very short time, which was the result of Mongol customs and traditions. And with the decline of the Ilkhanates, the presence of women also disappeared from the political and social arena, and the Iranian women's society returned to its ancient traditions of seclusion.

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