

УДК 930.85

THE POLITICAL RELATIONS BETWEEN IRAN & EUROPE DURING THE MONGOLS PERIOD

Alireza Karimi, Mahdi Nasiri

*University of Tabriz, Iran
E-mail: alireza.karimi.46@gmail.com*

In the history of Iran after the arrival of Islam, the relations between Iran and Europe are started from the Mongols period. At this time, the ambassadors were sent to the courts of the great Mongol khans in China and the Mongol Ilkhans in Iran by Europeans regarding to the concerns about the Mongol invasion to Europe and because of their need for military support from them in their wars with the Muslims over the Holy Land by the hope of spreading Christianity in the East, as well. Also, the Mongols sent their ambassadors to the courts of the Popes and kings of Europe for commercial reasons by the hope of getting help from them against Mamluks dynasty of Egypt and even may be interests in Christianity. Even though, these efforts were led to the development in the trade and cultural relations, but they did not have practical results in the political and military relations.

Keywords: Political relations, Mongol, Iran, Europe, Mamluk, Egypt

Research on the relations between Iran and Europe in the Mongol era is the subject of this article. Europe has been paid more attention in the East world. The reason for this attention has been significant progress in various eye-catching aspects of life in Europe. Everyone knows that the roots of this development are in the transition period in which we know at the end of the Middle Ages. Mongol invasion of Iran is about the late of Middle Ages. Also, we know about six hundred years before the Mongol invasion, Iran had no its own political and geographical identity. So, for the first time, historical borders in Iran were revived after the Mongol invasion and especially after the establishment of the Ilkhanid dynasty. Therefore, the study of relations between Iran and Europe in the Mongol period is important. Backgrounds were created for further evolutions in Europe along with the Mongol invasion of Iran. Although apparently a religious approach predominantly seemed in the Europe's foreign policy, but other influential elements were gradually being panached. Trade was more important for Europe, especially in some areas of Europe like republics of the Italian peninsula and Byzantine, the remnants of the ancient Roman Empire. Attention to this point is one of our concerns in other research. We are looking forward to finding the key elements in the relations between Iran and Europe. Of course, some of these elements were different among Europeans with Iranians. We do not discuss about commercial and religious elements in this article. This research is focused on political and military relations between Iran and Europe.

The following questions are the main focus of this research:

What were the political priorities in the relationship between Iran and Europe?

What is the importance of these priorities in Iran and Europe?

What efforts were made to achieve these priorities by Iran and Europe?

Were these efforts ended in achieving successful result or not?

Political Relations

Enthusiasm of Europeans and Mongols were not in an amount to establish a relationship with each other. Europeans had the desire to establish a relationship with the Mongols politically for two main reasons. The first, which was a huge fear of heavy assault troops Ögedei Khan to Eastern Europe, was created in the hearts of all Europeans. So, this huge fear led European rulers to obtain greater understanding of this powerful and frightening enemy. Hence, they hoped in this way may be more able to repel Mongols possible attacks. Therefore, after the Mongol invasions of Eastern Europe, John of Plano Carpini was sent in Jan 1245 to the court of the Mongol Khan by pope. He was commissioned to deliver Pope's Letter to the Great Khan of the Mongol. Also he had a mission to gather the necessary information from the Land of the Mongols.¹ Recently, Ögedei Khan died when he reached the court of the Great Khan. He was obliged to wait until the election of a successor by the Quriltai. The Quriltai session was set up and was elected the next Khan. Karpini was present in the Quriltai.² Karpini gave Pope's Letter to new Khan, Güyük Khan. In this letter, Pope *Innocent* IV had asked from the Mongol ruler who gave up killing the Christians. Also, he had stated his wishes for peace. Meanwhile, he had asked the Mongol intentions and future actions.³

Initially, the Mongols did not need to create a relationship with Europeans, but they thought via relationship with Europeans could encourage them to surrender and obedience. They wanted to send and receive ambassadors and letters their news conquests to reach the ears of European sovereigns and in this way they are intimidated and would be forced to surrender. Güyük in a letter which was sent to Pope by Karpini, asked him to accept that the Mongols should conquer the whole world the will of God and it is better for him and the other kings of Europe to be submitted.⁴

Mongols were somewhat interested in using Europe's military assistance against new enemies. Messengers of Ilchiktai into the king of France Louis IX asked him that when Mongols would be engaged in the siege of Baghdad in the future, it is better for him and other European kings to attack to Mamluks and to prevent them from helping to Baghdad.⁵

After the death of Güyük, Oghul Qaimish managed the empire temporarily. At this time, Louis IX sent Andre Long Jumeau to the court of the Great Khan. He was admitted by Oghul Qaimish. But she was ill-treated by the ambassador. She threatened the king of Franc to military attack. A little bit later, Möngke Khan came to power. He reprimanded her for this behavior.⁶

¹ Chehrazi, Mansoor; The first ambassador of Vatican in the court of the Mongol; ketabe mah, Tarikh va Joghrafya, Murch 1999; p29.

² Aṭā Malek Joveynī; Tārīkh-i jehān-gushā; Ghazvini; Liden; 1911; Vol 1; P205.

³ Carpini, John of Plano; Safarname (Travelogues); Shdman(Tr); Farhangsaraye Yasavuli; Tehran; 1363/1984; PP90-91.

⁴ Azeri, Ala Al-Din; (Ravabete Ilkhanane Moghol ba Darbare Vatikan (The relations of Ilkhanids with the Mongols); Jr Majalle Barrasihaye Tarikhi; Nu 4; year 4; P282.

⁵ Jackson, Peter (2005); The Mongols and the West, 1221–1410. Pearson Education Limited; 2005; P181.

⁶ Jackson, Mongols and the West, p. 99 and also see: Tyerman, God's War, p. 798 and also see: Sinor, The mongol and western europe, p. 524

*THE POLITICAL RELATIONS BETWEEN IRAN & EUROPE
DURING THE MONGOLS PERIOD*

Mongols thought they are invulnerable. So, they were very proud to dealing with foreigners. They were believed that God has given all of the lands to the Mongols and they are commanded to gain all of the world and people around the world are forced to obey them. So, they spoke from a position of strength in the meeting with the ambassadors. Baiju, a Mongol commander in Persia, sent a letter to pope and wrote in that it is better for pope to surrender to the Mongols and he go to the court of the Grate Khan and kiss the feet of him.¹

Europeans were interested in the relationship with the Mongols preventing flood of Mongols anger and they hope to be able to push it toward Muslims lands. Bishop of Winchester, peter des roches, said to Ambassadors of the Ismailids when they had come in Europe to draw Europeans aid to confront the Mongols to confront the Mongols. "We allow dogs (Muslims and Mongols) to hurt each other and kill one another and when we got to the rest of the enemies of Christ and we will delete them from the face of earth, So, The whole world will submit to following from a Catholic Church and we will have only one shepherd and one fold."²

Perhaps in view of Pope were not many different between Muslims and Orthodox Christians. Because the Catholic Church considers all of non-Catholics as unbelievers. Therefore, perhaps it was not sad for the Pope, the Mongols invasion of East Europe and slaughter Orthodox Christians living in those areas. So, he believed that Catholicism is the only true religion. Pope was more than anything concerned about the Mongol invasion on Catholic areas of Europe.

Europeans aim to establish a relationship with the Mongols was not invasion to Mongols realm. Because Mongols power was so great they thought that they were prevented Mongols campaign to Europe. Pope in 1248 in response to Baiju sent a letter to him and asked him to abstain from threatening the Christians and Europeans.³

The other motivation of European to build a relationship with the Mongols was removing Mamluks threat. Europeans feared that despite of the Mamluks, they not only achieve Jerusalem but also it was possible Mamluks to attack Europe. King Louis IX of France did a great attempt to obtain Mongols support at war with the Mamluks. But these efforts in the sight Mongols were described as Europeans weakness. So, their expectations were very much. They expected the Europeans to accept the hegemony of the Mongols and to pay them tribute. When Louis IX Ambassador arrived in the court of the Great Mongol Khan to get his help in order to attack Mamluks, he was met Insulting and degrading behavior by Oghul Qaimish. She asked him Instant obedience Louis and threatened the king of Franc to military action.⁴

Louis sent Willielmus de Rubruquis another Ambassador to the court of the Great Khan Möngke Khan in 1253 and enlisted the help of him to fight the Mamluk. Möngke

¹ Azeri, Ala Al-Din;Ibid; PP286-87.

² Rachewiltz, Igor de; Safirane PoP be Darbare Khanane Bozorg (Pope Ambassadors to the court of grate Khans);Tr, Rajab niya; Kharazmi; 1353/1974; PP67-68.

³ Sinor, Denis; "The Mongols and Western Europe, in Setton, Kenneth Meyer, A History of the Crusades; The Fourteenth and Fifteenth Centuries; Madison, USA; University of Wisconsin Press; 1975; 524.

⁴ Jackson, Mongols and the West, p. 99 and also see: Tyerman, God's War, p. 798 and also see: Sinor, The mongol and western europe, p. 524

Khan in his reply and wanted his obedience and wrote he is only in this way who can be expected to help and even threatened him if he do not obey him should be expected Mongol invasion of his land.¹

Since Hulagu Khan (1254-65), Iran was directly trying to build a relationship with the Europeans. After Möngke sent her brother Hulagu to Iran and gave him Western Empire, it arose differences within the Mongol dynasty. In Altin Urdu that was in north of Iran, Current Russia, Jochi's descendant ruled in over there. They were becoming serious enemies of Hulagu's descendant. Other domestic enemies of Hulagu's descendant were Chagatai's descendant that their country was in the East of Iran. Ilkhanids, Hulagu's descendant, were more than their ancestors looking the establishment of relations with Europe. Europe could contribute to reducing their fears of neighbors. Henceforth, Mongols did not express their former pride in dealing with the Europeans and they were not shy away from expressing the need for Europe military aid.

Hulagu felt the need to Europeans accompany and assist of the European after the invasion of Syria in 1260 more than ago. Mongols became gradually closer to the Europeans because of Hulagu's confrontation with the enemy that his power was more than the forecast and the failures of his army and his successors from this enemy. Although he had correspondence with Louis IX and Pope Alexander IV and In these letters the sides to insisted on unity against Egypt,² but short-lived of Hulagu was Obstacle to achieving any practical result.

After Holaku death, at the time his successor Abaqa Khan (1265-82), was greater efforts to build relationships with Europe. He married with daughter of the Byzantine Emperor the Byzantine Emperor *Michael VIII Palaiologos in early his rule*. He wrote a letter to Pope Clement IV and he enlisted the help of him at war with Egypt. Pope promised to unite kings of Europe with him.³ In 1271 Edward I, England viceroy, prompted help from Abaqa in the war against Egypt.⁴ Pope Gregory X in 1274 and Pope John XXI in 1277 and Pope Nicholas III in the same date hosted Abaqa ambassadors and to received his letters. In these letters Abaqa had requested an alliance to fight against the Mamluks. In such cases usually Popes sent Mongols envoys along with their recommendations to the courts of Europe Kings especially Kings of England and Franc. But according to numerous reasons, these attempts were unsuccessful and Union military operation was not achieved. Impressive victories of Muslims and expel most of the Crusaders from Syria and repeated defeats Crusaders and in some cases their European allies, Kings of Europe's hopes of victory had turned to despair. On the other side occasional attacks Jaqatais and Altin Urdu to Iran would prevent from a practical alliance with the Europeans.

After the death of Abaqa, Ahmad Takodar (1283-84) sat on the throne. He was at the first a Christian but he became a Muslim after he came to power and changed his name to

¹ Sadr, Kazem; seyasate Kharejiye Iran (The History of foreign policy in Iran); Edare Matbuatie Parvin; 1322/1943 112.

² Di ohsson,Constantin;Histoire Des Mongol; Nabu press; Freance; 2010; P410.

³ Azeri; Ibid: P63-64.

⁴ Lockhart, Laurence; Ravabete Edwarde Aval va Edwarde Dovom AZ Engelestan Ba Ilkhanane Moghime Iran (The relations of Edward I & Edward II with The Mongols of Iran); Tr, Chehrazi; Ketabe Mah, Tarikh Va Joghrafiya; Juy, Aug & Sep 2004; P174.

Ahmad. He made little effort to establish a relationship with the West and attempted further to improve its relations with the Mamluks. This proves that friendship or enmity of Ilkhanids with Europe was more than anything overwhelmed of The kind of their relationship with Mamluks. As regards Ahmad was seeking stress relief from his relations with the Mamluks therefore he could not be oriented towards the creation or expansion of relations with Europe.

After Ahmad was excluded from the power by the coup d'état of his nephew, Arghun (1284-91), was resumed Iran's efforts to expand relations with Europe. Arghun sent three Ambassadors to Europe during the years 1285, 1287 and 1291. He sent the first Ambassador to the court of *Pope Honorius IV*. Arghun asked him the Europeans to unite with him in his war with the Egyptians.¹ Arghun then sent another Ambassador, Rabban Şawma, to Europe. Rabban Şawma went to Constantinople at the beginning of your journey where he had an audience with Andronicus II Palaeologus then in Naples he met the king Charles II and in Paris he met Philip, the king of France and in Gascony met Edward, the king of England. Philip warmly accepted him and assured him to the will of God he would be united with Arghun and together would released Jerusalem. But Edward did not promise and only sent mutual friendly message. He finally went to Rome and visited with the newly elected pope, Nicholas IV and gave him the letters of Arghun and then returned to Iran.² Pope In response, sent letters to Arghun. In the letters he spoke about his hope to change his religion to Christianity. The letters are full of religious themes and there are few references about politics and practical military co-operates. So, this trip also hadn't actual military achievement for Arghun.

In 1289, Arghun sent a third mission to Europe, in the person of Buscarel of Gisolfé. He first went to the court of Pope. Then Pope immediately after receiving the letter of Arghun, sent him to the courts of Edward I, the king of England and Philip, the king of France. In addition, Pope wrote letters also to the kings of France and England and wanted to read carefully the letters of Arghun and adopt Useful and fruitful decisions for the Ilkhan of Iran are promising. Arghun in his letters to the pope and the kings of England and France had asked them In the spring of 1290 together to attack Syria.³ But this trip also hadn't the practical result. Because the King of France was not interested to the war and King of England who was willing to the war, could not be united in the fight Arghun. On the one hand, he was fighting with William Wallace in Scotland; on the other he was disappointed to win the war against the MamlukS, because Little later Arġūn died and shortly before, Acre, the main base of the Crusaders, was captured by the Muslims.

With the death of Arghun, Gaykhātū (95-1291) came to power. Then Baydu (October 95 - March 1295) became Ilkhan. During Gaykhatu and Baydu at both sides for several reasons serious effort wasn't made to establish a relationship. In Iran: First, the term governance of Gaykhatu and Baydu was very short. Second, the political situation in Iran at

¹ Shabaru, Esam Mohammad; Dowlate Mamalik & (The state of Mamluks &....); Tr, Bakhtyari; Pajuhashkade Hoza Va Daneshgah; Qom; 1381/2002; P87.

² Taheri, Abolghasem; Tarikhe Siysi Ejtemai Iran Az (The history of Political and Social in Iran from ...); Franklin; Tehran; 1354/1975; PP36-37.

³ Azeri; Ibid; P76. Selvia Schein, Fideles Crucis. The papacy, the west and Recovery of the Holy Land; Oxford University Press; 1274-1314; p88

the time this was very agitated. The court was involved in Internal conflicts Caused by pretenders to the throne. In Erope: Internal conflicts in Europe; Serious decline in Pope's influence on the kings of Europe; Overcoming the frustration of Muslims; Commercial competitions between the various Italian state-cities and rivalry and hostility some of them with Byzantine. These were important factors in the failure of the Ambassadors In creating practical and serious political and military relations between Iran and Europe.

With the accession of Ghazan Khan (1295 - 1304) on the throne of the Ilkhanid was established a new era in Iran's internal developments. Because he after conversion to Islam in 1295 changed his position on Iran's internal affairs. But Islam of him and his successors did not have a large impact on their foreign policy. As friendship with the Europeans and enmity with the Mamluks was general procedure of above-mentioned Ilkhanids, this policy was pursued by Ghazan Khan and his Muslim successors.

In May 1300, James II the King of Aragon, declared to Ghazan in a letter his army troops are ready that to fight beside the Mongols in the liberation of the Holy Land. We do not know what the answer was Ghazan at the request of the King of Aragon. But we can guess that Ilkhan of Iran was not so reluctant if he could the Holly Land, to transfer it to Christians in order to they proceeded to hold their rituals in convenience.

Ghazan, in a letter dated 1302 wrote to Pope Boniface VIII asked him to unite and promised that donate Jerusalem to them after capture it. He wants to be from the Pope to encourage the kings of Europe to participate in the Alliance.¹ But the kings of Europe did not pay attention much to urge Pope because they were prevented from the Union due to internal conflicts over everything. Ghazan defeated at the Battle of Marj al-Saffar in 1303 more than ago Europeans were prevented from uniting with Ghazan.

After the death of Ghazan, Uljaitu (1304-16) sat on the throne. Uljaitu sent a letter to Philip IV the king of France in 1305 and called for unity to fight the Mamluks.² Uljaitu also sent Tommaso Ugi di Siena as a Ambassador to Europe. Tommaso encouraged Pope Clement V to speak in 1307 of the strong possibility that the Mongols could remit the Holy Land to the Christians. He gave Uljaitus letters to Philip IV and Edward II of England. Edward gave response, he sent a letter to Uljaitu and lamented long distances and other difficulties that was prevented him from participating in this initiative to the war against Mamluks.³ Pope Clement V

Wrote a letter in response of Uljaitu and expressed satisfaction from him for his desire to help Christians to free the Holy Land from the hands of the Mamluks and noted to Ambassador promises Ilkhan. Ilkhan's Ambassador hah said if the kings of Europe with their troops unite with Uljaitu against Mamluks, Uljaitu would gift Twenty thousand horse and two hundred thousand loads of corn.⁴ Uljaitu and Eurpean kings couldn't obtain a practical aliance.

Abu Sa'id Bahadur Khan (1316-35) was the ninth ruler of the Ilkhanid in Iran. He also initially made efforts to unite with Europe. But Because of the disappointment of the re-

¹Boyl, J. A. ;*Tarikhe Irane Cambrig (The Cambridge History of Iran)*; Tr, Hasan Anooshe; Vol 5;Amir Kabir; Tehra; 1385/2006. P374.

² [Ibid; P377.

³ Azeri; PP86-88.

⁴Howorth, Henry H.; *History of the Mongols*; Burt Franklin; New York; P.576. Azeri; Ibid: 101.

sult, he signed a peace agreement with the Mamluks. Therefore, the main motivation for alliance with Europe was disappeared. However, in 1322, Pope John XXII wrote a letter to Abu Sa'id and asked him aid to Armenians with his army. They had been attacked by the Egyptian army.¹ Although Abu Sa'id was in peace mode with Mamluks sent twenty thousand soldiers to help Armenians and simultaneously sent a letter to the king of Egypt and asked him to stop the mass killings of Armenians and make peace with the king of Armenians. So the king of Egypt made peace with the King of Armenians.²

With the death of Abu Sa'id, the life of in Ilkhanid dynasty ended but life of relationship with Europe was continued. Although the political relation Ilkhanids with Europe did not exceed from sending and receiving ambassadors but were a more practical and wider in the economic and cultural spheres. After the Ilkhanid dynasty was expanded political relations with Europe and reached its peak in the Safavid and Qajar periods. **Conclusion.** Political relationship between Iran & Europe in The history of Islamic Iran were practically begun with the Mongol attack to Iran. Before the Mongol attack to Iran, this country was a section in Islamic Empire. So, the local governments or universal governments from Taherian to Kharazmshahian were spent their lives under the Islamic government. But, by the Mongols attack and firstly, removing the hegemony of Kaliph to Iran and then captured Baghdad and finalizing Islamic government by Mongols were led to political renaissance that Iran was deprived of it for 600 years. The first relationship with Europe was established in this period. Even though, it was not so effective. But it was initiative step for development of this relationship in the next periods of Iran history.

The Mongols and Europeans were interested to establish the relation with each other. Europeans were interested in:

Firstly, preventing of Mongols territorial expansion into the Europe.

Secondly, Europeans especially popes were interested in helping Mongols to capture the Holy Land.

Thirdly, popes were continuously hopeful to develop the Christianity in East by the help of Mongols.

Some of the Europeans, such as Italian city – estates residents who was merchant, were interested in development of their commercial to the east.

At first, the Mongols who thought about themselves as invulnerable persons didn't feel necessity to Europeans. So, in meetings between European ambassadors and Mongols princes, they were asked indisputable obedience.

There are some reasons for Mongols kindness towards Christians especially Europeans as follows:

Firstly, they were familiar with Christianity because they were continuous adjacent with Christian tribes like as Oighors and etc.

Secondly, because of mistrust toward Muslims, they were interested in employing Christians in political and administrative affairs. The Mongols from the Mongo Ghaan period and in Iran from Holagu period felt the necessity to European little by little. The Mongols failure in eliminating Mamluks made invalid the Mongols invulnerable beliefs.

¹ Navai, Abdolhosayn; *Tarikhe Ravabete Iran Ba Keshvarhaye Mashregh Zamhn* (The History of Iran with East Country); Jr, Barrasihaye Tarikhi; Nu 1; Year 12; P51.

² Ibid.

Therefore, they felt necessity to European political and military help. So, in Ilkhanid period, Iranian foreign politics was in support and reinforcement of friendship with European.

Therefore, a lot of ambassadors and letters were exchanged between Iran and Europe. Even though, they had not earned much practical results. But it caused the two – side relationship in economical and cultural areas. These failure in political and military fields were due to distance between Iran and Europe more than any other reasons.

Neighbors threatening and riots and local struggles in two- side were the barrier factors on the way of practical unity. Decreasing the influence of pope in Europe and his power among the Europeans kings were the next reasons in dematerializations of this practical unity. Also, the weak motivation of European especially among the powerful countries was the other important factor. Europeans like as Ilkhanids were not interested in eliminating Mamluk. They had not dream of attaining the Holy Land and were not directly threatened Mamluks. Even Europeans knew Mamluks as a bulwark against the Mongols territorial expansion into Europe. They had bitter memories of Mongols invasion into east Europe and knew that the Mongols did not adhere to their promises and they always believe that Tangry (God) has given all the land to the Mongols.

Bibliography

1. Azeri, Ala Al-Din; (Ravabete Ilkhanane Moghol ba Darbare Vatikan (The relations of Ilkhanids with the Mongols); Jr Majalle Barrasihaye Tarikhi; Nu 4; year 4.
2. Boyl, J. A. ; Tarikhe Irane Cambrig (The Cambridge History of Iran); Tr, Hasan Anoooshe; Vol 5; Amir Kabir; Tehra; 1385/2006.
3. Carpini, John of Plano; Safarname (Travelogues); Shdman(Tr); Farhangsaraye Yasavuli; Tehran; 1363/1984.
4. Chehrazi, Mansoor; The first ambassador of Vatican in the court of the Mongol; ketabe mah, Tarikh va J Aṭā Malek Joveynī; Tārīkh-i jehān-gushā; Ghazvini; Liden; 1911; Vol 1oghrafya, Murch 1999.
5. Howorth, Henry H.; History of the Mongols; Burt Franklin; New York.
6. Jackson, Peter (2005); *The Mongols and the West, 1221–1410*. Pearson Education Limited; 2005.
7. Lockhart, Laurence; Ravabete Edwarde Aval va Edwarde Dovom AZ Engelestan Ba Ilkhanane Moghime Iran (The relations of Edward I & Edward II with The Mongols of Iran); Tr, Chehrazi; Ketabe Mah, Tarikh Va Joghrafiya; Juy, Aug & Sep 2004.
8. Navai, Abdolhosayn; Tarikhe Ravabete Iran Ba Keshvarhaye Mashregh Zamhn (The History of Iran with East Country); Jr, Barrasihaye Tarikhi; Nu 1; Year 12
9. ohsson, Constantin; Histoire Des Mongol; Nabu press; Freance; 2010.
10. Rachewiltz, Igor de; Safirane PoP be Darbare Khanane Bozorg (Pope Ambassadors to the court of grate Khans); Tr, Rajab niya; Kharazmi; 1353/1974.
11. Sadr, Kazem; seyasate Kharejiye Iran (The History of foreign policy in Iran); Edare Matbuatie Parvin; 1322/1943.
12. Selvia Schein, Fideles Crucis. The papacy, the west and Recovery of the Holy Land; Oxford University Press; 1274-1314.
13. Shabaru, Esam Mohammad; Dowlate Mamalik & (The state of Mamluks &); Tr, Bakhtyari; Pajuhashkade Hoza Va Daneshgah; Qom; 1381/2002.
14. Sinor, Denis; "The Mongols and Western Europe, in Setton, Kenneth Meyer, A History of the Crusades; The Fourteenth and Fifteenth Centuries; Madison, USA; University of Wisconsin Press; 1975.
15. Taheri, Abolghasem; Tarikhe Siysi Ejtemai Iran Az (The history of Political and Social in Iran from ...); Franklin; Tehran; 1354/1975.

16. Tyerman, Christopher (). God's War: A New History of the Crusades, USA, Harvard University Press; 2006.

Карими Алиреза. Политические отношения между Ираном и Европой в период монголов / Алиреза Карими, Махди Насири // Ученые записки Таврического национального университета имени В. И. Вернадского. Серия «Филология. Социальные коммуникации». – 2014. – Т. 27 (66), № 3. – С. 25–33.

В истории Ирана после прихода ислама, отношения между Ираном и Европой начались с периода монголов. В это время, послы были отправлены в суды великих монгольских ханов в Китае. Кроме того, монголы отправили своих послов в суды Европы из коммерческих соображений, в надежде получить помощь от них против династии мамлюков в Египте. Эти усилия привели к развитию торговых и культурных связей, но не достигли практических результатов в политических и военных отношениях.

Ключевые слова: политические отношения, монголы, Иран, Европа, мамлюки, Египет

Карімі Аліреза. Політичні відносини між Іраном і Європою в період монголів / Аліреза Карімі, Махді Насірі // Вчені записки Таврійського національного університету імені В. І. Вернадського. Серія «Філологія. Соціальні комунікації». – 2014. – Т. 27 (66), № 3. – С. 25–33.

В історії Ірану після приходу ісламу, відносини між Іраном і Європою почалися з періоду монголів. У цей час, послы були відправлені в суди великих монгольських ханів у Китаї. Крім того, монголи відправили своїх послів до судів Європи з комерційних міркувань, в надії отримати допомогу від них проти династії мамлюків в Єгипті. Ці зусилля призвели до розвитку торговельних і культурних зв'язків, але не досягли практичних результатів в політичних і військових відносинах.

Ключові слова: політичні відносини, монголи, Іран, Європа, мамлюки, Єгипет.

Поступила в редакцію 03.03.2014 г.