





Numismatics of Tabriz Mint during the Ilkhanate Period (Focusing on the Era Hülegü to Öljeitü)

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Article Info	Abstract
PP: 327-357	<p>The Tabriz mint is one of the most significant mints from the Ilkhanid period. Since the Hulegu Khan era, Tabriz was officially recognised as the political centre of Ilkhanid rule. This decision, whether ideal or flawed, attracted an influx of artists, scholars, calligraphers, craftsmen, and architects from the vast territories of the Ilkhanid Empire—from Transoxiana to Asia Minor, the plains of Qipchaq and the Transcaucasus to the Mediterranean shores, and from the Persian Gulf to the Strait of Oman. During this time, Tabriz became a major financial, political, scientific, military, and social hub. Historical sources document that Tabriz reached a remarkable level of growth and distinction, with visitors—including tourists, foreign emissaries, and domestic ambassadors—providing vivid descriptions of the city in their accounts. The choice to establish Tabriz as the Ilkhanid political centre appears to have significantly boosted its importance as one of the largest and most prominent mints in Iran during this era, as evidenced by numismatic records. Tabriz's role in minting underwent substantial changes, shaped by shifts across various historical periods, particularly its financial structure. The study of coins from this mint offers valuable insights into some obscure aspects of Iranian history during the Ilkhanid rule. This article examines Tabriz, one of the most influential mints of the Ilkhanid period, by highlighting its unique characteristics, features, and innovations. This paper addresses the question of how coins were minted in Tabriz in comparison to those from other Iranian mints and seeks to understand the factors behind Tabriz's preeminence. Preliminary research suggests that Tabriz, as the Ilkhanid political centre, possessed the necessary conditions to become a major financial institution under the Ilkhanid administration. Following the progression of the Ilkhanid administration from nomadism to a more advanced and sophisticated one, the same development appeared in Tabriz. evolved correspondingly. Attracted a vast array of experts, talented artists, scientists, and craftsmen; fostering a dynamic professional environment that contributed to other Iranian cities in various areas of development. By the latter part of Ilkhanid rule in Iran, particularly during the reigns of Öljeitü and Abu Sa'id, Tabriz became a notable centre of cultural, economic, financial, architectural, artistic, and intellectual achievements. This included advancements in book illumination, painting, and coinage, largely for skilled and talented workers drawn from across the empire. This thesis, therefore, focuses on the unique characteristics of coins minted in Tabriz and explores the reasons for and implications of the Tabriz mint's superiority over other mints within the Ilkhanid Empire.</p>
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1. Introduction

Mints are a core and essential component of any political structure. Regardless of the size of the governing organisation, these institutions inherently reflect the power of the state across political, military, economic, and cultural domains, as all of these are fundamentally linked to financial and economic functions. Analysing the locations and distinctive characteristics of these financial institutions provides a clear view of their political authority, which is essential for maintaining a well-organised administration over a vast territory. Following Hülegü's invasion and conquest of Persian territories, it became evident that a robust financial system was necessary for managing tribute collection, funding military expenses, and logistics. This system was also vital for stabilising the economies of newly conquered regions. Before Baghdad fell, Hülegü established Tabriz and Maragheh as the first administrative centres, where he also received ambassadors from Georgia (Saunders, 1984: 111; Grouse, 1986: 585). Historians recount that after the conquest of Baghdad, Hülegü moved to Tabriz and then redirected his base to Maragheh, where he set up an observatory in collaboration with Iranian administrators. To manage financial affairs and maintain the economic system, the Ilkhans relied on skilled Iranian bureaucrats, such as Khwaja Nizam al-Mulk Juvayni and Khwaja Rashid al-Din Fazlallah Hamadani, followed by Taj al-Din Ali Shah. The Mongols, lacking expertise in these areas, drew heavily on these officials, whose contributions enabled the Mongol rule in Iran to thrive and helped rebuild cities during the conquest.

Over time, especially during the reigns of Ghazan Khan and Öljeitü, these administrative influences contributed to significant Mongol progress and development. The Mongols, initially without knowledge of governance, the arts, or economic management, transformed from a nomadic warrior society into a more urbanised and cultured one. By relying on historical documents, it is clear that this transformation yielded numerous civilizational achievements across the Ilkhanate's vast political domain by the time of Öljeitü and Abu Sa'id. All facets of political, economic, and military growth reflect the Mongols' evolution from destructive conquerors to developers striving for advancement.

Numerous mints across Iran were affected by this progress, and among the prominent mints of the Ilkhanid era were Tabriz. Due to its strategic political, geographical, economic, social, and military position, Tabriz played a critical role in the Ilkhanid financial system. Until the capital shifted to Soltaniyeh, Tabriz mint stood at the forefront of Iranian mints and remained one of the most influential mints throughout the Ilkhanid period. This article analyzes the Tabriz mint, highlighting its unique features, practices, and innovations. This raises the following question: in what ways do Tabriz-minted coins differ from those produced in other cities across Iran, and what factors contributed to Tabriz's financial dominance within the Ilkhanid Empire? Preliminary findings indicate that Tabriz, as an Ilkhanid administrative centre, was well-positioned to develop into a significant financial institution. As the Mongols gradually assimilated into Persian and Islamic culture, their governance advanced beyond their early rudimentary practices to that of a civilised and thriving state. This transformation enabled Tabriz, as the Ilkhanid centre, where attract specialists, artists, scientists, and skilled artisans from across the empire, fostering a professional environment that eventually surpassed that of other Iranian cities. Over time, Tabriz's infrastructure and economy flourished, with the Ilkhans investing in reconstruction efforts and instituting policies of development and expansion.

By the final stages of the Ilkhanid rule in Iran, particularly under Öljeitü and Abu Sa'id,

Tabriz reached notable heights in political, economic, cultural, and artistic achievements. Coinage from the Tabriz mint captures valuable historical data that, when studied, reveals unspoken details about the political, social, economic, military, religious, cultural, and intellectual life of the time. This thesis emphasises the role of Tabriz coins as primary sources that shed light on Iran's history during the Ilkhanid rule, aiming to fill historical gaps by examining the Tabriz mint and its numismatic legacy. Many works and articles about Ilkhanid coins include Ata Abbas Khani, (2003), Ahmadi, Shatari and Shamri, (2015), Smith, (1987), Torabi Tabatabaei, (1968), Sowaqeb and Emraee, (2017), Razavi, (2009), Sarfarazi, (2010) - Sarfaraz; Avar Zamani, (2001), Shariat, Zade, (2011), Aladini, (2016), Alizadeh Moghadam, (2009) - Niker; Behnamfar, (2009), Watigh, (2007), Yarahmadhi, (2010), Nima, (2005). However, apart from brief discussions of the Ilkhanid period's broader context, this study focuses specifically on the coins minted in Tabriz. By analysing and interpreting the distinctive political, social, economic, and artistic aspects of these coins, this work re-evaluates their historical significance. Key points of this study include the status of Tabriz during the Ilkhanid period, the general characteristics of Ilkhanid coinage through the era of Öljeitü, a selection of Tabriz coin samples, and an in-depth interpretation of their historical context.

2. A look at Tabriz's position during the Ilkhanid era

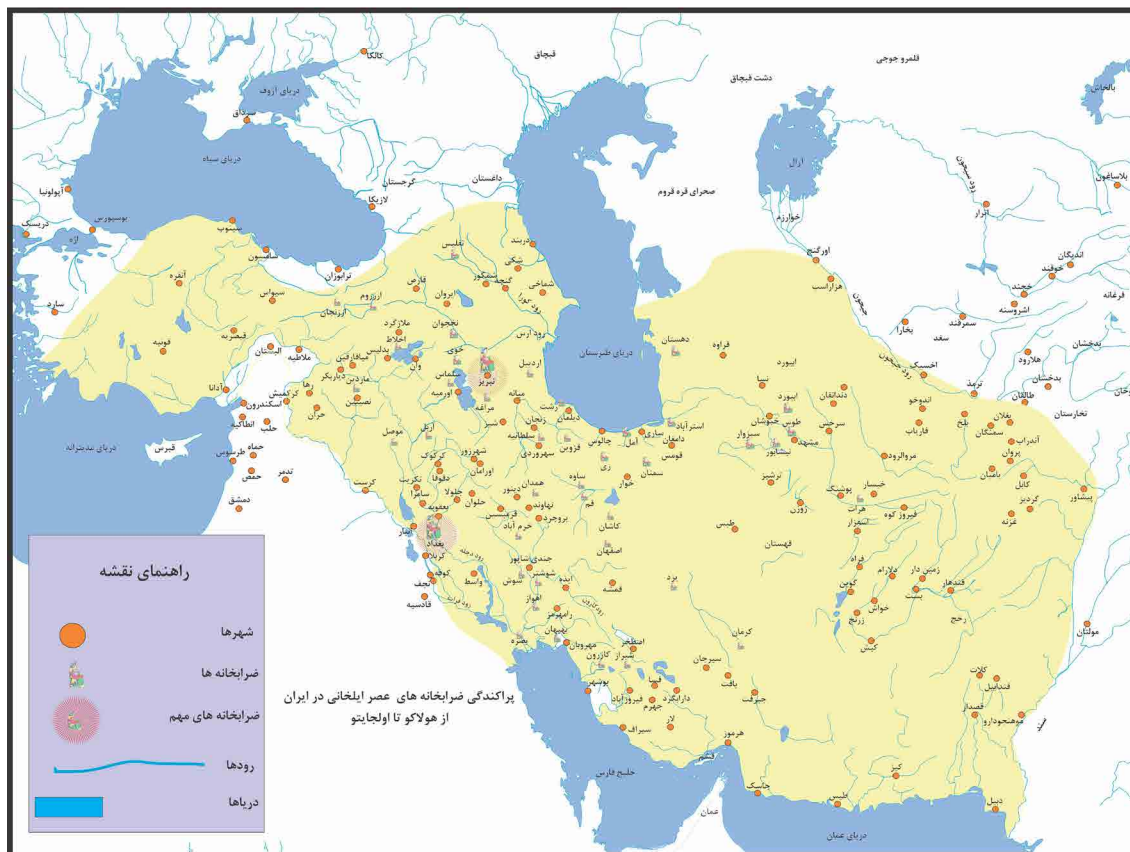
Historical sources and documents reveal Tabriz's prominent status during the Mongol Ilkhanate. Cities like Tabriz, Maragheh, Ojan, and Soltaniyeh were political, economic, and militarily significant under Ilkhanid rule, as these cities were often selected as centres for the Ilkhanids' political administration from Hülegü's time to Öljeitü. According to records, Tabriz's initial encounter with the Mongols was 617 A.H., when the city faced the Mongol army under the rule of the local Atabakan leader, Uzbek bin Pahlwan. Aware of the Mongols' reputation for destruction, Uzbek negotiated Tabriz's submission by sending offerings, thus preserving the lives and properties of its residents (Saunders, 1984: 79). In 618 A.H., the Mongols attempted another incursion into Tabriz, but Uzbek's minister, Shamsuddin Toghari, organised a defence, even as Uzbek fled to Nakhchivan. Shams Al-Din Toghari led the city's residents in preparing for the war, strengthening walls, barricading streets, and digging trenches around Tabriz. Considering the city's fortified readiness, the Mongols opted for a truce and accepted tributes rather than engaging in battle. Later, as Jalaluddin Mankberni of the Khwarezmian dynasty assumed control of parts of Azerbaijan, including Tabriz, this spurred another Mongol assault on the city. Jalaluddin, unable to repel the Mongols, fled, leaving Tabriz defenceless and at the mercy of the Mongol army (Saunders, 1984: 79; Mortazavi, 2006: 154). Following these events, the Mongols eventually recognised Tabriz's strategic importance. Aba Aga Khan, an Ilkhanid ruler, established Tabriz as his political headquarters, a status he retained until Öljeitü transferred the capital to Soltaniyeh (Benakati, 1999: 427; Iqbal Ashtiani, 1985: 303; Pigulovskaya, 1975: 352-353). Tabriz's prosperity surged during Ghazan Khan's reign, who, after returning from Syria, constructed a vast architectural and cultural complex in the city's Shanab Ghazan district. He also established mosques, schools, a hospital, an observatory, libraries, and baths (Minorsky, 1958: 29; Iqbal Ashtiani, 1985: 303). This period transformed Tabriz into one of the world's leading urban centres, attracting European envoys and merchants, thus elevating the city's international reputation. Administrative and cultural accomplishments in Tabriz were largely due to

Khajeh Rashid Al-Din Fazlullah Hamedani and his colleagues, whose efforts spanned from constructing mints and industrial centres to establishing public amenities, such as hospitals and markets. During Öljeitü's time, Tabriz's Shiite Ilkhanate political centre shifted to Zanjan, yet notable structures like Alishah Mosque and other caravanserais were established in Tabriz (Mashkor, 1958: 501; Aqsari, 1983: 314-315). Throughout the Ilkhanate, Tabriz became a focal point for European trade routes extending from Crimea through Trebizond and onward into the Iranian mainland (Saunders, 1984: 124). The influx of wealth, taxes, and goods into Tabriz supported its growth in culture, science, and art. By Ghazan Khan's era, the city had achieved prominence in disciplines such as literature, philosophy, religious studies, and visual arts. This flourishing led Tabriz to transform into a training centre for artisans, including painting, calligraphy, and illumination. Its minted coins were unique, reflecting these artistic advancements (Abbas Khani, 2003: 12-13). This thriving period for Tabriz, enriched by administrative, cultural and military reforms, left a lasting legacy, evidenced by historical records and artefacts that illuminate the Ilkhanate's impact on the region (Saunders, 1984: 130-131).

3. General Features of Ilkhanid Coins up to the Era of Öljeitü

Documents and numismatic evidence indicate that the mints of the Ilkhanid period across various cities under the Ilkhanid rule were subject to considerable freedom regarding coinage types. Each mint, depending on its location and the period, produced coins with slogans related to the local religious and political perspectives of the rulers and ministers under the Ilkhanids. Coins from cities like Tabriz, Maragheh, Ojan, Soltaniyeh, Amol, and Baghdad exhibit unique differences in shape and inscription composition. One of the key identifiers for coins minted in Amol was the Shiite-oriented approach of its rulers. Given Amol's Shiite religious orientation, its coin inscriptions differed from those in Tabriz, Maragheh, Ojan, Soltaniyeh, and Baghdad, suggesting that a prominent numismatic feature of Amol-minted coins was the Shiite stance (Sarfaraz and Avar Zamani, 2001: 217). The Ilkhanid mints' coin inscriptions can be categorised into several types. Broadly, Ilkhanid coins across three periods reflect evolving governmental attitudes. During the first period, Ilkhanid coins predominantly conveyed an Islamic-Iranian perspective. Many early Ilkhanid coins, such as those from Tabriz, bear Islamic motifs, with inscriptions indicating the Ilkhanids' attempt to legitimise their rule by invoking Islamic principles. For instance, some coins from Hulagu's reign are inscribed with "قل اللهم مالك الملك توتى الملك من تشاء" "و تنزل الملك ممن تشاء و تعز من تشاء" a verse that carries the message that Mongol rule over Islamic lands was divinely ordained (Al-Imran 1974: 183-186). This message promoted the Mongol rulers' legitimacy, implying that their control over the Khwarazmian Islamic lands was a manifestation of divine will, fostering a sense of Mongol inevitability and dominance. In the second period, coins began to exhibit Mongolian symbols and Uyghur script, highlighting a cultural shift in the Ilkhanids' political attitude as they sought to legitimise their rule with symbols from their Mongolian heritage. Designs included birds, animals, stars, geometric patterns, and other motifs, alongside the names of Ilkhans like Hülegü, Abaqa Khan, Ahmad Tekodar, Arghun, Ghazan Khan, and Öljeitü in Uyghur script. Coins from this period reveal the Ilkhanids' efforts to assert cultural superiority, although these efforts gradually faded as Islamic-Iranian cultural elements regained prominence. The cultural persistence of Islamic-Iranian symbols, often bolstered by skilled Iranian officials such as Attamoluk Jowini and Khwajeh Rashid al-Din Fazlullah, further

diluted Mongol cultural influence. During the third period, Mongol symbols gradually diminished, especially after Ilkhanid rulers converted to Islam, with some embracing Shiism. Coins from this period increasingly incorporated Islamic and Shiite motifs, including invocations to the Twelve Imams and other Islamic texts, alongside Arabic script. Tabriz, as a central hub of scientific, cultural, and political life, became a distinguished mint. Tabriz coins featured elaborate calligraphy, geometric shapes, and the combined use of Kufic, Uyghur, Arabic, and Persian scripts, reflecting their elevated status. Numismatic evidence suggests that the Ilkhanid period had up to 76 active mints, with Tabriz as the leading mint, followed by Maragheh, Ojan, Soltaniyeh, and Baghdad (Sarfaraz and Avar Zamani, 2001: 217). Alongside these prominent cities, others, including Amol, Isfahan, Yazd, Shiraz, and Herat, participated in coin production, each adding distinct stylistic and symbolic elements. In less prominent cities, coins exhibited simpler artistic techniques. These details underscore the vast and varied numismatic landscape of the Ilkhanid period, characterised by both regional diversity and cultural integration across the empire.



Map 1: Distribution of mints in Iran during the Ilkhanid era (taken from Atlas of Iranian History, 1999: 93; Designed by the author).

These cities were considered in the second tier of coinage ranking. Generally, some distinctive features of Tabriz coins can be outlined as follows: Coin production began early in the Ilkhanid period, heavily influenced by Iran’s rich culture and Islamic-Iranian customs and beliefs. Some scholars argue that the Ilkhans adopted this practice due to their lack of civilisation and eventual integration into Iranian culture, which they saw as a way to revive Iranian traditions (Bayani, 2014: 201) or, in other words, as a process

of “Iranianization.” Others attribute this approach to Mongol religious tolerance. Coins from Hülegü’s time, for example, carry the inscription “محمد رسول الله” and, alongside it, “قُلْ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ” (Al-Imran: 26), embodying this perspective (Shpoler, 2016: 203; Sarfrazi, 2018: 48-49; Sawaqab and Hamkar, 2018: 7). On the coin’s reverse, inscriptions often include the ruler’s title, such as “قَاآن الاعظم هولاکو ایلخان المعظم، الملک الله، العزه لله، الحمدالله” while the coin’s edge typically displays the mint location and year. With the Ilkhanids’ conversion to Islam, the names on minted coins shifted to Islamic titles. The rulers’ names and titles were sometimes inscribed in Uyghur script, and occasionally, only the sultan’s name appeared in Persian. This distinction may have helped identify each new sultan from their predecessors. Rulers of this period included Abaqa, Ahmad Tekuder, Arghun, Gaykhatu, Baydu, and Ghazan Mahmoud (Sarfaraz and Avarzamani, 2001: 216-217).



Fig. 1: Hülegü coin (Nyamaa, 2005: 211).



Fig. 2: Coin of Ghazan Khan Mahmud, whose name is Genghis Khan, written in the eighth century BCE Arabic and Uyghur (Nyamaa, 2005: 222).

The sultan's name and title are often written in Persian. The coins of this period, with the exception of the period of Ulijaito (Mohammad Khodabandeh), which was oriented to shiite religion, were coined on the coin with the word "martyrs" and "على ولي الله", after which only the word "حجته" and the name of Rashdi's caliphs were mentioned.



Fig. 3: Abaqa Khan coin (Nyamaa, 2005: 212).

Although in shiite cities until the end of the Ilkhanid era, the names of twelve shiite imams were engraved on all coins. the mints of the Ilkhanate can be counted in different cities such as amol, albergo, erbil, ardebil, marage, basra, Baghdad, Tabriz, marage and... motifs on the coins of this period, such as geometrical motifs, flowers and leaves, stars and animal motifs in the Ilkhanid period, such as the seljuk period, were engraved on the coins instead of the ruler and the caliph, and also the motif of birds, celestial bodies, crucifixes and bows in this period is visible on and on the back of the coin. as mentioned in historical sources and references of this period, coins with shiite religious phrases were minted by order of Ghazan (Shpoler, 2001: 195).



Fig. 4: Abaqa Khan coin (Nyamaa, 2005: 216).

As mentioned in the previous attributes, until the Ghazan period, there was no single composition or format in coinage. On some coins, the place of minting is bordered and on the back side of the coinage of verses 4 and 5 (Quran, roman sura) is included. an example of this can be found in a coin from Holaco, minted in margin (657 H). (Alaaldinani, 2016: 26) can be mentioned.

	<p>The sixth tower of history is to strike a coin with a crucifix, and on the side of the coin is the name of Arghun in Arabic, and on the other side of the coin is the name of Arghun in Arabic, Uyghur, and other titles</p>	
	<p>لا اله الا الله محمد رسول The name Arghun is in Arabic and on the other side of the coin the name Arghun is in Arabic and Uyghur and other titles along with the star and sun</p>	
	<p>لا اله الا الله محمد رسول The name Arghun is in Arabic and on the other side of the coin the name Arghun is in Arabic and Uyghur and other titles along with the bird and sun</p>	
	<p>لا اله الا الله محمد رسول In a circle with the image of a lion on the opposite side of the coin, the names of Arghun and Genghis Khan in Arabic and Uyghur, and other titles</p>	

Fig. 5: As in the Seljuk period, instead of using the role of ruler and caliph, they used the role of birds, crucifixion, star, and lion (Nyamaa, 2005: 217-218).

According to the above, it is possible to enumerate the features and peculiarities of coins in a general view such as; the existence of the Islamic - Jewish - Christian slogan is evident in them - the coins of this period before Öljeitü were generally adapted from Kharazm - Shahin coins - due to the arrival of Uyghur - Arabic - persian lines in the coins of this period of Iranian history are considered masterpieces of their era - the existence of islamic symbols including Quranic Verses as well as other christian - Jewish and Uyghur symbols in the coins of this period shows the religious tolerance of the Mongol rulers (Mortazavi, 1962: 2) - some jewish - christian symbols are represented in the coins such as the existence of the star of david - the pentagrams and also the existence of the champa on the coins is a confirmation of this trend (Morgan, 19943: 93 - 135: 180) - the way in which the islamic symbols are placed beside the religious symbols of the first dynasty - the presence of the muslim rulers of the first dynasty.

4. Introduction of some examples of Tabriz coins

As mentioned above, Tabriz was one of the selected cities of Ikhanids for political centrality. Therefore, Holaku, Erbogha, Abaqa khan, Ahmad Tekuder, Argun, Gaykhatu, Baydu, and Ghazan Khan paid special attention to this city. Apart from Tabriz, cities such as Maragheh and Arjan, followed by solanine in the Öljeitü period, were considered as the centres of political government, and in later periods, this city was considered by later Ilkhans such as Abu Saeed.

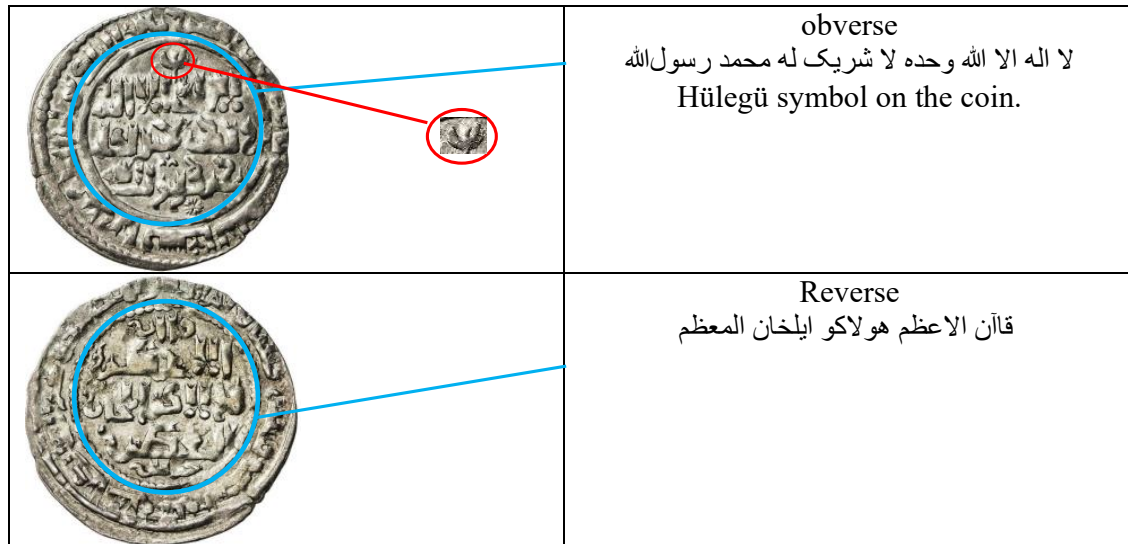


Fig. 6:Dirham of Holaco Khan in 669 A.H.

One of the most important mints of Mongol Ikhanids was located in this city, and since Tabriz was the centre of political sovereignty of some Ikhanids, many coins were minted in the mint. each of the Ikhanid mints in various cities of Iran had special features and coins in terms of shape, gender, colour, inscription, shapes, script, elegance, and ornaments. According to the existence of artists, illuminators, calligraphers, fine artists, and other issues related to coinage, these features were different from those in other cities. Therefore, to show the peculiarities and characteristics of coinage, there is reference the number of Ikhanid coins minted in Tabriz. Hulagu Khan, the Mongol leader, was dispatched by the Great Khan to march towards the borders of Iran to recapture its cities. by reconquering the cities of Iran and Baghdad, he was able to consider Tabriz as his political centre for a short time. The coin appears to have been minted in Urmia at a weight of 2.55 grammes. on the reverse is the phrase “ لا اله الا الله وحده لا شريك له محمد رسول الله ” and on the reverse is the phrase “ قآن الاعظم هولاکو ایلخان المعظم ”. Erbogha was another Mongol Ilkhanate who minted coins in Tabriz. it is as if the Arbogha coins were made of gold.

The coin was minted in Tabriz. On the reverse of the coin is the name of the great Khan Arbogha, with his symbol in the Uyghur script, and on the back of the coin is the phrase “ لا اله الا الله محمد رسول الله و صلى الله عليه » ” (Nyamaa, 2005: 212). One of the Ikhanids who minted coins in Tabriz was Abaqa Khan. The coin was minted in Tabriz in silver according to documents and numismatic data.

The coin was minted in Tabriz. on the reverse is the name of Abaqa Khan as the great Khan in uyghur with his symbol Ilkhan. on the back of the coin is the phrase “ لا



	<p>Obverse Arbuqa's name as the great Khan is written in Uyghur script with the symbol of Ilkhan himself.</p>
	<p>Reverse لا اله الا الله محمد رسول الله و صلى الله عليه with two continuous circles on the margin of the Qur'anic verse.</p>

Fig. 7:Arbogha coin were made of gold.



	<p>Obverse The name Abaqa Khan (the Great Khan) is written in Uyghur script with the symbol Ilkhan itself.</p>
	<p>Reverse لا اله الا الله محمد رسول الله</p>

Fig. 8: Arbugha coins are made of silver.

«اله الا الله محمد رسول الله» (http://malekmuseum.org). Tekuder is another Ilkhanate who, encouraged by Abdul Rahman, converted to Islam and named himself Ahmad (Shpolar, 1992: 189). According to the documents and numismaticsdata, on the coin the name of Ahmad Tekuder is written in Uyghur script as Khan the great with the symbol and characteristic of this Ilkhan, and on the back of the coin, like other Ilkhani coins, is the phrase «لا اله الا الله محمد رسول الله».



	<p>Obverse The name Ahmad Tekodar as the Great Khan is written in Uyghur script with the symbol of Ilkhan himself. His name is also written in Arabic at the bottom part of the manuscript.</p>
	<p>Reverse لا اله الا الله محمد رسول الله A star in the middle of the coin</p>

Fig. 9:Coins of Ahmad Tekodar (Nyamaa, 2005).

In the study of the coins of Ahmad Tekodar, the newly-Muslim Mughal Ilkhan, his name is written in Arabic as “Ahmad” (Boyle, 2002: 514 - Nyamaa, 2005: 215). on the back of the coin is the asterisk (<http://malekmuseum.org>), among the words “لا اله الا الله» «محمد رسول الله”.

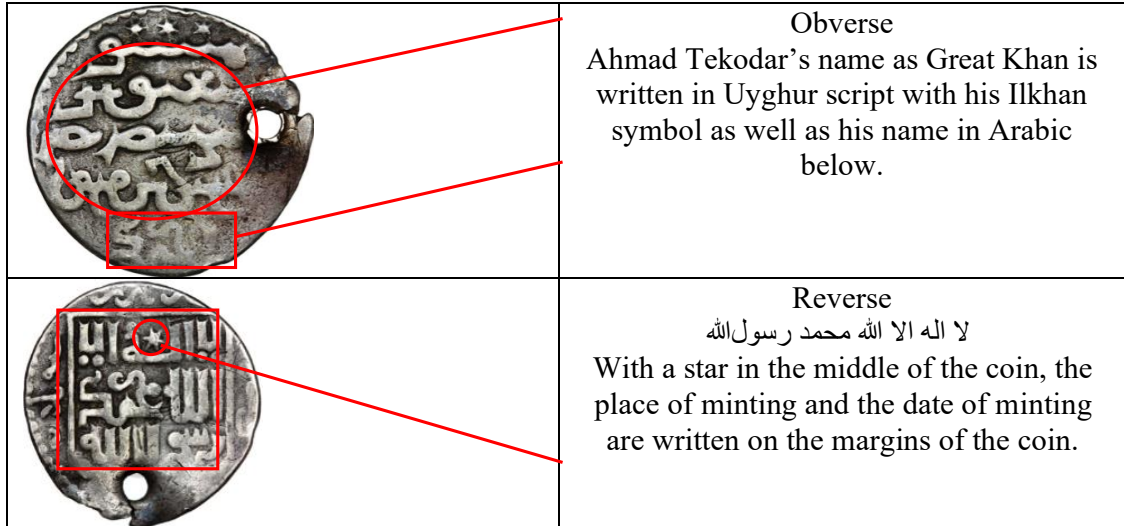


Fig. 10: Coins of Ahmad Tekodar (Nyamaa, 2005).

According to documents and numismatics data, this coin was minted in Tabriz in 683 A.H. and is made of silver and is round, featuring Uyghur and Arabic inscriptions along with a quadrilateral design on the back (<http://malekmuseum.org>); another coin from him was found dating back to the year 682 AH, which is also made of silver.

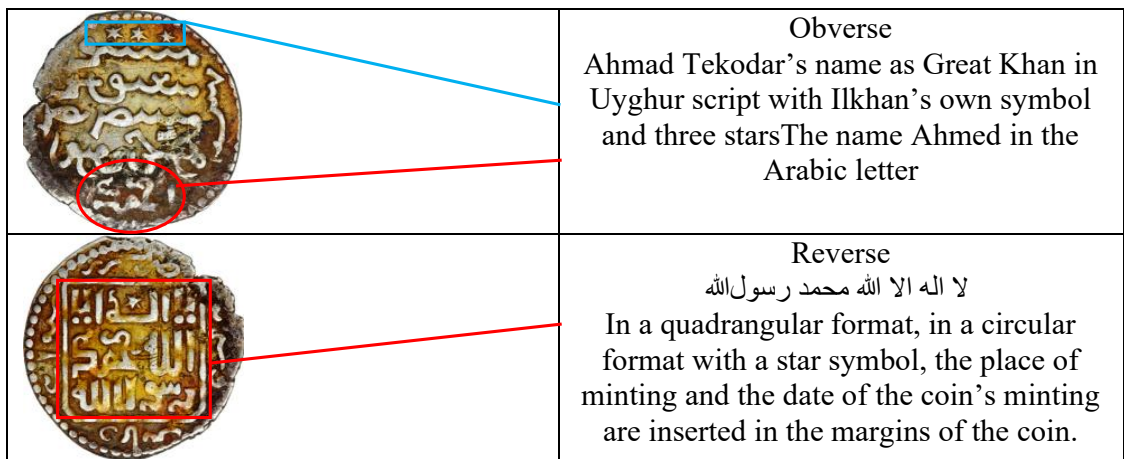


Fig. 11: Coin of Ahmad Tekodar dated 682 AH (<http://malekmuseum.org>).

Arghun was one of the Mongol Ilkhans who assumed the sovereignty of Iran during the Ikhanid era. He left many coins, some of which were minted in Tabriz.

The coin was minted in Tabriz. The mint on the reverse of the coin bears the name of Arghun as the Great Khan in the Uyghur script with the symbol of the Ilkhan, as well as his name in Arabic. The reverse is the phrase “لا اله الا الله محمد رسول الله” (Nyamaa, 2005: 219). In another example, the Arghun coin comes in a different form, and generally, its process is different from that of other coins he has minted.



	<p>Obverse</p> <p>Arghun's name as Great Khan in Uyghur script with Ilkhan's own symbol, Arghun's name in Arabic below, and three stars on top of the coin.</p>
	<p>Reverse</p> <p>لا اله الا الله محمد رسول الله</p> <p>In a quadrangular format, in a circular format with a star symbol, the place of minting and the date of the coin's minting are inserted in the margins of the coin.</p>

Fig. 12: Coin of Ahmad Tekodar dated 682 AH (<http://malekmuseum.org>).



	<p>Obverse</p> <p>Arghun's name as the Great Khan in Uyghur script with the symbol of Ilkhan himself with an eagle and the sign of the Sun in Arabic</p>
	<p>Reverse</p> <p>لا اله الا الله محمد رسول الله</p> <p>In the form of a circle, the place of minting and the date of minting are inserted in the margins of the coin.</p>

Fig. 13: Coin of Ahmad Tekodar dated 682 AH (<http://malekmuseum.org>).

On the reverse of the coin is the name of Arghun in Uyghur script with the symbol of Ilkhan, in addition to other symbols such as eagles and lions, and on the back of the coin is another coin with the phrase “ لا اله الا الله محمد رسول الله ” (Nyamaa, 2005: 217).



	<p>Obverse</p> <p>Arghun's name is the Great Khan in Uyghur script, with the symbol of Ilkhan himself and Arghun's name in Arabic .below the coin</p>
	<p>Reverse</p> <p>لا اله الا الله محمد رسول الله</p> <p>In the form of a circle and a square with a star symbol, the place of minting and the date of minting of the coin are written on the edges of the coin.</p>

Fig. 14: Coin of Ahmad Tekodar dated 682 AH (<http://malekmuseum.org>).

According to Goya’s numismatic data, silver coins from 683 to 690 AH were minted in Tabriz mint, featuring a distinctive symbol of Arghun on the front with a star symbol on the reverse (<http://malekmuseum.org>). Following Arghun, Gaykhatu assumed political control over Iran on the 23rd of Rajab, 690 AH. His rule, however, was short-lived, as he fled in fear of capture and was eventually killed by a gardener when Baydu invaded Azerbaijan. Gold and silver coins were minted during his rule at the Tabriz mint (Iqbal Ashtiani, 1985: 504-505). The reverse of Gaykhatu’s coins bears his name inscribed in Uyghur script, alongside the title “Great Ilkhan” and the phrase «لا اله الا الله محمد رسول الله» (Nyamaa 2005: 221).

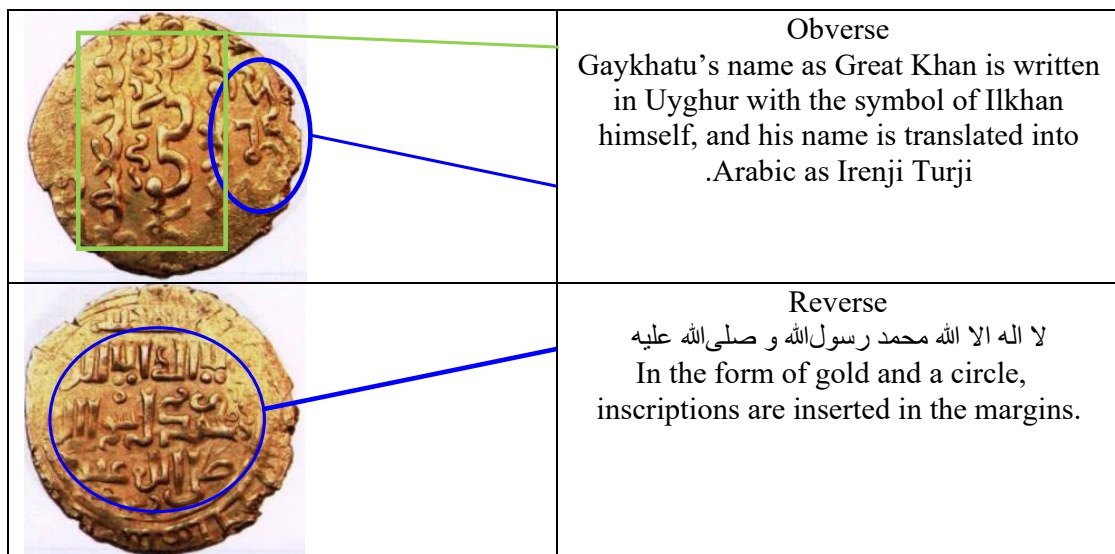


Fig. 15: Coin of Ahmad Tekodar dated 682 AH (<http://malekmuseum.org>).

In another example of silver Ghiakhto coins, there is a design featuring continuous circles, with a quadrilateral pattern in the centre of the coin. “لا اله الا الله محمد رسول الله و صلى الله عليه” (<http://malekmuseum.org>).

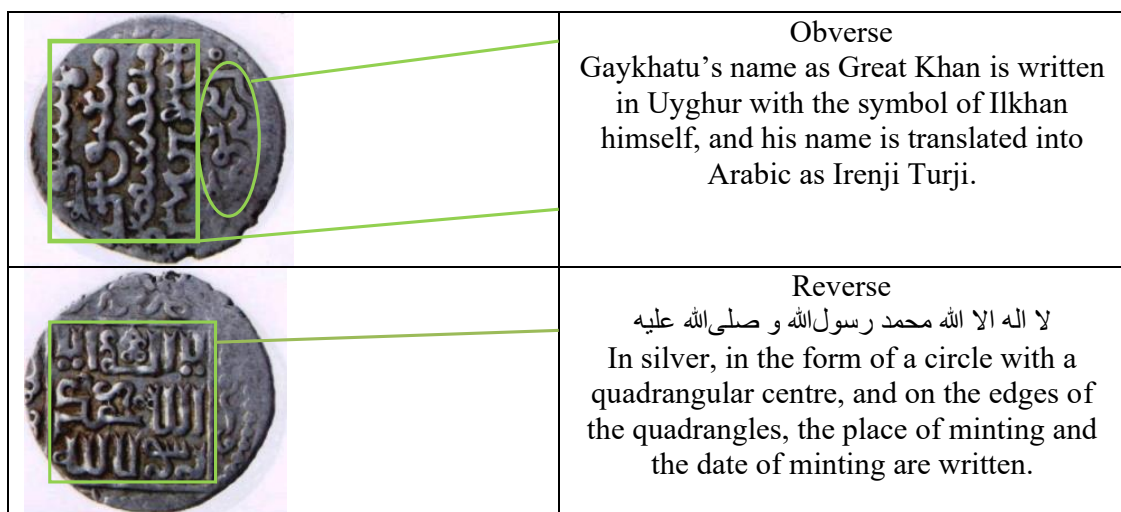


Fig. 16: Gaykhatu coins minted in the Tabriz (Nyamaa, 2005).

Another example of Gaykhatu coins minted in the Tabriz; the name of Gaykhatu as the great Khan is in Uyghur script with the Ilkhan symbol as well as his name as “Irangi Turji” in Arabic and are لا اله الا الله محمد رسول الله و صلى الله عليه upon him in silver in the form of a circle and the centre of the tetrahedron (<http://malekmuseum.org>).



	<p>Obverse Gekhatu’s name, Great Khan, is written in Uyghur script with the Ilkhan symbol, and his name is also written in Arabic, Irenji .Turji</p>
	<p>Reverse لا اله الا الله محمد رسول الله و صلى الله عليه In silver, in the form of a circle and a quadrilateral centre, the place of minting and the date of minting are written on the edges of the quadrilaterals.</p>

Fig. 17: Gaykhatu coins minted in the Tabriz (Nyamaa, 2005).

From 694 AH, historical documents and evidence indicate that Goya Baydu assumed political rule over Iran following Gaykhatu’s death in Moghan. Like other Iranian Ilkhanates, Baydu resided in Tabriz, where his coins were also minted. Records show that he held the Iranian throne from Jumada al-Awwal 694 AH until 23 Dhu al-Qi’dah, when he was ultimately arrested and executed by the order of Ghazan Khan Mahmoud (Iqbal Ashtiani, 1985: 504-505).



	<p>Obverse Baydu’s name, Great Khan, is written in Uyghur script with the symbol of Ilkhan himself.</p>
	<p>Reverse لا اله الا الله محمد رسول الله و صلى الله عليه In the form of gold and a circle.</p>

Fig. 18: The coins minted on the name of Baydu (Nyamaa, 2005).

In the coins minted on the coin, the name of Baydu is in the form of a Great Khan in Uyghur script with the symbol of the Ilkhan, and on the back of the coin is the phrase “ لا اله الا الله محمد رسول الله و صلى الله عليه “ in gold and in the form of a circle (Nyamaa, 2005: 222).



	<p>Obverse Baydu's name as Great Khan is written in Uyghur script with the Ilkhan symbol.</p>
	<p>Reverse لا اله الا الله محمد رسول الله In a silver mould, in the shape of a circle and in the centre of a quadrilateral, the place of minting and the date of minting are written on the edges of the .quadrilaterals</p>

Fig. 19: The coins minted on the name of Baydu (Nyamaa, 2005).

After Baydu, Khan became the political ruler of Iran. By choosing Tabriz as the centre of his political rule. Ghazan conducted many construction activities, including his famous works. Following conversion to Islam, he adopted the name Mahmud (Iqbal Ashtiani, 1985: 509 - 511) Numerous coins bearing his name were minted across various mints in the country, totaling 72, with the coins from Tabriz, as the political centre, and from Baghdad holding particular prominence. The Tabriz mint produced gold coins featuring the title of the Ilkhan in Uyghur script as “the Great Ilkhan,” with Ghazan Mahmud’s name inscribed in Arabic in the centre. On the reverse, the coin displays the phrase “لا اله الا الله محمد رسول الله” along with the second margin phrase “صلى الله عليه,” and the third margin records the minting date (Nyamaa, 2005: 223).



	<p>Obverse Ghazan Mahmud's name as the great Khan is written in Uyghur script with the Ilkhan symbol, and his name is also .written in Arabic</p>
	<p>Reverse لا اله الا الله محمد رسول الله In the form of gold, in the form of a circle, and in the form of a pentagonal</p>

Fig. 20: The coins minted on the name of Ghazan Mahmud (Nyamaa, 2005).

Continues until year 703 A.H. Following his death, Ghazan Khan, who had no children, designated his brother Mohammad Öljeitü as his successor, leading to Öljeitü’s ascension to the throne in 703 A.H. A significant event during Öljeitü’s reign was his inclination





	<p>Obverse</p> <p>Ghazan Mahmud's name as the great Khan comes from the Uyghur script with the Ilkhan symbol, and in the middle of the coin, the name Ghazan Mahmud is in Arabic.</p>
	<p>Reverse</p> <p>لا اله الا الله محمد رسول الله</p> <p>came in the form of silver, in the form of a circle, in the form of a pentagon, and in the second margin of the prayer صلى الله عليه , and in the third margin of the coinage date.</p>
	<p>Obverse</p> <p>"«السلطان اعظم غازان محمود خلد ملكه»" in Arabic in the form of dot-bordered dirhams</p>
	<p>Reverse</p> <p>لا اله الا الله محمد رسول الله</p> <p>came in the form of silver, in the form of a circle, in the form of a tetrahedron, and in the second margin on the date of the coinage.</p>

Fig. 21: The coins minted on the name of Ghazan Mahmud (Nyamaa, 2005).

towards Shiite Islam and the subsequent relocation of the political centre from Tabriz to the Zanzan Sultanate. As a result, the Soltaniyeh mint gained prominence over other centres, such as Tabriz, Maragheh, and Arjan, temporarily losing its status and importance. However, from 703 to 716 A.H., the year of Öljeitü's death, numerous coins were minted, including those from Tabriz, indicating that it remained one of the leading mints of the Ilkhanid era despite political shifts. A compelling evidence of this assertion is the minting of high-quality coins by Öljeitü's successors in Tabriz. The coins minted during Öljeitü's reign reflected changes in the religious nature of the government, evident in their colour, shape, material, script, inscriptions, arrangement, illumination, calligraphy, and other artistic elements, particularly in the Tabriz mint.

5. Analysis and Interpretation of Tabriz Mint Coins

The coins minted by the Tabriz mint during the reigns of the Mongol Ilkhans—such as Hülegü, Abaqa Khan, Ahmad Tekodar, Argun, Gaykhatu, Baydu, Ghazan Khan, and Öljeitü—exhibit several indices used in coinage. Among these, the Islamic, Jewish, and Christian slogans on all eight Ilkhan coins are noteworthy. It appears that the Tabriz mint took inspiration from Kharazmshahian coins in its adoption of these symbols.

The Tabriz mint, under the political rule of the eight previous Ilkhans, used Uyghur, Arabic, and Persian scripts, which, according to numismatists, are considered masterpieces



Fig. 22: Coins of Sultan Mohammad Kharazm Shah (Nyamaa, 2005).

of their time in the history of Iran. With a tendency towards Islam, some Ilkhans sought to legitimise Mongol rule in Tabriz by incorporating Islamic rituals, including Qur'anic verses, alongside other Christian, Jewish, and Uyghur symbols on their coins. However, some scholars argue that the Mongol rulers, lacking a specific religion, opted for religious tolerance in contrast to other religions (Mortazavi, 1962: 2). This is evidenced by the presence of various symbols on Tabriz coins, including Jewish and Christian motifs, particularly during Argon's reign, such as the Star of David and the crucifix. Additionally, the coexistence of Islamic and non-Islamic symbols reflects the absence of religious fanaticism among the Mongol rulers until the Öljeitü period.

Before Iranian bureaucrats arrived at the Ilkhanate court, coins minted in Tabriz featured Uyghur scripts and Qur'anic verses, serving to legitimise Mongol rule over the Islamic Iranian populace. However, with the entry of prominent figures such as Khajeh Rashid Al-Din Fazlollah Hamedani, Atalmolk Jowini, Shams Al-Din Jowini, Khajeh Nasreddin Toosi, Saad al-Dawla, (a Jewish scholar), and Tajeddin Ali Shah into the Ilkhanate court, Arabic and Persian scripts gradually began to appear on the coins, particularly during the Öljeitü period. This development indicates the growing influence of Iranian elements within the Mongol court. The coins minted in Tabriz represent a synthesis of Mongolian, Iranian, and Islamic symbols, utilising Uyghur and Arabic scripts, along with Qur'anic verses and Persian inscriptions for coin design.

The study of Tabriz minted coins shows that these coins have used common geometrical shapes, which are usually in the form of single circles, continuous circles, continuous circles, double and triple circles, which are in between the two circles in the margin of quranic verses and also in some of them the name and place of coinage is sometimes mentioned in Uyghur, Arabic and rarely Persian.

Additionally, the coins minted in Tabriz during the reign of the six Ilkhans featured distinctive signs or symbols. Typically, each Ilkhan's symbol was inscribed in Uyghur script, positioned either in the middle, bottom, or top of the coin, along with the year, place, and date of minting, also rendered in Uyghur. The presence of various signs and inscriptions on the sides and centre of the coin, coupled with images located in the middle, centre, or margins, distinctly marks the era of the Ilkhans. These features are clearly visible in the coins produced at the Tabriz mint.

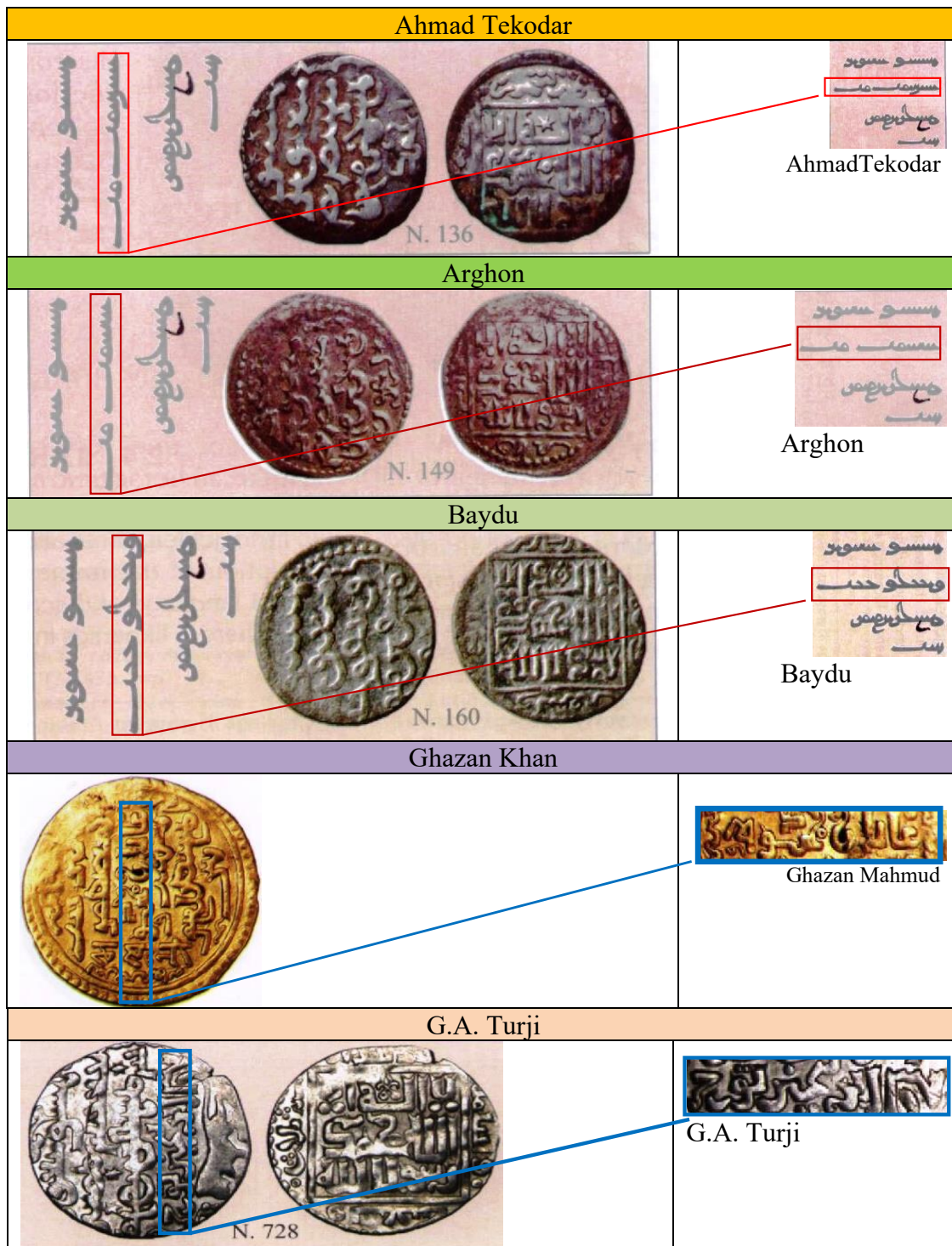


Fig. 23: The coins minted in Tabriz featured Uyghur (Nyamaa, 2005: 108).





Ahmad Tekodar	
<p>Mongolian symbols with Uyghur scripts and Arabic scripts</p> <p>Ahmad</p>	
Arghon	
<p>Mongolian symbols with Uyghur scripts and Arabic scripts</p> <p>Arghon</p>	
Gaykhatu Irangei	
<p>Mongolian symbols with Uyghur scripts and Arabic scripts</p> <p>Irangi</p>	
Ghazan Khan	
<p>Mongolian symbols with Uyghur scripts and Arabic scripts</p> <p>gozan</p>	

Fig. 24: Persian inscriptions for coins (Nyamaa, 2005).

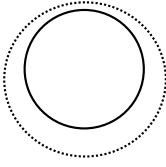

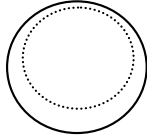

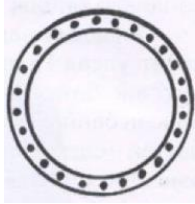

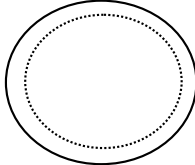

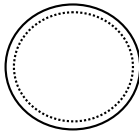



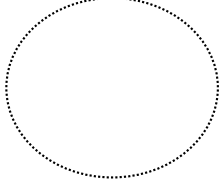



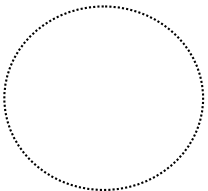



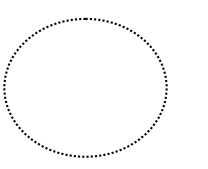



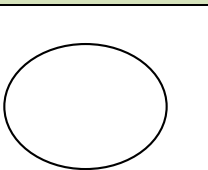

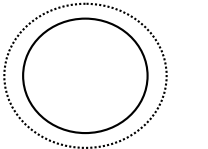

Hülegü		
Using two continuous circles, along with the verse: Quran on the margin		
Using two continuous circles, along with the verse: Quran on the margin		
Arbuqa		
Using two continuous circles, A circle with a verse Quran on the margin		
Using two continuous circles, along with the verse: Quran on the margin		
Abaqa Khan		
There are two continuous circles along with the Uyghur script.		
The use of a square quadrilateral shape and in the margins of the year: where coins were minted in Uyghur script.		
Ahmed Takudar		
Using a single dotted circle, we obtain along with Uyghur script, star symbols, and Arabic script.		

Fig. 25: Geometric Patterns Used in Ilkhanid Coins (Nyamaa, 2005: 149-150-151-152).

<p>The use of a single dotted circle in the shape of a square quadrilateral and in the margins of the year: the place where coins were minted in .the Uyghur script</p>		
Arghun		
<p>Using a single dotted circle with Uyghur script, star symbols, and Arabic script.</p>		
<p>The use of a single dotted circle in the shape of a square quadrilateral and in the margins of the year: the place where coins were minted in .the Uyghur script</p>		
Gaykhatu		
<p>Using a single dotted circle along with Uyghur script, star symbols, and Arabic script</p>		
<p>The use of a single dotted circle in the shape of a square quadrilateral and in the margins of the year: the place where coins were minted in .the Uyghur script</p>		
Baydu		
<p>Using a single dotted circle with Uyghur script, star symbols, and Arabic script.</p>		
<p>The use of two continuous circles along with the words Shahadatin in the centre</p>		

Continue Fig. 25: Geometric Patterns Used in Ilkhanid Coins (Nyamaa, 2005: 149-150-151-152).

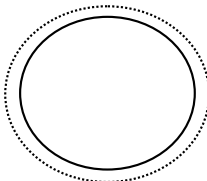



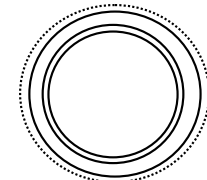





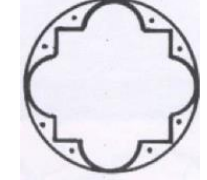

Ghazan Khan		
<p>Using two continuous circles with Uyghur and Arabic scripts in the middle</p>		
<p>Using polygon designs with لا اله الا الله design with wording الله محمد رسول الله</p>		
Öljeitü		
<p>Using four continuous circles with expressions لا اله الا الله محمد رسول الله على ولي الله</p>		
<p>Using polygon and slime designs with wording «ضرب في ايام دوله المولى السلطان الاعظم مالك رقاب الامم اولجايتو سلطان غياث الدنيا و الدين خدابنده محمد خلد الله ملكه»</p>		
Abu Said		
<p>Using polygon and slime designs with wording لا اله الا الله محمد رسول الله</p>		
<p>Using polygon and slime designs with wording ضرب في ايام دوله المولى السلطان الاعظم ابوسعيد خلد الله ملكه</p>		

Fig. 26: Geometric Patterns Used in Ilkhanid Coins (Nyamaa, 2005: 149-150-151-152).













Hülegü Khan		
 Ψ	Hülegü Khan	
Gaykhatu		
	Gaykhatu with the lion symbol	
Arghon		
	Oregano Cross Symbol	
	Arghun Symbol Stars and Suns	
	The eagle and the sun.	
	Oregano Symbol of the Lion	

Fig. 27: Practical Symbols on Ilkhanid Coins (Nyamaa, 2005).













Arghon		
	Ergon symbolises the triple star at the top.	
	Arghon in the middle	
Ahmad Tekodar		
	Ahmed symbolises a single star in the middle	
	Ahmed symbolises the triple star at the top.	
Baydu		
	Baydu Symbol at the top of the coin.	
Gaykhatu		
	Baydu Symbol at the top of the coin.	

Fig. 28: Practical Symbols on Ilkhanid Coins (Nyamaa, 2005).

The presence of the names of Rashidun caliphs on the margins of the coins indicates the Sunni affiliation of the Ilkhanate and its courtiers. Additionally, the depiction of a crucifix or cross suggests an intellectual engagement with Christianity by figures such as Arghun and his courtiers, while the inclusion of the Star of David on Arghun's coins reflects the presence of Jewish figures at court, including Saad Al-Dullah, a physician, and Tajeddin Ali Shah (Mortazavi, 1962: 6; Iqbal Ashtiani, 1985: 307; Morgan, 1994: 94). Each of the Ilkhans of Tabriz employed specific symbols to identify themselves with the populace. For example, the coins of Hülegü and Baydu feature a triangular crescent, symbolising the Mongolian ruler, while lions appear in some inscriptions, typically used to denote authority. Cross-studded coins and the Star of David were commonly associated with Arghun.

Coins minted in Tabriz exhibit additional characteristics common to the mints of various Mongol rulers. These features include geometric designs frequently employed by the Tabriz mint during each Ilkhan rule. Examples of these designs include single circles and continuous circles adorned with five-, six-, or eight-pointed shapes, as well as circles and squares combined with copper gilding, embellished with Qur'anic verses. Continuous marginal circles may contain single-layered, double-layered, or three-layered dots, with inscriptions of Qur'anic verses or specific symbols of the Ilkhan alongside the date and place of minting. The inclusion of Qur'anic phrases such as “قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ” and other inscriptions like “تَوَاتِي الْمُلْكَ مَنْ تَشَاءُ” and “لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ” along with the names of the four caliphs—Abu Bakr, Umar, Uthman, and Ali—and “عَلَىٰ وَلى اللَّهِ” in the centre or on the edges of the coins constitutes a significant feature of Ilkhanid coinage.

6. Conclusion

The analysis above outlines the reasons for the growth and flourishing of coin minting in Tabriz. First, Tabriz was chosen as the political centre of governance, serving as the main hub for tax collection in the country, a base for funding military expenses, a treasury for paying soldiers, and a primary centre for supplying the army's provisions. It was also the initial core of the financial and economic framework during the Ilkhanate era, the first centre for establishing an observatory, and the first headquarters for Mongolian bureaucrats. Additionally, Iranian bureaucrats were employed to attract skilled individuals, artists, talented people, scientists, and craftsmen from other cities in Iran to Tabriz, marking the beginning of the city's cultural, industrial, economic, agricultural, architectural, artistic, and scientific advancements, which subsequently spread to other cities.

Due to its political, geographical, economic, social, and military position, Tabriz housed some of the major mints that formed the financial structure of the Ilkhanate. The establishment of cultural facilities in Tabriz by the Mongol Ilkhans, such as Ghazan Khan, led to the expansion of cultural, construction, scientific, hospital, religious, administrative, military, economic, and political structures, significantly promoted by figures like Khwaja Rashid al-Din Fazlullah Hamadani and his associates, which were then transferred to other cities. This included reconstruction missions for cities devastated by Iranian bureaucrats, including Bagdad.

The passage of European traders and ambassadors through Tabriz and their reflections on the city's development in their writings, such as those of Ibn Battuta and Marco Polo, gradually enhanced the city's global standing and importance. With Tabriz as a political centre, various institutions such as schools, hospitals, mints, administrative

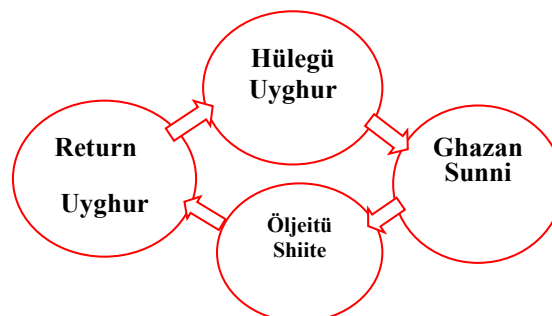
centres, industrial facilities, paper manufacturing, weaving, baths, gardens, watermills, caravanserais, and beautiful, ornate buildings adorned with various tiles, arches, and marbles flourished and advanced significantly.

The arrival of foreign travellers and European delegations for political, trade, and commercial purposes from around the world to access the Ilkhanate court, alongside Tabriz's location along European trade routes starting from Crimea, through Trabzon to Tabriz and other Iranian cities, eventually leading to Kashgar and Kansu in China, created favourable conditions for the cultural, scientific, and artistic growth of this city. During this period of ups and downs, Tabriz made significant progress in the fields of science, literature, philosophy, religion, writing, and libraries.

Given the rapid development of Tabriz, the mints of the Ilkhans during this period were the main source of these transformations, greatly influencing the trends that emerged. The Tabriz mint underwent numerous changes from Hulagu to Oljeitu. These transformations impacted various elements such as symbols, imagery, script, language, signs, shape, colour, material and weight, with the coins from this mint reflecting profound changes in accordance with the time, place and nature of the Ilkhans.

As time continued and the duration of this rule increased, fundamental changes in the coins became apparent, gradually moving towards refinement. By the time of Oljeitu's reign, these characteristics reached their peak, leading many numismatists, archaeologists, historians, researchers, and scholars to refer to the coins minted during this period in Tabriz as the golden age of coin production under Mongol rulers in Iran. The coins minted in Tabriz during Oljeitu's reign hold a distinguished and elevated status compared to those from earlier periods. Thus, the minted coins from Tabriz can be categorised into four fundamental periods, each characterised by unique features. For instance, coins from the first period under Hulagu were influenced by the Khwarazmshahids, who bore Islamic and Iranian symbols in Uyghur script. The coins from the first period of the Mongol Ilkhans in Iran featured features such as the emergence of Uyghur, Jewish, Christian, and Islamic symbols. The coins of this era were adaptations of Abbasid and Khwarazmian symbols, incorporating Uyghur, Arabic, and Persian scripts, along with Islamic symbols, including Quranic verses, and other Jewish, Christian, and Uyghur symbols. Certain Jewish and Christian symbols, such as the Star of David, pentagons, and crosses, appeared on the coins. Islamic symbols were placed alongside non-Islamic symbols, reflecting the influence of Iranian bureaucracy in the Mongol court. The use of Persian script on coins, images, and natural elements such as lions, stars, crosses, birds, and the sun indicates the cultural diversity and geographical, religious, and spiritual dispersal of the Mongols. The coins also featured Quranic verses, such as "Say, "O Allah, Owner of Sovereignty,"" until the Baydu period. With Ghazan Khan's conversion to Islam and the beginning of a new era marked by religious transformations in the political, economic, social, cultural, and scientific structures up to Oljeitu's reign, coins from this era exhibited characteristics such as the gradual reduction of Uyghur script on the coins and the establishment of a unified minting system based on the Tabriz mint. This continuity continued to later periods, with the Tabriz mint distinguishing itself through the involvement of artists skilled in calligraphy, painting, gilding, and other intricate crafts in creating Ilkhanate coins. The addition of geometric shapes, such as octagons, hexagons, pentagons, and quadrilaterals (squares and rectangles), and the use of single and multiple circles on the front and back of the coins, along with the utilisation of Kufic, Uyghur, Arabic, and Persian scripts,

and Quranic verses inscribed on the reverse side, positioned the Tabriz mint ahead of other Ilkhanate mints. With the onset of Oljeitu rule, the Tabriz mint's direction shifted. Although Tabriz lost its political centrality during this era, the mint began to emulate the Soltaniyeh mint by producing coins inscribed with the Shahadah (declaration of faith) and "Ali is the Friend of Allah," along with the presence of salutations on some coins, geometric designs, floral motifs, stars, and images of animals and birds. The use of names of Shiite Imams and the names of the Rightly Guided Caliphs appeared on the coins, along with representations of the sun and various geometric shapes, such as quadrilaterals or squares, pentagons, hexagons, and octagons, often in circular formats accompanied by inscriptions. The incorporation of Uyghur symbols and scripts into coins became a hallmark of their production. Since Oljeitu aimed to spread Shia Islam throughout Iran, he faced opposition from certain cities resistant to religious change, leading him to retreat from his policies and return to the customs of his ancestors. This shift in political thought prompted further changes in the coinage during this era, particularly in the Tabriz mint. Given the extensive political, economic, social, cultural, and religious changes during the long rule of the Ilkhans, from Hulagu to Oljeitu, the coin minting process during this period followed two distinct approaches: cyclical and linear. The research indicates that the minting process in this era adhered to a combined cyclical model, whereby coins evolved through significant transformations across all dimensions, ultimately returning to their original state.



The first period of Hülegü Uyghur → The Ghazan period → Ahl al-Jayto Shia → the return of Uyghur.

In terms of the minting process, there seems to be no obvious advancement in the production of coins, as coins are typically minted in the form of dinars, dirhams, and eventually fals. However, when examining the linear progression, this process appears significantly different, as the minting of coins during this period encountered numerous changes and developments compared to earlier times. In this progression, the minting of coins in the Tabriz mint clearly shows a process of advancement and improvement. The coins of this era exhibit full maturity in terms of symbols, images, inscriptions, language, signs, shape, colour, material, and weight, as well as calligraphy, painting, gilding, and other intricate details. When comparing the coins from the reign of Öljeitü to those minted during the reign of Hulagu, we can see that the coins from this period hold a superior position.

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سکه‌شناسی ضرابخانه تبریز در دوره ایلخانی (با تأکید بر دوره هولاکو تا اولجایتو)

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چکیده	تاریخچه مقاله
<p>ضرابخانه تبریز یکی از ضرابخانه‌های بزرگ عصر ایلخانی است. تبریز از دوره هولاکو به طوری رسمی به عنوان مرکز حاکمیت سیاسی ایلخانان در نظر گرفته شده بود، این انتخاب درست یا نادرست موجب شد تا تعداد زیادی از هنرمندان، دانشمندان، خطاطان، خوشنویسان، پیشه‌وران، صنعتگران و معماران، از سراسر مرزهای وسیع قلمرو ایلخانی از ماوراءالنهر تا آسیای صغیر از دشت‌های قباچاق و ماورای قفقاز تا سواحل دریای مدیترانه، از سواحل خلیج فارس تا منتهی‌الیه دریای عمان به سوی تبریز رهسپار شوند و تبریز این دوران را به یکی از بزرگ‌ترین مراکز مالی، سیاسی، علمی، نظامی و اجتماعی دنیای آن روز مبدل کنند که با توجه به گزارش مورخان اوج این تحولات و تغییرات را می‌تواند در دوره غازان خان مشاهده کرد. با توجه به شهادت اسناد تاریخی، تبریز این دوران با توجه به بسترها-زمینه‌ها و شرایط جغرافیایی-سیاسی و اداری به درجه‌ای از رشد و تعالی رسید؛ به طوری که سیاحان و جهانگردان و سفرای داخلی و خارجی ضمن بازدید از این شهر، توصیف بسیار جالبی از آن در آثار خود آورده‌اند. به نظر می‌رسد با این انتخاب این شهر به عنوان مرکز حاکمیت سیاسی ایلخانان، برای سالیان متمادی همان طوری که از شواهد سکه‌شناسی برمی‌آید تبریز یکی از بزرگ‌ترین و مهم‌ترین ضرابخانه‌های ایران این عصر را در دل خود جای داده است. تغییراتی که در ادوار تاریخی در تمامی زمینه‌ها در شهر تبریز به وقوع پیوست، بخشی از این تغییرات در ساختار مالی آن -خاصه ضرب سکه‌ها- اتفاق افتاده است که بی‌شک بررسی این بخش از آثار سکه‌های ضرابخانه تبریز در تبیین برخی از تاریکی‌های تاریخ ایران تحت حاکمیت سیاسی ایلخانان بی‌تأثیر نیست؛ از این رو گفتار حاضر، درصدد است ضمن معرفی یکی از بزرگ‌ترین ضرابخانه‌های عصر ایلخانی، ویژگی‌ها، اختصاصات و ابتکارات این ضرابخانه را و برخی از ابعاد آن را به تصویر بکشد و با این پرسش، سکه‌های ضربی تبریز نسبت به سایر ضرابخانه‌های ایران از چه ویژگی‌هایی برخوردار است و چرایی و چگونگی برتری این ضرابخانه نسبت به سایر شهرهای ایران تحت تابعیت ایلخانان را به چالش بکشد؟ بررسی‌های اولیه نشان می‌دهد که شهر تبریز به عنوان مرکز سیاسی ایلخانان در تمامی زمینه‌ها، شرایط، بسترهای لازم برای تبدیل شدن به یک بنگاه بزرگ مالی تحت نظارت ایلخان را داشته است و با پیشرفت تدریجی فکری مغول نیمه‌متمدن از یک جامعه ابتدایی و حرکت به سوی جامعه متمدن موجب شد تا تبریز با مرکزیت سیاسی آنان در جذب نیروهای خیره، هنرمند، با استعداد، دانشمندان، صنعتگران، حرف و پیشه‌های متعدد به تدریج رو به سوی تعالی و رشد ترقی‌گویی سبقت از سایر شهرهای ایران برباید و در دوره پایانی حکومت ایلخانان در ایران -خاصه دوره اولجایتو و ابوسعید- به وضوح می‌توان دید که مغولان بیابان‌گرد با استفاده از نیروهای مستعد و اهل فن با مرزهای وسیع تحت تابعیت خود به چه جایگاه از رشد و تعالی در زمینه‌های سیاسی، اقتصادی، مالی، فرهنگی، معماری، هنر، کتابت، تذهیب، نقاشی، ضرب سکه و... رسیده‌اند. اهتمام گفتار حاضر تمرکز بر روی ویژگی‌ها و اختصاصات سکه‌های ضربی تبریز و چرایی و چگونگی تعالی و ترقی ضرابخانه تبریز بر سایر ضرابخانه‌های دیگر تبیین شده است.</p>	<p>صص: ۳۲۷-۳۵۷</p> <p>نوع مقاله: پژوهشی</p> <p>تاریخ دریافت: ۱۴۰۳/۰۸/۰۸</p> <p>تاریخ بازنگری: ۱۴۰۳/۰۸/۲۰</p> <p>تاریخ پذیرش: ۱۴۰۳/۰۹/۰۱</p> <p>تاریخ انتشار: ۱۴۰۳/۰۹/۳۰</p> <p>کلیدواژگان: تبریز، عصر ایلخانی، ضرابخانه تبریز، سکه‌های ایلخانی، دوره مغول.</p>

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