

Analysis of the role and position of Ibn Alqami in the fall of the Abbasid caliphate

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Abstract: With strengthening of caliphate in al-Naser Bellah era, Shiites estates was improved as far as four caliph ministers had Shiite religious and even al-Nser was accused that he had accepted Emamie religious. So, on that time, contrast of two large powers, that is, caliph and Sultan Mohammad appeared and Sultan Mohammad Kharazmshahi, that his throne had not been approved by caliph, decided to give the throne to Sadat Alavi and as a result of these situations, Sultan decided to allegiance with Seyed Alaolmolk Tarmazi. Although this action was done only for political reasons but a fact was hidden in it which was strengthening of Shiites and Alavians. In the time of three next Caliphs Caliphate - Zaafer, Mustansir and Musta'sim - the situations changed a bit for the Shiites and there was not the relaxation situation as like as time of Naser caliphate any more, but still Shiites have power in government and Shiite ministers were at head of affairs. The issue of presence of Shiite's ministers in government of Sunnite's caliphs is one of the interesting points on that times, as far as this issue has prompted to bring theories and ideas on attempts and actions of Shiites and at head of them, Ibn Alqami-Musta'sims' minister-in accommodation with Mongols in order to fall of caliphate. In this paper, that it study the issue with descriptive - analytical method with using library resources, has being discussed the role and position of the Shiites and in the head of them, Ibn Alqami in the fall of the caliphate of Baghdad.

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1. Introduction

Abbasi caliphs after faring the depressions due to Ale Bouye and the seljuks throne, they began recovering of political power in Rashed and Mostarshid caliphate' ages and started actions culminated by them in the Naser al-Din Allah ages.

In addition to extension military and political actions in this era, we are witnessing the presence of the Shiites in Caliphate system and at head of affairs. Abbasi caliphs had adopting enmity and virulence with Shiites, changed their political outline and approached Shiites; the power being although small but using from governor positions in past eras and had placed at head of affairs gradually. In fact, it can be told that situations of society had enforced caliphs to submit and accept this faction. This growing trend remained by Shiites to the end of the Abbasid caliphate, and the trend continued after Nasser in Zaafer and Mustansir caliphate. Last Abbasi Caliph Caliphate, Musta'sim, began under circumstances which Shiites' society was at the top of scepter.

Baghdad circumstances during this period were somewhat convulsive. Shiites had been getting to better position Due to the presence of the Shiite minister (Ibn Alqami) had better position in the court, sought to flaunt this headship to Sunnites and for this reason, contentions were been occurred among these two factions that of their most important was contention between Shiites and Sunnis faction in the year 654 A.H.

At that time, the majority of people in important and magnificent cities such as Hilla, Kufa, Najaf and Karbala Shiite minority also occupied in other cites in separate areas. (Bayani, 1370, vol 1: 311)

Musta'sim was expressing to trust his Shiite minister, Ibn Alqami, to the end of his caliphate and this issue has frequently been recorded by historians. Menhaj al-Siraj quotes an incident in which the Sultan Mojahed al-Din Ibek seeking to make caliph to be pessimistic than Ibn Alqami, but the Caliph was refusing and saying: "this was due to Ibek Davaatdar attempt otherwise the minister wouldn't do such that." (Menhaj al-seraj, 1343; 193)

"Bayani" in his book named "religion and government" writes: "Sunnite, official religious of Iran, was only link between the Iranian governments and Baghdad. But the Shiites, who had been sustaining the suffer of Abbasid capture over ages, were considering caliphs usurpers relying on the position of the dynasty of Emam Ali, and for this reason they were going to get right to rightful. So they prompt insecurity in government system through penetrating in government gradually and getting sensible occupations and creating duplicity and invoking the minority in Arab Iraq cities and country especially in Baghdad and holly sepultures and finally Shiites could extirpate the Abbasid caliphate by Mongols..." (Bayani, 1370, vol 1: 258)

Dastgheib have the same opinion with Bayani and says: if leaders of Hanafi and Shafei

factions considered Changizkhan' Maori al-Nahr as divine ire that against him is with divine destiny. Ibn Alqami and his consulters could assume Hülegü as his own rescuer but from other type and for the overthrowing of the caliphate at that time they could exploit of the Mongol dynasty "(the Dastgheib, 1367: 369)

The presence ministers and Shiite leaders in the court of Sunnite caliphs have led to form different opinions and ideas about the Shiite effort and actions to overthrowing the caliphate. Some writers and researchers have created special for Ibn Alqami role, Shiite religious 's minister of caliphate – Musta'sim- in overthrowing of Baghdad caliphate and his assistance with Mongols and in contrast some groups have refused any kind of relevance between the minister and Mongols.

In the present study, we have attempted in addition to detail the existing circumstances in caliph's court and in community, it be expressed Alqami 's involvement or non-involvement – Shiite religious minister, Musta'sim – in presence of Mongols in Baghdad and the overthrow of the Mongols in caliphate system.

The circumstances of political Muslims community:

According to the Mongols faith-related principles and conditions existing in their society, humanity, and tolerance was futile for them and for this reason they put behind many killings and destructions in many captured lands. These incidents were not adequate for arousing Muslims society in that time, and they assisted infestants than percept of occurred incident and attempt for opposition which it to dispossess their spiritual competitors.

Its authentic method was in which the Shiite and Sunnite and directed system on them were utilizing unity path and they were resisting in opposition with this foreign infestant which was only bringing demolition. But they bided the path for entry of enemy to their lands by choosing concision path and with their animosities and along with it they ruined their and people lives in this way.

In other side, people help with the unity against Mongols and they concerned their benefits as well and some groups were going to extirpate the spiritual reveals. Some people were secluded due to existing circumstances and they had become non-sensible than living.

Shiites and Ismailians and Sunnites, each communicated with Mongols to eliminating rival and invoked Mongols against their opposition faction in next stage

They were seeking to poney their religious issues with Mongols assist than unity with each other,

fell to incredible actions against their same religious including Rey residents who victimized by religious differences between shafeian and Hanafi an and the other side, the people of Qom were massacred with Muslims slander of Mongol army, " they said the massacre of Qom residents is an acceptable action and it is required reward, because they have heretic (Shiite) religious...they guillotined lords of Qom and its areas and captured their wife and children. "(Mirkhand, 1339, vol 5: 55)

Shiites surrendered in a relatively harmonious movement during the Mongol invasions, many examples from such actions can be seen among the Shiites during this period, for example, in Balkh province, said a group of the leaders pretended Illian, "Fifty thousand masters and Elders and leaders who have been living in Balkh and the lord... all celebrities and elders of Balkh big city welcomed with offering many presents. "(Mirkhand, 1339, vol 5: 108)

Ala'al-Din Sharif, superintendent of Hamadan, "He went back and obeyed that order" while approaching the Mongols city. (Nasavi, 1344: 97)

As mentioned Mongols didn't believed special faiths and this had led to religious peace among them as religion and faction didn't concern for them and only important problem for them was coquetting and every assist them in this way, they were welcoming him.

The people made not any considerable action. They either have been seeking their gains or trying to eliminate their religious reveals by using occurred circumstances and also some people had been affected by society circumstance hadn't been minding living, were not auctioning.

Shiites and Sunnites and Ismailians decided to eliminate each other and solicit assistant from Mongols.

Ibn Athir has expressed his regret about the directed circumstances on Muslim communities and wanted to help Islam and Muslims. (Alkaml Fi Altarikh, vol 12: 361, quoted by Turkamani Azar, 1385: 233)

Ruling circumstances over court:

Musta'sim (640-656 A.H) was the last Abbasi Caliph; so his caliphate is important for Islamic community.

In the year 642 A.C. Shiite Ibn Alqami became minister of Musta'sim. Although ministry was provided by Shiites in this period but dominance of Sunnites was significant and the court was dominated by them and caliphate politics were along with them.

In this period, some groups and individuals played key roles:

1. Abbasi Caliph, Musta'sim
2. Sunnite courtiers
3. Shiites and in head of them the Minister of caliphate, Ibn Alqami

Relevance and encounters of the three courses were very important and influential in Caliphate would collapse.

Encounters of Baghdad Shiites and Sunnites again soared in this periods and caliphate accompanied with Sunnites instead a way to calm the situation, and suppressed Shiites in which the Karakh parish event was one of the that the direct manifest of Caliph's accompany with Sunnite courtiers which occurred by caliphate's son, Mojahed al-Din Davatdar saghir Ibak. Most historians claim that it was the main factor for accompany of Ibn Alqami with Hülegüians.

Difference between Shiite and Sunnite was flowing into the court virulence that minister, caliphate's son, was accusing Davatdar for conspiracy against caliphate and in contrast Davatdar with accompany of the Sunnite courtiers spread accompany Ibn Alqami with Hülegü.

Baghdad circumstances was very turbulent and it had happened just time that the Hülegü soldiers were in end of preparedness and ready to move to Iraq and topple the Abbasid Caliphate.

Ibn Alqami:

"Moayed al-Din Mohammed Ibn Alqami", from a village near Kufa and "Hilla" was. He was born in a family of Shiite religion and himself was duodenal Shiite as well.

Popularity of his family as "Alqami" was due to dig the Alqameh River by grandfather.

Ibn Alqami further presence in the political scenes had also notable cultural activities. He also appreciated scientists and had the precious library. One of the most famous scholars of the time, 'Izz al-Din Abd al-Hamid Abi al-Hadid "being probably Shiite write description of his 20-volume Nahj al-Balaqeh as Alqami and presented him. (Bayani, 1370, vol 1: 310)

Ibn Alqami entered in ministration of caliphate court of time officially, and He was master. And was trainer of Princes of caliphate court. Regarding that he was Shiite religious, his vital role in this position was very important.

Ibn Alqami Influence at the court of Caliph was growing every day. With Mustansir's death, and his power and influence appeared more than ever before. Courtier elders elected Musta'sim as caliphate without the presence and approval of Ibn Alqami this assignment was worthless without approval of Ibn Alqami so they agreed that "we should call him and

consult with him, if he agreed with us, and if he disagrees, we need to kill him."(Nakhjavani, 1344: 355)

Ibn Alqami, was presaging conspiracy, suggested Musta'sim as caliph and blocked improving reveal's plan and was attributed as minister.referring to Nakhjavani's saying: "he compassed affairs".(the same source)

The conflict between the courtiers and the circumstances ruling at court of the caliphate, was in favor of Shiites and caliph's Shiite minister.why caliphs decided to accept Shiites in caliphate system was not due to their spirit and Shiite tendencies but caliphs had needed to hire them in throne affairs and this issue was expressing external and internal supports of Shiites forces.

Conquering of Baghdad:

After the conquering of Iran, Mongols conquer over the castles of Ismailians submitting Rohn al-Din Khurshah, still Hülegü mission had not been finished in the West. He had a mission to subdue the Caliph at first and his strength overthrow Abbasid Caliphate.

At that time, a large number of Muslims had been gone on the attacks and the survivors were also concerning themselves and their family benefits. Hoping to governors and caliph were removed regarding to adopt improper outlines from them and every one only thought to oneself and its benefits.

Caliph's political mistakes and his excesses had devalued caliphate's validity and in this situation abnegation and self devotion was not important for caliph any more.

Religious differences still existed and it this issue was provoking over these separations. These differences were also seen in the court of the caliph and difference between Sunnite courtiers and caliph's Shiite minister was growing day to day.

Clearly, that situation was only in favor to Mongols and led to rate in internal advance of Muslims boundaries.

As referred Shiite cities by submission to Mongols command and accept Illian, saved their life, property and cities from ruin and this action prompted to kind of optimism than Shiites.

However, the Mongol religious toleration should not be ignored because in the Hülegü Khan campaign, consultants were from different factions and sects and religions. At this time, presence of someone like Khajeh Nasir al-Din Tousi on Hülegü campaign, which was been hired for Hülegü after capturing Ismailians 's castles had made heavier side of power in favor of Shiites.

Maybe, it's possible to consider capture of Ismaili castles turning point on history of duodenal

Shiites, because Shiites entered new stage of their actions against caliphate. They utilized Mongol's military power a tool for reaching to their and they tried to subdue under their command.

The person who had an effective role in this field was Khaje Nasir al-Din Tusi. He entered Hülegü system by being saved from the Ismailians, who was Hülegü's actuator and thought arm in the campaign to Baghdad" the largest and the most important Khaje's political machination in attendance of Hülegü, was in which Khaje encouraged him to conquer Baghdad and overthrow the Abbasid Caliphate. "(Touysarkani, 1336: 209)

Khandmir refers to Khaje Nasir al-Din Tusi's role in attack to Baghdad and says:"He make Hülegü Khan to camp to Baghdad and finally the Baghdadian fate led to that bad fate. (Khandmir, Bita,vol3:106)

Although, decision of attack to Baghdad had been acclaimed from residence of Mongol Khan's government but Shiites and the person like Khaje Nasir al-Din's attempt was not ineffective in this matter. Another characters can be named in this period is Ibn Alqami, caliph's Shiite minister who his actions are ambiguous.

Analysis of role and position of Ibn Alqami in the fall of Baghdad caliphate:

Historians and editors in different eras, every one have referred to role of "Ibn Alqami" in fall of Abbasid caliphate, but they have opinion differences in defining his real position in fall of caliphate.

In this section, at first it will be referred to circumstances and events that they consider Ibn Alqami responsible for fall of caliphate and we will study historians' opinion opposing Ibn Alqami support from Hülegü about these events in end of per section.

One of the important events in Ibn Alqami's administration time was the incident in 654 A.H.

"Kharakh residents being Shiite had dominated over Sunnites by Ibn Alqami's influence on the caliphate court.

In 654 A.H Karakh people killed a man from Sunnite neighborhood for normal disagreements among themselves. Sunnites claimed to investigate this problem and punish this assassination's responsible. Caliph, Musta'sim makes his son, "Abo al-Abbas Ahmad" to check this issue. He had prejudice than Sunnite religious, for this reason he made Kharakh residents hard and captured and killed many of them and looted their property. "Caliph's son of ordered, a group of army officers to loot the Karakh's Shiite community and captured some elders of Bani Hashim and they went out sons and daughters of the houses."(vessaf, 1346: 15)

Mirkhand expresses this event: "they captured a group of Bani Hashim who were occupying in that position and they forced their sons and daughters to ride horses' buttocks barely, and pass through market."(Mirkhand, 1339, vol 5: 236)

Ibn Taqtaqi refer to this issue in Fakhri history that people entitled Abo al-Abbas Ahmad as Abobakr due to his action in the Karakh's neighborhood problem. people was naming Amirkabir Abo al-Abbas Ahmad as Abobakr. when Karakh neighborhood was looted, they attributed it to him, and they said Ahmed has hinted it "(Ibn Taqtaqi, 1367: 446)

Based on these conditions, Ibn Alqami had no choice but intervene in the process.

Most sources believe Abo al-Abbas Ahmad's action about Shiites of, Baghdad Karakh neighborhood sped Ibn Alqami on overthrowing the Abbasi Caliphate

Vessaf provides: "The minister who had strong about Shiite suffered from this action (Vessaf, 1346: 15)

Menhaj Seraj names him heretic and having bad religious and says:" between him and larger Amir al-Momenin son was made hostility for heretic's loots whom were Karakh's and Mashhad's residents and Amir al-Momenin son, Amir Abobakr, dad looted him and had killed some people, the minister of Baghdad city who was heretic and have being bad religious, conflict with Amir al-momenin for revenge of that action. (Menhaj Siraj, 1343, vol 2: 191)

Aqsaraie names the minister as stronger title and names Ibn Alqami Jewish and says: the Jewish minister also and presented improper comments leading to inconsideration. (Aqsaraei, 1362: 48)

Mirkhand has more proper opinion about this incident and writes: "Sunnites should cuss caliph's son for this movement". (Mirkhand, 1339, vol 5: 237)

Ibn Kathir also consider cause of the minister's Karakh's incident and says: "the Minister decided to remove caliphate from Sunnites and strengthen Fatimid caliph (Ibn Kathir, vol 7: 236, quoted from Yaqubi, 1385: 178)

Another problem leading to accuse Ibn Alqami is the text of his letter, to "Ibn Salaya", Shiite governor of "Arabal" that is written after "Karakh" incident.

Ibn Alqami was finishing his letter with verse 37 of Naml sureh: "So we will bring armies against them in which they can't endure it and we will remove them from there with humiliation and contempt. (Yaqubi, 1385: 179)

As it is seen text of this verse suggests a kind of threat that by adopting I am writing time of this letter, that is, time of end of 'Karakh' "incident, it can be consider it a threat against caliphate.

Yaqubi writes: "Ibn Alqami anguished for " Karakh" incident intensively and began his battle against caliph's formally. Ibn Alqami, informed Musta'sim from caliph's son, Mojahed al-Din Ibak Davatdar, conspiracy based on removing caliphate from caliphate's position and allegiance with the old caliph's son, Ahmed. (Yaqubi, 1385, 167) Yaqubi was writing in following: " Mojahed al-Din Ibek accused the minister with relevance with Mongols instead revenge of his accuse and ordered his forces to spread this news in town. (Yaqubi, 1385, 168). Regarding to Yaqubi's saying based on accusing to the minister and sending some groups for spreading about relevance of the minister with Hulagau in town, it can be concluded that historians' s opinions about relevance of Ibn Alqami with Mongols had been influenced these gossips.

Many sources believe that Ibn Alqami found abolition of caliphate necessary for saving people and Shiites; the abolition being by powerful force having tolerance religious. this point was notable for him that since new governors have no conscious from department' outline of conquered territories so were providing conquered territories those who had assist them in reaching to aim.

The Note which intensify Ibn Alqami accompany theory is presence Shiite Khajr Nasir al-Din Tousi in Mongol s army's. Shoushtari says: since Khaje knew Musta'sim prejudice in Sunnite and had heard annoyance over, invoked Hülegü to conquer Baghdad. (Shushtari, 1376, vol 2: 205)

Some resources conformed that Ibn Alqami for providing Baghdad in order to inter Mongols was seeking to distance caliph's armies from Baghdad and pretended caliph such that it wasn't required with presence of them in Baghdad and to send armies to different regions and attribute to a job. Menhaj Seraj says about this: he sent collected armies in Iraq from Baghdad to neighborhoods with permitting from caliph and pretend Amir al-Momenin that he has made peace with Mongols and he don't need to army once Baghdad was evacuated from army, Mongol army neared to Baghdad. (Menhaj seraj, 1343, vol 2: 191)

Yaqubi has quoted Ibn Kathir about this event: " cause of this was revenge of the minister from Karakh incident (James, 1385: 183) he caliph to abdicate army seigneurs from their benefits and in following this action, the number of army reduced and Ibn Alqami write with Mongols and invited them for attacking to Baghdad. (Yaqubi, 1385: 183)

We read in Shiite's book of Baghdad that cause of reducing of army by caliph and based on Ibn Alqami's suggestion had been providing present for Hülegü; that is, they had decided to provide a present for Khan by reducing the number of army and as a result of that reducing costs.

Dastgheib quotes Nakhjavani: "Ibn Alqami was encouraging caliph to send presents to Hülegü to keep Muslims lives, but were telling friends he wants to empty the treasury in order to Hülegü conquer Baghdad more easily." (Dastgheib, 1367: 366)

Khajeh Rashid al-Din Fazlallah Hamadani refuse performance of the minister in reduction of the Army, but he believe that the minister planed to raise troops for the Mongols, but when he prepared the army, caliph refused to give their rights. (Hamadani, 1373, vol 2: 1002)

Subtracting caliph's army by Ibn Alqami is doubtful. The notable mater is that if Ibn Alqmi was going to tray, why Sunnite leaders being presence i n court, didn't acted anything to block his conspiracy. Historians know the next action writing letter to writing to Hülegü and his invitation for arrival to Baghdad. All of historians have referred to this action by Ibn Alqami but every one have deal with it differently regarding to their religious desires and time interval by overthrowing caliphate.

Nakhjavani refers to Hülegü invitation by Ibn Alqami and expresses his massage for to Hülegü: "I will do such that that half of Iraq be in ruling of sultan and other half be in ruling of Hülegü "and continue to write that Hülegü had considered Ibn Alqami's action wisely and had said: "He is a wise man, he is observing and thinking God expedient." (Nakhjavani, 1344: 357) From this Nakhjavani's saying we can deduce that Ibn Alqami hasn't thought to overthrow the Abbasids but he has thought to weaken and dominate over them.

Mirkhand notes Ibn Alqami's action in writing letter to Hülegü as: " an apostle send mistakenly at the court cruelty in hidden veil.

Meyer calls the action Ibn Lqmy writing to bring "he sent a messenger toward Hülegü the due to enmity." (Mirkhand, 1339, vol 5: 237)

Khandmir refers to role of Khaje Nasir al-Din Tousi in this attack and writes about Khaje: " Hülegü has targeted the Baghdad capture mainly based on Khaje 's comment and camp to that city " (Khandmir, Bit, vol 2: 338), he refers that Hülegü was still doubtful when Ibn Alqami's letter reached that: have doubts and a receipt was hearted: "after this, paying wages and providing preparations of army's troops will cut as my affection and interest to Abbasid caliphate has also cut. (The same source)

Mongol army reaches to Baghdad.

Khajeh Nasir al-Din Tousi in removing doubts of Hülegü in attack to Baghdad, which was due to "Hussam al-Din " Monnajem, had essential role and made Hülegü sure that killing of Caliph, hasn't together with divine revenge, but that "the Instead caliph was Hülegü Khan. "(Hamadani, 1373, vol 2: 1007)

Mirkhand writes, Khaje facilitated attack's thought to Baghdad by astrolabe and the astronomical evidences, and said: "period of Abbasid Caliphate and Imamate, and has become extinction." (Mirkhand, 1339, vol 5: 238)

Khajeh Nasir al-DinTousi and Ibn Alqami's actions in order to Hülegü's entrance to Baghdad could protect Shiites lives and property from the attacks. Joveini writes in this regard that, Hülegü order to write a command and tie to an arrow and throw it into the city during the siege of Baghdad, he mentioned the body of letter as: "Scientists and Sadat and community Elders and those wouldn't fight us, they are kept against us. "(Joanne, vol 3: 288)

Of Other Shiites actions were leading to Hülegü became optimist to them, was motility of Shiite's clerics s of city, Hilla. During the siege of Baghdad by the Mongols, a group of Shiite clerics in the city, "Hilla" to protect residents of Shiite cities and its holy buildings, decided to meet Hülegü and encourage him to enter to the city. Joanne about this"Hilla's residents had already surrounded against the Mongols" (Joveini, vol 3: 292)

"Hilla" clerics when they reached to serve Hülegü –the time of Hülegü camping in Hamadan to attack to Baghdad - by reading these words of Imam Ali had said that "if I see them with face like Beaten bumpers, wearing a silk dress trailing the original horse and they have such murder and bloodshed that injured people move over the dead bodies and prisoners and fugitives are lower than captured people. "(Nahj al-Balagh, 1379, Sermon 128: 245).this action affected Hülegü well and thus " he sent a person of attendants to Hilla as security guard and Hilla residents also found their secure and relief and returned to their homes.(Mirkhand, 1339, vol 5: 243) later With the arrival of the Mongols, thus Hilla residents evacuated Hilla, by encouraging these Clergymen and went to deserts to not be needed to fight with the Mongols, (Bayani, 1370, vol 1: 309)

Hamadani writes: "The people of Hilla welcomed Mongols army and bridged on Euphrates and celebrate due to presence of them (Hamadani, 1373, vol 2: 715)

Though such circumstances in Abbasid capital and presence Mongols at the back of Baghdad city gates,caliph still believed that all of Muslims are his submission and thus answered to Hülegü such:in

effect, Hülegü don't know that from east to west, and from poor to wealthy that all of them are deist and being Muslim, serve for our courters and if I make a small hint,I will gather all this dispersed people and reform Iran circumstances and then camp from Iran to the East and place everyone in his position. "(Bonakaty, 1348: 416)

This program is expressing unconscious of caliph from his surrounded events and the inadequacy of caliph in managing the affairs and domain over things. This circumstances didn't extend a lot and caliph left the city by suggest of Ibn Alqami and reach to Hülegü's serve and in opinion of many historians,Ibn Alqami beat over body of Abbasid caliph.

Caliph left the city together with his sons and their properties. Vessaf says: "he went to Ilkhan along with his both sons, Abobakr and Abdurahman and a large group of Alavian and scientists and throne attendants, property and funds nearest properties slaves and servants. (vessaf,1346:19)

Siege of Baghdad from Tuesday 22 Muharram 656 A.H. G. lasted until the end of this month. The Mongols destroyed the city step by step and opened the towers.Fourth day of Safar 656 A.H. caliph with his three sons and attend at Hülegü 's court.The Mongols captured him and killed him and his attendants.(Dastgheib,1367:62) Hülegü had promised to preserve Shiites and scholars and those were not armed from any harm, but he couldn't fulfill its promise to protect from any harm, but failed to fulfill its promises and thus the Baghdad city falls prey killing and looting.(Dastgheib, 1367: 364)

Surrendering caliph, the last Sunnite hope, was conserve of caliph live. They attempt to dissuade Hülegü from killing caliph. "In those days that Ilkhan order to killing of Musta'sim, Hesamoddin went to attend the king and said: ifcaliph be killed, the world were black and dark and the resurrection marks will be see. »(Khandmir, Bit, vol 3: 107) Hülegü get panic and doubt and consulate with Khaje Nasir al-Din Tousi for final decision.Khaje said: "the apostle Zakaria and innocent Yahya be killed, any of these events not be occurred.... A few of them have already killed and neither the sun get eclipse and nor the moon get lunar eclipse (the same source). Khaje these words affected in Hülegü and issued command of killing of caliph.

There are several stories about how Caliph was killed, but the important point is the killing of Caliph by Mongols.

Dying Musta'sim, the Abbasid caliphate fell as a result of the domination of it was removed from Muslim of the world.

Turkamani Azar writes: "Khajeh Nasir al-Din Tousi and" Ibn Alqami, both were Shiites, help

Hülegü with common aim to remove domain of Sunnite government from Muslims especially Shiites. (Turkamani Azar, 1385: 252)

There is some differences through sources about Ibn Alqami's extinction circumstances with Hülegü after falling Abbasid Caliphate Turkamani Azar writes: Ibn Alqami served for Hülegü just after his arrival identifying Khaje Nasir al-Din Tousi and helping Ibn Alqami to Hülegü in reaching to aim, suggest him accepted for Hülegü and Hülegü conserve him in Baghdad ministry but his life didn't last much and died after few months (Turkamani Azar, 1385: 252).

Ibn Taqtaqi says: Ibn Alqami attend the Mongol khan with Hülegü willing and caliph insist and Hülegü liked him for Khaje Nasir 's definition at Khan and after he captured Baghdad entrusted the ministry of the city to him but Ibn Alqami became ill later and died in Jumada I 656A.H. Ibn Taqtaqi continued to say: " in effect the biggest reason Ibn ALqami righteousness, was his staying healthy in this state, because when the Sultan Hülegü conquered Baghdad and killed the Caliph, surrendered Baghdad to the minister, Ibn Alqami, Ibn Alqami minister and fixed his degree. If so Ibn Alqami experienced infidelity about caliph, he was never put reliable for sultan. "(Ibn Taqtaqi, 1367, vol 2: 200) it can be said that the reason for this Ibn Alqami saying is Nishapur incident.in conquering Nishapur.one of Alavian of that city wrote with Mongols and said if they give him the city administration after conquering, he surrendered the city.after the city was surrendered and opened its gates over the Mongols,the first was killed was the same Alavi person (Dastgheib, 1367: 360).

Menhaj Siraj quotes the story in another way and writes: "Some story Halav said to minister when he fulfill Baghdad affair and killing Muslims that: whose was your state Minister said: from Baghdad city. Hülegü said: since you didn't obey to your overload so you won't deserve serving to me and ordered to kill him" (Menhaj Saraj, 1343, vol 2: 200).

Khandmir also writes: "he didn't sympathize with him and said what we can expect who doesn't obey his overload."(Khandmir, Fakhri history: 453, quoted Turkamani Azar, 1385: 253)

Dastgheib writes: other historians like "Yafe'ei" refers to the minister intervene in Hülegü coming to Baghdad and said: Ibn Alqami considered expropriating and displacing one of Alavian to caliphate (Dastgheib, 1367:366)

Ibn Kathir also considers Karakh incident cause of the minister action, but believes he wanted to place the Fatimid caliph. He writes: "the Minister sought to remove the caliphate of the Sunnite and

empower Fatimid caliphate Caliph "(Ibn Kathir, vol 7: 236, quoted from Yaqubi, 1385: 178)

Dastgheib writes "... then Hülegü identified his assistant in Iraq.Ibn Alqami insisted to determine Alavi caliph but Khan ignored and Ibn Alqami died of grief. (Dastgheib, 1367: 367).

However, Ibn ALqami died a few months after the conquest of Baghdad. Perhaps, if his life had been a little longer after the conquest of Baghdad, qualify circumstances to judge about his relationship with the Mongols easier.

Conclusion:

It's not possible to consider notable role for people-whether Shiite or Sunnite-because Baghdad incident was a political event than military. Fall of Baghdad didn't occur through war and if it were, it was very brief and short.

This issue is very different about Shiite and at the head of them as some historians have acquitted him from attendance with Mongols in issue of caliphate collapse and versus other group have accused him.

In this paper, it was attempted to analyze roll of Ibn Alqami in fall of caliphate, known point is that Ibn Alqami intervene is unknown in affairs concerned fall of caliphate and improvement of Hülegü action as it can't be considered all of historians sayings about him due to intention, definitely his intervene can't be refused in affairs completely.

Iqbal believes: "issue difference is that Sunnite historians have being considered this action enormous disobedience whereas Ibn Alqami and other people like him have considered this as an acceptable action because they have being rescued from religious enemies, further they revenge from their enemies; although it is done by a unreligious and infidel army. (Ghazi Shams al-Din Ghazvini) (Iqbal, 1379: 188).

It is important that Mongols were camping to Baghdad late or early because camping to Baghdad was necessary for acquire to their aims in the Mediterranean. What seems definitely is that Ibn Alqami was finding certain fall of Baghdad by Mongols and since he was finding, considered treatment of event before occurring it and with his actions could save his live and Shiites lives from heavy invasion Mongols and their killing.

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