The Mongols, Timurids, and the Foundations of Muslim Kingship

HSTAFM 162
Week 6.2 (2/11/16)
met with strong resistance from the populist ulama (religious scholars) grouped around Ahmad Ibn Hanbal. For the latter, who saw the divine text as "uncreated" or eternal, the doctrine of the created Koran derogated from the idea of the Koran as God’s speech. They looked to the Koran and the emerging corpus of hadiths (traditions or reports about the Prophet Muhammad) as the sole sources of religious authority, with themselves as qualified interpreters. They regarded the caliph as the executive of the will of the community, not the source of its beliefs. As the caliph’s religious authority weakened, so did his political and economic control. In cultivated regions including Iraq the system of iqta (tax-farming) built up a class of landlords at the expense of central government. In Iran and the eastern provinces Mamun’s most effective general, Tahir, established a hereditary governorate. To offset the power of the Tahirids Mamun’s successor Mutasim relied increasingly on mercenaries recruited from Turkish-speaking tribes in Central Asia—a practice that hastened the breakup of the empire and the establishment of de facto tribal dynasties. The construction of a new capital at Samarra further isolated the caliph from his subjects. By the end of the tenth century the Abbasid caliphs were mainly titular monarchs, their legitimacy challenged by claimants in the line of Ali. The most radical of these movements, the Qaramatians, fomented peasant and nomad rebellions in Iraq, Syria, and Arabia in the name of a messiah descended from Ali through his descendant Ismail bin Jaafar. In the 920s the Qaramatians.
The Saljuq Era

HISTORICAL ATLAS OF THE ISLAMIC WORLD

Minaret of the Hünkâr (formerly Iconium) became their "capital" of the Saljuq Empire.

Following the rapid advance of the Saljuq Empire, led by the Saljuq family, the Abbasid caliphs retained immense prestige in the Abbasid caliphate. It soon became nominal authority of the Abbasid caliphs, with the Abbasid caliphs appointing their leaders as governors in the four caliphal provinces. The Abbasid caliphs, however, were too fragmented to maintain the Abbasid caliphate for later Ottoman-Turkish rule, their system of governance and political control became weakened. Conversion of the peoples of the desert and steppes and those nomadic and pastoral peoples by Islam centripetally as well as centrifugally facilitated the spread of Islam. The "holy war" (Al-Harb) against further nomadic incursions. The Crusade in 1096, although the Saljuqs conquered half of Anatolia, laying the foundations for later Ottoman-Turkish rule, their system of governance and political control became weakened.

Conversion civilized the nomadic and pastoral peoples by Islam. Conversion facilitated the spread of Islam as well as the spread of Islamic high culture in art, architecture, literature. At the same time, conversion of the peoples of the desert and steppes and those nomadic and pastoral peoples by Islam. At the same time, conversion of the peoples of the desert and steppes and those nomadic and pastoral peoples by Islam help to civilize the nomadic and pastoral peoples. Conversion facilitated the spread of Islam as well as the spread of Islamic high culture in art, architecture, literature. At the same time, conversion of the peoples of the desert and steppes and those nomadic and pastoral peoples by Islam help to civilize the nomadic and pastoral peoples.
• Around 1206, a new formation of tribes developed amongst the Mongols under the leadership of a man called Chinggis (Genghis) Khan (lived c. 1162–1227)

• Conquests under Chinggis stretch from China to Hungary, Syria to Tibet

• Codifies a written code of law based on Mongol nomadic practice called the *yāsa*; serves as principal law of the Mongol Empire.
Chinggis Khān, from a 14th-century Yuan-dynasty portrait
Genghis Khan mounted in order to inspect the city and the fortress, and he came to the town and until he drove it into a mosque and he stood before the *qibla*. His son Toloy Khan got on his feet and came above the minbar. Genghis Khan asked, “Is this place the Sultan’s palace?” They said, “It is God’s house.” He came down off his horse and twice or thrice came up to the minbar and he proclaimed, “The plain is empty of grass. Fill up our horses’ stomachs.” They opened the door to the storehouses of the town and spread out grain. They made chests of Qurans the feeding troughs for the horses and put bottles of wine in the mosque and they assembled the singers of the town to sing and dance. The Mongols, from the beginning, sang their own songs and the dignitaries of the sayyids and the imams of the ʿulamāʾ and the shaykhs stood in the place of the horse-keepers in the stable next to the horses and he made necessary the execution of those people’s orders.
The Mongol Invasion of Hungary, from the Hungarian National Library
Mongol Institutions

- Succession: Division of Mongol realm into separate *ulus*, each ruled over by a descendent of Chinggis who claimed allegiance to the Great Khān—often leading bitter rivalry between brothers.

- Importance of Mongol religion (shamanism/Tengrism) lasted for many decades after conquests until eventual conversion of rulers.

- Mongol customary law (*yāsa*) remains in place alongside *sharīʿa* for centuries after conquests.
The Mongol Khans

Great Khans shown in bold

Genghis (Chinggis) Khan
(d. 1227)

Jochi
(d. 1227)

Chaghadai
(d. 1242)

Ögödei
(r. 1229–41)

Tolui
(d. 1233)

Batu
(d. 1255)

Khans of the Golden Horde

Chaghadai Khans

Güyük
(r. 1246–48)

Möngke
(r. 1251–59)

Khubilai
(r. 1260–94)

Hülegü
(d. 1265)

Arigh Böke

Yuan Emperors

Ilkhans
Ĭlkhānids (Persia)

Hülegū captures Baghdad in 1258 CE, kills the last of the ʻAbbāsid caliphs.

Engages in rebuilding destroyed cities: establishes astronomical observatory at Maragha

Devastation of northern Iran and Iraq

First successors leaned towards Buddhism and Christianity

In 1295, Hülegū’s great-grandson Ghāzān converts to Islam

Cultivated thriving art and cultural production.
Ceramic prayer niche (Iran, 14th-century)
The Buddha offers fruit to the devil, from *Jāmiʿ al-Tavārīkh*, 1430.
The Conquest of Baghdad, from a 14th-century *Jāmiʻ al-Tavārīkh*
Tent mosque; Qur’an page
Circular Royal tapestry
The Islamic World c. 1294 CE
Golden Horde (Qipchāq Khānate)

Collected tribute from Russians without integrating into Russian society

Like most Mongols, tolerated religious missionaries of various types (insurance policy?)

Gradual Islamization
Chaghatay Khanate
(later known as Uzbeks)

Remained nomadic

A coalition of Mongols, Turks, and Uighurs

In 1326, Tarmashirin converts to Islam and orders all others to follow

Empire collapses shortly afterward
The Shah mosque (now Imam mosque) in Isfahan, with the Between 1612 and 1630, its written in bold geometric splendor of Shah Abbas. epitomizes the style and the Ilkhans, descendents of Hulegu) he regenerat-
ed by the impoverished clan of Turkomans. erly exploited by Timur Lenk, a member respect-
Chagatai, caused a split in his clan. This was clev-
(1326)

Christianity, and older traditions of shamanism. pluralistic character resulting from its encounters Silk Road, Islam in inner Asia acquired a mystical, Muslims from the mid-thirteenth century after principal tributary. Leading Tatar families became vast empire of which the ruler in Moscow was the

here they conquered the Ukraine, southern (palace headquarters) on the Volga River. From Turkey) established its base from two sarays Turkish people (who became known as Tatars in

Caspian Seas lived peoples whose livelihoods lands to the north and east of the Black and settled peoples. In the vast semiarid steppe-
by the relationship between nomadic pastoralists Crescent where Islam originated, was dominated The history of inner Asia, like that of the Fertile

55) the Golden Horde of Mongol-

China, while his defeat of the Golden Horde on Constantinople (which survived for another Ottoman power in Anatolia relieved the pressure well known in Europe. The disruption of Ottomans at Ankara in 1402, where he captured the shores of the Black Sea. After defeating the led Turkish-Mongolian power in Central Asia, 

Under Timur, his successor Ulugh Beg

Derbent

1395: Capital of Golden

V

l

l

Astrakhan

500 miles

500 km

The Dominions of Timur

Timur Empire

Ottoman Empire

Empire of the Great Khan

Sultanate of Delhi

Khanate of the Golden Horde

Mamluk Sultanate

Chagatai Khanate

Major attacks and campaigns

The history of inner Asia, like that of the Fertile

Silk Road, Islam in inner Asia acquired a mystical, Muslims from the mid-thirteenth century after principal tributary. Leading Tatar families became vast empire of which the ruler in Moscow was the

here they conquered the Ukraine, southern (palace headquarters) on the Volga River. From Turkey) established its base from two sarays Turkish people (who became known as Tatars in

Caspian Seas lived peoples whose livelihoods lands to the north and east of the Black and settled peoples. In the vast semiarid steppe-
by the relationship between nomadic pastoralists Crescent where Islam originated, was dominated The history of inner Asia, like that of the Fertile

55) the Golden Horde of Mongol-

China, while his defeat of the Golden Horde on Constantinople (which survived for another Ottoman power in Anatolia relieved the pressure well known in Europe. The disruption of Ottomans at Ankara in 1402, where he captured the shores of the Black Sea. After defeating the led Turkish-Mongolian power in Central Asia, 

Under Timur, his successor Ulugh Beg

Derbent

1395: Capital of Golden

V

l

l

Astrakhan

500 miles

500 km

The Dominions of Timur

Timur Empire

Ottoman Empire

Empire of the Great Khan

Sultanate of Delhi

Khanate of the Golden Horde

Mamluk Sultanate

Chagatai Khanate

Major attacks and campaigns
The cenotaph of Tīmūr, Gūr-e Amīr, Samarqand (Uzbekistan)
The cenotaph of Tīmūr, Gūr-e Amīr, Samarqand (Uzbekistan)
This is the tomb of the Most Great Sultān, the Most Noble Khāqān, the Dispenser of safety and security, Amīr Tīmūr Gūregān, the son of Amīr Taraqā, the son of Amīr Bargul, the son of Amīr Aylāngīr, the son of Amīr Ījil, the son of Amīr Qarājār Nōyān, the son of Amīr Sūqūjījīn, the son of Amīr Īrdamchī Barlās, the son of Amīr Qachulāy, the son of Amīr Tūmanāy.

Likewise was Chinggīs Khān the son of Amīr Yesūgāy Bahādur, the son of Amīr Bartān Bahādur, the son of Amīr Qabūl Khān, the son of Amīr Tūmanāy, the son of Amīr Bāysunqūr, the son of Amīr Qaydū, the son of Amīr Tūmanāy, the son of Amīr Būqā, the son of Amīr Būzanjir, of whom no father is known but only that his mother, Alān Qōā (and they say she was no prostitute), [conceived] by a pure light, namely one of the descendants of the Lion of God, the triumphant ‘Alī, the son of Abū Tālib, may God honor his face.

– Funerary Inscription of Tīmūr (1336-1405), commissioned by his grandson Ulugh Beg (1394-1449)
Ismā‘īl I Ṣafavī, 1487-1524 (adopted the title Shāh in 1502)
Bahādur Shāh ‘Zafar’ in exile in Yangon (Myanmar)
Mīrza Abū Žafar Sirājuddīn Muḥammad Bahādur Shāh ‘Ẓafar’ (1775-1862)
Muḥammad Alim Khan, ruler of Bukhara, photographed in 1911.
Tile Mosaic from the Gūr-e Amīr, begun ca. 1403
Samarqand, as depicted by Richard-Karl Karlovitch Zommer ca. 1900.
Ruins of Timur’s Bībī Khānum Mosque (begun in 1399), Samarqand, ca. 1910.
Restored dome of Timur’s Bībī Khānum Mosque (begun in 1399), Samarqand.
Entrance portal to the Āq Sarāy, Shahr-i Sabz, Uzbekistan, constructed from 1379-1396.
Mausoleum of Khāja Ahmad Yasavī, Hazrat-e Turkistān, Kazakhstān, original from 1197, rebuilt by Timur from 1389-1405
Stone inscribed in Chaghatay commemorating Timur’s march against Khan Toqtamish in 1391 CE.
Tīmūr does battle against Toqtamīsh Khān, from an illustrated Ẓafarnāma ‘Book of Victory’ by Sharafuddīn ‘Alī Yazdī, manuscript from 1436
Timur celebrates his conquest of Delhi, from an illustrated Zafarnāma, 1436 CE.
Oil lamp, ca. 1397.
A monster of five hundred thousand heads,
Compact of rapine, piracy, and spoil,
The scum of men, the hate and scourge of God,
Raves in Aegyptia, and annoyeth us:
My lord, it is the bloody Tamburlaine,
A sturdy felon, and a base-bred thief,
By murder raised to the Persian crown,
That dare control us in our territories.

– Christopher Marlowe, Tamburlaine the Great, 1606