

The Historical Impact of the Mongol Invasion on Islamic Civilization: A Study of the Ilkhan Dynasty, Timur Lenk, and Their Socio-Cultural Legacy

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Abstract:

This study aims to analyze the political and social instability experienced by Muslim societies during the Mongol era, particularly during the Ilkhan Dynasty and the reign of Timur Lenk. This study is based on the urgency of understanding the historical roots of disruption in Islamic civilization as a contribution to efforts to prevent future conflict and fragmentation. This study uses historical methods by applying heuristics, source criticism, interpretation, and historiography to reconstruct the events of the Mongol invasion, the establishment of the Ilkhan Dynasty (1260–1343), and the expansion and pacification of Timur Lenk (1370–1404). The research findings indicate that the Mongol conquests significantly disrupted Islamic political, social, and scientific institutions, yet simultaneously created opportunities for new cultural integration, the Islamization of the Mongol elite, and the emergence of a hybrid power structure that combined steppe traditions with Islamic-

Persian values. The Ilkhan Dynasty became a space of ideological transition, while Timur Lenk inherited the logic of Mongol military expansion with a strategy of terror and power symbolism. Although both created short-term stability, they failed to build lasting institutional legitimacy. This study contributes to the understanding of the resilience of Islamic civilization, post-conquest power dynamics, and the complex relationship between foreign militarism and the political-religious adaptations of Muslim societies. The research's originality lies in its integrative historical narrative, which links military conquest with its long-term socio-political and cultural impacts on Muslim territories, offering a critical perspective largely unexplored in previous studies.

Keywords: Mongol invasion; Ilkhan Dynasty; Timurid; Islamic civilization; dynastic History.

INTRODUCTION

The current political and social conditions in Indonesia demonstrate various tensions that directly impact the stability of society, particularly the lower-middle class. This instability is reflected in the data. *TheGlobalEconomy.com* Indonesia's political instability index in 2023 was recorded at -0.4 points, up from -0.55 points the previous year (The Global Economy, 2024). While this figure shows slight improvement, it still indicates a relatively high level of political risk. This instability not only impacts the economic sector but also hinders scientific development and weakens social cohesion. Social inequality also remains a structural issue; according to data from the Central Statistics Agency (BPS), the Gini Ratio Indonesia's income inequality in September 2022 was recorded at 0.381, indicating stagnant income distribution inequality since the previous year (Badan Pusat Statistik, 2024).

Amidst this instability, trust in law enforcement institutions is a crucial factor in maintaining state legitimacy. A survey conducted by Indikator Politik Indonesia showed that public trust in the Attorney General's Office reached 74.7%, demonstrating public trust in formal institutions despite increasing social pressures (Ernes, 2025). However, Indonesia's contemporary socio-political conditions remain vulnerable to social disintegration and weak cultural institutions, particularly amidst intensifying elite conflict and persistent socio-economic disparities.

A similar phenomenon occurred in Islamic history, particularly during the Mongol invasion of the Abbasid Dynasty. The attack on Baghdad in 1258 marked a turning point, destroying the center of Islamic culture, including the legendary Bayt al-Hikmah library. The devastating impact was immense: an estimated 68,000 books from various disciplines were destroyed, including approximately 1,700 important manuscripts from the Abbasid Dynasty that were lost due to burning and looting (Jakarta Islamic Centre, 2022). This destruction led to intellectual stagnation, economic crisis, and prolonged social disintegration. The cultural values and social identity of Islamic society were shaken by the loss of educational institutions and centers of knowledge.

The destruction of these centers of knowledge not only resulted in the loss of intellectual artifacts but also profoundly altered social structures. The accompanying political instability gave rise to internal conflict, the marginalization of intellectual groups, and changes in the function and position of communities within the social system. By reflecting on this past history and linking it to contemporary dynamics, society can learn important lessons to prevent a recurrence of similar crises that would be devastating not only physically but also culturally and morally.

Several studies have examined the impact of the Mongol invasions on the Islamic world, particularly in terms of the destruction of scientific and political institutions. One such study is Hefni's (2014), work, which highlights the destructive impact of the Mongol invasions on Islamic cultural centers. He shows how these invasions not only physically destroyed major cities like Baghdad but also led to the collapse of the structures of political and intellectual authority within the Muslim community. The primary focus of these studies is on the cultural dimension of destruction and the loss of valuable scientific heritage, which had a lasting impact on the development of Islamic civilization.

Furthermore, several studies have examined the Ilkhan Dynasty as a transitional regime following the fall of the Abbasid Dynasty. For example, in her thesis at UIN Alauddin Makassar, Suryanti (2018) examined how the Ilkhan Dynasty managed its post-conquest regime, adopting some Islamic institutions while retaining its Mongol characteristics. This study highlights the processes of political and religious adaptation that took place under non-Muslim rule, while also demonstrating the dynamics of identity negotiation within a Muslim society under the hegemony of a foreign power.

On the other hand, research on Timur Lenk generally focuses on militaristic aspects and territorial expansion. One such study is a thesis written by Rohendi (2017) at IAIN Syekh Nurjati Cirebon, which discusses Timur Lenk's conquest strategy in the Islamic world. While it provides an overview of the scale of expansion and military power, this research has not yet deeply explored the social and cultural impacts of this expansion, nor how Muslim communities responded to and survived under stressful conditions.

While these studies have made significant contributions to the understanding of post-Mongol Islamic history, several shortcomings warrant attention. First, the majority of studies have been conducted thematically and separately, thus lacking a unified historical narrative that unites three important phases: the Mongol invasion, the reign of the Ilkhans, and the expansion of Timurid empire. Second, the dimensions of social recovery, cultural reconstruction, and institutional adaptation of Muslims in the face of crises of power and culture have yet to be comprehensively addressed. Therefore, a study capable of integrating these phases within a comprehensive and reflective historical analytical framework is needed.

This study aims to analyze the historical impact of Mongol rule on Muslim lands through three main periods: the Mongol invasion of Islamic centers of power, the establishment and rule of the Ilkhan Dynasty (1260–1343), and the expansion and pacification carried out by Timur Lenk (1260–1343), and the expansion and pacification carried out by Timur Lenk (1370–1404). This study attempts to unite the narratives of destruction, adaptation, and reconstruction in the context of social and cultural changes in the post-conquest Islamic world.

This study begins with the argument that the Mongol invasion, despite causing extensive destruction to centers of Islamic culture such as Baghdad, did not simply mark the end of classical Islamic civilization, but rather opened a new phase marked by complex dynamics of adaptation, acculturation, and socio-political reconstruction. The invasion did indeed destroy traditional institutions such as the caliphate, madrasas, and centers of learning, and caused a sharp fragmentation of power across Muslim territories. However, precisely in this rift, new power configurations emerged that demonstrate the resilience of the Islamic world in renegotiating its legitimacy, authority, and cultural identity. This study shows that the Ilkhan Dynasty, initially founded by a non-Muslim elite, became a space of ideological transition in which Islam was not only formally accepted by rulers such as Ghazan Khan, but also institutionalized through administrative reforms, the establishment of new power narratives (such as sacred kingship), and the strengthening of Islamic-Persian symbolism at the Mongol court. This transformation confirms that post-conquest power was not linear, but rather hybrid, combining the heritage of the steppe and Islamic civilization in a more syncretic form.

Furthermore, Timur's reign demonstrated a model of power that inherited the Mongol militaristic logic but extended it to a more brutal and symbolic scale. His pacification strategy rested not on social reconciliation but on terror, mass slaughter, and the symbolic destruction of classical Islamic centers like Baghdad. However, Timur also adopted several elements of Islamic civilization, including patronage of madrasas, mosques, and Persian architectural heritage, although his motivations were more hegemonic than spiritual. Therefore, post-Mongol stability resulted not from the exclusive dominance of Muslim power, but from the ability of Islamic communities to negotiate cultural and political balances under non-Muslim regimes—whether through elite conversion, the influence of the Persian-Islamic bureaucracy, or the strengthening of networks of scholars and intellectuals outside the formal structures of power. This argument reinforces the conclusion that post-Mongol Islamic history is not simply a narrative of destruction, but also a creative process of reshaping institutions, authority, and social structures within a radically changed political landscape. Understanding this period, therefore, means understanding how Islamic civilization survived, adapted, and even reshaped itself through adaptive mechanisms born of profound historical crises.

METHOD

The unit of analysis in this study is the process of destruction, adaptation, and socio-political reconstruction of the Islamic world that occurred during three important phases of Mongol rule, namely: (1) the Mongol invasion of Muslim lands; (2) the reign of the Ilkhan Dynasty (1260–1343); and (3) the expansion and pacification carried out by Timur Lenk (1370–1404). The focus of the research is directed at the impact of foreign intervention on Islamic cultural centers and how social and political structures underwent transformation in response to these pressures. The formal object of this research is the dynamics of power

conflicts and social reconstruction, while the material object is the historical events related to the Mongol conquest and its legacy for Islamic civilization.

This research uses a qualitative design with a historical approach (Sulasman, 2014). The historical method was chosen because it aligns with the primary objective of the research, namely to reconstruct past events and analyze their relationship to socio-political dynamics. This design allows researchers to understand not only the chronology of events but also the social structures and ideologies underlying them (Kusdiana, 2013). This approach also supports the integration of conflict sociology theory (Marxian), which is used to analyze power relations, exploitation, and the reproduction of structures of domination in history.

The data sources in this study are secondary and come from various written documents (Nurcahya, 2024). Data were obtained from relevant previous scholarly works, such as history books, journal articles, theses, and dissertations discussing the Mongol invasion, the Ilkhan Dynasty, and Timur's expansion. Additionally, additional historical data regarding the destruction of Baghdad, the number of destroyed manuscripts, and the transformation of the Muslim social structure were also referenced as part of valid historical documentation. These sources were selected due to their high relevance, academic credibility, and ability to provide a comprehensive overview of the topic under study.

Data collection techniques are carried out through literature studies (*library research*) using a heuristic method, namely the collection of data and historical sources scattered throughout various scientific literature (Connaway & Radford, 2021; Thohir, 2009). The author selected documents of high academic value and validity through stages of source criticism (external and internal), to ensure the authenticity and relevance of the sources. In this process, the author used bibliographic records, academic citation systems, and historical documentation to systematically organize the data (Syah et al., 2025).

The data analysis stages were conducted through four main procedures in the historical method, namely: heuristics, criticism, interpretation, and historiography (Sulasman, 2014). In the interpretation stage, the author uses Marx's conflict theory approach to interpret how power structures were formed and maintained through violence, exploitation, and symbolic legitimacy, especially during the Ilkhan Dynasty and the rule of Timur Lenk. The analysis was conducted narratively and thematically, emphasizing the relationship between the power actors (Mongol rulers) and the conquered communities. The final stage is historiography, in which the author systematically constructs the historical narrative, reflects on the main findings, and identifies the contributions and limitations of the research.

RESULTS AND DISCUSSION

Mongol Domination of Muslim Lands

Geographically, the Mongols originated from the vast, mountainous region of Mongolia, which spans strategic areas of Asia, including Central Asia, East Turkistan, Northern Siberia, Southern Tibet, and Western Manchuria. This region is dominated by highlands and grasslands, supporting a nomadic lifestyle that has persisted for centuries. The Mongols' settlement patterns are highly dependent on seasonal changes. In winter, they settle in the hilly areas at the foot of the mountains to provide warmth for themselves and their livestock. Conversely, in summer, they move to higher mountain areas, seeking cooler air and abundant water sources (Saunders, 2023).

In terms of belief, the Mongols were initially unaffiliated with monotheistic religions such as Judaism, Christianity, or Islam. Ibn al-Athir (1965) noted that they tended to worship the sun and prostrate themselves at sunrise. Their customary law did not recognize dietary restrictions, so they consumed whatever was available, including carrion. However, as the Mongols expanded their territory, they assimilated beliefs from the conquered territories. The oldest religion practiced by the Mongols was Samanism, an animistic belief that recognizes the existence of one God but does not worship Him ritually. Later, some Mongols began to embrace Buddhism, Nestorian Christianity, and eventually Islam, particularly during the reign of the Ilkhan Dynasty.

Genealogically, the Mongols believe their ancestry traces back to Alanjha Khan, a legendary figure who had twin sons named Tartar and Mongol. Their descendants gave rise to two major tribes that have been influential in Asian history: the Tartars and the Mongols. These two groups played not only a central role in Mongolian history but also in the formation of political and military power in the Eurasian region. The Mongols' emergence as a major power coincided with the Ch'in Dynasty in Northern China and the Sung Dynasty in Southern China (Biran, 2013).

Although Temujin is widely recognized as the unifier of the Mongol nation, the unification process was actually initiated by his father, Yasugi Bahadur Khan. Temujin then continued his leadership and strengthened inter-tribal alliances through military consolidation and loyalty strategies. He succeeded in uniting the previously fragmented tribes and establishing a stronger political structure. After a lengthy process spanning three decades, in 1206, at the *Quriltas* in Qaraqorum, Temujin was officially proclaimed supreme Khan with the title Genghis Khan, meaning “Ruler of the World” or “Emperor of the Seas.” His given name, Temujin, means “Black Iron,” and his story is often portrayed as a symbol of perseverance and resilience in the face of oppression.

Between 1207 and 1215 CE, Genghis Khan embarked on a massive expansion campaign to expand his empire. His success was driven by innovative military strategies, troop discipline, and the strong loyalty of his followers. Within a short time, the Mongol empire stretched from Mongolia to the borders of Iran and the Khwarizmian dynasty in Central Asia, encompassing Persia and Transoxiana. This expansion established the Mongol power as one of the largest land empires in history (Bold, 2013).

The Mongols' initial interaction with the Muslims occurred in 1218 AD through trading activities. Genghis Khan sent a trade delegation to the territory of the Khawarizm Dynasty in Iran, bringing with them valuable trade goods. However, when this group arrived in the city of Otrar, they were met with suspicion and violence. On the orders of the local ruler, the merchants were arrested, accused of being spies, and killed. Their goods were confiscated, their beards were burned, and their heads were sent as a direct insult to Genghis Khan.

This provocative action enraged Genghis Khan, who then planned a military invasion of Muslim territory. He sent his troops across the Saihun River and launched an attack on the city of Otrar, then on Bukhara and Samarkand. Armed with sophisticated military strategy and a well-organized army, the Mongols quickly conquered these cities. Following their victory, Genghis Khan ordered a massive massacre of the civilian population and enslaved those who remained. This atrocity was not only a form of revenge, but also an effective terror strategy to accelerate the conquest of other territories.

Toward the end of his life, Genghis Khan launched another attack on the Tangut Dynasty. However, after this victory, his health deteriorated drastically. To prevent news of their leader's illness from spreading, the Mongols quickly and secretly brought him back to Mongolia. This measure was taken to maintain troop morale and prevent any potential attacks from enemies who might exploit the Mongol leader's weakness. As a central figure who served as a source of inspiration and unification, Genghis Khan's condition had a significant impact on the stability of Mongol rule.

Upon his arrival in Mongolia, Genghis Khan was treated by a physician named Khatasibe, a disciple of the shaman Kharahantan—the same figure who had treated Genghis Khan's father, Yesügei. Despite the treatment, Genghis Khan's condition continued to deteriorate. According to Fanani's account, in his grave illness, he requested that a captive Tangut girl be brought to him. This incident, however, ended tragically. After the door was closed, a loud scream was heard from inside. The guards immediately entered and found Genghis Khan staggering, his stomach covered in blood. It turned out that the Tangut girl had concealed a small knife and managed to stab him. Although the perpetrator was quickly apprehended, the attack caused severe injuries that hastened Genghis Khan's death (Biran, 2013).

In accordance with his will, Genghis Khan's burial was carried out in secret. To disguise the location of his tomb, Mongol warriors reportedly filled the burial area with thousands of horses to prevent easy identification. To this day, more than seven centuries later, the location of Genghis Khan's tomb remains a mystery.

Before his death in 1227 CE, Genghis Khan divided his vast empire among his four sons. His eldest son, Juchi, received Western Siberia, the Qipchaq Steppe, and Khwarizm. However, because Juchi died first, these territories passed to his two sons, Batu and Orda. His second son, Chagatay, acquired the territories of Transoxiana and East Turkistan. His descendants later interacted with Islam, although its political influence did not develop until several centuries later. This territory extended to Serimechye Ili, the Tien Shan, and the Tarim Basin, and became important in the spread of Islam in Central Asia, especially in the 17th century.

The third son, Ogotai, was crowned Great Khan, succeeding his father. His dynasty became known as the Tohey dynasty. The fourth son, Tuli, inherited Mongolia and became a key figure in the continuation of Mongol rule. Two of his sons, Mongke and Qubilay Khan, played key roles in the expansion of the empire. Mongke Khan remained in Mongolia with his capital at Qaraqorum, while Qubilay Khan ruled over China and

founded the Yuan Dynasty, which lasted until the 14th century before being replaced by the Ming Dynasty. The Ming Dynasty, based in Beijing and a Buddhist dynasty, subsequently became involved in geopolitical conflicts with various Islamic khanates in the West and Russia.

One of the most important figures in Genghis Khan's lineage was Hulagu Khan, brother of Qubilay Khan, who played a major role in the conquest of Islamic lands. In 1258, Hulagu Khan led a massive military expedition to Baghdad, the capital of the Abbasid Dynasty and the intellectual center of the Islamic world at the time. Muslim forces, led by Yagunus, attempted to defend the city but were unable to withstand the Mongol military forces that attacked from two directions: the east under Hulagu's command and the west by the Tartar forces. When Caliph Al-Mu'tasim and his officials went out to negotiate peace, they were brutally executed. Al-Mu'tasim was killed and his body was dragged on a horse as a symbol of humiliation to Islamic rule.

For over 34 days, the Mongols carried out a massive massacre in Baghdad. Historical sources estimate the death toll to be over 1.8 million, making this event one of the greatest human tragedies in Islamic history. The city, once a beacon of learning and civilization, was destroyed in a short time. After the massacre, Hulagu Khan declared an end to the invasion and imposed peace under Mongol rule.

This conquest marked the symbolic and structural collapse of the classical Islamic world. Hulagu then founded the Ilkhan Dynasty (Ilkhanate) based in Tabriz and Maragha. This expansion mission was part of the order of his brother, Mongke Khan, to recapture the Mongol territories in West Asia that were lost after the death of Genghis Khan. Since 1253, Hulagu led a large expedition from Mongolia and succeeded in conquering Persia, Iraq, the Caucasus region, and Asia Minor. Before attacking Baghdad, Hulagu first destroyed the Shia Ismaili headquarters in Alamut, North Persia, in 1256, as part of a systematic strategy to weaken potential resistance to Mongol rule (Saunders, 2023).

The Establishment of the Ilkhan Dynasty (1260–1343)

The Ilkhan dynasty was a branch of the Mongol empire that emerged after Hulagu Khan's successful expansion into Persia and its surrounding territories. The Mongols, who inhabited East Asia—bordering Russia to the north and China to the south—had distinctive social and military characteristics. These characteristics were reflected in the leadership styles of prominent figures such as Genghis Khan and Hulagu Khan, known for their successful conquests of key territories in Asia and the Middle East.

In Islamic historical literature, the Ilkhan Dynasty was initially led by non-Muslim figures, but over time underwent a significant process of Islamization. This dynasty emerged in the mid-13th century AD, precisely after the conquest of Baghdad in 1258 AD, and ruled until around 1343 AD. Its territory stretched widely, including Anatolia, Syria, Iraq, Persia, Afghanistan, and North India, with the center of government located in Tabriz. Overall, the Ilkhan Dynasty ruled for approximately 85 years (Rohendi, 2017).

Hulagu Khan—son of Tuli Khan and grandson of Genghis Khan—was the founder and first ruler of the Ilkhan Dynasty. He is known as the figure who destroyed Baghdad, the capital of the Abbasid Dynasty and the center of Islamic scholarship, in his military expedition in 1258 AD. This success marked the establishment of a new Mongol power in the Persian region with the title “Ilkhan.” In the Mongolian language, the term “Ilkhan” refers to a tribal chief or representative of the Great Khan who has autonomous power over a certain region (Biran, 2013).

The Ilkhanate's territory stretched from the Amu Darya River valley to Syria, and from the Caucasus Mountains to the Hindu Kush. In modern terms, the Ilkhanate encompassed the territories now part of Turkey, Syria, Iraq, Iran, Uzbekistan, and Afghanistan. During its reign, the Ilkhanate was ruled by 16 kings. Hulagu Khan himself ruled for seven years and remained a Shamanist until his death in 1265 CE.

His reign was then continued by his son, Abaga Khan (1265–1282 AD), who converted to Nestorian Christianity. He was succeeded by Ahmad Teguder (1282–1284 AD), the only early Ilkhan ruler to convert to Islam. However, Teguder's reign ended tragically because he was assassinated by his brother, Argun Khan, who then ascended the throne and ruled until 1291 AD. Argun was known as a fanatical Nestorian Christian, who during his reign carried out expulsions and oppression of the Muslim community.

The fifth king, Gaykhatu (1291–1295 CE), ruled for only four years, before being succeeded by Baydu Khan, who also ruled for only about a year. The period from Hulagu to Baydu, with the exception of Ahmad Teguder, was marked by the dominance of non-Muslim rulers who ruled over Muslims without demonstrating any commitment to the development of Islamic civilization. As a result, Muslims lived under cultural and political pressure from foreign elites from outside their own civilization (Bold, 2013).

A major transformation occurred during the reign of Mahmud Ghazan (1295–1304 CE), the seventh ruler of the Ilkhanate, who officially converted to Islam. From then on, Islam began to displace the dominance of Shamanism within the Ilkhanate court. According to historian C.E. Bosworth, Ghazan's reign marked the re-establishment of Persian-Islamic culture and the weakening of ties with Mongol traditions in China. During his reign, Ghazan showed great concern for the Muslim community, strengthening the bureaucratic system, and establishing educational and economic institutions that supported the development of the Muslim community.

After Ghazan's death, power passed to Muhammad Khudabanda Uljaetu (1304–1317 CE), known as a ruler who strongly supported Islamic teachings, particularly the Shia sect. He implemented various reforms in government, law, and education, and encouraged the spread of Shia influence throughout his domain. Uljaetu was also known for his support of the arts and sciences, as well as his efforts to expand diplomatic networks with other regional powers.

After Uljaetu's death in 1317 CE, the throne passed to Abu Said (1317–1335 CE). His reign was marked by internal conflicts and pressure from external forces. Despite his efforts to maintain political and economic stability, various internal upheavals weakened the foundations of the Ilkhan dynasty's power. Following Abu Said's death, the Ilkhan dynasty declined drastically.

In the following period, the Ilkhan dynasty was ruled by weak rulers, such as Arpa, Musa, Muhammad, Jahan Timur, Sati Bek, and Sulaiman. This situation triggered internal conflict and political disintegration, paving the way for the emergence of local dynasties such as the Jalayirids, Muzhaffarids, and Sarbadarids in the Khurasan region. Finally, in 1343 CE, the Ilkhan dynasty de facto collapsed. The remaining territories were then conquered and reunited by Timur Lenk during his expansion of power in the late 14th century (Saunders, 2023).

Table 1. List of Rulers of the Ilkhan Dynasty (1260–1343 AD)

No	Name of Superintendent	Reign Time	Religion	Key Notes/Policies
1	Hulagu Khan	1258–1265 M	Siameseism	Founder of the Ilkhan Dynasty; conqueror of Baghdad; mass slaughter of the Muslim population
2	Abaga Khan	1265–1282 M	Nestorian Christians	Continuing the Mongol expansion in Persia
3	Ahmad Teguder	1282–1284 M	Islam	The first Ilkhan to embrace Islam; killed by Argun
4	Argun Khan	1284–1291 M	Nestorian Christians (fanatics)	Deportation and oppression of Muslims
5	Gaykhatu	1291–1295 M	Non-Muslim	Short reign; unstable
6	Baydu	1295 AD (±1 year)	Non-Muslim	Overthrown after a very short reign
7	Mahmud Ghazan	1295–1304 M	Islam (Sunni)	Official Islamization of the Ilkhan Dynasty; bureaucratic and legal reforms
8	Muhammad Khudabanda Uljaetu	1304–1317 M	Islam (Shia)	Promoter of Shia; government reform and development of education and trade
9	Abu Said Bahadur Khan	1317–1335 M	Islam	Relative stability; beginning of decline after his death
10	The final rulers +	1335–1343 M	Varied/weak	Arpa, Musa, Jahan Timur, Sati Bek, Sulaiman; internal conflict; fragmentation of power

Table 1 above summarizes the sequence of rulers of the Ilkhan Dynasty from its founding by Hulagu Khan in 1258 CE until its collapse in 1343 CE. This dynasty experienced significant religious and political dynamics, starting from the dominance of non-Muslim rulers such as Hulagu Khan and Abaga Khan, who adhered to Shamanism and Nestorian Christianity, to the phase of Islamization that began during the

reign of Ahmad Teguder, although briefly. A major transformation occurred during the reign of Mahmud Ghazan (1295–1304 CE), who officially Islamized the Ilkhanate government and implemented reforms in the legal system and bureaucracy. His successor, Muhammad Khudabanda Uljaetu, strengthened the influence of the Shia school and supported the development of education and trade. Relative stability persisted during the reign of Abu Said, but after his death, the Ilkhan Dynasty experienced a sharp decline due to weak leadership and internal conflict, ultimately collapsing in 1343 CE and being replaced by local powers and the expansion of Timur Lenk. This explanation illustrates how changes in leadership, religious affiliation, and political policies influenced the direction of the Ilkhan Dynasty's development in post-Mongol Islamic history.

Based on the data on the sequence and characteristics of the Ilkhan Dynasty rulers, at least three main patterns can be identified. First, there is a gradual religious transition from non-Muslim rulers to structural Islamization. Initially, the majority of Ilkhan rulers adhered to Shamanism or Nestorian Christianity, such as Hulagu Khan, Abaga Khan, and Argun Khan. However, starting during the reign of Mahmud Ghazan, a significant change occurred when Islam was made the dynasty's official religion, a practice continued by subsequent rulers. Second, there is a pattern of internal tension within the dynasty, reflected in political assassinations (such as that of Ahmad Teguder by Argun) and a succession of rulers within a short period, particularly in the late 13th century. This indicates the instability of the power structure in the early dynasty. Third, there is a tendency towards Islamic-Persian cultural and political integration as the Ilkhan Dynasty underwent Islamization. Rulers such as Ghazan and Uljaetu not only adopted Islam but also strengthened Persian cultural influence through bureaucratic policies, infrastructure development, and support for science. Fourth, during the final years of the dynasty, a pattern of political disintegration and territorial fragmentation emerged, leading to the dynasty's loss of central power and ultimately its collapse. The preliminary conclusion from this data suggests that the strength of the Ilkhan Dynasty was largely determined by internal stability, the ideological orientation of the rulers, and their ability to accommodate local cultural interests.

These findings suggest that the Ilkhans played a crucial role in the transition of Mongol rule from a nomadic military entity to a structured, deeply rooted power rooted in local culture and religion. The process of Islamization that occurred within the Ilkhanid leadership was not simply a change in religious identity, but a political strategy that enabled the Mongol rulers to gain legitimacy in the eyes of the Muslim peoples they ruled. The most significant turning point in this process occurred during the reign of Ghazan Khan, who formally converted to Islam in 1295 CE. This conversion was not merely personal, but also marked the beginning of the integration of Islamic values into the governmental institutions and social life of the Ilkhanate, and helped end the conflict between the Mongol elite and the local Muslim community (Şahin, 2015). This process was continued by his brother, Oljeitu, who, initially a Buddhist and Christian, later converted to Islam and explicitly declared his affiliation with the Shia sect (Şahin, 2012).

This transformation was not only religious in nature but also included a reformulation of political and administrative structures. Key figures such as Rashid al-Din, a convert from Persian Jewry, played a strategic role in establishing a conceptual framework of power that combined Mongol and Islamic elements. He formulated the concept "*kingship sakral*" which provided spiritual and political justification for dynastic rule, and this concept would later have a major influence on trans-Eurasian models of power (Brack, 2023). In this context, the Nawruz Aqa rebellion in Khurasan in the late 13th century also reflects a growing synthesis between loyalty to the Chinggisid lineage and the use of Islamic symbols of power (Hope, 2015), signaling an ideological transition in Mongol leadership.

Cultural assimilation also occurred extensively, including in the roles of elite women. Women from the Mongol nobility began to adopt Islamic norms while maintaining their influence in political and court circles, demonstrating the acculturation of values between Turco-Mongol traditions and the Islamic patriarchal system (de Nicola, 2017; Gilli-Elwey, 2012). In art and architecture, the Mongol legacy in Iran is evident in religious and civil structures that combine aesthetic elements from both traditions, as seen at sites in Maraghe and Tabriz (Omrani & Moradi, 2021).

Although the success of Islamization and political reforms provided short-term stability, the Ilkhanate was not immune to internal conflict and power fragmentation. Following the death of Abu Sa'id in 1335 CE, the Ilkhanate experienced political chaos, elite infighting, and widespread rebellions throughout the region. The lack of a strong successor and solid political unity led to the de facto collapse of Ilkhan rule, paving the way for the rise of local dynasties (Lane, 2022). This demonstrates that the legitimacy of power depended

not solely on religious conversion or institutional reform, but also on the dynasty's capacity to maintain internal cohesion and sustainability of power.

Thus, the Ilkhan Dynasty was not only a product of Mongol military expansion, but also a historical laboratory where acculturation took place between steppe heritage and the values of Islamic civilization. This process not only forms a new hybrid model of power, but also expands our understanding of how ideological adaptation and transition of power can reshape the historical trajectory of civilization in a post-conquest context.

Timur Lenk and His Pacification of the Islamic World (1370–1404 CE)

Timur Lenk—known in the West as Tamburlaine or Tamerlane, and in Persian tradition as Temur-i Lang (Timur the lame)—was a Turkic-Mongol conqueror and ruler from Central Asia. His full name was Amir Timur Gurgan ibn Taraghay ibn Burgul ibn Aylangir ibn Ichil ibn al-Amir Karachan Noyan. He was born on Tuesday, April 8, 1336 CE, in the small town of Kesh, now known as Shahrisabz ("Green City"), located south of Samarkand in the Qashka Darya region of Transoxiana (now Uzbekistan). In Mongolian, the name "Timur" means iron, while "Lenk" (Lame) was a nickname referring to his physical condition of lameness.

Timur Lenk grew up in the Barlas tribe—a Mongol-descended tribe that underwent a process of Turkification and Islamization. From his youth, Timur Lenk honed the skills typical of nomadic societies, such as hunting, horse riding, and archery. His expertise in the art of war, along with his strong determination and ambition, led him to the path to power. He was known as a tough, disciplined figure with high political aspirations. It is said that his grandfather deeply respected Sufis and ascetics, values he later inherited. He often visited scholars and Sufi figures to seek blessings and spiritual support for his ambitions (Thohir, 2014).

In 762 AH (1361 CE), Tughluq Timur Khan of the Chaghatai Khanate invaded Transoxiana. At the time, Timur Lenk was under the protection of Amir Hajji Beg Barlas. However, when the invasion occurred, Hajji Beg fled to Khurasan with Timur Lenk. Soon after, Timur Lenk returned and chose to serve Tughluq Timur Khan, who then appointed him governor of Kesh—replacing the previous chieftain. This appointment marked the beginning of Timur Lenk's political independence in Transoxiana. After Tughluq Timur Khan returned to Kashgar, Timur seized the opportunity to expand his influence and establish an autonomous power in the region.

In an effort to expand his power, Timur Lenk formed a strategic alliance with Amir Husayn al-Qazhaghani. The two agreed to counter the tyrannical influence of the followers of Ilyas Khawaja, a prominent figure in the Chaghatai power. They embarked on a military expedition to Khwarizm, but were defeated and forced to flee to Khurasan. They later joined forces with Sultan Muizzuddin Husayn Kurt of the Kart Dynasty. When Tughluq Timur Khan demanded their surrender, the two fled again to Kandahar and then to Sistan. There, the local governor planned an ambush against them. In the incident, Timur Lenk suffered serious wounds to his leg and shoulder, and lost two fingers on his right hand. This injury caused a permanent limp, earning him the nickname "Lenk" (the cripple).

After recovering from their wounds, Timur Lenk and Amir Husayn began to regroup their military forces. They successfully captured key cities such as Termiz, Balkh, Badakhshan, and Kesh from Ilyas Khawaja's vassals. The death of Tughluq Timur Khan became a crucial turning point, which the two used to launch a counterattack. Upon learning that Ilyas Khawaja was returning to Kashgar, Timur and Amir Husayn attacked him and successfully recaptured Transoxiana. However, in 765 AH (1364 AD), Ilyas Khawaja launched a counterattack and forced the two to retreat to Balkh. The following year, in 766 AH (1365 AD), they launched a successful counterattack, ending the Chaghatai Khanate's dominance in the region.

Following this success, relations between Timur Lenk and Amir Husayn began to deteriorate. Personal conflicts were exacerbated by the death of Timur Lenk's wife, Amir Husayn's sister. This tension escalated into open political rivalry. Timur Lenk eventually declared resistance against Amir Husayn, but was betrayed by some of his troops, forcing him to retreat to Abivard.

The conflict between Timur Lenk and Amir Husayn continued until 769 AH/1368 CE. Although several scholars from Tashkent and Khujand attempted to mediate between the two, the peace reached was temporary and fraught with suspicion. The tension reached a climax when Amir Husayn finally surrendered in exchange for a guarantee of safety from Timur Lenk. However, Timur only pretended to accept the agreement. At the beginning of Ramadan that year, he launched an attack on Balkh and executed Amir Husayn and his family. With the death of his main rival, Transoxiana fell completely under Timur Lenk's control.

On 12 Ramadan, 771 AH/1370 CE, Timur Lenk entered Samarkand and formed a Shura Council consisting of emirs, scholars, and community leaders. Although he did not claim the title of sultan, as that title belonged to Suyurghatmish of the Chaghatai Khanate, this marked the beginning of Timur's independent rule as the sole ruler of Transoxiana. Early in his reign, Timur faced resistance from the Khwarizmian ruler, Husayn al-Shufi, who refused to cede the territory to Suyurghatmish Khan. As a result of this resistance, Timur launched four military expeditions to Khwarizmian between 773 and 781 AH. In the first, Timur defeated Husayn al-Shufi, who later died of depression. Leadership was then passed to his son, but he rebelled, prompting Timur to re-invade. After a siege lasting three and a half months, Khwarizmi was completely annexed in the fourth campaign.

In parallel with the campaign in Khawarizm, Timur Lenk also focused on the eastern and northeastern regions of Transoxiana, including Kashgar and the Kipchak desert. Qamaruddin Doughlat, a former official of the Chaghatai Khanate who took over Kashgar, became the next target. Between the years 776-779 H, Timur Lenk launched a series of attacks against Qamaruddin's forces. After several victories, Timur controlled the Kipchak desert in 787 H/1386 AD and appointed Tokhtamysh Khan of the Stone Dynasty as the leader of the area.

However, the power of Qamaruddin Doughlat and Tokhtamysh Khan rose again during what is known as the "Three Years of Timurid Aggression." The two formed an alliance to attack Timur's territory from two directions. This attack failed: Qamaruddin was defeated by Umar Shaykh—Timur's son—and Tokhtamysh provoked a rebellion in Khwarizm that led to Timur's massacre. The city of Khwarizm was destroyed and planted with wheat as a symbol of his supremacy.

In 790 AH, after the death of Soyurghatmish Khan, Timur appointed Mahmud Khan as his successor. Tokhtamysh launched another attack on Transoxiana, but was defeated by Umar Shaikh and pursued into the Mongol lands and the Kipchak desert. Timur's invasion of the region culminated in a major victory on the Volga River in 793 AH, confirming his supremacy over Tokhtamysh and strengthening his position in Central Asia (Ash-Shallabi, 2015).

On 27 Dzulqadah 803 H/1402 AD, Timur Lenk invaded Baghdad, the capital of the Jalairi Sultanate. After fierce resistance from the local governor, the city finally fell into the hands of the Eastern forces. As a form of revenge for the death of his officer, Timur ordered a mass slaughter. Every Mongol soldier was ordered to carry the decapitated head of the population and hand it over as a sign of loyalty. In a short time, Baghdad was completely destroyed—mosques, schools, and cultural buildings were destroyed, and the people lived in fear and isolation (Majdid, 2014).

After conquering Baghdad and Iraq, Timur continued his expansion into Karabakh to spend the winter and prepare for his invasion of Rum. His next target was the Ottoman Empire, led by Sultan Bayezid I. However, before the grand expedition, Timur returned to Samarkand and celebrated his conquest with a grand feast and the wedding of his grandchildren. This event became a symbol of Timur's power and prosperity (Firma Hafmi et al., 2024).

His expansionist ambitions were far from over. After India and other Muslim territories, Timur Lenk targeted China as the final target of his military campaign. On 23 Jumadal Ula, 807 AH, he embarked on a major campaign towards the Sayhoun River with 200,000 trained troops. However, the harsh winter and his poor health caused him to fall ill in Otrar, near the Sayhoun River. In critical condition, on 17 Sha'ban, 807 AH (1405 CE), Timur Lenk died at the age of 71, marking the end of an extraordinary era of power. He was buried at the site of his last campaign, leaving behind a vast, complex, and influential empire that would remain in the history of Islam and Central Asia (Thompson, 2015).

Table 2. Political and Military Expeditions of Timur Lenk (1370–1405 AD)

No.	Year (H/M)	Main Character / Opponent	Main Target	Area /	Main Events / Results
1	769 H / 1368 M	Amir Husain	Balkh, Transoxiana		Timur kills Amir Husayn; Transoxiana is completely taken over
2	771 H / 1370 M	-	Samarkand		Timur Lenk established the Shura Council; began independent leadership
3	773–781 H	Husain Ash-Shufi	Khawarizm		Four Timur expeditions; Khwarizm was annexed after the rebellion

4	776–779 H	Qamaruddin Doughlat	Kashgar, Kipchak	Defeated several times; finally fled to the Kipchak desert
5	787 H / 1386 M	-	Kipchak	Timur appointed Tokhtamysh Khan as emir of Kipchak
6	790 H	Tokhtamysh Khan	Transoxiana	Tokhtamysh lost to Umar Sheikh; chased to Mongolia
7	793 H	Tokhtamysh Khan	Volga River (Kipchak)	A great battle; Timur won decisively and returned with spoils
8	803 H / 1402 M	Jalairi Sultanate	Baghdad	Siege and massacre; the city was completely destroyed.
9	807 H / 1405 M	-	Sayhoun – Otrar	Timur Lenk died while on an expedition to China

Table 2 above summarizes the series of military expeditions and consolidation of power carried out by Timur Lenk between 1370 and 1405 CE. From this data, it is clear that Timur systematically conquered and controlled strategic areas in Central Asia, from Transoxiana, Khwarizm, to the Kipchak desert, through a combination of political alliances, military force, and tactical betrayal of his opponents. He succeeded in defeating important figures such as Amir Husayn, Qamaruddin Doughlat, and Tokhtamysh Khan, and eliminated resistance through repeated campaigns. The peak of his brutality was seen in the siege of Baghdad in 1402 CE, which ended in mass slaughter and the destruction of the city's civilization. This series of campaigns demonstrated Timur Lenk's capacity as a great conqueror who was able to integrate military power with political symbols and repressive actions. His death at Otrar in 1405 CE marked the end of an era of expansion and pacification of power that left a major impact on the history of the Islamic world and Central Asia.

From the series of events listed in the table, several historical patterns and trends can be identified. First, there is a pattern of gradual consolidation of power, in which Timur Lenk eliminated his main rivals such as Amir Husayn and integrated strategic regions such as Transoxiana, Khwarizm, and Kashgar through repeated and systematic military campaigns. Second, a pattern of repeated rebellions and counter-rebellions emerges, indicating that Timur's power was not built through internal stability, but through renewed repressive domination—seen in the repeated attacks on Khwarizm and the protracted conflict with Tokhtamysh Khan. Third, there is a tendency towards strategies of terror and symbolism of power, such as the massacre in Baghdad and Timur's act of planting wheat on the ruins of the city as a symbolic sign of supremacy. Fourth, Timur's expansion shows a pattern of regional invasions that tend towards transregional, namely from control of Central Asia to wider areas such as Iraq, Kipchak, and preparations for expeditions to China. The tentative conclusion from this data is that Timur Lenk's success as a great conqueror was determined not only by military superiority, but also by political cunning, symbolism of power, and the ability to manage long-term conflicts.

These findings imply that Timur's expansion was not simply a series of military victories, but rather an ideological and strategic process to establish a new post-Mongol order. Territorial domination was achieved not through sustained socio-political integration, but through the elimination of centers of resistance and the strengthening of symbols of power. The most dramatic example of this strategy is seen in the mass slaughter in Baghdad in 1401, which was not only a form of revenge for the deaths of his officers but also a symbolic representation of absolute supremacy over the once-glorious classical Islamic world. Timur's strategy also demonstrates that the post-Mongol power retained its nomadic and militaristic character in restructuring Eurasian geopolitics in the late 14th to early 15th centuries. His ambition to conquer China after his victory over the Ottoman Empire in 1402 CE demonstrates the continuity of the expansionist vision inherited from the previous Mongol empire (Mir, 2022). Although his plans for expansion to the East were never realized due to his death at Otrar in 1405, his massive logistical preparations and military organization demonstrated his seriousness in establishing a new pan-Eurasian empire.

Timur's concept of expansion was heavily influenced by the structure and strategy of preceding Mongol rule. Mongol conquests, such as those in Iran, Transcaucasia, and Anatolia, provided the geopolitical and symbolic foundation for Timur's expeditions (Hope, 2024; Manz, 2022). Like the Mongols, Timur relied not only on military might but also employed political strategies such as the construction of garrisons, alliance networks, and the cultivation of loyalty among local elites (Bernardini, 2018). Environmental challenges such

as extreme winters and harsh geographic conditions were also important variables influencing the dynamics of his expansion, as the Mongols had experienced during their campaigns in Syria (Di Cosmo et al., 2021). Furthermore, Timur's expansion took place within a fragmented post-Mongol political context, where regional powers competed with each other without a dominant central authority—a condition that presented both opportunities and obstacles to territorial expansion (Bernardini, 2018).

Thus, these data reinforce the understanding that Timur Lenk's pacification of the Islamic world was not a peaceful, integrative effort, but rather a form of power reconstruction based on domination, terror, and imperial symbolism. The stability established was coercive, temporary, and rooted not in social consensus, but rather in a warlike mentality and absolute leadership. These findings broaden the discourse on how the legacy of Mongol power did not simply end with the deaths of Kublai or Hulagu, but was continued and reconstructed through figures like Timur Lenk, who combined geopolitical ambition, extreme militarism, and the ideological legacy of the steppe empire in a more aggressive and centralized form.

The Impact of the Mongol Conquest on the Islamic World

The Mongol conquest of Islamic territories in the 13th and 14th centuries had a far-reaching and multidimensional impact, encompassing political, social, economic, cultural, and religious aspects. Politically, this conquest undermined the classical caliphate, most notably with the capture of Baghdad in 1258 by Hulagu Khan. This event not only marked the end of the Abbasid dynasty's power at its center but also created a vacuum of authority that led to political fragmentation in the Islamic world. Many regions previously subject to the caliphate became divided into local powers or came under the control of non-Muslim Mongol regimes (Kusdiana, 2013).

The social impact of the Mongol invasion was devastating. Mass slaughter in major cities like Baghdad, Nishapur, and Bukhara resulted in the deaths of millions, including scholars, intellectuals, and community leaders. The social fabric of Islamic society was severely shaken; noble families, scholarly institutions, and religious communities disintegrated. Economically, the invasion led to the collapse of trade and agricultural infrastructure, the destruction of markets and trade routes, and the paralysis of agricultural production due to the burning of fields and irrigation systems. This triggered a prolonged economic crisis in several regions that had previously been centers of prosperity for Islamic civilization (Thohir, 2014).

However, the cultural and scientific impact was one of the most tragic aspects of the Mongol conquest. The destruction of the Bayt al-Hikmah library in Baghdad and the thousands of manuscripts burned or reduced to rubble demonstrate the enormity of the intellectual loss suffered by Muslims. The Islamic world experienced a significant decline in knowledge for several generations after the invasion. Previously thriving scientific traditions in philosophy, astronomy, medicine, and theology stagnated due to the loss of the institutional base and the manuscript resources that supported them.

On the other hand, in the long term, the impact of this conquest also created a process of transformation. Some Mongol rulers who eventually converted to Islam—such as Mahmud Ghazan of the Ilkhan Dynasty—contributed to the restoration and reorientation of Mongol rule toward an Islamic system. The process of Islamization of the Mongol elite also transformed the face of their rule, from a military-tribal regime to one that supported Islamic learning, established madrasas, and spread Persian-Islamic culture. Thus, the Mongol conquest was not only a symbol of destruction but also opened a new phase of reconstruction of Islamic civilization, which underwent a reorientation in new forms and centers such as Tabriz, Samarkand, and Herat.

Table 3. Impact of the Mongol Conquest on the Islamic World

No.	Affected Aspects	Impact Form	Concrete Example
1	Political	The collapse of the central caliphate structure; fragmentation of authority	Conquest of Baghdad (1258); the end of the Abbasid dynasty
2	Social	Disintegration of the Muslim community; mass slaughter	The deaths of approximately 1.8 million people in Baghdad; the collapse of the clerical community and elite families
3	Economy	Destruction of trade and agricultural infrastructure; economic stagnation	Destruction of irrigation, markets and fields in the Iraqi and Persian regions

4	Scientific Culture	Loss of manuscripts and centers of knowledge; stagnation of scientific development	Burning Bayt al-Hikmah; the disappearance of thousands of manuscripts in Baghdad and Bukhara
5	Religious	Crisis of clerical authority; repression of the Muslim community	Execution of Caliph Al-Mu'tasim; domination of non-Muslim rulers in the early Ilkhan Dynasty
6	Long-Term Transformation	Islamization of the Mongol elite; integration of Persian-Islamic culture	Mahmud Ghazan converted to Islam; administrative reforms and the Ilkhan madrasah

Based on Table 3, the impact of the Mongol conquest on the Islamic world can be identified with at least four main patterns. First, there was a pattern of systematic structural destruction, in which the Mongol conquest directly destroyed key Muslim institutions, such as the Abbasid Caliphate in Baghdad and Islamic educational institutions in major cities. This created a vacuum of authority that led to widespread political fragmentation and social disintegration. Second, a pattern of multidimensional, cross-sectoral destruction emerged, encompassing simultaneous political, social, economic, cultural, and religious destruction. The Mongol invasion not only destroyed physical life and the population but also disrupted networks of knowledge, trade, and spiritual cohesion within Muslim society. Third, there was a pattern of crisis in religious and scholarly authority, marked by the assassination of the caliph, the persecution of scholars, and the loss of thousands of manuscripts that served as the intellectual foundation of Islamic civilization. Fourth, despite the onset of violence and domination, there was a pattern of long-term transformation, namely the Islamization of the Mongol elite, who later became agents in the reconstruction of Islamic power and civilization, particularly during the Ilkhan Dynasty. The preliminary conclusions of these findings suggest that the Mongol invasion brought massive destruction in the short term, but also opened up space for the re-formation of Islamic power structures and civilization in new forms and directions.

The impact of the Mongol conquest on the Islamic world was not only militaristic, but also created profound shifts in the political, social, cultural, and religious landscape. The destruction of Baghdad in 1258 CE not only marked the end of the symbolic power of the Abbasid Dynasty, but also brought to a close an era of classical Islamic intellectual glory centered on knowledge and scientific cosmopolitanism. The burning of libraries, the disappearance of thousands of manuscripts, and the killing of scholars and scholars led to a stagnation of scholarship that lasted for several centuries (Jackson, 2017). However, behind this destruction, a new dynamic emerged that demonstrated the resilience of the Islamic world. Islam not only survived but also spread further under Mongol rule, as the Mongol elite eventually embraced Islam and made it the moral and political foundation of the new power structure (Manz, 2000).

This transition was evident in the formation of the Ilkhanate in Iran and West Asia, which combined Mongol-Chinese methods of governance with Persian Islamic values. When the Ilkhanate collapsed in the mid-14th century, its legacy was continued by new dynasties such as the Timurids in Central Asia and the Safavids in Iran, as well as by the Ottoman Empire in Anatolia, which would eventually dominate the Mediterranean and Middle East (Bernardini, 2018). The post-Mongol period also witnessed the growth and consolidation of Sunni and Shia Islam as two theological and political axes entrenched in regional power networks (Rahimi, 2014). Furthermore, in the cultural realm, the Mongol expansion expanded the space for the exchange of art, ideas, and people. Elements of Turco-Mongol and Chinese art entered the Islamic world through the Ilkhanids and Timurids, creating a distinctive architectural and craft heritage in Iran and Central Asia (Kadoi, 2017).

Di In the socio-economic sphere, the Mongol conquests caused economic decline in various regions due to excessive taxation and disruption of agricultural production. However, some regions, such as Transoxiana, experienced a faster recovery under direct Mongol control (Amitai, 2010). Furthermore, the conquests triggered a massive migration of Turkic and Persian communities to South Asia, extending Islamic cultural and religious influence to regions such as Kashmir and the Gangetic Plain (Hope, 2022). The long-term implication of these transformations was the fragmentation of power, which paved the way for the formation of new powers such as the Ottomans, Safavids, and Mughals.

, these findings confirm that the Mongol invasion was not simply a phase of destruction, but also a crucial transitional phase for the reconfiguration of Islamic civilization. Amidst the destruction of old institutions, new ones emerged, reflecting the results of cultural integration, political adaptation, and spiritual

transformation. The Islamic world demonstrated a remarkable capacity to absorb historical trauma and transform it into new socio-political energy. These findings broaden our understanding of the resilience of Islamic civilization, while also underscoring the complexity of the interaction between foreign military forces and the internal dynamics of Muslims in reshaping the structure of civilization after the conquest.

CONCLUSION

This research demonstrates that the Mongol conquest of the Islamic world in the 13th and 14th centuries was not only destructive militarily and politically, but also caused widespread institutional collapse in the social, economic, religious, and intellectual spheres. The invasion, which began with the destruction of Baghdad and mass slaughter, and continued with the expansion of the Ilkhan Dynasty and the rule of Timur Lenk, illustrates how this conquest profoundly changed the landscape of Islamic civilization. Nevertheless, the Islamization of some Mongol elites and the transformation of Persian-Islamic culture indicate that the Islamic world possessed a capacity for resilience in rebuilding its social structure and political identity after the invasion. These findings suggest that the history of destruction can also be the beginning of a reconfiguration of power, with the center of civilization shifting from Baghdad to new regions such as Tabriz, Samarkand, and Herat.

Scholarly, this research contributes to broadening the understanding of post-conquest dynamics in Islamic history by offering a narrative-historical approach that integrates political, cultural, and religious dimensions. By examining the trajectory of power from Hulagu Khan to Timur Lenk, and analyzing its impact on the structure of Muslim society, this research provides a more comprehensive picture of the transitional phase of the Islamic world from destruction to reconstruction. This research also highlights the importance of reading history not merely as a series of military events, but as a complex field of ideological and cultural interactions.

However, this research is limited in terms of the reach of primary sources and the in-depth involvement of archaeological data or contemporary manuscripts. Most studies rely on secondary literature and grand narratives of political history, thus failing to fully capture local dynamics or the perspectives of civil society directly affected. Therefore, future research is recommended to delve deeper through microhistorical approaches or case studies of specific regions, as well as combining historical sources with interdisciplinary approaches to further comprehensive and contextualize the impact of the Mongol invasion.

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