



## The Issues and Basis on Legitimizing the Rule of Ilkhans Based on Numismatic Evidence with Emphasis on the Verse 26 of Surah Al-Imran

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### Abstract

The Mongols faced several issues by conquering numerous lands with a plurality of cultures, ethnicities, and religions. After the formation of their own government, the most important issue raised for them early on was how to legitimize the dominated territories. The most important part of the Islamic world, which was occupied by the Mongols, was the east side of the Islamic world with the centrality of Iran. The legitimacy of Mongols in the "incredulous" era was theorized by some scholars and even historians. Thus, due to the consolidation of their power and also the confrontation with the Islamic world on the Western borders and especially their inter-group conflicts and rivalries, they needed a more comprehensive basis of legitimacy than was provided, in order to be able to answer the question of their legitimacy in light of the circumstances of their time. The "question" of the legitimacy of Mongolian rulers among Muslims was a matter that required a response from within the prevailing patterns of that society and required "bases" based on the beliefs and beliefs of the Islamic community.

Thus, with the fall of the Abbasid Caliphate, which had a legitimate position in important parts of Islamic societies, the Mongols attempted to occupy this position as well. The first justifications, which prevailed for Mongols in the Islamic Iranian society, such as the "divine punishment" and force of the "divine reprimand" and the "soldiers of God", led to the weakness and emptiness of the field of serious opponents and rebellions, but could not bring legitimacy proportionate to the Abbasid caliphate; nevertheless, they had a coercive legitimacy. Therefore, the efforts of Muslim theorists and scholars are at this time to solve the problem of Mongol legitimacy in the Islamic world. The question of present article is the attempts of theorists in gaining legitimacy based on the Quranic verses, especially the verse 26 of the surah of Al Imran, " Oh God, the king of the king, the king, whomever you want, and you take away the king whomever you want and cherish whomever you want, and humiliate whomever you want with your good hands". There are other testaments in the coins systems of the two

separate eras of "Muslim" and "non-Muslim" Ilkhanids.

Therefore, the basis and the issue of legitimacy in the Ilkhanid era during two periods of non-Muslim and Muslim political life is an attempt of this research, which has been explained and analyzed by the references to the coins of each era and historical explanation method. The paper claims that the most prominent and important Islamic pattern in coins of the non-Muslim era was the Ilkhans's usage of the verse 26 of Sura Al Imran, after the Ilkhanites converted to Islam, the use of this particular verse was almost restricted for some reasons, especially the restriction of location . But this verse is still engraved in Iraqi coins and indicates the necessity of legitimacy of Muslim Ilkhans in this region based on this verse. In general, the prevalence of this verse on coins of the Muslim era has been limited to the non-Muslim period. In the face of the deep-rooted legitimacy of the Abbasid caliphate, this verse could have helped impair the legitimacy of the Mongols .

Therefore, in the comparative study of "base" and "problem" of legitimacy among Mongolian and non-Muslim rulers, the following patterns can be pointed out:

1-The use of the Islamic model, especially the verses 26 and 27 in the eras of non-Muslim and Muslim Ilkhanids are prominent based on the archeological analysis of the coins obtained from that era. As one carefully considers the translations of those two verses realizes the ingenuity of the Ilkhanids who used them in favor of their own political superiority:

*"You are the God of Kingdoms, You give kingdom and kingdom to whomever You will, You take from whomever You wish, You give honor and authority to whomever You wish, and You humiliate whomever You wish. It is you, and you are capable of everything (and what else can I say when I am in complete need) (26).*

*You hide the night in the day, and you swallow the day in the night, and you raise the living from the dead and the dead from the living, and you give to whomsoever You will a sustenance without reckoning (because there is no one who owes to Him to give his sustenance according to his reckoning) (27) .*

The guidance of the Qur'an is the guidance of those who are the helpers of the Qur'an.

After destroying the Abbasid caliphate in Iraq, the Ilkhans have always faced a crisis of legitimacy and have tried to gain legitimacy by multiplying this verse on Iraqi mint coins. Interestingly, most of the "non-Muslim" Ilkhans have done so in a limited way, and during the period of "Muslim" Ilkhans, they have indeed done so in a limited manner.

2- Use of non-Islamic patterns in the time of Ilkhanian Muslims. Specifically, the use of the title "Tangri" in Ghazan Khan era coins.

3-The ratio of the use of "Islamic" patterns in the era of "non-Islamic" to "non-Islamic" patterns in the "Muslim" era is much higher and more reflective. This shows the primacy of legitimacy in the "non-Muslim" period based on "Islamic models."

The basis of the legitimacy of the Muslim period is not very much reliant on non-Islamic models, including Mongolian, and it derives the necessary adequacy from



Islamic models. As the Mongolian rulers became Muslim, the issue of legitimacy through the Islamic model was based and adequacy, but the "Mongolian" and "un-Islamic" models are also used in contrast to the "non-Muslim" era. This is a matter of contemplation, and from the perspective of the non-Muslim Ilkhans, the question of legitimacy among Muslim nations has been so important to them that they avoid the appearance of Mongolian symbols and expressions that may be controversial even in coins as much as possible, and it can be said that it is very common. The Mongol Ilkhans sought to make use of their conquered culture, which has a more privileged and different cultural and civilization level than they are. It is worth noting that Muslim Ilkhans have more easily used "Mongolian" patterns in coins.

**Keywords:** legitimacy, patriarchs, non-Muslim and Muslim eras of Ilkhanids, Ilkhanid coins, numismatic evidences, verse 26 of Al-Imran.



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