

**Book Review/ Kitap Tanıtımı**

**Mustafa Akkuş, *Moğollarda Din ve Siyaset: İlhanlı Hanlarının Dinî Kişiliği ve Uygulamaları, Çizgi Kitabevi, Konya 2020***

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Studies on the Mongols are mostly focused on the Mongol Invasion and Political History, and limited thorough and academic works have been written about the religious and cultural transformation that occurred with the invasion. In particular, studies on the reflections of this transformation in the Mongols on their politics and the policies they implemented in their geography are almost non-existent.

In this study, which has been prepared with an in-depth academic literature by using the main sources in the field, the subjects have been handled in a concise manner, the religious understanding of the Mongols and their views on religions, the religious change in the Ilkhanids and its reflections on their practices have been emphasized,

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and the individual religious personalities of both the Great Mongol Khans and the Ilkhanid Khans and their reflections on their policies have been examined from an academic perspective in order to show their interactions with the nations and religions they dominated period by period.

The Mongols, with an approach based on pragmatism along with looting and the widespread Shaman belief in the steppes, were initially far from religious fanaticism, and their tolerant attitude towards religions led to the rapid spread of different religions and beliefs among the Mongols.

Their sympathy and affinity for various religions under the super-identity of Mongol and Shaman played an important role in shaping their politics over time. Although the Great Mongol and Ilkhanid Khans were initially interested in other religions and beliefs, they preserved the Shamanic faith, which they associated with the Mongol identity, and maintained it by adhering to the "law" that protected it for a long time, they experienced a great change within a quarter of a century with the adoption of Islam and its spread among the Mongols. These hard-natured peoples of the Steppes turned away from their old beliefs and culture and became followers and adherents of Islamic civilization about half a century after they dominated the Islamic geography.

In the study, the religious aspect of the Mongols was discussed, and the penetration of great religions into the Mongolian steppes was explained by mentioning the Shaman belief in general terms. The religious policies and practices of the Ilkhanid state established by Hülâgû Khan, who carried out an invasion movement against the Islamic world, were revealed period by period through the religious aspects and personalities of each khan.

The work we have analyzed consists of an introduction, three chapters and a conclusion.

In the introduction (pp.17-38); the academic sources used in the research, information about the emergence of the Mongols on the stage of history and their invasion of Anatolia are mentioned.

In the first chapter (pp. 39-114), under the title "*Religions in the Early Mongols*" religion and beliefs of the early Mongols are discussed, and

the traditional religion of the Mongols, the Shaman faith, is mentioned together with its basic institutions. Here, the religions that penetrated the Mongolian steppes: Buddhism, Taoism, Manichaeism, Christianity, Islam and Judaism, and the approaches of the great khans to these religions, their attitudes and practices towards the adherents of these religions.

In the second chapter (pp. 115-190), under the title "*The Religious Perspectives and Policies of the First Period Ilkhanid Khans (1258-1295)*" the religious personalities and policies of the first period Ilkhanid khans, that is, the non-Muslim khans in the period of subordination, are discussed. The religious education of each of the Ilkhanid rulers until Ghazan Khan (1272-1304), how their religious personalities were formed, their views on religions and sects in the geography they invaded, the religious policies they developed, their practices towards their subjects belonging to various religions, and their religious policies in foreign policy were examined one by one. The religious policies of each Khan in domestic and foreign politics, religious approaches, relations with religions and religious groups, religious, sectarian and intellectual differences in the pre-Islamisation period and the policies implemented are discussed and evaluated chronologically.

Chapter Three (pp. 191-264) is titled "*Ilkhanid Religious Policy in the Period of Muslim Khans*" and the religious aspects of each of the Muslim Khans after Ghazan Khan, their religious education before becoming Muslim, their view of religions, their practices towards their subjects belonging to various religions, and how they implemented a religious policy by hiding their beliefs in their foreign policy are explained. The religious approaches of the Muslim Khans in their domestic and foreign policies, their relations with religions and religious groups, the religious, sectarian and intellectual differences in the period after Islamisation and the changes in the policies implemented have been revealed. The religious policies of the Ilkhanids against the Sunni Mamluks, who were their most important rivals and enemies in the struggle for dominance in Anatolia and Syria, their support for Shiism against the Sunnis and their efforts to make it dominant, their abandonment of the struggle in time and their return to the Sunni understanding, as well as the changing religious policies in the person of the khans were mentioned.

In the Conclusion (pp. 265-270) section, a general evaluation of the study is made, the effect of the religious thoughts and perspectives of the Mongol khans on their policies, the results of the religious change and transformation of the geography they invaded in the following centuries, and the findings obtained are evaluated and the study is concluded.

As a result, the study is an significant reference source for academics and researchers interested in the subject because it is prepared using a rich academic literature, it is the first study in its field, it deals with the issues in a holistic and systematic manner, the author's original evaluations on the subject, and it provides a serious accumulation and literature contribution for future academic research in its field. In addition, the work is a good example from the past on the relationship between religion and politics, which has been neglected and ignored until today, but has great effects and consequences on politics and cannot be far from each other in reality.