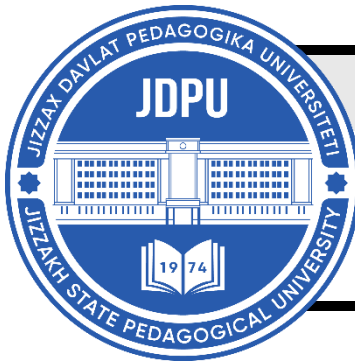


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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**CHAGATAI STATE IN MEDIEVAL STATESMANSHIP AND STATE  
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**ABOUT ARTICLE**

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**Key words:** Statehood, Management, Mongolia, Beijing, Eastern Turkestan, Movarounnahr, Golden Horde, Genghis Khan, Chagatai, Khulogu, Chagatai tribe, Khan, Khalon, Shulen, Shulsi, Deputy, Doruga, Mahmoud Yalavoch, Masudbek Quebec Khan, Kazan Khan, Malik, Labeler, Yorguchi, Governor, Mongolian tribes.

**Abstract:** This article focuses on explaining the role and importance of Chagatai state in the medieval statehood and state administration, its role and importance in the history of our statehood. It also briefly describes the preserved traditions of management in this period and the newly introduced tools and positions in management.

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**INTRODUCTION**

When we talk about the history of medieval statesmanship and state administration, we will definitely come across the activities of Genghis Khan and his successors, who carried out invasion campaigns in the region and founded their state in these regions.

In the first quarter of the 13th century, due to the military and political incompetence of Khorezmshah Muhammad, the state of the Khorezmshahs was in crisis. Despite this, the state of the Khorezmshahs occupies an important place in the history of the statehood of the Uzbek people in the medieval period. In its time, the Khorezm state included all the

regions of Movarunnahr, Khorasan, Mazandaran, Kerman, Persian Iraq, Azerbaijan, Sijistan, Ghazna and other states. The Khorezm kingdom was the largest and most powerful state in the Muslim East at the end of the 12th century and the beginning of the 13th century.

In the 13th century, the conquests carried out by Genghis Khan and his descendants in Eastern Europe and Asia led to the destruction of large areas, the conquest of many peoples, and the destruction of cultural and educational objects. In the occupied territories, the Chagatai ulus, the Golden Horde, the Hulokis and other states emerged. Of all the sons of Genghis Khan, only the dynasty named after Chagatai and the state founded by this dynasty appeared. Four clans were of particular importance among the Chagatais: Arlot, Jaloyir, Kavchin, and Barlosdir.

### **METHODS AND MATERIALS**

As early as 1203, a set of laws, which did not yet have a system, was created in the Mongol state, which included labels (commands), yasak (laws), and bilik (advices). "Great army" or army of Genghis Khan (Mongol - zasok, yosun) means "rule", "law". The Yasog was adopted in its entirety at the 1206 Mongol nobles' congress, revised in 1218, and revised for the last time in 1225. According to Juvaini, weapons were written in Uyghur script on amulets (folded papers) and called "Great Book of Weapons" ("Yasanomai buzurg"). These scrolls were kept by princes who were relatively prestigious. The original version of the weapons has not reached us. Some of its parts are abbreviated in the works of Juvaini, Rashididdin, Wassaf, Ibn Batuta, Abul Faraj, and Makrizi.

"Yasok" laws were drawn up in a sharp and very strict tone based on the ancient customs and traditions of the Mongols and the essence of the existing political system, reflecting the patriarchal system. The main directions of "Yasok" laws are as follows:

1. The ruler (khan) must take an oath to strictly observe the "law" and follow it, if he does not, the khan can be imprisoned for life.
2. Genghis Khan gives full religious freedom to everyone so that religious enmity does not arise among the Mongols. Priests are exempt from taxes.
3. Women should be forgiven for their sins during the war because they continue the generation.
4. Use the death penalty as the maximum level of punishment.
5. Lack of compassion for the people of the occupied countries.

From the information of medieval history researchers, it can be concluded that the main purpose of Genghis Khan's laws was to establish a new system of law that meets the requirements of the feudalizing state. Observance of prohibitions was the obligation not only of every citizen in the state, but also of the khans.

It should be noted that the Yasoks mainly expressed a nomadic lifestyle. Many territories conquered by the Mongols, especially the people of Central Asia, which had their own legal traditions from ancient times, were extremely difficult to submit to the new laws. Because peoples who lived a sedentary cultural life for centuries could not accept the traditions of nomads. Many aspects of socio-economic and cultural life were not reflected in Yasogs, and some rules denied Muslim religious rights and local population traditions. That is why there were many clashes between Yasoq supporters and local residents.

Although the Mongol invasion did not change the social structure of Central Asia as a whole, in many cases it paved the way for the revival of steppe traditions and brought new directions to the political and economic life of many subjugated peoples. The principle that the empire was the private property of the khan clan prevailed in the state management of the empire established by the Mughals. At the time, Juvaini described this peculiarity in state administration as follows: "Although the administration and the country are entrusted to one person from the outside, in fact, all the relatives on the father's side (males) of that person jointly own the land and the common wealth".

## **RESULTS AND DISCUSSION**

In medieval sources, the authority of the khan in Mughal society is generally given as sheepish: as a mother cares for her child, the khan is obliged to care for his dependents and troops. His dependents and troops consider the ruler as their father. Also, they must obey the ruler sincerely, serve without treachery and agree to sacrifice their lives to support his authority. To be more specific, in the Mongol state, the khanate had the following rights and duties:

1. As the head of the ruling clan and the ruler of dependent vassals, the khan had supreme rights over the entire country and the territories belonging to the clans, and his main task was to protect the country with armed forces from external enemies.
2. The Khan had the right to declare war and make peace, and was the supreme commander of the country's troops.
3. Khan had the right to negotiate with other countries and managed the country's foreign political relations.
4. The Khan had the right to execute and spare his dependents, and also served as the chief judge in the country.
5. The khan has the right to issue laws and decrees that all members of the society must follow, and he performed the task of maintaining the public system and order.

The empire founded by Genghis Khan included a vast territory from Central Europe to the Sea of Japan, from the Mediterranean Sea to Indochina. Chingizids, who were culturally

far behind the subjugated peoples, left a negative mark on the historical development of the dependent countries. In the empire founded by Genghis Khan, although the administration was divided into nations, each nation was not only independent, but there were wars between them for many years.

During the process of building a powerful state of Genghis Khan, two opposing trends emerged among the great Mongolian nobles and military. The first of these directions consisted of positive relations with the khan's power, centralization processes of the state, conquered peoples, their economy, culture and religion.

In agricultural and urban areas, a bureaucratic tradition with a Muslim administration persisted. So long as these Muslims did not openly resist Mongol control, they could go about their daily business, free from Mongol interference in their life. As a result, the steppe continued to abide by customary Mongol law, while in the south the people of the cities lived according to the Sharia, or Quranic law.

Inju was also an economic arrangement granting the Mongols a share of the resources produced in sedentary lands. Those who cooperated received a portion of the profits; those who participated were entitled to an allotment of the common imperial settled possessions. At first, all of the conquered towns remained the property of the khan, but over time access to the wealth of the urban areas extended to the nomads who took part in Inju.

Ultimately Inju did not resolve the problem of uniting the sedentary Turkic population and the nomadic Mongols since it failed to accommodate the needs of either society. Actually, it encouraged friction between the two civilizations because it placed hardships on both peoples. While the horsemen benefited handsomely from Inju, they considered it incompatible with their traditional practices because it forced them to climb down from their steeds and settle down in the cities. The Mongols did receive tribute, slaves, and status as compensation for ruling over settled lands, but the costs of sustaining this empire were heavy.

First, the maintenance of empire disrupted the nomadic way of life because they often had to join in exhaustive campaigns, lasting years at a time.

Second, the nomads were unaccustomed to a considerable amount of government interference in their daily routine. Increasingly, they sought more independence and stability, so they consciously began to defect from the system and return to their pastures.

The Mongols stressed this population by raising additional taxes in an unpredictable and disruptive manner. This action annoyed the city folk, who were accustomed to more regular taxation. Ultimately, Inju did not mesh well with either lifestyle. The practice rested

on force, not utility. The Mongol state sustained two different societies that often remained in conflict, so it stayed in a state of permanent instability.

Supporters of this direction were Ugedei (1229-1241 AD), the patron of Muslims and organizers of caravan trade, Kebek Khan (1318-1326 AD), who regulated taxes and gave great importance to the processes of city construction and settlement.

Until the end of the 13th century, the second direction, which was reactionary and extremely hostile to the first direction, was also strong and was supported by a large part of the Mongolian military-nomadic nobility. Adhering to Mughal traditions and customs, these nomadic nobles viewed the sedentary lifestyle and the local population with hostility. The conquered peoples did not want to get close to the local nobility, and they looked at the settled population as an object of plunder. They considered cities and forts to be centers of rebellion against the Mughals and destroyed them. They were also enemies of Islam and local cultures.

Even during his lifetime, Genghis Khan divided the vast empire he had established between his sons. As a result, four states, i.e., four nations, emerged in the territories conquered by the Mongols. According to sources, the second son of Genghis Khan, Chagatai, was given lands from the southern borders of the Altai Mountains to the Amudarya and Sind, and this ulus included Eastern Turkestan, a large part of Ettisuv, and Movaroonnahr, and the right bank of the Amudarya, such as Balkh, Badakhshan, Ghazna, and Kabul. As a result of internecine wars between the Mongols, territories were transferred from hand to hand, but the core of the ulus remained.

Chingiz Khan's second son, Chagatai, was not known when he was born. Even during Genghis Khan's lifetime, Chigatoy gained fame as a scholar of "Yasog" and Mongol laws and traditions. The main part of Chagatai's possessions was in Ettisuv and was called El Alargu. Its capital was the city of Almalyk in the valley of the Ili River.

As was the case with his father, Genghis Khan, Chagatai had trouble coping with the cultural differences that existed between steppe and settled societies. His solution was the Inju, a dual-administrative system and a form of indirect rule. This system allowed the groups to maintain their own traditional laws yet remain subject to the authority of Chagatai and his descendants. Chagatai was conscious not to force Yassa on sedentary Muslim cities; however, it continued to be exercised on the plains.

According to the researchers' conclusions, the name of Chagatai is preserved in:

1. In the term of the official name of the Mongol state in Central Asia.
2. In the name of the settlers who formed the military forces of the Chagatai state.
3. In the name of the literary language formed in the Middle Ages in Central Asia.

#### 4. In the naming of places.

After the establishment of the Chagatai ulus, the cultural regions of Movarounnahr and Eastern Turkestan were ruled by Mahmud Yalavoch, who was appointed by the great khan. Ulugh Khan also ruled the cultural regions of Movarounnahr and Eastern Turkestan, Mahmud Yalavoch, who was appointed by Ulugh Khan. These chiefs were mostly from Barlos, Jaloyir, Kavchin and Arlot tribes. According to Ibn Arabshah, the Jaloyirs are located in the north of the Amudarya, in the eastern parts of Bukhara, the Barlos are in the Kashkadarya oasis, and the Arlots are in the north of Afghanistan. Mahmud Yalavoch often relied on these tribes in his policy in Movarounnahr.

While Mahmud Yalavoch of Khorezm exercised non-military rule in Chigatoy ulus, after him this rule passed to his son and grandsons. They retained control over Movarounnahr and Eastern Turkestan until the beginning of the 14th century. This practice did not cause difficulties for Chagatai Mongol nobles to find highly experienced officials and tax collectors from local nobles, officials and merchants.

Mongols were slow in administration because they lived in a nomadic lifestyle. In the Chigatoy ulus, high-ranking non-military positions were appointed from among the educated and highly respected among the local population. On the one hand, this was an event that would make it easier for the local population to manage the upper layer, and on the other hand, it would protect the lower layer of the population, engaged in tradesmen, artisans, and agriculture, from the danger of uprisings by local officials who are respected among the people.

During the lifetime of Genghis Khan, the young children of the Mongolian nobles and the children of the ruling family were specially educated, but both Genghis Khan himself and his descendants felt an extremely great need for administrative managers, doctors and scientists, and specialists who knew the work of trade. Even in the palaces of the great khans and ulus khans in Karakorum, the representatives of the subjugated peoples, especially the representatives of the Muslim culture, had a great position.

In the Chagatai ulus, regional rulers were called khans, and supreme rulers were called qoons or khagans. During their time, the amount of tribute and taxes increased, and new taxes were introduced. For example, according to sources, a new land tax was introduced during this period, and this tax was collected in the amount of one tenth of the harvest. After the Mongol congress in 1235, a tax collected from each head of cattle was introduced. According to him, one out of every 100 cattle was taxed. Also, according to "Yasoks", a shulen or shulsi tax was introduced for the state treasury. This tax was collected from the herdsmen at one sheep per flock and one biya per thousand head of horses for the qim.

By the 40s of the 14th century, as a result of internecine wars, the crisis of the State of Chigatoy became visible. One of the last khans of the state, Kazon Khan (1343-1346), tried to strengthen the influence of the central government, took the title of amir, and despite the fact that he pursued a strict policy in the state administration, as a result of the escalation of conflicts, Kesh (Shakhrisabz) and its surrounding lands were taken over by the Barlos clan led by Haji Barlos., Khojand Bayazid Jaloiri was in the hands of Jaloiri. Balkh and surrounding lands passed to the grandson of Kazan Khan, Amir Husayn. Muhammadkhoja Apverdi took power in Shibirgan. Also, Sadrs in Bukhara, Kaykhusrav from Khuttalon, one of the local governors, Sayyids in Termiz, Maliks in Choch and Ferghana, and local rulers in Badakhshan took power. There were constant fights and disputes between them.

### **CONCLUSION**

The Mongol princes of the Chagatai tribe accepted the traditions of Muslim culture, gradually abandoned the customs typical of the nomadic population, and began to settle in different parts of Movarunnahr regions. A number of important reforms carried out by Quebec Khan had a significant impact on the settlement life, rapprochement with the local population. The monetary reform he carried out contributed to the integration of the population in the economic sphere and the further improvement of mutual relations. For information, in the 80s and 90s of the 13th century, mints were opened in 16 cities of the Chagatai state, where silver coins were minted continuously. According to this evidence, the princes of the Chagatai clan spoke the Karaluq dialect of the Turkic language at the beginning of the 14th century.

As the Mongols migrated southwest down the steppe, they failed to displace the Turkic peoples already established in Central Asia. Early on, the dominant Mongols offered these Turkic groups a deal to either merge with them or suffer harsh reprisal. So as the Mongols progressed westward, their armies gained strength, as more and more of the Turkic tribesmen joined them, resulting in armies that were mostly comprised of Turkic peoples, not Mongols. In this manner, the Turkic groups absorbed and assimilated the invading Mongols, a process known as Turkification. Over time, these Mongol pastoralists presiding over a sedentary Islamic culture slowly Turkified. They quickly became a Mongol minority governing a Turkic majority.

Both societies had originated on the steppe in modern-day Mongolia. While the Turkic groups had settled down and adopted more of a sedentary existence, many of the principles of pastoral nomadism still lingered in their culture. Both adhered to a patrimonial distribution of inheritance. Also, both the Turkic groups and the Mongols organized along tribal lines. Each followed a pattern of co-opting one tribe into another, thus facilitating a fusion of the

Mongols with their Turkic hosts. For this system to work though, the Mongols had to speak the idiom of the people they ruled. So instead of the Mongols imposing their language on the majority of the population, the Mongol elite learned Chagatai, a Turkic tongue.

For many years, religion remained the only major distinction between the two societies. But once the Chagataids converted to Islam in 1333 this conspicuous difference disappeared. While the Mongols adopted the creed and language of the Turkic Chagatai, these Turkic peoples incorporated the Mongol political concept of Genghis-Khanid legitimacy.

Tarmashirin, who ruled from 1326-1334, continued the policy of Mubarak Shah and Kebek Khan. Arab traveler Ibn Battuta met him near the city of Nakhab. Tarmashirin was a Muslim and preferred a sedentary lifestyle. Sources even call him Alauddin. He declares Islam as the official religion in the process of governing the state in the whole of Movarounnahr, East Turkestan, Ettisuv and forcibly invites the people living in these areas to Islam. But the nomadic nobles, who were dissatisfied with his policy, rebelled against Tarmashirin and killed him in 1334.

By the 40s of the 14th century, the crisis of the Chagatai state became apparent due to mutual wars and protests. Kazan Khan, one of the last khans of the state, took measures aimed at strengthening the central power and expanding its influence, but in mutual battles, he took Kesh and a number of lands around it out of his control. In Balkh, Shibirghan, Khuttalon, Termiz, Choch and Fergana, local rulers seized power.

In medieval statesmanship and state administration, the management policy of different peoples and nationalities in the region suffered in different periods and was replaced by a new central management authority, but some of its elements became management traditions and improved.

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