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The Mongols in Central Asia from Chinggis Khan's invasion to the rise of Temüri: the Ögödeid and Chaghadaiid realms

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Chinggis's campaign into the Muslim world of Central Asia, a watershed in the region's history, completed his transformation from a successful nomadic chieftain on the fringes of China to a world-conqueror on an unparalleled scale. The speedy annihilation of the Qara Khitai and Khwârazm (Khwarezm) Shah realms not only drastically enlarged the territories and manpower under Chinggis's control, but also bolstered his public image as someone destined by Heaven to conquer the entire world. Moreover, these conquests closely exposed him to Muslim sedentary culture, different from that of China, which for centuries had been the major reference point for the nomads of Mongolia, thereby greatly enlarging the stock of administrative, military and cultural tools at his disposal. As for Central Asia, much of the region's subsequent political culture, ethnic composition and concepts of legitimacy and law go back to Chinggis Khan. Yet the century and a half that followed the Mongol conquest was far from being the golden age. Moreover, the history of Chinggisid Central Asia, largely associated with the Chaghadaiid khansate, is less studied in comparison with contemporary Mongol states or with other periods of Central Asian history, because of the paucity of written sources. This chapter reviews the political history of Central Asia under the Mongols up to 1347 and then briefly discusses major economic and cultural-religious phenomena.

Political history

The United Empire up to Algha's reign (1220–1260)

When Chinggis Khan apportioned appanages to his sons, Chaghadai (Turk. Chaghhatay) received the land stretching from Uighuristan to the Oxus, roughly equivalent to modern Uzbekistan, Tajikistan, Kyrgyzstan, parts of South Kazakhstan and southern Xinjiang. Chaghadai resided in the vicinity of Almaliq (or Almaliq) (near modern Kulja in north-west Xinjiang) on the Ill River. Ögödei, Chinggis's nominated heir, received a smaller adjacent region between Emil and Qobaq in Zoñgharia (north-east Xinjiang and South Kazakhstan), but as qaghan he ruled from Qara Qorum. Both the Ögödeid and Chaghadaiid realms had been under Qara Khitai rule for most of the century preceding the Mongol invasion. This highly cosmopolitan and multicultural territory had enjoyed relative stability and prosperity for most of the second half of the twelfth century. Yet, even at its height, the region, unlike Iran or China, lacked an established imperial tradition and a strong sedentary basis. Its peaceful conditions were severely disturbed in the early thirteenth century by the deterioration of the Qara Khitai ruling house, the struggle between the Khwarâzمشاهid Shah and the Qara Khitai and the repercussions of the rise of Chinggis Khan in Mongolia, developments which caused the Qara Khitai to lose control of both Uighuristan and Transoxiana.  

The Mongol conquest of Central Asia was surprisingly benign in its eastern part: the Uighurs voluntarily submitted to Chinggis in 1209, becoming major cultural brokers for the nascent empire, and the Qaruqiq of Qayralq and Almaliq followed them in 1211. In 1218 when Jelte was sent to annihilate Gürulc, the Naiman prince who had usurped the Qara Khitai throne and threatened Chinggis's hegemony in Mongolia, he pursued and killed the prince, but did not severely harm Semirech' and the Tarim Basin, incorporating most of the Qara Khitai troops into Mongol armies. The Mongol conquest of Transoxiana, then under the Khwarâzمشاهid Shah, was, however, extremely harsh. Yet it was speedy: less than a year after the Mongols crossed the Jaxartes in the autumn of 1220 they already ruled the whole province, and Transoxiana's successful restoration had already begun in earnest by Chinggis's time. However, as one of the first regions that became part of the Mongol realm, Central Asia's resources — human and material — continued to be channelled for the benefit of the ever-expanding empire, often at the expense of local interests.

Chaghadai, an expert on Mongol law (jasaq or yasa) and rituals, remained in Mongol Central Asia. He was infamous for his harshness, which reportedly cost him the Qaghanate. Nonetheless, Chaghadai fully accepted the authority of his younger brother Ögödei, who succeeded Chinggis in 1229. He was highly respected as Chinggis's oldest living son (Jochi had died in 1227) and

1 See Biran, 2007.
2 See Jackson's chapter in this volume. For the conquest and restoration see Biran, 2007, pp. 47–70.
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son Mubarak Shih Chaghadaid weakness was quickly manipulated by the Jochids, who extended their control to Transoxania and Western Turkestan. The two defeated ughus were thus reduced to varying degrees of impotence.

The struggle between Qubilai and Arigh Bok, which followed Mongke's death (1256), gave the deprived ughus of Central Asia a chance to restore their fortunes. The Toluid contenders tried to secure a Chaghadaid alliance, each appointing his protectors to the qaghan's office. Qubilai sent Abišqa, Chaghadaid's great-grandson, who had been raised in China, to marry Orghina, but Arigh Bok engineered Abišqa's death before he reached Turkestan. He then appointed his supporter, Alghu, Chaghadaid's grandson from Bairad, to lead the ulus. In 1265, Arigh Bok sent Alghu to organize supply shipments from Central Asia to Mongola. Taking advantage of the Golden Horde's preoccupation with the Ilkhanate in the early 1260s, Alghu (r. 1261–6) took over the former Chaghadaid territories and much more at the expense of the Golden Horde, the Ogodeids and the qaghan. Soon afterwards, in 1265, he switched his support to Qubilai, thereby largely facilitating the latter's victory. As a reward, Qubilai confirmed Alghu's rule over the territory stretching from the Altai to the Ouzus, including the former Ogodeid realm as well. Even before that, Alghu gained the alliance of Orghina, who married him, and of Mas'ud Beg, the experienced administrator of Central Asia. Yet before the Chaghadaid could fully benefit from Alghu's achievements, Ogodeid's grandson, Qaidu, appeared on the scene and gained control over Central Asia.

The reign of Qaidu: 1271–1301

Qaidu (1235–1301) was born to Ogodeid's son Kushi and grew up in Ogodeid's court. Too young to be involved in the succession disputes of 1251, in 1252 Mongke assigned him the city of Qayalalq, in South Kazakhstan, not far from Alghu's base in Almalik. Qaidu might have begun striving for the Ogodeid cause during Mongke's reign, but the Qubilai–Arigh Bok conflict certainly permitted him to attempt the restoration of the fortunes of the Ogodeid ulus. His first rival was Alghu, who, after joining Qubilai, attacked Qaidu, as part of his attempt to impose his rule on Central Asia. Qaidu turned to the Golden Horde for help. With its assistance he managed to vanquish Alghu once, but was badly defeated in his second attempt, and was saved only by Alghu's death (early 1266).

The vacuum in Central Asia following Alghu's demise in close proximity to the deaths of Ilkhan Hulagu (1265) and Berke, khan of the Golden Horde

4 de Rachewiltz et al. 1996, p. 344.
5 Jackson, 1992, p. 344.
6 Qubilai, p. 172.
9 This section is mainly based on Bizan, 1992.
The Ögedei and Chaghadaid realms

Boqa-Temüü r. (1272–82), grandson of Mö‘etülken’s son Bürti, whose family later challenged the Chaghadaid throne on several occasions. Abaga tried to exploit the Central Asian upheavals: in 1273 his troops invaded Bukhara, reducing it to ashes before returning to Iran. The sons of Baraq and Alghu pillaged the city again in 1276. Conciliation between Baraq’s sons and Qaidu was reached only in 1282, when Qaidu appointed Baraq’s son, Du’a, as the Chaghadaid khan (r. 1282–1297). The close cooperation between the two, which lasted until Qaidu’s death, enabled Du’a to reorganize the Chaghadaid ulus. Alghu’s sons, however, moved into the qaghan’s service, and garrisoned Hexi (the former Tangut region) up to the mid- to late fourteenth century.19

Another important advantage that Qaidu gained from Baraq’s defeat in 1276 was the alliance of Mas‘id Beg. The latter and his sons served Qaidu and his family until the early 1300s, and with their blessing supervised the gradual rehabilitation of their sedentary territories.

Aware of Qaidu’s achievements, and annoyed by his repeated refusal to acknowledge his authority, in 1271 Qubilai sent a coalition of Jusser Toluid princes under his son Nonmuqan to Almaleq against Qaidu, adding his senior general An Tong in 1275. Simultaneously Qubilai tried to assert his control of the Tarim Basin and of Ughuristan, hoping to use these regions to support Nonmuqan’s force. This certainly endangered Qaidu, but in 1276 the princes that accompanied Nonmuqan rebelled against him. They raidied Mongolia, sent Nonmuqan and An Tong to Qaidu and asked for his support. Qaidu dispatched Nonmuqan to the Golden Horde and refrained from joining the princes, being busy fighting against Alghu’s sons in Bukhara. Yet Qubilai’s preoccupation with both this rebellion and the final assault on Song China (1276–81) enabled Qaidu to complete his takeover of Central Asia without a threat from the east. Moreover, after Qubilai had subdued the rebellion in 1282, many troops and several fugitive princes joined Qaidu, thereby greatly increasing his power. Around the same time Qaidu regained Almaleq, the old Chaghadaid capital. All this contributed to Du’a’s willingness to accept Qaidu’s leadership.

The 1280s and 1290s marked the apogee of Qaidu’s state. During this period the Central Asian Mongols continuously harassed Yuan China, taking over the Tarim Basin and parts of Ughuristan and obliging Qubilai to abandon the area in which he had heavily invested during the previous decades. They also supported other rebellions against Qubilai such as the Byy-Gung rebellion in Tibet in 1285 and that of Nayan, a descendant of Chinggis’s brother, Orchiglin, in Manchuria in 1287. While Qubilai fought in Manchuria, Qaidu and Du’a

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10. For this Chaghadaid branch, see Liu Yingzheng, 1006, pp. 275–80.
invaded Mongolia, taking over Qara Qorum in 1289. Qubilai rushed troops to
defend the original Mongol capital and the Central Asian princes evacuated it
a few months later, but up to 1291 they continued to hold sway over large parts
of Western Mongolia. Even after Yuan garrisons regained their control of the
Yenisei area, Qaidu's forces were still able to threaten Qubilai's revenues in
Mongolia, and they also continued their creeping annexation of Uighuria.

From the late 1280s onwards, Qaidu and Du'a's troops had also been active
in other borderlands of Central Asia. Beginning in 1288 they invaded the
Ilkhanate, taking over parts of Khuraisan. Here, too, they supported rebels,
sending in the early 1290s troops to the aid of Nauruz, the rebellious Ilkhanid
ruler in Khuraisan. When Nauruz tried to assert his independence, however,
Qaidu's troops were quick to defeat him, thereby facilitating his subsequent
surrender to the future Ilkhan Ghazan in 1294. Ilkhanid turncoats who had joined
Qaidu during Nauruz's rebellion were, nonetheless, instrumental in future invasions from Central Asia: in 1295, when Chaghadh forces
reached Khuraisan and Mazandaran, and in 1300-1 when they reached further
westwards, into Pars and Kirmân. Qaidu did not take part in these raids, leaving
his front to his son Sarban; but Du'a was often dominant on the Khuraisan
border. Unlike the Yuan frontier, where many clashes between the invaders
and Yuan army took place, the Ilkhanis mostly refrained from meeting the
Central Asian troops in battle, being more interested in their other fronts
against the Golden Horde and the Mongols.

The invasions into Iran were connected with another direction of Chaghadh expansion: southwards, towards Afghanistan and India. As early
as 1282, Algho attempted to seize the Ghazna region, the appanage of the
Qara'utus (or Negeltus), a hitherto independent Mongol group, originating in
a Golden Horde garrison, who had occupied large parts of present-day
Afghanistan.1 In the early 1270s the region was subject to the Ilkhanate, and
Ilkhan Abaqa installed there the deposed Chaghadh Khan, Mubarak Shah,
who had found refuge in his realm and who remained in this office at least
until 1279. In the 1290 Nauruz, while in Qaidu's service, was described as
commander of the Negeltids, and his return to the Ilkhanate must have badly
harmed Central Asian interests. Yet, in the mid- to late 1290s, the Chaghadhids
renewed their control of Ghazna, and the area was entrusted to Du'a's son,
Qutlugh Khwaja, who acted in coordination with Sarban further north. From
then on Ghazna remained part of the Chaghadh realm, and was also a base for several invasions, both into Iran, as described earlier, and into the rich

1 On the Qara'utus, see Aubin, 1989.
2 Delhi Sultanate. The earliest recorded operation in India is dated to 1297-8
when Qaidu's generals invaded the Panjab, in what seems to have been one
of many - and not always successful - small-scale raids of the Central Asian
Mongols into the region. In 1299-1300 Qutlugh Khwaja's forces posed a greater
threat. Advancing directly on Delhi, they defeated the Sultan's army, withdrawing
with much booty, mainly because Qutlugh Khwaja was fatally wounded.

Qaidu's pressure in this direction continued after his (and Qaidu's) death.

Qaidu's relations with the Golden Horde were relatively friendly, although
Mongke Temür had never received his share from the Talas agreement. From
his death and throughout his era (1280-99) the Horde was beset by internal
rivalries and temporarily renounced the remnants of its authority in
Central Asia. In the late thirteenth century, however, Qaidu and Du'a were
involved with their northern neighbours, the White Horde, descendants of
Jochi's eldest son Orda, who were theoretically subject to the Golden Horde.
Qaidu and Du'a tried to elevate their own candidate onto the throne of the
White Horde, but his opponent, building on the improved relations between
the new Golden Horde khan Toqot (r. 1290-1312) and the gqghan, tried around
1298 to ally the Golden Horde, the Yuan and the Ilkhanate against the Central
Asian Mongols. This coalition never materialized but the threat forced Qaidu
to station a considerable force on his northern frontier.

Even before that, the need to divide the Central Asian troops between various
fronts, in the mid- to late 1290s, resulted in a series of defeats at the hands of
the Yuan, where the new gqghan, Qubilai's grandson, Temür (r. 1295-1307),
upstaged the border defences and attracted defectors from Qaidu's troops.
In late 1298 Du'a set out to redress these setbacks and, taking Yuan border
commanders by surprise, captured Temür's son-in-law, Korguz, who commanded
a garrison west of the Yenisei. The enraged Temür decided to eliminate the
Central Asian menace. In 1300 a huge Yuan force under the newly appointed
garrison commander, Qaishan (Temür's subsequent heir), moved to the Altai
region to face Qaidu. The decisive battle took place in September 1301 south
of the Altai and involved most of the troops of Qaidu and Du'a. After a fierce
struggle Qaidu won the day but his death shortly afterwards enabled the Yuan
to portray it as their victory.

Qaidu was the real founder of the Mongol state in Central Asia. Under
his rule it asserted its independence from the gqghan and achieved a certain
political and economic stability. Yet Qaidu was never strong enough to
dismantle the Chaghadhids who retained their separate army and ulus inside his
state. Their special position led to the collapse of the Öögedeid state soon after Qaidu’s demise.

The return of the Chaghadaiids: Du’a’s house and its competitors up to the rise of the emirs (1301–1347)

With Qaidu’s death the Chaghadaiids resumed their independence under Du’a, yet the annihilation of the Öögedeid and its repercussions undermined the khanate’s stability. On his deathbed, Qaidu ordered his sons to heed the advice of Du’a. Using his position as king-maker, the latter did not enthron the Qaidu’s designated heir, his son Orus, but Qaidu’s older but less competent son, Chapar. Despite certain Öögedeid resistance, in the spring of 1303 Chapar was solemnly enthroned in Emir. Soon afterwards, Du’a led a dramatic shift in the political orientation of the Central Asian Mongols and pursued peace with the Yuan. He explained his move in terms of Chinggisid unity aspirations to continue Mongol expansion, securing the empire’s trade routes and relieving the Chaghadaiid army and subjects. More salient reasons were the fear of a joint Mongol attack on Central Asia, which the White Horde again proposed in 1302-3, and Du’a’s wish to free himself of Öögedeid control.

Temür gladly accepted Du’a’s peace proposal. Unlike Qaidu, Du’a posed no threat to the qaghan’s legitimacy, the economic and military advantages of appeasing the northern border were clear enough, and after three decades of Qaidu’s activity the Yuan had already given up its control of Central Asia. In late 1304 Du’a and Chapar surrendered to Temür, thereby creating a global peace in the Mongol world, which included also the settlement of other inter-Mongol conflicts. Du’a indeed used the peace for continuing the expansion into India, the only non-Mongol front open for the Chaghdaids. In 1305 and 1306 Chaghadaiid troops threatened Delhi, in coordination with the Qara’uns. Smaller-scale raids continued in the next years as well, but the conflicts between Öögedeid and Chaghadaiid, which became apparent in the attackers’ ranks, enabled the Delhi Sultanate to defeat the invaders who retreated to Ghazna.

Ironically, in Central Asia the general peace merely marked the beginning of bloody warfare between the Öögedeid and the Chaghdaids. Chapar failed to reap any benefit from the peace he had promoted: not only was he treated as Du’a’s equal, he also had to give up some of his territory to the Chaghdaids. Chaghadaiid attempts to replace the Öögedeid in Central Asia opened a series of skirmishes in Transoxania, Talas and, most importantly, on the Yuan frontier, where Orus, Qaidu’s chosen heir, was stationed with Qaidu’s crack troops. Only with Yuan help were the Chaghdaids able to win. In June 1306, a joint force of Du’a and the Yuan commander in the Altai, the future qaghan, Qutub, who had manipulated to believe that Orus had plotted against him, badly defeated Orus. Many of his troops, including leading princes in Qaidu’s entourage, defected to the qaghan, and thus a considerable part of the Öögedeid army was absorbed by Yuan garrisons. The Yuan took over the Irtish and the Altai regions, formerly under Chapar. In 1307 these regions together with most of Mongolia were organized into Yuan Lingbei province, which became home for a huge nomadic population formerly under Qaidu. Simultaneously other supporters of Qaidu were beaten on various fronts and surrendered either to the Ilkhans or to the Golden Horde. In late 1306 the desperate Chapar therefore surrendered to Du’a. The latter assigned him an appanage and a salary but continued splitting the Öögedeid ranks, deposing Chapar in favour of another, but otherwise unknown, son of Qaidu, Yanchichai, and giving special rights to Gürük’s grandson. Only Du’a’s demise in early 1307 temporarily prevented the complete dissolution of the Öögedeid ulus.

Du’a was succeeded by his son Kancheh (r. 1307–8). Kancheh continued Du’a’s policies of expansion into India and curtailment of Öögedeid power, and was challenged by the demands of the new Yuan qaghan, who saw himself eligible for a share of the taxes of core Chaghdaid territories–Talas, Tashkent and Samarqand—though this probably never materialized. After Kancheh’s untimely death, the throne was taken by Nalqo’s (r. 1308–9), brother of Böke Temür, the Chaghdaid khan who had preceded Du’a, and a Muslim. Opposition began among his immediate family, and gained force because of his pro-Muslim policies and his non-Du’a’s descent. The opposition rallied around Du’a’s son, Kekeb, who with the help of Nalqo’s Du’a’s commanders managed to arrange his assassination during a banquet (tay) in 1308/9.

These struggles gave Qaidu’s sons a last chance to regain power. In 1309 they attacked Kekeb, who had just concluded his war with Nalqo’s. Recruiting the whole Chaghdaid army and some Öögedeid collaborators, Kekeb managed to beat them, and in 1310 Chapar (with Yanchichai, who died en route) therefore submitted to the Yuan. Chapar’s arrival into the Yuan court, a journey that Qaidu refused to make since 1264, was solemnly celebrated in Dadu, where Chapar received Qaidu’s frozen revenues from his Chinese appanages and the title Prince of Running (in Henan) which he passed on to his son

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and grandson. The year 1310 also marked the end of the Ögedeid state. Qaidu's domains south and west of the Altai were taken over by the Yuan, whereas most of the remaining Ögedeid territory was annexed to the Chaghadai Khanate. Ögedeid princes served in the ranks of the Yuan, the Chaghadai of the Ilkanate, and they no longer had their own polity, leaving Mongol rule in Central Asia to the Chaghadaiids.

After defeating Chagatai Khan Aqbar, in 1109 Kekebi orchestrated the enthronement of his older brother, Esen-Buqa (r. c. 1109/10-1119/20), who was called from Afghanistan. As a reward, Esen-Buqa let Kekebi choose the Ilkhanate's best warriors for his personal guard and sent him westwards to administer Fergana and Transoxania. Another brother was sent to assert Chaghadai control over the Qara'umans and the Indian frontier. Yet the main challenge to Esen-Buqa's reign came from the east. After the Yuan took over Changqar Khan's realm, the winter and summer pastures of several Chaghadai princes came under Yuan control, and the proximity of Yuan and Chaghadai troops in Uighuria and the Altai created multiple opportunities for conflict. The simultaneous attempts of the Yuan to limit the volume of trade from Central Asia added to the tension. After his negotiation with Yuan governor commanders of pasture rights failed in 1312 and his commander in Afghanistan suffered a defeat at the hands of the Ilkhan Öjei (r. 1305-15), Esen-Buqa feared a joint Yuan-Ilkhanid coalition. He detained Yuan and Ilkhanid diplomatic missions and launched the new Golden Horde hàn, Özbey (r. 1312-42). The latter, however, chose to side with the Ilkhans and may even have sent a considerable military force against the Chaghadaiids. In 1317 Esen-Buqa twice attacked Yuan border commanders but lost. To compensate for the defeat, he sent Kekebi to invade Khurasan. Kekebi vanquished the Ilkhanid troops, and Esen-Buqa joined him in Khurasan. Yuan garrisons, now strengthened by Qaidu's former troops, took advantage of his absence. In 1318 they penetrated deeply into the Chaghadaiid realm, reaching as far as Talas and the Issyk Kul and plundering Esen-Buqa's household. The Yuan soon withdrew, but they improved their positions on the borders and retook Qara Qhojo, the Uighur capital. Small-scale warfare on the Yuan–Chaghadai frontier continued until the end of Esen-Buqa's reign in 1320.

Simultaneously, Kekebi's achievements in the west also evaporated due to the defection of Prince Yazawar to the Ilkhanate. Yazawar, a grandson of Buqa Temür, hence a non-Du'ali, had been the senior Chaghadai commander in Transoxania prior to Kekebi's arrival, and the two were often at odds, especially during the 1315 invasion of Khurasan. In 1316, after a Yuan victory and elaborate negotiations with Öjei, Yazawar plundered Transoxania and crossed the Oxus accompanied by a column of his personal troops and by other princes and soldiers, some 30,000-40,000 warriors and their families. Ilkhan Öjei gladly appointed him over Khurasan, a nomination confirmed by Öjei's heir, Abū Sa'id (r. 1336-55). Yazawar had difficulty in asserting his authority, especially over the Kar lid dynasty of Herat, but he had grand aspirations that included Iran and Iraq. In 1319, taking advantage of Abū Sa'id's internal and external difficulties, Yazawar revolted against him. Abū Sa'id turned to the Chaghadaiids for help and Kekebi, who in early 1320 inherited Esen-Buqa's throne, was happy to comply. In the spring of 1320 Kekebi's troops executed Yazawar, winning back most of his emirs and offspring who returned to Transoxania. Kekebi, whose reign marked the zenith of the Chaghadaiid khanate, also won over the Qara'umans in Afghanistan and in 1321–2 renewed Chaghadaiid invasions into India. In 1322, allied with Özbey, he invaded Khurasan, provoking an Ilkhanid retaliatory attack on Kekebi's brother and commander in Afghanistan, Tarmashin, in 1326. Tarmashin was badly routed, but Ghazna remained in Chaghadaiid hands.

Since his accession Kekebi pursued peace with the Yuan, aware of the economic advantages of such an arrangement, yet he had at first to quell the opposition of his emirs in the east who preferred to continue raiding. In 1323, Kekebi was finally able to submit to the Yuan, thereby establishing tribute relations which continued for several decades. As part of the deal, Kekebi may have regained Uighuria, since a Mongol document from Turfan cites his orders. Kekebi's main interest, however, remained in the west, and he is famous more for shaping the ulus's internal affairs than for his active foreign policy. Unlike his predecessors, he took up residence in Transoxania, building a capital in Qasxi (Turk. 'palace'), near Nakhshab, and strove to restore agriculture, trade and urban life in his ravaged territories. He minted new coins, which bore his name (Kekebi, hence Kepesi in Russian), and launched a new administrative division of the khanate into timürs, areas supporting 10,000 soldiers, assigning appanages to his emirs and taking great pains to limit their powers, thereby earning a reputation as a just ruler.

In 1327, Kebek was succeeded by his brother Eljiğide (r. 1327–30), an experienced soldier who was favourably disposed to both Buddhism and Christianity. He returned to Almatig and was more interested in the eastern zone of his state. In 1328–9 he was involved in a Yuan coup d'état, accompanying Goshila, the eldest son of Qasban (Yuan Wuzong r. 1308–11) who since 1317 had found refuge among the Chaghadais from his uncles, and now coveted the Yuan throne. Despite the failure of his protégé, who was enthroned in Mongolia in early 1329 only to be poisoned by his brother and heir several months later, Eljiğide retained very friendly relations with the Yuan. Simultaneously, Eljiğide's brother and viceroy in Afghanistan, Tarmashirin, raided Delhi and gathered huge spoils before returning to Ghazna.

Eljiğide was succeeded by his brother Đure Temur (r. 1330–4), who was soon replaced by another brother, Tarmashirin (r. 1331–4). Like Kebek, Tarmashirin resided in Transoxania and practiced agriculture and trade. Unlike Kebek, he was a devout Muslim who actively disseminated Islam among his troops (many of whom already Muslims), and used his conversion to facilitate diplomatic and trade relations with Mamluk Egypt and the Delhi Sultanate. Tarmashirin maintained friendly relations with the Yuan, but, perhaps afraid of his eastern commanders, he refrained from visiting the eastern part of his realm and did not convene the traditional toy. This attitude, which the eastern emirs saw as abrogating the yasa, combined with his Muslim and sedentary policies and his unfortunate family position – he was the last in a long line of lateral successors to Đu’a, which meant that the line descendants of the former khan had a potentially good claim for the throne – led to his swift fall. In 1334, Tarmashirin's nephew, Buzan, son of Đure Temur, headed the rebellion of the eastern emirs that deposed Tarmashirin. 19

With Tarmashirin's fall the khanate entered into a confused period, in which even the identity of the reigning khan is not always clear, a fact that attests to the growing impenetrability of the khan's vis-à-vis the emirs. 20 The period is characterized by bitter succession struggles, including an Ogôidi usurpation, by rulers with different religious and geographical orientations, by the growing interest of the Golden Horde in Central Asia; and by the broadening of Chaghadaii authority in Khurasan. This, however, mainly favoured the emirs of the Qara'unas, one of whom eventually deposed the khan in 1347.

Some sources acknowledge Buzan as khan but there were certainly other pretenders (including even a Tushid candidate). The realm was then taken by

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Economy and administration

The Mongol state in Central Asia was divided into nomad and sedentary realms. The nomads were organized in decimal military units and subject to princes or commanders. Under Qaidu there was a strict distinction between his army and the Chaghadai units. The Chaghadai also kept the keşig (guard), which retained its core functions of guarding and serving the ruler. Khans and princes had their own guards and these units sometimes preserved their identity after the death of their leader. Already under Qaidu, the khan usually commanded the Yuan front while princes led other fronts, notably Transoxania (facing the Ilkhanate) and Afghanistan (facing India and leading the Qara'unus). The princes who manned these posts were often leading candidates for the throne. When Kebeke moved westwards he had difficulty in asserting his authority on the Yuan frontier. Tarzashirin did not have a loyal commander in the east, and from his reign onwards the Qara'unus were subject not to a prince but to an emir. The growing power of the Qara'unus emir culminated in Qaghan's taking over Transoxania in 1347.

Probably from Qaidu's time and certainly from Kebeke's the khansate was divided into timuqan (Mong. '10,000'), an area the revenues from which were required to support one timuqan of troops. The timuqan commanders were responsible

30 Moghulistan (literally: land of the Mongols) was the name for the eastern Chaghadai territories, comprising modern Kyrgyzstan, South Kazakhstan and most of Xinjiang; on Tughluq Temür see Djeleph/Thackston, I, pp. 6-14; Khan Hosing in Amnus-Priis and Morgan, 1999, pp. 239-351.
31 See the chapters by Mazz and Milzard in this volume.
33 The Ögödeid and Chaghadaid realms

for the collection of taxes in their regions, but it is hard to determine the relationship, if any, between military and administrative timuqs.

Throughout the period under discussion, the Mongols remained nomads, living from pastoralism, hunting, raiding and taxes – although supplementary agriculture is also attested. In the 13203 Transoxanian Mongol emirs owned villages, gardens and mills, and were generally more willing to live next to sedentaries than their kinsmen in Semirech'e.

The sedentary sector in Central Asia was under the Yalavach family throughout the thirteenth century, first under the qaghan and later under Algu and Qaidu. Beneath these administrators, many local dynasties remained in power (in Almaliq, Urga, Talas, Shash, Khoyend, Ferghana, Tirmidh and Khotan). Sufis (religious leaders) held prominent positions in other cities (Kashgai, Bukhara).

After Qaidu's death the Chaghadai had to establish their own administration. This was based on the khan's guard, and, under Tarzashirin, was headed by four functionaries: the khan's deputy (an emir); the vizier; the chamberlain and the seal-keeper. Shifnas (governors) were stationed in cities, and, at least in Turfan, there was a complicated hierarchy of tax-collectors and postal station supervisors.

Documents from Turfan describe a complicated taxation system, the main components of which were iltimin – a general tax which included land tax and commercial imports (timgat); and qalun (labour tax). Additional taxes included the qubelar (poll-tax), and various demands for the maintenance of the postal system (for which most of the qalun labor was also assigned). While Chinese paper money was in use in Uighuristan, most business was conducted there by barter and taxes were paid in kind (wine, leather, cotton, wheat). In the rest of the Chaghadai realm, however, most taxes were paid in cash. Already in the 1220s the Mongols sought to revive the Central Asian monetary economy, and under Mongke (1241-9) wide-scale minting of gold, silver and copper coins resumed in Almaliq. In 1271, concurrently with Qaidu's enthronement, Mas'ud Beg implemented a currency reform in Central Asia, minting coins with a high percentage of silver. After the stabilization of Qaidu's rule in 1281-2, these coins proliferated in various mints in Transoxania and Ferghana

31 Biran, 1997, pp. 99-100; Masuz, 2009, p. 79;
33 Biran, 1997, pp. 98-9;
34 Ibn Batuta/Chibber, pp. 557-8;
35 Qalun, p. 208; Weiers, 1965; Duuc, 2002, pp. 22-23. It is uncertain how typical was the situation in Turfan for the khansates other area.
The Ogūdeid and Chaghadaid realms

Agriculture suffered both from the constant wars and from the multitude of pastoralists, though there were also successful attempts at recovery supported by the khans. Agriculture was restored in Transoxiana after the original Mongol conquest; after Qaidu’s stabilization in the 1280s and 1290s, and under Kebek and Tarmashirin (1320s and 1330s), this time with only partial success. Uighur agriculture revived mainly in the fourteenth century, but in Semipalatinsk’s many agricultural lands became pasture in the 1290s, and the mid-fourteenth-century wars led to the complete decline of the region’s agriculture and urban centres.

Culture and religion

The Mongols in Central Asia remained nomads throughout the period under discussion. They maintained mobile courts and welcomed their guests in lavish golden tents. Even when Kebek built a new capital in Qarshi it was a city of tents. The mobile courts included the usual Mongol amalgamation of experts of various origins: physicians, astronomers, scholars, poets, merchants and military specialists. Hunting remained a popular and respected activity of the khans, and women held a central place in Chaghadaid politics and patronage.

Chaghadaid chanceller in Turfan was written in Mongolian at least until 1359, and the rare use of a Phags Pa seal there suggests Yuan influence. Already in Chaghadaid’s time, however, his court was called alghayy (Turk. ‘Great House’), the khans Kebek and Tarmashirin spoke Turkic, and Turkic appeared on Chaghadaid seals. Most Chaghadaid coins bore Arabic legends, and monumental inscriptions were written in Arabic and Persian.

Chaghadaid was famous as an expert in Mongol rituals and customary law (the jasag or jadag). His erudition in ritual, especially the fire cult, made him the patron of shamans in later Mongolian folklore. His zealosity in enforcing Mongol norms (sometimes colliding with Muslim ones) earned him an anti-Islamic reputation, although Muslims – often adept in magic no less than

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in Muslim law – held important posts in his court. Despite this reputation and several cases of Muslim or Buddhist zealotry, Qaidu and most Chaghadai khans were tolerant towards the main religions in their realm: Islam, Buddhism and Christianity. Several khans (Du‘a, Eljigidei, Changchi, Yesen-Temüri) favoured Buddhism, and even after his Islamization Tughaq Temu‘r is said to have asked for a Buddhist teacher from Tibet. Mongolian documents from Turfan, most of which are Buddhist texts, suggest the popularity of Buddhism among the Mongols in this region. Buddhist monasteries were exempted from land and sales taxes as was the rule in China (and sometimes also from land and sales taxes). Chaghadai himself is said to have been baptized, and several later khans (Eljigidei, Changchi) showed favour towards Christian missionaries and conducted diplomatic relations with the Pope.

Chaghadai Islamization was a gradual process, which began in the west and moved eastwards. As in the other Mongol khates, contact with Muslim elements, mainly in the army and among the local population, as well as Sufi missionary activity were the main stimulators of conversion, though it took longer to root Islam among the non-adherent Chaghadai as among other Mongols in West Asia. Tarmashin is credited with bringing Islam to Mongolia Transoxiana, and his pro-Muslim policies certainly contributed to the khate’s Muslim character, although many emirs, several princes and ephemerical khans, and rank-and-file Mongols had embraced Islam before his rise. It took a few more decades before the Sufis established Islam in Moghulistan under Tughaq Temur and his heir. The few remaining Chaghadai monuments – the mausoleum of Tughaq Temur in Almaliq and that of Bayan-Quli Khan (Qazghun’s puppet khan, 1348–62) in Bultha – date from the Muslim period and are obviously influenced by Ilkhanid style.

The Chaghadai subject population was mostly Muslim, although there were also considerable Buddhist and Christian communities. Urgabha was predominantly Buddhist and smaller Buddhist communities existed in Khotan, Kashgar and Qaraqalpaq. Although the Urgurs maintained close connections with Buddhists in Yuan China, Mongolian versions of the Alexander romance and of an Arabic divination book unearthed in Turfan suggest that Western cultural influence reached even the most eastern realm.⁴⁹


The Ögedei and Chaghadai realms

Nestorian communities were scattered in Central Asia mainly in Semireiche and Samarqand and later in Almaliq. The Isyky Kul community was eliminated in 1338–39 due to a combination of epidemics, ‘Ali Sultan’s massacres and a gradual process of Islamization, but tomb inscriptions attest a Nestorian presence in Almaliq up to the mid-to late 1360s.⁵⁶ The Catholic mission flourished in Central Asia in the 1320s and 1330s despite Tarmashin’s conversion. It began as a by-product of the mission in China and established bishoprics in Almaliq (mid-1320s) and Samarqand (1329). The Almaliq bishop and his companions were massacred in 1339 by ‘Ali Sultan, and attempts at revival – like those of the Nestorians – evaporated after the Islamization of the eastern khanate.⁵⁷

We have more information on the culture of Chaghadai Muslim subjects: although the main feature of the Chaghadai period is the outward migration of scholars, certain scholarly activity continued inside the khate. Before Chaghadai Islamization, local Muslim dynasties in Almaliq, Khoyend and Tirmishh recruited Muslim scholars; the jazarta region became more prominent with its centre in Sighnaq and Bukhara retained some of its pre-Mongol prestige through scholars such as Shams al-‘mil Kādirī (d. 1240), Hāfiz al-Dīn al-Kabīr (d. 1296) and al-Muḥammad ibn al-‘Abbās (attested till 1346).⁵⁸ Among the Bukharan colleges, one was built by Mongke’s wife and another by Mas‘ūd Beg, and after Tarmashin’s conversion his emir established many colleges in Ghazna. Law as well as hadith, Qur’an, Arabic grammar and belletristics (adab) were taught in the colleges, and scientific activity in the fields of astronomy, mathematics, medicine, poetry and philology also continued.⁵⁹ Transoxiana retained some scholarly prestige, at least in comparison to India: around the 1330s the Delhi Sultan Muhammad Tughlaq tried to attract Transoxiana scholars to his realm, and was willing to invest heavy sums of money to this end.⁶⁰

Individual Sufis were active among the Chaghadai, and are credited with Tughaq Temur’s conversion. Chaghadai Bukhara was a centre of thriving Sufi activity, mainly of the Kubravi order. Among the disciples of Najm al-Dīn Kubrā (d. 1330), the lines of Sayf al-Dīn Bākhārī and Bāb Ḥamāl Jandī were particularly active. Bākhārī (d. 1265), famous for converting the Golden Horde khan Berke (1257–67), held an important waqf in Bukhara, which

⁶⁰ al-‘Umairi, India, pp. 46–47.
The Jochid realm: the western steppe and Eastern Europe

ISTVÁN VÁSÁRY

According to the regulations of the yasa, the Mongol legal code based on Chinggis Khan's ordinances, the entire empire was the property of the Khan's family, and its members divided up this property according to set principles. Every new conquest necessitated the division of the added spoils. Chinggis's first wife, Borte, bore four male children and Chinggis 'envisioned each of them as a ruler and called them the four külüge [pillars], dividing up the empire between them during his lifetime. The youngest son, Tolui, was the 'guardian of the hearth' (Mong. ozjig), and thus received the ancient central Mongol regions along the Tola, Onon and Kerulen rivers as his inheritance. The third son, Ogodei, received the territory from Lake Balkhash westwards along the Iml and Irtysch rivers. The second son, Chaghadai (later Cha'adai), whose name is better known in its Turkic form, Chaghatay, became the official guardian of the yasa, and received the former centre of the Qara Khitai territory along the Illi, Chu and Talas rivers (today's Semirech'e) and later the Transoxania and Kashgar regions also came under his authority. Finally, Chinggis awarded the area of the Irtysch River and the Altai Mountains to his first-born son, Jochi, with the command to conquer the western steppe, the Dusht-i Qipchak, as well. Jochi died unexpectedly in 1227, half a year before his father. According to Rashid al-Din, Jochi had nearly forty sons, among whom the chronicler mentions fourteen by name. Four of them later founded their own dynasties: Orda, Bata (whose position as Jochi's heir had been confirmed by Chinggis), Shiban (or Sheiban) and Toqa-Temür. Orda refused to succeed his father in...

4. For Chinggisid genealogies, the best source is Rashid al-Din's work and two lifetime unpublished works: the Shīrāz version of the same Rashid al-Din and its Timurid continuation, the Mīrīz al-afrad. The frequent references to the Istanbul MS of the former and the Paris MS of the latter in the scholarly literature cannot substitute for a reliable edition of both works. For Shiban's line see Sultana, 2002.