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Chaghatay Khān, son of Chinggis Khān

Chaghatay Khān (r. 624–42/1227–44) was Chinggis Khān's second son by his chief wife, Börte, and the ancestor of the Chaghatayid *khāns* who ruled Central Asia until 771/1370 and Moghulistan (eastern Central Asia, southern Kazakhstan, and Xinjiang) until 1088/1677. With his brothers Jochi and Ögödei, Chaghatay took part in his father's campaigns in northern China (607–12/1211–6) and in Central Asia, conquering Utrār (616/1219) and Khwārazm (617–8/1220–1), and building bridges and roads in Central Asia to facilitate further Mongol advances. He lost his favorite son, Mö'etuken, in Bāmiyān in 617/1221. In 618–9/1221–2 Chaghatay helped his father and brothers defeat the last Kh'ārazmshāh, Sulṭān Jalāl al-Dīn, on the Indus river. He was then sent in pursuit of the sultan but failed to find him. In about 622/1225–6 he returned to Mongolia with his father and brothers and, in the following year, took part in Chinggis Khān's last campaign, against the Tangut people of northwestern China.

Chinggis Khān allocated to Chaghatay four thousand (or eight thousand) troops, under various commanders, including Tīmūr's ancestor Qarachar. He also assigned him the area stretching from the borders of the Uighur lands to the Oxus, approximately the territory previously ruled by the Qara Khiṭāy, although Chinggis Khān and, later, the representatives of the Great Khān (Mongolian, Qa'an) administered the sedentary parts of this region, and local dynasties retained their authority even in Almalīq, a city in the Ili valley (near Yining, in northern Xinjiang), next to which was Chaghatay's *ordo* (*urdu*, camp, mobile court).

After his father's death, Chaghatay was the main supporter of his younger brother, Ögödei, Chinggis Khān's nominated heir. He played a major part in Ögödei's enthronement and followed him in campaigning against the Jin dynasty in northern China but later spent most of his time at his court on the Ili river or with the Qa'an in Mongolia, acting as Ögödei's main advisor. Despite the sources' emphasis on the close relations between the two brothers, there was some tension, espe-

cially on the question of authority over the sedentary territories. After the rebellion by Maḥmūd Ṭārābīn Bukhara (638/1238–9), Chaghatay bestowed on a certain man lands that belonged to the Qa'an. The Qa'an's administrator, Maḥmūd Yalawāch, complained to Ögödei, who eventually forgave his brother and added the contested territory to Chaghatay's private appanage. This quarrel initiated the joint administration of the sedentary territories. According to Rashīd al-Dīn (ed. Karīmī, 1:544; trans. Boyle, 149), Chaghatay died before Ögödei, but Juwaynī (trans. Boyle, 272) says that he survived his brother for a short time, an assertion confirmed by the local source Jamāl Qarshī, who dated Chaghatay's death to 642/1244–5 (Qarshī, 171; Qarshī/Turkestan, 138). As Chinggis Khān's oldest living son—Jochi died before his father—Chaghatay enjoyed high prestige, and his court, known as *ulugh ef* (Turkic, the great house) was frequented by ambassadors and merchants.

Already by his father's time, Chaghatay was famous as an expert in the Yasa (the laws ascribed to Chinggis Khān) and enforced it strictly. This role and his stubborn and uncompromising nature, which had cost him the Qa'anate, made Chaghatay famous for his clashes with Muslims, which were often moderated by Ögödei's mediation. Yet Muslims, such as Ḥabash 'Amīd, Sakkākī, and Bahā' al-Dīn al-Marghīnānī, played a significant role in Chaghatay's entourage, alongside Chinese advisors, and he had a Muslim physician and a Muslim concubine (the daughter of the Kh'arāzmshāh), although his chief wife was Börte's cousin, a noble of the Mongol Qongirat tribe. Jūzjānī's accounts of Chaghatay suggesting that he ordered the massacre of all Muslims in the empire and that he refused to speak with

any Muslim (Jūzjānī, 2:167–8) should thus be taken with a grain of salt; even the limitations Chaghatay allegedly enforced on Muslim slaughter and ablutions were probably local and short-lived. Chaghatay's descendants adopted Islam late, around the middle of the eighth/fourteenth century. They ruled in Transoxania until the rise of Tīmūr (771/1370) and in eastern Central Asia until 1089/1678. The enduring prestige of Chaghatay in Muslim Central Asia is attested by the fact that the literary eastern Turkic language that emerged in the ninth/fifteenth century under the Tīmūrīds is called Chaghatay after him.

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Chinggisids

The **Chinggisids** were the descendants of Chinggis Khān (r. 602–24/1206–27) who headed dynasties in the Muslim world and beyond, mainly from the seventh/thirteenth century to the twelfth/eighteenth. Chinggis Khān saw the Mongol empire as a joint possession of his clan and therefore divided appanages among its members—sons, daughters, brothers, and other relatives. Gradually, however, the descendants of his four sons by his chief wife, Börte, took over most of the other appanages and established various dynasties, some of which held power for centuries. After 658/1260, the united empire dissolved into four khānates—not identical with the territories belonging to the four sons; see below—centred in China, Iran, Russia, and Central Asia. While they were often at each other’s throats, the khānates maintained the ideal of Chinggisid unity and saw each other as brotherly states, clearly distinct from non-Chinggisid polities. Moreover, the Chinggisid principle according to which only descendants of Chinggis Khān were eligible to rule as *khāns* was followed in Central Asia until the twelfth/eighteenth century, despite

various manipulations. Even dynasties that replaced the Chinggisids attempted to gain a share of the Chinggisid charisma by marrying into the Chinggisids, known as the Golden Family. Even in non-Chinggisid polities, from the Ottoman Empire to Muscovy, descendants of Chinggis Khān enjoyed special privileges, and even twelfth/eighteenth-century Europe was aware of Chinggis Khān’s special status as the common ancestor of many Asian dynasties. This article concentrates on the dynasties established by Chinggis Khān’s four sons—Jochi, Chaghatai, Ögödei, and Tolui—and emphasises the Muslim polities. The Ögödeids lost all power in the early eighth/fourteenth century; the Toluids fell in China and Iran in about the middle of the same century, retaining limited power in Mongolia for centuries later; the Chaghatayids and Jochids, who ruled the steppes, preserved their authority into the eleventh/seventeenth and twelfth/eighteenth centuries and, in some cases, later.

1. THE TOLUIDS

As Chinggis Khān’s youngest son, Tolui (d. 629/1232) held the appanage in his father’s homeland, Mongolia. The Toluids came to the fore when Tolui’s older son, Möngke, was elected Great Khān (Mongolian, *Qa’an*; r. 649–58/1251–59), thereby deposing the Ögödeids who had earlier held the office. Möngke entrusted his two brothers, Qubilai and Hülegü, with broadening the empire’s borders towards China and the Middle East. After his death, Qubilai—following a succession struggle with their younger brother Arigh (Ariq) Böke, who had remained in Mongolia—succeeded Möngke as the *Qa’an*, ruling 658–93/1260–94, and established the Yuan dynasty (r. 1272–1368). He trans-