



International
SOCIAL SCIENCES
STUDIES JOURNAL



SSSjournal (ISSN:2587-1587)

Economics and Administration, Tourism and Tourism Management, History, Culture, Religion, Psychology, Sociology, Fine Arts, Engineering, Architecture, Language, Literature, Educational Sciences, Pedagogy & Other Disciplines in Social Sciences

Vol:5, Issue:49
sssjournal.com

pp.6169-6173
ISSN:2587-1587

2019
sssjournal.info@gmail.com

Article Arrival Date (Makale Geliş Tarihi) 13/09/2019 | The Published Rel. Date (Makale Yayın Kabul Tarihi) 10/11/2019
Published Date (Makale Yayın Tarihi) 10.11.2019

A BRIEF OVERVIEW OF THE ERA OF THE CHAGATAI KHAN TARMASHIRIN

ÇAĞATAY HANI TARMAŞİRİN DÖNEMİNE KISA BİR BAKIŞ

Assoc. Prof. Dr. Yunus Emre TANSÜ

Faculty Member at Gaziantep University, Faculty of Science and Literature, Gaziantep/TURKEY

ORCID ID: <https://orcid.org/0000-0002-6183-5306>

Baran GÜVENÇ

Researcher Historian, Gaziantep/TURKEY

ORCID ID: <https://orcid.org/0000-0003-0169-1344>



Article Type : Research Article/ Araştırma Makalesi

Doi Number : <http://dx.doi.org/10.26449/sss.1848>

Reference : Tansü, Y.E. & Güvenç, B. (2019). "A Brief Overview Of The Era Of The Chagatai Khan Tarmashirin", International Social Sciences Studies Journal, 5(49): 6169-6173.

ABSTRACT

With the death of Genghis Khan, the great empire he founded was shared among his sons. Chagatai Khan established dominance in almost all the regions of East and West Turkistan. Chagatai Khanate has a cosmopolitan structure in terms of religious diversity. Chagatai Khan pursued a policy of exploitation in order to consolidate his dominance in these regions. In 1326, Tarmashirin Khan became the ruler of Chagatai Khanate and took the name Alaeddin after converting to Islam. With Tarmashirin's adoption of Islam, trade and political relations between Islamic countries and Chagatai Khanate developed. The fact that Tarmashirin had good relations with Islamic countries was not welcomed by some sections of the Mongolian traditions and customs and they announced their allegiance to his uncle's son Buzun. The traditional Mongolian lords in Yedisu and Dzungaria who wanted to revive the Chagatai Khanate, dethroned Tarmashirin and killed him. The turmoil and instability following the killing of Tarmashirin Khan led all the way to the collapse of the khanate. As a result of the lack of political unity, the Chagatai nation was divided into two. One was the settled Transoxiana, the majority of which was Muslim, and the other was Mongolia, which maintained its equestrian-nomadic culture, adhering to Mongolian traditions and customs.

Keywords: Chagatai Khanate, Tarmashirin, Islam, Mongolia, traditional, custom

ÖZ

Cengiz Han'ın ölümü ile birlikte onun kurmuş olduğu büyük imparatorluk oğulları arasında pay edilmiştir. Çağatay Han, Doğu ve Batı Türkistan'ın hemen hemen bütün bölgelerinde hakimiyet kurmuştur. Çağatay Hanlığı dini çeşitlilik bakımından kozmopolit bir yapıya sahiptir. Çağatay Han bu bölgelerde hakimiyetini sağlamlaştırmak maksadı ile istimâlet politikası gütmüştür. 1326 tarihinde Tarmaşirin Han Çağatay Hanlığı'nın hükümdarlığına geçmiş ve Müslümanlığı kabul ettikten sonra Alâeddin adını almıştır. Tarmaşirin'in İslamiyet'i kabul etmesi ile birlikte İslam ülkeleri ve Çağatay Hanlığı arasındaki ticari ve siyasi ilişkiler gelişme göstermiştir. Tarmaşirin'in İslam ülkeleri ile iyi ilişkiler içinde olması Moğol gelenek ve göreneklerine bağlı bazı kesimler tarafından hoş karşılanmamış ve Tarmaşirin'in amcaoğlu Bûzun'a bağlılıklarını bildirmişlerdir. Çağatay Hanlığı'nı yeniden canlandırmak isteyen gelenekçi Yedisu ve Cungarya'da bulunan Moğol beyleri Tarmaşirin'i tahttan indirerek onu öldürmüşlerdir. Tarmaşirin Han'ın öldürülmesi üzerine çıkan karışıklıklar ve istikrarsızlık hanlığın çöküşüne kadar gitmiştir. Siyasi bir birlikteliğin olmaması sonucu Çağatay ulusu ikiye ayrılmıştır. Birisi yerleşik ve halkın çoğunluğu Müslüman olan Maverâünnehir, diğeri ise Moğol gelenek ve göreneklerine bağlı, atlı-göçebe kültürünü devam ettiren Moğolistan olmuştur.

Anahtar Kelimeler: Çağatay Han, Tarmaşirin, İslam, Moğol, gelenek, görenek

1. INTRODUCTION

With the death of Genghis Khan, the great empire he founded was shared among his sons. Chagatai, the second son of Genghis Khan, inherited from his father strategically important lands such as Issyk-Kul, together with Ili river's basin, located to the southeast of Lake Balkhash, and Talas and Chu¹. Chagatai Khan extended his rule to almost everywhere in eastern and western Turkistan, and in order to reinforce his rule, he pursued a policy of exploitation without doing any harm to the local people. The lands of his rule were also home to a multitude of religious beliefs. The communities in Transoxiana were leading a settled life and they had adopted the religion and culture of Islam. The nomadic communities who had mostly adopted the Mongolian culture, were mostly Shamans. There were also adopters of other religions such as Nestorianism and Budism in the lands of the Chagatai Khanate. This led to a cosmopolitan structure in the Chagatai Khanate in terms of religious diversity². When Chagatai Khan died in 1242, his son Qara Hülegü Khan came to rule the Chagatai Khanate, which he did until 1251. After Qara Hülegü, his wife Doquz Khatun³ ruled the Chagatai Khanate until 1261. Then Baraq Khan ruled between 1266-1271, Duwa Khan ruled between 1282-1306, and after him, Kebek Khan ruled between 1318-1326⁴. Short rules by Eljigidey and Duwa Temür Khans followed Kebek Khan and after them, Tarmashirin Khan took the rule of Chagatai Khanate in 1326. He then adopted Islam and the name of Alaeddin⁵.

2. TARMASHIRIN KHAN

Tarmashirin was Duwa Khan's son. Following Mubarak Shah and Baraq Khan, he was the third Muslim ruler who became a khan in the Chagatai lineage. It was in his time when the Chagatai Khanate completely converted to Islam. Tarmashirin Khan was the ruler who had adopted the Islamic culture and civilization the most as compared to other Muslim rulers. This would surely bring trouble to Tarmashirin in the long term. The traditionalist Mongolian rulers reacted negatively to Tarmashirin's thorough adoption of Islamic culture and civilization and instilling this in his community, on the grounds that he was moving away from primeval Mongolian tradition⁶.

Tarmashirin's era was a period of critical developments. There were few political activities, but there were prominent domestic problems. The Khan was dealing with conquests, domestic turmoil and traditional Mongolian rulers' attacks at the same time. After Tarmashirin Khan adopted Islam, he wanted to establish an alliance with the Delhi Turkish Sultanate, then ruled by Muhammad bin Tughluq, a Muslim like himself, against the Ilhanli State⁷. Muhammad bin Tughluq did not cooperate, and shortly after, Tarmashirin arranged to plunder and attack India in 1327, which advanced as far as the gates of Delhi. At this point, some sources cite this process to have ended when Tarmashirin, after receiving a very large amount of tribute, pardoned Muhammad bin Tughluq and withdrew, and some sources indicate that Delhi Sultan Muhammad bin Tughluq drew Tarmashirin back. Whatever the outcome, an army expedition so large was a clear indication of the power of Tarmashirin Khan's army⁸.

During this time, Ibn Battuta, the most renowned traveler in the Middle Ages, paid a visit to Tarmashirin Khan. Tarmashirin hosted Ibn Battuta in his own pavilion during winter and when he met the traveler, he greeted him in Turkish: "*Hoş mîsen, yahşî mîsen? Kutlû, eyû sen!*" (Are you feeling well and doing good, you blessed and fair man!)⁹. After this greeting, he left for his council to listen to his people's complaints. Tarmashirin had an ear for complaints from everyone in his rule, whether it be young or old, female or male, poor or rich. When he was finished, he then summoned the traveler. The traveler then, in the Sultan's presence, recorded everything that he saw. "I saw him sitting at a pedestal which looked like a mimbar, furnished with silk cloth embroidered in gold glitter. The inside of his pavilion was enveloped in glittered silk. Next to the Sultan was hanging a crown, which looked like it was made from ruby and jewels. Sitting right and left to him were his highest ranking commanders. The younger members of the dynasty were standing at the front, with hand fans in their hands. The pavilion's gate was occupied by the naib, vizier, hacib and a sealer. They called the sealer *altamga*. When I entered the pavilion, I was escorted to the

¹ René Grousset, *Stepler İmparatorluğu: Attilâ, Cengiz Han, Timur*, Trans. Halil İnalçık, TTK Yayınları, Ankara 2015, p. 332.

² Peter B. Golden, *Türk Halkları Tarihine Giriş*, Trans. Osman Karatay, Karam Yayınları, Çorum 2006, p. 358.

³ See Doquz Khatun.

⁴ Zeki Velidi Togan, *Umumî Türk Tarihi'ne Giriş*, Enderun Kitabevi, İstanbul 1981, p. 63.

⁵ İsmail Aka, *Timur ve Devleti*, TTK Yayınları, Ankara 2014, p. 5.

⁶ Mustafa Kafalı, *Çağatay Hanlığı (1227-1345)*, Berikan Yayınevi, Ankara 2005, p. 135.

⁷ Abdülkadir Yuvalı, "Çağatay Hanlığı", *TDV İslam Ansiklopedisi*, VIII, 1993, p. 178; Kafalı, *Ibid.*, p. 136.

⁸ Grousset, *Ibid.*, p. 346.

⁹ Charles François Defrémery - Beniamino Raffaello Sanguinetti, *Voyages d' Ibn Battuta*, III, Paris 1855, p. 33; İbn Battûta Ebû Abdullah Muhammed b. Abdullah b. Muhammed b. İbrahim Levâtî Tancı, *İbn Battûta Seyahatnamesi*, Trans. A. Sait Aykut, Yapı Kredi Yayınları, I, İstanbul 2010, p. 532.

Sultan's presence by these four people. I greeted the Sultan. Sultan Tarmashirin asked me questions about Mecca, Medina, Jerusalem, Damascus, Egypt, and Iraq and those who ruled these locations, which I answered. After the adhan for noon prayer we left the pavilion for salaah, and I prayed next to the Sultan¹⁰. It was a tough and cold winter, but the Sultan never left his community in morning and evening salaahs. He also stayed in the mosque from morning prayer till sunrise and he prayed in Turkish. He greeted every person separately in the mosque and he was sincere and kind to them. He offered raisins and dates, previously presented to him, to others by his own hand¹¹.

As cited by al-Omari, when Tarmashirin adopted Islam, commercial and political relations between Islamic countries and Chagatai Khanate started to improve. This led to an economic growth for the Chagatai Khanate and increased welfare for its people¹². However, Tarmashirin's good relations with Islamic countries were not welcomed by some other communities. Some communities, which were living by Mongolian traditions, thought that Tarmashirin Khan was diverging from his true traditions, and that he had to be dethroned and punished¹³. On the other hand, the fact that Tarmashirin changed his name to Alaeddin was welcomed very well in Transoxiana, which was predominantly Muslim, but this was otherwise in Issyk-Kul and Ili where people lived by Genghis Khan's tradition. This led to an uprising by traditionalists against Tarmashirin¹⁴.

There are few sources available for the era of Tarmashirin Khan, but the Arab traveler and historian Ibn Battuta visited him during this time and recorded much valuable information first hand. According to the traveler, the Mongolians had a yearly council which they called *toy*. Participants of this council were Genghis' successors, ameer (ranking rulers), elite individuals and commanders. Tarmashirin Khan was aware that these participants were secretly plotting against him. Hence the Khan did not invite those with sinister intentions to this assembly, in an attempt to prove himself right¹⁵. This led to conflict between Transoxiana, the center of the Chagatai Khanate, and Almalig¹⁶, where there was a dominant Mongolian culture. In an attempt to intimidate the traditionalist Mongolian side, Tarmashirin stationed his son, Jelaleddin Sanjar, in Samarkand in the hopes of gaining some control over the city of Almalig. Nonetheless, this would not save him from harm¹⁷.

It was a tradition¹⁸ for Chagatai khans to go to the city of Almalig every year, which was located in the east, close to China. This was because this location was sacred to Mongolians and a pilgrimage to them, to enable them to refresh their beliefs and their commitment to their own Mongolian culture and traditions. Tarmashirin had not visited the city of Almalig for four years¹⁹. This led the traditionalist Mongolians to believe and state that Tarmashirin deviated too much from Mongolian roots and he was now not fit to rule Chagatai Khanate, after which they declared loyalty to Buzun., Tarmashirin's cousin (uncle's son). Their intent was clear. The traditionalists wanted to see a leader, who was committed to the Mongolian culture and traditions, ruling the Chagatai Khanate. So they were intending to dethrone Tarmashirin, and then make Buzun, a traditionalist like themselves, the ruler. Indeed Buzun was also a Muslim, but the actual opposition to Tarmashirin came from Tarmashirin's defiance of the rules of Genghis, his ancestor. After the homage by people, Buzun immediately started taking action to grab the Chagatai throne. Having been informed of this, Tarmashirin thought that his commanders were going to kill him, and so he set off on the road to go to his secret friend, the Ghaznavid governor Buruntayh. While the Sultan took the Belh road after passing Amu Darya, one of the men among Yanki, the son to Kebek Khan, saw the Sultan and immediately informed Yanki. Yanki then wasted no time in capturing and imprisoning his uncle²⁰. Meanwhile Buzun captured Samarkand and Bukhara. Yanki then extradited Tarmashirin Khan to Buzun²¹. Up until that point Islam had rather quickly spread in the Chagatai Khanate, thanks to support from Tarmashirin, but traditionalist Mongolian rulers in Yedisu and Dzungaria who wanted to revive the

¹⁰ İbn Battûta, *Ibid.*, p. 533.

¹¹ Defrémery, Sanguinetti, *Ibid.*, p. 36.

¹² V. V. Barthold, *Orta-Asya Türk Tarihi Hakkında Dersler*, Trans. Râgıp Hulusi Özdem, Yay. Haz. Kâzım Yaşar Koprman, İsmail Aka, TTK Yayınları, Ankara 2013, p. 171.

¹³ Yuvalı, ag.m., p. 178; Kafalı, *Ibid.*, p. 136.

¹⁴ Grousset, *Ibid.*, p. 346.

¹⁵ Barthold, *Ibid.*, p. 171; İbn Battûta, *Ibid.*, p. 535.

¹⁶ A historical city located to the northwest of today's Kulca in Turkistan. The city's existence was documented in the early 13th century, and it was referred to by the name "Almalık". See Emel Esin, "Almalığ", *TDV İslam Ansiklopedisi*, II, 1989, p. 506.

¹⁷ Kafalı, *Ibid.*, p. 136.

¹⁸ Defrémery, Sanguinetti, *Ibid.*, p. 41.

¹⁹ Barthold, *Ibid.*, p. 171.

²⁰ Defrémery, Sanguinetti, *Ibid.*, p. 41-42.

²¹ İbn Battûta, *Ibid.*, p. 535-536.

Chagatai Khanate dethroned and then killed Tarmashirin. This led to turmoil in the Chagatai Khanate, which then led to 30 years of chaos for the country²².

The turmoil and instability following the killing of Tarmashirin Khan led all the way to the collapse of the khanate. The political, social and economical relations between the nomadic and settled communities in the western lands practically removed the borders between countries, that is between nomadic and settled communities. This gradually destabilized the Chagatai community²³. A lack of political unity split the Chagatai community into two parts. One was the settled Transoxiana, the majority of which was Muslim, and the other was Mongolia, which maintained its equestrian-nomadic culture, adhering to Mongolian traditions and customs²⁴.

3. CONCLUSION

With the death of Genghis Khan, the great empire he founded was shared among his sons. Chagatai, the second son of Genghis Khan, extended his rule to almost everywhere in eastern and western Turkistan. In order to reinforce his rule, he pursued a policy of exploitation. There are few sources available for the era of Tarmashirin Khan, but the Arab traveler and historian Ibn Battuta visited him during this time and recorded much valuable information first hand. The communities in Transoxiana were leading a settled life and they had adopted the religion and culture of Islam. The nomadic communities who had mostly adopted the Mongolian culture, were members of religions such as Shamanism, Nestorianism and Buddhism. This led to a cosmopolitan structure in the Chagatai Khanate in terms of religious diversity. In 1326, Tarmashirin Khan became the ruler of Chagatai Khanate and took the name Alaeddin after converting to Islam. This led to a complete conversion of Islam in Chagatai Khanate. The traditionalist Mongolian rulers reacted negatively to Tarmashirin's thorough adoption of Islamic culture and civilization and instilling this in his community, on the grounds that he was moving away from primeval Mongolian tradition. The Khan was dealing with conquests, domestic turmoil and traditional Mongolian rulers' attacks at the same time. After Tarmashirin Khan adopted Islam, he wanted to establish an alliance with the Delhi Turkish Sultanate, then ruled by Muhammad bin Tughluq, a Muslim like himself, against the Ilhanli State. Muhammad bin Tughluq did not cooperate, and shortly after, Tarmashirin arranged to plunder and attack India in 1327, which advanced as far as the gates of Delhi. As cited by al-Omari, when Tarmashirin adopted Islam, commercial and political relations between Islamic countries and Chagatai Khanate started to improve. This led to an economic growth for the Chagatai Khanate and increased welfare for its people. However, Tarmashirin's good relations with Islamic countries were not welcomed by some other communities. Some communities, which were living by Mongolian traditions, thought that Tarmashirin Khan was diverging from his true traditions, and that he had to be dethroned and punished. This led the traditionalist Mongolians to believe and state that Tarmashirin was now not fit to rule Chagatai Khanate, after which they declared loyalty to Buzun, Tarmashirin's cousin (uncle's son). After the homage by people, Buzun immediately started taking action to grab the Chagatai throne. When Tarmashirin was informed of this he set out on the road to go to his secret friend, the Ghaznavid governor Buruntayh. While the Sultan took the Belh road after passing Amu Darya, one of the men among Yanki, the son to Kebek Khan, saw the Sultan and immediately informed Yanki. Yanki then wasted no time in capturing and imprisoning his uncle. Meanwhile Buzun captured Samarkand and Bukhara. Yanki then extradited Tarmashirin Khan to Buzun. Up until that point Islam had rather quickly spread in the Chagatai Khanate, thanks to support from Tarmashirin, but traditionalist Mongolian rulers in Yedisu and Dzungaria who wanted to revive the Chagatai Khanate dethroned and then killed Tarmashirin. This led to turmoil in the Chagatai Khanate, which then led to 30 years of chaos for the country. The turmoil and instability following the killing of Tarmashirin Khan led all the way to the collapse of the khanate. A lack of political unity split the Chagatai community into two parts. One was the settled Transoxiana, the majority of which was Muslim, and the other was Mongolia, which maintained its equestrian-nomadic culture, adhering to Mongolian traditions and customs.

²² Yuvali, ag.m., p. 178.

²³ Golden, *Ibid.*, p. 359.

²⁴ Yuvali, ag.m., p. 178.

REFERENCES

- AKA İsmail, *Timur ve Devleti*, TTK Yayınları, Ankara 2014.
- BARTHOLD V. V., *Orta-Asya Türk Tarihi Hakkında Dersler*, TTK Yayınları, Çev. Râgıp Hulusi Özdem, Ankara 2013.
- BATTÛTA İbn, *İbn Battûta Seyahatnamesi*, Yapı Kredi Yayınları, Çev. A. Sait Aykut, İstanbul 2010.
- DEFREMERY Charles François-SANGUINETTI Beniamino Raffaello, *Voyoges D'Ibn Batoutah*, A L'imprimerie Imperiale, Paris 1855
- ESİN Esin, "Almalğ", *TDV İslam Ansiklopedisi*, II, 1989, s.506.
- GOLDEN Peter B., *Türk Halkları Tarihine Giriş*, Çev. Osman Karatay, Karam Yayınları, Çorum 2006.
- GROUSSET Rene, *Stepler İmparatorluğu: Attilâ, Cengiz Han, Timur*. Çev. Halil İncalcık, TTK Yayınları, Ankara 2015.
- KAFALI Mustafa, *Çağatay Hanlığı (1227-1345)*, Berikan Yayınevi, Ankara 2005.
- TOGAN Zeki Velidi, *Umumî Türk Tarihi'ne Giriş*, Enderun Kitabevi, İstanbul 1981.
- YUVALI Abdülkadir, "Çağatay Hanlığı", *TDV İslam Ansiklopedisi*, VIII, 1993, s.177-178.