

Mongol The Ruling Tribe Of Central Asia

Manzoor ul Islam

Ph.D. Research Scholar, Department of History Jiwaji University Gwalior (M.P)

Abstract: The Mongol empire was a unique phenomenon in the world history, spreading from the Pacific Ocean to Eastern Europe and from Siberia to Persia, Its Founder, Chingis Khan, conquered and transformed the entire Eurasian Steppe system into a coherent political entity with, rigid socio-economic system, strong military organization and communicational network. Chingis Khan was much ahead of time and could engage everybody to his goal. The leadership of Chingis Khan acted as centrifugal force uniting Mongols; destroying resistances in whatever form attaining peace and order and their benefit from the commercial and economic activities of the region. Therefore, Chingis Khan obtained control over extensive territories with their population and wealth.

Yelu Chu Cai, says about this master,

"Oh, my Majesty, my kagan, conquering the enemy on one's saddle in the easiest, to rule over it is the most difficult thing". Indeed, the Great Kagan would not dare to ignore this wisdom.

Keywords: Transoxiana, Russian Steppes, Catapults, Anarchy, Paizi and Nomades etc.

I. INTRODUCTION

The Mongols are Central Asian nomadic tribe, established a transcontinental empire. The inspiration behind Mongol transformation was a leader named Tumujin, or Black Smith. We know him by his title and nick name of "universal ruler" or perhaps, "fierce ruler" Cinggis or Genghis Khan. Genghis Khan adopted their traditional social and political customs to create a fearsome military machine and a sophisticated method of governance. Genghis Khan came from a leading family within the tribal union, and his destiny had been foretold from the movement he was born clutching in his right hand a clot of blood the size of a knuckle-bone, this was interpreted as a propitious sign of glories that lay ahead, despite the fearsome reputation he acquired in the middle ages and which still endures, Genghis Khan built his position and power slowly. Genghis Khan had united the Mongol people. Genghis Khan's political vision how ever went for beyond the creation of a Confedracy of Mongol tribes in steppes of Central Asia. He had a mandate from God to rule the world. He spend his life time in consolidating his hold over the Mongol tribes, leading and directing campaigns into adjoining areas in North China, Transoxiana, Afghanistan, Eastern Iran and the Russian Steppes, his descendants travelled further afield to fulfill

Genghis Khan's vision and create the largest empire the world has ever seen. Genghis Khan's use of force was technically advanced as well as strategically astute to mount a lengthy siege on fortified targets was challenging and expensive because of the demands of sustaining a large mounted army whose need for pasture could quickly exhaust surrounding region. For these reason military technicians who could expedite a swift victory was highly valued. At Nishapur in 1221, we learn of three thousand giant cross bows being used, as well as three thousand hurling machines and seven hundred projectors of incendiary material. Later the Mongols become intensely interested in the techniques that had been pioneered by Western Europeans, copying designs for catapults and siege engines created for the crusades in the holy land and using them against targets in East Asia in the late Thirteen Century. Control of the Silk Roads gave their masters access to information and ideas that could be replicated and deployed of miles away.

During Mongol period all the land between Iran and Turan enjoyed such peace that a man could journey journeyed, "from the land of sun rise to the land of sun set with a golden platter upon his head without suffering the least violence from any one". Crime-especially theft was ruthlessly stamped out. Anarchy and strife among the countries along Silk Road came

to an end, with their safety guaranteed merchants carried on their business as never before. An interesting practice introduced by the Mongols was that of the use of passport, known as Paizi. Posts were setup at intervals of about 40-50 km and travelers carrying Paizi were able to travel to empire, a system which greatly facilitated trade and diplomatic contacts. But there could also be no mistaking how the Mongols use force chilled the blood of those who heard of an impending assault as they sword west hunting down those who had resisted them or fled in the hope of escape, the Mongols struck terror in the hearts and minds. In 1221, armies under the command of two Genghis Khan's sons advanced like lightning through Afghanistan and Persia ravaging all before them. Nishapur, Herat and Balkh were taken; while mere was razed to the ground and its entire population was murdered, according to one Persian Historian, save for a group of four hundred artisans who were brought back to East to work at the Mongol court. The ground was stained red with blood at the dead, the number of dead at more 1.3 million. Breathless reports of similar death tolls elsewhere have convinced modern commentators to talk in terms of genocide, mass murder and the slaughter of 90% of the population. The terror that Mongol's aroused was reflected in the name by which they were soon referred to Tatars. By the later thirteen century the Mongol world had become so vast stretching from the Pacific to the Black Sea, from the steppes into Northern India to the Persian Gulf, the strains and cracks began to appear. The empire was divided into four main branches which become increasingly hostile to each other. The senior line was centered in China, in Central Asia; it was the heirs of Chaghatay (a man described by one Persian writer as a butcher and a tyrant an accursed man who was cruel and blood loving-pure civil) held sway. In the West, the Mongols dominated the steppes of Russia and Central Europe to be known as the Golden Horde, while in Greater Iran rulers were known as Ilkhanids-a reference to the title of Il Khan marked them as subordinate to the main branch of the Mongol leadership. Mongols were a diverse body of people linked by similarities of language to the Tatars, Khitans and Manchus in the east, and the Turkey tribes to the west. Some of the Mongols were pastoralists while others were hunter gatherers. The hunter gatherers resided to the North of the Pastoralists in the Siberian forests. They were a humbler body of people than the pastoralists, making a living from trade in furs of animals trapped in the summer months. The ethnic and language ties united the Mongol people, but scarce resources meant that their society was divided into patrilineal linkages. The richer families were larger, possessed more animals and pasture land. They therefore had many followers and were more influential in local politics, Periodic natural calamities either harsh or cold winters when game and stored provisions ran out for drought which parched the grass lands would force families to forage further afield leading to conflict over pasture land and predatory raids in search of live-stock. Groups of families would occasionally ally for offensive and defensive purpose around richer and more powerful linkages. But barring the few exceptions, these confederacies were usually small and short lived. The size of Genghis Khan's confederation of Mongol and Turkish tribes was perhaps matched in size only by that which had been stitched together in the fifth century by Attila.

Unlike Attila however, Genghis Khan's political system was far more durable and survived its founder. It was stable enough to counter large armies with superior equipment in China, Iran and in Eastern Europe as they established control over these regions, the Mongols administered complex agrarian economies and urban settlements- sedentary societies- that were equate distant from their own social experience and habitat. Although the social and political organizations of the nomadic and agrarian economies were very different, the two societies were hardly foreign to each other. In-fact the scant resources of the steppe lands drove Mongols and other Central Asian nomads to trade and barter with their sedentary neighbours in China. This was mutually beneficial to both parties: agricultural produce and iron utensils from China were exchanged for horses. Furs and game trapped in the steppe commerce was not with its tensions, especially as the two groups unhesitatingly applied military pressure to enhance profit. When the Mongol linkages allied they could force their Chinese neighbours to offer better terms and trade ties were sometimes discarded in favor of outright plunder. This relationship would alter when the Mongols were in disarray. The Chinese would then confidently assert their influence in the steppe. These frontier wars were more debilitating to settled societies.

II. TERRITORIES OCCUPIED BY MONGOLS

The Mongols were by far the most successful of the steppe warriors they created an empire that ultimately included all of Mongolia, China, Korea, Russia, Iran, Afghanistan, Transoxiana, Syria and the Caucasus. It is for the course that the 'Mongol horde' has passed into popular usage. And yet Mongol's were not so different from other steppe tribesmen. They were almost purely nomadic, they were illiterate, they were arranged in clans and tribes, they revered fire and followed Shamans and they fought from horse back with the composite re-curved bow using the conventional tactics of the steppe, encirclement sweeps feigned retreat and ambush. The empire survived from generation to generation at all, it was because each successor tried not to be a successor in the agrarian empire. But rather a re-founder without a re-founder, who ordinarily by struggle brought his own retainers administrators and allies with him rather inheriting those of his predecessors, it was unlikely that the empire would long endure. The first ruler of the dynasty proclaims himself the 'universal ruler' of the Mongols. In 1227-1260 the rule of three khans started and continued Mongol unity. In 1236-1242 the Mongol's campaigned in Russia, Poland, Austria and Hungary under the son of Jochi Batu. The Mongol here after campaigned for Iran and China under Mongke. The capture of Baghdad came into existence in 1258. Mongke was succeeded by his brother Kublai Khan in 1260. His own kingdom, The Khanate, encompassed Mongolia and China, where he founded the Yuan dynasty moved the capital to Shangdu and did much to foster trade and international links. For all this, the road of Silk we termed as Silk Road, attracted different nomadic tribes that later on become skilled warriors, able to conquer rich cities and fertile lands and build strong military empires, but the collapse of Mongol empire led to precipitous

decline of the Silk Road.

III. SOME ASPECTS OF MONGOL CULTURE

Since times immemorial the Mongolian people displayed their talent in various forms of art, among which literature was the most popular for its wealth of genres heroic epics, legends, tales lays national poetry-Yurool and Magtaal, Trads, proverbs and saying.

Poetry was part of the daily life of every Mongol in the past and remains even in the modern times. Poems formed the texts of Mongolia's rich cultural heritage of songs, such folklore genres as Magtaal (The Poetry of Praise) and Yurool (The Poetry of Blessing and Wishes) devoted to specific events, are common in the daily life of the Mongol. Much of the epic poetry of Mongolia was preserved in the memories of professional bard's kurchins-professional ballad singers (Almost Always): but some among them were written down at an early date. The outstanding example of written epic is the secret history of the Mongols, telling of the rise of Genghis Khan and the formation of his empire.

The Mongol use 12 year calendar since the ancient times which distinguish from one another through their own names, mouse, cow, tiger, rabbit, dragon, snake, horse, sheep, monkey, cock, dog and the pig.

Traditionally each year has unique characteristics that are similar to their name. Mongols living in the eastern Mongolia during the early decades of this century made sacrifices to deities like Jayaci and Bumal, Jayci was venerated as the god who guarded live-stock and Bumal as the protector of children, in general it is thought that the two deities related to Jayci and Bumal are un-influenced by Buddhism and arose from ancient Mongol society and culture.

IV. SITUATING GENGHIS KHAN AND THE MONGOLS IN WORLD HISTORY

When we remember Genghis Khan today the only images that appear in our imagination are those of the conqueror, the destroyer of cities and an individual who was responsible for the death of Millions of people. Many thirteenth century residents of towns in China, Iran and Eastern Europe looked at the hordes from the steppe with fear and distaste. For the Mongols, Genghis Khan was the greatest leader of all time; he united the Mongolians and freed them from interminable tribal wars and Chinese exploitations, brought them prosperity fashioned a grand transcontinental empire and restored trade routes and markets that attracted distant travelers like the Venetian Marco polo, the contrasting images are not simply a case of dissimilar perspectives they should make us pause and reflect how our dominant prospective can completely erase all others. Beyond the opinions of the defeated sedentary people, consider for a moment the sheer size of the Mongol dominion in the thirteenth century and the divorce body of people and faiths that it embraced, although the Mongol Khan's themselves belonged to a variety of different faiths-shaman, Buddhists, Christian and eventually Islam. The nature of the documentation on the Mongols and any nomadic regime

makes it virtually impossible to understand the inspiration that led to the confederation of fragmented groups of people. In the pursuit of an ambition to create an empire. The Mongol empire eventually altered in its different milieus. But the inspiration of its founder remained a powerful force.

V. THE MONGOL WORLD SYSTEM

The Mongol world system took its shape during the reign of the descendants of Chingis Khan when the imperial system united the interrupted links between the East and the West. The Silk Road was restored to absolute security. Trade caravans, envoys and missionaries coming to the imperial capital from all round the world passed through it both to the East and West.

Trade routes become an important component of the Mongol world-system, and under the patronage the conditions favorable for the development of cultural and commercial relations were maintained. The barriers between states and civilization were broken down and a broader passage for the flow of goods and ideas emerged. The primary conditions for the development of international trade were the introduction of the legal system and maintenance of security. As a result of the economic and cultural exchange not only nomadic but sedentary people also were woven into the Mongol world-system. Gradually, the cities destroyed during the years of war were rebuilt and new ones laid out. Recorded Mongol history lists 200 cities in the Ulus of Juchi (Golden Horde) alone. Most new economic and cultural centers emerged namely Karakorum, Khangalas, SarayBatu, Berke-Saray, Crimea, Bulgar, Ukek, Gulistan and Sygynak. Different social philosophers namely Ibn Battuta, Giosafa Barbaro, Florentine Francesco Pegolotti, Venetian Marco Polo and many others describe those cities at different times and wondered how the medieval world changed during Mongol domination over the Eurasian Steppes.

The impact of Mongol rule was felt for centuries even in China, Persia and Russia. The territory of Kazakhstan and its population, which became a significant component and contributor of the Mongol Empire.

The Mongol world system in itself proved to be a guiding principle in the development of socio-political Maturity, art of the state formation and self-identity of conquered people.

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