

# PUPPET KHANS» OF THE CHIGATAY ULUS AND THEIR ACTIVITIES IN MUSLIM SOURCES

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## Abstract

This article analyzes the phenomenon of «puppet khans» formed during the decline of the Chigatay ulus in Muslim historical sources and their political and administrative activities. The study, especially in the 14th-15th centuries in the Western Chigatay ulus - in particular, in Maverannahr – sheds light on the historical processes related to the weakening of the central government in the 14th-15th centuries, when the khans were deprived of real political power and in fact the Turkic emirs and other military-aristocratic groups took power. In the works of historians such as Nizamiddin Shami, Sharafuddin Ali Yazdi, Muiniddin Natanzi, Khandamir, Mirzo Haydar, these khans are mentioned as a symbol of power and legitimacy, but their independent political activities are clearly limited. The article is aimed at re-evaluating the processes of disintegration of the Chigatay ulus, the policy pursued through «puppet khans», and their place in the historical and cultural heritage.

**Keywords:** Chigatay ulus, puppet khans, Muslim sources, Timurids, Maverannahr, political history.

## Introduction

The Chigatay ulus, founded in the 13th century, was initially formed as an important component of the great Mongol Empire and played an important role in the political, social and cultural life of Central Asia during its several centuries of history. However, by the first half of the 14th century, political disunity in the ulus increased and the central authority weakened. This process was especially evident in the western Chigatay ulus, that is, in the territory of Maverannahr. It was during this period that the khans were practically deprived of political power and became «puppet khans» who existed only in the name of rule.

This article analyzes on a historical-theoretical basis how the activities of the rulers of this period are covered in Muslim sources, their political and symbolic position, as well as their relations with such powerful political forces as Emir Qazagan, Bayan Sulduz, Haji Barlos, and Amir Temur. In the works left by Persian and Arab historians, the activities of these khans are interpreted differently, in some cases they are presented as symbols of legitimacy, and in other cases as individuals completely devoid of political will and initiative.



The relevance of the article is that by analyzing historical sources related to the period of decline of the Chigatay ulus, the internal mechanisms of the political structure of this period, issues of power and legitimacy are revealed in more depth. This is of great importance not only for understanding a specific stage in the history of the Chigatay ulus, but also for understanding the political evolution of the Middle Ages in Central Asia in general.

## RESULTS AND DISCUSSION

The twenty-fourth khan of the Chigatay ulus is mentioned in the sources under the names of Kazan Sultan and Kazan Timur, and the history of the “puppet khans” of the ulus begins with the death of this khan. Kazan Sultan was the son of Yasavur Oglan [10: 44.], and almost all written sources give the date of Kazan Sultan’s accession to power in a confusing manner and state that it was from 733 AH (1332/1333 AD) [17:305.; 14: 320.]. However, this is incorrect. After all, at that time the power was held by the seventeenth khan of the Chigatay ulus, Tarmashirin. This is also confirmed by numismatic data.

As a result of the assassination of the Kazan Sultan, the independent power of the Chigatay dynasty in Transoxiana was put an end to. Although Amir Qazagan ended the power of the Genghisid dynasty in Transoxiana, he could not declare himself khan. Therefore, he put princes from various families of the descendants of Genghis Khan on the throne and ruled the state in their name.

The twenty-fifth khan who ascended the throne of the Chigatay ulus was Donishmandcha, who did not belong to the Chigatay dynasty by lineage. Although Muslim sources of the 13th-16th centuries state that he was descended from the Oktoy dynasty, most sources do not provide a complete genealogy [10: 44.; 14: 321.; 15: 93.]. Only in “Muizz al-Ansab” is his lineage given as “Donishmandcha ibn Hundun ibn Turjan ibn Malik ibn Oktoy” [9:61.]. Another source that provides a Donishmandcha genealogy is Abul-Gazi’s 17th-century “Shajarayi Turk”, which lists the first “puppet khan” (“involuntary kings” [10: 45.]) of the Chigatay ulus as the son of Kaidu and gives a genealogy in the form “Donishmandchakhan bin Kaidukhan bin Tayshi bin Ogaday qoon bin Chingizkhan” [4: 95.]. However, in the historical processes that took place from the 70s of the 13th century to the beginning of the 14th century, Kaydu and his sons do not appear in the activities of Donishmandcha. After Amir Qazagan Donishmandcha (1346-1348) was elevated to the khanate, he appointed reliable chroniclers to his army (service) under the names of servants and guards (duty guards) so that other khanates and emirs would not distort the khan’s opinion and «so that scheming and wicked people would not be able to open their mouths to speak before him» [10: 47.].

According to numismatic data, Emir Qazagan minted coins in the name of Donishmandcha between 747-749 AH (1346-1348 AD). The regions where these coins were minted are also mentioned, and these are the mints of Isfijab, Samarkand, Bukhara, Utrar, Khujand, and Termez [7: 560.; 12: 314.]. Written sources also emphasize that the warm relations between Donishmandcha and the emir Qazagan lasted for two years, and that the khan was killed because the emir did not like his behavior [10: 47-48.]. Fasih Khawafi also says that this event took place in the year 749 AH [15: 95.]. Thus, a second «fake khan» ascended to the throne of the Chigatay ulus. In the following period, the fate of almost all khans who ascended to the

khanate in their name continued like Donishmandcha's. Most Muslim sources do not provide any precise information about the sons of Donishmandcha. Only in "Muizz al-Ansab" it is mentioned that he was the son of Suyurgatmish Donishmandcha, whom Amir Temur raised to the throne [9: 60.].

Historical written sources state that the second "puppet khan" raised to the throne of the Chigatay ulus by Amir Qazagan was Bayonquli (1348-1358) [17: 306.; 15: 95.; 10: 47.; 14: 322.]. According to the author of "Zafarnoma", Bayonquli was the son of Duva, the son of Sogdo Oglon [17: 306.]. He ascended the throne as the twenty-sixth ruler of the Chigatay ulus. Bayanquli, like his predecessor, Khan Donishmandcha, rose to the status of a «puppet khan» under the influence of Amir Qazagan. As a ruler, he did not participate in the internal or external affairs of the state. Amir Qazagan also minted coins in his name. Among the coins of the Chigatay ulus identified by A.K. Markov, there are quite a few coins with the name Bayonquli. Numismatic data indicate that coins with the name Bayonquli were minted at the mints of Samarkand, Otrar, Kesh, and Bukhara. These coins chronologically belong to the years 749-760 AH (AD) [7: 560.]. However, P.N. Petrov's research notes that coins minted with the name Bayonquli date back to the years 749-757 AH (1348/49-1356) [12: 315.].

During the years of Bayankuli's «reign», «due to the justice of Emir Qazagan, the affairs of the state and the nation became so strong and dominant that a wolf and a sheep drank water from the same pond, and the dervish hut (from its safety) became a house of salvation. The name of oppression and the symbol of oppression completely disappeared from the face of life» [10: 47.]. According to Natanzi, after the state affairs were strengthened, he identified the pasture in Tokharistan, that is, in the cities of Khatlon and Munk, and the village in Solisaroy, located on the banks of the Jayhun [10: 47-48.].

Amir Qazagan's rule lasted until 759 AH (1357/1358 AD). Persian sources from the Timurid period state that he was killed by his son-in-law Kutlug Temur Bulday during a hunt [16: 18.; 15: 110.]. This incident also indicates that internal conflicts had flared up in the palace of Amir Qazagan. After the assassination of Amir Qazagan, his eldest son, Amir Abdullah, came to power [10: 50.; 16: 19.; 15: 110.]. Amir Abdullah, like his father, Amir Qazagan, retained the title of "puppet khan" and confirmed Bayan-quli as khan.

Historical sources describe Amir Abdullah as a frivolous person, unfit for state affairs. After taking power, he fell in love with Bayan-quli's wife and had the khan executed for no reason [16: 19.; 10: 50.; 15: 110.; 14: 322.]. Fasih Khawafi says about this: "Amir Abdullah ibn Amir Qazagan executed Bayan-quli because of his love affair with his wife. He was buried in Bukhara, near the cemetery of Sheikh Sayfiddin Bokharzi" [15: 110.]. According to the sources, this event occurred in 759 AH (1358 AD). Amir Abdullah Bayanquli replaced another "puppet khan" – Temurshah (1358-1360) ibn Yesun Temur ibn Abukan ibn Duva on the throne. Sharafiddin Ali Yazdi's "Zafarnama" states that the khan after Bayanquli was Temurshah, and his genealogy is given in the following order: "Temurshah ibn Yesun Temur ibn Abukan ibn Duva" [17: 306.]. He is also mentioned in the "History of the Four Nations" and it is said that after Bayanquli was executed, Amir Abdullah (h) ibn Amir Qazagan elected Temurshah ibn Yesu Temur as the tsar [14: 322.]. Amir Abdullah, as during the previous "fake khans", continued to mint coins in his name during the reign of Temurshah. A.K. Among the coins of

the Chigatay Khans studied by Markov, the name of Timur Shah is recorded on a coin minted in Shawwal 760 AH. This date corresponds to the period from August 26 to September 24, 1359 AD. There are also records on the coins that they were minted in Samarkand [7: 563.]. Another numismatist B.D. Kochnev wrote that another coin bearing the name of Timur Shah bears the date 761/1360 AH [6: 86.]. Accordingly, Timur Shah's «reign» took place in 760-761 AH (1358-1360).

After the death of Amir Qazagan, his son Amir Abdullah, who succeeded him as emir, was frivolous and incompetent in state affairs. By the end of the 14th century, the weakening of Amir Abdullah's power accelerated. The emirs of the Transoxiana regions - Turko-Mongol chiefs and tribal chiefs - were hostile towards him. Of course, the moral decline of Amir Abdullah also played a role in this. Fasih Khawafi, when discussing the events of 760 AH (December 3, 1358 - October 24, 1359), specifically emphasizes the fact that Bayon Sulduz and Emir Haji Barlos marched against Emir Abdullah in that year [15: 111.]. In the battle between the two, Emir Abdullah was defeated and fled to Andarab [16: 19.; 15: 111.]. After fleeing to Andarab, Emir Abdullah no longer participated in historical processes. From this perspective, he may have died in Andarab soon after.

With the death of Emir Abdullah, the activity of the “puppet khan” Temur Shah in Maverounnahr also ended. There is no information in the sources that the emirs who captured Maverounnahr, Bayon Sulduz and Haji Barlos, elevated another khan to the throne. Only the author of the work «Shajarayi Turk» writes that the grandson of Emir Qazagan, Emir Husayn, remaining faithful to his grandfather's tradition, installed another Chigatay khan on the throne as a «puppet khan» [4: 95.]<sup>1</sup>.

The next khan of the Chigatay ulus, Kabulshah (1364-1365), mentioned in the sources, is considered a “puppet khan” who was elevated to the khanate in his name by Amir Temur and Amir Husayn [16: 36.]. Kabulshah was the thirtieth ruler of the Chigatay ulus, and his genealogy is given in the “Zafarnama” by Sharafiddin Ali Yazdi in the following order: “Kabulshah ibn Ruji ibn Iykjilday ibn Duvakhan” [17: 307.; 16: 36.]. However, Mirzo Ulugbek, in the “History of the Four Ulus”, mentions Ilyas-Khoja writes that the next ruler was Adil Sultan ibn Muhammad. Mirza Ulugbek states that the khan after Adil Sultan was Kamilshah (Kabulshah) ibn Davulchi ibn Elchig dai [14: 324-325.]. Sharafiddin Ali Yazdi writes that first there was Kabulshah, then Adil Sultan ibn Muhammad ibn Pulod Oghul ibn Kunjak ibn Duva Khan [17: 307.]. Another source covering this period, Nizamiddin Shami's «Zafarnama» also states that «Durch's son Kabul Sultan was the khan after Ilyas Khoja» [11: 26.]. Another Persian source, author Mirza Haydar, also wrote that «Kabulshah (Kabulshah) Oghul ibn Durji ibn Elchig dai ibn Duva Khan» was elevated to the khanate by mutual agreement between Amir Temur and Amir Husayn [8: 84.] Summarizing the information in the above sources, it can be understood that in most sources of this period, Kabul Shah was the ruler after Ilyas Khoja. Also, Muinuddin Natanzi, in his work «Muntakhab ut-tavorikh», speaks about the rise of Kabul Shah to the khanate and says that «the group of emirs unanimously elevated Kabul Shah to the khanate in the middle of the month of Rajab 761 AH» [10: 64,

<sup>1</sup> The next rulers of the Chigatay ulus were Tughluq Temur (1360-1262/1263 (1347-1363) and his son Ilyas-Khoja (1363-1365) who were independent rulers.





225.]. The middle of the month of Rajab 761 AH corresponds to the period from May 17 to June 16, 1360 AD. There is some confusion in the date in this information in Natanzi's work. This is because Emir Husayn, who elevated Kabul Shah to the khanate, did not have much political power in 1360. At that time, the emir Husayn himself was initially fleeing from the emirs of Movarounnahr, and later from Tughluq Timur, and was saving his life in the desert. Amir Husayn, due to the political situation that arose in the region after the death of Tughluq Timur, managed to further increase his military power and elevated Kabulshah to the khanate. This event is stated in the works of Sharafiddin Ali Yazdi and Mirza Haydar as having occurred in 765 AH (1364-1365) [17: 307.; 8: 84.] and we also consider this information to be correct. The reason for this is that after the death of his father Tughluq Timur in 1363, Ilyas-Khoja left Movarounnahr to seize power in Mongolia. After that, Amir Husayn, who had seized power in Movarounnahr, held a congress in 765 AH, at which he elected a member of the Chigatay family. He elevates the Shah of Kabul to the position of khan.

Describing Kabul Shah, Muinuddin Natanzi says that he was a man of integrity, a man of honor, a gentle and gentle man. According to the historian, he wrote poems and his poems enjoyed great fame until the time of Muinuddin Natanzi [10: 225.]. The source also contains notes on the relationship between Amir Hussein and Kabul Shah. Accordingly, the nature of Kabul Shah could not bear the oppression of Emir Hussein (the people), and he tried to dissuade him from this with advice and wise words in front of others and in private, but he could not achieve any result. Since the conflict between the two clients was beyond reconciliation, the envious took advantage of this and did such a thing that Emir Hussein betrayed him and executed him without any reason. The term of his reign was one year and four months. As the source says, Kabul Shah was a people-loving person and, despite the fact that he called on Emir Hussein not to oppress the people, his attempts were in vain. As a result, Emir Hussein executed the "puppet khan" who did not support the Emir's ideas with a group of instigators.

According to sources from the Timurid period, the ruler of the Chigatay ulus after Kabul Shah was Adil Sultan (1366-1370). He was the next «puppet khan» to be installed on the throne of Transoxiana as the thirty-first khan of the ulus. His genealogy is given in Sharafiddin Ali Yazdi's «Zafarnama» as follows: «Adil Sultan ibn Muhammad ibn Pulod Ogul ibn Kunjak ibn Duva» [17: 307.]. When Nizamuddin Shami discusses his genealogy, he limits it to the note «Adil Sultan, son of Muhammad» [11: 26.]. Mirzo Ulugbek also briefly mentioned this, saying that Adil Sultan ibn Muhammad was elevated to the throne of the world by emir Husayn [14: 324-325.]. Unlike the above-mentioned sources from the Timurid period, Muinuddin Natanzi, when discussing the genealogy of Adil Sultan, shows him as the son of the «puppet khan» Kabulshah, who had ascended to the khanate before him [10: 225.]. This is, of course, incorrect information. Because it is not true that Emir Husayn trusted the son of the khan he had executed and elevated him to the throne. Also, almost all sources covering this period emphasize that Adil Sultan's genealogy is connected with Muhammad.

The sources of the Timurid period - «Zafarnoma» - do not give a precise date for Adil Sultan's accession to the throne [17: 307.; 11: 26.]. However, from the development of historical events presented in these works, it can be understood that he came to power as the khan of the Chigatay ulus in early 1370 [16: 62.]. However, according to Muiniddin Natanzi, he held the position of

khan for five years [10: 225.]. Mirzo Ulugbek, writing that Adil Sultan's reign lasted only a few days, notes that Adil Sultan was thrown into the Chashkon River due to a breakdown in relations between Amir Husayn and the khan due to the khan's fault [14: 324-325.]. In this case, since the information in the sources is diverse, it is difficult to draw a definite conclusion. However, in our opinion, the information provided by Muiniddin Natanzi is closer to the truth in this regard. Because historical events show that Adil Sultan ascended to the khanate after the "Battle of the Mud", the execution of the leaders of the Sarbadars, and the large tribute imposed by Amir Husayn on the beys and emirs under his command. This is connected with historical events that occurred after 1366. Also, in the translation of Nizamiddin Shami's "Zafarnoma" from Persian into Uzbek, the translator notes that Adil Sultan ascended the throne in 1366 [11: 409.].

From the moment Adil Sultan ascended to the khanate, he began to join conspiracies against Amir Husayn and gather his supporters around him. In this regard, the source says: "After Adil Sultan assumed the position of khan, he turned away from Emir Husayn, who had elevated him to the throne, and began to weave a web of intrigue anew. As a result, a large number of supporters gathered around him. At a time when his work was developing and flourishing, Amir Timur marched and captured him and sent him to Emir Husayn" [10: 91.]. From the information provided by Muarrix, it is clear that Emir Husayn did not kill Adil Sultan for these actions. Adil Sultan and his entourage tried to break their relationship by telling Emir Husayn "a thousand and one true and puppet" things about Amir Timur [10: 225.]. Amir Husayn, who was carried away by these corruptions, began a policy of open hostility against Amir Timur and his supporters.

According to the source, Adil Sultan was a very arrogant king and always dreamed of assassinating Emir Hussein. "Emir Hussein did not want to kill him because he was infamous for killing Kabul Shah. Although he was aware of his many evil plots and treacherous actions against him, he did not say anything" [10: 225.], says the historian.

Muinuddin Natanzi, describing the events of April 1370, says, "Emir Hussein sent his king Adil Sultan to Amir Timur and asked him to allow him to go on a pilgrimage" [10: 109.] Here, we can see that Adil Sultan came to Amir Timur as an ambassador on behalf of Emir Hussein, who was hiding in Balkh. This information also means that Adil Sultan's rule continued until Balkh was captured by Amir Timur. In clarifying this issue, we again rely on Muinuddin Natanzi. Muarrix says, «After Adil Sultan's khanate had lasted five years in this way, ... Hazrat Sultan Ghazi (Amir Timur) defeated Amir Husayn, and then executed Adil Sultan» [10: 109-110.]

The next khan of the Chigatay ulus was Suyurgatmish (1370-1388), a «puppet khan» whom Amir Timur elevated to the throne. He ascended to the khanate in March 1370, at the end of Amir Timur's struggle against Amir Husayn. Before Amir Timur and his allies gathered their troops at the gates of Balkh, they consulted among themselves and installed Suyurgatmish Oglon on the khanate throne [11: 82.; 10: 111.; 16: 64.]. Suyurgatmish is considered the thirty-second khan, and during the years of Amir Timur's reign, he «participated» in the state administration in his name as a «puppet khan» belonging to the Chigatay family. The sources emphasize that Suyurgatmish is related to Donishmandcha, a member of the Oqtoy dynasty



[14: 326.; 10: 225.; 9: 60.]. Sharafiddin Ali Yazdiy's «Zafarnama» only refers to Suyurgatmish's belonging to the Oqtoy dynasty. Some studies, without specifying the source, describe the genealogy of Suyurgatmish as follows: «Suyurgatmish ibn Donishmandcha ibn Hindu ibn Burhan ibn Malik ibn Oqtoy» [1.]. Some studies also indicate that Suyurgatmish was the son of the Kazan Sultan and that he belonged to the Chigatay dynasty. In our opinion, the information given in the main sources of this period that Suyurgatmish belonged to the Oqtoy dynasty is quite close to the truth.

Before Amir Temur's last battle against Amir Husayn, when he elevated Suyurgatmish to the khanate in the Orpuz region near Balkh, he was one of the great beks of Sahibkiran and participated in a number of military battles [11:82.; 10: 111.; 16: 64.]. After Amir Temur ascended the throne as the great emir in Balkh in April 1370, the entire archon state, beks, emirs and noyons, recognized Suyurgatmish as the khanate again. Amir Temur conducted most of his military activities, correspondence, diplomatic relations and other domestic and foreign policies in the name of Suyurgatmish. During his lifetime, Suyurgatmish actively participated in almost all of Amir Temur's military campaigns. For example, Amir Temur demanded from the Sufis of the Kungarat to return the part of Khorezm that was part of the Chigatay ulus to the ulus in the name of Suyurgatmish [16: 72-75.]. After the Sufis did not accept the demand, Suyurgatmish directly participated in the military campaign organized in 1371-1372. During Amir Temur's last military campaign against Khorezm in 1388, Suyurgatmish fell ill upon reaching Bukhara and died a few days later [11: 149.; 16: 121.]. Returning from the Khorezm campaign, Amir Temur held a congress with the participation of the state, emirs, and beks, and elevated Suyurgatmish's son to the position of khan.

Information about Suyurgatmish in historical sources is very scarce and fragmentary. In the work of Muiniddin Natanzi, there are notes describing the relationship between Amir Temur and Suyurgatmish. According to the source, Amir Temur always treated the khan with respect at military or palace gatherings. Also, in historical documents of this period, Suyurgatmish was glorified, and the khan's name was mentioned before Amir Temur. This was reflected not only in documents relating to the period when Amir Temur seized state power, but also in all documents until the khan's death. It is noted in «Muntakhab ut-tavorikh» that for another three years after the death of Suyurgatmish, Amir Temur ordered his name to be mentioned in sermons and coinage as a tribute to his services and memory [10: 225.]. This information indicates that the relations between the khan and the emir were very warm, as a result of which Amir Temur glorified the name of Suyurgatmish even after his death and ordered that it be recited in sermons for three years. The sources mention two sons of Suyurgatmish. These are Mahmud Sultan and Urun Sultan [11: 149.; 16: 121.] Mahmud Sultan was ascended to the throne by Amir Temur after the death of his father. However, in «Muizz al-Ansab» it is stated, unlike «Zafarnama», that Urun Sultan was not the son of Suyurgatmish Khan, but his daughter, and that she was married to one of Amir Temur's sons, Miran Shah. The source also notes that in addition to Mahmud Sultan, the Khan had another son named Sultan Bayazid [9: 60.].

Among the coins studied by A.K. Markov, the coins with the name of Suyurgatmish are quite significant. These coins date back to the period between 771-790 AH. This includes the years 1370-1388 AD. Along with the name of Suyurgatmish, the name of Amir Temur is also



mentioned on the coins. The coins were minted mainly in Samarkand, but also in Khorezm, Kazerun, Shiraz, Astara, and Tabriz [7: 563-564.].

Sultan Mahmud (1388-1402/1403) was the next “puppet khan” who ascended to the throne after the death of his father Suyurgatmish. Out of respect for Suyurgatmish, Amir Temur elevated his son Mahmud Sultan to the khanate throne after his death. Muinuddin Natanzi says in this regard, “Hazrat Sultan, respecting the rights of the ghazi (deceased) Suyurgatmish, married one of his children to his son and placed him (Sultan Mahmud) on the khanate throne” [10: 225.] This information refers to the fact that Amir Temur married a princess from his lineage to Mahmud Sultan and then elevated her to the throne. According to Sharafiddin Ali Yazdi’s «Zafarnama», Amir Temur’s army also had a special district attached to Sultan Mahmud, and he led this unit and participated in the military campaigns of the sahibkiran [16: 121, 132, 137.]. For example, during the battles with Khizrkhodja Oglon in Mongolia, it is said that «Hazrat (Amir Temur)... was as strong as a wind and reached Sultan Mahmud’s district, crossed the Koguzdin, and reached the Yulduz area» [16: 126.]. The sources also state that Sultan Mahmud actively participated in the military campaign against Tokhtamysh in 1395, leading a special unit of the army. Sultan Mahmud’s military activity can also be seen in the information related to the conquest of India in 1398-1399. In this battle, the Khan led the left wing of Amir Timur’s army [11:244-245.; 16:121, 132, 137.]. Sultan Mahmud’s last military activity is the Battle of Ankara in 1402. The Khan actively participated in the Battle of Ankara, but also pursued the fleeing Sultan Bayezid Yildirim, captured him, and brought him to Amir Timur. This feat of his is mentioned in most Timurid sources. However, Sultan Mahmud died of a natural illness in 805 AH (1402/1403) after the Battle of Ankara, before returning from the trip [16: 260-265.; 10:226.]. On another page of “Muntakhab ut-tavorikh” it is reported that Sultan Mahmud captured Yildirim Bayazid ibn Murad during the Rum campaign and that both died in the same year [10:226.].

Sultan Mahmud remained loyal throughout his khanate and served Amir Temur along with his other sons. He reigned for seventeen years. Amir Temur honored him as he honored his father Suyurgatmish. Therefore, his name remained stable on the inscriptions for a year after his death [10: 226.]. Amir Temur, as the great emir, minted coins bearing his name during the reign of Sultan Mahmud. These coins date from 790-806 AH. The coins were minted mainly in the mints of Samarkand, as well as Baghdad, Isfahan, Herat, Kerman, Qazvin, Baku, Bodlis, Sultaniya, Koshan, Simnon, Lar, Damgan, Tabriz, Ardabil, and Mordin, as mentioned in numismatic materials [7: 565-566.].

“Muizz al-ansab” also provides brief information about Sultan Mahmud’s children, mentioning the names of a son named Sultan Abu Sa’id and a daughter named Aqil Sultan [9: 60.]. The sources state that even after the death of Sultan Mahmud, some Timurid rulers, including Abdullatif Mirzo, continued the tradition of placing “pseudo-khans” on the throne. Mirzo Haydar’s “Tarihi Rashidi” emphasizes that this tradition was followed by some Timurid rulers up to Abu Said Mirzoda [8: 248].



## CONCLUSION

Muslim sources reflect the political situation of the Chigatay ulus in its decline and the phenomenon of “puppet khans” in a unique way. As the article shows, from the first half of the 14th century, especially in the Transoxiana region, the khans ruled only in name, and practically all political will was concentrated in the hands of the emirs, in particular Amir Temur and representatives of the Temurid dynasty. Despite this, the sources indicate that these khans had an important symbolic position as a symbol of Islamic legitimacy and historical continuity. An analysis of the works of Persian and Arab authors shows that the «puppet khans» performed a specific function not only politically, but also ideologically and ideologically - they served as a means of preserving the political heritage of the Mongols. This situation serves as an important source for understanding the complex relationship between power and legitimacy in Central Asia in the Middle Ages. Thus, the analysis of information from Muslim sources about this period serves as an important scientific basis for shedding light on the little-studied stages of the history of the Chigatay ulus, as well as for understanding the inner essence of medieval Central Asian political thought and the system of power.

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