

The Issue of Military Work In Genghiskhon's "Yasak"

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Abstract: In this article, the formation and management of the army, which was the basis of the great empire established by Genghis Khan, was described through the Yasok laws, as well as the types of punishments established for violations of the law.

Key words: Genghis Khan, Yasok, army, law, order, management, military training, law, punishment, enthusiasm.



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INTRODUCTION

It is no secret that one of the main elements of statehood is the military sphere. The army formed the basis of the states that turned from a union of small tribes into a huge powerful empire. Commanding such a powerful army certainly required strict discipline. The basis of the discipline was the laws based on the traditions of that time.

The main support of the huge empire founded by Genghis Khan was the army. In turn, a set of laws was needed to control and regulate large military forces. This task was solved by the Yasoq set of legal instructions regulated by Genghis Khan.

Yasok means "law of great authority" in Mongolian. In some sources, Yasoq is cited as "behavior" or "law". Although many authors who lived in the 13th - 15th centuries note that there was a list of the Great War, a complete copy of it has not been preserved to this day. According to historians, Genghis Khan issued Yasok at the entire Mongol Congress and was constantly confirmed by his successors. Historians who conducted scientific research on Yasaq mainly relied on the information provided by Maqrizi and Rashid ad-Din. [1]. In most cases, the creation of Yasog is deified. The Armenian historian Grigor Yasok wrote down the story of Yasok's creation based on what he heard from the Mongols, and according to him, when the Mongols "realized their very miserable situation due to their miserable and impoverished life, they appealed to the creator of Heaven and Earth for help and obeyed his orders and entered into a great agreement with him. According to the order of the Creator, an eagle with golden feathers flew to the Mongols and began to speak with a leader named Chankez (Genghis) in their own speech and language. After that, the angel told them all the commands of the Creator, and they began to call him Yasok. Uvaini also expresses similar thoughts about the creation of Yasok. It is quoted in his work as follows: "At the time when the Creator (God) separated Genghis Khan from his contemporaries in terms of his thinking and intellect... he (Genghis Khan), relying only on his own heart and not reading (historical) chronicles with difficulty, without coming to terms with the (traditions) of ancient times (the state) discovered all the rules of management" [2].

Based on the information that has reached today, Yasok can be divided into several types. Among them, we can mention international law, government and administration. Genghis Khan's decisions and Yasoq were binding on all citizens of the state as well as nobles and khans. As with any legislation, there were cases of violations of the law. According to researchers, this situation is explained by the fact that Genghis Khan's Law was aimed only at regulating the norms of nomadic life, and in most of the countries conquered by the Mongols, in particular, it was difficult to subject the people of Central Asia and Iran, who have their own legal traditions, to the new laws. In general, not only military crimes, but also acts against religion, morals and customs, against the khan and the state, against life and the interests of an individual are considered crimes. According to the statute, the purpose of punishment was to physically destroy the criminal. Therefore, the death penalty was one of the most widely used forms of punishment. Punishment by imprisonment and banishment was applied to violations of the Yasoq by members of the Khan's lineage. Strict observance of the law was demanded of the upper classes of the Mongolian society, especially the Genghis Khans. Genghis Khan himself paid special attention to this: "If someone from our clan violates the approved Yasok once, let them call him to order [3]. If he violates Yasok twice, let him be punished according to the law, and for the third time let him be banished to the distant Baljin-Kuljur. When he goes back and forth to those lands, his mind will

enter. If he has not regained consciousness, let him be chained and put in prison. If he comes out there with good manners and has collected his mind, then this is a rule, otherwise let his distant and close relatives gather and hold a council and decide what to do with him.

Special attention is paid to the issue of military mobilization in Yasok. According to him, men over twenty years old were mobilized into the ranks of fighters. They, in turn, are divided into military units. According to the Mongolian tradition, the tens were mainly composed of related clans. According to the law, not a single warrior who is included in the ranks of tens, hundreds, thousands and tens of thousands of mobilized soldiers should go to another place, if he allows it, he will be executed. As mentioned above, the main pillar of Genghis Khan's state was the army. Naturally, special attention is paid to the military sector in Yasok. The issue of military training is especially important. Mongols used hunting for military tactical training. Genghis Khan recognized hunting as the basis of military training. It is said in Yasok: "Mongols should be engaged in hunting when they are not busy with war. They should teach their sons how to hunt wild animals, so that they will gain experience in fighting with them and be filled with strength, overcome fatigue, and spare (themselves) to face the enemy as if they were meeting a wild and untrained animal" [4].

Under the influence of the new law, the new army of 13,000 volunteers soon grew into a huge army of 110,000[5]. The composition of the army was replenished at the expense of the subjugated peoples. The fact that religious beliefs do not play a decisive role in the political life of Mongolian society accelerated the process of adaptation of newly recruited soldiers, and later they became part of the army. The Kereites who were part of Genghis Khan's army - Nestorianism, the Naimans - Nestorianism and Buddhism, the Tatars and Jurchens - Shamanism, the Tanguts - "red" Buddhism, the Uighurs - Hinayana Buddhism and Nestorianism, the "forest peoples" of Siberia believed in their clan beliefs, and the Mongols themselves believed in God.

The martial law also paid serious attention to the moral aspects of soldiers and citizens in general. Especially those who consume wine, vodka and various types of intoxicating products are condemned. Umla in it: "A person who drinks wine and vodka cannot see anything when he is drunk and becomes blind. He becomes deaf and dumb when called. The ruler of the state, who is addicted to wine and vodka, will not be able to do great things, express strong opinions and will be deprived of his potential. A wine-drinker and a vodka-drinker cannot keep the work of thousands, hundreds and tens in order. A wine-loving common soldier faces a great conflict, that is, a great tragedy awaits him", it is quoted [6].

In the Mongol army, commanders were rewarded not by birthright, but by merit. Soldiers had to do military service from 14 to 17 years. In addition to the 100,000-strong army, there was a special guard of 10,000 selected from among them, whose task was to protect the khan's residence.

It was necessary to ensure strict discipline in a huge army, highly militarized and composed of various tribes, for this Genghis Khan organized a coercive structure that was superior to the command structure of the troops only in terms of his subordinate position. An ordinary Guardsman serving in this unit was higher in rank than a centurion. Only 95 people were found suitable for this position. As a result, a military elite was formed from the supporters of the new Mongolian party, which could not be called a uniaristocracy or an oligarchy, because it was the army of the "ancient Turkic khanate" that stretched across the Great Desert and conquered the tribes[7].

Unlike the Western European monarchies and the hereditary rulers of the East, power in the Mongols was not transferred by nobility and inheritance. In the Mongols, a khan was elected, and with his authority, he ensured law and stability in society, relying on a strong army.

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