

FROM THE HISTORY OF MIGRATION PROCESSES DURING THE ERA OF AMIR TEMUR

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Abstract. *This article provides some information about the resettlement of some peoples and individuals from one region to another during the reign of Amir Temur. It also presents ideas and considerations about the nature of these resettlement and the goals pursued.*

Keywords: *Amir Temur, migration, relocation, Indian, forced migration, voluntary migration, cultural migration, military campaigns, repatriation.*

Introduction

Migration has been a continuous process throughout human history, dating back to ancient times. In particular, during the Middle Ages, there were numerous cases of peoples relocating from one place to another to settle. Especially during the reign of Amir Temur, various internal migration operations both individual and collective were carried out either directly by Temur himself or by his princes and officials. These movements not only increased the ethnic diversity of the region but also influenced various aspects of state and societal life. The general characteristics and causes of these processes are complex and cannot always be clearly classified according to modern standards. For example, mass labor and educational migrations common today were rare in the Middle Ages and usually occurred only on an individual basis. Analyzing medieval migration using contemporary perspectives and conditions does not yield an objective assessment for that historical period.

Although scholars such as K. Shoniyozov and A. Asqarov have ethnologically analyzed the ancient peoples and tribes involved in the formation of the Uzbek nation, there is still a lack of specific analysis regarding the migration processes during the era of Amir Temur and the Timurid dynasty. Existing scientific literature and articles related to migration mostly focus on modern periods, and they approach the issue from economic or political viewpoints. Historical sources rarely serve as the foundation for these studies. This highlights the need for further research into the migration processes of the medieval era. After all, there is virtually no nation in the world that has remained unaffected by migration.

Research Methods

During the reign of Amir Timur (from the middle of the 14th century), large-scale migrations took place in the territories under his control and sphere of influence, including Transoxiana, Dashti-Kipchak, Mongolia, Khorasan, Northern India, and the Middle East. These movements were mainly aimed at military, economic, cultural, social, and political changes in the Timur state. Through this policy, Timur managed to strengthen the army and create a centralized state, elevate his state economically and culturally, and finally create the foundation of the Renaissance of his time, change the social life of certain peoples by resettling them, develop trade, and, of course, end political instability in a given territory and stabilize it in certain countries. Almost all classes and ages of society participated in them, for example, representatives of ordinary people, military personnel, scientists, and people of various talents, and sometimes

representatives of the upper class. These migrations were of a forced and voluntary nature, with forced relocation based on military, economic, cultural, and political factors, while voluntary migrations were mainly related to social factors.

Research results

One of the main reasons for the forced migration of the Timurid state was military campaigns. Often, after a certain territory was occupied by force, individuals or peoples associated with the leading forces in the country were forced to leave their places of residence. For example, after the defeat of Yildirim Bayazid in 1402, Timurid's troops went even further inland and invaded the city of Izmir. During these campaigns, Timurid captured the Nasibin fortress, pardoned the governor of the fortress at his request, and decreed, "Let them move with their homes and people!" [1;269]. This action was probably one of the measures taken to prevent a new resistance movement from forming around the governor in these fortified fortresses.

The information about Amir Temur, after conquering Baghdad in 1401 and plundering the city, relocating a significant part of the population to Samarkand is given in the "Zafarnoma". He did the same after his campaigns in Persia, Damascus and Sham. The literature contains information about giving names such as Baghdad and Damascus to villages around Samarkand. The reason for this is said to be to glorify Samarkand and emphasize its superiority over them. In our opinion, in addition, during his time, Temur built settlements and villages with the same name in Samarkand for the population relocated from these cities and settled them in villages named after him to distinguish them.

Temur carried out not only collective but also individual relocations from Damascus Baghdad and Sham. For example, he sent famous physicians from Damascus, Mevlana Jamaluddin and Mevlana Sulayman, and Mevlana Fazlullah Tabrizi (Temur's personal physician) from Tabriz to Samarkand with their emigrants. The historian Ibn Arabshah and dozens of other talented individuals can also be cited as examples. They served and lived in the court of Timur and the Timurids for a long time.

The need to resettle the population from the conquered lands was associated with the huge construction work taking place in Samarkand, their use as a labor force in the rear service, the weakening of resistance in the region, and a number of social factors. Timur also took prisoners with his military entourage during his campaigns. Sometimes their number was much higher than necessary. For example, during the Indian campaign in 1398, Timur's beks took Indians captive from the fortresses on the way. Perhaps, by reducing the combat-ready population in those areas, they thought that they would secure their rear, but the question arises: "Why didn't they kill them immediately and get rid of this problem?" - However, they were forced to kill them all later. It is possible that they knew that the Indian troops had war elephants and wanted to use the prisoners against them.

Because along the way, more than 100 thousand prisoners were collected in Timur's army. It is clear that providing food and keeping such a large number of prisoners under control would have been difficult. In such a situation, Timur would not have taken such a large number of prisoners without a clear goal (the number of prisoners may be an exaggeration typical of the Middle Ages). However, upon reaching the Luni fortress, the beks complained to Amir Timur: "Up to this point, there are many Indians from every province in our army, more than a hundred thousand of them live there, and they are all enemies with us, and they are unreliable. Perhaps some of them will flee on the day of war. And on that day, Mallukhan escaped from the city and fought near Jahangushoy, and the Indians had great joy that day." [1:205, 206] Upon hearing this

news, Timur ordered the prisoners to be killed, lest they defect to the enemy and fight against him during the battle.

In addition to military campaigns, due to political instability, unrest, and lack of social and scientific environment in the neighboring countries of Transoxiana, many scholars from cities such as Samarkand and Bukhara, which were centers of science and culture, came to Transoxiana, to the scientific centers under Timur's rule. The scientific environment, peace, and support from Timur and the Timurids in these cities also attracted scholars and scientists. This process, in turn, greatly contributed to the cultural development of Transoxiana.

The "Zafarnama" written by the Persian historian Sharafuddin Ali Yazdi is one of the most important sources on Timur's life and campaigns. Yazdi Timur provides ample information about the military campaigns of Timur and the subsequent displacement of the invading peoples to strengthen the empire and increase the population. These deportations often included the movement of skilled workers, soldiers, artisans and engineers to rebuild cities and strengthen military fortresses. In 1398, Timur's troops sacked Delhi, killing thousands and deporting thousands more, who were sent to Samarkand for construction work in the empire. "Shahmalikbek and Ali Sultan Tawachi went with five hundred excellent men and captured and killed those infidels. That day they plundered Delhi and captured the Bulgan land. And there were many artisan Indians. So the verdict was: "Let those artisan Indians be distributed among the princes as brothers!" And it was in the blessed heart of the king that the mosque in Samarkand should be built for Friday prayers. So the verdict was: "Let all my Hindus, the carpenters who live there, be kept for the sake of the Khossa!" [1:209]. After returning from this campaign, Timur used these craftsmen to build the Jame Mosque in Samarkand.

The historian Ibn Arabshah's work "Ajoyib al-Maqdur wa fi tarikhi Timur" is an important source for understanding Timur's military strategies and the social life of his kingdom. It also provides some information about migration. Ibn Arabshah is critical of Timur's cruelty, especially his treatment of the conquered population. "Temur took from Damascus the virtuous, the craftsmen of various trades, and the skilled craftsmen of any trade weavers, tailors, blacksmiths, carpenters, hat makers, horse breeders (herdsmen), tent makers, painters, bow makers, falconers in short, all kinds of trades. As mentioned, he also rounded up the blacks. Temur divided these categories among his army commanders and ordered them to be transported to Samarkand" [3:246]. In this work, Ibn Arabshah provides information about the voluntary and forced deportations of individuals.

Upon returning from his Indian campaign, Amir Temur ordered one of his generals, Sulaymanshabek, to rebuild the Nagar fortress in what is now Afghanistan. He relocated 400 Uzbek tribes from the Dashti-Kipchak to this fortress. The following information is given in the Zafarnama about this: "On Saturday, the sixth of the month (14.03.1399), the work was done, and on Monday (16.03.1399) the prayer was finished in another place, and the fortress was finished. And I did my best, the beks themselves carried bricks and mud. When the fortress was finished, the emirzade Pir Muhammad's servants (Nusrat) Qimari, three hundred men (from his own army) and three sons, who were from the lineage of Juchi Khan, the greatest of them all was Yaruq Uglon, and four hundred Uzbeks from the families of the descendants of Juchi Khan, he placed there." [1:219]

These Uzbeks from the Qipchak steppe that were transferred were probably the peoples deported by Amir Temur after his complete defeat of Tokhtamysh Khan. Because, in the "Zafarnama" it is said that after the battle with Tokhtamysh Khan, he captured the fortresses

belonging to him one by one and captured most of the Muslim population. "So after Tokhtamysh Khan fled, I had a good idea, I will make all the provinces and provinces exclusive and subjugate every tribe and clan. With this intention, he attacked the tribes belonging to Joji Khan. He entered the steppes and deserts. So when he reached the Dnieper River, he was in the Minkerman region (Mingkurgan) where Bek Yorug and some Uzbeks lived, he defeated them and subdued many more." It is also reported that when the city of Saray was captured, the population was deported and the city was destroyed and set on fire. [1:178]

In addition, there were "black Tatar" groups in Rum who had joined Khulaku Khan and were living there as "sarkashlik" without paying tribute. Amir Temur intended to relocate 30-40 thousand households (in Nizamiddin Shami's "Zafarnama" it is given as a thousand households) [2:355] of these people to Samarkand and later send them to their homeland, Mongolia. Shahrukh and Sultan Husayn were ordered to take them under strict guard so that none of them could escape. He also ordered them to be delivered to their destination without harming their property and life, and exempted from taxes and any other payments.

They were divided into groups and handed over to the beks. Through this repatriation, Amir Temur, on the one hand, wants to sort out the political situation in the country. That is, these peoples have great power and do not obey the local government. On the other hand, Amir Temur treats them well and allows them to return to their former homeland, which these peoples perceive as a favor rather than an order. In our opinion, considering that this event took place in 1403, it is possible to express the possibility that Amir Temur intended to use them in the upcoming Chinese campaign. Because, Temur had previously ordered Ulugbek Mirza and Shahmalik to build fortresses and prepare pastures in Mongolia and adjacent territories for this campaign. From this point of view, this relocation could also play an important role in the Chinese plan as a military and labor force in future destinations.

According to the Zafarnama, after Timur captured the Kartin fortress in Georgia, he gave it to a man named Muhammad Turan from Khorasan. First of all, he settled "a community of Khorasanians" there in order to establish Islam, maintain order, and create a base. The sources also contain valuable information about the resettlement of ordinary people. For example, Rui Gonzalez de Clavijo's "Journey to Samarkand - Amir Temur's Palace, "Diary"" provides the following information about Temur's policy of population relocation from Khorasan to Samarkand: "The king assigned guards to the boats, and a large toll was collected from those who passed by. There is a reason why such a group of guards was placed on the riverbank. In order to increase the population of the Samarkand Sultanate and increase his rank, Temurbek brought many captives from all the countries he conquered. The guards guarded the riverbank so that these captives would not escape to their own countries. Even ambassadors saw that those who acted on the orders of the king captured orphans and poor widows wandering homeless in Iran and Khorasan and sent them to Samarkand. They led cows in the fields, herded sheep and goats Whoever was seen driving would be brought, and the local governors would provide them with food according to the king's orders. Thus, Temurbek drove at least one hundred thousand people to Samarkand." [4:143.]

Conclusion

The migration processes carried out by Amir Temur were politically beneficial to him. They also helped to ensure a certain balance in establishing peace and order in society. The participants in the process did not always suffer from this, but rather brought positive changes in their social life. Sometimes the captives were distributed among the beks, sometimes they were

sent to Samarkand. In some cases, although enemy beks or rulers showed respect and kindness to their family members when they were captured, provided them with food and horses and sent them to their masters. Some captured warriors or commanders even entered the service of Temur. However, often there is little accurate information in the sources about the fate of those who were taken captive with them. This indicates the need for more research and studies on this issue based on various sources and literature.

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