

## FROM THE HISTORY OF MIGRATION PROCESSES DURING THE REIGN 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.*

## ИЗ ИСТОРИИ МИГРАЦИОННЫХ ПРОЦЕССОВ ВО ВРЕМЯ ПРАВЛЕНИЯ АМИРА ТЕМУРА

**Аннотация.** *В статье приводятся некоторые сведения о переселении некоторых народов и отдельных лиц из одного региона в другой во время правления Амира Темура. В ней также излагаются идеи и соображения о характере этих переселений и преследуемых целях.*

**Ключевые слова:** *Амир Темура, миграция, переселение, индеец, вынужденная миграция, добровольная миграция, культурная миграция, военные походы, репатриация.*

Population migration is a continuous process that has been occurring in human history since ancient times. In particular, in the Middle Ages, there were many cases of people moving from one place to another. Even during the reign of Amir Temur, individual and collective population relocation operations between the territories under his control, carried out directly by Temur or by princes and his servants, are noticeable. The general nature of these processes is so complex that a clear classification does not always correspond to today's standards. For example, today's mass labor and educational migrations occurred only in isolated cases in the Middle Ages.

During the reign of Amir Temur (from the middle of the 14th century), large-scale migration took place in Transoxiana. These actions were mainly aimed at making changes in the military, economic, cultural, social and political life of the Timurid state.

Through this policy, Timurid managed to strengthen the army and establish 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 the tribes by moving them, develop trade, and of course, end political instability in a certain region and stabilize it in certain countries.

According to the reasons for these migrations, they had a forced and voluntary nature.

While forced relocation was based on military, economic, cultural and political factors, voluntary migrations were mainly dependent on social factors.

One of the main factors of the forced migration of the Timurid state was military campaigns. One of the most important features of the Timurid empire was the forced migration of peoples after his military campaigns. For example, in 1402, after the defeat of Yildirim Bayazid, Timurid's troops advanced even further, conquering the city of Izmir. During these campaigns, he captured the Nasibin fortress and ordered the governor of the fortress to "Move with your home and people!" [1;239]

The Zafarnoma reports that Amir Timurid captured Baghdad in 1401 and, after plundering the city, moved a significant part of the population to Samarkand. He did the same after his campaigns in Persia, Damascus, and Syria, where those who survived his military campaigns were sent to important centers of the Timurid empire, in particular, Samarkand and Herat. For example, he sent famous physicians Mevlana Jamoliddin and Mevlana Sulayman from Damascus, and Mevlana Fazlullah Tabrizi (Temur's personal physician) from Tabriz to Samarkand with their troops. The need to relocate the population from the conquered lands was not only to use them as a labor force in the huge construction works taking place in Samarkand, but also to weaken the resistance in the region. In addition, Amir Temur may have used the prisoners as a "human wall". Because it is possible that the Indian troops had war elephants and wanted to use these prisoners against them. In addition, it is clear that providing so many prisoners with food and keeping them under control would have been difficult. In this case, Temur would not have transported such a large number of prisoners without a clear purpose. In 1398, during the campaign to India, Timur's beks took Indians captive from the forts along the way. When they reached the Luni fortress, the beks complained to Amir Timur: "Up to this point, Indians from every province have gathered in our army, more than a hundred thousand of them, and they are all enemies with us, and they are unreliable. Perhaps on the day of war, they will flee.

And on that day, Mallukhan escaped from the city and fought near Jahangushoy, and the Indians had great joy that day." [1:205, 206] Hearing this news, Timur ordered the execution of these captives.

Due to political instability, unrest, and decline in the neighboring states of Transoxiana, many scientific thinkers and artists 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.

This process, in turn, contributed greatly 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 provides ample information about Timur's military conquests and the subsequent displacement of invading peoples to strengthen the empire and increase the population. These deportations often included the movement of skilled workers, soldiers, craftsmen, 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 to 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 people. And there were many Indian craftsmen.

So it was decided: "Let those Indian craftsmen be distributed among the princes and brothers!" And it was in the blessed heart of the king that he should build a mosque in Samarkand. So it was decided: "Let every Indian, the carpenter, be kept for the sake of the Khossa!" [209]. After Timur returned from this campaign, he used these craftsmen to build the Jame Mosque in Samarkand.

Historian Ibn Arabshah's *Ajayib al-Ma'qdur wa fi tarikhi Timur* is an important source for understanding Timur's military strategies and the social consequences of his reign. Ibn Arabshah is critical of Timur's cruelty, particularly his treatment of the conquered population.

"Timur took from Damascus the virtuous, the skilled, and the skilled craftsmen of all trades - weavers, tailors, blacksmiths, carpenters, hat makers, horsemen (herdsmen), tentmakers, painters, bow makers, falconers - in short, all kinds of craftsmen. As mentioned, he also gathered the blacks. Timur divided these categories among his army commanders and ordered them to be transported to Samarkand" [3:246]. Ibn Arabshah in this work provides information about voluntary and forced deportations of individuals.

During the return of Amir Temur from the Indian campaign, one of his generals, Sulaymanshahbek, was ordered to rebuild the Nagar fortress in what is now Afghanistan.

He moved 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 made a great effort, 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 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 took most of the Muslim population captive. "So after Tokhtamysh Khan fled, I had a blessed thought in my heart, that I would make all the then states and provinces exclusive and subdue whoever there was an ethnic group. With this intention, he attacked the ethnic groups 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, and 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 "sarkash" without paying tribute. Amir Temur intended to relocate these people to Samarkand, numbering 30-40 thousand households (in Nizamiddin Shami's "Zafarnama" it is given as a thousand households) [2:355], and later to 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 to be 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, not 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 group of Khorasan people" 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 was brought, and the local governors provided them with food according to the king's order. Thus, Temurbek drove at least one hundred thousand people to Samarkand." [4:143.]

In all his military campaigns, Amir Temur often took captives with him. Sometimes he distributed girls and children to the beks, sometimes he sent them to Samarkand. In some cases, however, when enemy beks or rulers took family members captive, they showed mercy and provided them with food and horses and sent them to their masters. Some captured warriors or commanders even entered Timur's service. However, there is often little information in the sources about the fate of those taken captive with them.

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