

Central Asia in the late 12th century was edging towards anarchy as fracturing empires began to fight between and among themselves. Never ending wars, combined with the crumbling infrastructures spurred unrest among the people who eventually rose up and overthrew leaders and governments.¹ During the very same time however, the Mongols were growing in strength and power. The very nature of a nomadic lifestyle, that of migratory existence, always seeking fertile and fruitful grounds to sustain their needs and desires without building infrastructure and cities, allowed the Mongols to take advantage of the growing upheaval in the region.

During the three centuries spanning the 12th through the 14th centuries, Central Asia went through significant changes in power and control. Serving as a symbol of the scars of the human conflicts, as well as the natural conflicts brought on by disease, Samarkand stands as a testament to survival. The question that is raised, is did Samarkand survive the upheaval by the power of those who controlled it, or did Samarkand instill a change in those who governed it? We will review how alliances changed in a desire to take the city, a nomad emperor establishes a secure trade center to support his empire, and a new emerging style of leader takes the capital as his jewel, uniting previously divergent lifestyle and cultures, and in a city, establishes the foundation for an empire.

¹ René Grousset *The Empire of the Steppes a History of Central Asia*, (Translated by Naomi Waldord. New Brunswick: Rutgers University Press 1999) Pg 169

One of the oldest cities in Central Asia, Samarkand is centrally located between the converging trade routes of Persia, China and India. Its geographic position has established it as an important center throughout history. Located near the Sughd River and served by an interconnected series of canals. Samarkand sat high on a hill and was surrounded by a great wall, making it a fortified location. Beginning as early as the 9th century, suburban settlements grew out of the center of the city and developed outside the fortified city supporting the infrastructure that included aqueducts, agriculture, and markets. The terrain was welcoming for agriculture, allowing lush gardens, farms and orchards to be cultivated and provide both for the residents as well as develop produce for trade. The city itself contained bathhouses, mosques and markets; the main market was the town square, called the Râs-aṭ-Ṭ'âḳ (town square).²

Samarkand was initially a regional trading center but quickly grew into center for international trade. As such, it became a key center and contributor to the development of the elements of a functioning economy. Some of the elements include a stable currency exchange, banking, taxation, early insurance systems, and even voyage insurance.³ The houses were built of clay and wood, and while no exact numbers are available, the population of 12th century Samarkand was considerable, not only within the city itself but also the supporting and surrounding suburbs.⁴

² Guy Le Strange, *The Lands of the Eastern Caliphate*, (1905; repr. Adamant Media Corporation: Elibron Classics, 2006.) Pg. 476

³ Rafis Abazov Location 1133-48

⁴ Guy Le Strange, *The Lands of the Eastern Caliphate*, (1905; repr. Adamant Media Corporation: Elibron Classics, 2006.) Pg 464

“The markets and the suburbs were the centre of trade, being full of merchants and merchandise from all parts, for the city was the great emporium of Transoxiana.”⁵ The existence of the city and the markets allowed for the growth of a multi-class society, not merely one based on the relationship of royalty and servants: merchants and producers, along with philosophers and educators, who worked in the colleges and academies set up within the city and its outskirts, made up another class, participating in the growth of the economic center. As the needs of the city grew, the working classes grew and also began contributing to the economy, not just as producers but also as consumers.⁶

Samarkand was also well known and respected for its production of paper.⁷ The technology and techniques were brought in from China. The skills and expertise came from workers who relocated to the city and also from the enslaved prisoners who had worked in the industry in China. The climate and geography also aided in the paper production. The humidity and the wealth of natural resources surrounding the city allowed Samarkand to refine the techniques and make it a renowned center for this export. The need for paper was growing. The expansion of the use of currency and documentation of trade transactions grew. The need for paper to produce religious and materials also relied on the use of paper.⁸ Communications between regions and documentation of travels, experiences and journals also added to the rise in the need of paper. As the quality of paper produced in Samarkand became known, demand for

⁵ Guy Le Strange, Pg. 463

⁶ Guy Le Strange, *The Lands of the Eastern Caliphate*, (1905; repr. Adamant Media Corporation: Elibron Classics, 2006.) Pg. 464

⁷ Guy Le Strange, Pg. 464

⁸ W. Barthold, *Turkestan Down to the Mongol Invasion*. (4th ed. Great Britain: Cambridge University Press, 2007.) Pgs. 237-238

paper from the city grew.⁹ Samarkand was also an important trading center for nomads. They traded pack animals, herds, slaves, and fabrics enabling both the city and the nomadic tribes to sustain and grow their economies and way of life.¹⁰

The influx of trade to the city of Samarkand brought not only merchandise, but also brought people who engaged in cultural exchanges. Philosophers, Religious leaders, teachers and artists came to the city for audiences, experiences and opportunities.

“The history of Samarkand is closely connected to famous scientists, poets and philosophers such as Abu Ali ibn Sino, Rudhaki, Omar Khayam....”¹¹ The influence of the various cultures on the city is seen in the art that was produced there. An example of this is a 10th century piece of earthenware displayed in the Louvre museum. The pieces of ceramic are decorated with Kufic-style calligraphy. One particular inscription is indicative of life and the exposure to philosophers: “Knowledge, the beginning of it is bitter to taste, but the end is sweeter than honey.”¹²

Samarkand became a jewel for conquerors throughout history, which led to it being an ethnically diverse city. Each ethnic group that came and settled within the city contributed to its culture by bringing new skill sets, abilities and knowledge, politics and religion. The city was

⁹ Janet L. Abu-Lughod, Janet L. *Before European Hegemony: The World System A.D. 1250-1350*, (New York: Oxford University Press, 1989.) Pg. 179 W. Barthold, *Turkestan Down to the Mongol Invasion*. (4th ed. Great Britain: Cambridge University Press, 2007.) Pgs. 236-237

¹⁰ W. Barthold, *Turkestan Down to the Mongol Invasion*. (4th ed. Great Britain: Cambridge University Press, 2007.) Pgs. 237-238

¹¹ Permanent Mission of the Republic of Uzbekistan to the United Nation. "Samarkand" <http://www.un.int/wcm/content/site/uzbekistan/cache/offonce/pid/8450>(accessed April 31, 2010)

¹² Marilyn Stokstad, *Art A Brief History*, (3rd ed. New Jersey: Pearson, 2006.) Pg. 200

captured by Alexander the Great in 329 BC,¹³ the Turks in the mid 6th century,¹⁴ Arabs in the 8th century,¹⁵ Qara Khitai in 11th century,¹⁶ the Mongols in 1220,¹⁷ and by the Tīmūr in 1366.¹⁸

The Mongols were nomads, constantly moving, seeking out new opportunities and ventures. As they traveled, they overtook their rivals with all out war.¹⁹ The Mongols became known as vicious fighters. They did not value possessing or settling urban centers as the sedentary tribes did. They did, however, recognize value, in both objects and people. If their rivals were willing to surrender, they would accept the best and strongest as their own. The Mongols would accept those who could help them or show loyalty. If a person from a conquered region could help them, they took him, as a member of their group if the person came willingly, or the person was unwilling, he was enslaved.

Before the rise of Genghis Khan the Mongol tribes were constantly warring with each other. They fought for grazing and hunting lands, pastures, women, food, animals and any other

¹³ Janet L. Abu-Lughod, Janet L. *Before European Hegemony: The World System A.D. 1250-1350*, (New York: Oxford University Press, 1989.) Pg. 179

¹⁴ W. Barthold, *Turkestan Down to the Mongol Invasion*. (4th ed. Great Britain: Cambridge University Press, 2007.) Pg.186

¹⁵ W. Barthold, Pg 190

¹⁶ Michal Biran, *The Empire of the Qara Khitai in Eurasian History: Between China and the Islamic World*. (New York: Cambridge University Press, 2005) Pg. 31

¹⁷ Janet L. Abu-Lughod, Janet L. *Before European Hegemony: The World System A.D. 1250-1350*, (New York: Oxford University Press, 1989.) Pg. 179

¹⁸ Justin Marozzi, *Tamerlane Sword of Islam, Conqueror of the World*, (Cambridge: Da Capo Press, 2007) Pg. 40

¹⁹ Peter B Golden, *Nomads and Sedentary Societies in Medieval Eurasia*. (Washington D.C: American Historical Association, 2003.) Pg. 5

issues that generally arise in families, communities and societies. They fought for better opportunities.²⁰ The basis of the nomadic lifestyle was one of migration, following their knowledge of the food and water sources of the land, based on the changing seasons and growth patterns. This made them attuned scouts and travelers, well versed in the geography and terrain. This knowledge both drove and aided in their conquests of the Central-Asian region. Their travels and interactions with sedentary dwellers introduced them to opportunities for trade and exchanges.

According to legend, Genghis Khan's father was poisoned at a very early age at the hands of an enemy tribe.²¹ With his father dead, he became the man of the family and had to provide for his family at an early age. He overcame the hardships of youth and grew into an organized leader who was able to make alliances with others. He became known and respected as a man of his word. In short, he grew into a leader. Having learned early to provide for his family, he also provided for those who followed him. He shared the gains and wealth of his exploits with his friends, family and followers. As the strong leader of a warring tribe of nomads, he conquered many and with each conquest gained more followers. Eventually he was a leader of a large united group of Mongols. Genghis Khan grew an empire. His empire was expanding throughout Central Asia, and was approaching the cities of Bukhara and Samarkand.

²⁰ Peter B Golden, *Nomads and Sedentary Societies in Medieval Eurasia*. (Washington D.C: American Historical Association, 2003.) Pg. 5

²¹ Jack Weatherford, *Genghis Khan and the Making of the Modern World*, (New York: Three Rivers Press, 2004.) Pg. 18

At the time of Genghis Khan's advance towards Samarkand, in the early quarter of the 13th century²² the Qara-Khitai Empire ruled over Central Asia. However their control of the area was already in a state of decline. Two other power groups were rising up for control of the area, the Mongols led by Genghis Khan and the Khwarizmians, led by Muhammad. Initially aligned with the Qara-Khitai, Muhammad broke the alliance and took the city of Samarkand from them in 1217.²³ During their control of the city, the Khwārazm-shāh grew city. "Samarkand became practically the capital of the Khawārazm-shāh, who built a new cathedral mosque there and begun the construction of a 'lofty edifice,' probably a palace."²⁴ The Khawārazm-shāh, knowing the value of the city, chose to fight the Mongols and try to retain control. The Khawārazm-shāh lost, and as a result, the city was sacked, burned to the ground, and much of the population was either killed or taken away if they were valuable resources to Mongolia, were they would better and more directly serve the Mongol Empire.²⁵

While the entire Mongol invasion and conquering of Central Asia took only a few years, the impact was long lasting. Genghis Khan and his followers decimated the region. They pillaged and burned villages and cities, in turn destroying all the infrastructure, culture and populations of

²² René Grousset, *The Empire of the Steppes a History of Central Asia*, (Translated by Naomi Waldord. New Brunswick: Rutgers University Press 1999) Pg. 169

²³ René Grousset, *The Empire of the Steppes a History of Central Asia*, (Translated by Naomi Waldord. New Brunswick: Rutgers University Press 1999) Pg. 168-169

²⁴ W. Barthold, *Turkestan Down to the Mongol Invasion*. (4th ed. Great Britain: Cambridge University Press, 2007.) Pg 366

²⁵ W. Barthold, Pg. 411-414

most of Central Asia. “Many cities and areas took from 30-50 years to recover; some never recovered at all”.²⁶

In addition to the political upheaval facing the region it was the unyielding destruction that was the hallmark of the Mongols that led to the decimation of the region. While the regional states, the Khanates, had been fighting for power and independence, they persevered to survive and support their communities. The Mongols took even that from them by destroying their people, their cultures, and their economies; the very foundations of society and civilization of the region.²⁷ But even that was not enough; they also obliterated the spirit and psyches of the people they destroyed. Genghis Khan put the destruction of the city squarely on the shoulders of the people. Of Samarkand he said, “I am the punishment of God. If you had not committed great sins, God would not have sent punishment like me upon you.”²⁸

Genghis Khan, the ultimate nomad warrior, died after his final campaign against the Tangut, after becoming ill. “in the Ding-Swine year, [1227] on the fifteen day of the seventh month, in the city of Turmegei in the Tanghut land, [Genghis] Khan departed and rose to his father in Heaven.”²⁹ Before his death Genghis Khan had divided his Empire into four sections, which were entrusted to and ruled by his sons. As the Mongol Empire matured and expanded, and generations of offspring took over the rule of the four regions, the Khanates began to divide

²⁶ Rafis Abazov, *Palgrave concise Historical Atlas of Central Asia*, (Kindle ed. United Kingdom: Palgrave Macmillian, 2008.) Location 1212-20

²⁷ David Morgan, *The Mongols*, (2nd ed. Malden: Blackwell, 2007.) Pg. 55-64

²⁸ Justin Marozzi, *Tamerlane Sword of Islam, Conqueror of the World*, (Cambridge: Da Capo Press, 2007) Pg. 207

²⁹ Paul Khan, *The Secret History Of The Mongols: The Origin of Chingis Khan*, (Adaptation by Paul Khan, Translated by Woodman Cleaves. Boston: Cheng & Tsui, 2005) Pg. 188

further. While the Khanates remained supportive politically of the Empire, they also grew apart, and each attempted to gain more power and control for their own regions. These political struggles took the attention of the rulers from directly overseeing their regions, further leaving the settlements to manage themselves, leading the settlements further into a state of anarchy.³⁰

Some members of the Mongol leadership were becoming more sedentary, developing urban bases, incorporating the lifestyles, cultures, religions and other aspects of the societal traditions of the people and lands that they oversaw. Depending on the regions, the Mongols and their subjects were Christians, Buddhists or Muslims, sedentary or nomadic, but they remained warriors. The Chagatai Khanate, however, remained largely nomadic; they had no major cities under their control that were considered cultural or economic centers or that had infrastructures to support large economic markets. They did have control over several busy market oases and commercial towns including Samarkand, Bukhara, Kesh, Merv, Balkh and Tashkent, to name a few,³¹ which contributed to the economic support of the rulers, but these were not managed to their full potential and therefore were not nurtured or grown to the size or importance that these oases had previously known.³²

One of these was Samarkand. After the Mongol invasion, with most of the city in ruins and nearly entirely depopulated, the former city was left as a mere market oasis, left to rebuild itself. The resources that made the city such a jewel over the centuries were heavily based on the

³⁰ David Morgan, *The Mongols*, (2nd ed. Malden: Blackwell, 2007.) Pg. 83

³¹ René Grousset, *The Empire of the Steppes a History of Central Asia*, (Translated by Naomi Waldord. New Brunswick: Rutgers University Press 1999) Pg. 162-163

³² Saunders, J.J. *The History of the Mongol Conquest*, (New York: Barnes and Noble, 1971.) Pgs. 170-171

intellectual knowledge, technological developments, and skilled population that had congregated throughout the different eras. The knowledge and training these resources passed along maintained a strong economy and infrastructure. With these resources gone, pillaged, ransacked or taken away to Mongolia, the city was in ruins. Its economy and future in utter chaos, the city of Samarkand was essentially returned to its raw, natural origins. It was still a centrally located city, high on a hill, next to a river in a heavily traveled area. While the overall region was also in chaos, there still existed a potential future for Samarkand due to its natural resources, its lush environment favorable to agriculture, its proximity to the rivers with interconnected canals, and its position both on a fortified hill as well as at the juncture of several main trade routes.

Samarkand, by the very nature of its geography and historical traditions, flourished in times of increased trade. During the time of the Mongol rule, trade along the Silk Road increased as the vast corners of the empire were united in rule and therefore exposed to the cultures and products available throughout Central Asia. The Mongols ensured that travel and trade along the Silk Road were protected and secure. By doing so, merchants could feel safe traveling and travel more frequently. The Mongols held control of the trade routes and were able to centralizes the tolls and further allow merchants and trade sponsors to more accurately predict the costs and times associated with their shipments. All these efficiencies and standards benefitted increased economic development in the region.³³ Samarkand was the center of the trade routes, so the city benefitted from the increased trade and grew to support the collateral economic contributions to the infrastructure of the city.

³³Janet L. Abu-Lughod, Janet L. *Before European Hegemony: The World System A.D. 1250-1350*, (New York: Oxford University Press, 1989.) Pg. 182

As the Mongol Empire began to break apart, the ruling Khans of the four Khanates fought amongst themselves. As the interests and philosophies of the leaders became further disparate and diluted from the original vision and leadership of Genghis Khan, civil war began to divide the empire. Eventually these wars eroded the Empire into smaller, “localized schisms”.³⁴ Samarkand was not the only city left to its own devices, having to rebuild the basic necessities of society for the sake of survival, not for the sake of growth and prosperity. Across the region, there were demolished settlements overseen by generals, populated by previously successful and thriving artisans, merchants and producers, who were now merely trying to survive. Given the importance of the city to the support of whole of the Mongol Empire, Samarkand held a position of prominence that allowed it to rise above the in fighting between the Khanates.³⁵

The Mongol Empire lost power and legitimacy as the region crumbled due to the infighting and was further decimated by disease. The bloodlines and traditions of the culture continued in the nomadic lifestyles and diluted rituals of the tribes, but the ideal of the barbarian Mongol as a political force was gone.

Chagatai Khanate comprised the region of Central Asia. Within that Khanate were different sub-regional territories, states and tribes, each with their own. One of these territories was the Turco-Mongolian region of Transoxania which was further divided into east and west sectors. The eastern part of Transoxania was known as the powerbase of the traditionalists, Mughulistān, where the culture and lifestyle was followed the traditional nomadic life style of

³⁴ W.B. Bartlett, *The Mongols From Genghis Khan to Tīmūr*. (Gloucestershire: Amberley, 2009) Pg. 177

³⁵ René Grousett, *The Empire of the Stepps a History of Central Asia*, (Translated by Naomi Waldord. New Brunswick: Rutgers University Press 1999) Pg. 384-385

the Mongols of the plains of Central Asia. The western part of Transoxania, which included Samarkand and Bukhārā, was heavily influenced by the Islamic religion, following the more sedentary ways of the Persians.³⁶ Within each of these states were different tribes. The challenge at the time after the invasion by the Mongols was in governing the region from a centralized position, while managing the widely varying lifestyles. The governing style of the Khanate was further challenged by the partially nomadic lifestyle of the traditional Mongol rulers. As nomads, these leaders had little experience in fully understanding the needs of ruling sedentary societies. The concepts of infrastructure, administrative bureaucracies, economic growth and development, as well as cultural expansion were foreign to the nomadic rulers. They simply did not have the education or the training to successfully establish a functioning governmental body because they had no basis to comprehend their value and need.³⁷

Approximately 100 years after the death of Genghis Khan a new leader, one who would be able to close the divide between the cultures and lifestyles of the diverse subjects, was born. This leader is called by several names and spellings depending on the author and translation: Temūr, Tīmūr, Tamerlane, but mainly known as Tīmūr. He was the founder of the Tīmūr id Empire. Tīmūr was born to a minor noble landowner in a small town in Uzbekistan called Kesh in 1336.³⁸ Kesh is located between the cities of Samarkand and Bukhara. Kesh was a caravan

³⁶ David Morgan, *The Mongols*, (2nd ed. Malden: Blackwell, 2007.) Pg. 174-175

³⁷ Saunders, J.J. *The History of the Mongol Conquest*, (New York: Barnes and Noble, 1971.) Pg 155

³⁸ W.B Bartlett, *The Mongols From Genghis Khan to Tamerlane*. (Gloucestershire: Amberley, 2009) Pg 326. Justin Marozzi, *Tamerlane Sword of Islam, Conqueror of the World*, (Cambridge: Da Capo Press, 2007) Pg. 7

city located in the area now known as Shakhriisabz, Uzbekistan, and was also called the Green City because of its fertile grounds and rivers.³⁹

Born between the nomadic and semi-nomadic lifestyles, Tīmūr was raised in proximity of the dual lifestyles that the Chagatai Khanate embodied. While of Mongol descent he was Muslim, and spoke Turkish, and was raised according to Turkish culture.⁴⁰ His exposure to the cultural diversity of the region allowed him to truly comprehend the needs of both the sedentary and nomadic societies. This exposure enabled him to unify the two groups under a centralized Empire, always considering and appreciating the often very different needs of each.

While he gained control over the region through power and military force, he needed status to maintain a position of leadership. According to the tradition of Genghis Khan, ruling power was passed through blood ties. This became a challenge for Tīmūr. There is little or no significant evidence to support Tīmūr's claim to become the ruler of the Mongol Empire due to being a blood relation to Genghis Khan.⁴¹ He did however acquire a direct familial tie by marrying into the family when he took one of the princesses of Genghis Khan's descendants as his wife.⁴² Once Tīmūr established his legitimate right to rule according to Mongol tradition, he still needed to be accepted as the ruler in the west, which was dominated by the Persian and Turkish ideologies and cultures. This he was able to do by using the defense of his Islamic faith.

³⁹ Harold Lamb, *Tamerlane the Earth Shaker* (New York: Garden City, 1928.) Pg 22

⁴⁰ David Morgan, Pg 176

⁴¹ Beatrice Forbes Manz, *The Rise and Rule of Tamerlane*, (New York: Cambridge University Press, 1990.) Pg 157

⁴² Beatrice Forbes Manz, Pg. 14

By combining both the Mongol and Muslim worlds he was able to gain the support that allowed him to create his own legacy.⁴³

An accomplished and powerful military leader with an innate drive and skill at gaining allegiances from both his followers and conquered tribes alike, Tīmūr grew his control of the region by overtaking settlements in disarray. After conquering the settlements he would change the governing structure to maintain and quell any resistance or challengers. His view of government was to make everything dependent on him.⁴⁴ His government was set up in hierarchies, with each level represented by a separate bureaucratic office responsible for handing down orders, arming, training and meeting the daily needs.⁴⁵ To maintain control over the civil population, Tīmūr delegated responsibility to several bureaucratic offices, each overseeing and maintaining the infrastructure of the cities, trade routes, bridges and irrigation. For the civilian sector there were police systems, agricultural and production departments, and tax collection divisions. These divisions supported the military. Tīmūr also set up offices dedicated to hearing complaints, petitions and administering punishments for those who violated tax laws. This was essentially a judicial branch that established a system by which the civilian population would be heard. The development of a multi-pronged government with civilian involvement further established an environment that instilled allegiance, loyalty, and dependence.⁴⁶ It took Tīmūr a

⁴³ Beatrice Forbes Manz, "Tamerlane and the Symbolism of Sovereignty." *Iranian Studies*, Vol. 21, No. 1/2, *Soviet and North American Studies on Central Asia* (1988), pp. 105-122 <<http://www.jstor.org/stable/4310596>> (accessed: March 20, 2010) Pg.112

⁴⁴ Beatrice Forbes Manz, *The Rise and Rule of Tamerlane*, (New York: Cambridge University Press, 1990.) Pg 12-13

⁴⁵ Ruy González de Clavijo, *Court of Timour at Samarcand A.D. 1403-6,1859*. (repr. Adamant Media Corporation: Elibron Classics, 2005.) Pg xxxiii

⁴⁶ Ruy González de Clavijo, Pg. xxx

little more than a decade to consolidate power and build a network around him that he could trust thereby enabling him to set out and fulfill his vision of becoming the next Genghis Khan. His government included of both his own trusted advisors as well as civilians, but aligned leadership hierarchy so that the very positions of political influence and governorships were kept under directly managed by his inner circle of trusted leaders, allowing him to maintain his hand in micromanaging his city without the threat of any one group overpowering him.⁴⁷

Tīmūr conquered Samarkand and made it his capital, giving the people of Samarkand a leadership that was physically present. While he would leave the city for years at a time on his military expeditions, he put in place an established government that would run, manage and provide for the population to maintain his authority and status as the ruler. He divided his government into two main sections, one military branch and one civilian branch. Leaders of the civilian branch of the government were viewed with respect and honor. This was seen by the population of the city as a reward, an incentive to follow his lead and adapt to his ways. These civilian leaders were given power and say in the development and management of the infrastructure. These elite civilian government leaders were not typically Mongols but were descendents of sedentary Persian tribes, and as such, the documentation of the city was in their language, Persian.⁴⁸ There was some overlap between the two branches. “Emirs assigned to govern cities and districts within [Tīmūr’s] realm continued to campaign in his army, while those

⁴⁷ Beatrice Forbes Manz, *The Rise and Rule of Tamerlane*, (New York: Cambridge University Press, 1990.) Pg 152

⁴⁸ Beatrice Forbes Manz, *The Rise and Rule of Tamerlane*, (New York: Cambridge University Press, 1990.) Pg 110-111

assigned to military posts were sometimes involved in the collection of taxes or the restoration of cities.”⁴⁹

The military branch did not have a clearly defined role other than allowing Tīmūr to maintain a standing army through the use of his loyal troops as well as conscripted civilians and slaves. Tīmūr maintained a degree of flexibility in the maintenance and management of the city, bringing his military into the governing of the city. Tīmūr was the supreme ruler of the city so he could direct his military branch to do his bidding as needed, either outside of the city or within the boundaries of the otherwise civilian run government.⁵⁰ With the government structure established, and the civilian involvement in the management and maintenance, Samarkand was then able to flourish. Tīmūr recognized its geographic value and the inherent value of the natural resources. He furthered rebuilt the city, restoring it to its rightful place in history as an important city and trading center. By making Samarkand his base he took it upon himself to make it the jewel of his empire.⁵¹ “[Tīmūr ’s] first move was to dress his new lover, encircling her with a girdle of fortified walls to protect her from invaders. This was out of character, insofar as it challenged the traditions established by the nomadic Genghis for whom a settled life and its associated infrastructure – towns, markets, and agriculture – were an anathema.”⁵²

⁴⁹ Beatrice Forbes Manz, Pg 112

⁵⁰ Beatrice Forbes Manz, *The Rise and Rule of Tamerlane*, (New York: Cambridge University Press, 1990.) Pg 113

⁵¹ Justin Marozzi, *Tamerlane Sword of Islam, Conqueror of the World*, (Cambridge: Da Capo Press, 2007) Pg. 207

⁵² Justin Marozzi, Pg. 207

In honor of family members, Tīmūr ordered mosques, mausoleums, and other structures to be built in their names.⁵³ He also established the marketplace as the centerpiece of his city. The marketplace was built to run from one side of the city to the other. He widened streets and razed houses to make way, and set up spaces for shops and gatherings throughout.⁵⁴ Once built, merchants came to the city to sell their produce and wares, reintroducing the use of currency and commerce. Supporting the city and the region alike, the marketplace provided a centralized location for people to come from afar and gather to trade. In addition to the marketplace he developed extensive and elaborate gardens, both for show and agricultural purposes. The produce from these gardens and later farms were sold and traded in the market. As the economy grew, the re-growth of technology and skills grew out of need. Tīmūr also brought skilled workers and teachers from all parts; to not only restore the skills previously known in the city, but also introducing more. His focus was bringing the best of the world to Samarkand, where it would be made better. He brought artisans, teachers and clergy, regardless of their ethnic or religious ideologies.⁵⁵ The population growth that ensued as the economy grew led to the development of settlements around the city, re-establishing the flourishing suburbs of Samarkand, complete with neighborhoods and settlements of workers, merchants, nobles, and even different palaces for Tīmūr.⁵⁶ His focus was on the betterment of the city and in turn, it's people. The cultivation of the natural resources once again flourished and enabled the support of

⁵³ Ruy González de Clavijo, *Court of Timour at Samarcand A.D. 1403-6,1859*. (repr. Adamant Media Corporation: Elibron Classics, 2005.) Pg. 164

⁵⁴ Ruy González de Clavijo, 165

⁵⁵ Ruy González de Clavijo, *Court of Timour at Samarcand A.D. 1403-6,1859*. (repr. Adamant Media Corporation: Elibron Classics, 2005.) Pg. 170-171

⁵⁶ Ruy González de Clavijo, Pg. 169

a multitude of crops and livestock. As the city grew in power, size and importance on the international trade stage Samarkand became a place where ambassadors, emissaries and other traveling nobles were welcomed and received.⁵⁷ Samarkand was befitting of receiving such nobility as well. Tīmūr's Samarkand was his pearl and his favoritism of this city showed in the details that set this city as a showpiece for the world. From the parks to the madrassahs, the palaces to the mosques, his pride was evident to those who entered the walls of the city.⁵⁸

It is ironic that it was a Mongol ruler who gave Samarkand her harshest blow, and another leader following Mongol tactics, who resurrected her beyond her previous glory. "Since that dreadful storm, when the city had been 'drowned in the ocean of destruction and consumed by the fire of perdition,' Samarkand had lain unprotected. [Tīmūr's] building works 150 years later for the first time the outer walls had been restored, an indication of the great esteem in which he held her."⁵⁹

Tīmūr continued his conquests during and after the establishment of his capital and had planned an invasion of China. Just before he was to begin his invasion, Tīmūr died in 1405 from illness.⁶⁰ Upon his death the control of his Empire was passed to his offspring.

⁵⁷ Ruy González de Clavijo, *Court of Timour at Samarcand A.D. 1403-6,1859*. (repr. Adamant Media Corporation: Elibron Classics, 2005.) Pg. 164-175. Justin Marozzi, *Tamerlane Sword of Islam, Conqueror of the World*, (Cambridge: Da Capo Press, 2007) Pg. 217. Guy Le Strange, *The Lands of the Eastern Caliphate*, (1905; repr. Adamant Media Corporation: Elibron Classics, 2006.) Pg. 463-465

⁵⁸ Justin Marozzi, *Tamerlane Sword of Islam, Conqueror of the World*, (Cambridge: Da Capo Press, 2007) Pg. 208

⁵⁹ Justin Marozzi, Pg. 207

⁶⁰Ruy González de Clavijo, *Court of Timour at Samarcand A.D. 1403-6,1859*. (repr. Adamant Media Corporation: Elibron Classics, 2005.) Pg. xlix

The resurrection of Samarkand is a lasting legacy not only of Tīmūr's impact on the world, but also that of the Mongol Empire itself. Genghis Kahn had driven Samarkand to the brink of utter destruction, from which they had been nearly unable to survive. Tīmūr's resurrection of the city re-established not only the city itself, but also the linking of trade routes in that area, re-introducing the east to the west, and expanding the possibilities of trade, both economic and cultural.

Samarkand is truly a remarkable representative of the history of the Central Asian region, demonstrating continued strength and adaptation to the different ruling forces that passed through the region and its very walls, most notably the period covering the time leading up to and immediately after Mongol rule. The city faced continued changes to its governance and weathered the vicious and unrelenting destruction over the ages. Samarkand survived warring tribes, armies and emperors along with devastating disease, all of which combined to wipe out much of the region. But it was always Samarkand and its viability, its value, and its nature to instill the desire in those who conquered her to rebuild the city to glory.

Bibliography

- Abazov, Rafis. *Palgrave concise Historical Atlas of Central Asia*, Kindle ed. United Kingdom: Palgrave Macmillian, 2008
- Abu-Lughod, Janet L. *Before European Hegemony: The World System A.D. 1250-1350*, New York: Oxford University Press, 1989.
- Allsen, Thomas T. *Culture and Conquest in Mongol Eurasia*. New York: Cambridge University Press, 2004.
- Allsen, Thomas T. *Commodity and Exchange in the Mongol Empire*. New York: Cambridge University Press, 2002
- Amitai-Preiss, Reuven, Morgan, David. eds. *The Mongol Empire & its Legacy*, Boston: Brill, 2001.
- Barthold, W. *Turkestan Down to the Mongol Invasion*. 4th ed. Great Britain: Cambridge University Press, 2007.
- Bartlett, W.B. *The Mongols From Genghis Khan to Tīmūr* . Gloucestershire: Amberley, 2009
- Biran, Michal. *The Empire of the Qara Khitai in Eurasian History: Between China and the Islamic World*. New York: Cambridge University Press, 2005
- Carpini, Giovanni DiPlano. *The Story of The Mongols Whom We Call The Tartars*. Translated by Erik Hildinger. Boston: Branden, 1996.
- Clavijo, Ruy González. *Court of Timour at Samarcand A.D. 1403-6,1859*. Reprinted, Adamant Media Corporation: Elibron Classics, 2005.
- Dunn, Ross E. *The Adventures of Ibn Buttuta: A Muslim Traveler of The 14th Century*, Berkeley: U of California, 2005
- Golden, Peter B. *Nomads and Sedentary Societies in Medieval Eurasia*. Washington D.C: American Historical Association, 2003.

Gordon, Stewart. *When Asia Was The World*, Philadelphia: Da Capo Press, 2008.

Grousett, René. *The Empire of the Steppes a History of Central Asia*, Translated by Naomi Waldord. New Brunswick: Rutgers University Press 1999

Khan, Paul. *The Secret History Of The Mongols: The Origin of Chingis Khan*, Adaptation by Paul Khan, Translated by Woodman Cleaves. Boston: Cheng & Tsui, 2005

Lamb, Harold. *Tīmūr the Earth Shaker* New York: Garden City, 1928.

Lane, George. *Daily Life in The Mongol Empire*. Indianapolis: Hackett, 2006.

Lane, George. *Genghis Khan and Mongol Rule*, Indianapolis: Hackett, 2004.

Lattimore, Owen. "Caravan Routes of Inner Asia: The Third Asia Lecture." *The Geographical Journal*. Vol. 72. No 6. (December 6, 1928): 497-528
<<http://www.jstor.org/stable/1783443>> (accessed December 2, 2009)

Le Strange, Guy. *The Lands of the Eastern Caliphate*, 1905. Reprinted, Adamant Media Corporation: Elibron Classics, 2006.

Marozzi, Justin. *Tīmūr Sword of Islam, Conqueror of the World*, Cambridge: Da Capo Press, 2007

Manz, Beatrice Forbes. "Tīmūr and the Symbolism of Sovereignty." *Iranian Studies*, Vol. 21, No. 1/2, *Soviet and North American Studies on Central Asia* (1988), pp. 105-122
<<http://www.jstor.org/stable/4310596>> (accessed: March 20, 2010)

Manz, Beatrice Forbes. *The Rise and Rule of Tīmūr*, New York: Cambridge University Press, 1990.

Morgan, David. *The Mongols*, 2nd ed. Malden: Blackwell, 2007.

Permanent Mission of the Republic of Uzbekistan to the United Nation. "Samarkand"
<http://www.un.int/wcm/content/site/uzbekistan/cache/offonce/pid/8450> (accessed April 31, 2010)

Saunders, J.J. *The History of the Mongol Conquest*, New York: Barns and Noble, 1971.

Stokstad, Marilyn. *Art A Brief History*, 3rd ed. New Jersey: Pearson, 2006.

Turnbull, Stephen. *Mongol Warrior 1200-1350*, New York: Osprey, 2003.

Weatherford, Jack. *Genghis Khan and the Making of the Modern World*, New York: Three Rivers Press, 2004.

William, Friar. *The Mission of Friar William of Rubruck: His Journey to the Court of the Great Khan Möngke, 1253-1255*. 1990. Translated by Peter Jackson. Reprinted 2009, Indianapolis: Hackett, 2009.