



CULTURAL RELATIONS OF THE KHOREZM OASIS WITH THE VOLGA REGION AND SOUTH SIBERIA (9TH - 13TH CENTURIES)

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Annotatsiya: Mazkur maqolada IX – XIII asrlarda Xorazm davlatining Volgabo'yi va Janubiy Sibir hududlari bilan madaniy aloqalari, mazkur hududlarning islom dinini qabul qilishi jarayoni va bu jarayonda xorazmliklarning o'rni haqida so'z yuritiladi. Umuman X – XIII asrlarda Volgabo'yi va Janubiy Sibir hududlari musulmonlashuvda Xorazmning o'rni muammosi hozirgi kunda nafaqat O'zbekiston balki, O'rta Osiyo xalqlari tarixining ham dolzarb muammolaridan biri hisoblanib, bu mavzuga oid birorta yakuniy tadqiqot yo'q. SHu jihatdan olganda mazkur maqolada X – XIII asrlarda Quyi Volgabo'yi va Janubiy Sibir hududlari musulmonlashuvda Xorazmning o'rni mavzusi turli manbalar ma'lumotlari asosida tahlil qilingan va xulosalar chiqarilgan.

Kalit so'zlar: Volgabo'yi, Janubiy Sibir, Volga Bulg'oriyasi davlati, Xazar xoqonligi, Xorazm, yahudolik, al-arsiya, islom, savdo aloqalari, Ibn Fadlan, afrig'iylar, ma'muniylar, anushteginiylar, Dashti Qipchoq, qipchoqlar, o'g'uzlar, bijanaklar.

Аннотация: В данной статье рассказывается о торгово – экономических связях Хорезмского государства с территориями Поволжья и Южной Сибири в X – XIII веках, а также о процессе обращения этих территорий в ислам и роли хорезмийцев в этом процессе. В целом проблема роли Хорезма в мусульманизации территорий Поволжья и Южной Сибири в X – XIII вв. В настоящее время является одной из актуальных проблем истории не только Узбекистана, но и народов Средней Азии, и окончательного исследования по этой теме нет. В связи с этим в данной статье анализируется тема роли Хорезма в мусульманизации территорий Поволжья и Южной Сибири в X – XIII веках и делаются выводы на основе данных различных источников.

Ключевые слова: Поволжье, Южная Сибирь, государство Волжская Булгария, Хазарский каганат, Хорезм, иудаизм, Аль-Арсия, Ислам, торговые связи, Ибн Фадлан, африканцы, мам, Ануштегинцы, степные кипчаки, кипчаки, огузы, биджанакки.

Annotation: This article describes the trade and economic relations of the Khorezm state with the territories of the Volga region and Southern Siberia in the X – XIII centuries, as well as the process of converting these territories to Islam and the role of the Khorezmians in this process. In general, the problem of the role of Khorezm in the Muslimization of the territories of the Volga region and Southern Siberia in the X – XIII centuries. Currently, it is one of the urgent problems of the history not only of Uzbekistan, but also of the peoples of Central Asia, and there is no definitive study on this topic. In this regard, this article analyzes the topic of the role of Khorezm in the Muslimization of the territories of the Volga region and Southern Siberia in the X – XIII centuries and draws conclusions based on data from various sources.

Keywords: Volga region, Southern Siberia, the state of Volga Bulgaria, Khazar Khaganate, Khorezm, Judaism, Al-Arsia, Islam, trade relations, Ibn Fadlan, Africans, Mam, Anushtegin, steppe Kipchaks, Kipchaks, Oguzes, Bijanaks.

(INTRODUCTION). According to its natural and geographical location, the Khorezm oasis has had trade and economic relations with the people and states of the Volga region and South Siberia since ancient

times. Based on trade interests, the states formed in the X-XII centuries in the Khorezm oasis, or the dynasties that ruled Khorezm, played an important role in the political processes that took place in these regions. In this regard, as a result of these trade and economic relations, Islam began to enter the Volga region and South Siberia. The state of Khorezm played a very important role in the spread of Islam in these regions. However, there are still no written sources that fully reveal this topic, and no historical research has been conducted. There is some information in the correct written sources, but they are only in the process of archaeological research

ANALYSIS OF LITERATURE ON THE SUBJECT We think that it is appropriate to study the issue of the role of nomadic tribes in the development of the military art of the peoples of Central Asia based on the generalization and comparative analysis of the data of the sciences of source science, archeology, ethnology, anthropology and historical geography.

The issue of the role of nomadic tribes in the development of the military art of Central Asia during the ancient and medieval period is a topical issue as a special topic, and it is still poorly studied from a scientific and theoretical point of view.

Archeological artifacts and information from written sources play an important role in the study of the history of ancient and medieval military equipment and art of the peoples of Central Asia. A special study of the ancient and medieval military art of Khorezm oasis, Sogd, Bactria, Dovan, Choch, Ilaq, Ustrushona, Marghiyona, which has been living as a neighbor for a long time. It is also important in the analysis of the military art of the peasant-herdsman population, and it proves that the historical-cultural centers were economically and culturally closely connected in different historical periods. In this study, an attempt is made to reveal the role of nomadic tribes in the development of the military art of the peoples of Central Asia in the ancient and medieval period (up to the XIII century AD).

RESEARCH METHODOLOGY. The article used scientific research methods such as systematization, historical-comparative analysis, generalization of historical data, principle of objectivity.

ANALYSIS AND RESULTS

Relations with Khorezm, a state and historical region located in the lower reaches of the Amudarya, played an important role in the history of the Khazar state at the end of its existence. Khorezm was the closest Muslim region of Central Asia to Eastern Europe. That is why the most important trade and diplomatic relations of the Eastern European countries (Volga Bulgaria and Ancient Russia) with the countries of Inner Asia and the Islamic world passed through its territory. It is characteristic that the Khvalis, that is, the Khorezm Sea, was called the Caspian in Ancient Russia.

There was a large community of Khorezmites in Itil, the capital of Khazaria. From their number, a guard of mercenaries called al-larisiya was formed. (Etymologically, this word goes back to the name of the Iranian-speaking nomadic association of the Aors, related to the Alans who lived in the Aral and Caspian deserts in ancient times). Al-Masudi writes that al-larisiya constituted a significant part of the population of Itil, therefore all other immigrants from Muslim countries were also called "larisi" by the inhabitants of the city. The number of Al-larisiya al-Masudi is 7000 people. In addition, according to his information, they were assigned the task of the ministry. At the time of Al-Masudi, he was a Khorezm named Ahmad ibn Kuya.

The ruling elite of the Khazars, who converted to Islam at the last stage of the state's existence, were from Khorezm. The events are known from the descriptions of their contemporary - "Mumtaz Maktab" geographer al-Muqaddasi and two later Arab historians - ibn Miskawayh and ibn al-Asir. The latter two authors convey, in varying detail, the demand for Islamization in response to the Khazars' plea for help against the Turks. Apparently, it refers to the Guzes, who are the eastern neighbors of the Khazars. In this regard, only al-Muqaddasi mentions the Russian. But he connects the establishment of Islam in Khazaria with the conquest of Ma'mun ibn Muhammad, the northern emir of Khorezm. These events apparently took place after the defeat of Itil, but the question of their exact date is not clear. The only chronological reference can be considered to be the testimony of the Old Russian author Jacob Mnik about the Khazar campaign of Vladimir Svyatoslavich, which may have been before the 980s. Therefore, it is impossible to determine the exact period of existence of the restored Khazar state under the leadership of the king, who was forced to accept Islam and recognize its dependence on Khorezm.

Another interesting episode of the ancient history of Russia is related to Khorezm. The

treatise "On the nature of animals" written by Sharaf az-Zaman Tahir al-Marwazi, a doctor of the 12th encyclopedia, describes the peoples who are the northern neighbors of the Islamic world. It mentions the description of the Russians, their embassy in Khorezm, and a request to teach them the basics of Islam. The name of the Russian king is indicated - Buladmir, i.e. Vladimir. Even if the date of arrival of the embassy is 300 AH. (or 912), this obviously distorted news can be considered as a strong argument in favor of the reliability of the chronicle story about the "test of faith" of Vladimir Svyatoslavich.

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According to the information given by Ibn Havqal, the city of Itil consists of two parts, and in the eastern part there are trading centers called Hazaran. Khorezms made up the majority of the Hazaran population, among them there were merchants, artisans, religious figures and soldiers.¹

Khorezm merchants were also active in Bulgaria, north of the Khazars. At the same time, Ibn Havqal reports that the Khorezm people brought Islam with them to the middle reaches of the Volga, and that the conversion of the Bulgarians to Islam was connected with Khorezm. ²

Ahmad Zaki Walidy Togon in his study entitled "Khorazm Culture Testaments" expresses the opinion that during the Islamic period, the people of Khorezm living in Volgaboyi were known by the name "Musurman/busurman", that is, Muslim.³ In this work, the cities or villages mentioned in the Bulgar region with the names of "Busurman" (Muslim), Urgenji, Urnas, and the old Muslim communities in the Kama (Kama) basin in the north of Bulgar are traces of Khorezm merchant colonies that settled in these places. is keyed⁴.

At the request of the Bulgarians, Ibn Fadlan, the ambassador sent to Bulgaria by the Arab caliph in 922, passed through Iran - Khurasan - Bukhara - Khorezm. After all, it was possible to go from Baghdad to Bulgaria through the Caucasus.⁵ This allows us to say that the ambassadors of the caliphate traveled to the Volga through Khorezm due to the high socio-political and cultural relations of Khorezm with the peoples of the Volga region.

In 977-985, the Urganch emirs captured the city of Itil, the capital of Khazaria. They have always tried to keep Bulgaria under their influence. The political figures of Khorezm in various ways hindered the actions of Prince Vladimir of Kievan Rus, who attacked Bulgaria in 985, and those who "helped" his failure".⁶

During the X-XII centuries, Khorezm not only played the role of a transit area in trade with

1 Машаринов Қудрат. "Хоразмнинг Ўрта шарқ ва Европа давлатлари савдо марказлари билан тарихий алоқалари (X-XV асрлар)". – Урганч: "Урганч давлат университети" 2016. 96-бет.

2 Almaz Yazberdiyev. Gurgenj-Gundogaryn orta asyrlar dowrunin ylmy we medeni merkezi. –Ashgabat: "Türkmen döwlet neşiriyat gullugy", 2018. 26-бет.

3 Zeki Velidi Togan. Horezm Kültürü Vesikaları.Kısım 1. Horezmce Terjümelı Muqaddımat al-adab. Istanbul. Sucuoğlu matbaası. 1951. S 21.

4 Ўша асар... 21-бет.

5 Крачковского И.Ю. Путешествие Ибн-Фадлана на Волгу. –М.: 1939. С 67

6 Машаринов Қудрат. Хоразмнинг Ўрта шарқ ва Европа давлатлари савдо марказлари билан тарихий алоқалари (X-XV асрлар). –. Урганч: "Урганч давлат университети" 2016. 97-бет.

Eastern Europe, along the Volga and Russia, but also widely used the opportunity to sell its own products..⁷

The question of the origin and activity of the al-Larsiya Guard in Kharaziya arouses interest in many people. We can see the first information about the Al-Larsiya Guard in the first half of the 10th century in Mas'udi's work "Muruj al-Zahab". In the work: "In this city (country) there are many Muslims, and the king's army is composed of them. They are known in the city as al-Larisiya (arisiya). They moved from Khorezm," it is reported.⁸

The 11th century Spanish Arab traveler Abu Ubayd al-Bakri in his work "al-Mamalik wal-masalik" reports that the majority of the Muslim army in Khazaria were Khorezmites who migrated due to the civil war in Khorezm in the early days of Islam.⁹

Khorezm experienced a sharp social-economic crisis in the first half of the 8th century - during the civil war (relations between Khurzd and Khagan), the arrival of Qutayba, which took place when the religion of Islam entered. At the same time, a little later, a group of people from Khorezm moved to Khazaria in the midst of a severe economic crisis caused by the flooding of many areas due to the change of the Amudarya basin, and the drought that appeared in some areas.¹⁰ In this regard, S.P. There are also notes by Tolstov. They consisted of brave warriors and were considered the support of the ruler. The ruler of Khazaria created enough conditions for them to worship freely. Ahmad ibn Kuya (Kuba), the commander of the Al-Larsiya army, was considered a minister of the Khazar ruler¹¹. They stood aside in the battles of the Khazar ruler with the Muslims, and helped him in the fight against his other enemies (infidels).¹² At the same time, their number was 7 thousand cavalry, all of them were armed with bows and spears and were fully armored. They had their own laws and judges who regulated them¹³.

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CONCLUSION RECOMMENDATIONS.

To sum up, in the 10th - 13th centuries, the Khorezm state had trade and economic relations with the Lower Volga region and South Siberia, as well as the process of conversion of these regions to Islam, and the role of the Khorezm people in this process was high. In general, the problem of the role of Khorezm in the Muslimization of the Lower Volga and Southern Siberia regions in the 10th - 13th centuries is considered one of the most urgent problems of the history of not only Uzbekistan, but also the peoples of Central Asia, and there is no final research on this topic. It is necessary to start a wider study of trade relations between these regions and Khorezm, and to conduct a lot of research in this area, which in the future will fill the most problematic pages of the history of the ancient Volga, South Siberia and Khorezm - plays an important role in revealing the fall.

7 Машарипов Қудрат. Хоразмнинг Ўрта шарқ ва Европа давлатлари савдо марказлари билан тарихий алоқалари (X-XV асрлар). — Урганч: “Урганч давлат унивеситети” 2016. 62-бет.

8 С. Беляева, О. Бубенок, О. Гундогдыев, И. Дрига, О. Маврина. Огузы на рубежах Южной Руси. Киев, 2018. С 12.

9 Şeşen, Ramazan. İslam coğrafyacılarına göre Türkler ve Türk ülkeleri. Ankara: Türk Tarih Kurumu, 2001. P 206.

10 О.Б. Бубенок, Д. А. Радивилов Киев Народ ал-арсийа в Хазарии (из истории хазаро-хорезмских связей). Хазарский альманах / Редкол.: В.К. Михеев (гл. ред), А.И. Айбабин, В.С. Аксенов и др. — М., Мосты культуры/ Гешарим, 2004. — Т. 2. С 5.

11 Şeşen, Ramazan. İslam coğrafyacılarına göre Türkler ve Türk ülkeleri. Ankara: Türk Tarih Kurumu, 2001. P 46.

12 Бубенок, Д. А. Радивилов Киев. Народ ал-арсийа в Хазарии (из истории хазаро-хорезмских связей). Хазарский альманах / Редкол.: В.К. Михеев (гл. ред), А.И. Айбабин, В.С. Аксенов и др. — М., Мосты культуры/ Гешарим, 2004. — Т. 2. С 5.

13 Масуди. Мурудж ад-Дзахаб (“Россыпи золота”). Глава XVII. <https://lektsii.org/16-66888.html>

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