PROBLEM OF “KALIZS” (KHOREZMIANS) IN HUNGARY: PREDICTIONS, ANALYSIS AND CONCLUSIONS

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ANNOTATION
In this article, medieval sources about Khorezmians living in Eastern Europe, as well as research and articles from the 19th to the beginning of the 21st century have been studied and thus the role and importance of Khorezmians in the political and economic life of medieval Eastern Europe have been analyzed.

KEY WORDS: Khorezmians, Kalizs, Europe, Khazaria, orientalist, turkologist, Ogurs, Slavs, Turks.

INTRODUCTION
Central Asia is located at the crossroads of the Great Silk Road, which is connecting geographically – Asia and Europe, culturally – civilizations, and economically very important. For this reason, our ancestors, especially the Sogdians, took the lead in trade along the Great Silk Road from China to the Mediterranean. During the periods of Kushans and Hephthalite, the region was very active in the cultural, socio-political processes in the regions up to India.

In the Middle Ages, Khorezmians, who lived in the north-west of the region, took the lead in trade with the peoples of Eastern Europe through the northern branch of the Silk Road, the Caspian-Volga caravan routes in Khazaria and Bulgaria. It is emphasized in sources that in Khazaria and Bulgaria, there were also people of Bukhara and Samarkand, in addition to Khorezmians¹. In his research, H. Ziyoev calls the Khorezmians of the 9th and 12th centuries as Uzbeks².

² The above shown source.
On the research on Khorezmians in Hungary in the Middle Ages and the 19th-21st centuries. The first sufficient information about Khorezmians in Eastern Europe was mentioned in the works of Arab travelers – Abu Hamid Garnati, Ali Abdul Hassan Masudi, Abu Ubayd al-Bakri, as well as in the notes of the Russian chronicler Nestor, in the Hungarian chronicles (especially in the Hungarian anonymous chronicle by an unknown author), in the data left by Byzantine historian Ioann Kinnam, as well as in the documents of the Pope of Rome.

Geographically located in the center of the Catholic and Orthodox worlds, the history of medieval Hungary has been the focus of much of Western scholars. This is because Ogurs, Slavs and Turks, who entered Hungary from the east in several stages, played an important role in the political arena of the region. New ethnic groups joining Eastern Europe one after another have increased the ethnic history of the region. At the same time, historians of the region have attracted the attention of historians of the region, who are of Turkish origin and whose beliefs are different from those of the Turks who came to Eastern Europe, as well as the religion of the surrounding Slavs. The Roman Catholic and Byzantine Orthodox Churches could not tolerate the policy of the Hungarian kings regarding religious tolerance towards the Muslim communities living in their territory. For these reasons, the medieval history of Hungary and its activism in ethnic processes, as well as the penetration of a new faith into the old world, have been the focus of Western scholars. Many Western scholars have suggested that “Kalizs” – a part of the Muslim community lived in Hungary’s predominantly Christian Hungarian state of Arpad were Khorezmians.

Spanish tourist Abu Hamid Garnati travels from Spain to Egypt, from Egypt to Baghdad, through the western shores of the Caspian Sea to Itil, Bulgaria, the land of the Slavs, to Hungary through the Ukraine. After living here with Muslims for three years (1150-1153), he got married and had children. He travels from the north of the Black Sea to the city of Itil, then through the Caspian Sea to Khorezm, Bukhara, Ray, Basra, Mecca, Baghdad. He died when he reached Aleppo via Mosul and then Palmyra, asking the caliph for permission to bring his family to Hungary. His long stay in Hungary allowed him to become aware of all the socio-political processes in the region at that time. In his diary, Garnati writes, “... There are 78 cities in their country called Unkuria. Each of these cities has many castles, volosts, villages, mountains and forests and is...
inhabited by thousands of Maghribis (bijanaks) and Khorezmians. There are thousands of them and they serve the king (King of Hungary). They secretly believe in their religion.3

Jerney Janos was the first to study the history of Khorezmians in Hungary, and in 1844 he published his research work on the “Volga Bulgars and Hungarian-speaking Ismailians”4.

Another well-known Hungarian orientalist, turkologist, specialist on Semitic languages, Chjegledy (1914-1996), in his study of the origin of the Hungarians and their emigration from the East, also draws attention to the emergence of Khorezmians in Hungary. He relies on the documents of the popes of Rome, Byzantium and other western sources in his research. At the same time, he approaches the data of Arab tourists, including Abu Hamid Garnati, as additional sources.5

In 1913, Janos Rozzhdestva (Karácsonyi János) offered her data on how and when the Khorezmians entered Hungary in her article “Who are Bohemians or Ismailians and when did they come to Hungary?” 6.

Another Hungarian researcher, Mesterhazi Karoli, published his research work “Ismailians, Muslims, Volga Bulgarians” in 1974, and Sabo Laszlo published the history of the first Muslims in Hungary in 2002-2003 based on the results of archeological research.7

Jeno Szuks published an article in 2008 on the ethnic origins of kaliz8.

Nora Berend, a Cambridge University professor (originally Hungarian), analyzes the role of other religions and cultures in the political, cultural, and economic life of the region in the territory between the two centers of the Muslim Christian world, the Western Roman Empire and Byzantium in her work “At the Gate of Christendom: Jews, Muslims and ‘Pagans’ in the Medieval Hungary in 1000-1300”. He seeks answers to how Muslims have held a high position in the Hungarian army and economic life.9

Hungarian archaeologists Rosa Zoltan and Tugya Beata, based on the results of archeological research conducted in the 11th-13th centuries in the settlements of the Kalizs, came to the conclusion that their origin is Khorezm (2012)10.

Ahmad Zaki Validi, a scholar of the Turkic peoples, wrote about the Khorezmians in Hungary in his works “Introduction to the General Turkish History” and “Khorezm Cultural Heritage, Khorezmian Muqaddimmat al-Adab”11. In addition, in the work “In Search of the Culture of Ancient Khorezm” by S.P. Tolstov, you can find information about the Khorezmians in Hungary12. However, recent studies require careful use of the works of S.P. Tolstov. This is because S.P. Tolstov’s assumptions that the Kavars (Kabars) were Khorezmians, have been refuted in subsequent studies.

HOW DID THE KHOREZMIANS GET TO HUNGARY?

Most studies note that the emergence of Khorezmians in Hungary was due to the migration of Khorezmians, who had a large position in Kazaria and Bulgaria, to Hungary as part of the Hungarians. The formation of Khorezm trade colonies in Kazaria and the appearance of Khorezmin mercenaries in these areas confirm their assumptions. Erdal Çoban thinks that “they (Khorezmiens) entered Hungary together with the Kavars (Khazars) as a result of the disintegration of the Khazar Khanate and the entry of the Oghuzs into the region”14.

Chjeglediy notes that Khorezmiens entered Hungary along the kuns from the northern road15.

Abu Bakr Ferenji (Ferenci Ebubekir) in his book “Hungars and Islam” (Magyarok és az izlám) suggests that Khorezmiens in Hungary were probably descendants of the al-Larsiya Guard, a group of Khorezmiens in Kazaria16.

In his studies, S.P. Tolstov noted the political unification of Khorezm and Khazaria in the 8th century, Bulan’s becoming the ruler, who came there from Khorezm, the strong political influence of Khorezm on Kazaria and the 8th century, in the 60s and 70s, as a result of the political and religious reforms of the Khazar ruler Abadi, the Kavar/Khvar/Khovar (Khorezmian ethnic groups according to S.P. Tolstov) who became Muslims moved to Pannonia along the north of the Black Sea17. However, recent research shows that the Kavars (Khazars) have nothing to do with Khorezm. The fact that the Kavars/Kabars are not Muslims but Jews and that they are Khazars has been reflected in most studies.

Nora Berend put forward the assumptions that “as a result of the disintegration of the Khazar state and the migration of Bulgars to the west by the Oghuzs, the Khorezm colonies there moved to the Balkans with them”18.

However, Janos Rozhdestva has a different opinion on which way the Khorezmiens went into Hungary. He rejects the idea that Khorezmiens came to Hungary from the north – through the lands of Bulgars, Bijanaks, Kuns (Kipchaks)19 and tries to prove that Khorezmiens came from the south – from the south of the Caspian Sea through Asia Minor. He draws on the diaries of the crusaders to point out that there were Muslim Turks in the Balkans during the first crusades.

Janos Rozhdestva: – “Kalizs – Khorezmiens lived in Turkestan – Kaliziya on the shores of the Kaliz Sea. They were called Turks. ... It is known that the Turks had a great position in the army of the Arab Caliphate. They also protected the border areas in the western part of the caliphate from the Greeks. In 880, the Khorezm Turks, who were in the service of the caliphate, were stationed in the vicinity of Edessa (Urfa) and Aleppo, and were called Kariz, Kaliz Turks. Here they adopt the Ismaili (Shia) sect in about 910 at the request of Aleppo or other emirs.

... In 1032, a Turkish emir named Salames was responsible for the security of Edessa (Urfa). Salames agrees with a Greek commander named George Maniakes and handed over Edessa to the Greeks. Naturally, after that, Salames and his companions could not remain in Arab caliphate. For this reason, the Greek emperor moved them to the villages northeast of Nicomedia (northeast of Asia Minor). ... Kaliz Turks were brought to Europe to be used to suppress the revolt against the Greeks around Belgrade20. Russian ethnographer Dmitry Rasovsky (1902-1941) also points out that Khorezmiens entered Hungary through Asia Minor21.

KALIZS IN HUNGARY AND THEIR ROLE IN POLITICAL AND ECONOMIC LIFE

It is known from history that Hungary was the gateway to Europe during the great migration of peoples in the first half of the 1st millennium. If the great migration to Europe was started by the Gunns (Huns), in the 6th century, the Avars came to the Balkan and set up camp on the banks of the Tisza River. After them, Bulgars entered these areas. Bulgars also mixed with the locals, losing their


21 Расовский Д.А. Печенеги, тюрок и берендеи на Руси и в Венгрии. – Москва: Цивон, 2012. – С. 89.
language and becoming Slavic\textsuperscript{22}. After that, those who entered the area became mojoras. They founded the Arpad dynasty (889-1301) in Hungary. In particular, tribes such as Bijanaks, Kunns (Kipchaks) and Bashkirs, who came here in the 10th-13th centuries, were also called mojoras\textsuperscript{23}. Ahmad Zaki al-Walidi reports that “some of Khorezmians, Bijanaks and Bashkirs who were part of them were Muslims”\textsuperscript{24}. In Eastern Europe, the Khorezmian colonists are described as “Khalvis” among Bijanaks in Tuna and in Hungary as a merchant tribe called Kalis\textsuperscript{25}. Khorezmians, originally called kvaliz, were later called kaliz.

Today, historians have suggested that Magyars, the ancestors of the Hungarians, were Ogres. A number of historians consider them to be a union of Turkic and Ogric tribes that lived as nomads in the Volga desert of the southern Urals and in the territory of the Bashkirs. It is noted that the immigrants – the Turks – in their old beliefs, the Khazars (Kabar, Khovar) were mostly Jews and other religions, and the Khorezmians (Kalizis) were Muslims.

By Hungarian ethnologists, linguists, and historians, scientific research has been published on the fact that lots of names of places like kaliz (kaliz in Hungarian literature), who were Muslims (the word “Muslim” is used in Hungarian literatures as “bőszőrmények”) were found in Hungarian territory among the ethnonyms such as khabar/ok (Tolstov – kavar), khabar/ok (Tolstov – khabar), kharzak/ok (khazar) and they were also connected with Khorezmians.

According to the specialists on Hungarian toponyms, there are several “Kaliz” toponyms in Hungary today, which are directly related to Khorezm\textsuperscript{26}. In Hungary, the national name of Khorezmians was Kvariz, Kvaliz, and later it became Kaliz because of the fact that the sound “v” in the Greek pronunciation\textsuperscript{27}.

There is an idea put forward that Ethnonyms such as Kaloz, Kaluz, Koaliz, Kaliks, Kaliz, Kalsi (Kaloz, Kaluz, Koaliz, Calix, Caliz, Caluz, Calsi\textsuperscript{28}) are found in Hungarian literature and they are also derived from the word Kaliz and their historical homeland is Khorezm (hvárezmiek)\textsuperscript{29}. The most reliable guard of the Kingdom of Hungary consisted of these kolizoks (Khorezmians)\textsuperscript{30}. Kaliz communities lived mainly in the western and northern parts of Hungary – Nitra, Pils, Fejer, Veszprém, Somogi, Zala and preserved their language and beliefs until the 13th century. It is noted that they lived in about 30 villages\textsuperscript{31}. Today, 9 settlements in Hungary are called by this name\textsuperscript{32}.

Janos Rozhdestva notes that Kalizs lived in the south of Hungary\textsuperscript{33}.

It is noted that the first Muslim villages of Khorezmians in Hungary were to be found in sources before the Mongol invasions of Hungary\textsuperscript{34}. Other researchers have also suggested that the origin of the Ismailis is Khorezm and there are no other assumptions about who the Ismailis actually were. According to Erdach Choban, “The fact that the Khorezmians in Hungary, that is, the Kalizs, occupied large areas around Khorezm, together with the Turkic tribes, was an auxiliary force in the army of the Hungarians. They are called kvalis in Russian sources, Couálléf (kualiz) in Byzantine sources, and kolzen by the Germans. It is said that their appearance in these areas began in 896. Эрдач Чубан томонидан “Хоразм атрофийдан кетган Венгриядагы хоразмлайклинин, яны, каллиптиктин катта худудларын эгалгакылмаки, түркү ricao бүлүгө қабарлар билан бирилдик тана жокорлар

23 The above shown source. – P. 156.
30 The above shown source. – P. 49.
32 The above shown source.
According to Jerney Janos, Kalizs were superior to the Christians in the region due to their high commercial skills and captured the salt trade with great privileges with the help of the Arpad dynasty, while engaging in minting, customs, tax collection and other lucrative businesses. In the 11th century, there was a southern and northern salt road (connecting Seged and Bodrog) in the east of Tuna that served to transport salt and the trade route was also called the Kaliz Road because the salt trade was mainly engaged with Kalizs. This road lost its significance after the Mongol invasion.

The fact that a small number of Khorezmians controlled the most important sectors of the Hungarian economy among different peoples, such as Slavs, Turks, Greeks, testifies to the fact that these Khorezmians had great knowledge and skills in the field of exact sciences. For this reason, most of the Hungarian kings granted religious and other freedoms to Khorezmians, despite strong opposition from the popes and political circles of the state. They even created conditions for them to study in religious centers in the Middle East. In particular, there are reports that they studied in Jerusalem and Aleppo. Kalizs were able to obtain many privileges from King Geza of Hungary (1141-1162). In an interview with Yakut Hamawi, young Hungarian Muslims who came to Aleppo in 1220 to study, expressed the king’s warm attitude towards Muslims and his policy of religious tolerance. At the same time, Yaqaq Hamawi leaves information that Muslims studying in Hungary have a Turkish appearance.

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information that in 1150 Kalizs, who had been part of the army of the King of Hungary, fought against the Byzantine Empire⁴⁹. In the summer of 1158, Bishop Daniel of Prague visited as an ambassador of the German Emperor Frederick and asked the King of Hungary for help in the siege of Milan. The King of Hungary sent 600 archers to the siege of Milan⁵⁰. In the works of the Byzantine historian Ioann Kinnam, it is noted that Khorezmians under the name “Chalisen” were in alliance with the Bajanaks⁵¹. The martial arts and bravery of Muslim archers in the Hungarian army are highly valued in German and Hungarian chronicles⁵².

According to the 13th century Hungarian chronicler Kezay Semon, Khorezmians were also related to the Hungarian royal family. The origin of the mother of Samuel Aba, king of Hungary in 1041-1044, is Khorezmian⁵³. In the 13th century, the popes Honorius III, Gregory IX, Urban IV, Honorius IV, Nicholas XIII took measures against Khorezmians. However, the main reason why Khorezmians and other Muslims suffered great disasters in Hungary was not the Popes, but the Mongol invasion of Hungary⁵⁴. Arab sources state that only the Ismailis (Kalizs) in the Hungarian army survived the Mongol invasion. But there is no information about them in post-13th century sources. Then they mix with other ethnic groups in Hungary⁵⁵.

In 2011, by the archaeologists of the Deri Museum (Déri Múzeum) in Hungary, archeological excavations were conducted in the village of Ismailis (Kaliz) of the 12th-13th centuries. The studies were carried out more archeobotanically and they found that the Kaliz lifestyle differed from research results in Arpad-era Christian communities, that they planted more barley, rye, wheat, and millet than others, that pig bones were found in very small quantities, and they proved that Kalizs were a distinctive people⁵⁶.

As we have seen, the scientific research conducted in Hungary contains complementary data in assessing the role of Khorezmians in socio-political life, as well as contradictory research results. For example, in the works of Chjeglediy, Abu Bakr Ferenji, Nora Berend, Erdal Choban, Usman Karatay, Jerney Yanosh and others, the fact that the entrance of Khorezmians into Hungary was carried out through the northern route (the land of the Khazars, Bulgars and Bajanaks), was tried to be proved by arguments and in the works of Karácsomy János, an attempt was made to prove with evidence that they came from the south of the Caspian Sea through Asia Minor. At the same time, there are conflicting views on the religious beliefs of Khorezmians. That is, a group of researchers claim that they (Khorezmians) belonged to the Hanafi sect of Islam, and another group emphasize that they belonged to the Isma’ili Shia sect. There are conflicting opinions that the villages inhabited by Khorezmians are in the south or north of Hungary. We will try to find a common solution to these conflicting views on Khorezmians in Hungary. If we believe the views of both parties, we can conclude that:

Khorezmians entered Hungary in two ways. First, from the north, Khorezmians, who had high qualifications and knowledge in the field of trade in Khazaria and Bulgaria, entered Hungary along with the Hungarians and soon achieved great success in the financial field of the Arpad dynasty. They were called by the locals by such names as kvaliz, kaliz. At the same time, it is clear that they were in the Hanafi sect of Islam. Second, from Khorezm, which was under the influence of Arab caliphate, an army of Khorezmians at the request of the caliphate was originally stationed on the border with the Greeks to the west of the caliphate. There, Khorezmians converted to the Isma’ili sect of Islam, and later, due

to political processes, sided with Greeks and migrated first to northwestern Asia Minor, and then through Bulgaria to Hungary. They are known by the locals as the Ismaili “Izmaelitik”. They were distinguished by their fighting and bravery in the army of the Hungarian kings. This suggestion can be explained by the fact that there was no Ismaili sect of Islam in Khorezm, and that Khorezmians in Khazaria and Bulgaria were not Ismaili.

CONCLUSION

In conclusion, it can be noted that Kalizs came from Khorezm accounting the fact that in the 10th-13th centuries, there was no speculation about the origin of Kalizs other than Khorezm, which were active in the socio-political processes in Hungary and the information of medieval Arab tourists that Kalizs were descendants of Khorezmians. At the same time, we can conclude that the population of Khorezm was Turkic. Indeed, in Greek and Hungarian literatures, they were described as Turks, similar to the Bashkirs. Also, the achievements and experience of Khorezmians in science and martial arts were effectively used by the kings of Hungary for centuries.

REFERENCES
