



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

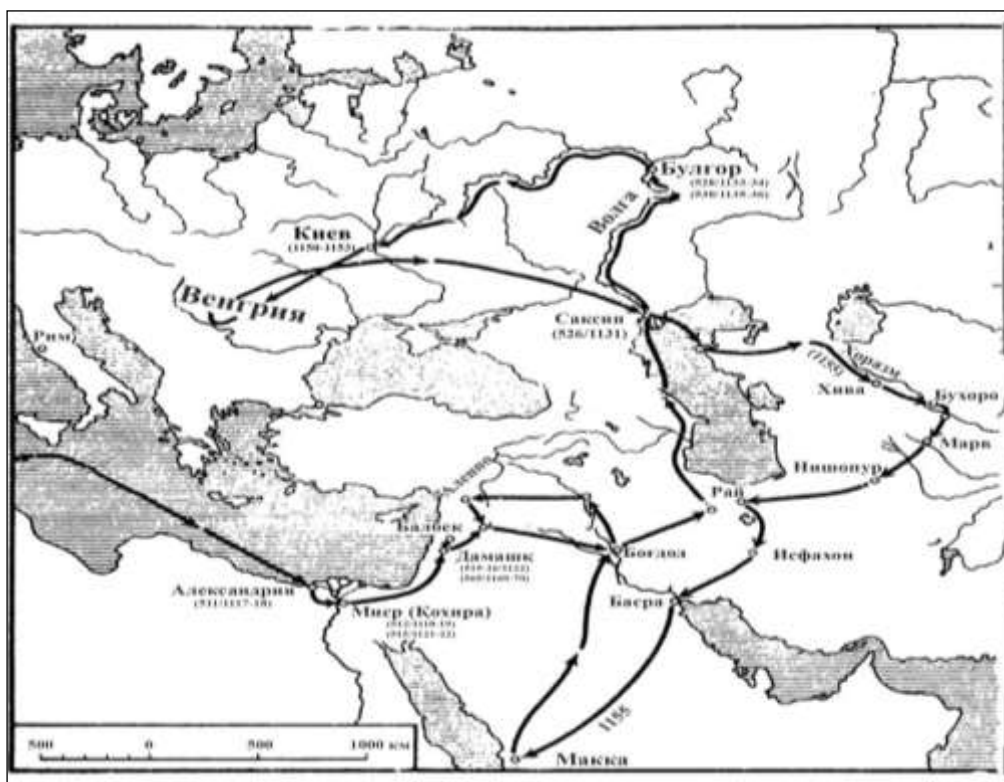
Central Asia is located at the crossroads of the Great Silk Road, which is connecting geographically –vAsia and Europe, culturally – civilizations, and economically very important. For this reason, our ancestors, especially the Sogdians, took the lead in trade along the Great Silk Road from China to 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.

¹ Ziyoev Hamid. Uzbeks in Siberia, the Volga and the Urals. - Tashkent: New Century Generation. 2014. 131,132 pages..

² The above shown source.

Picture 1
The map of Abu Hamid Garnati's travel



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 religion³.

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 Ismailis"⁴.

Another well-known Hungarian orientalist, turkologist, specialist on Semitic languages, Chjeglediy (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 sources⁵.

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

Another Hungarian researcher, Mesterhazi Karoli, published his research work "Ismailis, Muslims, Volga Bulgarians" in 1974⁷, and Sabo Laszlo published the history of the first Muslims in

Hungary in 2002-2003 based on the results of archeological research⁸.

Jeno Szuks published an article in 2008 on the ethnic origins of kalizs⁹.

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 life¹⁰.

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)¹¹.

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 Muqaddimat al-Adab"¹². 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 Hungary¹³. 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.

³ Большакова О.Г, Монтайга. А.Л. Путешествие Абу Хамида ал-Гарнати. –Москва: Главная редакция восточной литературы, 1971. С. 126.

*Ismailis – supporters of one of the sects appeared in Shia sect. Began in the middle of the 8th century, Spread over the Near and Middle East in the 10th-11th centuries. (Zeki Velidi Togan. Horezm Kültürü Vesikalari.Kısım 1. Horezmce Terjümei Muqaddimat al-adab. –Istanbul: Sucuoiglu matbaasi, 1951. S 20).

⁴ Lijczenbach János Tudománytár. Izmaelitákról mint Volgai Bulgabok - és Magyar nyelvű népfelkezezetből. 'Értekezések'. Budan. A'Magyar Kir Egyetem ' Betüivel. 1844. P 104.

⁵ Czeglédy Károly. Magyar őstörténeti tanulmányok. –Budapest: 1985, P 254.

⁶ Karácsonyi János. Kik voltak s mikor jöttek hazánkba a böszörmények vagy izmaeliták? – Budapest: 1913. S 485. <http://real-eod.mtak.hu/1145/1/B3392307.pdf>.

⁷ Mesterházy Károly 1973. Izmaeliták, böszörmények, volgai bolgárok. Hajdúsági Múzeum Évkönyvei 1: 37–45; Ismaélites, Busurmans, Bulgares de la Volga. In: Les Questions fondamentales du peuplement du bassin des Carpathes du VIIIe au Xe siècle: session scientifique de l'Union internationale archéologique slave, Szeged, 27–29 avril, 1971. Éd. László Gerevich. Institut Archéologique de l'Académie Hongroise des Sciences, Budapest. 195–211.

⁸ L.E. Szabó. A nyitott jövő problémája: véletlen, kauzalitás és determinizmus a fizikában. -Budapest. Typotex, 2002.// <https://scholar.google.com/scholar?oi=bibs&hl=ru&ites=5208055731504324681>.

⁹ Jenő Szücs. Két történelmi példa az etnikai csoportok életképességéről [Two historical examples of the viability of ethnic groups].Holmi, 20, no 11 2008, pp.1399-1406.

¹⁰ Nora Berend. At The Gate of Christendom: Jews, Muslims and Ppagans in Medieval Hungary c. 1000-c. 1300. Cambridge University Press, 2001. P 364.

¹¹ Rózsa Zoltán, Tugya Beáta. Kik voltak az első Orosháza lakói? Problémafelvetés egy kutatás kezdetén.

https://www.academia.edu/4215146/Rózsa_Zoltán_Tugya_Beáta_Kik_voltak_az_első_Orosháza_lakói_Problémafelvetés_egy_kutatás_kezdetén.

¹² Zeki Velidi Togan. Horezm Kültürü Vesikalari.Kısım 1. Horezmce Terjümei Muqaddimat al-adab. – Istanbul. Sucuoiglu matbaasi. 1951. S. 20.

¹³ Толстов С.П. По следам древнехорезмийской цивилизации. – М. – Л.: Наука, 1948. – С.228-230.



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 Khorezmian mercenaries in these areas confirm their assumptions. Erdal Choban thinks that “they (Khorezmians) 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 Khorezmians entered Hungary along the kuns from the northern road¹⁵.

Abu Bakr Ferenji (Ferenzi Ebubekir) in his book “Hungars and Islam” (Magyarok és az iszlám) suggests that Khorezmians in Hungary were probably descendants of the al-Larsiya Guard, a group of Khorezmians in Khazaria¹⁶.

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 Khazaria 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.

¹⁴ Erdal Çoban. Eastern Muslim Groups among Hungarians in the Middle Ages. Bilig. Autumn 2012 / Number 63 55-76 <http://www.acarindex.com/dosyalar/makale/acarindex-1423873009.pdf>.

¹⁵ Czeglédy Károly. Magyar őstörténeti tanulmányok. –Budapest: 1985. P 100.

¹⁶ Ferenci D. Ebubekir: Magyarok és az iszlám. – Isztambul: 2010/1431.S. 42

¹⁷ Толстов.С.П. По следам древнехорезмийской цивилизации. – Москва-Ленинград.: 1948. – С. 229,230.

¹⁸ Nora Berend. At the gate of Christendom : Jews, Muslims and 'pagans' in medieval Hungary, c. 1000- c. 1300. Cambridge University Press Cambridge studies in medieval life and thought. Fourth series, 50 2001. – P. 68.

However, Janos Rozhdestva has a different opinion on which way the Khorezmians went into Hungary. He rejects the idea that Khorezmians came to Hungary from the north – through the lands of Bulgars, Bijanaks, Kuns (Kipchaks)¹⁹ and tries to prove that Khorezmians 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 – Khorezmians 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 Khorezmians 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 (Hunns), 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

¹⁹ Karácsonyi János. Kik voltak s mikor jöttek hazánkba a böszörmények vagy izmaeliták? – Budapest: 1913. S 487. <http://real-eod.mtak.hu/1145/1/B3392307.pdf>.

²⁰ Karácsonyi János. Kik voltak s mikor jöttek hazánkba a böszörmények vagy izmaeliták? – Budapest: 1913. S 491. <http://real-eod.mtak.hu/1145/1/B3392307.pdf>.

²¹ Расовский Д. А. Печенеги, тюрки и берендеи на Руси и в Венгрии. – Москва: Цивои, 2012. – С. 89.



language and becoming Slavic²². 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 *majoras*²³. Ahmad Zaki al-Walidi reports that “some of Khorezmians, *Bijanaks* and *Bashkirs* who were part of them were Muslims”²⁴. In Eastern Europe, the Khorezmian colonists are described as “*Khvalis*” among *Bijanaks* in Tuna and in Hungary as a merchant tribe called *Kalis*²⁵. Khorezmians, originally called *kvaliz*, were later called *kaliz*.

Today, historians have suggested that *Magyars*, the ancestors of the Hungarians, were *Ogurs*. 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* (*Kalizs*) were Muslims.

By Hungarian ethnologists, linguists, and historians, scientific research has been published on the fact that lots of names of places like *kaliz* (*káliz* in Hungarian literature), who were Muslims (the word “Muslim” is used in Hungarian literatures as “*böszörmények*”) were found in Hungarian territory among the ethnonyms such as *kabar/ok* (*Tolstov* – *kavar*), *khavar/ok* (*Tolstov* – *khavar*), *khazar/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*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 pronunciation²⁷.

²² Ahmet Zeki Velidi Togan. *Umumi Turk Tarihinin girish*. – Istanbul: “*Aksiseda*”, 1981. – S. 156.

²³ The above shown source. – P. 156.

²⁴ Ahmet Zeki Velidi Togan. *Umumi Turk Tarihinin girish*. – Istanbul: “*Aksiseda*”, 1981. – S. 156.

²⁵ Zeki Velidi Togan. *Horezm Kültürü Vesikalari*. Kısım 1. *Horezmce Terjüme Muqaddimat al-adab*. – Istanbul: *Sucuoğlu matbaası*, 1951. – S. 20.

²⁶ Rácz Anita. *Etnonimák a régi magyar településnevekben*. (Эски Венгр жой номларидаги этнонимлар) *Debreceni Egyetemi Kiadó Debrecen University Press*. *Debreceni Egyetemi Kiadó*, beleértve az egyetemi hálózaton belüli elektronikus terjesztés jogát, 2016. – P. 49.

²⁷ Karácsonyi János. [Kik voltak s mikor jöttek hazánkba a böszörmények vagy izmaeliták?](#)

There is an idea put forward that Ethnonyms such as *Kaloz*, *Kaluz*, *Koaliz*, *Kaliks*, *Kaliz*, *Kalsi* (*Kaloz*, *Kaluz*, *Koaliz*, *Calix*, *Caliz*, *Caluz*, *Calsi*)²⁸ are found in Hungarian literature and they are also derived from the word *Kaliz* and their historical homeland is *Khorezm* (*hvárezmiek*)²⁹. The most reliable guard of the Kingdom of Hungary consisted of these *kolizoks* (*Khorezmians*)³⁰. *Kaliz* communities lived mainly in the western and northern parts of Hungary – *Nitra*, *Pilis*, *Fejer*, *Vežsprem*, *Somogi*, *Zala* and preserved their language and beliefs until the 13th century. It is noted that they lived in about 30 villages³¹. Today, 9 settlements in Hungary are called by this name³².

Janos Rozhdestva notes that *Kalizs* lived in the south of Hungary³³.

It is noted that the first Muslim villages of *Khorezmians* in Hungary were to be found in sources before the *Mongol* invasions of Hungary³⁴. 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 *khvalis* in Russian sources, *Couálēs* (*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 атрофидан кетган Венгриядаги хоразмликларнинг, яъни, кализларнинг катта хуудларни эгаллаганликлари, туркий қавм бўлган кабарлар билан биргаликда можорлар

Budapest, 1913. – S. 492. <http://real-eod.mtak.hu/1145/1/B3392307.pdf>.

²⁸ Kiszely István. *A Magyar nép őstörténete* (Mit adott a magyarság a világnak). – P. 57. <https://www.mek.oszk.hu/06400/06403/06403.pdf>.

²⁹ Rácz Anita. *Etnonimák a régi magyar településnevekben*. (Эски Венгр жой номларидаги этнонимлар) *Debreceni Egyetemi Kiadó Debrecen University Press*. *Debreceni Egyetemi Kiadó*, beleértve az egyetemi hálózaton belüli elektronikus terjesztés jogát, 2016. – P. 49.

³⁰ The above shown source. – P. 49.

³¹ Karácsonyi János. [Kik voltak s mikor jöttek hazánkba a böszörmények vagy izmaeliták?](#) – Budapest: 1913. – S. 485. <http://real-eod.mtak.hu/1145/1/B3392307.pdf>.

³² The above shown source.

³³ Szabó László. *Két történelmi példa az etnikai csoportok életképességéről*. <http://www.holmi.org/2008/11/szucs-jeno-ket-tortenelmi-pelda-az-etnikai-csoportok-életkepessegerol>.



қўшинида ёрдамчи қувват бўлган эди. Улар рус манбаларида хвалис, Византия манбаларида “Сουάλης” (куализ) деб, олмонлар томонидан колзен деб аталган³⁵. Уларнинг бу ҳудудларда пайдо бўлиши 896 йилдан бошланганлиги³⁶ таъкидланмоқда”.

Hungarian anthropologist Kiszely István, in his work “History of the Hungarian People”, points out that the motherland of the ethnic groups called the “ismaeliták” (Ismailis) in medieval Hungarian sources, “szaracének” (saracins) in the documents of the Rome popes and kalizs is Khorezm in the south of the Aral Sea³⁷. Ismailis (Kalizs) believe in Islam differently from Kavars (Khabars)³⁸.

Kalizs assumed important administrative and financial positions in Hungary in the eleventh and twelfth centuries³⁹. Chjedeli states in his research, based on the data of Abu Hamid Garnati, that Kaliz communities in Hungary were of the Hanafi sect of Islam, dressing like bijanaks and Hungarians⁴⁰. Other studies suggest that they were of the Shia sect⁴¹.

According to Usman Turan, a specialist on Bulgarian history, Muslim communities in Hungary traded in Prague in 965, and Kalizs (Khorezmians) were active in this trade⁴².

³⁵ Osman Karatay. Erken dönem macarlar arasında İslam. İnceleme Araştırma Dizisi. Yayın No:19. Balkanlarda İslam miadı dolmayan umut. Cilt 2. Türkistan'dan Balkanlara. From Turkestan to the Balkans. Editör - Dr. Muhammet Savaş Kafkasyalı. – Ankara: 2016. – S. 374.

³⁶ Erdal Çoban. Eastern Muslim Groups among Hungarians in the Middle Ages. Bilig. Autumn 2012 / Number 63 55-76 <http://www.acarindex.com/dosyalar/makale/acarindex-1423873009.pdf>

³⁷ Kiszely István. A Magyar nép őstörténete (Mit adott a magyarság a világnak). – P. 57. <https://www.mek.oszk.hu/06400/06403/06403.pdf>.

³⁸ Katona-Kiss Atilla. A „sirmioni hunok” Egy muszlim katonai kötelék a XII. századi magyar királyi erőkből. SZTE Történeti Segédtudományok Tanszék Szegedi Középkorász Műhely Szeged 2010. – P. 164.

³⁹ Большакова О.Г., Монтаяга А.Л. Путешествие Абу Хаида ал-Гарнати. – Москва: Главная редакция восточной литературы, 1971. – С. 126.

⁴⁰ Czeglédy Károly. Magyar őstörténeti tanulmányok. – Budapest: 1985. – P. 104.

⁴¹ Katona-Kiss Atilla. A „sirmioni hunok” Egy muszlim katonai kötelék a XII. századi magyar királyi erőkből. SZTE Történeti Segédtudományok Tanszék Szegedi Középkorász Műhely Szeged 2010. – P. 168.

⁴² Osman Karatay. Erken dönem macarlar arasında İslam. İnceleme Araştırma Dizisi. Yayın No:19. Balkanlarda İslam miadı dolmayan umut. Cilt 2.

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 businesses⁴³. 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 invasion⁴⁴.

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 Aleppo⁴⁵. 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 tolerance⁴⁶. At the same time, Yaqt Hamawi leaves information that Muslims studying in Hungary have a Turkish appearance⁴⁷.

Kalizs also played an important role in the Hungarian army⁴⁸. In Byzantine sources, there is

Balkanlarda İslam miadı dolmayan umut. Cilt 2. Türkistan'dan Balkanlara. From Turkestan to the Balkans. Editör - Dr. Muhammet Savaş Kafkasyalı. – Ankara: 2016. – S. 374.

⁴³ Lijczenbach János Tudománytár. Értékezesek'. Budan. A'Magyar Kir Egyetem ' Betűivel. 1844. – P. 104.

⁴⁴ Magdolna Szilágyi. Arpad period communication networks: road system, in Western Transdanubia. Phd dissertation in Medieval Studies. Central European University. – Budapest: 2012. – P. 90.

⁴⁵ Karácsonyi János. Kik voltak s mikor jöttek hazánkba a böszörmények vagy izmaeliták?. – Budapest, 1913. – S. 496. <http://real-eod.mtak.hu/1145/1/B3392307.pdf>.

⁴⁶ Jenő Szűcs, “Két történelmi példa az etnikai csoportok életképességéről”, – S. 1404.

⁴⁷ Karácsonyi János. Kik voltak s mikor jöttek hazánkba a böszörmények vagy izmaeliták?. – Budapest, 1913. – S. 487. <http://real-eod.mtak.hu/1145/1/B3392307.pdf>.

⁴⁸ Osman Karatay. Erken dönem macarlar arasında İslam. İnceleme Araştırma Dizisi. Yayın No:19. Balkanlarda İslam miadı dolmayan umut. Cilt 2.



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 Bijanaks⁵¹. 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 Bijanaks), was tried to be proved by arguments and in the works of Karácsonyi 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 Ismaili-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 Ismaili sect of Islam, and later, due

Türkistan'dan Balkanlara. From Turkestan to the Balkans. Editör - Dr. Muhammet Savaş Kafkasyali. – Ankara: 2016. – S. 374.

⁴⁹ Большакова О.Г., Монтайга А.Л. Путешествие Абу Хамида ал-Гарнати. –Москва: Главная редакция восточной литературы, 1971. – С. 75.

⁵⁰ Karácsonyi János. Kik voltak s mikor jöttek hazánkba a böszörmények vagy izmaeliták?. Budapest, 1913. – S. 485. <http://real-eod.mtak.hu/1145/1/B3392307.pdf>.

⁵¹ Большакова О.Г., Монтайга А.Л. Путешествие Абу Хамида ал-Гарнати. Москва. Главная редакция восточной литературы. 1971. – С. 126.

⁵² The above shown source. – P. 126.

⁵³ Szabó Károly. Kézai Simon -Magyar krónikája. – S. 11. <http://vmek.oszk.hu/html/vgi/vkereses/vborito2.phtml?id=2249>, S 11.

⁵⁴ Nora Berend. At the gate of Christendom : Jews, Muslims and 'pagans' in medieval Hungary, c. 1000- c. 1300. Cambridge University Press Cambridge studies in medieval life and thought. Fourth series, 50 2001. – P. 242.

⁵⁵ The above shown source. – P. 242.

⁵⁶ Gyulai Ferenc, Szolnoki László, Kenéz Árpád, Pető Ákos. A Hajdúböszörményi középkori (12–13 sz.) Izmaelita közösség gazdaságtörténete az archeobotanikai adatok tükrében. Magyar régészeti. Online magazin 2016 nyár; http://files.archaeolingua.hu/2016NY/Gyulai_Szolnoki_Kenez_Peto_H16NY.pdf;

Rózsa Zoltán, Balázs János, Csányi Viktor, Tugya Beáta. Árpád-kori muszlim telep és temetője orosházán. /nline magazin • 2014 ősz. https://www.academia.edu/37340640/ÁRPÁD-KORI_MUSZLIM_TELEP_ÉS_TEMETŐJE_OROSHÁZÁN



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 "Izmaeliták". 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.

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