



## THE GREAT SILK ROAD AND THE CIVILIZATION OF MEDIEVAL KHOREZM

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### Annatation

In the article M.-Sh. Kdyrniyazova and O.-Sh. Kdyrniyazova "The Great Silk Road and the medieval civilization of Khorezm" analyzes the importance of trade relations in the development of the culture of the cities of the Southern Aral Sea region. The Great Silk Road for centuries connected not only countries and peoples in economic and political relations, but also contributed to cross-cultural exchange, the emergence of innovative elements in the material culture of the peoples who lived in the territories through which the HSE passed. As evidenced by written sources and archaeological materials, for centuries the achievements of the civilizational processes of some intermediate settlements of Khorezm depended on the action of the Silk Road. The trade and craft centers of the region at the key points of this multi-branched road were important in the development of caravan routes. Thanks to the passage of caravan routes through local towns, new types of handicrafts (minai, chandelier, toreutics items) appear here. This work is devoted to the analysis of these processes.

**Keywords:** The Great Silk Road. Civilization. Archaeological epochs of medieval Khorezm. Cities. Handicrafts. Intelligent environment. Trade and external relations.

### Introduction

In the system of trade, economic and cultural ties along the Great Silk Road, medieval Khorezm, due to its geographical location, agricultural products, handicraft potential, highly developed spiritual culture, attracted merchants, artisans, intellectuals from different countries of the East and West. According to written sources and archaeological science, in the IX-X centuries, the main caravan routes were finally formed in the expanses of Eurasia: transit, interregional and internal. Among them, the transit highway is more significant for Khorezm. Since the early Middle Ages (VI century), one of the branches of the trade route from the "Turks to the Greeks" passed through Khorezm. With the formation of the Western Turkic Khaganate, the nomadic state felt the grip of Iran and China. Then in 568 the Kagan sent a delegation headed by the "chief of the Sogdians" Meniakh to Byzantium to the court of Justinian II (565-578) through Khorezm and the Aral-Caspian intermountain [9, pp.72-73]. In the same





year, a response embassy was sent headed by the Zemarch to the khaganate. In the lower reaches of the Volga, in the middle of the VII century. the Khazar Khaganate was formed (VII-X centuries). Located at the key crossroads of the Eurasian trade routes, its capital cities of Samender and Itil were a folding place of goods and political life of the Asian part of southeastern Europe. Lively relations of Khazaria are observed with Central Asia, among its Muslim population there were also Khorezm colonists. According to ibn Haukal (10th century), the core of the Khazar khagan's army consisted of 12,000 Khorezmians (al Arsia) [26, pp.241,243]. In addition, merchants, clergy, builders of mosques and madrassas, as well as managers (vezirat) from Khorezm lived here. Perhaps since that time, the revival of the High School through Khorezm to Eastern Europe began. Subsequently, with the emergence of Volga Bulgaria (IX-XIV centuries), some types of material culture penetrated from Khorezm to Eastern Europe. Glass products (sumaks), spheroconuses, chiragi-lamps and toreutics items from Khorezm (silver bowls and dishes from Shakharov, Bartym, Kovin, Anikovo) were found on the territory of pre-Mongolian Volga Bulgaria, Eastern Europe [25, p.193. Table 86; 16, p. 42; 6, p. 15, 17, 18-19, 22, etc.]. And in Khorezm itself, the HSE stimulated the emergence of a number of cities. In the north-western outskirts of the region, along the Ustyurt chinka, trade and craft centers appear, which were located on the very way from Khorezm to Eastern Europe. In this region, among the medieval cities of Khorezm, sources indicate Zamjan, Kujak, Git, Madminiya, Barategin, Vargada, Juvikan. The emergence of these settlements above and below Chink is connected with the integration of Khorezmian citizens and nomads of the Aral-Caspian intermountain within the framework of a single economic system, formed in pre-Mongol times under the influence of the movement on the High School of Economics. Archaeological research shows that these cities, after a short-term decline at the beginning of the XIII century, in the era of the Golden Horde, are developing again. Among these monuments, first of all, we note Shemakha kala (Zamjan), Pulzhai (Git), Bograkhon (Madminiya), Toprak kala Kungradskaya (Kujag). Thus, the analysis of written sources and archaeological science shows that medieval Khorezm played an important role in the development of the movement along the HSE to the north. This was facilitated, first of all, by the creation of the state of the Khorezmshahs-Mamunids (997-1017), the empire of the Great Khorezmshahs (1097-1231) and the region's entry into the powerful state of the steppe civilization - the Golden Horde (1241-1480). These are the most vivid historical epochs in the history of the Khorezm civilization. The region experienced crises and cultural development at the marked historical stages of the Middle Ages. It was during these epochs that cultural integration was observed in a number of regions of Eurasia, commonality in





material and spiritual life. In particular, this cultural integration is observed in handicraft production, in particular, in the production of kashin products. With the entry of a number of southwestern regions of Eurasia into the state of the Great Khorezmshahs-Anushtekinids, the best examples of handicrafts from the Middle East penetrate into Central Asia, in particular into Khorezm. Among them, first of all, it should be noted ceramic products such as chandeliers and minai, they began to spread widely in the Central Asian region from the XII-XIII centuries. The chandelier in Transoxiana appeared in the IX-XI centuries under the influence of Iranian masters [21, p.84; 28, p.39]. The traditional achievements of the ceramists of Transoxiana (Samarkand, Bukhara) allowed them to produce their own chandelier products [1, p.76; 18, p.301]. There are numerous finds of fragments and whole forms of chandelier products in medieval monuments of Khorezm of the XII-XIV centuries (there are more than a hundred of them here). Among them there is a whole complex of chandelier bowls and dishes [10, p.91]. Minai finds in Kunya-Urgench, Mizdakhkan, Pulzhai Janpyk kale and rural settlements of the Left-Bank Khorezm belong to this era [4, p.191; 19, p.100.]. In Khorezm, cities of the Lower Volga region, four-color kashin products (tiles, cups, bowls) are found in polychrome artistic ceramics (minai) [3, p. 199]. Analysis of the genesis of this polychrome ceramics used to be associated with Iran. However, the latest finds from Kunya Urgench (the finds of the Priyar Vali mausoleum (XIV-XVI centuries), together with the early finds, belong to the XIII century. from this ancient settlement [4, p.191], allowed some researchers to note that the appearance of the main colors of Khorezm polychromy was facilitated by two-color Chinese ceramics from the workshops of Cichou (Hebei Province), the Jin Dynasty period (1125-1234) [12, p.13]. However, it should be noted that Chinese and Iranian ceramics were imported to Khorezm. These were chandeliers, minai, grand de ri, celadon and cobalt porcelain. They were originally imported products of the leading civilizations of the East: Islamic (600-1000) and Chinese (1000-1500) civilizations. However, in the course of mutual influence and borrowing of the accumulated civilizational heritage, cultural achievements are integrated. As a result, in medieval Khorezm there are not only imported ceramics (including toreutics items), but also defective fragments of imported ceramics: pseudolustra (HAEE foundation, cipher 58, t.707/154; pseudominai (cipher 66, Akh, p/25,94,97; Shhk, p.t. 856/100; 67, t.845, p/397); pseudoseladon (67, t. 845/340-341) . Such finds indicate that imported ceramics were not only an expensive product of trade for Khorezm at that time, but also were part of the cultural interaction of various civilizations, which had a constant impact on the composition of the artistic tastes of local potters. New is the cobalt painting on a white background. For a long







time, China was considered the birthplace of cobalt. However, the researcher of the Golden Horde irrigation ceramics N.M. Bulatov proved that cobalt ceramics appeared as a result of the merger of the traditions of Chinese and Iranian masters [3, p.138]. Ceramics of this type are unusual for pre-Mongol monuments of Khorezm. In Khorezm, as in the cities of the Golden Horde, cobalt ware, which later received the name "Temurid", is widespread in the layers of the second half of the XIV century. The mutual influences of various civilizations, including the trade relations of medieval Khorezm on the High School of Economics, are also evidenced by the objects of Toreutics. Round metal mirrors and tableware are widely used among them. Some types of mirrors have Far Eastern Jurchen prototypes. Mirrors depicting four animals running in a circle, two fish and dragons were found in Dzhanpyk Kale, Mizdakhkan and the Chinka Ustyurt mounds. In some of them, there are relief images of Chinese stylized hieroglyphs on the ornamental field. Others depict dragons and "soaring clouds" ("chi") framed by eight-lobed pearl festoons. The third group of mirrors is decorated with paired sturgeon fish [31, p.137; 11, p.70-71]. Initially, the place of manufacture of these artifacts was undoubtedly China or the Jurchen centers [27, p.107]. The proximity of the artistic elements of the Far Eastern (fish, dragon) and Khorezm finds suggests that the latter were formed under the influence of the former. Among the unique artifacts of medieval Mizdakhkan there are prototypes of mirrors made according to Central Asian or Iranian models. These include mirrors with the image of "lions-sphinxes" (al-boraks) with Arabic script. They find analogies in Central Asia (Termez, Semirechye) and Seljukid Iran [22, p.248]. There are suggestions that the appearance of these products with polymorphic creatures in Khorezm and the cities of the Golden Horde are the result of a replica of imported products.

The development of architecture and construction is observed in medieval Khorezm. Outstanding monuments of local architecture such as the mausoleum of Tekesh, Il Arslan (XI-XII centuries), Mazlumkhan sulu, Najimaddin Kubra, Tyurabek Khanum, Narinjan Baba, Shaikh Mukhtar Vali, Pahlavan Mahmud, the caravanserais of Ustyurt (Beleuli), the "Gates of the caravanserai" in Gurganj (XIII-XIV centuries), etc. are of great importance for the study of the architectural and construction business of Khorezm of these epochs. Typological features of these monuments (U-shaped portal, pyramidal - conical and hipped ceilings, two-three domed structures) are associated on the one hand with the masterpieces of Central Asia (Khorasan, Baghdad - XI-XII centuries), and on the other with monuments of steppe, Turkic civilization (for example, "Seljuk portal", the prototypes of which are Tagisken - IX-VIII centuries BC, Baland 2 - IV century BC). As a result of mutual influence with the centers of





civilization of the East in medieval Khorezm appear colorful types of facing materials: irrigation terracotta, mosaic, majolica. There is a high level of construction equipment.

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