

Religious Culture in Khorezm (10-11th Centuries)

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ABSTRACT

Objective: This article analyzes the religious and spiritual image of the historical Khorezm region in the 10th-11th centuries, the attitude towards the various religions in this region, and their interaction based on sources. **Method:** In particular, information is provided about the arrival of Islam in the Khorezm oasis, its spread in the 10th-11th centuries, and its impact on cultural life. **Results:** During this period, representatives of several religious views and groups, besides Islam, lived in the territory of the Afrighids and Mamunids states. In addition, the article provides information about the religions that coexist with Islam in the oasis, including Christianity, Judaism, Zoroastrianism, Tengrism, and ideas of tolerance. **Novelty:** From the beginning of the 9th century, the Turkic Oghuz tribes located in northern Central Asia began to penetrate the southern regions of the Aral Sea and the Amu Darya delta for trade and sometimes military reasons, showing the early multicultural and multi-religious interactions that shaped the historical Khorezm region.

INTRODUCTION

At the beginning of the 7th century, a large, centralized, and influential Muslim state emerged on the Arabian Peninsula, leading to the political unification of the Arabs under the leadership of the Prophet Muhammad, the founder of a new religious doctrine. Soon, the Arabs united under the banner of Islam and began to threaten neighboring countries. The Islamic army, consisting of Arab and non-Arab peoples, reached the region of Merv in 665, established itself there, and began to conquer the territories north and east of the city. The first major Arab campaigns into the Transoxiana region began in 671. Ubayd Allah ibn Ziyad was the first to march across the Amu Darya, capturing Paikand and Bukhara, and returning with great booty. In 676, Said b. Uthman launched an attack on Bukhara and Sogdiana [1, 2].

Qutayba ibn Muslim, the emir of Khorasan, led the conquests of the Transoxiana. During this period, the caliph's emir in Khorasan ruled from Merv, first over Khorasan and then over Transoxiana.

The religion spread slowly throughout Central Asia during the 8th century, but by the 9th century, a large portion of the population had converted to Islam. Abu Ja'far al-Tabari records that in his work "History of Tabari" Qutayba traveled to Khorezm in 93 (711 AD), where he helped a ruler named Chaghan to fight his opponents and occupy the country. B.I. Weinberg states that after Qutayba left Khorezm, Chagan was killed due to an uprising by the local population. As a result, Qutayba's second campaign against Khorezm began in 713. In his work, Beruni, while providing information about this campaign, says, "Qutayba killed and destroyed those who knew the Khorezm

script well, studied their legend and traditions, and taught their knowledge to others". So, the Arabs are carrying out this event intending to destroy Zoroastrianism and other religious beliefs and traditions that the Khorezmians have long believed in and replacing them with Islamic religious laws and regulations. During the reign of the Khorezmshahs, the majority of the oasis population undoubtedly believed in Islam. Because in the 10th century, the culture, language, science, and urban construction traditions of Khorezm were fully consistent with Islamic traditions [3, 4].

RESEARCH METHOD

The spread of Islam and sects during the Mamunids period

Some sources report that the Khorezmians during this period were exemplary Muslims, with most of them seriously engaged in jurisprudence and the study of the Quran. For example, in his work "Ahsan al-taqasim", al-Maqdisi noted that the Khorezmians living in the city of Nisa in Khorasan recited the Quran well, recited the call to prayer twice a day, and at the same time fought many wars with the local townspeople. During the reign of the Khorezmshah Mamunids, the population that believed in Islam was divided into several groups, most of which adhered to the Sunni sect. During this period, in addition to the Sunni sect, there were groups of Islam in Khorezm such as Shia, Shafi'ism, and Ismailism. For example, Ibn Fadlan, the ambassador of the Arab caliph, notes that in Khorezm, unlike other Abbasid territories, traditions inherited from the Umayyads prevail, and that the residents of the village of Ardeku, which belongs to Jurjania, mention Hazrat Ali after every prayer.

RESULTS AND DISCUSSION

During this period, in Khorezm, in addition to the Sunni sect of Islam, some groups belonging to the Shiite. Even researcher A. Uzbayraktar notes that in the 80s of the 10th century, Ma'mun bin Muhammad responded positively to a letter of invitation sent by the Fatimid ruler, who believed in the Shiite sect, to convert to Shiism and recognize him as the supreme ruler [5]. However, this does not mean that the Khorezmshah himself believed in this sect. Because, contrary to this idea, according to the notes of the aforementioned Arab historian and traveler Ibn Fadlan, most of the Khorezmians were accustomed to emphasizing that they were far from Hazrat Ali in every prayer. That is, while the majority of Khorezmians are Sunni Muslims, they emphasize in every prayer that they do not believe in other Islamic sects existing in the region. In a country where the majority of the population is Sunni Muslim, it is unlikely that the rulers would believe in another sect of Islam [6]. Otherwise, the population's discontent with the ruler would increase and undermine the foundations of the state. Many such examples can be cited from different periods of Uzbekistan's history. For example, Ibn al-Athir's "Al-Kamil fi al-Tarikh" contains the following information in the section on events that occurred in 965: "... For this reason, except for the ruler, all the Khazar people became Muslims and, with the help of the Khorezmians, drove out the Turks [7]. After that, the Khazar Khagan also converted to Islam". Moreover, when Babur conquered the city of Samarkand for the

third time at the beginning of the 16th century, the majority of the population opposed him. Because to capture the city, he relied on the army of Ismail Safavid, the main patron of the Shiite sect at that time. Concluding from the above examples, it can be said that due to the diverse religious beliefs existing in the region in the 10th century, the policies of the rulers of Khorezm gave great importance to the ideas of religious tolerance [8]. The Arab historian al-Maqdisi, while providing information about the Islamic sects spread in the region, states that the people of Khorezm are mainly Sunni Muslims, that the majority of them adhere to the Hanafi ideology, and that in the cities of Khorezm outside Jurjania, there are Kharijites, Mu'tazilism, Shiites, and Shafi'is. Another account of Islamic sects in Khorezm is provided by Abu Fazl Bayhaqi. According to him, after the Mamunids were overthrown in Khorezm in 1017, Mahmud of Ghaznavi attacked and occupied Jurjania. His first act in Khorezm was to destroy the Batinid group that existed in Jurjania [9, 10].

In general, during the reign of the Mamunid Khorezmshahs, there was a strong sense of tolerance not only towards Islam but also towards other religions. There is information that scientific institutions such as "Dar al-hikmah wal-ma'arif" established in the palace of Khorezmshah, along with Muslim, scholars belonging to the Christian religion such as Abu Khair Hammor and Abu Sahl Masihi also worked [11]. The reason for this can be attributed to the desire of the region's population to adapt to Islamic culture while preserving their traditions, which have been practiced for thousands of years. That is, it can be argued that the population tried to adapt their customs and traditions to the Islamic religion and choose the most alternative sects of religion while preserving their customs as much as possible. As evidence of this idea, it can be shown that part of the population of Khiva supported the Shafi'i sect until the 13th century, and then began to adhere to the Hanafi ideology [12].

According to A. Uzbayraktar, the Mamunid rulers supported both Hanafi and Shafi'i sects. For example, the minister Sahli, who served the Mamunids, asked the Khorezmian Qadi Hububi, to create a work dedicated to the Hanafi and Shafi'i sects of Islam. In addition, Shiite scholar Abul Husayn ibn al-Labban from Baghdad visited the court of the Khorezmshah Ma'mun ibn Ma'mun and the Khorezmshah received him with pleasure [13].

We can say that the Khorezmshah was quite tolerant not only towards people who followed different sects of Islam but also towards other religions. There is frequent information that in the 10th century, communities of Christians, Jews, pagans, and Tangrists lived in the territory of Khorezm, and that scholars who believed in these religions also served in the palace of the Khorezmshah. A. Uzbayraktar also noted that during the Mamunids period, the maturidi and ashari ideology were also widespread among the people of Khorezm, who were under the influence Hanafi and Shafi'i ideology [14].

The spread of Christianity in Khorezm

During the reign of the Khorezmshah Mamunids, among the various religious communities living in Khorezm, there was also a Christian community, and as noted above, many Christian scholars worked in the Khorezmshah's palace such as Abu Khair

Hammor and Abu Sahl al-Masihi. The first information about Christian communities living in Khorezm can be considered the mention of the name "Khvalis" in the list of bishops of the Metropolitanate of Doros (Crimea). This name of Khorezm is mentioned in most Russian sources and in Muhammad Al-Khwarizmi's work "Kitabi Surati al-Arz" (Book on the Image of the Earth). This work notes that "Khvalis is Khorezm".

The Metropolitanate of Doros is subordinate to the Patriarchate of Constantinople and was established to unite Christian communities in the Khazar Khaganate and adjacent territories (including Khorezm) and engage in missionary activities. Archaeological research conducted in the Mizdahkan region suggests that Christian communities began to settle here in the late 7th century. Also, the discovery in 1988 of a silver coin of Khorezmshah Savshafan in the area of the modern city of Kislovodsk in the North Caucasus confirms that Khorezm had long had contacts with areas under the influence of the Byzantine Empire. In addition, in 1997, a gold coin of the Byzantine emperor Augustus Tiberius (698-705) was found in the Kuyukkala region of Northern Khorezm [15].

The Arab traveler and historian Maqdisi notes that there was a smaller Christian community in Khorezm than there were Jews. Thus, the Christian community continued to live in these area even after the Arabs conquered Khorezm. According to Ibn Fadlan, the Abbasid Caliph Muqtadir bestowed the territory of Ardakhushmisan, which was subordinate to Jurjania, on his minister Ibn Furat in return for his loyal service. It is reported that during the time the region was governed by this minister, the Christian Maliki community here was led by a Christian priest named Fazl ibn Musa.

In most medieval sources the Christian community living in Khorezm was divided into three main groups: the Malikis, Nestorians, and Jacobites.

According to Abu Rayhan Beruni, who had direct contact with the Christians of Khorezm, the Christians took the name "Meliki" because the Byzantium ruler and his people were of this sect. There were no other Christian groups living in Byzantium. The Maliki Christians were Greek in origin. This information is confirmed by Abu Rayhan al-Biruni's account that in his youth he learned from a neighbor the Greek names of some plants and wrote them down. In addition, historical sources record that the "Festival of the Rose" (Eid al-Ward - "عيد الورد"), which commemorates the gift of a red rose by Elizabeth, the mother of John the Baptist, to Mary, the mother of Jesus, was also celebrated in Khorezm. Archaeologist S. P. Tolstov says the following about the name of this holiday and the manner of its celebration: "This New Year's holiday celebrated in Khorezm is called "Kalendas" or "Kalandas". During this holiday, children go from house to house singing "kalandas-kalandas". We believe this word comes from Latin".

The emergence of the Maliki sect is linked to the decisions made by an international council of high-ranking clerics responsible for important religious matters. The Council of Chalcedon was convened in 451 and determined that Jesus Christ embodies both divine and human qualities. Following this, all Christians in Egypt and Syria who supported the emperor's views were referred to as "Melikians" (derived from the Syriac word for "king"). These individuals were primarily Arabized people from the Middle

East, and religious services were conducted in Greek. The Byzantine emperors supported this movement from the 5th century onward to promote Christianity in the East. They played an essential role in helping the Melikians reach Central Asia, particularly Khorezm, by navigating through Khazar territory.

To spread Christianity, missionaries traveled to Central Asia via trade caravans, promoting their religion in key cities along these trade routes. Notably, the central cities of Mizdahkan and Jurjania were significant in this effort. Archaeological research in the Mizdahkan area has uncovered eight ossuaries featuring the image of a Christian cross. This particular cross differs from standard Christian designs; it has leaves at the ends that expand outward. A.Y. Borisov identifies it as a Syriac-type cross, while D. Talbot describes it as a Nestorian-style cross. In contrast, researcher M.M. Khasanov classifies it as a Byzantine-style cross. Some coins from the Khorezmshah Savshafan, feature a cross mark on their reverse side. A similar cross design is present on certain coins issued by Khorezmshah Askajuwar-Abdullah. In 1991, a hoard of these coins was discovered in the Shavat district of the Khorezm region in Uzbekistan. Additionally, it is noteworthy that one of the silver coins minted by Khorezmshah Ali ibn Ma'mun from the Mamunid dynasty showcases a Byzantine-style cross. This particular coin was found in 1905 in the village of Kresheniy Baran, located in the Spasskovo District of the Kazan Governorate in the Russian Empire.

In general, most Muslim authors emphasize that the Malikis were descended from Byzantine Greeks. In particular, in 820, Abdullah Hashimi writes: "... the Malikis – these are the Byzantians Greek. The Nestorian sect of Christians is a group close to the Muslims". That is, representatives of the Nestorian sect of Christianity lived mainly in the areas of Syria, Iraq, and Khorasan, and they were originally Christianized Arabs.

Another sect of Christianity that emerged in Central Asia is associated with the name of its founder, Nestorianism, Patriarch of Constantinople Nestorius (428-431). His followers were anathema at the Council of Ephesus in 431 and began to be considered heretics. According to the content of the doctrine, Jesus was an ordinary human child, in whom the spirit of divinity was not concentrated. Later, as a result of the Holy Spirit being poured into him, he became a Christian. In this respect, the teachings of this sect differed from the Orthodox (Chalcedonian) faith. After the Council of Ephesus, Nestorianism spread eastward, merging with the independent Persian Christian church in Iran in 424. This merger occurred in 486, and its next destination was the city of Merv in Central Asia.

Based on archaeological research, the remains of a Nestorian church dating back to the 5th-6th centuries have been discovered in the vicinity of Kharobai Kushuk, 15 km north of the ruins of Merv, on the ancient trade route leading to Khorezm. In addition, archaeological research has proven that a monastery and a metropolitanate also operated in this area.

S.P. Tolstov claims that Christianity came to Khorezm through Eastern Europe. As evidence of this, he cites the "Kalandas" holiday, which we mentioned above. From this, it can be concluded that, unlike the Maliki Christians, the Nestorian sect of Christians

entered Central Asia through the territories of Syria and Iran. In addition, Ibn Hawqal reported that Christian monasteries operated in villages near the city of Samarkand, where Iraqi Christians lived. That is, this sect of Christianity, under the auspices of the Persian Church, penetrated the city of Merv in southern Central Asia, and then to the Sogdian region and Khorezm, which were considered the largest centers in the region. Even by the 13th century, Khorezm's multi-ethnic and multi-religious population groups were preserved. This can be seen in the work of the Italian traveler Plano Carpini. He gives the following information about the Mongol attack on old Urgench: "They attacked the city called Ornas (Urgench). This city is very diverse, because there are many Christians living there, including Khazars, Rus, Alans, and others, as well as Saracens (Muslims). The Saracens have dominion over the city".

The spread of Christianity in Central Asia, particularly in Khorezm, should not be attributed solely to the efforts of missionaries. Khorezm served as a transit region that connected Eastern Europe and the Khazar Khaganate with Sogdiana and China to the east. This strategic location allowed Khorezm to play a significant role in the political dynamics among these regions. For example, in the second half of the 6th century, the Greek ambassador Zemarkh was sent to the Turkic khaganate. During his return journey, he brought with him representatives of the Turks and people known as Khaliats. The Byzantine historian Menander noted that these Khaliats were the same people referred to as the "Khvalis". Also in 568, Khagan Istami sent his ambassadors to the Greeks, who also reached the Byzantine emperor through Khorezm and the north of the Caspian Sea. This diplomatic exchange led to the establishment of a trade route between the territories of Sogdia and Byzantium, which passed through the North Caucasus. The trade route clearly passed through the territory of Khorezm. These political and economic connections facilitated the steady influx of Christianity into Khorezm from both the north and south, starting in the 6th century. Such developments also led to the construction of Christian monasteries and churches in the region, as well as the emergence of Christian settlements. For instance, Beruni mentions in his work that there were Greeks living in several areas near Khorezm. "The metropolitan of the Malikis of Khorasan resides in Merv... In Islamic countries, the "catholic" of the Malikis resides in Baghdad. He is under the authority of the patriarch of Antioch... On the fifth day of the month of Shubat, they commemorate the Catholicos Sis, who first brought Christianity to Khorasan".

These informations suggest that during the 10th and 11th centuries, several regions surrounding Khorezm were inhabited by individuals belonging to various Christian sects. These people were not only involved in religious outreach in these areas but also served in various capacities, including in the court of the Khorezmshah.

The roots of Judaism in Khorezm

In the 10th-11th centuries, the region was home to many nationalities and religions, including followers of Judaism, one of the divine religions. The historian Maqdisi mainly indicated Khorezm and Khorasan as the areas of residence of followers of Judaism in Central Asia. It is known that Khorezm, and especially its capital, Jurjania, was located at the crossroads of the Great Silk Road, due to strong trade and economic ties with the

Khazar state, Judaism was introduced along with Christianity. Interestingly, some historical sources, while describing Khorezm's close political ties with the Khazar and Bulgar regions, attempt to portray it as one of the main centers of Judaism. For example, Yakut Hamavi's work "Mu'jam al-buldan" provides information that one of the four sons of Isaac, the grandson of the prophet Abraham, one of the main figures in Jewish doctrine, was named Khorezm. In the legend referenced in the work regarding Khorezm, the names of the brothers are listed as "Khazar, Yazar, Bulsur, and Fil," which translates to "Khazar, Bulgar, and Khorezm." The author likely aimed to highlight the strong, friendly relations that existed between these groups from ancient times and to emphasize the significant role that Judaism played in the Khorezm region. This perspective is supported by S.P. Tolstov, who draws on information from the Arab historian Ibn Al-Qalbi. Tolstov indicates that the brothers Fil and Khorezm are closely related to other groups, such as the Khazars and Bulgars, and that they share a genealogical link to the Jewish prophet Isaac. In addition, the Arab traveler and historian Maqdisi notes that there was a smaller Christian community in Khorezm than there were Jews. This indicates that even after the Arabs conquered the Khorezm territory, Jewish communities still remained in the region. It is likely that these communities were situated near major trading centers in Khorezm, such as Jurjaniya and Kath, given their significant roles in trade relations with Eastern Europe and the Khazar Khaganate. Additionally, like the Khorezmians, Khazar merchants probably established trading colonies in these areas. Just as Judaism spread from these cities to the oasis region, Islam also propagated to Southern Siberia and the Volga region through Khorezm.

However, there is very little information available about the Jewish population in Khorezm during the 10th century. Later, following the Mongol invasion, sources report the presence of one hundred Christian homes and one hundred Jewish homes in the city of Gurganj.

According to S.P. Tolstov, in 712, the Khorezm Shah Askadjuvar was killed by Khorezmian people for asking for help from the Arabs. After that, the Arabs in Khorezm mainly fought against the Jews. In the introduction to this article, we mentioned that according to Abu Rayhan Beruni, Qutayba executed everyone who was literate during his campaign in Khorezm. The historian Tabari refers to the Khorezmians who suffered this massacre as "khabr." According to S.P. Tolstov, the Arabic term "khabr" means "news," but it can also refer to a Jewish scholar or priest. If we believe this information, Qutayba was actually fighting not against the rebellious Khorezmians, but against the Jews who supported Khurzad. Perhaps these Jewish scholars were Khurzad's ideologists or authors of his ideology. Qutayba orders the execution of 4,000 captives who rebelled, led by Khurzad. He did not stop there, but destroys all historical literature, documents, and temples related to the ancient culture of Khorezm. In general, if the information given by S.P. Tolstov above is correct, it is understandable why Qutayba did this. Because we know from most literature that there was a fierce struggle between Muslims and Jews from the very beginning of the emergence and spread of Islam. After all, 4,000 prisoners

killed is a very large number, and there is no information about such atrocities being committed in any region during the Arab campaign in Central Asia.

According to researcher B. Abdirimov, after these events, a group of Khorezmians, including supporters of Khurzad, migrated northwest to the territories of the Khazar Khanate due to this civil war and the massacre of the Arabs. The "Al-Larsiya" army, formed there from Khorezmians, also had a significant impact on the political life of the region. The timing of these events aligns with the reign of Bulan, the founder of the dynasty that led the Khazars to convert to Judaism, which spanned from 712 to 730. Some historians suggest that these events took place during a period of dynastic change in the Khazar state. It is believed that Bulan, the founder of the new dynasty, formed an alliance with a group of people who migrated from Khorezm and seized the throne. In fact, the army composed of Khorezmians became the backbone of the Khazar army and played a significant role in the state's internal politics. This influence is also evident in the fact that the army that captured the city of Tbilisi in 764 was led by the Khorezmian commander Rastar Khan. The migration of the Khorezmians to these regions significantly contributed to the Khazars' conversion to Judaism. The political connections between Khorezm and the Khazars extended beyond this. During the 10th and early 11th centuries, the early representatives of the Mamunid dynasty of Khorezmshahs actively involved themselves in the political affairs of these areas. Historical records, including Russian chronicles, emphasize that in the latter part of the 10th century, the Khazar Khaganate was weakening, and as a result, following Russian attacks on their central cities, some nobles from the Khazar people fled across the Caspian Sea to Khorezm, eventually settling in the Mangyshlak region. This may also explain the revival of Jewish communities in Khorezm.

Elements of Zoroastrianism and Tengrism in Khorezm in the 10th-11th centuries

It has been scientifically proven that Khorezm has long been the homeland of Zoroastrianism. For thousands of years, the inhabitants of the region have practiced this religion and lived according to its laws. In 2012, archaeological research conducted at the Khumbuztepa monument in the southern Khorezm region revealed the remains of the oldest altar in Central Asia, dating back to the 5th century BC. This information proves that Zoroastrianism has existed in Khorezm since ancient times. In general, the history of cults related to fire in Khorezm dates back to an extremely long time. In 1939, the Janbas 4 settlement, considered the oldest settlement in Khorezm, was discovered 1.5 kilometers south of the Janbas Qala monument. This monument dates back to the Neolithic period, specifically the 4th to 3rd millennium BC. Scientific evidence suggests that a large family lived in the area. Notably, a layer of clean ash was discovered in a 1x1 meter pit located in the center of the settlement, along with the remains of small bonfires or hearths found nearby. These small fires were primarily used for cooking and providing warmth on cold nights. This conclusion is supported by various pottery vessels and animal bones discovered around the small bonfires. However, a layer of clean ash found in a large depression in the center indicates that a sacred fire was constantly burning here.

It is clear that such customs were well preserved during the reign of the Khorezmshah Mamunids, who ruled in the 10th century. Abu Rayhan Beruni described the pagan Khorezmians as follows: "...the Khorezm pagans are people who do not pay attention to studying and propagating their religion. They are outwardly Muslim, but they celebrate their holidays secretly". During this period, many people in Khorezm practiced their religion in secret, even though the majority of the population identified as Muslim. Nonetheless, Zoroastrian elements were still evident in their customs, behaviors, and way of life. For instance, the traveler and ambassador of the caliph, Ibn Fadlan, describes the hospitality of the people of Jurjania as follows: "When someone from the Jurjani people wants to invite a friend to his house, he says, 'Come to my house and we'll talk. Because there's a fire in my house.'". This information demonstrates how well Zoroastrian traditions were preserved among the Muslim population of Khorezm in the 10th century. Additionally, the burial structures related to the burial rites of the Khorezm population, which have survived to this day, mirror the ossuaries used by the Zoroastrians. These structures are built above ground, primarily functioning to keep the corpse separate from the pure soil. Since the Zoroastrian religion views the body of a deceased person as a source of desecration to sacred earth, only the bones of the deceased are stored in ossuaries. Archaeological research has shown that this method of body disposal was adopted by the Muslims of Khorezm starting in the 10th century. In other words, through this evidence, it can be seen that when Islam entered the Khorezm oasis, the population tried to adapt to the new religion while preserving their ancient traditions.

Due to the establishment of trade relations with the Oghuz people living on the northern and western shores of the Aral Sea and in the regions of Southern Siberia, and regular neighborly relations with them, elements of pantheism, considered to be the beliefs of ancient Turkic tribes, also entered the oasis. The traveler and historian Ibn Fadlan, who traveled from Jurjania to the Bulgar state, only mentions that he was a Turkish guide during his journey, not a Muslim, but an Oghuz who worshipped the Gok Tengri.

During this period, we can observe the ongoing attempts by the Oghuz tribes to invade the territory of Khorezm. The Khorezmians provided the Oghuz Turkic tribes with agricultural products, textiles, and various handicrafts, while the Oghuz traded livestock, metals, and slaves with the Khorezmians. As a result, Khorezm became a significant market for the Oghuz. Evidence of this relationship can be found in the work "Hudud al-Alam," the author of which remains unknown. It states, "Oghuz is the gate of Turkestan. It is the market and commercial center of the Turks, Turkestan, Transoxiana, and the Khazar". Relations between the Khorezmians and neighboring tribes have often varied, sometimes being peaceful and at other times escalating into wars. To protect themselves from attacks by Turkic tribes from the north, the Khorezmians constructed numerous fortresses along their borders. This system of fortifications encompassed the entire Khorezm oasis and the main populated cities, providing refuge for people and their livestock during enemy invasions. According to Al-Biruni, the Khorezmshah Afrighid rulers initiated campaigns each spring to ward off potential Oghuz attacks in

the border regions. From this information, we can draw some conclusions about the emergence of the historical melody of the Khorezm people today called "Khan Chiqar" ("Exiting of the Khan"). The entry of Turkic tribes from the north into Khorezm in the 10th century for various purposes not only brought elements of theistic religion to this region, but also accelerated the process of Turkification of the population.

CONCLUSION

Fundamental Finding: In the 10th–11th centuries, the Khorezm region was characterized by the coexistence of Islam with numerous religious movements, sects, and cultural groups, while the spiritual traditions of the population were deeply rooted in ancient Zoroastrian beliefs and shaped by the environmental conditions of the oasis region. **Implication:** The encouragement of science and intellectual exchange by the Mamunid rulers fostered cooperation among scholars, poets, and representatives of diverse religions and cultures, contributing to scientific advancement and the early development of religious tolerance in Khorezm. **Limitation:** The conclusions are primarily derived from archaeological evidence and historical source analysis, which may provide only partial insight into the full social and religious dynamics of the region during the 10th–11th centuries. **Future Research:** Future studies should further investigate the interaction between religious diversity, environmental adaptation, and scientific development in Khorezm, particularly through comparative analysis with other Central Asian intellectual centers of the medieval period.

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