



Fate of Khwarazmians who remained in Anatolia after the death of Khwarazmshah Jalal-al-Din Mengübirti

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Abstract

In the article, there has been studied the role and influence of Khwarazmians, who went with Jalal-al-Din Mengübirti to Anatolia after his death, in the political life of the region. The entry of the commanders and military units of the Khwarezm state into the service of the Seljuq state in Anatolia and the relations of the Seljuqid rulers with the Khwarezm emirs are analyzed. At the same time, there are reasons why most of the Khwarazmian military units left the territory of Anatolia. This article is focused on why most of the Khwarazmians left Anatolia and the strained relations with the Seljuq rulers Ala al-Din Kayqobad and Ghiyath al-Din Kaykhusrav II. Ala al-Din Kayqobad and other Roman Seljuq rulers express their views on why the Khwarazmians were divided into central and eastern Anatolia and why they were later moved to the west. The article analyzes the views on the ethnic composition of the Khwarazmians. A brief history of the Beyliks Sarukhan and Germian, founded by the Khwarazmians in Anatolia, is told. There is information about the villages and their location of the “Horzumlu” (Khwarazmians) who lived in Anatolia from the 13th century to the present day. Several maps related to the Khwarazmians left in Anatolia have been prepared for the article, and these maps are also provided.

Key words: Khwarezm, Jalal-al-Din Mengübirti, Qangly, Kypchak/Qipchaq, Kair han, Germian, Sarukhan.

Introduction

In the history of the world, the Mongol invasions are characterized by their brutality, the consequences of which have led to large-scale socio-economic stagnation. The invasion of the Mongols to the west was subjected to the state of the Khwarazmshahs, one of the largest and most powerful empires in the east. Khwarazmshah Ala al-Din Muhammad II (1200-1220) could not resist the occupation of the borders of Khwarezm state by the Mongols. After part of the Khwarazmshah state was occupied by the Mongols, Khwarazmshah Jalal-al-Din Mengübirti tried to gather the scattered troops and repeatedly inflicted heavy blows on the Mongol army in large and small battles. When Čengiz Khan felt that Jalal-al-Din Mengübirti was a worthy rival,

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he defeated him with a large army on the banks of the Sind River. Jalal-al-Din Mengüberti then crossed the Sind River to consolidate his power in the territory which is now Pakistan. He came to the territories of Iran and Azerbaijan and continued to fight against the Mongols. He fought several battles with the Mongols, Georgians, Ayyubids, and the Anatolian Seljuqids. His untimely killing by the Kurds in 1231 can be compared to the handing over of the key to the gates of the Middle East, Anatolia to the Mongols.

After the assassination of Jalal-al-Din Mengüberti in 1231, during the Mongol invasion, representatives of various Turkic tribes living on the borders of the Kwarezmshah state - Qangly, Oghuz, Qipchaq and Tajik together in the form of large and small communities remained in the Middle East and eastern Anatolia (Yorulmaz, 2012, p. 121). According to Ziya Bunyadov, these Turkic tribes went down in history under the common name of “Khwarazmians” without using the names of the tribes of their origin.

The researches of medieval historians – Ibn Bibi's *Selcuknamah*, al-Nasawi's *Sirat as-sultan Jalal al-Din Mengüberti*, Ata-Malik Juwayni's *Tarīkh-i Jahān-gushā* (History of the World Conqueror), Gregory Bar Hebraeus's writings, the works of Shihab al-Din al-'Umar, and the memoirs of Ibn Battuta provide information on the history of the Khwarazmians left in Anatolia. On the basis of these historical sources, many Turkish researchers have conducted research on this topic from the 20th century to the present day. In this article, we use primary sources as well as research based on these sources.

Subtitles

The main objectives of the article:

- To explain the reasons why the Khwarazmians who remained in the South Caucasus and Anatolia after the death of Jalal-al-Din Mengüberti became part of the Seljuqs rule in Anatolia and left most of them for Syria and Egypt;
- To provide information about the beyliks² founded by the Khwarezm military units in Anatolia;
- Analysis of data on the ethnic identity of the ancestors of the Horzum people in Anatolia;
- To compile a list and create a map of the villages in Turkey that still retain the name of Khwarezm, based on the information published in the literature of historians and local historians published in Turkey.

²Beylik – name of territorial division.

The article allows us to conclude that the military units, tribes and clans of the Khwarazmshah state, which was abolished as a result of the Mongol invasion, entered the Anatolian territories and this event was another wave in the process of Turkification of Anatolia.

Method

The article is revealed through the methods of comparison and civilizational approach. The research will analyze the primary sources and research on the topic, as well as the views of Turkish local historians.

Findings

The research of Turkish historians on the fate of the Khwarazmians who remained in southeastern Anatolia after Jalal-al-Din Mengüberti, states that the Khwarazmians consisted of Qangly and Qipchaks. For example, Osman Yorulmaz in his scientific work “History of Qangly” states that most of the Turkic peoples who remained in the eastern part of Anatolia after Jalal-al-Din Mengüberti belonged to the Qangly tribes (Yorulmaz, 2012, p. 123). In his research, he did not provide information about the Oghuz tribes who migrated from Mawara’un-nahr, Khwarezm, Khurasan, Iran to the Middle East and Anatolia under Mongol persecution, and noted that all of these migrants belonged to the Qangly. Muammer Gul also states in his article “Roles and Influences of Kwarezm Turks in Anatolia and the Middle East” that the majority of Khwarazmians were Qangly, Qipchaks, and partly Turks living in cities. In our opinion, in addition to the Khwarazmians who lived partly in the lower Amu Darya basin, they also included Qipchaks, Qangly, Oghuzs, Khalajs, some Iranian peoples and others. After all, the Oghuz tribes, who founded the Seljuk state, became part of the Khwarazmshah state, which emerged in its place after the fall of the Seljuqids, and they also moved west to the persecution of the Mongols. Nuryagdi Toshov in his research work “History of Jahan-gusha by Ala al-Din Juwayni – an important source on the history of Central Asia in the 12th-13th centuries” states that the peoples of the Khwarazmshah state migrated to the West on the eve of the Mongol invasion (Tashov, 2004, p. 125).

In general, the emigrated peoples included the military, the herdsman, along with the scribes, scholars, secretaries, artisans, merchants, and others. They migrated to the states of the Anatolian Sultanate, the Ayyubids, the Mamluks of Egypt (Köprülü, 1981, p. 241).

After the Ala al-Din Kayqobad removed Jalal-al-Din Mengüberti from the political arena, he began to march on the Ayyubids, who were loyal allies in the struggle against the Khwarazmshahs, and tried to use Khwarazmian military units against them. The Sultan of Konya soon conquered Georgia, Erzurum, and Arran.

The headless Khwarazmians were dependent on the amirs of Khilot and Mayafariq for a year - 1231-1232- (Cahen, 1994, p. 139).

After the death of Jalal-al-Din Mengübirte, the people of Khwarezm elected Husam al-Din Kairkhan Malik as their leader. In 1231, the Ala al-Din Kayqobad invited Kairkhan and his comrades Barakatkhān, Yilan Bugha, Sarukhan, Khanberdi, Sayf al-Din Sadiqkhan, Atlaskhan, Nas al-Din Kushlukhan and other military commanders to his service (Ibni Bibi, 1941, p. 166).

In particular, Sinan al-Din Kaymaz, who came to Khwarezm as an ambassador from the Anatolian Seljuqid sultan, came to Tatvan on the shores of Lake Van (now Bitlis eli, near Hilot) and met with Kairkhan.

Ibn Bibi, who described the meeting, wrote that he “remembered the bitter days”. At the end of the conversation, Ala al-Din Kayqobad's ambassador Sinaniddin Kaymaz took out the Koran he had brought with him and put his hand on it, swearing that “Anatolian Seljuqid sultan had no ill intentions against the Khwarazmians, Kairkhan and other Khwarezm lords, and his goal was to keep the Khwarazmians here”. After that, they took Barakatkhān, Yilanbugha, Sarukhan, Kushlukhan and other emirs to Kairkhan and headed for Konya, the capital of the Anatolia state. A lavish ceremony was held in their honor, and finally the Erzurum region was completely conquered by the Khwarazmians. The land of Erzurum consisted of 36 large and small castles. 300 honorary clothes were presented by the sultan to the emirs of Khwarezm. According to the agreement, more than 4,000 Khwarazmians, who had set out for their homeland, would face an unexpected attack by the Mongols when they reached the village of Tugtap.

According to some sources, the number of Khwarazmian soldiers who left the Tatvan region for Erzurum was 12,000 (see Tekin 2012). Abul Faraj notes that their number was 10,000 (Abül'-Farac, 1999, p. 530). In general, studies on this issue show figures between 4-25 thousand. There is also information that Kairkhan, who entered the service of the Seljuqids, had a capacity of 10-12 thousand people (Yorulmaz, 2012, p.125). Based on the above, it can be estimated that the number of Khwarazmians, including their families, slaves and servants, was at least more than 50,000, while the number of soldiers was around 12,000.

The Khwarazmians, who set out from Hilot for Erzurum, were scattered after the Mongol invasion and reached Erzurum within a few days only when the danger had disappeared. Ibn Bibi reports that after the Khwarazmians, who were migrating from Hilat to Erzurum, were attacked by the Mongols, Erzincan was given to Kairkhan, Amasya to Barakatkhān, Larendia (now Karaman) to Kushlukhan, and Nigdeni to Yilanbugha (Ibni Bibi, 1941, p.173).

If we pay attention to the geographical location of the territories given to the Khwarazmians as an iqta by the Anatolian Seljuqid sultan Ala al-Din Kayqobad, we can see that a clever measure was used here as well. That is, the deployment of Khwarazmian military units in the border areas with the Mongols and Ayyubids, which appeared in its place after the fall of the Khwarazmshakh state, served to protect the interior of the state from unexpected attacks and invasions of the Mongols and Ayyubids. That is, the Khwarazmians will be the first to face these enemies they were. The fact that very large areas were given to the Khwarazmians shows that their number is much higher. Ala al-Din Kayqobad took advantage of the situation and took the Khwarazmians under his control and increased his military power (Yorulmaz, 2012, p. 127). When the Sultan of Konya, Ala al-Din Kayqobad, placed the Khwarazmians in the above territories, he marched with his military force on his ally, Al-Malik al-Ashraf, and conquered Hilot. Ala al-Din Kayqobad had resisted Jalal-al-Din Mengüberti's conquest of this strategic city belonging to the Ayyubids, and as a result had opened the gap with him. It is clear that Ala al-Din Kayqobad had previously had an interest in occupying this city.

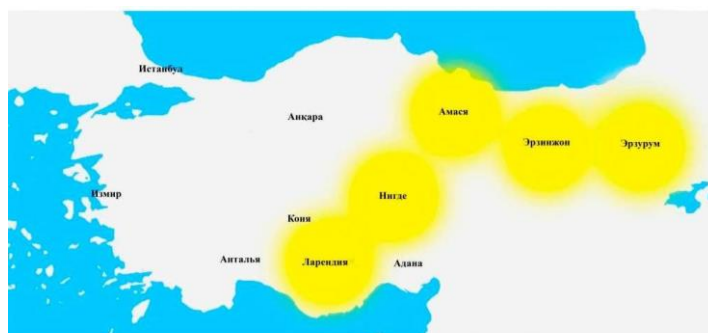


Photo 1. The lands given by the Anatolia sultan Ala al-Din Kayqobad to the Khwarazmians as iqta

The territories of the Roman sultanate expanded at the expense of the territories of the Ayyubids. In 1233, according to Abul Faraj, in 1234 (Abû'l-Farac, 1999, p. 533) an adult representative of the Ayyubid dynasty invaded the lands of southeastern Anatolia in an alliance of relatives of the ruler of Egypt, al-Malik al-Kamil. The Sultan of Konya, Ala al-Din Kayqobad, with the help of Kairkhan and other Khwarazmian commanders, attacked the Egyptian forces and forced them to retreat. Ibn Bibi said that there were no serious casualties in the Khwarazmian military operations against the Egyptian-Sham army (Ibni Bibi, 1941, p. 174). Kharput, who was stationed in Eastern Anatolia, had sided with the Egyptian and Sham forces. At his request, the Egyptian governor, Malik Kamil Hama, set aside the Maliks of Khumus and the Emir, Shamsiddin Sawab, as well as a cavalry of 5,000 men to guard the

fortress of Kharput. Ala al-Din Kayqobad forced the maliks of Sham to withdraw from Kharput and occupied the Kharput fortress and appointed his deputy. In 1235, the next expeditions by the Sultan of Konya were directed to the cities of Urfa (Edessa) in southeastern Anatolia, Arran, and Raqqa in northern Syria. During these marches, Khwarazmian military units were stationed in the central part of Ala al-Din Kayqobad's army (Yorulmaz, 2012, p. 128). Kairkhan and other Khwarezm nobles also took part in the capture of Diyarbakir, one of the most important strategic cities in Eastern Anatolia. According to Ibn Bibi, Khwarazmian military units carried out military operations in the area up to Sinjar (in the territory of Iraq) due to their previous enmity against Malik Ghazi, Badriddin Lulu, Mardin Maliki Mansur, who betrayed Khwarazmshah Sultan Jalal ad-Din in the marches to capture Diyarbakir (Ibni Bibi, 1941, p. 182). Dissatisfied with the loss of control of the Roman sultan and the independent movement of the Khwarazmians, the sultan captured Erzinjan from the Khwarazmian emir Kairkhan and placed him in Sivas. He handed over the governorship of Erzinjan to his son Giyas al-Din. He returns to Qaysari, declaring another son Qilich Arslan as heir to the throne (Yorulmaz, 2012, p. 128). Kairkhan is known to belong to the Qangly tribe and occurs in the form of ethnonyms and toponyms in 22 places associated with the name of the Qangly tribe in Sivas during the Ottoman Empire (Şener and Dutoğlu, 2017)³. In our opinion, the place names associated with this name Qangly are also connected with Kairkhan.

The poisoning and assassination of the Sultan of Konya, Ala al-Din Kayqobad, in 1237, led to the postponement of the next planned military operation in Syria.

In general, the last 6 years from the death of Khwarazmshakh Sultan Jalal ad-Din – 1237, to the assassination of Ala al-Din Kayqobad– are characterized by the settlement of Khwarazmians in Erzinjan, Erzurum, Nigde, Malatya and other eastern borders in Anatolia. The various Turkic tribes that were part of them adopted the name “Khwarezm” instead of their ancient names. Politically, the Khwarazmians acted in harmony with the Seljuq rule, which served to further strengthen the Seljuq rule, and gave its rivals, Egypt, full supremacy over the Ayyubid rulers of Syria.

In short, after the death of Sultan Jalal ad-Din, Dersim (Tunjeli) and the tribes and clans that remained around him claim that they came with Sultan Jalal ad-Din (Tekin, 2012, p. 423). Zaki Validi Togan, a scholar of the history of the Turkic peoples, states in his fundamental work, “Introduction to Common Turkic History”, that more than 100,000 families migrated from

³ See p. 24, 28, 49, 60, 61, 183, 206, 217, 316, 339, 410, 419, 437, 741, 808.

Khwarezm to the Middle East and Anatolia under Mongol pressure (Togan, 1981, p. 150). Other sources state that there were 70,000 Khwarazmians, including their families, who left their homes during the political changes in the Anatolia sultanate and moved to Syria and Iraq (Saltık, 2009a, p. 76).

Tajiddin Mu'tez ibn Muhiddin Tahir, who came as an ambassador to Ala al-Din Kayqobad on behalf of Jalal-al-Din Mengübürti, worked as a tax collector in Anatolia after the Mongol conquest of the Anatolia sultanate, and after his death, his son Mujiriddin Muhammad ibn Mu'tez acted as a representative of the Il-khanids in Abaqa. This shows the political importance of fathers and sons in Anatolia (Gül, 2006a).

Relations of Anatolian Seljuqid sultan Kaykhusrav II with Khwarazmians

In 1237, the Anatolian Seljuqid sultan Ala al-Din Kayqobad was poisoned and killed. At this time, one of his three sons, Qilich Arslan, had been appointed as a heir of the throne. However, as a result of a conspiracy organized by officials Sa'd ad-Din Kopek, Shamsiddin Altunaba and others, another son, Giat-al-Din Kayhosrow II, was enthroned. Along with other Anatolia commanders and beys, Kairkhan and other Khwarezm beys there also took part in the enthronement ceremony of the new sultan. In order to further strengthen his power in the palace, Sa'd ad-Din Kopek, who saw Kairkhan from Khwarezm as his rival, plotted against him. Ibni Bibi writes about this conspiracy that he conveyed false information to the new sultan about Kairkhan, the commander of the Khwarazmian troops. As if Kairkhan turned his back on the new sultan and planned to go to other lands. If he went to war with another country, he would slander Giat-al-Din Kayhosrow II, slandering the fact that the Anatolian country was well aware of the military situation and that the sultan was encouraging his enemies to attack the Roman country. The inexperienced sultan Ghiyath al-Din foolishly summoned Kairkhan and ordered his arrest in the fort of Zemento. After the death of Kairkhan, the commander of the Khwarazmian army, who fell ill and died in the prison Zemento (Ibni Bibi, 1941, p. 190), the other Khwarezm lords turned their backs on the Anatolian Seljuqid sultan Ghiyath al-Din and headed for Syria. According to some sources, the number of Khwarazmian cavalry that set out for Iraq and Sham was 12,000 (Ibn al-Fur'ât, 1971, p. 386). Another report states that in addition to the Khwarazmians who remained in the central, eastern and southeastern parts of Anatolia during the time of Ala al-Din Kayqobad, the Khwarazmians who migrated to Syria and Iraq had a military force of 20,000 (Gül, 2006a). They continued to plunder the provinces and territories they had conquered. The sultan of Anatolia appointed Ghiyath al-Din, [Kamal al-Din](#) Kamyar as the administrator for the return of the Khwarazmians. [Kamal al-Din](#) Kamyar moved

with the military unit, pursued the Khwarazmians and reached Malatya. When Ertokush, the commander of the Sultan's military units in Malatya, reached Kharput, the Khwarazmians were crossing the Frot River by the Arabgir road.

Ertokush Subashi⁴ and blocked the way of Khwarazmians moving to Kharput. The people of Khwarezm conveyed the following opinion to the soldiers of the sultan of Anatolia through an ambassador: “We had a pleasant and restful life in the shadow of the late sultan. After his death, you arrested our captain Kairkhan. We, too, have left this house service to save our lives, having to gather our food from somewhere else. Please, open the way for us” (Ibni Bibi, 1941, p. 191).

When the embassy failed, the soldiers of Anatolian attacked and Shamsiddin Bayram, a man of the Anatolia's sultan, was killed and Ertokush was taken prisoner. The Khwarazmians spread to the Syrian territories, Arran, Urfa, Raqqa, Suruch and other areas without any casualties. The rulers of Syria, Diyarbakir, Rabia, Egypt, and al-Jazeera were alarmed by the Khwarazmians who left Anatolia. When the conspiracies of Sa'd al-Din Kopek were exposed, Sultan Ghiyath al-Din Majdiddin again sent Terjuman as an ambassador to Khwarezm and invited him back to Anatolia. At that time, the Khwarazmians had joined the service of al-Jazeera al-Salih (Buniyatov, 1999, p. 115). As a result of the embassy, the emirs of Khwarezm were again persuaded to add the name of Ghiyath al-Din to the sermon.

Turkish researchers claim that the Horzum people came to this region from the central parts of Anatolia based on information from Ottoman historical sources that there are many toponyms such as place names *horzumlu*, *horezmli*, *harzemli* and others in the territory of Manisa, Kutahiya. Thus, in the second half of the 13th century, in the west of Anatolia, on the shores of the Aegean Sea, Khwarazmians founded such principalities as Sarukhan and Germian (Yaşa Şahin, 2008, p. 90). Many studies point out that the ancestors of Ottoman, the founder of the Ottoman Empire, were also Khwarazmian Qanglies. However, in scientific practice, it is recognized that the descendants of Ottoman were not the Khwarezm Qangly, but the Oghuzs of the Khwarazmshah state, the Kayi.

If we pay attention to the geographical location of these principalities in Anatolia, we see them not in the Central Asian regions of Central Asia, as in the time of Ala al-Din Kayqobad, but in the western – Byzantine frontier regions. In our opinion, such changes is probably connected with the fact that in 1243, in the battle between the Anatolia sultanate and the Mongols (the Battle of Kosa), the Roman sultanate lost its independence. The Khwarazmian military units,

⁴Subashi – commander, head of military parts in Turkic nations.

which now served as a buffer zone between the Mongols and the Anatolian state, had lost their significance. Now, their deployment to the west, to the Byzantine frontiers, can be understood as an attempt by the Seljuqid state of Konya to maintain the inviolability of its western frontiers.

Shihobiddin Al-Umari in his notes gives information about Khwarezm Turkmen Danishmand Ali Taylu. According to him, during the Seljuqid conquest of Anatolia after 1071, Musa Yabgu, Chagribek and Tughrilbek also founded the Khwarazmian Turkmen Danishmand Gazi, the Danishmand Beylik, which existed in 1080-1178 and had its center in Sivas (El-Ömeri, 2014, p. 213). At the same time, it is noted that when the Oghuzs came to Khwarezm, there was the Mutazili sect of Islam, and the sage Ali Taylu was a representative of that sect.

Beylik (Sovereign territory) Sarukhan

As previously reported, after the change of throne in the Sultanate of Konya in 1237, a group of Khwarazmians left Anatolia and went to Syria, Iraq, then to Palestine and Egypt, where they took an active part in military operations due to the betrayal of the Konya emir Sa'd ad-Din Kopek. Even 1245 (Hijri 643) is declared the Year of the Khwarazmians due to the extraordinary activity of the Khwarazmians in military and political movements in the Middle East (Kılıç, 2001, p. 13). For during these crusades, which began in 1097, the kingdom of Jerusalem was formed, and Jerusalem was its center. The city was recaptured in 1187 by *Salah-al-din* Ayyubi, one of the most famous Islamic heroes, the most powerful ruler of the Ayyubids, and later recaptured by the Crusaders. Jerusalem was conquered by Muslims (Khwarazmians) 58 years later.

We have mentioned above that in 1232 Ala al-Din Kayqobad gave Erzurum as property to the Khwarazmians under the leadership of Kairkhan. After the political changes of 1237, most Khwarazmian emirs left Anatolia and moved to Iraq and Damascus.

By the sons of Sarukhan, in 1313, beylik whose center was Manisa was founded in western Anatolia (Günel, 2019, p. 87). In a short time, they established neighborly relations with the Aydinliy's beylik of the south.

Ibn Battuta, a traveler who passed through the territory of the Sarukhaniys in 1332, wrote in his notes that "the sultan of the Sarukhaniys– Magnesia (Manisa) received an annual tribute from the city of Fuja, where the non-Gentiles lived" (Ibn Batuta, 2012, p. 308). However, there are also reports of contacts with the Byzantine Empire.

The Sarukhani dynasty, which lasted until 1412, later came under the control of the Ottoman state, and the strategically important city of Manisa gained the status of a “city of princes” during the entire Ottoman Empire.

Beylik Germian

Another beylik founded by the Khwarazmians on the border with the Byzantine Empire of the Seljuq state of Konya, which fell to the Mongols in the Anatolian Peninsula, was called beylik Germian. This kin, who entered Anatolia with Jalal-al-Din Mengüberti, settled in Kutahya and the surrounding Byzantine territories in the middle of the 13th century. The beylik was founded by Muzaffar ad-din Alisher oghlu (El-Ömeri, 2014, p. 157). This area was given as an iqta by the Anatolian sultanate in order to protect the Seljuks and the Seljuks on the Byzantine frontiers from unexpected attacks by the Byzantines and to Muslimize the area. According to al-Umari, this dynasty, which was the most powerful of the Turkic principalities in Anatolia, used to receive 100,000 Istanbul gold solidos annually from the Byzantine emperor. His army consisted of 40,000 cavalry (Togan, 1981, p. 318).

Beylik Germian plays an important role in the history of Turkey as it played a major role in the Muslimization of the western part of Anatolia.

The origin of the name Germian from the form “Khermiyan / Khwarazmian”, their entry into Anatolia with Jalal-al-Din Mengüberti is claimed by Ahmet Tawhid, Zaki Validi Togan, Shahabiddin Tekin, Hasan Geyikoglu and other Turkologists. There is also a possibility that the Germians belonged to the Qangly-Qipchaq tribes. Researchers such as Koprulu and Qafasoglu also agree that the Germians (Khwarazmians) are Qangly-Qipchaqs. We have already mentioned that due to the political influence of the Turkan khatun in the army of the Khwarazmshah state, the position and number of the Qangly-Qipchaq tribes were much higher than those of other tribes and clans.

Traces of Khwarezm in Turkey today

Turkish historians Osman Yorulmaz, Hasan Geyikoglu, Ismail Hakki Uzuncharshili, H. Nihal, A. Naji, Cevdet Turkay, Yinanch, Hussein Husamiddin, Koprulu, Nejat Goyunch, Mehmet Eroz, Veli Saltik and many other historians and scientists of local lore dwell on the villages connected with the name Khwarezm in their researches.

As a result of the capture and assassination of the commander Kairkhan in 1237, a group of Khwarazmians were moved by the commander Barakat Khan to the territories of Al-Jazira (Northern Iraq). Shihabiddin Nasavi, who was the munshi of Jalal-al-Din Mengüberti, also first

joined Barakat Khan and later Malik Salih, one of the Ayyubids, after his death. In general, the Khwarazmian military units that moved to the territories of the Ayyubid state after 1237 made serious efforts in the political life of the Middle East, Egypt. Unfortunately, in these political processes, there is one-sidedness in the coverage and study of the history of Khwarazmians. The Khwarazmians are seen as a looting, invading mercenary army. Because all the information written about them is based on the sources of their rivals – Arabs and Crusaders. In our opinion, one should be careful when studying the history of this period.

Khwarazmians who remained in Anatolia settled partly as nomads and partly as villagers (Geyikoğlu, 1997, p. 374). They build their villages in some areas under the name “Hurzumlu” or “Horzumlu” (Yorulmaz, 2012, p. 21-22). We can see that there are Khwarazmians left in Anatolia among the military forces gathered during the reign of the rulers after Giat-al-Din Kayhosrow II (Turan, 2014, p. 447).

In 1532, the people of Horzum were divided into 26 communities, and they paid 100,366 aqcha (ancient currency) to the state (Karaca, 2008, p. 403-440).

During the conquest of Čengiz Khan, the Turkmens who came to Anatolia under the name of Khwarazmians were called nomads (yoruk), whereas the Qangly people and others under the name of Khwarazmians are found in tribal (ashiret, oymak) social forms.

A six-volume, 3,000-page list of the tribes and communities that lived in Turkey between 1453 and 1650 was compiled on the basis of the register books and documents kept in the existing libraries and archives of Turkey (Halaçoğlu, 2009). In this list, according to Ottoman sources, in the 15th-18th centuries Horzum people lived in the form of “Harzem community”, “Horzum community”, “Kin of Horzum” around the territories of Mugla, Mekri, Pechin Milas Eskisehir, Pirnaz, Tavas, Bozizluk, Eserilus, Balat, Denizli, Yenisehir, Defteran and Ula regions of the Monteshe Sanjag⁵ of Anatolia, in Kestel, (Nazilli) Ayasulug, Akchashehir, Cheshme, and Guzelhisar regions of Aydin Sanjag, in Silifke district of Ichel Sanjag, in Seyidgozi region of Sigla Sanjag, in Manisa region of Sarukhan Sanjag and in Rodos island of Mediterranean (Halaçoğlu 2009).

There are reports that the Horzum people in the Ichel region mentioned above migrated to Bursa in later periods (Yorulmaz, 2012, p. 134). It is also noted that among the deportees to the island of Cyprus in the Mediterranean in 1712-1741 during the Ottoman Empire, there were also Horzum people (Orhonlu, 1987, p. 112). It is also found in the Pechin region with the presence

⁵Sanjagis used as territorial unit, an administrative territory .

of the Horzum community and the Oghuz mixed with the Bayindir clan. Recent research has shown that the people of Horzum, who lived in 23 villages belonging to the Opium Dinar region, now live under the name Avshar. As we can see, most of the Horzum people are mixed with the Oghuz tribes in Turkey, such as Boyindir, Igdir, and Avshar (Yorulmaz, 2012, p. 134). The existence of Khwarazmian descendants in Anatolia is proved by the presence of traces and memories of them to this day. The oldest of these memoirs is various information that has come down to us about the fate of Jalal-al-Din Mengüberti in Anatolia.

A group of people living among Zazas visit Tajik Baba shrine on Mount Tajik Baba as the “Tomb of our ancestor Jalal-al-Din Mengüberti” (Sevgen, 1982, p. 3). It is also noteworthy that in the names of the tribes in Tunjeli region, there are traces of Khwarazmian communities from the Caucasus (Yılmazçelik, 1999, p. 125-127).

As given in the previous topics, most of the peoples living around Arzinjon, Dersim, Bingol, Kigi, Mush claim to be from the Hormek tribe. The Khwarazmian tribe in the same area also states that they came from Khwarezm, as mentioned above. According to the data, most of the kin in the eastern part of Anatolia are considered to be the descendants of the remnants of the Kwarazmian army that dispersed after the Battle of Yassichaman (Yasa Şahin, 2008, p. 90; Yınanç, 1993, p. 53).

Enver Konukçu, who has researched the history of Bingol, reports that “Kwarazmians who fled Mongol oppression settled in and around Bingol and even in the Munzur Mountains” (Konukçu, 1987, p. 16).

Ali Riza Yalman also encountered a village called Horzum during a trip to Chukurova (Adana, Mersin, Ottoman provinces) in the 1930s, and the elders of the village say that they came from Aydin sides (western Anatolia) (Yalgın, 1977 II, p. 341-342). In our opinion, the Kwarazmian communities in the south-eastern region (Chukurova region) today are descendants of the Kwarazmians who left for Syria and Iraq after the tragic death of Kairkhan (1237) and returned after 1246. Because we have seen that the Kwarazmians in the central parts of Anatolia moved to the west – to the shores of the Aegean Sea in 1240.

According to other sources, the villages of Horzum are located in Marash, Kozan, Nigde, Kaysari and Sivas regions (see Yalman, 1977 II).



Photo 2. The village of Horzum in Karakopru, Shanliurfa Province, southeastern Turkey. (Taken from Facebook channel of Horzum village)

In Sivas, that is, in central Anatolia, we can see that there are many “Qangly” place names in this region. It is known that the Qangly formed a large part of the army of Khwarazmshahs, and it is very likely that they were the descendants of these Qangly.

There are also villages called Harzemli (Yılmazçelik, 1995, p. 158-160) in the Ottoman region, Diyarbakir, and Kichik Harziyan (Gül, 2006a, p. 118) in the Kars-Ardahan region.

During the search for traces of Kwarezm in Anatolia, we came across information about Amir Husamiddin Bayjar, who came to Anatolia with Jalal-al-Din Mengüberti and entered the service of Anatolian sultan after the Battle of Yassichaman. After the death of Jalal-al-Din Mengüberti, Husamiddin Bayjar⁶ was admitted to the service of Ala al-Din Kayqobad along with many other emirs and commanders. After the Kairkhan incident, Husamiddin Bayjar, led by Barakat Khan, also left Anatolia and returned to Sivas after some time. Emirs such as Sadridin Kutlusher, Zayniddin Ali Bakhadir, Jalal al-Din Khurasani, Falak al-Din Khalil around Husam al-Din Bayjar and his son Bakhadir played an important role in the struggle against the Mongols during the reigns of Anatolian sultans Izzeddin Kaykavus II and Rukn al-Din Qilich Arslan IV (see Gül, 2006b). Sources indicate that Amir Husamiddin Bayjar was the subpoena of Kharput and

⁶The name Bayjar is come across in the forms Bijar, Bayanjar, Beyjar, Bishar in sources.

took part in the political process between the Il-khanids (a state founded by Hulagu) and the Mamluk state.

It is noteworthy that in Diyarbakir and Kharput provinces, the names of villages in the form of Beyjar, Bajirvan, Bajir Umar, Bejivan, Bijar have been preserved to this day (Gül, 2006a).

In the Alashehir district of western Anatolia, where Beylik Germian was established, the names of 4 villages associated with the name of Kwarezm have been preserved to this day. They are: Horzum Alayaka, Horzum Embelli, Horzum Sazdere, Horzum Keserler and in Manisa, the center of Beylik Sarukhan, there are 8 Horzum villages (Yılmazçelik, 1995, p. 158).

The Tarhala people in Manisa also claim to be from Kwarezm (Uluçay and Gökçen, 1939, p. 21).

Kutahiya was inhabited by a tribe called Ashireti Horzum in 1861-1865, whose names are recorded in Ottoman historical sources (Sezen, 2017, p. 57).

Kwarezm-related villages and mahallas also exist on the island of Rhodes in the Mediterranean, where the (Horzum) community, along with the Bayandur Turkmen, entered after 1522 during the reign of the Ottoman Turkish Sultan Suleiman. This island (Rhodes) now belongs to Greece.

The information is known that there is a mosque named “Harzem” in Qiziltepe district, Mardin region, southwestern Anatolia, built in the 13th century by Tajiddin Masud (see Demir, 2019). This small madrasah and mausoleum was built in the form of a classroom, a mosque and 8 rooms. The Harzem Bridge was also built near the madrasah (see Yıldız and Koç 2010). Sources say that a mosque was built not only in Anatolia, but also by Jalal-al-Din Mengüberti in what is now Pakistan (See Farishta, 2008). The naming of this madrasah and bridge as “Harzem” means that the Kwarazmians of eastern Anatolia played an important role not only in military operations, but also in the development of creativity and science, which only needs to be studied and researched.

At the same time, there are many villages, mahallas and communities associated with the name of Kwarezm, which became part of the Turkmen nomadic communities.

During the search for traces of Kwarazmians in Turkey, I came across an ethnonym called softas (Sufis)⁷. According to Sakiz Nejati, a Turkish businessman who represents this community, the Softas’ community is a generation of Uzbeks who came from Kwarezm in the

⁷Softas – (Sufies) A congregation with a total population of about two thousand living around the town of Gordesh in the Salihli district of Manisa.

1400s, north of the Caspian Sea, through the Caucasus. According to reports, the Softas were renamed as “Sakiz” in Ottoman historical documents. The name “Sakiz” is often found in Ottoman historical documents of the 18th and 19th centuries⁸. Even the names of this tribe are found in several parts of Algeria and Greece, which were under the influence of the Ottoman Empire. If this community really left Kwarezm, it could be the descendants of the Sufi dynasty that ruled Kwarezm.

The list of the settlements in Turkey that are still keeping the name “Kwarezm”

№	Name	Situated territory
1.	Harzem	Mardin
2.	Hanika Harzen	Mardin
3.	Harzemo	Malatiya
4.	Harozum kebir	Kojaeli, Kandira
5.	Harozum sagir	Kojaeli, Kandira
6.	Horozum	Center of Urfa
7.	Kichik Horzum	Center of Urfa
8.	Harzuni	Urfa, Siverek
9.	Horozum	Kandira
10.	Horzum	Sinop, Erfelek
11.	Horzum	Burdur, Tefenni
12.	Horzum	Izmir, Odemish
13.	Horzum	Manisa, Turgutlu
14.	Horzum – Alayaka	Manisa, Alashehir
15.	Horzum – Keserler	Manisa, Alashehir
16.	Horzum – Sazdere	Manisa, Alashehir
17.	Horzum – Hotalla	Manisa, Alashehir
18.	Horzum – Embelli	Manisa, Alashehir

⁸Sezen, 2017, p. 52, 155, 374, 386, 387, 403, 406, 428, 433, 483, 511, 535, 595, 608, 653, 793, 985.

19.	Horzum – Hurzum	Mug‘la, Fathiya
20.	Harzem	Kutahiya
21.	Horzum	Kutahiya, Aydin, Gozal Hisar, Sarukhan
22.	Horzum Kebir	Kutahiya
23.	Horzum	Sinop, Erfelek.
24.	Horzum Atik	Aydin
25.	Horzum Jadid	Aydin
26.	Urganlu	Tunjeli, Pertek
27.	Urganli	Manisa, Salihli
28.	Balan (Saltık, 2009b, p.140)	Tunjeli, Pertek
29.	Horzum	Shanliurfa, Karakopru
30.	Horzum	Adana, Kozan, Dağlıca,
31.	Harzemli	Diyorbakir
32.	Kichi Harziyan	Kars-Ardahan



Photo 3. Horzumlu villages founded by Kwarazmians who went to Anatolia with Jalal-al-Din Mengübürti.



Photo 4. Harzem Tajiddin Mas'ud Madrasah, 13th century



Photo 5. Harzem bridge in Kyzyltepa area of Mardin region

Results and Discussion

The Kwarezm Empire, which was born as the successor of the Great Seljuqid Empire, ended with a Mongol storm coming from the east. However, many tribes and clans within the empire retreated westward under Mongol persecution. After the assassination of Jalal-al-Din Mengüberti, the last ruler of the Kwarezm state, most of his military units entered the service of Ala al-Din Kayqobad, the ruler of the Konya Seljuqs. However, in 1237, during the unexpected assassination of Ala al-Din Kayqobad and the change of the throne, the relations between the Kwarazmian military units and the Konya Seljuk state deteriorated. As a result of the conflict, Kwarazmian military units moving from the Anatolian territories were pursued by the Konya Seljuk army, but they failed. This situation will further weaken the relationship between them. After that, Kwarezm military units took an active part in military operations in the Middle East in 1237-1245. During these years, they became the weapon of war of the Ayyubid emirs, who were divided and in mutual enmity. Sometimes they fight with others, big or small, at the request and demand of this emir. Some of the Kwarazmians returned to the southeastern part of Anatolia after 1245 with great losses and settled here. Today, the villages of Khorzum in Southeastern Anatolia and several historical monuments associated with the name of Kwarezm testify to this. The Kwarazmian military units that remained in the Konya Seljuq state even after 1237 were moved to the border areas of the Byzantine Empire on the western edge of Anatolia. This is evidenced by the fact that in the territory of Western Anatolia to this day many place names associated with the name of Kwarezm have been preserved. As a result of the lack of a policy of collectivization in Turkey, such as in Uzbekistan, the toponyms associated with the name of Kwarezm have been preserved for almost 8 centuries. This will allow in the future studying the customs and traditions, dialects, dialects, and some other ethnic characteristics of the population in these villages.

Suggestions

Studying the history and ethnography of the Horzum people in Turkey can help to learn and feel about the history and ethnography of Kwarezm in the 13th century. In this regard, in the future it is planned to conduct ethnographic field research in the villages associated with the name of Kwarezm in Turkey. This will be another step in proving that the history of Uzbekistan and Turkey is inextricably linked and will reveal the undiscovered aspects of our history.

Abbreviations

ITM : İslam Tarihi ve Medeniyetleri Cilt 11: Anadolu Beylikleri

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