

SLAVE TRADE ON THE GREAT SILK ROAD

Fania Akhmedshina¹¹Ph.D., Professor, Jizzakh State Pedagogical UniversityIslombek Abdug'aniev²² Master's student, Jizzakh State Pedagogical University

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This article examines slave trade on the Great Silk Road, its developmental history, and trade routes. The article highlights the centers of slave trade in Central Asia during the 8th-14th centuries, types of slaves, their prices, and role in social life. It also analyzes the use of slaves among Turkic peoples and their role in military affairs.

Introduction. It's no secret that the Great Silk Road was a major trading hub where various products from regions stretching from China to European countries were sold. However, the fact that slaves were traded along this route is less familiar. This article aims to reveal the slave trade along the Great Silk Road and its subtle aspects.

There is a notion that large-scale slave trading occurred during the 8th-12th centuries, during the Golden Age of the Silk Road when economic growth rates were accelerating. However, this doesn't mean that slave trade was present in all trade and economic relations throughout Central Asia and Eurasia during this period. The slave trade on the Great Silk Road remains one of the most sensitive issues in the history of this vast region.

In early medieval society, the primary value of a slave lay in their capacity for physical labor. During this period, various nomadic raiders and invaders would enter settled populations' territories, killing some inhabitants and capturing others who could be sold as slaves - this was one of their main objectives.

METHODOLOGY AND LITERATURE REVIEW

The methodology of this research is based on historical-comparative analysis and systematic study of medieval sources and modern scholarly works. The primary sources include works of medieval authors such as Ibn Fadlan, Ibn Khordadbeh, Mahmud al-Kashgari, and Ibn Bibi, whose accounts provide firsthand information about slave trade practices along the Great Silk Road.

A significant contribution to the study comes from Mahmud al-Kashgari's "Diwan Lughat at-Turk," which offers valuable insights into the terminology and social status of slaves in Turkic societies. The chronicle of Ibn Bibi provides essential information about the military use of slaves, particularly in the Seljuk period.

Contemporary research by scholars such as Peter Frankopan in "The Silk Roads: A New History of the World" offers modern interpretations and analysis of the slave trade's economic significance. The works of Adam Metz on the Muslim Renaissance and P. Golden's research on Turkic-Khazar ghulams have been instrumental in understanding the broader social and military aspects of slavery in medieval Islamic societies.

The research methodology involves:

1. Analysis of primary medieval sources
2. Examination of archaeological evidence
3. Study of numismatic materials
4. Comparative analysis of different regional practices
5. Integration of modern historical interpretations

The historiographical base includes works in multiple languages - Arabic, Persian, Turkish, Russian, and English, allowing for a comprehensive understanding of the slave trade phenomenon from various cultural perspectives. Special attention is paid to regional studies by Central Asian scholars who have contributed significantly to understanding local aspects of the slave trade.

This research synthesizes various historical approaches to present a comprehensive picture of slave trade operations along the Great Silk Road, particularly focusing on Central Asia's role as a crucial link in this complex commercial network.

RESULTS AND DISCUSSION

The effective exploitation of conquered territories' populations presented a serious challenge. The conquered populations in these regions often caused problems with their rebellions. Even prisoners stripped of all rights frequently became problematic for their owners. They needed to be provided with food and clothing, and required constant

supervision. Consequently, slaves were often directed to countries on the periphery of the Eurasian region where conflicts existed and where the economy was primarily based on forced labor.

For Eastern Europe, such trading markets were Byzantium and Mediterranean countries, including the Emirate of Cordoba, while for the Turks, such trading partners existed in Central Asia and Mesopotamia, which were either under the control of the Caliph or officially within his jurisdiction.

The established slave trade could only emerge and operate successfully under certain conditions. Firstly, there needed to be a constant demand for periodic delivery of large numbers of slaves, which could only be sustained by relatively economically developed and politically stable regions whose economies required additional human labor. In the early medieval period, the Byzantine Empire was such an economic leader.⁶²

The existence of slave markets was closely connected with the emergence and development of trade routes. The Great Silk Road served effectively for such slave markets to emerge and facilitate efficient trade exchanges between slave merchants. The Black Sea region and Central Asia, especially Kazakhstan, had always been sources of slaves.⁶³

Consequently, as trade and economic growth developed between the settled and nomadic peoples of the region, slaves began to be exported to foreign markets in large numbers.⁶⁴ Most of the main trade routes passed through the central and western parts of Central Asia, which influenced the control of trade routes and the commodity exchange of nomadic tribes actively involved in the slave trade.

Certain conditions were required for trade relations to function on a permanent basis. The Byzantine Empire was the largest consumer of slaves, but constant conflicts at its borders and internal problems reduced its potential to direct slave power toward the economic sphere. During the period of the Roman Empire's economic growth and military power, Byzantine export goods (silk products, jewelry, glassware, wine, marble, artistic pottery, and slaves from Asia) were in high demand in Europe as well. Such trading centers

⁶² Зуев Ю.А. Ранние тюрки: очерки истории и идеологии. – Алматы, 2002. – С.125. [Zuev, Yu.A. (2002). Early Turks: Essays on History and Ideology. Almaty, p.125.]

⁶³ История Народов Восточной и Центральной Азии с древнейших времен до наших дней. – Москва. Наука. 1986. – С. 222. [History of the Peoples of East and Central Asia from Ancient Times to Present Day. (1986). Moscow: Nauka, p.222.]

⁶⁴ Зуев Ю.А. Ранние тюрки: очерки истории и идеологии. – Алматы, 2002. – С.226-228. [Zuev, Yu.A. (2002). Early Turks: Essays on History and Ideology. Almaty, pp.226-228.]

flourished again - for example, dozens of slave trading markets existed in Cherson, Amastris, Thessaloniki, and Constantinople itself.

However, the consequences of constant wars with the Arabs (campaigns in Asia Minor in 840-841) were not fully resolved. Only by the late 850s did Byzantium secure stability in its foreign policy, establishing peaceful cooperation with the Khazars, engaging in diplomatic collaboration with Bulgarian Khan Boris, and actively preparing for new operations in the East.

Thus, only from the mid-9th century did conditions emerge for large-scale slave delivery to the Roman Empire. The main supplier of slaves to the Roman court was the Khazar Khaganate from its northern neighbors. Slavs and their southern neighbors were turned into slaves from nomadic Pechenegs. The slave trade route extended to Byzantium and the Levant in the west and to the Abbasid Caliphate in the east⁶⁵, and trade relations began to function on a permanent basis.

The Abbasid Caliphate became the main importer of slaves and the center of slave trade in the early medieval East. Until the death of Caliph al-Wathiq⁶⁶ (847), the Abbasid Caliphate, which was the largest slave-trading state of its time, dominated politically and economically in the Near and Middle East, Maghreb, and Central Asia. With its decline, some regions became new centers of economic development. Among them, Umayyad Spain (Andalusia), Maghreb, Egypt, Syria, Arab Iraq, Iran, and Khorasan stood out particularly. Trade routes within the former borders remained stable even during the caliphate's decline.

Furthermore, large silver reserves in the East were more extensively exploited during this period compared to Western Europe. Most importantly, slaves played an enormous role in the political, economic, and social life of each Islamic region. While Turkish slaves (primarily serving as ghulams) dominated in the eastern Muslim world, in Egypt, Maghreb, and Spain, the word "Saqliba" (Slavic) itself became synonymous with "servant" and "slave".⁶⁷

⁶⁵ Кропоткин В. В. Караванные пути в Восточной Европе // Кавказ и Восточная Европа в древности. М., 1973. – С. 226. [Kropotkin, V.V. (1973). "Caravan Routes in Eastern Europe." In Caucasus and Eastern Europe in Antiquity. Moscow, p.226.]

⁶⁶ Abū Ja'far Horūn ibn Muḥammad ([arabcha](#): [ابو جعفر هرون بن محمد](#); 812-yil 17-aprel — 847-yil 10-avgust), ko'proq [hukmdorlik nomi](#) Vosiq billah (بوسق بالله الوثق, so'zma-so'z 'Allohga ishongan kishi') bilan mashhur, 842-yildan 847-yilgacha ([Islomiy taqvim](#) bo'yicha hijriy 227—232-yillar) [Abbosiylar xalifasi](#) [Abu Ja'far Harun ibn Muhammad (812-847), known as al-Wathiq billah, Abbasid Caliph (842-847 CE/227-232 AH).]

⁶⁷ Мец Адам. Мусульманский ренессанс. – М., Издательство ВиМ, 1996. – С.113. [Metz, Adam. (1996). Muslim Renaissance. Moscow: ViM Publishing, p.113.]

Turkish slaves captured in the steppes of present-day Kazakhstan were turned into ghulams, while Slavs captured by Khazars and Scandinavians in raids on Kievan Rus became Saqaliba slaves. Central Asia, with its developing stable trade and urban culture, became a center for supplying Turkish slaves to the Baghdad Caliphate, making the Great Silk Road the main route for slave delivery.

Due to trade with the Caliphate, payments were made in cash in the form of Caliphate dirhams. Dirhams were high-quality silver coins weighing an average of 2.9g, and with their minting location and date marked, they serve as an invaluable source for historians. Until the 11th century, they were the main currency and financial equivalent along the entire length of the Great Silk Road, essentially a prototype of the modern dollar. This was the main currency for slave trade between the Islamic world and the nomadic states along the Great Silk Road. In P. Golden's work "Turks and Khazars - Ghulams in the Service of Caliphs," he notes that the price of a slave started from five dirhams, depending on their physical condition and appearance.⁶⁸

By the mid-10th century, trade routes began to stabilize as silver currency reserves accumulated continuously in Central Asian cities, partly due to the emergence and development of states in the region. In the 10th century, the Samanid state in Khorasan became the main holder of financial wealth from slave trade, with an increased flow of slaves westward from Bukhara. The Samanids, the strongest Islamic state of the 10th century, were in constant conflict with neighboring Turkic tribes – the Oghuz, Karluks, and Uyghurs.

Caravans of captives were assembled for transport to the caliphate, as the weakening Abbasids needed ghulam warriors accustomed to harsh conditions, as well as obedient and strong individuals. During the Samanid period, Bukhara and Khiva became the largest and wealthiest centers of slave trade. Turkic slaves came partly from Central Asia and Siberia: Turgesh, Kimek, Karluk, Oghuz (Turkmen), Kyrgyz, and Kipchak peoples, and partly from the lower banks of the Volga and Don from the Khazars.

In the first half of the 10th century, Ibn Fadlan noted: "...A flow of Saqaliba slaves came from Bulgar. They were brought for trade, and I saw merchants setting up large camps near the Itil River. They wear tags around their necks with prices in gold and silver coins for each male, and merchants consider the deal complete when they collect 10,000 dirhams.

⁶⁸ Голден П. Тюрки-хазары — гулямы на службе у халифов // Хазары: Евреи и славяне. Иерусалим; М., 2005. – С. 458–482. [Golden, P. (2005). "Turk-Khazars - Ghulams in Service of Caliphs." In Khazars: Jews and Slavs. Jerusalem-Moscow, pp.458-482.]

When they have 20,000, they have traded twice. There are also beautiful slaves sold along with male slaves".⁶⁹

Another author, Ibn Khordadbeh, states that if one needs to choose "the most valuable slaves," the best are "those brought from the lands of the Turks. Among all slaves on earth, Turkish slaves are unequaled".⁷⁰

The scale of 10th-century slave trade can be compared to that of the Roman Empire. Recent studies show that the Roman Empire needed between 250,000 to 400,000 new slaves annually. The market volume in Arabic-speaking countries was certainly larger: considering similar demand for slaves and that the Islamic world stretched from Spain to China, the number of required slaves was much higher than what Roman citizens needed.

In P. Golden's work "Turks and Khazars - Ghulams in the Service of Caliphs," it's mentioned that the caliph and his wife had at least a thousand slaves each, with numbers sometimes exceeding four thousand.⁷¹ According to Ibn Fadlan and Ibn Khordadbeh, each caravan brought slaves from designated countries to the caliph's court and his entourage. Slaves were categorized by price and quality.

There were specific instructions and guidelines on how to select proper slaves. The 11th-century Persian writer Kaykavus wrote in Qabusnama: "Be careful when buying a slave." "Buying male slaves is very difficult because many only appear good but are actually the opposite." The author adds, "Many people think buying a slave is like any other type of trade." "In fact, the art of buying slaves requires great skill. Pay special attention to the slave's appearance, health, and skin color. Follow these instructions (and many others) and you won't be disappointed".⁷²

In the Caliphate, skilled slaves were highly valued. On the Great Silk Road, the Turks were the first to conduct slave trade for an extended period.⁷³ Among Turks, the word "slave" essentially meant political subjugation, and people captured by Turks were primarily

⁶⁹ Ковалевский А. П. Книга Ахмеда Ибн Фадлана о его путешествии на Волгу в 921–922 гг.: Статьи, переводы и комментарии. Харьков, 1956. – С. 140–146. [Kovalevsky, A.P. (1956). Ahmed Ibn Fadlan's Book About His Journey to the Volga in 921-922: Articles, Translations and Comments. Kharkov, pp.140-146.]

⁷⁰ Ибн Хордадбех. Книга путей и стран / Перев., коммент. и исслед. Н. Велихановой. Баку, 1986. – С. 108. [Ibn Khordadbeh. (1986). Book of Roads and Countries. Translated with commentary by N. Velikhanova. Baku, p.108.]

⁷¹ Голден П. Тюрки-хазары — гулямы на службе у халифов // Хазары: Евреи и славяне. Иерусалим; М., 2005. – С. 480. [Golden, P. (2005). "Turk-Khazars - Ghulams in Service of Caliphs." In Khazars: Jews and Slavs. Jerusalem-Moscow, p.480.]

⁷² Кайкавус "Кабус-Наме" Тегеран: Мехр Армин, 2008. – С.210-211. [Kaykavus. (2008). Qabus-nama. Tehran: Mehr Armin, pp.210-211.]

⁷³ Асадова . Ф.М Арабские источники о тюрках в раннее средневековье. — Баку, 1993. – С.71. [Asadova, F.M. (1993). Arab Sources about Turks in Early Middle Ages. Baku, p.71.]

sold to settled neighbors. The Turks used captured women and girls for household work, while men were used for physical labor, mainly farming.⁷⁴

The Turks themselves did not extensively use slaves.⁷⁵ In Mahmud Kashgari's work, it is noted that those who fell into slavery under the Turks were used as shepherds for large herds.⁷⁶ However, slave labor was not productive in animal husbandry, and therefore slaves were not widely used in this field.

The existence of slaves and ghulams among Turkic peoples is clearly documented in Mahmud Kashgari's work. "Diwanu Lughat al-Turk" mentions Kul slaves, as well as slaves called Yalanguk and Qirnak. In explanatory dictionaries of the 11th-14th centuries, the word "qirnak" (ghirnak) is explained not only as "slave" but also as "servant." The terms "kun," "yalanguk," and "karabash" were used with the same meaning.⁷⁷ Slaves were used both as domestic servants and as concubines.

Mahmud Kashgari and his work provide extensive insight into slavery among the Turks. During the 10th-13th centuries, the condition of slaves was quite harsh. Kashgari's dictionary repeatedly mentions the beating of slaves by their owners. Brutal violence and oppression aroused hatred and resistance from slaves.

During the 11th-13th centuries, slavery existed among the Turks during the Qarakhanid period.⁷⁸ However, during the Qarakhanid and Samanid periods, Muslim law was strengthened, and slaves' vital rights were guaranteed. Every slave had the right to buy their freedom by paying a redemption value. Slaves could also be freed by court decision.⁷⁹

⁷⁴ Масанов Н.Э. Кочевая цивилизация казахов: основы жизнедеятельности кочевнического общества. – Алматы, М., 1995. – С. 117. [Masanov, N.E. (1995). Nomadic Civilization of Kazakhs: Foundations of Nomadic Society's Life. Almaty-Moscow, p.117.]

⁷⁵ Васютин С.А. общественная система кочевников в эпоху тюркских каганатов (VI–VIII вв.) // Социогенез в Северной Азии: Сборник научных трудов / Отв. ред. А.В. Харинский. – Иркутск, 2005. – С. 215–223. [Vasyutin, S.A. (2005). "Social System of Nomads in the Era of Turkic Khaganates (6th-8th centuries)." In Sociogenesis in North Asia, ed. A.V. Kharinsky. Irkutsk, pp.215-223.]

⁷⁶ Махмуд ал-Кашгари. Диван Лугат ат-Турк / Перевод, предисловие и комментарии З.-А. М. Ауэзовой; индексы составлены Р. Эрмерсом. — Алматы: Дайк-Пресс, 2005.— С. 304. [Mahmud al-Kashgari. (2005). Diwan Lughat at-Turk. Translated with commentary by Z.-A.M. Auezova, indexed by R. Ermers. Almaty: Daik-Press, p.304.]

⁷⁷ Махмуд ал-Кашгари. Диван Лугат ат-Турк — Алматы: Дайк-Пресс, 2005.— С. 305. [Mahmud al-Kashgari. (2005). Diwan Lughat at-Turk. Almaty: Daik-Press, p.305.]

⁷⁸ Махмуд ал-Кашгари. Диван Лугат ат-Турк — Алматы: Дайк-Пресс, 2005.— С. 308. [Mahmud al-Kashgari. (2005). Diwan Lughat at-Turk. Almaty: Daik-Press, p.308.]

⁷⁹ Мец Адам. Мусульманский ренессанс. – М., Издательство ВиМ, 1996. – С.116 [Metz, Adam. (1996). Muslim Renaissance. Moscow: ViM Publishing, p.116.]

Although slaves were given complete freedom, relationships with former masters were maintained after emancipation.⁸⁰

Slaves were considered legally incompetent. However, in practice, they were sometimes granted limited rights and legal capacity; for example, they could marry according to Muslim marriage law. Slaves had the right to practice their own religion. They could only convert to Islam voluntarily, and forced conversion was prohibited.⁸¹

Along with slaves performing various domestic and household tasks, there were also privileged slaves. This category included young slaves who served high-ranking individuals. In 10th-13th century sources, slaves are referred to as ghulams, chakirs, hajatash, and oghlans.⁸²

Medieval sources contain interesting information about Muslim nobles' use of slave military units. For example, the chronicle of Nasiriddin Husayn ibn Muhammad ibn Ali Jafari Rugadi, known as Ibn Bibi⁸³, discusses the use of slaves for military purposes from the 11th century onwards. He notes that Turkish beys came to Rum from Central Asia with their slave units. These Turkish slaves were sent to Asia Minor to wage "holy" war against Byzantium.

13th-century Seljuk texts contain information about military units of slaves. In particular, they mention khas quls (personal slaves), hajatash - ghulams, and nukers of influential masters. 13th-century sources also mention young oghlans who were originally slaves. In ancient Turkic monuments, the term "oghlans" appears with the meaning of "son" and also denotes "warrior." This word is also used in Mahmud Kashgari's dictionary with the meaning of warrior.⁸⁴

By the mid-11th century, the trade of slaves westward continued along the Great Silk Road. Ghulams were needed for wars against Byzantium, where Slavic captives also fought.

⁸⁰ Косвен М.О. Семейная община и патронимия. – М., 1963. – С.18. [Kosven, M.O. (1963). Family Community and Patronymy. Moscow, p.18.]

⁸¹ Голден П. Тюрки-хазары — гулямы на службе у халифов // Хазары: Евреи и славяне. Иерусалим; – М., 2005. – С.458–482. [Golden, P. (2005). "Turk-Khazars - Ghulams in Service of Caliphs." In Khazars: Jews and Slavs. Jerusalem-Moscow, pp.458-482.]

⁸² Васильев Д.Д. Корпус тюркских рунических памятников бассейна Енисея. – Л., 1983. –С.107. [Vasiliev, D.D. (1983). Corpus of Turkic Runic Monuments of the Yenisei Basin. Leningrad, p.107.]

⁸³ Ibn Bibi nomi bilan mashhur Nosiriddin Husayn ibn Muhammad ibn Ali Jafariy Rugadiy fors tarixchisi, Saljuqiyy turklari davlati – Konya sultonligining solnomachisi. [Ibn Bibi (Nasiriddin Husayn ibn Muhammad ibn Ali Jafari Rugadi) - Persian historian, chronicler of the Seljuk Turkish state - Sultanate of Konya.]

⁸⁴ Махмуд ал-Кашгари. Диван Лугат ат-Турк / Перевод, предисловие и комментарии З.-А. М. Ауэзовой; индексы составлены Р. Эрмерсом. — Алматы: Дайк-Пресс, 2005. – С.416 [Mahmud al-Kashgari. (2005). Diwan Lughat at-Turk. Translated with commentary by Z.-A.M. Auezova, indexed by R. Ermers. Almaty: Daik-Press, p.416.]

Beautiful girls and boys were in demand for the harems of feudal lords and wealthy individuals.⁸⁵

During the Samanid period, the largest primary slave markets were in Bukhara and Khiva, and later Samarkand also had slave markets. During the Qarakhanid rule, Central Asians were the largest suppliers of slaves on the Great Silk Road. During the Khwarezmshah period, slave markets were maintained and their operations were strengthened.⁸⁶ In the 10th-11th centuries, Khwarezm held a leading position in the slave trade in Central Asia.

Khwarezmian slave traders were famous throughout the East for their professional approach to slave trading. Specifically, European professor Peter Frankopan⁸⁷ in his work on the Great Silk Road emphasizes that there was high demand for Central Asian slaves in caliphate centers, noting that Central Asian merchants were particularly dominant in slave trading in Baghdad, Shiraz, and Damascus.⁸⁸

In the 10th century, slave trade was conducted throughout Central Asia. It was practically controlled by Khwarezmian merchants.⁸⁹ They brought Turkic slaves to caliphate countries and brought slaves from the Bulgars to Central Asia. Khwarezm slave traders maintained connections with Khazaria, Volga Bulgaria, Kievan Rus, Scandinavia, China, India, Khorasan, Eastern Europe, as well as with nomads of the Aral Sea region, Dasht-i-Kipchak, and Zhetysu.⁹⁰

Thus, in the 10th-11th centuries, Central Asia witnessed intensive growth in slave trade, which was connected to the further development of socio-economic relations throughout the

⁸⁵ Любимиров П. Г. Торговые связи Древней Руси с Востоком в VIII–XI вв. // Ученые записки Саратовского университета. – Саратов, 1923. – С. 20. [Lyubomirov, P.G. (1923). "Trade Relations of Ancient Rus with the East in 8th-11th Centuries." Scientific Notes of Saratov University. Saratov, p.20.]

⁸⁶ Кропоткин В. В. Караванные пути в Восточной Европе // Кавказ и Восточная Европа в древности. – М., 1973. – С. 226–229. [Kropotkin, V.V. (1973). "Caravan Routes in Eastern Europe." In Caucasus and Eastern Europe in Antiquity. Moscow, pp.226-229.]

⁸⁷ Peter Frankopan - britaniyalik tarixchi, Oksforddagi Worcester kollejining katta ilmiy xodimi va Oksford Vizantiya tadqiqotlari markazi direktori. "Ipak yo'li: dunyoning yangi tarixi" bestselleri muallifi. [Frankopan, Peter - British historian, Senior Research Fellow at Worcester College, Oxford and Director of the Oxford Centre for Byzantine Research, author of "The Silk Roads: A New History of the World."]

⁸⁸ Frankopan P The Silk Roads A New History of the World. – London. Knopf Doubleday Publishing Group, 2016. – P.334 [Frankopan, P. (2016). The Silk Roads: A New History of the World. London: Knopf Doubleday Publishing Group, p.334.]

⁸⁹ Марков А.К. Топография кладов восточных монет – СПб., 1910. – С. 142. [Markov, A.K. (1910). Topography of Eastern Coin Hoards. St. Petersburg, p.142.]

⁹⁰ Ибн Хордадбех. Книга путей и стран / Перев., коммент. и исслед. Н. Велихановой. – Баку, 1986.– С.10. [Ibn Khordadbeh. (1986). Book of Roads and Countries. Translated with commentary by N. Velikhanova. Baku, p.10.]

Islamic East. Khwarezm's Shahrstan had a market where people were sold. Additionally, Samarkand had the largest slave market, with special merchants who delivered the best white-skinned slaves and concubines brought by caravans from Bulgaria along the Volga during medieval times, and they had special markets for selling these slaves.

In Samarkand, the following categories of slaves existed: a) ordinary slaves b) slaves as collateral c) captured slaves d) adopted slaves⁹¹

Slave trading markets existed along the Great Silk Road. Such markets were present in every large or small city, as well as in most major populated areas. Markets served as centers for buying and selling slaves, as well as for their evaluation and re-evaluation.

Slave markets in major cities were located in several places - in cities and rabats. Markets in cities situated along major internal and external trade routes were of greater importance than others. These included slave markets in Bukhara, Samarkand, Binkat, Khadiston, Uzgen, Termiz, Balkh, Herat, Nishapur, and other cities. These city markets had a great variety of slaves, including both locally sourced Asian slaves and those brought from other places.

Al-Istakhri, who visited Samarkand, writes, "Samarkand is the market of Transoxiana, and most merchants come to Samarkand before dispersing to other provinces." According to Istakhri and Ibn Hawqal, the description of the Nishapur market located inside the Rabat was particularly famous.⁹² They note that the slave markets here were especially crowded. All conveniences were created for merchants visiting Nishapur markets.⁹³

CONCLUSION

The markets had buildings and caravanserais where merchants could stay with their goods. The caravanserais stood out from other markets in terms of size and crowdedness. Nishapur markets had countless trading rows, among which the slave rows were particularly numerous.

In the 10th-11th centuries, the Great Silk Road became the main slave trade route in Eurasia. Transoxiana essentially became a cornerstone of Muslim civilization. Central Asia

⁹¹ Frankopan P. *Ipak yo'li , matolar , qullar , g'oyalar va dinlar yo'li*; – M., 2017. – С. 688. [Frankopan, P. (2017). *The Silk Roads: A History of Textiles, Slaves, Ideas and Religions*. Moscow, p.688.]

⁹² Асадова . Ф.М Арабские источники о тюрках в раннее средневековье. — Баку, 1993. – С. 41-48. [Asadova, F.M. (1993). *Arab Sources about Turks in Early Middle Ages*. Baku, pp.41-48.]

⁹³ Негматов Н.Н. Экономика Хорасана и Мавераннахра в IX–X вв. // Государство Саманидов. – Душанбе, 1966. – С.61-66. [Negmatov, N.N. (1966). "Economy of Khorasan and Transoxiana in 9th-10th Centuries." In *The Samanid State*. Dushanbe, pp.61-66.]

was the connecting link for the eastern trade of "living goods" including Slavic, Bulgarian, Khazar, Turkic, and other slaves.

Considering that the Great Silk Road passed through Central Asia, it inevitably influenced the development of the entire East. In the 9th-10th centuries, slave trade reached its peak in the territories of the Abbasid Caliphate. It would not be wrong to say that the Great Silk Road served not only for trading goods but also slaves, as slave trade was intense in cities located from east to west along this route. During this period, slave trade had become one of the important foundations of trade policy.

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5. Abū Ja'far Horūn ibn Muḥammad (arabcha: محمد بن هرون جعفر أبو و; 812-yil 17-aprel — 847-yil 10-avgust), ko'proq hukmdorlik nomi Vosiq billoh (اللهب بالواثق, so'zma-so'z 'Allohga ishongan kishi') bilan mashhur, 842-yildan 847-yilgacha (Islomiy taqvim bo'yicha hijriy 227—232-yillar) Abbosiylar xalifasi [Abu Ja'far Harun ibn Muhammad (812-847), known as al-Wathiq billah, Abbasid Caliph (842-847 CE/227-232 AH).]
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