

The Formation of the Image of Jaloliddin Manguberdi in the Early Periods and its Revival During the Period of Independence

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Abstract: The article provides a scientific overview of the first works about Jaloliddin Manguberdi and the novel "Khorezm" by the famous Turkish writer Yavuz Bahodiroglu, dedicated to the history of Sultan Jaloliddin Manguberdi and Khorezm, the great son of all Turkic peoples. The article also examines the artistry of the author's work, the formation of the image of Manguberdi, and the extent to which he uses historical facts in the work on a scientific basis.

Key words: Religion, celestial body, historical image, maze, freedom.

Freedom is lost in a place where the freedom of the homeland, the unity of the people, the connection of scientists with the rulers and the rulers with the scientist and the people are lost. About the life and struggle and "defeat" of the unforgettable children of our people, such as Jaloliddin Manguberdi, Temur Malik, who for centuries were separated by blood, whose spirit was not extinguished, whose memory is immortalized in the memory of their people. this narrative novel invites readers to have a deeper understanding of the past, to understand themselves and their ancestors by heart, and to fight for the future and freedom of the Motherland.

Many scientific, artistic, journalistic articles and books have been written about Jalaliddin Manguberdi, the only reason for which is that he is respected and loved by all Turkic peoples, if necessary. That is why Manguberdi's life, literature and art have moved to today's historical films. Jaloliddin Manguberdi's heroism has become a major hero of history and literature in his time, but the world can sometimes turn upside down, depicting tragedies in which heroes fall victim to provocateurs. In fact, both today and tomorrow are modeled on the past, so as human beings living in the hope of tomorrow, it is our duty to know our ancestors who set an example for us, inspiring us to great deeds, creativity and struggle.

Many historical works about the life of Jalaliddin Khorezmshah, full of legends, were created in his time, including: "Details of the life of Sultan Jalaliddin Manguberdi" by Shihabiddin Muhammad an-Nasavi (Siyrat as-sultan Jalal ad-din Mengburniy). The history of this work is very long, it has survived to the present day and is in the form of two manuscripts. One of them was written in 1260 and is kept in the National Library of Paris, and the other in the British Museum. Later, one of the heroes of the Second World War, the Azerbaijani historian and orientalist Ziyo Bunyodov continued to work on this work. He prepared a critical text of Nasavi's work based on copies in Arabic, French, Persian, and Tantawi, which he later translated into Russian and published in 1973 in Baku. Well-known historians have also given information about Jalaliddin Manguberdi in Juwayni's "Tarihi jahongusho", Rashididdin's "Jami at-tavorix", and Juzjani's "Tabaqati Nosiri". There is no historian who lived and worked in the East between the 13th and 16th centuries who did not write about the history of the Khorezm kings, in particular, the life and work of Sultan Jalaliddin Manguberdi, or give examples of their fate. Among them: Yaqut Hamawi's "Mujan al-

buldan", Sibt ibn al-Jawzi's "Mirat az-zaman", Mirzo Uugbek's "History of four nations", Abulgazihan's "Shajarai tarokima", Boyhaqi's "History of Bayhaqi", works on the history of Armenians, Georgians, Albanians and other peoples.

Nasavi's (Siyat al-Sultan Jalal ad-din Mengburniy) begins with the details of the life of Sultan Jalaliddin Manguberdi: perfect stories about the history of the strange, amazing events that took place between him and Genghis Khan. It is also a detail of the life of Genghis Khan, the ruler of the Tatars. A statement of their conquest of India, the Ajam countries, and the complete subjugation of the East.

It is true that all these are historical facts, but without these historical works, literature cannot survive. Just as Primkul Kadyrov used Zahiriddin Muhammad Babur's "Boburnoma" as the main source for his novel *Starry Nights*, literature itself often draws water from history.

Later, the life of Jalaliddin Manguberdi became a source of inspiration for many writers around the world. In particular, the historical poet Jaloliddin Manguberdi, written in 1944 by Maqsud Shaykhzoda, a creative poet, a native of Azerbaijan and a beloved writer of the Uzbek people, who first described Alisher Navoi as the "Sultan of the Ghazal Kingdom", was written by Pakistani writer Nasim Hijazi. Jalaliddin Manguberdi in the novel "Akhri Chatan" (The Last Rock), the novel "Jalaliya" by the Azerbaijani writer Aziza, in the trilogy "Lasharela", "Yaldo tuni", "Tsotne" by Georgian writer Grigol Abashidshe, in the novel "Genghis Khan" by Russian writer Vasily Yan created. Among the works on this theme are the novels "Khorezm in the fire" and "Goodbye Khorezm" by the famous modern Turkish writer Yavuz Bahodiroglu (real name Niyazi Birinci). As you read this novel-dialogue, you will realize that the writer has deeply studied the history of the Khorezm kings, the lives and activities of real people from historical sources. You can see that the author was able to create the characters of that period. This work was translated from Turkish into Uzbek by a skilled translator Bobokhan Muhammad Sharif, who later skillfully translated the author's novel "Salahiddin Ayyubi" into Uzbek.

Of course, the above-mentioned historical sources were used to reveal the image of Jaloliddin Manguberdi in Yavuz Bahodiroglu's novel "Khorezm" - dilogy, which we are looking at today. The first book of the work "Khorezm in the fire" is divided into 12 sections, and the second book "Goodbye Khorezm" is divided into seven sections. provided with breaks without getting bored. This is why it is so important in today's world of the Internet and for young readers who are exploring speed.

The first part of the play depicts Temur Malik, who was hunting in the Karakum Desert in the cold and seeking refuge, suddenly encountering a bandit Sariq Lagut and fighting. It's almost like a battle to get people to a good movie. The fact that the Yellow Lagut recognized and befriended Temir Malik during the war, and that Temur Malik became a loyal soldier after his honest words "Revenge should never be an idea", shows that the writer can actually think bravely. In the second part, an attempt is made to reveal the role of Turkon Khotun in the life of Alavuddin Muhammad, the ruler of Khorezm and his son, and his insidious plots. The chapter also portrays the Kipchak soldier, who robs the merchant's property in the market under the pretext of tax evasion, and Temur Malik, who is hard at work for it. Temur Malik said to the dishonest soldier:

"Please don't," he said. - Cruelty is not suitable for a Muslim child. Do to your loved ones what you love.

"It's not close to me." . .

Why?

"I'm Kipchak, and I'm Turkmen."

Temur Malik's body trembled. The seeds of enmity were scattered among the tribes.

He raised his voice:

"We have the same soil and the same religion." At least our Islam is enough. Isn't the unity of religion above everything else ?!

It is clear that tribalism, which has been rooted in ancient times since ancient times, overthrew a state like Khorezm, as can be seen in Shihabiddin Muhammad al-Nasavi's "Details of the Life of Sultan Jalaliddin Manguberdi." This chapter also skillfully describes the Shari'a views of the time, in which Timur used the image of Malik, that is, his lamenting to Jalaliddin that "a woman interfered in the affairs of the state" shows the status of the women of that time. received

The third part of Ramon depicts the Mongol khan Genghis Khan, and in fact the writer can use not only historical facts but also the power of artistic expression; "Chingiz was brave, courageous and cunning. He slept on a blanket and wore a torn patch. He ate what the soldier ate. It didn't matter. It was because of this behavior that he fell in love. She is religious. It is often said that he climbed a high hill and prayed to Koktangri, "Sharpen your mind." "Anyone who can lead a family can lead an army. It doesn't matter if you manage ten or a thousand people. A son who obeys his father, brother, mother-in-law, wife, husband, and navkar commander cannot be defeated," he said. The image of Genghis Khan is embodied in the eyes of the reader.

The peculiarity of the first book is that it contains ideas about Islam. For example: "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Do not be disbelievers after me, so that you do not stab each other in the throat.' is equal to Timur Malik's dialogue with the old man in prison reveals the essence of Islam, which is very important for the modern world. "Why doesn't the sultan follow Islamic practices?" "How did you know that?" Sultan Alouddin Muhammad prays and fasts. The old man shakes his hand.

(Opqochma, opqochma)... Is Islam determined only by prayer and fasting? Islam is a constitution, a constitution... The constitution of the world... If applied correctly, there is no problem that Islam cannot solve...

If we look critically at the novel, his first book, Khorezm in the Fire, is not mostly about Jalaliddin Manguberdi, but about Temur Malik, and it is through this person that the social and political life of the country is revealed. This contradicts the title and the idea of the work. Another peculiarity is that in Yavuz Bahodiroglu's novels "Khorezm" and "Salohiddin Ayyubi" there is a sentence that means a personal signature of the writer's age, and in both novels you will find this phrase "Paint humus is broken". In general, Genghis Khan and Temur Malik are the main characters in the first book. The writer was also able to give an artistic answer to the question of why a huge country like Khorezm was defeated by the invaders.

Interview with Genghis Khan:

- Are they Muslims?
- So, great Hakan.

"Is there any command in their books to surrender without fighting the enemy?"

- No.

"By the way, you're a Muslim, you know."

"I know, great king."

"Well, since there is no such command in their books, why did they surrender?"

Chingiz was standing in the middle of a large square. Surrounded by guards. They drew their swords and waited for orders.

"Well, ask, Wise Hajib, why did they surrender, even though their books don't say that?"

The wise Hajib turned to the crowd and asked in his own language:

"They are asking if there is a verse in the Qur'an that commands Genghis Khan to surrender without a fight."

The crowd responded in unison.

➤ No.

Translated by the wise Hajib.

"He says no, Grandpa."

"Is there an order forbidding war?"

Translated by the wise Hajib. The crowd responded in another voice;

➤ On the contrary, our religion commands jihad against the disbelievers.

When Genghis Khan heard the answer, he looked at the crowd with hatred.

"Ask them why they surrendered."

"Then why did you give up?"

...

They could not answer in a daze.

"Why did you give up?"

...

The hearts of those gathered were broken.

"They don't answer, Grandpa."

"Because there's no answer." Everyone admitted they were scared.

Just then a man came running. The sage shouted at Hajib;

"Your army is looting the city." Stop.

The wise Hajib looked at Chingiz.

"The city is looting, and they're asking you to stop."

Genghis Khan narrowed his eyes at the visitor. Behind the messenger, the sword gestured to the naked guard. The guard's sword rose and fell. There was blood all around. The messenger's head fell to one side and his body to the other. Genghis Khan shouted.

➤ The losers have no right to complain.

Yavuz Bahodiroglu revived the image of Jaloliddin Manguberdi and interpreted it from the point of view of the period. the composition and plot of the work, especially the conflicts that appeal to the reader, are commendable.

This dialogue in Asra sounds like a strong response to an entire Islamic state. The most interesting thing is that our great ancestors, Jaloliddin Manguberdi, the son of our country, the honored hero of our people, who ruled in the land of Khorezm kings, but more writers about their history than our

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own historians. This phenomenon has been going on since the time of Manguberdi to the present day. It's not science, it's the soul that realizes that we don't appreciate our hero in life, now and in the future.

List of used literature:

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