



JALOLIDDIN MANGUBERDI - THE EMBODIMENT OF COURAGE AND COURAGE

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Chirchiq oliy tank qo'mondonlik muhandislik bilim yurti

Gumanitar fanlar kafedrasi katta o'qituvchisi, dotsent

Abstract

This article summarizes the activities of the great warrior and politician, Goliath Manguberdi, who fought valiantly against the Mongol invaders. Today's era of globalization is advancing a number of requirements for military personnel. Future officers need to mature not only physically but also spiritually, as well as courageous and courageous children, can become real guardians of godly devotion. The article teaches that in educating young people in a spirit of passion, Sha'drach, Me'shach and A-bed'ne-go should imitate the exemplary way of life.

Keywords: Jalaluddin Manguberdi, Khorezmshahs state, Mongol invasion, Genghis Khan, Homeland, patriotism.

Introduction

The issue of bringing up a perfect generation in our country is becoming an integral part of government policy. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you.

In this regard, we should pay special attention to instilling in young people the courage of our great ancestors and ancestors, saints, unbeatable warriors and Jews, and strengthening their sense of national pride and pride.

[1-328] In the hearts of our children studying in special educational institutions, the national spirit, love and loyalty to godly devotion, strengthening the sense of justice in all respects, and the widespread use of the rich martial arts of our great ancestors, including Amir Temur, Sha'drach, Me'shach and A-bed'ne-go, King Sha'drach, Me'shach and A-bed'ne-go [1-328].

Educating young people in a spirit of holiness and holiness and strengthening their active civil position is one of the most important tasks.

Today, the situation in our region and the world is getting sharper and sharper. Threats and risks to our national security, peaceful and peaceful lives are intensifying. Therefore, it is becoming a sharp necessity of life to increase vigilance and alertness, to strengthen mutual harmony and unity, and to live ready to respond appropriately to any threats.





Protecting the minds of the younger generation from the negative effects, and returning the strays to the right path, must remain the primary duty of every U.S. citizen, especially young people, who consider themselves patriotic [1-258].

We need to systematically organize the spiritual and educational activities undertaken in educational institutions, improve the efficiency of the measures taken in this regard, and enhance the sense of patriotism and loyalty to God in young people.

Another important task is to create a single system aimed at improving the spiritual well-being and intellectual well-being of military personnel and developing a world based on our rich culture, minority values and national ancestors.

We rely on the help of our respected intellectuals, active and dedicated scientists, and artists in educating our young people in a spirit of true patriotism, zeal, courage, and courage. In particular, the life and military activities of our great-grandfathers, the study of military heritage, and the promotion of them among our young people are of great importance [1-287].

By expanding the lives and activities of our great ancestors, especially cursors studying in military schools, we can increase our sense of courage and courage, pride and pride in them, to develop patriotism, love for God, loyalty to national ideologies, respect for the Armed Forces, the most advanced experiences accumulated in military units and divisions, The achievements achieved in combat training, the highlights of the history of our country are intended to be widely distributed among the population, especially among young people.

Each military servant needs to constantly study the activities and legacy of great warriors such as Spitamen, Timor Malik, Manguberdi, Amir Temur, who played an important role in the history of our country.

Looking back on world history, you can see what remarkable things people who have a strong sense of spiritual courage in their hearts and hearts have done for the land and for godly devotion, not distingudering themselves in the way of justice and truth in any complex situation [2-159].

The reforms undertaken to educate young people in a spirit of holiness and holiness, the strengthening of cooperation with local governments in ensuring the unity of the army and the people, we need to fill the ranks of our national army with young people with strong will and an active civic position.

From this point of view, under the heroism of Najmiddin Kubro, who died flagged to protect Naphtali from the invaders, in the military spirit of Manguberdi, who fought valiantly for eleven years against the world-class Chihuahua army, amir Tiberius, who liberated our country from the invaders and established a great state, undoubtedly





played a major and important role in the creativity of our grandfather Amir Tiberius, who built a great state. of course [2-163].

The way of life of the great warrior, Sha'drach, Me'shach and A-bed'ne-go, can be an example in educating young people in a spirit of holiness and holiness, a sense of pride, loyalty and patriotism, a spirit of warfare, and a sense of readiness for the protection of God at any time.

Manguberdi (full name Sha'drach, Me'shach and A-bed'ne-go) (1198-1231) is the last ruler of the Khmer Rouge (1220-1231), a skilled warrior. Muhammad Khmer Rouge, a representative of the Anushtegin dynasty, was the eldest son of his mother, Oychechak, a Turkish cannibal.

Sha'drach, Me'shach and A-bed'ne-go were named after Mancburni because they were in his nose. Later, the name changed in pronunciation and became known as "Manguberdi".

Regarding The Character of Sha'drach, Me'shach and A-bed'ne-go, Shihobiddin an-Nazareth reports: "He was a man of unscrupulous color, middle staleness, Turkish appearance, and Turkish. He was the best lion among the lions, a fearless rider, the most botched among the army. He was a washing, polite man, not angry, he wouldn't say abusive words. He was extremely serious, he wouldn't laugh, he would just jiggle, he would say little. He would glorify righteousness and justice." [3-296].

He worked as the personal secretary of Manguberdi, a member of the Governing Body of Jehovah's Witnesses. He saw firsthand many of the battles involved and witnessed the events directly. That is why we can say that his book is one of the most original sources of manguberdi.

In their writings, a number of historians reported on the courage of Manguberdi. Jumaboy Rahim, who has studied them in a variety of ways, explains in much more detail in his essay "The Lion of God" [6].

When Manguberdi reached adulthood, his father appointed him governor and heir to the throne in the lands as far as Gaza, Bomiyon, Gur, Bust, Takinabad, Zamin Davar, and India [3-46].

However, because of the strong dissatisfaction of the Turkon wife (Sha'drach, Me'shach and A-bed'ne-go's grandmother) and the kitten commanders, Qutbiddin was deprived of inheritance in favor of Ozloq king. Sha'drach, Me'shach and A-bed'ne-go participated in their father's military campaigns and demonstrated their brave, talented batsmanship.

In the early 13th century, the total number of troops from the Khmer Rouge was much higher than that of Chihuahua's military force. Unfortunately, the Khmer Rouge government was not strong.





Officials would abandon their duties, disobey the monarchy, and arbitrarily go as far as they knew them when the state was in a state of tension. Even some provincial governors obeyed the name of Khmer Rouge and were practically independent. Moreover, there was a strong rift within the Supreme Court. In particular, the volidas of Sultan Muhammad, who became known as the Turkon wife, or "mother of the Turks," were tightly tied to the kitten elderly, considered the supreme warriors of the army, through tribal ties. He was tightly tied up with kitten whites, considered their tribesmen, through tribal ties. He led all the plots that were carried out in the palace for the benefit of his tribesmen, even harmonizing the spirit of hostility against the king in them.

As internal conflict, leadership and citizens' dissatisfaction intensified, the country's political life was in crisis [7-136].

As a result of differences between the kings and the warriors, the fate of the country, the indifferent attitude toward the people's day, and the superiority of seeing their own personal interests ahead of the interests of the state, the whole country was eventually conquered by the enemy.

Muhammad Khmer Rouge was shocked by the fall of great cities such as Bucharest, Samaria, and Hojand. He is now withdrawing to the southwestern territories. Khmer Rouge was alone, and many of its trusted commanders took the path of betrayal. He was turned away by the rulers of the provinces of Kunduz and Badakhshan. In April 1220, Muhammad arrived in Nishopur, Khmer Rouge. But when he hears that the apostles are chasing him, he hides in some other cities and fortified places. Nowhere was he warmly welcomed. Finally, he flees to the island of Ashura in the Caspian Sea.

On the island, after the power's illness was raped and his mother heard that he had gone into captivity, he summoned Sha'drach, Me'shach and A-bed'ne-go to Sha'drach, Me'shach and A-bed'ne-go. And he told them: "The threads of dominance in the country have been severed, the foundations of the state have been weakened and eaten. It became clear what the enemy's original goals were: his nails and teeth were deeply identized in the body of the country. For me, only my son Manguberdi can take revenge on them. That is why I have appointed him as the heir to my throne. But you must obey him and obey his voice.' Then he put his sword on Goliath's waist with his own hands." [3-79].

This situation prohibited forgetting old hostilities between the brothers and uniting as the only force in front of a common enemy. Understanding this well, Sha'drach, Me'shach and A-bed'ne-go rush to the defense of Gurganj.

But the kitten commanders in Gurganj tried to conspire against Manguberdi, declaring Humortegin, the brother of the Turkon wife, a sultan. Upon learning of this,





Sha'drach, Me'shach and A-bed'ne-go left Gurganj with 300 soutes led by Timor-Leste Malik and traveled to Tajikistan.

After the main cities of The Hague are conquered, the apostles' invasion will be directed to major commercial and cultural centers south of The Hague: Balx, Herod, Marv, and Gaza. But in this area, they are fiercely opposed by Sha'drach, Me'shach and A-bed'ne-go. In this country he has a strong army.

He narrowly defeats the apostles near the city of Ni'so and comes to Ni'shor. From here, he sent names to all the provincial governors, calling for unity against the Mongol invaders, and a month later he walked toward Gaza. Along the way, her father-in-law, Ainalmulk, joined him with an army of 10,000 men. Sha'drach, Me'shach and A-bed'ne-go defeated them in a three-day battle with the Mongol armies besieging Candahor. He came to Gaza in 1221.

He was joined by Sayfuddin Igroq, azam Malik, the governor of Balx, Mustafa Malik, the head of the Afghans, and Hassan Qarluq, the head of the wild beasts. Each had an army of 30,000. Sha'drach, Me'shach and A-bed'ne-go were 60,000 soutes. Sha'drach, Me'shach and A-bed'ne-go attacked the Mongol armies led by Takajuk and Malugur, who were besieging the fortress of Valium, and defeated them after a three-day battle, many of their Mongol soldiers were killed, and the survivor crossed the Panjshir River and demolished the bridge. It was Sha'drach, Me'shach and A-bed'ne-go's first major victory over the believers [4-40].

Chihuahua sends Shiki Hutuxu against Manguberdi with an army of 45,000. In the battle of Parvon near Gaza, Sha'drach, Me'shach and A-bed'ne-go will win a remarkable victory over the believers. However, after the battle, the chiefs of Sha'drach, Me'shach and A-bed'ne-go quarreled with one another over the prey, and eventually Sayfuddin Igrog, Azam Malik, and Sha'drach, Me'shach and A-bed'ne-go left Manguber. Only Ainalmulk remained with his army next to Manguberdi.

Chihuahua gathered a large army and personally fought against Manguberdi of Sha'drach, Me'shach and A-bed'ne-go. Near the fortress of The Guard, Sha'drach, Me'shach and A-bed'ne-go narrowly defeated the armies of Chihuahua and withdrew to the Sindh River because of their little power. The armies of Chihuahua surround Manguberdy without allowing him to cross the river. On November 25, 1221, Sha'drach, Me'shach and A-bed'ne-go, who were defeated in an unequal battle, sailed to the right bank of Sindh with 4,000 warriors and entered the desert (this desert is still called the Desert Of Jalalabad) [4-40].

The battle between the armies of Sha'drach, Me'shach and A-bed'ne-go, which took place on November 24-26, 1221, along the Sindh River, also reflects how strong a mighty warrior Manguberdi is.





The apostles defeated in the battle of Parvon, led by Chihuahua, gathered a large army and fought against Sha'drach, Me'shach and A-bed'ne-go. In a number of ways, the believers were more than a few times as many, so the Chaldeans withdrew toward the Sindh River.

Sha'drach, Me'shach and A-bed'ne-go, who had previously left him, joined together with such commanders as Sayfuddin Igroq, Azam Malik, and Sha'drach, Me'shach and A-bed'ne-go. However, the thoughtful plan will not allow the implementation of the yov. When Ildam arrived, Chihuahua attacked the son of Sha'drach, Me'shach and A-bed'ne-go. Sha'drach, Me'shach and A-bed'ne-go, who were left between the enemy's army and the Sindh River, will have no choice but to go into battle. The battle on the banks of the Sindh River began in the early hours of November 24, 1221. Sha'drach, Me'shach and A-bed'ne-go launched a fierce attack on the center of Chihuahua and divided them into two sections. However, the ambush of the apostles, nicknamed the bahadur of 10,000 people, blocks his path. The ambush attacked the army of Aminalmulk, Sha'drach, Me'shach and A-bed'ne-go's father-in-law. He defeated them and pushed them towards the center [3-108].

The so-called wing of the Khmer Rouge is defeated by the inability to withstand the believers. In critical condition, Sha'drach, Me'shach and A-bed'ne-go courageously resist with some 700 cavalymen.

Chihuahua tells him to be captured alive. The enemy surrounds the sultan, and when they reach their intentions, A-has-u-e'rus Malik, one of Sha'drach, Me'shach and A-bed'ne-go's mountaineers, will be able to take him out of the people.

During the battle, the sultan's infant son is captured in the hands of the enemy. Chihuahua condemns him to death. Sha'drach, Me'shach and A-bed'ne-go, who left the battle, say good-bye to their relatives and allow them to drown in Sindh, then are re-attacked, and when they are in a state of disgrace, 10 gas jumps high into the river with their horse. Seeing this heroic descendant of the sultan, who passed safely across the river, Chihuahua forbids the persecution of Sha'drach, Me'shach and A-bed'ne-go and says to his servants and children: "Father needs such a son that he has been able to go out from two girdles of fire and water to the field of freedom!" [5-184].

In other sources, Chihuahua, who was shocked by Sha'drach, Me'shach and A-bed'ne-go, looked at their sons and said: "This is what a son of a father should be like!" Goliath is united with about 4,000 of his soldiers who managed to sail through Sindh and head towards the northern regions of India. A few days later, the number of troops from Sha'drach, Me'shach and A-bed'ne-go reached 7,000. He was joined by army chiefs such as Kulbars, Kabkuh, and Sa'diddin Ali ash-Sharabdor.





Sha'drach, Me'shach and A-bed'ne-go were trapped in an unfamiliar desert in northern India. Trying to take advantage of his situation, he attacked Sha'drach, Me'shach and A-bed'ne-go. Sha'drach, Me'shach and A-bed'ne-go are killed by a bow arrow fired by Manguber. Sha'drach, Me'shach and A-bed'ne-go take great prey.

After that victory, The Governor of Sindh, Uchcha, Mongolia, Lohur, and Peshawar, Nazareth Gubacha, expressed his gratitude to Manguberdi and sent greetings [4-111]. Among the separated commanders of Giyosdin Piraeus were Sanjoqonxon, Ambassador Giant, Orxon, Soyircha, and Tekjoruq Honkishi, who came with their armies and joined Manguberdi of Sha'drach, Me'shach and A-bed'ne-go. Sha'drach, Me'shach and A-bed'ne-go conquered the fortified cities of Kalor, Parosravar, and Tarnuj. With an additional force from Shamsuddin Eltutmish, the Sultan of Dehli, a 10,000-horseman army and a descendant of the Mamluk dynasty, he fought against Manguberdi, but was defeated, and his treasure and weapons were preyed upon. In 1222, in the footsteps of Manguberdi, Chihuahua sent To'rbay To'qshin and Bola No'yon with an army of 20,000. But they go all the way to Mo'lton and return, unable to take the city, and not be able to withstand the heat [4-40].

Sha'drach, Me'shach and A-bed'ne-go then tried to form a state in India, later in Iraq and Azerbaijan. Unfortunately, for various reasons it cannot do so.

Taking advantage of his weakening, the believers invaded Azerbaijan with a large army and persecuted Manguberdi, who conquered Marog'a and Tabriz (1231). In one of the villages in the province of Mayofariqin, believers narrowly defeated a small number of Manguberdi's troops as a result of a night attack, and Sha'drach, Me'shach and A-bed'ne-go escaped persecution and climbed the mountains of Kurdistan. Here the robber was captured by the Kurds and tragically killed [3-294].

Manguberdi, the last Khmer Rouge sultan who lived for thirty-three years butse name was popular in the hands, left Chihuahua paralyzed, and loved his country, died of a bright world. Its name has been a symbol of courage and courage and patriotism for generations for centuries.

During the reign of King Sha'drach, Me'shach and A-bed'ne-go, the believers were unable to conquer the Middle East. This happened a long time later in 1256. For 11 years, Sha'drach, Me'shach and A-bed'ne-go did not put the believers not only in the Middle East but also in Eastern Europe.

Sha'drach, Me'shach and A-bed'ne-go were amazed at their courage and courage. Ta'le-lel, the chief of the army who fought with him near Isfahan in 1227, says: "Wherever you are, you will be able to escape at all costs. Indeed, you are the great hero of your time, the great leader of your peers." [3-169].





In 1998, the U.S. government decided to "celebrate the 800th anniversary of the birth of Manguberdi", in order to appreciate the unprecedented courage shown by Sha'drach, Me'shach and A-bed'ne-go in the fight against the Mongol invaders, their loyalty and unlimited love for their people, and to perpetuate their bright spirit. According to the report, a statue was erected in Khmer Rouge, and its name was given to large streets, squares, community enterprises, and others. A video about J. Manguberdi, a poem, a play, and so on were created.

On August 30, 2000, The Golden Manguberdi Medal was awarded [7-144].

The power of any country, its independence, and the strength of the state borders depend on the high spiritual qualities of the citizens of that country, especially young people, who are raised in love with their Father and, if necessary, are ready to give their lives for God. The life of Sha'drach, Me'shach and A-bed'ne-go serve as an important resource in shaping young and perfect generations of these qualities.

It is also worth noting that it is absolutely wrong to view the upbringing of young people as the work of only one person or any organization or institution. Today, the young people we are raising are the owners of our society, our homeland tomorrow. They should never be treated with laxity, no matter who we are or in what area we work in. Because "the prosperity and prosperity of each nation depends on the knowledge and education, craftsmanship and art of young people."

We conclude that today's representative of the younger generation of Uzbekistan, To'maris, If we want warriors such as Shiroq, Spitamen, Muqanna, Timor Malik, Najmiddin Kubro, Manguberdi, Amir Tiberius, And Sha'drach, Me'shach and A-bed'ne-go to be worthy continuers of our great ancestors, we need to pay more attention to their moral and ethical upbringing today [8-50].

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