



## Spirituality of Najmuddin Kubro and Courage of Jalaluddin Manguberdi

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### **Abstract**

The article shows the role and place of the spiritual and ethical teachings of Najmuddin Kubro in the formation of Jalaliddin Manguberdi as a great military leader and a model for the next young generation in protecting the homeland. This article considers historical experience as the basis of national spirituality.

**Keywords:** *Teachings of Najmuddin Kubro; Jamoliddin Manguberdi; National Spirituality; Spiritual Influence; Patriotism*

### **Introduction**

The Uzbek nation is one of the nations that have lived in the world over 4,000 nations and are one of the most advanced ones in the world development. There is a nation that, in one way or another, has its own place and voice, and occupies a place with its great contribution to the historical development of humanity. However, many peoples existed in the past and could not withstand the contradictions and conflicts as a result of the world development, could not adapt to the requirements and changes of the time, and were not able to protect their identity socio-economically, politically-socially, militarily and spiritually, and were absorbed into the structure of other peoples.

Therefore, from the first days of independence, Islam Karimov, the First President of Uzbekistan, focused on developing a set of complementary political, socio-economic and cultural programs aimed at strengthening the positive, creative essence of spiritual revival. These programs were based on a rational approach to the restored heritage, and most importantly, the need to select spiritually significant customs, rituals and traditions that enrich universal values and meet the needs of society's renewal.

The President of the Republic of Uzbekistan, Sh.M. Mirziyoev, congratulated the 28th anniversary of the establishment of the Armed Forces of the Republic of Uzbekistan and the Day of the Defenders of the Fatherland: "... We use advanced foreign experiences, pedagogical and information and

communication technologies in the training and educational processes of highly qualified military personnel. from now on, we will attach primary importance to the implementation, as well as the social and legal protection of military personnel, their family members, and veterans of the Armed Forces.....”.

I.Karimov, speaking of raising the morale of the people, emphasized how much harm was done to the society in the recent past by doing “treasures full of national–historical traditions and universal spiritual wealth” and put forward new tasks:

“First of all, it is necessary to pay attention to the roots of our national culture, the spiritual wealth of the people. This treasure has been accumulated over centuries. Passed the tests of history. He helped people in difficult times. Our task is to protect and enrich this treasure like the apple of our eye, we must ensure freedom of conscience and belief of everyone, not in words, but in practice” .

### ***The Main Part***

The main reason why our country is constantly exposed to external attacks is that our forefathers always knew how to live abundantly, richly, prosperously and beautifully, thanks to their all–round hard work. Khorezm has been one of the oldest and unique regions of our statehood.

“Today, while talking about the history of our struggle for national liberation, we will mention the names of our national heroes such as Najmuddin Kubro, Jalaluddin Manguberdi among the first”.

It is known from historical sources that Najmuddin Kubro fought for the liberation of our country from Genghis Khan’s invasion and died holding the flag of freedom in his hands.

Jalaluddin Manguberdi, the most famous representative of the Khorezmshah dynasty, also stood in the way of the Mongols’ invasion of the western lands for eleven years. “He did not bow before Ghanim, he did not kneel down, he died for the Fatherland”, he said.

Old Urgench became one of the most beautiful cities of the Great Silk Road connecting the East and West during the reign of Khorezmshah Takash. Trade caravans from a number of countries of three continents – Asia, Europe and Africa met in this city. Its crowded bazaars, mosques and madrasahs, universities of higher sciences, and the achievements of the intellectuals and intellectuals in science, literature, and art were recognized by the scientists of other countries. One of Najmuddin Kubra’s great students was Bahavuddin Valad, the father of Jalaluddin Rumi, who was called the “sultan of scholars”.

Najmuddin Kubro named two babies Jalaluddin due to circumstances. One of them was Jalaluddin Rumi, who amazed the world with his intelligence and wisdom, and made a great contribution to the development of world philosophical thought.

Khorezmshah entrusts the improvement of young Jalaluddin’s spiritual and moral upbringing to teacher Najmuddin Kubro.

During the reign of Khorezmshah Takash, the political, socio–economic, and especially military influence of the kingdom increased year by year.

He paid more attention to military issues than to all areas of society. Khorezmshah paid special attention not only to strengthening the country’s military power, but also to raising science. A number of new madrasahs were built in the country and efforts were made to attract mature scholars of the Islamic world to it. The students who learned the secrets of science in this higher educational institution established in Old Urgench, that is, those who became mature people, went to Movarunnahr, Khorasan,

Persia, Ajami Iraq and other countries and served the local people in law, medical and administrative departments, tax and military departments.

Jumaboy Rakhimov stated that “Among the political and military measures implemented by Khorezmshah Takash, although during the reign of Takash, the Kipchaks managed to strengthen the military sphere of the kingdom from their combat power, but the fact that they were placed in decisive positions in the central and regional systems of political administration is both good and bad”. As they say, it later led to irreparable disasters. Especially this situation, after the death of Takash, when Alauddin Muhammad Sultan, the heir to the throne, became the owner of the throne, the conflicts between the palace officials who emerged from among the local people and the powerful Dashti Kipchak tribe and clan chieftains intensified, and the settlement in favor of the foreign tribes caused the great kingdom to be thrown to the verge of destruction. These conflicts reached their peak during the dangerous times when the Mongol invasion was inevitable” .

Najmuddin Kubro, in the process of teaching Jalaluddin Manguberdi a lesson in his future just king, always trained himself in a way that provided him with the spirit of fearlessness and chivalry. Accordingly, the teacher taught him to control the rebelliousness in his body by stirring up feelings of love and pleasure in him. Najmuddin Kubro used to do amazing things when he was in a state of intense love and pleasure. Jalaluddin had instilled in him to love the Motherland, the country, its citizens with all his soul and always protect them, to serve the Motherland faithfully, not in the way of mysticism.

Acquiring knowledge at a young age is a difficult and laborious task for everyone. All the knowledge gained from his mysterious path is a requirement of life for the future ruler to be able to apply it in the practice of state management and military campaigns. Princes without knowledge could not be kings at all. The ruler faces problems with the written and unwritten laws of governing the state. There will be times when people around you will give you different advice. But it is necessary to pay attention to their advice, but you will have to make the right conclusion and make the right decision with your own mind and knowledge. People who behave like this are recognized not only for their strength, but also for their intelligence. Along with a sharp sword in the hand of the future ruler, intellectual knowledge and thinking should always serve him as his weapon. Najmuddin Kubro, “Getting the calculation right, the science of quantities and volumes will always help you. A state without a treasury and without land and territory is no different from a half-built building without a foundation. And the army is the guardian of the state and the citizen. Its number, stock, vital needs such as food, clothing, medicine are solved by measurement and calculation. Although this is the responsibility of the officials in charge of the field, the comparative analysis of the information about its general condition will ultimately be your responsibility, my prince!”.

Najmuddin Kubro Jalaluddin Manguberdi inculcated the seeds of goodness of spiritual and moral feelings into his heart, raised him to be courageous and loyal to the Motherland and always willing to sacrifice his life for his country. Every man had to learn not to be a slave to riches, a series of worldly desires that prevented him from giving up his life for others.

“Not only the captives, but also the heavens and the earth tremble from the blow of your sword in the battles. The beginning of this calamity and deluge towards the motherland has now become a reality in Chir–Mochin, the eastern land. (By this, he was referring to the time when Najmuddin Kubro begged Genghis Khan to rule the world and begged his high priest Teb God for victory in these affairs, and finally got permission to invade China). Jalaluddin Manguberdi, a loyal student who was far from suspecting any of the teachings of the perfect Sheikhul–Valitarosh in his early days, promised his teacher that he will act only according to your teachings for the honor and glory of the country. The result was like this, Jalaluddin lived and fought under the influence of this poison until his last breath” .

The teacher's education in this way undoubtedly had an impact on Jalaluddin Manguberdi's character. He has changed radically; he has become a cheerful young man who approaches every job with responsibility.

About Jalaluddin Manguberdi, his famous historian Shihobuddin Muhammad al-Nasawi described it as follows: "...He was a wheat-colored, medium-height, Turkish-looking person who spoke Turkish, and at the same time, he could also speak Persian. As for his courage and bravery, it is enough to remember his heroic deeds in battles. He was the best lion among the lions, the fearless rider, the bravest among the armies. He wasn't... angry, he didn't say abusive words. He was extremely serious, he didn't laugh, he only smiled, he didn't speak much..."

Najmuddin Kubro's development of the "Kubroviya" order in Sufism and its importance in the Islamic world have not been fully studied until now. However, what ways and methods he used to educate the brave and valuable, as well as why the motto of this order is "Either homeland or honorable death!". The reason and essence of the sudden introduction of the style is still not fully revealed.

The genius of Najmuddin Kubro was such that he had felt fifteen years ago the disaster that would come from Chin-Mochin like a calamity and set fire to all the towns and villages on its way, leaving behind only ruins. That is why many young people around him, like Jalaluddin Manguberdi, began to be attracted to the school of magical martial youth movement. The teacher taught his students how to realize the unity of body, soul and movement and embodiment. It was a complex human process that, when perfected, would rise to the level of a martial art, requiring master and disciple to coordinate their efforts in mutual cooperation and harmony. These hard-earned lessons were indeed shown in the heroic fighting against the Mongols, and in repeatedly confounding and razing them to the ground with a small army of terrible, bloodthirsty, indomitable barbarians.

The great teacher explained to his students that the main goal of the youth movement is the superiority of the interests of the Motherland and the country over any wealth and the world. The students of the futuvat school, which was established by the efforts of the teacher, trained the avenging armies of the people, consisting of patriots or citizens, without fear of death. The idea of patriotism in the teacher's order was stronger than death. It is taught that the process of passing from the physical appearance of the body to the spiritual-spiritual appearance of the body in this state, eliminating the terror of mortal fear, is normal. This left no room for thinking and thinking about it, let alone surrendering to the enemy. This ideological weapon of Najmuddin Kubro in the conditions of battle put the Khan like Genghis Khan in a very difficult situation and caused him insurmountable grief and worries. Because Genghis Khan had lost many parts of his thousands of Chinese and Mongol troops before the young men who raised the battle flag on the idea of futuvat were able to eliminate them. That's why Genghis Khan and his children, taking into account the reputation of Najmuddin Kubro in the spiritual life of the Islamic world and his unparalleled divine knowledge in this field, firmly promise to save his life, and in return offer to stop fighting and leave the city unarmed.

The "Kubroviya" sect, founded by Najmuddin Kubro, became famous, and its fame gradually reached from Khorezm, Movarunnahr, Khorasan, Iran, North India, Azerbaijan, Iraqi Ajam, through the caliphate to Syria and Egypt. After we gained independence, Najmiddin Komilov, who commented and analyzed the knowledge of our ancestors in Islamic science, devoted to Sufism, in his "Sufism" In his book, Najmuddin Kubro was evaluated as "a supreme example of youth courage and patriotism". In fact, youth was used as a fighting ideological weapon of patriotism, as well as a living spiritual and moral quality of the nation at that time.

Representatives of various classes, artisans, sipahis, wrestlers and devotees of the above-mentioned countries came to the youth school to be in the service of the teacher. With the permission of the great teacher, they tied the belt of bravery to the futuvat devotees who came seeking salvation with

their own hands. After tying the belt, the young man expressed his faith to be faithful to the people, the Motherland and his people, and gave a word to the community of young men. That is why the belt of valor is called the belt of the covenant. “If you are brave, fasten your belt and go to the field!” the slogan is still valid.

According to the teachings of Najmuddin Kubro, a brave man is not only a warrior on the battlefield, but also a constant fighter against the control of his ego. Only then will courage have the appearance of morality in the highest sense. A person who follows lust will never be brave, he will gradually become a slave of lust. Such a person becomes an oppressor and his supporter. Other vices take the place of spiritual and moral qualities in him, and he becomes a helpless person who only thinks about himself and his own interests. As human qualities disappear, his body and mind begin to be covered by vile, corrupt desires and inclinations. Indifference to the fate of the country, showing indifference towards its people, spoiling its spiritual and moral aspects, turning into a manqurt whose conscience does not even bother with malice, treachery, and arrogance.

According to the rules of this sect, a person is not born brave. It is a long process of painstaking education with the help of a teacher. It is the result of joint education of body, soul and spirit. That’s why young people are not ordinary people in the eyes of the people, but they are a symbol of strength and a warrior who can destroy a mountain. In battle, strength alone is not enough, energy and courage are needed to make the strength more powerful and show heroic deeds. Courage boils in the body only when the physical strength of a person is always spiritually and spiritually strengthened. For this, they need to unite and make efforts.

Teacher Najmuddin Kubro paid special attention to inform Jalaluddin Manguberdi about the aspects of spiritual strength that can be used in military art.

He said that the future ruler of the country should continue to work on increasing his physical strength without missing a single day. The ruler of the country should always be ready to show his identity in situations where both intelligence and physical strength are needed. It is not a ruler to be a bystander outside of battle. He should say his word at the right time, not less than anyone else in strength, but also demonstrate his heroic superiority. The ruler has a strong body like steel and a strong, strong will at such times. The stronger the body, the more effective the powerful weapons are in the hands of the strong. The weapon is aimed at the owner and destroys the attacks of the threatening ghanim. On the other hand, it does not allow the enemy to be stabbed by a blade and a spear, on the contrary, it creates conditions for disarming the enemy. The sound of the sword cutting through the air is as intense as the sound of the wind in a strong storm, and the unpleasant sound of this blade will strike fear into the heart of the enemy facing him, and his limbs will begin to relax. Keep in mind that all directions of force in the body serve the balance of the body, thereby accumulating in the wrist, as a result of which continuous movement is maintained during the fight. This war is the guarantee of victory.

“... whether you are at the center of the battle or at the head of the barangay, or as a sultan, or as a commander, the eyes of your army and the enemy’s army will be on you. You have no right to slow down the fight due to fatigue and exhaustion. In this case, it means giving the initiative to the player or taking away his initiative. To ensure that the energy stored in the wrist is maintained consistently from the beginning to the end of the fight, get used to deep and even breathing, because it is wise to breathe correctly, otherwise the effectiveness of the energy will begin to decrease on its own. If you begin to notice such a situation, focus on grafting spiritual and spiritual energies to the embodiment of will! Then look at the enemy in front of you in such a way that the arrows of anger and hatred in the eyes pierce the eyeball of the enemy before the blow of your weapon, and then injure his heart. Know that the heart is more wounded by an eye and a terrible look than by a spear and a sword.



The initial blow with the arrow of hatred of words and eyes is more severe than the blow of the sword and spear. It is the spiritual foundation for victory. Once this is achieved, your lightning-fast sword will speak for itself in the blink of an eye. You must be the lion of lions and the lion of lions on the battlefield. After all, the battlefield is the lions' arena. And you will be the sultan of the country, first of all, let your heart be a lion's heart. Because everything is subject to the heart. Remove fear from your body and soul, do not leave any element of it, fear is the source of defeat and failure. Fearing God is another thing. Don't be afraid of defeat, be patient, if you fall, don't lie down, get up quickly, recover, if you walk, thunder, if you ride, be lightning! This suits the Sultan. A little horror! The ruler has no right to be depressed.

While Jalaluddin intensified his pursuit of the countless Mongol army from the front, it was characteristic of him to use every opportunity to escape from the precarious situation threatened by Genghis Khan's allies from the rear. He did not want to die easily; he did not consider it worthy of him to wait for death in fear. According to him, it is necessary to die in such a way that fighting for the country, until the last drop of blood, justifying the milk given by his mother, showing loyalty to the original filial duty of the country, Jalaluddin was ready for a glorious death.

Najmiddin Kubro, in his lessons, thought about philosophical concepts on the topics of "Life and Death" and taught that such people are considered worthy of praise, honor and respect in the presence of God, and take a place among the beloved servants of creation. Accordingly, Jalaluddin Manguberdi was completely alien to the fear of death. It was this feeling that invited him to the vast field of bravery and bravery, to the great battles. The struggle for the Motherland and its people, for its independence, will and freedom was ingrained in his blood. That was the spiritual power that called Jalaluddin to unparalleled spiritual strength and courage. At the end of his speech to the perfect great general, Piri said: "Valiant and valuable people die once, but they die with honor, and the unworthy die of danger and fear. They are as dead as they are alive", taught that.

News of Jalaluddin Manguberdi's increasing power and his troops inflicting serious damage on the Mongols reached Genghis Khan. In order to get rid of Jalaluddin Manguberdi, who is inflicting great losses on his army, he sends a 45,000-strong army under the leadership of his trusted and experienced commander Shiki Hutuk Noyan to fight against him. Jalaluddin, who learned about this, went against him with his army. They meet near Parwan. In this battle, Jalaluddin Manguberdi once again demonstrates his military genius against a strong and cunning army.

Due to his tyranny and execution, he struck fear into the hearts of the people, easily won over a large number of opponents with his military methods, firmly believed that he was invincible, and followed the unprecedented strict order and discipline in battle, not only by showing examples of military skill and courage, but by victory could be achieved by using new tactics against a more experienced army. In this battle, Jalaluddin Manguberdi demonstrated another side of his leadership skills and used a new military method for the first time. Realizing that the battle will be long and hopeless, Jalaluddin orders his warriors to dismount and fight on foot. It is a first in the history of military science, pitting infantry against Mongol cavalry. This method of Jalaluddin was used by the British in the battle near Kress .

This victory of Jalaluddin Manguberdi took place on November 24, 1221, on the banks of the Sind River, when Genghis Khan personally fought him face to face. The forces were unequal in the battle, so Genghis Khan ordered to capture Jalaluddin Manguberdi alive.

Genghis Khan ambushed an army of 10,000 people. This army unexpectedly came out of the ambush and launched a sudden fierce attack on the right wing of the Khorezm army under the command of Aminalmulk, and this attack decided the outcome of the battle. Chaos begins in the Khorezm troops.

Jalaluddin Manguberdi's 8-year-old son was captured by the Mongols. The savage and bloodthirsty Genghis Khan ripped out the heart of an 8-year-old boy and gave it to his dog. Seeing what was happening, Jalaluddin ordered to throw his mother, wife, children and his whole harem into the river because he had no chance to escape from the hands of the enemy. He did this to save his mother and family from a shameful and torturous death at the hands of the Mongols.

Jalaluddin struggled hard to get out of the difficult situation, and following the teachings given by his teacher Kubra, he broke through the ranks of the enemy and threw himself into the river Sind with his horse. Genghis Khan, who saw his bravery with his own eyes, was amazed and ordered his warriors to stop pursuing him. Looking at his sons, he said: "If a son is born to a father, let him be born like this". If he could survive such a tough battle, if he could survive from the depths of hell to the other side of the river, then countless feats and many deeds can be expected from him", says.

Jalaluddin Manguberdi's life and career ended tragically due to his making a number of mistakes in the management process. He marries Malika, the wife of Uzbek, the patriarch of Azerbaijan, because of her infidelity, which causes great discontent among the people, because Uzbek, who heard this news, is deeply saddened and dies.

Jalaluddin Manguberdi marches against Georgia, commits a great massacre and leaves a bad memory in the memory of Georgians. 10,000 Georgians beheaded on the bridge of the Kura River. This bridge was later named "Bridge of Ten Thousand Tiflis Martyrs" called.

Following his faith, Najmuddin Kubro went to fight against the Mongols who had invaded his country and snatched his flag from his hand. because they cannot take the flag from his hand, they snap their fingers and release their flags. After the battle, his body was not immediately found, because the Mongols cut him to pieces. The heroism and courage of N. Kubro in his old age, the legacy he left to future generations is a worthy example for our youth.

Ali Akbar Dehhudo's famous "Dictionary" explains that "the reason why he was called Kubra, because of his great intelligence and inexhaustible intelligence, he would solve any problem when asked, and whoever argued with him would win". He was also called Tomatul Kubro, that is, the preventer of great calamities and disasters, the savior. He was also called "Valitarosh" (the one who takes care of guardians). Because during their lifetime, they took twelve people as their disciples and brought them all to the level of mature sheikhs. Among the famous sheikhs of their time were Majiduddin Baghdadi, father of Fariddin Attar, Bahovuddin Valad, father of Jalaluddin Rumi, Najmuddin Doya Razi Sayfiddin Baharzi and others.

Jalaluddin Manguberdi, who, based on the training he received from Najmuddin Kubro, started a fierce battle against the Mongols with a small army, ensured victories by personally showing examples of bravery and courage. Scholars note that Genghis Khan's defeat at Parwana during his Westernization was the single greatest defeat among his battles in Central Asia, Iran, and Afghanistan.

The famous Russian historian Bartold Manguberdi expressed it this way: "... Khorezmshah Alauddin Muhammad could not even show a spark of the resistance movement that Jalaluddin showed later".

One of the Mongol commanders, Tainal Noyan, saw Jalaluddin's bravery in the battle with him and said: "Truly, he is a hero of his time and a genius of his peers!" he said.

We can also learn from these historians' notes that Jalaluddin Manguberdi put the pride of his country, nation and religion above all else.

...During the siege of Hilot, Jalaluddin receives a letter from his sister Khansultan, who by fate became the wife of Genghis Khan's son Jochi. The letter said: "The news of your power, strength, and the greatness of your possessions reached Khakhan. Therefore, he decided to be related to you, and he wants to agree on the transfer of the border of your possessions along the river Jayhun. To you – the lands up to the river, to him – beyond the river. Therefore, if you gather the strength to resist them, take revenge, if you overcome, you can do as you like. If you do not want to overcome, take the opportunity to make a truce according to their wishes!"

However, Khorezmshah did not write a reply to this letter, he did not consider it as something unnecessary, he considered it a distraction from his intentions.

Jalaluddin allowed some interest in the field of diplomacy. It was this factor that led Manguberdi to be isolated in front of the main enemy – the Mongols.

The fear of Khorezmshah's unpredictable and aggressive actions leads Koniya Sultan Alauddin Qayqubad to form an alliance against him: this alliance includes Al-Malik al-Ashraf, governor of Damascus, Ibrahim Shirkuh, governor of Hilot, Artuh Khan, governor of Hartabart, Sawab, governor of Aleppo, Al-Aziz Osman, governor of Mayofirikin. In his letter to Al-Ashraf, Qayqubad writes: "Jalaliddin cannot be stopped without a sword; we can't do anything even by flattering him. Now let's bring our words and deeds to an agreement and protect our countries".

On August 7, 1230, the first clash took place between Alauddin Qayqubad and Khorezmshah on the Yassi Chaman plain near Arzinjan. Jalaluddin, who went with 700 horsemen against the enemy's 3000-strong cavalry, won. However, Khorezmshah could not take full advantage of the victory: he did not pursue the defeated, and his action saved the enemy from being crushed.

Taking advantage of the situation, the allies, who recovered themselves, started the battle on August 10, 1230. As a result, Manguberdi's army is defeated and dispersed. Jalaluddin separated from his soldiers and went to Hilot. Despite the defeat of Khorezmshah's army, the allies did not continue their actions, because they understood the retreat of the Sultan as a ruse. Their hearts were so filled with fear and respect for Manguberdi that they did not dare to pursue him.

Hearing that Jalaluddin had been defeated near Yassi Chaman, the Ismailis told the Mongols that Manguberdi was weakened and encouraged them to attack.

Hearing this news, the Mongols invaded Azerbaijan in 1230–31 and quickly conquered the country, whose sultan was exhausted. The Mongols attacked Jalaluddin before the gathering of his army sent to the villages. Khorezmshah barely survives this fierce and heavy battle.

In August 1231, the sultan, depressed, indulged in carousing and drinking. After the last battle with the Mongols, the soldiers of his loyal emir Orkhan saved him with difficulty. And he runs off his horse in a drunken state. On the way, the Sultan came to his senses and ordered Orkhan to go the other way, thinking that the enemy would be distracted, but he went the other way.

Manguberdi's horse galloped away... Far away... After his death, the Mongols did not believe it for many years, and they walked with their hearts pounding.

Even the rulers could not believe it. Iraqi Ajam also tries to look for the deputy Sharafuddin Ali Manguberdi. Jalaluddin was an indomitable and physically immortal hero for them...



## Conclusion

...Even now there are those who believe that Manguberdi is alive. After all, Jalaluddin himself said this (the words of the character of our grandfather in the drama “Jalaluddin Manguberdi” by M. Shaikhzoda):

...He who has a place in mortal life – lives forever,  
I'm Manguberdi, the world knows.  
From the sky, from the water, or from the ground,  
Maybe from the desert, from the foot of the mountain,  
One day I will appear in this land, here,  
The devil of the country is in an unburied land – in a grave.  
Death does not blind to noble intentions,  
Whoever drives the enemy out of the country is me...

The heritage of the ancestors is always a support and a support for the protection of the motherland for the generations. Such inheritances are sacred.

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