

Our national heroes

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ABSTRACT

The article mainly describes the history, past, traditions, and national heroes of the Uzbek people. Among them, the bravery of our national heroes was specially recognized. Also, the works and ideas put forward by our scholars in their works are described.

Key words: history, national hero, bravery, Motherland, homeland soil, alloma, idea, national-culture, education, ideology, national holidays, traditions, values.

INTRODUCTION

If we refer to our past history, according to narrations, the Earth began to be distributed among nations. Those who first enjoyed God's grace, the nations who received the land, happily got their homeland, "From these the peoples living on the sea coast spread out, each of them settled according to their own people, their people and their language."

The Turkish people, being humble, modest and patient, were the last to get land. When the earth was divided, he prayed to God and asked for a country to live in: Oh, pure God, we Turks are full of faith, grant us a homeland with land and water along with the peoples of the world!

God is extremely sincere, simple, empty-headed, but with great enthusiasm and enthusiasm. as long as it has reached God is extremely sincere, simple, empty-headed, but with great enthusiasm and enthusiasm. as long as it has reached

The soil of Uzbekistan is blessed, auspicious, holy and pure soil. It is not for nothing that this land has been described as a legendary land in history. The riches that grow in the special soil of this land, and the riches that come out of the ground are extremely numerous.

Many historians have written about our country. One of them is Herodotus. In his work "History", he testifies that the land of Central Asia was once a flourishing country. The historian of the ancient period writes that the peoples of this happy and great homeland led a peaceful life, raised their sheep and cattle in large areas, made wide ditches from Araks (Amudarya), and created a prosperous life by farming. Our ancestors with their golden hands Our ancestors created wonderful monuments with their golden hands, all of which aroused the envy and greed of the enemies in the surrounding countries. Enemies are closing in like locusts in order to bring dark days to this homeland and to rob all its material and cultural wealth. The territory of our Motherland has been turned into a field of evil intentions by Iranians, Greek-Macedonians, Arabs, Mongols, Kalmyks, Czarist Russia and other foreign invaders, one after the other, from the VI-V centuries BC to the days of our independence. First of all, they want riches. They enslaved our ancestors, our people, trampled on our cultural and educational monuments, tried to make us forget our national traditions, make our mother language stupid, change our religion and deprive us of our unique and suitable ideas. Many of our priceless treasures, the treasures of our mother nature have fallen into the hands of enemies. we can see them moaning and fighting with the enemies in a proud and valiant battle before our eyes. The people of our country waged a continuous struggle against the tyranny of the invaders. Many heroes emerged from the ranks of our people in the fight against the enemy. They are forever imprinted in the historical memory of our nation. They are considered national heroes of our people. Among them, Tumaris, Shiroq, Spitamen, Muqanna, Temur Malik, Jalaluddin Manguberdi, Najmuddin Kubro, Mahmud Tarobi, Amir Temur, Islam Karimov and others occupy a special place. It is true that many sons of our people showed heroic courage in the battles of World War II, in the years of peace and independence. They are selfless people with different professions.

Tomaris. The Massaget tribe lived on the southern shores of the Amudarya in Central Asia. After the death of the king of the Massagets, the queen Tomaris, the wife of the deceased king, reigned in his stead. The land of the Massagets was one of the most prosperous regions. Noticing this, the king of Iran, Cyrus, invades this country in order to subjugate it and steal its riches. Cyrus sends suitors to marry Tomaris.

The princess, realizing Cyrus' true purpose, refuses him. After that, Cyrus marches towards the Massagetae. Cyrus begins to build bridges across the Amudarya.

Knowing about this, Tomaris sent someone to Cyrus: O king, stop what you are doing, you don't know how the work you started will end? Let you reign in your country, and leave us in our own situation. But you don't seem to be used to it. If you want to fight with us, then don't bother building bridges, we are going three days' journey from the river, if you want to go to our land or meet in your own country, let us know. Cyrus collects his visions and asks for advice. Many of them supported the retreat of Tomaris. Croesus, one of Cyrus' men, offers the king a trick. Let's try to defeat him when he goes to the place that Tomaris said. Massagets do not know the taste of pampering. Therefore, let us not spare the wine, butcher the cattle, prepare a great feast, and leave some of the unfit soldiers and go back. Then let's honor ourselves with victory.

This advice will please Cyrus. Cyrus asks Tomaris to withdraw. Cyrus handed over Croesus to his son Cambyses and sent his son to Iran, saying that if I do not return from the war, he will rule with his advice, and he himself goes to the land of Massagetae with his army. After Cyrus entered the land of the Massagetae, he prepared a feast and retreated, leaving some soldiers behind.

A part of the Massagetae army led by Sparganiz, the son of Tomaris, came there, defeated the soldiers who had been left behind, and occupied themselves with the feast which had been left behind. Then the soldiers get drunk and fall asleep. Anticipating this, Cyrus's army attacked and killed most of the Massagetae and captured some of them. Prince Sparganiz is also captured.

Hearing this, Tomaris sent an ambassador to Cyrus and said:

- Hey, bloodthirsty Cyrus, don't be happy about the events that happened with the help of grape juice. You captured my son by trickery, not on the battlefield. Now listen, I'll give you some good advice. When you hand over my son to me, go to your country without being punished for what you have done, or I swear by the name of the god of Massagets that I will satisfy your thirst for blood, you greedy man! Cyrus does not care about these words. When Sparganiz came to his senses, he realized the incident and killed himself out of embarrassment.

After that, Tomaris gathers his army and goes to battle. It will be a terrible battle. The Massagets will win the battle. Tomaris goes back on his word and cuts off the head of Cyrus, who was killed in battle, and puts it in a blood-filled basket in 529 BC. Tomaris says:

- although I honestly won the battle, you cunningly separated me from my son and made me sad. I will fill you with blood according to my oath!

Herodotus, whom Cicero called the "father of historians", testifies in his "History" that Tomaris is not a legend, but a historical person, a historical event. Indeed Tomaris is a historical figure, she was a brave female ruler of the Sak Massaget tribes who lived in the territory of our present homeland. This tribe was a descendant of the brave, brave and proud Turkic tribes that lived on livestock in the vast areas from the Caspian Sea to the Ural River.

And Tomaris was brave, single-minded, dignified, extremely fierce even though she was a woman, a wise ruler and a valiant commander who did not exchange his people and his country for any unbridled emotions and positions. Even when he was separated from his beloved son, he took control of his will and fought a fair fight with the insidious enemy. The name of our national hero Tomaris has been preserved in the history of our nation, and will continue to be so. Karakalpak poet I. Yusupov created Tomaris epic in 1974.

Shirak. Another one of our national heroes. Information about Shirak was first reported by the Greek historian Polyenus in his work "Military Tricks" in the 12th century BC. Shiroq, a horseman from the Sak tribes, had the qualities of courage, entrepreneurship and manhood.

The army of the Iranian king Darius invades the territory of the Sakas tribe. Then Shiroq comes to Saksafar and Omarg from the elders. Shirak tells the elders that he can crush Darius's army with tricks. He says that kings are obliged to take care of their families, children and descendants. Saksafar and Omarg swear in front of Shiroq. Shirak cuts off his ears and nose right there and goes to the Iranians as a fugitive from the Sakas towards the Iranian army. He pretends to be a person who has suffered from the Sakas. Shirak says that he can lead the army of Daro to the place where the Saka army is located, and from there they can attack and win.

Darius is convinced of this and sets off with a week's worth of food. The army travels a long way, its food and water run out. And the surroundings consisted of dry sand and desert without water. The Iranian troops will notice that they have been tricked. One of the generals of Darius asked Shirak, "What was the reason for you to deceive such a great king and lead his large army to the desert where there is no well, where no bird flies, no animal is visible, and it is impossible to go forward or turn back?"

Shiroq answers: "To save my compatriots and destroy the Iranian army."

Batir Atbogar is executed, the remnants of the Iranian army barely reach the Amudarya coast. Shiroq, who loved his country more than his life, sacrificed his life to destroy the enemy, which is a great heroism. The fact that the ruler of Iran Darius and his tyrannical general Ranosbat also participated in this event indicates that this event is a real, historical event. In this way, Shiroq protected the fertile lands of his homeland from the enemy and lost his life. The spirit of such national heroes will live forever in the hearts of our people.

Spitamen. Spitamen was also one of our national heroes who fought fiercely against the armies of Alexander the Great-Iskander the Great. Alexander the Great, who conquered Byzantium, Asia Minor, Babylonia, Mesopotamia and Iran with a large army in 334-330 BC, began his invasion campaigns to Central Asia in 329.

The local Massagets, Sakas, Sughds, Dakhs, Bactrians and other related peoples will go to fight against this invader. While invading the territory of Macedonian Bactria and Sogd, he strongly believed in doing business in Asia only with slaves. The masses of the population revolted against Alexander's troops, who were bringing destruction and death to the people. The rebellious peasants refused to recognize Makedonski as the successor of the Ahmenids and their ruler. Spitamen and his friends from the local population, local nobles also opposed Alexander.

Macedonian conquered Marokand (Samarkand) in 329 BC. After that, the rebels under the leadership of Spitamen besieged the Macedonian garrison in Morocco. But the forces were not equal. Spitamen is forced to retreat into the desert.

Alexander the conqueror appoints Pharnochus, who knows the local language, as a commander in the army to fight against Spitamen. He pursued Spitamen to the foot of the desert. For a long time, Spitamen attacked the enemy from the right side and from the left, and did not give them peace. At the same time, a disagreement arose among the Macedonian commanders.

Farnukh resigned from the command citing the fact that he could not lead in such difficult conditions. Taking advantage of this disunity, Spitamen cornered the Macedonians on a small island in the Zarafshan River and destroyed them. He again besieged the Macedonian garrison in Morocco. This time, Alexander personally brought an army to help the Macedonian garrison. Spitamen retreated to the desert again. Instead of following Alexander Spitamen's footsteps into the desert, he turned back and set fire to villages, destroyed fields and gardens. More than 120,000 local residents were killed.

In 328 BC, he appeared in Bactria with 600 cavalry and attacked Alexander's army. Defeated, Spitamen retreated back into the desert with his surviving warriors. A noble Oroba, one of the chiefs of the Massagete tribes who feared Alexander, his daughter Zara betrayed her husband Spitamen. The severed head of Spitamen, wrapped in a gold barque and covered with a shawl, was handed to Alexander by Zara with his own hand. Spitamen fought valiantly against the evil enemy, loved his motherland, his Motherland with all his heart. Here are his fiery words: "I... love my lineage. But I love Sugdiyana even more, the homeland of your and my fathers, the homeland of people who speak the same language, sing the same songs and wear the same clothes. That's why I am on the side of those who are fighting for the liberation of Sugdiya."

When Alexander learned of Spitamen's death, he acknowledged his greatness and said: "Brothers! - Iskandar looks at everyone with a worried look. - Spitamen was killed. This man was one of Sugdiyana's fearless and valuable young men. But he received his punishment for taking up arms against us. You know how much damage he caused. However, we must rise above the ambivalence. Give proper respect to the generation of Siovush and bury him on the hill where his ancestors are buried.

At a time when the people's struggle under the leadership of Spitamen was defeated, the priest Tana Oksar, who came out of the common people, glorified Spitamen's bravery and said these words: "... You laid the foundation for a valiant fight against Alexander. Your name will serve as a guiding star for future generations. A hundred Spitamen will appear in a year, and a thousand Spitamen in ten years. From one seed that you sow, many, countless sprouts will grow. They will also produce a new crop, and eventually, sooner or later, the enemy will receive the punishment he deserves. Great things don't happen overnight. Attack! Struggle! Back off when necessary. But don't forget what you are fighting for."

Muqanna. One of our national heroes who fought for the freedom of our people. In the years 705-715, Arab troops led by Qutayba ibn Muslim Bakhili invaded Central Asia. Historical records testify that the fate of our ancestors who lived in the territory of our Motherland was extremely sad and tragic due to the attack of the invaders. Even when the fate of the country was in dire danger, its selfless sons fought for freedom and did not spare their lives for the glory of the people and the independence of the Motherland. One of our selfless ancestors is Muqanna, a great national hero who rebelled against the Arab invasion and dealt a crushing blow to the enemy.

Our great scholar, Abu Rayhan Beruni, wrote at the age of 27 in his famous work "Relics of the Ancient Nations", expressing the evils of the Arab invaders with great regret: "Qutayba ibn Muslim Bakhili

destroyed the scribes of the Khorezm people, killed their scholars, burned their books and notebooks, and they became illiterate and met their needs." they relied on the power of memorization. After a long time, they forgot what they disagreed with and remembered what they had agreed on.

The Arabs, under the leadership of Qutayba ibn Muslim Bakhili, conquered Turonzamin and saw all the material and cultural monuments, constructions, the wealth of the motherland, and the beauty of nature created by its hardworking people. Then they changed the name of Turon to Movarounnahr (the land between two rivers) according to their own language. they put.

The Arabs did not limit themselves to looting all the wealth of this heavenly land, they forced the introduction of Islam, began to collect various taxes from the local population, such as zakat, khiraj, juzya, ushr, imposed various obligations on the shoulders of the people, called the local people "black people", They called themselves "companions", "khojas", "saiyeds", and "white men" after humiliating them as "people". All this affected the dignity of the people and made them fight for freedom. In 775, a huge revolt against the Arabs started in the city of Marv, and spread to the whole of Movarounnahr. Muqanna led this rebellion.

The famous historian Abu Bakr Muhammad ibn Ja'far al-Narshahi in his book "History of Bukhara" says, "Mukanna was from the village of Koza, a village called Koza, and his name was Hashim ibn Hakim. He used to work as a carpenter, but then he took up learning and learned various sciences: magic, magic and talismans..."

Narshahi, describing the talented general Muqanna, describes his personality as follows: "The reason why Hashim ibn Hakim was called Muqanna was that he was very ugly, bald and blind in one eye, so he always wore a blue veil over his head and face." But there are hypotheses in the scientific literature that he may have been subjected to physical punishment and his ears and nose were cut off while in prison.

Since the participants of the revolt under the leadership of Muqanna wore white clothes according to the order of their leaders, this action confirms in history that "the headquarters of the White Muqanna was in the territory of the Kesh (now Shahrisabz) district in a strong fortress on the mountain called Som (in some sources Siyom) at that time. Muqanna stood in this place and led the movement of his supporters who raised an uproar in almost the entire Movarounnahr and partly Khorasan provinces.

In 775, Caliph Abu Ja'far summoned the army chief Gabriel ibn Yahya from Azerbaijan and sent him to Mowarounnahr with a large military force to attack the Muqanna rebellion. But Gabriel was defeated by the rebels. He suffered great losses and barely managed to join the Arab forces in Samarkand. Uqaba ibn Salim, who was sent to help Gabriel with 10,000 soldiers, was defeated the first time between Kesh and Samarkand by the Gharicha chief and the second time with 14,000 soldiers near Termiz by the rebels of Sarkhama and Kayoki Guzi chief. As a result, the valleys of Nakhlah and Chaganiyan passed into the hands of the rebels.

Abu Said Garduzi in his "Zain ul-Akhbar", "Decoration of News" said that the participants of the 14-year-long Muqanna rebellion were defeated by the rebels, such as Abu Nu'man, Junaid, Lays ibn Nasr, Hassan ibn Tamim, Muhammad ibn Nasr, who were sent against them by the Caliph. "he wrote in his work.

In these victories, it should be noted that the rulers of Bukhara, who belonged to the dynasty of Bukhara-Khuduts, supported Bunyot ibn Taghshoda. It is close to the truth that Bunyot helped the rebellion by becoming a Muslim. He dreamed of independence. Muqanna actually did not fight against the religion of Islam, but fought against the tyranny of the Arabs in Central Asia. But there are also opinions that he called himself a god and a prophet. In fact, the historian Muhammad ibn Jarir Tabari (839-923) writes that Muqanna preached the transmigration of spirits.

Samarkand numismatist D. Kochnev in his article mentions the word "Bismillah", i.e. "in the name of Allah" on the copper coin minted by Muqanna, which proves that he did not deny the religion of Islam. In addition to Muqanna, the main leader of the uprising, the names of many generals such as Horija, Hakim, Boghi, Hashvi, Nayza, Girdak, Kulftagin, Sugdiyan, Kayoki Guzi, Jamhur, Hajdon have been preserved in historical sources. At the same time, during the last battle, Qabzam, the brother of Muqanna, and Sarjama, the commander of the army, betrayed him and went over to the enemy's side in a difficult situation.

Arab troops besieged Muqanna's fortress on Mount Som. After a long siege, the muqannas, exhausted from the struggle, surrendered. And Muqanna came to the hot oven for three days and threw himself into the oven. Narshahi describes the story he heard from Abu Ali, one of the farmers of Kesh, as follows: "...by the order of Muqanna, they were heating the oven for three days. Muqanna goes to that oven, takes off his clothes and throws himself into the oven. Smoke comes out of the oven. I went to that oven and did not see any trace of his body. There was not a single living person in the fortress. National heroes like Muqanna fought with their lives for freedom, freedom, justice, independence of the people and the Motherland, and their pure and warrior spirits always shine before our eyes like life.

Temur Malik. Temur Malik. Temur Malik is another one of our national heroes who showed great qualities in the fight against the Mongol invaders. The Great Khorezm state occupied huge territories. At

the congress in 1206, Temuchin achieved the title of Genghis Khan. He conquered North China in 1211-1215. In 1215, he captured Beijing, the capital of China, and ended the Qing dynasty. Now Genghis Khan faced the powerful state of Khorezmshah.

Genghis Khan first sent ambassadors to conquer Khorezm. He appointed Mahmud Yalavoch, a merchant from Khorezm who joined the service of the Mongols, as the head of the ambassadors. In 1218, Genghis Khan sent a large trade and ambassador caravan of 450 men and 500 camels to the border city of Utrar. But by the order of Muhammad Khorezmshah, the caravan was robbed and its people massacred. After that, both sides started preparing for war.

In 1219, Genghis Khan marched to the strongly fortified O'trar with an army of 100,000 people. The first battle between the armies of Genghis Khan and Khorezmshah took place near the Irgiz River, which was a test for both. Genghis Khan's sons Joji, Chigatoy, Oktoy and Toli commanded the Mongolian army. Khorezmshah's army was three times larger than the Mongol army. But Khorezmshah could not get along with his sons and relatives and generals.

Khorezmshah, instead of gathering a large army, split it up to defend the cities. Genghis Khan besieged Otrar for 6 months, conquered it and completely destroyed the city. This happened to Genghis Khan. In 1220, he occupied Bukhara, then Samarkand, and then besieged Khojand. He plundered and destroyed Bukhara and Samarkand. Samarkand, located in Afroasia, did not recover at all after that.

Temur Malik, who was the ruler of Khojand at that time, heroically defended the city of Khojand. He gained great fame in defense. The Mongols stormed the city with heavy losses. Temur Malik retreated to a place built on one of the Syrdarya islands. But the forces were not equal. Timur Malik had to make boats and retreat along the Syr Darya river.

In 1221, the Mongols reached Urganch, the capital of Khorezm. Jalaluddin, the son of Muhammad Khorezmshah, led the defense of the city. At that time Temur Malik had also arrived here. At first, Genghis Khan's sons Chigatoy and Joji attacked Urganch with an army of 50,000 men, and then his third son Oktoy also arrived here. And the cowardly commander Humortegin opened the gates of Urganch to the Mongols. Timur Malik and Jalaluddin retreated to Northern Afghanistan through Turkmenistan. Arriving at Ghazna, they gathered an army of 60 thousand people and won several victories over the Mongols. Then Jalaluddin moved to Azarbaijan and fought against the Mongols. Timur Malik said against the idea of Khwarazmshah's army to flee without a fight: "Even a weak man, if thrown with all his strength, can defeat a fierce tiger. Shall we marry the retreat? It is ignorance that keeps the enemy away from the heat of cancer!" he exclaimed. As the brave general finishes his speech, he proudly says to Khorezmshah as if swearing an oath to the Motherland: "I always wait for your command. When we go into battle, let them see that our arrow hits the target, and that our sword shines in the sky!"

After Jalaluddin was killed in 1231, Temur Malik returned to his country. Temur Malik was loyal to his motherland and his people and died fighting against the Mongols. His memory will live forever in the hearts of our people.

Jalaliddin Manguberdi. People's hero Jalaluddin Manguberdi is one of the people who set examples of heroism for our country, homeland, and people in the fight against the Mongol invasion.

Jalaluddin, the son of Khorezm king Alaaddin Muhammad, was declared the king of Khorezm in 1220. During this period, most of the kingdom was conquered by the Mongols. Unable to withstand Genghis Khan's attack on Urganch, Jalaluddin was forced to leave for Khurasan. He fought with the Mongol troops who pursued Jalaluddin in the city of Nisa and defeated the Mongols. After this victory, Jalaluddin came to Nishapur, and from there he sent ambassadors and labels to Central Asia, Iran, Zakovkaze, calling the people to fight against the Mongol invaders.

In 1220-1221, he inflicted severe blows on a large number of Mongol troops in Khorasan, Baghlan, Kandahar, Balkh, Kabul and other places of present-day Afghanistan. On November 24, 1221, Jalaluddin Manguberdi fought with the army personally led by Genghis Khan on the banks of the Indus River. The Mongol Khan throws the whole army into battle. Genghis Khan wins the battle with huge losses. On this day, the 7-year-old son of Jalaluddin was captured by the Mongols and his heart was ripped out alive. After this incident, Jalaluddin drowned all the women in his army, even his own mother and wives, in the Indus River so that they would not fall into the hands of the Mongols. The battle lasted three days, the forces were unequal. Genghis Khan's army was many times more than them. Jalaluddin himself threw himself into the water of the Indus river from a high place and climbed to the other side of the river with his third strongest horse. Seeing this, Genghis Khan stopped shooting his bow against Jalalid and said, "This tiger has the right to live."

After getting safely to the other side of the Indus River, Jalaluddin gathered his remaining cavalry and retreated to the interior of India. He formed a small state in the northern part of India and prepared for future battles. After 2 years, he will form an army of 4 thousand people. His brother Ghiyasiddin also came from Kerman with his army and joined Manguberdi's army. This army was 2.5 times less than the

area of the Mongolian army. But this army was enough for Jalaluddin. His army gradually increased during their victories. But the Arab historian Ibn al-Asir: He ruled badly. There were no rulers of any of the neighboring states, because he invaded their territory. Therefore, he recorded the wrong idea that none of them reached out to him.

Jalaluddin's victories against the Mongols caused many uprisings in Movarunnahr and Khurasan. Especially in the northern regions of Marv, Herat, Sarakhs, Samarkand, Balkh and Surkhandarya, there were strong protests. And in Marv they kept the power in their hands until the summer of 1222.

In 1225, Jalaluddin marched to Iraq and captured Karman, then Shiraz, Isfahan, and Azerbaijan in a short period of time. He also captured Dakuk and Baghdad and was forced to quickly retreat to Azerbaijan. In 1226, Manguberdi captured Tiflis. He tried to force the captured 10,000 Georgian troops to convert to Islam, but they refused. Jalaluddin then carried out robberies in Sonhiti, Kartli, and Trialeti. In 1226-1227, the fighting condition of his army declined. True, although Manguberdi won the battle in Isfahan on September 5, 1227, he then carried out plundering activities in the territory of Georgia.

Jalaluddin disrupts diplomatic relations in the Arab country to some extent. After that, the armies of the rulers of Damascus, Homsa, Halab, Mayafarikin united under the leadership of Sultan Key-Kubad on August 10, 1230 to fight with the army of Jalaluddin. The Arabs give a strong blow to Jalaluddin's army. He himself retreats to Azerbaijan with the rest of his soldiers. Some of his emirs were also captured. Immediately, the Mongols marched against Jalalid. His soldiers were dispersed for the winter. Because of this, Jalaluddin will be left without an army. By chance, Jalaluddin escapes from the Mongols. But between August 17-20, 1231, someone killed him with a gun. After that, Al-Malik al-Muzaffar buried his body at night near Mayafarikin. They make his grave level with the ground.

Jalaluddin Manguberdi won fierce battles with the bloodthirsty enemy, and look at the bitter revenge of his life, when such a great hero dies from the accidental blade of a traitor. The work titled "Siirat al-sultan Jalaluddin Manguberdi" ("The state of Sultan Jalaluddin Manguberdi") was dedicated to the historian Nasavi Jalaluddin Manguberdi, M. Shaykhzoda wrote the drama "Jalaluddin", Erkin Samandar finished the work "The Sword of the Ancestors". In 1999, the 800th anniversary of the birth of Jalaluddin Manguberdi was solemnly celebrated. A large statue of him was erected in the city of Urgench.

Najmiddin Kubro. Najmuddin Kubro is a great mystic of Central Asia, a great saint, a sage, the founder of the Kubravian order, a national hero of our nation who fought against the Mongol invaders. His full name is Ahmad ibn Umar ibn Muhammad Khivaki al-Khorazmi. Al-Hakim al-Tirmizi, Yassavi sect, Ahmed Yassavi, Naqshbandi sect, Yusuf Khomadani, Abdukhalik Gijdivani, Bahauddin Naqshbandis founded the Hakimiya sect, formed in our country, Najmuddin Kubro founded the Kubraviya sect of Sufism.

According to the famous linguist and historian Ali Akbar Deh in his "Dictionary": "The reason why that person was called Kubro is that due to his inexhaustible wit and inexhaustible intelligence, he would solve any problematic issues when asked and was victorious over everyone who argued and debated with him." After Kubro received his primary education in his hometown, his thirst for knowledge led him to Tabriz, Egypt. In Egypt, Ruzbehan learned the secrets of theology from Wazzon al-Misri. He went to the cities of Hamadan, Baghdad, Dizful, Tabriz, Cairo, Nishapur, and Tus, learned the knowledge of words and wisdom from famous hadith scholars, philosophers, became interested in Sufism, and learned about the ethics of the sect. In 1185, he married the daughter of his teacher Misri and returned to Khorezm, built a large house, and trained murids. He founded the Kubraviya order in Sufism. In addition to Mowarounnahr, Kubraviya is also widespread in Khurasan, India. Although he was a famous mystic, he lived a poor and modest life. This is how he introduced zikr without making a sound. During his lifetime, Kubro took twelve people under his murid and brought them all to the level of sheikhs and saints.

Among the mystics belonging to Najmuddin Kubra's line are Sayfiddin Sa'id al-Bukharzi, Majiddin al-Baghdadi, Badriddin Firdawsi al-Samarkandi, Faridi-din Attar, Raziddin Ali Lola, Najmiddin al-Doyi, Ahmad al-Turponi, Nuriddin Abdurrahman al-Isfarani, Ruknidin. Aloid-Dawla, al-Simnani, Ali Hamadani bin Shahabeddin and others can be mentioned. They developed Kubraism in various forms in eastern countries.

Branches of Firdavsia, Nuria, Ruknia, Hamadonia, Igtoshashiya, Nurbakhshiya, Nematullahiya branched off from Kubraviya order. These towns are named after Kubro's students.

Najmuddin Kubro is also the author of several works:

1. "Al-usul ul-ashara" ("Ten basic rules of Sufism").
2. "Risalat un-fissuluk" ("Treatise about the leech").
3. "Alkhaif ul-haim an-lavmatilloim" ("The lover who fears the blame of the accuser").
4. "Hidayat ut-talibyin" ("Guide the seekers to the right path").
5. "Risalat ut-turuq" ("Treatise about the years").
6. "Tavoli ut-tanwair" ("Stars of illumination, bright stars").
7. "Favotikh al-jamal" ("Beginnings of Beauty").

8. "Tafsir", "Ain ul-hayat" ("Fountain of Life") in the Encyclopedia of Islam.

9. "Sharh us-sunnawal-masolik" ("Commentary on the Sunnah and virtues").

Kubro brought the following to the teachings of Sufism in his works.

1. "Afaq wa Anfus", which is famous in the Islamic sect, that is, the relationship between the world of the weak and the world of the grave. If the theological world is the cosmic world, then the great world reflects all the characteristics of the theological world and the material world, that is, the world of pastures. Therefore, changes in a person are related to development - olami kabir, that is, the great world. The changes in the great world itself are one of the life, thinking and services of a person.

2. Kubra explained youth by combining it with Sufism. The Arab traveler Ibn Batuta came to Khorezm after the Mongols and visited different regions of Movarounnahr. Here he saw with his own eyes that Futuvat had developed widely even after the Mongol invasion. He highly appreciated the hospitality, heroism and courage of Futuvat players. Sufism and futuvvat are closely related in many ways and are two streams that support each other. Gradually, Futuvat became a branch of Sufism. Because in futuvvat qualities such as purity, self-sacrifice, adherence to faith and meeting the needs of people, sacrificing one's life for people, and devoting one's life to goodness are put forward, the ideas of achieving such high moral purity are also at the basis of Sufism.

3. Kubro is to show the unity and connection of intellectual direction and intuitive direction, that is, theology. According to Kubro, intellectual, that is, logical thinking is his way. In Kubra, the combination of intellectual knowledge and caromat, intuition, and ecstasy is noticeable. The conclusion is that Sufism is not superstitious, it is a doctrine aimed at solving human problems by connecting religiosity with worldliness.

Najmuddin Kubro left a name in history not only as a great scholar, but also as a national hero who showed unparalleled examples of bravery for the freedom of his country.

It is known from history that the Mongols conquered and destroyed many cities of Movarounnahr, killed hundreds of thousands of people, and finally attacked the great state of Khorezm. At that time, the rumors about the cruelty of the Mongols, merciless massacres, terrible invasions that could not be prevented were spread throughout the East. After falling several times into the traps built by the Mongols, the Khorezm king, who was separated from a large part of his military forces, left the land of Muhammad, the capital city of Kokhna Urganch. The townspeople are left without an army, without a leader to lead them. In such a difficult situation, 76-year-old Najmuddin Kubro undertakes to lead the defense of the city. He does not limit himself to organizing the defense of the city, but fights with a sword in his hand. For a long time, the Mongols could not overcome the resistance of the city's defenders. Then they will be able to take the city by using tricks and using the help of traitors.

When Genghis Khan's troops besieged Urganch, Najmuddin Kubro was 76 years old. His reputation reached Genghis Khan's friend. Look at the fact that people's health and condition are two different. On one side there are noble people like Najmuddin Kubro, Jalaluddin Manguberdi, and Inolchik Bahadir, while on the other side there are cowards and traitors to their people. Leaving the country. First of all, Muhammad Khorezmshah flees for his life, the king's commander, Khumortegin, and the generals betray and open the gates of Urganch to the enemy.

Before Genghis Khan attacked Khorezm, he heard the fame of Najmuddin Kubro and sent him a messenger with the following proposal:

- I want to massacre Khorezm, so he is as noble as you
I ask you to leave and join us.

Shaykh Najmuddin Kubra replied:

- For seventy years, I have suffered the bitterness of life with the people of Khorezm. Now, when calamities are raining down on them, it will not be a pity if I run away.

Sheikh Kubro's loyalty to his Motherland is his "We were born in this soil, we will die in this soil!" He will remain faithful to this oath when he expressed his faith in his speech. The seventy-six-year-old wise man spits on Genghis Khan's "Blessings of Grace" and the very next day he gathers an army of vengeful people and goes to the battlefield against the evil enemy. He carried a sword at the front of the army on the battlefield.

Kubro fights relentlessly with the enemy. In this terrible battle, Najmuddin Kubro pulled out the enemy's knot with one attack and held it until his last breath. Mir Alisher Navoi testified about this in his work "Nasaimul Muhabbat" and recorded that he could not take the flag from Kubra's hand even after closing his hands, and finally they cut off the shaykh's fingers one by one. Jalaluddin Rumi wrote a rubai about this tragedy and was proud that "we are one of the generations who remain steadfast in their faith even when they die."

Ibn Battuta, an Arab traveler who traveled to Khorezm in 733 AH, wrote: There is a shrine on the way out of Khorezm. It was built over the grave of Najmuddin Kubro, one of the greatest saints. Food is prepared

here for pilgrims. Sheikh Najmuddin Kubro fought heroically against the Mongols and died in battle on July 3, 1221. His name will live forever in our country.

Mahmud Tarabi. Mahmud Tarabi is one of our national heroes who sacrificed his life for the freedom and independence of our country, who fought against the tyranny of local aristocrats. In the land of Movarounnahr, the invading Mongol hordes "riding horses and drawing swords" did a lot of bloodshed and destruction, and in the authorities they established in all regions, they were greedy for the blood of the people like leeches. The local rulers colluded with the Mongols and brutally oppressed the population. In this situation, in 1238, the revolt of peasants and peasants in the village of Tarob, 30 kilometers from Bukhara (in the territory of the present Zhandar district) began. The revolt was led by Mahmud, a farmer from the village of Tarob. It was later called the Mahmud Tarabi uprising. This popular uprising was directed against the oppression of the Mongol invaders and against the actions of the local rulers against the interests of the people. The uprising was a great uprising in the path of truth, which began with "Life or death".

The revolt started by Mahmud Tarabi started as a defense of Islam because it also had certain social reasons. Because Movarounnahr Khan was a fierce enemy of Chigatai Muslim population. Chigatai hated the settled life, culture, and way of living of the Muslim people in the city. This was the reason why the desert invaders burned the cities and destroyed them. The uprising that started in the village of Tarob quickly spread to the whole region. Many thousands of insurgents marched towards Bukhara with the weapons they had (hammers, belts, axes, clubs). Some of the Mongol officials fled to Karmina, while others defected to the rebels. On the way to Bukhara, they tried to kill Mahmud Tarabi and leave the rebellion without a leader. But the conspirators could not implement their plans.

The rebels occupied Bukhara and settled on the hill of Abu Hafs on the north side of the city. They brought Mahmud Tarabi to Malik Sinjar's palace and declared him caliph. Those who did not manage to escape from the landowners and Mongol officials were captured and executed. Molu properties were distributed among the poor. The Mongolian generals who fled to Karmina gathered the scattered Mongolian soldiers and attacked the rebels. However, the Mongols were defeated. But the insurgents could not take advantage of this, because the leaders of the uprising, Mahmud Tarabi, his brothers Muhammad and Ali, and Shamsuddin Mahbubi, among the scholars, were not very active and lacked experience. The uprising did not spread to other lands than Bukhara.

Mahmud Yalavoch, the governor of the Mongols in Movarounnahr, used it masterfully. Mahmud Yalavoch sends Mongol troops from Khujand under the leadership of Karachor noyon, Ildiz noyon and Chakona kurchi against the rebels. A fierce battle took place near Karmana between the rebels led by Mahmud Tarabi and the Mongol army. Twenty-one thousand people died on both sides, of which more than 10 thousand were soldiers of the Mongol army. Leaders of the rebellion, Mahmud Tarabi and Shamsiddin Mahbubi, were also killed in the battle. The rebels elected Mahmud Tarabi's brothers Muhammad and Ali as their leaders, but due to their lack of military experience and popularity among the people, they were defeated in a second battle with the Mongols, they were defeated, and about 20 thousand of the rebels were killed. But he proved to the Mongols that the people hated the regimes of that time, which were built on the basis of oppressive oppression, and that he was capable of a decisive fight against such regimes.

History will not forget and the nation will not forget that the children of the people, who loved the Motherland with all their hearts, shielded their chests, fought the enemy, and sacrificed their lives. In the world, the conqueror's husband does not belong to any conqueror, no matter how much the conqueror thrives in the land of others and sucks the people's blood like a leech, one day he will wag his tail like a kicked dog and go to his place. There were still a hundred and thirty-one years to come.

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