



**Remembrance of Horses in Shihabuddin Muhammad An Nasavi's
"Siyrat-U Jalaluddin Mengburni" (The Life of Jalaluddin Manguberdi)**

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ABSTRACT

In the following article remembrance of horses in Shihabuddin Muhammad an Nasavi's "Siyrat-u Jalaluddin Mengburni" (The life of Jalaluddin Manguberdi). Many historical events, epics, fairy tales, stories and legends that describe the relationship between horse and man appearing in the history are analysed based on the available data.

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Introduction. It is known well from the history of human society that it was not without reason that the greatest attention was paid to horses in the days when mankind began to tame domestic animals, livestock and herds of horses. This is because horses not only shortened man's distances, carried his loads, but also became a dear friend and helper in difficult situations. Therefore, many historical events, epics, fairy tales, stories and legends that describe the relationship between horse and man appeared in history. Through the images of horses such as Gorogly's Girot, Alpomish's Boychibor, Alexander the Great's Bucephalus, we understand how much the role of horses on human and social life had a great impact. Especially before the advent of modern types of vehicles, we see that horses were the most valuable and noteworthy of all livestock. We also see in almost all history books about the work, various ceremonies or events which involved horses.

Methods. Undoubtedly, Jalaluddin Manguberdi was one of the most famous statesmen and government figures of the Islamic countries in the 13th century, who became a legend in the struggle against the Mongols. Almost all historians of the Middle Ages and later wrote about him in their works. Special works dedicated to his life, such as "Nafasatul masdur" and "Siyratu Jaloliddin Mengburni" were also written. In these works, too, we come across some information about horses and

the work done with their participation. Among these works, “Siyratu Jalaluddin Mengburni” is a broader and more detailed work in terms of theme, content and sequence of events.

In this work in many places we find information about horses and their significance. In particular, there are episodes that show that the horse is a valuable asset not only for the poor, but also for the sultans and officials. For example, while fleeing from Genghis Khan's army, Muhammad Khorezmshah lost all his wealth and settled on an island in the sea. Here he is so poor that if someone brings him a bowl of food, he gives them a large sum of money and start stamping the decree. Nasavi writes: “One day he dreamed, 'If only I had a horse, he would graze around my tent (a separate tent was built for him).' When Malik Tajiddin Hasan heard about his dream, he presented him with a black tail and a black straw horse.”[1.69]

In this regard, Nasavi gives some interesting information about the number of Muhammad Khorezmshah's personal horses. “In the past, the Sultan's emir, Amir Ikhtiyoriddin who was in charge of horses, had more than thirty thousand horses. He (emir Ikhtiyaruddin, A.H.) used to say: “If I want, I can increase the number of horses under my control to sixty thousand without spending a single dinar or dirham. For this purpose, if I order the shepherds to bring one horse from the herds of Sultan horses in our country, then the number of those horses will exceed thirty thousand.”[1.70]

The above information not only shows the great wealth of Khorezmshah in one respect, but also, certainly means that so many horses are thoroughbreds obtained by different breeding methods.

Chapter 28 of the work tells the story of Jaloluddin Manguberdi's departure from Khorezm to Nishapur after learning of the assassination attempt on him by his brother Uzlogshah. When Jalaluddin set out for Nishapur with three hundred cavalry, he was met by a Mongol cavalry force of seven hundred near Nasa. The first battle between the Mongols and Jalaluddin took place here. In the battle, Jalaluddin's small army completely defeated the Mongols. Among their spoils were Mongolian pedigree horses that were adapted for walking in the desert. Praising the peculiarity of these horses, Jalaluddin Manguberdi later told Nasavi, the author of the work and was a participant in the battle: If there weren't these mongols with their horses out here, we wouldn't be able to reach Nishapur crossing the sands with our tired horses.[1.84]

It is obvious from the situation above that the descendants of the Mongol horses are different from the Khorezm horses, that is, they were horses adapted to walking in the sands, deserts and lowlands.

There is no doubt that sometimes among the spoils of war horses were more valuable and expensive than precious stones. After all, in the life of medieval society, the horse meant a lot. It is also considered an important attribute in determining political and social status.

From the sight of the historian Nasavi, a great tragedy for the horses was not left out. The incident took place after the Battle of Parwan. The army of Jalaluddin, who had won the battle, began to distribute the spoils of war from the Mongols. Since the horses of the Mongols were the most desirable among the soldiers, the controversy arose over these horses.

Nasavi describes the incident: “After the survivors came to Genghis Khan, he marched against him (Jalaluddin) with an army that could not fit in the sky and, if gathered together, would fill the lowlands.

By this time, the army of khalajs and karluks, led by Sayfiddin Agrok, Azam Malik and Muzaffar Malik, angrily left Jalaluddin's army. Unfortunately, this happened at a time when Jalaluddin was in dire need of help. The reason for this was that when Genghis Khan's army was defeated near Parwan, a dispute arose between them during the division of the wealth gained by the grace of Allah. The quarrel left a stain of shame on their faces. Even some of Amin Malik's comrades, the Turks, tried

to get the horses that Azam Malik's soldiers had taken from the Tatars' stables. As a result, the conflict between them intensified. Consequently, they left him (Jalaluddin's army)." [1.106]

If we look at the essence of the event described in this scene, it is clear that the conflict on a single horse caused the whole historical event to flow from a new stream, that is, Jalaluddin's chances of defeating Genghis Khan were ruled out. Genghis Khan, after hearing about complete defeat of his army in Parwan, headed his large army against Jalaluddin Manguberdi in person. Nasavi narrates this as a real witness of those events: "When Jalaluddin found out that the enemies of Allah began to march against him with their main army, to surround him with satanic force when his emirs left him with many soldiers and heroic warriors, he became anxious, his heart was filled with fear for a moment, and he realized that he would not be able to fight Genghis Khan if he does not meet the wishes of those who left him and return them.[1.107]

Nasavi also left information about the appearance of the horses of the Mongols, which caused such a great conflict, in one point of his work.

Nasavi recalls one battle against the Mongols near the city of Nasa when he was a close servant of Inonjkan, one of the well-known generals of Khorezmshah: "I saw this battle and I attended. ... The defeated Tatars retreated and began to flee in disgrace. It was as if they could escape persecution and death by running away. Where would they run away to? After all, their long-neck horses were left behind, and in front of them laid a barren desert.[1.91]

From the above information, it is clear that the distinguishing features of these horses from local horses are their length of their necks and endurance in arid deserts.

Nasavi narrates another story here, which means that horses are used not only as a symbol of wealth, victory and other achievements, but also as a means of defeat if they are enemy horses. Nasavi writes: "Inonjkan entered his residence honored with the flag of victory. He sent a messenger to the ruler of Nasa to show that Allah had helped his arrows to hit the target in order to achieve this joyful goal. Along with the messenger, he sent ten Tatar captives and horses as a gift.[1.92]

General Inonjkan, on the example of the Mongols' horse, described their defeat and his victory.

The Mongols, as well, skillfully used this method to demonstrate their victories and defeats of the enemy by means of horses. For example, when Jalaluddin's brother Giyasuddin's famous commander, Alp Erkhan, was defeated, he was put on his horse, tied his hands and feet, and sent captive to Genghis Khan from Isfahan to Mongolia (two-year distance of that time. A.H). Nasavi narrates this clearly and touchingly: "Of course, his (Alp Erkhan's) fate was tragic, the Tatars captured him at the gates of Isfahan. They tied his legs to the horse's belly and his hands to his back. Thus, he was sent to Hakan, which was a two-year journey. Hakan threw him, the half-dead man, into the fire." [1.102-103]

In this place it became obvious that the Mongols used horses as a means of punishment as well. Horses were equally important to the merchant and the common people. Especially thoroughbred horses played an invaluable role in deciding the fate of the battle. As we read this historical work by Nasavi, we see that fast horses decided the fate of several major battles.

The battle between the armies of Genghis Khan and Jalaliddin, which took place in the late autumn of 1221, is said to have been a battle of incredible heroism in the historical works of Nasavi, Juwayni and Rashiddin. The most interesting thing is that Jalaliddin's military tactics, which aroused fear in the heart of Genghis Khan, were carried out with the help of fast horses. And Jalaliddin's defeat was caused by the second incident involving horses - a cavalry ambush arranged by Genghis Khan.

Genghis Khan, deeply worried about the defeat in the battle of Parwan, took his main army

against Jaloliddin Manguberdi and set out in person. He rushed towards Jalaliddin not to give him time and opportunity to prepare for battle. Jalaliddin, separated from most of his army, did not have time to return them and negotiate freely with them. Even though his wounds in the battle of Parwan were not completely healed, he decided to attack him suddenly, knowing that a front part of Genghis Khan's army had arrived in Gardiz. Nasavi narrates in his history: "At that time he was informed that Genghis Khan's army had stopped at Gardiz. Then Jalaliddin got on his horse at night and arrived at the appointed place early in the morning and thanked Allah. Relying on the guidance and power of Allah, he suddenly attacked the Tatar army in Gardiz. Horses galloping and sparking from their hooves helped him to do this. He and his army were protected by fast horses and the darkness of night. When Genghis Khan heard about this, he was terrified and lost faith in victory. He set off quickly." [1.107]

From the above opinions about horses, it is clear that Jaloliddin Manguberdi chose not only the best of soldiers, but also the fastest horses in this battle in order to defeat Genghis Khan's army and stun him. His tactics worked. Now, when Jalaliddin nearly score a victory, we see an event that turned the situation upside down. Upon hearing of Front army's defeat, Genghis Khan rushed to the Indus River to prevent Jalaluddin's army from returning to full combat state.

The battle began. In the battle, Jalaluddin began to gain the upper hand over Genghis Khan's army. Nasavi narrates: "The infidels were almost surrounded, and the defeat was like a hellfire over the Tatar army. However, before that cursed Battle, Genghis had ambushed an army of ten thousand cavalymen, called "bahodir". They came out of the ambush and attacked Amin Malik's army to the right of Jalaluddin. Tatars overcame them and pushed them towards the center. After that, the battle line was broken, and its discipline was spoilt." [108]. Thus, Jalaluddin Manguberdi's army began to be defeated. Here Nasavi cites a fact that proves the importance of the horse in battle. It is about Jalaliddin's riding horse, which saves Jalaluddin from certain death, at least from shameful captivity.

Nasavi writes: "When Jalaluddin came to the banks of the Sind River, there was no refuge left behind, and death was embracing him. He saw naked swords behind him and a river overflowing in front of him. And completely, with his weapon, he plunged his horse into the water. He swam with the horse across the great river under protection and grace of Allah. This horse served him until he conquered Tiflis, after which that horse was released from riding." [1.108].

Results. There is no doubt that Jalaluddin's horse is a thoroughbred because it was wearing an armored shield that protects it from injuries in battle. Jalaluddin, an armored cavalryman, also had several heavy weapons. It took a great deal of strength and dexterity to jump into a deep river, which was flowing at such a high speed with such a heavy load, and to carry itself and its owner to the other side. It is obvious that Jalaluddin's horse was as fast and brave as himself. The thoroughbred of the horse can be seen from the fact that this battle by the Indus River took place in 1221, and Jalaluddin's conquest of Tiflis in 1226. For the past five years, Jalaluddin had been riding this horse from India to Iraq and from Iraq to Georgia.

Nasavi narrates Jalaluddin's victory over the Georgians in Garni and describes a situation literarily in the battle: "Therefore, when the cavalry attacked and bravely entered the battlefield, the Georgians aimed the tails of their horses at the heads of the Sultan's horses" [1.139] that means they fled.

Conclusion. In conclusion, Nasavi's historical work "Siyratu Jalalidlin Mengburni" gives many examples of such events related to horses. Shihabiddin Muhammad al-Nasavi's work contains many unexplored aspects of medieval life that awaiting for researchers.

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