

Sultan Jalaliddin Manguberdi in Georgian Chronicles

Azizkulov Akram Abdurakhmonovich

Candidate of Philosophical Sciences, Associate professor
Head of Department of Social Sciences,
Samarkand institute of economics and service (Uzbekistan)
a.azizkulov@mail.ru

Abstract: This article describes the conquest of Georgia by Sultan Jalaliddin Manguberdi and description of these events in Georgian writings. The article also analyzes the attitude towards Sultan Jalaliddin Manguberdi in Georgian writings from a philosophical and methodological point of view.

Keywords: Sultan Jalaliddin Manguberdi, intellect, courage, Georgia, Georgian scriptures, attitude.

Introduction

Throughout the course of history, few figures have left as enduring an imprint on the collective memory of the Uzbek nation as Sultan Jalaliddin Manguberdi, whose courage, heroism, patriotism, and tireless struggle for the freedom of his homeland remain a source of national pride and a model of inspiration for younger generations. The greatness of Manguberdi lies not only in his military bravery but also in the profound, aristocratic intellect and exceptional wisdom that distinguished him among the rulers of his era [1].

As President Shavkat Mirziyoyev has emphasized, ancestors such as Jalaliddin Manguberdi, who placed the freedom of their homeland above their own lives, have today become a source of pride for the entire nation. The intellect, courage, and steadfastness of Manguberdi were acknowledged not only by his compatriots but, remarkably, even by his rivals during his own lifetime.

This article focuses on one particular Georgian chronicle concerning Sultan Jalaliddin Manguberdi [2], [3]. After his battle with Chinggis Khan along the Indus, Manguberdi spent three years in India before proceeding to conquer Kirman, Shiraz, and in 1225, Baghdad and Azerbaijan. On 9 March 1226, his forces captured the territory of Georgia, including the city of Tbilisi, which had been defended under the command of Avak, son of Ivane Mkhargrdzeli [4].

According to Georgian sources, before launching the campaign against the Georgians, Manguberdi summoned Avak and proposed a peace settlement. This proposal, as recorded in the Kartlis Tskhovreba chronicle, forms the central subject of analysis in the present article, examined here from philosophical and methodological perspectives [5].

Methods

Sultan Jalaliddin Manguberdi, who left an indelible mark on the history of humankind through his courage and valor, heroism and patriotism, and his tireless struggle for the freedom of his homeland, is a source of pride for our nation and a model of inspiration for our youth. The greatness of Sultan Jalaliddin Manguberdi lies not only in his courage, but also in the profound, aristocratic intellect and the lofty wisdom he possessed.

As our President Sh.M. Mirziyoyev has noted: “ancestors such as Jalaliddin Manguberdi, who placed the freedom of their nation above their own lives, embodying valor and courage, have today become a

source of pride for our people” .

Result and Discussion

The intellect, courage, and steadfastness of Sultan Jalaliddin Manguberdi, the pride of our nation, were duly acknowledged even by his rivals during his own era. Below, we wish to examine one of the Georgian chronicles concerning Sultan Jalaliddin Manguberdi. It is known that after his battle with Chinggis Khan along the Indus, Sultan Jalaliddin Manguberdi spent three years in India. He then conquered Kirman, Shiraz, and in 1225, Baghdad and Azerbaijan [6]. On 9 March 1226, his forces captured the territory of Georgia, including the city of Tbilisi. Prior to the capture of the city, Avak, son of Ivane Mkhargrdzeli, was appointed as commander of the Georgian forces. Georgian sources record that before launching his campaign against the Georgians, Sultan Jalaliddin Manguberdi summoned Avak and proposed that they conclude a peace settlement [7], [8], [9].

In particular, the Kartlis Tskhovreba chronicle records Sultan Jalaliddin Manguberdi's peace proposal to Avak as follows: “I have not come to Georgia to plunder it, but to cooperate with you on the basis of peace. Yet for some reason you swiftly armed yourselves and rose against me. Thus, the hope for peace has remained merely a wish. You are now one of the chief ministers of the Georgian state, so listen to my words. Have you not heard of my ancestors and the greatness of my country? I am the son of the great sovereign Khwarazmshah, yet fortune has turned its face away from the House of Khwarazmshah [10]. Wherever I went, I was defeated by Chinggis Khan. Having come to know that he is strong and that I am weak, I abandoned my country and came to Georgia in search of peace. I have heard of the might of your country and the steadfastness of the Georgians. Now we must cooperate with one another and fight together against the enemy. I have heard that your ruler is a woman. Give her to me in marriage, and let me become your ruler; then we shall fight together against our enemies and defeat them. If you do not agree to this, your country will be devastated [11]. Even if I do not do this, the grieving Tatars [Mongols – A.A.] will certainly do so. You will not be able to resist them, for you lack the strength for it. Send a messenger to your ruler and convey my proposal to him. I do not wish to conquer Georgia; rather, with your help, I shall defend it from the enemy. Thus shall peace be established” [12].

This chronicle, written by Georgian historians who were rivals of Sultan Jalaliddin, constituted an international recognition not only of the commander's steadfastness and courage of that time, but also of his skillful diplomacy and sense of justice.

More than twenty Muslim historians have written works on the life and activities of Sultan Jalaliddin Manguberdi. One of the most reliable sources is Shihab al-Din al-Nasawi's work “The Detailed Account of the Life of Sultan Jalaliddin Manguberdi” [13], [14]. Shihab al-Din al-Nasawi was the secretary and personal scribe of Jalaliddin Manguberdi and took part together with him in resolving many matters. For this reason, the author of the work primarily sought to portray events and processes that he himself witnessed and observed. Most historians who lived after Shihab al-Din al-Nasawi have emphasized the reliability of his work. In this article, we likewise relied on the information contained in Shihab al-Din al-Nasawi's “The Detailed Account of the Life of Sultan Jalaliddin Manguberdi,” as in this work Shihab al-Din al-Nasawi also fully explains the reasons behind commander Jalaliddin Manguberdi's campaign against Georgia.

With the translation of the works of Eastern historians covering the life and activities of Sultan Jalaliddin Manguberdi into French, English, and German, the interest of European historians in the commander's history also grew in the 18th–20th centuries, and they too addressed his activities in their works [15]. Even during the period of the totalitarian regime, works dedicated to Sultan Jalaliddin Manguberdi were written. In particular, V. Yan wrote a novella about Sultan Jalaliddin Manguberdi during the Second World War, but Stalinist sycophants in Moscow opposed its publication. “The author (that is, V. Yan) was accused of exaggerating the might of Khwarazm and of diminishing the standing of Georgia”. Yet in reality this was indeed the case, and the situation was interpreted in the same way in Georgian chronicles of that period as well. For many years, the Soviet regime sought to conceal and belittle the greatness and depth of our national spiritual values and our spirituality. But history cannot be falsified: no matter how much the totalitarian regime resisted, our national spiritual values were preserved, and thanks to independence, the spiritual courage and heritage of our great ancestors have

been restored. The courage of Sultan Jalaliddin Manguberdi is duly honored in his homeland.

Conclusion

This study has shown that the Georgian chronicle *Kartlis Tskhovreba*, despite originating from a rival civilization, offers a remarkably respectful and even admiring portrayal of Sultan Jalaliddin Manguberdi. The text emphasizes his sincerity, humanity, rational statesmanship, peaceful intentions, and strategic foresight, none of which are undermined by negative commentary, even though the chroniclers themselves belonged to the side that suffered the conquest.

These findings reinforce the broader historiographical record, corroborated by al-Nasawi's eyewitness biography and subsequent Muslim and European scholarship, that Manguberdi was a figure of exceptional intellect, diplomatic skill, and moral integrity, in addition to his renowned military courage. The Soviet-era suppression of works celebrating these qualities, such as V. Yan's novella, further illustrates the political stakes historically attached to his memory.

In conclusion, the cross-cultural and international recognition embodied in the Georgian chronicle strengthens Manguberdi's status as a symbol of courage, patriotism, and statesmanship for the Uzbek nation, and underscores the importance of continued scholarly attention to foreign-language sources in reconstructing a fuller and more accurate picture of his legacy.

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