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SOME CONSIDERATIONS ON THE DEATH OF SULTON KHOREZMSHAKH JALOLIDDIN MANGUBERDI

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Açar sözlər: *Cəlaləddin Mənguberdi, Silvan, an-Nasavi, Kiçik Asiya, Xıdır Sultan Ziyarətgahı, Tacik Baba ziyarətgahı*

Ключевые слова: *Жалаладдин Мангуберди, Силван, Ан-Насави, Малая Азия, святыня Хидир Салтан, Святыня Таджик баба*

Jaloliddin Manguberdi is an outstanding figure in the history of statehood in Uzbekistan – the most powerful leader of the struggle for freedom, who is seen as a symbol of patriotism equally with Amir Temur. Jaloliddin Manguberdi is not just one of the Uzbek heroes, but of the Turkmen nations and many other Turkic nations, tribes and the Islamic world. He was the first to defeat the Mongols, who were called “invincible” in large and small battles. Sources show that the Mongols were defeated only in two major battles during their extensive march against the west. The Mongols were first defeated in the period of Genghis Khan in 1221 in the Parwan steppe in Afghanistan, and were later defeated by the Sultan of Egypt, Sayfuddin Qutuz, the nephew of Jaloliddin Manguberdi in 1260 in the modern-day Israel (the Battle of Ayn Jalut).

Much has been done in the Republic of Uzbekistan to perpetuate the memory of such a great commander. In particular, the President of the Republic of Uzbekistan proclaimed the decision on the “Celebration of the 800th anniversary of Jaloliddin Manguberdi”. In 1999, the Order “Jaloliddin Manguberdi” was established in Urgench and a 12-meter statue of his was erected. Streets were named after him.

The data connected with the death of Jaloliddin Manguberdi were given in the medieval Persian, Arabic, Armenian, Georgian sources peculiar the Mongol invasion of Central Asia, the Khorezmian state, Middle and Near East in the Middle Ages, Islamic history and even in the modern literatures. In many of these publications, the source of Jaloliddin Manguberdi’s lyricist Shahobiddin an-Nasavi’s book “Jaloliddin Manguberdi Siyrati (Biography of Jaloliddin Manguberdi)” has been served as the main source. Indeed, acknowledging that this work is the most important source, we collected the views of other Arab, Persian, Armenian, Georgian and European scholars, the ideas and conclusions of the historians, who studied the history of Turkey and its eastern part, which are closely related to the last days of Jaloliddin Manguberdi and his death and tried to analyze them. We have witnessed that no researcher, other than Turkish historians, has so far studied the details of Jaloliddin Manguberdi’s death to such an extent. Of course, the issue that we want to explore is directly related to the Turkish land, which gives them a certain advantage in this area. Because in eastern Turkey, a lot of ethnographic studies have been conducted by local historians and during the study of ethnic issues, cultural processes and the medieval socio-political history of the region, the issue that we want to explore had been separately touched.

One more important aspect – the issue that large amount Turkic people entered Turkey by Jaloliddin Manguberdi in the process of the Mongol invasion, which was considered as an important stage in the Turkification of Minor Asia certainly attracted the attention of Turkish historians. Therefore, in this article, we will try to investigate the issue of the tragic death of the national hero of Uzbekistan, Jaloliddin Manguberdi.

When the state independence of the Uzbek people had just been reached, exactly in 1993-1994, the efforts to identify the burial place of Jaloliddin Manguberdi began.

Former Khorezm governor Marks Jumaniyazov and Uzbekistan's ambassador in Turkey Ubaydulla Abdurazzokov led these actions. A group of intellectuals from Khorezm region also visited Turkey’s Diyarbakir region. Unfortunately, there was no information on Jaloliddin Manguberdi’s grave in Diyarbakir region. However, a group of selfless young men studying in Turkey at that time did not stop doing research. This research team obtained new information on the basis of a large number of materials, a number of preliminary estimates by Turkish historians, oral inquiries and other documents. The historian publicist

Shukhrat Salomov detailed this in his article “Jaloliddin Manguberdi – the eternal image of enthusiasm” in his newspaper “Darakchi” on January 17, 24, 2019.

There are many myths related to the death of Jaloliddin Manguberdi because of the importance of his life to Muslims and his only hope in the war against the Mongols, but many of them deny each other.

The most widespread and reliable information belongs to an-Nasavi. An-Nasavi began to write the book “Siyрати as-Sultan Jalol ad-Din Mengburni” 10 years after the death of Jaloliddin Manguberdi and finished it in 1249¹. At the same time, he emphasized his departure with Jaloliddin Manguberdi long before his death saying the following: “After the departure with the Sultan as a result of the Tatars’ attack, I saved my life in the cave for three days. Then I went to Amid (Diyarbakir) with fear. I lived for two months without leaving Amid, then I went to Irbil. After many difficulties and troubles, I moved to Azerbaijan from there. Later I reached Mayaforikin passing through several difficulties with no money and no funds”².

Let’s offer Nasavi’s information on the death of Jaloliddin Manguberdi below. “When Jaloliddin Manguberdi arrives in Diyarbakir, the Mongols unexpectedly attacked (May 17, 1231),³ he retreated to Mayaforikin (Silvan). His uncle Oturkhan also betrayed and left him. Tatars (Mongols) sent fifteen horsemen after him, two of them hardly chased him, but the Sultan climbed the mountain. And on the mountain roads he was robbed by Kurdish pirates ... When they tried to kill Jalaliddin, he secretly tells to the commander of the invaders: “I am indeed a Sultan. Don’t hurry to decide on my fate, you have several opportunities: lead me to al-Malik al-Muzaffar Shahobiddin if you want and he will reward you. Or, if you want, come with me to one of the countries under my control, I will appoint you as a governor and you will become one of the richest people”. The leader of the invaders agreed to take him to one of the Sultan’s countries. He then took the Sultan to his tent where his clan lived and left him with his wife. He himself went to the mountain to get horses. As the leader left, another robber came up with a spear in his hand. He asked the woman: “Who is this Khorezmian? Why didn’t you kill him?” She said that she had not been told who he was, but that her husband had shown mercy to him considering as a Sultan. Then the Kurdish asked her: “Did you believe that he is a Sultan? He is not a Sultan. My brother, who was hundred times better than him, died. Who is he in front of my brother?” and he pierced Jaloliddin with his spear so that there was no need to be stabbed one more time. And he sent him forth into the everlasting world⁴.

An-Nasawi named the village Ayn Dor, where Jaloliddin Manguberdi was killed.

There is no village connected with this name in the vicinity of Mayaforikin today.

But there are only antic ruins with the name Ayn-Dara in the Aleppo region of Syria, about 60 km east of the Mediterranean, about 500 km west of Mayaforikin. It is very unlikely that Jaloliddin Manguberdi went so far.

Now, let’s take a look at Alouddin Atomalik Juvaini’s work “Tarikhi Jahongusho”: “There are various reports of the death of Sultan Jaloliddin: in some of them, it was said that as he wanted to spend the night in Amid (Diyarbakir) when he reached there, robbers, who came there, saw his clothes and orders on him and stabbed him in the chest and killed him not understanding what they were doing and how they were hunting⁵.

In the works of Nasavi and Juvaini, we see the following generality: the robbers came into the city with Jaloladdin’s things and clothing. Jaloladdin’s relatives recognized his clothes and sword and they were brought to al-Malik al-Muzaffar. The killers were killed when it was confirmed that the items belong to the Sultan.

“Al-Malik al-Muzaffar then sent his men to that village to bring the body of the Sultan. They brought the body of the Sultan to Mayaforikin and buried him”⁶.

Z. Bunyotov also confirms the above-mentioned information by an-Nasavi and Juvaini and Sibte Ibn al-Jauzi, Bar Ebrey, Abul-Fida, Rashid ad-Din, Ibn-Tangriberdi and others report that this information was confirmed⁷. According to another myth about the Jaloladdin’s death, the Sultan travelled from country to

¹ Шихобиддин Муҳаммад ан-Насафий. Султон Жалолиддин Мангуберди (Sultan Jaloliddin Manguberdi). – Tashkent. 2006. – P. 7.

² The above shown source... – P. 293.

³ The above shown source... – P. 290.

⁴ The above shown source... – P. 294.

⁵ Атомалик Жувайний. Туркчадан Назарбек Раҳим таржимаси. Тарихи Жаҳонгушо (Tarikhi Jahongusho. Translated from Turkish by Nazarbek Rahim). – Tashkent, 2015. – P. 410.

⁶ Шихобиддин Муҳаммад ан-Насафий. Султон Жалолиддин Мангуберди (Sultan Jaloliddin Manguberdi). – Tashkent, 2006. – P. 295.

⁷ Бунятов. З.М. Государство Хорезмшахов – Ануштегинидов 1097-1231 гг (The State of Khorezmshakhs – Anushtegins 1097-1231). – Баку, Элм. 1999. – P. 114.

country wearing his own clothes to one of his close people and himself wearing Sufi clothing and as a result he died at his own death feeling the shock of this unfaithful world⁸.

Armenian historian Kirakos Ganzake says Jaloliddin "... was killed by an evil man to take his brother's blood around Amid". In the works of Western sources by Karl Brockelmann⁹, John Malcom and Percy Sikes¹⁰, Jaloliddin Manguberdi was killed in the Kurdistan Mountains.

Aydin Tonari also agrees that Jaloliddin Manguberdi's body was taken to Mayaforikin, suggesting that "... there was no Jaloliddin's grave found here (Mayaforikin)"¹¹. A group of intellectuals from Khorezm region, led by Marks Jumaniyazov, the former governor of the Khorezm region, in 1994 to find the tomb of Jaloliddin Manguberdi, could not find any grave or information connected with his name in the Diyarbakir region.

As noted above, almost all of the events referred to the death of Jaloliddin Manguberdi revolve around the an-Nasavi's information. Literatures on the subject, published today, also presents 2 different accounts of Jaloliddin "was murdered by a Kurdish pirate" and "Traveling from country to country wearing the Sufi clothes". As we have seen, the first group narrated that Jaloliddin was killed and that the second group narrated that he had traveled throughout countries to survive. While the sources of the second group are weaker than those of the first group, it does not make sense. We believe that the retreat of the ruler of the kingdom, who had been living with a violent and intense hatred for the Mongols, is not reliable information.

Now let's analyze the information that Jaloliddin was killed.

In many sources, the news that he was killed by a mountain Kurdish pirate is considered as the most widely used information to date. Kudrat Masharipov, the author of the book "Jaloliddin Manguberdi the Great Patriotic Commander" draws attention to a feature which had been gracefully expressed in Nasavi's data. He supports the statement that "the Sultan's death was in accordance with the plan developed by Oturkhan¹²" in Nasavi and pointed out that Jaloliddin Manguberdi was the victim of a conspiracy of his close people evaluating the subsequent actions of Oturkhan¹³.

But Ibn Haldun suggested that Jaloliddin was killed by the Mongols.

Ibn al-Asir, who was constantly critical of Jaloliddin Manguberdi's personality, said in his work "Komil at-Tari": "During the year 628 (1231), there was no report from Jaloliddin Khorezmshakh. No one knows whether he is dead or alive"¹⁴ and didn't touch any myth. It should be noted that Ibn al-Asir was closer to the event place at Mosul city at that time than other historians.

We can divide the views of all medieval historians and eastern and western researchers of the 19th and 21st century on the death of Jaloliddin Manguberdi into 4 groups.

1. Jaloliddin Manguberdi was killed by Kurdish robbers in the mountains.
2. He traveled around countries in Sufi clothes and died on his own.
3. He was killed by the Mongols (this idea is put forward by Ibn Haldun, several medieval sources and several Persian historians today).
4. Proponents of historians who do not believe in the above information (Ibn al-Asir and others).

This is the first group of data that is most common in the group and is logically accessible. The data of the 4 groups do not contradict these points.

As we have seen above in succession, we continue our analysis in logic scales, considering all the details regarding the death of Jaloliddin Manguberdi found in many sources.

Thus, from the above analysis, the most convincing is the idea that Jaloliddin Manguberdi was killed by mountain Kurdish pirates. The information of Kudrat Masharipov that the Sultan was a victim of conspiracy does not deny this idea (that is, he might have fallen into the hands of bandits based on the conspiracy of Sultan Oturkhan).

⁸ Атомалик Жувайний. Туркчадан Нахарбек Раҳим таржимаси. Тарихи Жаҳонгушо (Tarikhi Jahongusho. Translated from Turkish by Nazarbek Rahim). – Tashkent, 2015. – P. 410.

⁹ Carl Brockelmann. History of the Islamic People. – London, 1949. –P. 248.

¹⁰ Percy Sykes. History of Persia. – London, 1921. – P. 90.

¹¹ Айдин Тонари. Туркчадан Бобохон Муҳаммад Шариф таржимаси. Жалолиддин Хоразмшоҳ ва унинг даври (Jaloliddin Khorezmshakh and His Period. Translated from Turkish by Muhammad Sharif). – Tashkent, 1999. – P. 58.

¹² Шихобиддин Муҳаммад ан-Насафий. Султон Жалолиддин Мангуберди (Sultan Jaloliddin Manguberdi). – Tashkent, 2006. – P. 296.

¹³ Машарипов Кудрат. Жалолиддин Мангуберди Буюк ватанпарвар саркарда (Jaloliddin Manguberdi – Great Patriot Commander). – Tashkent, Наврӯз. 2019. – P. 238.

¹⁴ Ibn Asir. Kamil Tarih. 3rd volume. – Ashgabat. Miras. 2005. –P. 265.

Now, we will try to analyze the information provided by Shihabiddin an-Nasavi: “He was killed by Kurdish pirates and then buried in Mayaforiik” while narrating the story about Jaloliddin Manguberdi’s death

As we have already mentioned, a group of students studying in Turkey from Khorezm region in 1993-1994 were busy with collecting materials on the last days of Jaloliddin Manguberdi. This research affairs were carried out in Tunjeli, Bingol, Diyarbakir, Erzinjol, Mush, Bitlis, Siirt and Shirnak regions in eastern Anadolu region of Turkey.

Based on the dialogues with the local population, folklore and assumptions of some Turkish historians and local historians, the research group came to conclusion that “Jaloliddin Manguberdi was brought from Silvan (Mayaforikin) and buried in the Tajik Bobo cemetery cemetery in the Tuzuk Bobo Mountain called with the name Lertik between Pulumur and later he was replaced to the foothills of the village of Dorutay (former name Zeve) in the Pertek region of Tunjeli province.

In fact, the Turkish historians interestingly discussed in their works and articles about the area where the tomb of Jaloliddin Manguberdi was located. The historians as Ali Tayyar Onder, Sheriff Firat, Ismail Onarli, Pir Ahmet Dikme, Mehmet Eroz, Hasan Geyikoghlu, Yinang, A.Yuvali, Ali Riza Erenler, Nazmi Sevgen, Bilal Aksoy, Riza Nur, Veli Saltik studied the place where Jaloliddin Manguberdi had been killed and put forward their conclusions in the researches considering the story emphasized by Nasavi “After my departure with the Sultan as a result of the Tatars’ attack (near Diyarbakir), I hid in the cave for three days. ... I lived in Amid for two months and went to Irbil..., Azerbaijan. ... I reached Mayarforikin. Oturkhan, Talsob and the caretaker Mahmud ibn Sadaddin told me the story about the days of Sultan”, the natural and geographical situation of Diyarbakir, Bingol, Tunjeli and surrounding areas in the eastern Anadolu – mountains, fields, lakes and rivers, the location of local nomadic, semi-nomadic, settled nations. Their thoughts and assumptions are as follows:

There is an idea that the Sultan was buried in Tujik Baba cemetery based on the ideas of the kin people around Tujik Baba Mountain (there is some information that the name “Tajik” rarely come across, local people named it as “Tajik” because of the fact that there were nations with Persian language among Jaloliddin) who came with Jaloliddin Manguberdi considering themselves as the descendants of Khorezmians.

According to Sheriff Firat, “... Jaloliddin escaped from the Mongols and faced pirates in the Dersim mountains (Tunjeli) and was killed by them. Later, the people of Dersim built a mausoleum on Jaloliddin's grave. ... The mausoleum is now a sacred shrine and is named as Sultan Bobo”¹⁵.

Ali Tayyar Onder says: “... our sources say that Khorezmshakh Jaloliddin left his son Mehmet with Sheikh Hasan before his death. Sheikh Hasan¹⁶ took the body of his close friend Jaloliddin and buried him at the foot of Dojik (Tuzuk, Tujuk) mountain. Then he took Jaloliddin’s son under his protection and in 3-4 years he made him married to his daughter”¹⁷.

Information on Jaloliddin’s son Mehmet is also found in the works of other Turkish historians. According to them, Mehmet would later become a sheikh. We have not come across data on Jaloliddin’s son Mehmet in the primary sources and we think this information is questionable.

Pir Ahmet Dikme: “... Khorezmshah Jaloliddin, wounded in the battle with the Mongols, came to his friend Sheikh Hasan and was killed by a Kurdish man. Sheikh Hasan took the body of his friend Jaloliddin and buried it at the foot of Mount Dojik”¹⁸.

Riza Nur: “The tomb of Khorezmshah Jaloliddin is located in Dersim (Tunjeli) in the Sultan Baba Mausoleum, which is home to the Shiite sect of Islam and the Zaza”¹⁹.

According to Bilal Aksoy, “... the idea that Jaloliddin Khorezmshoh was killed in Tunjeli is because of the fact that there is Tajik Baba Mausoleum in Tunjeli – Ovajik”²⁰.

Nazmi Sevgen notes that Jaloliddin was buried at the foot of Tujik Baba mountain²¹.

¹⁵ Sherif Firat. Dog’u eller ve Varto tarihi. – Ankara. – P. 68.

¹⁶ Sheikh Hasan – One of the Ahmat Yassavi’s khalifates from Turkestan. He belongs to Boyat kin of Oguz and brought his own kin to the eastern Onadoli.

¹⁷ Ali Tayyar O’nder. Turkyenin etnik yapisi. 2007. – P. 255; Bilal Aksoy. Tarihsel Suruç İçerisinde Tunceli. – P. 134.

¹⁸ Bilal Aksoy. Tarihsel Suruç İçerisinde – Tunceli. – P. 134.

¹⁹ Riza Nur. Turk Tarihi. Volume 1. – Istanbul. 1978. – P. 67.

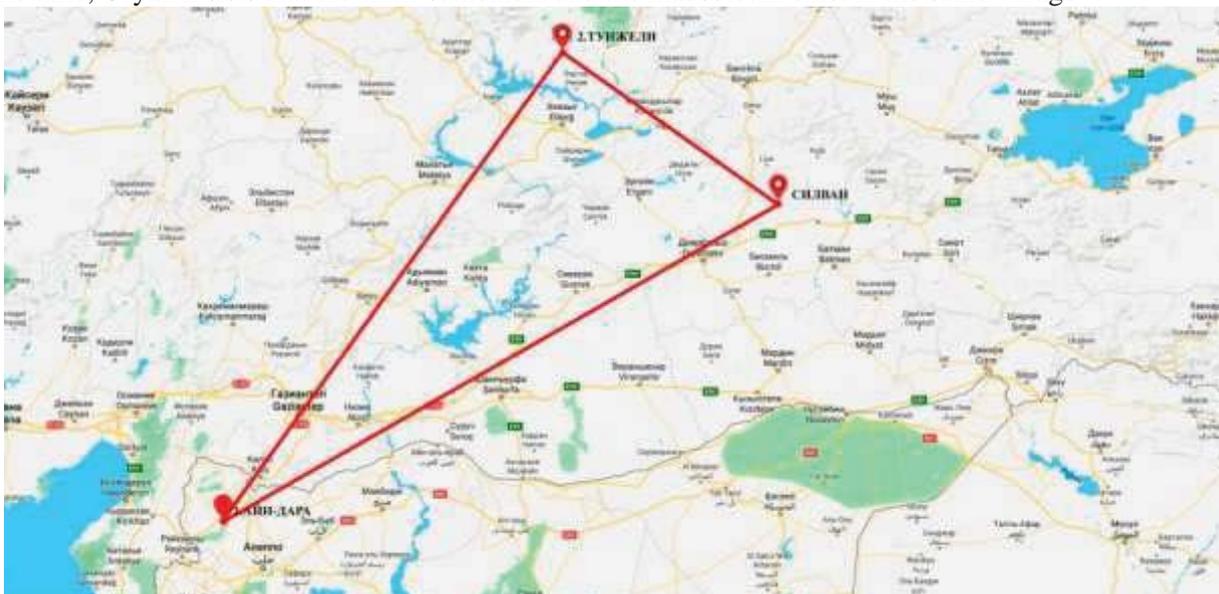
²⁰ Bilal Aksoy. Tarihsel Suruç İçerisinde – Tunceli. – P. 135.

²¹ Nazmi Sevgen. Zazalar ve Kizilbashlar. – Ankara. 1999. – P. 48.

Ali Riza Erenler: "... Khorezmshah Jaloliddin enters the tent of a family of Kirganli aoul at the foot of Tuzuk Baba Mountain. He asks the owner of the host for a horse to go to Iran. The owner goes to the village to find a horse. Kurdish robbers attack the tent.

They attack Jaloliddin Khorezmshah and wounded him seriously, saying, 'Because of you, our brother has died'. When Kirganli comes from the village, he sees the bas condition of the Sultan and the Sultan says to him: "I won't live long. Find my people and tell them to bury me secretly. Let the Mongols not know my grave. ... Kirganli buries him in the foot of Tuzuk Mountain. The place is later named as Kirmel Cemetery. The people of Khorezmshah opened Jaloliddin's grave in the spring and took his body and carried it along Hozat-Pertek-Harput road. When they arrive at the village of Zeve (Dorutay), they find that blood is dropping from the coffin. When they opened the coffin, they saw blood flowing from the Sultan's wound. They say that this is the wisdom of Allah and they bury it at the foot of a hill where they stopped and have said: 'Allah did not consent to take the body out of his grave'. Many Khorezmians stay there and build houses. They keep the Sultan's tomb secret so that the Mongols do not know. That is why he is called "Hidir Sultan". Hidir means hidden in Persian. In the process of time, this place was called "Hidir Sultan"²².

Veli Saltik, who carried on studies on the tomb of Jaloliddin Manguberdi, analyzed the information about the Hidir Sultan mausoleum in 2007 and gave information that there is the inscription on the head stone of the first tomb (there are three graves in the mausoleum) written "The person lying here was a great commander"²³. It is also worth noting that the Kurdish people of the village of Dorutay think that the mausoleum "Hidir Sultan" is a "Uryan Hizir" tomb belonging to the Sheikhs. Veli Saltik, however, tries to argue against it. He said that until the 1950s, the mausoleum was called "Hidir Sultan" and was called Jaloliddin Manguberdi's tomb, which for some reason was later called Hidir Sultan – Uryan Hizir. At the same time, Uryan insists that the Hizir settlement and the mausoleum exist in the same village²⁴.



1. Ayn-Dara (the village where Jaloliddin was killed in the Nasavi's information).

2. The territory where Jaloliddin Manguberdi was killed according to many Turkish historians.

As we have seen, it is possible to conditionally divide the views of the historians and scientists who dealt with national composition, belief, culture, history of Diyarbakir, Bingol, Tunjeli, Elazig, Mush and the territories around them where the latest days of Jaloliddin Manguberdi lasted in Eastern Minor Asia region in the 20th and 21st centuries based on ancient Persian and Arabic sources, legends and other folklore on the oral traditions of the indigenous peoples into the following three groups:

Group 1 Turkish historians' comments: Jaloliddin Manguberdi was killed near Tujuk mountain in Tunjeli and he was buried in the place known as Tajik Baba shrine.

Group 2 Historians' thoughts: He was buried in the village of Dorutay in Pertek district of Tunjeli province and later there was built mausoleum and named as Hidir Sultan (the hidden Sultan).

²² Veli Saltik. *Turkmen isyanlari*. – Ankara 2009. – P. 67; Veli Saltik. *Tunjelide Ashiret-Oymak-Ojaklar*. – Ankara. 2009. – P. 212.

²³ The above shown point.

²⁴ The above shown source... – P. 212.

Group 3 Historians' thoughts: before he was killed in the mountain Tujik Baba in Tunjeli Province and was buried there, and later he was taken out of where he had been buried in order to carry him to Mayarforikin (Silvan) and was reburied in the village of Dorutay, Pertek district, Tunjeli province not reaching Mayaforikin.

As we have seen, the above narration and assumptions coincide with the Nasavi's information by the stories of Oturkhan, Amir okhur Talsob, and his personal horse breeder, Mahmud ibn Sadaddin.

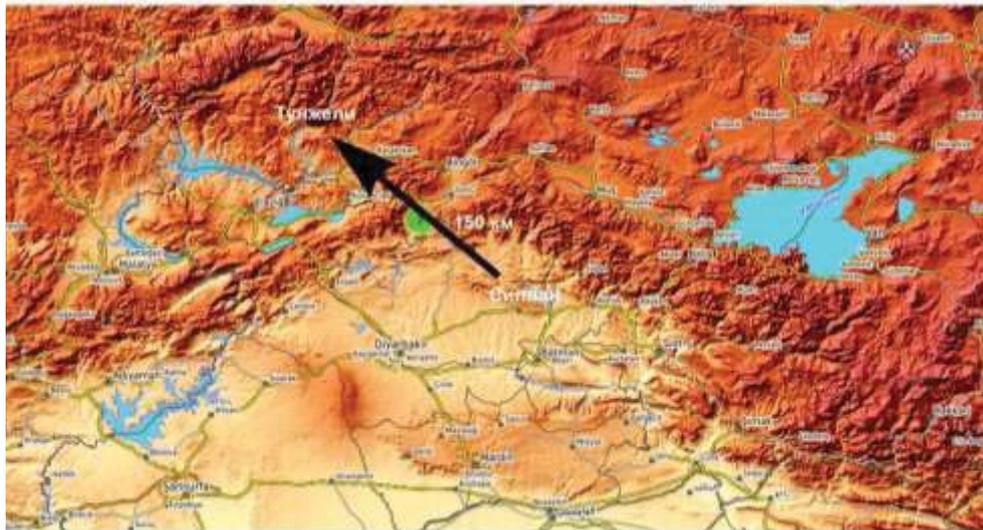
There will appear a conclusion close to Nasavi's information by linking and complementing the information given by the Turkish historians. In this point, it is impossible to consider those messages of Turkish historians as groundless.

According to Nasavi, shortly after Jaloliddin was killed by Kurdish pirates on the mountain, al-Malik al-Muzaffar sent his men to the mountain. They found the Sultan's belongings, his horse, his saddle and his famous sword. When these items were brought to al-Malik al-Muzaffar and presented to the nearest people who were there that day, they asserted that they were Sultan's. Al-Malik al-Muzaffar then sent his men to bring the Sultan's dead body. They brought the Sultan's body to Mayaforikin and buried there²⁵.

Mayaforikin is now an ancient city situated in the Silvan district of Diyarbakir province in Turkey. The town is now known as Silvan and has a population of about 50 thousand²⁶. The Pulumur and Pertek districts of the Tunjeli region, which the Turkish scholars call the tomb of Jaloliddin Manguberdi, are not far from Silvan. More precisely, to the north of Silvan, there are the mountains, known as the Armenian Mountains, covering much of Minor Asia. The map below shows Silvan and the mountains to north of it. There are no mountains to the south, east or west of Silvan. Consequently, Sultan Jaloliddin might have retreated to the mountainous regions, just to the north of Silvan, today called the Armenian Mountains, where the Kurdish population inhabit.

The distance from Silvan to Pertek, Tunjeli region is 150 km. From this it becomes clear that Nasavi also refers to the Armenian Mountains to the north of Silvan. Since, Nasavi notes in his report that Jaloliddin departed from Mayaforikin (Silvan) to go to Isfahan and went back when he reached the borders of Jazira.

Mayaforikin (Silvan) and Armenian and Eastern Tavr Mountains to the north of it



We tried to deliver to community our prepared materials by setting little posts at Mass Media – press and social networks on the basis of comparative and logical analysis studying the discussions around the grave of Jaloliddin Manguberdi among Turkish historians for a long time and differently approaching them.

Based on all the information presented, we do not agree with the prevailing opinion that Jaloliddin Manguberdi was buried in Mayaforikin (Silvan) but we think that the views expressed by Turkish researchers should be thoroughly investigated.

²⁵ Шихобиддин Муҳаммад ан-Насафий. Султон Жалолиддин Мангуберди (Sultan Jaloliddin Manguberdi). – Tashkent, 2006. – P. 295.

²⁶ [www.wikiwand.com/ru/Сильван_\(Диярбакыр\)](http://www.wikiwand.com/ru/Сильван_(Диярбакыр))

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Xarəzmşah Cəlaləddin Mənguberdinin ölümünə dair bəzi düşüncələr

Xülasə

Son Xorazmşah Cəlaləddin Mənguberdi vətəninə monqolların boyunduruğundan qurtarmaq üçün 10 ildən çox mübarizə apardı. Cəlaləddin Mənguberdinin ölümünün təfərrüatları orta əsr mənbələrində və müasir ədəbiyyatda müxtəlif formalarda verilir. Bu məqalədə Cəlaləddin Mənguberdinin ölümü ilə bağlı məlumatları və hadisənin baş verdiyi ərazilərdə yaşayan türk tarixçilərinin, yeni sakinlərin fikirlərini təhlil edilir.

Некоторые мысли о смерти Харезмшаха Джалаледдина Мангуберди

Резюме

Последний Хорезмшах Жалаладдин Мангуберди за воевал более 10 лет, чтобы спасти свою родину от гнета монголов. Подробности смерти Жалаладдина Мангуберди приведены в различных формах в средневековых источниках и в Современной литературе. В этой статье анализируется информация о смерти Жалаладдина Мангуберди и обсуждаются новые взгляды турецких историков, жителей, которые жили в районах, где произошел инцидент.

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