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THE PHENOMENON OF JALAL AD-DIN MANGBURNI: A SOCIO-PHILOSOPHICAL INTERPRETATION OF HEROISM AND THE CRISIS OF STATEHOOD

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Abstract: This article provides a socio-philosophical analysis of the dialectical relationship between the systemic crisis of statehood during the Mongol invasion and individual heroism, using the phenomenon of Jalal ad-Din Mangburni as a case study. Moving away from traditional military-chronological descriptions, the study aims to conceptualize the figure of Sultan Jalal ad-Din not merely as a political or military commander, but as an autonomous social phenomenon-a supreme philosophical expression of sovereign will and high social responsibility. Phenomenological, hermeneutic, and transgressive methods were employed in the research. Against the backdrop of the collapse of the Khwarazmian institutional apparatus, it is theoretically substantiated that the responsibility for preserving national identity shifted from official systems onto the ontological shoulders of a specific individual. In particular, the evolution of the category of "phenomenon" in ancient philosophy, the Eastern Renaissance, and German classical thought is examined, and these theoretical conclusions are applied to reveal the inner essence of Sultan Jalal ad-Din's struggle. The findings enrich the philosophical discourse on political ethics, charismatic leadership, and the ontological status of heroism under extreme conditions.

Keywords: Jalal ad-Din Mangburni, socio-philosophical phenomenon, governance crisis, institutional vacuum, individual will, existential choice, historical subjectivity, transgression, national identity.

Introduction. In contemporary social sciences and philosophical thought, the study of the phenomenon of major historical figures is undergoing a significant renewal of theoretical and methodological paradigms. The previously dominant descriptive and purely chronological historical criteria have proven limited in providing a rigorous theoretical explanation for the internal dialectics of complex social crises. Consequently, conceptualizing figures who altered the course of historical processes through fundamental philosophical categories has become an urgent necessity. In this context, the category of "phenomenon" is not merely an external sign of reality, but a criterion demonstrating the resilience of social systems to extraordinary threats and reflecting society's spiritual-ontological immunity. Investigating the mechanisms through which a historical subject rises above mere military command to become a national and cultural symbol-a true social phenomenon-at moments when social institutions are paralyzed by rapid transformation and war is a central task of philosophy.

In international academic circles, the methodology of studying individual will and alternative leadership opportunities under conditions of institutional destruction is taking on new significance. Today, Western researchers pay special attention to the transgressive and ontological facets of collective consciousness structures during civilizational crises [6; 10]. Viewed through this methodological prism, the activities of Sultan Jalal ad-Din Mangburni extend far beyond simple military chronicles. In the early 13th century, the administrative-political fragmentation of the Khwarazmian state resulting from the Mongol invasion created an unprecedented institutional void (vacuum) in Central Asia [4; 8].

Under such a deep existential crisis of statehood, a strong dialectical connection emerged between the paralysis of the official governance system and the autonomous, free will of a single individual.

Accordingly, the central scientific problem of this study is defined as follows: How does an individual historical subject become a center of social mobilization and moral resistance under conditions where institutional structures are fully degraded and society is plunged into mass despair (anomie)?

The primary objective of this article is to extract Sultan Jalal ad-Din's strategic decisions from a mere collection of isolated facts, analyze them through systemic socio-philosophical concepts, and elucidate his legacy as a factor in shaping patriotism in contemporary society. To achieve this goal, the following tasks were established:

To examine the theoretical and methodological evolution of the concept of "phenomenon" in the history of philosophy and adapt it to the analysis of historical figures;

To reveal the factors contributing to the institutional crisis and social anomie in the Khwarazmian state on the eve of the Mongol invasion;

To philosophically evaluate Sultan Jalal ad-Din's decision at the Indus River through the concepts of existential choice and transgression;

To demonstrate the conceptual significance of Jalal ad-Din Mangburni's figure in national self-awareness and contemporary military-patriotic education.

Literature Review. Evolutionary and Conceptual Meaning of the Category "Phenomenon" in the History of Philosophy.

A systematic philosophical analysis of the social status of major historical figures and their actions during crisis periods requires, first and foremost, an understanding of the essence of the category "phenomenon". In Western and Eastern philosophical traditions, this concept developed not merely as an object of external observation, but as a universal criterion expressing complex dialectical relationships between the inner laws of being and human consciousness.

The initial epistemological roots of this concept formed in ancient philosophy. Plato, in his objective idealist doctrine, interpreted the phenomenon as a changing, relative, and temporary reflection of the realm of pure ideas (eide) in the material world [15]. According to Plato, sensorily perceived phenomena lack true ontological power and are merely shadows of original essence. In contrast, Aristotle proposed in his Metaphysics that the process of comprehending reality begins precisely with the study of these sensorily perceived phenomena [2]. In Aristotle's teaching, the internal essence (substance) of things and phenomena cannot exist apart from their manifestations in the external world. From this perspective, a historical figure's status as a phenomenon is proved

not only by their internal potential, but by their actual manifestation through concrete historical actions.

Thinkers of the Eastern Renaissance, particularly Abu Nasr al-Farabi and Ibn Sina, enriched the concept of phenomenon with new meaning within the context of social and intellectual perfection. Farabi elucidated this category in his philosophical system through the Arabic concept of zuhur (the manifestation of a hidden essence) [13]. As outlined in his works The Virtuous City (Al-Madina al-Fadila) and Political Regime (At-Siyasat al-Madaniyya), true leadership and heroism in society are not accidental political successes, but the social manifestation of a leader's intellectual power (al-aql al-fa'al) and moral virtues [13]. Here, Farabi's concept of the "First Ruler" (rais al-awwal) holds special importance. Concluding on the basis of this concept, charismatic leadership that prevents mass dispersion during periods of institutional collapse and unites society around noble ideals manifests as a purely socio-philosophical phenomenon.

In German Classical Philosophy, particularly in Immanuel Kant's system, the concept of "phenomenon" reached a higher theoretical stage. Kant divided reality into the world perceived by human consciousness-the "Phenomenon"-and the world as it is in itself, beyond human cognition-the "Noumenon" [12]. Applied to historical analysis, Kant's concept implies that a historical figure's activities are revealed to external observers only at the phenomenal level-through concrete decisions and political outcomes. However, their internal existential struggles and pure volitional motivations possess a noumenal character, accessible only through philosophical reflection.

Later, the phenomenological school founded by Edmund Husserl shifted this concept into the realm of pure consciousness [9]. According to Husserl, a phenomenon is the intentionality of consciousness-the ability of the inner world to confer meaning upon external objects. Applied to historical figures, this methodology suggests that heroic status is defined less by an individual's physical actions than by how those actions are imprinted, perceived, and interpreted in collective memory and societal consciousness.

In the 20th century, Jean-Paul Sartre, a major figure of French existentialism, inextricably linked the concept of phenomenon to human freedom and the ontology of being [16]. In Being and Nothingness, Sartre emphasized that human beings do not possess a predetermined essence; rather, existence precedes essence, and individuals create their essence through their actions and choices [16]. In Sartre's philosophy, a phenomenon is the process wherein human will overcomes external constraints and demonstrates its freedom. Summarizing these theoretical-methodological approaches provides the foundation for evaluating Jalal ad-Din Mangburni's activity as a socio-philosophical phenomenon (Table 1).

Table 1.

Methodological Analysis of the Category "Phenomenon" Across Philosophical Traditions

Philosophical School / Thinker	Meaning of the Category "Phenomenon"	Methodological Significance for Analyzing Jalal ad-Din Mangburni
Ancient Philosophy (Plato)	Interpretation of changing sensory reality as a shadow of original ideas.	Serves to evaluate Mangburni's military-political actions not as simple external events, but as practical expressions of noble ideas like freedom

		and state sovereignty.
Ancient Philosophy (Aristotle)	Manifestation of internal essence through external signs and actions [2].	The Sultan's military-political actions are evaluated as the external expression of the sovereign spirit of statehood.
Eastern Renaissance (Al-Farabi)	Social manifestation of internal intellectual and moral perfection [13].	Reveals the individual's alignment with the "First Ruler" archetype and their capacity to unify the masses during crises.
German Classics (I. Kant)	Opposition between reality perceived by consciousness (Phenomenon) and unknowable inner essence (Noumenon) [12].	Separates and analyzes the phenomenal outcomes of political-military decisions from their noumenal volitional motivations.
Phenomenology (E. Husserl)	Intentionality of consciousness, imparting meaning to reality and objects [9].	Investigates how the heroic image acquired meaning within collective memory and national consciousness.
Existentialism (J.-P. Sartre)	Creation of human essence through freedom and transgressive actions [16].	Substantiates the phenomenon of overcoming external pressures in extreme situations to assume absolute freedom and responsibility.
Sociology of Power (Max Weber)	Charismatic authority relies on inner trust in a leader's extraordinary qualities and capacity for mobilization in extreme situations [17].	Shows that when normal governance institutions fail, "charismatic leadership" steps into the void to mobilize society.
Historical Subjectivity & Transgression (Michel Foucault)	Transgression is not merely crossing a boundary, but exposing the limit itself and elevating human potential [18].	The Sultan's breakthrough at the Indus River serves as a methodological criterion proving that individual sovereign will is boundless.

As illustrated in Table 1, Jalal ad-Din Mangburni's activity is conceptualized beyond military-historical chronology through fundamental categories of world philosophical thought: existential choice, charismatic authority, and historical subjectivity under institutional collapse. When the institutional apparatus of the Khwarazmian Empire ceased to exist, Mangburni became an existential subject bearing sovereign responsibility for national existence rather than a mere executor of military orders.

Although the Mongol invasion destroyed traditional Khwarazmian political power, Mangburni-a "crownless and throneless" ruler-demonstrated extraordinary energy, self-sacrifice, and charisma rooted in love for his homeland that enabled him to lead his people. As Sartre noted, human beings define who they are through their choices and actions. Mangburni's struggle was not merely a successful geopolitical strategy, but the supreme manifestation of personal freedom and historical duty. Even when the state fractured and the throne was lost, his personal will remained

unbroken-a state fully harmonious with the concept of "heroism under absurd conditions" in global existentialism.

Through Michel Foucault's concept of "transgression" (crossing boundaries), Mangburni's struggle takes on new meaning. Traditional political logic dictated surrender or flight before the vast Mongol Empire. However, Sultan Jalal ad-Din crossed the boundary of inevitable defeat, choosing a path of resistance that defied conventional logic. This act represented ontological resistance at a phenomenal level, transcending political calculation.

Thus, the phenomenon of Jalal ad-Din Mangburni was not merely a military campaign by a 13th-century commander, but the self-manifestation of sovereign will under an institutional vacuum, the highest expression of existential freedom, and an ontological mechanism for preserving national identity.

Research Methodology. In examining the socio-philosophical dimensions of Jalal ad-Din Mangburni's activity, a modern methodological apparatus was employed to reveal internal content and systemic connections, distinguishing this study from purely historical approaches. The theoretical-methodological foundation rests upon principles of systemicity, objectivity, historicity, and logical consistency. The following research methods were utilized:

1. Phenomenological Method: Allowed Sultan Jalal ad-Din's military and political decisions to be analyzed not as a simple sequence of historical facts, but as pure activity of consciousness and demonstration of will aimed at preserving national liberation and state sovereignty in a crisis-ridden social reality.

2. Hermeneutic Method: Applied to re-read primary historical sources (works by Shihab al-Din an-Nasawi [14], Ala-ad-Din Juwayni [11], Ibn al-Athir, and Mirza Ulugh Beg) from a socio-philosophical perspective, conceptualizing hidden meanings, symbols, and the social-psychological state of the era.

3. Comparative-Philosophical Analysis: Used to identify harmonies and differences between the political-ethical views of Eastern thinker Abu Nasr al-Farabi and Western philosophers Immanuel Kant, Jean-Paul Sartre, and Max Weber regarding statehood, leadership, and existential choice.

4. Concept of Transgression: Served to substantiate the mechanisms by which an individual steps outside existing socio-political boundaries, fear, and helplessness to rise to a new level of historical subjectivity.

5. Systemic Analysis: Enabled the state of affairs during the Mongol invasion to be analyzed holistically as an interconnected macrosystem (including the Khwarazmian state, social institutions, economic representation, demographic, and moral crisis) rather than as purely military events or isolated individual actions.

6. Axiological Approach: Formed the basis for drawing objective conclusions about the transformation of national values, moral-ethical orientations, and personal responsibility under extreme historical conditions.

7. Synergetic Approach: Made it possible to reveal the self-organization mechanisms of a new mobilization order and national resistance center emerging out of total chaos.

Results and Discussion. Institutional Anatomy of the Crisis of Statehood and Social Anomie. On the eve of the Mongol invasion, the Khwarazmian Empire appeared to be the largest state structure in the Near and Middle East in terms of territory and military strength. However, socio-philosophical and systemic analysis reveals that a deep ontological crisis had developed within the empire's internal administrative-governance apparatus [4; 5]. Studying this crisis not merely as the result of external military threats, but through the internal paralysis of state institutions-the concept of an institutional vacuum-aligns fully with scientific principles. Academician V.V. Bartold evaluated the "diarchy" (dual power) between Sultan Muhammad Khwarazmshah and his mother, Terken Khatun, as the primary factor eroding the state's strategic stability [3]. This division in top governance slowed administrative execution and destroyed the capacity for rapid decision-making during crises.

According to Professor Z.M. Buniyatov, socio-cultural conflicts between the Qipchaq military aristocracy and the local settled population, as well as the religious ulema, severely hindered internal integration [5]. Modern historiography similarly explains the collapse of the Khwarazmian state through legitimacy deficits and institutional crisis concepts rather than solely through the tactical superiority of Genghis Khan’s armies [4; 8].

Synthesizing these historical-theoretical insights leads to the conclusion that a state of profound "Anomie" emerged prior to the war. According to Émile Durkheim's concept of anomie, the paralysis of social-legal and moral norms and the inability of institutions to guarantee security create an atmosphere of widespread despair. In the final years of the Khwarazmian Empire, state bodies lost social and moral legitimacy in the eyes of the populace, leading to a sharp decline in public trust. Sultan Muhammad's decision to divide his army into isolated garrisons across cities rather than concentrating forces for a strategic counterstrike marked the peak of institutional panic and fragmentation [20]. As T.I. Sultanov noted, Genghis Khan's highly centralized, disciplined military machine inevitably shattered such a dispersed defense system [20].

This administrative collapse plunged society into a deep existential void. When official state structures collapsed, the ruler retreated to the islands of the Caspian Sea, and the population was engulfed in hopelessness, Jalal ad-Din Mangburni's emergence was not a simple political event, but the birth of a new socio-philosophical phenomenon. Unlike the official governance apparatus, Mangburni succeeded in uniting scattered forces and forming a new center of resistance even when financial, administrative, and institutional resources fell to zero [19].

Sultan Jalal ad-Din filled the existing institutional vacuum through individual will, charisma, and a heightened sense of responsibility. He began governing not through bureaucratic offices, but on the foundation of moral duty and national liberation. According to Max Weber's theory of charismatic legitimacy, when traditional and rational-legal governance forms fail during extraordinary circumstances, the public ties its hopes for salvation to a charismatic leader possessing exceptional qualities [10; 21]. Emerging as such a leader, Mangburni mobilized society's scattered forces [19]. His victory at the Battle of Parwan shattered the destructive social myth of Mongol invincibility and dismantled the matrix of fear, helping society overcome mass anomie and restoring national self-awareness. He proved that state sovereignty could be defended by igniting a spirit of moral resistance within people's hearts.

Philosophical Conceptualization of the Indus River Event and the Phenomenon of Transgression. The most dramatic point in Sultan Jalal ad-Din's activity was his historic decision at the Indus River in the autumn of 1221. This event demands interpretation as a supreme ontological

demonstration of human spirit and sovereign will, transcending mere military tactics or physical survival. The historical reality of this event is documented in primary sources. The Sultan's personal secretary, historian Shihab al-Din Muhammad an-Nasawi, described with deep emotion the moment when enemy troops cornered the Sultan against the riverbank [14]. Nasawi recorded that Jalal ad-Din displayed supreme horsemanship by plunging his armored horse into the turbulent river vortex alongside his weapons [14].

Ala-ad-Din Ata-Malik Juwayni noted in Tarikh-i Jahangushay that this act of courage astonished Genghis Khan, who remarked to his sons: "A father should have such a son; he emerged safely from two whirlpools-the fiery battlefield and the terrifying water. This is true heroism" [11].

Conceptualizing these facts through Jean-Paul Sartre's theory of existential choice leads to important conclusions [16]. In Sartre's philosophy, extreme situations force individuals to reveal their true essence. At the Indus River, Mangburni faced two opposing paths:

The First Path: Captivity, surrendering sovereign status and honor to survive. In existentialism, this represents "bad faith" (mauvaise foi)-fleeing from freedom and responsibility to submit to destructive circumstances.

The Second Path: Leaping into turbulent waters to preserve personal independence and sovereign will, despite a 99% risk of physical death.

Choosing the second path is explained in philosophical literature through the phenomenon of "Transgression" [6; 7]. Developed by Michel Foucault and Georges Bataille, transgression denotes breaking through natural, social, and political boundaries and fear to enter a domain of new possibilities [6; 7]. Even with the state apparatus shattered, the Sultan transformed his body and will into the final, invincible fortress of sovereignty. His leap was an absolute ontological victory of the human spirit over inevitable destruction [1; 6]. Mirza Ulugh Beg reflected this depth in Tarikhi Arba' Ulus by evaluating the Sultan's action as a meta-historical event that ensured national and cultural revival.

Pitirim Sorokin's concept of "Social and Cultural Dynamics" provides a theoretical basis for explaining why Mangburni's model endured in folk memory. An individual cannot become a national phenomenon unless their actions produce a "socio-cultural resonance" aligning with society's implicit needs [22]. When official leadership retreated, collective consciousness retained a need for liberation, defense, and honor. Sultan Jalal ad-Din embodied this internal social demand, becoming a stable model of heroism [22]. Consequently, the Mangburni phenomenon serves as a foundational ideological pillar for national identity, state sovereignty, and military-patriotic education today [22].

Conclusion. This socio-philosophical, systemic, and institutional analysis of the phenomenon of Sultan Jalal ad-Din Mangburni yields the following major scientific conclusions:

Systemic and Institutional Paralysis: The crisis of the Khwarazmian state on the eve of the Mongol invasion was the result of internal systemic paralysis rather than simple military defeat. Diarchy at the governance center, socio-cultural conflicts among elites, and widespread anomie shifted the responsibility for state sovereignty from an administrative level to an individual-personal one. Sultan Jalal ad-Din filled the power vacuum through his personal will and charisma.

Evolution of the Category "Phenomenon": Philosophical perspectives-from Aristotle's dialectic of essence and appearance and Farabi's "First Ruler" archetype to Kant's and Husserl's theories-

provide a universal methodology for understanding Mangburni's activity. Jalal ad-Din Mangburni stands as an enduring moral-social phenomenon embedded within collective memory.

Existential Choice and Transgression: The event at the Indus River acquires new meaning through Sartre's "existential choice" and modern "transgression" concepts. The Sultan's decision was an ontological victory of sovereign will over external constraints, proving that an individual can transform their will into the final stronghold of sovereignty.

Socio-Cultural Resonance and Contemporary Relevance: The victory at Parwan and subsequent resistance dismantled the matrix of fear and restored national pride. Mangburni's model lies in building an alternative center of social mobilization during institutional collapse. This historical legacy continues to serve as an ideological foundation for national self-awareness and patriotic education in modern society.

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