

Historical Experience in Spiritual and Moral Education of Warriors Through Military Rituals in Central Asia

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Abstract: From a historical point of view, the article examines the role of military rituals in the spiritual and moral education of soldiers, in the formation of their moral and combat qualities, theoretical aspects of military rituals, their origin and development in Central Asia, analyzes the influence on them of various external and internal factors, including customs, traditions of different peoples and religions. Various forms and methods of conducting military rituals in the daily and service-combat activities of units in the armies of various states and empires located on the territory of modern Central Asia are considered, their subsequent systematization, taking into account the characteristics of a certain period of time, as well as the educational role in improving the moral and moral atmosphere and strengthening military discipline in military collectives and, in general, in increasing their combat readiness and combat ability at the present stage of development of the national army of Uzbekistan.

Keywords: military rituals, traditions, customs, rituals, ceremonies, religion, education, upbringing, military discipline, moral and fighting qualities.

ИСТОРИЧЕСКИЙ ОПЫТ ДУХОВНО-ПРАВСТВЕННОГО ВОСПИТАНИЯ ВОИНОВ ПОСРЕДСТВОМ ВОИНСКИХ РИТУАЛОВ В ЦЕНТРАЛЬНОЙ АЗИИ

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Аннотация: в статье с исторической точки зрения исследуется роль воинских ритуалов в духовно-нравственном воспитании воинов, в формировании их морально-боевых качеств, теоретические аспекты воинских ритуалов, их зарождение и развитие на территории Центральной Азии, анализируется влияние на них различных внешних и внутренних факторов, в том числе обычаев, традиций разных народов и религий. Рассматриваются различные формы и способы проведения воинских ритуалов в повседневной и служебно-боевой деятельности подразделений в армиях различных государств и империй, находившихся на территории современной Центральной Азии, их последующая систематизация с учетом особенностей определенного периода времени, а также воспитательная роль в улучшении морально-нравственной атмосферы и укреплении воинской дисциплины в воинских коллективах и в целом в повышении их боевой готовности и боевой способности на современном этапе развития национальной армии Узбекистана.

Ключевые слова: воинские ритуалы, традиции, обычаи, ритуалы, обряды, религия, образование, воспитание, воинская дисциплина, морально-боевые качества.

ҲАРБИЙ МАРОСИМЛАР ОРҚАЛИ ЖАНГЧИЛАРНИ МАЪНАВИЙ-АХЛОҚИЙ ТАРБИЯЛАШНИНГ МАРКАЗИЙ ОСИЁДАГИ ТАРИХИЙ ТАЖРИБАСИ

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Аннотация: мақолада, тарихий нуқтаи назардан, жангчиларни маънавий-ахлоқий тарбиясида, уларнинг ахлоқий ва жанговар фазилатларининг шаклланишида ҳарбий маросимларни ўрни, уларнинг назарий жиҳатлари ҳамда Марказий Осиёда келиб чиқиши ва ривожланишида ҳарбий маросимларнинг аҳамияти ўрганилади, уларга турли ташқи ва ички омиллар, шу жумладан ҳар хил халқлар, уларнинг урф-одатлари, анъаналари ва динларнинг таъсири таҳлил қилинади. Замонавий Марказий Осиё ҳудудида жойлашган ва фаолият олиб борган турли давлатлар ва империялар бўлинмаларининг кундалик ва хизмат-жанговар фаолиятида ҳарбий маросимларни ўтказишнинг турли шакллари ва усуллари, уларни маълум бир даврнинг хусусиятларини ҳисобга олган ҳолда уларни кейинчалик тизимлаштириш, шунингдек, ҳарбий жамоаларда ахлоқий муҳитни яхшилашда ва ҳарбий интизомни мустаҳкамлашда, умуман, Ўзбекистоннинг миллий армиясини ривожланишининг ҳозирги босқичида жанговар тайёргарлигини ва жанговар фазилатларини оширишда ҳарбий маросимларни тарбиявий роли кўриб чиқилади.

Калит сўзлар: ҳарбий маросимлар, урф-одатлар, одатлар, маросимлар, дин, таълим, тарбия, ҳарбий интизом, ахлоқий ва жанговар фазилатлар.

Since ancient times, military rituals have played a huge important role in educating warriors and increasing their moral and combat readiness to carry out the tasks assigned to them. Undoubtedly, various traditions, customs and religions have influenced and continue to influence the essence and content of military rituals.

To understand their role in the development of the personality of servicemen as defenders of the Motherland, it is advisable to identify the essence of the concept of "ritual".

Ritual (from Latin ritualis - ritual) is a type of ritual, a historically developed form of complex symbolic behavior, an ordered system of actions (including speech); expresses certain social and cultural relationships, values. In ancient religions it served as the main expression of cult relations. Ritual plays an important role in the history of society as a traditionally developed method of social education. In modern society, it is preserved mainly in the field of ceremonial forms of official behavior and everyday relations (civil rituals, etiquette, diplomatic protocol, etc.) [1].

Military ritual is a historically established form of behavior of servicemen during military rituals, solemn and mourning ceremonies. Military rituals serve to consolidate and spread military traditions, they are socially conditioned. Rituals are usually subdivided into civil, household, religious and military [2].

Miner V.L., bringing the research problem to the general theoretical level of analysis, the definition of the concept of "military ritual" is formulated as follows: "A military ritual is a relatively stable, effective, traditionally or legally enshrined order of ritual actions carried out to train and educate military personnel" [3].

Nabiullin L.G. in his work notes that military rituals are a concrete historical phenomenon. They appear along with the emergence of armies and fleets. Based on the analysis of the research question, he gives a definition of the military ritual. A military ritual is a historically established, legalized, stable, traditional, solemn act reflecting certain social relations, consciousness, interests and needs of people, uniting in a certain order ritual symbolic actions in order to form high moral, psychological and combat qualities necessary for the defender of the Fatherland [4].

Thus, the current territory of Central Asia, where Uzbekistan is located, has long been a place where many of the above factors of the life of society intertwined and developed.

In the 6th century BC the south of Central Asia was conquered by King Cyrus II, the founder of the Achaemenid Persian state. For two hundred years, this territory was part of the Achaemenid Empire and was divided into three satrapies – Bactria, Sogd, Khorezm, which were the first ancient states [5].

The command of the armies was carried out by the royal governors, as a rule, from the local nobility or representatives of the royal family, who were appointed directly by the ruler. According to tradition and rituals, during the battle, the Persian generals led the army, being in the center of the army. Each detachment had a battle banner, with some image. The main banner of the Persian army was decorated with the image of the golden eagle, the symbol of the Achaemenid family [6].

Another of the military rituals was holding reviews. The tsar held reviews of the troops every year, and he instructed the satraps to monitor the state of the troops in the provinces. Inspections were carried out to keep the army in constant combat readiness and to improve morale. If the troops were in proper condition, the king rewarded them; if not, he punished them severely [6].

In addition, the Persians attached great importance to the issues of taking the oath. The Persians appointed commanders of thousands and tens of thousands, who swore allegiance to the king directly in front of him, and they, in turn, commanders of tens and hundreds [7].

In the III-IV centuries BC. Central Asia was conquered by the Macedonians, led by Alexander the Great, whose military reforms were one of the important directions of his policy [8].

In the Macedonian army, more attention was paid to the rite of military initiation of recruits, the holding of pretentious parades and sacrifices in honor of various gods before campaigns and hostilities. In November 326, after solemn sacrifices in honor of the sea and river gods, after musical and gymnastic competitions, a huge fleet set off down the Hydasp [9].

As M. Eliseev writes, after the capture of the city of Tیره, Alexander made a sacrifice to Hercules, then the Macedonian army marched in full armor before the king. The fleet also took part in the parade.

Ancient authors on the pages of their works repeatedly mention the military assembly. In the author's opinion, it did not play a big role in the country's political life and remained a relic of ancient Macedonian traditions. It is not necessary to say that the army elected the king, the soldiers were only introduced to the new basileus [10].

The invasion of the Arabs in the 7th-8th centuries. Central Asia is being conquered by the Arab Caliphate. Islam, which appeared at the beginning of the 7th century, became the ideological basis for the unification of the Arabs. Islam was of great importance in strengthening the military discipline of the Arabs and most of the military rituals were associated with religion. The authority of Allah was the moral foundation of discipline. Islam promised for a brave death in battle all the blessings in the other world, but here on earth, he forbade the warrior to drink wine, demanded complete obedience to the caliphs [11].

Author of the thesis on the topic: "The military organization of the Arab Caliphate, 632-661." Mustafa Al Sheikh concludes that it was the spiritual weapon of the Arabs that turned out to be stronger than a saber, spear, dagger or bow during the period under study. The Islamic army was armed with an unshakable faith in Allah. This faith rallied the ranks of the Arab soldiers, gave them spiritual and physical strength, charged them with combat energy, and contributed to the increase of combat skills, courage and courage.

The Arabs paid much attention to the education of the fighting qualities of a warrior also through hunting, which they considered as traditions and rituals. Hunting was one of the means of cultivating these qualities [12].

The 13th century Mongol army was a terrible instrument of war. It was undoubtedly the best military organization in the world during this period. Historically, the Mongolian army and military art followed the ancient traditions of military affairs of the steppe nomads. Under Genghis Khan, the Mongols perfected ancient stereotypes [13].

Service in the troops and the duties of chiefs were regulated on the basis of firm military legislation. The strictest discipline has been established in the troops. Officials and superiors who violate their duty of service or who do not appear at the request of the khan are subject to death [14].

The head of each unit received a badge of his rank. Genghis Khan awarded some of his closest associates with the right to wear a quiver, bow and arrows [13].

Several sayings from Bilik should be cited, containing all the instructions given by Genghis Khan to military commanders. The cited individual articles of Bilik and Yasa are sufficient to agree with the opinion that ascribes the strictest discipline to Chingisov's military legislation, which was expressed in the fact that there were no cases of the Mongol warriors leaving the battlefield while the standard (badge) of the chief was raised [14].

During the reign of Amir Timur (1370-1405), various military traditions and rituals were formulated and systematized. In the Timur Code of Laws that have survived to our times [15], along with approaches to the construction and strengthening of the state, special attention is paid to the formation and development of the army.

In the fifth grade of A. Timur's Resolution it is said that "The army and the people were equally dear to me. I gave to the bravest warriors a tent, sling, bapdulys and quivers".

Also under Timur, there were military traditions and rituals for distributing timpani and banners. In the rules of encouragement, Timur established three kinds of awards for the emir, who will conquer the kingdom or defeat the enemy army; he was assigned: an honorary title, a badge with a horse's tail (bunchuk) and a timpani. He received the title of "brave".

Each of the 12 emirs had a kettledrum and a banner. Minbashi received a banner and a trumpet, and yuzbashi and unbashi - timpani. Emirs of various hordes had distinctive signs, and each runner was given a banner, timpani and other honorary signs.

Timur also installed the appropriate types of weapons and uniforms from a soldier to a commander, to whom they were issued in a solemn atmosphere. They were also instructed that on the eve of the battle, the leader must build his ranks according to the plan and check all.

In terms of traditions and rituals associated with wearing a uniform and carrying out combat duty, it can be noted that at an audience in peacetime, soldiers and their commanders were forbidden to appear on the sofa without hats, boots, galoshes, robe and sword.

Founded in 1500 by Mohammed Sheibani from the Uzbek dynasty of Sheibanids, which ruled until 1601, although they belonged to a different dynasty, they perceived Timur as a great sovereign. In this regard, and taking into account that Islam was the main religion in the Sheibanid state, practically everything remained from the Temurids in terms of organization and military traditions and rituals.

Socio-cultural resources, a clear expression of their effectiveness is the cultural and civilizational heritage of the people. The heroism and legacy left by our great ancestors has been such a motivating factor for the patriotic feelings and purposefulness of the people [16].

In the second half of the 19th century, the Bukhara, Khiva and Kokand khanates joined the Russian Empire, and later in 1917, the October Revolution changed the political situation in Turkestan, and in 1924 Uzbekistan became one of the republics of the USSR. This, in turn, was reflected in military activities, which to a certain extent influenced the development of modern military rituals of the current army of Uzbekistan.

A soldier's oath of allegiance to the Fatherland is one of the basic laws of military life. Until October 1917, the oath was taken, as a rule, in an Orthodox church, in the face of God [17]. In Russia, the ritual of taking the military oath was carried out as an act of the state level. On a specific day for taking the oath and in a designated place, standards and banners were brought out, units were formed, soldiers and officers were armed, they made a promise to serve in good faith and "in everything they should act as an honest, faithful, obedient, brave soldier".

In the modern army, at its core, the ritual of bringing recruits to the military oath remains approximately the same and presupposes during the formation the solemn removal of the military banner of the unit, then the personal pronouncement of the approved oath, and the obligatory signature on the swearing-in. The content of the text of the oath has changed significantly, taking into account modern realities [18].

The ritual of presenting the Battle Banner to a military unit is one of the ancient traditions. In the army, the banners served as a reference point for the assembly point for the troops, the location of the commander, indicated the direction of movement during the campaign, and were also used to control the battle by raising, tilting or moving. Military banners in the Red Army units were introduced in 1918. For valor in battle, military units were awarded honorary awards, the honorary revolutionary Red Banner and the Order of the Red Banner, which has also survived to this day [19].

In order to instill in soldiers a sense of respect for commanders and chiefs at the end of the 17th - beginning of the 18th century. The tradition of "giving a compliment" was introduced. The compliment was given with a bow, taking off his hat, sword or gun, sometimes a banner. The military salute was performed in training, on the frontline, at a meeting and in other cases.

In the Russian Empire, the ritual of presenting awards was formed as a means of assessing a warrior's courage, his heroism, etc. The ritual of awarding the insignia of the order had important consequences: the recipients were exempted from corporal punishment, received an increased salary, and then a pension "upon their death, wherever they were" [20].

The origins of the military ritual as a drill in the Russian Empire are the reviews of the princely squads before going on a military campaign, the goals of which were constantly changing, which was associated with the need for additional control over the soldiers and officers, over their appearance and the state of weapons and uniforms. The tradition of drill inspections has survived to this day, the goal has changed somewhat, but the task of monitoring the presence of personnel, drill bearing, uniforms, documents has remained and has the same educational value.

Parades are one of the main military rituals. They aroused pride in the soldiers for belonging to glory, involvement in the courage and heroism of their ancestors. The experience of the Roman Empire was taken as the basis for the parade of troops, as a ritual under Peter I. Triumphal processions in honor of the victories achieved in Rome were widespread. At the same time, the parade of regiments leaving Red Square for the front in 1941 and the Victory Parade of 1945 are significant in modern history [17].

The divorce of the guards is considered one of the most colorful and spectacular military ceremonies since Peter the Great. The order of their implementation is recorded in the military articles and regulations. Continuing the tradition in the fall of 2004, a new ceremony was adopted in the Kremlin, which includes a demonstration of drill techniques, techniques with weapons, elements of the "horse carousel", musical accompaniment of the orchestra.

Thus, history shows that military rituals have played and are playing an important educational role in the life of the armed forces, serve as an important element in the formation of moral-fighting qualities of military personnel.

As you can see, military rituals are in constant development. This is facilitated by the most varied conditions: historical conditions of life; the method of manning the armed forces of various states; the socio-political nature of the state; the level of development of military affairs; national qualities of personnel; the nature of wars and conflicts.

To understand their role in the development of the personality of servicemen, as defenders of the Motherland, it is advisable to comprehensively consider the essence and main functions of military rituals through the prism of studying their theoretical and methodological foundations and so-called military rituals that are introduced into the daily and service-combat activities of the national army of Uzbekistan.

In order to achieve the goal, at this stage it seems appropriate to focus on the following issues:

a thorough study of the art of war and the leadership abilities of our great commanders, the scientific heritage of our scientists and thinkers;

the formation of a sense of the need to be worthy of our great ancestors who fought for the freedom of the Motherland, our compatriots who sacrificed their lives to protect our independence;

development and strengthening of loyalty to their country, people and the President, high patriotism and dedication;

deep instilling of the spiritual values of our people, its culture and customs, such qualities as honesty, decency, devotion and dedication, as well as national dignity and pride;

support of the initiative and the desire to be a highly professional specialist in their field, to deeply master the chosen profession, to make a significant contribution to the prosperity of the Motherland and the development of the country.

In conclusion, I would also like to note that as any country strives for state development, it first of all looks at history and tries to study and preserve the existing experience, customs and traditions, as well as ancient monuments. Because they are an integrated system of spirituality, culture, enlightenment, natural monuments from the past, which are preserved and displayed in accordance with current legislation [21].

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