



MILITARY RITUALS IN THE TERRITORY OF CENTRAL ASIA: IN THE ERA OF THE RULE OF AMIR TIMUR AND AFTER HIM

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Abstract: The article investigated the military rituals that took place in Central Asia during the reign of Amir Timur and after him, the influence on them of various external and internal factors, including customs, traditions of different peoples and religions, as well as the formation of the moral and combat qualities of soldiers. Various forms and methods of conducting military rituals in daily and service-combat activities of troops, their subsequent systematization, taking into account the peculiarities of a certain period of time, are considered.

Keywords: traditions, customs, military rituals, religion, education, military discipline, moral and combat qualities.

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

In Central Asia, before the reign of Amir Timur (1370-1405), there were various military rituals of the Achaemenid Empire, the Macedonians led by Alexander the Great, the Arab Caliphate and the Mongol army led by Genghis Khan.

During the reign of Amir Timur, various military traditions and rituals were formulated and systematized. In the Timur Code that has come down to our times, along with approaches to building and strengthening the state, special attention is paid to the formation and development of the army [1].

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

I tried to keep all the soldiers in their places ... Those persons who rendered me outstanding services received decent remuneration. If an ordinary soldier showed prudence and fearlessness, then I always proportioned his increase with his talents and merits».

In the rules on the salaries of the army, officers and soldiers, it is noted about the salary of the entire category of military personnel, as well as the distribution of lands, awards, etc. To an ordinary soldier, as a reward for his courage, the salary was increased. A soldier who escaped from the battlefield was deprived of participation in the division of the loot.

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 given: 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 ordered 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 uniforms 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, dressing gowns and swords. Twelve thousand gendarmes were stationed around the palace, so that every night 1000 people must patrol. Each company of 100 people was under the guidance of a yuzbashi giving a password. In each camp a profos was appointed, a person in charge of the guard and military police, who oversaw the food delivered to the camp by the merchants, and was also responsible for all thefts. At the same time, four detachments were supposed to protect the camp at a distance of 4 miles around it.

In the 16th century, nomadic Uzbek tribes invaded from the north, conquering the small feudal states of the Timurids and forming their own state. Founded in 1500 by Muhammad Sheibani of the Uzbek Sheibanid dynasty, ruled until 1601.

Although the Sheibanids belonged to a different dynasty, the personality of Timur was perceived by them as a great sovereign in the history of Turan, and some of them tried to imitate him. Taking this into account and taking into account that Islam was the main religion in the Sheibanid state, then in organizational terms and issues of military traditions and rituals, almost everything remained from the Temurids.

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 [2]. 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 oath text has changed significantly taking into account modern realities [3].

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 [4].

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, with a sword or a gun, sometimes with 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 the courage of a warrior, 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 «after their death, wherever they were» [5].

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 to the front in 1941 and the Victory Parade of 1945 are significant in modern history [2].

The divorce of the guards is considered one of the most colorful and spectacular military ceremonies since the times of 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 marol-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.

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