



Humanitarian Ideas in Times of Armed Conflict

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Abstract: According to a number of legal scholars, the laws that should be followed during wars have been established mainly by international organizations since the 19th century. The article shows, using historical events as an example, that such humanitarian ideas were formed as legal norms much earlier in the history of Uzbek statehood.

Keywords: International humanitarian law, humanitarian ideas applied in armed conflicts, humanitarianism.

Introduction: We know that in the current globalization process, conflicts are escalating between a number of countries in the world for various reasons. These conflicts are causing political, economic and even armed conflicts.

A number of international organizations have been operating in order to prevent such relations from becoming too violent, and if we look at the nature of these international organizations, we can see that their activities are based on humanitarian ideas. We can cite the International Committee of the Red Cross, the United Nations, the Red Crescent Society and other international organizations as examples.

For example, in 1859, the Swiss businessman Henri Dunant came to Italy to meet with the French Emperor Napoleon III in order to establish business relations and became a witness to the war of the combined army of France and Sardinia against Austria in the city of Solferino. Seeing more than 40 thousand wounded and dead soldiers as a result of the war, he forgot the main purpose of his visit. He turns a nearby church into a medical facility and begins to help the wounded. This humanitarian idea is joined by various people, including women, the elderly, young children, and lightly wounded soldiers. In 1862, Henri Dunant returned to his homeland and wrote "Memoirs of Solferino".

In his work, Henri Dunant calls for the creation of an organization that would regulate international wars, and for the formation of legal documents that would have to be signed between states. On February 17, 1863, the International Committee of the Red Cross was founded in Geneva, Switzerland.

To date, a number of humanitarian rights have been adopted at the Geneva Conference that must be observed during armed conflicts. In particular,

- It is forbidden to conduct military operations in populated areas;
- It is forbidden to use force against or destroy national and cultural heritage;
- It is forbidden to open fire on public buildings;
- It is forbidden to oppress or rob soldiers or civilians in distress;
- It is forbidden to be a combatant (a person who openly carries a weapon during wartime, who is capable of causing harm (including possible persons) not to open fire on other people and other legal documents).

If we look at the history of Uzbekistan, we can conclude that this land is a place where a number of bloody wars, invasions, movements and uprisings for the freedom of the homeland took place. Based on historical sources, we can say that the humanitarian ideals of the above-mentioned armed conflicts are occasionally reflected in the history of our homeland.

At this point, let us pay attention to the concept of humanism. It is a concept that expresses concern for the dignity, freedom, happiness, equal rights of a person, and for creating conditions for the manifestation of all the principles of humanity. According to it, the most valuable thing in the world is a person, all existence, being should serve a person, his happiness. Concern for the fate of a person, the interests of the people, and the people of the country is the main issue of humanism.

Spitamen was a man of great courage. He fought to win over the Macedonians. Alexander sent his men to him several times and tried to make peace. He promised him the governorship of Sogdiana, but Spitamen did not want to betray his people. Judging by historical sources, Spitamen impressed Alexander of Macedon not only with his patriotism and military skills, but also with his human qualities. For example, when Sotsicle's son (Philip II's general) Paephon and Cifader Aristonicus were returning to their camp in disorder, they were surrounded by the Scythians led by Spitamen. Here the Macedonians lost 60 hired horsemen. Paephon was wounded and taken prisoner. The capture of his commander greatly worried Alexander the Great. Because Paephon was one of the few people he loved

as his own brother. Alexander sent Ptolemy (Alexander the Great's general) as an ambassador to Spitamen with many gifts to free the captured Paephon. Ptolemy, seeing the pitiful state of his comrade with four guides given by the Massagetae elder, set out that night and traveled all day, arriving at the king's camp the next night. The patient, who had come from a difficult journey, was completely exhausted, and when the king came to him, he was confused. Alexander called his most famous doctors and ordered them to apply ointment to Peyphon's wound. The doctors said that if they had applied ointment to Peyphon immediately after he was wounded, he could have healed him. But now it was too late. They could not find any way to remove the shoulder blade. In this way, he suffered from the wound for eighteen days, sometimes coming to his senses, sometimes passing away. When Peyphon regained consciousness, he spoke of Spitamen's bravery. Spitamen, addressing the warriors who began to beat his commander, said that "it is not the work of a brave man to torment a wounded man. He is still a young man, if God gives him life, he will recover," and strictly ordered the village elder to take care of the patient. Hearing about such bravery of Spitamen, the king said, "God has given him more than reason." From this we can conclude that Spitamen treated the enemy soldier primarily as a person, and it is worth saying that a single soul saved during the war can be a vivid manifestation of humanity and remain in history for thousands of years.

The ideas of humanity used during military operations can be found in many realities in the history of Uzbek military martial arts. Many historical realities related to the topic we are interpreting can be found in the military operations of our grandfather - Amir Temur, who still amazes the world not only with his state administration, military operations, and just policy towards citizens, but also with his high scientific, spiritual and religious views, courage, courage, determination and justice.

Although Amir Temur operated within his own medieval traditions, he sought to advance human interests and became the first to initiate the idea of a "single space" where people could live in one territory, regardless of race, nationality, religion, or origin.

Amir Temur's policy of tolerance (religious tolerance) requires a separate study. He was one of the rulers who first laid the foundation for this idea. In his letters to Christian kings, he says, "If you send your merchants to our side, we will welcome them warmly, with all due respect. If our merchants go to your side and show them the same respect. Let them travel without any danger or obstacle. It is useless to deny the saying that merchants make the world prosperous." As religious

conflicts intensified, countries became hostile to each other for this reason, especially in those times when the West and the East did not know each other well, and wars broke out on the basis of religious enmity. It was unlikely that friendly relations between the two continents would be established. Amir Temur was the first to propose to the Western kingdoms to strengthen relations between the West and the East through treaties and sought to resolve this problem from an official perspective. It can be said that in Amir Temur's "Temur Regulations" we can see some of the rules that should be followed in waging war, as specified in the Geneva Conventions.

In the sultanate, great attention was paid to the construction of mosques, madrasas, administrative buildings, streets, parks, new villages and cities, baths, markets, tim, bridges, hospitals, canals, ditches and other structures. The historian Sharafiddin Ali Yazdi wrote about the construction of the city of Boylakon in the Caucasus: "The project of Hazrat Sahibkiran to repair Boylakon passed through his blessed memory. That city was destroyed for a long time, and there was neither a single building nor an animal or insect. In its territory, special engineers and architects with a special designation were engaged in the history of the city, who laid out its moat and four markets and many houses and baths and caravansary squares and gardens and a courtyard. And the territory was distributed by agreement among the princes, emirs and beks. In the state of Amir Temur, certain rules were also established that had to be followed during the war. Historical sources allow us to know how he treated the rules for starting a war. According to them, an ultimatum was declared before starting any war. For example, in 1394 Before the military actions against Tokhtamysh Khan on the Terek River, Amir Temur, in order to prevent a bloody war, sent him a letter with the following content: "Do you want peace or not? Choose one of them. I am ready for both."

The issue of discipline in the army is very clearly defined in its "Regulations", in which the rules for treating civilians and prisoners of war are distinguished by their humaneness. Special judges were appointed to supervise disciplinary matters in the army, and they were given great rights.

For example, in the "Tuzuklar" we read the following words: "If any of the enemy's soldiers, having justified the salt of their state, drew their swords against us, and then (i.e. after the battle) voluntarily or under compulsion, came to our shelter, let us trust such a soldier and cherish him. I had forbidden the killing of

prisoners. I gave them the opportunity to choose to join me or be free", "Whichever country I conquered, I cherished the dignitaries of that place; I paid homage to its sayyids, scholars, fuzalo and mashoyiks, I respected them greatly. I gave them suyurgul, tasks, and determined their salaries, I considered the great men of that region as my brothers and sisters, and the youth and children as my own children. I gave the soldiers of this country a way to my palace, and I turned it on myself."

If we look at other sources, Kaykovus's "Nightmare" states: "... one should be merciful to prisoners, because killing a prisoner is not praiseworthy and even reprehensible."

Many aspects of humanity can be found in the customs and traditions of the peoples of Central Asia. Almost all of them prohibit the killing of the elderly, children, women, and mentally ill during war, the destruction of people's homes, the cutting down of trees, and the setting of grain on fire. Among them, physical harm to people and the killing of prisoners are prohibited.

Consider the following thoughts of Abu Nasr al-Farabi, one of the great thinkers of the Middle Ages: "If a ruler wages war against some people only to make them submit to him, ... then this is an unjust war, ... if he wages war or kills only to satisfy his anger or to enjoy the taste of victory, then this is also unjust, ... if the guilt of the people who provoked his anger is not such as to deserve war or death, then war or murder is also unjust. Often, people who are driven by anger, seeking to vent their anger through murder, kill innocent people, not those they have angered."

International humanitarian law, which must be applied during armed conflicts, is currently accepted by international organizations. If we pay attention to them, we can see a number of articles such as religious tolerance, non-harm to prisoners of war, non-conduct of hostilities in civilian areas, non-damage to cultural monuments, etc. It should be noted that laws and restrictions with such legal status were discussed many years ago in the history of Uzbekistan.

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