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MEDIEVAL WESTERN AND EASTERN PROPAGANDA: A COMPARATIVE ANALYSIS

Abstract: The article analyzes the emergence and evolution of propaganda. According to the author, the development of the propaganda system has passed several eras, and each epoch differs from the ideas and means of propaganda.

Key words: propaganda, evolution of propaganda, medieval propaganda, the art of preaching, the purpose of propaganda, the method of propaganda.

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Introduction

Propaganda originated thousands of years ago and was formed and improved throughout the historical development of mankind. There is no uniform approach in the comments on the emergence of propaganda. Some sources acknowledge that propaganda originated in the late Middle Ages through missionary work.^[1] In fact, by the end of the Middle Ages (more precisely, in the seventeenth century) the word "propaganda" was used in the West as an alternative to the word "propaganda", the concept of "propaganda".^[2]

However, this does not mean that a type of social activity called "propaganda" appeared only in the Middle Ages. Other sources claim that propaganda originated in Western Europe in the eighteenth and nineteenth centuries, when the religious crisis began.^[3] If we approach this issue in this way, we must conclude that no ideas and doctrines were disseminated until the eighteenth century, public opinion was not influenced in any way or attempts were made to form any socially significant life position.

Materials and methods

It is logical that as long as there is an idea in society, there will be a mechanism for its dissemination and informing the public, as well as a group of people who will act on the basis of this mechanism. In our opinion, the development of the propaganda system has passed several periods. Studying its evolution, we see that each period is different from the ideas and means of propaganda that it promotes.

The main goal of any propaganda is the formation of public opinion and a life position in accordance with the interests of a particular subject. By the Middle Ages, propaganda had become as theocentric as in its time, and became a means of explaining and substantiating the essence and content of religious beliefs and doctrines, as well as promoting them among the public. It is known that since the creation of mankind, he always tried to learn more about God, the divine creator of being - God, in order to get closer to him.^[4] This period covers the period from the VI-VII centuries AD to the XIV century. By the end of the Middle Ages, propaganda was fully formed as an integral system.

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The formation of the propaganda system in the West coincided with the emergence and spread of Christianity .[5] Christianity arose as a religion defending the needs and interests of the poor and needy. From the very first sermons of Jesus, the socio-political situation, inequality and injustice that reigned in the Roman Empire were strongly condemned, and it was soon emphasized that this situation will change and that the will of God will be decided. Naturally, he was followed by a large group of people who had no hope of changing his social status. Soon, the teachings of Jesus began to turn into an ideology with a serious social force, and the number of its adherents increased dramatically. There was even the first work on the promotion of Christianity - the Apocalypse.

The ruling circles, of course, do not follow the expansion of the sphere of influence of Christianity. The new religion was proclaimed by the Roman monarchs as an ideology that erodes the foundations of the existing socio-political system, and the Christians themselves were declared enemies of the system, against which a fierce political, legal and ideological struggle began. Treatises criticizing the foundations of the new religion have been prepared, and parodies have been written that ridicule Christians. For example, the Roman emperor Maximinus constantly encouraged his subjects to fight Christians, encouraged writers to write parodies on them, and did not hesitate to distribute written parodies in thousands of copies.

Paradoxically, these efforts did not lead to the collapse of Christianity, but to its deeper roots, the formation of a propaganda system and the emergence of a group of people ready to preach their religion even under the threat of death.

Although initially these people were limited to spiritual influence on the population, they were armed with the book "On the Divine City," written by Bishop Aurelius Augustine of Hippopotamus , a work that later became the theoretical basis for Christian spiritual propaganda. Written in response to thirteen years of opposition to Christianity, the book contained facts and arguments for Christianity and criticism of the opposition.

Christian theologians are not limited to writing works that explain religious beliefs and criticize the claims of ideological enemies. At the same time, efforts were made to create a methodology for the spread of Christianity. For this, the works of ancient Greek philosophers were used. The logic formed by Greek philosophers, primarily Aristotle, his argumentative theory has become an integral part of Christian theology, the methodological guide of the system of Christian propaganda.

As a result of the creation and application of a system of effective propaganda, in many ways Christianity was fully developed in the early Middle Ages, and the Christian Church began to function as an independent social institution. Christianity took the

form of the dominant ideology and became an instrument capable of exerting a powerful influence on the worldview and psyche of the people of its time. In addition to ideological domination, the social positions of the church were strengthened. In Western Europe, for example, one third of the land belonged to the church. Even representatives of the secular government were appointed at the behest of religious institutions. Western governments pursue their policies in the interests and purposes of the Church. Christianity itself has become a powerful mechanism for promoting socio-economic, political and legal, spiritual and cultural norms and principles, values and traditions.

From the first days of the formation of Islam in the East, special attention was paid to the spread of Islam. The first sermons of our Prophet Muhammad on the content of Islam were themselves an example of propaganda. Later, all Muslim churches, religious and philosophical teachings began to develop their own propaganda systems. For example, the Ismaili doctrine, formed in the eighth century, had such an effective propaganda apparatus. It is known that the teachings of the Ismailis are divided into external (external, open) and internal (internal, secret) teachings. The obvious teachings of the Ismailis were widely disseminated among the common people. Secret imams were involved in this propaganda work. As a result of their call , the Fatimid caliphate was established in North Africa , and a century later, Ismaili rule was established in the West, in Egypt, Syria, Palestine and the Hejaz .[6]

In the middle of the 8th - beginning of the 9th century, a stream of asceticism called Sufism began to form. Among the representatives of this sect, Kussos (preachers) occupied a special place . The call and sermons of kussas awakened feelings of sincere love and aspiration for Allah. It is safe to say that they were propagandists who mastered in detail the techniques of a sharp impact on the worldview and psyche of people. For example, Sheikh Farididdin Attar meets one of these people and repents of worldly affairs. "The lawyer was a salesman at the law office his father had left behind. Once a gado entered , walked through the store, said something of his own, and walked past Attor . The Attor rebuked him, saying: "Oh shit , don't bother me, go to the river." Gadot said: "I will leave because my burden is light, but how will you leave with this wealth?" "When you die, I'll die too, " Attor said angrily . Then Gadot said: "You cannot die like me, I will die like this." This incident is so strongly influenced Attar that he gave away all his wealth and property to their relatives and the needy, and took his head and became involved in Sufi rituals in Hanako " . [7] Later, in the schools of mysticism that formed in these cities, not only the theoretical foundations of mysticism were laid, but also a methodology for its dissemination was developed. [eight]

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In general, invocation or preaching was the main method of Islamic propaganda. In this respect, there were such masters of speech as Hussein Wazir Kashifi, Mu inuddin Wazir, Wazir Haravi, Zainiddin Vasifi, Kazi Ushani. In the Middle Ages, it became a tradition to publicly preach before Friday and Eid prayers. In this regard, the science of theology was formed, which teaches the art of preaching. This science emphasizes the need to pay particular attention to three issues in advocacy:

a) it is impossible to make mistakes when choosing a preacher for preaching; such a person must be kind, impressionable, persuasive;

b) sermons should be classified according to the characteristics of the different classes; theology calls speech prepared for the upper classes a sultanate, speech prepared for the military - hutubu- jihad, and speech prepared for ordinary people - the status of a foreigner;

c) sermons should also be classified by content; In science, writing and reading correspondence of state importance is called nidabirlik, oratory of a religious or political nature is called khatib, commentaries on religious and moral issues are called discussion.

Conclusion

So, by the end of the Middle Ages, the propaganda system was formed on the basis of both Christianity and Islam, with its own ideology and methodology. Pope Gregory XV founded the Congregatio de Propaganda Fide, the Congregation for the Promotion of Religious Beliefs. For the first time this type of social activity received its name (propaganda), a type of social activity associated with the assimilation of various thoughts and ideas in the public consciousness, a change in public opinion, the formation of an acceptable life position among people, and their direction towards certain social goals.

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