



THE STUDY OF PHYSICAL CULTURE IN CENTRAL ASIA IN THE 16th AND 18th CENTURIES AS A TOPICAL ISSUE

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Annotation:

In the 16th-19th centuries, a number of articles and brochures on spiritual, moral, natural, artistic, economic and legal issues in the Central Asian educational system were published, but physical culture was not studied as a separate study.

Keywords: physical culture, Alpomish, Folk national games Restoring, enriching, preserving the spiritual and cultural riches of our people, which are the national values of our people, passing them on to future generations, a tradition that has been created by our ancestors for many centuries. -Restoration of customs, ceremonies, folk games, holidays and the role and place of our national values is one of our main tasks. We know from history that in a society where cultural and educational activities are organized wisely, that society develops rapidly on the basis of social justice.

The socio-cultural life of our ancient ancestors, who lived in almost all parts of modern Uzbekistan and neighboring countries (Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Afghanistan, etc.), especially, used in various ceremonies, traditions, celebrations, wrestling, horse games, dorboz, action games. They are described in detail in the textbooks "History of the peoples of Uzbekistan", "History of the culture of the peoples of Uzbekistan" and many others, as a result of scientific research.

The scientific researches of the well-known archeologist Ya. Gulyamov, academician Qori Niyazi and others play an important role in this direction.

On the use of physical training in the socio-cultural life of our ancestors (various games, horseback riding, wrestling, javelin throwing, etc.) "Avesto", "Alpomish", "Gorogly", "Kyrgyz" », « Manas », « Tomaris » and other folklore.

There are many permanent items of information about the socio-cultural life of our oldest ancestors and generations living in what is now Central Asia. The most important of them are kept in museums of history, archeology and art in Tashkent, Samarkand, Termez, Bukhara and other cities.





In the social life of our ancestors, various exercises and games were widely used. They are mainly used in the process of social labor and upbringing. According to official sources, the first ancestors who lived in our country date back to 40,000 years ago. Information about them is Amankoton Cave (opened in 1940) among the mountains south of Samarkand. Archaeological finds in Dalvarzin Tepa, Teshik Tash, Afrosiyob (Samarkand), Syrdarya banks of Tashkent region and other places testify to this.

The physical culture of our ancestors is a criterion of our national values. It has been formed and developed over a long period of time, and today it is becoming a socio-cultural and pedagogical process that is expanding and enriching with the demands of the times.

The history of culture of the peoples of Uzbekistan is reflected in various sources. It is important that some of the facts and objects related to physical culture are described as an integral part of the general culture.

Scientists who came to our country from Russia for other purposes and intentions have stated a number of facts that should be studied in the research of generals.

It is difficult to separate the physical culture of our ancestors and the history of its development from the culture, enlightenment, historical events, customs and traditions of different social systems. To study, teach and inculcate in young people the processes of physical culture, which are part of the socio-cultural living conditions of ancestors, socio-political, economic, cultural and other activities of certain periods, in accordance with the requirements of the present? expedient.

Thanks to the independence of Uzbekistan, there are opportunities to re-examine our past history and give it a real assessment. On this basis, it is necessary to recall some aspects of physical culture in our past history and the main reasons for its development. To do this, it is necessary to refer directly to the history of the peoples of Uzbekistan (rooms in the old edition), the new history of Uzbekistan (three parts), some research results and evidence in museums.

The culture of social life of the ancient ancestors, especially the educational processes created for health, physical fitness, work and longevity, has a deep meaning and place in the Avesto.

The physical culture of the ancient ancestors is especially expressed in the folklore. We have to admit this in the example of the epic "Alpomish". The epic "Alpomish" praises the physical qualities such as wrestling, horse racing, archery, the greatest human qualities such as patriotism and sacrifice for the people, for his beloved.





The socio-educational feature of the epic "Alpomish" is that the traditions and ceremonies that existed thousands of years ago, especially the devotion to each other, physical perfection, ruthless struggle against enemies, are fairly described.

There are dozens of great epics about Gorogly. They are also popular in Central Asia, the Caucasus and other regions.

The educational aspects of the epics are that through the love of a boy and a girl, in the context of the will of the people, traditions, customs, such as horseback riding, fighting, fencing, chasing in the mountains, rivers, groves, wrestling, archery. physical activity is highly praised. The epic "Forty Girls" reflects the battles in the territory of modern Karakalpakstan. It depicts girls who fought valiantly against the enemy in revenge for their parents and relatives: in folk tales such as "Rustam", "Tahir and Zuhra" the people's will, evil forces and young men and women In addition to the description of their sacrifices in the way of love, such qualities as courage, bravery, heroism, and riding are also expressed.

Folk national games have several directions, in which dances, lapars, aytys, askiyas, and art in many genres predominate. There are also a number of action games and sports-specific games inherited from our ancestors. They can be divided into the following main groups, namely:

1. Kurash (Bukhara, Fergana, Khorezm methods).
2. Equestrian games (kupkari-ulak, race, overthrow, horseback riding, etc.).
3. Dorboz games (exercises on the dor, jokes and arguments).
4. Stone lifting.
5. Rope pulling.
6. Strength testing.
7. Moving national games.
8. Running competitions (batba).

Almost all such games are widely used at public holidays, competitions and weddings. In order to study the views on physical culture in Central Asia in the 16th and 18th centuries, we need to study the historical situation, socio-political life, and the level of spiritual and enlightenment development at that time. The Timurids, who had made a significant contribution to the development of science and culture in Central Asia, began to rule the vast region after the state crisis.

Founder of the Shaibani Dynasty (1500-1510), grandson of Abul-Khairkhan, son of Sultan Budak. At birth, he was given two names according to Turkish tradition - Muhammad (Arabic) and Shaibanikhan (Turkish). Abul-Khairkhan nicknamed him



Shahbakht. Shaibanikhan had great physical strength and military skills. In "Boburnoma" he is called "Shaybokhon", which means "the possessor of power". Shaybani is a historical figure who rose from the rank of mercenary to the rank of khan.

He is not only a commander, but also a poet with the pseudonyms Shohbakht, Shoybok, Sheboni, Shohibek, Shaibani. From the literary heritage of Shaibanikhan we have several Uzbek ghazals, rubais and epics "Bahr-ul Khudo" (completed on May 14, 1508 in Bastom, Domgom) and a poem written in 1507-1508. There is a book of advice to the sultan Temur (the only copy of which is now kept in Turkey). When he was young, he was orphaned by his father Budok Sultan and his mother Kozibegim, and was brought up in the family of Karachabek, a loyal servant of his father.

In a situation where the historical reality usually requires the security of the kingdom, and the need for stability in domestic and foreign policy is always at stake, of course, military rule becomes a matter of national importance. Because no one can guarantee that there will be no interstate conflicts in the period we are studying, so the wars have no boundaries and no time. Even within the kingdom, threats to the country's security by independence forces were commonplace. At the same time, as states became stronger, there was a desire to subdue neighboring countries. Under these circumstances, it was impossible not to strengthen the military capabilities in order to prepare for defense or launch an attack. As a result of the country's positive foreign policy during this period, the military development of neighboring countries was of great importance to the Sheybani state as well.

In particular, during this period, a number of measures will be taken to develop the military sector at the national level. In particular, the production of balls is widespread throughout the country. In the early 16th century, he was a leader in the manufacture of weapons in Samarkand, and later in Bukhara.

If we examine the sources of the 16th century, we will see that the following tribes formed the main part of the khan's army. These are Kipchak, major caroit, tuma, qiyat, palace, kenegas, yuz, ushun, china, dormon, mangit, thousand, bell, nayman, five hundred, bird, haji, argun, o 'glon and others. It is noteworthy that each wing or part of the Shaybani army was made up of separate tribes. During the battle, right arm, dormon, five hundred, kenegas, center tengut, utaji, ukarash-nayman, jot, Chinese, snowball, kenegas, inner and left hand nayman, mang It consisted of a dog, a bird, a thousand, amirs and volunteer soldiers of Argun descent.





It is clear that a well-disciplined, well-trained army is essential to the strength, peace and prosperity of any nation. It was only when the military listed above had a high level of physical fitness that this army won and succeeded. This means that in the training of the military there was a thorough system of physical culture, which included certain methods, forms and means of physical training.

All textbooks on the "History of Physical Culture and Education", textbooks from the earliest times contain detailed information about physical culture and education in the Timurid period, carry out certain analyzes, The 16th-18th centuries, as well as the first half of the 19th century, that is, more than 350 years of physical culture and education, are widely covered in historical sources from the late 19th century to the present day. data are not encountered at all.

That is why we aim to supplement the "History of Physical Education" by analyzing the works of historians of this period and studying how the system of physical culture and education was established in Central Asia in the 16th century.

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