



THE IMPORTANCE OF THE UZBEK KURASH IN HISTORICAL STUDIES IN THE RESEARCH OF HISTORICAL AND ETHNOGRAPHIC CHARACTERISTICS

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ABSTRACT

Uzbek Kurash (a type of wrestling) has a history of almost three and a half thousand years, as evidenced by murals and written sources. This article explores archeological and written sources on the history of Kurash, mainly on the history of Uzbek Kurash.

KEY WORDS: *Kurash, Navruz, murals, S.P.Tolstov, M.Koshgariy, Makdisiy, Firdavsi «Shahnama», Tan dynasty, Sadi “Gulistan”, Alisher Navai’s “Saddi Iskandari.*

DISCUSSION

Kurash is one of the national competitions, which combines many national features, closely linked with the national traditions of the Uzbek people. It is widespread in all parts of Uzbekistan and has both historical and ethnic features. Uzbek wrestling has a very long history, and academician A. Askarov, based on archeological evidence found in ancient Bactria (southern part of Surkhandarya region, northern Afghanistan), states that its roots date back at least 3,500 years. A number of historical sources and archeological monuments confirm that Kurash was a tradition from the earliest times of primitive society. Archaeologist S.P Tolstov in his archeological excavations in Jonbosqala, Khorezm, found that in the 4th century BC the traditional wrestling Kurash between different tribal communities was widespread. Even in Kuykirlgan castle (4-3th centuries BC) was found a mug with a picture of a wrestler. According to the scientist, our ancestors in the past held many wrestling competitions at various weddings and celebrations, especially on the days of Navruz. Well-known linguist Mahmud Kashgari also quoted from the wrestling of famous wrestlers in his works. According to the Arab geographer and traveler Makdisi (10th century), wrestling competitions were held in large cities such as Samarkand, Merv, Balkh on Navruz holidays. An ancient Chinese source, “Tan-shu” noted that wrestling competitions were

held in Fergana on Navruz holidays. As well, historians of the Han dynasty of ancient China (3-1st centuries BC), the Greek historian Pompey Trog (1st century AD) also said that the tribes living in the territory of ancient Uzbekistan grew up skilled wrestlers. There is a lot of information about Kurash wrestling in historical sources. Including we find valuable information in the works of the ancient Greek philosopher Herodotus and Ibn Sina, the father of modern medicine.

Abulqasim Firdavsi in "Shahnama" honored the people's heroes and praised the courage of the wrestlers.

Sadi's “Gulistan” also described the national wrestling Kurash. In it, a wrestler realized that he had mastered the art of wrestling, and that he knew three hundred and sixty very good tricks, so that every day he wrestled in a different way. The wrestler taught one of his favorite disciples three hundred and fifty-nine methods and hid one. The disciple who mastered the science of the teacher became a famous wrestler. Abu Ali ibn Sina (980 - 1037) wrote about the regulation of physical education based on medicine. The great physician in his work gave information about two types of Kurash. He wrote, in wrestling, the two men grabbed each other by the waist and pulled each other, one grabbed the other by the collar, the hand of the other, grabbed the opponent's legs and tried to knock him down using the wrapping and twisting methods. According to Ibn Sina, these



two methods of wrestling were known a thousand years ago. One of them was allowed to grab his opponent's waist and the wrestlers used their feet. In the second, the wrestlers tried to pull the opponent from where he could catch him. If we compare these two types of wrestling with modern types of wrestling, it corresponds to the Fergana and Bukhara methods of national wrestling.

The soldiers of the great leader Amir Temur used various exercises to be physically strong. In particular, they constantly studied wrestling techniques. Soldiers sometimes wrestled alone. During this period, Kurash became extremely popular and was used in the form of wrestling, fighting, spectacle, and competition.

Alisher Navoi, the king of poetry, also wrote about wrestling of wrestlers in his epic poem "Saddi Iskandariy".

From the 14th to the 15th centuries, all rulers organized wrestling competitions on national holidays. The famous commander, poet and statesman Zakhiriddin Mukhammad Bobur in his work "Boburnoma" gave information that he developed the national Kurash wrestling among the soldiers and paid great attention to physical training. According to Bobur, in the 15th-16th centuries in the territory of modern Uzbekistan, wrestlers and warriors grew up mainly among the working people. Rewarding the winners of wrestling competitions with various prizes had been gradually become a habit.

Herman Vamberi, a Hungarian traveler who traveled to Central Asia in the second half of the 19th century, said, "The holiday is celebrated in the family when the child is 40 days old, that is, after the baby's birth after 40 days which is called "chilla", means "forty days".

On the eve of the holiday, various competitions will be organized, and at the end, the wrestlers will compete."

Another approach to the origin of Kurash belongs to ethnographer K.Sh. Shoniyazov. He noted that "Kurash is directly related to the Zoroastrian tradition of circling around the fire, which became popular not only among the settled population, but also in the Middle Ages and later among the semi-nomadic cattle-breeding tribes of the Tashkent oasis."

In general, the popularity of Uzbek Kurash is that, despite the conditions of the wrestling competition, the participants of the neighboring district, region or even the khanate went to wrestle as soon as they heard about the competition. The distinctive ethnic aspect of wrestling was that it did not require a special invitation or invitation for the wrestlers to visit. Upon hearing this news, the wrestlers came from long distances and took part in

wrestling. The race was held on a mat, in straw, sand or mud, surrounded by circular spectators. According to the rules of the competition, young children, then teenagers, and in some cases adult wrestlers, were chosen by weight after the judges announced the start time. After that, the real wrestlers took the stage. It was primarily educational, as well as raising the mood of the audience and participants, raising the joy and excitement of the sport, pointing out that young children would be popular in the future, and older wrestlers shared their skills and experiences. In the past, modern wrestlers also had a special uniform, they wore a jacket, belt and white, red, yellow, blue ribbon (belt, set) on their heads. In some cases, participants wore clothing that did not have a specific color. But according to the special rules of wrestling among the soldiers, each soldier had to have a special mark that distinguished him. The wrestlers' wings were distinguished by a white line or a color line attached to a smooth sponge. Wrestlers' clothing is mostly white, blue, and yellow, and in ancient times the colors were chosen according to the concepts of "world" and "religion". The white and blue pants of the wrestlers were a symbol of purity and courage. In the past, the colors of the Uzbek nation were chosen as a symbol of certain ethnic groups. In particular, black (kara) was seen by the Uzbek people as a symbol of "greatness". This can be seen by looking at the historical etymology of the words "karamangit", "kara koyunli", "karaturkman", "qaraabdali", "karabori" and "karatonli".

Ethnographic materials confirm that Kurash wrestling was one of the main competitions in the life of the Uzbek people. Indeed, our people from the past considered wrestling as the main means of physical training.

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