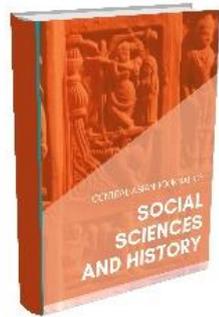




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### Distribution of Modern Sports in Central Asia in Colonial Conditions (Late XIX and Early XX Centuries) Spread of Modern Sports in Middle Asia Under Colonial Conditions (End of the XIX Century - Beginning of the XX Century)

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#### Annotation:

The article deals with the attitude to various sports in the history of our country in the colonial period, national folk festivals, various exercises and competitions, the preservation of competitions among the local population, the spread of modern sports in Central Asia in the late XIX and early XX centuries. , in particular, the attitude of the younger generation to physical education, briefly touched upon a number of measures taken by the Soviet government in the early years of the organization of physical culture and sports in Turkestan.

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Enter. In the conditions of the independence of Uzbekistan, it is necessary to take an objective and critical approach in the study of textbooks and various sources published during the former Union. Discrimination of our national characteristics, one-sided approach to ensuring physical education and sports of the population are not critically expressed. During the period of the former union, the historical realities of the Turkestan region were deliberately distorted.

There are many rich resources inherited from our ancestors who lived in Central Asia. Among such

inexhaustible resources, physical culture is of particular importance. Physical culture is a specific activity that helps people to grow up healthy from childhood, develop their physical and cultural maturity, live a healthy life, increase working capacity, and live a long life. In this, our ancestors organized strength, dexterity, and hunting skills to make hunting weapons, catch wild animals in mountains, rivers, and forests.

They performed complex exercises such as archery on horseback, javelin throwing, wrestling, running on foot, throwing hurdles, traditional customs, and organization of action games in public floats. They skillfully used these weapons in various battles.

In their customs and traditions, the people used wrestling, horse games, fencing, racing and various action games. These events encouraged young people to be strong, to love the country, to acquire a profession and to be brave.

In Central Asia, physical education has always had traditional features. Physical exercises were created empirically (from the Greek *empeiria* - through experience) and, although not based on science, have always preserved deep folk traditions. In particular, national forms, means and methods of physical education representing the basis of national physical culture have been formed.

Literature review (Literature review).

When determining the level of scientific research of the problem, it is appropriate to analyze the literature and scientific research works on the subject into two groups.

The first group includes works published on the topic during the Soviet period, the second group includes works related to the topic during the years of independence, and the third group includes the works of foreign researchers related to the organized problem. The first group of literature is the literature created during the Soviet government, in which the influence of communist ideology is clearly felt. Some aspects of the history of physical education and sports in Uzbekistan have been researched in these literatures, and no opinion has been expressed about the problems and shortcomings, given the achievements made in the field. In addition, the general aspects of the organized topic as a part of cultural life are briefly touched upon. The conclusion is that the topic organized in the literature published during the Soviet period was not researched as a separate object of research.

The second group of literature is the research created in the years of independence, the history of some types of sports is covered in this literature, and these studies acquire a more scientific and popular character.

Dissertations on the history of physical education and sports were also defended during the years of independence. B.Mambetov and Z.Abdullaeva's scientific work can be cited as an example of such research.

So, the literature and scientific researches published during the years of independence have a general character and reflect some aspects of the subject being organized.

Research methodology (Research Methodology). In Central Asia, mainly wrestling and horse riding were formed as sports, and competitions were organized on national holidays, national festivals and various celebrations. Soldiers' military-physical training is carried out with the help of national forms of physical education, and the experience gained over many centuries in the way of courageous defense of the country is summarized.

In the second half of the 19th century, physical culture was a component of Russian culture in the territory of the Turkestan General Governorate, which ruled in Tashkent, Samarkand and Fargona, and at first it was not inextricably linked with the local national culture. During these years, modern sports have not been introduced in Turkestan, and leading athletes from the local population have not emerged. The Governor-General of Turkestan strongly opposed the establishment of a sports society of representatives of the local nationality. [1]

At the end of the 19th century and the beginning of the 20th century, modern sports were introduced and became widespread in Uzbekistan. In this connection with the Russian culture is observed in the system of physical culture and sports.

The history of formation and development of physical culture and modern sports system in Turkestan region - Uzbekistan can be conditionally divided into the following periods:

I. 1860-1890 years, the arrival of Russians to Turkestan, first as part of scientific expeditions, and then as a result of the invasion of the Russian army.

II. The years 1890-1920 were the mass immigration of the Russian population to Turkestan and the formation of Russian culture among the local population by many intellectuals and pedagogues.

III. 1920-1950s formation and development of physical culture and sports based on the system of physical education of the former union in Uzbekistan.

At the end of the 19th century and the beginning of the 20th century, real opportunities for the development of sports appeared in the regions of Central Asia. Mass migration of Russian people to Turkestan region, first of all, made it possible to develop modern sports, and secondly, it encouraged the local population to engage in physical education and sports.

Many pedagogic intellectuals who worked in Turkestan, especially the part of them who stayed and worked in the region, contributed to the formation of the physical culture of the European population living in the big cities of Turkestan, and then the local population.

Analysis and results. In the second half of the 19th century, a system of Russian educational institutions was created in the Turkestan region. In 1875, gymnasiums were established in Tashkent, Fargona, Samarkand and other cities, but the percentage of representatives of the local nationality was very small. In the program of these educational institutions, physical education lessons were completely ignored. The government did not care about the welfare of the people. For example, in 1914-1915, 2.3% of the national budget was allocated to the education of Turkestan, and 86.7% was allocated to the military police apparatus. In 1914, there were 160 schools in the Turkestan region, where 17,000 children were educated. Physical education in schools in the Turkestan region was temporary and was not based on any system, because there were no special programs developed for physical education and sports [2]. In 1890, gymnastics, fencing, shooting and other sports trainings were canceled in military schools and educational institutions of the Turkestan region. During this period, it was the first attempt to introduce physical education in some educational institutions of the Turkestan region. However, physical education classes were regularly canceled due to lack of teachers, buildings and equipment.

At the end of the 19th century, at the beginning of the 20th century, the enlightened Jadidism movement of national intellectuals (Arabic: Jadid yangi) emerged, and they established schools with a

new status. The Jadidchilar program was aimed at reforming the education system and set the following tasks: to give young people practical knowledge; in the field of education, in contrast to Muslim schools, to adopt new modern forms of teaching. In the New Methodist schools, the Middle Ages moved from individual teaching to the class system. Geographical maps, globes, and other cogasmous weapons appeared in the classrooms, breaks were introduced between classes, and corporal punishment of students was abolished.

Therefore, all the changes were of great importance. However, even in these schools, physical education classes were not regularly canceled, only during the breaks were organized activities under the guidance of teachers.

Abdullah Awlani (1878-1934). The well-known Uzbek pedagogue and scientist Abdulla Avloni was born in the city of Tashkent, in the family of a small craftsman-weaver. At the beginning of the 20th century, Abdulla Avloni took a special place in the social and political life of Uzbekistan and in the development of pedagogical ideas. Throughout his career, he paid special attention to the cultivation of a perfect person who would serve his people, and the formation of his spirituality.

A. Avloni created textbooks and textbooks for "Usuli Jadid" schools, such as "Literature and national poems" consisting of 4 parts, as well as "First teacher", "Turkish gulison and morals", "Second teacher", "Maktab gulistoni". The work "Turkish Gulison Yahud Akhlaq" is a moral and educational work. The work reflects on science and ethics, which call people to good and prevent them from evil.

Abdulla Avloni relatively divided child education into the following 4 parts: 1. "Time of education". 2. "Physical education". 3. "Education of thought". 4. "Moral education". In the chapter "The Time of Education", it is emphasized that it is necessary to provide education from a young age, and everyone should be involved in this work: parents, teachers, the government, and others. "Al-Hasil education is for us either life or death, salvation or destruction, happiness or disaster," he says. Education is not a private work, but a national, social work.

Avloni believes that the progress of every nation and the strength of the states largely depend on the education of generations.

Education starts from the birth of offspring and continues until the end of life. It consists of several stages of home, kindergarten, school and community education. Avloni explains the scope of education in a broad sense. It does not limit it to only morality. First of all, it emphasizes the need to take care of the health of the child.

According to Awlani, it is necessary to educate the body in order to have a healthy mind, good morals, and knowledge. "A healthy and strong body is the most necessary thing for a person. Because a person needs a strong, disease-free body to learn, to learn, to organize and to teach.

A. Avloni addresses the issue of physical education to the parents in raising the child healthy, and pays special attention to the activities of the teachers in the mental education of the child.

Abdurauf Fitrat (1886-1934). Abdurauf Abdurahim Ogli Fitrat was born in Bukhara. "Fitrat" is Abdurauf's literary nickname, and this word means key nature, key talent.

At the beginning of the 20th century, a serious awakening in the development of social thought began in Bukhara, as in the whole East, and the Jadidist movement spread widely.

The severity of the Amir's tyranny forced the Jadids of Bukhara to form a secret society. In Bukhara, the Jadids worked under the name "Yosh Bukharolikler". A. Fitrat was one of the leaders of this

movement. At the beginning of their career, young Bukharans opened new schools and educated the children of the rich and the poor in them.

Abdurauf Fitrat went to Turkey in 1909 with the help of Jamiyati Hayriya. In 1913, after a 4-year absence, Fitrat returned to Bukhara from Turkey. He returned from Turkey with advanced views. In 1916, Fitrat wrote a philosophical work called "Family". In 1922-23, Fitrat was one of the initiators and selectors of sending students from the People's Republic of Bukhara to Germany and Turkey to learn the secrets of advanced European education, science and technology, and to train local personnel who would develop education and culture in the new People's Republic of Bukhara and Turkestan. In 1924, Leningrad State Dorilfununi awarded Fitrat the title of professor for his researches on the representatives of Uzbek and Tajik classical literature.

A. Fitrat's work "Rahbari Najot" is also devoted to the issues of education. In particular, the third chapter of the work is devoted to the topics of family, child education, morals, and these issues are of great educational importance even in the present era.

It is emphasized that it is the duty of parents to raise their children to become mature people, and it is necessary to pay attention to 3 types of education: 1. Physical education, health, 2. Mental education, soundness of mind, 3. Moral education, that is, moral purity. [3].

Abdurauf Fitrat attached special importance to physical education and raising a person to be healthy and strong. He said that it is necessary to start raising a child even before it is born, since it is in the mother's womb, because during this period of 9 months, the child is raised with the mother's blood. Later, after the birth of the child, Fitrat also attaches importance to children being in the fresh air, being able to enjoy aesthetic pleasure from the beauty of the environment and nature.

Fitrat also mentions that various movement games play an important role in children's physical education. He advises parents to ensure that their children are engaged in such games. He knows that it is possible to teach a child about life, intellectual and moral education through these games, and the main thing is to train the child physically. Fitrat also explains that cleanliness is very important for children to be healthy and physically mature, emphasizing the importance of teaching children to follow the rules of personal hygiene.

Abdurauf Fitrat said that only modern schools provide such education and training, create good conditions for children, and care for their health and living, but the ruling circles oppose these schools as well as the advanced methods of education they carry out, calling these schools infidel schools. Shows that they are not allowed to operate. At the same time, it is the opposite in old schools, and it is said that no conditions have been created for children's health and physical training.

The ideas of independence, democracy and freedom are the main goal of Fitrat's activities and all his works and articles, and he is an example for our current youth and their development of independent Uzbekistan.

Scientific studies in the field of physical culture and history of sports show that in the late 19th and early 20th centuries opportunities for the introduction and development of modern sports appeared in the region. In the cities of Turkestan region, sports clubs and societies were organized on the initiative of intellectuals. The main composition of the participants in the sports sections consisted of military officers, civil servants and intellectuals.

The intellectuals of Turkestan were the most advanced educated people of the time who received secular education abroad. As a result of familiarization with the experience of foreign countries and educational activities, they realized that physical education plays an important role in human development.

During this period, the gradual introduction of European culture, which was new to the local population, and the interaction of cultures stimulated the sufficiently rapid development of sports in various regions of the Turkestan region. In particular, interest in cycling led to the establishment of the Tashkent Amateur Cyclists' Society (THVJ) in 1894. The society has developed its own charter and payment procedure. On September 18, 1894, the first cycling competition was held on the temporary bicycle track in the city avenue. In 1895, a bicycle club and competitions were organized in Samarkand. Their first competition was held on July 4, 1895 at the military field. [3].

In 1895, the famous German wrestler Rippel came to Tashkent, showing his strength and skill in the circus, impressing all the spectators. His weight was eight and a half pounds (133 kg.), and he performed by lifting an eight-pound cast iron with two hands and a 16-pound cast iron with his hands. At the time of Osha, there was no wrestler left by his son Ahmad Topilboy, who shot in Chokar neighborhood, Beshyogoch daha, Tashkent, who had fought and knocked down in Central Asia. Guest Alimad heard the wrestler's fight and expressed his desire to fight with him. They made a bet that whoever falls will "give 50 soms from his side". On June 23 of this year, people gathered at the circus. 28-year-old Ahmed, a wrestler, appears wearing a white jacket and a belt around his waist. There is also a condition that "he who falls down and is injured will be fine." Rippel comes out with a ribbon belt at the waist. Two wrestlers hold each other's waists and rotate in the middle. There was such silence in the circus that even a fly could be heard. "Yo pirim" shout of the wrestler Ahmed is heard. At that moment, the earth seemed to shake. Rippel was lying on the ground in a heap.

In 1904, Khoja, a wrestler from Kuva, came to Tashkent and knocked down the "Manman" wrestler without a single punch. At this time, Ahmed the wrestler was sick with a wound in his back. Nomus, being strong, goes into the fight without returning Khoja's shasht. Ahmad grabbed the wrestler Khoja's belt, shook it and pressed it to his chest, lifted it up and turned around the arena, then gently put it on his stomach and said: "You are a guest, I have pee." The nobility of Ahmed the wrestler will be applauded by the audience. Ahmed the wrestler won over the German champion Giber in the classic fight held according to French rules in 1911. There were many such wrestlers in almost all regions of Uzbekistan. In 1903, the first tennis court appeared in Tashkent. His appearance was very simple and unobstructed. Van Drachek, the only Czech teacher in the whole city, had several tennis balls and rackets, and under his guidance, the students wore tennis strings. Later, tennis became popular in the cities of Andijan, Buhoro, Kakan, and Fargona.

In 1910, the hunters' society was formed in Samarkand, and the Discoball society was formed in Andijan. In the same year, running, jumping and throwing, athletics, etc. Were held in Tashkent and Fargona. Amateur groups were formed. Since 1911, various competitions and football matches have been held in Fergana, Tashkent, Samarkand, Andijan, Kakan and other cities. In 1911, the Okrug gymnastics-fencing school was opened in Tashkent, where instructors were trained in fencing and gymnastics on projectiles. In 1912, the first gymnastics and military training course for training physical education teachers was opened for educational institutions. In this school, in 1912, the biggest qualifying competitions were canceled, and the best athletes from Turkestan were selected to fill the Russian team at the 5th Olympic Games in Stockholm. In 1911-1912, the first football teams were established in Fargona and Kakan. In the following years, football teams were formed in other cities of

Turkestan, and intercity matches were held between the teams of Tashkent, Fargona, Samarkand, Andijan and Kakan. In 1913, the Tashkent amateur sportsmen's society, the largest sports society in Turkestan region, was established. The society had football, athletics, and tennis departments. In 1915-1916, the first scout (scout izquvar) groups in Turkestan were founded in the Tashkent gymnasium. Scouts were engaged in marching preparations, organized action games, walks [4].

It is worth noting that among the promoters of various sports events there were students from St. Petersburg who came to Tashkent, Fargona and other cities of Turkestan region on summer vacation. They were also referees of competitions in football, athletics and other sports. Physical culture classes were organized at Xalq University. Swimming, athletics, gymnastics classes were canceled and a football team was formed. There were gymnastics societies such as "Sokol", "Sever".

In 1921, the II Central Asian Olympiad took place. Athletes competed in athletics, weightlifting (boxing, wrestling, barbell), basketball, gymnastics, football and chess. In 1922, there were 2 sports grounds belonging to schools in Tashkent, where 2 thousand people played sports. There are 4,797 physical culture workers in Turkestan region, of which 382 are women. Sportswomen of the local nationality were almost as good. There were 2 gymnasiums and 34 sports grounds at the expense of the Olka Physical Culture Council. By 1924, the number of physical culturists in Turkestan increased significantly. There are 48 sports clubs in Tashkent and Syrdarya regions, where 3500 people are engaged. In 1924, the All-Turkistan Olympiad was organized. Athletes from Syrdarya, Fergana, Samarkand and other regions took part in it.

Sirdarya region won. On October 27, 1924, the Soviet Republic of Uzbekistan was established. At that time, all work was instructed by the union-level agencies and organizations. For this reason, in 1918-1924, sports clubs were established mainly in the cities of Tashkent, Samarkand, Kakan, Bukhara, railway workers, factories, and some Russian schools or gymnasiums. In those places, football, boxing, cycling, athletics and other sports were organized and competitions were organized. According to historical sources, representatives of the local nation hardly participated in these competitions. In 1923, the establishment of "Dinamo" sports society laid the foundation for the construction of various sports fields, especially "Dinamo" stadiums, in the cities of Samarkand and Tashkent (1925-27). For this reason, representatives of the local nationality are also engaged in football, volleyball, jumping, running, grenade throwing exercises brought by the Russian people. It has become a habit to form national teams in the neighborhoods and organize mutual competitions on weekends and during prime time. In 1927, the 1st All-Uzbek spartakiade was organized, and national teams were prepared in sports such as football, athletics, wrestling, and gymnastics. [9].

Conclusion and recommendations (Conclusion / Recommendations). There were no physical education classes in schools and madrasas during the colonial period of Tsarism. It is not allowed to do physical exercise, even playing active games.

Despite this, the people continued to organize their national festivals. Wrestling, racing, goats, stunts, acrobatics, and action games became widespread. People's fairs dedicated to Navroz, harvest festival and other festivals, as well as wrestling competitions, skillful horsemen's agility, games and demonstrations such as tug-of-war, rope pulling, and stone-heaving at large festivals are amazing and very interesting.

In the early years of Soviet colonialism (1917-1924), modern sports were formed in the Republic of

Turkestan. In Central Asia, in the Soviet Republic of Uzbekistan (1924), many advanced experiences were collected in organizing educational institutions, preparing young people for professions, improving the health of working young people, and involving them in sports.

In conclusion, it is appropriate to emphasize the following: firstly, sport served as a tool for mutual cultural popularization of peoples; secondly, in the Soviet society, culture and sports are oriented towards the dominant ideology and state interest in this society. Otherwise, the state did not allow the development of culture and sports.

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