



## CENTRAL ASIAN JOURNAL OF SOCIAL SCIENCES AND HISTORY

Journal homepage: <https://cajssh.centralasianstudies.org>



### Historical Foundations of the Emergence of the Wrestling Sport

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#### **Abstract:**

The emergence and formation of the sport of wrestling goes back to the ancient past. The article talks about the history of the emergence of the sport of wrestling.

#### **ARTICLE INFO**

##### **Article history:**

Received 23-Sep-22

Received in revised form 22-Oct-22

Accepted 24-Nov-22

**Available online 27-Dec-2022**

**Key word:** Antiquity, wrestling, wrestler, ethnography, "Baghdadi", "playing", "shaking", "necking".

#### **Introduction.**

According to some sources, the emergence of Uzbek national wrestling has a history of three and a half thousand years. The material evidences found as a result of the researches, researches and archeological scientific searches and observations of historians, antiquarians, ethnographers and philosophers prove that the age of the struggle is at least 2.5-3 thousand years old. A cylindrical ceramic vessel belonging to the Bronze Age, found in the Surkhan oasis of ancient Bactria, that is, the southern regions of Uzbekistan, depicts two wrestlers, one of them beating the other in a wrestling style. Also, in another archeological source of this period, it is stated that wrestlers are demonstrating their fighting methods. These vessels belong to the Bronze Age and testify to the fact that the history of wrestling is even longer, that is, 3.5 thousand years. A statue of the III century BC shows two wrestlers holding each other's belts [10.132].

There are 6 pieces of evidence that scientifically prove the history of our struggle. For example, the wall painting of two fighting wrestlers found in Panjikent is considered a unique monument of the Sugdiyana statehood, that is, the medieval period.

The next find is two horseshoes from the Bronze Age. According to professor M.P. Gryaznov, each

horseshoe depicting fighting methods is made in the spirit of the spiritual views of the Sak-Scythian tribes and belongs to the early stages of the nomadic period.

On the surface of the rim of a silver basin dating back to the middle of the first millennium AD, two wrestlers are depicted in a wrestler's pose. These items found in Chelak village near Samarkand also confirm the antiquity of Kurush. Among these containers with geometric patterns, the package with a silver handle is particularly noteworthy. The image of two wrestlers fighting in the Uzbek style of wrestling is represented on the surface of its handle. This find belongs to the early Middle Ages [9.128].

### **Materials and Methods.**

According to the researches of ethnographers, scenes about the struggle can be found in the oldest epics, fairy tales and legends. If you pay attention to their content, you will be sure that they belong to the era of matriarchy. It follows that the history of Uzbek wrestling dates back to 5,000 years ago.

There were three types of wrestling traditions in the life of the Uzbek people. Its earliest appearance was as a physical exercise - in connection with the exogamous marriage ceremony. During the marriage ceremony, the future bride-groom's fight was organized by the ruling women of that time. This phenomenon developed during the matriarchal kingdom's right to test and choose the land.

According to M. O. Kasve in his work entitled "Essays on the History of Primitive Culture" published in 1960, marriage in the period of matriarchal relations was often concluded not by the husband, but by the initiative of the woman [5.153]. The form of this tradition has changed over time. Conflicts against patriarchal relations, which had just begun to emerge, arose in this process. Later, the girls married the guy they defeated in a one-on-one fight. According to the Greek historian Claudius Elian, the daughters of the ancient Saka tribes who lived in our country fought with their future grooms and got married.

### **Results and discussion.**

In addition, in the rock petrographs preserved in Sarmishsay (Karatog, Nurota Range, Navoi District, Navoi Region), women are extremely tall and powerful, and men are physically smaller and thinner [4.17]. It is understood that in the distant past, women were stronger than men. Also, it is not surprising that the belief that wrestlers are actually born from physically strong women has been preserved in the historical memory of the people from the era of matriarchy. In particular, information about the passing of women and kings from the history of the Turkic peoples has been preserved.

The wise ruler and great historian Abulghozi Bahadirkhan (ruler of Khorezm in 1443-1466) left interesting information about the seven female rulers of the Oghuz in his work "Shajarayi Tarokima" [1.128]. One of them: the ruins of an ancient city called Barchinligkent, as well as the palace of a warrior and wise ruler of the Oghids named Barchin, are still preserved in the stream of the Syrdarya river (120 km east of the island, 30 km south of Syrdarya). In the Uzbek part of Kyzylkum, there is also a temple of Kyzyl-xotin (9th century), which is a monument restored in honor of the ruler of the Seljuk Turks - an extremely strong, noble and valuable woman. Therefore, there are limits of historical truth in the narrative about Tumaris Begoyim.

In the third example of an epic struggle, the girl is chosen in absentia from the suitors. It turns out that now the girl will not fight, but she will retain the right to set conditions and choose. Such scenes can be seen in secular epics such as "Alpomish", "Odyssey" and "Ramayana".

In the epic of our ancient epic "Alpomish", whose history can compete with thousands of years, we can see that the holding of a wrestling competition under the conditions of Barchin has become an integral part of the lifestyle of our people. It is not for nothing that a number of scientists who lived and worked in ancient and medieval times paid special attention to wrestling.

In the Chinese manuscript "Tan-shu" it is stated that weddings and elections in Dovan (Fergana) did not take place without wrestling competitions [7.86].

By the 9th century AD, our national struggle reached a new level. From this period, the rulers of dynasties such as Samonis, Ghaznavis, Karakhanids, and Seljuks, who entered the political arena of the region, started their tactics with wrestling competitions of skilled wrestlers when holding parties and celebrations. In the works of Al-Muqaddasi, an Arab geographer and traveler who lived in the 10th century, it is noted that Mavorunnahr often fought in large cities such as Marv, Samarkand, Bukhara and Balkh [2.84]. Turkic peoples have used the word "Alp" to refer to strong, dexterous, agile, valuable people from time immemorial. For example: Sheri Kishvar, the son of Kara Chorin, one of the Western Turkish khans, was nicknamed Alp Arslan, or the name of the brother of one of the Turkish khans, Bilga khan, was Alp Ertun, or Alp Tegin, the founder of the Ghaznavid dynasty, and it is no coincidence that there were rulers named Alp (El) Arslan in the Khorezmshah dynasty [8.53]. Besides, the real name of Alpomish, the main character of our people's favorite epic "Alpomish", is Hakimbiy. The word "alp" was also used in the stories about Yehud Alpomish going to the Kalmyk country and conquering 90 mountains.

### **Results and discussion.**

At first, wrestling was performed as a spectacle of entertainment and recreation at traditional public events, weddings and grand events, but over time, it became an independent sport and a method of training. Great Eastern thinkers Ibn Sina's "Laws of Medicine", Zayniddin Wasifi's "Badoe' ul Waqe'", Husayn Vaiz Koshifi's "Futuvvatnomayi Sultani", and Zahiriddin Muhammad Babur's "Baburnoma" provide valuable information about our national struggle.

Grandfather Ibn Sina writes: "Struggle" consisted of various types. One of these involves two men grabbing each other's belts and each trying to get rid of their opponent. But one embraces the other. In this case, the right hand of the opponent passes over the shoulder, and the left hand from below. Then he pulls his opponent to himself. Another type of wrestling is said to knock down the opponent by kicking each other [3.23].

The famous linguist scientist Mahmud Kashgari mentions about 150 types of games in his work "Devoni Lugatit-Turk" and gives a detailed description of about 20 games [6.58]. The scientist gives information about the types of games, the age distribution of games, the conditions of the competition, and calls such competitions "controversy". In particular, he lists the types of wrestling contests: "baghdodi", "chalish", "eng shaki", "neck bending".

### **Conclusion.**

Pakhlovon Mahmud, one of the great wrestlers of the 13th century, is still remembered by our people with special respect and reverence. Pahlovon Mahmud was originally from Khorezm and worked as a furrier. The creator has given this breed great potential and power. For this reason, the name of this person was known not only in Turonzamin, but also in Iran, India and many countries of the East. Pahhlovon Mahmud was considered one of the leaders of the juvanmard sect of Sufism and was also

known as "Puryolvali". Even the Indian king, Ray Popai, rescued Chun from death, and in return, he freed ten thousand Khorezms from captivity in India.

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