

## THE ROLE OF HISTORICAL STYLES IN FORMING NATIONAL CULTURE IN ATHLETES

<https://doi.org/10.5281/zenodo.17641226>

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### **Abstract**

This article analyzes the importance of sport for humanity and the manifestations of psychological techniques in sport that are inextricably linked to history.

### **Keywords**

sports psychology, education, physical culture, pedagogy, Uzbek national folk games.

Sport has always played an important role in human life and has carried out communication and succession between different generations of people. Sport has changed over time in its goals and objectives, content, form and methods. These changes are closely related to the relationships between people. Based on this, it is necessary to pay attention to the formation of a well-developed person in mass sports, ready to defend the homeland, to work, to social activity, to life in all respects. Our people have long paid special attention to raising the younger generation to be spiritually active, morally and spiritually high, and hardworking.

History shows that the inner spiritual and moral perfection of Pahlavan Mahmud is reflected in his physical strength, talent and thinking. In addition to being a physically strong wrestler, Pahlavan Mahmud loved his people very much. This formidable, unyielding wrestler of ancient Khorezm was famous not only in the country, but also in neighboring countries, including India. The liberation of Khorezm prisoners and his sacrifice in the fight for the Motherland indicate the strength of Pahlavan Mahmud's inner spirit and spiritual outlook. Therefore, this great man also had the ability to fully utilize the internal potential hidden in his psyche and body. In ancient times, our ancestors, who deeply felt that physical culture and sports provide an incomparable spiritual and mental support to a person, held various competitions before major battles and grandiose construction projects. In ancient Greece, various competitions similar to the Olympic Games were organized before the construction of new cities.

The great philosopher of the East, poet, people's person, spiritually mature murshid of the order was Ahmad ibn Umar Khevaqi al-Khwarizmi. This noble person is known to the world under the name of Sheikh Najmiddin Kubra. After all, Najmiddin is the star of religion, Kubra means the great (singular Kabir), the great. The reason why Hazrat Ahmad ibn Umar was called Kubra (Kubra, Kabir) is that whoever Hazrat would argue with in his youth about knowledge, he would certainly win. That is why he received the name Kubra, which means the great. Another nickname of the Sheikh is Sheikh Valiytarosh. Whoever he looked at, he would reach the level of a Wali. When the Khorezmshah fled in fear of the Mongol invaders, the Sheikh led the Khorezm people to fight against the enemy. Hazrat snatches the enemy's flag on the battlefield and holds it so tightly that even ten men cannot snatch the flag from his hands. The enemy is eventually forced to cut the flag. Najmuddin Kubro is martyred in battle. The main task of the Kubrovian order is to educate a perfect person. The life of Sheikh Najmuddin Kubro is a great lesson, a great school. Due to the upbringing of the elders of the order, our ancestors of the past were endowed with good character and great virtues.

The Arab traveler Ibn Batuta, in his memoirs, reported that he had traveled the world and had not seen people with noble intentions and noble character like the people of Transoxiana and Khorezm, and that although the inhabitants of Shiraz and Isfahan considered themselves young men, the young men of Khorezm and Transoxiana were superior to them in their respect for and hospitality to strangers; they were honored as Shots in Iraq, Sarbadars in Khorasan, and Sukra in the Maghreb. The Uzbek people, as we noted above, have been creating their culture, including their physical culture, since ancient times. Because historical necessity demanded the upbringing of extremely conscious, intelligent, educated, physically and spiritually perfect, courageous, fearless, and brave young men. One of the heroes raised by the people, especially those who fought against the invaders, is Jalaluddin Manguberdi. He was forced to leave his homeland Khorezm for Khorasan with a cavalry of 300 men. He fought with the Mongol soldiers who were pursuing him in the city of Nisa and won a victory over them, inflicting severe blows on his army of many thousands.

There are also many positive qualities that can be derived from the simple form of exercise, such as: If a person is gently shaken, he falls asleep, and a breeze spreads around him. This movement, according to Ibn Sina, is useful for relieving the state of confusion caused by brain diseases, as well as for stimulating the appetite and awakening the nature. He also emphasizes that lying down and shaking is beneficial for people suffering from fever, abdominal distension, and kidney diseases. In the final part of the first book of "The Canons of Medicine", Ibn

Sina concludes that the correct use of the following seven factors preserves and strengthens health. These are:

- 1) keep your temper moderate;
- 2) be able to choose what to eat and drink (diet);
- 3) pay attention to the cleanliness and sufficiency of the air you breathe;
- 4) maintain proper posture;
- 5) dress comfortably and modestly;
- 6) perform physical and mental activities in moderation.

A characteristic feature of Ibn Sina's thoughts in the field of physical culture is that he considered this issue not in isolation from other aspects of human activity, but in close connection with all human activities. Because Ibn Sina taught that physical culture should be carried out in accordance with the age, strength and life experience of the child, that physical exercises, in addition to strengthening the human body, also greatly contribute to the invigoration of the human spirit and the growth of mental abilities. From this point of view, Ibn Sina's interest in the issues of people's daily physical life and the scientific and practical answers he gave to them in a timely manner played an important role in the emergence of the science of "Sports Psychology". In the conditions of the Middle Ages, the natural-scientific substantiation of the views of the great thinker in the field of physical culture is of great positive importance for that time, and many of his thoughts on physical culture are being proven by modern psychological research.

In terms of the formation of national knowledge and skills in athletes, the peoples living in the territory of Uzbekistan have paid special attention to the spiritual, intellectual, moral and physical culture of young people since ancient times. They have been systematically teaching their children such types of physical education as wrestling, archery, and horse riding since childhood. The Greek historian Herodotus (484-425 BC) wrote about the skilled marksmen of the Sakas tribe, who lived side by side with the Khorezmians: "The Sakas... were famous among all the marksmen in the world as very skilled marksmen who did not waste an arrow." Sakas and Khorezmian women also participated in military campaigns and battles, and were not inferior to male warriors in courage and perseverance. The Greek historian Diodorus, who lived in the 1st century BC, wrote about them: "In general, the women of this tribe are brave and share the dangers of war with the men" [2].

In the Khorezm and Fergana regions, special psychological preparation was carried out before horse races held to develop long-distance riding skills, as well as before wrestling and single combats organized during Navruz and other national holidays. Such psychological events played an important role in instilling in the

wrestler complete confidence in his own strength and further increasing the feeling of love for the Motherland. In those days, one of the means of entertainment and raising the spirits of the warriors was the game of “chavgon”. In order to develop the physical and mental qualities of the warriors, competitions such as hunting with the help of birds of prey were held. That is why since ancient times, Uzbeks and their ancestors have been known as spiritually and physically strong, resilient, courageous and resilient people. How many legends and songs have been composed about folk wrestlers. For example, the epic poem *Alpomish* reflects the events of the distant past in the life of the Uzbek people. The hero of the work, *Alpomish*, his friend *Karajon*, and the beautiful Uzbek girl *Barchinoy*, among many positive qualities, are reflected in their strength, mental perfection, physical and spiritual perfection.

During Babur’s time, chess was also widely developed. A person named *Zunnun* was so interested in chess: “If people played with one hand, he played with both hands,” says Babur. Another person named *Mir Murtaz* was so interested in chess that if he was about to meet two opponents, he would play with one and hold the other by the skirt so that he would not let go. From his youth, Babur practiced archery, boxing, and fencing a lot, and became a sharpshooter who could shoot a flying bird through the eye. After the death of his father, Babur ascended the throne at the age of twelve. Despite his young age, he regularly engaged in various military and physical exercises under the guidance of his *bek-atkals*. For example, the young king, who was very interested in horse riding, practicing horse riding in a meadow is described in P. Kadyrov's novel “*Bobur*” as follows: “He would gallop his horse and suddenly let go of the reins, skillfully string an arrow on his bow and aim at the galloping horse. *Mazidbek* carefully pulled the arrow with a mother-of-pearl attached to the shaft from the target and measured how deep it had sunk with his finger:” There is a lot of strength in your wrist, my prince! Without a *sherpanja*...”. For his bravery and courage, Babur, who received the nickname “*Bobur*” (“*Lion*”) from his youth, did not want to take the praise for himself: “Let them call my father *Sherpanja*. I have seen him, his blows are ten times better. If they hit him with their fists, they would knock down even the strongest young man.”

In conclusion, it is worth noting that currently a lot of work is being done in our republic to educate young people in national consciousness, national ideology, unique national pride, national thinking and pride. At the IX session of the *Oliy Majlis* of the Republic of Uzbekistan, directions were set for radically changing the education and upbringing system, raising it to the level of the requirements of the new era, and raising a well-rounded generation. This gave further impetus to our



great goals and noble intentions set before us today, to the reforms we are implementing for the renewal of our society, the development and prospects of our lives, and to our work aimed at eliminating the problems of training highly qualified, conscious, independent-thinking and strong-willed specialists who meet the requirements of the time. In particular, according to the Presidential Decree "On measures to radically improve the state management system in the field of physical education and sports", the issues of encouraging and supporting the development of professional, mass sports, including sports games and winter sports, introducing modern technologies into the sports training process, taking into account advanced international experience, increasing the level and quality of national championships in all sports, organizing international and regional competitions, and encouraging systematic measures against unhealthy sports competition and the use of prohibited drugs are being put forward.

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