



PHILOSOPHY OF THE UZBEK NATIONAL MARTIAL ARTS

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Annotatsiya: Ushbu maqolada o'zbek sharq yakkakurashlari, rivojlanishi, falsafiy qarashlari haqida fikr yuritilgan. O'zbek sharq yakkakurashi insonlarni jismonan, ruhan, ma'nan va estetik ruhda tarbiyalashda muhim o'rin tutadi. Maqolada barkamol shaxs tarbiyasida o'zbek sharq yakkakurashlarining muhimligi nazarda tutilgan.

Tayanch so'zlar: O'zbek Yakkakurashlari, So'fiy jang, o'zbek kurash, o'zbek jang san'ati, turon yakkakurashi, barkamol shaxs, turli tarbiyalar, falsafiy qarashlar, jismonan, ruhan, ma'nan va estetik, intellektual, tana va ruh.

Аннотация: В данной статье рассматриваются узбекские восточные единоборства, их развитие и их философские взгляды. Узбекские восточные боевые искусства играют важную роль в воспитании человека физически, умственно, эмоционально и эстетически. В статье отмечается значение восточных узбекских единоборств в воспитании всесторонне развитой личности.

Ключевые слова: узбекские боевые искусства, суфийский боевой искусство, узбекская борьба, узбекские боевые искусства, туранские боевые искусства, всесторонне развитая личность, различное воспитание, философские взгляды, телесное, духовное, духовно-эстетическое, интеллектуальное, тело и душа.

Annotation: V dannyoy state rassmatrivayutsya uzbek vostochnye edinoborstva, ix razvitie i ix philosophiskie vzglyady. Uzbek Eastern martial arts play an important role in the physical, mental, emotional and aesthetic education of a person. V state otmechaetsya znachenie vostochnyx uzbekskikh edinoborstv v vospitanii vsestoronne razvitoy lichnosti.

Key words: Uzbek martial arts, Sufi martial arts, Uzbek martial arts, Uzbek martial arts, Turanian martial arts, universal development, different upbringing, philosophical views, physical, spiritual, spiritual-aesthetic, intellectual, body and soul.

Every sport or martial art has its homeland. For example, taekwondo in Korea, karate in Japan, muay thai in Thailand, hand-to-hand combat in Russia, sambo, kickboxing in America, and in China...

Each of these types of martial arts has its own martial arts and methods related to the place of residence, social and political environment of the population. That is why they do not repeat each other. In improving their technical movements, experienced masters of these types of martial arts have grown up in their homelands, and they have shown selflessness in promoting and promoting it.

The role of Uzbek martial arts in our national values and in the process of education is incomparable.

Among the various events in the historical life of our people, our national Eastern martial arts also occupy an important place. It is said that a 5,000-year-old statue of martial arts found in

Iraq shows that such martial arts developed in Asia much earlier, as well as the deep roots of martial arts in the military campaigns of our grandfather Amir Temur.

According to the sources, our grandfather Amir Temur's army was made up of infantry and cavalry soldiers and they were armed with swords, spears, bows and arrows, maces. In addition, the army had various incendiary devices. In the battle, unarmed and unarmed, Uzbek fighters defeated the enemies individually and with blows of hands and feet [1]. For example, in the Baburnoma, there is information about a soldier who jumped over 9 horses.

In ancient times, to teach our national martial arts, fights, hand-to-hand combats, unique races, and folk games were organized on large tours. Special attention is paid to the art of Uzbek fencing. Before holding a sword, exercises were conducted with simple sticks, and self-defense and fighting practices were taught. The most qualified martial arts teachers are involved in such work.

In a word, Shark martial arts goes back to ancient history. We can see that our national martial art is reflected in the pictorial miniature works of our grandfather Alisher Navoi. In addition, the wall paintings found in the places indicate that the core of the national martial art began very early.

Also, the Russian writer A. Manduzyak wrote a lot of historical information in the book "Warriors of Islam". Various events related to martial arts are also widely covered in "Boburnoma" [1].



Among such types of national martial arts are "Sufi jang", "Uzbek martial art", "Kurash", "Belbog'li kurush", "Turon" martial arts and their teachings. If we come out and use it as a pedagogical teaching in the course of training, it will be appropriate for the purpose.

Unfortunately, during the colonial years, that is, during the policy aimed at completely erasing the rich heritage and blessed names left by our national values, saints and ancestors from the memory and hearts of our people, the study of many of our rich heritages was absolutely forbidden. In some of the scientific and artistic works created on this topic, their image and heritage were depicted in black paints, contrary to the historical truth. Regrettably, the signs of such biased approach can still be found in the historical and fiction literature created during the former regime, as well as in some books published under their influence [33].

Sufi martial arts, one of our ancient martial arts, remains one of the rich heritages of our nation, but it is being forgotten. Thankfully, it is preserved in the works of our writers and scientists.

In this regard, we will cite examples from S. Kushkarov's book "Sufi Martial Art". The national Uzbek Sufi martial art is a perfect fighting method based on excellence, the main views of which are inextricably linked with Sufism (philosophical knowledge). It is said that it is impossible to enter this martial art without becoming a Sufi (sage) in this martial art. So, Sufi martial art is not only intended for fighting. It essentially serves only to achieve perfection. Fighting means developing the methodology of negative energy in the body.

Because if the level of negative energy and positive energy in the body is not proportionate, a person cannot be perfect. Even if only positive energy increases in the worker, he will leave the whole system. That is, it is said that such a person is limited within the framework of principles of a certain pattern or at the level of worldly knowledge. On the contrary, if a negative system develops, negative traits will be celebrated in this person. It has been said that when there is equality between the forces, man attains true perfection. Sufi martial art emphasizes that perfection is necessary to achieve creation. It is noted that the main goal of learning martial arts is to maintain the harmony of forces. In fact, there is only one power for creation, and we distinguish it, call it positive and negative in our own language, and develop it. That is our humanity. To say good or bad depends on us conditionally [2].

In the teachings of Sufi martial arts, it is necessary to activate the potential of a person's inner self. Already, in the Holy Qur'an, it is taught: "Valikullin darajtun mimma amiluf", that is: "All of you, seek your own level, do not stop, strive to find it." In order to find this level, it is necessary to rise above certain moral norms and search for a system of higher spiritual power. It is said that the moral principles regulated by people can have different forms in different peoples and nations in different periods, and may differ sharply from each other [2].

When the internal (spiritual) energy system in the human body is awakened, it begins to develop. The most perfect system of this development is Sufi martial arts. According to the Sufi doctrine of martial arts, there are fourteen power system centers in the human body. Their location along the human body is a process related to the fourteen river forms (monada, mandala). According to the doctrine, a Sufi warrior is essentially a man. It goes from state to state.

According to the teachings of this martial art, a person engaged in Sufi combat does not turn into a soulless machine or a mangurt with bloodshot eyes in battle. A Sufi warrior never loses his identity. He fulfills his duty as a perfect person. He is insane and does not need mental treatment. In the Sufi martial arts, one trains a person for these spiritual processes. In the so-called spiritual reality, there is a higher power system besides the spiritual power system. As a result of the search, we saw that it was not written about in almost any source.

By practicing the national Sufi martial art, our youth can be educated as a person imbued with physical, mental, aesthetic and moral qualities.

It is known from history that there were many oppositions and threats to Sufis and Sufism. "The fact that Mansur Halloj, Nasimi, Mashrab were tortured and hanged is proof of this. After all, they walked on the path of goodness and preached the truth, truth, and honesty to humanity! The fact that Najmuddin Kubro destroyed more than seventy enemies and won the battle did not happen by himself. Imagine one man defeating thousands of soldiers. At this point, it is enough to remember Amir Temur and his "Thousand and One Soldiers" battle system" [2]. All these facts prove the existence of a perfect system of Sufi martial arts. Only warriors kept their knowledge secret. First of all, they were careful not to use this martial art for malicious purposes. This fighting method requires a person to awaken inner programs in his body and reach the level of perfection. That is why the Sufi martial art affects the cellular level of youth and serves to enrich the cells.

The use of the teachings of our national martial art in martial arts exercises has a



positive effect on the development of young people. For example, we can give an example of the thoughts of one Sufi martial artist, Zormergan, which he left to our people.

From "Zormergan" (Sufi Martial Master)

The question arises: "So, what does martial arts give?" This is natural, because in the beautiful and happy life you live, this martial art seems unnecessary. But the Sufi martial art, first of all, educates a person's intelligence. This will help you not to fall into the vortex of alcoholism and drug addiction. It teaches a person not to exchange the life given to him by God for some momentary pleasure. The development of fighting skills contributes to a meaningful and colorful life.

You may have to defend yourself, your family, and your beloved Motherland through Sufi martial arts. This is not an ordinary event! In addition, through Sufi martial arts, you will look back on your history, feel and enjoy the power of our ancestors. You know our great commanders, military commanders and patriotic heroes, and you are proud of what they have done. For example, you were able to get to know me spiritually through Sufi martial arts.

I wish that our forefathers, the brave ones, and God's divine power will help you to become perfect and mature people. I hope to talk with you again on other topics [2].

Uzbek wrestling. The methods and teachings of "Uzbek wrestling" with an ancient history are one of the national sports aimed at educating young people to become fully mature and well-rounded individuals.

National Uzbek wrestling is a sport, a one-on-one match between two athletes according to established rules. The art of fighting exists in many nations. Wrestling is also important because it educates young people to be strong, agile, polite and strong-willed, well-rounded individuals. Students from the age of 12 are involved in Uzbek wrestling. Archeological finds, historical manuscripts, and technical and tactical methods that have reached us confirm that wrestling has been an integral part of the Uzbek people's lifestyle since ancient times [6]. There is an image of two wrestlers on a cylindrical vessel found in the southern region of Uzbekistan. Other findings from that period also depict wrestlers performing their techniques. These ancient utensils and objects show that fighting was an integral part of the life of our ancestors. According to other historical figures, the daughters of the Sak tribe who lived in the territory of Uzbekistan fought for their future husband and then married him. We can learn about it from the battle conditions of Barchin in the "Alpomish" saga. Among our scholars, Mahmud Koshgari's "Devonu Lug'ati Turk" work, Alisher Navoi's "Hamsa" epic, "Holoti Pahlavon Muhammad" work, Zahiriddin Muhammad Babur's "Boburnoma" also contain a lot of interesting information about our Uzbek national struggle. National wrestling is distinguished by its widespread use among the Uzbek people in the 9th-16th centuries. Our grandfathers, such as Pahlavon Mahmud, Sadiq Polvan, contributed to the development of Uzbek wrestling methods. In 1991, master of sports Kamil Yusupov developed the rules of national Uzbek wrestling. He reintroduced Uzbek terms into the methods. It is rated as "half-baked", "biased", and "honest". If the wrestlers act contrary to the rules, punishments of "reprimand", "dakki", "ghirrom" were determined [1].

Belt wrestling. In 2001, the Belt Wrestling Federation was established in Uzbekistan. In September 1998, 28 countries became members of the International Belt Wrestling Association (IKA) in Tashkent, and a large international belt wrestling tournament was held that year. Due to the attention paid to our national sports in our country, the further

development of Uzbek national wrestling was stimulated. Another International Wrestling Academy for belt wrestling was established. At present, in our country, 22 Olympic reserve colleges, 37 sports schools for children and teenagers, and 206 wrestling schools teach young people about this type of martial arts. More than 100 belt wrestling clubs are operating in the republic's higher educational institutions, and students and young people are trained by qualified teachers. More than 851 coaches work with students. In 2003, the Olympic Council of Asia included this type of wrestling in the program of the Asian Games. Belt wrestling, one of the traditional Uzbek national sports, is a very old form of martial arts. Belt wrestling is an Uzbek word and is a form of one-on-one wrestling and popular entertainment. In the legendary Alpomish saga, which appeared a thousand years ago, it is noted that in the distant past, wrestling was the most popular and popular sport in Uzbekistan. A number of philosophers and historians who lived and worked in ancient and medieval times mentioned the national Uzbek "Belbog'li Kurash" with special respect in their works [4].

The great thinker Abu Ali Ibn Sina defined that wrestling is the best way to ensure health of soul and body. However, there is still no clear information about when and where the Uzbek national "Belbogli Kurash" was created. A number of scientists recognized "Belbogli Kurash" as one of the ancient types of martial arts. This fight is one of the oldest forms of martial arts. Belt wrestling is currently one of the youngest forms of martial arts. Despite its long history, "Belbogli Kurash" has been on the world sports scene since 1998. The bright steps of this martial arts are in the hands of the young generation. It also aims to turn "Belbagli wrestling" into an international sport [5].

Turan martial arts. Another of our national martial arts is "Turon" martial arts. Turon martial arts is one of the Uzbek national martial arts. Turkic peoples have been famous for the art of fighting since ancient times. This type of one-on-one combat was perfected during the time of our grandfather Amir Temur. The modern rules of "Turon" martial arts were re-developed by international sports master B. Saidov (1991). Wrestlers practice and compete wearing singlets and wide pants with a belt around their foreheads. When the opponents enter the field, they raise their hands up and show their palms to each other. It means "Look, I have nothing in my hand, I will fight honestly." There are two directions of "Turon" martial arts: combat and free training. In 1995, the "Turon" martial arts federation was established for the first time in Uzbekistan. The championship of regions and the championship of Uzbekistan are held in this martial arts, and "Turon" martial arts is included in the program of the "Alpomish Games" festival. More than 10,000 people regularly practice this sport in Uzbekistan. 10 international and more than 50 sports masters have grown up. "Turon" martial arts is also recognized at the international level. "Turon" martial arts circles were opened in the USA, Germany, Israel, the Netherlands, Ukraine, Latvia, Moldova, Belarus and other countries. The first official international tournament was held in Tashkent in 1996. "Turon" martial arts is a modernized and polished type of ancient Uzbek martial arts. This type of martial arts reflects the Uzbek mentality and plays an important role in the development of young people as well-rounded individuals [3]. In conclusion, it should be noted that the national culture of the Uzbek people, art forms, folk games, and martial arts, such as sports, also exist and have reached the level of art. These are the rich heritage, past and future of our people, which are preserved and polished from generation to generation, from teacher to student. Our highest goal should be to pass on the heritage of our ancestors



to the future generations. The heritage of our ancestors serves as an important foundation for studying history and creating the future. It is important for the young generation to become educated, strong, physically and mentally healthy, intellectually mature, aesthetically well-educated people. The Uzbek national Eastern martial arts will help our youth to become patriotic, nationally proud, honest, responsible and hardworking. Another important task is to develop our national Eastern martial arts, increase their popularity, introduce them to the world, bring good athletes and ensure that they get their place on the world stage. It is necessary to increase the activities of our national Eastern martial arts, organize clubs and hold various competitions, exhibitions, hold seminars and trainings, and, if necessary, establish national martial arts institutes. There is no doubt that this is also a manifestation of attention to the education of a young generation that is modern, intellectually capable, physically strong, spiritually fresh, aesthetically and morally, ideologically and politically mature.

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