

BRITISH VIEW

MULTIDISCIPLINARY JOURNAL



Anthropologie, Applied Linguistics, Applied Physics, Architecture, Artificial Intelligence, Astronomy, Biological Sciences, Botany, Chemistry, Communication studies, Computer Sciences, Computing technology, Cultural studies, Design, Earth Sciences, Ecology, Education, Electronics, Energy, Engineering Sciences, Environmental Sciences, Ethics, Ethnicity and Racism Studies, Fisheries, Forestry, Gender Studies, Geography, Health Sciences, History, Interdisciplinary Social Sciences, Labour studies, Languages and Linguistics, Law, Library Studies, Life sciences, Literature, Logic, Marine Sciences, Materials Engineering, Mathematics, Media Studies, Medical Sciences, Museum Studies, Music, Nanotechnology, Nuclear Physics, Optics, Philosophy, Physics, Political Science, Psychology, Publishing and editing, Religious Studies, Social Work, Sociology, Space Sciences, Statistics, Transportation, Visual and Performing Arts, Zoology and all other subject areas.

Editorial board

Dr. Marcella Mori Agrochemical Research Centre, Sciensano, Brussels, Belgium.

Dr. Sara Villari Istituto Zooprofilattico Sperimentale della Sicilia, Palermo, Italy.

Dr. Loukia V. Ekateriniadou Hellenic Agricultural Organization, Thessaloniki, Greece.

Dr. Makhkamova Feruza Tashkent Pediatric Medical Institute Uzbekistan

Prof. Dr. Xhelil Koleci Agricultural University of Tirana, Albania.

Prof Dr. Dirk Werling The Royal Veterinary College, London, UK.

Dr. Otabek Yusupov Samarkand State Institute of Foreign Languages

Dr. Alimova Durdona Tashkent Pediatric Medical Institute

Dr. Jamol D. Ergashev Tashkent Pediatric Medical Institute

Dr. Avezov Muhiddin Ikromovich Urgench branch of Tashkent Medical Academy

Dr. Jumanioyozov Khurmatbek Palvannazirovich Urgench state university

Dr. Karimova Aziza Samarkand Institute of Economics and Service

Dr. Rikhsikhodjaeva Gulchekhra Tashkent State Transport University

Dr. David Blane General Practice & Primary Care, University of Glasgow, UK

Dr Raquel Gómez Bravo Research Group Self-Regulation and Health, Institute for Health and Behaviour, Department of Behavioural and Cognitive Sciences, Faculty of Humanities, Education, and Social Sciences, University of Luxembourg, Luxembourg

Dr. Euan Lawson Faculty of Health and Medicine, University of Lancaster, UK

Dr. Krsna Mahbubani General practice, Brondesbury Medical Centre/ University College London, UK

Dr. Patrick Redmond School of Population Health & Environmental Science, King's College London, UK

Dr. Lecturer Liz Sturgiss Department of General Practice, Monash University, Australia

Dr Sathish Thirunavukkarasu Department of Global Health, Population Health Research Institute, McMaster University, Canada

Dr. Sarah White Department of Biomedical Sciences, Macquarie University, New Zealand

Dr. Michael Gordon Whitfield NIHR Health Protection Research Unit in Healthcare-Associated Infections and Antimicrobial Resistance, Imperial College London, UK

Dr. Tursunov Khatam Andijan State Medical Institute Uzbekistan

Manuscripts typed on our article template can be submitted through our website here. Alternatively, authors can send papers as an email attachment to editor@britishview.co.uk

Editor Multidisciplinary Journals

Website: <http://britishview.co.uk>
Email: editor@britishview.co.uk

PUBLIC PERFORMANCES AND FOLK GAMES IN THE REIGN OF AMIR TEMUR

Dr.Prof. Uljaeva Shoxistaxon - TIAME, National research University
Assistant Tosheva Guzal Sherboboevna-Tashkent chemical-technological institute

Abstract: This article analyzes public performances and folk games in the reign of Amir Temur. Physical education was considered one of the important foundations of healthy child education in the reign of Amir Temur. At that time, folk games were widespread throughout the country, and young children were regularly engaged in sports along with these games. Many of the young officers and soldiers in the 200,000-strong army that participated in Amir Temur's campaigns were master athletes of their time. During the time of Amir Temur, sports and military exercises complemented each other.

In the Middle Ages, when wars were the main issue, it was a requirement of that time that every person should be left-handed, physically fit, and have the knowledge and skills to face the enemy in any conditions.

These aspects are analyzed in the article.

Keywords: Folk games, Amir Temur, Timurids, sport, performing arts

During this period, the games played by Amir Temur as a child served as an important basis for the development of public performances and folk games.

From his youth, Amir Temur was very fond of sports such as long-distance running, left-handed, horse-riding, horse-riding, playing field hockey, and he exercised himself regularly by performing these exercises.

As a child, he was planning his future strategies and actions in the king minister games he played.

In this game, a young boy in the role of a king controls the ministers, gives various orders to the soldiers, sets taxes and punishes the guilty.

Amir Temur was an incomparable general of his time. He understood a perfect person as his physical health, dexterity in situations, quick action, perfection of intelligence. He only emphasized that being physically fit is not enough for a man, he should fill it with his intelligence¹.

From an early age, the princes were taught to engage in various sports.

Equestrian sports became widespread during the period of Amir Temur, and horses were widely used in marches, in conveying messages to other borders, in diplomatic relations, and during hunting.

Karabayir horses were used on battlefields, and Fergana horses were used for long-distance marches and reconnaissance. Sports related to them developed naturally. Not

¹ Аҳмедов А. Сўзбоши. Шарафиддин Али Яздий. Зафарнома. 1997. –Б.5. [2] Ahmedov A. Foreword. Sharafuddin Ali Yazdi. Zafarnoma. 1997. -P.5.

only were people engaged in equestrian sports, but the horses themselves were trained and performed certain tasks on the battlefields. Horses were trained for high jumps, climbs, water crossings and other terrains.

Equestrian sports became important during the reign of Amir Timur, as cavalry traveled distances on horses and fought on horseback.

Hunting was specially taught to everyone, especially noble children. After all, the hunt was an exercise that taught the army how to fight and trained the princes.

The types of exercises associated with hanging on ropes, climbing and descending hills, and their use in mountainous terrain are also widespread. Amir Temur had special ropes among his army equipment. Ropes woven from silk were used in gorges, climbing hills, connecting two hills, and other similar situations. Ladders were sometimes made of them, and even through the impassable gorges with wooden planks.

Timurid princes were master climbers and divers of their time.

During the time of Amir Temur, there were famous wrestlers of his time. The mighty, that is, the strong, demonstrated their strength and skills by lifting people, breaking stones and bones, throwing stones and lifting millstones, and carrying them with an elephant. Shooting, jumping, goalkeeping were the most popular sports.

Javelin was one of the most common sports of Amir Temur's state. People were hanged on the king of the tree and spears were shot through it. In this, the child develops skills such as agility, dexterity, goal-setting, and self-defense.

Husayn Vaiz Koshifi mentioned two types of fighting: the first is the method of capture. That is, hand-to-hand wrestling, and the second is iztiror, that is, free wrestling².

One of the most popular sports in the reign of Amir Temur was swimming. Princes and young people were trained in this exercise from a young age, they were trained to swim fast and long distances in rivers, canals and reservoirs, they were taught to get out of the most difficult situations³.

In general, during the time of Amir Temur, there was a great need for physically and mentally mature young people.

These words of Amir Temur are a clear evidence of our opinion: "I followed three rules when making a cherik: firstly, I paid attention to the strength of the young man, secondly, to his ability to play with a sword, and thirdly, to his intelligence and maturity. Only when I have these three qualities, I was hired. Because a strong young man is resistant to all kinds of difficulties and sufferings, a person who can play with a sword can defeat his opponent, and a smart worker can use his intelligence to overcome difficulties everywhere."

So, it is clear from this that the young men who were accepted into the army had to have certain skills and abilities in riding, shooting, running and fighting against the enemy in other aspects. In history books, Amir Temur's army is considered a

² Amir Temur in world history. Tashkent, 2017. -B. 210.

³ Amir Temur in world history. Tashkent, 2017. -B. 210.

professional army, due to the fact that they regularly practiced sports, trained and prepared for situations.

During the period of Amir Temur, we can see that physical culture was highly developed⁴.

A person of the Middle Ages spent his living by physical labor in agriculture, handicrafts, internal and external trade, or traveling.

The Middle Ages were a time of war, requiring people to be physically fit, play swords, ride horses, run, tug-of-war, compete, wrestle and other sports.

In the most important meetings in the reign of Amir Temur, each amir and participant carried a sword with him.

Physical exercises and folk games are also given a big place in public holidays.

Field spectacles include horse racing, goat running (Kopkari), overturning, chavgon, a game of tumbling, wrestling, which is considered a true test of strength, competitions with swords, spears, maces and other combat weapons and armor, as well as ram and cock fights. such as ancient games and competitions led.

Spectators were very active: each group, team or clan supported, supported and encouraged its representative (or a trained horse, rooster or ram) who was trying his strength or skill on the field. He spent the entire game or spectacle with him, was happy with his success, and saddened with his defeat. The participants and spectators were very happy, recognized the winners, gave a fresh spirit, hope for new meetings and thus left the field.

Ibn Arabshah gave detailed information about how these celebrations turned into a national holiday. "Each craftsman worked diligently in his craft, and every artist showed his skill to the best of his ability, so that even a carpenter made a horseman with perfect armor and perfected his image, even his nails and eyelashes, bows, swords, and other related things (everything) was made in a precise manner. Artists of other categories, music, humor and anecdotes also showed their skills...

The people were "(allegedly) deers hiding in these public holidays and celebrations, and (now) they turned into lions lying comfortably in their dens." They landed in entertainment heaven. (Their) existing stupidity and rudeness has been replaced by grace and grace⁵.

If only you were here, you would only hear the sound of the oud playing..., the glass being floated, the singer singing, the bridegroom dancing, the woman holding wine while walking, the fragrant flower face, the flower-faced lover... you would see the tongue chanting," explained Ibn Arabshah.

Using the sheaths and masks of the butchers' guild, he disguised himself as domestic animals, sheep and goats, trained elephants, and performed a certain show in these guises. It reflects a historical legend in the form of a custom. We assume that this is a

⁴ Uljaeva Sh. Public administration state of Amir Temur / Tashkent, 1967.

⁵ Amir Temur in world history. Tashkent, 2017. -B. 210.

myth related to the sun god Mithras, who became the personification of Rustam. Symbols of elephants, sheep, especially goats with golden horns point to this. Obviously, there were skilled players on behalf of the butchers' guild. This is evidenced by Ali Yazdi's comparison of performers to fairies who steal people's hearts and minds.

Furriers also performed a similar spectacle: similarly skilled furriers, some turned into tigers, others into lions, hiding in the skins of various animals, becoming real bodies. Both in shape and color, they transformed themselves into foxes, hyenas, leopards, and lynxes. A monster on the outside, but actually a fairy. Skilled performers took part in this as well, they performed in the guise of wild and wild animals. A legendary event is shown in the show, of course⁶.

So, all the towns built their koshk, mezana or chortok and decorated them with the products of their labor. Every device, stationary or moving, is full of bright-faced singers, musicians, and players, whose colorful lines, methods, characters, games, magical and magical eyes, sugar words scattered from pistachio grains - all amaze. Sharafuddin Ali Yazdi shows the number of such koshk, mezana and chortoks as 104. It is said that thousands of artists and craftsmen participated⁷.

⁶ Art and culture during the period of Amir Temur and Timurids // <http://shosh.uz/amir-temur-va-temurilar-davrida-sanat-va-madaniyat/>

⁷ Art and culture during the period of Amir Temur and Timurids // <http://shosh.uz/amir-temur-va-temurilar-davrida-sanat-va-madaniyat/>