

INVESTIGATING THE HISTORICAL COURSE OF ANCIENT GYMNASIUM SPORTS IN ANCIENT IRAN

INVESTIGAÇÃO DO PERCURSO HISTÓRICO
DOS DESPORTOS DE GINÁSIO NO ANTIGO IRÃO

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Recebido em: 5 de maio de 2024

Aprovado em: 16 de julho de 2024

Sistema de Avaliação: Double Blind Review

RPR | a. 21 | n. 2 | p. 268-285 | jul./dez. 2024

DOI: <https://doi.org/10.25112/rpr.v2.3712>

ABSTRACT

Sports have been an integral part of culture in most ancient civilizations such as Iran, Greece and Egypt. In Iranian literature, both before Islam and after, there are stories of epic makers and epic makers. The first view has a history that is like this. As long as the history of Iran and the people of Iran does not consider a lifetime of more than three hundred years for the ancient and heavy lifting sport and the second point of view, for the formation of gymnasium and heavy lifting sports. The purpose of this research is to review the historical course of ancient gymnastics in ancient Iran. The research method was library-type among about 200 related sources, of which 34 more reliable and close sources were identified and studied. In this regard, the researcher sought to find the history and formation of the ancient sport of gymnastics in ancient Iran.

Keywords: historical course; ancient sport; gymnasium sport; ancient Iran

RESUMO

O desporto tem sido parte integrante da cultura da maioria das civilizações antigas, como o Irão, a Grécia e o Egito. Na literatura iraniana, tanto antes como depois do Islão, há histórias de criadores de épicos e de épicos. A primeira visão tem uma história que é assim. Desde que a história do Irão e do povo do Irão não considere uma vida de mais de trezentos anos para o desporto antigo e de levantamento de pesos e o segundo ponto de vista, para a formação do ginásio e dos desportos de levantamento de pesos. O objetivo desta investigação é analisar o percurso histórico da ginástica antiga no Irão antigo. O método de investigação foi do tipo bibliotecário entre cerca de 200 fontes relacionadas, das quais foram identificadas e estudadas 34 fontes mais fiáveis e próximas. Neste sentido, o investigador procurou encontrar a história e a formação do desporto antigo da ginástica no Irão antigo.

Palavras-chave: percurso histórico; desporto antigo; desporto de ginásio; Irão antigo

INTRODUCTION

A deep attachment to history is not limited to the description of wars and conflicts, the history of events, or the history and circumstances of individuals. The course of development of all human phenomena is fascinating and among these, the history of civilization and culture have been listed as the most attractive branches of history. Because civilization and culture are as wide as human life and everyone from the expert scientist to the curious researcher and reader wants to know the history of his life, his work, and his thoughts, especially the history of an era where you can see its achievements and measure its tangible effects (GUDARZI AND ROFOGAR, 2001). Early humans had to be strong to continue living and surviving and for this reason, cultivating the body and strengthening the physical powers affected by the natural pattern of life forced them to train and exercise. Therefore, the question here is whether these movements, which later resulted from work and defense of life, originated from a single source. Did the Indo-European immigrants bring these movements to the Iranian plateau? Or are the myths of valor and strength rooted in history? Ancient sport is composed of two words, sport and ancient. A gymnasium is a place where this sport is performed. Gymnasium (Gymnasiums) is a place where martial arts are performed according to the standards of Iranian culture (Islamic and ancient). The gymnasium is a place to strengthen sportsmanship, and humility and avoid arrogance. Gymnasium sports are performed in an indoor space that is similar to cellars and places of worship, where Gymnasiums emerged from ancient times. The roof of the gymnasium is high and dome-shaped, similar to temples and mosques, and its entrance is smaller than normal doors. Gymnasium sports are divided into two groups based on the type of use of tools and sports equipment: 1): Movements with tools including Catching stones, using an Indian club, and pushing up and grilling. Stretching and warming up exercises, walking, spinning, and wrestling (BOSTANI AND AMINIZADEH, 2014). The ancient sports of Iran, as its name suggests, is one of the methods (origins) of physical training of Iranians, which has been invented, developed, and continued as a multidimensional sports, cultural and artistic system. This system includes dimensions and elements of morals, education, sports (physical preparation, bodybuilding, and entertainment), music, architecture, aesthetics, and special culture. This sport has been preserved throughout the ups and downs of Iran's history, and the enthusiasts and those who grew up in it have left a special impact on the moral, social, and even political life of this land. In such a way that from an anthropological point of view, the culture of athletics and chivalry is considered one of the basic aspects of Iranian culture, and knighthood has always been associated with ancient sports and martial arts (HOSSEINI, 2008). Gymnasium and wrestling are the only traditional systematic sports left in Iran thousands of years ago (YALFANI ET AL., 2018). The history of several thousand years of this border and land has been marked by athletic wrestling. In our

mythological culture, athletics have a well-known and privileged position and have marked the high points of history. Athletics that have made Iran proud with the power of faith and strength of arm and made their name immortal. (SADIQ IMANI, 2018). Historical evidence shows that wrestling was one of the main daily activities of Iranians in ancient times. Society at that time placed a special value on its sportsmen because they were the support of the people in the field of life against oppression due to their physical strength and spiritual courage. And whenever there was a need, they sacrificed their lives to defend the entire land of Great Iran against the present enemies. Since the beginning of gymnasium sport, gymnasium sport and wrestling have been mixed and they have been a single body (JAFARI & GHASEMI, 2012). One of the ways to know the history and national roots as well as to preserve the country's historical and cultural sports identity is to study the progress of ancient sports in ancient Iran (RAMAZANI ET AL., 2012). There is no definitive agreement among researchers and historians about how it originated and in fact, how it came about is lost in the dust of history, because there is no definite and clear document to prove the origin of this precious Iranian heritage (BOSTANI AND AMINIZADEH, 2014). The unique charm of this sport is in strengthening both the physical and spiritual dimensions of the athlete. Wrestling and gymnasium force the athletes and spectators to interpret and interpret their thoughts and emotions and creates a mystical joy in them (JAFARI & GHASEMI, 2012). The history of several thousand years of this border and land has been marked by wrestling. In our mythological culture, athletics have a well-known and privileged position and have marked the high points of history. Athletics that have made Iran proud with the power of faith and strength of arm and made their name immortal. The role of Gymnasiums in reviving Iran's national movement against Arab rule, as well as in reviving the Persian language and culture and the tradition of bravery and chivalry that was prevalent in our country more than a thousand years ago, including the Arab attack on Iran, is very important (SARIFI, 2007). In his treatise, Cyrus claimed by mentioning several scientific reasons that; the roots of the Greek Olympic Games are in Iran, and sports games and festivals were founded in this land and then transferred to Greece (JAVID, 2007). By studying education and training in ancient Iran, good information can be obtained about the national roots of physical education (VAKILIAN, 2009). In the past, the gymnasium has been able to fulfill certain functions in Iranian society, which implies a role beyond a simple place to perform physical and physical exercises. The popularization of the ancient sport will bring many benefits. The development and popularization of public sports increase social vitality and national productivity. Paul Chartier considers public sports to belong to the culture of a society that has its real values (SHAFIZADEH, 2007). In the past, the gymnasium has been able to fulfill certain functions in Iranian society, which implies a role beyond a simple place to perform physical and physical exercises. The popularization of the ancient sport

will bring many benefits. The development and popularization of public sports increase social vitality and national productivity. Paul Chartier considers public sports to belong to the culture of a society that has its real values (SHAFIZADEH, 2007). Gymnasium and wrestling sports were formed based on war tools and rules of ancient wars, and in fact, it was a martial sport of ancient Iranians. The importance of this sport becomes more obvious when we know that the fate of wars was ultimately determined by wrestlers by wrestling; In this way, the athletics of both sides of the war determined the fate of the war without involving the divisions and with free competition.

The existing historical literature on Iran shows the heroic history of Iranian athletics on earth (SARIFI, 2007). Based on research evidence, the Gymnasium and sports operations of the Gymnasium have been reorganized in today's style and context about seven hundred years ago (7th century AD) by Mahmoud Kharazmi, known as Puriya Wali. The wrestlers of Iran used to test their strength by doing exercises in the gymnasiums and by wrestling, and every year competitions are held between the wrestlers in the presence of the public, and the wrestlers are given exquisite prizes, including dining fees. In other words, every year, with the Gymnasiums wrestling tournament, an Iranian wrestler is introduced from the competition and receives a wrestler's armband as a loan for one year and if he repeats this championship in three consecutive years, he will be the owner of the athletics armband (TEHRANCHI, 2000). Regarding the origin of Gymnasiums sport, some people consider it to be the time of the Parthians and Medes and at the same time as the religion of love worship, some people believe it to be the time of the Arab invasion and Islamic civilization, some 400 years ago. Of course, the third group assigns its date to 400 years ago because only 400 years have passed since this sport has a special official place called Gymnasiums. This sport has been accompanied by ups and downs throughout history. During the era of the Safavid sultans, Gymnasiums sport developed a lot and the kings of this dynasty made many changes in Gymnasiums sport, Gymnasiums sport today, or a little change, is the same as it was in the Safavid era. The peak of Gymnasiums sports and wrestling can be attributed to the Qajar era and Naser Aldin Shah in particular. However, from 1922 onwards in Iran, the traditional structure of the society was changed based on western models and caused the disintegration of the Pahlavi tradition. In this context, Gymnasiums sport was exposed to the influx of modern and international sports in the past decades. Gymnasiums sports faced problems in terms of hardware and software, so that it was less capable of competition with new sports, as a result, many old gymnasiums were closed and exposed to destruction, and sometimes they were changed in use. Gymnasiums National Sports Federation was established in 1981. The movement for internationalization of gymnasiums sports started with the guidelines of the great leader of the Islamic Revolution in 2002 with the establishment of the Trans nationalization Committee of ancient and

gymnasiums sports. And the International Federation of Power Sports was established in 2005 with the participation of high-ranking sports officials from 22 countries. The development of ancient and vigorous sports requires a comprehensive and scientific vision. It should be noted that sports in today's era have become a complex and multi-dimensional phenomenon, the development of which requires attention to all those dimensions (RASHIDLIMER ET AL., 2019). Therefore, Is Gymnasiums as old as the history of the formation of civilization and culture in this region of the earth? Is it newly established? Anyway, examining this issue may guide us in finding out how and why this cultural phenomenon is formed. Therefore, unfortunately, the ancient sport has been forgotten among all the citizens. The purpose of this research was to investigate the historical course of ancient sports and gymnasiums in ancient Iran. Ancient sports as a people's institution developed throughout history are a place where physical activity is practiced.

METHODOLOGY

The current research is historical. In this method and this research, historical sources have been studied and the elements related to the research topic have been extracted from the said sources and it has almost answered the questions and the way of changing and transforming the ancient Gymnasiums sport as the main institution in the ancient sport and with the interpretation of the findings, using the sources and studies of other researchers and the remaining works from the past, discussion and conclusions are made about the research topic.

POPULATION AND STATISTICAL SAMPLE

Considering that researches of historical type do not have a population and a statistical sample, hence it can be said that: The researched society, there are records, documents, documents and articles, which were selected from among the sources that were somehow related to the subject, and some that dealt with the subject of the research in more detail. In this research, out of about 300 related sources, 34 more reliable and closer sources were identified and studied.

SPORTS OF ANCIENT TIMES

To continue living and win the battle for survival and making a living, the primitive man had to be strong and strong, and his only means for defense and survival were strong arms and a strong body. In this way, he could face animals stronger than him. Body development and strengthening of physical strength with the influence of natural patterns of life forced him to do sports. This sport evolved with the gradual progress of man (MUTAB, 1999). In times when the conditions and possibility of work were not

available for him, a person would remain bent and weak, and his body's organs and joints would contract. When the movement and displacement of that disease collapsed from his body, he found expansion and vitality. Through experience, a person found that movement frees him from his stooping. So he made movements (GUDARZI AND ROFOGAR, 2001). Ancient Iranians practiced sports from 2 approaches. The first approach was to exercise without weapons. This practice has been common among Iranian nomads since ancient times, the main and obvious example of which is the wrestling with chokheh, and its elites were selected for the army (ABBASI, 1996). The second approach was for fighting and soldiering, and they were under military training, and from the beginning, they were familiar with martial arts, wrestling, and boasting. Among the techniques they learned, wrestling was the best. Usually, when the word sports in ancient Iran and ancient sports are proposed, the main issue that comes to the listener's mind is wrestling. In other words, among the sports such as stone throwing, hurling sling, polo throwing, harpoon throwing, etc., wrestling is synonymous sports. Maybe this is a confusion that has occurred over the years. However, the phenomenon of Ibn's confusion did not come about without reason, because Ferdowsi's Shahnameh, as one of the pillars of Persian art and literature, has everywhere mentioned this concept (wrestling) as synonymous with strength, valor, chivalry, power, etc. The most obvious of these words is in the debate between Rostam and Sohrab, who says (YAHGHI, 1991): Some joined their army and took the path of oppression and aggression and another group gathered to answer their encroachments in shelters and anchorages, away from the hustle and bustle of the times, and cultivated their bodies and souls and took the path of kindness and chivalry. Of these, the warriors of Khorasan are more famous than others (ABBASI, 1996). Over time, these movements took on a form independent of work and became a means of saving the body from exhaustion along with daily work or leisure time. These initial movements sometimes manifested as fast and rhythmic dances and groups and sometimes as regular or irregular individual movements. A sport has existed in our country since the beginning of the history of the Aryan people and is mixed with the life of Iranians.

Several documents have been described about the existence of various rituals and ceremonies, sports movements in different regions of Iran, one of the oldest documents is the Hasanlu Golden Cup (more than 1000 years BC) with images of chariot riding, archery, boxing and physical fitness (GHASEMI & KESHKAR, 2011). You can see Hasanlu's Golden Cup in Figure 1. Other documents are the Arjan Cup (Figure 1).



Fig 1- Hasanlu Golden Cup, about 1000 BC, is now in the National Museum of Iran.

Other documents are the Arjan Cup (Figure 2). The Arjan Cup dates back to 800 BC and has five rings. This cup represents different sports of acrobatics and gymnastics. In this artwork, you can see a variety of sports movements such as gymnastics, wrestling, martial arts, torch-carrying along with holding music and other symbols of a sports festival. This cup was chosen as the symbol of Iran's caravan to participate in the Tokyo Olympic Games in 2020, which was postponed to 2021 due to the Corona epidemic (GHASEMI ET AL., 2020).



Fig 2- The Arjan cup (plate) from the Alam Civilization, 800 BC, is now in the National Museum of Iran.

The existence of sports concepts in the mythological stories of the world and our country shows the existence of ancient history for sports and physical activity. In the distant past of this border and region, sports as art have always served to defend the homeland, honor, belief, etc and for this reason, it has been sacred to the extent that the warriors have appeared to the people in the awe of myths and have been extremely influential in the epics of creation, wars, cultures, literature, art, poetry, etc (GUDARZI AND RAFOGAR, 2001). In Zoroastrian religion, which is the ancient religion of Iranians, unhappiness is attributed to the devil and enters the body through him. Therefore, the duty of every Iranian is to make his health stable to fight against the devil, and to achieve this goal and create bravery and bravery, they taught all kinds of sports to the youth. According to the teachings of Avesta, health and strength are a duty of every Iranian. Because they believed that the health of the soul depends on the health of the body. According to these beliefs, the ancient Iranians used to teach their children all kinds of sports to nurture the body and soul, ensure health, and create a spirit of bravery, bravery, and chivalry. For the weapons and tools of war that they used to strengthen the body, they assumed spiritual meanings. For example, a sword and a spear represent the removal of oppression and evil, and a mace means to ward off the devil, for this reason, Zoroastrian priests always carried a small mace with them, which was a sign of fighting the devil. One of the teachings of Avesta is as follows: The person who eats enough food will be able to worship and cultivate and have powerful children. According to Strabo, by the end of 24 years, young Iranians would learn all kinds of knowledge and sports. Anyone who succeeded in all the techniques was called Gordak, and it is known that it means a small warrior and brave who will later reach the rank of Gordi (GUDARZI AND RAFOGAR, 2001).

THE ORIGIN OF THE ANCIENT SPORT

The discussion about the origin and religious, cultural, and social sources of the ancient sports Iranians has long been considered by researchers. In an article, Mehrdad Bahar attributes the origin of Iran's ancient and violent sport to Mehr worship (PARTU BAYZAEI KASHANI, 2004). Regarding the origin of Gymnasium sport, some say its origin dates back to the Ashkanian and Medes eras, and at the same time as the Mehr worship ritual, some say it was during the Arab invasion and Islamic civilization, and some say 400 years ago; Of course, the third group attributes its history to 400 years ago because only 400 years have passed since the life of this sport with a special place named gymnasium (PARTU BAYZAEI KASHANI, 2004). This sport has been accompanied by ups and downs throughout history. During the era of Safavid sultans, gymnasium sport developed a lot and the kings of this dynasty made many changes in Gymnasium sport, and Gymnasium sport today, with a little change, is the same as it was in the Safavid era. The peak of Gymnasium prosperity and martial arts can be attributed to the Qajar era and Naseeruddin

Shah in particular (Bahar, 1976). However, from 1300 onwards in Iran, the traditional structure of the society changed based on western models and caused the rupture of the Pahlavi tradition (Rashid Limer et al., 2019). Gymnasium sports and wrestling were formed based on war tools and rules of ancient wars and in fact, it was the martial sport of the ancient Iranians. The importance of this sport becomes more obvious when we know that the fate of wars was ultimately decided by wrestlers by wrestling; In this way, the warriors of both sides of the war determined the fate of the war without involving the divisions and with free competition., The existing historical literature on Iran shows the history of masculinity and bravery of Iran's warriors (JAFARI & GHASEMI., 2014). Based on research evidence, Gymnasium and sports operations Gymnasium in today's style and context has been reorganized in a modern way about seven hundred years ago (7th century AD) by Mahmoud Khwarizmi, known as Puriya Wali. The wrestlers of Iran used to test their strength by doing exercises in the gymnasiums and by wrestling every year, competitions are held between wrestlers in the presence of people and the wrestlers have been awarded exquisite prizes, including table fees (TEHRANCHI, 2000). For the first time, Madani (1994) used the Shahnameh book to study Iran's sports culture due to the lack of sources and precise scientific sources. And by reading the Shahnameh twice and dividing the subject, he showed that many military sports symbols and individual and group battle tools, heroic models, and wisdom were common in Iranian culture (ANSAPPOUR, 1975). After that, Nikobakht (2001), using Ferdowsi's poems and other sources of Persian literature, showed a valuable part of Iran's sports culture. Kashef (2002) showed that in addition to the existence of various military-sports tools in ancient Iran (spear, bow, arrow, and horse), sports ethics was linked with the concept of wrestling with the skills related to these tools. Of course, the sources emphasized on Iran are strong and positive and sports culture is related to the period of Cyrus' reign (550 BC) and later.

HISTORICAL ROOTS AND FOUNDATIONS OF POWER SPORTS

The gymnasium is one of the oldest sports in Iran and the traditional sports hall of Iranian cities in the world. From an organizational point of view, the most important socio-political place of sports activity in pre-modern Iran was the Gymnasium, which means house of power (2008). Athletics rituals - the traditional sports of Iran - registered as world heritage in 2010 by UNESCO are related to the ritual set of gymnastic and ancient movements, performed by ten to twenty men who have symbolic instruments of ancient weapons. This martial ritual is held in a place called Gymnasium and ancient movements are performed based on it In the music and lyrics of the mentor (master) who leads the performance of athletics (MASALEI, TORABI FARSANI, AND MORTAZAVI,2020). Taking into account the comparative study of the seal rite and gymnasium and the connection of gymnasium with chivalry, it can be assumed

that gymnasiums must be very old in Iran and their origin goes back to the Ashkanian period at least. Because it is during this period that the Mehr ritual gets a global expansion, it goes to Europe, and the Mehr temples, which in many ways are like our Gymnasiums, are established there and the wiliness ritual takes root in Iran (BAHAR, 1976). Several kinds of research have been done about the historical roots and foundations of Gymnasium sports after the constitution among these researches; we can refer to the history of the ancient sports of Iran, gymnasium, written by the living pen of Parto Bayzai Kashani (2004). When this name was found, this sport was popular in countries that were in a common civilization area, such as India, Pakistan, Afghanistan, Tajikistan, Iran, Iraq, Turkey, Azerbaijan, etc. It is worth noting; the evolution, continuity, and promotion of Iranian culture, especially in sports fields, and among them are the culture of wrestling and rituals related to the Gymnasium. The Islamic era, by infusing it with the spirit of Islamic brotherhood and brotherhood, has continued to this day and is a part of the teachings of Iranian and Islamic culture. Edward Brown, among other Orientalists, also considered the history of the prevalence of Gymnasiums from the ancient period. Ensafpour also stated in the history and culture of Gymnasium: During the history of this sport, it has been popular with a different name and position and a slightly different reason and customs. He considered the known history of the Gymnasium in its current form and condition to be from the 7th century. Ensafpour points out that in the centuries before the 7th century, we only hear the instruments and some of their works sporadically in the form of wrestling, especially in the mythological and heroic stories of Ferdowsi's Shahnameh (early 5th lunar century). Ensafpour named the site of ancient sports operations from the Arab invasion to the beginning of the Safavid period, respectively: house, anchorage, place of worship, and gymnasium. According to the history of Sistan, the house belongs to the period of Arab domination and a little after that. The anchorage dates from the Seljuk period to the Mongol period, and the name of the stadium comes from the works of Miranjat from the Safavid period. The house of worship is in the scroll of Puriya legend, but it is related to before the Safavid period. Gholamreza Ensafpour says: During the domination of the Arabs, the first places to perform sports operations were in underground places and hidden places, and there, hidden from the eyes of foreigners, they made themselves strong and tested to face them. In his book History and Culture of Ancient Sports, Gholamreza Ensafpour, quoting Edward Brown, says that Gymnasium dates back to ancient times. Gymnasiums have been mentioned as the oldest sports clubs and organizations in the history of Iranian sports. In the past, the building gymnasium was located in the vicinity of markets and economic centers, and various guilds played an important role in the prosperity of this sport. In the past, every neighborhood had its own Gymnasium (GHASEMI & KESHKAR, 2011). Prato Baizai has mentioned the cause of this research

In the years of 1999 and from the date when the life of ancient sports was renewed, it was observed many times that interested people are searching for the history of ancient sports and how it is done. Since the late 19th and early 20th century, when new sports were introduced and popularized in the country, it became common to call the ancient sport forceful operations (Figure 3). This name is probably taken from its appearance and general appearance; Such as leather pants and wrestling rituals, and tools and equipment such as the bow, which was used as a shield for Iranian soldiers in the ancient period, and the beat, which, like a drum, was a tool to excite the soldiers during the war (BOSTANI AND AMINIZADEH, 2014).

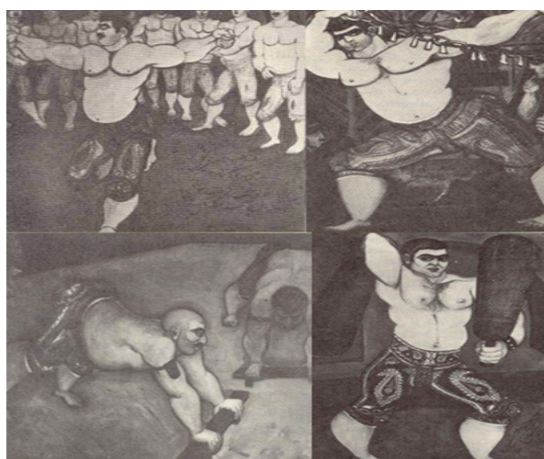


Fig 3- An example of Gymnasium movements from the collection of paintings painted by Sir Gis Vaspur

ANCIENT SPORT IN THE ISLAMIC ERA

During the period of Islamic civilization, due to the persistence of the Pahlavi tradition, new myths emerged about the origin of this tradition and linked it to Islam. But this link is not devoid of historical roots, it appears that in Western Asia; there have been such manners as chivalry since ancient times. But what is certain is that even before Islam, during the era of ignorance, the religion of generosity existed in Arabia, And Hazrat Ali (peace is upon him) is the first Muslim to be given this proud title. In the book Majamal al-Tawarikh and al-Qasas, which was written in the fifth century of the Hijri, the existence of wrestlers in the capitals and the world of wrestlers, and the mention of new words that come from the terms of wrestlers and gymnasium, In the book of Hidayah al-Mutalamin, which was written in the fourth lunar century, it is written about the bow of a group and mention of the importance of wrestling. These sources tell about the possibility of the existence of places where martial arts and ancient sports took place. Undoubtedly, the popularization of people in that period towards the groups of young men and athletes and the joining of Al-Naser al-Din to the generosity group about eight hundred years ago cannot

be unrelated to the existence of sports houses of wrestlers with the characteristics of a gymnasium. Although it has many political reasons. The Hazara celebration of Hakim Ferdowsi in 1935, which was organized by the Association of National Artifacts, caused ancient sports to be part of ceremonies and celebrations in all provinces. Professor Ataullah Bahmanesh, a writer and sports expert, believes; The ancient sport, due to the two elements of fusion with religion and Islamic mysticism and generosity, as well as taking from the epic poems of Hakim Abolqasem Ferdowsi and the spirit of courage and bravery, was again noticed with the formation of the National Association of Physical Training and Scouting during the years 1935 onwards (GUDARZI AND ROFOGAR, 2001).

ANCIENT SPORTS IN IRAN AFTER ISLAM

There are shreds of evidence that in the first centuries after Islam, exercise was important for health, and scientists gave instructions about body training, which is very important in its way and until the Mongol attack, when their brutality affected the education and thinking of the people, education was applied in its correct form. BuAli Sina is the first scientist after Islam to comment on education, of which sport is also a part. This great scientist has mentioned in one of his famous books called (Law) regarding children's health and physical education and sports in four chapters. Of course, other scholars and nobles such as BuAli Moskawieh, and Kikau Ibn Iskandar also had instructions about physical training but none of them mentioned details like Ibn Sina and did not mention the names of common sports of that time.

SOCIO-POLITICAL ORIGIN OF ANCIENT SPORT

After successive uprisings during the period of Arab domination, the Iranians reach the final stage of their victory and one of Rashid Iran's sons appears again and speaks with his enemy in the language of the sword. Yaqub entered Nishabur after the conquest. The scholars and jurists of Nishabur said that he does not have the charter of Amirul Momineen and is a foreigner. So Yaqub Hajib said: Make a herald so that the elders and common people of the city will gather here so that I can present the Charter of Amirul Momineen to them. Yaqub ordered his troops to stand. Then Hajib said: Bring that promise of Amir al-Momineen so that I can read it for them. Hajib put a Japanese razor in front of Yaqub and he took it and wielded it. People feared for their lives. Jacob said: I didn't bring the blade to kill someone, but you complained that I don't have the oath of Amirul Momineen, I wanted you to know that I do. Didn't Amirul Momineen sit on Baghdad with the power of a blade? They said: Yes, Jacob said: put me in this position (MALIK AL-SHOARA BAHAR, 1947). In 616 A.H., a flood of Mongol troops entered Iran. The Iranian troops fought them with manliness and did not give up until the last drop of blood. Iranians, both in the cities and in the villages, even though they saw death waiting for them, did not give in to foreign subjugation, and in

response to the orders of Genghis Khan, the Mongols sent messages: A foreigner should make Iran a sea of blood and settle after that. Yaqut Hamavi writes: Iranian children were like men and their youth were heroes and their elders were imams. All of them resisted heroically and were killed and did not surrender to the enemy. The uprisings of Iranians continue to reduce the authority or remove the Umayyad and Abbas rulers, and they have always achieved this goal by relying on the principles of chivalry, bravery, and bravery. A brief overview of some of the leaders of the uprisings and their attitude and introduction, and the investigation of their political-social conditions, shows the fact that most of them rely on athletics and their ancestry has been traced back to the legendary athletics and maybe in this way they have won the trust of the people. Tahir Pushangi (Dhuwaliminin) was appointed to the position of the ruler of Great Khorasan and Trans-Nahar in 205 lunar year / 820 AD and created the first Iranian dynasty in the east of this land which was the first step towards establishing a national government (TAJBAKHSI, 1997). Tahera Ibn Hossein is nicknamed Dhul-Liminin. The origin of Taheran is from Poshang Herat and they considered themselves descendants of Rostam Pahlavan Shahnameh. One of the centers of Iranian resistance against the rule of the Umayyads and the Abbasids was Sistan, which was the mediator of distance from the seat of the caliphate and interest in nationality and ancient traditions, the main focus of the torch of Iran's independence. The young men of Sistan, under the leadership of their colonels or chiefs, practiced warfare, courage, and masculinity and had a significant impact on social events. Yaqub bin Laith Safari, who is related to the legendary Persian warrior Gershasab, was the son of Royal and was born in Qoranin village of Sistan. Samanian's ancestor was Saman, who is considered to be a descendant of Bahram Chobina. Historians consider the Samanian era as the flourishing age of Iranian civilization. At that time, Persian writing made great strides in its evolution. Diliman, who was present in the mountains of Gilan (Dilman), was brave and brave in their difficult and closed environment, they lived independently and had a special way of life, and preserved the ancient traditions. Mard Awij (Mard Awizh) was the son of Ziyar and he was the son of Mardan Shah Gili his lineage goes back to Farhadan, King of Gilan during the time of Ki Khosro. Al-Buyeh rule, which begins with the fishing buoy of Fana Khosro's son from the people of Kiakalish-Dilman, traces its relation to Bahram Chobina (GUDARZI AND ROFOGAR, 2001).

DISCUSSION AND CONCLUSION

The age and origin of the ancient sport of Iran, as its name suggests, goes back to the pre-Islam era. The ancient sport of Gymnasium is a cultural and spiritual sports heritage. This sport has a suitable sports structure, culture, and customs based on chivalry, chivalry, purity, and politeness among Iranians. Strength training is suitable as a sport and educational tool. In addition, due to its positive sports effects,

the development and promotion of a more suitable position for this sport in today's society is a necessity (BOSTANI AND AMINIZADEH, 2014). Traditions, rites, and lasting and eternal works of any land express history and culture and show the importance and beneficial effects of individual and social values. The ancient sport of the cultural and spiritual heritage of the ancestors has a sports structure suitable for culture, customs, and traditions based on chivalry, purity, and politeness. Individual and team skills of strength sports have positive sports effects and are useful as a suitable sport and educational tool for ensuring the physical and mental health of different members of society. It is a necessity to promote the more suitable position of ancient sports in today's society in domestic and international arenas; In addition to strengthening the national and Islamic identity, the development and expansion of strength sports in domestic and foreign arenas will lead to greater participation and role of Iranians in world culture. As a national and historical sport of Iran and as a cultural movement since the formality of Shias, the ancient sport of Gymnasium has had a special place in Iran in being influenced by the teachings of Shias and influencing its promotion. This sport is known as the most important sport in the history of Iran in terms of harmony with Shia teachings and customs, by intertwining sports movements with Shia customs and teachings and cultivating physical strength, during a period of more than five hundred years. Regardless of the connection between the history of this sport and the anti-oppression campaigns of the rulers in the history of Iran, with the spread of Shias in Iran, the ancient sport of gymnasium became a means of promoting Shias in Iran, both because of its signs and because of its physical and athletic movements, and because of its special rituals and ceremonies. The importance of this position and its impact is more evident over time and especially in the period when a large-scale effort was made to destroy the religious culture of Iranian society (GUDARZI AND ROFOGAR, 2001). The origin of the name Gymnasium generally dates back to the Mongol era and reached its peak in the Safavid era (TEHRANCHI, 2000). Therefore, it is very difficult, if not impossible, to conclude historical research, and announcing the decisive result in the categories regarding which there is no definitive documentation and consensus will be a bit far from reality. The present research shows that; Sports started with the beginning of human life, civilization, and culture. Despite the diversity of human cultures, races, and ethnic groups, a common language and behavior called sports have emerged. Because humans have movement and exercise is considered a part of the movement. In ancient Iran, as evidenced by mythological stories and also by referring to domestic and foreign historical sources, sports were pursued. Certainly not with the approach that is being implemented now because the approach of sports in ancient societies was mainly martial and military. Sports continued after the introduction of Islam to Iran, and it was generally in the form of preparations for fighting and defending the homeland, belief, honor, etc. As one of the famous

post-Islamic celebrities, Bu Ali Sina has the most complete statement regarding sports and physical and mental education and lists the types of sports common in the post-Islam era. Gymnasium emerged as a popular institution with a political origin and a national and religious approach after the Mongol invasion. Martial arts include mildan (symbol of carrying a mace), kabadeh (symbol of the bow), beating (drum symbol of the battlefield), etc. (HEYDARI & DOLATSHAH, 2011). Thus, Tehranchi (2000) in his research, according to the historical documents and documents, considers Gymnasium to be new and does not consider its history to be more than 300 years, and of course, mentions the appropriate reasons. Gudarzi and Rofogar, (2001) with further investigation, considers Gymnasium to be as old as modern history and even before its compilation and it considers its birth to be the same as the birth of the Mehr religion and Mehr worship and the establishment of the Mehri temple and there are several reasons why this difference in perspective can be relevant for researchers, especially researchers who are interested in ancient sports to clarify this concept (ancient sports and Gymnasium).

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