

## "Kudatgu Bilig" About Games and Amusements in Public Life

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### Article Information

**Received:** February 23, 2023

**Accepted:** March 24, 2023

**Published:** April 25, 2023

**Keywords:** Islamic worldview, nomadic economy, entertainment, fun, game, chavgan, shatranch, backgammon, archery.

### ABSTRACT

*The article deals with fun and games reflected in the "Kudatgu Bilig". Lines illuminating this side of social life are collected from various bayts of the poem. In most cases, the author indirectly mentions them. In the opening lines there is a condemnation of games and fun. At the end of the poem, regret that I did not appreciate the "cute children's fun." Games are directly mentioned - "chavgan", "backgammon", "archery" and "shatranch".*

### INTRODUCTION

In the Empire of the Karakhanids [ 3: 6 ] that arose on the territory of Western and Eastern Turkestan, where: "Slaves, herds of expanses of expanses of land - Elik gave you an imperious will." [1: 430] , for the first time the Islamic worldview became the official religion of the state. And the work of Yu . Balasagun "Kudatgu bilig", is completely "based on Muslim ideology and propagating this ideology " work m . [ 8:506 ]. The very first lines of the poem begin with an appeal and praise to the Almighty Creator: "By praise to the Creator I began the word." [1: 39].

As noted by S.N. Ivanov , according to the genre, this work refers to: " works of an edifying and didactic nature, to works of ethical and moralistic content ." [ 5:518 ]. For researchers, the poem provides a great deal of ethnographic material, in addition to muslim interpretations, the poem is filled with folk wisdom, and oral poetry.

### LEVEL OF STUDY OF THE SUBJECT

Exploring one of the aspects of public life, games and entertainment, it would be a big mistake not to look at the pages of the poem: "And this is a book - a gift of good times - It is a sea of knowledge for those who are smart." [18]. In the texts of the work, one can find a figurative description of this side of the life of the people in the Middle Ages : "Words are like a camel led by a bridle; "Wherever they are pulled, they will go there." [1: 45]. It is Yu . Balasagunsky wrote lines that are not found in any author writing on the topic of games and entertainment , which clearly and accurately characterizes human existence, which consists not only in the extraction of "daily bread", but also in games and amusements, where a lot of time is spent and large material means : "The affairs of this world, the fun of the game." [1: 440]. It should be added here that Y. Balasagunsky, who was brought up on

Muslim traditions, condemns this occupation in the opening lines of his work, in several of his bayts he writes: "Do not waste your life on worldly pleasures. "They are fleeting and retaliate without mercy." [1:131]. "Keep yourself strictly from games and amusements - Do not believe in Bliss, there is not much left to live." [1: 397], and then continues: "Do not be lazy with him - what is your right, game!" [1:440]. With his instructions, he turns to the khans and beks: "And if the ruler is drawn to the games, He will ruin everyone, and he himself will become a beggar." [1: 176]. "The essence of this world is cunning and crooked: - You cling to his feet, and your head will fly off." [1: 439]. "Be a stranger to his games, do not dare to believe them: - Give in - you look and your neck is entangled." [1: 440]. At the end of the poem, the author writes with regret: "Dear children's amusements, my young forces, - Now I don't need it, but I had it - I didn't appreciate it! - What's the use if I'm righteous old? "It's a pity that I ruined my past life for nothing." [1: 484]. Of course, these lines can be interpreted in different ways, but according to the definition of the Dutch culturologist J. Huizinga, "human culture arises and unfolds in the game ... the game is older than culture", [12 : 9], and our whole life consists of the game. The words and thoughts of the poet, to some extent, illuminate this side of the social life of the Karakhanid era, little studied by researchers.

And games and reckless prowess of entertainment were manifested when peace came: "The whole world is calm, the right law is given to it, - Legality crowns the ruler with glory." [1: 38]. During periods of calm between battles and endless wars for the best pastures and reservoirs, for the right to survive: "The world became beautiful, all the people grew rich." [1: 441]. The basis of games and amusements were celebrations, holidays, gatherings, where a large number of people were convened: "All invitations have a different nature, - And the essence of treats of various kinds. - That is a wedding feast or another reason, - The birth or circumcision of a son. [1: 348]. Folk wisdom says: "Chakyrghan zherden kalba, ozyn basyp barba" (They invite you to go, don't go without an invitation), this wisdom echoes the words of khas-hajib: "Go to them willingly and be straight with your heart, - Making them happy, my son, rejoice myself". [1: 349].

In translated works by N.Ya. Bichurin, there are indirect data on the social life of nomadic peoples: "As usual, it was to meet 3 times a year: at these meetings, the heads of generations, talking about state affairs, amused themselves with horse racing and camel running." [2: b/p.]. Festivities could only be for their fellow tribesmen with a limited number of participants, where "maida oyundar" (small games) [7 : 11] were held, but sometimes representatives of various tribes and peoples were invited from the most remote places, and then the celebration took on an interethnic character. [7:94]. To serve so many guests, there were courtiers and slaves, usually poor relatives or captives. The attendants, perhaps out of the reigning festive fun, carried out their household entertainments, who will soon and without errors cope with the task: to chop more firewood, to be able to continuously deliver water, to receive the horse from the guests on time and so on. And the admonition of the wise poet to the organizers of the feast, so that they do not forget what kind of work his subordinates put in, and give them their attention: "Give them joy with gifts, keep them in high esteem." [1: 417].

Festivities and celebrations were held in numerous fights and competitions, were held - "ch o n oyundar" (big games): alaman baige (long-distance racing), k ok b o r u (goat-wrestling), jamby atmai (archery), tyiyn e Һ mei (raising a coin), k yr ø sh (wrestling), taz suzush (head butting), beech tartysh (pulling), zhylanach chabysh (whip competition), er oodarysh (pulling off a horse), er sayysh (duels on peaks) [7 : 11], where strength, courage were revealed: "That true husband, who is in care of anyone, is Mighty and strong and controls himself." [1:268]. Dexterity and skill of the participants: "Whoever is dexterous and quick in mind, - He will bend the tops of all mountains to the ground." [1:213]. The winners of the competitions deserved great respect and honor, the courageous and strong received the titles - "palvan" and "baatyr": "In whom there are many virtues, he is covered with glory, - Without valor they grow old in the share of insults." [1: 213]. Coming out for a duel, the participants of the competition greeted each other: "Greeting - mercy, shelter from pain: - Wish you health - and you will be healthy; - To say hello means to wish to be healthy, - They wish health with a welcoming word. [1: 382].

In addition to honors and titles, the winners received prizes consisting of dozens and hundreds of heads of various types of livestock, which were the main economic basis of the nomadic economy : - Clothing, food, horses - all from their herds - They also raise pack animals; - Koumiss, milk, butter, cheese and cottage cheese, - Bedding and their saddles, everything is for your future. [1: 339]. The nomads divided their livestock into 5 species - besh t uluk, which included: camels, horses, cattle, sheep and goats, and into 4 species - tort tuluk, here sheep and goats were considered as one species. "In the steppes and paddocks, there are no herds to count, - Camels and mules, trotter horses ; - In the pastures - sheep in the endless district ; - And the goats that graze in the mountain expanse - Yours, they will not be saved from your captivity. [1: 402]. Naturally, living creatures were the main reward of the competition. And in order for this form of economic activity to function successfully, vast pastures and their proper use were needed: "Wandering between villages, from edge to edge, - Choose the nomadic path in advance." [1: 364]. It was in the nomadic environment that the folk wisdom was born: "Zhaman koichu zhayytyn bir kundo buturot" (A bad shepherd tramples his pasture in a day). Yu. Balasagunsky also recalls the moral foundations of nomads: "They are all simple, righteous people." [1: 339]. Open spaces and freedom, perhaps here the customs and moral foundations of nomads are formed: "A nomad does not build palaces and chambers." [1: 454]. "And cattle breeders multiply more and more." [1: 416].

Various types of entertainment common to nomads, for example, "tөө chechmei" (untying a camel) [6: 52], echoes the words of the poet when he writes about gifts to the poor: "With silks, furs, with priceless luggage", this is how a pack animal was loaded. [1:402] . Many researchers were critical of this fun, considering it a relic of feudal foundations.

In addition to the nomadic way of life, agricultural life is also mentioned in the work. One of the well-known from ancient times is the Chust civilization based on agriculture: "And let the farmers watch their field ... ". [1: 416]. There are many games and fun related to agricultural conditions, where watermelon, melon, apricot seeds, apricots, etc. are used. [ 7:27 ] . \_ Hiking races for short distances, which can be compared with the author's beats: "Of course, the road is hard on foot, - But the heart calls and knows no evil." [1: 381]. "With a strong desire, the distant is near, - It is given to approach the desired delights." [1: 381]. "At the call of the soul, hurrying to a distant goal, - He will quickly approach alluring luck." [1: 381]. This also includes the foot goating "chap ulak" (kid), an analogue of the horse.

One of the entertainments was a witty joke, the ability to accurately and correctly parry a word. "People are painted by the word, there are many dialects, - And I glorify with speech, the language of man." [1: 50]. The nomads had various kinds of such amusements. [6 : 101 ] . \_ They were also used in children's entertainment, at gatherings with friends: "And the language should be soft and sweet, - Soften from your words, small and large." [1: 214]. But their apogee came during verbal battles - "kyz-zhigit oyun", "sarmerden" (premarital and marriage games), "aytysh" (competition of akyns and provizators). [ 6:98 ] . \_ "And you need to be quick to a smart answer - Dominate the word in any of the conversations." [1: 214]. The improviser, who failed to parry the opponent with a well-aimed word in time, was subjected to universal ridicule: "My tongue was speaking, and it could not be silent, - The words did not run out, the juice in the speech dried up." [1: 406]. The functions of various games and competitions consisted not only in the entertainment itself, one of them was the choice of a life partner: "To take a wife is your other bliss." [1: 276]. And not only to choose, but also to live with her in the future: "Another sweetness is communication with your wife." [1: 277]. And if in verbal competitions, or premarital games and gatherings: "I found myself smart, hurry up right there, - Take her as a wife, husband of a good soul." [1: 343].

In addition to adult entertainment, there were children's amusements and games that, within children's games, were divided into their age categories, "nariste oyunday" (games for young children), "boz-bala oyunday" (teenage games) [7: 14]. "All the joys and delights that are given to young years, - Life does not give later, - I asked everyone about this." [1: 484]. There are no direct words about the amusements of children in the work, but children are the most important joy of

parents in this life: "Lunel-faced children will be born in the family, - They need to be nurtured at home, not somewhere . " [1: 349]. And in order for their future to be bright and useful, education plays an important role. One of the forms of upbringing of the game: "Inspire your son from childhood with good sciences - Whoever is learned from childhood, everything is given to him in his hands." [1: 135].

Since ancient times, there have been entertainment treats that were divided into men's - joro bozo (friendly drinking), women's - bashtan (tie a scarf, or another name - start) and general, where both sexes participated - ulush, sherine, cauldron tash (types of treats - entertainment). [6: 10]. "Three good things in the world are the delight of this life, - Equally to all three of them, our nature is happy ; " And the first blessing is food and drink." [1: 276]. These entertainments had various functions, communicative for the consolidation of society, educational, so that each member knew his place and role in the community, without which development and progress would not be conceivable, developing functions, "relaxation functions" [10: 91] rest from work and everyday worries. Among the men's entertainment of this kind in nomadic life stood out - "joro bozo" (friendly drinking) [6: 56]. Participants in such gatherings could only be people of the same age, and people of different ages. Whoever had the turn to cook joro bozo, set aside a separate yurt, slaughtered a ram, prepared treats and a large amount of bozo (an intoxicating barley drink): "All food should be clean and tasty, - So that guests willingly eat everything to the bottom." [1: 353]. "When it's not sweet to eat without guests - well, - And it's not sweet for a hundred guests to eat!" [1: 354]. There were people who eschewed such drinking parties, but were ready to prepare a treat for the rest, so as not to violate the laws of hospitality: "But there are also such people: they don't like calls, And they are ready to kill all the cattle for the guest." [1: 355]. The main thing in this male gathering was the intoxicating drink bozo, which was drunk in large quantities and in a variety of ways: "dem albas" (drinking in one gulp, without stopping breathing), "zhugurtmo" (drinking in turn), and if the participants of the gatherings refused the next bowl intoxicated: "Not those who drink intoxicated are called misers! [1: 479], then for them there was a punishment from the leading joro bozo, an extraordinary gathering. Brought up on Muslim traditions, the author of the poem nevertheless warns: "Forgetting gentlemen for the sake of wine - They are called men, their strength is strong." [1: 479].

As you know, hunting, in addition to performing economic functions for individual members of the community, they also had to: "And be in charge of the basics of hunting." [1: 212]. For nomadic life, where there was an abundance of meat of various kinds, hunting was entertainment. "Innumerable deer among the mountain ranges, - Cows and bulls - you can't count your herds ; - There are fallow deer, marals, saigas - everything is there, - And you, valiant, do not overeat all of them! [1: 402]. Folklore sources speak eloquently about hunting as an entertainment. There are many references to her in the heroic epic "Manas", where the main character of the story, with his associates, goes on a long-range hunt with a stay of many days. [9: 351]. "The fox and the wolf, the lion, the boar and the bear - How can they survive from your hunt! ; - ... No brown wolf left you. [1: 403]. In nomadic life, there was hunting with the help of birds - "kush salmai" "burkut salmai" (hunting with birds of prey, hunting with golden eagles): " From your birds of prey there is no flying flight . " [1: 403]. Hunting with hounds - "taigan salmai" (hunting with greyhounds): "From your dogs, hounds, there is no running for the running." [1: 403]. An important role was played by experts in the habits of birds of prey and taigans, who deservedly enjoyed universal respect. In times of starvation and jute (the loss of livestock), a skilled hunter could feed a whole village. If there was no proper care, then: "And a dog that has grown fat is worthless for hunting, - Care is alien to him. [1: 278].

And games and entertainment were organized not only during the festivities , where fun and joy prevailed. Games were also used during mourning events: funerals, commemorations, feasts. It is known that after the death of a person , according to the laws of many religions, the third day of death is celebrated, among nomads it is called - uchuluk. Here, the words quoted in "Kudatgu Bilig" are interesting: "Three days in this life are the end of everything, - And everything else is just the darkness of a dream." [1: 278]. The nomadic peoples of Asia, after the death of a person, held equestrian competitions, "The body of the deceased is placed in a tent ... in front of the entrance to

the tent, they cut their face with a knife and cry: blood and tears flow together. On the day of the funeral, as well as on the day of death, relatives offer a sacrifice, ride horses and cut their faces. [ 2 : 132]. Equestrian competitions were widely used in the nomadic civilization, more than 20 types of races are known. Races were held - by breed, by age of horses, by gender. Races "kono chabysh" (races with an overnight stay), when they started at the start in the morning: "And the daylight rose from the east, - And illuminated the dark earth from the heights." [1: 423]. In breeding and preparing horses for races and competitions, an important role was played by the "sayapker" (horse connoisseur), if, due to his oversight, the horse was not ready for the start: "And a fat mare can no longer go," [ 1: 278] , then the next time they did not use his services . After all, when a jockey on a horse prepared by him came to the finish line in the prize group, a fair share of the award went to him.

Directly mentioning the game, in their classical sense, in the poem we find four types. The oldest board game of agricultural cultures "shatranj", one of the varieties of chess: "Both backgammon and shatranch must be known, so be it - So that your enemy is defeated to death in the game." [1: 212]. Mention is made of the game "backgammon", now widely popular backgammon. Another game, or rather, competitions on horseback, is choogan, known in Europe as equestrian polo: "Sometimes the bek rides on the enemy , - Sometimes hunting, chavgan, the people go around" [1: 211] , and the next bait of the poem, reminiscent of: "Chovgan must be known." [1:212] . Archery, one of the oldest inventions of mankind for household needs: "You need to know and throwing arrows." [1: 212]. Subsequently, it became a game: "And time is like a tightly stretched bow, - And it throws arrows of good and torment." [1: 372]. The bow and arrow, having traveled its thousand-year journey, is now an Olympic sport that is the highest level of fun and entertainment.

Summing up, I would like to quote again the sayings of the wise Khas-Hajib: "Knowledge of the sea is without edge and bottom." [1: 490]. Perhaps, even with a more thorough study, one can find more thoughts about the social and cultural life of society in the Middle Ages. Directly about games, in the very meaning of the word: " a game is fun, established according to the rules, and species serve for this ." [4: 7], and " a game is one kind or another, a way in which they play, have fun ." [11: 571], only 4 types are given in the poem - shatranch, archery, backgammon and chavgan. Here we should give the definition of entertainment and fun, which gives I.A. Morozov: "Fun: a game with very soft unstable rules." [ 10:35 ]. It should be said that the texts from the poem only indirectly reflect the games and amusements of the people. Brought up in an era when Islam became the dominant religion in the Karakhanid state. Yu. Balasagunsky in the opening lines of the poem condemns games and fun as an empty pastime. There are notes of regret about this in the final beats. Perhaps under the fun, khas-hajib had a different meaning.

## **CONCLUSION**

But despite this, a work full of folklore material, where there are words: "I strove for knowledge with a stubborn desire, - Nizal, word by word, I am a patterned syllable; - The word of the Turks was pastured by the mountain deer, And I tamed it, made it submissive" [1: 490] , partly illuminates this side of social life. And better than Y. Balasagunsky, the words have not yet been said: "The affairs of this world are fun, a game!". [1: 440]. The poet appeals to all "thoughtful" readers: "Do not be careless: life will flash without a trace - You will never return the past days." [1: 365] , and reminds: "The future is hidden in the darkness of nights, - It will shine from the dawn rays." [1: 372]. And the game is - educational, educational, developing, and most importantly, a health benefit for all generations of society: "And the third time, your body is healthy , - And this is a blessing - the basis for everyone else ." [1: 276].

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