

## UZBEK FAMILY IN THE PROCESS OF TRANSFORMING FAMILY TRADITIONS

**Rashidova Shakhzoda Raimovna\***

\*Base Doctorate,

International Islamic Academy of Uzbekistan,

Tashkent, UZBEKISTAN

Email id: shahzoda8657@gmail.com

**DOI: 10.5958/2249-7137.2022.00019.2**

---

### ABSTRACT

*Studying the historical formation of family relations in the territory of Middle Asia provides an opportunity to see the true causes of the emergence of certain family values, traditions and customs. Knowledge of the causes of the emergence of a certain custom will help to realize the need for their use in modern realities or to eradicate them from the family-household way of life. A competent assessment of the traditions of the Uzbek people will contribute to the development of the family institution and strengthen family values.*

**KEYWORDS:** *Family Institute, Transformation, Uzbek Family, Family Relations, Family Formation, Family Law, Spiritual Enlightenment.*

---

### INTRODUCTION

Globalization as a worldwide process of economic, political, cultural integration and unification has also affected the issue of the status of the family and family relations. The process of intensifying the transformation of the institution of the family around the world has begun, which has also affected the Uzbek family. However, regarding the transformations around the family and intra-family relations that have been taking place for the last quarter of a century, there is no consensus: some scientists declare a family crisis, the loss of the foundations of the family and its destruction; and others argue that the family is increasingly strengthened in the complex vicissitudes of the modern world and is returning to its traditional values and foundations. [1] Therefore, to investigate the process of transformation of the Uzbek family in the processes of the influence of global processes on it and to determine what it is today for the bearers of cultural and religious traditions becomes very relevant and topical. The transformation of the family is understood as its social change, the transition from one state to another, its directed development. [2]

The family had a special form in each historical period. The formation of a family for the population of Central Asia in the first half of the 1st millennium BC was associated with the level of social development of these tribes: during this period, the process of the beginning of property differentiation is observed, but complex rules governing property relations related to the formation of the state have not yet been developed. Marriage as a legal phenomenon has not received its formalization with a legal definition of the legal status of each family member. However, there were certain rules of behavior and customs governing the relations of people in marriage: the attainment of the age of majority, the freedom to choose a partner in marriage, the

---

marriage ceremony, the place of each member in the family. Women had a fairly high status and a free position, there was a certain degree of equality between husband and wife in relation to family property, joint farming.

The forms of the family are described in detail by ancient historians. Marriage among the peoples of Central Asia was paired: Herodotus reports on massagets: "each of them marries one woman..."[3], this makes it clear that despite the fact that the family was patriarchal, the separation of small families was allowed, which was a prerequisite for the transition to a monogamous family. Describing the family-marriage relations of this stage of human development, F.Engels notes that "... the conclusion of marriage is not the matter of the persons who have joined the bark themselves, who are often not asked, but their mothers" [4]. One of the marriage rites of the Saks is known, described by Claudius Ellian ("Various narratives"): "Whoever of the Saks wants to marry a girl must fight with her. If the girl gets the upper hand in the fight, the defeated wrestler becomes her prisoner and comes to her full disposal; only by conquering the girl, the young man can take her into his power" [5]. And in the Avesta, the wife by status takes place after the spouse with certain rights in the management of the household, in the texts of the Avesta, the wife is called "nmanapatni" - the housekeeper. The possibility of a free choice of a future husband for Saka women is evidenced by an episode described by ancient historians from a wedding celebration: in the presence of all the guests, the daughter of the Saks king Omarga had to present a cup of wine to her chosen one. The same ancient sources report that the Saks "have brave women and participate in military dangers together with their husbands."[6]

During the early Middle Ages of the VIII –IX centuries, Islam spread throughout Central Asia. The city of Bukhara becomes the fortress of Islam. Central Asian peoples adapt their customs and traditions to the norms of Islam. Considering that the basic rules of marriage and family relations before the arrival of Islam were regulated by the customs of the local population and had a certain similarity with the norms of Islam, this process served to improve family relations and thanks to this the family received a legal status. With the advent of Islam, issues of hereditary legal relations and other property issues are also regulated. The legal culture of the population is increasing. Family relations that previously existed only within the framework of traditions and customs are now regulated by law. Legal responsibility is assigned to each family member, which made it possible to strengthen the institution of the family. There is a process of harmonization of local pre-Islamic customs with Sharia norms - customs that did not go against Islamic principles and found their new development on the basis of moral and ethical norms and spiritual values of Islam.

Before the arrival of Islam, developed social and legal relations already existed on the territory of Movarunnahr, and the population adhered to relatively high standards of morality and morality, which generally did not contradict the spiritual values of Islam, and this was what served as the dawn of Islam in the region and its rebirth into a spiritual and scientific center of Islamic culture. Thus, during a relatively short historical period after the spread of Islam, great scientists in the field of Islamic sciences appear on the historical territory of our state. For example, Imam al-Bukhari is the author of the authoritative and reliable collection of hadith "Jome as-sahih", which became the second reliable book after the Koran.

In the XIII century, Central Asia was conquered by the Mongols, who mercilessly destroyed cities and the culture of the people. The state is in a state of chaos. True, Islamic norms have managed to be preserved, and moreover, after a while, Mongolian rulers who have converted to Islam appear. This fact allows the local population to return to their previous way of life, as well as continue to regulate marriage and family relations by Sharia norms.

All subsequent centuries before the formation of the USSR, family relations are within the framework of Sharia. After the emancipation of Oriental women and their involvement in mass work, the attitude towards the family changes dramatically. The role of women in society is growing significantly, the family no longer lives according to Sharia law. Here, once again, there is a transformation of the institution of the family, the transition from Sharia law to Soviet norms. If earlier Sharia law required an agreement between the groom and the father (or other close relatives) of the bride, now the Soviet family had to be created only by mutual consent of the bride and groom, but did the majority of the population adhere to this practice? However, the marital relationship, the relationship between parents and children is completely changing. Polygamy, which was allowed in Sharia, is prohibited. The age of the mating is increasing. In a few years, the family foundations have completely changed. True, all this did not lead to the complete eradication of Sharia norms in marriage and family relations, to one degree or another, as they say behind closed doors, they continued to obey Islamic norms at the cult and ritual level. So, for example, Muslims at the time of marriage, along with the secular registration of marriage, often went through an unspoken procedure of Muslim marriage. When a child was born, the azan was read, the circumcision of boys was performed. Islamic values have retained their significance in people's daily lives. Due to this, after gaining independence, the Uzbeks began to strive for the revival of Muslim traditions in marriage and family relations.

The issues of marriage and family relations have always attracted the attention of scientists. The works of Russian authors who lived in Turkestan during this period are devoted to the marriage and family relations of Uzbeks in the second half of the XIX- early XX century. Observing the family and household way of life of the Uzbek people, these researchers give a general description of premarital, marital relations, as well as family rituals of the peoples of Central Asia. Of particular note are the works of such authors as A.D. Grebenkin, spouses V.P. and M.V. Nalivkin, N.S. Lykoshin [7]. The work of AbduraufFitrat "Oila"[8] on the Uzbek family and marriage, performed at the beginning of the XX century, is particularly noteworthy because he was one of the first local authors to choose as his object reflections on the family and family relations of our people.

During the Soviet and post-Soviet period, Uzbekistan conducted a lot of research on marriage and family relations. The problem of the traditional Uzbek family is given considerable attention in the works of academician K.Shaniyazov[9], the joint work of O.Buriev, I.Shoyardonov, K.Nasriddinov[10] are devoted to the history of the Uzbek family, which contains extensive factual information about the family structure and family relations of the population of southern Uzbekistan in the late XIX - early XX century.

The study of the historical formation of family relations in Central Asia makes it possible to see the true reasons for the appearance of certain family values, traditions and customs. Knowledge about the reasons for the emergence of a certain custom will help to realize the need for their use in modern realities or to eradicate them from the family way of life. A competent assessment of

the traditions of the Uzbek people will contribute to the development of the institution of the family and strengthen family values. An adequate distinction between such concepts as custom (urf-odat) and Sharia law will help to navigate the issue of proper management of the family and household way of life of the family.

Some transformations that have arisen in the consciousness of youth, the Uzbek mentality and, accordingly, in the Uzbek family can be characterized as follows: the development and deep penetration of individualism, the value of the human ego, standardization of lifestyle, cultural leveling of society and personality, spiritual degradation of society and related phenomena of social pathology, the fall of spiritual and moral guidelines and alienation from centuries-old values, the change of moral criteria of life, the emancipation of family and the liberalization of family life, the desire for leadership and equality, feminization of family relations, the desire of women for freedom in choosing a partner, in raising children, in financial matters, in relation to her husband's parents, the destruction of centuries-old natural and socio-historical foundations of family life.

During the period of changes that took place, it was the family that was most strongly affected by modernization, within which the basic cultural values and norms were initially transmitted to new generations, where people's personal codes were formed, their socialization took place.

Thus, the traditional structure of the family, its role and functions in Uzbekistan are in the process of transformation and undergoing profound changes. The traditional patriarchal family, reborn under the influence of the Soviet worldview, is today located between two strong and influential centers: modernization and the revival of Islamic traditions.

## REFERENCES:

1. (Rasulova Z.A. Family and marriage relations of Uzbeks in Tashkent (End of XX - beginning of XXI centuries). Dissertation work. For the degree of Candidate of Sciences. Institute of History of the Academy of Sciences of the Republic of Uzbekistan. T.: 2009).
2. Kuchmaeva O. V., Kuchmaev M. G., Petryakova O. L. Transformation of the family institution and family values // Bulletin of Slavic cultures: journal. - M.: State Academy of Slavic Culture, 2009. - T. XIII, No. 3. - P. 20-29.
3. Dovatur A. I., Kallistov D. P., Shishova I. A. The peoples of our country in the "History" of Herodotus. - M., 1982. S. 216.
4. According to the publication: Marx K., Engels F.; Selected works. In 3 vols. T. 3. - M.: Politizdat, 1986. S. 11.
5. Polyakova S. V. Claudius Elian and his "Colorful stories" // Elian. Motley stories. - 1963. - S. 127, 133.
6. Abdalov U. M., Ismoilova G. B. Opinion of Abu Raykhan Beruni about the book "Avesto" and the religion of Zoroastrianism // Young scientist. - 2016. - No. 26. - S. 519-520.
7. Grebenkin A.D. Uzbeks // Turkestanskiye Vedomosti. 1871, No. 29; No. 30; Nalivkin V.P., Nalivkina M.V. Essay on the life of a woman of the settled native population of Fergana. - Kazan: Printing house of the Imperial University, 1886. - 244 p.

8. Fitrat A. Family or family management procedures / Editor-in-Chief D.A. Alimova. Tarj. Preachers author Sh. Vohidov. 2nd edition - Tashkent: Manaviyat, 2000. - 112 p.
9. K. Shaniyazov. Family // Uzbeks / otv. ed. Z. Kh. Arifkhanova, S. N. Abashin, D. A. Alimova; Institute of Ethnology and Anthropology im. N. N. Miklukho-Maklay RAS; Institute of History of the Academy of Sciences of the Republic of Uzbekistan. - M.: Nauka, 2011. S. 342-348.
10. Buriev O., Shoimardonov I., Nasriddinov K. From the history of the Uzbek family. - Tashkent: Teacher, 1995. - 128 p.