

HISTORICAL AND ETHNOGRAPHIC FEATURES OF THE UZBEK FAMILY IN THE MIDDLE AGES

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DOI: **10.5958/2249-7137.2022.00385.8**

ABSTRACT

The article analyzes the stages of historical development of the Uzbek family in the Middle Ages, historical and ethnographic features of family life, lifestyle, economic life and social relations between family members. It also covers the Uzbek family's neighborhood, mutual assistance, relational system between the large patriarchal family and some aspects of the national mentality, land and property ownership, number of family members, role and place of the family in society. The article describes the location of the family of artisans living in the historical cities of Uzbekistan, such as Tashkent, Bukhara, Khiva, Kokand, Margilan, Termez, Nurata, the location of the population in urban areas, the traditions of family crafts in the Middle Ages, the influence of Islam on city life, a description of the place of mosques and the community of religious scholars in family life.

KEYWORDS: *Medieval, Uzbek Family, Historical And Ethnographic Features, Lifestyle, Economic Life, Social Relations, Large Family, Islam, Religious Scholar, Mosque, Community, Neighborhood, Land, Landowning, Taxes.*

INTRODUCTION

It is known that the history and way of life of the Uzbek family was formed and developed in the course of a long historical development. Its unique historical and ethnographic features go back to long periods of the past. From this point of view, the Uzbeks, as in all nations of the world, consider the family as the traditional primary link in society, the primary social association of society.

The Uzbek family has gone through great socio-economic processes in the course of its historical development. This has influenced the change in its form, content, and functions. Especially in the Middle Ages, the social, economic and legal status of the family changed. Radical socio-economic changes in the development of society, including the attitude to property and its distribution, as well as changes in the attitude to private property, have changed the function of the family, its members, including men and women.

The Uzbek family underwent great historical and ethno-evolutionary processes in the middle Ages. Its form, content, composition, activities, family and society, the relationship between family and state, the relationship between parents and children have changed radically.

Especially during the years of independence of Uzbekistan, the family and its role have increased, the family has been given great powers and rights by the state. As ethnographer O. Buriev noted, "The formation and development of the family, the progressive improvement of family traditions and customs is a special object of study for the social sciences, as this topic has its own characteristics in Uzbekistan. Although philosophy, jurisprudence and pedagogy have gained a lot of experience in the theoretical study of these features, they have not yet been sufficiently studied in the historical and ethnographic direction. Therefore, this issue remains one of the most pressing issues in historical research" [1]

Method and methodology: The article is based on the principles of objectivity, consistency, chronological study of historical and social events, reliance on sources and evidence, and their validity, accepted in all social sciences and humanities. The article is based on content analysis, historical and ethnographic analysis and observation and expert-survey methods of some sources. The results of research based on the traditions and on the nature and functions of the family today serve to positively change the lifestyle of people, to form their spiritual and moral characteristics, to increase the role of the traditional Uzbek family in the minds of the population as an important subject of socio-spiritual values. Any scientific research has a special place in all disciplines with its theoretical and methodological study. Therefore, this article is based on the methods of study, analysis and expert analysis of historical and ethnographic sources conducted on the basis of philosophy, cultural studies and sociology, in addition to history.

Results and discussions:

Changes in the way of life of the Uzbek family in the Middle Ages affected its general essence, that is, increased the role of the family and its members in society. In particular, radical socio-economic changes in family life have led to an increase in the role of men in it, for example, the share of men in the creation of material goods has increased. As a result, a patriarchal family with a high status of men in the community was formed. In such a family, the man was the head of the family, who began to live with his wives, children and grandchildren, as well as other relatives. Such families formed intermediate families between a polygamous family and a monogamous family.

It is known from history that the Uzbek family developed as a complex structure in the early Middle Ages, i.e. in the VI-VII centuries in Central Asia during the reigns of the Hephthalites and the Turkish Khanate. During the reign of Hakan, the throne was ruled by Hakan. The ruler after Hakan was called Yabgu. Seed-community traditions were strong in the cattle-breeding Turkic population, and the basis of large property-owning tribes and seed communities consisted of large families. Such families also had home servants. The courtyards of large families — towers and fortresses surrounded by high defensive walls — appear. As a result of early medieval social life, an impoverished part of the kashovarz emerges as a layer of kadvirs — landless tenants. The part of the businessmen who enriched the cashiers formed the large property owners, who are referred to in written sources as peasants. The peasants of the early Middle Ages were in fact large property owners, and in Europe this category of people meant feud, i.e. large property owners. Therefore, this period was called the first period of feudalism in history [2]. That is, in the early Middle Ages, the peasants of Central Asia, the owners of small property - cashiers, liberators and witnesses - together formed the basis of socio-economic life of society; they were the main productive force of society, communities.

The family lifestyle in this period, as in previous periods, was based on a certain system of social relations. Such a system of relations is also recorded in historical sources studied by scientists. Among such historical sources of the VII-VIII centuries AD, among the Sogdian findings from the ruins of an ancient castle on the top of Mount Mug near Panjikent, documents on family-marriage relations confirm that marriage in those times arose within the requirements of certain legal relations. According to Professor M. Ishakov, this complex, which is called the archive of Mug Mountain, contains about 80 unique documents from the late VII - early VIII centuries [3]. It is noteworthy that the agreement on marriage (Sogdian historical document), which consists of "Nov 3-4", reflects the family marriage, property and other social and legal relations between the Turkish son Uttekin and his Sogdian wife Dugduncha.

Both documents are inextricably linked, one formalizing the marriage of the Turkish nobleman Uttakin to his Sogdian wife Dugduncha, and the other describing Uttakin's obligations to Cher, the governor of Navekat (an ancient city in the Ettisuv province), the patron's father who married Dugduncha [4]. Both documents are written in the same script - a beautiful example of the Sogdian national or Samarkand Sogdian script, developed on the basis of the Aramaic script. Nov 3-4 documents contain a total of 90 lines of text. This is also the largest text among the Mughal Mountain archival documents, and it is noteworthy that both sources are documents of a legal nature relating to early medieval family and marital relations.

As Islam began to spread in Central Asia in the middle Ages, the general way of life of the family began to be built on the basis of religious traditions. The role of religion in family life began to be felt. Even in the construction and location of housing began to reflect the religion, national mentality, customs, natural geographical conditions, relief, climate. In particular, in the cities, families living close to the street and the houses around it are mostly built facing the sun. The windows and openings of the houses were located on the inside of the courtyard, not on the street side. This was mainly related to Sharia, moral standards and Islamic traditions. However, in the national mentality of the peoples of the East, the eyes of a stranger should not fall on a stranger's yard, house, or even a harem. Such a situation can still be found in the old part of the cities of Tashkent, Bukhara, Khiva, Kokand, Margilan, Khojand. Since the street had always been a public place for people living in the same family, there was no filth, no garbage, such places were kept clean and tidy. The front door of each family was swept and cleaned in the early morning.

Along with the analysis of family activities, it should be noted that with the spread of Islam, the role of the mosque and the association of religious scholars in the settled population was great. There were, of course, one to several mosques in every village, large and small. In particular, in Bukhara, Samarkand, Termez, Khojand, Shakhrisabz, Nurata, there were ordinary mosques and mosques. Mosques are divided into ordinary and mosques. In the mosques were held on the occasion of special Eid holidays or Friday prayers, which was why people from neighboring villages, auls and makhallas also came here.

The mosque played an important role in the social life of the Uzbek family and was a unique symbol of the community. Keeping the mosque clean and tidy, providing the necessary items for the ceremonies was also the responsibility of the neighbors, and issues related to village meetings and ceremonies have been resolved here. Sacrifices of the community at family ceremonies and other events, and gatherings of family members of the village community on

family ceremonies were often held on the porch, cell, yard of the mosque, on the advice of blood relatives.

Equipment for family, public gatherings and ceremonies (blankets, tablecloths, dishes, etc.) was also stored in the mosque room. In particular, mosque activists in the village, such as neighbors, were in charge of the funeral procession. Funds for it were collected by mosque clerics from villagers or neighborhood residents. Charity was seen as charity in the way of God for Muslims. The issue of allocating a place for the deceased in the cemetery was also determined by the imam of the mosque and the elder of the makhalla.

Around the mosques were families of Ishans, Sufis and other religious scholars. They were the mosque community within the neighborhood or, as noted above, the 'mosque community'. They were mainly involved in overseeing the activities of the mosque, the distribution of funds from charitable or foundation property, and the organization of religious and enlightenment events in the neighborhood.

History has shown that with the spread of Islam, many families were relocated to Movarounnahr from the Arabian Peninsula and settled in good places. For example, in the beginning, the family aristocracy of the Quraysh tribe, i.e. more than 5,000 inhabitants, settled in Samarkand. Arab families were also settled in Bukhara, Merv, Poykand and other cities. The main reason for this was to strengthen their dominance by creating a strong social base in the region.

The large family (patriarchal family) was mentioned above. Scientists report that in all regions of Uzbekistan there were 20 to 80 members in a large family, and in some places even about 100 members in a large family [5]. Even the income from agriculture, animal husbandry, handicrafts, and trade could not be owned by a small family. In this case, the main right rested with the head of the extended family, who in turn led the division of property. O. According to Buriev, in the past, a large patriarchal family was historically and ethnographically called "big family", "big household", "tora", "big pot", "gang", "dorji household".

Such a way of life had shaped certain ethnic characteristics, such as a warm relationship between parents and children, respect for the elder, respect for the younger, kindness, and obedience to the words of the elders. Living together all the time taught children to share what they find, to follow the customs and traditions of their ancestors, to listen to their parents, to live gratefully.

In the Middle Ages, as in all regions of Central Asia, the Uzbek family preserved patriarchal-tribal traditions, which were evident in the traditional way of life of the population. For example, some groups of Uzbeks living in Kashkadarya, Surkhandarya, Samarkand and Bukhara regions of Uzbekistan had long been closely related to many Uzbek tribes, Kungirats, Kipchaks, Naymans, Uzbek Turkmens and palaces living in Zarafshan and Nurata oases. Even some large family groups had common living areas, winter and summer shelters. The people held events, celebrations, weddings and funerals together. The existence of a large patriarchal family and territorially neighboring communities in the way of life of the population, that is, in social and economic relations, contributed to the formation and development of the relationship between the family and the community. This form of interaction had established a strong connection between the family and the community, economic and cultural unity.

In addition to talking about the nature and functions of the traditional Uzbek family, which plays an important role in the way of life of Uzbeks, it is also necessary to talk about the neighborhood

community (regional neighborhood community). After all, a family can never live without a community, that is, without neighbors. If we approach the issue of community from a general point of view, the community is the first social association of people, formed on the basis of natural, kinship relations. As society rose to a higher stage of its development, with the emergence of the state, it became a community based on primitive kinship, and then a community based on the neighborhood of the population. Such an association is a constant union of people due to their vital necessity, which can be understood as a group of people who have gone through relatively long historical stages, specific to a particular place. Because its members live in a certain area [6].

The community is made up of large and small families, relatives, regional neighbors, and their mutual union has met all the material and spiritual needs in life. The economy, cultural ties, production, and mutual social relations in the community ensured that the members of the community lived together.

When we talk about the traditional Uzbek community, it is more important to think about its activities not on the basis of property relations, but on the basis of ethnic proximity and socio-economic ties between them. In the process of historical formation and development of this association, the village community, the neighboring community [7], it is noted that in cities, mahallas, quarters, guzars, and even larger administrative units occur in the form of "roat" [8].

The way people live as a large family has led to great qualitative changes in their lives, during which time the first community of humanity, the foundations of living as the first community emerged [9]. Such cohesion ranged from the mutual association of patriarchal families in the countryside to the craft workshops in the cities and later to the neighborhood. The members of the large patriarchal family in the village were made up of related groups with some degree of kinship. They certainly formed a separate village community, subordinate to a single elder.

In the middle Ages, especially in the XII-XIII centuries, that is, during the reign of the Mongols, the union of related families living in the same area was called aymak. In Turkic peoples, several families or tribal associations were referred to as aymaks, a term still used by the Uzbek people, who are well aware of their ancestry. Such families are divided into 'groups, 'urugs'-tribes and their subdivisions. However, the urugs-tribes is understood as a smaller association of people who are descended from one ancestor and are related by mutual kinship, united on the basis of common kinship.

After the end of the Mongol rule in Central Asia, the socio-economic situation in the whole territory of Movarounnahr worsened after the civil wars during the reign of Amir Temur. At the same time, he took measures to end the civil wars in the country and improve the living standards of the people. This, in turn, confirms that the personality of the ruler, his courage is of great importance in the spiritual worldview of today's generations.

After all, the ruler has always valued the interests of families and sought to improve the reputation. The essence of the legislation of the time of Amir Temur is that at its center was the citizen and the state. Azamat Ziya, a well-known scholar, said that in the time of Amir Temur, "the interests of citizens came first in the legislation." This is an important lesson for all time. After all, a spiritually helpless state was weakened and collapsed. Spiritual power was created by

the people. The role of fair legislation in this was invaluable. One of the brightest aspects of Amir Temur's genius was measured by his ability to understand and put this fact into practice.

Amir Temur was accustomed to show kindness to his soldiers, to lend a helping hand to needy families in times of hardship, to be gentle with prisoners and to free them. Such a quality is a sign that he had immense spiritual courage. During this period, families lived in the city or village with their close relatives. Even a few of these families formed family kinship communities and occupied a certain area of town and village. Later, the process of settlement specific to all ethnic groups also affects the lives of all tribes and ethnic groups, and most families settle near rivers and springs.

In Uzbeks, territorial, ethnic, and kinship ties are common to all families. In particular, this situation occurs in the karluks of Kashkadarya region. According to ethnographer O. Buriev, pastures and arable lands in the Karluks were divided between family and tribal groups. During the summer migration, the karluk belonging to one group occupied their respective places and had a common pasture for the whole group [10].

People belonging to the same family used the family pasture and the wells and springs in that pasture also belonged to them. These clans, in turn, formed large family groups. A large family is a family that includes parents, their children, grandchildren, grandparents, and one or more large and small families. It had a patriarchal system of government. This was especially evident in running a large family. Such a family and management system has existed in all regions of the region in the past.

The concept of a large family was called differently in different places. For example, in the kungirats of Akkurgan village of Sherabad district of Surkhandarya region "big house", chuyuts of Kurgantepa village of Chirakchi district of Kashkadarya region "big pot" Those who called it "dorji rozgor". The management of such a family was undoubtedly in the hands of the family or the head of that clan, especially man.

The number of people in a large family also varied. According to scientists O.Buriev, I.Shoyardonov, K.Nasriddinov, at the end of the XIX century in the village of Akkurgan, Sherabad district, Surkhandarya region, 23 families engaged in animal husbandry and grain growing were united into one large family. 50-55 people, i.e. 5 generations, 17 couples lived in the same yard in the big household of Darvish bobo family, which belongs to the family of Kungirots tribe. In the village of Qatagan in Lower Kashkadarya, 250 families of the same clan lived together. Of these, 194 were small families of 3-4 people, 32 were undivided families of 6-10 people, 24 were large families of 20-25, 40-60 people.

In the sixteenth and seventeenth centuries, that is, during the Central Asian khanates, the situation of families worsened in comparison with earlier periods. This was due to factors such as land tenure relations, disagreements between khanates, and tax increases. At this time, the tax was levied on the cattle in kind (from five to ten camels one camel, from forty sheep one sheep or one goat, etc.). In addition, another type of tax was levied in favor of the local governor - "zakat-retail". The first Mangit khan Muhammad Rahim introduced new taxes in Bukhara, the first khans of the kungirats in Khiva, and mings in Kokand new taxes had been introduced on many livestock.

During the war in the Bukhara khanate, as usual, an emergency tax (jul) was collected from each family. Amir Muzaffar introduced a special tax referred to as aminona. At the same time, taxes were paid at the rate of 1.5% of the cost of goods and property. Over time, it becomes a permanent tax. By the late middle Ages, there were several forms of land tenure, in particular state lands, private land tenure, and property ownership, free property, and waqf lands. A large part of the state treasury is formed mainly on the basis of land ownership, that is, on the basis of a source of income. For example, it is known from history that during the Shaybanid period, as in the Timurid period, most of the land and property were transferred to the provinces, districts, and given as exile to individuals and their families who had rendered special services to the state.

In short, the preservation of land forms formed in the past during the khanate period was accompanied by low labor productivity in agriculture, the surviving primitive agro-technical traditions, which prevented workers from growing crops at the required level. One of the factors that negatively affected the uneven development of the national economy and the development of social life was the chaotic system of taxes and various obligations. The arbitrary actions of some members of the ruling class in this regard led to a decline in the living standards of families, the impoverishment of some of its strata.

The families living in the city were constantly engaged in agriculture, handicrafts and trade. In particular, in the city, family members lived in a certain area of the mahalla, depending on the work they do, their profession, their position in the community, and what ethnic or social class they belong to. Although the main occupation of urban families is handicrafts, trade, farming is an ancillary sector for the landowners around the city. The families of artisans living in the cities of the region are located in urban areas, depending on their occupation. In particular, bakers in "Nonvoylar mahalla", butchers in "Qassobo mahalla", spinners in "Dukchiho", carpenters and carvers in "Ustazoda", potters in "Kozagaron" mahalla, weaving felt, carpets, alacha lived in the Namatzano mahalla. Although members of different ethnic groups lived side by side in the city, even though they were mixed, the mahalla of burial mounds and mourners was separate. It is characteristic that in a city with a complex ethnic composition, each member of the neighborhood was organized on the basis of socio-economic principles.

If we consider this issue in the example of the population of Bukhara, Tashkent, Kokand, Khojand, Margilan, in the XVIII-XIX centuries the population of the city was divided into the following groups: large and small nobles, clerics, merchants, artisans, small shopkeepers, farmers, as well as unprofessional and hired people, i.e. laborers. During this period, Bukhara and Tashkent retained their status as centers of handicrafts and trade. The same situation was typical for the districts of Nurata.

In the middle Ages, for example, the main occupations of the population of Tashkent were handicrafts, trade and, to a lesser extent, agriculture. In this case, farming was an ancillary sector for the family farm. From time immemorial, people engaged in the same profession have lived in a certain neighborhood or in a certain part of the city. For example, the families in Shaykhantahur were mainly famous for casting cast iron, making saddles, making oil, and especially weaving mats. In Sebzor, the population has long been engaged in dyeing textiles and yarns, as well as sewing.

Kokcha was famous for tanning, and Jarariq, who flowed through its territory, made it possible. In 1871, 341 of the 695 workshops located here specialized in the production of leather goods.

There are 6 brick factories, 7 pottery workshops, 22 oil production enterprises, which occupy this part of the city. The owner of Beshyogoch was mainly engaged in gardening.

In rural areas, unlike in urban areas, part of the population was also engaged in animal husbandry. In the areas adjacent to the vast Kizilkum deserts, aul farms were also recorded [11], they united their blood relatives. As in the sedentary population, the nomadic volosts were divided into auls, which were divided into small (khutor) and large aul farms. Small auls consisted of 4 - 5 yurts, and large auls - 15 - 20 yurts]. The volosts consisted of 300-400 families (households or herds), and the elders consisted of 100-200 households]. The administrative-territorial division of the nomadic population was based on the number of pastures, not on their historical seed relations.

In the late 19th and early 20th centuries, the family's way of life changed radically. The conquest of Central Asia by the Russian Empire led to a radical change in social relations and its character in the country. In particular, the emergence of industrial production, the colonial system of government, active intervention in the economy of the country instead of historically formed land ownership relations, undoubtedly affected the social life of the country, especially the lifestyle of local families.

If we look at the statistics of that period in the case of the family, in the late XIX - early XX centuries in the cities in each neighborhood 50-150, sometimes 200-250 [12] until the family lived. In particular, according to OASukhareva, at the end of the XIX - beginning of the XX century in Chor Baqqoli, Darvozai Samarkand mahallas located in the center of Bukhara - 112, in Olim Khoja mahalla - 110, in Boyrabaffon mahalla - 110, in Mir Tokhuri Devon mahalla - 120, in Jafar Khoja mahalla - 104. , There were 100 houses in Imam Qazi khan mahalla. 101 apartments in Korxona mahalla, 100 apartments in Chubboz mahalla, 120 apartments in Aravon mahalla, 100-150 in Eshon Pir mahalla, more than 100 in Abdullo Khoja mahalla, 105 in Xonaqo mahalla, 100 in Chakar mahalla, 148 in Khalifa Khudoydod mahalla, 160 in Chukur mahalla. There were 180 households, 150 families in Mir Dostum, 100 families in Shishakhona mahalla, 120 families in Dost Churgosi mahalla, and 160 families in Chohi Zanjir mahalla [13].

In some families, land and property are also distributed according to the number of family members, the place and position of that family. In some villages, land is distributed according to the number of sons in the family, which is why in Uzbek families each divorced family must have its own husband. Typically, the village community consists of several family-related associations, which in turn consist of large families.

Small (nuclear) families in a large family also shared the land of that large family. Each large family had additional separate lands, which are called "life" in most villages, while in the mixed ethnic Uzbek and Tajik villages of mountainous areas they were called "charbog". After the land was allotted to a separate member of a large family in the village, of course, the main task of the family members was to sow the seed in the land, take care of it, and harvest it after the harvest. As the crop matured, each family harvested its own crop on the ground. At the same time, the neighbors gave the family 2 to 4 helpers (harvesters). Both men and women took part in the harvest.

Mutual support played an important role in running the household. In particular, wealthy families, middle-class or poor families allocated a portion of the total harvest to orphans as

captives each autumn. Or they used the land for a certain period of time and gave the right to own a part of the harvest. While the rich helped the rich to raise livestock, they in turn helped the poor with farming, housing, hay, barns, and shelters. Even in inter-ethnic villages, inter-ethnic economic relations were clearly manifested, various inter-ethnic economic relations were formed, and as a result of their close communication with each other, specialization in one or another sector of the economy took place.

6. CONCLUSION.

In general, in the past, on the basis of ethno-territorial features of the Uzbek family, that is, historically formed traditions, it was confirmed that everyone has a place in the family. But in the course of historical development, it has been confirmed that the socio-economic relations inherent in each system, and property relations, have influenced the traditional foundations of family relations. For example, in the Soviet era, the inclusion of large and small families in the collective farms, or the formation of village councils instead of mahallas, rural communities, led to a change in the characteristics of the Uzbek family and sometimes oblivion. However, the Uzbek family has shown in the past that it is customary to live on the basis of national traditions, on the basis of close ties between relatives and neighbors. That is, the kinship-based form of family life, the organization of economic life, was the same for families engaged in farming, as well as for families with livestock and crafts. Family management confirmed that each member of the family in household affairs, tribal relatives had a place in the family, and elders with extensive experience had a privileged position in the family. In other words, he confirmed that the stages of historical development of the Uzbek family, the historical and ethnographic features of family life, the way of life of the population, are reflected in economic life.

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