

ON SOME HISTORICAL-ETHNOGRAPHIC FEATURES OF THE UZBEKI FAMILY IN THE PAST

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Abstract

The article analyzes the historical stages of development of the Uzbek family in the past, historical and ethnographic features of family life, lifestyle of the population, economic life, social relations between family members. The article examines the features of the settlement of artisan families living in the historical cities of Uzbekistan, such as Tashkent, Bukhara, Khiva, Kokand, Margilan, Termez, Nurata, the settlement of the population in city quarters depending on the profession.

Keywords: Middle Ages, Uzbek family, historical and ethnographic features, lifestyle, economic life, social relations, extended family, Islamic religion, religious figures, mosque, community, taxes.

Introduction

It is clear from history that the Uzbek family has undergone major socio-economic processes in the course of its historical development. This has influenced the change in its form, content and functions. Especially by the Middle Ages, the social, economic and legal status of the family has changed. As a result of the fundamental socio-economic changes that have occurred in the development of society, including the attitude towards property and its distribution, and at the same time the change in the attitude towards private property, the functions of the family, its members, including men and women, have also changed.

In particular, the family has undergone major historical and ethnoevolutionary processes in the Middle Ages. Its form, content, composition, activities, relations between the family and society, the family and the state, the relations between parents and children have radically changed. 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 the ethnographer O. Buriev noted, "The formation and development of the family, the progressive improvement of family traditions and customs are a special object of research for social sciences, since this topic has its own specific characteristics in Uzbekistan. Although philosophy, law, and pedagogy have gained considerable experience in the theoretical study of these characteristics, they have not yet been sufficiently studied in the historical-ethnographic

direction. Therefore, this issue remains one of the urgent problems in historical research” [1. P. 4.].

METHODS

The article was based on the principles of objectivity, consistency, chronological study of historical and social events and phenomena, reliance on sources and evidence, and their validity, accepted in all social and humanitarian sciences. The article covers some sources based on content analysis, historical and ethnographic analysis, observation, and expert survey methods. At the same time, the article is based on the traditions and functions of the Uzbek family, and the results of research on the essence and functions of the family serve to positively change people's lifestyles today, to form their spiritual and moral characteristics, and to increase the position of the traditional Uzbek family in the minds of the population as an important subject of socio-spiritual values. Each scientific study has a special place in all sciences, as it is studied theoretically and methodologically.

Therefore, this article was based on the study, analysis and expert analysis of historical and ethnographic sources conducted in the fields of philosophy, cultural studies and sociology, in addition to history.

RESULTS

The changes that occurred in the lifestyle of the Uzbek family in the Middle Ages affected its general essence, that is, increased the role of the family and its members in the life of society. In particular, fundamental socio-economic changes in family life led to an increase in the place of men in it, for example, the share of men in the creation of material products began to increase. As a result, a patriarchal family emerged, in which the status of men in the community was high. In such a family, the man was the head of the family, who began to live together with his wife, children and grandchildren, as well as other relatives. Such families formed an intermediate family between a polygamous family and a monogamous family.

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 found and studied by scientists. Among such historical sources dating back to the 7th-8th centuries AD, the presence of documents on family and marriage relations among the Sogdian finds found in the ruins of an ancient castle on the top of Mount Mug near Panjikent confirms that in those times, family formation arose within the framework of certain legal relations. According to Professor M. Ishakov, this complex, called the Mug Mountain Archive, contains about 80 unique documents dating back to the late 7th-early 8th centuries. The marriage contract (Sogdian historical document) consisting of parts “Nov 3-4” is noteworthy, which reflects family marriage, property and other social and legal relations between the Turkish boy Uttekin and the Sogdian woman Dugduncha.

Both documents are closely related, one of which formalizes the marriage of the Turkish nobleman Uttakin to the Sogdian woman Dugduncha, while the other describes the obligations of the groom Uttakin to his patron, the governor of the city of Navekat (an ancient city in the

Yetisuv region), Cher, to whom he is giving Dugduncha in marriage [2. B 3]. In the Middle Ages, as Islam began to spread widely in Central Asia, the general lifestyle of the family began to be built on religious traditions. The role of religion in family life began to be felt. Even the construction and layout of houses began to reflect the religion of the population, national mentality, customs, natural geographical conditions, relief, and climate.

In particular, in cities, families living close to the street and the houses around it were mainly built to be sunny. The windows and holes of the houses were not located on the street side, but inside the courtyard. This was mainly due to the Sharia, moral standards and Islamic traditions. However, in the national mentality of the peoples of the East, a stranger should not look into someone else's courtyard, house, or even a sacred place. Such a situation can still be found in the old city parts of Tashkent, Bukhara, Khiva, Kokand, Margilan, and Khujand. Since the street has always been a public place for people living in the same family, dirty things and waste were not thrown there, such places were kept clean and tidy. The front door of each family was swept and mopped at dawn.

Scientists cite data that in all regions of Uzbekistan there were from 20 to 80 members in a large family, and in some places even up to 100 members in a large family [3. T. 2006]. This way of life formed certain ethnic characteristics, namely, warm relations between parents and children, respect for the elderly, honor for the younger, kindness, and adherence to the words of elders. Constant living together taught children to share what they had, to observe the customs and traditions of their ancestors, to listen to the opinion of their parents, and to live in gratitude for what they had. In the Middle Ages, as in all regions of Central Asia, the Uzbek family also preserved patriarchal-genitive traditions, which were clearly visible in the traditional way of life of the population. For example, some groups of Uzbeks living in the Kashkadarya, Surkhandarya, Samarkand, and Bukhara regions of Uzbekistan have long been closely related to many Uzbek clans, including the Kunyarots, Kipchaks, Naimans, Uzbek Turkmens, and Sarays living in the Zarafshan and Nurota oases. Some large family groups even had common living areas, winter and summer camps. They held public events, holidays, weddings, and funerals together.

In the way of life of the population, that is, in social and economic relations, the presence of a large patriarchal family and territorial neighborhood communities served the formation and development of mutual relations between the family and the community. This form of mutual relations established a strong connection between the family and the community, economic and cultural unity.

As society rose to a higher stage of its development, with the emergence of the state, it turned from a primitive community based on blood and kinship, and later into a community of the population based on neighborhood and neighborhood. In the process of historical formation and development of this association, it is noted that it met in the form of a village community, neighborhood community, in cities - mahalla, quarter, guzar, and even larger administrative formations - "roat" [4. P. 49].

Territorial, ethnic and blood-kinship ties are characteristic of all families among Uzbeks. In particular, this situation is also found among the Qarluqs of the Kashkadarya region. According

to the ethnographer O. Buriev, pastures and cultivated lands among the Qarluqs were divided between family-tribal groups. During the summer migration, Qarluqs belonging to one group occupied their own places and had common pastures for the entire group [5. P. 22].

The number of people in a large family also varied. According to the scholars O. Buriev, I. Shoymardonov, and Q. Nasriddinov, at the end of the 19th century, 23 families engaged in livestock breeding and grain growing in the village of Aqqurgon, Sherabad district, Surkhandarya region, united into one large family. In the large household of the Darvish family, belonging to the Tortuvli family of the Kun'gorat clan, 50-55 people, that is, 5 generations, 17 couples lived together in one yard.

In the village of Qatagon in the Lower Kashkadarya, 250 families belonging to one clan lived together. Of these, 194 were small families of 3-4 people, 32 were undivided families of 6-10 people, and 24 were large families of 20-25, 40-60 people [7. P. 26].

Uzbek families living in the city, along with farming, were constantly engaged in crafts and trade. In particular, bakers lived in the "Nonvoylar mahallasi", butchers in the "Kassabo mahallasi", spinners in the "Dukchiho", carpenters and carvers in the "Ustazoda", potters in the "Kozagaron mahallasi", and felt, carpet, and alacha weavers in the "Namatzano" mahallasi. Although representatives of different ethnic communities lived side by side, even mixed, in the city, the Gorkov and Ghasso neighborhoods were separate. It is characteristic that in a city with a complex ethnic composition, each neighborhood member was organized on the basis of socio-economic principles.

If we consider this issue using the example of the population of the cities of Bukhara, Tashkent, Kokand, Khujand, and Margilan, then in the 18th-19th centuries, the city population was divided into the following groups according to social origin: large and small nobles, scholars, merchants, artisans, small shopkeepers, farmers, as well as people who did not have a specific profession and worked for hire, that is, laborers. During this period, Bukhara and Tashkent retained their status as centers of crafts and trade, as before. This situation was also characteristic of the districts of Nurota.

In the villages, unlike in the city, part of the population was also engaged in animal husbandry. In the areas adjacent to the vast Kyzylkum steppes, aul farms were also recorded [8. B. 14-36], which united blood-related families. As in the settled population, the volosts inhabited by the nomadic population were divided into auls, which were divided into small (khutor) and large aul farms. Small auls consisted of 4-5 huts, and large auls - 15-20 huts [9. B. 86]. Volosts consisted of 300-400 families (houses or huts), and aksakals - 100-200 households [10. B. 56-85]. The administrative-territorial division of the nomadic population was based on the number of huts, not on their historical clan relations.

In the late 19th and early 20th centuries, the family lifestyle changed radically compared to previous periods. If we pay attention to the statistical data of that period on the issue of the family, in the late 19th and early 20th centuries, in each mahalla in cities, there were 50-150 [11. M. 1976], sometimes up to 200-250 [12. B.37] families. In particular, according to O.A. Sukhareva, in the late 19th and early 20th centuries, there were 112 households in the Chor Bakqoli and Darvozai Samarkand mahallas located in the center of Bukhara, 110 in the Olim

Khoja mahalla, 110 in the Boyrabaffon mahalla, 120 in the Mir Tokhuri Devon mahalla, 104 in the Jafar Khoja mahalla, and 100 in the Imam Qazi Khan mahalla. There were 101 households in the Korkhona mahalla, 100 households in the Chubboz mahalla, 120 households in the Aravon mahalla, 100-150 households in the Eshon Pir mahalla, more than 100 in the Abdullo Khoja mahalla, 105 households in the Khanaqo mahalla, 100 households in the Chaqar mahalla, 148 households in the Khalifa Khudoydod mahalla, 160-180 households in the Chuqur mahalla, 150 households in Mir Dostum, 100 households in the Shisakhona mahalla, 120 households in the Dost Churgosi mahalla, and 160 households in the Chokhi Zangir mahalla [13. M. 1976].

In some families, land and property were also distributed depending on the number of family members, the place and status of that family. In some villages, land was distributed depending on the number of sons in the family, which is why in Uzbek families each separated family was required to have its own land. Usually, a village community consisted of several family kinship associations, and they consisted of large families.

CONCLUSION

In general, in the past, the ethno-territorial features of the Uzbek family, that is, the fact that each person had his own place in the family based on historically formed traditions, were preserved. The stages of historical development of the Uzbek family, the historical and ethnographic features of family life, the lifestyle of the population, economic life, and mutual social relations between family members were reflected in the social relations between family members. However, in the process of historical development, socio-economic relations and property relations inherent in each system influenced the traditional foundations of family relations. For example, during the Soviet era, the incorporation of large and small families into collective farms or the establishment of village soviets instead of neighborhoods and village communities led to changes and sometimes to the loss of the characteristics of the Uzbek family.

The conducted research and analysis of scientific materials confirmed that in the past the Uzbek family was accustomed to living on the basis of close ties of relatives, neighbors, and neighbors based on national traditions. The form of organizing family life and economic life based on kinship was the same for families engaged in farming, as well as for cattle-breeding and artisan families. In terms of managing the family and economic affairs, each family member, relatives, and relatives had their own place in the family, and elders with extensive experience had a privileged place in the family. That is, it confirmed that the historical stages of development of the Uzbek family, the historical and ethnographic features of family life, the lifestyle of the population, and economic life were reflected in them.

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