

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

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ABSTRACT: The article describes the historical development of the Uzbek family in the Middle Ages, economy, lifestyle and culture, the specific functions of the family, the system of governance, economic relations. It analyzes the peculiarities of the large medieval Uzbek family and its patriarchal traditions, family-neighborhood traditions, based on historical sources and field ethnographic data. The activities of family members of the Uzbek family related to daily life, relations based on kinship and mutual assistance are described on the basis of common interests and obligations. The main basis of the article is the information that the Uzbek family has long had its own deep traditions, in particular, the traditions of mutual assistance, good-neighborliness are the basis for joint resolution of issues affecting the fate of the family and society. It reveals the historical traditions of this structure and the socio-spiritual functions that have been formed over many years and have become an integral part of the lifestyle of the population.

KEYWORDS: historical and ethnographic features of the Uzbek family in the middle ages

I. INTRODUCTION

After the independence of Uzbekistan, where rapid socio-economic reforms are being carried out in all spheres, great attention has been paid to the further development of the primary association of society, the family, and the expansion of its powers. In particular, the announcement of 1998 in Uzbekistan as “the Year of the Family”, 2012 as “the Year of Strong Family”, 2014 as “the Year of the Healthy Child” has once again increased its prestige. Because in the national mentality of the Uzbek people, the principles of mutual cohesion, respect for the elder and the younger have always prevailed in the family, family ceremonies and public events have always been held with the participation of neighbors, neighbors and relatives.

It was during the years of independence that the Uzbek family received the status of a real lower social unit of society, its functions were expanded, its prestige was enhanced. This plays an important role in further improving social relations between people in society, reviving historical traditions, forming in the minds of citizens the spiritual and moral qualities of our national mentality, such as respect and kindness to family, parents and children. This article is devoted to the study of the medieval features of the Uzbek family with a long history and its own ethnic characteristics.

II. 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 historical and ethnographic analysis and observation of some sources and expert-survey methods. At the same time, the article describes the medieval tasks of the Uzbek family, based on its traditions and functions. The results of research based on this approach today allow people to change their lifestyle for the

better, to form their spiritual and moral characteristics, to study the socio-spiritual values of the Uzbek family in the minds of the population. 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 and expert analysis of sources based on historical and ethnographic sciences.

III. CONCLUSIONS AND DISCUSSIONS

By the early Middle Ages, the growth of production in Central Asia had led to the gradual emergence of surplus production and the development of its exchange, as well as the growth of the social division of labor. During this period, the essence, composition, functions of the family changed radically compared to previous periods of history. In particular, in the early Middle Ages, in the VI-VII centuries in Central Asia during the reign of the Hephthalites, the Turkish Khanate, the family developed as a complex structure. The formation of early land ownership led to a change in the attitude of different categories of citizens in society towards land and property. As a result, in the early Middle Ages, members of the free peasant community began to form local private property owners - "rural peasants", on the basis of which began to form rural governors. Ownership of land and means of production is privatized, and ownership includes private property, family and community property [1. 82 page].

Landowners who have formed as large landowners in agricultural oases will rise to the level of independent governors in their provinces. During the khanate, the Turkish population had strong tribal traditions, large property was preserved, and large families were formed on its basis. The field courtyards of the noble families are surrounded by high defensive walls, towers and fortresses appear [2. 82 page]. In the early Middle Ages, the peasants of Central Asia, the owners of small property, "kashovarz" and "liberators" together formed the basis of the socio-economic life of society, they were the main productive force of society.

The family way of life in this period was based on a certain system of social relations, as in previous periods. This is especially true of family-marriage relationships. In particular, among such historical sources of the VII-VIII centuries AD, among the Sogdian finds from the ruins of an ancient castle on Mount Mug near Panjikent, documents on early medieval family-marriage relations confirm that marriage took place within certain legal relationships. 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. 3]. It is noteworthy that the agreement on family-marriage relations (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 the groom Uttakin's obligations to Cher, the governor of Navekat (an ancient city in the Ettisuv province), the patron's father who married Dugduncha [4. Page 3]. Both documents are written in the same script - on the example of the ancient Sughd 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. It is the largest text among the Mughal archival documents, and both sources are notable for being a document of legal content relating to early medieval family and marriage relations [5. Page 3].

In the Middle Ages, during the period of the Arab Caliphate and the subsequent spread of Islam in Central Asia, the lifestyle and culture of the Uzbek family changed compared to previous periods. That is, the role of Islam in family life began to be felt. Even in the construction and location of housing began to reflect the specifics of the religion, spiritual worldview, national mentality, customs, natural geographical conditions, relief, climate.

In particular, in the cities, families living close to the street and the houses around are mostly built in the sun. The windows and vents of the houses are 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 has always been a public place for people living in the same family, there is no filth, no garbage, such places are kept clean and tidy. The door of each family was swept in the morning [6. Page 26].

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. In every village, large and small, of course, there were one to several mosques. In the mosques are held on the occasion of special Eid holidays or Friday prayers, which is why people from neighboring villages, auls and neighborhoods also come here. Mosques are mainly located in cities, and such historical mosques are still preserved in cities such as Samarkand, Bukhara, Kokand, Termez, Tashkent, Khojand.

In the Middle Ages, mosques played an important role in the social life of the population and were considered a unique symbol of the neighborhood. Keeping the mosque clean and tidy, providing the necessary items for the ceremonies is 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, meetings of members of the village community on family ceremonies were often held on the porch of the mosque, in the room or in the neighborhood with the advice of blood relatives [7. Page 28].

Family, public gatherings and ceremonies, especially funerals, were led by mosque activists in the village, as well as neighbors. Funds for ceremonies such as sacrifices, dervishes were collected by mosque clerics from villagers or neighborhood residents. Charity is 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 mahalla [8. 64].

Around the mosques are the families of Eshans, Sufis and mullahs. They are the mosque community within the neighborhood or, as noted above, the 'mosque community'. History has shown that with the spread of Islam, many families were relocated to Movarounnahr from the Arabian Peninsula, mainly in urban neighborhoods. For example, in the beginning, the family aristocracy of the Quraysh tribe, more than 5,000 inhabitants, settled in Samarkand. There were also Arab families in Bukhara, Merv, Poykand and other cities. The real reason for this may have been that the Arabs sought to strengthen their dominance in these areas by creating a strong religious, ideological base.

We have already mentioned the large family (patriarchal family) typical of the Middle Ages. Scientists report that in all regions of Uzbekistan there are 20 to 60 members of large Uzbek families, and in some places even more than 100 members [9. Pp. 26-27]. Even the income from agriculture, animal husbandry, handicrafts, and trade could not be owned by a small family. In this case, the main right rests with the head of the extended family, who in turn led the division of property. In the past, the large patriarchal family was historically and ethnographically called "big family", "big household", "tura", "durji household" [p. 10.26].

This way of life, in essence, reflects certain ethnic characteristics and has formed the principles of warm relations between parents and children, respect for the elder, respect for the younger, kindness. Living together all the time has 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 past, in all regions of Central Asia, patriarchal-seed traditions were preserved in the family, 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 have been closely related to many Uzbek tribes, Bells, Kipchaks, Naymans, Uzbek Turkmens and palaces living in Zarafshan and Nurata oases since ancient times. Even some large family groups had common living areas, winter and summer migration areas.

The people held events, celebrations, weddings and funerals together. The existence of a large patriarchal family and territorial neighborhood communities in the way of life of the population, in social and economic relations, contributed to the development of the relationship between the family and the community. This form of interaction has established a strong connection between the family and the community, economic and cultural unity.

In addition to talking about the essence and functions of the traditional Uzbek family, which plays an important role in the way of life of Uzbeks, it is necessary to talk about the neighborhood community (territorial neighborhood community), which is a common link in the family. After all, an Uzbek family can never live without its 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 the 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 [11. 452 page]. 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 [12. Page 9].

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 [13. P. 18], it is noted that in cities, neighborhoods, kvartal, guzar, and even larger administrative units are also found in the form of "roat" [14. Page 49].

The first stage of human life as a family community dates back to the primitive period, during the stage of human development there were great qualitative changes in human life, during which the first community of personality, the basis of living as the first community appeared [15. Page 13]. 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 [16. Pages 107-122].

In the XII-XIII centuries, during the reign of the Mongols, the union of related families living in the same area was called "aymak". In the Turkish people, several families or tribal associations are called aymaks, and the term is still used among the Uzbek people, who know their descendants well. Such families are divided into 'generations' and their subdivisions. However, a family kinship is 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, during the reign of Amir Temur, the socio-economic situation in the whole lands of Movarounnahr worsened after the civil wars. 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 the personality of the ruler, whose 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 period of Amir Temur is that at its center was the citizen and the state. Well-known scholar Azamat Ziya says that in the time of Amir Temur, "the interests of citizens came first in the legislation." One of the brightest aspects of Amir Temur's genius is measured by his ability to understand and put this fact into practice.

Amir Temur is accustomed to show kindness to his family members, to lend a helping hand in difficult times, to give alms to the needy. Such a quality is a sign that he has immense spiritual courage. During this period, families lived with their close relatives in towns or villages. Even a few of these families formed family kinship communities and occupied a certain area of town and village [17. Page 21]. Later, the process of settlement, which is typical of all ethnic groups, also affects the lives of many semi-nomadic and pastoral Uzbek tribes, and most families settle near rivers and springs.

As a result of the settlement processes that began in all regions in the late Middle Ages, the main groups of many Uzbek tribes were engaged in animal husbandry, as well as handicrafts and agriculture, while the settled population was engaged in agriculture, growing grapes and cereals along the rivers. The locals took their products to markets near them and sold them.

In Uzbeks, territorial, ethnic and kinship is a feature of all families. In particular, this situation occurs in the snowfields of Kashkadarya region. According to ethnographer O.Buriev, pastures and arable lands in the snowfields are divided between family and groups. During the summer migration, the snowmen belonging to one group occupied their respective places and had a common pasture for the whole group [18. Page 22]. 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. They had a patriarchal system of government. He 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.

In the Middle Ages, the concept of a large family in Uzbeks was called differently in different places. For example, in the Kungirats of Akkurgan village of Sherabad district of Surkhandarya region there is a "big house", in Chirakchi district of Kashkadarya region there are chuyuts of Qurghontepa village, in Kashkadarya region there are "big cauldrons", in Shakhrisabz district there are "big cauldrons" Those who called it "durji rozgor" [19. Page 26]. The management of such a family was undoubtedly in the hands of the family or the head of that clan, i.e. the man.

The number of people in a large family also varied. Scientists O. Bo'riev, I. Shoymardonov, Q. According to Nasriddinovs, at the end of the 19th century, 23 families engaged in animal husbandry and grain growing in the village of Akkurgan, Sherabad district, Surkhandarya region, were united into one large family that were 50-55 people, 5 generations, 17 couples lived in the same yard in the big household of Darvish bobo family, which belongs to the family of clan Of Kungirats. In the village of Qatagan in Lower Kashkadarya, 250 families of the same family 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 [20. Page 26].

In the sixteenth and seventeenth centuries, that is, during the Central Asian khanates, the condition of families deteriorated somewhat 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 (one to five to ten camels, one sheep to forty sheep or one ewe, etc.). In addition, another type of tax is levied in favor of local governors - "zakat-retail" [21. Page 47]. The first Mangit khan Muhammad Rahim introduced new taxes in Bukhara, the first khans of the "Kungirats" in Khiva, and "Minglar" in Kokand.

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 [22. 42]. 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.

Preservation of the forms of land ownership formed in the past during the khanate period, low labor productivity in agriculture, preserved primitive agro-technical traditions, 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.

Socio-economic ties between cities, villages and small towns have been severed as a result of the conflict. This is especially true in the trade sector. It should be noted that in some smaller cities, trade was not regular, but markets were set up on certain days of the week. Villages and small towns are frequented and traded lands by various categories of traders, large traders under the direction of large traders, who have made a great contribution to the development of trade and local production through their activities. As a result of political conflicts over a period of time, these relations have deteriorated, leading to a slowdown in the economy, especially trade.

The slowdown in production has led to declining living standards due to disagreements, which in many cases have led to rising prices in the markets. This further aroused the anger of the people against the local rulers and led to popular actions against them. This is evidenced by the fact that in the XIX century in the Emirate of Bukhara and Kokand Khanate about 10 such revolts took place. For example, one of the major uprisings was in 1612 in Tashkent and Samarkand, in 1709 in Bukhara, in 1714-1720 in Samarkand, in the 20s and 40s of the XVIII century in Karmana, Miyonkol, Shakhrisabz and other places.

At the end of the 17th century and the beginning of the 18th century, the constant struggles and political unrest aggravated the situation of the people, increased taxes, and the chaos led to the destruction of the country's economy. However, from the Middle Ages and the late Middle Ages, during the Timurids, Shaybanids, Ashtarkhanids, some family groups in society lived a better life. Because their descendants had some privileges. Such a category of people were members of the upper Muslim community and sayyids and lords from the descendants of the family of the Prophet Muhammad. In the historical literature, such people include Khoja Ahmad Yassavi, Khoja Ahror Vali, the family of Muhammad Islam Khoja Sa'd (Joybor Khojalari) in Bukhara and their descendants [23. Page 22].

It is known that Hodja Ahror Vali was known as a wealthy, authoritative, religious scholar and saint of his time and was famous all over the world of Movarounnahr for his great influence in the socio-political life of the state. What brought him to this level was, first of all, the accumulation of a large amount of land and water and property under his control, along with his religious knowledge.

According to historical literature and scientific research, he had caravanserais, cisterns, markets, teams, stalls, shops, baths, mills, and oil mills in major cities [24. Pages 13-21, 10-17]. The property belonging to the Khoja Ahror Vali family and his descendants included 64 villages and about 1,300 plots of land of various sizes in Central Asia and northern Afghanistan. Although the piri murshid and his descendants were exempt from taxes and other charges, he voluntarily transferred a portion of his property each year as a gift and donation to the state treasury and rulers. His annual tax to the state on grain, cereals, and other agricultural crops alone amounted to 80,000 batmans.

Hoja Ahror was considered an enlightened and patriotic man of his time. He spent a portion of his income on good deeds, distributing it to the common people, the widows, the poor and the needy. He defended the interests of the people, built many mosques, bridges, timbers and cisterns, markets, and improved roads and cemeteries.

During this period, in the Khiva khanate, certain categories of property owners had certificates of tax exemption. In the 1980s, more than 1,800 property owners received a certificate of exemption from tribute. Most of such labels were given to the families of sayids, eshons, lords and others. At the end of the 19th century, about 4,000 religious scholars and their descendants were exempted from taxes. Each of them had a husband of 10 to 400 tanobs. In 1887-1893 alone, the Khiva khan gave 4956 tanob lands to 11 large feudal lords.

The families living in the city were constantly engaged in agriculture, handicrafts and trade. In particular, family members in the city lived in a certain area of the neighborhood, 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 Bukhara and Tashkent in the region are located in urban neighborhoods, depending on their profession. In particular, bakers lived in Nonvoylar neighborhoods, butchers in Qassob neighborhoods, spinners in Dukchiho neighborhoods, carpenters and carvers in Ustazoda, potters in Kozagaron neighborhoods, felt weavers, carpet weavers in Namatzano neighborhoods. While members of different ethnic groups lived side by side in the city. It is characteristic that in a city with a complex ethnic composition, each member of the neighborhood is 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.

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 irons, making saddles, making oil, and especially weaving mats. In Sebzor, the population has long been engaged in the dyeing of 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 is also engaged in animal husbandry. In the areas adjacent to the vast Kizilkum, aul farms were also recorded [25. Pp. 14-36], they united blood-related families into themselves. As in the sedentary population, the nomadic volosts were divided into auls, which were divided into small and large aul farms. Small auls consisted of 4 - 5 households, and large auls - 15 - 20 households [26. 86 pages]. The volosts consisted of 300-400 families, and the elders consisted of 100-200 households [27. Pages 56-85]. The administrative-territorial division of the nomadic population was based on the number of pastures, not on their historical seed relations.

In the late Middle Ages, especially in the late nineteenth century, the lifestyle of the family changed radically compared to earlier periods. 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 tenure relations, undoubtedly affected the social life of the country, especially the lifestyle of local families.

If we look at the statistics of that period on the issue of families in cities, at the end of the XIX century in each neighborhood of cities was 50-150 [28. P. 76], sometimes 200-250 [29. Page 37]. In particular, according to O.A.Sukhareva, at the end of the XIX - beginning of the XX century there were families in Chor Baqqoli, Darvozai Samarkand neighborhoods located in the center of Bukhara - 112, in Olim Khoja neighborhoods 110, in Boyrabaffon neighborhoods 110, in Mir Tokhuri Devon neighborhoods 120, in Jafar Khoja neighborhoods 104. There were 100 houses in Imam Qazi khan neighborhood, 101 apartments in Korxona neighborhood, 100 apartments in Chubboz neighborhood, 120 apartments in Aravon neighborhood, 100-150 in Eshon Pir neighborhood, more than 100 in Abdullo Khoja neighborhood, 105 in Xonaqo neighborhood, 100 in Chakar neighborhood, 148 in Khalifa Khudoydod neighborhood, 160 in Chukur neighborhood. There were 180 households, 150 families in Mir Dostum, 100 families in Shishakhona neighborhood, 120 families in Dust Churgosi neighborhood, and 160 families in Chohi Zanjir neighborhood [30. 187 page].

In short, in the Middle Ages, the social, economic, legal status and ethnic characteristics of the Uzbek family changed compared to previous periods of history. Although its management is primarily related to spiritual and material factors, the change and development of the family lifestyle is also influenced by the climate, geographical factors, natural conditions of the region. In the historical period studied, the family and the community were led by a large family head, elders, dignitaries. While they occupied the fertile part of the land

and property, the condition of the ordinary, poor families was helpless. This was influenced by factors such as uneven distribution of land and property, patriarchal hereditary relations, increased taxes, and disagreements. However, it should be noted that these aspects did not affect the essence, system of governance and ethnic characteristics of the traditional Uzbek family, which has preserved its ancient traditions.

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