



FAMILY AND FAMILY MARRIAGE TRADITIONS OF SURKHAN OASIS RESIDENTS

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Received: 20 th August 2022	In the article, the family and family life traditions of the inhabitants of the Surkhan oasis are analyzed ethnographically based on a new historical perspective.
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INTRODUCTION: The emergence and formation of the Uzbek family has its own history. Until the October coup, the family-marriage and relations of the local people in Uzbekistan were based on and regulated by the tenets of the Islamic religion. It is known that during the development of the society, families were different in terms of form and content according to social, economic and political factors. Therefore, they can be divided into main groups such as small family, undivided family and large family. "Small family" consists of a couple and children. "Undivided family" consists of a couple, children and parents of the couple, 10-12 people lived in one household. In the novel "Kutlug blood" by the writer Oibek, an example of this type of family is shown: the head of the family Mirzakarimboy, his children Hakimboyvachcha, Salimboyvachcha, Nuri and other members of the household ate from the same pot. In order not to divide his wealth, Mirzakarimboy kept a tight grip on the family[9].

In Central Asia, including in Uzbekistan, the remnants of a large patriarchal family were preserved along with small and undivided families. According to historical sources, large families appeared in the 1st millennium BC, became widespread in the 7th-8th centuries BC, and became very strong at the beginning of the AD. This form of family is called "family team", "house team".

A big family is an economic group consisting of one hundred or more people, including three or four generations of the closest relatives of one father, their wives and children, sometimes sons-in-law and other relatives accepted into the family. Big family in many nations, including "ulkan uy" (big house) in Kazakhs, "chon gonz" (big pot) in Kyrgyz, "irisigi bir" (common pot) in Turkmens, "shangrak" (house) in Karakalpaks. called In Uzbeks, a big family is "big family" in Khorezm, "one pot", "big livelihood", "big pot", "gang" in Kashkadarya and Surkhandarya; it is called "ball".

ANALYSIS AND RESULTS: Family ceremonies emerged as a result of the necessity of social life and were created on the basis of human intelligence, spiritual, moral and legal needs. In this sense, family rituals are a product of long historical development. Because, "In the East, the family has been considered a sacred homeland since ancient times. If the family is healthy and strong, peace and tranquility will be achieved in the neighborhood[10]. Therefore, peace and stability reign in the state only when the community is strong. Also, family rituals are important in leading our people to spiritual maturity, in self-realization, and in educating our youth in the spirit of loyalty and love to the Motherland and the heritage of our ancestors.

The inhabitants of the Surkhan oasis considered the family sacred from a long time ago, during the development of society, families were different in terms of form and content according to social, economic and political factors.

There are two main types of families in the Surkhan oasis:

Simple family (small, separate, nuclear)[11];

Complex family (undivided, extended and extended family).

A small family consists of a couple and children. A complex family consists of a couple, children and parents of the couple, ten or more than ten people lived in this household. A big family consists of three or four generations of the closest relatives of the same father, their wives and children. Sometimes grooms were also accepted into the big family. These families included a hundred or more people, and such families were called "one pot", "big household", "big pot", "gang" or "ball". Large families are also referred to as patriarchal families in science, patriarchal families were formed in more villages and family members did all the work together. The division of labor in a large family took into account the ability of family members to work, men were engaged in agriculture and handicrafts, while women and children did housework. All the members of the family worked together, various problems that arose were solved through a meeting or consultation of older men[12].

In the family, grandfather, grandmother, and parents were responsible for raising children, and all children were equally valuable to parents, regardless of whether they were boys or girls. But there are certain differences in the education of boys and girls. Particular attention is paid to the upbringing of boys within the characteristics of a

real man and the head of the family, and the preparation of girls for future housewives. Mothers have assumed the main responsibility in raising children. Because in the family, the child was always under the control of the mother. In the upbringing of boys, efforts were made to inculcate in them the qualities of honesty, correctness, determination, steadfastness and courage. In the upbringing of boys, a special place is given to the upbringing of qualities such as having more determination, endurance and patience. The upbringing of the girl child also required special attention. That is why the father influenced the upbringing of the girl through the mother. The influence of mothers on the upbringing of a girl child was extremely large. That is why there is a proverb among the people: "See the mother and take the daughter, and see the adulterer and take the boy." In the process of educating children, forms of admonition, example, encouragement, explanation and, if necessary, punishment were used. Each family established its social household based on its family traditions[13].

Consultations and advice of large families are serious, and all family members obey the agreed decision without question. Large families are considered the main place where children receive spiritual, moral, physical and work education. Three, four, five, sometimes more generations of close relatives are united in a big family. They managed a farm together, tilled the land, owned tools of production and domestic animals in common. Such patriarchal families were formed thousands of years before our era, and their heyday coincides with the beginning of our era. The disintegration of the natural economy and the introduction of commodity-money relations gradually led to the disintegration of large families and the formation of small families. A large family consists of several married couples who spread from one father and eat from a common pot, but the property and income of the family are concentrated at the discretion of one person, that is, the head of the family. Usually, the great-grandfather or great-grandmother was considered the head of the family, the head of the family managed the whole family, divided the work and supervised its execution, none of the family members had a separate source of income, the family had a large yard, that is, lived in Rg'on[14].

L.P. Potapov, who studied the family relations of the Uzbek-Kungirats of the Surkhan oasis, emphasizes that there are remnants of the clan system and the remains of group marriage in this group of Uzbeks. He said that the bell ringers built a family based on marriage, which made the big family even bigger.

The economic and economic integrity of families was manifested in the joint work of fathers and sons, that is, sons were financially dependent on fathers. Land and other assets were distributed among the sons after the death of the head of the family. In most families, after the death of the father, one of the married brothers is chosen as the head of the family instead[25]. The father dominated the family, his will and authority had decisive power, patriarchal community order was firmly preserved in such large families. When the eldest sons got married and the number of children in the family increased, the sons and their children began to separate by creating another farm, this custom was called "making another pot". Sedentary farmers have caused a number of problems related to the division of families, common traditions of land and water management. For this reason, the separation of separate families from the big family is not very popular, because among the settled population, marriage within the community-relatives is widespread. Such a marriage did not allow the traditions of common ownership to be violated[15].

The concept of a big family is also reflected in folklore, for example, folk sayings "drank soup from one pot", "stealing from one spoon", "one clothes, one soul, one driving property" are proof of this. Although sons had their own household after marriage, they were considered owners of the same household together with their parents. Close relatives on the father's side were called four, five, and sometimes even more generations, great-grandfather, grandfather, father, sons, grandchildren, great-grandchildren, great-grandchildren, duvaras, and the next generation were strangers. These were called "gang" or "Top" by the name of their common ancestor, including Karim gang, Tora gang, Mergan gang, Khudaibergan gang in the Chinese village of Sherabad district. It consists of gangs such as Jora gang and Kholiyor gang. The village of Akkorgon of this district was formed on the basis of the union of 23 large families. fifty, fifty-five people, that is, seventeen marriages belonging to five generations. In the past, large families lived on the basis of the clan-tribe structure, that is, clan, clan, clan units were called "gang", and small units were considered generations. A clan is a group of people united by common kinship from a common ancestor. Seven generations belonging to one clan are called seven pinks[16]. Everyone tried to know his seven pinks, even those who did not know the seven pinks were criticized. Each clan was named after the founder of that clan. The name of the great grandfather was considered a unifying name for all family members. Children born to the same parents living in the same family are considered "brothers or sisters", children born to the same father but different mothers are "paternal", and children born to the same mother and different fathers called "nanny" or "mechkadosh". Also, children born to different parents and nursed by the same mother are called "nursed". When determining the offspring of children, the father's side was taken into account, the brothers from the father's side were called clan, and the brothers from the mother's side were called relatives. The members of the clan helped each other closely in doing all the work and holding the weddings and celebrations. those who are head-to-head[17].

Brothers up to the third generation of the seed were closely related, and those after that were considered distant relatives. Each family and clan has its own characteristics, and these signs are passed on to all members of the clan, including the saying "if it is in the clan, it will taste in the region". . Relatives formed within large families valued each other very much. For example, people belonging to the same family, clan and tribe were very aware of their closeness to each other. Even with members of the clan who moved to other places several generations ago, they felt it was their duty to help each other. There were also cases when the kinship ties of a clan, separated for some reasons, were recognized even after ten generations. For example, the proverb "the voice of a relative is known

in the dark" was born on this basis. Even though the big family was divided, economic relations between them continued (building a house together, farming, planting grass, weaving carpets, shearing wool). Clan members closely assisted each other at weddings and celebrations, clan relations were also clearly visible at funerals. Each clan had its own grave, and the dead were buried in the same grave where their relatives were buried. Adhering to the so-called creeds of "join the bone to the bone" and "do not separate the bone from the bone", no stranger was buried in the clan cemetery.

In the oasis, marriage played an extremely important role in establishing family and family relationships. In the Surkhan oasis, there are forms of marriage such as "belquda" and "skirt tearing", and in the "belquda" udum, close relatives named the sons and daughters born to each other during the pregnancy of their wives. When these children who came to the world grew up, they married each other. In the hem-tear udumi, a newborn boy and a girl are betrothed in their infancy based on the agreement and consent of their parents. During the infancy of a boy and a girl, such engagements were called "ear teeth", "skirt tearing", "cradle engagement", "beshketi". The boy's family sent various gifts to the girl's family during holidays (Eid of fasting, Eid of Sacrifice) when young people who had their hems torn off could see each other[18].

In the Surkhan oasis, there were also types of marriage such as levirate, sarorat, "anti-god", "little son-in-law", and "wow-wow marriage". Levirate and sarorate marriage types are among the ancient forms of family building. According to levirate udum in the oasis, the widowed wife of the deceased (in many regions of the oasis, widows are called yesir or jesir) is married to one of the deceased's brothers or sisters. Such people were called "widow" owners, widow owners did not give a widow to a stranger. If one of the brothers does not marry the "widow", then the related clans are gathered and the nephew of the deceased person is forced to marry her because the widow "remains on the jer (land) of the nephew".

Among the inhabitants of the oasis, there is also a custom of marriage, according to which the husband whose wife died married the sister or sister of the deceased wife. Levirate and sarorate marriages have taken deep roots due to the necessity of economic and family life. Because these types of marriages did not allow inheritance property to be divided. Among the inhabitants of the oasis, the practice of "counter-god" is also widespread, in which two households marry and give daughters to each other. In the "Karshi kudachilik" game, the poor families of the oasis agreed among themselves, taking into account their economic situation and capabilities, they made a dowry for the bride, but they refused to pay each other. "Karshi kuda" culture existed in other regions as well, in particular, this culture was called "kaichi kuda" in the Ferganada valley[19].

According to the "Kuch kuyov" tradition, poor, orphaned young men who could not afford to buy a girl by giving a dowry live in their mother-in-law's house and earn a dowry. According to the "Ichkuyov" order, the groom lives with his father-in-law, but this Udum is different from the "Kuch Kuyuv" Uduum, that is, the owners of households without sons persuade the groom to live with his father-in-law when marrying off their daughter. After the young man agreed, he lived in his father-in-law's house as an "in-law". In the family life of the residents of Surkhan oasis, there was also the practice of "wow-wow marriage", because in ancient times there were cases of forced marriage of girls. In some of these cases, the girls did not quickly agree to "confession" with their future husband while the mullah was performing Ijab. In such a situation, while asking for consent from the girl, someone from behind pushed the girl's waist harder without warning. She became pregnant without "nikoh", and sometimes, while the bride and groom were being married, a donkey's hair was tied to the groom's back and married. If the groom does not agree, the marriage is not solemnized. Children born out of wedlock are called chirchilovuq. Such situations required young people to strictly adhere to Islamic and moral rules. In some cases, after the girl and the boy were engaged, the girl and the boy were married without taking the girl to the groom's house, and they met until the wedding. If the marriage period is prolonged, engaged girls become pregnant without a wedding, often they have children at their father's place. names like An oasis is considered the first spiritual and enlightening abode for a family member[20].

Nature is extremely rich in divine miracles, no matter how much a person seeks to know its secrets, it reveals even more endless secrets. Among the great miracles created by nature, Mother is the symbol of infinite kindness, goodness, creation, growth, perfection. Because there is no other power equal to it, so humble, generous, tolerant, forgiving, beautiful, steadfast, generous, pleading. The symbol of motherhood, even her anger is pleasant, her bitter words are absorbed into the child's heart like honey. Even when he gets angry, he puts his child down, or if he hits him, he sighs from the bottom of his heart, wondering if my child's heart is hurt and his body is not damaged. Humanity has longed for the Mother, the Motherland, which is in its heart, since God created it.

People who love and respect their mother, understand her heart, and always serve her, live in peace in this and other worlds. Because Allah the Exalted says about Mother: "A mother carries a person in a weak state, in a weak womb." A mother gives birth to her child with hardships and tortures. During the development of the child in the mother's womb, the mother becomes weak. This weakness and pain increases until the child is born. Even after the birth of the child, the mother gives her love, brings up the child, and nurses the child. Protects against various diseases. Therefore, no matter how much good the human race does to the Mother, no matter how much he sets an example of manners, no matter how many positive qualities he gives in his heart, it is not equal to a minute's service to her[21].

A young man came to the Prophet (pbuh) and said:
O Messenger of Allah (pbuh), I am carrying my old mother on my shoulders.

Rasulullah (s.a.w.):

No, he carried you on his shoulders so that he would grow up, and you are carrying him thinking about when he will die, they said.

This thought draws every person to a deep reflection, he calls with his heart to respect the Mother, to keep clean, to be in the service of the Mother. Allah will also be pleased with a child whose parents are pleased with him. A child who has not been forgiven by his parents will be punished by God.

Our Prophet (pbuh) said in a hadith:

"Paradise is under the feet of mothers." This is the figurative meaning of the hadith. Our Prophet conveys the meaning to the ummah in a symbolic, short, artistic and beautiful way, so that a person with a mind can understand it.

What you want from your feet is Mother's approval, and what you want from heaven is Allah's approval[22].

In other words, "If you get your mother's approval, you will reach Allah's approval (heaven)!" Scholars who deeply studied the personality of the mother gave such a conclusion. If your children are cheerful, stubborn, do not talk to them, do not curse them, because those bad prayers, intentions, and curses can suddenly be answered. After you curse, the angels may say "Amen". Because of this, Mother will never see evil in her child. There are two special verses about this in the Qur'an:

"Allah does not like to say evil openly with words. Except for the oppressed. Allah is All-Hearing and All-Knowing." God placed this revelation in the heart of the Mother, and passed it on to her children, and this great wisdom lives on through the ages. It is the sacred duty of every person to have a heart-to-heart conversation with mother, to receive news from her, to share happy moments, to hide sorrows and worries, to be by her side on holidays, special occasions and birthdays.

The fact that the mother is great and holy in relation to the child is expressed in several hadiths of our prophet:

One hand of the mother shakes the cradle, the other hand shakes the world.

When a mother's tongue hurts, the earth trembles.

Love is a priceless intelligence that radiates from the light of the heart, it cannot be measured. This is the divine light in the human heart, which gives energy, pleasure to the soul, and a lifetime of happiness in human life. This word is the word "Motherland". Because of this, nature creates the necessary conditions for a person to live, leave a generation, strengthen his confidence in the future, expand his intellectual imagination, and makes him equal to the priceless Mother. It strives to save, protect, and preserve its priceless resources, to master the endless steppes and deserts and turn them into gardens. Intelligence passes to this person through mother's milk, love, her warm warmth, soft heart, priceless, incomparable family, sacrifice of all selfless soul. Because Mother is the divine power that creates, preserves, educates and purifies, and instills the most beautiful mind and insight into the heart of a young bird for the first time. Mother is one with heart, heart and language[23].

CONCLUSION/RECOMMENDATIONS: A mother teaches her child to be careful, to follow loving and polite advice, to be healthy and physically strong. The baby who comes into the world first becomes secretive with the Mother, feels her with his delicate hands and fingers, and begins to try to explain his thoughts to the Mother not with the tongue, but with the heart. There is no stronger passion, excitement, confidence, honor, purity, respect. There is probably no honor in the world stronger than the honor of being a mother[24]. Due to this, respect for the Mother is incomparable and unique. Every human race is indebted to his pure footsteps and needs attention. A person who preserves nature, takes care of it, protects it from all kinds of disasters, and fights for it, got this devotion from the image and example of the Mother. That is why this holy word Mother is described incomparably in their works by prophets, prophets, poets, writers, and great thinkers. In the Holy Qur'an, chapter 17, verses 23-24 of the Great Book, which was created by the power of the Most High, it is the duty of all Muslims to honor their parents throughout their lives. Earning the love of parents, respecting them, fulfilling the duty of filial piety, and showing honor are the highest loyalty characteristic of every believer. The famous allama Maulana Rumi wrote on this topic that "it is necessary for every race to be kind and respectful to its mother, because the mother enjoys the blessings of God." Great scholars pay attention to the life of mothers, the fact that after the birth of a child, they stay inside for at least seven years, are brought up under the care of mothers and aunts, learn manners, trades, sewing and sewing. those who noted that they started. Sensing that Mother Nature has given her incomparable strength, intelligence, unique beauty, modesty, chastity, and example, great people created narrative education schools that glorify Mother's respect as an example to people.

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