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FAMILY-MARRIAGE RELATIONS IN UZBEK PEOPLE (EXAMPLE OF SURKHAN OASIS)

Abstract: This article describes ethnographic information about the lifestyle of the people living in the Surhan oasis, especially the unique way of conducting the marriage ceremony, and highlights regional differences and similarities based on the interpretation of rituals. Additionally, information about historical events regarding the thoughts of the Surhan people is also presented.

Key words: endogamy, Avesta, Zoroastrianism, Zain ul-Akhbar, unity of religious faith, sharia, Alengerism, Levirat, Vay-woy marriage, Sororat, Anti-God, drinking.

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Introduction

A family is formed as a result of marriage. Marriage is a special union between husband and wife and its recognition and approval by society and the state. Two young people, who grew up in different houses and under completely different conditions, start a family and start living together thanks to marriage. The term "Nikah" is of Arabic origin and comes with concepts such as "marriage", "touching the ground", "marriage", "union". More precisely, marriage is a contract formalized by the Sharia of marital relations.

Therefore, marriage and family have developed in an integral relationship with each other. In the Uzbek language, there are terms related to marriage and family such as "to marry", "to get married", "to get married". The word "home", which originates from the word "marry", means having an independent home and family of one's own.

Historical forms of marriage include such types as "exogamy", "endogamy", "monogamy" and "polygamy". Scottish scientist John McLennan first defined the terms "endogamy" and "exogamy" in his work "Primitive Marriage" in 1865. According to him, "endogamy" refers to marriage between certain ethnic groups, races, classes, religions or castes. "Exogamy" refers to the prohibition of marriage between relatives

and the prohibition of marriage with people outside one's own clan.

The good thing about endogamous marriage is that it allows many skilled craftsmen to pass on their knowledge and skills to their children and keep it a secret from others. However, the generation born due to endogamy gradually becomes weaker, shorter, and even disabled or infertile. With this in mind, exogamy was born.

Exogamies aim to improve the health of one's children, end ethnic or regional conflicts, create political alliances, ensure peace in society, and other goals. Exogamies were common among nomadic Turkish tribes. As a result, the baby born in the clan saw her children as brothers or sisters because her mother's milk was insufficient, and she grew up breastfeeding other mothers in the village. We should also not forget the influence of Islam. According to Islamic belief, children breastfed by the same mother are considered siblings. As a result, an adult boy or girl had to marry a member of another clan. It is precisely on this subject that concepts such as "kidnapping" and "giving away a girl" emerged.

"Monogamous" marriage means that a man and a woman marry at the same time. "Polygamy" is a concept related to polygamy and is related to economic factors. In the past, polygamy was widely

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practiced in times of war. This measure, in addition to improving the demographic situation, also saved wives from corruption and children born to their deceased husbands from starvation.

The Uzbek family has been formed since ancient times. According to ethnographic research, it is possible to be sure that the family in the oldest epics, tales and legends belongs to the matriarchal period. According to MOKosven, in matriarchal relationships, marriages are usually initiated by the wife rather than the husband.

In rock petroglyphs (rock paintings) preserved in Sarmissay (Navoi region), women are depicted as extremely colorful and strong, while men are depicted as weaker. It appears that in the distant past, women were stronger than men. Moreover, it is not surprising that the belief that healthy men are actually born from physically strong women has been preserved in the historical memory of the people since the time of matriarchy.

Ancient Greek and Roman sources confirm that women of marriageable age in our country are physically strong. Especially according to the Roman historian Claudius Aelian, if a Sac man wants to marry a girl, he will fight with her. Whoever wins will rule and govern; defeated - presents.

In Avesta, which is considered an ancient source of Zoroastrianism, great importance is given to society, clan, tribe, marriage and family. For example, according to the "Mikhr-Yasht" section of the "Avesta", the foundation of the family was formed by the grandfather clan. Here, the big house is called "nmana" (nmana-he), the clan is called "vis" (vis-ô), the region is called "zantush" (zant-âuš), and the country is called "dakhyush". (da i ŋh-âuš). Their leaders are called "pati" (pat-âe) - "father". In particular, the owner of the house is "nmanapati" (nm-an=ô=pat-âe), the owner of the clan is "vispati" (yis=pat-âe), and the owner of the district is "zantupati". (zantu=pat-âe), owner of the land - called "dahyupati" (da i ŋhu =pat-âe).

The grandfather clan consisted of nmanapati (householder), nmanapati (housewife), their children, grandchildren and great-grandchildren. The seed was counted by the male and the vis (village) consisted of 25 sibling nmana (families). The village was ruled by a vispati. Since "Vis" is a large paternal clan, daughters are not included in it. It was taken into account that their father was from a separate tribe.

According to Zoroastrian belief, celibacy is not approved by society. The girl had to touch the ground from the age of 15. If a girl reaches adulthood, does not take into account the wishes of her parents and tribe, does not touch the ground and does not leave children, she is put in a bag and whipped 25 times. Men have the right to marry from the age of 17. If he did not marry and did not want to leave children, they stigmatized him. As a result, such a man was harassed and forced to wear an iron chain around his waist.

Men were allowed to take more than one wife. In this case, the first wife was the leader of the other wives. In order to get married, the man had to be strong financially and spiritually. After all, a man who cannot eat on time will not be able to fulfill his duty towards his family, so such a man will not have children.

In the pre-Islamic period, special importance was given to the protection of women's rights in our country. For example, in the Sughd inscriptions dated 710, there is a marriage contract for Uttegin, one of the Turkish cavalymen, to marry a Sughd girl named Dugduguncha, the son of the Navkat governor Cher Vakhzanak, whose father's nickname was Chata. Accordingly, Uttegin must honor his wife as a beloved husband, take care of her, provide her with food, clothing, jewelry, and Dug'dgun must respect Uttegin as a beloved husband and accept his orders as law. It is noteworthy that in this agreement the groom's obligations to the bride's side were shown: if Uttegin took another wife or slave without asking his wife, Uttegin would have to give Chata 30 dirhams of pure silver and release her.

Also in the agreement, the groom promises Cher and her sons that they will not sell Chata, will not make her a slave to pay off the debt, will not let her become a prisoner, will not fall into someone's custody. Uttegin was required to return it to Cher and her sons without causing any harm, and if he did not return it he had to pay compensation of 100 dirhams of pure silver.

In ancient Turks, women were considered sacred. Before Islam, Turkish women could attend meetings of tribal celebrities, that is, congresses or weddings, and kagans made their decisions together with their wives. In ancient Turks, families were formed as a result of marriage. Marriage between close relatives is prohibited in Turks. There is no age limit for marriage.

Materials and methods

A father could marry off his children early or give them away. However, for this to happen, children had to grow up and become adults. Consent of parents and children was required as a condition for marriage. Fathers or fathers would act in accordance with the wishes of their sons. They rarely objected to their sons marrying their beloved wives. As another condition for marriage, the groom or his parents had to give a khik to the bride's father. The price of the thick bride is not calculated. On the contrary, they understood it as a fee given to the parents of a girl to cover the expenses incurred in raising her from childhood. The number of flocks varied from a few sheep to hundreds of horses or flocks of sheep.

Some terms related to kinship in ancient Turks have been preserved in the living language of the inhabitants of the Surhan oasis. This can also be seen in the following examples:

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Ata, blood - father, residents of Surhandarya call the father "Dada", Tajiks call them "Doda" or "Bobo".

Ana, e.g., means "mother" in Kungyrot, Juz dialects, and "ocha" in Khataki and Tajik dialects.

Agha is a brother, this expression is mostly used by Turkmen, Khataki and other tribes.

Jäznä, the elder sister's husband, pochcha, bells and juz call it "jezda" and Tajiks call it "yazna".

Yanga is the brother's wife, referred to as "checha" in kungirat and juz, and as yanga in others.

in Abag means "plain" in Barlos and Khatakis, "dede" in kungirat and juz, "dede", "aka" and "uncle" in Tajiks.

Tagai - uncle, mother's brother. Tajiks call it "tago".

The fact that Turks meet all the special terms related to kinship ties shows that they have strong kinship ties. The absence of words related to polygamy in the ancient Turks shows that they did not have such a tradition when the language was formed. There are not even words like "prostitute" or "illegitimate child" in Turkish languages. All these words came from the Arabic language. This shows that the family institution is very strong in Turks and that Turkish women are true and honest. For example, according to the medieval historian Gardiziy in his work "Zain ul-ahbar", Turkish-Karluk wives stood out with their high morals and intelligence.

In ancient Turkish tribes, after the wedding, young people lived in the house of the bride's parents, not in the husband's house. According to tradition, in such a case the groom builds a temporary house for his wife, usually a kapa. Sometimes after the wedding, the groom would frequently visit the bride, who was living in her parents' house. These are all considered remnants of matrilineal rule.

There are many references to groom selection competitions in Turkish epics. In the famous "Oğuznoma" epic, Boyraka's rivalry with Boybijan's daughter Boyçeçak is described. Bahadır had to chase the girl on horseback, break the arrow thrown at her while flying, and defeat her in the process. A similar episode can be found in "Alpomish". Barçın himself sets this condition and says that the one who knocks down 90 mountains will touch the ground.

In the events mentioned above, it can be seen that the marriage issue among the ancient Turkish people was resolved through fighting. Competitions such as horse racing, long-distance shooting, archery and wrestling were held to determine whether the boy was suitable for the girl. This type of competition has also been preserved in games such as "chasing the girl" and "pulling game". It is worth noting that in such competitions, equality between men and women and the birth of strong and mature children from healthy mothers are taken into account.

In some Turkish tribes, the groom is chosen personally by the girl. According to Ibn Rust, the groom chosen by the girl from the Burtas tribe along

the Volga came to her father and asked to marry him. If the groom likes the father, he gives his daughter to him.

As soon as Arabs came to the territory of Uzbekistan, marriage and family relations were Islamicized. During the rule of Islam, our ancestors gave great importance to marriage issues. After all, marriage is one of the most sacred concepts in Islam. For the marriage to be in compliance with sharia, the following conditions had to be met:

1. Mutual consent of the parties to the marriage. According to Sharia rules, the consent of the bride and groom is required. They cannot be forced to marry. In this case, the teacher who receives marriage education asks the girl's consent three times. If the girl did not answer, her silence was taken as a sign of consent.

2. Reaching marriageable age. According to sharia, the age of marriage is 12 for boys and 9 for girls. However, in practice, marriage is concluded when boys turn 14 and girls turn 12. Since young girls were not physically and mentally ready for marriage, their early marriages had serious consequences. For example, premature birth, early death of the child, disability of the girl child, etc.

3. During marriage, the testimony of two men is not taken into account, nor is a marriage without witnesses. If there is only one male witness, two female witnesses must accompany him. Because according to sharia, the testimony of two women is equivalent to the testimony of one man. Boys must be 15-16 years old and girls must be 9 years old.

4. The dowry, that is, the amount of gift the husband will give to his wife, must be determined. Mahr has absolutely nothing to do with today's Udum "oil fee" or "milk fee". In fact, dowry is a gift given by the groom in honor of the bride, that is, any jewelry, clothes or money. The dowry is considered the bride's personal property and no one can own it. According to Sharia, there is no limit on the amount of dowry, but it is permissible not to exceed this amount. If the bride wishes, she can waive the dowry in favor of her husband. Even if the time of marriage is not specified, the dowry must be given to the bride later.

According to Sharia law, marriage is a contract and is similar to sales in many respects. The bride, on the one hand, and the groom, on the other hand, agreed with this, and the payment, that is, the dowry, which was considered the main condition of the transaction, had to be given to the bride.

Mehr is of two types: Mehri müeccel and Mehri müeccel. If both dowries are not specified in the marriage, the dowry must be given as a dowry. Dowry misl is the amount of dowry given by the girl's father for the marriage of girls of the same age among their relatives. Mahri mu'ajjal means dowry that must be paid quickly. It is obligatory to pay this dowry immediately after the marriage. That is, it is given before entering the house. Mahri mucacel means

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dowry that is not given immediately but must be given later.

5. Unity of religious belief. In Islam, it is commanded that the bride and groom belong to the same religion. Muslims are prohibited from marrying someone from another religion. If either husband or wife converts to another religion, their marriage will break down and all relations between them will end.

6. Those getting married must not be close relatives. Islam prohibits close relatives and cousins from marrying. In addition, it is not possible to take other people's wives or marry women who have husbands. This subject is mentioned in the Quran, Surah An-Nisa, verses 12, 23-24. It is discussed in detail in the verses.

7. Mental health of married couples. According to Sharia, the parties to the marriage must be mentally healthy and sound people. It is not permissible to marry a mentally ill person and it is considered invalid to marry a crazy person.

Of course, the above-mentioned conditions served to create a perfect marriage and honest marital relations. At the same time, some mistakes and deficiencies were made in the application of marriage rules under certain historical conditions. Class, social and religious factors were not taken into account. As a result, in some cases, some unfortunate situations have arisen in marriage matters.

Great importance was given to caste equality of individuals in marriage. For example, in the Middle Ages, and even in the 20th century, it was not possible for Eshans, who were considered **Aksuyaks**, to marry ordinary people, that is, **Karachas**. Eshans are only allowed to marry descendants of Eshans or members of the ruling class. Only those whose parents were pure-blood Eshan could call themselves "Eshan". Those whose father was Eshan and whose mother was Karacha could not say this. When people say "Eşan", they mean Hz. He understood the grandchildren of Muhammad's daughter Fatima and his son-in-law Ali. Local residents respected them and called them "Eshonbobo" and their wives or daughters "bibi moma" or "poshsho moma".

Unlike Eshans, Khojas are allowed to marry ordinary people. However, endogamy was also common among them. "Khoja" means the descendants of the four caliphs - Abu Bakr, Omar, Osman and Ali. In this case, the descendants of Caliph Omar were called "mian" owners. Due to the high number of tribal leaders among the hodjas, they were also called "eşhan" since the mid-20th century.

As a result of the existing socio-political system and cultural processes in the country from the second half of the 20th century, caste restriction in marital relations began to lose its importance. It has become common for Eşanlıs and Hodjas to marry girls from other tribes.

Much attention is paid to the issue of marriage in the hadiths. In particular, our Prophet Muhammad

(pbuh) said: Whoever can afford to get married should get married, because getting married prevents a person from looking at single women and engaging in immoral relationships. A person who cannot afford to marry must fast. Because fasting cuts off lust.

According to the views of Eastern scholars, many opinions are put forward about marriage and family issues, the rules of choosing a spouse, and the relations between husband and wife. For example, Abu Ali ibn Sina in his work "Tadbir Al-Manozil" : Let his wife be knowledgeable. Let him believe in religion. She should be shy, timid, shy, brave by nature, deeply in love with her husband, think about giving birth and raising children, not be oppressive and submissive towards her husband, honest, modest, prudent.

Our great grandfather Yusuf Khos Hajib, who lived in the 11th century, divides men who take women into four categories:

1. Those who are looking for a rich spouse;
2. Those who aim to get a handsome, beautiful wife;
3. Those who want to marry noble women;
4. People who want smart, intelligent and thoughtful partners.

A man who marries a rich wife is in danger of becoming her slave. Because if such wives want wealth, they can put their husbands in a difficult situation. Everyone laughs at the man who marries a beautiful girl. Because a beautiful woman has many lovers and people love such women. Wives of noble, white-skinned clans have a long tongue, which turns their husbands into slaves and makes them worthless.

If a thoughtful, understanding girl is found, the man should not leave her. Because if a man marries such a woman, he will find his happiness and achieve his goal. Because a good wife brings wealth to her husband, appreciates and loves him. Therefore, Yusuf Khos Hajib advises a man to marry a girl whose origin is clean, pure, dreamy, beautiful, whose face no other man has seen. He recommends marrying girls from the caste below him whenever possible. Because he warns that if he marries a woman of a higher class than his own, he may become her slave. He emphasizes that it is necessary to want a good character, not a beautiful face. It is enough for a woman to love her husband, not to misbehave and to have a good character.

This is the advice given to men who want to get married in the work called "Nightmare" by the great Eastern thinker Unsurmaoliy Kaikovus. In this case, the woman should not marry for her wealth. Because marrying a rich wife destroys a man's reputation. You shouldn't look at a beautiful wife either. After all, such wives are loved. Nor should you want wives of high lineage. Unmarried men should also not claim widowhood. It is necessary to marry a noble, good-natured woman who is worthy of being a housewife. Even when his wife demands it, he should not want anyone's daughter, but the daughter of a good family.

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A wife is created for homemaking, but not for lust. Such a woman teaches that her mother is a housewife and her father is a housewife. Spouses who are not friends and housewives should be avoided. This type of woman takes away her husband's property and makes him dependent on her. As a result, he becomes her wife but she never becomes his wife. A good wife is the joy of her husband and his life.

Marriage with daughters of high-pedigree clans has existed in society for a long time. Especially 13-15. In the centuries, it was customary for Genghis Khans to marry kungirat and kiyat daughters. It was taken into account that Genghis Khan was from the Qiyat clan, and his mother Oelun Uchjin and her husband Borta Fujin were from the Kungirots clan. In Hazrat Alisher Navoi's work titled "Chor Devan", the following verses were written about the Uzbek clans and qiyat tribes and their relations with the khans:

I wish good luck, but the king really wants good luck.

A gypsy recognizes me as Hindu and calls and reads me.

Or:

O Navoi, you are so old, I have a prayer for you
Mirzai Mirak call to the king, the khan.

With these lines, Alisher Navoi emphasizes that there are caste relations in the society he lives in. In conclusion, these verses indicate that the ruling class has blood ties with the higher-line tribes.

Family relations and the position of husband and wife in the family occupy a special place in the works of the famous intellectual scientist Rezauddin ibn Fakhridin, who lived and worked in the second half of the 19th century and the beginning of the 20th century. Alloma defines the words "husband" and "wife" and writes:

According to sharia, a woman is the husband's life partner. She is the wife of her husband's house and country. The woman is the guardian of her husband's property, tries to use his money economically, educates the bodies and minds of her husband and children, and helps him give up his bad habits. A woman is the person who softens her husband's hard heart, gathers the whole family in one place, and collects more or less wealth for the difficult times that happen to family members due to her husband's wealth. A spouse is not an employee to be kept around if he serves well, or fired if he does not serve well. On the contrary, the spouse is a companion for life.

According to Sharia rules, the husband is the one who accepts his wife as his companion. A husband respects and cherishes his beloved wife. The husband is the protector and protector of the woman from various difficulties. He forgives his wife's mistakes and gives good advice. A husband always treats his wife kindly. He does not order his wife to do things that he cannot afford. He is restrained from strict voluntariness towards his wife. The husband does not disturb his wife on necessary and unnecessary matters.

The fact that representatives of several generations live together in an Uzbek family and the bond between them is stronger than in other countries has further increased its social importance. Uzbek characteristics include devotion to the family, knowledge of its seven branches, respect for close relatives, parents and the elderly, and concern for the future of children. The Uzbek family is very large and people lived as a community in this family.

The Uzbek family has had different forms and contents depending on social, economic and political factors throughout the development of society. Therefore, they can be divided into main groups such as small family, undivided family and large family. A small family consists of a couple and children. An indivisible family consisting of a couple, their children and the couple's parents, 10-12 people lived in a house.

A characteristic feature of the Surhan oasis in the 19th and 20th centuries was that its inhabitants lived as a large family. An extended family is an economic group of one hundred or more people, including three or four generations of a father's closest relatives, their spouses and children, and sometimes sons-in-law and other relatives accepted into the family. Such families are called "patriarchal clans". Several large families came together to form a clan community, and they also formed an aymak. The word Urug-aymak comes from here. As a result of the unification of the regions, tribal unity and then people and nation were formed.

Results and discussions

Historical conditions in the Surhan oasis forced people to live in crowded families. In the Kohitang mountain villages, the major family associations are the "pot brotherhood". It is called "big pot" or "kara pot" among the Uzbeks living in the upper parts of Kashkadarya, "ulkan uy" among the Kazakhs, "chong potn" (big pot) among the Kyrgyz, and "big pot" in Turkmen. It is called "irisigi bir" (single pot), "shangrak" (house) in Karakalpak, and "big family" in Khwarezm. Considering that small families may have difficulties in weddings, people unite in large-scale friendships. Clans united on the basis of kinship are also organized into elders. They were led by a specially chosen elder. Even when the families united in Kazandoş increased in number and became a separate people, they did not sever their ties with their associations.

In the area under study, the ancestral descendants of the fourth, fifth and even seventh generations were called "top" or "toda" after their great-grandfather. In particular, the village in Sherabad district of China consists of Karim gang, Tora gang, Mergan gang, Khudoybergan gang, Jora gang and Kholyor gang. Dede Derviş, who belonged to the Tortuvli tribe of Kungirats living in Akkorgon village, had seventeen families consisting of five generations, a total of 55 people.

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In a large family, elders have a high position and everyone obeys them unconditionally. Elders decided on children's conduct, behavior, upbringing, household chores, rituals, weddings and festivals, marriage, entertainment, pestilence, funerals, and other matters. If any family had problems raising a child, tribal elders would go to that house and scold the child's parents. Along with the elders came a few fast-talking and also strong young men of the village. If a child who was difficult to raise disrespected the adults, the young people would catch him and punish him. Even then the child was beaten so that he would not be seriously injured. The parents apologized to the elders and villagers for the child's bad manners.

The scope of duties of elders is not limited to these. If a family member died, such as a husband or wife, the elders would intervene and force the man to marry. The most important thing is that children do not become orphans. If any member of the community had difficulty getting married, the elders would try to help him using the team.

The head of the family in the oasis was the father. The father's duty was to manage the family and provide for its members. Mothers are busy with housework. Children were often raised by mothers.

In the early 20th century, marriage and family issues in Turkestan were regulated by sharia and customary rules. Sharia is a set of rules and regulations that the Islamic religion prescribes for people to comply with. Knowing the rules of Sharia is obligatory for every Muslim. The tradition is the first public intercourse carried out by nomadic clans. This situation is more common in Kazakh and Kyrgyz tribes. According to the customs and traditions of the Kazakh tribes, no matter how much a woman earned, she could only have her dowry and rich money. However, women did not have the right to use their property freely. Customary and sharia rules did not recognize his rights. Traditionally, women could not inherit at all. However, this does not mean that wives will remain completely husbandless. Mothers were under the care of their young sons, sisters were under the care of their brothers, and brothers had to give dowries to their sisters.

In the Surhan oasis, marriage matters were handled on the basis of sharia and customary law. Among the marriages based on tradition, we can show "levirate", "sororate", "vay-vay marriage", "kush kuda", "strong groom", "inner groom".

"Levirat" (Latin "levir" - brother of the soil) — It means marrying your deceased brother's wife. This custom is called "widow robbery" ("widow robbery" in Chinese). If a widow touches her unmarried brother-in-law or brother-in-law, when the time comes, she will find a girl and marry her off so that she will look beautiful to her husband. In the Kungiroi and Jüz tribes, if one of the brothers does not marry a widow, relatives and clans gather and are forced to marry one of the deceased's nephews, saying "the

widow who remains on the land belongs to her nephew". (i.e. the widow remaining on the land belongs to her nephew).

A man who has two or three wives dies early and his young wives are young, while the old lady gives away her concubines as soon as the festival is over. She took the children from her husband and raised them. Sometimes there were cases where women who only had daughters or gave birth to sons took another wife as their husband. If the fiancé's boyfriend died, the unmarried brother or sister of the deceased was supposed to touch the ground. The purpose of this was to prevent the division of the inheritance. This form of marriage was especially common during the war years.

In Kazakh, the concept of levirate is expressed with the expression "alengerlik". "Alengerlik" is land belonging to the widow's mother-in-law or brother-in-law, one of her relatives. In this case, the man who has the right to marry can use this right one year after the beginning of widowhood. The widow's children, animals, and property were taken away from her if she refused, and she was then allowed to touch the land with whomever she wanted. According to "Baranta", the cattle belonging to the bride's parents were forcibly taken away. These traditions are not common among the settled population.

"Sisterhood" (Latin "soror" sister) - to marry the sister of the deceased spouse. A man was marrying his deceased wife's unmarried sister so that the kinship ties would not be severed and their children would not be left in the hands of another woman. If the engaged girl dies, she becomes engaged to the deceased's sister and then gets married.

"Wow-Wow Marriage" - forcing a widow to marry another man. If a woman does not want to marry, she is forced to marry. "Do you agree to touch so-and-so on the ground?" Not all women accepted this question. In such cases, one of the girl's relatives came from behind and applied harder pressure to her waist without any warning. At that moment, when the woman said "wow", the man and the woman said "the girl also agrees" and got married. This type of marriage was usually reserved for the widow of a deceased wealthy person. There were often many people who wanted to marry a rich widow. If the woman does not want to touch the ground, she gives it to someone like this.

If something bad happens to the bride-to-be before she gets married, a donkey's tail is tied to the groom's back during the marriage. If the groom does not put the seed in the donkey, the mullah did not perform the marriage. In this way, young people were required to abide by Islamic rules and thus were punished before the clan for their crimes.

This type of marriage was considered extremely offensive to women. Taking this into consideration, some celebrities had to take precautions to protect their young spouses from this before they died.

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Especially in the winter of 1920, a sniper who went to war against the occupation of the Red Army entrusted his family to his most loyal disciple and made a will to him: If I die, you will marry my wife immediately. This is my seal, proof that all my possessions belong to you. I'll give you my rifle too. If someone wants to force my wife into an unhappy marriage, you will protect my family members by pointing this gun at them. After Mergan is martyred in the battles of Sherabad, the disciple fulfills his teacher's will and marries his widow.

Karshi kuda is the marriage of a girl from two families with mutual consent. In this type of marriage, economic opportunities are taken into account. They gave their daughters a dowry as much as they could, but they did not pay much. Most often such marriages were made between poor families.

"Karshi kuda" culture also existed in other parts of Uzbekistan. For example, in Fergana he was called the "god of scissors".

In the "strong groom" tradition, young orphaned men who could not afford to marry the girl would live in their father-in-law's house and work for a fortune. In "Ichkuyov" udu, a family without a son invites the son-in-law to live with his father-in-law while marrying off his daughter. However, when the groom's side agrees, the young man lives in his father-in-law's house as a "groom".

As in all Muslim countries, polygamy existed in the Surhan oasis. According to Udum, men who can afford it can have up to four wives. However, polygamy was not common. Remarriage was usually

done with widows. If the widow's children are young and there is no one to marry her, the elders of the society agree to marry the woman to a rich man.

Polygamy was especially common during the war years. As a result, many young men would die due to the war, resulting in women being outnumbered in the population. Clan elders tried to send the women away as soon as possible so that they would not be left unattended.

There have also been cases where if a woman married a younger man, her husband also married a younger woman.

Tests were carried out on well-known wives in the Kohitang mountain villages of Surhandarya to prevent underage girls from getting married early. In this, mothers were preparing their daughters for family life and marriage, and girls who turned 17 on Nevruz were examined by older women. Only girls who passed the test were declared ready for marriage.

Conclusion

As a result, living as a family is unique to humans. Therefore, the family is the basic link of society. Accordingly, it is possible to say without exaggeration that the family is the basic structure of society. Because in this holy shrine man is not only born, but also educated spiritually and morally. Thus, a family is a group consisting of a couple, their children, and their closest relatives, the household. Family is also a social unit based on the natural, economic, legal and spiritual relations of people.

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