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The concept of family in the Bukhara city during the reign of the dynasty of manghits and its phenomen

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Abstract

In the following article the opinions on the family matters in the city of Bukhara during the reign of the dynasty of the Manghits in the end of the 19th century and the beginning of the 20th century, marital relations, the family traditions of the urban dwellers, their customs and significance in the life of the society are given. Also, the habits of the performing these customs by the population of the oasis of Bukhara during the above-mentioned period are presented. Furthermore, the fact that the marriage by itself is not the family tradition, but has legal basis is reminded during the whole process of the studies. The legal basis of the weddings are analysed through the study of historical documents.

Keywords: family, marriage, ceremony, customs, wedding, Divorce letter, “Non shikanon”, “Fatiha”, “Marriage”, “Ruy binon”, “Domod talabon”, “shirinikhoori”, “oqliq”, bridematching issues.

Introduction

It is well established fact that the building of the world consists of destruction and structure. Unfortunately, the destruction of the world is more than a structure. Therefore, the state will be accompanied by disaster and joy, sorrow and pleasure, labor and prosperity ^[1.165]. The most beautiful of these structures is undoubtedly marriage.

Marriage is one of the oldest ceremonies in human history. The issue of marriage has a special place in Islam. It should be noted that marriage is not just a custom or ritual, but also the sunnah of our Prophet Muhammad (S.A.V). It is not said that a vain marriage among our people is first recited on the paradise and then on the ground. According to the ancient notions of our ancestors, marriage is a divine covenant and the family is a sacred value ^[2.184]. In Islam, the means of fulfilling this divine covenant is marriage. The marriage is announced to the people with the wedding. The wedding is actually one of the ancient ceremonies of all nations.

In fact, a wedding in its own name and nature is a feast for close friends, relatives, desserts, good melodies and songs, celebrations, laughter and joy. A wedding is a public ceremony ^[3.113].

Main part

If we look at the issue of the family, many scholars have expressed their views and opinions about the family and its origins in their time. Many scholars argue that it encouraged and created opportunities for people to live as a community in mutual support and solidarity in terms of being a cultural category. From time immemorial, people have tried to form a good lifestyle by introducing rules, regulations, and laws to protect each other's rights in their relationships. In all periods the fact that the person doesn't make marriage, conducting ascetic lifestyle never lead to good results. From time immemorial, we can witness the way of life of the peoples of Central Asia, especially in the formation of families or their associated weddings, ceremonies and customs, in accordance with their national values. The oasis of Bukhara has long been home to peoples living on the basis of unique traditions, customs and religious beliefs. Weddings in Bukhara are mentioned in this regard.

Thus, a wedding is a ceremony that involves a number of ancient customs and traditions associated with the marriage of a young man and a young woman. Also, in secular countries, marriage is a contract based on a specific documentation. There was a special approach to marriage in the Emirate of Bukhara during the last members of the Manghit dynasty. During the rule of the Manghits, family relations were based on the principles of Islamic law and Sharia and were almost indistinguishable from those of other Islamic countries.

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In particular, in the Emirate of Bukhara the following aspects of family law can be specified:

- civil-legal basis of the family;
- polygamy is allowed;
- recognition of the man as the head of the family;
- the existence of freedom of divorce for the man ^[4.130].

There are also cases of application of Sharia norms in the field of family relations in the Emirate of Bukhara with changes. In particular, if the parties to the marriage have a number of specific aspects, the legal form of the marriage is fully regulated by Sharia law.

In this case, the marriage is considered a civil law agreement under Sharia. At the same time, the consent of both parties and the sufficiency of witnesses are taken into account as the main condition for entering into a marriage. Although polygamy was also allowed under Sharia, in practice the majority of the population practiced monogamy. The main reason for this was the economic aspect of the people.

In the Emirate of Bukhara, marriage was mainly associated with the payment of *mahr* (undeductible dowry) and dowry. In general, only *mahr* is recognized under Islamic law. The *mahr* was considered a wedding gift and was to be given to the bride by the bride on the wedding day. *Mahr* is also a permanent and personal property that is allocated to the bride by the groom during the marriage ^[5.458].

The *mahr* was considered a woman's personal property and its size could be determined by agreement of the parties. The woman was also entitled to claim the *mahr* in the form of money or property worth not less than 10 coins. Since the *mahr* was a woman's personal property, she could take it with her at the time of the divorce. In addition to the dowry, Uzbeks and other peoples living in the territory of the Bukhara Emirate also had a procedure for paying a large sum of money as an additional condition for marriage ^[6.68].

Qalin (payment for the bride)- included money, property, and other things given to the bride by the groom at the wedding or prior to it ^[7.545]. In the Emirate of Bukhara, the *qalin* was given by the groom to her father, not to the bride. The *qalin* money was accepted as a type of payment paid to the bride's parents to cover her upbringing, maintenance and other expenses. The amount of *qalin* was bigger in nomadic peoples than in settled peoples. According to sources, in the Emirate, *qalin* money was given in cash, while in rural areas, *qalin* money was paid in the form of livestock and wheat or some other property. The *qalin* money was usually paid during the marriage. However, under marriage contracts between minors and due to financial circumstances, it was possible to pay the *qalin* money in installments for a year or two. Thus, the *qalin* money in this order is divided into parts according to customary law and paid every year on the eve of Ramadan.

One of the peculiar customs of re-marriage was the *adat* law. *Adat* law is a set of state-recognized norms that exist in the emirate, have become a skill in the minds of people as a result of repeated use by several generations, and are aimed at regulating social relations. In particular, this right was widely used in the regulation of family relations.

In addition to the payment of *mahr* and *qalin* at the time of marriage, the *qozi* (Islamic judge) was also required to pay a certain fee for the performance of the marriage contract under the marriage contract. For example, if the cash *mahr* was ten dirhams, the *qazi* was given ten dinars and ten coins of wheat for concluding a marriage contract ^[8.134].

The Emirate of Bukhara also had documents on family and marriage relations, and it is an important source in the study of the history of that period. For example the divorce letter -

is a letter of marriage, which stipulate the fact of the establishment of the marriage. An example of this can be cited as an act of marriage between Mirzo's daughter Sharifaoy and Ghafurjun ugli Mirzo in 1813, or as an example of acts concluded between the daughter of Mullah Abdulmos Makhtoboy and the son Fayziboy ugli Fatkhullobo. One of the peculiarities of that period was that young people who got married got married with the consent of their parents. In particular, in 1856, it is possible to cite the act of marriage concluded between the daughter of 8-year-old Sadrididdin Anbaroy and 10-year-old Fahriddin ugli Isomiddin ^[9. № 1707]. As mentioned above, it is natural that there should be distortions as well as structures. That is, in addition to marriage, there were also cases of divorce. In addition to the formalization of marriage, the presence of certificates of divorce from marriage is considered proof of this. This document was referred to as *talaq letter*.

At the same time, in the Emirate of Bukhara, the issue of *mahr* and *qalin* has been resolved, depending on the reason for the divorce, guilt and other reasons. If the divorce is effected at the will of the husband without reasonable grounds, the *mahr* was left to the wife. In addition, the husband was deprived of the right to return the *qalin* money from his wife. Since the *mahr* was a gift of marriage, it also served as a provision for the wife during future divorces. If the divorce was through the wife's fault, she was deprived of the right to dowry and was obliged to return to her husband the *qalin* paid for her.

As can be seen from the above, marriage is a separate ceremony that involves a number of ceremonies. Each of these ceremonies, of course, has a separate symbol and meaning. The peaceful coexistence of Uzbeks and Tajiks in the Bukhara oasis is also reflected in the naming of ceremonies. Among them are the ceremonies of "*breaking bread*" ("*non shikanon*"), "*shirinikhuri*", "*oqliq*" ("*safedi*"), "*ro'mol berdi*" (*handkerchief distribution*). Although a wedding may seem like a wedding to us, it is actually five weddings in itself. Because "*Non shikanon*", "*Fatiha*", "*Nikah*", "*Ruy binon*" ("*Face opened*") and "*Domod talabon*" ("*Kuyov chaqirdi*") are each a separate wedding ceremony. It is noteworthy to briefly explain each of these ceremonies. The marriage ceremony begins first of all from match-making.

Match-making is the custom of asking an adult daughter for a bride. Those who performed this task were called matchmakers. To this day, this custom is different in different nations of the world. Information about the first matchmakers can be found in the Urhun Enisey inscriptions of the 7th-8th centuries. In particular, the word "*sov*", "*sab*" is used literally in the inscription *Tonyukuk*. They are also described in the "*Irq bitigi*" ("*Book of genealogy*") as "*sab*" - the word, "*sabchi*" - the messenger, the narrator. Mahmud Kashgari describes this as "a matchmaker - a messenger between the bride and groom". In the Turkic peoples, including Uzbeks, from ancient times, women first went to matchmaking, and then men. Usually, the groom's uncle, cousin, or close relative, who has seen a lot, is married, has many children, and is married, is sent to the groom [10]. Getting married in the house where the young man is growing up is the concern not only of the parents, but also of close relatives, friends and siblings. Accordingly, they considered the girl worthy of the young man and informed the young man's mother of it. Usually in the cities, the boy's mother, aunt, or one of his aunts or another woman visits the girl's house and sees the girl under the pretext of "coming as a guest". At the same time, they pay attention to the house, the cleanliness of the yard, the tidiness of the house, the

decoration of the table, the hospitality of the hosts. They talk to the girl's mother and follow the Uzbek proverb, "See her mother, take her daughter". Usually, in many places, the matchmakers ask the girl's neighbors, the workplace, about her. People in rural areas, because they know each other's children well, do not go to the wedding themselves, but send 2-3 people from the neighborhood or relatives. If the bride is the acquaintance and/or the relative, after the two or three times of visits by the match-makers, the fatiha ceremony can be arranged. If there is a stranger, the girl side will also inquire and send their ambassadors to the guy side until a decision is made. According to Eastern etiquette, it is not good for a young man's mother to talk about her son, trying to show his good side. According to Uzbek etiquette and national culture, neither the groom nor the bride speaks of each other's honor. If necessary, even the refusal is wrapped in a thin veil and delivered in such a way that it does not sink heavily and does not tire the person. Dating is mostly a woman's business, and sometimes men come to the fore, depending on the circumstances. Matchmakers are called ambassadors in the figurative sense. When the girl's parents give consent, the matchmakers go to the same consent in advance as a special way of preparation (patir, sweetness, fruit, sometimes sarpo to the girl, her parents). In the presence of matchmakers, it is announced that the girl and the guy are engaged to each other, and in the sense of emphasizing the inevitability of this decision, the table, brought by the matchmakers, is opened and the bread is broken.

The ceremony of breaking bread

This ceremony is widespread among the peoples of Central Asia, including the Uzbeks. The breaking of bread symbolizes the father's willingness to give his daughter to the family sent by the groom, the firmness and sanctity of the promise, as well as the expressed desire for the bride and groom, the groom's families, to be united ^[11].

Oqliq ceremony

After breaking the bread, a "oq o'rar" ("safedi") ceremony is performed. Usually, the ceremony is attended by the closest and most sacred relatives, and acquittal is given as a sign of consent of the parties to the marriage.



There are several reasons why the ceremony got such a name among the people. Including the color of the product brought to the bride's house. White has long been a symbol of purity and happiness. Oqliq- Whiteness is sometimes included in clothing, sometimes in sweets. Oqliq is related with the chastity. The fabric presented for the bride was also white. Particular attention is paid to the sewing of older, more child-bearing women. This, of course, was also symbolic. That is, such rituals were performed in the sense that the future bride would be as happy and like her. The ritual of Oqliq is sometimes called "shirinikhoori". Because the presence of halvahs (white) among the listed sweets is of special importance.

The Javob berdi- Permission giving ceremony is performed mainly by men. That is, the older men (father, grandfather, uncle) from the groom's side came to the bride's House and met the father of the bride. The bride's father played a key role in the answering Javob berdi ceremony.

Results

This task could have been performed by someone else (the bride's brother, uncle, grandfather) only if the bride did not have a father (if he died). The response from the men was generally firm and the decision was unchanged. But unfortunately, in the late 19th and early 20th centuries, in most cases, a girl's consent was not obtained and she was not asked for her opinion on consent to marriage. This has also led to the sale of their daughters by some fanatic fathers and/or relatives. It should be noted that this is, of course, a sad situation in our past pages.

After such ceremonies, the date of the wedding is set, taking into account the financial capabilities of the parties. The wedding was considered the largest of the ceremonies. All the relatives, friends, neighbors and acquaintances of the bride and groom gathered there and organized a big party. After that, the two parties, who were strangers to each other, entered into a marriage relationship. Uzbek weddings do not end with these ceremonies.

"Ro'y binon" or ("Yuz ochdi") ceremony. According to the ceremony, the day after the wedding, the new bride was first greeted by her father-in-law. This ceremony could also be performed on other older relatives. They presented their gifts to the bride and blessed her with good intentions and beautiful wishes. At the Ro'y binon ceremony, all the relatives of the bride presented their gifts and managed to see her face.

Conclusion

In conclusion, it can be said that the marriage ceremony has a special place in the life of the peoples of the East. The issue of marriage is also emphasized in Islam and its holy book, the Qur'an. In the emirate of Bukhara and Bukhara oasis during the reign of the Mangits in the late 19th and early 20th centuries, the family and family relations were based on the rule of Islam and Sharia. Traditions and ceremonies formed over thousands of years have also been an integral part of people's lives. Each of the ceremonies embodied many symbols, meanings, and noble aspirations and actions. That is why these ceremonies are passed down from generation to generation to this day.

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