

## Family and Marriage Relations in the Uzbek and Belarusian People in the Middle of the 19th - Early 20th Century

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### ANNOTATION

This article describes the history, traditions, customs and values of the family and marriage relations formed after the abolition of serfdom. Also, the article reveals the structure of extended families, its traditions and rules, as well as the role and rights of men and women in the family in Belarus in the middle of the 19th century.

**KEYWORDS:** family, marriage, extended family, small nuclear families, extended families.

### Introduction:

In all historical periods, the family has been a socio-economic and demographic unit of society. That is why the birth of a family is considered a necessary and natural phenomenon for every person. If a young man or a girl who has reached a certain age is not married, it would be a cause of surprise and gossip.

Marriage is a historical form of a specific union between a man and a woman and recognition and approval of this union by society and the state. According to the great scholar Abu Rayhan Beruni, no nation is free from marriage. Society regulates the natural relations between men and women by means of marriage, establishes moral and legal obligations between spouses, parents and children. Marriage wraps sexual passion in a veil of secrecy, gives moral and spiritual beauty and meaning to the natural relationship between a couple [8].

Different peoples and nationalities living on the globe have their own characteristics as well as their own characteristics in their family life.

One of the main tasks of the family before the society is to see and raise children. In order for the population to remain at a certain level, every 100 families should have 260 children. More precisely, 60 out of 100 families should have 2 children, 40 out of 3. According to demographers' calculations, if each family has only one child, by the eighth generation, that is, after 200 years, this nation may disappear as a nation [7].

### Methodology:

It is important to study the emergence, development and reproduction of the Uzbek people. The only basis for the increase of people is their marriage and family relations. In ancient times, there were no marriage and family relations in the modern sense. In the early times, there was group marriage, that is, joint marriage between a group of women and a group of men, and sexual relations between close relatives.

### Research results:

The patriarchal family was considered the earliest historical form of the family in the peoples

of Central Asia. At the same time, this family was the main production team of the society. Therefore, special attention was paid to family relations and behavior of each family member. In Central Asia, the patriarchal family arose in the first millennia before our era. Its most developed period corresponds to the first centuries of our era. The division of the family and the formation of small families began in the middle of the first millennium of our era and continued almost until the 20th century. Along with the emergence of small families, the conditions of marriage also changed. In the patriarchal family, the conditions of marriage were very strict and limited.

Enlightenment scientist Rezauddin ibn Fahrudin wrote dozens of works on the history and culture of the East and education since the end of the last century. He also wrote a work on Muslim jurisprudence - fiqh. In this regard, it is enough to recall his work "Qawaidi Fiqhiya" Rules of Fiqh" (Kazan 1910) [9]. In the work "Family" written at the beginning of our century, he pays a lot of attention to morals, manners, and family issues. It turned out that he was very confused in the field of education; In his work, the duty of parents, the duty of teachers, especially the duty of wives is widely covered, and the author attaches great importance to the important role of wives in child education. According to him, a good wife can raise her children well. He says: "First of all, wives are mentors, a woman's family shake-up is a word that means making patir from the mentoring dough, closing that patir in her oven"<sup>21</sup>. The work "Family" was reprinted several times and attracted the attention of many people. "Collection of Shari'i Rulings", published in 1912 as a guide for madrasah students and all Muslim believers, is important in regulating marriage-family relations. It was translated from a Tatar book. Al-Hakim Termizi also created a number of works devoted to the issues of morality, marriage and family. These are his immortal works such as "Chronicle", "Najot" ("The Right Way"), "Navodirul Usul", "Kitab al-Furuh".

In order to resolve disputes arising from marriage and family relations in the territory of Turkestan, qazi courts worked in settlements and cities, and among Kazakh, Kyrgyz and Karakalpak peoples, biy courts worked. Judges are appointed for an indefinite period from among those who are well versed in Sharia rules. One of the Shari'ah's rules regarding testimony is that testimony given by men is preferred over that of women. According to Shariah, men are superior to women, so the testimony of one man is considered full proof, and the testimony of one woman is half proof. Therefore, the Shariah considers the testimony given by two women to be equal to the testimony given by one man. There is a reason for this, which is mentioned in the hadith [10].

In addition, in criminal cases, as a rule, women are not called to testify, and the testimony given by them is not considered important. Wives could testify only in matters of sale and purchase, especially in family matters.

Marriage and family relations among Belarusians are regulated, on the one hand, based on family and marriage legislation, and on the other hand, based on traditions and national values. Consequently, according to the law of 1830, marriage was prohibited for boys under 18 and girls under 16 [1]. But in some cases there were early marriages. Belarusians are forbidden to start a family for close relatives. According to the Orthodox Church, mothers-in-law were allowed to marry only on the fourth degree of consanguinity. Close relatives, in particular, marriage between brothers and sisters, as well as adopted children, are not allowed. It was not possible to build a family for people belonging to different religious confessions

In different periods of history, the value and tradition of marriage was not the same. During the feudal system, the main role in creating a new family belonged to the feudal lords, because they arranged the marriage of those living in their territories. After the abolition of serfdom, some new features appeared in the nature of marriage. According to the law of 1830, freed youths also had the right to choose their own partners. However, this freedom of choice was very relative, because the parents of young people began to play a major role in deciding the marriage. They concluded a marriage contract, which specified the property and temporal conditions of marriage. Relatives and neighbors were present as witnesses when the parents signed the marriage contract with the bride (groom).

The system of premarital relations among young people includes courtship, courtship, and marriage. Both in the villages and in the cities, the parents of young people, as well as the young men and women themselves, tried to choose future spouses themselves or from their close class, families with good financial status and positive reputation. Because economic aspects played a decisive role in choosing a spouse. According to the rule, the groom's family wanted to give their son to a girl from a well-off family, and their daughter to a wealthy family. Every family tried to prepare a solid financial foundation for the young couple to live a good life. For example, before marriage, parents save money to buy a new house and household items for their son, while the girl's parents save money to buy new clothes and expensive jewelry for the bride. . Belarusians are often used to holding weddings in spring and autumn. It was mandatory to hold weddings in churches. Wedding days were usually Sundays or religious ceremonies.

In Belarus, families are distinguished by their strength. For example, in 1867-1886, there were 7 divorces for 10,000 marriages. The main reason for divorce is childlessness, mental problems of the husband or wife, inability of one of the spouses to fulfill their marital obligations [2].

The analysis of the structure of Belarusian families throughout the centuries-old history shows that families in Belarus have mostly had a complex structure. In particular: undivided large families are distinguished (such a family includes several generations, grandparents, parents-in-law, brothers and their spouses, grandchildren); fraternal families (two married brothers live together with their children, sometimes grandchildren); complex families (consisting of in-laws, daughters-in-law and nieces and nephews); small nuclear families (consisting of a couple and their unmarried children).

In large families, the head of the family was the oldest person, often the father, and his place and role in the family was important. He managed the family's economic activities, distribution of work, and financial resources. He was responsible for organizing family relations. He participated in the council of village gatherings as a family representative.

Usually, women did not have the right to manage the family. If the father dies in the family or becomes addicted to alcohol, if he is negligent, the woman takes the leadership in the family. If the eldest child in the family was a boy and he was married, he was the head of the family.

In general, the role of a woman in the family was secondary. The emergence of such inequality began with the fact that women had a baby girl. Raising a girl, collecting wealth for her marriage, buying expensive jewelry caused financial problems for the head of the family. The cost of jewelry and clothes was a big concern among parents. That is why Belarusians have a saying: "Dze dochki, tam matsi bez sarochki" ("There are many houses

where girls have a mother without a shirt")[3]. It was believed that the more children a woman gives birth to, the happier the whole family will be.

Women's rights to inherit are limited. Apart from the dowry given by the husband and father, they could not inherit. Nevertheless, women had a big role in the family. He organized daily life in the household, played a key role in forming relationships within the family. In a large family, the head of women was the mother-in-law (mother-in-law). She was considered a housewife, divided household chores and supervised the upbringing of children. However, in a large family, the role of brides was at the lowest level. In her husband's family, she was treated as a labor force. According to custom, in the first years of the bride's marriage, she had to wake up before everyone else, wait for breakfast, collect and arrange the houses.

Field work in peasant families was strictly divided. Jobs are divided into "male" and "female". A man plowed the land, sowed, harvested, prepared firewood, fodder, was engaged in construction, etc. A woman had to wash, clean, cook, weave, spin, sew clothes, work in the garden, take care of children [4]. During the harvest period, peasant women also worked in the field, gathering hay. For almost the whole year, they were engaged in household chores and worked from morning to night.

In wealthy Belarusian families, family relationships are built on other values. First, the wives of the rich, nobles, wealthy townspeople and officials were not engaged in physical labor and housework. The main occupation for them is waiting for guests, controlling the family budget and arranging their appearance. The lifestyle of rich families was similar to the life of Western European nobles. It had almost nothing in common with the traditions of the Belarusian people.

"The socio-cultural level of marital relations did not allow the spouses to agree on the common direction and motivation of behavior. The spiritual unity of the spouses did not allow them to agree on life positions, values, views on the surrounding world and their place in it, interests and motives of social behavior. The influence of the heads of the family (father-in-law or mother-in-law) is preserved at a high level in the above-mentioned relationships.

### **Conclusions:**

In December 1917, two decrees of the Soviet government were announced. These are the decrees "Registration of civil marriage, children and civil status"<sup>24</sup> and "On divorce"<sup>25</sup>. The history of Soviet family law begins with these. The principles of marriage and family in the Soviet state were expressed in them, and later they were fully expressed in the current law without much modification. In the first decrees of the Soviet state on marriage and family, it was established that Soviet citizens had equal rights before the law, regardless of nationality, race and religion, and subsequent laws ensured that this principle was implemented without violation<sup>26</sup>. In these laws, the way of life of European peoples was taken into account, and the specific aspects of the life of Eastern peoples, the rules of keeping a family in the East were not taken into account at all. However, they are blindly accepted by the jurists of the allied republics and applied to the specific issues of marriage and family life of the eastern nations, including the Uzbek people. In the decree of December 18, 1917 on "Registration of civil marriages, children and civil cases", it was stated that: "The Russian Republic will henceforth recognize only civil marriages." "Church marriage is considered a private affair of those who enter into marriage with civil compulsory marriage." The decree also exempted

marriage from any restrictions. Now the consent of the parents or the head is not required for the couple to get married, it doesn't matter what religion they believe in. The decree declared the basis of Soviet marriage - monogamy, that is, monogamy. The decree established that civil marriage is mandatory and warned the Soviet bodies that record civil status documents not to accept applications from married persons.

In Uzbekistan and Belarus, as a result of the change of the state management system, the development of urbanization processes, the creation and operation of industrial enterprises, and the establishment of new cities, the population began to move to cities. As a result, the traditional "big families" were replaced by "small nuclear families". In the cities, men and women worked equally, and new principles of family relations began to be formed.

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