
RESEARCH OF MARITAL RELATIONS IN EARLY MEDIEVAL SOGD BASED ON HISTORICAL DOCUMENTS

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Abstract:

The article analyzes digital documents Nov 3. (marriage certificate in Sogd) and Nov 4. (duties of the groom to the bride), discovered in the archives of Mount Mug. These documents serve as a direct reflection of marriage relations in early medieval Sogd. The study is based on publications by V.A. Livshits, M. Ishakov, I. Gershevich and other authors. The historical and cultural context of marriage in Sogdian society, as well as the influence of Zoroastrianism on marital relations is considered. The study contributes to the understanding of social structure and family relations in ancient Sogd.

Keywords: Sogd, early Middle Ages, marriage relations, historical documents, Zoroastrianism, family

An important basis in the process of studying the family and its characteristics in early medieval Sogd is the issue of marital relations. Today, a well-known source about marriage relations in Sogd are the digital documents Nov 3. (marriage certificate in Sogd) and Nov 4. (obligations of the groom to the bride) found in the archives of Mount Mug. The documents directly reflect marriage relations in early medieval Sogd. This document was published several times by V.A. Livshits after its discovery in 1932 [1]. The Uzbek version of the document was also published by sudologist M. Iskhakov [2], and the English version by I. Gershevich [3]. A. Otakhodzhaev (about Turkish-Sogdian relations), G. Boboyorov (about the parable of titles during the administration of the Turkic Khanate), I. Yakubovich (etymological analysis of the document), P. Lure (analysis of toponyms in the document), E. Sattorov (researched in the field of social and everyday relations) and dozens of other specialists, who studied the history of Sogd, referred to this document and interpreted its contents as part of their research.

With special recognition of the above-mentioned scientific studies, it can be said that, based on the content and objectives of this study, this work plans to analyse



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Hosted online from Dubai, U. A. E., E - Conference.

Date: 29th June 2024

Website: <https://eglobalcongress.com/index.php/egc>

ISSN (E): 2836-3612

the digital documents Nov 3. (Sogd Marriage Certificate) and Nov 4. within the framework of marital relations in society.

Before talking about the problem of marriage relations in Sogd, it is appropriate to provide information about their historical foundations. In the book “Vendidod” “Avesta”, IV-fragard, paragraphs 126-130, it is said that in society people of the opposite sex can marry. In the book “Yasht”, XI-Fragard, 10-13, celibacy was considered a sin and evil. Zoroastrianism prohibits divorce. Promoted marital fidelity. He cursed debauchery and the lifestyle of adulterous wives [4;229].

The spread of the Zoroastrian religion throughout Central Asia in the 8th-7th centuries BC, its book “Avesta” was written down and published in a special alphabet - this can be considered as a bold entry of ancient writing and reading into the life of Zoroastrians. “Avesta” entered the lives of ancestors with high ideals for its time, such as active creativity, mental and physical purity,

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sincere and stable faith, the fight against all forms of evil, caring for the family, love for the Motherland and a call to increase it. wealth. These values have persisted and transformed over the centuries, even as religious views have changed. These values, with their superiority over the concepts of nation, people, people, nation, are an important factor organizing the peoples of the region and are the basis of this community and, in turn, interethnic harmony [5;73].

According to the Vendidad, a marriage contract was required to enter into a marriage relationship (IV, 126, 127, 129). The marriageable age is established by the Avesta (Vendidod, XIV, 64-67). It is at this age that boys and girls who have reached puberty become acquainted with religion, that is, they pass the test. The kusma belt was considered a symbol of adulthood and conversion, and was tied around the waist of those who had passed confirmation, that is, the test. Also in Avesta, parents must take care that girls get married and build a good family. The marriage took into account the wishes of both parties and was approved by the parents and guardians. In "Vendidod" parents give dowries to their daughters and wedding ceremonies are performed. In Avestan society, the family was monogamous. It is also important that the Avesta sufficiently defines the responsibilities of parents in raising children. Avesta strictly protects the rights of born and unborn children and prohibits abortion, forced premature birth. In Avestan society, the position of women was regulated, righteous, pure,



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ISSN (E): 2836-3612

hardworking women were revered, and “hymns” (“songs”) were sung in their honour [6;220].

The basis for marriage relations in Sasanian society was taken from the information about marriage relations given in the book “Avesta”. According to experts, marriage among the Sassanians and its features are similar to the legal issues in the book “Avesta” [7].

The Mug archive is devoted to the issue of direct marital relations - Nov. 3 and Nov. 4. It is important to define the essence of the subject, and it gives an idea of marriage, family relationships and related traditions in early medieval Sogdian society. These documents represent rare examples of social and everyday culture not only of Uzbekistan, but also of the peoples of Central Asia in the early Middle Ages. In particular, the analysis of both documents provided information about the various characteristics of the family in Sogd - property, social, legal aspects and clearly reflected the conditions of existence of the Ikaal party. It should be recognized that document analysis is also important when studying the institution of family in modern society.

Although the document was found in the Mount Moog archives, the question of its involvement in Devashtic's trial remains open. Because the document dates from the tenth year of the reign of Tarkhun (700-710), that is, 710 (and not the years of Devashtich's reign in Panjikent). So one cannot deny the opinion that the documents Nov. 3 and Nov. 4 were compiled in Samarkand and delivered to Panjikent only after the capture of Samarkand by the forces of the Arab Caliphate in 712. Additionally, the contents of the document also differ sharply from the Mug Archive documents. Just as much of the Mug archive is associated with ruler Devashtiċ, the fact that this document deals with marital relations further strengthens the view that it was compiled and brought to another location.

As can be seen from the contents of the document Nov.3 and Nov.4, confirming a legal marriage, both parties entering into marriage are representatives of a privileged class in accordance with their social status. Accordingly, in Sogd, in an official marriage, a woman from a privileged class family was treated as the full wife of the head of the family, a “royal wife.” In the official "polygamy" adopted in Sogd, the main wife was apparently considered a legal person in the legal sense.

From the analysis of the document it is known that this marriage contract was drawn up in 2 copies. The second copy of the contract was written for the bride



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Website: <https://eglobalcongress.com/index.php/egc>

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in the sentence “copy (prepared for) Chats.” The marriage contract in the Mug archive differs in structure from the Sasanian marriage contracts. An example of this is the fulfilment of the bride's obligations to the groom in Sassanian marriage contracts [4;28]. In particular, the issue of the fate of children after the divorce of husband and wife is considered in great detail in the system of “Sasanian law” [19;11].

In official documents, especially in contracts related to marriage, there are always notes to traditional documentation in the Formula for their introduction. In particular, Bactrian documents (marriage transaction) found in Turfan (relating to the slave trade), Northern Afghanistan. The same can be said about the final part of the documents. In other documents from the early medieval Mug archive, the citation of witnesses, calligraphers and responsible persons in their final part indicates that court cases of the time were conducted according to certain criteria. One of the important points in the contract, along with economic penalties, is the presence of witnesses on both sides, which indicates the responsibility of all members of society in relation to family and marriage relations. Also "Let Cher and her seed demand that whoever she wants deliver this woman without harm, at a premium on her money. And this name applies equally to all people - those who live in this house and guests at home," also emphasizes that the whole society is responsible for the stability of marriage or the stability of the family. Today, the same situation is observed in marriage relations, which indicates that family and marriage relations among the peoples of Uzbekistan have a historical basis.

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E- Global Congress

Hosted online from Dubai, U. A. E., E - Conference.

Date: 29th June 2024

Website: <https://eglobalcongress.com/index.php/egc>

ISSN (E): 2836-3612

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