



**HISTORY OF GENDER RELATIONS IN UZBEKISTAN**

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<b>ABSTRACT</b>	<b>KEYWORDS</b>
<p>The issue of gender equality is one of the social relations that are well established not only in Europe, but also in our country. In particular, in this regard, the Law of the Republic of Uzbekistan "On guarantees of equal rights and opportunities for women and men" adopted on September 2, 2019 was approved as a legal protection and legal guarantee aimed at the place of women in society.</p>	<p>Mentality, Avesto, family, Akhuramazda, Koran, Khadis</p>

**Introduction**

In the conditions of today's globalization, the issue of feminism, which is rapidly developing, is becoming one of the most relevant studies. Women's finding their place in the society, fight against any oppression and violence against them is well underway in terms of educational propaganda. of the Republic of Uzbekistan No. QL-536 of the Legislative Chamber of the Republic of Uzbekistan "On Guarantees of Equal Rights and Opportunities for Men and Women", and "Protection of Women and Girls from Harassment and Violence" The draft law of the Republic of Uzbekistan No. QL-537 and the results of their implementation today are a clear proof of our opinion of the Women's Committee and the Republican Family Center.

**MAIN PART**

At this point, a question may arise, what was our attitude towards women in the past. Did we have issues of gender equality in the history of our statehood, apart from the rapidly developing western culture and mentality?

In "Avesta", one of the oldest sources of information about the history of the Ancient East, the family, its place, the rights and duties of women, the role of women and girls in society, and the position of mothers in the family are discussed. has been discussed. This is certainly not in vain, because women and girls are considered to be dignified breeds that give birth to the next generation and educate it. That is why the Zoroastrian religion pays special attention to the upbringing of the girl child and her acquisition of a profession. According to the teachings of Zoroastrianism, every father and mother should ensure that their daughter knows all the trades of her time until she reaches the age of adulthood, teach her to raise livestock and earn a living, be strong in faith, it is necessary to raise them in a clean manner [1]. These aspects, first of all, ensure that the girl child lives a life without frugality, purity and

extravagance, and on the other hand, they help her not to have difficulties in her new life and win the love of the people of that place.

For this, the girl should be perfect both spiritually and physically necessary. Undoubtedly, the role and status of the mother is very high [2]. The Zoroastrian holy book "Avesta" talks about a happy place. When Zoroastrian asked Ahuramazda the happiest place in the world, he said, "Such a place is a place where an Ashavan built a house." In that space, the Mobad livelihood vibrates. A housewife, children, a herd of cows and flocks live. A herd of cows is well taken care of in this house. The housewife is happy, the children are happy. "The fire is always roaring," he answers. Also from the above sentence

it seems that the place where a woman feels happy is the happiest place in the world.

Considering that a woman is happy in the company of her loved ones and children, the happiest place is undoubtedly the family. So, it can be seen that a woman is entrusted with the responsible task of raising children, just like men. From the beginning, our daughters were given the good fortune to be brought up as owners of household etiquette, children's education and good behavior, so it can be seen that about 3 thousand years ago, women were highly respected in the land of our country. For example, another important source in the history of our statehood is marriage-family relations reflected in Sogdian documents. In the Sogdian language document number 4 , "the marriage contract concluded between Ottegin and Dudguncha and the rights of Dudguncha's wife in the marital relationship were expressed in the document [ 4,126 ] even in those times, women it can be seen that there is an excellent one.

In the following centuries, we will see that the worldview has changed in the history and culture of our country with the joining of several nations and peoples. Now we can see that women not only take care of family and children, but also serve as ministers to kings in responsible tasks such as state management . The dynasties that ruled in the history of our state, the Ephtals, and the coins of the Turkish khanate bear witness to such a historical fact. [Usman Karaboyev]

As we mentioned, in the history of our statehood, we can see the rule of several dynasties. By conquering Movaraunahr in the 8th century, the Arabs expanded the province of their Islamic state to our territories. Of course, the religion and ideology of Islam came with the Arabs. According to the research results of many pro-Western scientists, the Arabs brought the era of Jahiliyya to our regions, and they expressed their opinion that Arabs came and our women started to wear veils.[5]

What is the ratio of women in the Qur'an, which is the original source of Islam?

## LITERATURE ANALYSIS

"Those who could not find marriage should keep their chastity until Allah enriches them with His grace. If there are those who want a bequest from those who have wealth in your hands, then if you know that there is good in them, write a bequest with them and give them from the wealth that Allah has given you. Do not force your daughters (slaves) into prostitution, whose lives desire the fleeting fabric of the world and desire chastity. And whoever forced them, surely Allah is Forgiving and Merciful after what they have forced."

The famous commentator Suddi says the following about this: "This verse was revealed about Abdullah ibn Ubay ibn Salul, the leader of the hypocrites. He had an in-law named Muoza. When a guest came to his house, he would add his money to him in order to collect something from the guest. Joriya came to Abu Bakr and complained about this. So Abu Bakr, may God bless him and grant him peace, told

this matter to Rasulallah, may God bless him and grant him peace. He, may God bless him and grant him peace, ordered him to take the bride to his presence. Then Abdullah bin Ubay said: "Who will help me from Muhammad?" They also have our currents!" he started shouting. Then Allah revealed this verse."

In fact, women did not find their rights in any religion other than Islam. Islam came, and women became noble. Islam came and the woman recognized her sensuality. Islam came and it was said that there is paradise under the footsteps of mothers. In the religion of Islam, a woman found not only her rights, but also ways to find the approval of her creator. Allah Almighty knows what is good and what is bad for His people.

In the Holy Qur'an, a special chapter was revealed under the name of "Nisa" (Women), in which the rulings on inheritance and treatment of women are explained, which shows that they are respected in our religion.

Allah Almighty gives this blessing in Surah Nisa:

**" Men are the guardians (as permanent heads of the family) of wives . " The reason is that Allah has made some of them (men) more than some (women) (in some characteristics) and they (men) spend from their wealth. The righteous (among women) are those who are obedient (to Allah and their husbands) , and are protective of the unseen as much as Allah preserves them (i.e., those who guard their husbands' secrets, properties, and reputations) . If you fear women's disobedience, then admonish them first, then (if this does not work) leave them in their places (without contact) , then (if this does not blind) beat them (to the extent that they are not injured) . But if they obey you, do not seek (another) way against them. Indeed, Allah is the Most High and Great (Surah An-Nisa, verse 34).**

In this verse, Allah describes the qualities of a righteous woman, and then instructs the disobedient woman to be treated with compassion and step by step. This method *is* first a beautiful admonition, and then if he does not obey, to separate his places, and if this does not blind him, a more severe measure is to allow him to exert influence in a way that does not hurt. We will not be mistaken if we say that this education is an example of respect for women by God, who is kind and merciful.

Another example of respect for women is that this surah contains equal numbers of female and male words.

The development of Islamic jurisprudence and shari'a sciences in the Middle Ages was described in detail in the works of our scholars. In particular, Imam al-Bukhari, the leader of the famous hadith science, quotes the following hadith about women in his work "al-adab, wal mufradot".

It was narrated from Anas ibn Malik (RA), who said: "The Messenger of Allah (PBUH) said to the women

He was a very compassionate person. Their son Ibrahim was suckling milk in one corner of Madinah was sent for. The husband of the woman who breastfed the child made a living by burning izkhir.

When we went to his house with the Messenger of Allah (pbuh), the house was filled with smoke Rasoolullah (pbuh) kissed the boy and stroked his neck," he said.

Another hadith contains the following comments about kissing a girl.

Abdullah ibn Ja'far (ra) is the two-year-old daughter of Umar ibn Abi Salman

I saw him kissing Zainab, said Mahrama's father Bakkir (ra).

It was narrated from Hasan Basri (may Allah be pleased with him). He said: "A piece of your wife or daughter

if you manage not to look at the hair of any of your children, don't look," they said. [6]

The following conclusions can be drawn from these hadiths: In Islam, showing mercy and respect to women is mentioned in the first hadith, while protecting the chastity of women from a young age (even from their own fathers) is given with beautiful examples.

Islam was recorded in history as a religion that elevated women to a high place and formed respect for them, so that in the following centuries, the respect for women was also high in the countries based on Islam. For example, during the Timurid era, the responsible task of raising princes was the responsibility of women. Sarai Mulkhanim, who advises Amir Temur as a minister, is one of the great women in our history.

Women have always been faithful as half of their spouses, both in the family and in society. The concept of "two and a half is one whole" was mentioned in relation to these periods. But there were some periods in the history of our statehood, when the role and importance of the position of women as individuals in the society fell to the second level. This attitude was expressed during the period of Uzbek khanates, where autocracy prevailed. Anbar Otin says about this period in his "Philosophy of Blacks":

In the second part of the pamphlet, Anbar Otin describes the situation of women of that time, their inability to show their talent, talent, and grace as a result of direct and indirect social discrimination. Even when they go out to the streets out of necessity, for example, to visit their relatives, they wrap themselves in old burqas and walk like old women. Because if they keep their height, or if they walk openly, men can attack them. The roots of such immorality go back to social injustice: such men, who are deprived of the right to marry and be the head of the family due to poverty, look: these socio-moral evils will surely pass away, the times of freedom and equality will come. Here's what Anbar Otin himself says about it: "There will come a time when the fireplace will be more than a noble dreamer like a mushtipar... what a generation of lunatics, born and died without danger, well cared for, sober and sober. Yes, we are blessed and patriots, cheerful and hospitable. At that time, all the people will be possessed... [3: 54].

However, they also had the right to live, to learn, to find their place in society and, most importantly, to dream. They expressed this in their verses:

At that time, people's morals reached such a level that they left the custom of lahotun to the client and every man lived a comfortable life with one wife...

At that time, girls will be able to get a worldly education, find a place on the throne of Urfan, enter the ranks of the nobles and nobles, they will help and help their husbands in their work, gain prestige, respect and honor. will be awarded." [7]

## **DISCUSSION RESULTS**

Analyzing the works of classical poets, we see that the real cause of the problem and its solution have been discussed. Anbar Otin himself believes that the sheikhs are the cause of the society's sinking into the swamp of ignorance:

"Certainly, it is necessary to rely on common sense and community, to be far from all sheikh Sufis and to be sure of all fears, to fight against oppressors, to beware of loneliness, to destroy tyranny and eliminate darkness with these measures" . [3: 78]."

Now the question arises, when did the issue of spontaneous struggle for feminism, which started in the time of the Khans, become relevant in social relations?

Were the rights of women violated as a result of the efforts of religious fanatics in the history of our state, which was dominated by Islamic beliefs from the 8th century, or in later periods? When did the concept of gender equality appear in our minds in the context of globalization?

The consciousness of our people interprets this concept about the recent past as follows: as if the Russians came and women were freed. They have equal rights with men. Here is a question: Did women have no rights before the Russians? Isn't the question of gender equality, entrusting the education of the whole nation to women and appointing them as the head of the family, and men are responsible for providing for the family with a different concern?

We have all read Abdulla Qadiri's work "The Past Days". It depicts the scene from the time of the Khans that we are talking about. That is, the yard of the Uzbek woman: the outer yard intended for coming and going and the inner yard where women walk to protect women from prying eyes. Now, if we compare the current houses, you can stand on the balcony of high multi-storey buildings and watch the city, even your neighbor's house...

I don't understand a proverb: "Er khotin kosh hokiz" is not an Uzbek folk proverb in my opinion! This is a proverb made in the last century based on the need of women's work. Because in a situation where the developed countries of capitalism carried out the colonial policy, not only men, but now also women began to be involved in the factories and factories of the country in the conquered lands. Now, women work in factories as well as men, study in technical schools, and at least bear the burden of raising children and caring for the family! But where is equality freedom? With this idea, I am far from the notion that women should be engaged only in housework and family. When will a woman be happy? When he is busy with his favorite activity or profession. He always finds time for this.

I just don't understand something. In my opinion, the opinion expressed above, that the Russians came and women became free, is incorrect. After all, wasn't it in the past that the status of women rose to the level of minister (Saroymulkhonim, Nodira)? It is a historical fact that men worked in factories. It can be said that this is freedom achieved as a result of economic necessity. Look at the paradox that as a result of this need, some women remain in history. For example, during the Second World War, sniper Zebo G`aniyeva, tractor farmer Lola Murodova, etc., went down in history with their heroism.

## CONCLUSION

In conclusion, I would like to say that the concept of gender equality in the early Middle Ages, when we have it, expressed the rights of women in marriage relations in Sogd. By the time of the Arabs, it was at its peak. In order to protect women from prying eyes, putting large and small rings on the houses, protecting women in matters of privacy (an example from the hadiths was given above) isn't this gender? Isn't it gender equality that they take on the task of raising a small part of the society and doing business in the family? Today, the society of men who send their wives abroad to work and stay at home with their children, or men who support their wives without working, cannot be called a society of gender equality. Such stereotypes can also be found in women: women arguing with men in public places, (mainly in the markets), women leaders' desire to lead in the family, I believe that all these are a misunderstanding of gender theory. The aim of this article is that today's gender relations are not the predominance of women in society, but the formation of the concept of gender based on traditional stereotypes and our national mentality. This is a concept in which gender equality means that women

have found their place in the society in the family, our values are dominant, and they know the recognition of respect for the representatives of the stronger sex, they are able to lead together with the family, if necessary, and also in the upbringing of children. It is to form the concept of a real Uzbek woman who knows the limits of privacy by considering oriental education as superior.

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