

## ISSUES OF ATTITUDE TOWARDS WOMEN IN THE EAST

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In the East, the attitude towards women, their role in the life of the family and society, and social views on changes in the socio-cultural image are distinguished by their uniqueness. At the core of this originality are the norms of eastern manners, traditions and customs. The question of the role of women in the life of the East, especially in Turkestan, is inextricably linked with long historical processes and events. We can rely on historical, scientific and literary sources to study the attitude towards women and their place in social, political and spiritual life.

Matriarchy gave way to patriarchy in connection with the transition from exploitative to productive economy. Now the man has become the main supplier and team manager. Forms of labor were formed as a social institution, and commodity-money relations emerged. Polygamous relationships have changed to a monogamous family system. Private property appeared. This form of social structure is related to forms of economic management, M. Kholmatova, who conducted research in this regard: "The founder of farming, pottery, animal husbandry, established the division of labor, created the first tools of labor, built houses "It was the women who started the business," he says. So, women laid the foundation stone for creativity and creative activity in the system of social relations.

The emergence of class societies further strengthened the patriarchal order. The social norms formed on the basis of these relations were reflected in the official legal documents of the first states. In particular, according to the laws of the ancient Babylonian ruler Hammurabi, girls belonged to their father until they got married, and the future husband had to buy them from the father. If a married woman did not obey, her husband had the right to punish her cruelly. Women, especially in the economic sphere, have almost no rights and are treated as someone's property.

Although the role of women in society in different periods of historical development was limited by social norms, historical sources show that women were active not only in the family, but also in various spheres of state and community life. According to the sources, Theya, the wife of the Egyptian pharaoh Amenhotep III, was equally involved in the state administration. Later, in connection with the accession of her son Akhnaton to the throne, she officially received the status of "queen mother". Teyya had a strong influence on her son and played a major role in the country's domestic and foreign policy.

Herodotus wrote in his work "History" that Tomaris, the leader of the Massagete tribe, who lived in the lower reaches of the Amudarya, defeated the troops of the Achaemenid ruler Cyrus II. This information indicates that from ancient times in Central Asia, women achieved great achievements not only in household and child-rearing, but also in the field of social management and military art.

The characteristics of ancient social relations in the Central Asian region, the first written source describing the lifestyle, religion and beliefs of the settled population - the information about the social image of women in society and family relations recorded in "Avesta" has lost its importance. not frozen It is emphasized that "Girls should start learning science as compared to boys. After all, if they organize and decorate their father's house when they are of parental age, after they get married, they should be busy with the upbringing of children and the education of the next generation." So, since the upbringing of the future generation is entrusted to the woman, mother, it was understood that this responsible task is one of the factors that determine not only the continuity of the family, but also the future of the state. Among the boys, special attention was paid to the education of girls, and it was considered "a bad deed, a sign of ignorance to humiliate a woman." M. Hamidova, who studied the attitude towards women in Zoroastrianism, said: "In

addition to household work, girls have physical and military skills such as wrestling with boys, horse riding, fencing, swimming, and archery. The provider states that it was mandatory to take the "school of life" which provides the appropriate status within the community. After that, girls and boys were given a special test in front of the team under the leadership of an elder. The girls who passed the exam successfully got the status of "kadbonu" - housewife, and the boys "kadhudo" - the head of the family. Their duties within these statuses are strictly defined. So, in this period, although the role of women in the state and society was not equal to that of men, the attitude of men towards women's activism was not negative.

According to Doctor of Philosophy O. Nishonova, who studied the place of Turkish women in social and cultural life, they took an active part in social life and politics. Women, who occupy an important place in the life of the tribe, created cultural and economic types that stabilize and institutionalize social relations. However, these characteristics took a permanent form in connection with the fact that women became "homemakers" and "homemakers" in the family.

The role of women in the socio-political life of Eastern peoples of IV-VII centuries is expressed by Abulqasim Firdavsi in his work "Shohnama". Shoislom Shomuhamedov, a scientist who studied this work of Firdavsi, laureate of the international Ferdavsi award, wrote: "The image of righteous kings, true friends to their neighbors, devoted wives loyal to their country and similar epics in "Shohnoma" made this book a real property of the people. ". So, "Shohnama" covers the history of Iran and the peoples of Central Asia from the time of Alexander the Great to the conquest of the Arabs. The influence of women on social and political processes is clearly expressed in Iskandar's correspondence with Ravshanak's mother, Diloroy. It is noteworthy that when Diloroy wrote the following answer to the name of Iskandar, he was looking out for the interests of not only his family, but also the country:

He quickly wrote a reply to the letter,

The meanings are countless.

Saying blessings to him first,

The goal was to open the matlabin halgal.

Yazdan said, taking the name:

"War, peace and mercy come from you."

According to the sources, on the eve of the Arab conquest, in Bukhara, one of the important regions of Movarunnahr, two-year-old Tugshada was officially on the throne, but in practice his mother Turkon Khotun was in charge. During his time, he controlled the Samarkand - Bukhara - Amudarya trade route. When the Arab conquest began, he fought for the defense of the Bukhara region.

Although in some scientific circles, the ideas about the lack of rights of Muslim women and their complete exclusion from state administration, socio-political, and cultural processes in the Islamic era are leading, in practice, the situation is different. In particular, it is said in the Holy Qur'an: "Women's rights are equal to men's rights". In the hadith narrated by Abu Huraira (r.a.) from the Prophet (peace be upon him), it is blessed as follows: "The best of you are those who treat the women of their people well. I am the one who treats people better than all of you." There are many provisions on the rights of women in the Holy Quran and hadiths. In particular, the hadith "Allah Almighty recommends you to treat women well, because they are your mothers, daughters, and aunts" is a clear proof of this. A woman was described as a person who provides the spiritual strength of the family and brings up a perfect child. In the Qur'anic chapter "Baqarah" it is said: "The rights established for women are equal to the rights of men."

Turkish Islamic scholar Bahri Uchakozi wrote in his monograph "Women rulers in Muslim countries" that women immortalized their names not only in science and literature, art, but also in politics. The author writes: "Ayesha, the Prophet's wife, led armies like male generals in the battle of Jamil... Nevertheless, some Western researchers misinterpreted the position of Eastern women in Islamic society, calling them men's slaves or behind the wall (inside) they showed me as a servant."



However, Muslim women realized their legal status earlier than Western women. Those who have their share in society, trade and property distribution.

It was under the leadership of Islam that women reached high levels in science and culture. Many famous doctors and muhaddis came from women. In particular, Ummul Husna, the daughter of Qazi Abu Ja'far Tafjolinni, is considered one of the famous healers of the Arab world. Karima Utruziya Sayyida Nafiysa bint Muhammad reached the level of a famous Muhaddith.

The thinkers who lived and created in the 9th-12th centuries, which is considered the Central Asian Renaissance period, expressed their opinions about the position of women in social life in their works. It was during this period that the economic and cultural growth created a favorable environment for the activity of women in social life.

During the reign of Amir Temur and the Timurids, an opportunity was created to improve the place of women in the life of society and changes in the socio-cultural image. The respect and trust towards women in the Sahibqiran kingdom is noteworthy. Amir Temur wrote: "He tried to treat women as warmly as possible. After marrying Saraymulkhanim Amir Temur, she became one of the most influential women of the country, she got the high status of "Bibikhanim" in the kingdom. Bibikhanim was the possessor of high perception, educated and enlightened, as well as the possessor of unique taste. He was well aware of the economic, social and cultural life and participated in the affairs of the kingdom with his wise advice.

Such high qualities, in turn, are mature women of their time, such as Gavharshodbegim, Khanzodabegim, Gulbadanbegim, Zebunisobegim, who left an eternal name in the history of the Uzbek nation with their courage and tenacity, intelligence, hard work and creative potential in the upbringing of great children. - also applies to his daughters. The social status of women and girls was positively accepted based on the social order, and this tradition was preserved even during the Timurid period.

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