

TRENDS IN THE DEVELOPMENT OF THE SOCIAL POSITION OF WOMEN IN UZBEKISTAN AND SOCIO-PHILOSOPHICAL VIEWS

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ABSTRACT

In this article, the theoretical views on strengthening the social position of women in Uzbekistan and their social-retrospective aspects are studied.

Keywords: politics, law, economy, women, election, women's rights, peace, harmony, social development.

In the democratic development of the society, decent living conditions for citizens, especially problems related to the social status and activities of women, have been interdisciplinary researched in social and humanitarian sciences. At the same time, it was adopted as the central social policy of the government of Uzbekistan during the years of independence. In particular, "The cultural level and spiritual perfection of the society of the Republic of Uzbekistan is determined by the attitude towards women, it is the eastern respect and glorious national heritage" [1]. In fact, the issue of the role of women in the socio-political life of the society was studied in the following socio-retrospective way: The mother (matriarchy) era, which occupies a large part of its history, is described in literature as a period in which women dominate. Scientist M. Kholmatova, who conducted research in this regard, notes that "women are the founders of farming, pottery, and animal husbandry, who established the division of labor, created the first tools of labor, and started running a household" [2]. But with the beginning of the father (patriarchal) period, the transition of social control in the society to men, the man became the main force of production, the manager of the family, the head and protector of society. "Patriarchal Greek, pater - father, arche-power, i.e. the age of paternal clan, was formed by the emergence of division of labor, commodity-money relations, monogamous family and private property as a social institution" [3]. As the French researcher Simone de Beauvoir noted, "Patriarchy, from its earliest times, has been in line with men's economic interests" [4]. As a result, women's leadership role in society had to give way to family and child-rearing duties. According to K. Millet, who studied the characteristics of the patriarchal period, "male rule is stable as a patriarchal institution, rooted in all forms of political, social and economic stratification (caste or class, feudalism or bureaucracy) and with its historical and geographical diversity. stands out" [5]. Therefore, the dominant ideology of patriarchal relations is that women are weak and weak in every period of society's development introduced a mechanism of strong traditions and views on kil. In the words of foreign experts F.A. Brockhaus and I.A. Efron: "The tradition of humiliating a woman, defining her place in society as only in front of the pot and plate existed in all periods of world civilization" [6].

With the transition of the society to the traditional system, the social views, norms and procedures formed on the basis of patriarchal processes did not fail to find their support in the legislative documents of the first States. According to the laws of the ancient Babylonian ruler Hammurabi, "Girls

belong to their father until they get married, and the future husband had to buy them from the father." After marriage, a woman's free will was transferred to her husband, and if she disobeyed her husband, her husband had the right to brutally punish her. Women were disenfranchised in the economic sphere in the society and were looked down upon as property under the care of men. In that period, women's departure from the social activities strictly applied in the family and society was condemned, but socio-political sources show that women actively participated in family and community affairs. For example, we all know that Herodotus wrote in his work "History" that he defeated the troops of Achaemenid ruler Cyrus II under the leadership of Tomaris, the leader of the Massagete tribe who lived in the lower reaches of the Amudarya. These data indicate that since ancient times, women in our country have reached the level of excellence not only in household and child-rearing, but also in the field of state administration and military art. In the "Avesta", which is the first written source on social and political processes, family lifestyle and beliefs of the ancient period of the Central Asian region, special attention is paid to the issues of family well-being, the social image of women in society, and the position of the mother in the household. As it is written in the Avesta, "Girls should learn science as compared to boys. After all, when they are at the age of parents, if they arrange and decorate their father's house, after they get married, they should be busy with raising children and educating the future generation»[7]. However, as we all know, the mother is responsible for raising a child since ancient times. It was understood that this responsible and honorable task is the mechanism that determines the continuity of the family and the development of society. On the basis of this doctrine, attention was paid to the education of girls as well as boys. M., who studied the attitude towards women in Zoroastrianism. Hamidova states that "in addition to household chores, girls were forced to attend the "School of Life" [8], which provides physical military skills such as wrestling with boys, horse riding, fencing, swimming, and archery, and later provides the appropriate status within the community. In this school, girls and boys were given a special examination in front of the community under the leadership of an elder. The girls who successfully passed the exam got the status of "kadbonu" - housewife, and the boys "kadkhudo"

According to historical sources, Bukhara, one of the important regions of Movarunnahr, was ruled by Turkon Khotun, who formally transferred his two-year-old son Tukhshoda to the throne. In her time, this woman controlled the Samarkand-Bukhara-Amur trade route. He fought against Arab commanders for the defense of Bukhara region. It should be recognized that in the pre-Islamic period in our region, the position of women in the state and society was not equal to that of men, but the attitude towards women's activism was not negative.

After the introduction of Islam to Movarounnahr (VII-VIII centuries), religious sciences developed in an integral connection with secular sciences. Although the religion of Islam somewhat limited the opportunities of women in the social life of our country, a certain level of freedom of women in the social life, which was formed and became a skill over the centuries, was preserved until the end of the Timurid period.

During the Islamic renaissance, women took a leading position in important matters such as public administration along with literature, exact sciences, fiqh (Islamic jurisprudence) and other fields. It is said in the Holy Qur'an that "the (rights) for women are equal to the (rights) of men"[9]. After all, Prophet Muhammad (pbuh) also had respect and admiration for women and said, "The best of you is the one who deals with his wife." I am kinder to the women of my people than I am to you." [10] There are many democratic opinions on the social status and rights of women in the Holy Qur'an and Hadiths. A woman is described as a noble person who creates the spiritual and moral foundation of

the family and brings up the child to adulthood. During the Islamic renaissance, women gained important socio-economic, political and legal opportunities, such as social status in the society, marriage and inheritance in the family.

During the reign of Amir Temur and the Timurids, ample opportunities were created to raise the status of women in society. The respect, attention and trust towards women in Sahibqiran kingdom is noteworthy. In this regard, Amir Temur wrote: "I tried to treat women as warmly as possible" [11] for no reason. Therefore, after marrying Amir Temur, Saraymulkhanim became one of the most influential women of the country, she got a high status as "Bibikhanim" in the kingdom. Bibikhanim was the owner of high perception, educated and enlightened, as well as the owner of unique taste. He was well aware of the economic, social and cultural life and actively participated in the affairs of the kingdom with his wise advice. Such high qualities, in turn, in the history of the Uzbek nation, the place of mature women of their time such as Gavharshadbegim, Khanzodabegim, Gulbadanbegim, Zebunisobegim, who left an eternal name in the history of the Uzbek nation with their courage and tenacity, intelligence, work and creative potential, and their love in the upbringing of great children, have a worthy place in history. received

In the XVII-XVIII centuries, the socio-political, spiritual and the moral society did not exclude women who were in decline in life. As a result, in the works of poets such as Anbar Otin, Nodirabegim, Dilshodi Barno, the issue of the social status of women began to be highlighted as the ultimate goal. A. Vamberi's work entitled "Travel to Central Asia" and V.P. Nalivkin's "Reminiscences about the women of Turkestan" also mention that the socio-political, spiritual and moral situation of the 19th century is very problematic from the point of view of women's gender equality issues. The main reason for this is that in the social development and social-spiritual life of Turkestan in the 18th-19th centuries, fanaticism was stronger than a rational approach to religion.

At the end of the 19th century and the beginning of the 20th century, the Jadidist movement in Turkestan made a radical change in the approach to the issue of women. The representatives of this movement promoted the improvement of the social status of women and girls in the issues of socio-political, legal and economic renewal of society's development. In this regard, the opinions of enlighteners such as Mahmudhoja Behbudi, Abdurauf Fitrat, Munavvarqori Abdurashidkhanov, Abdulla Avloni are noteworthy. In his time, Makhmudhoja Behbudi's opinion was that "without accepting women and girls as full-fledged members of the society, without educating the young generation in the right way, it is impossible to reform the society, to direct it towards development, in the end, the fate of the nation depends on the condition of its women and family" [12] It is significant in that it is in the progressive spirit characteristic of modern societies.

Fitrat sharply criticizes the feudal attitude of the husband towards his wife in his time, reveals the reasons for disregarding women's rights. "Loaqal says that it is necessary to achieve a sincere relationship between the couple" [13]. So, until this period, issues of women's interests, which were not openly discussed in various circles, were implemented by enlightened fighters. After all, they understood the need for women to be active in social life, not only with family stability and raising children. At the same time, they preached that the time had come to ease the situation of women and encourage them to become socially active in the mix of religious superstitions and sharia rules, which became sharp in their time.

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