

VIEWS ON WOMEN'S BEHAVIOR IN THE WORKS OF EASTERN THINKERS

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Abstract: This article discusses the attention paid to women in the past and present.

In our country, extensive work is being carried out to increase the socio-political and social activity of women, create conditions for their realization of their abilities and potential in various fields and sectors, ensure unconditional respect for their rights and legitimate interests, comprehensively support motherhood and childhood, and strengthen the institution of the family.

In each of his speeches, the President of the Republic of Uzbekistan, Sh.M.Mirziyoyev, also paid special attention to the role of women, clearly defining the need to create all conditions for their development in society and the manifestation of their talents and abilities. Therefore, the role of the Women's Committee of the Republic of Uzbekistan has been further enhanced.

In particular, in order to improve the position of our women in society, over the past two years, the activities of the Women's Committees of Uzbekistan and their territorial divisions have been radically changed and their specific tasks have been defined. Within the framework of the adopted decree, 4 resolutions, 4 orders and 12 programs of measures of the President of the Republic of Uzbekistan were adopted in order to strengthen the activities of the Women's Committee in organizational and legal terms. In our country, legal foundations have been created to increase the socio-political activity of women and their equal work in all spheres.

In order to ensure the implementation of the Resolution of the President of the Republic of Uzbekistan "On additional measures to increase the effectiveness of spiritual and educational work" No. PK-4307 dated May 3, 2019, the Concept of Continuous Spiritual Education was approved on December 31, 2019.[1 The Concept of Continuous Spiritual Education was approved on December 31, 2019, in order to ensure the implementation of the Resolution of the President of the Republic of Uzbekistan No. PK-4307 dated May 3, 2019. 4 p.] was adopted: The concept sets out the tasks of "Developing and implementing training programs aimed at developing in girls skills such as love for the Motherland, loyalty to the national idea, hard work, enthusiasm, family life, eloquence, modesty, elegance, taste, contentment, loyalty, kindness, gratitude, humility, intelligence, hospitality, childlikeness, tolerance, moderation, courtesy, politeness, and cooking."

In the Address of the President of Uzbekistan to the Oliy Majlis of January 24, 2019, it was noted that special attention should be paid to attracting girls to higher education. It is the duty of every parent and teacher to instill in girls from a young age the need to study the secrets of science well in order to find their place in life, to create conditions for girls to be educated and intelligent.

Today, we Uzbeks have the opportunity to revive as a great nation, increase the power of our homeland, and create a great future. This places a historical duty and responsibility on every person

living in this homeland. First of all, each of us must understand this responsibility and feel its power. At the heart of this great task lies education. And a woman is an educator. She is an educator not only of children, but also of men.

It is not for nothing that the wise men said, "Behind every great person is a woman." In this regard, the hadiths of our Prophet emphasize, "Every man is in the religion of his wife." Our people have a saying, "A good wife makes a man strong, a bad wife makes a man weak," and "It is the wife who makes the husband a husband, and the wife who makes the husband a fool." Proverbs are not spoken in vain. The truth behind these wise words must first be understood by women themselves, who must understand this great responsibility. Men must once again take the responsibility of raising and managing the family on their shoulders and create an opportunity for children to live in the family, satisfied with their love and affection. Only when the government and society, considering women as the educators of the nation, can provide them with social protection both materially and spiritually, will we have fulfilled our great task to the best of our ability.

If we look at history, there is information that ideas about etiquette, upbringing, women, motherhood and womanhood were formed at the beginning of the first millennium BC. In the oldest written sources, the ideas of etiquette are interpreted in the sacred book of Zoroastrian teachings, the Avesta. The Holy Quran and Hadiths contain valuable thoughts about women and girls in shaping the worldview, philosophy, spirituality, morality, faith, and comprehensive perfection of the Muslim people. The Hadiths emphasize "consult with mothers about marrying off girls" [2 Khudoykulov X.J. The pride of an Uzbek girl is in her honor and decency. - T.: "Dizayn-Press", 2011. – 5 p.].

The views of Eastern thinkers on the behavior of women have been formed historically and culturally in various forms. These views are closely related to traditional values, religious beliefs, and roles in society. Studying the views of Eastern thinkers on the behavior of women helps to understand how they influenced the values and norms established in society at that time.

The attitude towards women and girls in ancient times is given in the Avesta, and information about the social image of women in society and family relations has not lost its relevance. It is emphasized that "In comparison with boys, girls should also begin to study knowledge. After all, if they arrange and decorate their father's house when they are of parental age, then after marriage they should be engaged in raising children and educating the future generation [1. Herodotus. History. In 9th vol. – Moscow.: Nauka 1999. – P. 84]". So, since ancient times, the upbringing of the generation has been the responsibility of women, mothers, and it was understood that this responsible task is one of the factors determining not only the continuation of the family, but also the future of the state. Along with boys, special attention was paid to the upbringing of girls, and "humiliating a woman was considered a bad deed, a sign of ignorance."

In history, oppression of women has taken many forms. In the Arabian Peninsula, cruel customs of the era of ignorance, such as burying girls alive, prevailed. In India, there was the custom of sati, which condemned a woman who had lost her husband to be burned alive at the stake. In ancient China, the birth of a girl was considered a disaster. Scholars who have studied gender relations in Zoroastrianism, in particular the freedom of women and their attitude towards them, emphasize that "in addition to household chores, girls were required to attend the "School of Life", which provided physical and military skills such as wrestling with boys, horse riding, fencing, swimming, archery, and later

provided them with the appropriate status within the community [Schimmel A. Jonon mening jonimda. – Tashkent.: Sharq, 1999. –P.173.]. After that, girls and boys underwent a special exam in front of the community under the leadership of the elder. Girls who successfully passed the exam received the status of "kadbonu" - housewives, and boys received the status of "kadkhudo" - head of the family [Nishonova O.D. Specific manifestations of the ethnic culture of Uzbek women. // The role of women in preserving national values and traditions. Materials of the scientific and practical conference. – Tashkent. 2018]. Their tasks within the framework of these statuses are strictly ordered. Thus, in the studied period, the issues of gender relations, the status of men and women, their equality, and freedom in social relations were manifested in our region in a unique way, and although the social role of women in the state and society was not equal to that of men, men's attitude towards women's activity was not negative.

Turkic women actively participated in political and socio-cultural life. Women, who occupied an important place in tribal life, created cultural and economic types that stabilized and institutionalized social relations. However, the existence of these featuresThe introduction of a settled form was associated with women being the "head of the household" and "housewife" in the family [May 22. – B.163.]”.

In the Islamic world, views on women's behavior were developed by many thinkers. Scholars such as Abu Nasr al-Farabi, Ibn Sina, and Imam al-Ghazali reflected on women. They saw women primarily as helpers to their husbands. At the same time, some thinkers glorified women as the foundation of education, but for them they had their own place and responsibilities in society.

In particular, the educational role of women, moral responsibility, and their place in the family were considered important. The views of Eastern thinkers on women's behavior were often associated with the social role assigned to women in society. The main task of women was to do housework and pay attention to raising children. They belonged more to the inner world of the family and were active social actors in society. were very limited in their participation in the role. However, some Eastern thinkers recognized the place of women in the field of science and culture. For example, the Muslim scholar al-Khwarizmi, who created many scientific and philosophical works, and his students supported the scientific activities of women. These views made it possible to update traditional views on the role of women in society.

In the pre-Islamic period, gender relations in Turkic society, the role of men and women in family and social relations, were quite free and the restrictions were not strict. During the era of ignorance, that is, "before Islam, a woman had no place or dignity among the inhabitants of the Arabian Peninsula. This situation began with the birth of a child. When a boy was born in a family, they rejoiced and celebrated, but when a girl was born, mourning reigned in the family, and they quickly lost a child. A woman's value to her husband was not limited to her wealth. In the time of ignorance, Arab men would not sit in the same room with a woman or eat together. At that time, the Arabs believed that there was no virtue in three things: a horse, a woman, and a house [Grünebaum G.E. Classical Islam. Essay on History (660-1258). Moscow.: 1986. P.13.]”.

With the advent of Islam, religious sciences developed inextricably linked with secular sciences. During the Islamic era, in particular, during the Islamic Renaissance, women took a leading role in literature, exact sciences, fiqh (Islamic jurisprudence) and other areas, as well as in important issues

such as state administration. Although, in some scientific circles, the ideas that Muslim women were completely excluded from state administration, socio-political and cultural processes during the Islamic era are dominant, in practice one can see that the situation is different.

In particular, in the Holy Quran, “(the established rights) for women are equal to (the rights of) men in their norms” [Achilova M.E. Attitudes to the issue of gender equality in the East: history and reforms. The role of women in the development of science and gender in the renewal of Uzbekistan Collection of materials of the 1st International Scientific and Practical Conference on Gender Equality, March 2-3, 2021. – Tashkent: “Tadqiqot”, 2021.–P. 385.], it is said. After all, the Prophet Muhammad (pbuh) also respected and honored women, saying, “The best of you are those who treat their wives well. I am more kind to my family women than I am to you” [Abulqosimov H, Kholmuratova G., Jumanioyozova M. Issues of improving the socio-economic status of women in Uzbekistan. – Tashkent.: Fan, 2004. –P. 67.], they said.

The Holy Quran and hadiths contain many thoughts on the rights of women. In particular, “Allah Almighty recommends that you treat women well, for they are your mothers, daughters, and aunts” [Legal guarantees for the rights of women and children. – Tashkent, Uzbekistan, 2000. –P. 256.].

The Quran emphasizes respect and fair treatment of women. For example, Surah “Nisa” (4:1) commands respect for women, protection of their rights, and ensuring justice: “O O mankind, fear your Lord, who created you from a single soul and its kind. Fear your Lord, lest you become anxious about yourselves and your wives and children. [The Holy Quran. Surah An-Nisa (4:1) verse]”. This verse and similar verses fully explain the upbringing of women and girls and their relationship with them, and the rights of women.

In the hadiths, the hadiths of our Prophet Muhammad (peace be upon him) dedicated to women emphasize treating them with respect and justice. For example, “The mostThere is a hadith that says, “The best of you are those who treat their wives best” [Tirmidhi, “Al-Jami’ as-Sahih”, p. 65]. The hadiths show the respect, rights and role of women in the family.

In these sacred sources, women are described as those who ensure the spiritual strength of the family and raise and raise well-rounded children. For this reason, Muslim women have equal rights and opportunities in marriage, inheritance and other important socio-economic issues.

As Islamic scholar Bahri Uchaqozi shows in his monograph “Women Rulers in Muslim States”, women have immortalized their names not only in science and literature, art, but also in politics. According to the author, “The Prophet’s wife Aisha led the army like male commanders in the battle of Jaml...

Despite this, some Western researchers in the East They misinterpreted the position of women in Islamic society and portrayed them as slaves of men or servants behind the wall. However, Muslim women understood their legal status earlier than Western women. They knew their place in society, their share in trade and property distribution. It is a special matter to study the general social aspects of the women’s issue, “the socio-historical foundations, its cultural and spiritual characteristics, and the socio-economic, legal, educational and organizational specificity of solving the women’s issue in Islamic teachings from a legal perspective.

In conclusion, it can be said that the descriptions given to women in the works of our great ancestors shed light on the greatness of women and girls, their respectability and honor, through beautiful analogies.

“Heaven is under the feet of mothers”, this beautiful phrase can also be a perfect example of the greatness of a woman.

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