

# Views Of Jadid Educators On The Social Status Of Women

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**Annotation:** The article notes that over the years of independence in Uzbekistan, increasing the role and status of women in society, their comprehensive support, protecting their rights and interests, improving working and living conditions has become one of the priorities and goals of state policy. The normative legal documents adopted in this area and their significance have been scientifically analyzed. The article also analyzes the positive impact of issues such as women's participation in public life, their equality in society with men, and the prohibition on marriage of underage girls, which were first reflected in the action plan of the Jadid era.

**Keywords:** years of independence, women, society, status, law, interests, work, living conditions, state, politics, attitude, state policy, strategy, regulatory documents, the positiv, impact of issues, participation, public, prohibition, plan, jadid.

## I. Introduction:

During the years of independence, increasing the role and status of women in society, providing them with comprehensive support, protecting their rights and interests, improving working and living conditions has become one of the priorities and goals of state policy.

At the new stage of Uzbekistan's development, the activity of women in solving qualitative changes and fundamental problems in the socio-economic and cultural spheres of society is growing every year.

As the President of the Republic of Uzbekistan noted: "Today, as a result of our large-scale democratic reforms, the participation of our women in political and social processes is growing. According to the election results, out of 150 elected deputies of the Legislative Chamber of the Oliy Majlis, 48, or 32%, were women. In the Senate and local councils, this figure is over 25 percent. It should be noted that for the first time in the history of Uzbekistan, the number of women in the national parliament has reached the level established by the UN. The country's parliament rose to 37th place among 190 national parliaments in the world in terms of the number of women deputies. However - please pay attention to this - 5 years ago we were in 128th place in this indicator. Currently, more than 1,380 women occupy leadership positions in government and non-government organizations"[1].

It is well known that the degree to which a society has progressed along the path of democratic change is determined by the attitude of that society towards women and reflects its cultural and spiritual level.

## II. Methods:

In the process of preparing the scientific article, such methodologies as historicity, continuity, sequence, comparative comparison were used as research methodology. It provides a scientific analysis of the views of modern enlighteners on the social status of women.

## III. Analysis and results:

At all stages of the development of society, the Uzbek people have a historically unique mentality in increasing the social activity of women. The traditional devotion of women to their homeland and family has risen to the level of spirituality. Accordingly, the focus on women occupies a special place in the system of national mentality. The sources reflect the fact that the social activity of women plays an important role in shaping the spirituality of society and their participation in the cultural and educational sphere has a historical basis. This issue is reflected in the writings of medieval orientalists. In particular, as Abu Nasr al-Farabi wrote, a just leader protects society from ignorance and immorality and leads it to progress and greatness. Therefore, a leader with such a quality, first of all, bears a special responsibility for raising the status of women in society. The Jadids also promoted the idea of reforming society to address the problem of women in their program activities, recognizing the powerlessness of Muslim women and the traditional patriarchal attitude towards them that existed in society. Such positive issues as the involvement of women in public life, ensuring their equal rights with men in society, the prohibition on the marriage of underage girls, were first reflected in the action program of our educators. However, these ideas are not formally defined in any of their special documents. However, some documents and memoirs indicate that the organization of the Jadids of Shurai Islamiya was one of the first to raise the issue of the participation of Muslim women in state elections[2].

In particular, in the April 28, 1917 issue of the Najot newspaper, it was noted that one of the most acute issues in the conflict between local progressives and the ancients, which escalated during the February 1917 revolution, was the participation of Turkestan women in elections[3].

The ancients argued that the participation of women in social and political activities was contrary to Sharia and sect laws. They sought to prove that they were incapable of participating in secondary, socio-political activities, citing a series of instructions that justified and shed light on the unequal status of women in the Qur'an, the holy book of Muslims. According to them, the main

task and purpose of women's lives is to obediently serve their husbands, because "husbands are higher than their wives, because Allah preferred the first to the second and therefore spends his wealth on them"[4].

In this regard, Hurriyat writes: "It is interesting that these dignitaries did not pay attention to the fact that women used to freely go to weddings, visits and cemeteries. Now that the time has come to take possession of our religious and national rights, they oppose the participation of women in elections"[5].

The regional council newspaper Kengash condemned the ancients' actions for women's participation in elections, warning that if Turkestan Muslims were so backward, half of them would lose their right to vote. For this reason, we cannot have representatives not only in the Duma, but also in the Constituent Assembly[6].

Advocates of progress explained to them that women would be under special control during elections and that Muslim morality would be upheld. Women wear hijabs to the polling station and throw ballots into the designated rooms. Ultimately, the Muslim Congress ruled as follows:

1. From this day (April 20, 1917) to begin preparations for the Constituent Assembly.
2. Grant Muslim women equal rights in the election of delegates to the Constituent Assembly.
3. The participation of women in elections must be carried out within the framework of Sharia law[4].

#### **IV. Discussions:**

Jadidism embraced new ideological currents that sought to restore the social and political rights and freedoms of women that hindered the development of society, ensure their active participation in the socio-political process, get rid of the old backwardness of the Enlightenment and the Muslim community of Central Asia. and advocated the assimilation of Western advances to overcome ignorance. This is because the Jadids are well aware that the arbitrariness, oppression, injustice, ignorance and violence that prevail in an uneducated society will find their expression in the first place faster and more fully in the lives of women. Therefore, they are committed to educating women, increasing their social activity, using their talents and abilities, creating conditions that allow them to use the opportunities of religious and secular science, and allowing Uzbek women to live on a par with European women, called to live.

"Without accepting women as full members of society, without solving the family problem, without educating the younger generation, it is impossible to reform society, direct its development towards development, and ultimately the fate of a nation depends on the state of its women and family"[7]. During their efforts, they struggled to implement the following ideas:

- raising the status of women in society by determining their place in the family, ensuring equality in their participation in religious and secular affairs;
- Enlightenment of women, based on the fact that they are the core of the nation, responsible for the social, moral and labor education of the younger generation;
- change the negative attitude towards women, since the cultural and spiritual level of any society is determined by the attitude towards them[8].

#### **V. Conclusion:**

These ideas of the Jadids were based on the unique position of women in human history and the fact that the family was the main foundation of society. The problems of women, family and society, promoted by the ideology of the Jadids, are aimed at solving common human problems and are of great importance today.

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