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**Indonesian Journal of Cultural and  
Community Development**

ISSN 2615-6180 (ONLINE)



BROUGHT TO YOU BY

**Universitas Muhammadiyah Sidoarjo**

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## **Respect for Women in Religious Value**

### *Penghormatan terhadap Wanita dalam Nilai Religius*

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#### **Abstract**

In this article, a scientific analysis of the female factor in the history of Uzbek statehood is carried out. Scientifically studied thousands of human history, linked by the leadership of women, the status of women in the ancient history of Central Asia, the exaltation of women in the "Avesta", the proof of the equality of women in Islam.

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## Introduction

The women's issues are a set of social tasks that depicts questions including the position of women in family and society, the protection of legitimate interests, employment and defense of motherhood and childhood.

Since the formation of the human society, the women's issues have concerned both the great geniuses of mankind and ordinary people, especially women's significance in relationships, their role in family and social life, and the pivotal obligation of bringing up children. At the current time, the issue of raising the social activity of women is a sophisticated and delicate matter. According to the Statistics, about 50% of the population is women which were called 'Zaifa', 'Ojiza' because of their inherent nature. However, women's active participation is needed both in terms of spiritual, legal and financial spheres of social life as welfare and prosperity of society are determined by the attitude of women to the preservation of the following nation.

Within the years of independence the role of women has changed in different aspects such as raising their dignity, protecting their interests, improving their employment and working conditions are becoming one of the priorities of the state policy.

At the new stage of Uzbekistan's development, comprehensive reforms have been carried out in the socio-economic and cultural-enlightenment branches of society; the activity of women is increasing in the process of qualitative changes and resolutions of existing problems year by year.

As our president Sh. Mirziyoyev pointed out currently, 45 % of workers and employees of various sectors of the economy are women, including 1400 are leaders in state and public organizations, 17 of them are senators, 16 are members of the Legislative Chamber of the Oliy Majlis, 1075 are deputies of the local councils [1].

In modern society, the process of self-identification of women has changed and there has been an increase in their social status, culture and education.

This process has been provoked by the fact that many researchers have attracted the attention of women, and that the problem of women's issues is not accidental, especially as it is a global social event and the persistent end to women's the most active participation in society, raises their status and creates a wide range of activities. As a result, they have the opportunity to fully demonstrate their talent and abilities, even though they have economic independence. The world has become fully aware that the society can have a perfect direction in the development of the society only in the case of their active participation in the management of science, technology and management in almost all fields of the process. Therefore, it is important to address the role and place of women in modern societies where it is important to address the challenges of today's globalization and civilization, as well as in the future, where women cannot progress without the participation of women. Indeed, as the wise men have said, men are the nation's today, women are its future. Now many human development experts believe that the historical path and progress that has been eradicated by humanity is not fully understood by studying the role of women in all aspects of human society. Note, for example, the following by Gizella Bok, a well-known women researcher: 'In the past, women's experiences, activities, and lifestyle have not been neglected because they seem to have no historic value' [2]. However, women should be considered as historically as men's history, as it is only about half the human race [3]. 'Another prominent researcher in the history of women, Joanne Kellin, says that this is not about women's history, but not the women of history, but the history of women, but also the history of women as women all over the world' [4].

It is well known from history that women have a role in all stages of human development. The sources provide a wealth of information about men's active participation in different historical processes, including men [5]. Particularly, the social status of the Central Asian women in ancient times and their way of life are reflected in the ancient Greek historian Herodotus's 'History', Strabo's 'Geography', Abu Rayhon Beruniy's "Ancient Civilizations" . Mahmud Qashqariy's 'Devonlugotit-Turk' the ancient Turkic sources found in XVII century in Siberia, Mongolia, Altay and Central Asia, in the Rumanik or Kukurk inscriptions, were preserved in the samples of folklore. In Avesto, thoughts about the lifestyle of our ancestors, the state, the family, the woman and the child. It is well known that Women are the founders of culture and civilization. It is enough to admit that the millennial history of humanity is associated with the women's matriarch, and that the greatest achievement in the development of the farm is the transition to a cultivated farm, and the types of work and the arts are discovered by women [6]. In short, the development of society during the primitive seed-age is associated with more women's activities. With its great creation and dedication, women have laid the foundation for contemporary civilization. In the matriarchal era, the seed began with the name of the woman, and the children were identified by the mothers. The woman, as the owner of the house, furnace and holy fire, played important role; in household and child rearing, firefighting, cooking, sheltering, labor protection, sheltering. Therefore, in the early period of the formation of society in the Central Asian region, women were respected at the level of kings [7].

During this period, Abu Rayhon Beruniy acquired valuable information in his monograph 'Ancient Monuments' about women's high standing. That is, the celebration of the honour of women in ancient times indicates that it was a day of 'disappointment' (5 days in February). The expression 'does not look foolish' refers to the meaning of the 'woman' and 'the mine' and the name of the angel, who is the giver of beautiful, honorable, good deeds, and the lover of love



to her husband, Beruniy says, 'In the past, this day was specific to the life of women, and the man would spend for them'. In the patriarchal era, as a result of the state's emergence of a male-dominated position in social life, this celebration has been abolished, but women have maintained their superiors in the family [8]. One of the main reasons is that the peoples of the Central Asian region are busy with farming, livestock breeding, and the importance of women's labor in this process. In the primitive era, such works as land cultivation, harvesting were largely manually carried out, requiring many man-made labor. That is why Women have been working together in the field of farming business, without breaking into the housework.

## Discussion

In the patriarchal era, women's role in the development of society and the lack of attention to them can be understood through the material found in ancient graves as a result of archaeological excavations. For example, the fact that most of the Bronze Age Sopollitepa and Jarqutan monuments are found near women is evidence of our idea. Sopollitepa has 150 sepulchres, including ceramic bottles, bronze, silver, gold and stones, bronze tools, about 20 pottery, vases, cakes, dates, kettles, bowls, cups and other 40 well-groomed, sieek, lightweight bottles. There are stone quarries, stealers, horses and slabs, barley, wheat and tariq grains. Studies in Sopolitepa show that people are cooking and eating clothes like silk, cotton, and boiled soup, dressed in silk and cotton. It also provides information on the divorce between men and women, and men are engaged in agriculture, cattlebreeding, ceramics, building, and women are engaged in housework and child rearing. Men were the leaders of the seeds [9].

It can also be seen in the graves found in the mausoleum of Zaamin district in the autumn of 2007-2008 period, when a woman's body was found more frequently than man's body [10]. 45 such graveyards were discovered in the ancient cemetery found on the northern coast of Zamonbobo Lake: a stone necklace, a golden necklace, a rug and other items from the tomb of a woman, and a small ceramic sculpture from a grave [11].

In the graves studied in the Andronovo culture monuments of the Dasht Bronze Age and the Shirinsoy Mazarhurgang II-III centuries AD near Bekabad, it was discovered that material resources were found in the graves buried by a woman [12]. Also, the statues of the woman in the age of a divine mother are the statues of the eneolithic and bronze periods (IV-II millennium BC) [13].

'It is not surprising that women are valued and in the ancient times' Valanskaya writes. He did not know what a slave was. As it is known, the social and ethical equality of members of the primitive community was due to the collective nature of creating and distributing material blessing [14]. The woman had not only the same rights with males (voting or not voting in the tribal council, etc) but also the privilege of being granted due to the mother's right'. At that time it was difficult to imagine life and development without women. Bebel also gives credible evidence that women's reputation, such as their 'home manager and leadership', 'peace-building' as well as the judiciary and priesthood [15].

Of course, these situations give a picture of the role of women in the socio-economic and cultural life of their attitude to them. This is an indication of the role and status of women in the ancient times, where there is no written sources yet, as a woman — a symbol of beauty and admiration, hereditary successor, heritage of the nation. It should be noted that the improvement of production facilities and the development of production relations have changed the role of women in society and their involvement in economic relations. They denied involvement in the development of and drove them to the family circle. Women's economic activities have been the result of household activities, such as sewing, knitting, pets, sowing, harvesting and much more. The man became the principal producer and the governor of the state. However, it is noteworthy that women have always been recognized as mothers by men. Analysis shows that in the course of a long historical development, women have not only taken part in life, but also created a unique culture — 'women's culture'. The views of 'women's culture':

Art in family, family art;

The ability to maintain family relationships;

Experience in preserving national culture, traditions;

Public pedagogy, the tendency to follow educational and teaching methods;

Ability to develop folklore and applied arts;

Support and advocacy of humanitarian ideas and opinions. This is, of course, a sign of a particular culture that is based on women's lifestyle, their attitude to the environment. Written sources say that women were respected even before Islam, and that they had a reputation and place not only in family, but also in society. Avesto, in particular, reflects the beauty of the goddess Anahita or Nahil, the goddess of the nature and the wildlife of the goddess Nanay, the eternal and awakening, living and renewing nature of the goddess Amurdat and the idolatrous temples, with a beautiful, as illustrated by the fact that women have a special place and high status in society. In Avesto, it is noted that the image of the woman has been 'distinguished by the fact that some elements of women's emancipation have appeared' and their attitude toward their husbands [16]. That is, if a woman owns property, she



has the right to used for her independent and charitable purposes [17], 'In Avesto, the role of women in the family, the role of women in their home and community are specifically emphasized in different ways' Particulary [18], in Avesto the patriarchal family is called 'dmana', the family head is called 'dmanopathy' and the housewité is called 'dmanopat', Marriage is the result of the desire of both parties, but only after that has been confirmed by parents and guardians. The family was monogamous [19].

Dmanopathy for providing financial support to the family, and the responsibility of dealing with household duties are the respsibility of the dmanopat [20]. This division of labourbetween rocks was an important factor in the social protection and economic well-being of women. In Zoroastricity, a marriage is sealed for a lifetime; a man is not married for two or temporary marriage. A married couple who have been harshly betrayed by a husband or a wife had been dishonoured, punished, and harmed by their spouse. In the 'Vendidod', part of the prose-specific 'Avesto', the details of the preservation of the family integrity, the marital status, the reasons and conditions for the abolition of marriage are detailed . Zaradusht says: O men and women who build a family, I tell you, each one ofyou is zealous for a good life. Earn each one of you with conduct and behavior, and that your life, and your family's life is strong, honest and productive [21]. 'Zoroastrian' abuse of women's rights is bad, it is a sign ofignorance [22].

As for facts that are mentioned in Avesto, as much as attention is drawn to girls' education than boys'. Parents were responsible for girls' upbringing and education at home till they got married. According to Zaratushtra's teaching, each parent should share the whole knowledge ofhis/her craft with daughters until they are 15 years Old. They are obliged to teach, purify and put them in the faith. Firstly daughters should make easier parents' duty secondly they should keep houses clean and ensure a family solidarity. Zoroastrism led to the same rights for both women and men. Therefore, girls just like boys fought with enemies (boys), were able to protect themselves from their opponents, ride horses, run, get over various heights, waterfalls and other physical activities. Military occupation was compulsory. Girls as well as boys having reached the age of puberty passed special tests. As a result, girls were considered as housewives, called Kadbanu, but boys were entitled as a head of the family 'Kathudo' who were in change for taking up the herd of the shepherd, riding a horse and a camel [23]. Related to Zaratushtra teaching the youth had become hard-working, ready to acquire the skills and capabilitiesoftheir labor and occupation [24].

In Avesto, Zardot's mother, Dugdova is a symbol of goodness, justice. As it is written in the source: An angelbaby, whose name was Dugdoba was born in the palace of the Spitama in the ancient Khorezm Farotush. Parents having saved her from other eyes began to grow up. As the girl got older, the light in her face was full of some power which helped her to bless the house grow. At the age of ten the girl went outside without mother's allowance and was noticed by the crowds of people, Vanity broke up among the humans. Some ofthem said: it is an angel in the ofa human being. Other categories of people which had bad thoughts said: it is a magic creature that brings chaos to the world and tor that reason she must be stored and killed. Her father had no clues what to do and he went to sleep. He dreamed an old man in white clothes who said to him: 'Wake up! not let your daughter die! She Will have a son who will save humanity from ignorance and lead it to happiness in the future. Fetch her to rais.

Faratush got up at midnight and went to wake up his daughter to take her to the cousin of Spitama, a close friend in ancient Urgench. 'Brother' says the father or Dugdova: 'My daughter's life is in danger. The crowd of angry people want to kill her. Adopt her as your daughter and she will bring happiness to your family' On seeing divinity on a girl's face the chairman was happy to accept her. This girl was Zardat's mother. Although it is narration, there are significant wisdom in its essence [25].

Firstly, In Avesto it is included that woman's dignity and protection from any kind of danger.

Secondly, the woman is a creator, the creator of kindness. Concerning the religion of Zoroastrism respect and honor of women the following admonitions are also worthy of note [26]. Marry your daughter to a wise, understanding person who is like a fertile land, and if you sow it, you will obtain good fruit [27]. This is a rare hook Karimov said in his interview with historians on July 7. 1998. It is a spiritual heritage that left by our ancestors who spent their lives in the midst of the river in XXX B.C. Avesto is a historical document that testifies to the fact that it is a great state, spiritually creative culture, which no one can deny [28]. The Avesto also contains intörformation about States that have military democratic structures in the VIII-VII B. C. such as Khorezm, Sogdiana and Baqtria. In the history of the state, military politics and social life, the courage of females in the socio-political relationships of Tummar (girl of the empire), Sparetra, Zarina had courage in showing their patriotism have been preserved on history pages. Paniculary, the heroic women Zarina (7th-6th BC) Sparetra (Queen of the Massagetes 570 BC, who had a worthy trace in the history of ancient Iranian lands, 520 BC) [29]. Evidently (in fact) social status of males and females were not equal at that time. Women had more rights than men. Of course, such a situation illustrates that women were treated with great care and they had a pivotal responsibility for family, child upbringing and social activity. According to the sources.women were also skilled in martial arts. Even, on the horse they were able to target an enemy in clear bow. Even heads of tribes were women. On the one hand, their vital activity asserts intolerance towards aggressive forces, on the other hand their devotion to the fate of the Motherland.

In the early medieval, or in the V-VII centuries, images Of women have come to us in the samples of artistic styles, which are closely linked to religious beliefs and imaginations. In particular, the monuments of the epic history include the ruins of Poykand, the town Varaksha in Bukhara region, the Bolaliktepa fortress located in the Angor district of Surkhandarya region and the Firqae in ancient city of Khorezm [30]. In the 5-6 centuries widely spread etiquette and worship to the gods of fine arts. Coroplasty, which is closely connected with religious beliefs and

imagination. Eccentric statues differed by religion and in terms of clothing, facial features and jewelry. A great deal of contemplation and women's proud occupation and featured by the wall paintings on the Bolaliktepa Monument, Sides of the walls of the building like a magnificent palace are filled with colourful images of different shapes, reflecting human beings' sights. On the mattress, the images of men and women sitting on the eastern edge of the knee are usually remarkable. Especially women's clothes, in the right hand of whom a glass and in the left hand a mirror, draw attention and they are quite extravagant. The long sash with wide-coloured covering on the inner trousers were pushed 10 the shoulders. Brilliant jewelry in their ears, necks and fingers is a sign of women's high standing [31]. The appearance of women on the walls of the Bolaliktepa\_u castle reminds the ladies palace that were amazed by the Buddhist monk who was in the sixth century under the ruler of the Eftals. According to his words, at that time fetal queens were wearing very expensive special long dresses [32].

In the remains of the wall paintings found in Afrosiab, it is possible to see the high status of women in society. The queen sit on the white elephant on the chest holding the jury at it. Three women: one was on the porch second was on the wing and the last was on the straw, followed by the queen. Females were accompanied by two males on the camels [33].

In the Middle ages, women especially had their status in swiety and have been involved in solving various legal issues[34].

Ancient Turkic people considered women as the greatest creator of nature. Mother Earth as for them, all the wounds in nature were related to the earth and the woman. Additionally, regarding to their ancient customs in the Turkish jurisprudence the woman Was primarily mother. Even the most prominent Of that time were xotun. Arab historian At-Tabari wrote: All things be achieved through women in the Turkish sovereignty [35]. Women have full legal succession law harshly protected them [36].

The protection of women's rights in social life has become evident in the Turkish traditions and syllabic documents. According to the documents, the rights of spouses are derived from the marriage contract. There were a plenvy of Wives (polygamies) in the Turkic Khanate and the Sogd State, which is part of it. Marriage consists of three forms: a full-fledged marriage (with more rights to women), a guardianship marriage (a marital partner who has given her a marriage, auxiliary marriage (includes full-fledged marriages only if It is allowed by the woman) [37]. Fundamentally, it is given from the first medieval source, which was found in Xalai Mid, contained marriage contact with a turk called Duttong (nickname was Chata) and a turk name was Utegin. As was mentioned there if a man without the first wife's permission got married twice. He was obliged to pay 30 dinars for the first wife, moreover if Utegin didn't care about Dudguneha at all and let others pick on her, then he had to swear an oath by the Mitra for paying 100 dinars of pure silver, This source gives a brilliant explanation of the strickt protection ifwomen's right 1500 years ago. An image of women in the coins of Kushan Bank, Turkic Kingdoms indicates their social status [38].

It was not allowed for a widowed woman in the nomadic herd to leave her family, (siblings). She had to marry to his husband's brother. This tradition has been used to defend widows' rights, pretend her from humiliating in the hands of others, preservation of her family's belongings and position, the setting up of auxiliary farming and native's future. These traditions have been on from generation to generation as a spiritual value after adoption of Islam. It is well known that after the conquest of Movarounnahr in the 8th century by the Arabian Khalipate the Islamic religion came to Central Asia. According to historical sources, from the second half of the 7th century, Central Asia was under leadership of Ubaydullah in Ziyad the throne of Bukhara belonged to a noble queen — Habah woman. As an historian Abu Bakr Muhammad ibn Zafar Narshatu(X), after the death of Habib Khotun's husband, her son TaqShadah was young, and because of that she had to take over the throne in 680 [39]. She riding on horse went out of Bukhara and sit on the specially prepared throne which was near the Registan gate. From officials to ministers of various tasks were under her control. Qabaj like was full of public affairs, including listening to the suffering people. She was aware of each good and bad thing taking place in the country, in order to take an immediate action. As a result, ordinary people were satisfied with her ruling. Therefore, after her husband BidunBukharxudot had died, the actions of other dignitaries, who were intending to occupy the dynasty, were lost. andQabaj continued ruling for fifteen years (680-695) [40]. From the sources, Qabaj is known as the queen of entrepreneurship.

Owing to her courage and wisdom, she was able to protect her folks from Arab's destruction and destructiveness of the country. Her destiny was on integral part of the history of our ancestors' struggle for independence. Women were also given special respect in Islamic religion, which has been the result of Arab's invasion. Islam has set many humanitarian principles that coordinate social, economic, legal, moral and ethical aspects of society's life on the basis of advanced principles. One of these principles is the attitude of Islam to women and the issue of equality between men and women in the class of religion. After all, the equality between men and women was announced in humanity. It was declared that they are equal in the virtues and reward they receive.

Sheikh Muhammad Muhammad Yusuf wrote sincerely that Muslim women in the sections 'Women and Equality' and 'Rights of women in Islam created of being equally entitled to men. In preislamic times, the rights of women not only were weighed down, but also that they were not seen as human beings. The birthplace of a girl in Arab's family, which was initially introduced in Islamic religion was regarded as stupid and despicable and even later: the tyranny reached such a level that a girl does not cause economic difficulties and for such trivial reasons she was

alive as a baby. It is common to say, A boy is a boy, a girl is a dardisar, 'girl overloads' since girl is born [41].

Instead of giving a birth to a girl, give a birth to a stone, it can be used to lay the foundation of a wall [42]. If a girl is born in a family, it was considered that an owl inhabits there. It is obvious that, the owl lived in ruins and disaster the last divine religious which brings humanity out of the darkness of ignorance, has declared that all human things are equal before God, regardless of their descendants of the offspring. The main source of Islam in the understanding of women's status sounds like that: the legal basis for determining the role of a woman in family, society and in legal, economic, interpersonal relationship is the Holy Quran and Hadith. They emphasize a need for respect for women as the Supreme Mother. It is forbidden to kill a newborn baby girl who was a member of family. In the 9th parts of ShuroSura was told that he gets his daughters to marry to whom he wills, he makes his sons marry to whom he wills, it is the most important matter, as it is mentioned in Quran as wisdom. This wisdom literally means defending women socially. The hadith of women's attitudes is detailed in Sharif and Sharia rules. Also here is given that a girl at the age of puberty is mother and her first task is motherhood. According to traditions of the east it is well known that relationship between men and women are strictly regulated. Women have a main role in community and family. Family responsibilities include family rearing, upbringing, household care and sustain ability of family relationships during these tasks [43]. Islam has opened wide paths for: women to gain knowledge in society, Islam gave to women the same rights as men had a field of education, religion and reward- The Prophet (peace and blessing of Allaah be upon him) said: 'It is fard for every Muslim to seek knowledge'. Islam taught women to take full advantage of their particular situation in society and found ways to ensure that these opportunities were met in the best possible way, without dwelling on their full participation in social life. In surat al-Nisa, Men have a share in their profession.

Women have a share of what they have earned (verse 32) [44]. After announcing the equality of man and woman in humanity, they were declared equal in the virtues and reward they deserve [45].

Women also have the same rights as men in acquisition and disposal of goods. However, finding patriarchal relationships under the cover of religion has restricted women's rights, and misunderstanding of religious principles and doctrines led discrimination against women in family and society. Doctor Salih, a scholar in the Egyptian AL-Azhar University explains causes of muslim women's frustration in their families and their role in society as follows: Unfortunately, women's treatment was from the history of our religion. In society there is a great deal of narratives, fabrics, or so-called 'hadith' linked to dark ignorance, loneliness and corruption [46]. Sheikh Muhammad Sadiy Muhammad Yusuf said: We need to know that those who portray Islam as enemies to women are hostile and that some who say that they do not know their religion also join in the fight [47].

However, Islamic culture has fully recognized women's human qualities. They have determined that they should work decently in their nature and have given them a heavy burden on men, Therefore, the prophet Muhammad (peace is upon him) was active in the jihad. hadith, narrations, literature, education, economics, governance, war and politics during the blessed times and Muslim era, but also in sources published in literature. In his monograph: Muslim women in Muslim countries, a well-known Turkish researcher. Bakshi wrote that women's names were kept forever in politics, literature and art: The prophet's wife, Aisha led the army in Zamil's battle, and that situation was misunderstood by many of European researchers [48].

However, they had long recognized their legal status for European women. The muslim's share of his trade and property distribution is well-known in society.

## Conclusion

Factors that became the reason of women's wisdom, sacrifice, ability of business. Based on the above consideration, the following can be deduced:

In Islamic teachings, women's and family's issues have been defined on the basis of Sharia principles reflecting the principles of Oriental ethics. That is, a woman is a child, a mother, a housewife, and a nurse. It also outlines responsibilities of women in family and society, Islamic teaching did not deny the possibility of women's full participation in social life taking into consideration women's particular situation in society. Perhaps, it has set out the guidelines for ensuring that these facilities are implemented. In Islamic law, Islam gave women financial rights. The woman owns her own earnings. Also, the Muslim woman did not forbid labour, but encouraged her to engage in self-worthy, deserving work of personality. In Islamic teachings, a woman is always protected by men, and her parents are to be protected by her husband after her husband's family, and in the case of an adult she is under the protection of her children.

## Acknowledgement

I hereby thank to Uzbekistan State World Languages University for supporting this research.

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