

**DAILY LIFE OF CENTRAL ASIAN WOMEN IN HISTORICAL AND
ETHNOGRAPHIC RESEARCH**

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Abstract:

In this article, the image of a woman, historical and ethnographic views about her, their archaic traces, the role of a woman in the cultural, social, political and domestic life of society are analyzed from the point of view of historiography.

Key words and phrases: Symbol of woman, history, ethnography, Islam, ritual, custom, tradition, family, family rituals, upbringing, family relations, Eastern relations.

Woman, mother is a great breed. It is highly valued and respected in all societies and thousands of languages in the world. In the hadiths, "Paradise is under the feet of mothers," that is, "Paradise is under the feet of mothers." "The future of the nation is in the hands of mothers," wrote the French writer Honore de Balzac [1. B. 102]. There are also winged sayings: "Blessed is the nation whose women do not cry", "Protect your women, my people", "There is a woman, the world is bright".

It is known that the prosperity of the world is created only because of pure people. On the contrary, we can learn from today's events that good things never come from impure people. After planting a sapling, the gardener should pay attention not to its branch, but to the root of the tree in order to produce sweet and quality fruit from it. Therefore, in order to improve the world and the hereafter, we think that it is one of today's urgent issues to learn from the lives of our ancestors and pay serious attention to marriage and family, which are the origin of human beings. After all, due to neglect of this issue, many young families are separated in our society, which is a sad situation. In particular, the fact that the West and the European nations fell into a spiritual crisis due to their neglect of this issue, and today they are bitterly biting their fingers, should serve as a lesson for us.

It is known that family life is closely related to the life of society and never loses its relevance. We can see that family and family relations have a long past in the folk art of our people, which has been passed down from generation to generation for centuries. Also, in the Holy Qur'an, in hadiths, in the works of the scholars of the East, family, interpersonal relations in the family, duties of parents and children, the influence of upbringing in the family on the psyche of the

child, the responsibility of the spouses, choosing a bride, in particular, marriage issues are given serious attention.

In Islam, great importance is attached to the creation of a future family. In this case, it is necessary to choose the future father-in-law and mother-in-law, taking into account the purity of the children. The requirements that every prospective bride or groom's parents should inquire about the lineage of their future godson or that every Muslim should know his "seven pinks" also originate from Islamic spirituality.

The views of one of our thinker ancestors - Abu Rayhan Beruni (973-1048) on family relations deserve special attention. In his views, he pays special attention to the education of women. In the work "Minerology", he cites the advice of parents to girls starting a family and emphasizes that peace, harmony, and happiness in the family fall more on women. And writes like this: "My daughter! You are leaving your familiar home and entering an unfamiliar home. You don't know all the qualities of your future husband. You will be the earth, and he will be the sky. So, if you behave with him in such a way that you are as humble as the earth in front of him, he will be as noble as the sky. Just as the sky makes the earth green with its healing rain, so it pleases you with its kindness. And if you are his maid, he will be your servant. Let your husband hear only soft and sweet words from you, and don't sit in front of him in inappropriate or old clothes, or without covering your face and hair. B. 88].

A father named Abdullah ibn Ja'far, while marrying his daughter, says: "Beware of jealousy, because it is the key to separation. If you hold a grudge against your husband, it will arouse hatred. It is better for you to be nice to your husband, it is better than any magic and use water, it is the first of the good things" [3. B. 3].

Abu Ali ibn Sina is one of the thinkers who stand out for his remarkable views on family relations. His valuable thoughts about how women should be in life are noteworthy. In the chapter "Awsofi behtarini zanho" ("The best qualities of women") of the work "Tadbiri Manzil" he talks about the good behavior of women [4. B. 5].

In the first quarter of the 19th century, information about the lifestyle of Uzbek women and the role and influence of Islam in their lives was collected by F. Nazarov, a translator of the Siberian Corps. During his visit to Kokan in 1813-1814, F. Nazarov visited the cities of Kokan, Margilan, Andijan, Namangan, Oratepa, and studied the training of the women of the Fergana Valley and focused on the issue of rights [5. C. 36].

Among the literature of the colonial era, the place and role of Islam, women in Islam, and one of the most interesting works devoted to the daily life of Uzbek women, written by the couple V. and M. Nalivkin. Ocherk byta jenshchiny osedlogo tuzemnogo naseleniya Fergany" (Essays on the lifestyle of women of the local population of Fergana) is a work.

The main part of the work is dedicated to the daily lifestyle of the settled Uzbek women in the valley, the dress culture and traditional activities of local women, and in this part, it is related to different age stages from birth to death. Information about lifestyle is mentioned. In the concluding part of the book, comments are made on specific aspects of women's lifestyle, in particular, on issues such as polygamy, annulment of marriage, and secret prostitution [6. C. 203]. In general, this work is considered a valuable source for researching the lifestyle of Uzbek women of this period.

In particular, "Turkestarskie vedomosti" about women's rights, marriage, religious ceremonies and many other social problems [7. C. 1], "Moon" [8. C. 2], while the opinions expressed in the articles published on the pages of magazines and newspapers are distinguished by their uniqueness, the traditions, customs and traditions related to the lifestyle of Uzbek women within the scope of the research and the Islamic religion in it and their The ideas and solutions put forward about modernization are important.

In general, the literature and ethnographic researches created during this period are not only devoted to various topics, but also deeply analyze the field materials, the Islamic religion and Sharia laws and traditions in the lifestyle of the local population. Although the formation of the need to study the daily lifestyle of Central Asian women is not complete, the emergence of brief information is the first step in the study of women's problems. can be evaluated step by step.

Authors of the Soviet era used atheistic methods against religion, especially Islam. Since the 20s of the 20th century, the works of S. Lyubimova on the topic of research have been published [9. C. 27].

I. Krivelev "Jenshchina i religion" [10. C. 56]'s treatise focuses on information such as the discrimination of women in the ezuv society, the use of women's religiosity against building a socialist society, while L. Klimovich's "Doloy parandju" [11. C. 63], the social and physical negative aspects of the veil and chachvan, the reasons and consequences of women living in the Fergana Valley, Bukhara, Samarkand regions, are described. These treatises provide comparative information for the study of the relation of religion and society to the socio-political life of the former Soviet Union, as well as the issue of women.

Researcher V. A. Potapova's work entitled "Otnoshenie religii k genshchine" [12. C. 28] along with problems such as the weak economic and political situation of women in the societies before the revolution, the inequality in the rights of men and women, women in religious literature such as "Bible" and "Qur'an", which describe the basis of traditional world religions It was mentioned about the "discriminatory attitude" in the 1950s, as well as about the reduction of the "restrictions" set by religion in women's lifestyle in the 1950s.

It is worth citing the work "Proshloe i nastoyashchee selenia Aykyran" by O. A. Sukhareva and M. A. Bikjanova, dedicated to the life of rural Uzbeks of the Namangan region in the 1950s, which is not very large in terms of volume, but contains significant ethnographic information. . The authors of the study compared women's life and the situation of women in the late 19th and early 20th centuries and assessed the situation of modern women of that time [13. C. 238].

M. A. Bikjanova's information on the structure of the Uzbek family and the history of its development in the Namangan region at the beginning of the 20th century and the modernization of women's political and social life are noteworthy [14. C. 19]. However, the main part of the research is focused on recognized issues, in particular, the changes in women's lives after 1917, the achievement of equality with men in the labor process, and only its positive aspects were emphasized, which made it impossible to draw complete conclusions on these issues.

At the same time, researcher O. A. Sukhareva wrote a work entitled "Islam in Uzbekistan", which provides important information about the introduction and development of Islam in Uzbekistan, its main principles and its many aspects. can be cited as an example [15. C. 85].

O. Akhmadjonov, A. Kasimzoda, N. Yoldoshevlar [16. B. 87] in the work published in the co-authorship of various Islamic traditions in the lifestyle of the local population, in particular, the history and essence of the worship of saints and their graves, traditions performed in shrines are analyzed. In turn, it should be noted that some of the opinions of these authors are controversial and are distinguished by the fact that they are based on atheistic ideas. In general, this book is important for drawing correct scientific conclusions about the role of religious and national values in the lifestyle of Uzbek women in the second half of the 20th century and modernization processes.

The topic of the influence of religion on women's life and outlook is mentioned in almost all studies on religious ceremonies. In the period under review, this topic was the subject of research by Islamic researchers who tried to show the extent of the influence of Islam on the lifestyle of modern peoples on the example of the Central Asian republics. Among them, the research of M. V. Vaga-bov focused on the problem of the impact of Islam on the family institution of Islam, the position of women within the Muslim religion [17. C. 174] should be noted. It is worth noting that, due to certain reasons related to the idea of humanities of the Soviet era, Islamic researchers see the strong influence of Islam in the region within the framework of family relations. who tried to strengthen the policy of excommunication (sekulya-ri-za-siya-si-). Attention is paid to other issues, that is, pre-Islamic religious beliefs and various cults affecting the lives of the local population.

At the end of the 80s of the 20th century, N. H. Azimova [18. C. 21] studied the problem of raising children in traditional families on the example of rural residents of Andijan region. The researcher studied the traditional child-rearing system of Uzbek families living in rural areas, the domestic life of the local population, the mutual relations of the residents of the neighborhood, the role of Muslim priests in the daily life of Uzbeks. considered issues such as giving religious, moral and work education to young people, mutual relations between family members, and the structure of the Uzbek family in the village.

The analysis of the ethnographic literature on the topic in the historiography of the Russian Empire and the Soviet era shows that it should be noted that research on the subject under consideration is characterized by its one-sidedness. In the problems between traditionalism and modernity in the way of life, more attention is paid to modernity, and less attention is paid to studying the role of traditionalism.

In the early years of independence, D. A. Alimova conducted a number of large-scale studies on the historiography of women's issues [19. C. 132]'s monograph on the problem of women in Central Asia, the main stages of the development of historiography of this problem, the state of women's education in the republics of Central Asia, and the study of women's problem are extensively analyzed. In particular, detailed information is provided about women's work and its importance in the national economy, the role and place of women in the socio-political and cultural life of Central Asia in the 20s-80s of the 20th century. It should be noted that these data are of great importance in illuminating the research topic. D. O. Ortikova [20. B. 82–89] analyzed the moral values of Islam in relation to women from a philosophical point of view.

Also, in the early years of independence, a number of articles were published, which contained valuable information about Islam and women, the role and rights of women in life, Sharia laws, and the duties and responsibilities of women. noted [21. B. 3].

Ethnologist U. Abdullaev [22. B. 215] in his research, on the basis of many written sources and field materials, he analyzed the traditional economic and trade relations, family customs and rituals between different ethnic communities living in the Ferghana Valley from the point of view of inter-ethnic relations. –lil did. In particular, the information about the ethnic and regional aspects of family customs and rituals of the valley gained special importance.

N. J. Yusupova [23. B. 150]'s research analyzed the theoretical and practical aspects of studying women's rights in Islam, and the importance of studying women's rights in Islamic law in illuminating the place and role of Islam in the lifestyle of Uzbek women. grew up.

Researcher M. Karimova [24. B. 149] in his research, mainly, the daily lifestyle of Uzbek women, the unique manifestations and signs of women's life, the role of religious values in women's culture, the role of Uzbek women in family and household ceremonies information about the location is recorded in the example of the Fergana Valley. This research is

ethnographically important, and it is valuable for some interesting information about the family and household rituals of Uzbek women.

Ethnologist A. A. Ashirov's materials of the Fergana Valley show the traditions and ceremonies related to ancient religious beliefs such as totemism, shamanism, Zoroastrianism, preserved in the traditional way of life of the Uzbek people, and religious traditions in economic traditions. religious views, as well as research on traces of archaic religious beliefs in childbirth, wedding and mourning ceremonies [25. B. 317] Islam and the problem of women in the traditional lifestyle of the Uzbek people, important in determining the genesis of customs and ceremonies related to family rituals: birth and upbringing of children, weddings and mourning became important.

In the years of independence, the researchers' views on Islam and women's problems in the traditional way of life of the Uzbek people are of great practical importance in scientifically substantiating the rituals and customs related to Islam. is young.

So, although the attitude towards women in the lifestyle of the Uzbek people was comprehensively studied in the researches of local and colonial scientists, they did not pay enough attention to the "national Islam" in the lifestyle of women and its modernization.

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