



Journal Website:
<https://theusajournals.com/index.php/ijhps>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

THE ROLE OF WOMEN IN THE GAZE CEREMONIES OF THE TURKIC INTERNATIONAL

Submission Date: June 20, 2024, Accepted Date: June 25, 2024,

Published Date: June 30, 2024

Crossref doi: <https://doi.org/10.37547/ijhps/Volume04Issue06-04>

Dilnoza Mahmudboeva

PhD student, Gulistan state university, Uzbekistan

ABSTRACT

Over the centuries, it has developed in various historical regions Uzbekistan, becoming a single and rich system of Customs. In addition to being a formal marriage ceremony, a wedding is also a system of interrelated solemn traditions (girl consent, courtship, marriage period, pre-wedding customs, wedding, etc. National marriage customs reflect all the positive characteristics of the people of Uzbekistan. The marriage traditions of Uzbekistan influenced the traditions of other peoples and received certain elements from the culture of other peoples. The effect of time on wedding habits is felt. Recently, as a rule, weddings are held in special wedding palaces, the bride and groom dance, little girls in angelic dresses dance around the bride and groom, time is allocated for modern dancing at the wedding, the bride is thrown, a bouquet is thrown at the end of the wedding, the honeymoon is also of this type.

KEYWORDS

Gender, gender inequality, feminism, gender equality, character, mutual respect, liberal, suffragism, sexual violence, biological determinism.

INTRODUCTION

In the history of gender, the issue of the relationship between the individual and the society has a special place. Anthropologists and sociologists on the threshold of the millennium show a partial or complete combination of the male-female opposition and the

individual-community dichotomy in different cultures: new problems and new approaches and societies.[1] Gender historians rely on anthropological studies that link gender inequality to the direct division of human activity into the private and public spheres and the



exclusion of women from the latter. Various historical models of individual and community relations are examined, illustrating the division of power, honor, and property. Power is interpreted as a way of influencing people to achieve their goals and is considered in terms of the ability to influence the decisions and actions of other people or groups [2]

The concept of "women's power" is used in works that analyze the role of women in the economy, their influence on political decision-making, as well as the characteristics of women's network of influence, understood as interpersonal relations between women. This concept is used in the study of the ways in which women actively influence the change of new cultural stereotypes and their spread.

LITERATURE REVIEW

First, the problem of equality in the relationship between men and women in the sources of our national culture and Islamic religion is detailed by our thinkers such as Imam Bukhari, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina, Yusuf Khos Hajib, Abul Qasim Zamakhshari, Ahmad Yassavi, Alisher Navai, Zahiruddin Muhammad Babur. analyzed. [3] For example, Abu Rayhan Beruni in his work "Minerology" said: "Family peace is directly in the hands of intelligent, insightful, well-educated women", and [4] Abu Ali ibn Sina in his work "Tadbiri Manzil" said: "Let her overcome the shortcomings of her husband with her nature and good sides." comes to the conclusion.[5]

Secondly, the roots of the Enlightenment of the problem of equality in the relationship between men and women are expressed in a unique way in the views of representatives of the Jadid movement, such as Abdulla Avloni, Abdulla Qadiri, Abdurauf Fitrat, Mahmudhoja Behbudi, Cholpon.[6] In this study,

gender traditionalism is natural and is studied from the practice of gender polarization of the social environment. In the Uzbek people's long-standing socio-cultural environment, gender polarization served as an organizing principle for the formation of social rules for all members of society. In the traditional mountain-Caucasian society, the coding of gender behavioral signs is carried out at the unconscious level, without the active and conscious participation of the individual.

Thirdly, scientists of our republic M. Holmatova, V. Alimasov, R. Samarov, D. Muqimova, B. Rakhmanov socio-historical and cultural foundations of gender problems have been thoroughly studied. In particular, V. Alimasov stated that the family, social environment, and society supported and even supported gender dimorphism. To discrimination against sharp struggle take went , one period , one society , one family that it was to history known not The new concept of gender took a broader approach to the "issue of wives and daughters" and brought the problem of gender differences in it to a wider field of research. Some researchers admit that this scientific-theoretical shift corresponds to the transition from "social history" to "cultural history".[8]

Fourthly, the study of gender issues in the context of the history of Uzbekistan in our country has its own deep meaning and character, and in this process, the unique place of each age group and the national mentality, traditions and values that have been formed historically are of primary importance. That is why it is important to take into account the unique national identity requirements of the Uzbek people when covering gender issues related to the lifestyle of the Uzbek people . Theoretical and empirical studies in this context R.A. Ubaydullaeva, S.T. Inomova, M.B. Bekmurodov, O. Musurmonova, G.A. Matkarimova, M.



Tokhtakho'jaeva, M. Kh. Kholmatova, M. G'anieva, M. Nurmatova, E.S. Sultanova Sh. Sodikova, N. Latipova, N. Nishonova, Kh. Nasrullaeva, N. Jo'raeva, S. Safaeva, N. Annaeva, G. Akhmedova, T.K. Narbaeva, G. Rahimova, M. Ergasheva, N.M. .Niyazova and other similar scientists.

RESULTS

Over the centuries, it has developed in various historical regions of Uzbekistan and turned into a unique and rich system of customs. A wedding, in addition to being a formal marriage ceremony, is also a system of interrelated ceremonial traditions (daughter's consent, courtship, marriage period, pre-wedding rituals, wedding, etc.). National marriage customs reflect all the positive characteristics of the people of Uzbekistan. Marriage traditions of Uzbekistan influenced the customs of other nations and took certain elements from the culture of other nations. The effect of time on wedding customs is felt. In recent times, as a rule, weddings are held in special wedding palaces, the bride and groom dance, little girls in angelic dresses dance around the bride and groom, time is set aside for modern dance at the wedding, the bride is thrown, the bouquet is thrown at the end of the wedding, and the honeymoon is also of this type. .

Until the 20th century, the meeting of two young people in Uzbekistan was a very uncomfortable scenario. According to strict rules, girls are forbidden to communicate with boys before the wedding. However, as in all cases, young people somehow managed to see each other.

The easiest way to choose a bride was to go to a nearby spring, hide in the branches of trees or rocks. From there, young men with glasses were watching a group of girls. They also asked their sisters to talk to the girl and get her consent.

On various holidays and festivals such as Navruz and weddings, young brave boys competed in horse racing, rope jumping, wrestling, swordplay and other games. Through the competition, they attracted the attention of girls. Many years ago there was a very interesting tradition. If a young man throws an apple at a girl's feet, and she picks it up, it signifies mutual consent, and the young man sends messengers to the girl's house.

In general, a girl is forbidden to see her husband's face before the wedding. Since starting a family is a very important thing, the families of both parties were careful in their choice. Most families preferred to marry close relatives. It was based on pride of lineage, blood purity and family unity. Reputation meant everything. Adakhli had to have any qualifications, come from an important family, work and be handsome. The bride had to be beautiful, educated, capable and healthy. In addition, he should do housework well and do various arts.

Nikah is an agreement between a man and a woman to start a family in a halal way according to Sharia. Starting a family is one of the most important steps in a person's life. Its conditions and requirements must be properly fulfilled not only according to the law, but also according to religious beliefs. Marriage is the basis of creating a family. This is also mentioned in our traditional religion. In particular, our Prophet Muhammad (pbuh): "O youth community! Who can get married right away. "Marriage is the best defense against impurity and dishonor."

Marriage imposes certain responsibilities on a man and a woman. A man is the breadwinner of the family, he is obliged to support his wife and children materially and spiritually. The duty of a woman is to obey her husband, to protect herself from sinful actions, to own what her husband earns. Since the duties and roles of spouses in a Muslim family were long established and



confirmed by religious and national traditions, their family could be rich.

Marriage ceremony has its own meaning and procedures. From time immemorial, young couples have married and started families according to Sharia law. After the marriage, according to custom, they escort the bride from her home, invite the mullah to her groom or go to the mosque to perform the marriage ceremony. Usually, this ceremony is performed before or after the entire wedding ceremony. The main thing should be done before the first wedding night.

That's why, first of all, the two young people are friendly. That is, realizing that two people can live under one roof, agreeing to their desires. Marriage should not be forced because of financial circumstances or to get rid of hardships. Secondly, the presence of a witness to the marriage of young people. A witness is a person who guarantees that two people will start a family and live together.

Third, give the girl the gift she asked for (skillful).

In the traditions of the Uzbek people, many procedures are performed before marriage (betrothal, matchmaking, wedding, etc.). The proverbs "It's easy to get married, it's hard to have a house", "A husband is a hundred years old, a matchmaker is a thousand years old" show that the Uzbek people attach great importance to marriage and treat it seriously.

Fourth, the consent of the parents of the girl who wants to start a family. That is, the girl's parents must be informed about the marriage and give permission. Parents must be present at the ceremony or be a guarantor (representative) of their agreement.

Fifth, a bowl of water with salt and sugar is placed in front of the young people who are starting a family.

This is done with the intention that the life of the young couple will be sweet and without sorrow. It is known that if someone violates his fidelity to his spouse, he will be cursed by the marriage water. After reciting the Qur'an and performing the ceremonies, the domla traditionally receives the consent of the bride and groom in the presence of witnesses. After that, the teacher gives water from the cup to the couple to drink, and those sitting can also drink from the cup.

After completing these procedures, young people receive a right that does not have legal force. After marriage, the rights of every citizen in the family are protected by the Law "On Marriage and Family Rights" in our secular country. If the family is one of the social institutions in society, the family itself is considered a separate educational institution. After all, from the moment a person is born, he grows up with human values and good qualities in this family. Nothing can replace the knowledge a parent has for their child.

Purpose of marriage:

1. Protecting the eyes from impurity.
2. To strengthen one's faith, to be firm in one's religion.
3. To live as a companion, aiming to make the spouse happy.
4. Protection from spiritual point of view and adultery, various diseases.
5. Choosing a noble-pious spouse so that the offspring will be noble.
6. Reproduction.
7. Management of the family within the framework of Sharia.
8. There is preservation of the surname.



9. Spending life's joys and difficulties together.

CONCLUSION

Today, Uzbek women represent modernity and independence along with the East. In the Far East, men were raised to be dominant and women to be submissive. In recent years, the issue of gender equality has been raised a lot. If 20 years ago women considered male dominance in some issue as normal, now they do not accept it. This is not only related to Uzbekistan, but also a requirement of the era and civilization. It originated from the Western countries and today it is widely spread in the life of our country. The fact that gender equality is sometimes equated with feminism can cause serious problems. In fact, these concepts have a completely different meaning. Feminism promotes women's rights. Gender equality opposes this discrimination, defending the idea that people have the same rights regardless of their gender. [9]

A number of measures are being implemented in order to solve the gender problem in our republic. As a result of the establishment and effective work of the State Committee on Family, Women and Children's Problems, many gender problems are being solved in our country. After gaining independence, the Republic of Uzbekistan is making great progress in protecting human rights and freedoms, including ensuring the rights of citizens. Thus, with the honor of independence, our country joined the Convention "On the Political Rights of Women" and the Convention "On the Elimination of All Forms of Discrimination against Women".

REFERENCES

1. Соломатина О.А. Женщины-легенды. Сильный слабый пол / О. Соломатина. - Москва : Коммерсантъ : Эксмо, 2012. - 132 с.
2. Исаева Е.В. Общественно-политические воззрения Мэри Уоллстонкрафт : диссертация ... кандидата исторических наук. - Тюмень, 2012. - 196 с.
3. Гордость и предубеждения женщин Викторианской эпохи. - Москва : Алгоритм, 2016. - 414, [1] с.
4. Потницева Т.Н. Мэри Уоллстонкрафт Шелли: "Последняя из славного поколения": монография / Т. Н. Потницева. - Днепропетровск : Изд-во ДНУ, 2008. - 127 с.
5. Нестерова С.А. Образ английской и американской женщины в представлении современников : Последняя треть XIX-начало XX веков : диссертация ... кандидата исторических наук. - Самара, 2004. - 187 с.
6. Милль Дж. С. О подчинении женщины. - М.: Рипол, 2020. – 303 с.
7. Бовуар Симона. Второй пол. Серия: Новый культурный код. Пер. с франц. СПб. Азбука 2018. - 928 с.
8. Фрейд Зигмунд. Психология бессознательного. Мастера психологии Питер 2022. - 528с.
9. Джи Таби Д., Фрейя Р. Что бы сказали знаменитые феминистки? Как Вирджиния Вулф, Симона де Бовуар и Роза Люксембург решали М. Альпина 2021. - 192с.
10. Симона де Бовуар. Второй пол. В двух томах. Том 2. Жизнь женщины. Серия: Азбука-Классика. Non-Fiction. Перевод с французского И. Малаховой, Е. Орловой. Санкт-Петербург. Азбука. Азбука-Аттикус. 2018. - 736 с.
11. Бовуар Симона , Сартр Жан-Поль. Аллюзия любви. Серия: Философский поединок. Алгоритм, 2017. - 672 с.

12. Фромм Э., де Бовуар С. Любовь как болезнь: все оттенки порока. Серия: Клинические рассказы. М.: Алгоритм, 2018. - 304 с.
13. Фридан Бетти. Загадка женственности : Пер. с англ. / Бетти Фридан; [Вступ. ст. О. А. Ворониной]. - М. : Прогресс : Литера, 1994. - 494 с.
14. Фридан Бетти. Загадка женственности : Пер. с англ. / Бетти Фридан; [Вступ. ст. О. А. Ворониной]. - М. : Прогресс : Литера, 1994. - 494 с.
15. Кристева, Юлия. Брак как произведение искусства/ Юлия Кристева, Филипп Соллерс ; перевод с французского Н. В. Баландиной. - Москва : РИПОЛ классик : Панглосс, 2020. - 191 с.
16. Brooks Ann Postmodernism, Feminism, cultural theory and cultural forms. i.o; don, N. Y.: Routledge, 1997. - 240 p.
17. Гафизова Н.Б. Исторический опыт взаимодействия российского и международного женских движений в конце XIX - начале XX века : диссертация ... кандидата исторических наук. - Иваново, 2000. - 231 с.
18. Куприна И.В. Феминистское движение в России во второй половине XIX - начале XX вв. : диссертация ... кандидата исторических наук. - Москва, 2000. - 147 с.