

Women's Issue And Its Historical-Retrospective Discourses In Turkestan In The Late Of Xix And Early Xx Centuries

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Abstract. *This article is devoted to the issue of women in Turkestan in the last century, which includes parandja, discourses on parandja, the "Khudjum" movement, the role of women in spiritual and enlightenment life, social status in the family, the religious and political situation in Turkestan, the factors that led to the religious situation, gender characteristics have been analyzed in a historically retrospective, philosophical context. It also seeks to broaden the views of Eastern and Western ideologists on the subject of the parandja, the issue of women in Islamic and Sharia law, their rights, as well as a broad approach to the original goals and objectives of the work done in the discovery of a new modern female image.*

At the end of the article it is stated in the proposals and comments that it is important to study and analyze the religious and political life of the past in order to find solutions to the problematic situations related to the religious factor in Uzbekistan today.

Keywords: *Women, "Parandja"*, black "chimmat"*, chachvon, "Khudjum"* movement, throwing parandja, religious and political situation, hijab*, gender, human rights, education.*

1. Introduction.

The historical, socio-political analysis of the issue of women has always been complicated. A century ago, during the dictatorial regime in Turkestan, the Bolsheviks, the successors of Tsarist Russia, set clear chauvinistic goals in ending the human rights of women, which had been violated under the guise of the so-called "parandja-throwing campaign." The deprivation of women's rights and the lack of recognition of them as full members of society have emerged in the "Khudjum" movement, which was sparked by protests in the last century.

If we look at the history of women covering their faces, it is not a religious custom for a woman to cover her face, but a means of preventing various conflicts. In ancient times, they were considered as a prey, so strong people took the wife or daughter of the weak and took possession of them. Many battles in history have also been caused by women. Even, because of women, friends or brothers fought with each other. Women's faces are also covered to prevent such conflicts. The complete covering of the women's face was gradually manifested in the form of a parandja.

The parandja¹ - the veil of most Muslim women². The parandja is a long-sleeved veil worn by Uzbek women before the revolution to keep them out of sight of strangers³. It was a symbolic

¹ Parandja - Arabic faraji - a wide shirt.

² O'zbekiston milliy ensiklopediyasi. 6-jild. [National Encyclopedia of Uzbekistan. Volum 6]. T.: "O'zbekiston milliy ensiklopediyasi" Publ., 2003, 681 p.

expression of the religious views on women - the weak, who were required to wear a net (chachvon) made of horsehair⁴. The parandja was also seen in Turkestan as a reflection of the observance of Islamic rules by Eastern women⁵.

Aims and objectives: to study the historical data on the "Khudjum" movement and the phenomenon of the parandja, which took place in the last century, and to make a comparative analysis of some aspects of the issue of women on the basis of the essence of Islamic law. It is also an attempt to make an objective assessment of the situation by showing the differences between Arab culture and Islam, the attitude of the Soviet government and the local population to the parandja factor.

Methods:

The problem studied in this article requires a kind of methodology for solving the problems posed by the authors of this article. We must outline certain principles and methodological approaches used in this work. One of the main methods of this research is the historical retrospective method. The historical retrospective method consists in the study of the historical process from the present state through a sequential return reconstruction of events and phenomena to the past or vice versa. The historical-typological method is an attribute of the historical-retrospective method; it is associated with a certain classification of the phenomena under study to facilitate their analysis. In this article, the topic of the "paranja" as a component of the study of the women's issue of the 19th and 20th centuries is gradually linked to the modern problem of the religious factor "hijab" through the method of comparative analysis of two periods.

In conducting historical research on this topic, the method of discourse analysis was used. Discourse analysis is a set of analytical methods for interpreting various kinds of texts or statements as products of people's speech activity, carried out in specific socio-political circumstances and cultural and historical conditions. According to this method, the classification of historical discourses is compiled in accordance with the studied historical events related to this topic. At the beginning of the 20th century, the women's issue of Turkestan was one of the topics of political discussion. The appearance of a woman in the coming century worried political structures not only from the point of view of the cultural and educational life of the region, but also from the point of view of the political and economic vectors of the organized colony. Therefore, analysts from different countries took part in the discussion of this topic. These articles were published during the formation of Soviet power. In the Turkestan Soviet Socialist Autonomous Republic, the first newspaper in Uzbek with Arabic script was published in June 1921. The newspaper was called "Ishtirokiyun", it was the organ of the People's Commissariat for Nationalities. The newspaper "Turkiston" was a renamed version of "ishtirokiyun" and existed from 1922 to 1924. "Kizil Uzbekiston" is also a renamed version of the "Turkiston" newspaper since 1924; it interested the Soviet authorities with its content. The publication of various opinions on the hijab shows that the Soviet government faced a difficult task of organizing a policy towards the women of Turkestan. The discourse analysis cites the opinions of the authors published in articles published in the "Turkistan" and "Kizil Uzbekiston" newspapers from 1922 to 1925.

The authors of this article paid special attention to the method of comparative analysis. Comparative analysis provides an opportunity to compare two or more objects, phenomena, attitudes, views, political events and to derive the result of the study. At the same time, it is possible to single out the general and the different in them for the purpose of classification and

³ O'zbek tilining izohli lug'ati. I-tom. [An Expository Dictionary of Uzbek. Volum 1]. Moskva, "Rus tili" Publ., 1981, 572 p.

⁴ Buttino M. Revolyutsiya naoborot. Srednyaya Aziya mejdu padeniyem sarskoy imperii i obrazovaniyem SSSR. [Revolution on the contrary. Central Asia between the fall of the tsarist Empire and the formation of the USSR]. Moskva. "Zvenya" Publ., 2007, 32 p.

⁵ Xalid A. Islam posle kommunizma: Religiya i politika v Sentralnoy Azii. [Islam after a communism: Religion and politics in Central Asia.]. Moskva, Novoye literaturnoye obozreniye Publ., 2010, 111 p.

typology. Considering that this article was written at the junction of several social sciences and humanities, in particular, history, religious studies, philosophy, the method of comparative analysis could be used to systematize and classify problems and phenomena of the early 20th century and 21st century. Axiomatic phenomena based on the socio-political situation, the mentality of the people, and the culture of society were identified through a systematic analysis. The method of comparative analysis is used to classify approaches and opinions in relation to the problem of the hijab.

Results and reflections: The opinions quoted in historical sources also confirm that there were many discourses about the parandja in the periodical press of Bolshevik policy. For example, Abdulla Kuziev, a local intellectual, said that "In Omriqo and Ovro'pa (America and Europe), women are considered a half person, but in our East they are called no one."⁶ Western scholars say, "The wife of a Russian peasant worker tries not to have a parandja. That is why their bodies are resilient and healthy. As for the woman of the East, she has little movement because of the parandja. That's why she's not healthy."⁷ The ideologists of the dictatorial regime tried to shape the parandja factor in other respects, rather than directly addressing the issue of the parandja of Turkestan women as an attempt to free women from this parandja and create the image of a Soviet-era working woman. They also argued that the woman under the parandja was completely motionless and lazy, and that the parandja enslaved them, but the Turkestan intelligentsia also tried to substantiate their criticism by saying, "The parandja did not bring slavery to the women of the East. What gives rise to slavery and the parandja is ignorance, illiteracy, obscurantism. It is incompatible to attribute this to a social habit that is rooted in these reasons,"⁸ he said. In doing so, Turkestan intellectuals argued in the press that the lifestyle proposed by the Soviet regime to Eastern women was a blow to millennial national values and that they were dissatisfied with the transformation of Western life into a means of revolutionary coercion.

However, if we look deeper, the removal of women from the so-called inner darkness, on the one hand, allowed them to shine in the torch of science, to live on an equal footing with men, to have a place in all spheres of society, and on the other hand, we have witnessed that it also caused to undermine religious and national values.

Since women's lifestyles in Turkestan are based on Sharia laws*, some clerics opinions, such as women should not be looked down upon, they should not be educated, they should just sit at home and do housework, restricted their rights and freedoms. In one of the Orenburg newspapers, A. Fakhrutdinov criticized an article by Y. Podgorny, a stranger to the Sharia, entitled "Muslim Woman" and said that the Sharia gave women a wide range of rights and freedoms and he tried to prove his point by giving the following arguments:

- 1) No woman may be forced into marriage. Even parents have no right to marry their daughters.
- 2) A woman does not need the consent of her husband in owning, managing, selling, buying property rights as a legal entity.
- 3) The obligation of the woman did not go beyond family matters. Even the work of making fire from wood and water transportation are the responsibility of the men.
- 4) Marriage - based on citizenship only. A woman (virgin girl) can make as many demands as she wants while getting married, if the man does not fulfill the condition of marriage as she wishes, she has the right to leave her home (she can also marry someone else) without any deprivation of her rights and without the consent of her husband.

⁶ . . . فازييف. بو كوونگى به يره مده ن مه قسه د. "Turkiston" gazetasi. [The newspaper "Turkestan". Goal for this day's celebration]. 1924, 9 march, no. 243, 3 p.

⁷ . . . "Qizil O'zbekiston" gazetasi. [The newspaper "Red Uzbekistan". Parandja and women's health. (with suspected path)]. 1925, 24 november, no. 284, 4 p.

⁸ . . . "Qizil O'zbekiston" gazetasi. [The newspaper "Red Uzbekistan". Parandja and women's health. (with suspected path)]. 1925, 24 november, no. 284, 4 p.

- 5) Husbands have no right to deprive their wives and daughters of their inheritance when they die ...
- 6) At the time of marriage, the husband must pay a dowry to the bride. The dowry is her personal property.
- 7) During the divorce, the husband must provide for his ex-wife for up to three months, if she is pregnant, until the birth.
- 8) If the husband is unable to provide for his wife or does not provide her with the necessary means of subsistence, then at the request of his wife, the court shall separate them and allow the wife to remarry.
- 9) According to Sharia, women are equal to men in all political, social and economic terms ...
- 10) Even when women cross over to the enemy during the battle, they are considered a deposit and will not be killed or taken prisoner⁹.

Proving how the Sharia approaches the issue of women, A. Fakhrutdinov refuted Iv. Podgorny that a non-Muslim cannot talk about something he does not know.

To add more clarity to the above points, there is no concept of enslaving women in the Islamic holy books either. However, ignorant clerics with a dogmatic approach to Islamic enlightenment and law who have forgotten these wisdoms of Islam - high-ranking officials (qazi kalon*, sheikhul islam*, etc.) as well as their more illiterate (chalasavod*) executors (chala mullahs*) in the local government system limit women's participation in social and cultural life and it led to the limitation of the scope.

In Turkestan, women have been the victims of many persecutions because of the views of priests who have misinterpreted Sharia law. "Violence against woman lasted from her birth to death. Even her grave could not have been the same as that of the man. Her grave was dug four times deeper than the man's.¹⁰" In Turkestan, before the revolution, women were not only cut off from society, but had no authority as human beings. Even their corpses were disrespected and the woman's inferiority to the man was reflected in the depth of her grave at her funeral.

Of course, it is wrong to blame everyone for such treatment of women in Turkestan, as Haji Muin confirms that local intellectuals, especially Jadids*, have always shared their views and opinions in their works and in the press about illegal actions against women:

"Since the laws of Islam are based on the Arab environment, the articles on women, as well as the pre-Islamic views of the Arabs on women, are based on the idea that women are deprived of the right which men have," he said.

When we embrace this religion, our view of women also becomes as Arabic. We begin to wrap women in the parandja (hijab), who live in the open, single light, and who are our lifeblood. It is a sin for a non-mahram¹¹* (a man and a woman who are forbidden to meet or see each other because they are not related, but who can marry.) to be seen, to be heard by men, and to walk among men. ” The author tries to emphasize that the attitude of the Arabs towards women before the advent of Islam is tragic, but we are like those who returned to the pre-Islamic period of ignorance, not according to the laws of Islam. He also calls for a deeper look at the issue, saying that we are trying to live according to the rules of the Arabs, the culture of the Arabs, instead of living according to the rules of Islam.

Before the advent of Islam in our country, that is, according to Zoroastrian teachings*, women and men had equal rights in social life, while in Islam, as mentioned above, there were moral and legal views on the issue of women. “Before Islam, the Turks living in Turkestan used to have a double partner in every way they needed to live; husband and wife had equal rights in matters of household, livelihood, war ...

⁹ O‘zR MDA, FI-1009, 1-ro‘yxat, 159-ish, 5-bet. [Central State Archive of the Republic of Uzbekistan]. 1009 historical fond, 1 inventory, 159 business, 5 p.

¹⁰ Babadjanova R. Schastlivaya, ravnopravnaya. [Happy, equal in rights]. T.: “Uzbekistan” Publ., 1969, 6 p.

¹¹ (موباحه سه يولى بيله ن باسيلادر) خانتلار ماسنه له سى. ئوكتهم ¹¹ “Turkiston” gazetasi. [The newspaper “Turkestan”. The problems of women. (It is printed with the way)]. 1924, 14 february, no. 233, 2 p.

When we converted to Islam, when Arab culture began to invade us, a great change took place in our lives, in our survival, in our general flow.¹² It is no exaggeration to say that this in turn is one of the first reasons why the hijab has taken on a different form of dress called the parandja. This is because the fact that women were dependent on their husbands and that they hid under such a parandja had an effect on Arab culture. It is for this reason that it is clear that women were chained under the parandja as a result of confusing Arab culture with the rules of Islam.

The idea that women's unhappiness was not caused by the parandja, the chachvon or the chimmat, but by the old way of thinking and living, says the article "Women and the Family": "The greatest unhappiness of married woman is in family life based on our old traditions. The male head in the family, the master: The wife is his slave; the woman is inside the four walls. For women, the life of a dungeon family restricts its entire political and economic rights to Sharia law and old customs. Our women lost the power to enter a new life and to break the chains of family life.¹³" The mix of national and religious values has left women trapped within four walls. Indeed, in the last century, the issue of women has been the most pressing issue, and it has been the subject of much speculation by local scholars that it is a painful point in society, educating them and bringing them out from within. This problem reviewed also in the writings of the local Jadids¹⁴. However, this issue did not yield any results, as these ideas, which had no action, did not show their practical result, and were protracted day by day.

The lamentations of the women, who were deprived of the source of knowledge under the parandja, echoed in Hanifa Oysieva's letters to the press, such as "The wound has been opened," and Mrs. Khairiya's "Let us go." For example, in a letter entitled "The Wound Has Been Opened": "The desires of our women must be in accordance with the requirements of Islam. The rules of Islam should be applied to women. "Otherwise, if our women die, the nation will perish, because the well-being of the nation depends on women.¹⁵" It is not difficult to feel that Hanifa Oysieva was suffocated under the parandja when she read that women are deprived of the light of science, that their eyes are closed and they cannot breathe. Hanifa Oysieva, who also understood that the nation's true educators are women, said, "Unless a part of the nation knows how to read and write, the other half will not be free,¹⁶" adding that the reason for the nation's loss was that women were imprisoned in dark rooms. So, the fact that the woman under the parandja has been cut off from education shows that she is not only attacking the upbringing of children, but also the future of the nation. In a second letter sent by Khairiya khonim*, she said, "If the nation wants to survive, they must educate their daughters. This is required by religion, Sharia, humanity and time¹⁷," she continued, "Educate us, and then make us nationalists, patriots and so on. Ask for children," she said, citing the inability of women to educate the next generation as backward, ignorant, and outdated, because a man lives with a woman from birth to death. Indeed, while the role of women who support men in any situation, both mentally and spiritually, is forgotten, of course, men live as unhappy as women.

The muftis*, judges and mullahs* also expressed their views on revealing the faces of women and freeing them. For example, on April 29, 1916, in the 94th issue of the "Turkestanskiy Kurier" newspaper, in an article entitled "Education of the Sarts and the Freedom of the Sart Women",

¹² "Turkiston" gazetasi. [The newspaper "Turkestan". The problem women. (It is printed with the way)]. 1924,14 february, no 233, 2 p.

¹³ "Turkiston" gazetasi. [The newspaper "Turkestan". Women and family.]. 1924, 9 march, no 243, 2 p.

¹⁴ Fitrat Abdurauf. Oila. –Tashkent: Manaviyat, 2016.

Fitrat Abdurauf. Rahbari najot. Tanlangan asarlar. 5-jild: — Toshkent:Ma'naviyat, 2010.

Behbudiy. Bizni kemirguvchi illatlar. Tanlangan asarlar. –Toshkent: Ma'naviyat, 1999. 192-6

¹⁵ O'zR MDA, FI-1009, 1-ro'yxat, 3-ish, 17-bet. [Central State Archive of the Republic of Uzbekistan]. 1009 historical fond, 1 inventory, 3 business, 17 p.

¹⁶ O'zR MDA, FI-1009, 1-ro'yxat, 3-ish, 17-bet. [Central State Archive of the Republic of Uzbekistan]. 1009 historical fond, 1 inventory, 3 business, 17 p.

¹⁷ O'zR MDA, FI-1009, 1-ro'yxat, 3-ish, 17-bet. [Central State Archive of the Republic of Uzbekistan]. 1009 historical fond, 1 inventory, 3 business, 17 p.

only one chief judge from Samarkand, a first-class professor of the entire Muslim world, said: "They can only achieve a high level of development if they are brought up by a woman who has the right to freedom of expression,¹⁸", Kokand mullahs, on the other hand, had a negative view of women's freedom:

- No! It will not happen! The Qur'an* does not allow it!¹⁹ He also said that there were cases of misunderstanding among the clergy. Mirzo Mustafa, one of the most intelligent palace officials of the Emir of Bukhara, said: - The people are not used to it! The mullahs are revolting! Turkey and Persia should set an example for this, he said. - "What about the Tatars?" – to the question he says: - "What, Tatars?" We do not consider them Muslims. They are the ones who have forsaken the law²⁰. So, Mirza Mustafa was trying to deceive the Tatars with this idea and said that they are living wrongly without following the Qur'an. It is well known that the Muslims of Tatarstan were the first nation to show the face of women, and it is undeniable that they took a step forward towards the Muslims of Turkestan.

Uktam, a Turkestan intellectual who understood that the most important task was to make women aware of their rights by forcibly removing their parandjas, clarified the issue with the following opinion: "Our women do not have adequate education and consciousness, our men say, "women are, at the same time, creatures that were created to supply the sexual power (in order to ensure the Yu.D. interpretation)", knowing the state of our environment, "Hey, no, no," forcing women instead of forcing them to profit let us not lose sight of our side, even our bloody encounters!

We must guide and support women in their pursuit of true freedom:

1. There is an urgent need for education and upbringing of girls. Let the girls' schools be strengthened, let the workers, the peasants and all the people be educated in the schools, and let those who understand try to teach the girls and their sisters in the schools of the husbands. Open boarding schools for girls. In spite of their parents, all the girls of the nation should be brought up in such a way that from now on and in high school, the students will be able to grow from them.
2. Pay special attention to medical education and start training teachers and tutors. Let Darilmuallimot be the center of women's education and culture. For the time being, a literature circle should be set up under the auspices of the school, and all women should be given theaters, concerts, and social and educational lectures. Let women be gradually introduced to such societies. Let sectarian and non-sectarian workers and amateurs encourage their wives and daughters to go there.
3. Open literacy and education courses for women in general. Let the wives of the sects be compulsorily educated, and let the non-sects be encouraged.
4. Create a society working for women's freedom. All women, whether sectarian, non-sectarian, poor or rich, should be accepted for this, and a special magazine for women should be published by this society.
5. Fight hard against the immoral people who cause hatred of everyone around the female branches. Let the women's departments be headed by people who are more familiar with the spirit of the Uzbeks, and even by Uzbek-educated wives.
6. Organize a women's industry. So far, the environment is not conducive for men and women to work together (conditions do not exist). However, our Uzbeks have a special industry for women (tupiyduz, chalmak, bandak, silkworm, epak, buzlik, weaving, etc.).

¹⁸ O'zR MDA, FI-1009, 1-ro'yxat, 159-ish, 3-bet. [Central State Archive of the Republic of Uzbekistan]. 1009 historical fond, 1 inventory, 159 business, 3 p.

¹⁹ O'zR MDA, FI-1009, 1-ro'yxat, 159-ish, 3-bet. [Central State Archive of the Republic of Uzbekistan]. 1009 historical fond, 1 inventory, 159 business, 3 p.

²⁰ O'zR MDA, FI-1009, 1-ro'yxat, 159-ish, 3-bet. [Central State Archive of the Republic of Uzbekistan]. 1009 historical fond, 1 inventory, 159 business, 3 p.

7. Open a few baby orphanages for Uzbeks everywhere so that workers can take care of their children when they go to work and when they give birth. ²¹”

As these proposals were not implemented in a timely manner, the wearing of paradjas and the release of women continued to proliferate. On December 13, 1926, at a meeting of the Council on Women's Liberation in Samarkand, a number of resolutions were put forward on the liberation of women from the dark parandja called the parandja. They are:

1. "Women should not be exposed at all";
2. "Women need to be opened. However, this requires training before opening; it is impossible to open without education";
3. "It is necessary to issue a decree (order) to strike the women and open them all together from now on";
4. "When women are starved, all organizations should start together, and among the sects, trade unions, Komsomols* and organizations (қушчи ташкилотлари), this work should be done at once";
5. "The work of opening women should be carried out first by the faction, the Komsomol activists, and as a result, the involvement of the majority in this work, and the broad faction should be carried out in the Komsomol masses and then in other organizations. ²²"

Analyzing the above thoughts and comments, it shows that the first thought is the opinion of the leaders of the Sharia and that they are absolutely against throwing the parandja. Because they think that throwing a parandja weakens religion. The second idea was put forward by Jadid thinkers and intellectuals, who believed that the only way to liberate women was to educate them and make them aware of their rights. In the early twentieth century, a few Jadid reformers in Central Asia opened modern school programs for girls, and many discussed the necessity of "reforming" women to become better partners for men in the project of remaking their society²³. The realization of both the third and fourth ideas is a complex process, and only the fifth idea is considered correct. It also calls for the punishment of those who prevent women from wearing the parandja, for educating women to be illiterate, for raising awareness, and for men who violate the rights of their wives to be tried openly and severely punished.

Although there has been a lot of talk about the parandja on the way to women's liberation during the nine-year revolution, the issue of emancipation of women from the "chimmat", in practice, the result has not been good. Because even in 1924, going out without a parandja would endanger the lives of our women. Women who walked without a parandja were stoned to death by Sharia leaders, Muslims whose blood was sprinkled with the seeds of religious fanaticism. In fact, the policy of violence of the Soviet regime was a policy of open attack on our national values, our oriental traditions. As a result, brothers, sisters, fathers, uncles, nieces, nephews, nieces and nephews, families became enemies of each other, a place of crime and murder. "Women came out from inside, took off their paradjas, lit their chachvons ... and the new administration did its best to speed up the process.

Every new-minded reform of the Soviet government was greeted with anger by the people. Hated, threatened, took revenge ... Women who wanted to learn to read and write, threw off their paradjas, burned their headscarves²⁴ ... As a result of psychological and religious pressure, 2,500 women fell victim to the policy of "throwing paradjas" on the eve of 1927-1928.²⁵

²¹ "Turkiston" gazetasi. [The newspaper "Turkestan". The problem women. (It is printed with the way)]. 1924, 14 february, no. 233, 3 p.

²² "Qizil O'zbekiston" gazetasi. [The newspaper "Red Uzbekistan". An Important step on the way to the release of girls]. 1926, 17 december, no. 290, 2 p.

²³ Kamp Marianne. The new women in Uzbekistan. University of Washington Press, 2006. 32-p.

²⁴ Qarang: Babadjanova R. Schastlivaya, ravnopravnaya. [Happy, equal in rights]. T.: "Uzbekistan" Publ., 1969, 7 p.

²⁵ Qarang: C:\Users\Asus\Desktop\disser\ SOVETSKAYA RELIGIOZNAYA POLITIKA V SREDNEY AZII. 1918-1930 gg..html [C:\Users\Asus\Desktop\disser\ SOVIET RELIGIOUS POLICY IN CENTRAL ASIA.1918-1930. html].

Such hasty events began to provoke protests among the majority of the population and social groups against the decisions of the dictatorial Soviet regime. Obstruction of the clergy in releasing women by government officials was considered a criminal activity by the Soviet government.

It should be noted that the leading intellectuals of the last century, especially the Jadid enlighteners, anticipated such situations in Turkestan and tried to justify in their works and articles the need for women to take an evolutionary path, step by step. Because they foresaw that a sudden, extreme approach to this issue without the spiritual and political preparation of the local people would lead to a tragic situation. Unfortunately, the Soviet government chose a revolutionary path, which aggravated the situation and led to an uprising of "Khudjum" as a result of the intersection of Western and Eastern views, that is, the emergence of misunderstandings among the local population.

The command-and-control coercion policy issued by the Soviet government, combined with the policy of repression, turned into a movement of parandja-throwing and liberation, dragging the Central Asian region into a bloody trap. Women in Moslem societies in Turkestan were segregated, exploited, and degraded; they were, therefore, a structural weak point in the traditional order-a surrogate proletariat. Through this potentially subversive group, it was believed, intense conflicts could be generated within society which would lead to its disintegration and subsequent reconstitution²⁶. On March 8, 1927, under the central pressure, the policy of forced removal of the parandja of the Uzbek SSR was implemented. And this day has historically been called the "Khudjum" movement. This year has finally reached the peak of women's freedom. In fact, although the attempt to remove the parandja began after 1917, until the 1950s and 70s, women who wore the parandja in occasional places were conspicuous. While the " Khudjum " movement can be described as an anti-religious movement, there is no justification for the Soviet regime's use of bloody means. It had to be done through peaceful, enlightening propaganda. Because it was women who were the victims of religious fanaticism and the violent policies of the Soviet regime who came to freedom in a series of tragic destinies. The main purpose of the "Khudjum" was to increase the social role of women in society, in particular, to exploit them as an additional but significant labor force in the creation of a new system of economic production²⁷.

It is no exaggeration to say that the misinterpretation of religion by some Sharia leaders and religious fanatics in Turkestan in the last century has led to the violation of women's rights, their parandjas, their place in society, and their illiteracy. As the head of our state Shavkat Mirziyoyev noted, "the cultural level of any society on earth is determined by its attitude to women"²⁸.

From the above, it is clear that in society, gender - that is, the breakdown of relations between men and women, the disregard for women with delicate feelings and emotions, the inability to properly assess them - has led to human rights violations.

2. Conclusion:

Based on the above considerations, the following conclusions have been drawn:

- The end of the XIX century and the beginning of the XX century created the need for socio-political life itself to consider the issue of women as a topical issue. Although the religious-moral, spiritual value of the society is not ready to discuss such a complex issue, this topic is

²⁶ Massell Gregory. Surrogate Proletariat. Princeton: Princeton University Press, 1974. 448pp.

²⁷ Karryeva R. Ot bespraviya k ravenstvu. –Tashkent: Uzbekistan,1989.

²⁸ Mirziyoyev Sh. Milliy taraqqiyot yo‘limizni qat’iyat bilan davom ettirib, yangi bosqichga ko‘taramiz. [We will continue to pursue our national development pathway with a new dimension]. – Toshkent: “O‘zbekiston” NMIU Publ., 2017, 345 p.

reflected in the works of local scholars and Jadid intellectuals and has emerged as a problem connecting the past and future related to the religious factor.

- Also, in Turkestan, due to the views of some religious leaders, who approached the concepts of quality and quantity of Islam from their own interests, women's rights were restricted and it became a tradition to treat them not as individuals but as objects, which eventually became a weapon in Soviet policy and, in the pursuit of colonial goals, led to the organization of the "Khudjum" movement as an extreme.

- While the idea of educating women while preserving Islam was dominated by local scholars, and the fact that some local clerics insisted that women did not have to be educated, the very idea of unity in Turkestan undermined the Soviet government's mastery of these two opposing views and we can see that they have succeeded in implementing their policies with the idea that it is possible to have a workforce by opening the parandja of women.

- The "Khudjum" movement was, on the one hand, a struggle against the Uzbek way of life, and, on the other hand, a step towards imperialist goals under the guise of modernity.

- Learning from the experience of religious and political situations of the last century is important for today. We must not forget that the role of women in society is important in the ongoing reforms of our state, so that our people, who have gone through such days, do not repeat the mistakes of the past.

- It is important to understand that the main criterion in finding solutions to problematic situations related to the religious factor in Uzbekistan today, the study and analysis of religious and political life of the past is to draw new conclusions.

- The fact that women are given a wide range of rights and freedoms in Islam shows that women have a high status and is an important factor in rejecting the evils of the past that exist in society today.

- It is important to analyze through historical lessons that the topic of women is relevant not only in the last century, but also today, that their spiritual maturity plays a leading role not only for today but also in the education of future generations.

3. Glossary:

1. Parandja - Parandji (Arabic, faraji - wide shirt) - a veil worn by most Muslim women; formed an ensemble with the chachvan. It serves to hide the female body from head to toe. The shape is broad, with a long band (sleeve) running down the shoulder, close to the hem.

2. Chimmat (Chachvon) - in Tajik means chashmband, which means eye-catcher

3. "Khudjum" movement - actions arising from the socio-economic and political situation in the Republic by the Soviets during 1917-1930.

4. Hijab - The word Hijab means veil, which means that a woman should cover herself with a hijab from non-mahrams, and the hijab should not be fancy, so that the headscarf covers her breasts. the large wrap should be wide so that the inside of the outer garment is not visible and the body is not noticeable.

5. Sharia laws - Sharia (Arabic - the right way; used in Islam in the sense of legislation) - Islamic legal system. In addition to purely legal issues, the commentary contains moral norms and practical religious requirements and types of laws. It is considered as a set of rules for a Muslim from birth to death. In early Islam, the legal management of society was based on the Qur'an. Later, there was a need for a set of laws that would cover all social, economic, political, legal, and religious activities of Muslims. Islamic jurists have been developing Sharia law for centuries. His commentary is based on the Qur'an, the Sunnah, consensus and comparison. Sharia as a legal system was fully formed in the 11th-12th centuries. It was influenced by written and oral religious, cultural, moral, legal, and local customs and traditions.

6. Qazi kalon - Qazi (Arabic - executive, judge) - a judge appointed by the ruler in Muslim countries, acting as a judge on the basis of Sharia, a judge, chairman of the Sharia court.

7. Shaykh al-Islam - "Shaykh" literally means an old man with gray hair. The term refers to a teacher, a scholar, a tribal leader, a community leader, or a person who is generally considered to be great in knowledge, virtue, and career.
8. Chalasavod - applies to people with not enough or incomplete knowledge
9. Mullahs- Mullah, mall Muslim religious rites. In the Russian Empire, mullahs were often called the totality of existing Muslim clergy, sometimes madrassa teachers and simply literate people. Among the Shiites, the mullah is the leader of a religious community, a theologian, and an expert in interpreting issues of faith and law (among the Sunnis, these functions are performed by the ulama).
10. Jadids - Jadidism (Arabic: jdyd jadīd - new) - a socio-political, enlightenment movement that played an important role in the life of Turkestan, the Caucasus, Crimea, Tatarstan in the late 19th and early 20th centuries. Jadidism first appeared in the Crimea in the 1980s. It has spread in Central Asia since the 1990s.
11. Zoroastrian teachings - **Zoroastrianism** or **Mazdayasna** is one of the world's oldest continuously practiced religions. It is a multi-tendency faith centered on a dualistic cosmology of good and evil and eschatology predicting the ultimate conquest of evil with theological elements of henotheism, monotheism/monism, and polytheism.
12. Lady is a term used in Islam to refer to women who are respected and respected
13. The muftis - "Mufti" in the dictionary means to clarify the issue. The term is used to refer to a person who has a degree of certainty based on the basis of a deduction.
14. Komsomol - (abbreviation for "Communist Youth Union") during the Soviet era: (All-Union Leninist) Communist Youth Union.
15. The Qur'an (Arabic: نِجَالْفِر, recitation) is the main holy book of Muslims. According to Islamic belief, the Qur'an is the word of God (Kalamullah) revealed to the Prophet Muhammad in 610-632 by revelation. The Qur'an is called "the Book" (writing), "the Criterion" (distinguishing between truth and falsehood), "Remembrance" (note), "Tanzil" (revealed), "Light" (light), "God" (guidance).), "Blessed" (blessed), "Mubin" (obvious), "Bushro" (good news), "Aziz" (revered), "Majid" (great), "Bashir" (prophet), "Nazir" (warning). In the Islamic world, the Qur'an is also known as the Mushaf. Islamic scholars have listed 30 different names and attributes of the Qur'an.

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