

## REGAINING THE RELIGIOUS VALUES IN THE PERIOD OF INDEPENDENCE: TRADITIONS, RELIGION, AND SOCIAL SIGNIFICANCE OF WOMEN

Bağımsızlık Döneminde Dini Değerleri Yeniden Kazanma: Gelenek, Din, ve Kadının Sosyal Önemi

**Nilufar DJURAEVA**\*

**Öz:** Bu makale, özellikle kadınların toplumdaki rolüne ilişkin, dini değerler ve toplumucanlandırıcı ve aileyi güçlendirmenin, geleneksel tutumların önemini tartışıyor. İslam ve Şariat Hukukunun Özbekistan üzerinde büyük bir etkisi olagelmıştır ve düzenin varlığı için ülkenin kurallarının temeli ve nedeni vardır. Bu makale kadının toplumdaki imajinin zamanla nasıl değiştiği incelenecektir "

**Anahtar kelimeler:** din, değerler, gelenekler, toplum, İslam.

**Abstract:** This article discusses the importance of religious values and traditional attitudes in invigorating society and strengthening the family, especially with regard to the role of women. The religion of Islam and Sharia Law have had a huge impact on Uzbekistan and are the foundation of the country's rules and reason for the presence of order. This essay analyses the value from ancient times.

**Keywords:** religion, values, tradition, society, Islam

---

\* Uzbek State World Languages University Tashkent, Uzbekistan

## INTRODUCTION

Regaining religious values plays an important and positive role keep society spiritually healthy and strengthening the family. It has also, an impact on attitudes towards parenting, which until now, have mostly been secular. This means that the various traditions that linger from previous years, should be preserved, and attention given to them, thus helping to change the politics of the new system.

Even though, required rules in the attitude for women are considered to be existed in our nationality who were informed well about the Muslim tradition. Our President, Islam Karimov has stated that “within mankind, we should always instigate towards the goodness of our truth and dignity, humanity and merciful religion” as the single most important aspect of our religion. It considers that the woman is a sacred creature: it is mentioned on the sacred hadiths that they have more rights to be well treated<sup>1</sup>. Generally, existed rules and orders, public traditions which were created based on Islam religious and shariah in the life of Uzbek people, analyzing how their dignity is, the life basing on family being condition in the Orient from of old, being reversed the women in the family, is expressed by recognizing deeply her positive qualities. The woman is glorified in Koran, an important source of Islam, and on the sacred hadith of our prophet Muhammad written “Paradise is under the mothers’ feet”.

So, in shariah a good fortune of matured girl is to get married, to give birth, a maternity is inspired as her first duty. It is known, according to the orient traditions and customs that interactions between a woman and a man is ordered strongly. The position of the woman in society and family is noted by this order. The duties of the woman in the family are to give birth, to bring the children up and to keep the household and so on and she can keep the durability of family relations on doing the duties told above.

Islam has given a financial right to women on the juridical profession. She holds the property earned by herself. So, Islam prohibits working for woman, may be it inspires to be busy with the job which is right for her kind and personality. Herewith, it is mentioned especially that if there isn’t necessity the woman needn’t work. Well, it isn’t prohibited to work woman in Islam, but it means this matter should be solved according to the interest of society, family and woman. However, woman has been under the men’s defense and under the parents’ defence till getting her own family and then husband’s, under the sons’ defense when she is aged.

The doctrine of Islam provided woman’s interest on the heritage problem. Till Islam, woman had lost the heritage, after the death of her husband one of her husband’s

---

<sup>1</sup> Каримова М. Ўзбекистонда хотин-қизларни ижтимоий муҳофазалашда исломий қадриятларнинг ўрни. Фалсафа фанлари номзоди илмий даражасини олиш учун тақдим этилган диссертация автореферати. –Тошкент, 2008. –Б.3. \$; Karimova.M “The role of Islamic values in defending the women socially in Uzbekistan” candidate of philosophy sciences the author’s abstract of presented dissertation for getting the scientific degree. Tashkent 2008. p.3

relations got her as a heritage. Islam has announced that woman was also heir giving up these kinds of judgments. It is known, giving more portions to the man than woman on allocating the heritage is noted in Islam. It means that the man gives two thirds of the heritage to his wife. So, Islam put the supply of woman's needs on the man's shoulder.

Islam has given women equal rights with men in the science and enlightenment sphere. It is said "Seeking knowledge is the duty of every Muslim" in hadiths<sup>2</sup>. So, it is noted protecting the women's rights that women has a right not only to educate, to teach and to be busy with treatises, but also to study, to get lesson, homily and sermon on Islam doctrines. Besides, a Muslim woman has her own opinion in the fields of shariah, politics and society.

But, the Uzbek women have lived under the depression of religion without rights and have undergone the oppression based on the prejudice in community's view. Islam has been expressed wrongly by illiterate collaborators of religion in the society for a long time. And it was impossible to increase woman's political and juridical knowledge, to know her rights, to form the experience fighting for self freedom. Besides, The Orient features legalized by doctrinaire clergy such as, polygamy in social life, to marry the adult girls, propagating of the woman (getting married with husband's brothers after her husband's death) which don't inhere in Uzbek women generated the consequences to compromise and accept all politics, to view to the social processes and their circumstances inattentively.

At the beginning of XIX century, the new stream called "Reformation of Muslim" appeared in the Muslim countries. The present stream figured the result of changes on the economic, politics and social life in Muslim countries. The objective conditions in these countries caused to appear a new commentaries and approaches on Islam doctrines. Appearing of the reforms in Islam is up to the necessity of spreading the enlightenment. It was possible to carry the aim of enlightenment out on the cycle and base it on Islam, but it is a system of values which specializes the private and social life in the present time. Family and family relation are important field of specialization of the behavior of the followers of the religion in Islam. family relations, Muslim legislation are noted accurately in shariah. The main manual of the jurisprudence of Shariah was created based on the doctrine of Numon Abu Hanifa who is the founder one of the four sects on Islam, "Hidoya"

The current Uzbek family has kept not only the social and mental mechanism of renewing the relations of patriarchy, in present time they keep loyalty towards the traditions of upbringing their children. It is known that, the traditions are unwritten laws, and some of their features aren't apt to the legislation of government. For

---

<sup>2</sup> Мухаммад Камол. Мусулмон аёлларга маслаҳатлар.-Тошкент: Моварауннахр, 2000.Б.24.; Muhammad Kamol. "Advices for Muslim women" Tashkent, Movaraunnahr 2000. p.24

example, according to the tradition, woman has to get the permission from her mother in-law and father in-law to study; it doesn't depend on bridegroom to give birth when and how many children to have, it is solved by a mother in-law or a husband, a girl's marriage with the boy she loves without particular customs and rituals may generate certain complexity.

The degree of master in Muslim clergy affects to this upbringing, especially women. The system of customs and homely traditions are full of religious elements. There are several ceremonies connected with burying the body, the youth peculiars of children, birth and wedding. Generally, at some traditions and ceremonies we can see the development of gender discrimination<sup>3</sup>. Nowadays, some people understand the discrimination on the woman and girls like an abasement of woman in Koran. This depends on the problem of polygamy and hejab. Some people understand to be a true Muslim by getting married one or more and veiling of girls and women. Some women veil and admire being at home. Herewith, they consider not being ashamed of being the second "shariah wife" that is to say being the second wife is better than seclusion. But, nowadays some faithfuls are fighting for the equality of genders considering that the polygamy is anti-decency, the traditions like discriminating the values of women and non-humanity unjust.

During Soviets period, The Communist Party expressed "The polygamy and kalin (money given to girl's parents for getting married with girl) are fault of this religious" trumping "the rules noted on shariah encourage the illegality of the women in the family" to achieve its economic and political goals<sup>4</sup>. Although, woman and man their ability and vocation were considered equal while respecting and impelling to love the women in the Islam religious. The religious norms appointed the social and legal position of women respectively to the values which accepted them. But, appointing the mutual relation between women and men caused gradual separation of women from society through the shariah norms, the reason of description of Islam religion wrongly by illiterate commentators of the religion. woman's commitment to achieve the orders of her husband made women illegality. Although, the problem of women are paid especial attention in Islam religion and it is written that women have worthy position in the family, society and generally in life.

First of all, woman is referred as a mother. This view is expressed in several ayats of Koran (Isro, 23-24; Lokmon, 15; Akhkof, 15). It is written that woman has her own right in the family and together with imposing duties on the family woman's

---

<sup>3</sup> Валиева Б.С., Черкашина И.А. Ўзбекистонда хотин-қизлар, қонун ва жамият муаммолари. Хотин-қизлар учун қўлланма. Тошкент: Тошкент шаҳар Хотин-қизлар ресурслари маркази. 1999.-Б.128.; Valieva.B.S, Cherkashina.I.A "The problems of the society, law and women in Uzbekistan" A manual for the women. Tashkent. Tashkent city the center of the women resource. 1999. p.128

<sup>4</sup> Абдуллаева Я.А. Қорақалпоғистон хотин-қизлари: кеча ва бугун XIX асринг охири ва XX аср.-Т.: Б.61.; Abdullaeva.Y.A the women of Karakalpakistan: past and today at the end of XIX century and XX century. T: p.61

commitment on Islam doctrine (Bakara, 228). According to the hadith women are inseparable part of men”, woman is inseparable part of the society, she has her own position in the social life that she has right to get education and to be busy with vocation (Niso, 32).

These examples are a sign that women are accepted as a human in Islam religion. Therefore, the contemporary woman must try to keep their honors and the virtue of the womanhood together with using self rights rationality. Unfortunately, some women abandon their children to the orphans’ home and in the streets blemishing the motherhood and thinking of ephemeral senses. And others fall into jogtrot on the hand of unfair men who tell “We teach religious knowledge”. Some of them commit suicide trumping different reasons.

So, in present time we can see the violation of women’s rights and freedom under the guise of Islam and shariah requirements, discrimination of women in the family and society for the wrong and cursory explanation of the drifts and doctrines of Islam religion. The reason of falling too into the religious customs and traditions of the people who are followers of the religion in the society, making the marriage relations on only shariah is requested; firstly, it is being more transpired in affecting negatively to the women’s interests; and secondly in spreading widely of the process of alienation of taking active part social life; wearing the hijab and veiling of the Muslim women.

It is important that women have opportunity to achieve the basic right and freedom to provide to grow consstently and to complete the injustice relations showed on them against acquitting these kinds of faults of the present time under the guise of spiritual and ethical requirements of Islam.

It is necessary to do reforms widely between men not only women for giving up the old notions about women. The solution of women’s problems and democratization the society are the mutually close processes.

## **CONCLUSION**

To sum up, Islamic doctrine does not forbid women from taking any opportunities to participate in society, and to take up positions within society. Contrary to forbidding them, it encourages them to achieve and to take opportunities” Taking the domestic features of the women’s life conditions into account, it shows the interest ways of the labor activity for them. It servesto guarantee the socialdefense of women. In the present time, becoming the women an active act subjects from the “social defense” subjects is one of the urgent goals of the state politics, therein it is appropriate to show as an example of our president Islam Karimov’s following words “Increasing the women’s

position and degrees in the society is one of our and our state's urgent and main goals"<sup>5</sup>.

It is appropriate to keep the peculiarities which are appropriate to our national mentality and their historical radicals of encouraging the women socially together with Islamic values. That's why; forming accordantly with progress through researching and analyzing the women's social defense ideas and engraining them to daily life is one of the main criteria of building the democratic and citizen bevy.

Broadly, the customs and traditions of some Oriental peoples, formed centuries ago, are closely related to Islam, and indeed, are based upon it. Islam has affected spiritually, all aspects of family, social and private life. Islam has helped instil the values of freedom, impartiality and humanity.

## REFERENCES

- КАРИМОВ, И. (2008). Юксак маънавият-енгилмас куч.-Тошкент: Маънавият, 2008. – Б.36.;Karimov.I “Great spirituality – undefeated power” Tashkent: Spirituality, 2008. p.36
- КАРИМОВА, М. (2008) Ўзбекистонда хотин-қизларни ижтимоий муҳофазалашда исломий қадриятларнинг ўрни. Фалсафа фанлари номзоди илмий даражасини олиш учун тақдим этилган диссертация автореферати. –Тошкент, 2008. –Б.3. ; Karimova.M “The role of Islamic values in defending the women socially in Uzbekistan” candidate of philosophy sciences the author's abstract of presented dissertation for getting the scientific degree. Tashkent 2008. p.3
- МУҲАММАД КАМОЛ. Муслмон аёлларга маслаҳатлар.-Тошкент: Моварауннаҳр, 2000.Б.24.; Muhammad Kamol. “Advices for Muslim women” Tashkent, Movaraunnahr 2000. p.24
- ВАЛИЕВА, Б. С. (1999). Черкашина И.А. Ўзбекистонда хотин-қизлар, қонун ва жамият муаммолари. Хотин-қизлар учун қўлланма.Тошкент: Тошкент шаҳар Хотин-қизлар ресурслари маркази. 1999.-Б.128.; Valieva.B.S, Cherkashina.I.A “The problems of the society, law and women in Uzbekistan” A manual for the women. Tashkent. Tashkent city the center of the women resource. 1999. p.128
- АБДУЛЛАЕВА, Я.А. Қорақалпоғистон хотин-қизлари: кеча ва бугун XIX асрнинг охири ва XX аср.-Т.: Б.61.; Abdullaeva.Y.A the women of Karakalpakistan: past and today at the end of XIX century and XX century. Т: p.61

---

<sup>5</sup> Қаранг: Каримов И. Ўзбекистон хотин-қизларига байрам табриги // Туркистон, 2010 йил 6 март.; Look: Karimov.Islam “Congratulation of fiesta for Uzbek women.” Turkestan. 2010. Mart 6.