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Implementing the Principle of Gender Equality in a Balance of Secularism and Religiosity

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Abstract--The article notes that the issue of gender equality in Uzbekistan has become a priority of public policy, especially the creation of an equal legal framework for the activities of women in all areas. But unfortunately, our people do not use them widely or are not allowed by their relatives. The gaps in our legal consciousness, in our spirituality, are clearly visible in the problem of gender equality. Gender equality is sometimes seen as the opposite of our national and religious values. To what extent do Islamic morality conform to the principle of gender equality, including whether there are equal opportunities for Muslims and non-Muslims in matters of education, and what is the status of gender equality in Muslim families? issues such as whether it is supported are covered in the scientific article on the basis of clear arguments.

Keywords--education, family strength, feminism, freedom, gender equality, Islam, secularism, society.

Introduction

We call the current, national stage of our national development New Uzbekistan. One of the most important features of this stage is the large-scale openness in our country, the policy of gradual liberalization of our society. In the context of such renewal, the issues of gender equality and religious and secular aspects in its provision are very important. Gender equality in any society is determined, first of

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all, by the attitude towards women in it (Subrahmanian, 2005; Bayeh, 2016). The President of the Republic of Uzbekistan said: “We should consider our efforts to create work places for our women, to alleviate the burden of our mothers and sisters, including creation of all-round opportunities in increasing the role and prestige of women in our social life, taking into account the living conditions too” (Mirziyoyev, 2016).

Present day, the Republic of Uzbekistan takes 44th position among 188 countries of the world in terms of gender equality. So, the share of women in the Parliament of Uzbekistan is 32 percent. Moreover, in the system of the Ministry of Internal Affairs, 16 women have been appointed to senior positions. On June 20, 2019, President of the Republic of Uzbekistan Shavkat Mirziyoyev at the twentieth plenary session of the Senate of the Oliy Majlis mentioned: “One thing is clear: women feel and know the problem of our society better and more deeply than others” (Mirziyoyev, 2019). That same day, on the proposal of the President, Tanzila Norboeva became the first woman who was elected as chairman of the Senate of Uzbekistan. It is notable to underline that today the Upper House of the Oliy Majlis 22 out of 100 senators are women and the number of women in the legislative chamber is 18 out of 150 deputies. Additionally, necessary to remind 22-23% of candidates for district and regional councils of deputies are women.

State and public figure, a member of the commission for the promotion of gender equality in Uzbekistan Saida Mirziyoyeva participated in the world women's Forum in Dubai on February 17-18, 2020 and she gave a speech there (Titko et al., 2021; Danchikov et al., 2021). In the new strategy of the Republic of Uzbekistan, the provision of human rights is one of the most important aspect, which cannot be reached its goal without the provision of women's rights. Women have done a lot great contributions to the social and economical development of the Republic of Uzbekistan, but their work has not in many cases been adequately evaluated. Therefore, today the gender situation in Uzbekistan has changed due to the constant efforts of the president directed to change the position of women in society (Chakraborty & Maity, 2020). Gender equality in the republic increases the role of women in decision-making; as a result, in this case country is able to solve social problems more effectively because women are more responsible to solve different types of social issues. A happy woman is a happy family, a happy country and a great future (Muratbaeva et al., 2021). So, it cannot be different way. Wisdom proverb says: “Behind every successful man, there is usually a successful and wise woman”.

Literature review

The World Declaration of Human Rights which was adopted on December 10, 1948 and the Constitution of the Republic of Uzbekistan underlines the equality of rights for everyone regardless his or her nationality, religion, race and sex (The Constitution of the Republic of Uzbekistan, 2017). Today in Uzbekistan many reforms are being realized in order to increase the strength of women position in the life of society. In particular, on February 2, 2018 was confirmed the decree of the president of the Republic of Uzbekistan under № 5325 “which directed to improve activities of women and strengthening the Family Institute”, on March 7, 2019 was accepted next the decree of the president of the republic of Uzbekistan

under No4235 which directed “on further measures of strengthen and guarantees of women’s labor rights and entrepreneurship support”, On September 2, 2019 was confirmed the Law of the Republic of Uzbekistan under the No 552 which called as "Guarantees of equal rights and opportunities for women and men" and next Law of the Republic of Uzbekistan "Protection of women from oppression and violence", moreover, there was confirmed next resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated on March 30, 2020 under No192 "Approval of the Regulations on the procedure for gender and legal regulatory examination acts and their drafts" and a number of other laws and regulations. Today, there is working on a strategy to achieve gender equality for 2020-2030 in Uzbekistan. In July 2020, the Coordinating Council for the Development of Women's Entrepreneurship under the Commission on Gender Equality of the Republic of Uzbekistan began its work. In accordance with the Resolution of the Cabinet of Ministers under No.486, there were established 14 regional and 203 districts areal "Women's Public Councils" in order to increase the confidence of women in their opinion and their place in society. Such kind of good works cover every sphere of our society and have the great importance of the role of women in the life of our society.

The Declaration on the “Elimination of All Forms of Discrimination against Women” was confirmed by the United Nations Organization under No2263 (XXII) on 7 November 1967 and this declaration contains 11 articles. In this declaration was underlined the need to ensure equality of women and men in all spheres of society, as well as the correct understanding of the principle of gender equality by all nationalities and ethnic groups. In the article three of the declaration on the “Elimination of All Forms of Discrimination against Women” is shown to stop any kind of ideas that supported women's incompleteness, including prepare public opinion for the end of such kind of habits and practices (The Declaration on the Elimination of All Forms of Discrimination against Women, 1979).

Moreover, on March 1, 1980 was confirmed the convention on the “Elimination of All Forms of Discrimination against Women” which is consisted of 30 articles. The moto of this convention is: “Full development of country, prosperity and peace in the whole world requires the participation of women in all spheres as well as men”. In the 1st article of this convention is shown that discrimination against women or girls, regardless of their marital status, political, economic, social, cultural, civic or other field should be stopped as well as any kind of restriction, non-recognition, abolition or dismissal on the basis of sexual orientation, men and women are granted human rights and fundamental freedoms on the basis of equality (The Convention on the Elimination of All Forms of Discrimination against Women, 1979).

In the end of 2019, there was a study conducted by the non-governmental organization of Swiss World Economic Forum. In this study organization’s experts compared gender equality among 153 countries where took into account education, health, politics, life expectancy, economy and careers (Psacharopoulos, 1994; Korthagen et al., 2006). According to Euronews, researchers said it would take another 100 years to complete study of gender equality. Statistics showed Iceland, Norway and Finland took the top of the world rankings in field of gender equality. In the statistics the United States took 53rd and Russia 81st position. So,

in Central Asia, Kazakhstan took 72nd, Kyrgyzstan 93rd and Tajikistan 137th position. The last three positions went to Pakistan, Iraq and Yemen.

At the twentieth plenary session of Senate of Oliy Majlis of the Republic of Uzbekistan, the President of the Republic of Uzbekistan proposed to establish a new structure in the Senate of Oliy Majlis of the Republic of Uzbekistan - the Committee of Women and Gender Equality. In order to increase the socio-political activity of women in the country, to protect their rights and legit interests, to create better living and working conditions, further support women's entrepreneurial initiatives and to prevent their discrimination, the Senate of Oliy Majlis of the Republic of Uzbekistan confirmed a decree known as "Improving the activities of women in the field of complex support and gender equality". According to this decree, the Committee of Women and Gender Equality under the Senate of the Oliy Majlis of the Republic of Uzbekistan has been established.

According to press service of the Senate of Oliy Majlis of the Republic of Uzbekistan, the main task of the committee is to develop recommendations and implementation in field of state policy that aimed to ensure gender equality and active participation of women in political life. Moreover, important areas of this committee are identification and reviewing the legislation in sphere of gender equality and development of the family according to the norms of international law. Besides, the Committee is responsible to develop proposals and their implementation which are recognized by international norms in field of elimination all forms of women discrimination in national legislation system. It includes also monitoring of implementation of the international norms in sphere of gender equality. The committee will pay attention on particular the study of the real situation of gender equality through direct communication with the population, especially with women, and responsible to take measures to identify the issues through parliamentary oversight (Suryasa, 2019). Additionally, the Committee should prepare proposals in field of improving effective reproductive and health measures as well as maternal and child healthcare. It also considers creating necessary appeals on the issues which related to women, gender equality and family.

Materials and Methods

Every scientific article should include itself scientific methods. This scientific article in field of gender equality has mainly theoretical part. It's known that only by strengthening theoretical knowledge possible to achieve high results in practice. The purpose of this scientific article is to use different methods: historical, comparative analysis, comparison, systematization, problem methods, etc. (Saifnazarov et al., 2014). So, the principle of "gender equality" has its development, the origin of the problem on the basis of systematic study of scientific, philosophical, religious relations and to find solutions.

Tashkent State University of Economics has a significant experience in the formation of spirituality, ideological immunity through the improvement of independent thinking of young people. Professors and teachers of the Department of Social Sciences and Humanities of the university teach them philosophy, ethics, aesthetics, logic, the basis of spirituality, religion and national ideology. The importance of these disciplines in the formation of moral, world outlook,

thinking, culture, aesthetic taste, formation of ideological immunity, logical thinking skills of students and youth has no price (Saifnazarov, 2018). For that reason, it is necessary to accept the importance of themes and independent works of Ismail Saifnazarov that encourage young generation and students to think deeply and independently in all levels of their scientific life. Especially such kind of particular and independent works on the topics as "My family is my happiness", "My teacher is the light of my life", "My neighborhood is my pride" help young people to become more interested in society and interdependence of men and women. We hope that the issue of gender equality will be applied in practice after deep theoretical study, and passed lessons help for students to increase their knowledge on this field and clarify the answers on the controversial questions (Nasution, 2016; Mohan & Kumar, 2018).

Results

Study 1: “Gender Equality” and “Feminism” concepts, and their scientific-philosophical, religious analysis

At the time when countries of the world are taking various measures to promote gender equality, there are some cases of women disrespect among our people, various forms of violence and oppression, obstruction of education and negative flash mobs that negatively reflect to the nation reputation (Begalinova et al., 2020). Among men, we can observe negative attitude towards the concepts of “gender equality” and “feminism”. Before expressing an opinion, it is desirable to acquaint with these concepts closely.

In 1955, the American scientist J. Mani first time used the term “gender” in science. So, in the 1970s, this term was widely used and developed mainly by feminism supporters. The main purpose of using this term in science was to study the role, development and differences of biological sexes in social life. If biologically gender means man and woman, so this term in social life means interrelationship and status between men and women. Malika Inakova – a lawyer and gender expert, describes the gender concept said following: “Gender equality – when men and women can use their rights freely. So, discrimination against a person's role in society is known as violation of gender rights. For instance: the idea when women should be busy only with their household and understanding that their place is in the kitchen, superiority of men over women, trying to oppress them (women) leads to a violation of gender equality.” Every citizen, whether male or female, public figure or worker, authority or criminal, they are all equal in front of law. Today, our country raised the concept of gender equality to the political level and adopted appropriate rights. Through gender equality, our country can provide equal rights for women and men. It's known that every country operates according to the basis of gender approach in its policies and legislation. When we talk about “gender approach”, necessary to understand that this term takes into account the specific circumstances and characteristics of women and men, including their rights and interests. For example, the presence of women in the field of law-making helps to explain some cases when men do not understand correctly, and they convey their interests and make necessary decisions together with men. Same way, men understand the interests of men better than women. So, gender equality is the right of society – regardless of

gender, where everyone has right to freedom of expression (Podoprigora et al., 2019).

During the study gender equality rights necessary include here same time those who disagree to study world religions, and compare all results. The most important tasks for ensuring interethnic harmony and religious tolerance have been outlined in the fifth priority of the Actions Strategy for further development of the Republic of Uzbekistan for 2017-2021. As stated in the Declaration of the Principles of Tolerance, "Without compassion there will be no peace, and without peace there will be no progress and democracy." It is noteworthy that over the centuries, mankind has matured a virtuous attitude toward representatives of other faiths, as well as the deep respect for their religious regards (Oliylyk, 2019). In the new phase of today's democratic reforms, the priority of the religious tolerance idea in our society performs primary importance. After all, tolerance means respecting, accepting and understanding the diversity in our world (Saifnazarov et al., 2020).

It is known from history that Buddhism is one of the world religions that seek to break all ties with the cares of the world and suffering, and to attain spiritual peace. According to Buddhism teaching, it is important for everyone to reach spiritual maturity, regardless of men or women. It is known that in Buddhism, mostly men are living as monks. Buddha was the first person in the East to who supported and protected the rights women's worship and created a women group known as Sanghe. So, women monks group created to make all conditions for women and achieve spiritual maturity and worship. According to the Buddhism teaching, in a society where women are facing with various forms of women discrimination and violence, his teachings cannot be fully achieved their results. In Buddhism, gender equality cannot be recognized women and men equally in every field, but it is favorable to pursuit spiritual maturity and spiritual life of society (Usalko & Kaldinova, 2019). One of the main requirements for women who wanted to join the Sanghe women group was to serve the monks. Unfortunately, after passing much, even in the chapter of worship, there were discriminations against women by monks. But later, high-ranked monks developed a special codex called "Pratimokshi" against women discrimination. So, these disciplinary norms set twice higher requirements for men. It created lot difficulties for women (Luster, 1997).

Christianity is also against women violonace and doesn't justify it. Christianity, like other world religions, emphasizes the dignity of the man, as well as the divine commandment, "Love others like yourself" (The Bible, 1993), so as not to discriminate against men or women, and promote mutual respect and compassion. So, Islam is also a religion of peace. Islam religion includes not only peace keeping among nations, peoples, and tribes, but also it prevents internal conflicts in the family, and keeps stability of the family. For example, Surah al-Mujadala in Qur'an means "Woman dispute". According to hadith, once a woman who had a conflict with her husband came to the Prophet Muhammad (peace and blessings of Allaah be upon him) and complained him about the right freedom of speech and the right of education. In this situation, no one asked her whether she was against her husband. According to Shari'ah rules, the husband of the same

woman also realized his mistake and received punishment. This story accepted as one of the biggest phenomena of gender equality in the post-ignorance period.

Unfortunately, judgments made before the 14th century without discussion by companions, subordinates, without in-depth knowledge, such as recognizing their own mistakes and trying to correct it, bravery, compromises are diminishing among people in our prosperous period. Various disagreements today arised because of lack knowledge in field of religion and lack of interest towards the religious and national history. So, because of above-mentioned knowledge gaps, today people do hasty assessment in many situations. Putting Islam and gender equality as opposites is evident problem of modern society. Let's analyze it deeper. Some people who desire to argue doing it not to acquire some knowledge, but they do it to confuse other people, and they have taken as their basis the Surah an-Nisa 3rd ayat from Qur'an. These people and their followers have taken this ayat as a "weapon", they do not think that it is necessary to get acquainted with ayats in the previous and next ayats of Surah, to ponder their meaning, and to understand the reasons for their revelation through authentic hadiths. Various misunderstandings could be avoided if ayats are looked and studied deeply, not outwardly or slightly. According to ayat 2-3 of Surah an-Nisa, there is noted, "Share with orphans of your wealth. Avoid changing clean to unclean. Avoid adding their wealth to yours. It is one of the greatest sinn. (Ayat 2). If you are afraid of not being able to be fair with orphans, so you can marry two, three or four women you like. If you are afraid of not being able to do justice, so you can take just one or share with property you have. That is to avoid doing hurt someone. (Ayat 3) (Sadiq & Yusuf, 2018). To understand these ayats better, we should address to the hadiths to find out the reasons.

Zukhri narrated: "Urwah informed me, he got it from Aisha "If you are afraid of not being able to be fair with orphans, so you can marry two, three or four women you like". If you are afraid of not being able to do justice, so you can take just one or share with property you have. That is the act of avoid doing harm someone". (Surah Niso, Ayat 3). And he said: "Oh, my nephew! Remember that orphan girl would be in the care of the guardian, and then he (the guardian) would be interested in her wealth and beauty and wanted to marry her exchange for customary dowry. Therefore, if they did not do justice to them and did not give the dowry fully, they would return them from marriage and order to marry other women" (Bukhari, 2018). So, when we study ayats and hadiths, there we can not find the phrase, "It is obligatory for every Muslim to have (or marry) four wives". According to the hadith, a man who took orphan girl into his care during the period of ignorance tried to marry her when she grew up by saving dowry expenditures that they would spend for other women. In other words, the orphan girl was allowed injustice. Because of orphanance, she was looked down in society and economical than other women because she did not have close people to protect her rights. That is why words of Allah are given in the holy Qur'an, if you can't be in good relation with orphan girls equally as other women, if you don't respect their rights, if you oppress them, do not marry them, just leave them in peace and alone. Instead of that, marry those women who respect their rights and who can restrain themselves from materialistic greed. It has been revealed in the sense of orphan's rights, fear disappoint the rights of orphans and respect them.

Additionally, the phrase of allowance “marry two, three, four of your favorite women” in this ayat proves that Islam is religion of goodness and truth. Scholars have studied historical processes and family problems of modern time and concluded that this ayat is not in vain. According to medical workers, girls are born more often than boys, and girls have more abilities to survive. If we take a look to the history, in the battles mainly took part male people, and most of them as the soldiers were killed in the battles. Taking into account this fact, many women in the past became widows or lived without having any child. Such kind of events during the period of ignorance in the past, when women were unable to provide themselves financially, hard times were the main factor of increasing immorality and prostitution. So, it led to polygamy and that wasn't restricted and women's rights were not taken into account.

Narrated by Ibn Abbas: “If a husband died in the war, his closest men would be entitled to his wife. If they wished, one of them would marry her or let another to marry her, or prohibited anyone to marry her” (Bukhari, 2018). Because of these situations and problems in the life of the past, Islam religion has limited the number of wives and rights of women were not be violated, and treated fairly. Moreover, it was explained that people who could not provide the material and other needs of women, and people who could not be in a relationship with Justice, should be satisfied with one woman only. It is known that not always life can be without problems and shortcomings, as we dream. This ayat is mentioned in the Qur'an, and naturally almost everyone dislikes it, especially women. But when we look at life thoughtfully and study carefully, we can conclude that impossible to find out the problems in life which can't be solved. Of course, polygamy is also not allowed on its own. It also has its own demands and judgments. By the way, we can also find out the sad consequences of polygamy from historical events. Although the rulers had their own harems but their children grew up under the control of women of different spiritualities, morals and values. Because of this reason, children of rulers were brought up at different levels of spirituality and morality, and they were mainly rivals each other. So, later we can notice in History, it led to the degradation of Kingdom or Empire, and appeared in history the children who killed his own father for the wealth and power, they are known as “Padarkush” or Father killer.

The Jadidist and scientist Abdurauf Fitrat, in his book "Family or Family Management Procedures", enumerated the causes of polygamy, and clarified that polygamy is harmful for cultural aspect and might cause enmity relations between women and children, later when father become old and helpless, the children who are full grievances could take vengeance from father without mercy (Fitrat, 2016). It's known, who could not give mercy, can not find it later.

It is fact that no prophets came out from women if we study history of Islam, the right to inherit in Islam constitutes different amount for women and men, the passage of two women testimonies to a man could be painful issue for gender equality. But we should remember when these religions appeared not all women of that time were well educated, self-awared and self-sufficiented as women today. As all religions lead people to morality, discipline, and mutual respect, we can see that religions have tried to keep women from various trials, tribulations, and controversial processes and fairly as possible. It is up to us, how we evaluate each

situation. It is better to make great strides by taking full advantages and opportunities of Shari'ah, rather than just arguing about the religious limitations and opposing them.

The concept of "feminism" first appeared in the West. It is known that in the early of twentieth century, in west, women were understood mainly as a person who was busy with household. So, these women were limited of opportunities to express themselves in field of science or achieving in a certain specialization due to the narrow worldview in society. Mostly low-income or enslaved women were involved the lowest works in society. Because of that reason, in west eraged the concept of "feminism" and women fought for their rights to get knowledge and take equal place in society. Today, in western countries, women have gained their rights and freedoms in many areas, the right of birth control, the right to get higher education in universities, and the right in society (Dawson, 2003; Pietrzak et al., 2010). Unfortunately, the issue of building strong family remains as a weak point of Western countries. Present day, the appearance of western women includes itself achievements in science, in social position, but most of them are single women (Chrestomathy of the Basics of Gender Research Course, 2003). So, such kind of situation in west can lead to the demographic crisis. Impossible to be happy, if the family is not full. So, two meanings have two different aspects, feminism is not acceptable for women of east because of mentality, national customs and traditions (Faulkner, 2001; Anthias, 2002). Necessary to understand that gender equality is not unknown concept for Islam, because Islam supports gender equality to develop the society in general. But demand gender equality from Islam is not appropriate for its rules.

Study 2: Gender equality and issues related to women in Islam

Before the Islam, in days of ignorance, it was shameful to have a daughter, because girls were underestimated, and usually girls used as thing which added to the property. There wasn't paid any attention to the girls' education at all. Sadly, in the age of ignorance, people were so cruel, because that period some of them even buried their daughters alive. Some people of ignorance period thought that the girls could not participate in war, and even if they could, they would be prisoned and disgraced. In ayat 59 of Surah an-Nahl of the Qur'an is given about ignorant deeds: "and he hide a girl from evil people or bury her alive, but a girl was a good gift from creator. By doing wrong unjustful acts they doing evil and the greatest sin" (The Holy Quran, 1992).

Khadijah, the wife of our Prophet (peace and blessings of Allaah be upon him) was born in the period of ignorance. Khadijah bint Huwaylid (may Allah be pleased with her) was one of the noble and entrepreneurial women of that period. From her childhood, she (Khadijah) earned a good reputation among people because of her diligence and kindness. Her father Khuvailid rejoiced of wisdom and kindness of his daughter, and always praised to Allah, moreover he hated people of ignorance period who mercilessly buried their daughters alive. After all, how many intelligent, educated and kind girls could grow up like Khadijah if they (girls) wouldn't die. When Islam emerged, by Islamic rules were determined women and girls rights and status in society, Islam enhanced the dignity of women and girls, inculuding obligation of their education. Mother Khadijah was a

loving spouse, a good adviser who ensured well-being of the family as well as a strong, intelligent and entrepreneurial woman.

The support of women's interests in society wasn't unknown for Islam. For example, if different questions emerged of women during the age of bliss, those questions were able to ask either The Prophet or their companions for the judgment, of course it depended on the situation. In Islam for women clarified such kind of understandings like purity, marriage, divorce and zihar. These understandings are also important for family issues. So, it means, even in that period, women had a strong interest for education and it was not forbidden by men. We cite the following from hadith as a proof, and it's narrated by Abu Dawud: "Do not forbid your women to be in mosques, because its rooms are better for them (women)" (Bukhari, 2018). The purpose of keeping women at home wasn't directed to cut their education, but to protect them from gossip, slander, and malicious people. Permission to attend mosques means not only religious observance, but also access to knowledge. As a woman raises a child, she must always work on herself and increase her knowledge (Barna & Chekan, 2018).

Once an eastern thinker said, "I have two children, a daughter and a son. Which of them should I teach?" he asked. The scholar said, "Your daughter." After all, if your son gets knowledge, it will benefit him only, and if your daughter learns science, it will benefit the whole society" (Tursun, 2016). The gained knowledge should serve not only the interests of one person, but it also should include the interests of society.

Article 26, paragraph 2, of the Human Rights declaration states: "Education should be directed to the full development of person and it should include itself the strength of respect of human rights, and fundamental freedoms. "Education must serve mutual understanding, goodwill and friendship among all nations, races and religions, and it should contribute to work with United Nations in field of peacekeeping" (The World Declaration of Human Rights, 2008). Moreover, Article 9 of the Declaration on the Elimination of All Forms of Discrimination against Women clearly states that all appropriate measures should be taken to ensure equal rights for girls and women at all levels of education (The Declaration on the Elimination of All Forms of Discrimination against Women, 1979).

On June 23, 2020, in order to create more opportunities for women to study in higher education institutions, the Cabinet of Ministers of the Republic of Uzbekistan issued a decree "On the recommendation of women to participate in competitions and admission to higher education institutions on the basis of additional state grants." Resolution No. 402 "On Approval of the Regulations on the Procedure for Recommendations for these grants are based on one of the following criteria: women from low-income families; women raised in an incomplete family, i.e., whose father or mother has died; Daughters of single women (men) raising two or more children under the age of 14 and living separately from other relatives; families living in rented accommodation who do not have their own housing; one or both parents are unemployed and registered at employment centers as job seekers; women from families with children with disabilities; districts with two or more times lower coverage of women with higher education than the national average, as well as girls from families living in remote

and inaccessible areas (provided they work in their area for 3 years). In his address to the Oliy Majlis on December 29, 2020, President of the Republic of Uzbekistan Shavkat Mirziyoyev said: “We will double the number of grants for girls from needy families to 2,000. Special scholarships will be introduced for girls with excellent grades and in need of social protection,” he said, noting that great attention is paid to the education of girls from needy families. This preferential quota of 4% for women's access to higher education in 2020 was 940 preferential grants, while in 2021 it is planned to cover 2,000 girls.

The wife of the Prophet Muhammad (peace and blessings of Allaah be upon him) Aisha was the one of the greatest scholar and family adviser, besides, Nodirabegim, Uwaisi and many other women-scholars were known in modern history. Present day, we can only mention our compatriots Aziza Shonazarova and Nigora Khakimova, who are reaching the top in field of science. So, we can see that education and family strength are interrelated and have common goals for women in East.

One of our great ancestors, the king and astronomer Mirzo Ulugbek, wrote on the roof of madrasah in Bukhara the quote from hadith: “Knowledge is obligatory for every believer and Muslim”. It is obvious that in the countries where dominated Islam, there pay special attention not only to the education of boys, but also to the education of girls. Jadids also paid great attention to the issue of education for women and girls. Abdurauf Fitrat, in his book “The Family or Family Management Procedures” made a comparative analysis between educated women and women who were far from science. He said that an educated woman is intelligent, she knows how to reconcile with family members, raises her children beautifully and courageously, as well as doing household duties as desired. It is the responsibility of women to raise educated, enthusiastic, courageous children. Because of this reason, in the work is said, “Mothers of the nation must be educated, and through education they should give children perfect morals and knowledge” (Fitrat, 2016).

A woman is a sapling in her husband's hand. How to care for it or how to maintain it depends on that man. Present day, in our society, we can meet men who do not fully understand their duties and responsibilities, who demand obedience from their wives, who work, who study, but those men disregard our national and religious values. In some cases, it is sad to see when hard working women are treated with indifference and immoral in our society. In Surah an-Nur of the Qur'an states that people who slander chaste women should be flogged and their testimony should not be accepted because they are wicked and disobedient (The Holy Quran, 1992). In hadith narrated by Abu Huraira stated: “I heard the message from Prophet (peace and blessings of Allaah be upon him): The slave who spoke without clarifying word, slipped and fell far away in hell in east (or west)” (Bukhari, 2018).

It could be wrong if we look at any event objectively and without any objective assessment. It is very necessary to study any kind of situation from all angles. It could be the working woman has no any breadwinner, or her husband has illness or disable one. Or it could be woman has enough ability, intelligence, and her own diligence to support her family and same time her profession. Main

important thing is not to emphasis of people who usually say “what does other think?”, but to use own knowledge which is gifted by Allah for prosperity society and find own status in it.

Doctor of Philosophy V. Alimasov (2008) said, “A woman lacks sociality, self-awareness and courage, and she can show these qualities in relation to her family. She does not fight like a man to express herself as a person, the feeling of getting used to the life and relationships that exist in the nature of a woman is superior.” It’s hard to agree with that. It is true that not all women can be active in the socio-political sphere, but their struggle for family stability, child-rearing, hard work and self-sacrifice, and, if necessary, self-sacrifice in the pursuit of true courage and sociality is a view (Alimasov, 2008).

V. According to Alimasov, “Men's socio-political activity remains an axiom. Ignoring this factor destroys the idea of any gender equality,” said Dr. A. Huseynova rightly protests: “First, the fact that men are in the majority in governing the country is not yet an axiom to describe their socio-political activism. Yes, there is no denying the dominance of men at the highest levels of government, but it is not only this level that determines socio-political existence. Without the socio-political activism of the middle and lower echelons, the upper echelon cannot achieve any success. Women make up 70-85% of the middle and lower levels of social, legal, cultural, educational, communication, medical and service sectors. So, can men’s socio-political activism be an axiom? Of course not. Second, can men who lead at higher levels of government have a negative impact on gender equality? No. The upper echelons may adopt laws, guidelines, programs, and plans that are in their best interests, but they are unlikely to lead to social outcomes if they are not in the public interest, democratic values. This means that ensuring gender equality is a reality related to the requirements of a society's democratic development, and it is unthinkable to ensure it only at a high level.” (Huseynova, 2009).

Ayat 29 of Surah an-Nisa of Qur'an states: “O you, who is believer, avoid consuming wealth which is not belong you”. “You can make and earn wealth by doing mutual and consent trading” (The Holy Quran 1992). So, people in this surah, which means "women," are not divided into men and women. There is given a teaching of honest work and its necessity. It is even known from history that one of the wives of the Prophet, Zaynab bint Jahsh, used her profession for goodness. Zaynab bint Jahsh was one of the great virtues' woman in field of handicrafts, leather weaving, sewing and earning money (Sheikh et al., 2019).

During the coronavirus pandemic period, which was experienced by whole world, a new Uzbekistan has come with its a new worldview and number of reforms has been implemented. On the basis of “Temporary Order” directions, by government of Uzbekistan was confirmed and developed different family business programs, creation of income sources for families whose social status and living conditions worsened during the pandemic period; creation of payable public works; stimulation of craft activites; development and effective usage of backyards. In order to improve economic situation of families in difficult conditions, government of Uzbekistan was allocated 1,167,640 mln. uzb.sum. This way, families who have managed to improve their economic situation could return to a normal life and

they took place in the Book of Generosity. For example, 13,381 families were excluded from the “Book of Generosity” by starting a family business, 114,288 people were involved in paid public works, 4,073 families were excluded from the “Book of Generosity” by starting handicrafts, and “Book of Generosity” 27,524 families were excluded.

The economic breadth of the family also affects its well-being - psychological and spiritual, here the role of women in it is invaluable. On August 12, 2020, under the chairmanship of President of the Republic of Uzbekistan Shavkat Mirziyoyev in video conference ordered to increase economic activity on basis of completely new system, procedures and approaches, during the conference he also orderd to create “women book” and additional reserves for each district and city. The “women book” is directed to record unemployed women, women without breadwinner and single mothers who have economic difficulties. On the basis of the new system, procedures and approaches, employment of unemployed young people and women is ensured, they have been trained in professions and entrepreneurship with high demand in the labor market, and they received also financial support for the establishment of their business.

Our mother Aisha was against of women unemployment. Aisha always used to call women to do useful work and said, “A needle in a woman's hand is better than a spear in the hand of a mujahideen who fight in the way of Allah”. One day, someone saw a scar of needle on a woman's hand and said: “I give a prophecy of what Allah has prepared for you. O women's team! If you saw some of what God has prepared for you, you worked all day. If woman is able to wear or make scarf for herself, her husband and her children, Allah gives her a wide house in the Paradise either in west or east. One hundred and twenty thousand cities would be given for each made cloth by Allah. O women's team!” For obeying your husbands, serving your children you get a prophecy of Allah! Even if you are poor in this world, you will be one of the first who go to Paradise with the wives of the prophets. Allah forgive all your sins” (Sheikh et al., 2019). If a woman who is busy with simple household duties in such respectful level, then what is the level of women who are working, studying, and fighting for the family stability?!

Study 3: Violence against women, its types and consequences

Of course, different situations may happen in life. In family relationships may happen sometimes misunderstandings and frustrations. Of course, this is usually temporary situation, in case of misunderstandings couples should be forgivable for each other and not to use harmful words, important not to lose respectful relationship for each other. Taking into account such situations, in Quran we can find in ayat 19 of Nisah surah this: “Live with rhem in peace. Even if you dislike them (be patient and live peaceful). After all, Allah may have made many good things in those you see as bad” (The Holy Quran, 1992).

It is very sad to see when there are some cases of violence which is done by some husbands against women who are bring up their children – flowers and basil of Paradise. There are more and more cases on TV and news from Internet that provoke hatred and protests among people because of mentioned news. This news is just some of reality we've heard about only. How many women are under such

kind of pressure to protect their families, those women try to avoid making their children half-orphans. Our national and religious traditions, teach women to respect men from their childhood. But what nation or religion allows a man to force his wife to do such disgusting things? Such kind of acts, first of all, don't acceptable either humanity or morality. According to truth hadiths, narrated by Abdullah ibn Zam'a: "Rasulullah sollallahu alayhi wasallam: "He asked, even of you have beaten your wife like a slave". It means the importance of women dignity in Islam.

"Discrimination" is exclusion and restriction of person on the basis of its race, sex, language, religion or other grounds, as result; it is violation of human rights. If there is unequal treatment in the presence of equal condition known as discrimination. According to the European Court of Justice, discrimination is the treatment to a person with different way in the same situation in a group of persons. However, being treated differently should not always be accepted as discrimination. If there is no legitimate purpose to justify different treatment, or if the application of different treatment is not in accordance with objective or reasonable purpose, so, it could be discrimination.

Violence is the act, which is prohibited by law and it is directed to harm of person morality, mentality, or physically. The forms of violence are different, so the Law of the Republic of Uzbekistan of September 2, 2019 "On Protection of Women from Oppression and Violence" defines violences into four types. They are:

- Physical violence;
- Psychological violence;
- Sexual violence;
- Economic violence. ("Family" Research Center, 2020).

All of these types of violence unfortunately occur in some families. Present day, one of three women worldwide is a victim of physical or sexual violence. 71 percent of victims of human trafficking are women. One of the leading causes of death and disability among reproductive age women are the use of violence acts against them.

Every year, there is a worldwide campaign which includes itself 16 days kown as "Days against Women Violence". This campaign links symbolically 2 major days itself – the beginning of compaign on November, 25 "International Women's Day" and the end December 10 "International Human Rights Day". Such kind of campaign has been successfully organized in Uzbekistan since 2011 under the motto "From peace of home towards the peace of world". On November 26, 2020, in Uzbekistan organized opening ceremony compaign devoted to Against Women Violence, the main topic of this ceremony was: "Taken measures to mitigate COVID-19 impact in pandemic period, its consequences, lessons and further plans".

It is known that from January 4, 2020, by government of Uzbekistan was introduced a protection order for women who are victims of oppression and violence. According to the Ministry of Neighborhood and Family Support, 3,592 women have been issued with protection orders in 7 months. According to the

ministry, the number of issued protection orders is higher in Tashkent region, Tashkent city and Bukhara than other regions of the republic. According to information in April 20 of 2020, 14 women and their children placed in rehabilitation and adaptation centers in Andijan, Bukhara, Jizzakh, Samarkand and Surkhandarya regions, because of violence. Now, they are being provided with the necessary legal, psychological and medical assistance. These statistics cannot be free from the temptation of devil until man cannot learn how to work on himself and control his anger. Such kind of acts makes anyone in shame reputation in society. After all, to be happy and to live in a prosperous life is in our hands and depend on us.

Discussion

We all are aware of women's violations from news of Internet and the media. The saddest thing is that when people accept such social problems as a natural and usual aspect in society. In fact, any kind of undermining human dignity and atrocity is not belonging to our nation or religion as well as humanity concepts in general. Well known, jadidist Abdulla Avloniy in his book "Moral and Turkish Gulistan" stated: pleasure of soul, firmness of heart, health of mind could be reached by practicing and bettering our knowledge only and these aspects are our inner nature. Gentle people, no matter how strong and powerful they are, never (do not) treat the weak one with violence ([Literature of jadidism, 2018](#)).

According to information of Family research centre (it's known as "Mahalla va Oila" research institute), today because of violence among families are increasing aggressive behavior, youth violations, social crime and suicide among women. Because of family violence, there are many types of crime, so they are following: 9,2% is intentional homicide, 3,7% is self-murder (suicide), 21,7% is intentional infliction of severe bodily injury, 24,3% is intentional infliction of minor bodily injury, 3,1% is torture, 1% is intimidation with killing or use of violence, 7,8% is injuring, 10,4% is insulting, 2,3% other crimes.

Mirakbarova Dildora, a teacher of the Department of Social Sciences and Humanities at Tashkent State University of Economics, organized an independent work for first-year students on the subject "Religion" on the basis of the project "My family is my happiness" developed by Professor Ismail Saifnazarov. On the basis of this independent work, their worldview was studied. A total of 128 students participated in the independent study, of which 70 were boys and 58 were girls. According to our independent study, 58, or 82.8%, of male students said they were opposed to their daughter's future work and study, as their mothers and sisters were also primarily engaged in household chores. When asked the basis for such reasoning, the factor of religion was cited as the main reason. One of the reasons for such a worldview can be considered as the failure to study a field, including religion, through sound sources. This will lead not only to religious literacy, but also to shortcomings in other secular areas in the future. It is necessary to lay a theoretical foundation for the effective application of knowledge in practice. Theoretical knowledge is acquired from a young age. The Department of Social Sciences and Humanities of Tashkent State University is working on a monograph and textbook on family strength, spiritual and material rights of women and men in the family, gender equality and Islamic morality. Our

proposals in this regard are the need to restore the subject of "Religion", which was removed from the workload of higher education institutions, as well as the introduction of the subject of "Family Spirituality." This is because most Uzbek youth get married during their student days. And if the knowledge of the family is acquired before marriage, it will serve the strength of the family. Religion is also an inalienable sacred value of Uzbek families. We know from practice that a lack of clear and reliable religious knowledge can lead to various disputes and disagreements.

Also, a new project is being developed in cooperation with the media through a series of broadcasts on these topics. The purpose of this project is to increase the legal, spiritual and religious literacy of our people. Every bad habit arises from idleness and not feeling the grief of others. The Prophet (peace and blessings of Allaah be upon him) said: "Beware of being gossipers, slanderers and people who walk like dead". In hadith is given information that people who walk like the deads have no-profession (As-Samarkandi, 2003). Let be aware that these bad habits negatively affect to the future of person as well as society.

Conclusions

Our purpose of writing this scientific article is not to create discord or discrimination between men and women. But to remind about our national, religious and humanitarian values to them who have oblivion about mentioned concepts. We should remember that everyone is happy when they respect each other, do not violate their rights, and gain dignity, not when they demand their rights. In Islam, one of the 99 names of Allah is "Rahim" – "the giver of subtle blessings", "mercy giver", and it is defined that every Muslim should have this quality in himself. Necessary to remember, in hadith is also given: "Who doesn't give mercy, won't get mercy". In conclusion, it is not enough to take administrative measures to ensure the balance of religion and secularism in matters of gender equality, but in today's Uzbekistan we consider it very important to liberalize both secular life and religious rules (Li & Bond, 2010). It will be difficult to find a solution.

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