

SCIENCE
PROBLEMS.UZ

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Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

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2024

SCIENCEPROBLEMS.UZ

**ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ
ДОЛЗАРБ МУАММОЛАРИ**

№ 8 (4) - 2024

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

ТОШКЕНТ-2024

БОШ МУҲАРРИР:

Исанова Феруза Тулқиновна

ТАҲРИР ҲАЙЪАТИ:

07.00.00-ТАРИХ ФАНЛАРИ:

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

Турсунов Равшан Нормуратович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Холикулов Ахмаджон Боймаҳамматович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Габриэльян Софья Ивановна – тарих фанлари доктори, доцент, Ўзбекистон Миллий Университети.

Саидов Сарвар Атабулло ўғли – катта илмий ходим, Имом Термизий халқаро илмий-тадқиқот маркази, илмий тадқиқотлар бўлими.

08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Насирходжаева Дилафруз Сабитхановна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Остонокулов Азамат Абдукаримович – иқтисодиёт фанлари доктори, профессор, Тошкент молия институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Хожаев Азизхон Саидалоҳонович – иқтисодиёт фанлари доктори, доцент, Фарғона политехника институти

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

09.00.00-ФАЛСАФА ФАНЛАРИ:

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Саидова Камола Усканбаевна – фалсафа фанлари доктори, “Tashkent International University of Education” халқаро университети;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Ўроқова Ойсулов Жамолиддиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудири;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилевич – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Ҳасанов Шавкат Аҳадович – филология фанлари доктори, профессор, Самарқанд давлат университети;

Бахронова Дилрабо Келдиёровна – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Мирсанов Ғайбулло Қулмуродович – филология фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

12.00.00-ЮРИДИК ФАНЛАР:

Аҳмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат ҳавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Ҳакимов Комил Бахтиярович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Раҳматов Элёр Жумабоевич – юридик фанлар номзоди, Тошкент давлат юридик университети;

13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Хашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Каюмова Насиба Ашуровна – педагогика фанлари доктори, профессор, Қарши давлат университети;

Тайланова Шоҳида Зайниевна – педагогика фанлари доктори, доцент;

Жуманиёзова Муҳайё Тожиевна – педагогика фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Ибрахимов Санжар Урунбаевич – педагогика фанлари доктори, Иқтисодиёт ва педагогика университети;

Жавлиева Шахноза Баходировна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети;

Бобомуротова Латофат Элмуродовна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети.

19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психологияси кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Шамшетова Анжим Карамаддиновна – психология фанлари доктори, доцент,

Ўзбекистон давлат жаҳон тиллари университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

Содиқова Шоҳида Мархабировна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси.

23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атакулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

Ижтимоий-гуманитар фанларнинг долзарб муаммолари” электрон журнали 2020 йил 6 август куни 1368-сонли гувоҳнома билан давлат рўйхатига олинган.

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100070. Тошкент шаҳри, Яккасарой тумани, Кичик Бешёғоч кўчаси, 70/10-уй. Электрон манзил:

scienceproblems.uz@gmail.com

Боғланиш учун телефонлар:

(99) 602-09-84 (telegram).

MUNDARIJA

07.00.00 – TARIX FANLARI

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RESILIENCE AND RESISTANCE OF JADID WOMEN IN CENTRAL ASIA AGAINST PATRIARCHAL STRUCTURES AND COLONIAL OPPRESSION

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Abstract. This article shows Jadid Women's contributions, achievements and the impact of these women in their respective fields and communities. gain insights into the role of women in society and inspiring others to follow in their footsteps and promote gender equality. In addition the article make clear that ,readers gain a deeper understanding of the diverse experiences and perspectives of jadid women, shedding light on their unique stories and the importance of recognizing and valuing their works. The objective is to promote students` critical thinking and research skills as well as gaining a deeper understanding of gender issues and societal dynamics and to learn about the challenges faced by women in different contexts, the strategies used to overcome these challenges and the impact of their contributions on society.

Key words: Muslim women, gender equality, social reform, modernity, resilience, cultural revival, sense of identity, empowerment, education abroad.

MARKAZIY OSIYODA JADID AYOLLARINING PATRIARXAL TUZILMALAR VA MUSTAMLAKACHILIK ZULMIGA QARSHI CHIDAMLILIGI VA QARSHILIGI

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Annotatsiya. Ushbu maqolada Jadid ayollarining hissalar, yutuqlari va bu ayollarning o'z sohalari va jamoalariga ta'siri ko'rsatilgan. Ayollarning jamiyatdagi o'rni va boshqalarni ularning izidan borishga va jins tengligini targ'ib qilishga ilhomlantiradi. Bundan tashqari maqola o'quvchilarning turli tajribalar va jadid ayollar istiqbollari chuqurroq tushunish, ularning noyob hikoyalari va ularning asarlarini ahamiyati yoritishdan iborat. Maqsad talabalarning tanqidiy fikrlash va tadqiqot qobiliyatlarini rivojlantirish, shuningdek, gender muammolari va ijtimoiy dinamikani chuqurroq anglash va turli kontekstlarda ayollar duch keladigan muammolar, ushbu qiyinchiliklarni yengish uchun ishlatiladigan strategiyalar va ularning ta'siri haqida bilishdir.

Kalit so'zlar: musulmon ayollar, gender tengligi, ijtimoiy islohotlar, zamonaviylik, barqarorlik, madaniy tiklanish, o'zlikni anglash, imkoniyatlarni kengaytirish, chet elda ta'lim olish.

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Introduction. Jadidism was a cultural and educational movement that emerged in Central Asia in the late 19th and early 20th centuries. While it was primarily focused on modernizing education and promoting literacy, it also had implications for women's rights and empowerment. Women involved in the jadid movement played a significant role in advocating for greater educational opportunities for themselves and other women. They pushed for access to modern education, including literacy and vocational training, which was traditionally limited

for women in the region. Women in the jadid movement also challenged traditional gender roles and norms, advocating for greater autonomy and participation in public life[1].

Some women involved in the jadid movement became educators themselves, teaching at modern schools and promoting literacy among girls and women. They also participated in social and political activism, advocating for women's rights, equality and empowerment. Women jadids who played important roles in promoting educational reforms, advocating for women's rights and challenging traditional gender roles in Muslim societies where women's rights are restricted in terms of both education and entertainment, were inspired by jadids and their contributions helped advance the goals of Jadidist movement and pave the way for social progress.

Literature review and method. There are a lot of scientists who did research on women jadids. They are: Marianne Kamp who wrote "The new women in Uzbekistan: Islam, Modernity and unveiling under Communism" analyzed the Uzbek women's lives in the 20th century which were shaped by a political context, that of the Russian empire and the Soviet Union and by a hybrid cultural context, that of an Islamic world under colonial domination[2].

Adeeb Khalid also worked on the jadidism with his book " Making Uzbekistan: Nation, Empire, and Revolution in the Early USSR" in New York. He noted that Jadid failures to influence Central Asian Society " brought home to them the importance of the state as an agent of change, as they wanted to bring about change in marriage and family life, in the training of girls and in the roles women would play in society, all in the of becoming jadid, meaning new or modern. Partha Chatterjee who wrote " The Nation and its fragments: Colonial and Postcolonial histories" released in October and did research on in the structure of responses to colonialism throughout the world in the late 19th and early 20th century, suggesting that discourses of reform and preservation, modernization and authenticity, all turned attention to women[3].

Beth Baron with her research " Egypt as a Woman: Nationalism, Gender and Politics", demonstrated that Muslim women who contributed to discussions of reform wrote " as Modernists or Islamists": "Both groups argued within the context of Islam, with the intention of revitalizing and strengthening religion and both condemned certain western influences and excesses".

Gregory Massell's pioneering work " The Surrogate Proletariat: Muslim Women and Revolutionary Strategies in Soviet Central Asia, 1919-1929" examines the Communist Party's motivations for and methods of trying to change the lives of Muslim women in Central Asia through an exhaustive reading of published books in Russian as well as western scholarship and travel accounts and reconstructing the shifting emphases of party strategy as it attempted to engineer a women's revolution.

Douglas Northrop, in "Veiled Empire", draws an extensive research in the archives of Russia and Uzbekistan, reconstructing the turbulent history of a Soviet campaign that sought to end the seclusion of Muslim Women. Veiled Empire takes, as its central subject, an article of clothing: the head-to-toe covering worn by Uzbek Women, providing a remarkably deep insight into the inherent dynamics of Soviet power and gender relations in Uzbekistan during the first two decades of its existence.

The Uzbek feminist, activist Marfua To'xtaxojeva, in her work " Between the slogans of Communism and the Laws of Islam" combines interviews with women about their family history with a review of Uzbek scholarship on women. She argues why the promised Soviet

transformation of women's lives was only partially successful and did not necessarily improve life for women[4]. Rakhima Aminova wrote "October Revolution and the Liberation of Women in Uzbekistan", in which the actions of the party provided a cohesive narrative framework within which to discuss how Uzbek Women's lives had improved under Soviet rule. Shoshana Keller, in the book "Women's Liberation and Islam in Soviet Uzbekistan 1926-1941" emphasizes women's victimization as the result of the Party's program, Hujum where many women were murdered for unveiling. Fearing violence, thousands of women resumed wearing their paranjis and chachvons, abandoning them years later Lata Mani, in her book "Contentious Traditions: The debate on Sati in Colonial India"[5], observes in her exploration of colonial representations of women and "sati" (when a Hindu widow dies by casting herself upon her husband's funeral pyre as a sign of devotion), accounts in which women are always represented and never represent themselves "foreclose any possibility of women's agency", so that "women in this discourse remain eternal victims". This book is about Uzbek women and is based on the words of Uzbek women. This is a quest for agency in a context of coercion and limitation.

It is obvious that the main motto of jadids is "Freedom, Equality, Justice" and under this motto, they can carry out an educational task that helps to develop a person's mental maturity, learn political norms, values, legal consciousness and interest in political life[6]. In the programs of action, they included equalizing the rights of women with men and changing their spiritual and educational image. They strove for women to have equal rights with men in performing worldly work in public life, to ensure that there was no difference between them and that rights and obligations were equal. They protested against norms that degraded the human dignity of women. In particular, they put forward the need to create conditions for women to realize their femininity rights, to become equal members of society and by this, end the feudal-patriarchal relations preserved from the Middle Ages. Women were inspired by male jadids and started taking actions to reach full freedom. In the early 20th century, some jadid reformers in Central Asia opened modern school programs for girls and many discussed the necessity of reforming

Results and analysis. The newly published Uzbek language women's journal Yangi Yo'l publicized all of the initiatives and in the process defined Uzbek womanhood. In the pages of Yangi Yo'l, veiling and unveiling were clearly defined. VEILING meant wearing the paranji which is an oversize robe with false sleeves, draped from the head to cover the whole body and the chachvon, a black horse-hair net that also draped from the top of the head to cover the whole face and front of the body. Uzbek women wore paranji while other women did not. A few simple lines assured that if the woman wore a paranji, she was Uzbek, which in turn, meant that clothing reflected identity. It is obvious that if veiling in the paranji-chachvon defined Uzbek Women, then unveiling would become the most noticeable symbol of the Uzbek woman's transformation. After the establishment of Soviet government, some women who were activists or who were enrolled on modern schools unveiled[7]. For example, in February 1925, five Uzbek women from Ferghana province "unveiled", which means that they removed their chachvons from their faces. Their spokesperson, Ruzabakieva proclaimed their unveiling a symbol of their promise to the party to carry on its work among Uzbek Women.

In Tashkent on Women's Day that year, Bashorat Jalolova tried to spark a mass unveiling by making a speech at the square in the old city and throwing off her paranji and chachvon.

After that, The Central Asia Bureau announced Hujum (Attack) and in Uzbekistan it became associated with mass, public unveilings. On Women's Day the emphasis on unveiling turned 8th March into an occasion for public contestation of Uzbek values and new Uzbek identity. For Uzbek activist Women, removing and burning one's paranji was the symbol of a dramatic change from housebound and unenlightened slave to modern, educated, politically active as well as independent individuals.

Discussion.

ONE WOMAN'S CALL FOR REFORM

Tajie who was a Central Asian woman from Kokand wrote to the first Turkic-language women's journal in the Russian empire in 1906. In her letter she complained about the state of women in Turkestan:

"Honored Shafiq Hanum, we humbly write the following lines . . .

It must be evident to everyone that today in Russia great effort and energy is expended by every people and sect, in learning freedom, rights, progress and reform. It is seen that Muslim women have their own special weekly publication and that they are also capable of writing many letters and contributing articles to many Muslim newspapers, with proposals and recommendations, questions and answers. We have no word for them except: excellent, well done. However, while we thank Muslim women in the center of Russia for their action, we Sartiya women regret that we are not fulfilling our responsibilities to that level.

While others are showing great efforts, we Sartiya Muslim women are regrettably in the condition of a very comfortable sleep, a sleep without any awareness. If only a few lines on the editorial pages of one of the newspapers would say a few words about the ignorance and lack of rights of Sartiya women in comparison with Crimea and Kazan ladies. If our degenerating condition is written of and demonstrated, then in our future we can be made glad by reforms as others are, and we can become a bit more hopeful about coming into possession of our rights. But will it be? Woe of woes! We are all in need of study and teaching[8].

We have heard that education is very valuable in your work. Among us there is no valuable effort or action. Our present lack of effort shows that this will also be impossible in the future. We should note that in our days scarcely one of a hundred Sartiya Muslim women knows how to read and write; and the other ninety nine know no other skill than how to look at strangers while walking under a paranji. It is possible to say that in this world, there are no Muslim women so deprived of rights as we are. Our men treat us with such oppression that my tongue is impotent to describe and my pen to write. We have no free choice in anything.

Many of us live without seeing our spouse for months, even half a year or a year, and some of us, whose husbands oppress us by not providing enough for food and drink, cannot survive unless we turn to prostitution, ruining this life and the next. We, evidently being so despicable, base, deprived of rights, and ignorant, are causing our children to continue after us equally uneducated and deprived of everything. It seems that we want to make our boys and girls, the light of our eyes, our hearts and souls, as weak as ourselves. We are not helping the Noghai women teachers, who, knowing our condition, are sacrificing soul and wealth to open girls' schools for us, great trouble and labor to open our eyes. On the contrary, it must be acknowledged that our steps have not striven to increase our desire for learning, but have made a mess; the extent of our stupor and our inclination must be acknowledged[9]. While Muslims of the Glorious Quran made great efforts on the path of progress and reform, if we go on sleeping

in such a stupor, wasting our lives on useless things like tobacco and water-pipe, let us be aware that someday our names alone among all the Muslim women of the world will deserve to be remembered with hatred in the pages of history. Let us take (their) example, and struggle to reform our condition. Let us send our sons and daughters to the Noghai maktab to learn”.

Conclusion. In conclusion, at the end of 19th century and the beginning of 20th century, the advancement of the idea of gender equality by the Jadidist movement became important in Turkestan. It is worth noting that the Jadids were not limited to the national sphere. They widely promoted the scientific and cultural achievements of other countries and people in the press. In particular, Sora Muzaffaria wrote in the article “The fault is with us” that “we have both talent and ability. There is also consciousness and thought. There is a power that can not be replaced not only by a single house, but also by countries” he writes[10]. This means that The Uzbek women should abandon the old way of life, which prevents them from working on equal terms with men, like European women and strive for a new free life. By this, the existing negative attitude towards women based on their position in society, in particular, a new approach to marriage, polygamy, inheritance and similar issues changed and the place of women in the family and their status in society were determined, ensuring equal rights of women in religious and secular affairs along with special emphasis on the role of an enlightened women in youth education and family matters.

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