



## Oppression And Violence Against Women-Girls in History

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**Annotation:** The article discusses domestic violence and its causes, the consequences of violence, domestic violence, and the consequences of violence that continue during the transition of socio-historical processes from one stage to another.

**Key words:** Holy Quran, Torah, oppression, aggression, violence, dignity, gender equality, tradition, civilization.

The emergence and development of this issue is also related to the transition of socio-historical processes from one stage to another. The issue of women is inextricably linked with society, social relations, nations, states, cultures and civilizations. As a result of the analysis of the women's issue in connection with the development of the society, the scientists found that family, tradition, culture, international and inter-civilizational relations, religion, labor and joining public organizations, which are necessary for the social unity of people, living as a society, are of great importance. Those who expressed it scientifically. During the evolution of the transition to the idea of gender, the following socio-historical stages were passed. These stages have four classification characteristics, which are as follows.

The system of religious confessional prohibition was applied. Historical sources call the woman the founder of human culture. In fact, depending on the division of labor in the primitive collective system, men were hunters, and women were harvesters. Only the woman was engaged in digging nutritious plant roots from the ground, small animals and insect larvae from the burrows. In the narratives, the discoverers of fire appear as men. It is said that women studied the properties of fire, used it in marriage, heated the house, and fulfilled the needs of cooking. Women also invented clothes and shoes<sup>1</sup>.

The status of women was high during the time of the maternal clan. A woman is considered to be the main productive force, the protector of livelihood, the one who brings up children and ensures the reproduction of the generation. This allowed her to lead the life of the clan and tribe. The goddesses of the period of Urug-Aymayagoya were depicted in the form of women, ruling the tribe, punishing the guilty, and even raising an army against other tribes was at the disposal of women. From the socio-legal point of view, this period is called the period when "women's rights" prevailed in scientific literature. In the works of L. Morgan, F. Engels, G. Ploss, and E. Taylor, there are many examples of how social, legal and political issues were in the hands of women in the era of matriarchy. In the period of Jahiliyyah, that is, before Islam, women had no place or dignity among the inhabitants of the Arabian Peninsula. This situation started with the birth of a child. When a boy was born in the family, they rejoiced and rejoiced, but when a girl was born, the family mourned and quickly lost the child. A woman's value to her husband was not her husband's wealth. In the time of Jahiliyyah, Arab men did not sit in the same room with a woman and did not eat together. At that time, the Arabs believed that there were no properties in three things: a horse, a woman, and a house.<sup>2</sup>

"In ancient India, a woman had no rights to marriage, inheritance or anything else. She was considered to have an impure principle, weak character, and bad morals, and the law of Manu III forced her to

<sup>1</sup> See: Kholmatova M. The role of women in society (historical-philosophical analysis). /Ecology and woman. Ferghana. 2001. pp. 109-110.

<sup>2</sup> Gruenebaum G.E. Classical Islam. Essay history (660-1258). M.: 1986. S.13.



be dependent on her father when she was a child, her husband when she was young, or her son after her husband's death, or a male relative of her husband. Even in some places, after the death of her husband, a woman was forbidden to live. The tradition of burning her alive with her deceased husband also appeared.

Before Islam, in some Arab countries, the birth of a girl child in a family was considered a sign of tragedy, so they buried her alive. This custom is not considered barbarism, on the contrary, such humiliation of women has become a custom. In Islam, it is forbidden to kill women and children. It is said in the Holy Qur'an: "(O people), do not kill your children for fear of poverty, We will provide for them and for you. Killing them is undoubtedly a great mistake" (Al-Isra, 31).<sup>3</sup>

In the past, discrimination against women was a normal way of life of the society. An attempt was made to justify this situation through some legal customs and norms. For example, in Mesopotamia and nearby regions, according to Sumerian law, if a woman told her husband: "You are not my husband", that is, if she wanted a divorce, she would be thrown into the river and killed. Only if a man says to his wife: "You are not my wife", the man should give her a certain amount of silver money. Of course, such injustices have a strong impact on the moral and spiritual condition of women. That is why women have to endure all kinds of violence and injustice. Sources say that if a man forced a woman to abort her fetus and the woman died, that man's daughter would be put to death. A man instead of a woman was not killed, a woman instead of a woman, a free man instead of a free man, and a slave instead of a slave were killed. According to this right, someone's crime is transferred to another. An innocent girl is being killed instead of a guilty, criminal man.

Even in ancient Greece, the condition of women was deplorable. Women were treated like a commodity in the market. They did not have any rights and freedoms, but women were given strict duties. According to him, they were obliged to obey the man's orders and fulfill his wishes throughout their lives. A woman was at the disposal of a man for life, and life and death were entrusted to that man. That man would offer his desire as a husband to any woman he wanted and take her under his control by force. All property was at the disposal of the man. Without his consent, the woman had no right of disposal. In divorce proceedings, the husband was considered an absolute right. Only in some cases, a woman could express her desire for divorce. In such cases, unfair reproaches were poured on the woman. The Spartans gave women some cultural rights<sup>4</sup>.

As a result of the development of trade in ancient Greece, large amounts of money began to flow into the country. As a result of this, oriental luxury began to enter Greece. The introduction of heterism led to a slight decrease in the status of the family and women. In fact, Greek girls were always with their mothers, they were married before puberty and spent the rest of their lives in their husband's house raising children and doing household chores.

Even among the ancient Jews, the attitude towards women was no different from the above. They treated the girl like a slave. His father had the right to sell it. A daughter could have the right to inherit only if her father did not have a son. Only a man had the right to divorce. According to the Jews, Eve seduced Adam and caused him to be expelled from Paradise. They despised women as a source of depravity. Women accused of treason were stoned to death or buried alive. For example, in the Torah, it is said that a woman is bitter (evil) before death, a good man in the eyes of God is a man who gets rid of his wife, and I have not found a good one among women.<sup>5</sup>

Especially for a divorced woman whose marriage was in a very poor condition, her husband prevented her from marrying someone else to make her suffer. Therefore, at the end of Eid, he married her again and married her again. Since the period of the accepted Eid was one year, the divorce was prolonged. The husband could repeat this three times. After the death of the husband, the women mourned for a year and waited for the Eid for a year. Bedouins in the desert had some respect for women during the period of ignorance, but in the cultural life of the city it was completely the opposite. Compared to

<sup>3</sup> Gulshoda Orazalieva. Gender and women's legal culture. Tashkent - 2009

<sup>4</sup> Matkarimova G. Women's rights. T.: 2001. -24 p.

<sup>5</sup> Culture of ancient Rome. T.1. - M.: Nauka. - S. 140-41



Makkah, the situation of women was better in Madinah. During this period, Quraysh gave some rights to women in household management. But men could marry as many as they wanted without exception. Some tribes, such as Quraysh and Hind, had a custom of burying girls alive. They did this work thinking that the girl child would not bring any good to the family anyway. The nomadic Arabs did hard work to some of their surviving daughters and insulted them incessantly. Sometimes, when he was about six years old, they would make him and throw him into a pre-prepared pit in the desert, saying "I will take him to our relatives", and they would throw dirt over him. According to some legends, pregnant women were lowered into a pit to give birth, and if the child born was a girl, she was immediately buried in the pit. In the period of ignorance, women had no importance in front of men. Even during the period of marriage, the father married his daughter to whoever he wanted, regardless of her age. The father of the man to be married or a close relative went to ask the girl's father for her, and this work was called "khitba". If the girl was to be given away, a dowry would be assigned, and then the marriage would take place. Among the Arabs, there were many more false and ugly forms of marriage.<sup>6</sup>

The position of women in ancient Athens was significantly different from today. Scientists learned about women's life in those days from various tragedies, comedies and rhetorical works of antiquity, as well as from archaeological finds - epigraphs and pottery works.

When talking about this issue, one sentence always comes to my mind. I do not remember when and by whom this opinion was expressed, whether I read it in a book or saw it on social networks. However, these words have been absorbed into my soul, my blood, and are becoming a program for me in my life. These are the words: "A woman is not a miracle, a woman is a miracle. It is not that I am a woman and I am a miracle, but that I am a woman and that I am a miracle. You must learn to get out of every situation. For yourself and your future..." If only these ideas were absorbed into the minds of all female students in our society, if their worldviews were formed in a beautiful way, if they were always reflected in the thoughts and thoughts of other women in the social environment, and if they would protect their rights. it would be excellent light upon light.

#### **List of used literature.**

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