

TURKISTAN JADID ENLIGHTENERS' VIEWS TO REGARDING THE EDUCATION OF GIRLS

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Abstract. *The article describes the views of Turkestan's Jadid enlighteners on the education of women in the late 19th and early 20th centuries. It was emphasized that the role of women in the life of society is directly determined by her worldview, knowledge, culture, and it is important to educate them in this way. It is written that women should also be educated in raising children in the family. Along with the idea that Jadid enlighteners should educate girls, we can see that they taught in schools alongside boys. This is especially true of the schools of Abdukodir Shakuri in Samarkand, Eshonkhoja Khankhodjaev and Sobirkhon Rakhimov in Tashkent, and Muhammadjon Khaliqi in Kokand. Sofizoda's "Read Mothers", Tavallo's "From the Language of Nurses", Rauf Muzaffarzoda's "Wishes from the New Year", Sora Muzaffaria's "Blame on Us", Salima Yakubova and Mahfuza Maksudova's "Teacher's Problem". On the basis of various sources and archival documents, general conclusions are given.*

Keywords: *jadid, enlighteners, woman, wife, girls, school, education, upbringing, family, child, source, archival documents, analysis, conclusion, recommendation.*

Introduction. In building a new Uzbekistan, young people should study the cultural heritage of our ancestors along with modern knowledge. Especially valuable information related to the family in our written heritage that has come down to us for several years is written based on the life experiences of our ancestors. Learning them and implementing them in life is essential for ensuring the spiritual perfection of a person. After all, as the President of the Republic of Uzbekistan Shavkat Mirziyoev noted, "There is no rich history like our country, no great scholars like our grandfathers anywhere. We must study this heritage in depth and be able to convey it to our people and the world" [1].

When it comes to the 19th century, the issue of women's education appears as one of the less covered issues in historical sources. Therefore, researchers and political scientists who think about this issue now put different approaches on paper. However, it is appropriate to research the role of women in society directly in relation to Islam in Turkestan. In Islamic jurisprudence - jurisprudence, in addition to issues of faith and worship, judgments were issued on personal, social, and family issues. In jurisprudence books, the issue of family, i.e., the rights and duties of husband, wife, and children, are covered, and these are included in almost every major jurisprudential work. However, the creation of a separate work dedicated to the issue of the family, especially women, is one of the rare events. However, such works were written. Therefore, modern enlighteners on the issue of women's status used such works as a basis for the education of women in society and in the family. For example, "Turukun Nisa" written in Arabic (Rules of behavior for women) [15], "Ahlaqi Muhsini" ("Ethics of Muhsin") [20] by Husayn Vaiz Koshifi, written in Persian, "Dur al-Ajaib" [4] and in works such as "Tarbiyali Khatun" [10] written in Turkish by Rezauddin ibn Fakhrudin, many informations are given about the need for women to be educated. Therefore, the modern enlighteners wrote about this in their articles and works and tried to open a girls' school.

Main part. At the beginning of the 20th century, issues such as women becoming educated, knowledgeable, cultured, necessary and useful people for their society were also reflected in the views of modern enlighteners. Many articles, poems and works of art have been published on this topic. For example, in Sofizoda's "Oqunglar onalar" [11], Tavallo's "Hamshilarardin tilindin" [12], Turkestan women's turn into "mute women" is opposed to "challasavods" who oppose their enlightenment, and their conclusion is the need for widespread introduction of enlightenment. ends. In addition to the poems written by Abdulla Awlani promoting the education and vocational training of women, it is permissible to cite his critical views on this matter: "Who does education? Where is it done?" - the question arises. To this question, "first home education. This is a mother's duty. The second is school and madrasa education. If we answer that this is the duty of the father, teacher, mudarris and the government, one person will say, "Which mothers are you talking about, the mothers who are stupid and have no knowledge?" "They bring education that they don't have" [2, 37]. Because, he says, "our mothers like to fight with their husbands instead of education and education" [6]. "The first reason why we poor people are reduced to these conditions (they want to say ignorance) is our lack of knowledge and ignorance of the world religion. O fathers, try to make this light a blessing... Let your daughters live happily and happily in the world, your lover" [14] says. He teaches that girls should not have different ornaments, but rather knowledge and craft. It is true that you should not decorate your girls with such jewelry. If you don't have a lot of money, open a girls' school in your neighborhood and get a better teacher. Now be diligent to teach us and join the ranks of the people. Enthusiasm!!!". The article suggests that girls need more knowledge and skills than boys because they are the educators of the nation.

Rauf Muzaffarzoda, in his article "New Year's Old Wishes", expressed his opinion about what the national press should be like and in which direction it should develop, "let our husbands and wives get acquainted with life, education and the world, and let their thoughts open and inform the world about their situation" [8], urges to write the most necessary problems for the time. The most gratifying aspect is that in response to this appeal, articles by female authors have appeared, covering the events related to the life and daily life of Turkestan women. At this point, Sora Muzaffaria's article entitled "The fault lies with us" is noteworthy. It reflects on the issue of the rights of Turkestan women: "We have both talent and ability. There is also consciousness and thought. "There is a power that cannot be replaced not only by one house, but also by countries" [9]. The author calls on the women of Turkestan, who became captives of the Tsar's wall, mute and oppressed by daily suffering, to unite, break the old way of life and live a new life. "However, our women do not stir much, and even if they stir, it is not to the desired extent. O wives of Islam! Thirteen centuries of experience have shown us what and how the result of such living will be. Among the husbands, some conscientious people (progressive intellectuals are meant) gave us tanbiya. But very little of the pleasant sounds reported by the husbands came to our ears" [9]. Sora Muzaffaria dreams of living on the basis of equal rights with men like European women, and working in every aspect of society: "O Turkish wife! May our people give us health and intelligence and innate talents and abilities! Who has the right to prevent him from being released into the world!"

Salima Yaqubova and Mahfuza Maqsudova's article titled "The issue of teaching" states that European-style schools should be opened for Turkestan women, teachers with teaching certificates who have passed special courses should teach in them, and a certain amount of salaries

should be set for them [5]. It is worth noting that the authors raise the issue of opening higher educational institutions that train women teachers in Turkestan, as in Europe. The problem of ignorance of women in general has always worried the progressives. They even tried to highlight the existence of this situation in other Muslim countries. In particular, in one article, it was found out that "there are 5 million 265 thousand 250 wives in the territory of Egypt. Only 20,000 of them, that is, one person per hundred women, can read and write. Most of them are European or Christian Arab wives" [17]. The author reminds once again that "reading is obligatory for men and women like prayer." The article with such a content belongs to the pen of Zahriddin Fathiddinzoda, and it talks about the study and education of women [16].

Ishaq Khan Ibrat also wrote the following about the education of girls in his work "History of Culture": "However, as for the girls' school, it seems more difficult. It is evident that the people are barbaric and the parents are careful about their daughters, they do not send them to a place, the people do not know the power of knowledge, especially women are drowned in taas(s)uf, and it will take fifty years to lose this taas(s)uf. There are ways to do this too, if their husbands promote otunbibis, they learn writing and accounting for a month or two from teachers, and then they become teachers of otunbibis in their neighborhood and give them a few (many) months. If the big teacher looks at them from time to time, one can hope that within five to ten years, five to ten teachers will be ready in every village. But when they say that there is a teacher from now on, wives say few words. An example was necessary for this. For example, the wives of our relatives were our guests. In them, young girls are sitting with the teacher. He brought his book and said: "Come, my daughter, you will become a mullah. Don't miss school now. "Go every day," I said. Then her mother asked me a question and said, "Focha (Pochcha), I am not letting my daughter study at school." What can I say. He says that "the book does not have bismillah". I forbade him, saying, "Bring your book." I said, showing that the tortoise was friends with the scorpion. "Bismillahi Rahmanir Raheem. When I said that the turtle told the scorpion, the wives were shocked. I said, "Why are you laughing?" They said, "No way." "Why not?" I said. They said, "A tortoise cannot say 'Bismillah' to a scorpion." Then I went to give a lecture. I said: O relatives! In the early times, when there was little science, science was not taught apart from religion. Therefore, when they were forced to teach the Qur'an, it was a picture to add "Bismillah" to the Qur'an. If there is a verse, "Bismillah" is added. It cannot be put into every word. Those who published books told stories about things that made children think. Therefore, they did not say "Bismillah", but respected them. In these books, I made the child go to school again because he learned to write words according to his mind. Here is the taas(s)uf of the wives! There are many such taas(s)ufs. I said a little, I didn't linger. I said that the girl's school is more difficult for many taas(s)ufs who made me laugh. It will be easy too, hopefully. Every move is a request for help from the government. The best thing is to instruct the wives of teachers that the husband educates the wife and the wife educates the girls. An easy way is not visible in the village. For example, he is not afraid of fireflies. It is their own ways that have been freely dealt with" [7, 137].

Jadids tried to explain that the place and position of an educated woman in the family and society is special. The following can be learned about this from the sources: "... education is definitely necessary to educate wives and sharpen their minds, and to make good problems with their husbands and to educate their children and to know good behavior" [3].

Results and Discussions. In general, Jadids promoted the issues of women's education in every way. Obstacles against them on this way did not stop the Jadids.

In the school of Abduqadir Shakuri in Samarkand, boys and girls are taught together. His wife helped teach the girls [18]. Such work of Abdulkadir Shakuri was displeased by local rich people and priests. Nevertheless, such schools have started to open in other cities of Turkestan. In Tashkent, 3 girls studied at Eshonkhoja Khankhojaev new method school, and 15 girls studied at Sobirkhan Rahimov's school [19]. In 1913, in Galchasoy neighborhood of Koqan city, Muhammadjon Holikiy first established "Usuli Jadid" and then a girls' school. His sister, Soliyakhan Abduholiq, gave lessons to students [13, 46].

Conclusion. In the late 19th and early 20th centuries, modern enlighteners realized that it is important for women to get an education in order to find their place in the family and society. As a basis for this, the sources related to women indicated the works written on the basis of Sharia rulings. At the same time, the position of women in European culture was shown as an example. It is mentioned in the works and articles of Is'haq Khan Ibrat, Abdulla Avloni, Rauf Muzaffarzada, among the modern enlighteners of Turkestan, and women, Soriya Muzaffaria, Salima Yaqubova, and Mahfuza Maqsudova. Also, as a proof of these ideas, Abdugadir Shakuri in Samarkand, Eshonkhoja Khankhojaev, Sobirkhan Rahimov in Tashkent, and Muhammadjon Halikiylar schools in Kokand started teaching girls.

In today's changing new Uzbekistan, the foundation for the third Renaissance is being laid. So, for every housewife living in this country today, i.e. future mothers, it is very important to study science and have a new worldview. It is not their fault that most of us are offended by the behavior of many of our youth, the increase in judgments, the coldness of relations between husband and wife, mutual disagreements, ignorance of the culture of neighborliness. This is because they are not ready for life - they have not been taught. Today is the period of new activity based on practical propaganda, relying on scientific sources in scientific and social institutes to correct these mistakes.

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