

## THE ISSUE OF ENDING THE ILLITERACY OF WOMEN AND GIRLS IN TURKESTAN IS IN THE VIEWS OF THE JADIDS

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### ABSTRACT

One of the biggest events in the historical processes of our country is the question of bringing women from the legal unconscious form of the national mentality to the level of literacy, which has existed for centuries. This article presents a reasonable study of the positive assessment of the issue of female illiteracy in Turkestan by the intellectuals of the same nation and the fact that this attitude is faced with different opinions.

**Keywords:** global attitude, ending illiteracy, national views, religious prejudices, attraction to education, law, national attitude, struggle.

### INTRODUCTION

The role of women in modern society is constantly growing. Their share in economy, politics, culture and social life is constantly increasing in all countries of the world. The fight for women's equality is one of the most urgent problems of our time. The movement for women's rights has gained momentum and gained a strong global momentum and international impact, especially at the turn of the 21st century. The United Nations General Assembly has adopted a number of documents, including the Convention on the Elimination of All Forms of Discrimination against Women, in order to achieve equality between men and women in society. This document emphasizes that there is still discrimination in the education of women, that is, any differentiation, exclusion or restriction based on gender, and "to achieve full equality between men and women, it is necessary to change the traditional roles of both". "Male and female in the family and society", "A woman's role in the continuation of life should not be a reason for discrimination, because raising a child in the future requires the joint responsibility of men and women, as well as the entire society".

### RESEARCH METHODS

Today, women, who make up about 50 percent of the population of the Republic, are considered as a social group that requires activity both morally, legally, and materially. Because ensuring social stability and well-being, preserving the future of the nation is determined by the attitude towards women and will remain so. In the words of President Sh.Mirziyoev: "Our people have always shown high respect to the holy Mother, women, from time immemorial". Respect for a woman is first of all an expression of respect for the family and the future of society. From this point of view, the wise words that "The cultural level of any society on earth is determined by its attitude towards women" certainly have a deep meaning [1].

## RESEARCH METHODS

In the action strategy for the five priority directions of the development of the Republic of Uzbekistan in 2017-2021, it is also stated that “Increasing the socio-political activity of women, strengthening their position in state and community management, ensuring the employment of women and girls who graduate from vocational colleges, widely involving them in entrepreneurial activities the task of strengthening the foundations of the family defined” [2]. In particular, the Presidential Decree of February 2, 2018 “On measures to radically improve activities in the field of supporting women and strengthening the family institution” made a radical change in the issues of attitude to women and the family [3].

## RESULTS AND DISCUSSIONS

In the long-term history of our nation, we have faced various struggles and different attitudes of national mentality in order to increase the role of women in the life of the society to the current level. Because during the khanate period, Muslim women were not accepted as members of society and their promotion to the level of equal rights with men was considered an unprecedented mistake. It would not be wrong to say that there were positive aspects of limiting the country's Muslims from various rules and involving women in the process of making them literate as a working class. Because in the view of this period, we can see that the opinion of the enlighteners of Turkestan and the press sources left in the periodicals of that time, together with the religious education, the literacy of secular education is of great importance. After the declaration of Soviet Russia in 1918, the legal equality of men and women in all spheres of social life was established and this clause was included in its Constitution, which was also included in the first constitutions of the Soviet republics, including the Turkestan Mukhtar SSR (October 1918). However, it was very difficult to ensure women's equality in those historical conditions. Muslim society, living under Sharia law, has traditionally accepted women as guardians of the hearth and has long resisted the emancipation of women on the Soviet model.

If we explain these principles with the help of examples, enlighteners such as H.Muyin, A.Cholpon, A.Kadiri, Fitrat and Sadridin Ainiy, who lived and worked in the environment of the same period, say that the way out of the quagmire of error for women in Turkestan is to be enlightened and literate. In this place, Khamza's drama “Poisonous Life” (Zaharli hayot) in the form of Maryam Khan was able to reveal the real pain of the women of our nation and their inner knots in relation to life. As it is mentioned in the excerpt from the work, “...Let us warn each other by writing in newspapers on behalf of our husbands, and I on behalf of our oppressed families”. Although, while you are in business, let's open a girls' school that you really want, I'll be in spiritual service, you in material service, let's raise our worthless nurses with knowledge, let's live really” [4, p.167].

It can be said that the analysis of the words of a woman who spoke in order to get out of the illiteracy called darkness and to explain the opportunity that her nation gives to the women of her nation for a free life and for the future of generations, it can be said that the analysis itself gives a sufficient assessment of the period environment.

Mirza Tashpolat Alimboy, published in issue 81 of 1908 under the title “Open letter to the weak to be given equal rights to the land”, was published in the “Gazette of the Turkestan Province”,

one of the periodicals of this period, which we mentioned above as another proof of the widespread promotion of this attitude by modern enlighteners. In the article, this issue, which we are dealing with as a problem of the time, is classified as a priority for local men, but in the 83rd issue of the same newspaper, the article entitled "Tilsiz Xotin" by Imomali Boronov raised the opposite issue. We can say that the local men, who saw the issue of women's literacy as a new terrible policy of the colonial Russians for Muslims, took many years of hard discussions and relations to accept this process. Because the women of the time were able to punish every step they took for the opportunity to become literate, to the extent of being separated from the society with a fatwa of violation of Sharia rules. Among the Muslims of that time, there were few people who tried to explain the various aspects of this issue with the evidence of circumstantial opinions rather than with precise definitions. "In the future, let's not be crushed under the feet of developed nations, let's be able to compete with them, let's absolutely try to open a girls' school from now on, because if the future proves the issue of these girls becoming mothers, then we need literate mothers to raise literate and enlightened children" [5] comments are made. It is not an exaggeration to call Hamza Hakim Niazi a hero of the times based on the activities of Turkish Muslim women in the theater troupe and the conditions created for them to receive school education. As a clear example of the struggle against the ugly evils of the era, Abdulla Kadiri said, "The lack of enlightenment of women in the works of the past proves that it is the cause of the mistakes of the men of our time, and a pit dug for the dumbness of the future generation. He was able to understand the mistakes of Zainab in his ignorance and subservience to various superstitions of the society, as an example of the fate of Kumush, who, despite being literate and enlightened, did not protect himself from the plots of the times and the acts of ignorance".

Today's scientists' scientific research on the study of Turkestan women's attitude towards the cultural sphere reveals strong opinions. In the period when Fitrat lived, it is important to clarify the importance of the lifestyle of women, the relationship between husband and wife, and the scientific qualities of women in raising children [6, p.124], presented facts. At the same time, "in Uzbekistan in the second half of the 20s of the 20th century, the formation and implementation of the proletarian, socialist ideology accelerated. This ideology, which was in the spirit of great statesmanship and chauvinism, was aimed at weakening the historical commonality of cultural traditions" [7, p.79] we will also witness views.

## CONCLUSION

In conclusion, it is worth noting that from the history of our nation to the present day, the determination of the place of women in society has faced various ideological attitudes and reforms, but the courage of our women in this field has been proven as an example of heroism in all fields. The colonial state was able to create visions that ensured that scientists, great writers and poets would emerge from our enlightened, learned women in accordance with the goal of creating a working class aimed at ending the illiteracy of women in Russia. We can say that the Uzbek women, who were born in the struggle, were able to be under the literally enlightened protection of Turkestan intellectuals, the representatives of Jadidism, to a certain extent in the transition to literacy. It is considered one of our responsible tasks to study the



history of the complex times, when the first steps were taken to determine the scientific potential of women of our time, their place in spiritual, educational and cultural life.

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