

THE ROLE OF WOMEN IN THE MILITARY MOVEMENT

Khasanova Barno Yusupovna
KokanDPI Associate Professor,
Candidate of Technical Sciences (PhD)

One of the founders of Uzbek literature of the 20th century, Hamza Hakimzada Niyazi, in the drama "Poisonous Life, or Victims of Love" says "Violence is prohibited in Sharia", "There is justice in Sharia", "Islam does not die" in the language of Maryam Khan. The creator Maryamkhan fills her works with ideals and contributes to the motivation of women to study and teach. In the prose work "Yangi Saodat", the drama "Creativity of Maysara" and several lyric poems, he shows that the light of the female mind is able to illuminate any darkness. In the view of the ancients, the upbringing of educated women was destined to contribute to the development culture of the entire people of Turkestan. At the same time, such ideas were put forward as to force girls and women to write and read in their native language and increase their literacy. The fact that we remember the works of Sophizoda "Read, mothers", "Uzbek young lady", ladies", "Muslim women" - the proof of our opinion. During the Russian Empire, the Jadids expressed their opinions about women's education, the age of marriage, and the social role of women in publications in the Turkic language. This later, in the 1920s, prompted Uzbek women activists to develop their reform programs. In the 10s of the 20th century, there were few literate women who reported on the mental state of women inside. For example, in 1906, Tajiya, a young woman from Kokan, wrote a letter to the first Turkic-language women's magazine and complained about the situation of Muslim women from Turkestan: "Dear Shafika khanum, we humbly inform the following ... It should be clear to everyone that today in Russia's freedom, rights, growth and great importance is attached to reforms. Muslim women also have their own weekly publications and are known to write down their opinions, questions and suggestions. We can only congratulate! However, we are grateful to the Muslim women who are active in the center of Russia, but we regret that we are not able to fulfill our duties here at the same level. While others are hard at work, we Muslim women of Sartya are unaware of much and are still sleeping. In just a few lines of the diary it is written that we, the Muslim women of Sartia, do not have knowledge of our rights in relation to the women of Crimea and Kazan! If we talk about our plight, our future can be improved through reforms, and we will receive our rights. But will it work? Oh, this poverty! We all need knowledge and education! If we do not learn now, it will not be possible in the future. It should be noted that only one hundred Muslim women can read and write. There should be no Muslim women in this world who are deprived of their rights... We don't want to raise our children to be as ignorant as we are. We cannot help the Nogai teachers who are trying to open a girls' school for our children. It must be admitted that our attempts to acquire knowledge did not pave the way for us, but created difficulties and stuck in the ground. If we continue on this path, one day we Muslim women will be mentioned in the pages of history with contempt. Let us change our situation, improve, follow their example! Allow us to send our children, sons and daughters to a Nogai school!" [com.tarikh]

Tajiya's letter to the editors of the magazine is considered an extremely important event, as it expresses the mood of the women of Turkestan before the revolution. The letter raised issues that were discussed by the Jadids at the time, but it was unique in that Tajiya singled them out

as women's issues. Tajik, Sartian (that is, settled Turkestanian or Uzbek) women do not know their rights and emphasize that the only way to save them is to give them a modern education. His call is the call of the Jadids, that is, to change Islamic education so that it is worthy of modern Western education. Tajiya's thoughts and ideas reflect his connection to Islamic life and Turkish publications. In his address, he referred to the actions of Muslim women in Russia, that is, women belonging to the Tatar nation. Because of this, she saw herself among Muslim women and believed that solutions to problems could be found in the wider Islamic community. In 1900, there were four publishing houses in Kokon, several bookstores, and Jadidlar schools of the new style were added to a number of schools and madrasahs. It can be seen that Tajiya's arguments about liberation from social problems if women have access to modern science have the same logic as the arguments advanced later, after the second decade. In 1907, another Muslim woman from Turkestan, Nodzhia, wrote a letter to the Muslim deputies of the Duma. In his letter, he complains that Muslim women are locked up within four walls by men, and that Sharia gives women the same rights as women in Istanbul and Egypt, such as doing business and performing the Hajj, and demands that Muslim deputies grant these rights to Turkestan openly declares to women. In 1916, the cities and villages of Turkestan rebelled against the Russian administration. It was the first time in history that women took part in their own rebellion. Turkestanian women have never before participated in public demonstrations and uprisings. Among the 16 students sent by the Komak Society of the Turkestan Republic to study in Germany in the autumn of 1922, Khairinisa Majidonova stood out. Khairinisa first attended a new school in Mirabad, where she learned Russian and German. A great influence on the formation of her worldview was influenced by the modern press of Turkestan, as well as her sister Oyposhshahan, who studied at the first Uzbek women's educational institution at that time. In 1922, an article by Khairinisa Madzhidkhonova, published in the Turkiston newspaper, contained the wishes of a 17-year-old girl about the future of the Motherland. When reading the article, first of all, of course, many will be surprised by the breadth of the historical thinking of an Uzbek girl who lived at the beginning of the last century, how much she is not indifferent to the fate of the Motherland. Despite the fact that almost a hundred years have passed, some of the ideas outlined in the article are still relevant. "The position of Turkestan in the world trade arena has remained at a low level since the 17th century. This century was a period of decline for Muslim countries in general, and the main reason for the decline was the loss of importance of caravan routes and the advancement of sea routes by Westerners. Even in the 19th century, due to its remoteness from Western Europe, Turkestan lagged far behind other Muslim countries in development. At the beginning of the 20th century, the Iranian people, our neighbor, were flooded with political ideas and shed blood to establish industry in their country and get rid of foreign influence. Our Turkestan slept peacefully ... Only the railway came from Russia and the trade space expanded ... From here it can be seen that let our country shine - from our country. As for the past caravan route, this is a great railway that illuminates our future and connects our country with the world trade space. . They will expand our trade, give us wealth and prosperity, and give us the opportunity to build a large industry," wrote the teenager Khairinisa. One can see how compatible these ideas are with the ideas of such patriots as Abdullah Avloni, Mahmudhoja Behbudi, Abdurauf Fitrat, Tavallo, Sophizoda. The article also touched upon the spiritual image of the Turkestan society: "... the great weapon of our pain

is the press, the school and the theater. We have it all. However, they may not be able to pass on their historical responsibilities to their husbands. By this time people were flocking to our new schools. He stayed away from the press. He did not understand the theater. Because each of them could not be the embodiment of its main task. He carefully approached the soul of the people and could not influence it. Our next task is to imbue these three great weapons with the spirit of their tasks, which occupy an extremely important place in the period of rebirth of every nation ... Our gradual development should go along this path. Otherwise, we will be cut off from our country and people will be forced to stay abroad,” he concludes. At the end of 1922, Uzbek girls Khairiniso Majidkhonova from Tashkent, Said Sherakhmadboeva and Maryam Sultanmuradova from Khorezm were among the students sent to study in Germany. This shows how important was the role and place of women in the reforms that took place in Turkestan at the beginning of the 20th century.

LINK LIST

1. British Library, New Path, New Dawn: Women's Magazines in Soviet Uzbekistan in the 1920s, May 2017, <https://blogs.bl.uk/european/2017/05/a-new-path-a-new-dawn-womens-magazines-in-1920s-soviet-uzbekistan.html>
2. Marian Kemp, The New Woman in Uzbekistan: Islam, Modernity, and Unlocking under Communism, 2006, University of Washington Press, USA.
3. The ideological foundations of the modern educational movement. - T. Publishing and printing association "Tashkent Islamic University". 2016
4. uzanalytics.com/history.