

THE ISSUE OF WOMEN'S EDUCATION IN ISLAM AND MODERN LITERATURE

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ABSTRACT

The article talks about the education of women in Islam and modern literature, their place and status in society. The rights of women and girls are proved on the basis of the Holy Qur'an and the wisdom of our Prophet, which is the main criterion of Islam. In it, the spirituality of women, the process of education formed in the family, and positive qualities are thoroughly analyzed. In addition, it has been proven once again through the opinions of a number of scholars and writers in their works. Examples of these are Fitrat's "Family", Sheikh Muhammad Sadiq's "Bakhtiyar Oila", Cholpon's drama "Yorkinoy" and Imam al-Bukhari's works. In this article, Annamarie Schimmel, one of the foreign writers, emphasizes that the most respected person in the Islamic society is a woman in her work "My soul is alive". The main basis of the article was "Family" of Fitrat by Sheikh Muhammad Sadiq's "Bakhtiyar family". In the proverb, excerpts from the masterpiece "Masnavi" by Jalaluddin Rumi, a hero of poetry, which surprised the world, are beautifully expressed that a woman is the light created by God, that she is a miracle of the Creator. The main issue is focused on the education of women, and the religious and secular aspects of it are shown

Key words: *Islamic religion, modern literature, morality, manners, education, learning, obedience, national pride.*

In our current globalized world, people are changing, ideas are growing. In this mortal world, every parent tries to give good education to their children in order to leave a good name. If they are brought up, their happiness will be in the family,

especially the girl child will stand out from others due to her manners and behavior. Girl child upbringing is a very delicate upbringing. There is also a saying in our people: "See your mother, take your daughter". There is a great meaning in this sentence. In the family, a girl child learns from her mother's attitude, behavior and crafts, and tries to implement this quality in life. In this case, the separate upbringing of girls is entrusted to their mothers. Mothers are required to educate and mature their abilities to become mature girls, brides, housewives, wives, and mothers. If we turn to our cultural heritage, we see many beautiful examples of preparing young people for family life.

The wife of Imam Ali, may Allah be pleased with them, saw Fatima Zahra, the daughter of the Prophet, looking pale and exhausted, and asked: "What happened to you, Fatima?" Our mother Fatima said: "There is nothing to eat in the house for three days." Imam Ali: "So why don't you tell me?" She replied: "On the day of our wedding my father, the Messenger of Allah, said Hey Fatima! If Ali finds something, eat it, if not, don't ask."¹⁹ What great respect, beautiful upbringing and beautiful satisfaction. We understand that if people, especially our women, were an ummah suitable to our Prophet like Fatima Zahra, there would not be so many divorces, disagreements and feelings of ingratitude. A woman named Amoma bint Haris, who was the bride of her daughter, gave the following advice to the bridegroom:

1. Be satisfied, be proud of it. Whatever your husband brings home, accept it kindly and politely and say thank you.
2. Always be obedient to your husband, listen carefully to his orders and follow them.
3. Pay attention to the places where your husband's eyes fall. Keep the house and yards tidy.
4. Pay attention to your husband's property and world, don't waste it, save carefully, etc.²⁰

¹⁹ Sheikh Muhammad Sadiq Muhammad Yusuf . (2021). "*Bakhtiyor Oila*". Hilal edition. Tashkent. p. 253

²⁰ Sheikh Muhammad Sadiq Muhammad Yusuf . (2021). "*Bakhtiyor Oila*". Hilal edition. Tashkent. p. 129

This admonition of Amoma bint Haris about contentment is one of the vivid examples of our narration described above. Regarding the sentence about obedience, Allah Almighty says the following in Surah An-Nisa, in praise of women who obey their husbands: "Pious women are obedient and protectors of their absent husbands under the protection of Allah."²¹ That is, it is in the nature of believing and righteous women to obey their husbands. This obedience comes not from fearing their husbands, or from coercion, but from understanding their own responsibility. It would be great if the young families of today took these useful tips as their motto. Because the stability of the family is equally burdened on the bride as well as on the groom.

In our holy religion Islam, everyone is addressed equally and men and women are treated equally. One of the rights is not prioritized over the other. In addition, the Islamic Shari'a aims to achieve a specific goal in a general form, which is called "protection". Protection is manifested in different aspects and in different forms. In particular, the dignity of women and everything related to them is protected on the basis of Islam. For this reason, the rights and fine definitions of women in the Holy Qur'an and the Sunnah of Nabah are given with special recognition. Because the Messenger of Allah, peace and blessings of Allah be upon him, said in a hadith: "Surely, women are half of men (partners, children)."²² Or it is very appropriate to quote the testaments of the Prophet, peace and blessings be upon him, to the Companions in the "Farewell Hajj" about women. will be: "Fear Allah concerning women." Because you have won them with the trust of God, and with the word of God, you have made their duties lawful for you" (Narrated by Bukhari)

It is said in the Holy Qur'an: "Allah is the One who created you from one soul (Adam) and created a mate from him so that he may find peace."²³ And it is said in the Holy Qur'an: "They (women) are your clothing. You are a garment for them (that is, as a husband and wife need a garment for each other.)

²¹ Surah Nisa verse 34

²² Narrated by Imam Abu Dawud

²³ Surah A'raf, verse 189

But in the times of ignorance and disbelief, the condition of women was woeful. She was treated as an object. In the pre-Islamic Arab world, it was customary to bury female children alive. However, in countries that began to live on the basis of Islamic laws, the status of women increased, their honor was enhanced, and their rights were expanded.

In the East, it is difficult to find a scholar, a poet, a wise thinker who did not glorify a woman, who did not end up singing a hymn or praise in her honor. Maulana Jalaluddin Rumi writes in his "Masnavi" which surprised the world:

"A woman is the light of God, not an ordinary creature,
The creator, the created does not live in confusion."

The well-known German scientist Annamarie Schimmel writes in her book "Alive in my soul": "In Islamic society, a woman, more precisely, is a mother, who deserves the greatest respect. This situation is clearly stated in the hadith of the Prophet, peace be upon him, that "Paradise is under the feet of mothers". From the day Islam was revealed to the present day, there have been pious, educated and single women who love God Almighty. and will be." In fact, for thousands of years, the cultural level and spiritual perfection of any society has been determined by the attitude towards women. Honoring a woman and showing respect to her is a characteristic of the peoples of the East, including the Uzbek people. The words of Benazir, quoted in the Mubarak Hadith: "Paradise is under the feet of mothers", "Do good to your mother first, then to your mother, and then to your father", this kind of respect is shown.

Do girls really need to be educated? Some old-fashioned, self-righteous people don't want to hear that kind of opinion. However, I would like to provide some evidence on the matter. First of all, Fitrat said: "It is known that man is burdened with religious work and during his life he is forced to do worldly work."²⁴ By worldly work we mean dressing, eating, drinking, building a house, getting married and so on. In order to do this kind of work, we run around and do some kind of exercise. During our work, we communicate with people. We talk during the transaction, and if there is an argument,

²⁴ Abdurauf Fitrat . (2013). "*Oila*" Cholpan publishing house. Tashkent p. 124

we come to a compromise. At home, women distributes the money that is brought by their husbands to the household, or else she helps with the household chores and takes up a profession. She supports her husband in the hardships of life. That is, the role of husband and wife in worldly affairs is the same.

If this is the worldly side of the issue, now we will see the religious side. The book that teaches us about the religious issues of Muslims is the Holy Qur'an. It is the word of God, and in this book, except for some rulings, all the rulings are the same for men and women. For example: "O believers, protect yourselves and your people from the fire of hell" ²⁵"O believers, fear Allah" and others. It can be seen from this that women should be aware of religious rulings as well as their husbands. They should know the duties assigned to them by Allah. First of all, women are the educators of children, they will educate the offspring that will be left behind. So how can a person who is ignorant of religious and worldly knowledge, who does not know them, raise a child. It is true that she can provide physical education, but she cannot provide mental and moral education at a mature level. How can a mother who is ignorant of religion teach her children about God?

One of Jadid's enlighteners, Sofizoda, pays serious attention to the issue of women and girls, and evaluates the situation in the country through a series of works. The image of women is at the center of his poems such as "To the Uzbek Lady", "Muslims", "Read Mothers", "Chust Bayon's bragged to each other in the same room". In Sofizoda's poem "Read Mothers", quotes the following lines and invites Uzbek women to become enlightened by learning. The attitude of women and girls in Turkestan towards education is negative, they believe that they should do household work and learn sewing but the writer tries to prove that the situation is wrong through his poem. In the drama "Is Advocacy Easy" by Abdulla Avloni²⁶, the problems in the life of the country are revealed through the representatives of the population who come

²⁵ Surah An'am verse 128

²⁶ Abdulla Avloni. (1998). *"Tanlangan asarlar"*. Ma'naviyat. P.226

to the Turkestan lawyer, who has studied in Europe, with their problems, and the issue of women in Turkestan is also touched upon in the drama. Abdulhamid Cholpon, the youngest representative of Jadid intellectuals, wrote a number of works on the issue of family, marriage and women in the country, for example, Cholpon's "Victim of Ignorance", "Moonlight Nights", "Tulip in the snow", "Baker's girl", in the stories "The gift of the White King"²⁷ and in the drama "Yorkhinoy" the role of Uzbek women in social life is sharply criticized. Cholpon's drama "Yorkhinoy"²⁸ embodies the struggle of the Uzbek people for freedom, Yorkhinoy's struggle for the people's freedom is depicted as if the blood of Tomaris was beating in his blood. The writer's dramas "I'll marry again" and "The Concubine's Rebellion" highlight the problems of family marriage and bring its tragic end to the public in a funny way.

The image of women in Jadid literature is unique. In this, the system of that time is severely condemned, and women are directed towards knowledge and getting out of the mire of ignorance. The unique and different aspect of the approach of the enlightened people in the issue of family and women is that they see the problem as the pitiable condition of the peoples, their lagging behind the changes in the countries of the world, the will, freedom, independence, and the desire of the local peoples for freedom, economic, political and It is connected with the situations of stagnation and decline in spiritual life. Equalizing the rights of women, who are the foundation of the family, with men, and changing their spiritual and educational image, they understood as extremely necessary tasks.

A. Fitrat writes the following in this regard: "the greater the collective effort and action of any nation, the greater its power and honor will be." Based on this, the rulers of Europe try to increase the number of their nations. Our country is losing honor and attention, our nation will perish. Bring up children to protect our honor, motherland and nation," he said, adding that the treatment of women in other countries is much better than in Turkestan. This call was an urgent issue for Turkestan at that time.

²⁷ Kuronov, D. (2004). "*Cholpon nasri poetikasi*". Sharq publishing house.

²⁸ Cholpon. (1991). "*Yorkinoy*". Gafur Ghulam.

Another example can be seen in the image of Maryam, the heroine of Hamza Hakimzada Niazi's "Poisonous Life or Victims of Love". Maryam is the symbol of a woman who is thirsty for knowledge. In the work "New happiness" it is described how Olimjon achieves a happy life thanks to enlightenment and his happiness is enjoyed by other people, while in the tragedy "Poisonous Life or Victims of Love" he aims to show the tragic fate of an enlightened person in the prison of ignorance and heedlessness. Hamza calls the genre of this work "the tragedy of a girl and a groom from the life of Turkestan". In the first scene of the play, the playwright shows that the characters are living in an environment that is not worthy of them, they are ready to destroy the flowers of love in their hearts.

In this way, at the very beginning of the play, the conflict between the parents, who are influenced by old-fashioned views, and the young people, who have advanced from them and are unable to adapt to their times, is established. With the development of events, this conflict becomes tense, and in the end it flies like a drawn bow and kills both heroes - Mahmud Khan and Maryam Khan.

Thus, the image of women appeared in modern literature in a unique way. Women's freedom, interest in science, and their submission to the judgment of fate, unable to agree with their parents, were able to illuminate the ideology of modern literature in conflicting ways in the works. In particular, Abdurauf Fitrat's "Is Advocacy Easy?" the image of women in his works, from the small stories of Cholpon, to all his works of a large genre, the image of women became a unique theme in the works of all enlightened creators. From the point of view of that time, it is no exaggeration to say that there are many cases of valuing women as slaves, presenting women as ministers, and keeping them away from knowledge and free will.

Indeed, why should a whole nation be illiterate? Why should women not study? After all, in Islam, knowledge is at the top, after all, the role and place of women in society is great. We must remember this: if we do not educate a boy, we make one person illiterate, if we do not educate a girl, the whole nation!

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