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Paper Authors

Saidova Barno Narzullaevna



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THE ROLE OF ENLIGHTENED WOMEN IN SUPPORTING WORLD EDUCATION

Saidova Barno Narzullaevna

Tashkent State Pedagogical University named after Nizami,
Teacher of the department "Distance Education"

Email: Far-dil@inbox.uz

Аннотация. Мақолада XIX-асрнинг охирида Ўрта Осиёнинг тараққийпарвар аёллари, уларнинг таълим-тарбия борасидаги изланишлари, хусусан, маърифатпарвар аёлларидан бўлган Дилшод Барно, унинг ҳаёти ва ижоди, у ташкил қилган мактаб ҳақида фикрлар ёритилган. Хусусан, Туркистоннинг чоризм империясига қўшилиши ва бунинг натижасида Ўрта Осиёдаги мусулмон аёлларнинг ҳаёти ва ижтимоий мавқеини сезиларли даражада ўзгартириши ҳақида маълумотлар келтирилган.

Калит сўзлар: Маърифатпарварлик, жадидчилик, саводли аёллар, педагогик фаолият, мактаб, аёлларнинг ҳуқуқлари, ўқитувчилар, шеърият.

Аннотация. В статье описываются прогрессивные женщины Центральной Азии конца XIX века, их исследования в области образования, в частности, Дильшод Барно, одна из просвещенных женщин, ее жизнь и деятельность, а также основанная ею школа. В частности, есть сообщения о том, что Туркестан вошел в состав царской империи и в результате существенно изменил жизнь и социальный статус мусульманских женщин в Центральной Азии.

Ключевые слова: Просвещение, джадидизм, грамотные женщины, педагогическая деятельность, школа, права женщин, учителя, поэзия.

Abstract. The article covers the development of Central Asian women in the late 19th century, their research on education, in particular Dilshod Barno, one of the enlightened women, her life and work, and the school she founded. In particular, there are reports that Turkestan joined the tsarist empire and as a result significantly changed the lives and social status of Muslim women in Central Asia.

Keywords: Enlightenment, Jadidism, literate women, pedagogical activity, school, women's rights, teachers, poetry.

No matter how much the problems of women's education were intensified and covered in the programs of the Enlightenment and Jadid movements, their effectiveness would remain ineffective until the women themselves intervened and explained its essence. In the late nineteenth and early twentieth century, women who were aware of the world of enlightenment

used the pulpit to draw the attention of the masses, sometimes through poems and sometimes through articles.

At the end of the 19th century, the issue began to gain social significance as the progressive women of Central Asia took an active part in changing public education. Enlightened women themselves began to interpret the need for a modern content of

women's education by organizing classes in schools in practice. As school teachers, they themselves began to make their lessons fun. Examples are Dilshod, Anbar Otun, Uvaysi, Samar-Bonu and others. In society at the time, they were called literate women. They have recruited girls from their youth in their schools. Girls aged 13-14 studied not only written and Arabic graphics in the schools of such enlighteners, but also got acquainted with the works of famous classical poets Hafiz, Saadi, Navoi, Bedil, Fuzuli, Gulkhani and others. In such schools, girls were taught the basics of Muslim literature and the high skill of weaving poetry, and the use of arithmetic in their poems.

In his research, P. Pashino correctly assesses such schools as "often, girls can learn more than boys for a long time." [2, p.160]. Most of the girls sitting at home who had no real connection to the world were more developed than the boys, and they attended the classes of literate women with great interest and pleasure. In such schools, they were often involved in translating literature from Persian into Uzbek and vice versa. By the beginning of the twentieth century, they could already speak Russian.

Academician A. Mukhtorov, who studied the legacy of Dilshod Barno, one of the brightest representatives of educated women, quoted from the memoirs of a man named Kayumov in his monograph: "The number of Russian families living in rented rooms increased by 20 families. In the 90s of the XIX century they could communicate freely with their children, read Russian literature, and take them to home "" [2, p. 67].

The poet and historian Dilshod often told girls the role of Russian female doctors who came to treat the local population, their

achievements, the railway that first came to their homeland Istravshan after a long break in 1905, many teachers and their works was appearing in the pages of local newspapers at the time.

The poetess was born in the ancient city of Istravshan (now Urateppa, Tajikistan) into a poor but educated family. His father, Rahimqul Sufi, was a muazzin and also wrote poems [2, p. 40]. Dilshod lived a tragic life. All his compatriots, including the inhabitants of the city of Urateppa, were enslaved by Umarkhan. Fleeing the khan's harem in Kokand, she became the wife of the imam of the mosque. He taught many men in Kokand to read and write. Dilshod studied science and Turkish (Uzbek) from his mother-in-law for four years and later inherited the school as a teacher. [2, p. 44]. Dilshod Barno, who has taught at the school for 51 years, has raised 20-30 girls each year.

According to the data, during their pedagogical activity, 891 girls studied at Dilshod, and a quarter of them, according to their own words, became poets who loved poetry and became teachers. Later, in his historical work, Dilshod listed the names of the most talented daughters, Hayriniso, Bahriniso, Anbarotun, Mastura, Fazilat Bonu and Karomat, who were teachers and poets. [2, pp. 103-105].

As we have noted, Dilshod was not only a teacher but also a historian. He is the author of a historical book entitled "History of Migrants" ("History of Migrants"), which describes the history of slavery and the migration of the Istravshan peoples to the Fergana region. Dilshod also left many memoirs about the literary environment of the 19th century, its poets, including Sufi poets who were free from religious superstitions. He also mentioned the names

of poets who taught girls like him. It should be noted that among women historians, Dilshod Barno is the second after Gulbadan Begim, the daughter of Muhammad Baburshah.

About her work at the school, she writes, "my interlocutors and friends were intelligent girls and women capable of knowing poetry." As a school teacher with Uzbek-speaking students, he taught them, among other things, the works of the classic Azerbaijani poet Fuzuli. This helped Dilshod learn the Azerbaijani language and write poetry in it. [2, p. 50].

According to Dilshod's memoirs, at her school, the girls learned the basics of the Tajik and Uzbek languages based on the Arabic alphabet. They also learned from the works of the great poets Hafiz, Navoi, Bedil and Fuzuli. From the memoirs of one of his students, the future poet Anbarotun, it became clear that the rules in the lessons were "etiquette," that is, morality and upbringing came to the fore.

Dilshod did not seek a common memorization method of the programs adopted in the boiling Muslim schools to teach the basic rules of religious observance in his school. Dilshod sought to cultivate the most valuable moral qualities by studying the classical literature of the East. To make the lesson more interesting, he wrote light rhymes and riddles about books, paper, pencils and letters of the alphabet. Dilshod taught his disciples to conscientiously follow all the teachings of high morals, kindness, purity, and labor.

Most importantly, Dilshod Barno was hoping for a better life and realized that the days would soon come when schools would teach many subjects that were still unknown to him. In addition, she is the first enlightened woman of her time who fought

to change the status of women in society and to ensure rights in a society equal to men.

Dilshod Barno taught his daughters a love of reading and creativity, where paper and pencil play a key role. To make the lesson more fun, she wrote light rhymes and riddles about books, paper, pencils, crayons, and letters of the alphabet. He often remembers his teacher who devoted his entire life to education. According to one of the contemporaries of the poet Sulaymanqul Raji, he was the first teacher to use a pen instead of a reed pen.

Dilshod conscientiously followed all the teachings of his teacher on high morals, kindness, purity and hard work, and taught them to his disciples as well. He told his daughters that his teacher showed him that he loved "the life of the people," that he could work among people, and that "a lonely man is never considered kind." The poet says of it: "He took a pen in his hand, began to write poems about the life of the people, and followed everything the teacher commanded." [2, p. 165].

Dilshod was hoping for a better life and soon realized that the days would come when schools would teach him many subjects that were unknown to him. She assured her daughters that their lives would soon change. The poet lived 106 years and wrote all her progressive thoughts and hopes in lines of poetry, as well as leaving the book "Barno's Selected Poems". She was the first enlightened woman of her time who fought to change the position of women in society and to secure rights in a society equal to men.

Poets such as Tutiqiz, Hayriniso, Bahriniso, Anbarotun are directly students of Dilshodi Barno. He inherited the books Muntahab-ul-ash'ar (Selected Poems) and Tarihi Muhajiron (History of Muhajirs), which

contains poems in Tajik and Uzbek languages. Dilshodi Barno, who wrote in two languages at the same time, died in Kokand in 1906/7. [3, p. 360].

Another representative of the enlightened women was the talented poet Anbar Otin. He was born in Kokand in an educated family. The role of Uvaysi and Dilshodi Barno in Anbar's becoming a poet was incomparable. He was the nephew of Anbaroy Uvaysi and studied at Dilshodi Barno School from the age of seven. Dilshod's student Anbar Otun later became a follower of "master" Dilshod Barno. Dilshod wrote of Anbar Otun: "I was engaged in her upbringing until the age of 10. I always hoped that this girl would become a famous poet." [4, p. 108].

From an early age, Anbaroy was known among the women of the neighborhood for her delicate taste and ingenuity. Coincidentally, at an enlightenment party, Anbar Otin fell down the stairs and became disabled for life. But the disability does not dampen Anbar Otin's psyche. In the short period of his life he managed to become one of the most famous, progressive poets of his age. Anbar Otin was severely wounded for his freedom-promoting poems. He followed poets such as Jami and Navoi and wrote lyrical poems and poems in the spirit of enlightenment.

He told the students of Anbar Otin about the Russians with great admiration and gratitude, and instilled in their hearts a love for the progressive forces in the image of the Russians. He himself dreamed that his children and grandchildren, like the Russians, would sit at their desks and write in notebooks, not on blackboards. He also dreamed of independence and freedom. These lines are a clear proof of our point:

My happy generation will come, my property will prosper,

In this ruined land, cities are being built.

Influenced by the will of his master and his heart, he wrote poems against arbitrariness, writing letters to prominent enlighteners of his time for the first time. Anbar Otun, like many, expected great changes from Central Asia's accession to Russia. Until the last days of his life, he devoted all his creativity to the upbringing of women and women. According to him, only labor and education can raise a person to a high intellectual level.

A study of the history of women's education in the Turkestan region suggests that Turkestan's accession to the tsarist empire significantly changed the lives and social status of Muslim women in Central Asia. Not only was it the first time women's rights were discussed, but there were significant changes in people's minds about the status of women as full members of society. The girls, contrary to all Muslim laws, sat at their desks for the first time, in a school, and even began reading from textbooks in the same class as the boys. This position of women radically changed the twenty-century-old closure of the life of a woman enslaved in the black veil and the content and methods of teaching in previously unchanged women's schools. The first female teachers to raise the issue of women's rights and their equality emerged. The democratic poets we have mentioned above, women with a developed worldview and high culture were especially distinguished in this regard.

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