



THE ISSUE OF WOMEN AT THE SCIENTIFIC HERITAGE OF JADID THINKERS

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Article history:	Abstract:
Received: 6 th January 2022 Accepted: 6 th February 2022 Published: 13 th March 2022	This article analyzes the views of the family, women and social etiquette in the scientific heritage of Abdurauf Fitrat, Avloni, Qori Rahmatullah Vozeh, who have a unique place in modern literature and philosophy. The article also provides a socio-philosophical analysis of the spiritual and enlightenment views of the family in the works of the Jadids from a contemporary perspective.
Keywords: Globalization, Family, Wedding, Scholars, Freedom, Experience, Knowledge	

INTRODUCTION.

In the current process of globalization, people and their thinking are changing and evolving. In this transient world, every parent strives to give their children a good education in order to make a good name for themselves. In the future, if children are brought up as people who are ready to serve the country, their happiness will be determined by the family. Especially in the Uzbek people, a girl stands out from the crowd with her manners and behavior. In the family, the girl learns from her mother's attitude, her craft, and tries to bring this quality to life. "In this case, the upbringing of girls is entrusted to their mothers. They require mothers to nurture and develop the skills of a mature girl, bride, housewife, wife, and mother. If we turn to our spiritual heritage, we will see many beautiful examples of how to prepare young people for family life. Jadid scholars have also contributed to this rich heritage with their masterpieces. In particular, many Jadid scholars, such as Behbudi, Fitrat, Avloni, and Vozeh, paid special attention to the issue of women in their time. These include Fitrat's "Family", Vozeh's "Women's Rules", and Behbudi's "Family Health".

DISCUSSION.

One of the Jadid scholars who lived and worked in the 19th century was Qari Rahmatullah Vozeh. Vozeh (1817 / 18-1893 / 94, Bukhara) - Uzbek poet, literary critic, calligrapher, geographer. He studied at one of the Bukhara madrasas (until 1844). From 1853 to 1956 he was governor of Karman. However, he could not come to terms with the courtiers and returned to Bukhara, where he lived in poverty for the rest of his life. Vozeh has written in Uzbek, Tajik and Arabic in a variety of genres.

Vozeh's treatises "Aqeed un-nisa" ("Women's Rules"), "Savanih ul-masalik" and "Farosih ul-mamalik"

("Convenience of roads and distance between countries") and the literary and artistic works of that period and other works on the socio-political environment are also used as rich information on geography and ethnography.

Qari Rahmatullah Vozeh's Aqeed un-Nisa [1.p.1] ("Women's Rules") also describes the status and social status of women in their time. In the preface of the book is written followings: "Let the hearts of our brothers and sisters know that this work is a statement of the words and deeds of women, the obligatory mandubs, the muharrams, the makruhats and the mubahs. And this pamphlet consists of an introduction, sixteen chapters, and an introduction, which is called "Aqeedun nisa" [1.p.1]. Qari Rahmatullah Vazeh's "Aqoid un-Nisa" reveals the following chapters:

- Chapter One: Purification, Ghusl and Tayammum;
- Chapter Two: Namaz;
- Chapter Three: Ruza;
- Chapter Four: Wedding night and wedding day;
- Chapter Five: Wedding night and wedding day activities;
- Chapter Six: Women giving birth and what to do with it;
- Chapter Seven: Going to the Bathroom;
- Chapter Eight: Nicety;
- Chapter Nine: Seasons and Times;
- Chapter Ten: Couples' Relationships;
- Chapter eleven: foods that must be cooked;
- Chapter Twelve: Be careful not to touch the eyes;
- Chapter Thirteen: About mahrams and non-mahrams;
- Chapter Fourteen: Answers to Prayers;



Chapter fifteenth: statement of guest coming to the House;

Chapter Sixteen: Teaching a Girl;

The recording was completed on the Wednesday night of the month of Savr.

The preface of the work contains information about the names of scholars, fuzalas and citizens. Speaking about the social situation of his time, the author also noted that the role of women in society is insufficient, their freedom is not in their hands, the level of literacy is low.

Bibishoh Zaynab, Bibiqalmoq Allogoy, Bibikhoh Joibori, and others, who lived in the 19th century, and offers solutions to women's problems through their example. Since women in this period were a minority who devoted their lives to science, they were few and far between.

Most women want to be educated, but the will to connect is not in their hands. Most young women do not go beyond housework, father-in-law, mother-in-law, husband and child-rearing. Know that when a woman is old, her words and deeds are considered honorable. If a woman disagrees with what they say, she will lose more than she finds in life. Because the experience gained over a lifetime is sure to speak for itself, and their advice is a lesson. If these instructions are not followed, many mistakes can be made and these mistakes can lead to sins. Oriental women have always wanted their children to be smart and, of course, great, not themselves. Many scholars such as Ibn Sina, Imam Bukhari, Amir Temur, Mirzo Ulugbek, Babur can be mentioned among them. It turns out that everyone should be in a hurry for three things in their lifetime and not in a hurry for three things.

Those in a hurry:

1. One should hurry to prayer.
2. It is necessary to hurry to get knowledge.
3. It is necessary to hurry to marry a girl.

Those who should not hurry:

1. Don't be in a hurry to speak.
2. Do not rush when eating.
3. Don't rush to marry a boy.

The first chapter deals with ablution and cleanliness. Women are the first to be responsible for keeping their families and homes clean. A good upbringing in the family begins with keeping the woman clean and tidy. You should know that all the scholars have agreed on the obligation of ablution and ghusl. Some sources say that it is obligatory to refrain from ablution and ghusl if the hand is covered with henna, or if there is a tumor on the eyebrow, or if something is rubbed on it. [1.p.5]. But this is a misconception. Every action begins with purity. A good

life can only be achieved if the intention is pure and clean. Cleanliness is one of the first responsibilities of women in the family. Some scholars say that henna lasts for three days. However, cleanliness is one of the most important tasks that cannot be delayed or missed. Let the woman know that this task is the most important of all tasks. Even if he doesn't see his mother every day, he shouldn't sit and talk to his relatives and friends, but he should always find time to clean up and hurry. Prayer without cleanliness and purity is not acceptable. The post-cleaning task is "if a woman has a husband, she should take care of her husband or if she doesn't have a husband, she should take care of her children, and if she has a daughter, she should take care of her parents".[1.p.2]

A woman's needs must be met by her husband. Women, even if they are weak, have always liked strong people. A man can endure any hardship, is also resilient to poverty, is patient and considerate of women, and has a realistic outlook on life. Women are emotional and passionate about life's trials and sometimes make wrong decisions. Poverty destroys a boy, and poverty destroys a girl. Every decision must be made with permission from the ground. It is important not to take a husband's money without asking for it and not to waste it on the house. In this case, it is obligatory to keep the promise made in the marriage from the day of marriage. The promise must be fulfilled in the following cases:

First, a woman promises to spend her husband's wealth and money for honest, pure purposes;

Second, the woman promises not to step into any address without her husband's permission;

Third, she must donate only if her husband agrees, and she must be aware of this;

Fourth, keep your promise to raise your children well;

Fifth, the promise not to disclose problems and achievements in the home without the consent of the husband;

Sixth, the promise of patience in the presence or absence of the household [1.B17]

Also, the wedding night should be a covenant given to each other. The woman should know the responsibilities. On or before the wedding, a friend who is married to the mother or a close relative of the bride should explain the duties of the wife. The bride has to look her best during this time, because of posterity more than anything else.

We know from history that great women scientists and doctors were born among women. Ali Nazimo states in his work, "A woman holding a needle



is better than a commander holding a sword" [2.p.1]. It is said that the main task of women in society is to raise a family and children.

Abdullah ibn Ja'far ibn Abu Talib gave the following advice to his daughters: "Don't be jealous, it's the key to divorce. Don't push too hard, it will be frustrating".

A woman named Amama bint Haris, who was the daughter-in-law of her daughter, gave the following advice before observing the groom:

1. Be content, be afraid of it. Accept what your husband brings home with kindness and courtesy, and thank him.

2. Always obey your husband, obey his commands, and obey them.

3. Pay attention to where your husband looks. Keep the house and yard clean.

4. Pay attention to your master's wealth and world, do not waste it, take care of it and protect it from others [3.B129].

Such helpful tips are also important for today's young families and women. Because the strength of the family is equally imposed on the bride and groom.

In the East, it is difficult to find a scholar, a poet, a thinker who did not glorify a woman, did not sing a hymn to her, did not praise her. Mawlana Jalaliddin Rumi writes in his masterpiece "Masnavi" that amazed the world:

"The woman is the light of Allah, not the lassie,

She is a creator, immortal in creation".

Well-known German scholar Annamarie Shimmel writes in her book "Lassie in my soul": "The most respected person in Islamic society is a woman, or rather a mother. This is clearly stated in the hadith of the Prophet (peace and blessings of Allaah be upon him): "Paradise is under the feet of mothers". From the time of the revelation of Islam until today, there have been, are and will be women who are pious, educated and love Allah alone". In fact, for thousands of years, the cultural level and spiritual maturity of any society has also been determined by the way it treats women. Respect for women is a characteristic of the peoples of the East, including the Uzbek people. Benazir's words in the hadith, "Paradise is under the feet of mothers", "Do good to your mother, then to your mother, and then to your father", show the same endless respect.

Even during the reign of Amir Temur, the status of women was high. A descendant of the khan, Saraymulkhanim was the eldest of all the princesses in the harem and was called "kata khanim" or "Bibikhanim". Saroymulkhanim was one of the people

who had the opportunity to appeal to Amir Temur in writing on this or that issue, without the right to participate directly in the work of the congress, the council of the state and the country's administration. Considering that only foreign rulers usually have the right to address the head of state by letter, it is not difficult to understand how high the position of my Saraymulkhanim's in the palace was.

Islamic law prohibits the killing of women and children, even during wartime. The Prophet (peace and blessings of Allaah be upon him) pointed his middle and index fingers side by side, saying, "Whoever takes care of two girls until they reach adulthood will enter Paradise with me". Respecting and honoring a woman, a mother, is about putting her respect in place. Timur and Temurids values were enriched with new content during the years of independence. Our country has created ample opportunities for women to actively participate in public administration, education and entrepreneurship.

Article 46 of the Constitution of the Republic of Uzbekistan states: "Women and men have equal rights" [4]. This principle demonstrates that Uzbekistan has established a legal guarantee for the full participation of women in all spheres as active members of society.

In addition, the inclusion of the Universal Declaration of human rights in Uzbekistan in international documents, including the 1995 Convention on the elimination of all forms of discrimination against women, indicates that serious attention is paid to the issue of women in the country. The establishment of the Zulfiya State Prize, one of the State Prizes of the Republic of Uzbekistan, is also a sign of attention to women. The award was established on June 10, 1999 and has been recognized in schools, lyceums, colleges and universities for its outstanding character, ingenuity, wisdom, initiative and academic achievements. Talented girls under the age of 25, who are studying and working hard to realize the ideas of independence, are awarded for outstanding achievements in the fields of literature, culture, art, science and education. Or the role of women athletes in society. They also make a worthy contribution to raising the flag of our country on the world stage and chanting the national anthem. When we say the winners of the Uzbek Olympic and Asian Games, world and continental champions, we mean the sisters of veterans of Uzbekistan.

Some old-fashioned people, who put their judgments above all else, don't even want to hear that. However, I would like to give them some evidence on this issue. First of all, Fitrat said: "It is



well known that human beings are under the burden of religious labor and will be forced to do mainly secular work for the rest of their lives" [5.p.24]. When we say secular work, we mean dressing up, eating, building a house, getting married, and so on. We run around doing this kind of work, we do some exercise. During the same work, we communicate with a lot of people. We talk during the conversation, and if there is an argument, we compromise. Women, on the other hand, distribute the money their husbands bring to the household, or they help with the household chores and pursue a profession. It will help her husband through the hardships of life. That is, men and women have the same place in worldly affairs.

First and foremost, women are educators of children, educating the next generation of you. So, ignorant of how religious and secular knowledge is, a person who does not know them raises a child. It is true that it can provide physical training, but it cannot provide mental and moral training. Sofizoda, a Jadid enlightener, also focuses on women's issues and assesses the situation in the country through a series of works. His poems, such as "To the Uzbek Lady", "Muslims", "Read Mothers" and "Chust's statements boasting of each other in the same room" focus on women. In Sofizoda's poem "Read Mothers", she quotes the following lines, urging Uzbek women to learn and become enlightened. Women in Turkestan have a negative attitude towards education, believing that they should do household chores and learn sewing. The writer tries to prove the situation wrong with his poem. Abdullah Avloni's drama, "Is Advocacy Easy?" [6.p.226] reveals the problems of the country's life through representatives of the population who came to the Turkestan lawyer, who studied in Europe, with their problems. The drama also touches on the issue of women in Turkestan.

Abdulhamid Cholpon, the youngest member of the Jadid intelligentsia, has written a number of works on marriage and women in the country. Cholpon's stories "Victim of ignorance", "On moonlit nights", "Tulip in the snow", "Baker girl", "Gift of the White King" [7.p.43] and the drama "Bright" [8.p.56] sharply criticizes the role of Uzbek women in public life. Cholpon's drama "Yorqinoy" depicts the struggle of the Uzbek people for freedom and liberty. Yorqinoy's struggle for the liberation of the people is depicted in his blood as the blood of Tomaris. The author's dramas "I'm getting married again" and "The Maid's Rebellion against God" cover the problems of family marriage and its tragic ending is told in a humorous way.

RESULTS.

It is also important to change the attitude towards women in the country, to involve them in enlightenment and science, without building a family foundation and to guide the younger generation in the right direction. Without upbringing, it was impossible not to advance the idea that the reform of society could not direct its development towards modern development, and that ultimately the fate of a nation depended on its wives and families. The peculiarity and difference of the enlightened approach to the issue of the family and women is that they see the problem as the plight of the peoples, their backwardness in the world, the freedom, liberty, independence and freedom of the indigenous peoples associated with cases of stagnation and depression in life. They saw the equalization of the rights of women as the basis of the family with men, and the need to change their spiritual and educational image.

CONCLUSION.

Fitrat writes in this regard: "The greater the common efforts and deeds of a nation, the greater its power and glory. As a result, European rulers sought to increase the number of their nations. If the European world destroys the reputation of its people: "Hey! Our country will lose its honor and attention, our nation will perish. Raise children to protect our honor, homeland and nation". He cites these views as saying that women are treated better in other countries than in Turkestan. So, this call was very important for Turkestan at that time. We need to keep this in mind: if we don't educate a boy, we make one person illiterate, if we don't educate a girl, we make an entire nation illiterate.

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