



# The Basis of Education and Training in the History of Ancient Turkestan Women

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This study explores the historical influence of women in ancient Turkestan, emphasizing their contributions to the development of science and education during the Timurid dynasty. Historically, intellectual women like Uvaisi Nodirabegim facilitated knowledge exchange and education among women, setting a foundation for future societal advancements. Despite societal constraints, these women produced significant works that have left a lasting impact on cultural and educational development. The research aims to bridge the knowledge gap concerning the role of women in early scientific development in Turkestan, specifically during a period when female educational involvement was typically undocumented and undervalued. Utilizing historical analysis and literature review methods, the study investigates various accounts of women scholars and educators from Islamic history, highlighting their contributions and the societal recognition of their efforts. Findings reveal that women like Jahan-otin Uvaisiy not only engaged in educational activities but also contributed to literature and cultural enrichment, challenging the traditional roles assigned to them. This study underscores the critical role of women in fostering educational and cultural growth in ancient Turkestan, suggesting that their contributions have been pivotal yet underrecognized in historical narratives. The implications of this research highlight the necessity of acknowledging and integrating the historical contributions of women into the broader scope of educational and cultural history, advocating for a reevaluation of historical narratives to include these influential figures.

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## INTRODUCTION

All nations and peoples have their own history and stages of development. This, in turn, reflects the historical processes that serve as a basis for the development of society. The field of science is also formed in different stages in each country. On the basis of the historical processes of ancient Turkestan, there was a place for women, and at that time, attention was paid to science and enlightenment. Even when reading and writing were not popular yet. Intellectual women of Turkestan exchanged knowledge with each other, and through this, the desire to acquire knowledge was already formed at that time (Nurutdinova, 2020).

The fact that Jadid intellectuals paid special attention to the educational process and women's education in their socio-political, cultural and educational views clearly showed the aspirations of the Jadidist movement to develop Turkestan, to develop public education and pedagogy. These views were manifested by the implementation of the following ideas of modern intellectuals: increasing their position in society by determining the place of women in the family; that women should be educated, aware of health care and child rearing; showing the role of an enlightened family in the social, moral and labor education of the young generation, etc (Sulaiman, 2005). In their educational views, Turkestan moderns did not limit themselves to opening new method schools and imparting partial religious and secular knowledge to young people. In this way, the Jadids paid special attention to the issue of women and emphasized that women should be equal to men in worldly affairs.

## METHOD

Metode RnD (*Research and Development*) ialah metode yang digunakan dalam penelitian ini. There have been many women scholars in the history of Islam. According to the information of our Islamic scholars, "Among the women who distinguished themselves among the companions of Asri Saadat with their knowledge and intelligence, Hazrat Aisha, Hafsa, Umm, Salama, Karima bintul Mikdoya, Umm Gulsum bint Uqba, Aisha bint Sa'd (r.a.) whose names remain in history (Allworth, 1990). They understood the words of our Prophet Muhammad (pbuh) and wrote in their books Hazrat Aisha, Umm Habiba bint Abu Sufyan, Umm Adb, Asma bint Abu Bakr, Sawda bint Zam'a, Fatima bint Qais, Durra bint Abu Lahab, Sofia bint Abdulmutalib. , Zainab bint Jakhsh, Maimuna bint Khoris, Umm Haram bint Milkhom, Umm Ferwal are named" "... aimed at raising the professional, physical, spiritual and intellectual level of women, ensuring their social, socio-

political activity and active participation in the field of state building everyone is responsible for the implementation of the national policy" (Kocaoglu, 2001) A woman's study is a permanent foundation for her family, children, relatives and society to be knowledgeable and civilized. As one of our sages said: "If a man is knowledgeable, a child will be knowledgeable. If a woman is knowledgeable, the nation will be knowledgeable." So, since ancient times, society has been interested in women being knowledgeable, intelligent, and virtuous, and it is natural that it will continue to be so. Among the hundreds of our thinkers who have made a huge contribution to world science and culture, Tomaris, Gurbanjon Dodhoh, Saraymulkhanim, Nodirabegim, Gulbadanbegim, Zebunisobegim, Uvaisiy and others, although they do not have scientific degrees and titles, they are scholars and virtuous women of their own age. those who have their voices and their rightful place in the development of society (Sadi, 1922). In the process of education, women's education also began to develop. Educated, enlightened, intelligent women organized schools and these schools were called horse schools. Jahan Otin Uvaisiy was one of the major representatives of the equestrian school in the Uzbek land.

## RESULTS AND DISCUSSION

### A. RESULTS

Jahan-otin Uvaisiy - one of the outstanding representatives of the 19th century Kok'an cultural milieu is a mature poetess and school teacher. Jahan Otin Uvaisi's poetry and teaching services are widely spread among the people. He was born in Margilan's Childukhtaran neighborhood in the family of grandfather Siddiq (known as Kaynar Devona Kham), a lover of poetry, and Chinni Bibi. His father worked as a farmer, and his mother was a literate woman who was a school teacher and taught local morals (Lazzerini, 1973). Jahan Atin learned to read from his mother from a very young age, and from a young age he and his brother learned from Okhunjon Khafiz, playing the tanbur, and learned the practical aspects of music. He tried to learn the secrets of Arabic and Persian languages and literature from his father. His father died soon, and Jahanotin, who was left with his mother, independently studied the works of great representatives of oriental poetry, such as Hafiz, Jami, Navoi, Fuzuli, Bedil. tries to At the age of 17, his mother and brother, Okhunjon Jakhan, gave the horse to a man named Margilon Khajikhan. Khoji Khan was a literate, literate and enlightened person. Jahan-otin has two children from her. Jahan-otin Uvaisiy now independently started to educate girls in Margilan and its surroundings. Teaches girls to read and write (Lazzerini, 2008). He teaches scientific music. He also teaches Uvaisi girls how to write poems. Uvaisi looks at the teaching profession with sincerity. He diligently teaches girls

who are thirsty for knowledge. This point is also reflected in his ghazals.

Uchradi qaydin menga, chun Oy ila Kun ikkisi,  
 Ko'rdam ahvolini alar Farhodu Majun ikkisi.  
 Zexni g'avvosimni soldim fazal bag'rin ka'riga,  
 Chun sadaf batnida onlar duru majnun ikkisi.  
 Shaxri dilda aql shoxtsn lashkardur bemor,  
 Yuz tuman lashkarga keltirdi shabixun ikkisi.  
 Keldikim ikki pari gul talab aylab qanot,  
 Ilm koni ichra Uvaysiy, bo'ldi mamnun ikkisi.  
 Shunisi diqqatga sazovorki, shoira o'z toliblari va  
 shogirdlarining yutuqlaridan  
 quvonib, ularga muvashshaxlar xam bag'ishlagan.  
 Masalan: Jahon gulzorida xoki kudumingdan etar ziynat,  
 O'iromingdan topar jon gulshanu oroyshu nazhot [1; 94-b.].

This is a muvashshakh written to a student named Jakhan Bibi, girls named Jakhan Bibi, Hayat, Baha, Dilorom learned science from Uvaisi (Nazarov, 1996). They were also poets capable of writing high-level poems in Persian-Tajik and Turkish languages with the help of Jahan otin.

[Figure 1. About here]

In the world of art and literature, there are many prestigious and talented women whose creativity and contribution to culture are indelible. One of such women was poetess Nodirabegim, the wife of Kokan Khan. His poems and prose works have left a deep mark on the literature of Central Asia and are still delighting readers with their beauty and emotional power (Hoshimov et.al, 1996).

Nodirabegim was born in the second half of the 18th century, during the flourishing period of the Kokan Khanate, one of the largest states in Central Asia. He grew up in a noble family, where he was educated and had the opportunity to improve his literary skills. Nodirabegim had an incomparable talent and passion for words from a young age, and his poems soon attracted the attention of local poets and literary circles.

The wedding of Nodirabegim with the ruler of the Kokand Khanate, Kokand Khan, was an important event in her life (Adizova, 2021). As Khan's wife, she had significant political and social influence, but Nodirabegim also sought to express herself through the written word. His poetry is full of depth and sensuality, and he boldly covered the issues of love, faith, freedom and destiny.

Nodirabegim's lines were distinguished by their unique style and penetration. He created using classical poems such as ghazal and mukammas in Uzbek language. His poems reflect the harmony and beauty of the surrounding nature, as well as a deep emotional component embedded in each line.

Nodirabegim's poetry has become an integral part of the cultural heritage of Central Asia. His work inspired many poets and writers of that time, and his poems were passed down from generation to generation (Eshonqulova, 2023). She boldly covered socio-political issues, raised important issues of women's rights, inequality and justice.

Nodirabegim is also famous for his prose work, in which he touched on various topics. His stories and novels are rich in vivid descriptions and bright characters, allowing readers to immerse themselves in the world of the past, to get acquainted with the life and customs of that time (Khalid, 1997).

In addition to his literary services, Nodirabegim also played an important role in public life. As the wife of the khan, she was a patron and patron of the arts, supported talented poets and writers, and contributed to the development of culture and education (Khalid, 2007).

## B. DISCUSSION

Nodirabegim's work continues to inspire and entertain people to this day. His words leave a deep mark in the hearts of readers, open new worlds and experiences for them. She is a bright example of a woman using her talent and voice to make changes in culture and art and leave a legacy (Abdullaeva, 2012).

Nodirabegim is a poetess whose passion for words and deep understanding of human feelings has permeated her work. His talent and courage raised him above the usual limits of his time and made him an unforgettable figure in the history of Central Asian literature. His work lives on and continues to inspire us, reminding us of the power of words and the beauty of art. Both poets laid the foundation stone for the development of Uzbek science and were not indifferent to the study and education of Uzbek women (Fitrat, 1997). indicates that The desire of the poets to make their maids educated could increase the interest of every woman to study. As a result, schools developed. Women became interested in studying. Discussions show that the women of ancient Turkestan shared enlightenment with their knowledge even in that period.

## CONCLUSIONS

In conclusion, Uzbek women's interest in reading and learning was formed over centuries. It did not appear today, this process started much earlier. The processes show that women can further develop their interest in learning as well as their legal interests. Each girl has her own goal, life path, and all of them can achieve many goals through learning. Uvaisi and Nadirabegim managed to win the hearts of other women with their knowledge. Knowledge is shared for other seekers of knowledge. This, in turn, led to the image of a perfect, learned woman in the society.

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**Figure 1 /** Poet of High Poetry in Persian-Tajik and Turkic Languages

