

## THE INFLUENCE OF ISLAM ON THE FORMATION OF WOMEN'S EDUCATION SYSTEM IN THE MIDDLE AGES

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### Abstract

This article provides information on the state of the women's education system in the Middle Ages and its influence on Islam, the religious features of science and education, the penetration of Islam and its impact on women's education. The issues of family and family upbringing of girls at that time were also covered.

**Keywords:** Women's rights, women's education, Islam, science, Qur'an, Arabic script, family education, literature and science.

### Introduction

Although the Qur'an gave every Muslim woman the right to an honorable and high position in society, due to the illiteracy of many caliphs in the Middle Ages (i.e., the human factor here, not according to Islamic teaching - B.S.), women's rights in this regard were often violated. Later, when hadith scholars repeated the words of the Prophet and undertook the interpretation of the Qur'an, the essence of Islam in relation to women began to be explained and conveyed accordingly.

There is a saying among the people, "A noble woman is glorified, and a deceiver despises her." The purpose of this proverb is to encourage men to behave decently. Since Islam has created great opportunities for a woman to live a meaningful and pious life, she has fulfilled her desire to know Allah by using her husband's support.

It is well known that in the middle Ages, education and science had a religious character and it often became a problem for women to be educated on an equal footing with men. However, just like the stars burning alone in the sky, women in the Islamic era still shone themselves in the history of mankind, leaving a bright and unique mark. The most interesting poems, vigilant rubai and meaningful ghazals of most literary figures are dedicated to women. Undoubtedly, the women themselves also made a worthy contribution as creators of deeply meaningful poems and epics with a bitter plot.

Nizami Aruzii Samarkandi tells about his daughter who studied astronomy with him in his book "Four Articles". She was 15 years old when she was able to count perfectly with the stars and predict human destiny. Many turned to him and he always found the right solution. [1, p. 92].

With the advent of Islam, the existing educational structures that have dominated Central Asia since ancient times have become obsolete, and now religious education and training are becoming increasingly important. As a result, the existing dabistans now give way to religious schools, while the structure and content of the dabristan, which has the status of a high school, changes and becomes a madrasah. At the same time, religious education allowed women to attend only private women's schools.

Islam, which became the dominant religion, also ruled science and education in its own interpretation. Now the Islamic creed comes first, that is, the theological sciences. In schools, students studied the Qur'an more than secular sciences. The basics of computation were seldom learned, often taught only to boys for commercial purposes. The school curriculum consisted of studying the Qur'an and its interpretation, religious and moral education, reading religious books, and memorizing verses and surahs of the Qur'an.

Writing based on the Arabic language and the Arabic script was an important tool in the spread of Islam and Islamic teachings. In order to carefully preserve the texts of the Qur'an, the Prophet Muhammad (saas) instructed many scholars to write down the verses that were revealed to them, involving many scholars in this work. Later, Arabic became widely used in sermons and prayers. Literature and science have also adopted a new Arabic direction. The Arabic script gradually replaced the local script and gained a dominant position in Central Asia. [2, p. 86].

Before the arrival of the Arabs in Central Asia, there was a literary Sogdian language and script, as well as a Turkish script called Uyghur. The Sogdian language is widespread and widespread, covering areas from Samarkand to China. [3, p. 183]

A large part of the population has learned to read and write, including women are not prohibited from receiving education on an equal footing with men. According to the narrations about the life of the Prophet (saas), his second wife Aisha deserved the special love of the Messenger of Allah because of her intellectual abilities, passion and desire to learn and spread Islam and became one of the seven greatest scholars of Islam at that time. [4, p. 20].

The writing tool for writing consisted of a flat board with a handle. Later, the teacher used "ink," or polished boards, to write with ink, reeds, pencils, or goose feathers. It was a type of notebook in which students' diary entries were kept. [5, p. 19]

The ink was stored in a leather container. The inkwell vessel is called davot in Arabic, ink in the local main Persian-Tajik dialect. In addition to the inkwell, there was also a pencil. They are usually made of wood. Bags for briefcases or all school supplies are made of cotton fabric. They were skillfully embroidered by women. In rich families, bags are made of leather. Also, various leather and cotton bags decorated with embroidery, posters, patterns and other ornaments were used for girls' school students.

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Deeply penetrating the life of the people, Arabic graphics gradually became the main type of writing in the school education of all the peoples living in Central Asia. Indigenous peoples of Tajiks and Uzbeks were educated in their own languages based on the Arabic script.

One of the less studied issues of the early Middle Ages is the issue of family and family upbringing of these girls. V.V. Barthold analyzes the word 'kad', which means house, but in a broader sense than 'room'. The concept of kad includes the residences of the head of the family in addition to his own home, the residences of his sons and other relatives housed in a single common cage, as well as the various buildings belonging to them. Such a huge oven keeper or housewife is called a kadbonu. [6, p. 145].

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