



THE ISSUE OF WOMEN AND A HEALTHY GENERATION IN THE NATIONAL PRESS

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Article history:	Abstract:
Received: 26 th June 2021 Accepted: 11 th July 2021 Published: 31 th July 2021	This article deals with the scientific analysis of a number of articles in the Turkestan periodicals of the late 19th and early 20th centuries on the restoration of women's rights and their role in the upbringing of a healthy generation.
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The emergence of periodicals and printing presses in Turkestan took place after the Russian invasion. The emergence of the national press in the country was directly related to the publication of the Manifesto of the Russian Emperor Nicholas II on October 17, 1905 "On Freedom of Speech and Conscience." Tatar pressmen played an important role in the emergence and formation of the national periodical press in Turkestan. In particular, in 1906, Ismail Obidi, together with well-known pressmen Sh. Mukhtor and I. Aliyev, founded the newspaper "Taraqiy". This event led to the publication of the first local newspapers in Turkestan, and on September 6 of this year, the newspaper "Khurshid" of Munavvarqori, and on December 1, 1907, the newspaper "Shuhrat" of A. Avloni were published.

In the pages of the modern press, one can see that the issue of women's education was one of the most pressing issues of the time. Along with progressives, Sadoi Turkiston published articles by Tatar women. They noted that the rights of Turkestan women and their lack of social status in society is one of the main obstacles to the development of the nation. For example, Sara Muzaffaria, a Tatar woman, wrote in her article "It's our fault": "O Turkish wife! Our people have given us talents and abilities that are healthy and intelligent! Who has the right to forbid him to be born? Those who forbid it will be punished on the Day of Resurrection. Our religion and our prophet have made science obligatory for us," she said, urging local women to be enlightened. Noting that women have begun to participate in the social life of the society, the author wrote about local women as an example of Tatar women: "We cannot pass without thanking Tatar women for this. Because they started to see their needs in everything. Not only did schools, libraries, societies, and reading rooms open, but there were even those who dared to go to European universities. But if you look at other women in the Islamic world, there is nothing to be satisfied with."

Turkestan progressives spoke out in the press about the rights of local women, trying to restore their rights in society. They foresaw that only educated mothers could bring up a perfect man in society. In an article by one of the progressives, he pointed out that women are the second part of humanity, and if she is not educated in an enlightened way, it can lead to the next generation being uneducated and ignorant.

Colonial education in Turkestan during this period Enlightened, nationalist women like Jalilova were not satisfied. In fact, the main goal of colonial education was not to make Muslim women literate and enlightened, but to train defenders and propagandists of imperial interests. The existing girls' gymnasiums in Turkestan, the rus-tuzem schools, and the new method schools for girls of the national type could not fully cover the education of local girls. The government, on the other hand, was not interested in making local women fully literate. The government was interested in increasing the number of its supporters among the local population and attracting them to rus-tuzem schools. In this way, she used Tatar women who shared a common language, religion and culture with the local people. P. Jalilova was a real defender of the interests of Turkestan women, one of the advocates of their enlightenment. Her articles have repeatedly pointed out that the times have changed for women of indigenous peoples, that women themselves need to be enlightened, and that the time has come to wake up from the sleep of ignorance and misguidance.

In particular, in her article "An echo to the women of Turkestan" it is noted that the women of the region are left behind in the old days, instead of wasting their lives in useless pursuits, they are engaged in science and vocational training. He pointed out that the main reason why Turkestan women lag behind in science and education is that they themselves are addicted to heresy and superstition, do not read any newspaper or magazine, and do not have schools that teach the perfect method for girls. Turkestan intellectuals have also acknowledged that the enlightenment of local women contributes to the development of society in practice. Z.Rahmat in his article "Family

issue": "After that, the people will develop the country and various factories and plants will be opened. That is when Muslims, seeing poverty, send their wives to work in factories. When uneducated, unskilled women become ignorant, many become unconscious and soulless. The only way to get rid of these cases is to train our women in a timely manner. An educated woman can quickly understand the family life and bring it up easily, "she said.

On this issue, the author named Halimi wrote in the newspaper "Ishtirokiyun": "... A beautiful mother raises a child like herself, an immoral woman raises a child like herself in society! If a mother who goes to a good school gives birth to a child, then girls should not be sent to school, "she said. The above speeches have to some extent influenced the social activism of indigenous women as well. Because a man of knowledge certainly wants his wife to be like that and strives to create all the conditions necessary for her to be enlightened as well.

The existing religious bigotry in Turkestan, the preservation of medieval traditions, and the fatwas issued by Islamic scholars on the unlimited domination of husbands over women prevented local women from joining such societies. The proximity to European life in Tatar families, and the fact that most women walked openly, made it easier for them to engage in social and political activism. At the same time, it is illogical to accuse Turkestan women of indifference, in addition to showing the activism of Tatar women. There were also socially active women among Uzbek women in their time. But they were, as noted above, influenced by existing religious and national traditions. For example, Saodat Shamsieva, one of the first correspondents for Saodat magazine, wrote in her memoirs, *The Necessity of Life*, about the social injustices of Uzbek women at the time: "After I finished school, I was taken in because I was pregnant. When I was 8 years old, when I was married to a 75-year-old man named Nasrullabek, I escaped several deaths. I survived by accident. Girls deprived of all human rights were also deprived of the right to read and write. It was at the height of marrying young girls, marrying women, beating and humiliating women. " However, in books 5 and 6 of *Nisa*, which contain 21 books of Hadith and Qur'anic verses from Imam Bukhari's book *Al-Jame 'as-Sahih*, the truth about women, their education, knowledge, and the role of women as educators are part of society. , valuable ideas on issues such as their freedom "were ignored during this period.

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