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WOMEN'S LEARNING ASPIRATIONS AND LITERACY ISSUES IN ISLAM

The Republic of Kazakhstan is a secular state, yet Muslims make up the majority of the population. Despite the fact that the nation has established a framework for regulating religion, there are instances of incorrect religious knowledge, religious ignorance, or fanaticism among the Islamic community. It is well known that if this religious illiteracy is not eliminated, it will have an adverse effect on people's faith in traditional religion, religious issues in the nation would materialize, and religion will become a severe problem for the state. The topic of women's literacy and education is one of the issues in the Islamic context in this regard. The universal secular education system does not distinguish between boys and girls, but in religious circles, there are cases such as not letting a girl go to school, denial of school. This misconception requires a timely correction. In this regard, the article analyzes the position of women in Islam, in particular, the rights of women in the early era of Islam in terms of literacy and study of the teachings. Women are referenced alongside men in Islamic literature like the Quran and Hadith. Islam required adherents to publicly accept the religion without separating it into categories for men and women. Additionally, the Prophet Muhammad observed women's literacy and gave particular attention to it. Women were always concerned with inquiries throughout the time of the Prophet. They were able to demonstrate their religious literacy by responding to these questions, and they were also able to actively share what they had learned with others. The doctrine is learned, shaped, and women acquire literacy in this way. The focus of the article will also highlight women Sahaba who have reached a scientific level, and their contribution to Islamic teachings.

Key words: islam, Prophet Muhammad, literacy, education, women.

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Ислам тәжірибесінде әйел кісілердің сауаттылығы мен білім алуға ұмтылысы

Зайырлы мемлекет бірегейлігіне ие Қазақстан Республикасындағы халықтың басым бөлігі мұсылман дінінің өкілдері екені белгілі. Елімізде дін саласында саясат жүйелі жүргізілгенімен ислами ортада дінді қате түсіну, діни сауатсыздық не әсіре діншілдік, шала сауаттылық жағдайлары кездесуде. Бұндай діни сауатсыздықтың алды алынбаған жағдайда, ол халықтың дәстүрлі дінге деген сеніміне селкеу түсіріп, ел ішінде діни мәселелер шиеленісіп, мемлекет үшін дін күрделі проблемаға айналары белгілі. Осы орайда, ислами ортадағы проблеманың бірі әйел кісінің сауаттылығы мен білім алуы мәселесі. Жалпыға ортақ зайырлы білім беру жүйесі ұл мен қыз деп ажыратпайды, дегенмен діни орталарда қыз баланы мектепке жібермеу, оның білім алуын маңызды деп есептемеу келеңсіздіктері кездеседі. Бұл қате түсінік дер кезінде түзетуді қажет етеді. Осы орайда, мақалада ислам дініндегі әйел кісілердің орны, нақтырақ айтқанда, исламның алғашқы дәуіріндегі сауат ашу мен ілім үйрену тұрғысынан нәзік жандылардың құқықтары талданады. Исламдық дереккөздер болып табылатын Құран мен хадистерде ер кісілермен қатар әйел кісілер де аталған. Ислам ілім алуды ер не әйел деп бөлместен жалпыға ортақ міндеттеген. Мұхаммед пайғамбар әйел кісілерге де арнайы көңіл бөліп, олардың сауат ашуын тіке өзі қадағалаған. Пайғамбар заманында әрқазы әйел кісілердің де өздерін толғандырған сауалдары туындап отырды. Осы сауалдарына жауап ала отырып, олар діни сауат ашып қана қоймай, білгендерін басқаларға жеткізуде белсенділік таныта білді. Әйел кісілердің қандай жолдармен сауат ашып, ілім үйреніп, қалыптасқаны арнайы түрде осы мақалаға өзек болуда. Тіпті ғалымдық деңгейге жеткен әйел сахабалар мен олардың ислам іліміне қосқан үлесі де мақала мазмұнында қамтылады.

Түйін сөздер: ислам, Мұхаммед пайғамбар, сауат ашу, білім беру, әйелдер.

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Грамотность и стремление к обучению женщин в исламской практике

Республика Казахстан является светским государством, но, как известно, доминирующим населением в ней являются представители мусульманской религии. Несмотря на то, что в стране выстроена система регулирования религии, в исламском сообществе встречаются случаи ошибочного понимания религии, религиозной неграмотности или фанатизма. Известно, что если такую религиозную безграмотность не искоренить, она пошатнет веру людей в традиционную религию, религиозные проблемы в стране обострятся, а религия станет серьезной проблемой для государства. В связи с этим, одной из проблем в исламской среде является вопрос женской грамотности и образования. Всеобщая светская система образования не делает различий между мальчиками и девочками, однако в религиозных кругах встречаются случаи такие как не пускать девочку в школу, отрицание школы. Это заблуждение требует своевременного исправления. В этой связи, в статье анализируется положение женщин в исламе, в частности, права женщин в раннюю эпоху ислама с точки зрения грамотности и изучения учений. В Коране и хадисах, которые являются исламскими источниками, наряду с мужчинами упоминаются и женщины. Ислам публично обязывал принять учение, не деля его ни на мужчин, ни на женщин. Пророк Мухаммед также уделял особое внимание женщинам и следил за их грамотностью. Во времена пророка всегда возникали вопросы, волновавшие и женщин. Получив ответы на эти вопросы, они смогли не только раскрыть религиозную грамотность, но и активно донести до окружающих то, что узнали. Таким образом женщины становятся грамотными, обучаются учению и формируют его. В содержании статьи будут освещены и женщины-сахабы, достигшие научного уровня, и их вклад в исламское учение.

Ключевые слова: ислам, пророк Мухаммад, грамотность, образование, женщины.

Introduction

Although the Republic of Kazakhstan is a secular state, it is known that the majority of its people are representatives of the Islam religion. Although the policy in the field of religion is systematically conducted in the country, there are cases of misunderstanding of religion, religious illiteracy or excessive religiosity, and premature literacy in the Islamic environment. It is known that if such religious illiteracy is not prevented, it will shake the people's faith in the traditional religion, religious problems in the country will be aggravated, and religion will become a serious problem for the state. In this regard, one of the problems in the Islamic environment is the issue of women's literacy and education. The universal secular education system does not differentiate between males and females, however, in religious circles there are scandals of not sending a girl child to school and not considering her education as important. This misconception needs to be corrected in time. In all religions, women form a significant part of the congregation of believers. Therefore, every religion that has creative potential and thinks at the level of civilized consciousness has not neglected the rights of women. As a world religion, Islam has specified the individual rights of

women. These rights include the right to education. According to the principles of Islam, men and women are equal in terms of creation and share responsibility in the family. Most of the rights and responsibilities of women are more related to their roles in the family as mothers and wives. There may be differences between men and women in certain parts of the ritual, but the ritual as a whole is common to all. As a result of this law and the fact that the natural sensitivity of the female body is closer to spirituality, there are many images of pious women devoted to worship in world religions. In the history of Islam, there were numerous women who became scholars with a sufficient level of literacy; since, Islam has made education equally obligatory for women and men (Imanga komekshi, 2023).

Justification of the choice of articles and goals and objectives

The authors define religious revival experience of the Kazakh society during the post-independence period according to the justification of choice of the article. The intensive turning to the original religion, Islam can be defined as a natural result of this. However, there were also cases where Islamic communities did not allow girls to study in general

education schools of a secular nature, because they did not allow them to wear headscarves. In addition, it turned out that the religious literacy of families who went to war-torn countries such as Syria is low. When such factors were collected, the issue of women's literacy and education in Islam was the subject of a special article.

After these, the goal of the article will be to clarify the position of female literacy in the main sources of Islam, and to reveal the practical manifestation of this problem in the era of the Prophet Muhammad and his companions.

The consideration of topics such as: the general literacy of the Qur'an and Sunnah and the literacy of women, the teachings of the Prophet Muhammad, the community of women who were close to science in the period of the Sahaba (companions of the Prophet), the women of the Sahaba who became scientists, etc. individually was approved as tasks of this article.

The novelty of the article is the widely opening the opportunities for women to become literate considering the sources and history of Islam and the life experiences of the Prophet Muhammad and his companions from the point of today's requirements view.

Scientific research methodology

During the scientific research, an Islamic study of the religious literacy of Muslim women in the early days of Islam and during the time of the Prophet Muhammad and his companions and the followers of the companions is made. The theoretical concepts of domestic and foreign works written on the issue of education of Muslim women in the early eras are analyzed. Hermeneutic, analysis, narrative, summary, historical analysis, and general scientific research methods are used in the research of the topic. Different ways of women's education in Islam were clarified and an objective study was conducted.

Main part

At the time when Islam first appeared, the number of literate people was very small. This was true of the Arabian Peninsula as a whole; however, the first commandment in the Holy Quran is "Read!" with its arrival, education and culture began to spread rapidly. The number of writers of revelations of the prophet Muhammad increased every day, and other believers also showed enthusiasm for literacy. During the Madinah period of Islam, the number of

people who could read and write increased. Among the seventy polytheists who were taken as war captives in the Battle of Badr were literate people who could not pay the price for their freedom. Captives were released from captivity on the condition that they will teach ten Muslims how to write. By such methods, the level of literacy among the Muslims of Medina increased. As the geographical territory of the Islamic state expanded, the Companions not only spread the religion among the converts to Islam in the newly conquered countries, but also took up literacy. As it is known, the first educational institutions in the Islamic world were mosques, and the first teacher was the prophet Muhammad himself. The Companions who followed him continued this work, informing many believers from the point of view of religion and showing their desire to improve their literacy. Later, private schools (kuttab, khatib), madrasa's and various institutes (Darrul-qurra, Darul-hadis, Darush-shifa, etc.) were established. In the newly formed Islamic community, women were always involved in the literacy activities. The famous Sahaba al-Shifa bint Abdillah al-Adawiya was literate woman even before converting to Islam, she inspired many Sahaba women to become literate. Apart from this woman, al-Balazuri named the following female companions who could read and write: Hadhrat Aisha, Hafsa, Umm Salama, Karima bintyl Miqdad, Umm Kulsum bint Uqba and Aisha bint Sagid (el-Belâzûrî, 1932:458).

Women's rights

In Islam, woman and man are accepted as complementary to each other. According to Islam, Adam is the father of all mankind, and Eve has equal dignity as the mother of all mankind. It is known that the first person who supported Hazrat Muhammad at the beginning of his prophetic mission and subsequently supported him financially was Khadija (Ibadullayev, 2007: 6).

Islam has given wide rights to women along with a special place. Islamic law has made the basic rights given to men equal to women. That is, the right to life, the right to own property and use it, equality before the law, the right to be judged fairly, the right to privacy, the right to privacy, the right to freedom of expression and belief, the right to marry, the right to start a family, the right to privacy and she is equal to a man in rights such as inviolability, trade, and education. In the matter of marriage, the personal choice of the girl child was taken into account. Islamic law forbids forcing a girl to marry a man she does not want if she does not consent. "During the era of Jahiliyyah (lack of enlightenment) in the

Arabs, women were deprived of their rights and lived only as an article of the household" (Aman, 2013: 15).

The right to have education is shared by men and women

Islam paid attention to education not only for men but also for women. In some sources, it is directly mentioned that women have the right to receive education and training. "Are those who know and those who do not know equal?" (Akimhanov, Anarbaev, 2020: 39/9). This verse "My God, increase my knowledge" (Akimhanov, Anarbaev, 2020: 20/114) includes the knowledge of women. It is known that supplication in the Qur'an and it covers both of men and women. In hadiths such as "Acquiring knowledge is obligatory for every Muslim, male and female, and all the things that are obligatory for men except Friday, Jihad and funeral are obligatory for women", then the woman is mentioned individually. Prophet Muhammed said that slave girls also have the right to acquire knowledge: "If someone has a slave girl, and a master of the slave teaches her good knowledge, and then frees her, God will reward him or her twice more" (Bukhari, 1982: 145).

The right to be litered and acquire education given to women in the Qur'an and hadiths; this right was exercised in practice during the time of Prophet Muhammad and continued in later periods as well. During the time of Prophet Muhammad, women as well as men went to the mosque and listened to sermons and prayers. If any woman had a question in her mind, she could go directly to the Prophet and ask Him directly or ask question through someone. It happens that a young female came and complained to the Prophet about her father who was going to marry her to a man she didn't like. The Prophet spoke to her father and said that the girl's complaint was valid. In another situation, a woman claimed that her husband broke up with her unjustly and she tries her best not to break up the family. After that, there was a verse confirming of what she was complaining at. Aisha, the wife of the Prophet, could ask the Prophet a question due to the nature of women. The Prophet also gave a complete answer to that question. In other words, during the era of the Prophet, a woman could speak about her condition, ask for what she needed, and was free to ask questions and learn.

Ways of getting education for women

The first way for women to learn is to visit mosques often. In hadiths such as "Do not prevent women from going to mosques, but their homes are better for them" and "If your women ask for

permission to go to the mosque at night, allow them" (Muslim, 1982: 41), Prophet Muhammad indicated that women can go to the mosque. Even on special days, He advised women to go to the Eid prayer and join the takbeers (supplication where greatness of the Allah i.e. the Only God is recited) standing behind the congregation (Bukhari, 1982: 15). Read the verses revealed by the Messenger of Allah first. He would even read and explain verses to them while standing in the midst of every woman (Ahmed ibn Hanbal, 1982: 4/590). Mosques were open to women, although there were some cases where husbands tried to restrain their wives from going to mosque due to being jealous of their wives.

Women should not put on perfume or dress up in such a way as to interrupt the prayer, and she should not mingle with men. In order for men and women not to mix, Prophet Muhammad said that He wanted to dedicate one door of the mosque specifically for women. This work, which was not possible at that time, was carried out directly by Hazrat Umar during his time. Hazrat Umar set a special door for women (Abu Dawut, 1981: 17). This door is still called the "Women's Door" (babun nisa) today. This case also proves that mosques were always open to women: Umm Salama was combing a woman's hair in her house, when the Prophet said, "O people!" People immediately went to the mosque without any delay. When the woman whose hair was combing by Umm Salama said, "The Messenger of Allah is calling men, and I am a woman," and Umm Salama replied, "I am a human being" thus she implied that she was going to attend the congregation at the mosque with all people (Muslim, 1982: 9). Umm Salama's passion for seeking knowledge was great although she did not know how to read and write. She was especially fluent in Sharia law. About four hundred hadiths were brought from her that she heard from the Messenger of Allah and passed on (Umirzakovna, 2004: 278). Among the female companions, Hind bint Usayd memorized Surah Kahf because the Prophet often recited Surah Kaf in sermons (Ibn Saghid, 8/296).

After the prayers, Prophet used to convey to the people the verses revealed in the mosque, not only on Fridays, but also on other days, explained them, and answered all the questions related to those verses. Women also participated in such discussions and asked their questions (Bukhari, 1982: 41). Women's sukbat (conversation, interview) and listening to khutba (public preaching) continued during the later righteous Caliphs. An example of this is when Umar

ibn al-Khattab gave a sermon where he said that he was not in favor of giving a large dowry. However, an educated woman from the congregation stood up and said that Umar ibn al-Khattab was not right and she brought verses of the Noble Quran where bride sets amount of dowry. Upon hearing, this Umar ibn al-Khattab said that Umar ibn al-Khattab was wrong and woman was right. As it can be seen, women during the time of the Companions sometimes took various precautions, took advantage of the spiritual and scientific benefits of the mosques, and always maintained an open attitude to education.

Women's suffah

The meaning of the word "Suffah" is elevated land. That is, in the city of Madinah, there was a residential area adjacent to the Prophet's Mosque, but separate from it. This place was intended for literacy and education. Most of the people who had no relatives or shelter lived in that place. A special training of the companions living there was undertaken. This place was mainly for men, however, it was found that there was also a place of literacy called "Suffatun-nisa" (women's suffa) for women (Gozutok, 2014:599). In some hadith sources, it is clearly stated that there was a Suffa belonging to women in the Prophet's mosque, especially in the narrations of Ahmed ibn Hanbal's "Musnad" and Tabarani's "Al-Mujamul Kabir". There is a report from Buqaira, the wife of a companion named al-Qaghq ibn Hadrad, about the presence of a women's suffa: "When I was sitting in a women's suffa, I saw Rasulullah (pbuh) gesturing with his right hand and reading the khutba" (Gozutok, 2014):599).

The days when the Prophet conducts a special conversation

The Prophet, who said "God sent me as a teacher" and was engaged in the education of men as well as women among His ummah, He set a special day for women who asked Him for a special conversation, and on that day He (Prophet) preached to them.

Once the women of Medina came and said: "O Messenger of God (peace be upon Him), men listen to you more than us. I wish you would dedicate one day to us too". The Messenger of God dedicated one day to females for this reason. On that particular day, he preached to them and delivered some orders (Bukhari, 1982: 36). It is known that there were even women in Darul Arqam (the house of Arqam ibn Arqam), known as the first madrasa in Mecca (Ibn Hisham, 2014: 2/312).

In relation to the hadith mentioned in Bukhari's chapter "Admonition of the Head of State to Women", Ibn Hajar says: In this section, Bukhari

drew attention to the fact that the encouragement to teach the family is not only a person's own, but also applies to the head of the state and those he has authority (Ibn Hajar, 2020: 1/232). Responsibilities related to women's education belong to the state, the country's authorities should create conditions in this direction. Therefore, governors, imams, muftis, preachers and other competent authorities should fulfill this duty as representatives of the authorities.

Companions educated households

During the time of the Messenger of God, the place where some companions lived in the mosque and where they regularly received teachings was called "Suffah". It is said that women also had a place in "Suffah". The companions, consisting of men and women, went directly to the people in their homes to tell what they had learned. They were well aware of the admonition : "O believers, protect yourselves and your families from the fire whose fuel is people and stones" (Akimkhanov, 2020: 66/6). Women also increased their literacy with the teachings they received through their husbands (Bukhari, 1982: 25-26). Umar ibn al-Khattab appointed special staff to teach children. The wife's acquiring the knowledge from her husband was also discussed in the matter of dowry. Teaching the verses memorized by the husband as a dowry to his bride upon marriage was also accepted and the ruling was approved.

Women came to ask a special question from the Prophet

Women did not hesitate to ask questions for learning during the time of the Prophet and the righteous caliphs who followed Him. The Prophet, who allowed everyone to ask questions, people would meet Him with their pursuit of answers and He allowed them to ask questions . As an example, let's mention the event that caused the revelation of Surah Mujadala. Khaula bint Salaba came to the Prophet saying that her husband wanted to divorce her. "Oh Messenger of God (peace be upon Him), Aus married me while I was young and I was attractive then. We lived together for many years. Children came to life, we raised them. He left me after my youth. "Can I be reunited with my husband, he also wants this." After this pleading word, the first four verses of Surah Mujadala were revealed. Hazrat Aisha expressed her surprise about Ansar women: "How good Ansar women are, they are not ashamed and do not hesitate in learning". One of these women, Umm Sulaym, the mother of Hazrat Anas, came to the Prophet and said, "Allah does not hesitate to tell the truth." For this reason, I will ask without hesitation," she asked about women's

ablution. The Prophet gave her the answer. Umm Salama asked in surprise, "Do women also need ablution?" The Prophet thoroughly explained the answer to her (Bukhari, 1982: 50). From this narration, we can understand that the Prophet also used to give clear answers to women's questions. Due to the fact that women were religiously literate, some of the information about the Islamic religion reached us through the spouses of the Prophet Muhammad.

Hazrat Aisha

Hazrat Aisha is the first person in the regard of acquiring the knowledge. Aisha bint Abubakr stood out among other spouses of the Prophet for her passion for learning. She used to say, "When she hears about something that she does not know, she keeps asking until she understands it very well" (Bukhari, 1982: 36). Abu Musa al-Ashgari says: "Whenever we could not find out exactly about a hadith as companions of the Prophet (peace be upon Him), we would immediately ask Aisha (may Allah be pleased with her). She would definitely give us information". As it can be seen from the narration, Hazrat Aisha had a deep knowledge of hadiths. She would immediately solve any difficult problem that comes to her with a hadith or an assumption. Hazrat Aisha would even supplement the hadiths that led to some misconceptions or were narrated (delivered) in a flawed manner and would not allow people to think about them wrongly (Zarkashi, 2000: 103). Prophet Muhammad highly appreciated the teachings of Aisha. Along with the accumulated teachings, she also knew well about heritage and medicine. Ata ibn Rabah, a well-known scholar of Mecca, said about the teachings of Hazrat Aisha: "Aisha was a scholar who knew jurisprudence well, and she had the best attitude among people". Hazrat Aisha, who knew the context for the revelation of the verses, used to give fatwas during the time of Hazrat Umar ibn al-Khattab and Hazrat Uthman. They used to send people to Hazrat Aisha to ask her questions about the Sunnah. It is known that Hazrat Aisha taught her niece Aisha bint Talha how to read and write and answered to the letters sent to her from the different regions. Hazrat Aisha, who served the society with her teachings for half a century after the death of the Prophet, had hundreds of male and female companions. Among the male students were Amr ibn al-As (d. 61/680), Abu Musa al-Ashgari (d. 44/664), Zayd ibn Khalid al-Junahi, Abu Huraira (d. 58/677), Abdullah ibn Amr (d. 65/684), Abdullah ibn Abbas, Rabi'ah ibn Amr, and others. Among the naturalists are Said ibn al-Musayyab (d. 93/711),

Alqama ibn Qays (d. 62/681), Amr ibn Maimun (d. 75/694), Abu Atiya, Masruq (d. 63/683), Abdullah ibn Shaddad, al-Aswad ibn Yazid (75/694 AD), Ibrahim ibn Yazid an-Nakhai (96/714 AD), Abu Wa'il (83/AD 702), Shurayh ibn Hani (d. 78/697), Tauys, Abdullah ibn Mulaika, Ata ibn Abi Rabah (d. 115/733), Ata ibn Yasar, Ikrima, and Alqama ibn Waqqas are among the leading scholars. Women who learned from Hazrat Aisha: Sumaisa al-Laysia, known as an orphan girl (115/733 AD), Umm Kulsum bint Abi Bakr, Safiya bint Shaiba, Buhaiya freed by Hazrat Abu Bakr, Jasra bint Dajaja, Hafsa, the daughter of her brother Abdurrahmanman. , al-Hasan al-Basri's mother Khaira, Zifra bint Ghalib, Zainab bint Abi Salama, Zainab bint Nasir, Zainab al-Sahmiyyah, Sumaiya al-Basriya, Safiya bint Shayba, Safiya bint Abi Ubaid, Aisha bint Talha (d. 110/728), Amra bint Abdirrahman, Marjana, Umm Alqamah, Mu'aza al-Adawiya, Umm Kulsum al-Taymiyyah and others (Yilmaz, 2008: 22).

Hazrat Hafsa

Hazrat Hafsa was married to the Prophet at the age of twenty and narrated about 60 hadiths. Her brother Abdullah ibn Omar, nephew Hamza, female employee Safia, Harisa ibn Wahb, Umm Mubashshir narrated numerous hadiths from the Hazrat Hafsa. Islam gives to the females the opportunity to learn knowledge, and they were not limited to this, but also advised to convey the same knowledge to others. Hazrat Hafsa was a good writer, eloquent and intelligent person. In pre-Islamic times, she learned to write from a woman named Shifa Adawiya. Later, with the advice of the Prophet, she tried to learn calligraphy from that woman. In addition to Hazrat Hafsa, Shifa taught reading and writing to many female companions and earned the title of the first teacher of writing in Islam. During this period, there were women like Hazrat Aisha, Umm Salama, Karima bint al-Miqdal, Umm Kulsum bint Uqba, and Aisha bint Saqid among the female Companions who knew how to read and write. Umm Salama, one of the Prophet's wives, was also among the literate. She asked if children could come to her in order to learn the Noble Quran from Umm Salama. She was especially distinguished in hadith memorization. In addition, Umm Habiba, Fatima, Umm Sharik, Ummud Darda al-Kubra, Zaynab, daughter of Umm Salama, Umm Ayman, Umm Yusuf, Atiqah bint Zayd ibn Amr Ibn Nufail, Asma, daughter of Abu Bakr, Fatima bint Qais were mentioned as the women who were literate, educated and eloquent.

Results and discussion

As for the results obtained in the article, we can give a lot of evidence that women are given a high level of value and attention in the Islam. For example: in the longest series of Surahs of the Holy Qur'an, Surah "An-Nisa" ("women") (176 verses) and Surah "Maryam" which named after the mother of the Prophet Isa (Jesus) are directly addressed to women. In addition, surahs "Nur", "Ahzab", "Mumt ahina", "Tahrim", "Talak" also mention the position of women in Islamic religion (Bagasharov, 2013). This is proof of how much Islam has paid attention to women.

Spreading literacy in Islam dates back to the period of the Prophet. Although there were literate people before, Muslims spread it as widely as possible and developed it in a new channel i.e. knowledge with Prophetic tradition. Women also managed to take their place in literacy. As a result, a group of female scientists, Sufis and poets came out in the Islamic world from very early times. Ibn Sagid (d. 230/845) "at-Tabaqatul-kubra"; Ibn Hajar "al-Isaba", "Tahzibut-Tahzib", "al-Durarul-kamina"; Ibn Abdalbarr "al-Istiab"; Ibnul Asir "Usdul gaba"; "Khiliyat al-Auliya" by Abu Nuaym; Zahabi "Siyar", Abdulkadir al-Qurashi "al-Jawahirul-mudia"; Sahawi (9th/15th century) "al-Dawul-lami"; Ibnul-Imad mentions the names of thousands of female Companions, scholars, hadith scholars, jurists and artists in books such as "Shajaratuz-zahab". There are also special works for individual women.

It was not uncommon for women to become literate, learn religion at a high level, and become scientists. Umar ibn Khattab, being as a Caliph, was guided by the fatwas of Hazrat Aisha. Muslim women have resorted to various ways of learning, which have been discussed in detail above. Mosques and Madrasahs have always played an important role in improving the religious literacy of the people, thanks to the strong desire for religious literacy of both men and women. Considering the religious literacy of women in Islam, it is important to improve the religious literacy of Muslim women in our country today. The basis for this can be the new initiatives undertaken by the current Board – The Spiritual Administration of Muslims of Kazakhstan.

Due to the competent authority representatives, the priority work areas that are currently being carried out in Kazakhstan are:

- Conducting sociological research by the state to develop effective methods of preventing religious extremism and terrorism;

- Using optimal methods and techniques for organizing measures to prevent radicalism among women and young people;

- Considering new approaches to improving literacy among women in the field of religion;

- Increasing the position of women in society in the Prevention of religious extremism;

- Increasing the potential and responsibility of religious women, to use them as a force that activates the patriotic education of the younger generation, to resist the spread of radical ideology by uniting the Spiritual Administration of Muslims of Kazakhstan and Non-Governmental Organizations (Aryn, 2007).

Russian expert V. A. Sosin also argued that one of the reasons for the propaganda of women for suicide terrorism is their religious illiteracy (Bolysbaeva, 2018: 45)

Conclusion

In conclusion, this work distinguishes the literacy and desire of women in the practice of Islam. For this, based on the scientific methods of historical analysis, hermeneutic analysis, induction, deduction, the events that occurred in the era of the first prophet and companions of Islamic history were analyzed. As concrete results, the following conclusions were clarified:

A) Verses of the Holy Qur'an and hadiths, urging Muslims to study, acquire knowledge and religious literacy, did not distinguish between men and women in this matter. Since the religion of Islam obliges all Muslims to worship and learn, it was necessary for a woman to worship and learn the necessary information, just like a man. As much as a man is responsible before the Creator, a woman was also responsible at the same level.

B) Literacy in Muslim society first started in private homes and mosques. Masjids played a major role in literacy education, including sermons, khutba, sukbat, Qur'an teaching not only to men, but also to women and young children, and literacy courses are still held near mosques. On the basis of the education given in mosques, common values such as brotherhood in religion, mutual respect and mutual respect, assistance, self-sacrifice, and tolerance have also been absorbed. However, during Friday and Eid prayers, which are performed in congregation in mosques, women are exempted, and their participation in the congregation is not considered a fard (obligatory) or wajib obligation.

C) Women are not obliged to go to the mosque and join the congregation due to child care, domestic

life and women's status. Despite this freedom, during the time of the Prophet, women used to visit the mosque more often. Various discounts were given to those who visited the mosque, and conditions were created to encourage them to learn literacy in the mosque.

D) Due to the personal supervision of the Prophet Muhammad, literacy spread widely among the first Muslim women, and the best scientists emerged from among them. Women grew in religious literacy and reached the level of issuing fatwas (legal rules) to the public (Hazrat Aisha, Hazrat Fatima, Abu Bakr's daughter Asma, Umm Darda, etc.) (Cubukcu, 1976: 41). In the first era, Muslim women used various ways and methods to get education (going to the mosque, listening to the sermon, participating in discussions, the prophet setting a special day for them, seeking the help of the literate among them, conveying what the companion learned to the family, directly asking

the prophet, etc.). Among women's rights, Islam has specially protected the right to education. As a result, women also contributed to the development of religious literacy in the society.

E) It is difficult to agree with those who argue about the limited women's rights in matters of education in Islam. Because real historical data, on the contrary, show that special attention was paid to the literacy of women.

The conclusions of the article can be used in informational and explanatory work for parents and radical families who try not to educate their girls in society, putting forward their theological views. Also, it is suitable for forming the correct religious understanding among young people, preventing negative concepts that limit women only to marriage and having children, as well as additional information for future specialists in Islamic studies and religious studies, as well as for the work of imams in the field of religion.

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