

GENDER EDUCATION IDEAS IN THINKERS AND
PHILOSOPHERS' WORKS OF THE ISLAMIZATION PERIOD
İSLAMLAŞMA DÖNEMİNDE FELSEFECİLERİN VE
DÜŞÜNÜRLERİN ESERLERİNDEKİ TOPLUMSAL CİNSİYET
EĞİTİMİ DÜŞÜNCELERİ

Lyudmila Ivanovna Redkina¹, Irina Aksanovna Zakiryanova²

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Abstract

The article deals with the issues of gender education in the pedagogy of the Muslims of the East in the Middle Ages. The analysis results of such works of the eastern philosophers and thinkers as Qabus nama by Keikavus, Kutadgu Bilig by Yusuf Balasaguni, Divan lugat at-Turk by Mahmud al-Kashgari are presented. Consideration of the education issues in the ancient Turkic thinkers' works as reflecting the foundations of ethno-pedagogical principles of all Turkic peoples' education seems appropriate to reflect the vision of the younger generation's gender education principles of that period by Turkic tribes. Islamization had a huge impact on changing men and women's social roles and status. The works of ancient Turkic thinkers and philosophers reflect changes in the content, goals and objectives of gender education of the Turkic peoples' ancestors in connection with the adoption of a new religion. Despite the fact that the considered works of ancient Turkic thinkers and philosophers contain many contradictions in younger generation's gender education in conditions of the Islamization of Turkic and Iranian tribes, the authors note similar principles of gender education among all Turkic peoples. The study of the peculiarities of gender relationships and educational gender orientations of Russian Muslims is of particular relevance due to the large number of these ethnic groups as well as in the context of the educational space modernization in the multi-ethnic regions of Russia.

Keywords: Gender education, Ethno-pedagogical principles, Turkic peoples' education

Öz

Bu makale, orta çağda Doğu Müslümanlarının pedagojisinde toplumsal cinsiyet eğitimi konularını ele almaktadır. Araştırmada Keykavus'un Kabusnâmesi, Balasagunlu Yusuf'un Kutadgu Bilig'i, Kaşgarlı Mahmud'un Divan lugat-ı Türk'ü gibi doğu filozof ve düşünürleri tarafından ele alınan eserlerin tahlil sonuçları sunulmuştur. Eski Türk düşünürlerinin eserlerinde eğitim konuları Türk halklarının eğitiminde etnopedagojik ilkeleri ve temelleri yansıtmaktadır. Bu etnopedagojik ilke ve temeller ise aynı zamanda o dönemin Türk boylarındaki genç neslinin cinsiyet eğitimi toplumsal ilkelerine ilişkin vizyonunu taşımaktadır. Bu bağlamda

¹ Doctor of Pedagogical Sciences, Professor, Professor of the Department of Pedagogics and Pedagogical Skills, Humanities and Pedagogical Academy (branch) of the V. I. Vernadsky Crimean Federal University, Yalta, Russian Federation. redkina7@mail.ru, ORCID 0000-0002-4201-8693

² Candidate of Pedagogical Sciences, Associate Professor, Professor of the Foreign Languages Department, P.S. Nakhimov Black Sea Higher Naval School, Sevastopol, Russian Federation. ariddsev@yandex.ru, ORCID 0000-0001-7770-0986

İslamlaşma, erkeklerin ve kadınların toplumsal rollerini ve statülerini değiştirmede büyük bir etkiye sahipti. Eski Türk düşünür ve filozoflarının eserleri, yeni bir dinin benimsenmesiyle bağlantılı olarak Türk halklarının atalarının cinsiyet eğitimi, onun içeriğini, amaç ve hedeflerindeki değişiklikleri yansıtmaktadır. Eski Türk düşünürleri ve filozofları eserlerinde, Türk ve İran kabilelerinin İslamlaşması ardından bu iki genç neslin cinsiyet eğitiminde birçok çelişki bulunduğunu belirtmektedirler ancak yine aynı eserlerde bu yazarlar tüm Türk halkları arasında benzer cinsiyet eğitimi ilkelerine dikkat çekmektedirler. Rusya Müslümanlarının cinsiyet ilişkilerinin ve eğitimsel cinsiyet yönelimlerinin özelliklerinin incelenmesi, bu etnik grupların çok sayıda olması ve ayrıca Rusya'nın çok etnikli bölgelerindeki eğitim alanı modernizasyonu bağlamında özellikle önemlidir.

Anahtar Sözcükler: Toplumsal cinsiyet eğitimi, Etnopedagojik ilkeler, Türk halklarının eğitimi

1. INTRODUCTION

Ethnopedagogy of Muslims in Russia is a part of the general pedagogical science. The study of the peculiarities of gender relationships and educational gender orientations of Russian Muslims is of particular relevance due to the large number of these ethnic groups as well as in the context of the educational space modernization in the multi-ethnic regions of Russia including the Crimea. Consideration of the education issues in the ancient Turkic thinkers' works as reflecting the foundations of ethno-pedagogical principles of all Turkic peoples' education seems appropriate to reflect the vision of the younger generation's gender education principles of that period by Turkic tribes.

For many centuries, the Turkic peoples have formed their own system of rules and norms of the younger generation's gender education. This system has undergone many metamorphoses under the influence of historical events which periodically cause a shift in gender preferences in society. One of such historical events was the adoption of Islam. Islamization had a huge impact on changing men and women's social roles and status. The works of ancient Turkic thinkers and philosophers reflect changes in the content, goals and objectives of gender education of the Turkic peoples' ancestors in connection with the adoption of a new religion. In men's upbringing, preparation for their public life, instilling a sense of responsibility for the safety of their family and fatherland was essential. The women's education program was tougher, focusing on preparing them for the family role of mother and hostess.

Undoubtedly, men and women's gender education has its own characteristics. The formation of such qualities as masculinity in men and femininity in women is still extremely relevant in modern sociocultural conditions. The historical analysis of the works of thinkers and philosophers of the Islamization period expands the scope of our ideas about gender education, helps to distinguish between rational and irrational, essential and non-essential, acceptable and unacceptable.

The purpose of this article is to consider the issues of gender education in the works of ancient Turkic thinkers and philosophers of the Islamization period, to identify the features of men and women's position in the Muslim East in the era of Islamization.

2. MATERIALS AND METHODS

Many researchers dedicated their works to medieval pedagogical thought study: A. N. Dzhurinsky (Dzhurinsky, 2000), G. B. Kornetov (Kornetov, 2014), D.I. Latyshina (Latyshina, 2005), M.A. Mazalova, Urakova T.V. (Mazalova & Urakova, 2006), A.I. Piskunov (Piskunov, 2006), V.G. Pryanikova, Z.I. Ravkin (Pryanikova & Ravkin, 1995), and others. The Turkic medieval pedagogical thought and the history of education were considered in the studies of R.Sh. Malikov, L.M. Volkova (Malikov & Volkova, 2015), Ya.G. Abdullin (Abdullin, 1985), Ya.I. Khanbikov (Khanbikov, 1975), N. Abdulvapov (Abdulvapov, 2006), M. Al-Bukhari (Al-Bukhari, 2003), Y. Balasagunsky (Balasagunsky, 1983), M. An-Nawawi (An-Nawawi, 2007), E.V. Bahrevsky (Bahrevsky, 1996; 1997), I.N. Berezin (Berezin, 1856), V.A. Bushakov (Bushakov, 1991), M.A. Kazem-Bek (Kazem-Bek, 1835), A.S. Kylvavuz (Kylvavuz, 2007), Abu al-Ala Maududi (Maududi, 1993), Mirza Abu-Fadl (Mirza Abu-Fadl, 1995), V.D. Smirnov (Smirnov, 1894), and others. The scientists note that women in the era under consideration were deprived of equality in the family, did not have the opportunity to participate massively in public affairs.

However, the well-known Turkish researcher Bahrie Uchok (Uchok, 1982) claims that some European scientists incorrectly assess the role and place of a Muslim woman in public and private life, believing that she was only a wife and a recluse of the harem. In the monograph *Women Rulers in Muslim States* Bahrie Uchok talks about women who, along with men, had a significant impact on public life in medieval Muslim states.

There is no clear answer to the question: what influence has Islam had on the problem of gender education. According to modern scientists (Uchok, 1982; Bekirova, Ilchenko, 2013, and others), Islam only codified and consolidated those norms of gender education that existed in the pre-Islamic era.

A.N. Kononov (Kononov, 1976), and other scientists devoted their works to the study of Y. Balasagunsky's poem *Blessed Knowledge*. Such Crimean scientists as M.A. Khairuddinov (Khairuddinov, 2001), Z.R. Asanova (Asanova, 2016) addressed the study of the literature of the ancient Turks in their works. However, the issues of gender education in the tribes of the ancient Turks in the conditions of Islamization still remain fully unexplored.

Many vivid examples of gender educational guidelines and norms of interaction between men and women in Turkic tribes contain the works of ancient Turkic writers and thinkers. Of particular value for ethnopedagogy are the works: *Kabus-nama* by Kai-Kavus (1082-1083), *Blessed Knowledge* by Yusuf Balasagunsky (1069-1070), *Divan lugat at-turk* by Mahmud al-Kashgari, the Laws of Yasa – the constitution of the ancient Turks. The works of this historical period – the period of Islamization and Arabization – demonstrate many contradictions in children's upbringing. The reorientation of the worldview of the Turkic tribes, the change of their religious views and gradual oblivion, or the adaptation of the traditions and customs of their ancestors to the requirements of a new religion is a characteristic feature of written sources of this period.

The following general scientific research methods are used in the article: analysis, synthesis, comparison, generalization.

3. RESULTS AND DISCUSSION

The most striking example of the contradictions in the educational guidelines of boys and girls of the considered period is the book *Kabus-nama* (*Book of Kavus, Notes of Kavus*) written by the Persian writer, a major feudal lord Kai-Kavus for his son Gilanshah. This work is a valuable source of pedagogical knowledge about the changes in the gender education of the ancient Turks, about their views on the role of men and women in the new Islamized society. It consists of 42 chapters in which the father casually, but very convincingly instructs his son how to walk his life path with dignity. In chapters No. 14 *On love affairs and their customs*, No. 26 *On Marriage*, No. 27 *On the upbringing of children and its routine*, gender attitudes in children's upbringing clearly appear.

The first important factor in the special attitude towards sons is that the book of Kay-Kavus itself was written to a son, not a daughter. The author addresses all kind thoughts and instructions to his son. The tone of the work is shrouded in concern for a son as the successor of the family, the head of the family and an important component of a prosperous society. The guardianship of a son, the creation of favorable conditions for his full development and upbringing is the key to the happy existence of the whole society. The author recalls daughters in moments of instructing a son how to properly educate and treat daughters. From the very beginning, in the peculiarities of the upbringing of boys and girls, it is striking which nurses should be selected for their children, because the Turks especially treated these issues and they had a special meaning. For a son, a nurse had to be reasonable and affectionate, and for a daughter – virtuous and caring one. The Turks believed that the qualities of a wet nurse were passed on to children with her milk. It was important for a son to grow up smart and non-aggressive because he will be the head of his prospective family; it was also important for a daughter to be kind and caring because she will be brought up exclusively for home and family care.

To give an education to a son, to teach him to own various kinds of weapons, to teach him to swim and to teach him a craft are some of the most important duties of a father. A son as a perspective head of the family and society should be able to protect them and provide food while it is necessary to remain alive and healthy, otherwise the family would have disappeared without a man, or was considered obscene because it was very difficult for women to earn money in a patriarchal society, and society was wary of such families. A father did not advise to teach daughters. The only important education for a daughter was related to religion: to know and observe the five pillars of Islam, to be able to do namaz (daily prayer five times a day), to know what is forbidden and permitted for a Muslim woman. The purpose of the proper daughter's upbringing was to safely marry her off.

A striking feature of the entire book *Kabus-Name* in matters of parenting is the author's ambivalent attitude towards female representatives. Despite his obvious dislike of women, Kay-Kavus instructs a son to treat them nobly. Mentioning children, the author explicitly states that "it is better not to have a daughter, and if she is, it is better for her to be married or in the grave" (Kay-Kavus, 1953). The author concludes that raising a daughter is an extremely unprofitable act for life. "If a young man does not have a father, he can find a business for himself and can support himself anyway, and the girl is helpless," says Kay-Kavus (Kay-Kavus, 1953). Earning a living for women was considered indecent and even destructive for society. A woman is made for family and home. Outside the house, she is a forbidden temptation because of which a man can enter into sin. Taking care of the daughter's food is the responsibility of her father or, if he is no longer there, then her brother. The author instructs his son, "While she is in your house, be always affectionate with her because she will give birth to a captives of their parents", "What you have, first of all, spend on your daughter, take care of her" (Kay-Kavus, 1953). Kay-Kavus teaches a son to take care of his daughter, but at the same time declares: "... try to marry her off as soon as possible..." (Kay-Kavus, 1953), "... put her on someone's neck to get rid of worries about her" (Kay-Kavus, 1953), "... save yourself from this great calamity" (Kay-Kavus, 1953). In these words, there is male indignation and even disappointment from the obligations of the new religion. A woman is perceived as a heavy burden which a man has to bear all his life.

The instructions of Kay-Kavus on the marriage of children are interesting. He advises a son and a daughter to choose a couple no more noble than themselves. For a son, this is a guarantee of creating conditions for a wife no worse than parental ones which will awaken in her affection and contentment with her husband. For a daughter, a less noble husband means the likelihood of a better attitude towards her in a new family since it was considered an honor and awoke respect to become related to richer and more noble ones. Kay-Kavus advised a son to choose a wife not so much beautiful as righteous and not talkative: "When you take a wife, do not chase after money, and do not look for the beauty of a wife because of the beauty one takes a lover", "Run away from a wife with a long tongue" (Kay-Kavus, 1953). It is important for a son-in-law's daughter to choose a beautiful and faithful one: "choose a beautiful son-in-law and do not give your daughter to an ugly man because the girl will not get attached to an ugly husband, and shame will fall on you and, on her husband" (Kay-Kavus, 1953).

It is valuable that Kay-Kavus understands that the well-being of a new family, and subsequently of the whole society, depends on the happiness of both sexes in marriage. He strongly recommends that a son choose a girl as his wife whose heart is not occupied, take into account the wishes of the bride and not marry by force: "And it is necessary that you take a girl who, apart from love for you, had no love for anyone else in her heart..." (Kay-Kavus, 1953). The happiness of a daughter in marriage is also important, so the author of *Kabus-Name* advises: "If a daughter is a girl, then look for an unmarried son-in-law, so that the wife becomes attached to her husband with her heart, and he tried to keep her well and both sides got along" (Kay-Kavus, 1953).

Awareness of responsibility for a son's choice and the future of the chosen girl as a wife concern for her happiness in marriage is demonstrated by the advice of Kabus-Nama:

– “If he is inclined to good morals and housekeeping ... think about finding him a wife to fulfill this duty” (Kay-Kavus, 1953);

– “If you know that he is not inclined to farming and a good life, do not throw a daughter of good masters and Muslims into trouble because both of them will be burdened by each other” (Kay-Kavus, 1953).

The perception of a woman-wife among the ancient Turks as a value and support of the house is manifested in many educational councils of Kay-Kavus: “Although riches are expensive, but not more expensive than a wife and children” (Kay-Kavus, 1953); “a good wife is the salvation of life” (Kay-Kavus, 1953). Kay-Kavus passes on to a son the wisdom of one's ancestors about how to treat one's wife so that there would be peace and quiet in the family. You need to respect and reckon with your wife. From good treatment, the wife will be a support and a joy, and from bad treatment – the worst enemy:

– “Son, how you will bring up, and a wife, how you will keep...” (Kay-Kavus, 1953);

– “You don't need her to take over your things... If so, you will be a wife, and she will be a husband” (Kay-Kavus, 1953);

– “And if you marry a girl... don't talk to her every night... she will not be offended by you, she will think that everyone does this” (Kay-Kavus, 1953);

– “If you are jealous, she will be a worse enemy than a thousand enemies” (Kay-Kavus, 1953);

– “But if you don't be jealous of your wife and don't find fault with her... she will love you more than her parents and children, and know that you won't have a more loving person [in the world]” (Kay-Kavus, 1953).

The gender perception of the world order among the ancient Turks, as well as gender values, demonstrates a clear description in the *Kabus-Nama* of an ideal wife and a husband. Kay-Kavus calls such qualities ideal a Turkic woman: “A wife should be pure, pious, economical, loving her husband, prudish and righteous, abstemious in language, clean in hand and caring for the good” (Kay-Kavus, 1953). In addition, she “must be an adult and reasonable” and “saw the household of her parents” (Kay-Kavus, 1953). The contradiction in the instructions of Kay-Kavus is seen in the fact that a daughter needs to be married as soon as possible: it was often practiced in ancient Turkic society. But it is better to take a wife who is adult and reasonable, ripe for marriage and for the duties of the hearth keeper. Kay-Kavus explains that “a wife is taken to manage the household, not to own. To satisfy passion, you can buy a slave at the bazaar, no worries, no big expenses will be required” (Kay-Kavus, 1953). Slaves were often untrustworthy women of conquered tribes.

The ideal man and husband is “handsome and faithful, honest and economic” (Kay-

Kavus, 1953) who knows literacy and the Koran, who owns weapons, horseback riding and certainly crafts to earn a living in a way permitted by Sharia. Speaking about a woman, the author tries to choose words, but his fear of being bewitched by feelings for a woman and being in her power is manifested by a thin thread. In chapter No. 14 *On love affairs and their customs*, the author declares: "Beware of love while you can because falling in love is a matter that brings troubles, especially in old age and during poverty" (Kay-Kavus, 1953). A man should always be a leader in everything, and a man in love is always a follower, the author believes. At the same time, Kay-Kavus teaches a son worldly wisdom: "He is not a man who does not fall in love" (Kay-Kavus, 1953).

The ancient Turks considered a man in love to have fallen into evil nets and always condemned a woman: "Even if your beloved is like an angel close to God, you will never get rid of human reproaches because such is the custom among people" (Kay-Kavus, 1953). Kay-Kavus instructs a son not to let the women of his family out of the house and keep them away from men's eyes, otherwise it is through women's fault that it can bring shame on the family.

The above analysis of the great work of Kay-Kavus allows us to declare a strict gender stratification of ancient Turkic society, an ambiguous attitude towards a woman as a member of society: her limited social role and clear predestination as a guardian and hostess of the hearth or as a disenfranchised concubine. A man acts as a leader in the family and in society, and he has the right to control the fate of a woman within the framework of ancient Turkic customs and traditions and a new religion. The edifying tone and content of this work allows us to consider it a valuable source of ethnopedagogical knowledge about the Turkic peoples.

Another well-known work of the ancient Turkic thinker Yusuf Balasagunsky *Blessed Knowledge* is also worthy of attention on the subject of the characteristics of the ancient Turkic tribes's gender foundations and accommodating the goals, content and tasks of gender education of the ancient Turkic society. This work of the great thinker was written approximately at the same time with the *Kabus-Name* of Kay-Kavus and, therefore, both works convey very similar rules of the ancient Turks' life. Yusuf Balasagunsky also addresses his worldly wisdom to sons. It is the man he sees as the leader of the society. The author tells the next generations about the virtues that the head of the family and the society as a whole should have. A man must strive for knowledge because, as the author says, "... knowledge is the basis for great achievements," (Balasagunsky, 1983), and "those who have learned learning in deeds weigh ..." (Balasagunsky, 1983). Many important masculine qualities are listed in the *Gracious Knowledge*:

"The duty of honor for a husband is self-control... He needs sedateness, benevolence, and he needs knowledge and scholarship" (Balasagunsky, 1983). Much is said about the importance of the all-round development of men: both spiritual and physical: "The possession of the sword rules the good of the subjects, the possession of the pen will guide the road" (Balasagunsky, 1983). The author also calls undesirable masculine qualities: "And anger and anger are a vice for a man... In anger, the good is unrestrained and rude!", "Stubbornness is

also a malicious harm...”, “Another evil is to be wicked, thin...” (Balasagunsky, 1983). The author considers the welfare of people to be the goal of the correct upbringing of a man. The future of the whole tribe depends on what kind of ruler it will be, says the ancient Turkic thinker. *Gracious knowledge* conveys the ideal of a male ruler:

“Those whose right hand nations are subject to, Both word and deed should be beautiful.” (Balasagunsky, 1983); Vlast “The ruler... is devoted to his deeds, he leads them with care, By consulting science, he rules the people. He takes care of everyone, saves the poor from the hood, The law for him is the good of the poor people” (Balasagunsky, 1983).

Yusuf Balasagunsky devotes Chapter 63 to the upbringing of sons and daughters. He says that both boys and girls need to be raised in a family, take care of their health, and teach science. An important business of life for the Turks was the creation of a family, so he obliges his son: “Give your daughters in marriage, marry your sons ...” (Balasagunsky, 1983). The gender values of child-rearing for the ancient Turks are clearly visible: “See that your son does not sit idle... Don’t let your daughters languish for a long time without a husband...” (Balasagunsky, 1983). This demonstrates that a man should be accustomed to work, and a woman is created for a family. *Gracious knowledge* conveys the patriarchy of the social foundations of the ancient Turks. The ambivalent nature of the attitude towards the female sex demonstrates many lines of the great work. On the one hand, there is a dislike for women: “It would be better not to be daughters at all! And if they are born– it’s better for them to lie down with the dead in the grave on a black litter!”, “Keep women at home and be strict with them, they have the appearance and essence are not similar” (Balasagunsky, 1983). Home and family are the only space for a woman’s activity: “It’s not good to let women out of the house either: it’s easy for them to get out of the way outside the house” (Balasagunsky, 1983), “Forbid women to eat with men, and if you let them, you can’t get away from troubles!” (Balasagunsky, 1983). A woman, according to the ancient Turks, is the cause of sin and shame: “Hundreds of thousands of brave men were cut off by women’s arrogance at the root.”, “... died from women in great shame!”, “They went to the grave alive because of women.” (Balasagunsky, 1983).

However, despite the advice to be wary of women and keep them strict, Yusuf Balasagunsky teaches the future generation to behave with dignity with women, to try to create conditions of well-being and care for them: “Honor women, give them what they like ...”, “The essence of women is that meat: keep it, not pus” (Balasagunsky, 1983). Also, the great thinker warns not to marry women against their will: “And if the branches are forcibly grafted, do not taste their fruits, they are poisonous!” (Balasagunsky, 1983). Respecting a woman, taking into account her opinion and pleasing her is just as important as being strict with her. This is the whole essence of the relationship between a man and a woman in ancient Turkic customs. The author ambiguously states that “where the law is in power, the people are comfortable there ...” (Balasagunsky, 1983), therefore, society should honor and respect the laws of the ancestors and follow them. This proves that the *Blessed Knowledge* of Yusuf Balasagunsky accommodates the goals, objectives and content of gender education of the ancient Turks.

Divan Lugat at-Turk by Mahmud al-Kashgari is the next work that reveals the gender foundations of Turkic society. This brilliant work of Mahmud al-Kashgari introduces the reader to samples of poetry and wise sayings of the Turks, given as illustrations to dictionary articles and conveying the worldview of the Turkic society. The work is addressed to a son as a person responsible for the well-being of his tribe and the successor of the family: "I wrote my Book ... so that it would become an Eternal Monument and Enduring as a Value, I dedicated it to [the successor of the family of] saints and prophets...". As in the two previous works of the great thinkers of the Middle Ages, the idea of educating men as leaders of the family and society runs through the illustrative material of this work. A man is the breadwinner of the family, hardworking and responsible for its well-being: "The hardy has fat lips, the lazy has blood on his head" (Mahmud al-Kashgari, 2005); "The one who is diligent from an early age finds joy in maturity" (Mahmud al-Kashgari, 2005); "The one who has a lot of property is best suited for management. If the ruler remains empty-handed, it will be difficult for one to gather people" (Mahmud al-Kashgari, 2005). The wise instructions of the father convey the golden rules of managing people in the Turkic society: "My son, accept my instruction: strive for virtue. Having become revered by the people, bring him wisdom and good" (Mahmud al-Kashgari, 2005); "My son, I bequeath you virtue and good breeding. Becoming a knowledgeable and wise person, learn from this benefit" (Mahmud al-Kashgari, 2005); "Strive for wisdom, knowledge, and learn it without detracting from the importance of the teaching. For the one who claims wisdom and knowledge without teaching turns out to be confused during the test" (Mahmud al-Kashgari, 2005); "If you become respected and influential, do good. Become a good addition to the number of rulers who care for the people" (Mahmud al-Kashgari, 2005). Along with the leadership role, men have a huge responsibility for harmony in society, unreasonable use of power is dangerous, the proverbs warn: "He who exalts oneself can ruin his pants" (Mahmud al-Kashgari, 2005). The ability to manage is formed from a small, the people say: "It is better to be the head of a calf than the foot of a bull" (Mahmud al-Kashgari, 2005). It is very important to take into account people's opinions: "The board following the advice flourishes, but without advice it worsens" (Mahmud al-Kashgari, 2005). The same wisdom is relevant in the family: "Fifty cubits of cloth won't be enough for a bachelor's trousers." Al-Kashgari comments on this proverb, claiming that a wife will always give good advice. Turkic proverbs also appeal to honor and the dignity of the leader and warn: "Luck leaves the wicked" (Mahmud al-Kashgari, 2005). The Turks believed that it should be like this: "There is no gap in the sun (on the solar disk), and there is no deception in the promises of the ruler" (Mahmud al-Kashgari, 2005). The male function of a warrior-defender was sacred for the Turks: "The one who prepares weapons (against the enemy) gets a foal, and the one who forgets (to prepare) becomes a prisoner" (Mahmud al-Kashgari, 2005). Only "the hardy and brave can be proud" (Mahmud al-Kashgari, 2005) says the Turkic proverb. The value of a warrior for society is enormous, the proverb calls: "Do not harm a warrior, do not put a trotter's back on" (Mahmud al-Kashgari, 2005). However, one must confirm one's courage: "A brave man (is known in battle) with the enemy, and (patience) of a prudent man (is shown) in a dispute" (Mahmud al-Kashgari, 2005); "A hero (is known) on the day of battle,

and (the mind) of a wise man - in an assembly” (Mahmud al-Kashgari, 2005). Friendship and mutual assistance – the golden rules of warriors, folk wisdom says: “Without barley, a horse will not overcome the ascent, without helpers, a brave man will not break a detachment in battles, they say: “When he asked me for advice, our minds aligned. He began to attack (in battle) together with other men and roll the heads of the warriors (like balls)” (Mahmud al-Kashgari, 2005).

A woman in Turkic society is subordinate to a man and cannot lead: “A crow that competes with a goose in strength and flight breaks her legs” (Mahmud al-Kashgari, 2005). A woman’s fate is in a man’s decisions: “He concluded a mutual matchmaking agreement with me and wooed my daughter...” (Mahmud al-Kashgari, 2005); “If (a man) gives a dowry, a girl becomes his (bride): if he needs something, he will pay a high price” (Mahmud al-Kashgari, 2005). Knowing their gender foundations, the Turks advised to take care of their daughters with the help of a valuable dowry: “A bride who receives a dowry from her relatives finds a kind, courteous and respectful father-in-law” (Mahmud al-Kashgari, 2005). A rich bride is a relief from the burden of providing food for a new family. However, the people warn not to put property at the forefront: “Let the one who hoards imagine that (from the top of the mountain) a stream is falling, rolling down his property like stones” (Mahmud al-Kashgari, 2005). Folk wisdom also says that power over a woman should be for the good to her: “Having become someone’s friend, show one respect, agree with one in business, do not contradict one, do not put another above one. Keep an eye on the [obedient] chickens in your house, do not look for pheasants in the field, missing the chickens” (Mahmud al-Kashgari, 2005). A woman’s consent is important: “Do not fight with a girl (she is strong and will prevail over you) and do not compete in races with a young mare (she will win because she is stronger and more impetuous than an adult horse)” (Mahmud al-Kashgari, 2005). A valuable quality of a woman is her chastity: “A tree branch is always swayed by the wind, and a beauty is always sent news” (Mahmud al-Kashgari, 2005). Al-Kashgari comments on this proverb, claiming that she should behave chaste at the same time, and then “The pearl with the hole will not remain [lying] on the ground (someone will come and pick it up)” (Mahmud al-Kashgari, 2005). Choosing a life partner, people advise to appreciate the following in a woman: “Do not look at the face, look (in a person) for virtue and good breeding” (Mahmud al-Kashgari, 2005). Mutual respect of the sexes, separation of duties and peace in the house are justice goes out the window” (Mahmud al-Kashgari, 2005). The illustrative material *Divan Luga tat-Turk* allows us to conclude that such qualities as education, modesty, respectfulness, responsibility, virtue and friendliness, according to the Turks, are obligatory for a man as a good head of the family and a worthy ruler. According to the Turks, women are assigned the role of subordinates, but significant members of society whose opinion and contentment are important for the welfare of the tribe.

The laws of *Yasa* are also the most valuable work revealing the content, goals and objectives of gender education. *Yasa* was divided into two major departments: 1) Bilik is a collection of sayings of Genghis Khan himself, containing thoughts, instructions and decisions

of the legislator, both of a general theoretical nature and statements about various specific cases; 2) the actual *Yasa* is a set of encoded ancient customs of the Turks and Mongols, military, civil and domestic, with the establishment of appropriate penalties for non-fulfillment. *Yasa* clearly shared the social responsibilities of the sexes, their purpose and functions. The education of a man as a healthy, strong and skillful warrior, honest in deeds and words, disciplined and unquestioningly fulfilling the laws of the great Genghis Khan is the goal of raising a boy in a family and tribe. The girl was brought up according to the *Yasa* as the keeper of the hearth, responsible for the rear of her warrior-husband and the continuation of his family. *Yasa* clearly establishes polygamy and a strict hierarchy in the family. The head of the family is the husband whom all his wives are obliged to obey and respect. The first wife was considered the eldest among the wives and had more rights than other wives. All family members had to respect each other and honor their elders regardless of gender. The laws of *Yasa* based on the ancient customs of the Turks and Mongols, successfully regulated the life of the Turkic tribes for many centuries (Bahrevsky, 1997).

It is impossible to give an unambiguous assessment of the problem of gender education in the medieval Arab-Muslim world in the era of Islamization. On the one hand, men and women's upbringing was unequal: Islam rigidly defined the position of a woman who was forced to completely obey a man. On the other hand, the idea of a differentiated approach in gender education is indisputable because the life purpose of a woman is to be a good wife and mother, and the life purpose of a man is to ensure the material well-being of the family, to be responsible for the security of the fatherland. In our deep conviction, these qualities are not only and not so much gender identity as universal human qualities.

4. CONCLUSION

The thinkers' works of the historical period of Islamization, Arabization of the ancient Turkic tribes, although they demonstrate many contradictions in children's upbringing, however, they highlight very similar principles of gender education. The adaptation of the traditions and customs of the ancestors to the requirements of the new religion took place in a peculiar way. The contradictions in the upbringing of a dual attitude towards a woman as a member of society were especially pronounced. On the one hand, the total dependence of a woman on a man was brought up who was entrusted with the right to dispose of her fate and freedom. On the other hand, ancient thinkers conveyed in their works the wisdom of ancestral customs to take into account the opinion of a woman, teach her knowledge for the initial education of future generations and treat her contentment as a necessary condition for the well-being of the family and the entire tribe.

We believe that the issues of gender education, despite the specific features, should be considered as an interconnected and interdependent process in the dialectic of the common and special in the interaction of the two sexes. Modern society is interested in adequate gender education: without substitution of gender roles.

Conflict of Interest

The authors declares that there is no conflict of interest.

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