

Education And the Role of Women in Muslim Society

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Abstract: The Islam and Muslim law have deeply influenced history of state development and legal regulations of a number of states, particularly the status of woman in society. The article examines the problem of legal position of women confessing Islam while religious prescriptions are more and more declining as a regulator of social relations.

Key words: Islam, women's rights, social status, discrimination, Quran, Islamic feminism

According to the UN Population Division, 49.7% of the world's population is women. One of the important issues discussed over the past decades in legal, social and political circles is the protection of women's rights. [1] Equality is an essential foundation for any democratic society that strives for social justice and respect for human rights. Nevertheless, we have to admit that almost everywhere women are discriminated to one degree or another in the family, in society and in the workplace. While the causes and consequences of this may vary from country to country, inequality among women is widespread. The persistence of this phenomenon is facilitated by the presence of established stereotypes, as well as traditional cultural and religious customs and attitudes that belittle the role of women.

However, even having traveled a lot around the world, it is difficult to understand the true manners and customs, to feel how the people live in this or that country. Moreover, it is even more difficult to present an accurate picture of the situation of women in different countries - where the woman's lifestyle is not so noticeable, where the woman does not participate in the economic and political life of the country, where, as a rule, she is assigned the role of only a wife, mother, mistress of the hearth ... But sometimes those women, about whom we have firmly formed certain stereotypes, do not live at all as we imagine, they have certain rights and position in society. [2]

In the late nineteenth and early twentieth centuries. in a number of countries of the Muslim world, the process of reforming traditional Islamic life was unfolding. The influence of the West, the economic backwardness of the Eastern countries, the growth of social and political movements gave rise to changes in the most conservative and theological circles of traditional Islamic society. [3]

The "women's" issue has become one of the central issues for the Islamic political movement. Muslim women are more and more involved in social and political life, which requires a certain form.

Even the term "Islamic feminism" was born, which in many cases expresses the demands of observing and ensuring the rights of women in accordance with the norms of Islam, which gives women the opportunity to protect and expand their rights in a patriarchal society, opposing Sharia and ethnic customs, often rooted in vestiges of pre-Islamic period. Therefore, it is no coincidence that a mass of fatwas have appeared recently, not to mention the texts of thinkers expanding the previous understanding of the rights of women from the point of view of Islam. [4]

At the same time, among all political movements in Muslim countries today, women, who are one of the most oppressed strata of the population in the current Muslim world, are most widely represented in Islamic movements. Women speaking out under the banner of Islam against globalism are not uncommon for anyone for a long time. At the same time, the influence of figures who are guided rather by archaic-patriarchal principles regarding the role of women than by purely Koranic ones is still quite strong. [5]

The role of women in Islam is great. A woman is a mother, a sister, a daughter, and a wife. The attitude of men towards all these groups of women is strictly controlled by canonical laws. Oppression and infringement of the rights of any of them is severely punishable. It largely depends on women what the

religiosity and upbringing of the next generations will be. They are entrusted with the great function of preserving calmness, serenity, religiosity of the hearth, good breeding and piety of the younger generation.

However, one should not conclude that a woman's role is limited to her home, family and household. Although women in the family also have special rights and enjoy special honor in accordance with their high position and grandeur. Therefore, they can demand payment from their husbands for the work done in the home. This is a natural element of the application of her innate abilities and the manifestation of a woman's nature⁵. Women play a particularly important role in Islamic society. Islam elevates a woman to such an extent that she could find her worthy place in society, and they stopped looking at her as a thing. In this case, a woman can take on a certain kind of responsibility in various social spheres, since Islam determines the health of society by the fulfillment of duties by a man and a woman and encourages them to fight against vices and imperfections. [6]

Today, a Muslim woman is socially active: women in the Islamic world master new computer technologies, are engaged in political, teaching, journalistic activities, doctors, teach, etc. Without further enumeration, it is clear that study and work, contrary to popular belief, is available and allowed for Muslim women. Real observance of Muslim laws guarantees a woman's security (social, material, physical and even psychological). A prerequisite is the provision of educational opportunities in both the spiritual and material spheres.

Islam and Muslim law have had a profound impact on the history of the development of the state and law of a number of countries, in particular on the position of human rights and freedoms, on the status of women in society. Their sphere of action in our time also remains very wide, which is largely determined by the close connection between Islam and law as a religious system, which still has almost a decisive importance for the worldview of the widest layers of the population in Muslim countries. Since its inception, Islam has initiated major changes in the Arabian society based on patriarchal norms. At a time when no other system provided women with rights in the social and legal sphere to such an extent, in a society where the birth of a girl was regarded as a curse, where the woman herself was considered movable property, Islam began to consider a woman as a person. In the Islamic community, women began to be granted rights, which in other communities were reluctantly conceded and only under pressure.

It is known that the Koran places a serious emphasis on human dignity, rights and freedoms, opposes any form of discrimination based on racial, national origin or gender. In Islam, women are guaranteed four fundamental rights: the right in the field of norms related to the administration of religious demands, the right to purchase, the right to real estate and the right to guarantee of personal dignity.

The Qur'an emphasizes the fundamental equality of men and women in matters of vital importance to Muslims, such as education and religious duties. At the same time, the problem of gender equality is at a different level and in a different sphere of guarantees of rights and obligations. Here there is a completely different philosophy, a different delineation of rights and obligations between them, which at the same time does not give the right to talk about their actual inequality. Various chapters of the Quran confirm and reveal women's rights related to marriage, divorce, property, inheritance, raising children, and witnessing. In a historical context, the Qur'anic norms have had and are having a positive impact on the rights of women.

The Islamic religion considers a woman as a full-fledged being and presents her as an element of human society, giving her the value and significance that a person, in principle, can receive in society. [6]

Therefore, the leader of Iran's Islamic revolution, Ayatollah Khomeini, emphasizes that in the issue of women, the world is a debtor to Islam. [7]

In Islamic teachings, a woman, like a man, receives a share of the wealth and property inherited by her father, mother, brother, sister and husband. A woman is entitled to a certain part of her husband's inheritance. A woman can conduct social and economic activities and accumulate income. In addition, she can use inherited capital in the family financial cycle. [8] However, at the same time, a man must provide her with the means of living in proportion to her needs in terms of housing, clothing, food and other vital needs.

The actions of women in Islam have value and public respect. A woman can demand the fulfillment of her legal rights or apply directly to the appropriate competent authorities. In case of violation of a woman's rights, she can file claims in court or testify in court. In all these cases, a man has no right to impose his opinion on a woman. [9]

Nevertheless, the Islamic society also has its own peculiarities in gender policy, and the problem lies in the precarious position of women in power structures related to decision-making. After all, the goal of gender equality is to integrate the principle of gender equality in all spheres of politics, so that equality is promoted by all sectors of society⁵ and there is no discrimination.

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