



## SOCIAL RIGHTS OF WOMEN IN ISLAM

**Nigora Yusupova**

*DSc, Docent of the Department of Social and Humanitary Sciences, International Islamic Academy of Uzbekistan, Uzbekistan, Tashkent,*

### ANNOTATION

*The attempt to solve the issue of women in the era of the regime of the Soviets on the basis of ideological pressure had severe consequences. The heavy life of women caused tragedies in this or that appearance. In the former Shuro regime, it was understood that the equality of women with men was only in social labor, and the craft woman was appreciated.*

**KEY WORDS:** *islam, social rights, women, religion.*

### DISCUSSION

During this period, the use of women in shifts was simple. "The state that recruited the most women in the world was the state of these councils. 90 percent of the women either worked or studied at the age of Labour"[1].

After the independence of our republic, it was taken into account that the first task of women is not social work, but to educate a healthy generation, to bring up an adult, to be a wise housewife, and conditions were created for them to find their place in social life with their labor without giving up these responsible duties. The woman is first of all a mother, a housewife, a kind sister, a grandmother. It is because of the competence of the house, the calmness of the male soul, the mating of the children. A woman is a person of her own mind, according to her labor, the development of society, the cult of country prosperity. This does not mean that a woman should work like a man, provide for family needs. In Islam, it is the responsibility of men to provide the woman with the necessary things from birth to the end of her life. Performing heavy labor is also for men, and Islam says that respecting a woman cannot work if it is not necessary. It can be seen that in Islam, the work of a woman is not forbidden, but the issue is resolved based on the interests of the woman herself, her family and society. "If Allah has made one of you more than the other with a favor from him, then do not desire it while you are jealous. Men also receive their share of their profession, women also receive their share of their profession " [2]. This

verse is evidence that women are also allowed to earn.

Great companions of Prophet Muhammad Abu Bakr (r.the a.) when the daughter of Asmo also went out into the street to help her husband in making a living, that the Prophet (p.the a.v.) it is known from history that they did not express honor. After all, Islam has created all conditions for women to maintain their feminine charms, to serve their societies, their homeland, their religion by fully fulfilling their duties, by substituting them for the reverence[3].

There are many examples in Imam Bukhari's collection of hadiths that Muslim women work, are educated, and are nurses in fights[4].

While we analyze the theoretical problems of Islamic law concerning women's rights in our study, it is impossible not to emphasize the peculiarities inherent in the study of women's rights in Islamic law.

First, even if there is an understanding of the equality of a man with a woman in Islamic law, the peculiarity of his approach to this is explained by some factors. That is, in Islamic law, a man and a woman have the same personal, social, economic and political rights. For example, it is recognized that a woman, like a man, has the right to honor, to protect her reputation, to work, to have personal property, to be an heir, to leave an inheritance, to occupy a high career (for example, to be a judge), to participate in judicial affairs as a witness, to participate in elections (bayat) and so on. At the same time, some discrepancies between these rights can be seen. As



the main reason for this, the physical characteristics of a woman as well as her role in society and the level of her participation are indicated.

Since women have some physical characteristics, lightening is created for her. For example, if a man is not released from prayer in any case, a woman is released from prayer in case of menstruation and nifos. At the same time, for their weakness, the obligation to provide the family with benefits is imposed on the man, not the woman.

The share of a woman in the matter of inheritance was less than the share of a man, since she was released from the obligation to provide for the family pension, and her pension was imposed on others (father, guardian or partner, husband) from childhood to death.

Secondly, in Islamic law, polygamy is allowed as long as a woman is allowed to marry a single man[5]. Although this issue is also a subject that has received a lot of criticism, in our opinion the difference between these two views came from the point of view of the period. Because the period when Islamic law developed was the Middle Ages, the attitude of people to the woman in this period was not positive. Although this attitude was loosened due to the Islamic teachings, polygamy was considered a natural and even necessary condition in the influence of the eastern mentalitet, as well as the economic consequences of many wars and the decline of men and the increase of widow wives. To date, globalization has been approached with a different approach to this issue due to eastern views as well as the rise in the issue of women's rights and the emphasis on their equality.

Even if these issues on women's rights in Islamic law are the subject of many debates, it must be acknowledged that Islamic teaching has brought news on women's attitudes and it has been the point of "revolution".

In Islam, women are allowed to participate in the social sphere, for this, women will have to comply with the conditions that are inherent in them.

About the performance of women in Islam, the scribes have different views. Summarizing them, it is possible to bring:

- it is not permissible for women to work outside the home. They can work only if necessary;
- it is possible for women to work, but this labor process should not remain a tool for them to move away from the instructions of religion;
- women have the right to work with men on a par.

Supporters of the first thought "Find a decision in your own homes, do not make (when you go out into the street) as if the cult is made (the era) of ignorance...based on verse[6], "the house is a woman's natural enterprise". Dealing with household chores, managing them at a high level is actually a

woman's labor. Also, raising and educationa child is an important task that a woman can take all her time. A man cannot cope with such tasks as giving birth to a child, keeping an order in the house, raising a child, taking care of them, but also the main task of a woman is not to find a piece of bread to feed her husband and children in the form of food. However, in cases of extreme necessity, men are allowed to work without hindrance and with observance of Islamic teachings,"[7] they admit. A woman is forced to work only when there is no man capable of working in the family. For example "...And our father is the old man"[8] verse words says that what motivates two girls to do is that their father is not capable of stuttering and craft. Suddenly the reason that justifies female labor can be poverty[9].

Muhammad Said al Buty, a supporter of the second opinion: "If we talk about the fact that a woman is engaged in any profession with the aim of finding sustenance for herself or for her family, or that someone is trained to acquire useful knowledge, then in Islam the judgment for this is a fold, common for a man and for a woman. If you meet a situation where Islam religion prohibits a woman from taking or working knowledge outside the home, this is because of some sinister, prohibited actions. No matter how honorable the labor is, if it demands that a woman come out of the judgment of dying, to be made before an alien male, it means that such labor loses its honor"[10].

Using the third opinion, the devotees draw from the Qur'an and hadith documents that women have the right to work like men. For example: "Of course, I do not worthless the deeds of the one of you - whether male or female - "[11], "whether male or female - if anyone does a noble deed while believing in him, then we give him a pleasant life and reward them with the reward equal to the beautiful (solih) deeds they have done"[12].

In general, the three parties recognize that women have the right to work, even if they are of different sizes. But in this place, we must say that the possibility of women's labor is not the same as the possibility of men, and this is due to the fact that they are created by their own characteristics of femininity. For example, "Imam Abu Hanifa believed that a woman can manage court cases in other cases apart from matters of territory and revenge. Scholars of Islamic law have interpreted this condition from the nature of a woman. Because a woman by nature becomes emotionally attached, submissive, compassionate and gentle. Therefore, they are too weak to make judgments about death, revenge and long-term imprisonment. And not applying punishments sharply when it comes to leads to a violation of society"[13].

In Islamic law, scribes on the appointment of a woman as a judge of different opinions. Many of



them, that is, moliki, shofe'i, hanbali scribes knew that the female person would be appointed to the post or that he would work in any position with the issues of the post. And the faqihs of the hanafi sect consider it permissible for a woman to be appointed to the post of judge, but with the exception of criminal cases. If the judge makes a judgment in accordance with the Quroni Karim and sunnah nabavi, his judgment must be executed[14]. Marginoniy also says in "Hidoya" that "it is permissible for a woman to judge on matters other than territory and revenge" [15].

According to Ibn Jarir at Tabari, a woman has the right to judge and judgement in any case. Because, it is permissible for a woman to be appointed to a magistrate. This means that he can also be appointed to the post of a judge. Vahba az Zuhaili also noted that in his work "Alfiqh alislomiy and adillatuh" a woman can be appointed as a judge in civil affairs in the sect of Imam Abu Hanifa[16].

In Sharia, even a woman is allowed to become an imam. The imam of women passes in separate houses only a church consisting of women and children. In mosques, usually men serve as imams[17].

Shariat's moral and spiritual norms advised women to read the prayer at home, not officially prohibiting them from going to the mosque. The Prophet (s.a.v.): "If any of your wife asks you for permission to go to the mosque, do not hinder her!" those who say[18]. In order to pray, women do not have to go to the mosque, because they are very busy with household chores. Rasululloh (s.a.v.): "The woman will be close to her master when she is inside the house. It is better for him to pray in his inner courtyard than to pray in the mosque, and for him to pray inside the house is better than for him to pray in the inner courtyard" [19].

In conclusion, it should be noted that Islamic teaching does not deny in all respects the possibility of taking into account the specific situation of a woman in society, her full participation in social life, but rather reveals the ways of ensuring that these opportunities are carried out purposefully. Taking into account the household characteristics of the women's lifestyle, the ways of labor activity for them are indicated. The thing is that it serves as a guarantee for the social protection of a woman.

The fact that women in Islam have the right to express their views on issues related to political social life, as well as to protect the rights of members of society, has created a basis for women to take an active part in the development of society.

The economic sphere has made it possible to cooperate and acquire independent knowledge, to increase the activity of every woman in the spiritual and educational sphere and to show her creative and educational potential.

In keeping with the honor, reputation and determination of women, Allah makes both sexes equally responsible for their deeds. According to their nature and family duties, Islam frees women from some obligations, taking into account their responsibility in the upbringing of the mentally and children, as well as their family responsibilities and weaknesses in some areas.

## REFERENCES

1. *Ислам и женицины Востока*. -Т.: Фан, 1990. -Б. 222; *Худжум - значит наступление*. -Т.: Узбекистан, 1987. -Б. 32.
2. *Қуръони карим маъноларининг таржима ва тафсири // Таржима ва тафсир муаллифи Абдулазиз Мансур*. -Т.: Тошкент ислом университети наشريёт-матбаа бирлашмаси, 2004. «Нисо» сураси, 32-оят. -Б. 83.
3. *Қаранг: Ал-Бутий Муҳаммад Саъид Рамадон. Ал-маръа байна тугён ал-низом ал-гарбий ва латоиф ал-ташир ал-раббоний. Дамашқ.: «Дор ал-фикр», 1996. Б. 154-155.*
4. *Маълумот учун қаранг: Имом Бухорий. Ҳадислар. 2-жилд. Б. 256.*
5. *Қаранг: «Нисо» сураси 4-оят. Б. 77*
6. *«Аҳзоб» сураси. 33-оят. Б. 422.*
7. *Ал-Бутий Муҳаммад Саъид Рамадон. Ал-маръа байна тугён ал-низом ал-гарбий ва латоиф ал-ташир ал-раббоний. Дамашқ.: «Дор ал-фикр», 1996. Б. 64-65.*
8. *Қасос сураси. 23-оят.*
9. *Ал-Бутий Муҳаммад Саъид Рамадон. Ал-маръа байна тугён ал-низом ал-гарбий ва латоиф ал-ташир ал-раббоний. Дамашқ.: «Дор ал-фикр», 1996. Б. 65; «Ал-Азҳар» журнали. 1994. № Сентябрь. Б. 471*
10. *Ал-Бутий Муҳаммад Саъид Рамадон. Ал-маръа байна тугён ал-низом ал-гарбий ва латоиф ал-ташир ал-раббоний. Дамашқ.: «Дор ал-фикр», 1996. Б. 66-67; «Ал-Азҳар» журнали. 1994. № Сентябрь. Б. 471*
11. *«Оли Имрон» сураси. 195-оят. -Б. 76*
12. *«Наҳл» сураси. 97-оят. Б. 278.*
13. *Сайида Исмаил ад-дин Каркар. Ал-маръа мин хилол ал-оятил-Қуръония. Тунис: Наир жойи кырсадилмаган, 1985. Б. 234-235.*
14. *Муҳаммад Раъфат Усмон. Ал-низом ал қадойи фи фиқҳ ал-ислом. Кувайт: Наир жойи кырсадилмаган, 1994. Б.79.*
15. *Бурҳониддин ал-Маргиноний. Ал-Ҳидоя. Байрут: «Дор ал-кутуб ал-илмия», 1990. 3-жилд. Б. 118.*
16. *Ваҳба аз-Зухайлий. Ал-фиқҳ ал-исломий ва адиллатух. Байрут: «Дор ал-фикр», 1984. 8-жилд. Б. 593.*
17. *Керимов Г.М. Шарият и его социальная сұхность. М.: Наука, 1978, С. 45.*
18. *Kawther M., Al-Minawi A. Segment of woman right in islam. Madina.: Б. 88; Абу Исо Муҳаммад Ат-Термизий. Сунани Термизий. Ҳадислар тыплами. 1 жилд. Т.: Адолат, 1999. Б. 535, 566.*
19. *Kawther M., Al-Minawi A. Segment of woman right in islam. Madina.: Б. 88; Абу Исо Муҳаммад*



- Ат-Термизий. Сунани Термизий. Хадислар тыплами. I жилд. Т.: Адолат, 1999. Б. 535, 566*
20. Хожаев, М. (2019). *THE RELIGIOUS-PHILOSOPHICAL LEGACY OF AHMED ZAKI VALIDIY. The Light of Islam, 2019(4), 26.*
  21. Хужаев, М. И. (2018). *АҲМАД ЗАКИ ВАЛИДИЙНИНГ ДИНИЙ-ФАЛСАФИЙ МЕРОСИНИНГ ИЛДИЗЛАРИ. In Инновационные подходы в современной науке (pp. 177-182).*
  22. Saifnazarov, I., & Хижаяев, М. I. (2018). *AHMAD ZAKI VALIDIY ISLAMIC CULTURE. Экономика и социум, (2), 55-57.*
  23. Туйчиева, Х. Н., & Каххарова, М. М. (2020). *Повышение правовой культуры в системе образования Республики Узбекистан. 3 та*
  24. Туйчиева, Х. Н. (2015). *Актуальные вопросы совершенствования высшего образования. Высшая школа, (8), 21-23.*
  25. Qaxharova, M., & Tuichieva, H. (2019). *SPIRITUAL-MORAL ENVIRONMENT AND ITS BASIC INDICATORS. The Light of Islam, 2019(4), 24.*
  26. Каххарова, М. М. (2018). *Этическое наследие мыслителей востока. Актуальные проблемы современной науки, (5), 47-52.*
  27. Туугунovich, R. F. (2020). *Religion and state relations in the legislation of the countries of central asia. Asian Journal of Multidimensional Research (AJMR), 9(4), 181-185.*