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INTERPRETATION OF WOMEN'S RIGHTS IN ISLAM

ИСЛОМДА АЁЛ ҲУҚУҚЛАРИНИНГ ТАЛҚИНИ ТОЛКОВАНИЕ ПРАВ ЖЕНЩИН В ИСЛАМЕ

Annotation: According to the United Nations Population Division, 49.7% of the world's population are women. One of the important issues discussed over the past decades in legal, social and political circles, is the protection of women's rights. Equality is the most important foundation of any democratic society striving for social justice and respect for human rights. Nevertheless, it must be admitted that almost everywhere women are discriminated against to some extent in the family, in society and in the workplace. Our objective is to reveal the causes of this problem and try to find a suitable solution.

Keywords: Women's rights, discrimination, migration, equality, gender, position in society, canonical law, religiosity, Islamic community, Quran, hijab.

Annotatsiya: Birlashgan Millatlar Tashkilotining Aholishunoslik bo'limi ma'lumotlariga ko'ra, dunyo aholisining 49,7 foizini ayollar tashkil etadi. So'ngi o'n yilliklarda huquqiy, ijtimoiy va siyosiy doiralarda muhokama qilingan muhim masalalardan biri bu ayollar huquqlarini himoya qilishdir. Tenglik- ijtimoiy adolat va inson huquqlarini hurmat qilishga intiladigan har qanday demokratik jamiyatning eng muhim tamoyilidir. Shunga qaramay, tan olish kerakki, deyarli hamma yerda ayollar oilada, jamiyatda va ish joyida ma'lum darajada kamsitiladi. Bizning maqsadimiz ushbu muammoning sabablarini aniqlash va tegishli yechii topishdir.

Kalit so'zlar: Ayol huquqlari, diskriminatsiya, migratsiya, tenglik, jins, jamiyatdagi o'rni, kanonik huquq, dindorlik, islom jamoasi, Qur'on, hijab.

Аннотация: По данным Отдела народонаселения ООН, 49,7% населения мира

составляют женщины. Одним из важных вопросов, обсуждаемых на протяжении последних десятилетий в юридических, общественных и политических кругах, является защита прав женщин. Равенство является важнейшей основой любого демократического общества, стремящегося к социальной справедливости и уважению прав человека. Тем не менее, следует признать, что почти везде женщины в той или иной степени подвергаются дискриминации в семье, в обществе и на работе. Наша цель - выявить причины данной проблемы и попытаться найти подходящее решение.

Ключевые слова: Права женщин, дискриминация, миграция, равенство, пол, положение в обществе, каноническое право, религиозность, исламская община, Коран, хиджаб.

INTRODUCTION

Muslim women still encounter discrimination in various domains of their daily life represented by religious teachings such as their right to choose husband, clothing, education and so on. Islamic religion continues to be used as an excuse for such acts of discrimination against Muslim women.

BODY PART

Although the causes and consequences of this may be different in different countries, the inequality of women is widespread. This phenomenon is supported by the presence established stereotypes, as well as traditional cultural and religious customs and beliefs that detract from the role of women.

However, even after traveling a lot around the world, it is difficult to understand true mores and customs, to feel how the people live in that or another country. Moreover, it is even more difficult to provide an accurate picture of the situation of women in different countries – where the way of life women is not so noticeable where a woman does not participate in the economic and political life of the country, where, as a rule, she is assigned the role of only wife, mother, mistress of the hearth. But sometimes those women about which we have firmly established certain stereotypes, do not at all live as we imagine, have certain rights and position in society [3].

At the end of the 19th – beginning of the 20th centuries. in several countries of the Muslim world the process of reforming traditional Islamic life was unfolding. Influence of the West, economic backwardness of the East countries, the growth of social and political movements gave rise to changes in the most conservative and theological circles of traditional Islamic society [2:103].

The “women’s” issue has become one of the central issues for Islamic political movement. Muslim women are getting more involved into social and political life, which requires a certain design.

Even the term “Islamic feminism”, which in many cases expresses demands for the observance and provision of women’s rights in accordance with the norms of Islam, which gives women opportunity to protect and expand their rights in a patriarchal society, contrasting sharia and ethnic customs, often rooted in remnants of the pre-Islamic period. So it is no coincidence that lately a lot of fatwas have appeared¹, not to mention the texts of thinkers that expand the former view of women’s rights from a point view of Islam [7].

At the same time, among all political movements of Muslim countries today women who are one of the most oppressed segments of the population in the current. Muslim world, the most widely represented in Islamic movements. Women speaking under the banner of Islam against globalism have long not uncommon for anyone. In the same time the influence of figures guided, more archaic-patriarchal principles regarding the role of women than purely Qur’anic, still enough strong [7].

The role of women in Islam is great. A woman is a mother, and a sister, and a daughter, and wife. Relation to all these groups women from men is strictly controlled by canonical laws. Harassment and infringement of the rights of any of them is strictly punishable. Women largely depend on what there will be religiosity and education next generations. They are entrusted with the great function of maintaining calmness, tranquility, religiosity of the hearth, good breeding and piety

¹ stehgih eht fo noinipo lagel eht ,seirtnuoc milsuM ni - awtaF noitca taht ro siht fo ytimrofnoc eht no ytirohtua suoigiler .airahS dna na’ruQ eht ot nonemonehp ro

of the younger generation. However, one should not conclude that the role of a woman is limited to her home, family and household. Though women in the family also have special rights and enjoy special honor according to their high position and greatness. Therefore, they can demand payment from their husbands for the work done in the house [4]. This is a natural element applications of her innate abilities and manifestations of feminine nature [8]. Women play an important role in Islamic society. Islam elevates women to the extent that she could find its worthy place in society, and on it stopped looking at things. In such case, a woman can take on certain kinds of responsibilities in various social spheres, since Islam conditions the health of society on the fulfillment of duties by men and women and calls them to fight against vices and imperfections [4].

Today a Muslim woman is public active: women in the Islamic world master new computer technologies, engage in political, teaching, journalism activities, heal, teach, etc. Without further enumeration, it is clear that study and work, contrary to popular belief, are available for Muslim women and allowed. Actual observance of Muslim laws guarantees woman security (social, material, physical, and even psychological). A prerequisite is to provide opportunities for education both spiritually and material sphere. Islam and Muslim law rendered profound influence on development history states and rights of a number of countries, in specifics on the status of rights and freedoms man, on the status of women in society. The scope of their activity in our time is also remains very wide, which in many respects determined by the close connection between Islam and law as a religious system that still has an almost decisive importance for the worldview of the broadest segments of the population in Muslim countries. From the very beginning of its emergence, Islam initiated major changes in the patriarchal norms of Arabian society. During, when no other system gave women rights in the social and legal sphere to such an extent, in a society where the birth of a girl was regarded like a curse, where the woman herself was considered movable property, Islam became treat women as individuals. In the Islamic community, a woman began to be granted rights that in other communities

were reluctantly conceded and only under pressure.

It is known that the Quran makes a serious emphasis on human dignity, rights and freedoms, opposes any forms of discrimination based on race, national origin or kind. In Islam, women are guaranteed four fundamental rights: the right to areas of regulations related to departure requirements of religion, the right to acquire, the right to real estate and the right to guarantee of personal dignity. The Quran emphasizes the fundamental equality of men and women in such vital issues for Muslims, such as education and religious duties. However, the issue gender equality is at a different level and in a different area of guarantees rights and obligations. There exists a completely different philosophy, a different division of rights and duties between them, which at the same time does not give the right talk about their actual inequality. In various chapters of the Qur'an, women's rights related to marriage divorce, property, inheritance, parenting, witnessing. In a historical context, Qur'anic norms had and have a positive impact on women's rights. The Islamic religion considers a woman as a full-fledged being and represents her as an element of human society, giving it a value and significance that a person can in principle receive in society.

Therefore, the leader of the Islamic revolution Iranian Ayatollah Khomeini emphasizes that in the issue of women the world is indebted to Islam [1].

In Islamic teaching, a woman, like a man, receives a share of wealth and property left as a legacy father, mother, brother, sister and husband. A woman is entitled to a certain portion 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 [4]. However, the man at should provide it with the means for life in proportion to its needs in in terms of housing, clothing, food and other necessities of life. The actions of a woman in Islam have value and public respect. The woman may demand your legal rights or contact directly to the relevant competent authorities. If a woman's rights are violated, she can sue claims to the courts or to give testimony in court. In all of the above cases, a man has no right to impose his opinion on a woman.

However, should be considered that in the electoral society everything is very individual, far from all Muslim women in the constituency of European or American liberal activists who seek to wrest them from the "fetters" of the average way of life, reduce them from wearing the hijab, etc. Moreover, the very thesis that this is an important aspect of gender and the use of the basic principle of freedom has no basis in itself. In many cases, if we take developed Muslim countries or regions where there are immigrant Muslim diasporas, the coverage of the hijab is a conscious choice of most modern Muslim women. They actively participate in social life, receive education, using the feelings that open before them, but at the same time adhere to their convictions. In this regard, Teresa Corbyn, a writer and journalist from New Orleans, who accepted the execution in November 2001, 2 months after the September 11 attacks in the United States at the age of 21, is very indicative. In an interview with CNN, she said the following: The headscarf does not twist my arms behind my back, it is not a means of oppression. This did not prevent thoughts from coming into my head, and words flying out of my mouth . The proposal that all Muslim women in the world accepted from the agenda is greatly exaggerated. As a result, it arises due to ignorance of the Islamic cultural tradition, the peculiarities of the dogma and the construction of the device, as well as due to the decision about representatives and other cultures "on their own", i.e. extrapolating to them their own ideas about what the life of a modern woman should be like. The ideal of a free, emancipated woman, who prefers racial style in the first place, works on an equal footing with men, builds, and does business, comes to the fore here. While Muslim women are inclined towards the ideal, it is completely different, and for the most part they condemn the behavior of European or American women in public. They gather that the demonstration of the body in public is a sign of sexual promiscuity and indicates a lack of control over one's own body.

In addition, Americans were often criticized by Muslim women for "giving up almost excessive drinking of alcohol", smoking, sexual relations before marriage, etc. On closer examination, Americans believe that many ordinary Muslims do

not believe that conversion to the Islamic tradition somehow infringes on their rights, they do not consider it social discrimination in the sphere that the head of the family is a man, a woman, in turn, meeting support and protector. Muslim women are convinced that this is the best option for a happy, prosperous and peaceful life, when you do not need to find yourself, choose between family and career, deprive yourself of the joy of motherhood due to elementary household disorder, etc. The structure of the structure of society and the constitution of the family that has been formed over the centuries does not mean that a woman remains alone and takes care of herself, or finds herself in conditions where she needs to work on an equal basis with men, while not forgetting about family and home (which is the norm). for representatives of Western society). In addition, there are quite significant examples, as in the case of ultra-conservative Muslim countries with supreme power structures elected by women: for example, in the experiments in the elections in 1964, Fatima Jinnah (1893-1967) was elected in parliament - the sister of the founder of the state, Muhammad Ali Jinnah, Benazir Bhutto (1953-2007) served as Prime Minister of the United States. In January 2014, Tunisia quickly drafted articles of the constitution establishing gender equality and prohibiting discrimination. Article No. 20, which was rated by 159 out of 169 deputies, considers: "All citizens, men and women, have the corresponding rights and obligations.

CONCLUSION

In conclusion should be noted that the persistent desire to present Islam as the main source of "oppression" of the modern Muslim woman, as well as "the emphasis on the religious affiliation of foreign workers when discussing the phenomenon of migration, the integration of migrants" has recently become a characteristic feature of many socio-political discussions. The real reason that in some countries the rights and freedoms of women are not always ensured is not Islam at all. As practice shows, they often overlook or simply prefer not to notice the fact that socio-economic factors (for example, a protracted economic crisis, poverty, war, low living standards, etc.) have a much more

noticeable, and sometimes even destructive impact on the lives of Muslim women rather than requiring them to follow certain religious precepts.

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