

# МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ: ТЕОРИЯ И ПРАКТИКА

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## ISLOMDA AYOLLARNING ROLI VA MUNOSABAT

Osiyo xalqaro universiteti Tarix va filologiya kafedrasida dotsenti,  
falsafa fanlari bo'yicha falsafa doktori (PhD)

**Bozorova Ro'zigul Sharofovna**

**Annotatsiya.** Maqolada Islom dinidagi muqaddas manbada ayol kishilarga bo'lgan munosabat, payg'ambarimiz Muhammad alayhissalom tomonidan ayollarga bo'lgan muomala madaniyati, erkak va ayol munosabatlarining o'ziga xos jihatlari tahlil etilgan. Oilada erkak va ayol maqomining islom falsafasidagi tahlili keltirilgan.

**Kalit so'zlar:** Qur'oni karim, ilm, ayol, bilim, inson, hadis, aql, olim, fuzalo, martaba.

## РОЛЬ И ОТНОШЕНИЕ ЖЕНЩИН В ИСЛАМЕ

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**Аннотация.** В статье анализируется отношение к женщине в священном источнике ислама, культура обращения с женщинами нашего Пророка Мухаммеда, а также особенности отношений мужчины и женщины. Представлен анализ статуса мужчины и женщины в семье в исламской философии.

**Ключевые слова:** Наука, женщина, знание, человек, Священный Коран, хадис, интеллект, учёный, фузало, карьера.

## ROLE AND ATTITUDE OF WOMEN IN ISLAM

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**Annotation.** The article analyzes the attitude towards women in the holy source of Islam, the culture of treatment towards women by our Prophet Muhammad, and the specific aspects of male-female relations. An analysis of the status of men and women in the family in Islamic philosophy is presented.

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**Key words:** Science, woman, knowledge, human, Holy Quran, hadith, intellect, scholar, fuzalo, career.

Before Islam, a woman was condemned not only to have her rights violated, but also to be deprived of her humanity.

For example, in the land and time where Islam first appeared, the family mourned the birth of a girl child and buried the girl alive so that she would not be a source of honor and economic hardship.

The Holy Qur'an strongly condemned and prohibited these customs. In Muslim families, it was introduced to be more happy when a girl is born than when a boy is born. Those who raised girls well were given more promises than those who raised boys.

In a hadith narrated by Abu Huraira, may Allah be pleased with him, the following is said: "The Messenger of Allah, may God bless him and grant him peace, said: "Whoever has three daughters and is patient with their difficulties and burdens, Allah will admit him to Paradise because of the mercy he showed them." they said. A man said: "What if she has two daughters, O Messenger of God?" he asked. "Even if he has two daughters," they said. A person said: "What if it is only one, O Messenger of God?" he asked. They said, "Even if he has only one." Another tradition says: "or if he has three sisters."

The education, education and culture of girls, as well as everything necessary for their living and growing up, is the duty of the father. The father is freed from this duty only after the girl gets married, because now this duty is transferred to the husband. The pension of a woman without a father or a husband is obligatory for her brother or other persons who are his substitutes. In general, in Islam, a woman cannot remain without a pension. The daughter's pension is obligatory for the father, the wife's for the husband, the sister's for the brothers, and the mother's for the son.

Islam gave a woman the right to education and raising her cultural level and made men responsible for this work. We know very well that the demand for knowledge is equally obligatory for men and women, and the one who educates his daughters and sisters has the right to heaven. But not all of us know that this work also applies to slave women.

In a hadith narrated by Imam Bukhari, the Prophet, may God bless him and grant him peace, said:

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They said: "If he is married to a man, if he educates him well, gives him good manners, and then frees him and marries him himself, he will be rewarded twice."

So, the reward of teaching a slave girl good knowledge and culture is equal to the reward of freeing her from slavery.

The Muslim women of the previous generation were not satisfied with the knowledge they received from their husbands, other teachers, public lessons and sermons of the Prophet, may God bless him and grant him peace, and demanded that the Prophet hold separate meetings for women. Their demands were immediately met by the Prophet, may God bless him and grant him peace.

A woman has not only the right to receive education, to listen to lessons, sermons, and sermons, but also to teach, give lectures, and engage in other scientific activities. It is well known that Muslim women have made great achievements in the field of science and culture.

It is narrated from Shifa bint Abdullah, may Allah be pleased with her:

"I was sitting in front of Hafsa, and the Messenger of God, may God's prayers and peace be upon him, came in and asked me: "Aren't you going to teach him how to write?" they said."

Narrated by Abu Dawud, Nasa'i and Ahmad.

Our mother Aisha, the representative of women scholars, ranks second in terms of hadith narrating. Great Companions used to ask our mother Aisha about things they did not know and problems they could not solve. In the conditions of that time, these things were big changes on a global scale.

A Muslim woman has had her fair share in the fields of society, politics and sharia. The right opinion and right voice of a Muslim woman was heard and accepted by the first caliph, the Prophet, may God bless him and grant him peace, and God himself.

The great caliph Umar ibn Khattab, known to the world as Umar Adil, commented that the amount of dowry increased during his time. After dealing with this case, in order to limit the dowry, he gave a sermon in front of many people: "Be aware! Don't overdo it with women's dowries! If (dowry) is an honor in this world and piety in the presence of God, then the most entitled of you to it is the Prophet, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, did not give any of his wives more than twelve ukiyas as a dowry. "None of his daughters were given more dowry."

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Then a woman stood up and said:

"O Omar! Allah Almighty says: "Even if you gave one of them (women) an incalculable dowry", will you limit this to us?! said.

The caliph whose sermon was cut in this form:

"The woman was right, Umar was wrong," he admitted his mistake in front of everyone. Thanks to that brave woman, no one has dared to limit women's dowry to this day. Such work can be done only in a society where a woman is respected.

- When the Prophet, may God bless him and grant him peace, went from Medina with 1400 companions to visit Baitullah in the year 6 Hijri, polytheists blocked the road in a place called Hdaybiya.

A truce was made there, and the Muslims returned without visiting the Kaaba. The Prophet, peace and blessings be upon him, announced this to his companions:

"Get up, slaughter your sacrifices here and shave your heads!" they said. The Companions were displeased and did not move. Even though the Prophet, peace and blessings of God be upon him, repeated the command three times, no one moved.

He was very sad and entered the tent to his wife Umm Salama. They told him what had happened and added that they were very worried because the previous ummahs also died because of such things.

Then Umm Salama, may God bless him and grant him peace, gave advice that no wise minister could give:

"O Messenger of God, do you want your command to be fulfilled?" Get out. Slaughter your sacrificial camels without saying a word to any of them. Then call your hairdresser and let him cut your hair."

The Prophet, peace and blessings be upon him, went out and did as Umm Salama, may God bless him and grant him peace, had said. Seeing this, the companions hurriedly slaughtered their sacrifices and began to shave their heads.

Thus, the Islamic community was saved from destruction by the action of a Muslim woman. A woman who can give the right advice to the Prophet of God can only come from the Islamic Ummah.

Now let's study how Allah heard the cry of a Muslim woman and confirmed her opinion. Before Islam, the Arabs had something called "Zihar". In this case, if the husband said to his wife, "You are as unclean to me as my mother's waist", then there would be a divorce that could not be reconciled forever. For the husband, the wife was considered as his mother.

# МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ: ТЕОРИЯ И ПРАКТИКА

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Том 2, Выпуск 6, 30 Июнь

- One day, a woman named Khawla bint Salaba was seen by her husband, Aws bin Somit. Then, when Aws got over his anger, he repented and said to his wife:

"Now you must have become haram for me," he said. If necessary:

"I swear by Allah, this is not a divorce," he said, borrowing a neighbor's clothes and went to the presence of the Messenger of Allah, may God bless him and grant him peace, to clarify the ruling on this matter. He came to him and said: - O Messenger of God, my husband Aws bin Somit married me when I was young, rich and intelligent. It consumed my wealth, destroyed my youth, dulled my mind, and at a moment when I was old enough, it appeared from me. Now he regrets this appearance. Is there any way we can get back together again?" said.

"You are forbidden to him," said the Prophet.

"By the One who sent down the Qur'an to you, He did not mention divorce. He is the father of my child, my favorite person, isn't he?! said Khawla.

"You are forbidden to him," said the Prophet.

"I complain to God about my problems and my loneliness, I lived a long life with my husband, I had children from him," Khawla said.

"You are forbidden to him," said the Messenger of God, may God's prayers and peace be upon him, and added: "There is no command about you."

Khawla bint Salaba, may Allah be pleased with her, kept arguing with the Messenger of Allah, may God bless him and grant him peace.

When he said, "You are forbidden to him," Khawla would say, "I complain to God about my problems, my loneliness, and the severity of my condition."

During this dispute, Khawla bint Salaba:

"After all, I have young children, if they are with me, they will starve, if they are with him, they will be lost," he says, raising his head to the sky: "Oh my God!" I beg you. My God! Send down on the Prophet's tongue something that will ease my problem!" would say.

Suddenly the Prophet became silent. A situation that happens when a revelation comes. After some time, he raised his blessed head and said:

They said, "Allah has revealed a verse about you and your husband," and they recited the verses that begin as follows:

"Surely, Allah has heard the words of the woman who is arguing with you about her husband and complaining to Allah. Yes, Allah is listening to your conversation. Verily, Allah is All-Hearing, All-Seeing" (verse 1).

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SJIF 2024 = 5.444

Том 2, Выпуск 6, 30 Июнь

In these verses, it was stated that the ruling of Jahiliyyah's zihar was nullified, and that a husband who did zihar can make atonement and reconcile with his wife. For fifteen centuries, those verses have been read as the Qur'an, and they have been followed as Sharia - law. There is no doubt that it will be like this until the end of the world. Isn't it the respect and attention of the female race that the cry of an ordinary woman reaches Allah Almighty, and that the verses of the Qur'an are revealed according to her opinion and demand?! What system, what program has something similar?! Just as they say that a jeweler knows the value of a gold, the value of Khawla bint Salaba, may God be pleased with her, was also well known by her in-laws.

- Umar ibn Khattab, may Allah be pleased with him, was walking with a group of people during his caliphate, and a woman stopped him for a long time. He preached and advised.

"O Umar," said the woman. - Not so long ago, they called you Umarcha. After you grew up, they started saying "O Umar". Now you are being called "O Commander of the Faithful". O Umar, fear Allah! "He who believes in death is afraid of spending his life in vain, and he who believes in reckoning is afraid of suffering," he continued.

As for Hazrat Umar, they were listening quietly. Those around him:

"O Commander of the Faithful! Would you stop so much for an old woman?" Hazrat Umar answered them:

"I swear to Allah, even if he keeps me from the beginning of the day to the end, I will stand at a time other than the obligatory prayer." Do you know who this old woman is? This is Khawla bint Salaba. Allah Almighty heard his words above the seven heavens. The Lord of the worlds hears his words, but should Omar not hear?! they said.

Yes, only Islam can bring up women whose words are heard by Allah from above the seven heavens, who accept their opinion and make their desire a shari'ah until the end of the day. Only Islam can produce a woman who can stop a caliph on the street and give him advice as much as he wants.

Islam has created all the conditions for women to maintain their femininity, to fulfill their feminine duties and to serve their society, country, and religion.

Islam did not oblige women to do heavy work suitable for men, but it equated some women's work with men's work and introduced equal pay with them. For

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SJIF 2024 = 5.444

Том 2, Выпуск 6, 30 Июнь

example, he equated women's torture during childbirth with men's jihad against the enemy. These meanings were explained by the Prophet, may God bless him and grant him peace, with the honor of Muslim women who came forward to demand their rights.

According to a hadith narrated by Imam Bukhari and Imam Muslim, Asma' bint Zayd al-Ansariyyah came to the presence of the Prophet, may God bless him and grant him peace:

"O Messenger of God, I am the ambassador of the community of Muslim women behind me. They say what I say and think like I do: Verily, Allah has sent you to men and women. We believe and follow you. We, the women's team, were arrested and sat at home. We are the place of men's lust, the bearers of your children. Men were preferred to be present at the congregation and funeral. When they go to Jihad, will we protect their property, educate their children, and share in their reward?" said.

Then the Prophet, may God bless him and grant him peace, turned his blessed face to his companions and said:

"Have you ever heard of a woman who asked a better question about her religion than this woman?" they said.

"No, O Messenger of God," they said.

They said, "O Asma, go back and tell the women behind you that surely one of you having a good husband, wanting his approval, and following what is right for you is equivalent to what you have mentioned."

Asma' was happy with what the Messenger of God, may God bless him and grant him peace, said to him, saying "Laa ilaaha illallah" and went back.

From the Islamic point of view, child rearing, bringing up the next generation as desired, and family stability are better than women going out and doing jobs that are not suitable for them, earning four or five coins, serving in the army or laying asphalt. .

According to Islamic law, a Muslim woman has the right to grant political asylum to others.

- On the day of the conquest of Makkah, Umm Khani' bint Abu Talib took an enemy polytheist under her protection and gave her shelter. Then his brother Ali ibn Abu Talib, may Allah be pleased with him, found out about this and tried to kill that

# МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ: ТЕОРИЯ И ПРАКТИКА

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Том 2, Выпуск 6, 30 Июнь

enemy polytheist. Then Umm Hani' went to the presence of the Messenger of God, may God bless him and grant him peace, and told him what had happened.

"O Umm Hani, whoever you took under your protection, we also took him under our protection. They said, "Whoever you saved, we also saved him."

Before Islam, a woman was completely deprived of inheritance, and when her husband died, one of the husband's relatives took the woman as an inheritance. Then, if he wanted, he would make a wife himself, if he wanted, he would give her a husband to someone else and take the dowry himself. Islam invalidated these cruel judgments and announced that women also have a share in inheritance.

Allah Almighty says in Surah Nisa:

"For men, there is a fortune from what parents and relatives left behind. Women also have inheritance from what their parents and relatives left them. A little and a lot. Let it be the prescribed destiny" (verse 7).

In Islam, electing a head of state and declaring obedience to him is called bay'at. Everyone knows that this is the most important political right. In the Holy Qur'an, women are given the right to pledge allegiance along with men.

Allah Almighty says in Surah Mumtahana:

"O Prophet, if the believers come to you and tell you not to associate anything with Allah, not to steal, not to commit adultery, not to kill their children, not to slander between their hands and feet, and If they pledge not to rebel, take their pledge. And ask God for forgiveness for them. Verily, Allah is Oft-Forgiving, Most Merciful" (verse 12).

Now let's talk about the work of a woman in different fields. First of all, let's ask why it works, whether it's a man or a woman. Of course, we get the answer: to make a living, to have a good life. In that case, what is the need for a woman who is making ends meet and has enough life to leave her children and family and go out and do something that is not suitable for her? Some say, "Shouldn't a woman contribute to the development of society with her work?" can say. They were asked, "Whether it is good for a woman who works hard in the field early in the morning and late in the day, is poisoned while picking cotton, and poison is mixed in the milk she breastfeeds her child with, or who leaves these hard jobs to her husband and brings up well-educated children who will benefit the society, who sacrifices her life for the strength of her family." is a woman useful?' a counter question is asked.



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SJIF 2024 = 5.444

Том 2, Выпуск 6, 30 Июнь

At the same time, it is mentioned in Islam that there is a need to invite women to work, even to participate in war, only when it becomes necessary for the society, when men are unable to do it.

In Islam, it is the responsibility of men to provide the necessary livelihood for women from birth to the end of their lives, and it is also the responsibility of men to do the heavy work necessary for society. Women who deserve respect and dignity are freed from the responsibility of working.

There is another reason why women work unnecessarily. And if it is, it is doing dirty work that you can't do in the family circle under the pretext of work or simple entertainment. However, it is known to everyone that in Islam, unclean things are absolutely forbidden. As for entertainment, isn't it better for women to spend as much entertainment as they need with their married husbands instead of working and having fun when they are tired?

It should be noted once again that in Islam, women are not forbidden to work, but this issue is regulated based on the interests of the woman, her family, and society.

Education and upbringing of young children, providing medical services to women are women's work.

Kamaluddin ibn al-Humam, one of the early Hanafi jurists, said: "If a woman has a skill in work that is sufficient for women, her husband cannot prevent her from going to work."

Also, it is permissible for a woman to help her husband in his work, to work honestly when the family is in need. That is, he works if he wants to, otherwise, someone cannot force him. Some of our scholars said: "It is recommended that women who have rare abilities and are of great benefit to society should also work."

The rest of the time, a woman cannot be forced to work. No one has the right to promote it in various ways and crush it as cheap labor. No one has the right to drive women and girls to the fields at dawn, use them as they wish, and bring them back in the dark. No one has the right to use women in jobs that are not suitable for them and to destroy their feminine grace and motherhood.

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# МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ: ТЕОРИЯ И ПРАКТИКА

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Том 2, Выпуск 6, 30 Июнь

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